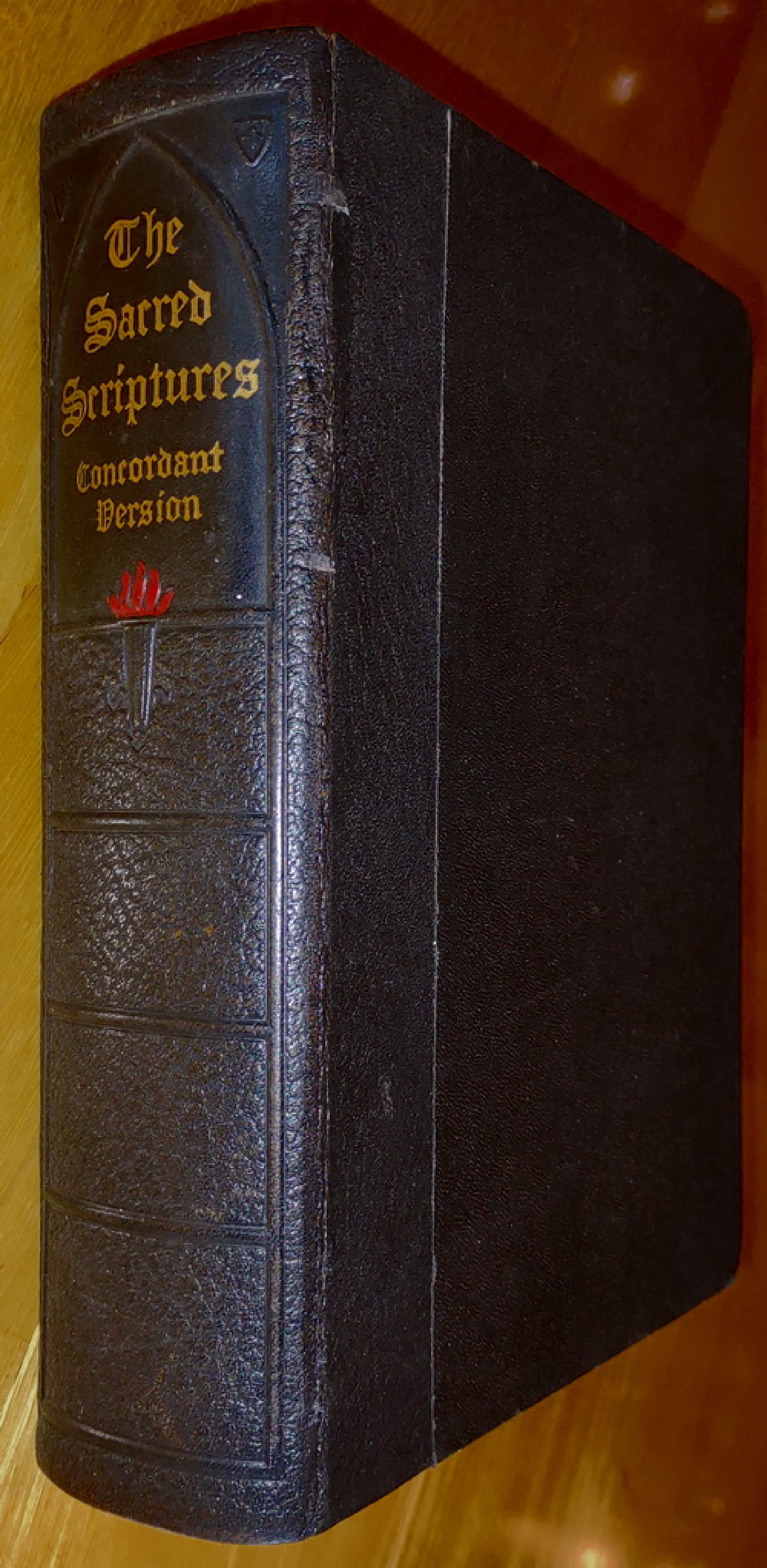
The Sacred Scriptures
Concordant Version

The Concordant Version of the Sacred Scriptures

THE TRANSLATORS
TO THE READER.

ZEale to promote the common good, whether it be by deuiſing any thing our ſelues, or reuiſing that which hath bene laboured by others, deſerueth certainly much reſpect and eſteeme, but yet findeth but cold intertainment in the world. It is welcommed with ſuſpicion in ſtead of loue, and with emulation in ſtead of thankes: and if there be any hole left for cauill to enter, (and cauill, if it doe not finde a hole, will make one) it is ſure to bee miſconſtrued, and in danger to be condemned. This will eaſily be granted by as many as know ſtory, or haue any experience. For, was there euer any thing proiected, that ſauoured any way of newneſſe or renewing, but the ſame endured many a ſtorme of gaine-ſaying, or oppoſition? A man would thinke that Ciuilitie, holeſome Lawes, learning and eloquence, Synods, and Church-maintenance, (that we ſpeake of no more things of this kinde) ſhould be as ſafe as a Sanctuary, and ‖out of ſhot, as they ſay, that no man would lift vp the heele, no, nor dogge mooue his tongue againſt the motioners of them. For by the firſt, we are diſtinguiſhed from bruit-beaſts led with ſenſualitie: By the ſecond, we are bridled and reſtrained from outragious behauiour, and from doing of iniuries, whether by fraud or by violence: By the third, we are enabled to informe and reforme others, by the light and feeling that we haue attai-

The beſt things haue been calumniated.

‖ [illegible]

FACSIMILE OF THE INTRODUCTION TO THE AUTHORIZED VERSION

It will surprise many to read the above beginning to the introduction of the King James Version, now in common use. Notwithstanding the influence of both Church and State, king and clergy, it took fifty years to displace the other versions then in use. This will serve as an apology for the Concordant Version. Below is a reproduction in modern spelling:

ZEAL to promote the common good, whether it be by devising anything ourselves, or revising that which has been labored by others, deserves certainly much respect and esteem, but yet finds but cold entertainment in the world. It is welcomed with suspicion instead of love, and with emulation instead of thanks: and if there be any hole left for cavil to enter (and cavil, if it does not find a hole, will make one) it is sure to be misconstrued, and in danger to be condemned. This will easily be granted by as many as know history, or have any experience, For, was there ever anything projected, that savored any way of newness or renewing, but the same endured many a storm of gainsaying, or opposition? A man would think that civilization, wholesome laws, learning and eloquence, synods and church maintenance (that we speak of no more things of this kind) should be as safe as a sanctuary, and out of shot, as they say, that no man would lift up the heel, no, nor dog move his tongue against the motioners of them. For by the first, we are distinguished from brute beasts led with sensuality; By the second, we are bridled and restrained from outrageous behaviour, and from doing of injuries, whether by fraud or by violence: By the third, we are enabled to inform and reform others, by the light and feeling that we have attai . . . .

Concordant Version

The Sacred Scriptures

*Designed to put the English reader in possession of
all the vital facts of Divine revelation
without a former knowledge
of Greek by means of*

A RESTORED GREEK TEXT

WITH VARIOUS READINGS

*conforming, as far as possible, to the
inspired autographs*

A UNIFORM SUBLINEAR

*based upon an exclusive English equivalent
for each Greek element, and*

A CONSISTENT, EMPHASIZED
ENGLISH VERSION

WITH NOTES

*which are linked together and correlated for the
English reader by means of*

AN ENGLISH CONCORDANCE AND LEXICON

and a complementary list of

THE GREEK ELEMENTS

Completely Revised, 1930

THE CONCORDANT PUBLISHING CONCERN
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The chart on page 64 gives the number and order of the books. As the text is always referred to by chapters and verses, no page numbers are used. Each book, however, is paged to correspond with the number of Greek letters. There are a thousand on each leaf, fifty lines, twenty to a line. Thus every Greek letter is numbered, and the pages represent the number of *thousands* of Greek letters used thus far in any book. The first page is always 0^{001}, the second 1^{001}, for the first letter on the second page is number one thousand one.

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TO THE BELOVED READER

The Concordant Version proposes to make it possible for any person of ordinary intelligence to discover for himself just what God has said, and to furnish him with facts sufficient to test any interpretation. It aims to be simple enough for the uneducated, sufficient for the needs of the student, and so accurate and comprehensive that the scholar will be satisfied. It is limited to the so-called "New Testament", at present. Much work has been done on the Hebrew text, also, and it may be published later.

The Concordant method places the work of translation on a permanent systematic and scientific basis. The probability of error is reduced a hundred fold. The facilities for further revision and correction are correspondingly increased.

This plan gives the Scriptures to the people, and removes the necessity of relying on human learning or authority in matters of the gravest moment, where it is of supreme importance that they procure the counsel of God, unclouded by the creeds and traditions which corrupt the current texts. The Version is intended to be *read,* the Interlinear and Concordance are for *reference.* When certainty becomes vital and imperative, the evidence is at hand. It is a supreme satisfaction to know that any fact in divine revelation can be checked at will.

A comparison of a few lines of the Concordant Version with other translations will reveal many minute points which excel in accuracy, and fresh renderings which throw a new light upon difficult, obscure, and misunderstood passages.

Only by carefully reading the following Introduction will the reader be able to grasp the tremendous possibilities and immeasurable value of this plan, as a means of entering into the mind and heart of God.

PREFACE TO THE REVISED EDITION

SINCE the first edition was completed, the CONCORDANCE has been prepared for the press. In doing this each word and grammatical form, in the Greek, the Sublinear, and the Version has been checked again. The result is most gratifying. Only three letters of the Greek text were found to be incorrect. Few changes were needed in the Version. The alterations are nearly all such as would be entirely disregarded in other versions. Yet the immense labor bestowed on this revision brings the work still nearer that ideal perfection which should be the aim of every version of God's holy Word.

The publication of the CONCORDANCE, the GRAMMAR, and the WORD ELEMENTS places the CONCORDANT VERSION in a class by itself. Such works expose the inconsistencies of other translations. They are the best possible guaranty of the integrity, the accuracy, and the harmony of this version as a transcript of God's inspired revelation. The concordant method is receiving recognition in other lands. Now that the apparatus is ready, work will commence in several languages. We will supply all translators free with this means of making a faithful version or revision, and request that this offer be given every possible publicity, especially in missionary publications.

The Hebrew and Chaldee vocabulary has been assigned most of its English standards. In order to test some of these, a special journey to Palestine is contemplated. No effort will be spared to get *actual evidence,* so that the version will be in accord with the land as well as concordant within itself. The setting of such passages as the twenty-third psalm will be changed from an English countryside to the wilderness of Judea, where David dwelt, with great gain in coloring and accuracy and spiritual force.

Other methods of translation stereotype accepted error. The glory of the concordant principle is that it discovers and corrects venerable misconceptions, removes difficulties, solves mysteries, and allows the light to shine unhindered into our hearts. The version has fully met our expectations in this regard, for it solves some of the difficult theological problems simply and satisfactorily. No other method can compare with it in opening up the mind and heart of God, or in giving the profound conviction that the Scriptures are in very truth the Word of the living God.

The COMPILER takes this means of publicly expressing his gratitude and appreciation to the many friends who have graciously helped him in this undertaking. Without their aid the work would have been impossible. May our Lord Himself reward them in that day! The further progress of the work is entirely in the hands of God, and those whom He rouses to carry it on, for His glory, and the honor of His beloved Son, Christ Jesus, our Saviour and Lord, Who loves us, and Who is coming for us.

Los Angeles, California, U.S.A.
October, 1930

PURPOSE AND PLAN

GOD HAS SPOKEN. His word is the only revelation of divine light and life and love. Nothing can compare with a close acquaintance with His will and a clear apprehension of His grace. That the English reader may rest assured and the student be satisfied that he is enjoying the pure word of God, precisely as He has been pleased to reveal it, the CONCORDANT VERSION proposes to provide him with all the essential facts so that every point can easily be tested and the translation of any passage verified. The object of this work is to go to the very limits of fidelity in translating the word of God into English and to guarantee its truth by putting the reader in possession of all the evidence, so that he may check every detail for his own satisfaction.

This is accomplished by basing the work on definite laws of language rather than on the authority of scholars, and by the use of set standards, much as a carpenter uses his rule or square, or a merchant his scales. A merchanic *can* work without a gauge, but his efforts would be unsatisfactory. A translation based on linguistic law and after a definite design has advantages which no other can claim.

The work divides itself into two principal parts, the Greek text and the English version. These are correlated by a Sublinear, based on an analysis of the Greek into its Elements, and a Concordance, which shows where every form of every word may be found. Thus the English reader, *who knows nothing of Greek,* has somewhat the same advantage as the learned scholar. Anyone can readily refer to the Lexical Concordance to find the meaning and occurrences of any word, and those of the entire family of which it is a member, and satisfy himself as to the correctness and accuracy of any passage.

Uniformity or *consistency* is the keynote. This is attained by the use of a standard English expression for every Greek element of the original, and secondary standards which correspond to the words, and form the basis of the version. All is *uniform* when possible, and *consistent,* when uniformity is impracticable.

THE SCRIPTURES INSPIRED

The only possible apology for such an exhaustive and elaborate method of translating the scriptures is the profound conviction that they are the very words of God. It is a fact that considerable portions record the thoughts of God's enemies, and are not His sayings or declarations. But, while these are not themselves divine, the *record* of them is, for they serve as a foil for the positive revelations from the mouth of Deity.

All scripture is inspired by God (2 Ti. 3:16). Since the spirit imparts life, we understand that the sacred writings are superior to other literature in the same way that God's living creatures surpass the inventions of man. The word of God is living; man's writings are dead. As, in nature, God alone can bridge the gulf between the organic and inorganic or living and non-living, so He has given us His words, which are spirit and are life, and which alone can impart life to dead humanity. No other book has the vitality and vivifying power of the book of books.

The CONCORDANT VERSION is the only one which practically acknowledges the inspiration or vitality of the Sacred Scriptures by using a method of translation based on the denial of human ability to sound its depths or scale its heights, and by insisting on its superhuman perfection even to the minutest detail. It is not the reiteration of any formula of "verbal" inspiration which counts with God, but the actual attitude of the heart, which confesses its own inability to transcribe His thoughts, and the intelligent appreciation of His words, which considers every element and listens to every letter.

The CONCORDANT is not a "private" version. Indeed, it is far less so than even the Authorized or Revised. While these do not express the private opinions of one man, they reflect the bias of a group and the tendency of the times in which they were made. The CONCORDANT VERSION is also the work of a group of men, for the assistants of the Editor tested all his work by the principles on which it is founded. Moreover, any one can do the same by means of the CONCORDANCE and ELEMENTS. No version which provides the tools for testing its translations by the laws of language can be anything but a "public" version. Other versions are artistic; it is scientific in the best sense of that word. It aims at truth and accuracy rather than literary elegance.

THE CONCORDANT METHOD

As an earnest Bible student, desiring to understand the word of God, I discovered that practically all solid progress in the recovery of truth during the last century had come through the use of the concordance. I found that those of my friends who based their study on a concordance made the surest and speediest advance in their knowledge of God. Hence I also began to test and correct my ideas as to the meaning of Bible words by tracing them through all their occurrences. The immense profit and pleasure of this plan awoke in me a strong desire to do all in my power to assist others in this safe and satisfactory method of assuring themselves of the real revelation which God has given.

But I found that even keen students of exceptional intelligence were not able to derive much benefit from concordances based on English translations. Only those who used concordances based on the original languages received real help. And even they were harassed by using a version which continually counteracted the benefits of their concordant study. So it gradually dawned on me that it was foolish to fill my mind with a discordant version if I hoped to advance in the knowledge of God. It would be just as sane to tangle up a ball of twine before trying to use it.

Thus it was that the idea of a concordant version suggested itself to my mind. Instead of correcting current translations occasionally by a concordance, why not make a version which is already concordant, so that the simple reading of it will give all the benefits otherwise won by prolonged and arduous study? Indeed, such a version might do far more to bring the unschooled reader into accord with the truth than would be possible by the patient and prolonged study of a concordance. For instance, it would be easy to explain what the *soul* is if our translators had never rendered it *life*. It would be an impossible task to correct all the mistranslations in the minds of Bible readers. Why not make a version in which *psuchê* is always *soul*, and *zōê life*?

A REVERENT METHOD

No one could honestly object to this method, for it is not based on human scholarship but on a worshipful recognition of the divine Author's ability to make Himself understood. Most versions always render *zōê life*, so that no one is at a loss to know the significance of the word. But how few know what *soul* means! That is because it is not uniformly translated. In the Hebrew Scriptures it is rendered by over forty different expressions, such as *appetite, beast, body, breath, creature, ghost, heart, lust, man, mind, pleasure*, but especially by *life*. The Greek word is rendered *mind, heart,* and *life* (more than thirty times) besides *soul.*

A SANE PRINCIPLE

I appeal to the sanctified common sense of the saints, "the spirit of a sound mind" (2 Ti.1[7]). If the holy spirit intended us to understand *life* in so many places where the original has *soul*, why was not the word for *life* used? I came to the definite conclusion, which has been strengthened by tests extending over a quarter century of study, that, wherever possible, *each word in the original should be represented in translation by only one English word.* Then the English reader, seeing this English word in all of the correct contexts, subconsciously acquires its exact signification and force and color.

Another principle I found to be of just as great importance. The same illustration will serve. Even the word *life* has lost its distinct meaning by being used for *soul.* No one would tolerate such a translation as "The first man Adam was made a living *life*." Why, then, translate "Take no thought for your *life*"? (Lu. 12[22]). Why not "Do not worry about the *soul*"? *No English word should do duty for more than one word of the original.* This is quite as necessary as using only one English word for each Greek or Hebrew expression. Between the two we have the best possible safety device for insuring purity, clarity, and accuracy in the translation of God's holy word.

A SIMPLE SHORT CUT

The CONCORDANT VERSION is not another burden for the student to bear, but an easy, simple, short cut to knowledge which would cost him more than a lifetime of study by any other method. Instead of giving him a puzzle to solve, it gives him the solution. He does not need to study a concordance of the original to

find out the exact meaning of any word. First, he is assured that he has the nearest English equivalent. Second, he knows that when he sees it he may depend upon it that the light of the context is true and not a false beacon to lead him astray.

The greatest benefit will come, not to the student as such, but to the humble reader who will simply *use* the version and allow the contexts to color each word and define its force for him. He will be a constant attendant in the school of God, quite independent of human learning or scholarship.

NOT A MODERN VERSION

The CONCORDANT is not a "modern" version. Neither is it archaic. The method is such that little regard could be paid to the outward embellishment of thought. All appearances are subordinated to *truth*. Yet truth is itself so desirable and beautiful that only the superficial and unbelieving will prefer error because it is arrayed in robes rich and venerable. The living Word was not clothed in sumptuous garb to entice the eye. He had no form or comeliness. There was no beauty, that they should desire Him. So is the written word. The desire to dress it up is of the world and not of God. Those who despise its meanness ally themselves with the throng who crucified the Lord of glory.

We are warned that, in the latter eras, religious men will want their ears tickled rather than their hearts aroused (2 Ti. 4[3]). They will prefer the musical to the true. Familiar, finely phrased error will appeal to their ears rather than inspired facts to their minds. But truth has a spiritual harmony and sweet accord which no dissonance can mar, and which is unutterably more pleasing to the anointed ear than all the music of mere sound.

BASED ON THE ORIGINAL

The concordant method of studying the scriptures uses a concordance to discover the meaning of a word, not in any version, but in the original. It is based on its occurrences in the Hebrew, Chaldee, or Greek, however it may be translated into English. The aim is to discover the usage and fix its signification by its inspired associations. It is in line with the linguistic law that the meaning of a word is decided by its usage. In this version the efficiency and value of this method has been greatly multiplied by extending it to the elements of which words are composed and by combining with it the vocabulary method, which deals with each word as a definite province of the realm of thought which must be carefully kept within its own boundaries.

WORD ANALYSIS

The evidence for the exact force of a given expression is multiplied many times if we separate it into its elements. Take one of the two words which are usually rendered "foundation". Its elements are DOWN-CAST, and the Greek has found its way into English in the word *catabolism*. The element DOWN brings in two hundred witnesses, while CAST commands over fifty. These we may call its near relatives. They arouse a suspicion in our minds that DOWN-CASTing is a strange and unlikely word for "foundation". It does not suggest building *up* but casting *down*. By testing this new thought in all the contexts we discover that DOWN-CASTing means *disruption*, not foundation.

THE ENGLISH-GREEK SUBLINEAR

Not only does the separation of the Greek vocabulary into its elements help in fixing its true meaning, but it enables us to build up an artificial English-Greek for use in the Sublinear which brings the two languages together in a most interesting and profitable way. The reader who knows no Greek is easily able to follow and grasp the idiom of the original, and to enjoy God's revelation in the very mold in which He cast it. There is the same relation between His thoughts and words, and between the words themselves that exists in the inspired autographs.

Such an English-Greek translation is by far the best instrument for making a version in which the thoughts, rather than the identical symbols of thought, must be used. The human mind at its best is limited. The keenest intellect needs this assistance. The mathematician might be able to count without the use of figures. But how far could the science of mathematics go if it had no numerals? So the Elements used in this version help to convey the precise values of the Greek into the English. Such a word as *repentance* is far more colorful when we find that, in Greek, it is called "after-MIND".

GRAMMATICAL STANDARDS

Still greater is the gain in the grammatical elements. Take the word usually rendered *Who hath abolished* (2 Ti.1[10]). Now we know that death has not been abolished yet. From the ending of the

word we see that its grammatical elements associate it with *indefinite* verbals, which do not state the time of the action. Hundreds of other passages, where this form is used, focus their light on this, and we are practically compelled to render it *Who abolishes.* The great value of this change is instantly evident, for we can literally believe it, though we could not believe that death *has been* abolished.

We unhesitatingly make two tremendous claims for concordant uniformity in transferring the grammatical elements into English. The probability of such renderings being correct is increased many fold, for all the evidence is continually before us, and subject to scrutiny. Moreover, even if a standard should be wrong, or, what is more likely, is not a perfect equivalent, the very fact that it occurs in all the divine contexts will tend to modify and correct it. Uniformity in rendering Greek grammatical elements into English is even more important than present exactness, for it is the only way to eventual exactitude.

We have taken the Greek grammatical elements and given to each a corresponding English form. Any one can see what confusion will result if we should not always translate a past by a past, a future by a future, and a present by a present. We *must* sort out our equivalents in this way or truth is turned into pious error. The very fact that there is a special form for the past proves that the indefinite is not a past. If the past can be rendered *I wrote,* the indefinite must be different. The existence of the present incomplete form, *I am writing,* bars the indefinite from this rendering. If we assign all available English forms except the Greek indefinite and have nothing but the English indefinite left, that alone goes far to prove the correctness of *I write.* No other method can be so safe or satisfactory.

THE VOCABULARY METHOD

The concordant method has been used in a fragmentary way for a century. So far as we know, the CONCORDANT VERSION is the first attempt to employ it systematically and exhaustively by applying it to the complete vocabulary of the sacred text. From this has sprung the complementary "vocabulary" method. It insists, not on uniformity, but the opposite. If PLACE-CARE means *foundation,* and its elements and contexts clearly agree with that meaning, then DOWN-CASTING, which our versions so translate, does *not* mean *foundation.* In some languages we may not always have enough words to cover all cases, but English certainly ought to furnish sufficient. In this extreme example, the words are totally unlike in elements, association and contexts. One means *foundation,* the other *disruption.*

The meaning or usage of one word is necessarily distinct from that of all other words. If we have placed all the words in the vocabulary of the Greek scriptures but one, we have a vast fund of information as to what it does *not* mean. This, of course, is not necessary with many words, but it is of the utmost value in dealing with words of similar or related meaning. Let any one study a passage in our accepted versions in which a number of synonyms are used together and he will find that our translators were forced to better work by the presence of words of nearly the same signification. What a pity they did not use such renderings elsewhere!

Let us take an example from the so-called Authorized Version. It translates twenty-one words *depart.* We will give the CONCORDANT standard of each and a passage, if possible, where they agree:

UP-LEAD they render *led up* (Mt.4:1) and *departed* (Ac.28:10).

UP-LOOSE is both *return* (Lu.12:36) and *depart* (Phil.1:23).

UP-SPACE, meaning *retire,* they render *departed* (Mt.2:12).

FROM-CHANGE, meaning *clear,* is *departed* (Ac.19:12).

FROM-COME, meaning *pass away* (Un.21:4) is *depart* (Mt.8:18) many times.

FROM-LOOSE, meaning *release* (Mt.27:26) or *dismiss* (Ac.15:30) is sometimes *depart* (Ac.28:25).

FROM-SPACE is always correctly *depart* (Mt. 7:23 Lu.9:39 Ac.13:13) as also in the CONCORDANT VERSION.

FROM-SPACEize they have tried to distinguish on one occasion by adding *asunder* (Ac.15:39), but in its other occurrences *departed* Un.6:14). It means *recoil.*

FROM-STAND, *withdraw* (1 Ti.6:5) is usually rendered *departed* (Lu.2:37).

THRU-SPACEize, *sever,* they make *depart* also (Lu.9:33).

THRU-COME, *pass through* (Lu.4:30) is once *depart* (Ac.13:14).

OUT-BE, *be off,* is twice *depart* (Ac.17:15).

OUT-COME, *come out,* (Mt.5:26) is *depart* (Mt. 9:31) a few times.

OUT-GO, *go out,* is *depart* (Mt.20:29).

DOWN-COME, *come down* (Lu.4[31]) is once *depart* (Ac.13[4]).

WITH-(after)-GO, *proceed*, is usually *depart*.

WITH-LIFT, *withdraw*, is also *depart* (Mt. 13[53]).

BESIDE-LEAD, *pass by* (Mk.2[14]) is once *departed* (Mt.9[27]).

GO (Mt.2[8]) is occasionally varied to *depart* (Mt.2[9]).

UNDER-LEAD, *go away* (Jn.14[28]) is rendered *depart* (Mk.6[33]).

SPACEize, *separate* (Ro.8[35]) they have, on good grounds, rendered *depart* when it refers to a place (Ac.1[4]18[1,2]), and the English seems to have no nearer term, and the Greek word differs but slightly from FROM-SPACE.

Is it not very evident that the translation of twenty words *depart*, when English has an abundant supply of synonyms, is in itself a departure from the dictates of reason and real reverence? How is it possible for the English reader to grasp twenty-one different ideas through the medium of one word? But the confusion is worse confounded by the fact that twenty different sets of contexts are throwing a false flood of light upon the word, and the light is darkness.

The vocabulary method, used in the CONCORDANT VERSION, insists that each of these distinct ideas be distinguished from each other by a special symbol, if that is possible. It will be seen that, in most cases, the Authorized Version itself uses the proper word on some occasions. No plea for pious or venerable diction will convince the honest truth seeker that their erratic renderings are justified.

In the trying task of transcribing the thoughts of another mind, which far transcends that of the translator, the ordinary methods of turning a human composition from one language into another are entirely inadequate. What a man has written a man can comprehend. The most effective course is to seize the foreign author's thought and express it afresh in a different tongue.

But once we acknowledge that God, and not man, is the Author of the revelation which we will call the Sacred Scriptures, we are face to face with a spiritual problem akin to that which the scientist encounters in the sphere of nature. He can apprehend some, but never comprehend all. It has been demonstrated mathematically that the distance from one branch to another of a very common weed cannot be measured by any human scale. It is in a ratio whose solution demands a square root which is incommensurable. Now if a mere weed baffles the human intellect, what shall we say of His highest and greatest work? The Scriptures are for our apprehension, but very far beyond our comprehension.

The ideal way of producing a perfect translation would be to find a man who could understand it all, fully and perfectly, and then have him turn it into English. But where is he? The staff of the CONCORDANT VERSION makes no claim whatever to such necessary knowledge and spiritual skill. On the contrary, the method employed is an admission on their part that such a task is entirely beyond the sphere of human attainment. The vital differences between the greatest of theologians make manifest the fact that no man or company of men can fully grasp divine revelation.

During the past decade an average of one new translation has appeared annually, yet all differ in numberless details. That there can be such variety in results shows that the translations partake largely of the mind which acted as a medium. The differences are not in the text.

Unless science had reduced its scattered facts into a system so that the human intellect could deal with its phenomena as the expression of law, it would still be groping in the dark domains of mediæval philosophy. It would still be teaching that the heavier a stone, the faster it will fall. One single experiment would have demolished that dogma, but, in those days, "truth" rested on tradition and authority, not on fact. Science has made enormous strides ever since, despite the hindrance offered by unfounded theories. It resorts to experiment and founds truth on the regular recurrence of facts, that is, on law.

But theology is still largely dominated by tradition and dependent on authority. The extent to which translations agree with such tradition and authority rather than with the inspired autographs is the measure of infidelity to fact and distance from truth.

A true transcript of a divine revelation must be based on the laws of language rather than on the bias of theologians. What are these laws? How can they be applied? We will briefly consider them in this connection. We must remember, however, that English is not a pure language. It is a conglomeration of fragments from several languages. Sacred Greek, on the contrary, is one of the most perfect and law-abiding of all tongues. In English the same letters and sounds have a dozen distinct meanings. Each thought has a variety of close synonyms. Such difficulties are practically absent from the first century Greek.

Everything in nature and revelation is known to us by its relation to other objects. We know nothing absolutely, only relatively. The same is true of the symbols, spoken or written, which we use to represent ideas. Hence, in studying words and their meanings, we are not so much concerned with the sign for a word, as with the relation this sustains to other signs. The meaning of a word depends on its *usage*, that is, the other words with which it is used; on its *etymology*, that is, the family from which it springs; and on the whole *vocabulary* of which it forms a part.

Certain simple and common-sense laws have been discovered and confirmed which are of the greatest help to the linguist, the infraction of which is fraught with the most confusing consequences. One is,

No word is the exact equivalent of any other word.

If a language, like English, is made up of several tongues, this rule seems to be contradicted. But such is the vitality of this law that such a condition refuses to be permanent. Many words once exactly alike, from the French and Anglo-Saxon, have gradually drifted apart, so that now no good writer will confuse them.

Pork and pig were once the very same. Now the pig is in the pen and the pork is on the table. One is a living animal, the other, the flesh of a dead one.

In the languages of inspiration such confusion is practically unknown. The few foreign words fill a vacant place. Each word stands for a definite idea. When, for instance, the divine Author wished to speak of *life*, what valid reason could be given if, occasionally, He should substitute the word *soul?* If He meant *soul*, why did He not use the symbols that expressed it? We are satisfied that He did *not* mean *life* when He used the symbols for *soul.*

THE LAW OF LOCATION

Every word in the original should have its own English equivalent.

If no two words are precisely alike in meaning in the original, it should not be necessary to prove that accuracy demands that each Greek word be supplied with a distinct English equivalent. This, however, cannot be successfully done without a comprehensive system. It is not sufficient that we have the same number of different words in each vocabulary. Each English word should be the one which comes nearest to covering the same domain of thought as the original, and, more particularly, sustains the same relation to the other words of the language.

To make this clearer, we will compare the world of thought to the surface of the earth, and the words to the geographical and political divisions. There is, indeed, a signal instance—the ancient province of Asia—which shows how confusing it is to use geographical names in English which do not correspond with those in the Greek. Asia now includes a vast continent, and the English reader, unless warned, must get the idea that the entire territory of Asiatic Russia, China, Japan, Korea, Siam, India, Persia, Arabia, Palestine, and Asia Minor are included. So we have translated it "the *province* of Asia", for only a small part of the present Asia Minor is meant. In precisely the same way it is misleading to translate a general term for one that is specific.

Carrying out our figure, we will call this the *Law of Location.* If the geographer must not confound England with New Zealand, the lexicographer should not confuse *yea* and *nay* (A. V., 1 Co.$4^{3}6^{8}$), or *pour out* and *fill* (A. V., Rev.$14^{10}18^{6}$).

But such accidents are rare and easily avoided. It is when two words are similar in meaning that the danger is greatest. Great Britain covers three countries but there are times when it is most important to distinguish between England, Scotland and Wales. Similarly, though all are sin, it is of the highest value to discriminate between *injustice* and *transgression* and *offense.*

This is practically impossible when one of them, *offense,* is rendered *sin* (Eph. 1^{7}), *trespass* (Eph.2^{1}), which is practically the same as *transgression,* as well as the usual word *offense.* The translators were restrained from rendering it *sin* in the first verse of the second of Ephesians by the immediate presence of the real word *sin.* In the vocabulary method of the CONCORDANT VERSION this restraint is always present, and debars it from following their example and lapse into *sin* in the fifth verse.

The only practical safeguard in apportioning to each Greek expression its most fitting English equivalent is to arrange the whole vocabulary in alphabetical order, so that any duplicates will immediately become apparent. If, for instance, we wish to translate FROM-LOOSING *redemption,* as it is ordinarily rendered, we will be confronted by the fact that this term is already appropriated by LOOSING. We then find that we need, not merely an-

other word, but one which will register the difference indicated by the prefix FROM-. The word *deliverance* admirably performs this function.

The vocabulary used by a translator should be such that, when superimposed on the vocabulary of the original, it will not only coincide as far as possible, but clearly define the boundaries between the words and their relation to one another. Such a task is necessarily imperfect in its results, due to radical differences in the idioms of language and also to the usage of words. The question arises whether these imperfections can be removed and, if so, how it is to be done.

It is not enough, that each word should harmonize with its contexts. If a single English word seems to suit different sets of contexts, in which the original uses two expressions, that is evidence that we have failed to grasp the finer phases of concord. The difference is there, though we may not be aware of it. The vocabulary method is the only means of discovering what our dull senses otherwise overlook. We must find a word for each set of contexts which will fit that *and no other.* We must compare it with the whole vocabulary and so prove that there is not a better word for the place it fills.

This leads us to consider the greatest and most powerful of all the laws of language.

THE LAW OF RECIPROCATION

Every thought symbol, the moment that it is placed in connection with others, both influences the meaning of its neighbors and is itself modified by them.

Words antagonistic to each other will not associate. We never read of *hot ice.* If we did the word *hot* would gradually become chilled and lose its present meaning. If we did not know the meaning of *cold,* its close company with *ice* would soon assure us of its signification.

Words get their color from their contexts. Without any dictionary whatever, it is possible to determine the meaning of almost any word if it is seen in a dozen sentences. From this we may deduce the notable conclusion that the actual and understood meaning of an English word in the Bible is not necessarily its current or dictionary meaning, but that which it absorbs from the passages in which it is found. A dictionary simply records the usage of words as employed by careful writers.

We find, then, that we have discovered a law which will practically adjust the minor differences which exist between Greek and English equivalents. An English word will expand or contract, color or blanch, become purified or tainted, to conform to the thought environments which surround it in the Scriptures. If an English word is not an exact counterpart of the Greek, the contexts in which it consistently occurs will correct its inaccuracies. It will take on a special scriptural signification. This is why the uniform renderings of the CONCORDANT VERSION are the most valuable yet simple means of transferring the truth into English.

THE PENALTY OF LAWLESSNESS

But, like all law, its benefits depend on its unvarying observance, and a penalty follows its infringement. If we inject into one English word all the virus of five false contexts, it will not only fail to furnish us with the truth, but it will reflect a false light when used in its proper place. A version which mixes its renderings subconsciously confuses its readers.

One example will suffice. The ecclesiastical meaning of "ordinance" is a religious *rite* or *ceremony.*

Five different Greek words are translated *ordinance* in the Authorized Version.

One of them means *decree* (Lu.2[1] Ac.16[4] 17[7] Eph.2[15] Col.2[14]). In the first three passages they so render it. Why not in the last two?

Another is *mandate* (Ac.7[53] Ro.13[2]). In the first they translate it *disposition.*

Another is *statute* (Heb.9[1,10]).

Another is always translated *creation* or *creature* elsewhere (1 Pt.2[13])

Another is uniformily *tradition* except in 1 Co.11[2].

In no case does it mean a religious rite. Yet it injects this meaning into almost every passage. If the translators had used some of their own renderings consistently, or even a synonym, we should have been saved untold confusion. It is a flagrant violation of the laws of language to render five different words by one word, and, in each case, to translate these words by other terms as well. The truth is lost in such a maze.

So valuable and vital is the law of reciprocation that we believe its observance puts the CONCORDANT VERSION in a class by itself. We urge all who are sincerely desirous of knowing God to test this matter fully. The continuous use of a version which obeys this law bridges the gulf between God's thoughts and human apprehension; the constant use of a lawless version puts an impassable chasm between us and God. One is clear concord; the other is subconscious confusion.

A TEST PASSAGE

What need is there for another version? Why change from the Authorized? Are there any vital improvements in the new version? What is the proportion of improvements? How can we know that the new readings are better? What authority is there for them? How does the Editor of the Concordant Version plan to keep out his own opinions? These are the principal questions which arise in the minds of those who hear of the Concordant Version.

We have told of the principles and the plan which underlie it. We now propose to give a concrete example, showing how its method works in practise, and give the reason for every "change from the Authorized", though, in the nature of the case, there can be no "changes", as the work is based on a concordance, not on any previous version.

In order to make this study instructive and helpful, we have chosen a passage of scripture which contains the very foundation of the evangel—Romans, chapter three, verses 19 to 28.

In this short passage there are about seventy points in which the Concordant Version differs from the Authorized. We shall take up each in turn and tell why it is preferable. Some may seem trivial at first sight, but only to such as underrate the preciousness of God's revelation. In a costly gem an almost imperceptible flaw greatly depreciates its market value. In the most precious treasure in all the universe we should welcome the most minute improvement.

As there are about two hundred words in this passage and we propose seventy improvements, two-thirds of the Authorized Version stands, while the remainder, half as much, is replaced by better renderings. The American Revision, either in its text or margin, makes or suggests about half of these betterments.

It is presumed that the reader has a great respect and reverence for the Authorized Version. *Nearly all of the corrections made by the* Concordant Version *may be based on the authority of the Authorized.* All that needs to be done in most cases is to apply the best one of their own renderings consistently. Thus, in the passage before us they have translated a certain word *conclude*. Yet in five other occurrences in the same epistle they render this word *reckon*. Is it criminal or commendable to "change" to the rendering they themselves have used elsewhere?

The law of reciprocation, which is the foundation of all language, is continually violated in most versions of the Scriptures. A word is merely the sound or sign of *an idea*. We gather this idea from the surroundings in which we find a word. Every time we read a passage of Scripture we unconsciously clothe each word with a meaning appropriate to its context. Every new context adds to our knowledge of its meaning. If we find it where it should not be, we unconsciously burden it with wrong ideas and color it with false notions.

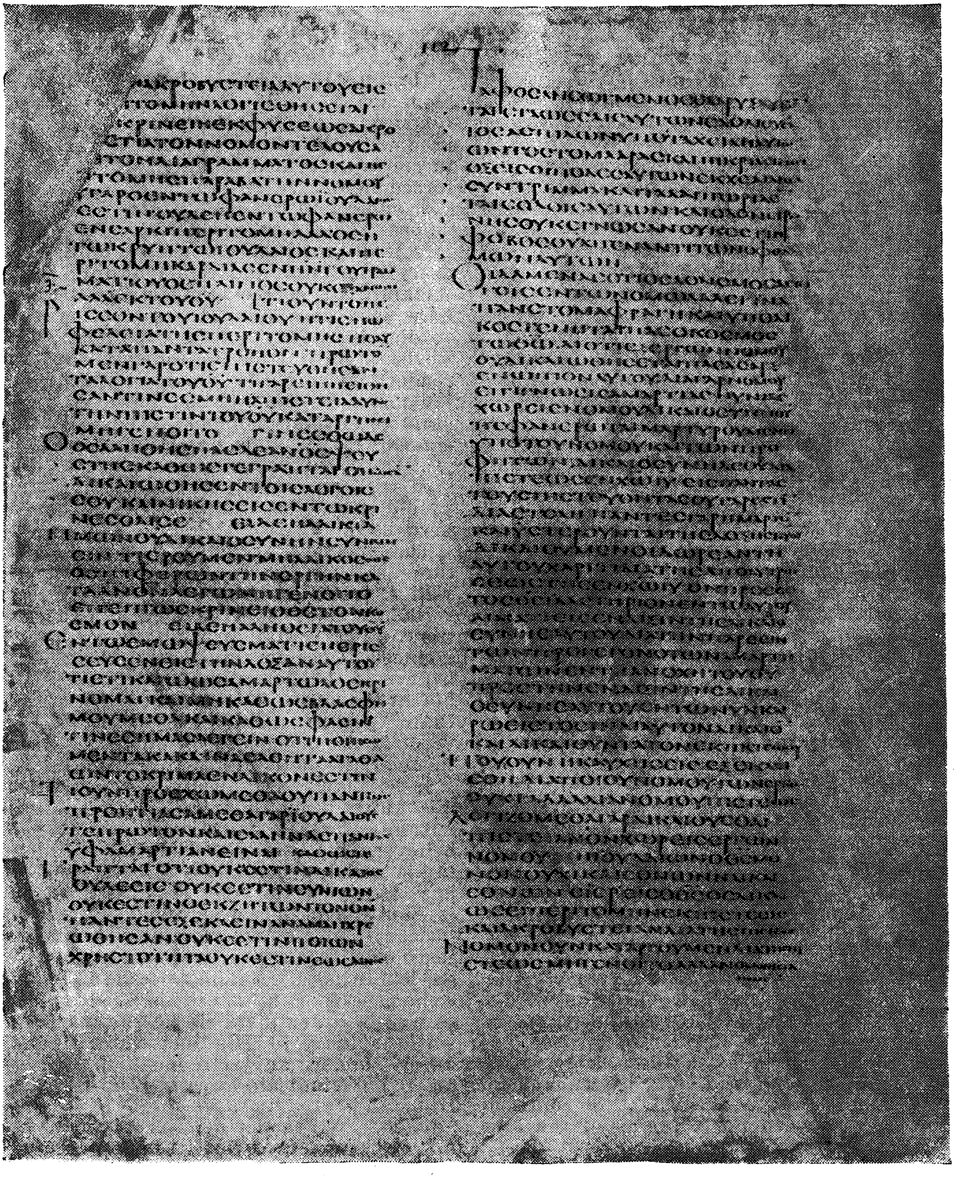
In practise, we absorb the meaning of a word, not from the dictionary, but from the use to which it is put in the Scriptures themselves. If this is in concord with the Greek word it represents, we unconsciously imbibe the correct thought beyond the power of any dictionary definition to impart. Conversely, should we use it in discordant contexts, the mental image becomes distorted and confused.

It is impossible to overestimate the gain in clearness and accuracy which a concordant translation imparts. An English word, being found in the same contexts as the Greek word for which it stands, takes on the same force and color. If it should occur in false contexts, as in the Authorized Version, then it would assume false and misleading tendencies.

There seems to be no valid reason for changing from the clear reading of the Greek simply because we cannot grasp a distinction. It is not the translator's duty to comprehend the minute differences in the original, but to pass them on to others, who may be able to discover those beauties which he has failed to observe.

19 Now we are aware that, as much
Now we know, that what things
as the law is saying, it is speaking to
soever the law saith, it saith to
those under the law, that every
them who are under the law: that every
mouth may be barred, and the entire
mouth may be stopped, and all the
world should be becoming subject to
world may become
the just verdict of God,
guilty before God.

1. *are aware* for *know*] The A. V. uses the single word "know" for not less than six different terms, KNOW, PERCEIVE (per-



CODEX ALEXANDRINUS (A) ROMANS 2^{26} TO 3^{31}

This is the chief treasure of the British Museum in London, England. It is written on thin vellum, each page being about 10⅜x12⅝ inches in size. In the nineteenth line of the second column (fourth letter) will be found the added E noted in the superlinear (Ro.3^{21}). A little lower in the twenty-third line (letters 8-13) is the reading "in Christ Jesus" (Ro.3^{22}). Note the initial letters. These are sometimes the beginning of a new paragraph. But the break is usually found indicated by a space in the line above and the initial is the letter (even if in the middle of a word) starting the next line.

fect *aware*), *recognize, be adept, foreknow, be conscious of.* One of these it translates *know* 196 times out of 224 occurrences. The C. V. renders it *know* always as there is no reason for any change. This passage, however, uses a different term, which they have rendered *aware* in Lu. 12[46], "at an hour when he is not aware". Thus they are authority that it has this meaning.

The sublinear has HAVE-PERCEIVED, and this word is rendered *perceived,* except when its form is in the complete or perfect tense, denoting the condition which follows an act, rather than the act itself. Then it is more agreeable to the English idiom to render it *be aware* or *be acquainted.* This, however, is done consistently. It refers to knowledge gained experimentally, through the senses. Both terms occur in Rom. 7[7], which should read "I had not been *aware* of coveting". He knew of it, but not in his own experience. So here, Paul is aware from personal experience that the law speaks to those who are under it. We, who have never been under it, *know* that this is so, but have never felt the force of it as they have.

2. *as much as* for *what things soever*] Although this word occurs over a hundred times, the A. V. never translates it "what things soever" in any other passage. In Romans they render it *as many as* (2[12], twice; 8[14]), *so many as* (6[3]), *as long as* (7[1]), *in as much as* (11[13]). They render it *as much as* in Jn. 6[11]. Hence we have them for authority in our consistent rendering.

3. *is saying* for *saith*] Saith has become archaic.

4. *is speaking* for *saith*] As is shown in the sublinear, this is quite a different word from the *saith* immediately preceding. Why, then, render it the same? The A. V. itself translates it *speak,* as we do, 241 times. Only 15 times do they use *say.* There is often a decided difference between these words, as there is between our English *say* and *talk,* as when men *talk* much but *say* little. The contrast here is between the contents of the law and its application.

5. *those* for *them*] *Them* is archaic.

6. Omit *who are*] There is no necessity for adding these words.

7. *bar* for *stop*] The usual meaning of *stop* is to bring from motion to rest. The word here used signifies to block up, hinder, dam. It seems especially fit to use *barred* here, because it is used of a moral and legal hindrance.

8. *the entire* for *all the*] When the word EVERY is followed by a noun preceded by THE, in Greek, it changes the sense from EVERY world to the *entire* world, *taken as a single unit.* The word *all* is used with the plural in English and fails to convey the idea of unity which is enforced here.

9. *subject to the just verdict* for *guilty before*] The A. V. rendering "guilty before God" has been challenged by almost every translator and commentator. It is certainly not correct, for the Greek word here used does not tell us whether the verdict is "guilty" or "not guilty". The Revisers have tried to indicate this by rendering "may be brought under the judgment of God". This, however, *suggests* an adverse judgment, even if it does not express it. It is unfortunate also, in that the word *judgment* is always associated with an entirely different term, and should never be linked with the word here used.

The apostle's argument has developed the fact that the entire world, Jews as well as gentiles, are subject to the just verdict of God. They have been tried, but the verdict waits. It has not been pronounced. Only in the case of those who believe is the Judge's decision given out, but in their case it is "*not* guilty", rather than "guilty". They are acquitted, or vindicated, or justified by His grace through the deliverance in Christ Jesus.

It is manifestly absurd to pronounce *all* "guilty" and then immediately, without any further explanation, pronounce believers "not guilty". The A. V. rendering is without foundation in the Greek, it is contrary to the apostle's argument, it is subversive of the grand doctrine of justification. One who is guilty cannot be justified. He may be pardoned or forgiven, but to justify a guilty person is to become a partner in his crimes. God is just, as well as a Justifier. He holds the entire world subject to His just verdict, and never, under any circumstances, does aught but vindicate any one who believes Him.

The A. V. rendering has given us a false impression of God's attitude toward the world. It creates a condition where justification is impossible. It has effectually robbed the saints of the truth of justification and substituted for it remission or pardon, which alone is possible for those who are guilty.

The value of this version lies in large measure in the fact that its foundation principles make it possible to translate

beyond the translator's comprehension. His understanding or misunderstanding will not necessarily bar others from the truth. The common version, "guilty before God", is terse, vigorous English, which cannot be misunderstood. In fact, the translator himself was convinced that the sentence in this case was always "guilty" and he would assuredly have rendered it so if he had not been held in check by the law which does not allow him to import into a word what it does not contain in the Greek. A study of UNDER-JUST made it evident that it was the legal term for those subject to the decision of a judge, but it does not, in itself, give the slightest hint whether the verdict is for or against. It was not until after this reading had been challenged that the truth dawned on the mind of the translator. He was wrong in supposing that, in this passage, it amounted to the same as "guilty".

Thus it is the aim of the C. V. to give a clear transcript of the scriptures, so that earnest students will not be hampered by the limitations of the translator, but may discover what he has overlooked, but which he has endeavored to leave open for those who may have a keener insight into the truth.

rather than that which characterizes the action.

13. Omit *the* before *law*] This is important. Throughout this passage and elsewhere *the* law [of Moses] is distinguished from the principle of law in general by means of the word THE. The statement here is a broad one. No one, either Jew or gentile under the dictates of conscience, can be justified by law, for through law (not *the* law of Moses only) is the recognition of sin. The A. V. has entirely obscured this vital point throughout this passage. The Revisers omit *the* in their margin.

14. Omit *there*] The Revisers also omit this useless addition.

15. *through* for *by*] The A. V. usually renders this word *through*. *By* is the efficient agent rather than the channel. The Revisers suggest *through* in their margin.

16. Omit *the*] See 13.

17. *recognition* for *knowledge*] The A. V. have recognized the special force of this word—ON-KNOWledge—in Mt.14^{35}, "*when* the men of that place *had knowledge of* Him", that is, *recognized* Him. So also Mk.6^{33,54}Lu.24^{16,31},etc. The law gives us a standard by which we can *recognize* sin.

20 because, by works of law, no
Therefore by *the* deeds of *the* law
flesh shall be justified before Him,
there shall no flesh be justified in His
for through law is the recognition
sight: for by *the* law *is the* knowledge
of sin.
of sin.

21 Yet now, apart from law, a
But now *the* righteousness of
righteousness of God has been mani-
God without *the* law is manifested,
fested (being testified to by the law
being witnessed by the law
and the prophets)
and the prophets;

10. *because* for *therefore*] Nowhere else does the A. V. render this *therefore*. Ten times they translate it *because*. They themselves are ten to one for this rendering. It does not introduce a new conclusion, but gives the reason for the previous statement. The world is subject to the just verdict of God because law fails to provide any ground for justification. The Revisers changed to *because*.

11. Omit *the* before *works*] It is not in the Greek, and English usage corresponds to Greek in this case. See 13 below. The Revised margin omits it.

12. *Works* for *deeds*] The A. V. has this very phrase *works of law* in Ro.9^{32} Ga. 2^{16}. Why change it here? The Revisers have corrected this. Deeds is the equivalent of another term, associated with the verb DO. "Deeds of the law" suggests that the law itself is the actor,

18. *Yet* for *but*] The A. V. translates another disjunctive *but* 572 times. The word here used is much weaker than our *but*. In verse 19 the A. V. renders it *Now*. The C. V. renders it *now* and *yet*. It would be awkward to translate it *now* here, for it would read "Now now".

19. *apart from* for *without*] The Revisers agree in this change. *Without* means *outside of*. In Jn. 20^{7} the handkerchief was not *without* the tomb, but in a place *apart*.

20. Omit *the*] With the Greek text we omit *the*. It is not the law of Moses merely but the wider principle of law which is intended.

21. Omit *the*] *The* righteousness of God" is too personal and narrow. The article is omitted in the Greek. It is a divine righteousness, for us as well as God. The Revisers made this correction.

22. *has been* for *is* manifested] The A. V. has rendered this very form of this word "hath appeared" (Heb.9[8]), showing that they recognized that it represents a state consequent on an action rather than a continuous action. Whenever the initial sound of a Greek verb is doubled, as in this case, the verb is in what may be called the perfect or complete tense, signifying the result of an action rather than the action itself. The Revisers have *hath been.*

23. *testified to* for *witnessed*] *Witness* is no longer used with an object in this sense. *Testify to* has replaced it in modern English.

22 Yet a righteousness of God,
Even *the* righteousness of God
through Jesus Christ's faith, for all,
which is by faith of Jesus Christ, unto
and on all who are believing, for
all and upon all them that believe: for
there is no distinction,
there is no difference:
23 For all sinned and are wanting
For all *have* sinned, and come
of the glory of God,
short of the glory of God;

24. *yet* for *even*] This is the same word which the A. V. translated *but* at the beginning of this paragraph, and we rendered *yet.* The word is a disjunctive, not a conjunctive, as *even.*

25. *a* for *the*] As 21.

26. Omit *which is*] It is without warrant and unnecessary. The Revisers also omit these words.

27. *through* for *by*] As 15 above. The Revisers make this change.

28. *for* for *unto*] The A. V. translates this word *into* 571 times, and idiomatically *for*, 87 times. Thus we are amply justified in our sublinear INTO, and the version *for.* The *unto* and *upon* suggests a distinction which does not exist, as though it came *up to* or *as far as* all, but only *upon* all who believe. In both cases it is the believer who is in question. It is *into* or *for* him and is *on* him.

29. *on* for *upon*] The A. V. renders this word both *on* and *upon*, without any apparent cause.

30. *who* for *them that*] *Them that* is not in good form. The A. V. uses *who* for this very phrase in Eph. 1[19].

31. *are believing* for *believe*] The A.V. renders this form *believed* (Ac. 22[19]), *believe* (Ro.3[22] 1 Co.1[21]), *do believe* (1 Pt. 1[21]). It is evident that they had no system. We distinguish between the indefinite form (usually called the aorist) and the present active, which is used here.

32. *distinction* for *difference*] The A. V. uses *distinction* in 1 Co. 14[7]. There *are* many *differences* between men, even as to their sins. The Revisers make this change.

33. *sinned* for *have sinned*] The margin of the Revision suggests this change. *Have sinned* suggests a present state, the equivalent of being sinners. We who are justified *sinned* in the past, but, being acquitted, are no longer in the condition of those who *have sinned.* This distinction is important, especially when we realize the full import of justification.

34. *are wanting* for *come short*] The A. V. has only once again "come short" (Heb. 4[1]). In that characteristic occurrence (Lu. 15[14]) the prodigal began *to be in want.* See also 2 Co. 11[9]. Paul was *in want.* So here it is not that our *efforts* fail to reach the divine standard, but our *condition* is one of want.

24 Being justified gratuitously by
Being justified freely by
His grace through the deliverance
His grace through the redemption
which is in Christ Jesus
that is in Christ Jesus:

35. *gratuitously* for *freely*] The A. V. *freely* no longer has the sense of a gift, but now means liberally, abundantly. *Gratuitously* is the only English word which adequately conveys the causelessness of this gracious gift.

36. *deliverance* for *redemption*] The A. V. consistently translates the usual word for *redemption* (Lu. 1[68]; 2[38]; Heb. 9[12]) and the C. V. does the same. The word here used, however, is a strengthened form which they on one occasion, render happily by *deliverance* (Heb. 11[35]). This is used uniformly in the C. V. Its aptness can only be appreciated by seeing it in all its contexts.

25 (Whom God purposed for a Pro-
Whom God *hath* set forth *to be* a
pitiatory, through faith in His blood,
propitiation through faith in His blood,
for a display of His righteousness be-
to declare His righteousness for
cause of the passing over of the pen-
the remission of sins
alty of sins which occurred before in
that are past, through
the forbearance of God)
the forbearance of God;

37. *purposed* for *set forth*] This word may mean "set forth", but the connection indicates a past act with a present point, which is better satisfied by the usual rendering *purposed.* Thus it is always elsewhere in the A. V.

38. *Propitiatory* for *propitiation*] The A. V. correctly and consistently renders *propitiation* in its two occurrences (1 Jn. $2^{2}4^{10}$). But this is a different form which they have translated *mercy seat* in its only other occurrence (Heb.9^{5}). It should, consequently, be *mercy seat* here, or better, *Propitiatory,* to preserve its connection with *propitiation.* This is not the act, but the place of propitiation, the meeting place of God with man. The propitiatory was sprinkled with blood, hence God could meet man between the cherubim. The passage is concerned with justification and a common ground where both God and man can be just. This is the blood stained Mercy Seat—the Propitiatory.

39. *for* for *to*] Very rarely indeed does the A. V. translate this word *to,* though it occurs hundreds of times.

40. *a display* for *declare*] This is a noun, not a verb. Elsewhere they translate it *evident token* (Phil.1^{28}) and *proof* (2 Co. 8^{24}). The Revisers have changed it to *show.* The word *display* fits all of its occurrences better than the variety of the A. V. The evident thought is that God wishes to show openly that He is just.

41. *of* is added] The word righteousness is in the case which the A. V. usually indicates by prefixing *of* as in Ro. $4^{11}5^{17}$.

42. *because of* for *for*] The A. V. often has this *because of.* The Revisers have changed it to this.

43. *passing over* for *remission*] This is quite a different term from *remission* elsewhere in the A. V. It does not involve nearly so much. Sin's penalty was not *remitted* before the sacrifice of Christ. It was merely covered or *passed over.* The use of remission here is a serious defect which was remedied by the Revisers.

44. *the* is added] The Revisers insert *the* here to define the particular sins or penalty referred to. It is in the Greek.

45. *penalty of sins* for *sins*] The word here rendered *sin* by the A. V. has a special ending which changes it from sin to the *effect of sin.* This is clearly seen in 1 Co. 6^{18} where the penalty of sinning, not sin itself, is demanded by the context. It was the divine penalty of sins which was passed over when the sacrifices were offered in connection with the law.

46. *which occurred before* for *that are past*] The Greek, as shown by the sublinear, is BEFORE-HAVING-BECOME. The A. V. is a loose paraphrase, which has led us to think that the apostle is speaking of our past sins as individuals. The Revisers have changed it to *done aforetime,* rather old-fashioned phraseology for a modern version, and almost as loose as the A. V.

47. *in* for *through*] The Revisers change this to *in,* as it should be.

26 Toward the display of His
To declare, *I say,* at this time His
righteousness in the current era, for
righteousness: that He might be
Him to be just and a Justifier of the
just, and *the* justifier of him
one who is of the faith of Jesus.
which believeth in Jesus.

48. *toward* for *to*] The A. V. *to declare* suggests that this is a repetition of the same phrase in the previous verse. It is not. The connection here is quite different. The A. V. translates it *toward* in other places.

49. *display* for *declare*] See 40. The italicized "I say" is also omitted.

50. *of* added] See 41.

51. *in* for *at*] The A. V. translates this connective *in,* 1853 times, *at,* 106 times.

52. *current* for *this*] This is the usual word for *now,* which we translate *current* when the English idiom will not bear the usual rendering. The word *this* is too indefinite.

53. *era* for *time*] This is not the word usually translated *time* in the A. V. They often render it *season.* The Revisers have changed it to this. But it is better to speak of the present *era* than the present *season,* for the latter is used only of a short period of time, and the era here referred to has run nearly two millenniums already.

54, 55, 56. *for Him to be* for *that He might be*] There is no warrant for the word *might* and the idea of contingency. It is the simplest form of the verb *to be,* as the A. V. itself is witness (Ro. 1^{22}). If this were turned back into Greek an entirely different phrase would be the result. *That* is the same word which they made *unto* in verse 22 and *to* in verse 25, which we have consistently given as *for.* *He* is in the objective case, *Him.*

57. *a* for *the*] It is His character as a Justifier which is pressed here. The insertion of *the*, which is not in the Greek, interferes rather than helps.

58. *one who* for *him which*] The Greek is simply THE in the singular, and though usually listed as masculine, is applied to both genders in common. Hence it is not well to limit this to the masculine *him*. No one would defend the *which*, though the Revisers retained it.

59. *of faith* for *believeth*] A reference to the sublinear will show that this is not a verb, *believe*, but a noun, *belief*. The A. V. has deliberately altered the sense of this passage, making our believing *in* Jesus the basis of justification instead of Jesus Christ's faith, as in verse 22. The point is that it is not His keeping the law which made Him a fit Propitiatory where we could meet God and be justified, but His faith which led Him far beyond the law's demands, in faith obedience, even to the death of the cross. From this faith springs justification. It is out of this faith for our faith (Ro. 1:17). Whatever we may believe on this point, we are not warranted in deliberately altering the text to suit, as the A. V. has done.

60. *of* for *in*] See 59. The *in* is absent in the Greek.

27 Where, then, is boasting? It is
Where *is* boasting then? It is
debarred! Through what law? Of
excluded. By what law? of
works? No! but through faith's law.
works? Nay: but by *the* law of faith.

61. *debarred* for *excluded*] Literally this is LOCKED-OUT. Exclude is a mild term more suited to another Greek word. We no longer speak of *excluding* boasting. Usage and elegance are both better satisfied with *debarred*.

62, 63. *through* for *by*] As English will bear *through* as well as *by*, it is better to use the more precise term as in verse 20, and so distinguish this phrase from *by the law* in verse 21.

28 For we are reckoning mankind
Therefore we conclude that a man
to be justified by faith apart from
is justified by faith without *the*
works of law.
deeds of *the* law.

64. *for* for *therefore*] The A. V. follows a different reading here, which is given in the superlinear as THEN. The better reading, which we follow, they have translated *for* 992 times.

65. *we are reckoning* for *we conclude*] Only here has the A. V. used *conclude*. Elsewhere they render *number*, *account*, *count*, *reason*, *think*, *suppose*, *esteem*, etc., and *reckon* (Ro.4:4,9,10 6:11 8:18). The tense is present active, not indefinite.

66. *mankind* for *a man*] This is not the word for a *man* as distinct from a woman, but a human being of either sex. This cannot always be expressed in English, as it has no noun corresponding to *human* except *mankind* and *humanity*.

67. *to be* for *that . . . is*] Why change the Greek when the same construction yields good sense in English? Besides there may be a subtle distinction which our dull minds fail to grasp.

68. *apart from* for *without*] See 19.

69, 70. Omit *the* twice] *The* works of *the* law confines the statement to the Jew and the law of Moses. The Greek omits both *the's* in order to include the principle of law wherever found.

The point we wish to press in this comparison with the Authorized Version is that, to a large degree, our work can claim the "authority" of these translators for the very variations which distinguish it from theirs. Their work was loose, with little system or order. We use much the same material but dispose it in accord with the fundamental law of language that the same word should always be used to express a given idea.

We wish also to show that, however much we may revere the version to which we are bound by ties of sentiment, there is real need for another. Everyone must acknowledge that some of these seventy corrections are vital, and that most of them are desirable. Very few of them can be questioned, because the translators of the Authorized have themselves set their seal to most of the corrections by their renderings in other passages.

There are at least seven improvements of vital value in this short passage. They affect our enjoyment of justification, our attitude toward law, our apprehension of the place of Christ Jesus as the Propitiatory, and His part in procuring justification. If the rest of the seventy seem unimportant, these alone ought to convince us of the vital value of a version based on a concordance rather than on human scholarship.

THE STANDARDS AND ELEMENTS

The great value of standards in the multitudinous affairs of life is gaining recognition. If the English alphabet were not standardized, few would be able to read these lines. If building material were not made to feet and inches the cost and confusion would be staggering. How much we owe to standard measures and weights and money is beyond estimate. The value of the CONCORDANT VERSION is largely due to the system of standards to which all is referred.

WORD ANALYSIS

At first it was thought sufficient to assign each word a standard English equivalent. Much as this helped, it fell far short of our ideal. So the whole vocabulary of the Greek scriptures was analyzed into its Elements, and to each of these was assigned a STANDARD. Thus, for example, two elements, FROM and COVERing, in combination, became FROM-COVERing, with a secondary standard, unveiling. Whenever possible, these elementary STANDARDS, which are printed in SMALL CAPITALS, appear in the sublinear, beneath the Greek word, commencing under its initial letter. They will be found delightfully suggestive and profitable.

The elementary standards, in SMALL CAPITALS, will associate a word, in the English reader's mind, with a host of relatives which only a Greek scholar would have otherwise observed. Thus the element FROM, in "unveiling", links it with scores of other words which also contain this element, but which have no visible relation to "unveiling" in English. There are about eleven hundred word-elements in the vocabulary of the Greek scriptures, besides the grammatical elements. These are used in many combinations to form the vocabulary which God has hallowed as His chosen means of revealing Himself.

The reverent reader will make many delightful discoveries as he notes the Elements of which words are formed. For example, the distinction between *repentance* and *regret* becomes clear when we see that the first is after-MIND, and the latter after-CARE.

It has not always seemed best to put the primary standard in the sublinear, for it could not be so readily understood as a secondary form. Thus UN-MARK, meaning *miss the mark*, has been uniformly replaced by "miss", with "sin" in the version. In a very few cases both primary and secondary standards have been used, as "after", for WITH, for this is its meaning when used with the accusative case, and "make" for DO in cases where DO would not be intelligible. A reference to the Concordance or Elements, in the companion volume to the Version, will make such points plain. One who wishes to study the standards should use the Concordance diligently, and in a short time he will be thinking the language of the scriptures just as though he were a Greek of the first century, even though he may not know a letter of the language.

A WORD FAMILY

As an example we will give the whole family of words which have the element ACT, and the resulting English words, as they appear in the Concordance. It will repay reading.

ACT, work, *(verb)*
ACT, work, trade, *(noun)*
ACTer, worker
ACTion, vocation, income, *make a business of*
ABOUT-ACT, meddle
ABOUT-ACTer, meddler, meddling art
DEFT-ACT, knavery
DEFT-ACT-*effect*, knavery
DOWN-ACT, effect, produce
DOWN-UN-ACT, DOWN-*idle*, abolish, abrogate, discard, exempt, become inert, nullify, vanish, waste
EVERY-ACTing, crafty
EVERY-ACTion, craftiness
EVIL-ACTer, malefactor
GOOD-ACT, do good act
GRAPE-VINE-ACTer, vineyardist
HOME-ACTer, worker at home
IN-ACT, operate
IN-ACT-*effect*, operation
IN-ACTing, active, operative
IN-ACTion, operation
LAND-ACT, farm
LAND-ACTer, farmer
PEOPLE-ACT, officiate, minister
PEOPLE-ACT, officiation, ministry
PEOPLE-ACTer, officer, minister
PEOPLE-ACTic, official, ministering
PUBLIC-ACTer, architect
SACRED-ACT, act as a priest
TOGETHER-ACT, work together, fellow worker
TOGETHER-ACTer, fellow worker
TOGETHER-UNDER-ACT, assist together
TOWARD-ACT, earn
UN-ACT, be idle, *inactive*
UN-ACTive, idle, *inactive*
WELL-ACT, be a benefactor
WELL-ACTer, benefactor
WELL-ACTion, benefaction

GRAMMATICAL STANDARDS

We confidently assert that the grammatical standards have so simplified Greek grammar and have made it so comfortably accessible to students that no one of average intelligence need fear to attempt a study of this glorious speech of inspiration. This can be done by means of the GREEK COURSE and GRAMMATICAL ELEMENTS published in the companion volume. The assignment of an English standard equivalent to every grammatical form and the tests to which these have been submitted in actual practice has corrected the confusion into which the subject has fallen, and is by far the simplest, sanest and most satisfactory means of mastering this matter, which is popularly supposed to be most difficult.

There is an analytical Greek Testament which has an analysis of all the verbs in the margin. In this, for instance, opposite Ro. 15[15] we find "*egrapsa* aor. 1 ind., *graphō.*" The words in italics are in modern Greek characters which many do not know. "Aor." for aorist is foreign to most intelligent Bible readers. And "Aor. 1" needs a deal of learning to properly interpret. "Ind." for indicative ought to be easily understood. But how much easier it is to turn to the CONCORDANT VERSION and find that this word is I-WRITE. Of course, it comes from the element WRITE. Any one knows that is indefinite indicative, even though he does not understand these terms.

Each grammatical form is given a corresponding English STANDARD. This model simplifies matters much for those who do not take kindly to abstruse grammatical terms.

Number—When the plural is not fixed by the form of the English the italic letter *p* is added to it.

Person—First person, I and WE; second, YOU and YE; third person singular is usually apparent from the form of the English verb, plural THEY. The third person singular is *it, he,* or *she,* according to the context.

Case—The nominative and the objective cases take the place of the nominative and the accusative in Greek. The genitive case, which denotes *source* or *character*, answering the question *whence?* is noted by prefixing OF-. The dative case, which denotes *rest in*, or *location*, answering the question *where?* is indicated by to-. The OF- is *understood* after the connectives which denote origin, as THRU, FROM, etc. The to- is also omitted after characteristic connectives.

Gender—As this is usually of no import to the English reader, it will not always be found in the SUBLINEAR unless it has an English equivalent. When indicated, *m* is masculine, *f* is feminine, and *c* is common. The so-called *neuter*, or indefinite, forms really have no gender and are not marked.

Mood—The infinitive is rendered TO- as, TO-WRITE. The indicative is I-AM-WRITING. The subjunctive uses I-MAY-BE-WRITING. The optative is MAY-I-WRITE. The imperative is WRITE and LET-him-WRITE. The participle ends in -ING, WRITING.

Tense—The so-called *aorist* or indefinite form is really not a tense at all, combining the marks of both past and future in its composition, unless it may be called a *past-future*. It corresponds with the indefinite present, I-WRITE. It is used of all three tenses in Ro. 8[30]: He designates beforehand *(past)*, He calls and justifies *(present)*, He glorifies *(future)*.

The past is as ours, I-WROTE.

The present in Greek presents an action as actually under way, and is best rendered by the English present participle, I-AM-WRITING.

The future is marked by -SHALL- in the first person and -WILL- in the second and third. As it is a modification of the present it becomes I-SHALL-BE-WRITING, YOU- or he-WILL-BE-WRITING.

The complete or "perfect" tense denotes the state resulting from an action. The standard is I-HAVE-WRITTEN. English idiom often uses special forms, as, "what you bind on earth shall be *binding* (have been bound) in heaven" (Mt.16[19]).

The past-complete, or "pluperfect", is I-HAD-WRITTEN.

Voice—The Active and Passive are I-WRITE, it-IS-WRITTEN. The Middle is indicated by the passive in *italics*, when it is not involved in the meaning of the word. Actions which affect the actor, as *coming* and *going*, have a special form in Greek. The LEXICON deals with each word separately.

It is common, in Greek grammars, to list many verbs which have the form of the Middle, as Passive. After a thorough investigation, we have fully satisfied ourselves that the form of a Greek verb determines its voice, and those which are Middle in form are actually Middle in usage. To call them Passive has no warrant and is unnecessarily confusing. This classification greatly simplifies the Greek verb. All the forms and their English standards will be given in full in the GRAMMAR.

As the method employed in this work has forced us to settle on standards which are not in full accord with current Greek grammars, we deem it our duty to offer a full explanation for at least one of the changes, so as to show why we differ. We have purposely chosen the most difficult problem of the Greek verb, for its solution should justify us when varying slightly on other points, without further explanation than that, in each case our position is practical, is under continuous test, and actually works.

THE GREEK AND ENGLISH INDEFINITE

To the casual critic, the renderings of the verbs in the CONCORDANT VERSION sometimes seem erratic and pedantic. Until one has become accustomed to them, the changes appear unreasonable and capricious, instead of being consistent or uniform. It is like one who steps out at night and stares at the stars, scattered hither and thither on the blue vault of heaven without any apparent system. Yet, just as the heavens are marvelous manifestations of order and law to the astronomer, so the patient student will find that the verbs are rendered in accordance with divine law, and seek to manifest the exactitude of the great Author of the sacred scrolls.

CONCORDANT VERBS CONSISTENT

The entire scheme of the CONCORDANT VERSION founds itself upon a desire for unvarying consistency in setting forth the mind of God. The Greek language is capable of expressing with precision the finest and most delicate shades of meaning. With proper care it is possible to set over into English most (if not all) of the excellences of the God-given original.

RESEARCHES IN GRAMMAR

In effecting a faithful reproduction of God's thoughts it was found necessary to consider each Greek word in all of its contexts in order to determine its scope and its most satisfactory English equivalent. A similar process, though more arduous, was called for and diligently performed, in arranging these words in a proper grammatical setting to accord with the language of inspiration.

The consideration of the nouns and adjectives did not present many very serious problems. The Greek verb, which tradition had invested with almost insuperable difficulties, required a great deal of preliminary analysis and dissection before it finally yielded up its complex structure. Certain forms of the verb were found to contain within themselves invariable signs of time, or tense, and state.

GRAMMATICAL CONFUSION IN TRANSLATION

At the first attempt to apply the prime principle of consistency to the rendering of the Greek verb, according to accepted grammatical doctrines, we soon found ourselves in clouds and chaos. This was especially true of the so-called Voices and Tenses. There seemed to be no correspondence between form and force. The Middle form was usually called Passive. The Aorist was either past, present or future. It seemed a hopeless task to create order out of such confusion.

This condition of affairs is recognized by the greatest scholars in this field, as the following facts and extracts from their writings show. The "Analytical Greek Lexicon", published by Bagster's, was first intended as a basis for our Analytical Concordance. But when one word was found which, in its three persons, I, you, and he, was listed first as a *past* and then as a *present* and also as a *future*, this work had to be discarded. If one form of a verb, differing only in the matter of personal endings, which do not affect the tense, can be rendered in all three tenses, there is an end of all significance to the Greek verb so far as time is concerned.

AN UNSOLVED PROBLEM

In "A Grammar of the Greek New Testament in the Light of Historical Research" Prof. Robertson has this to say regarding the translation of the Aorist into English: "The Greek Aorist ind., as can be readily seen, is not the exact equivalent of any tense in any other language. It has *nuances* all its own, many of them difficult or well nigh impossible to reproduce in English. We merely do the best we can in English to translate in one way or another the total result of a word, context and tense. Certainly one cannot say that the English translations have been successful with the Greek aorist . . . (Page 847). The English past will translate the Greek aorist in many cases where we prefer 'have' . . .

(Page 848). The Greek aorist and the English past do not exactly correspond. The Greek aorist covers much more ground than the English past. . . . The aorist in Greek is so rich in meaning that the English labors and groans to express it. As a matter of fact the Greek aorist is translatable into almost every English tense except the imperfect . . ." Again, "The aorist is, strictly speaking, timeless."

THE LATEST AUTHORITY

As this is the latest and most authoritative work on the grammar of the New Testament, it is evident that Dr. Weymouth's suggestion has not been deemed a satisfactory solution and that the translation of the aorist into English is in a most unsatisfactory state notwithstanding all the efforts of modern scholarship.

In view of this self-confessed failure, any attempt at the solution of so grave a defect in our method of translation should be welcomed and examined on its own merits.

THE REVISION NOT ENGLISH

Dr. Weymouth, in his pamphlet "On the Rendering into English of the Greek Aorist and Perfect" criticises the Revised Version for its treatment of the aorist. They regarded the aorist as referring to the past. Dr. Weymouth noted how often it makes poor English, and felt, in an indefinite way, that the aorist must not be confined to the past. He would have it rendered by the "perfect", as it often is in the Authorized Version, at the same time translating the perfect in this way as well. But if the aorist is I-HAVE-LOVED, and the perfect also is I-HAVE-LOVED, what is the difference between them? After all, the chief function of a translation is to preserve the distinctions of the original. If a painter should copy a picture of sheep and goats and draw them all alike, he may produce a pretty picture, but an unfaithful copy. There are sharp boundaries between all the forms of the Greek verb, as we shall see, and they should be distinguished as far as possible.

THE PERFECT AND AORIST

Weymouth pleads for the perfect as a rendering of the Greek aorist because it has a bearing on the present which the past has not. He protests that "it is too commonly believed and taught that the Greek Aorist Indicative . . . is equivalent to the Simple Past Tense in English (I *wrote*, I *loved*, I *brought* . . .)." He affirms that "the English Past, used according to the *true English idiom*, will largely fail to coincide with the Aorist . . ." He makes the startling discovery that we give the English Present the force of a Future, giving the following examples: "We *start* tomorrow," "The king *comes* tonight." He might have added the fact that this same "present" is used of the past also, as in "The king *comes* here since he was crowned."

He was on the verge of discovering that the English "Present" is not a present at all but a true past-future indefinite. He even gives examples where the present must be used, as, "The Chronicle *states*—", "Clarendon *records*—", "Gibbons *informs* us—". The one instance he gives for the past in narrative is found in Acts 25:14: "Festus *declared*". But the Greek word here used has none of the characteristics of the true aorist at all except the sign of the past. *Etheto* is a simple past, and should be rendered "Festus *submitted* Paul's case to the king".

THE AORIST IS NOT THE PAST

To prove that the aorist is not a simple past he gives the following instances in which both the A. V. and the Revisers render it by the perfect: We add the C. V. rendering to show that it can usually be still better rendered by the so-called English "present".

Mt.5:21,27 Ye *have heard* that it was said
C. V. You *hear* that it was declared

Mk.10:20 All these *have* I *observed*
C. V. All these I *maintain*

Rev.14:8 Babylon *is fallen, is fallen*
C. V. It *falls!* It *falls!*—Babylon

The perfect limits the *action* to the past just as much as the past tense does. In these and all other instances of the aorist the action is not confined to the past.

AORIST MEANS INDEFINITE

Weymouth then makes the welcome admission that "*aorist* means *indefinite*, and we must bow to the authority of the Greek grammarians who held that name to be a suitable one . . .". This is precisely the point for which we contend.

He then gives examples where he thinks the aorist should be rendered by the pluperfect and the translators have so given it.

Mt.1[24] As the angel *had bidden* him
C. V. As the messenger *bids* him
Mt.11[1] When Jesus *had made* an *end*
C. V. When Jesus *finishes*
Mt.26[19] As Jesus *had appointed* them
C. V. As Jesus *arranges with* them
Mt.27[31] When they *had mocked* Him
C. V. And when they *deride* Him
Mk.1[32] When the sun *did set*
C. V. When the sun *sets*

The following is a step in the right direction: *"The Aorist is often used where our idiom demands the Present* . . . but this Gnomic Aorist (as in Jas. 1[11], "for the sun *rises*", etc.) and the Epistolary Aorist (2 Co.8[18], "we *send* with him the brother") need not here be enlarged upon." Weymouth touches the true sense of the aorist here, but, alas, he did not enlarge upon it! He recognizes its use in the statement of general truths or proverbs (the Gnomic Aorist). The very fact that it *can* be used of things which are true at all times and that English uses the "present" for this purpose is sufficient to identify them.

Those who suppose that the English of our versions is beyond reproach will be shocked when he states that "the persistent rendering of the Greek Aorist by the English simple Past in the R. V. of the N. T. has one very undesirable effect—*the translation is not English*".

A DIFFICULT PROBLEM

Some conception of the difficulty of the problem before us is evident from the fact that Greek is one of the most difficult of languages, the verb is the most complex and elaborate part of Greek grammar, and of the verb the one unsolvable riddle has been the aorist. It is the most difficult of the most difficult. Yet we propose to make it so simple and easy that any one, with the understanding of an adult, will be able to grasp the essential facts, and thus open up a new and still unknown vista in God's revelation to readers of the English language.

A SIMPLE EXPLANATION

It should be understood that this attempt to explain the aorist is not intended primarily for scholars, but for the "unlearned and ignorant". Everything has been done with a view to making it so easy to understand that it will readily come within the range of the average intellect.

VERBAL STANDARDS

In planning a consistent version it is manifest that one of the most vital elements is the rendition of each verbal form by a fixed English equivalent. To investigate the possibility of such a course the verb was analyzed into all its forms and each was given its nearest English equivalent. In assigning these, the first form dealt with was the incomplete present. The tendency at first was to assign to it the so-called English "present", the simplest form of the verb, as I-LOVE. But repeated experiments showed the inadequacy of this form to express the fact that the action was actually *in progress*. For this, English has the special form, I-AM-LOVING, the "participial present". Exhaustive tests showed that *this* was the true equivalent of the so-called Greek "present", though the strenuous tendency of our idiom to shorten all forms often demands the indefinite.

THE ENGLISH INDEFINITE

After all the other forms had been assigned and tested, the indefinite past-future, or aorist, remained. What could be used for it? Nothing was left but the so-called English "present", as, I-LOVE, and it dawned upon the mind of the investigator that its name was a misnomer—it was not restricted to the *present* at all, but it, too, was *indefinite*, just like the Greek "aorist". We have named it the English aorist. Exhaustive tests have proved the correctness of this conclusion, and years of use in compiling the Version have confirmed the fact that the English "present" is a very close equivalent of the Greek "aorist". True, there are passages where it seems odd at first, but close investigation shows it to be correct, and when the initial queerness vanishes, it leaves a delightful sense of clearer vision into the realms of truth.

SEGREGATION NEEDED

The difficulties in regard to the aorist "tense" arise in part from the fact that a heterogeneous mass of forms are huddled together, either as "first" or "second" aorists, some of which have little in common except the name given to them by grammarians. We propose, then, to limit the present discussion to

the true aorist, which we will presently define, and, to avoid confusion of thought, we will call this aorist by the equivalent English term—*indefinite*.

The indefinite form, in Greek, consists of verbs which have E—, the augment of the past, prefixed (or its equivalent), the symbol of the future (—C-) between the stem and the personal ending (or some compensation in the preceding vowel), and the connecting vowel (or ending) —A (except in the third person). The essential elements are

E—CA

The student of Greek will understand that, for the sake of simplicity, the augment is always spoken of as a prefix E— though in practise it is often indicated by the lengthening of the initial vowel. The future —C- is understood, even when, for euphony's sake, it is represented by changes in the stem.

THE INDEFINITE DEFINED

The indefinite changes an act into a fact. It transforms deeds into truth. "John *baptized* in water" is a bald statement of an historical occurrence. "John *baptizes* in water" indicates the essential character of his ministry. It locates his action, not in the course of time, but in the wider sphere of truth.

When Peter charges the house of Israel with the crucifixion of Christ, it is not simply the act but the attitude which he condemns. "You *have crucified*" was true; "you *crucify*" is truth (Ac.2[36]).

AN ILLUMINATING DISCOVERY

Here we have a hitherto hidden combination to the great depository of divine truth. We do not need to guess in order to distinguish what is *true*, but transient, from that which is *truth* and permanent. God has deposited the *truth* in the indefinite. If we but glance at such high unfoldings as are found in the first chapter of Ephesians, this fact will force itself upon us. Like a string of pearls we read (Eph. 1) of the One Who *blesses* us (verse 3), Who *chooses* us (4) and *designates* us (5) and *graces* us (6) and *lavishes on* us (8), Who *makes known* to us (9) the secret of His will. Read the passage in the CONCORDANT VERSION at least a dozen times to wear off the strangeness, meditate on its unlimited scope in time, the aptness of its present application as well as its past and future place, then suddenly change the tense to the past and see what a chill falls upon the whole. Then change the verbs to the present incomplete, Who *is blessing*, Who *is choosing*, etc., and see how the thought shrinks.

THE PERFECT NOT SUITABLE

The translators of the Authorized Version *felt* this and tried to express it by the perfect or complete tense, *hath* blessed, *hath* chosen, etc. This, however, confines all *action* to the *past*, and denotes the condition consequent on that action. It is as though a father gave his son all that was coming to him and left him to make what he could of it. It puts God's active efforts for us into the past and leaves but a passive interest for the present and future. This is the very opposite of the truth and contrary to God's purpose, which is to draw us nearer to Himself by a constant flow of blessing. He does not start us off to go on alone. It is true that He *has* blessed us. But it is truth that He *blesses* us now and in the future as well.

To one whose eyes have been opened to see it, there is an exquisite beauty in this. God fills the whole horizon. His immanence is everywhere. He is not behind or before, but both. His care for us can be traced in His purpose and its accomplishment.

ENGLISH IDIOM

True, some of the expressions seem strange to those accustomed to stereotyped English phraseology. We would say He *chose* us, in the past. At first we miss the precious fullness of the fact that His choice of us is not affected by time or circumstance. He chooses us today and will choose us in all the eons to come. It is not a mere act in the past which may be repudiated should His attitude toward us change. It is a fact for all time. It is a guarantee that His gracious dealings with us do not alter. Time cannot modify nor state impair His settled beneficence toward the objects of His affection.

FIVE METHODS OF PROOF

We depend upon five distinct lines of evidence for our conclusion that the Greek "aorist" is indefinite as to state

and tense, and corresponds to the so-called "present", as I-LOVE, in English.

Our first witness is the meaning of the word "aorist". This name was given to it by the ancients, who used this form continually in their conversation and literature, and who ought to have known what to call it. It comes from two Greek elements, A- UN-, and -OP- *(or)* SEE. As -OP- was usually preceded by the *h* sound, the verb h*orizō* (SEEize) is almost the same as our word "horizon". This gives us the true thought—*without a horizon, indefinite.*

THE AORIST IS INDEFINITE

Strange as it may seem, notwithstanding this form's name means *indefinite*, the usual definition in Greek grammars is "a *definite* action, complete in itself". Such works as Newberry's Bible indicate it by a dot, and explain it as "a point in the expanse of time". As, however, many forms were added to it which were in reality a primitive past tense (called the "second" aorist), it is usually translated by means of the past tense, as, I-LOVED. As the indefinite covers the past, this confusion of forms has strengthened the idea that it is, in some way, a past tense.

SIGNS OF INDEFINITENESS

Our second proof lies in the correspondence between the connecting vowel of the aorist and abstract nouns. If the vowel —A- is given to nouns to make them indefinite, it is striking, to say the least, that the personal endings of the aorist indicative and middle are, with few exceptions, this same letter.

The fact that the same analogy exists between nouns in —MA, which stand for the effect of an action, and the perfect or complete form of the verb, which also denotes the effect of an action, goes far to establish the connection between the indefinite nouns and verbs.

THE E— OF THE PAST

Our third reason for clinging to the ancient definition is found in the formation of all true indefinite verbs. It should be understood that Greek has a very simple yet effective method of indicating the past. It seems to be almost a matter of instinct which leads them to precede past action by the prefixed E—. In English, regular verbs add —ed to obtain the same effect. Thus *call* is changed to the past by adding *—ed, called.* The present and past of *call* (Greek *kal*) would be

ΚΑΛΕΩ	ΕΚΑΛΟΝ
I-AM-CALLING	I-CALLED

THE —C- OF THE FUTURE

Another easy method is employed in indicating the future. An C (corresponding to our letter S) was inserted as a link letter just before the personal endings. Where we must use the auxiliaries *shall* or *will* they simply inserted a sibilant sound near the end of the verb to change it to the future form. We say "I *shall* call", or "you *will* call", but they needed only to insert one letter, thus:

ΚΑΛΕΩ	ΚΑΛΕϹΩ
I-AM-CALLING	I'LL-BE-CALLING

A PAST-FUTURE TENSE

The striking and distinctive feature of all true aorists is that they contain the signs of past and future. It is difficult to illustrate this in English, for *shall wrote* is ridiculous. We cannot *will called* any one. Our tenses will not blend. The real reason is that we have no need for such combinations, for *we also have a true aorist or indefinite form in English,* as, I-WRITE, which is misnamed the "present". In Greek the word *call* will be as follows:

ΕΚΑΛΟΝ	ΚΑΛΕϹΩ
I-CALLED	I'LL-BE-CALLING

ΕΚΑΛΕϹΑ
I-CALL

THE TEST OF USAGE

Our fifth, the final and conclusive proof that the "aorist" is indefinite and corresponds to our "present", is its application to test passages of scripture. If we find that it gives the true sense, that it removes difficulties, that it corresponds with the context, then let us gladly accept it. If, however, it creates difficulties, confuses the sense and wars with the context, then let us be rid of it. But we should not let our stereotyped mannerisms, which are a sign of the decadence of the English language, lead us to reject the truth. We are after *sense,* not *sound.* We want our hearts instructed, not our ears tickled.

THE VARIETIES OF THE VERB

The Greek verb (and the English as well) varies its form to indicate the *state* as well as the *time* of an action. It tells us whether the action is going on, or indefinite, or completed. So much stress has been laid upon the time element, in English grammar, that the state has been largely overlooked. The difference between I-WROTE and I-WAS-WRITING, both past, I-WRITE and I-AM-WRITING, both present, and I-SHALL-WRITE and I-SHALL-BE-WRITING, both future, receives but little consideration.

STATE IS INDICATED BY —A-

The state of an action, in Greek, is indicated by the form of the endings. Nouns in —A, using the —A- as a connecting vowel, are either abstract or denote the effect of an action. By adding *-eia* to the root for TRUE *(alêth)* we get TRUTH *(alêtheia)*. Add it to KING *(basil)* we get KINGDOM *(basileia)*, to SLAVE *(doul)* gives SLAVERY *(douleia)*.

The effect of an action, denoted by the ending -MA in nouns (as *krima*, the effect of judging, a sentence, or *thelêma*, will, as the effect of willing), has its counterpart in the so-called "perfect" or complete verb, which also registers the effect, or state consequent on an action. It has the vowel —A. Any one can see the close relationship between I-HAVE-JUDGED, and a JUDG*ment* or sentence. Both indicate the state consequent on a past action. Hence both the noun and the verb have A in the ending.

THE ABSTRACT IDEA

The same correspondence may be traced between the true aorist, or indefinite, and that class of nouns which denote the abstract idea. Thus, both I-SLAVE *(edouleusa)* and SLAVERY *(douleia)* fail to call to mind any specific act, but suggest rather the abstract fact based on a series of acts. Such words almost always have A as a connecting vowel or end.

We may conclude, then, that the indefinite connecting vowel —A- suggests the abstract idea, that it is, in fact, as well as name, *indefinite*. It does not denote any specific act, or, if used of such, includes other such acts within its range. I-HAVE-WRITTEN and have a manuscript to prove it. I-AM-WRITING at this very moment. These are definite, and refer to distinct acts. I-WRITE, however, may refer to any act, or all.

As the passive endings are practically the verb TO-BE, which is itself indefinite, the connecting vowel —A- is not necessary.

Verbs change to indicate both state and time

PAST	PRESENT	FUTURE
Є—		—C
INDEFINITE, *the fact merely*		
Є—ON	Є—CA	*[lacking]*
I—ED	I—	I'LL—
INCOMPLETE, going on, —ING		
Є—ω	—ω	—Cω
I-WAS—ING	I-AM—ING	I'LL-BE—ING
COMPLETE, *the consequent condition*, HAVE *or* HAD		
Є-*R*—KЄIN	*R*—KA	*[lacking]*
I-HAD—ED	I-HAVE—ED	I'LL-HAVE—

As set forth in the table, verbs change their form to indicate the *state* as well as the time of an action. Any of these three states may be past, present or future. An action may be looked at as *going on*, hence is *incomplete*. I-WAS-LOVING, I-AM-LOVING, I-SHALL-BE-LOVING, all denote an action in progress. An action may be considered as *performed*, or *complete*, leaving a resultant condition. This we usually call the "perfect". I-HAD-LOVED, I-HAVE-LOVED, I-SHALL-HAVE-LOVED, all put the action behind them and deal with the state consequent on the action.

THE INDEFINITES

The remaining class denote neither the progress nor the effect of an action. I-LOVED differs from I-WAS-LOVING and I-HAVE-LOVED in treating the action simply as a past *fact* without a definite occurrence or result. Perhaps another verb would be clearer. I-WORKED at printing in my youth. I-WAS-WORKING at printing when God called me. Transpose the verbs and note the result: I-WAS-WORKING at printing in my youth. I-WORKED at printing when God called me. The indefinite past "in my youth" demands the simple indefinite I-WORKED. The definite past "when God called me" calls for a definite verb, I-WAS-WORKING.

The same is true of the future. I-SHALL-WORK at printing for a livelihood. This is true at any future time. I-SHALL-BE-WORKING at printing when this is being printed. This defines the action as going on at some particular time.

THE INDEFINITE OR "AORIST"

We have now considered all the forms in the table except the one which is denoted by the formula E—C-A-. It occurs under the heading INDEFINITE, and is translated simply I-LOVE, or I-WORK. It is under the column-heading PRESENT, but it also invades the sphere of both the PAST and FUTURE. It is, in fact, a PAST-FUTURE. As this makes it indefinite as to time as well as to state, it is doubly indefinite. So we will call it simply the INDEFINITE.

INCLUDES ALL STATES AND TENSES

Consider the scope of the simple statement, I-LOVE. *It may include any or all the other states and tenses!* If I-WAS-LOVING, I-AM-LOVING, I-SHALL-BE-LOVING, I-LOVED, I-SHALL-LOVE, I-HAD-LOVED, I-HAVE-LOVED, or I-SHALL-HAVE-LOVED, then I-LOVE. It is at home in any condition at any date. It ignores both time and state. Test this conclusion (which is, generally speaking, quite as true in the Greek forms as in the English) with other words, such as WORK or BELIEVE. I-WORK at printing though, at the present moment I-AM-WORKING on an article dealing with the aorist. I-HAVE-WORKED at printing for nearly forty years. I-SHALL-WORK at it in the future. The one word I-WORK covers all the ground. So, I-BELIEVE God, that is, I-HAVE-BELIEVED, I-AM-BELIEVING, and I-SHALL-BE-BELIEVING — until faith vanishes in sight.

THE PAST-FUTURE SIGNS IN THE AORIST

The true aorist is not only indefinite as to state, but also as to time. This is incorporated into its form in a marvelously effective yet simple method. A glance at the column-headings in the table will show that the sign of the past is a prefixed E—. The sign of the future is —C-. The sign of the aorist, or *past-future* is a combination of both, or E—C-. *No verb is a true indefinite which does not have these indications or their equivalent.*

The presence of the signs of both past and future ought to settle the point so far as time is concerned. What form in English, except the simple present, as I-LOVE, refers to all time as this does? The perfect, I-HAVE-LOVED, will not do, for its action is confined to the past, its effect to the present. It has no direct bearing on the future.

THE TRUE AORIST FORMS

The following shows all the forms of the true aorist and the English equivalents, as they are set forth in the "ELEMENTS" of the CONCORDANT VERSION. The connecting vowel —A- is sometimes lacking or absorbed, and is not necessary in the passive, the endings of which are already indefinite.

THE PAST-FUTURE INDEFINITE VERB

Active	*Middle*	*Passive*
E—CA I—	E—CAMHN I— *or* I-*am*—ED	E—CΘHN I-AM—ED
E—CAC YOU—	E—CΩ YOU— *or* YOU-*are*—ED	E—CΘHC YOU-ARE—ED
E—CE he, she *or* it —s	E—CATO —s *or* -*is*—ED	E—CΘH -IS—ED
E—CAMEN WE—	E—CAMEΘA WE— *or* WE-*are*—ED	E—CΘHMEN WE-ARE—ED
E—CATE YE—	E—CACΘE YE— *or* YE-*are*—ED	E—CΘHTE YE-ARE—ED
E—CAN THEY—	E—CANTO THEY— *or* THEY-*are*—ED	E—CΘHCAN THEY-ARE—ED

TEST PASSAGES

Our final appeal is to the contexts in which the indefinite is found, in other words, to its *usage* in Holy Writ. We have already considered the opening sentence of Ephesians and noted the marvelous richness imparted to its transcendent doctrines by the unbounded scope of the indefinite. Now we will consider a few more texts, and then take up some words to confirm, if we can, the evidence we have already considered.

THE AORIST GIVES FACTS, NOT ACTS

For our first test we will take a text which refers to all time, past, present and future. In the A. V. Ro.8[30] reads as follows: "Moreover, whom He did predestinate, them He also called: and whom He called, them he also justified: and whom he justified, them he also glorified." This verse is full of difficulties to the close student. The "did predestinate" cannot be questioned, but how can Paul say that these were *called* (in the past) when Romans was penned? If this is strictly true, then we have no place in this scripture, for we were not called until the far *future* from that time.

WE WERE NOT GLORIFIED

The same difficulty applies to justification, but with far more force to glorification. If it was an error for

some to teach that the resurrection was past already, why is the apostle allowed to teach that glorification, which is far more than resurrection, and includes it, is past? Of course, no one takes this as it stands, and thus this translation breeds that miserable habit of slovenly interpretation, in which all idea of accuracy and definiteness is decried. If *glorified* here means *will glorify*, then we have the best of reasons for suiting *any* tense of scripture to our own interpretation.

Now see how simply and grandly the whole passage responds to a true translation. "Now whom He *designates* beforehand, these He also *calls*, and whom He *calls*, these He also *justifies:* now whom He *justifies*, these He also *glorifies*." The whole transaction is taken out of time and circumstance into the higher realm of eternity and truth. There is now no confusion created by the time when the epistle was written. He justified some before that, He was justifying them then, He has been since and will be in the future. All this is concisely and elegantly embraced in the indefinite form, *justifies*.

And glorification, though future, is itself glorified when we receive it as a great truth, rather than as a future act. This rendering blends beautifully with the great thought of the chapter, and imparts permanence and majesty to God's method of drawing us to Himself.

DEATH HAS NOT BEEN ABOLISHED

Our next example has proven a hard puzzle to the greatest Bible scholars. They have written reams of "explanations" but the real difficulty remained. In 2 Ti.1[10] the old version reads "*Who hath abolished death . . .*" With all due respect to the Bible, we may safely conclude from the sad evidence so abundant on every side, that death has *not* been abolished. It has been in the case of Christ. It will be for His own at His presence, and it will be for all at the consummation. The abolition of death is partly past but mostly future. How can we express this in English? By the very form by which we have chosen to render the Greek indefinite. All incongruity vanishes when we translate "Who, indeed, *abolishes* death . . ." *Hath abolished* will not be true until after death has been done away with as the last enemy (1Co.15[26]).

ALL DO NOT DIE

There is a negative test which proves our position as to the aorist, which supplies an interesting example. The statement "in Adam all *die*" (1Co.15[22]) was quite perturbing to the writer at one time, as he clings hopefully to the expectation of being alive at the Lord's presence and being *changed* without passing through death, as set forth in this very chapter (verse [52]). It was a welcome relief for him when he noticed that *die* is *not* indefinite, but incomplete. It should be rendered *are dying*. This is strictly, literally, actually true, even of those who will not die when He comes. We surely may be pardoned if we are very fond of the correct rendering. The translation we once preferred has become most distasteful to us. Let us not be fascinated by the face, but edified by the heart of a rendering.

THE INDEFINITE PARTICIPLE

The verbal adjective or "participle" has no indefinite form in English, hence is especially difficult to translate. When preceded by the article, in the Greek, we can preserve the distinction thus: *the* [*one*]-*calling* may be rendered *he who is calling*, and, when indefinite, we may change it to *he who calls*. This effectually conveys the difference between them. The verbal ending -ING is especially expressive of incompleted present action, hence is not fitted to represent the indefinite Greek participle. It seems necessary to change it to a noun and express its verbal force by an auxiliary. As the participle is a verbal adjective, this is really a close method of translation.

THE PARTICIPLE WITHOUT THE ARTICLE

But when there is no article the case is not so readily solved. The nearest solution seems to be the addition of the indefinite *when*. There are times when the translator cannot ignore the distinct force of these forms. In Heb.6[10] the sense of the final clause depends solely on drawing an accurate boundary between them. We cannot ignore the shade of difference and render this "*serving the saints and serving*". The old version attempts to define the difference thus: "*in that ye have ministered* to the saints and *do minister*". This rendering follows the interpretation, instead of guiding it. They *sup-*

posed that the past and present acts of the Hebrews are before us and thus they produced a version which seemed to correspond closely with its context.

Its grave defect is that it has no bearing on the *future*. And this, of course, was especially on the writer's heart, for this is an exhortation. The true rendering broadens out the statement to its necessary extent. God will not forget *when you serve*—at any time in the past or future—and *you are serving*.

GOD LOVES (NOT LOVED) THE WORLD

Let us put our position to a different test. We will take the word "love" and discover, if we can, the distinction between the indefinite and other forms. Our first passage will be Jn.3[16]. The usual rendering is "God *loved*", which we change to "God *loves*". Which is best? Is God's love a thing of the past? Is God not loving the world now? Will He not love it in the future? Surely His love is timeless! He *loved*, He *is loving*, and He *will be loving:* in brief, He *loves*. Does not this appeal to our hearts as well as our heads? However precious the old text may be, is it not a thousand times more precious in the new form? Suppose it does offend our ears at first, is not the great spiritual gain worth some temporary pain?

CHRIST'S LOVE IS TIMELESS

Christ's love is like the Father's love. It is timeless. Hence we read (Jn. 15[9]): "According as the Father *loves* Me, *I*, also, *love* you." In contrast to this is the love of the saints for God, which is put in the present. "*We are loving* God, seeing that *He* first *loves* us" (1 Jn.4[19]). But, we hear our readers object, "The sentence is awkward; it does not balance. It should be the same form of the verb in both clauses. Either make it 'We love . . . He . . . loves . . .' or 'We are loving . . . He . . . is loving.' The former is far preferable."

As the lack of "balance" is in the inspired original, the question is really not one of translation but of revelation. God did not "balance" the sentence. Shall we "improve" on His work? Or shall we let the "defect" appear in the English rendering? Shall we not rather break our jaws over the most cacophonous wilderness of words in the world, rather than disturb the very shading of truth? The sentence does not balance because *it should not balance*. God's love and man's are different in their quality. It is not a natural instinct but a divine compulsion which urges us to love Him.

GOD LOVES, WE ARE LOVING

Can we not see the beauty of His love in this contrast? Shall we not revel in the distinction drawn by our Lord when He charges His disciples: "A new precept am I giving to you, that you *be loving* one another, according as I *love* you, that you also *be loving* one another" (Jn.13[34])? This distinction "cumbers" all of John's writings. *We* would always use the indefinite forms. But the very love which burns within us bids us tear off the veneer that hides the surpassing excellence of His affection, and raises it above the feeble flicker of our own.

MEN LOVE DARKNESS

This thought is further unfolded when the indefinite form is used of men. Though men do not *love* God, they *love* darkness rather than light (Jn.3[19]); they *love* the praise of other men (Jn.12[43]), they *love* the wages of unrighteousness (2 Pt.2[15]), they *love* their own souls (Un.12[11]). In contrast to this the Son of God *loves* righteousness (Heb.1[9]). The only time it is used of our love toward God it is in the negative: "*Not* that we *love* God, but that He *loves* us" (1 Jn.4[10]).

Further examples and contrasts are found in the following passages, which should help us to appreciate the surpassing love of God and of His Christ as well as the exquisite power of the aorist to express it (1 Jn.4[11]): "Beloved, if God *loves* us thus, we also ought to *be loving* one another." And again (Jn. 15[12]): "This is My precept, that you *be loving* one another, according as I *love* you." And (Eph.5[25]): "Husbands, *be loving* your wives according as Christ also *loves* the ecclesia. . ."

At first sight, the case of the woman who anointed our Lord's feet seems to be out of line with the indefiniteness of the aorist (Lu. 7[47]), for the Lord says "She *loves* much". Yet the near context shows that He does not refer specifically to her act, but to her character. Hence it should be in the aorist.

ALL THE EVIDENCE

The following references are given that those who wish it may have all the evidence. *I love* occurs in Jn.13^{34} 15^{9,12} Ro.9^{13} Un.3^{9}. *We love:* 1 Jn.4^{10}. *You love:* Jn.17^{23,24,26} Heb.1^{9}. *He loves:* Mk.10^{21} Lu.7^{47} Jn.3^{16} 13^{1} 15^{9} Eph.2^{4} 5^{2,25} 2 Pt.2^{15} 1 Jn.4^{10,11,19}. *They love:* Jn. 3^{19}12^{43}Un.12^{11}.

THE IMPERATIVE

The imperative, likewise, cannot have any place in the past. A command is always future. Here, too, the indicator of the past tense is absent. See 1 Pt.1^{22}, *love-ye (agapêsate).*

THE PAST ELEMENT

That the indefinite verb expresses past as well as future is strongly confirmed by this change which it undergoes outside of the indicative mode. Those modes which, by their nature, cannot be used of a past action, drop the augment E—, the sign of the past.

THE VERBAL ADJECTIVE

Yet the same great truth vibrates in the participle, where we translate it *who loves* and the present *who is loving*, when they are preceded by the article. Is it not infinitely better to say "Him who *loves* us", in Ro.8^{37}? And Gal.2^{20} is robbed of much of its sweetness in the old rendering, "Who *loved* me". The apostle's theme is not the past so much as the present and the future. "Who *loves* me" is full of solid satisfaction, entirely absent from the Authorized rendering. So in 2 Th. 2^{16}, is not "Who *loves* us" more comforting than "which *hath* loved us"? The participle is found without the article in Jn.13^{1}. Its indefiniteness is quite apparent, though it cannot be expressed in English.

GREEK VARIES ITS VERBS

The vivid and life-like changes of the verb in Greek offend our dull perceptions. Our minds are sluggish and do not respond to quick variations. We have a tendency to put everything in the past if it has already occurred, even if, for any reason, the fact rather than the act is in view. We would say (1 Pt.1^{21}) "God Who *raised* Him from the dead and *gave* Him glory," instead of "God Who *rouses* Him from among the dead and *is giving* Him glory," as in the Greek. But Peter is not calling attention to past acts, but present conditions. God's character, as the God of resurrection, is in point, not merely the past deed. And it is especially appropriate that Peter should call attention to the One Who, indeed, *suffered* in the past, but Who is now actually obtaining the glory which follows. He is not reciting history but inculcating faith.

SOUNDNESS IS NOT A MATTER OF SOUND

We grieve over the fact that we all feel the infraction of current English mannerisms much more keenly than the violation of the inspired originals. Even the most godly seem to be content if the English follows in the ruts of the decadent intellects of this dark era, rather than ride roughly in the road of truth. Those who are willing to bear with a passing disgust will find that, after a little use, the new renderings will appeal to them far more strongly than the old, for the old had nothing but custom and usage to gild them, while the new will gradually get these as well as the vital advantage of conformity to the mind of God.

We stand upon the ground that the tenses of scripture are a vital part of its inspiration. We have no more liberty to change the tense than we have to alter the words. At times the tense of a word is of greater moment than its meaning. When we yield to current English custom, we do so under protest, with the comfort that the SUBLINEAR shows the true reading and exposes our departure from it.

"YE CANNOT BE COMING"

The distinction may not seem vital to us, but how must the disciples have felt if the Lord had really said to them, "Where I go ye cannot come"! (Jn.13^{33}). Indeed, He immediately softens it by adding "at present", but that only shows that He did not say "come" but "be coming". Some certainly *can* go whither He went, but not at that time. In the case of the Jews (8^{21}) this English rendering has given rise to the natural deduction that they never could come to Him. But surely that cannot be so when He applies the very same words to His own.

Both the A. V. and Revised quote the Lord as saying "I judge no man" (Jn.8^{15}), notwithstanding that the Father has committed all judgment to the Son (Jn.5^{22}). Both cannot be true, The discrepancy vanishes when we render it *"I am judging"*, that is, at that time.

A DELIGHTFUL DISCOVERY

We have a strong conviction that, once students of the Scriptures grasp and enjoy the rich redundance of wisdom and grace brought to light by the proper rendering of the past-future indefinite, their initial aversion will be turned to delight.

The value of this orderly disposition of the forms of the Greek verb cannot be over-estimated. The earnest searcher after truth will find a haze removed from his eyes, and he will be able to follow God's thoughts clearly and precisely, if he distinguishes where God has been pleased to put a difference.

THE PRACTICAL PROCEDURE

"If the shoe fits, put it on." This is the common-sense method of distributing the English verbal forms among the Greek. Traditional grammatical tenets must fall before the fact that this plan *works*.

An undoubted difficulty remains for discussion. Our mode of thinking offers no facilities for considering a past act as a fact. Let us take the most notable act in history, the crucifixion of Christ. Surely that was a past act and cannot be repeated. Yet this is the very point the apostle presses in the sixth of Hebrews. There were some who were crucifying Him for themselves again. English may wince under the statement of Peter (Ac.2:36): "Jesus Whom *ye crucify*." Peter was pressing on them, not merely the past act, but the present fact of their attitude toward Him. Perhaps few of them had taken an active part in the *act* of crucifixion. All who refuse Him are guilty in *fact*. This distinction is a very practical one. In Gal.5:24 the A. V. tells us that "they that are Christ's *have crucified* the flesh". This has led to the logical deduction that this is a definite past experience, as was the case with Christ. It supports the doctrine of sinlessness in this life. The correct reading may grate on the English ear, but it conveys the truth. They *crucify* the flesh. It is a fact for the past, the present and the future. A knowledge of this distinction would have saved the saints from many a tremendous blunder and false step.

SOUND OR SENSE

The question is, shall we attempt to enlarge the scope of English idiom to express a past act as a fact, or shall we alter God's truth to fit the narrow confines of our craniums?

EXAMPLES ABOUND

It would make this treatise too long and laborious to multiply examples. They may be readily found by any English reader by a reference to the CONCORDANT VERSION sublinear. Few are without point. Many are most precious. Even as this is being written Eph.4:32 comes up in our hearts. ". . . and become kind to one another, tenderly compassionate, *dealing graciously* among yourselves, even as God, in Christ, *deals graciously* with you." The contrast between *dealing* and *deals* fills our hearts to overflowing with thankfulness. His gracious dealings with us are timeless.

We have opened up a new vista in divine revelation. If true, it should be welcomed with open arms and published in every periodical, our grammars should be corrected and our versions revised. If it is true, it is an enormous stride toward the knowledge of God. If it is true, we should not allow the forms of speech or temporary idioms to rob us of its light. We should break our rigid molds of thought and recast them to include this new and precious vehicle of truth.

THE SCRIPTURAL TEST

If it is false, it should be condemned unsparingly. Let it be tested, however, not from the standpoint of current scholarship, or devout tradition, or any other thing than the evidence found in the form and context of the inspired originals. We are confident that these will support our position, yet we are prepared to abandon this stand just as soon as actual evidence from the original shows it to be unfounded.

No one who believes in divine inspiration can be neutral in this matter. To put it concretely, "God *loved* the world" is wrong: "God *loves* the world" is right.

THE CONCORDANT METHOD

Furthermore, if it is right it should be the best possible vindication of the method used in the CONCORDANT VERSION. *If this method automatically solves the riddle of the Greek verb, does it not follow that it can solve many other problems of translation?*

THE CONCORDANT GREEK TEXT

Conformity to the autographs is the one aim of the CONCORDANT TEXT. Should the documents which were penned by the sacred writers ever come to light, it is certain that, in many particulars, they would present an appearance quite unlike our modern editions. This text aspires to restore the sacred scriptures *in all points*, in form as well as fact, so that it may be a faithful copy and pure reproduction of the inspired writings.

LETTERS—Only capital letters were used in the first century and in all older manuscripts. The forms used are found in the best manuscripts as well as in inscriptions made about the time when the scriptures were penned.

IOTA SUBSCRIPT—Modern editions follow the later cursive manuscripts in adding a small iota, under certain vowels. In ancient inscriptions this letter was written on the line with the capital letters. Gradually, in the first century, it was dropped. On a Cæsarean coin struck about A.D. 67-68 (at about the time the scriptures were penned) the iota is absent. It is safer, therefore, to follow the most ancient uncial manuscripts, and omit this letter until evidence is presented which proves that it was used in the inspired autographs. It is not likely that all the copyists would conspire to leave out this letter (which is the only one not sounded in pronunciation) unless the original before them did not contain it. Could we prove that it was always used in the latter half of the first century, as appears to have been the case some centuries earlier, we might presume to restore it. But, as the first century was a period of transition, during which this silent letter gradually fell away, there is no evidence that it was ever present in the original documents, or that all the copies made from them deliberately omitted it in every instance. The later manuscripts, which have this letter, also contain many other features which could not have been present in the inspired originals.

SPACING—The best manuscripts do not have spaces between words or sentences. We dare not inject our own judgment by introducing any human divisions into a text which aspires to be a facsimile of the autographs. By putting the phrase "now it is the evening of the sabbaths" at the *beginning* of Mt.28 instead of at the *end* of Mt.27 the passage becomes self-contradictory and the whole subject of the resurrection day has been thrown into confusion.

It is significant that sacred Greek has no such term as "word". The meaning of *logos* is "*expression*", often consisting of many "words". As English *is* divided into words, we have indicated the corresponding Greek by starting the English word, when possible, under the first letter of the Greek. Thus ANOINTED commences under X, the first letter of its equivalent. With a little practise this answers the purpose of our spaces without marring the inspired text.

ACCENTS, BREATHING, PUNCTUATION, etc., are not inspired, hence have no place in the text.

In order to put the text beyond the possibility of further mutilation and provide an exhaustive system to enable the student to readily refer to any letter, the Greek is printed with twenty letters to a line and fifty lines to a page, making just a thousand letters on each opening. After each line is a numerical check. Each group of a hundred is numbered ^{20}, ^{40}, ^{60}, ^{80}, and the groups numbered, ^{100}, ^{200}, etc., to ^{900}. At the end of the page the thousands gather up the amount from all previous pages and give the full number of letters to this point. This is used in the heading of the next page. If we should say that there has been much discussion about 1 Ti.^{3782}, any one can find the letter readily by turning to page 3^{001}, beyond group ^{700}, line ^{80}, second letter. In case it is necessary to change the number of letters, only the numbers at the end of each line are altered.

A TOTALLY NEW TEXT

The CONCORDANT GREEK TEXT is entirely original in its methods and results. It is not allied with any of the conflicting schools of criticism. Because it is based on the most ancient evidence it *seems* to be built on the work of the greatest recognized "authorities", such as Tischendorf, Lachmann, Tregelles, Westcott and Hort, Nestle, etc. But it also agrees, on important points, with that school of criticism of which Scrivener is the repre-

sentative, especially in the admission of much which is discarded in some quarters. We have aimed to construct, not to destroy. But, above all, we have given *all* the evidence of the texts on which the work is based. This makes the CONCORDANT the equivalent of four texts, three most ancient, and one most modern.

To explain our position we will mention the principal passages which have been omitted or changed in the Revised Version, in accord with the destructive criticism which is generally supposed to be based on the most ancient evidence such as we have used.

TEST PASSAGES

We do not omit the end of Mark's account, for, though it is not found in B and *s*, space is left for it in both, and it is found in A. In Lu.2:14 the C (which led the revisers to change "Good will toward men" to "among men in whom He is well pleased") is found only in A, for it has been erased in B and *s*. Hence we omit it and render it more accurately "Delight *among* men".

We do not omit the two verses (Lu.22:43-44) concerning the strengthening of our Lord by a messenger, for, though A, B, *s** omit them, they are restored by *s*2.

We do not omit the prayer of our Lord for the forgiveness of His murderers (Lu.23:34), for A has it and *s* restores it after cancellation.

We do not omit "strong" in Mt.14:30, for B has it in the margin.

We have carefully investigated the evidence as to the reading "who" for "God" in 1 Ti.3:16. In *s* there can be no doubt that it originally read "who". A late corrector has added "God" above the line in small thick characters, and has inserted three dots before "who" in the line. The epistle is lacking in B. In A the passage is very blurred, but it seems clear that the two small horizontal strokes which change "who" into the abbreviation for "God" are there, but have been added by a later hand, for the ink is quite black. The vellum is so thin that it may be that a stroke on the opposite side came through, so starting the alteration. The ancient versions, in general, know nothing of the reading "God", while the cursive manuscripts, which were copied from the ancient uncials after they had been changed, all have "God". Besides this there is the story that Macedonius, Patriarch of Constantinople, was deprived of his office by Emperor Anastasius for having corrupted the evangel, especially in this passage, by changing one letter, so altering "who" into "God". The context overwhelmingly favors "who", for it is an exhortation to conduct, not a dissertation on the Godhead. The statement in Hebrews 10:20 that the curtain which hung before the holy of holies and kept its contents from being manifest is figured by His flesh, is a direct contradiction of the teaching of this passage, if we read "God manifest in flesh". The antecedents being things, we use "which" in the version.

EVIDENCE, NOT THEORIES

Instead of formulating theories regarding the sacred text, we have sought to accumulate actual evidence and deal with it from a practical and spiritual viewpoint. A careful comparison of all the readings of the three manuscripts used with one another, with the "Received" text, and with the leading printed editions, will convince any one that, while no single ancient manuscript has the best text and may be regarded as better than the "Received", the combination of three divergent and supplementary manuscripts gives us a text superior to any obtained in any other way.

CONSTRUCTIVE, NOT DESTRUCTIVE

Hitherto the flaws in the most ancient manuscripts have usually been given prime consideration. The inadvertent omission of a clause has thrown suspicion on its right to a place in the text of other copies, whereas its presence in these should have supplied the evidence for its insertion. The combination of the most ancient evidence comes much nearer the "Received" text than does any single manuscript, and really composes the dispute as to whether the earliest or latest manuscripts are the best evidence. The "Received" is evidently such a composite text, but, having been subject to more human infirmity in its multiplied links of transmission, it can never aspire to the authority of the earliest evidence.

TEXTUAL PRINCIPLES

The principles on which the CONCORDANT text is based are drawn from the practical experience of printers, who are the copyists of today. When we know the nature of the errors most readily made by a modern compositor, we are ready to understand the mistakes of the ancient scribes and can correct them.

In applying these principles due regard must be given to the weight of each witness and the special facts in each case. These may modify the conclusions and even reverse the result.

The ancient corrector corresponds to the proof reader of the present day. No one thinks of issuing a work today before it has been read for errors, which are corrected before printing. An ancient manuscript, however, had to be used as it was written. Hence the corrector's marks should supersede the text.

It is found that present day printers, in "following copy" *leave out* a word or a phrase or a sentence much more frequently than they put anything in. In fact, an insertion is a rare thing. It is

more than likely that the ancient copyists did the same thing. In fact any one who will take the trouble to look over the Sinaitic text of the last book of scripture will come to the conclusion that it was written by one who made a habit of omission. Many a sentence has been supplied by the ancient corrector and even he failed to catch a few palpable omissions, which may have been lacking in the copy he had. Hence we may deduce this rule:

Omissions are easily made: restore them.
Additions are rare: weigh them.

Hence the proper course to pursue today is to incorporate every attested reading in the text, noting the fact of its omission from other manuscripts.

The work of copying was done by professionals who followed their copy mechanically. A repetition would be readily detected; the omission of a phrase might be mere carelessness. Omissions are especially apt to occur when a word is repeated. The scribe of *s*, one of the best manuscripts of the Apocalypse, left the tribes of Gad and Simeon out of his list of the one hundred forty-four thousand. The same scribe skipped from the words "thousand years" to the same words a line or two lower, and left out the words between. The modern proof reader finds the same tendency. It is our duty to restore these missing words from other sources.

A FULL TEXT

The CONCORDANT is what may be termed a "full" text. It seeks to restore all readings which have any good claim to a place in it on the assumption that deliberate insertions are much more improbable and unforgivable than are unintentional omissions. Later texts, of course, were corrupted in the interest of error, but we have reason to believe that very little of this was done in early days. A few of the ancient corruptions we are able to expunge by means of the evidence supplied by the writings of the early Fathers. *Unusual forms* (not actual blunders) *are to be preferred to common modes of expression.* The compositor and scribe naturally fall into a rut, but seldom inject an original feature into their work.

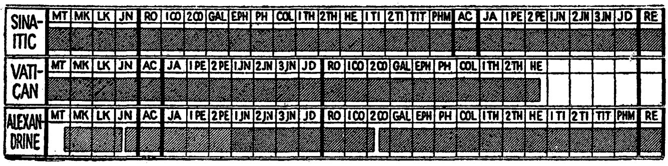
FOUR TEXTS IN ONE

All of the CONCORDANT text which has no notation in the line immediately above is in perfect agreement with all three of the ancient manuscripts on which it is based. If one of these differs, its reading is noted just above the text used. Thus the possessor of the CONCORDANT text can tell at a glance how any one of the three best manuscripts reads.

It will be noticed that very few of these divergent readings vitally affect the sense. Differences in spelling, the cases of nouns, the use of the article, the order of words and blunders (apart from which there are few variants) cannot even be transferred into English at all times. For all practical purposes the text is very pure—perhaps one in a thousand letters is open to serious question—which cannot be said with equal truth of any other ancient writing which has come down to us. On all the great truths of Holy Writ there is ample evidence to assure certainty and confidence. The loss in translation has been a hundred-fold more than in the transmission of the text.

MUTILATED MANUSCRIPTS

The accompanying diagram shows the mutilation of the manuscripts which are used as the basis of this Version. Codex Sinaiticus (*s*) is the only complete text, and even it omits the end of Mark. Alexandrinus (A) lacks most of Matthew (from the beginning to 25^{6}) besides Jn. 6^{50}-8^{52} and 2 Co.4^{13}-12^{6}, as well as a few letters on the corners of numerous leaves. Vaticanus (B) omits the end of Mark, Paul's pastoral epistles, Hebrews 9^{14} to the end, and the Unveiling. In place of



this we use Vaticanus 2066 (*b*), which is confined to the Unveiling. The various papyri are only short fragments.

FIRST CENTURY GREEK

In the interval between the last Hebrew prophet and the advent of the Messiah Whom they foretold, vast changes took place in the apostate nation. The fires of faith flickered feebly, yet flared up at times, especially under the leadership of the Maccabees. The Persian world empire was conquered by Alexander, who overran the holy land, taking Jerusalem without a struggle. As a result of his conquest the Greek language was spread among all nations and became the common medium of communication for the peoples dwelling near the Mediterranean sea. The constant turmoil in the land of Israel, either from enemies without or traitors within, led many of the Jews to seek a home in other lands. Multitudes went to Egypt and dwelt there. Not only the Jews of this dispersion but those who remained in the land gradually took up the Greek language. Hence, when the scriptures were translated into that tongue, the Hebrew text was soon left for the rabbis in the synagogues. The Greek translation took its place in common use. While some still retained a small smattering of the language of inspiration, the tongue of the Jews became Greek. Our Lord and His disciples spoke Greek. Only occasionally they used a familiar word or phrase from the Aramaic, which was probably a corruption of the ancient Hebrew. So that, even if Paul had never written to those outside the pale of Israel, the Jews themselves could be reached only by the use of Greek. Only the learned were sufficiently acquainted with Hebrew to read the prophets.

A UNIVERSAL LANGUAGE

Doubtless it was God's plan to use this change in language to reach the other nations as He afterward did through the apostle Paul. But the use of Greek was quite as necessary to reach the Jews themselves both in the land and among the dispersion.

The Greek found in the scriptures is that in common use in the first century. Many papyrus manuscripts have been discovered which show that it was the language of the common people. It is the language of the Septuagint, the Greek translation of the Hebrew scriptures. The usual criticism of scholars that it is "bad" Greek is based on ignorance and faulty standards of comparison. It is an adaptation of one of the most perfect of human languages to the highest purpose for which speech can be used.

THE THREE WITNESSES

Our Lord laid down the law that the words of two or three witnesses are sufficient evidence to decide any matter. It surely is not a mere chance that, in the providence of God, there are two great witnesses to the text of Holy Writ and a third to call upon when these do not agree. Editors have examined thousands of later manuscripts, but the resultant text is practically the same as one derived from the three most ancient manuscripts alone. As we desire to avoid human opinions and found all on fact, we are compelled to draw our text directly from the most ancient sources possible. As we exhibit the evidence as well as the result, we are forced to confine ourselves to the chief witnesses. The effect of this course is a text which is in essential accord with that on which the concensus of critical opinion has placed its approval.

To insure accuracy the printed text has been carefully compared with photographic reproductions of the ancient manuscripts themselves, when possible.

The three most ancient and valuable manuscripts of the Greek Scriptures are the Codex Sinaiticus in Leningrad, the Codex Vaticanus in Rome, and the Codex Alexandrinus in the British Museum. It is a remarkable fact that, after centuries of study and comparison, the first two are the best texts of the scriptures which have come down to us. The influence of all other manuscripts of later date is very slight compared with these two texts.

The parts of the various manuscripts vary much in value. As the scriptures originally circulated as separate pamphlets and these differed from each other in their dependability, it is quite possible in some book, for a text like A, though usually regarded as inferior, to take first place. *It is unwise to insist that any manuscript is always to be preferred.*

The collations here given (except *b*, on which we lay no stress) *do not conform to printed editions, in which the editor uses his own judgment in selecting readings and adds headings and other matter from other sources. They are an exact report on the facts as they exist in the ancient manuscripts themselves.*

CODEX SINAITICUS (*s*)

Codex Sinaiticus (herein denoted by a small italic *s*) is the most complete and perfect manuscript we have. It is the latest great codex to be discovered. In 1844, Constantin Tischendorf, in search of ancient manuscripts, visited the monastery of St. Catherine on Mt. Sinai, in the desert of Arabia. While there he noticed several leaves of vellum in a waste paper basket. They proved to be part of a copy of the Septuagint, the Greek translation of the Hebrew scriptures. The monks were using these valuable books as fuel. He got possession of forty-three leaves, which he took to Europe and published. In 1853 he went back to recover the rest of the manuscript, but failed to find any trace of it. In 1859, under the patronage of Tsar Alexander II., of Russia, he was once more at Mt. Sinai for a few days. As he was about to leave he had a conversation with the steward of the monastery regarding his edition of the Septuagint. The steward said that he too had a copy of the Septuagint, and brought out a copy which included the Greek Scriptures in their entirety, wrapped up in a napkin. Here was the prize Tischendorf had sought for fifteen years! He persuaded the monks to let him take the manuscript to Cairo and have a transcript made, but was unable to get them to part with it except as a present to the Tsar, the protector of the Greek Church, to which they belonged. It was taken to the Russian Imperial Library, in St. Petersburg, where it remained.

THE EDITOR OF SINAITICUS (s^2)

The readings of Sinaiticus are of two classes. First there are the corrections made at the time the manuscript was written or soon afterwards. These are sometimes called the A or B readings. They are shown in the CONCORDANT VERSION as *s**. The second class of corrections are editorial in nature and were made some centuries later. They are sometimes called the C readings. The CONCORDANT superlinear gives them as s^2, s^3, s^4, and s^5. A very few alterations were made much later and are known as F readings (s^6).

So great do we deem this discovery that we offer some evidence to prove our position. The corrector in whom we have so much confidence is denoted by the symbol s^2. Only *s** gives us the long lost answer to the seventh chapter of Romans. In the margin he inserts the answer to the question, "What shall deliver me?" It is *grace* (Ro. 7[25]). This is so precious and important that we will inquire more carefully into the character of s^2, who passed on this addition favorably.

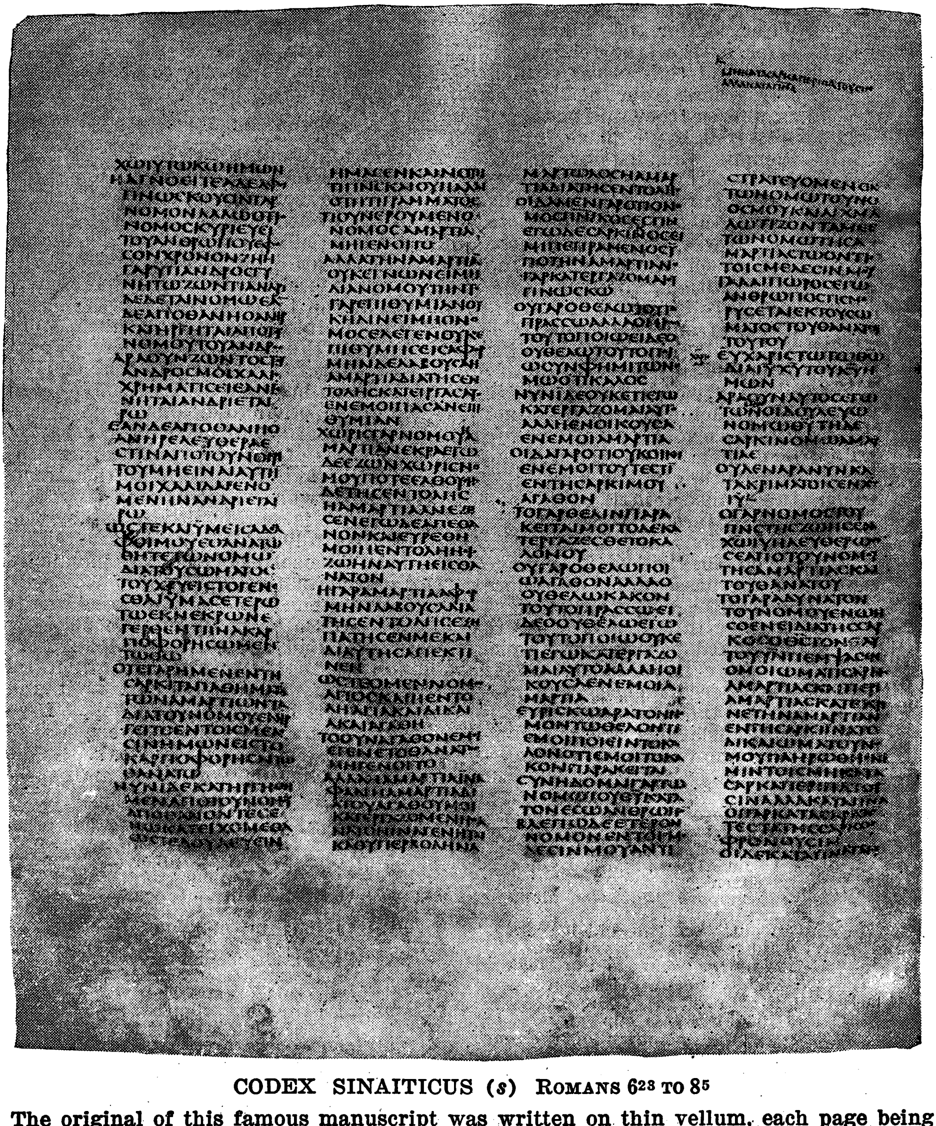
He was an *editor*, endeavoring, not merely to correct the mechanical slips of the scribe, but to conform the text to the best ancient evidence. It is supposed that this editorial work was done at Cæsarea by comparison with Pamphilius' manuscripts, which in turn had been compared with Origen's Hexapla. If this be true, it is of the utmost importance that we recognize it and accord their readings the place they deserve.

It is important to note that the early corrections, like the addition to Romans seven, mentioned above, were all subjected to the scrutiny of the later editors. Thus they are not only the deliberate additions of the early scribe, but are confirmed by the later editorial revision.

Another point is of principal importance. Many of the mistakes in the ancient manuscript are *omissions*. Only those actually engaged in transcribing will realize how easy it is to leave out a few words or a line. A compositor on the CONCORDANT VERSION recently skipped from one line of his copy to the next, because the same word occurred in each. The principle hitherto followed, that the ancient scribes were anxious to add to the text and thus gave rise to spurious additions, must be abandoned. Just as an ancient sculpture does not gain, but rather loses in the course of time, and must be restored, so with the writing which is copied many times. There can be no doubt that the scribe of Sinaiticus skipped many words which were restored by the corrector. The Alexandrian manuscript has thus lost quite a few whole sentences and almost always the reason is apparent from the text itself.

READINGS RESTORED

As the corrector of Sinaiticus restores many omissions, in which it is supported by the other manuscripts, the question arises whether it may not be the sole remaining source of some readings which have fallen out of *all* the other manuscripts. This can be determined only by internal evidence. As Romans 7[25], the particular passage in which we are interested, is in this class, we shall enlarge on this point and leave it to our readers' candid judgment. We feel sure all who investigate will come to the conclusion that, in the providence of God, the cor-



CODEX SINAITICUS (*s*) ROMANS 6[23] TO 8[5]

The original of this famous manuscript was written on thin vellum, each page being now about 13½ by 15 inches in size. This allows the letters to be quite large and clear. This page contains two notable corrections by a later editor (*s*2). In the upper right hand corner will be seen the reading: "They are not walking according to flesh but according to spirit" (Ro.8[1]). In the space between the last two columns, a little over an inch from the top, is the word "Grace", which answers the question of the seventh chapter of Romans (Ro.7[24]). In the first line on the page are three abbreviations. These are indicated by horizontal strokes over the words. The first two letters stand for CHRIST. The second two (the stroke over them is invisible) are the first and last letters of JESUS. The next two are the article THE. The seventh and eighth letters stand for MASTER or LORD. The name GOD is abbreviated in the fifth line from the bottom of the third column, the fifth and sixth letters from the end.

rector and later editor of Sinaiticus has preserved for us the true reading in this notable text, and that *grace* (which has been largely absent from the lives of God's saints as well as from this passage) may now be restored to its place in the seventh of Romans and in our hearts and lives.

In an exhaustive survey, limited to the readings occurring in the first epistle to the Corinthians it was found that there are about three dozen places where the later editor of Sinaiticus supplies something absent not only from the first draft of Sinaiticus but from Vaticanus and Alexandrinus as well. We will examine these to see what motive prompted their addition. Did this editor try to force some of his own teachings into the text? Are the additions as good or better than the text without them? Is there any apparent reason why they might have been dropped in the transcription? We have sorted the passages into five classes. The first fourteen additions are all alike in character, in that they make no change in the *sense* of the passage, but are more precise and accurate—points which are highly commendable in the scriptures. In each of the subjoined passages the word added by the editor is in italics. It is omitted by the other evidence. The renderings are from the CONCORDANT VERSION, as other translations are not sufficiently exact to show some of the distinctions.

1 Co. 1^{20}	the wisdom of *this* world
2^{10}	through *His* Spirit
3^{12}	*this* foundation
4^{6}	not to be *disposed* above what is written
4^{9}	for I suppose *that* God demonstrates
5^{7}	clean out, *then,* the old leaven
7^{31}	and those using *this* world
9^{22}	I became *as* weak to the weak
10^{13}	To enable *you* to undergo it
10^{23}	All is allowed *me* (twice)
11^{26}	and drinking *this* cup
12^{12}	yet all the members of *the one* body being many
12^{26}	or *one* member is being esteemed
14^{26}	each *of you* has a psalm

Try the experiment of going over each of these, leaving out the italicized word. The sense remains, but its point is blunted. In fact, it is not strictly true that God makes the wisdom of the world stupid. The wisdom of the world to come will be in harmony with His wisdom. It applies only to the wisdom of *this* world. And God reveals it to us not merely through the spirit, but it is through *His* spirit. And so, in almost every case there is a distinct gain in accuracy and emphasis. In no case can we charge the editor with the introduction of his own ideas.

JUSTIFIABLE ADDITIONS

We next present a list of fifteen more passages in which the editor of Sinaiticus adds to the sense yet never alters it. In almost every case the addition is not only undoubtedly true, but it is demanded by the context. How lacking is the statement "This is My body which is for you," spoken as the Lord is *breaking* the bread for his disciples! Is it not much more likely that the true reading is "Which is *broken* for you?" True, no *bone* of Him was broken, but not so His body.

The three other additions to this passage all appeal to our spiritual perception of the fitness of things. "Let him be testing himself *first*" adds point to the exhortation, "He who is eating and drinking *unworthily*" is surely demanded by the words that follow. Eating and drinking do not themselves call for judgment. "Not discriminating the body *of the Lord*" gives definiteness to an otherwise vague expression. So with "Is anyone planting a vineyard and not eating *of* its fruit?" The planter could hardly eat all of its fruit himself. Rather he eats *of* it and supplies his household as well. Love never falls is a usage of the word "falls" unknown elsewhere. It is weak. "Love never falls *out*, or *lapses*" is eminently fitting.

1 Co. 5^{1}	such prostitution as is not *even named* among the nations
5^{7}	Christ, our Passover, was sacrificed *for our sakes*
7^{5}	have leisure for *fasting and* prayer
7^{38}	giving in marriage (*out*-marrying)
7^{39}	A wife is bound *by law* for
8^{4}	that there is no *other (different)* God except One
9^{7}	is any one planting a vineyard and not eating *of* its fruit
9^{10}	he who is threshing in expectation of sharing *in the expectation*
11^{24}	this is My body which is *broken* for your sakes
11^{29}	not discriminating the body *of the*
11^{29}	for he who is eating and drinking *unworthily*
11^{29}	not discriminating the body *of the Lord*
13^{8}	love *is* never *lapsing* (or falling-*out*) for "falling"
16^{15}	Stephanas *and Fortunatus*
16^{22}	fond of the Lord *Jesus Christ*

That Christ our Passover was sacrificed *for our sakes*, none will deny, and it is far from trite to introduce it into the

apostle's argument. So with the bonds of wedlock. They are *legal* bonds. It is likely that the sin spoken of in this epistle *was* committed among the nations though they probably refrained from mentioning it. The addition of Fortunatus' name was done deliberately and must have been based on earlier evidence. So also with the name and title of our Lord. The character of these additions impresses us as a genuine attempt to restore the text to its original completeness and vigor.

MINUTE BETTERMENTS

Our next group of passages is such as only one acquainted with Greek or who has an exact sublinear such as is given in the CONCORDANT VERSION can appreciate. The Greek language is very rich in particles and connectives which appear redundant to English ears.

1 Co.	5^{10}	*And* undoubtedly it is not
	6^{19}	from *the* God
	8^{11}	is being destroyed *also*
	11^{34}	*Now* if any one is hungry
	13^{11}	*Yet* when I have become a man
	14^{13}	Wherefore let *even* him who is talking languages
	15^{38}	its own *(the)* body

"*Yet* when I have become a man" shows a disjunctive turn of thought better than if it were omitted. The same is true of "*Now* if anyone is hungry."

We next present two cases in which the particle AN is added by the editor of Sinaiticus. This interesting little word is seldom translated in the versions. It is the sign of indefiniteness, represented by EVER in the sublinear of the CONCORDANT VERSION. In the Version its presence is usually acknowledged by changing *may* to *should*. It is the key to that passage which has caused so much controversy (Mt.24^{34}): "Verily I say unto you, this generation shall not pass till all these things be fulfilled." All difficulties are removed if we render it concordantly, "Verily, I am saying to you, This generation may by no means be passing by till all these things *should* be occurring." It is not *may*, but *may ever*, which, in English, is *should*. Our Lord was careful to qualify His statement, which shows that, far from being positive that these things would be fulfilled, He evidently knew they would not. The two passages follow:

1 Co.	11^{26}	till He *should* (for *may*) be coming
	15^{25}	until He *should* (for *may*) be placing

ONE DISCORDANT NOTE

Except the strengthening of the word *not* (9^{12}), but one passage remains, the only one which seems to mar the text and quarrel with its context. Nevertheless we give it so that *all* the evidence will be before us and nothing hid.

1 Co.14^{10} not one *of them* is soundless (for "nothing is soundless")

The apostle seems to be speaking of voices or sounds. To say that no sounds are without sound seems senseless. To say that nothing is without sound is doubtless true though rather trite. Perhaps the root of the difficulty lies in the word "soundless". Our Common Version renders it "without signification", which the Revisers change to "without significance". While there is no external evidence for this rendering, it certainly responds to the context, for the apostle has been speaking of a variety of natural sounds, and he is pleading against senseless speaking in the ecclesia. Now if we insert a letter, P, which is the equivalent of our R, and read *aphroonos* for *aphoonos*, then the whole difficulty is solved and the corrector of Sinaiticus is right even in this passage. It would then read, "many voices in the world and not one of them senseless." But there is no documentary evidence for this, so we cannot stake anything on it.

THE CHARACTER OF S^2

We trust that the proof we have presented will convince all that we are justified in treating the readings of the editor of Sinaiticus with a grave measure of respect. There is not the slightest reason to impugn his motives, for in no case could he gain any doctrinal advantage by his additions. Most of his contributions strengthen or develop the sense already present and are supported by the context. As he very often agrees with the best manuscripts such as Vaticanus or Alexandrinus (where internal evidence is not needed to confirm his changes), we may readily come to the conclusion that the edited Sinaiticus is far superior to its first draft. Furthermore, even when the editor of Sinaiticus seems alone, his *additions* to the text are of such a solid, unbiased and helpful character, that they demand recognition far beyond what has been accorded them in the past.

When we remember, then, that the word "grace", added in the margin of Romans seven, is not only the correction

of the contemporary scribes, but was passed as correct by the later editor, we have ample grounds for including it in the text without appealing to the strong prejudice created by the demands of the context.

RESTORATION, NOT MUTILATION

Every ancient work of art comes to us mutilated by the hand of time. When we find one in which there was an ancient attempt to restore it to its pristine perfectness we do not rid it of the restorer's work but rather rejoice that one has been before us, and carefully preserve and guard his efforts. So with the scriptures. The many corrections which *seem* to deface the Sinaitic text are its greatest glory. Speaking generally they probably give us the *best evidence as to the original scriptures which we possess.*

GRACE IN ROMANS SEVEN

We shall now return to the seventh of Romans and the reading which has prompted this digression. Without an acquaintance with the facts we have presented we would probably pass over the added word *grace*, as the answer to that chapter, as it is based almost entirely on this manuscript. It will be of more than ordinary interest to note the various ways in which this text has appeared in Greek manuscripts and other ancient sources as well as modern editors. "I am thanking the God" is the reading of one set of witnesses, which includes Sinaiticus uncorrected, Alexandrinus, two Syriac versions, the Peshitto and the Harkleian, the Gothic version of Ulfilas, and most other Codices. Origen has it so twice out of three instances and Chrysostom quotes it so once. "Thanks (or *grace*) to the God" is the reading of Vaticanus and is followed by the Coptic Sahidic version, Origen one out of three instances, Methodius, a Bishop of Olympus, and Hieronymus, once out of two occurrences. "Yet thanks (or *grace*) to the God" is the reading of C2 (Codex Ephræmi), a few other Codices, a few of the Boharic and the Armenian versions, and is so quoted by Cyril of Alexandria. "The grace of God" is found in D (Codex Claromontanus), 32, a twelfth century manuscript in Paris, the Latin version, Hieronymus, once in two instances, and Origen's Latin in both of its occurrences. Weymouth gives the consensus of modern editors as favoring "Thanks (or grace) to the God", but most of them put "I am thanking" in the margin. Alexander Souter's recent edition reverses this, putting "I am thanking" in the text, and "Thanks to" in the margin. The CONCORDANT Greek text will combine these readings. Once this is done the solution of the whole matter appears as clear as noonday. Probably a very early scribe, in copying this passage, came to the word grace, XAPIC *(charis)* and lifted his eyes from the copy. Then turning to it again, his eyes fell on the same combination of letters XAPIC in "I am thanking", a little further on. In this way, his copy skipped the word *grace*, for he had lost it in the word "thanking". This shifting from *grace* to *thanks*, in English, will be clearer if we explain that *thanks*, *gratitude*, *grace*, *rejoice* and *bounty* are all from the same element XAP, in Greek, which means JOY. Sometimes we must translate grace *gratitude* (1 Co. 10:30). *Thanks* is WELL-JOY. Surely all who are acquainted with the grace of God can see that there is a much deeper connection than a mere etymological one, for grace is the purest and most inexhaustible source of joy and thanksgiving.

WORD SKIPPING

The habit of skipping words found between recurring combinations of letters accounts for many of the omissions found in our modern texts. They should be restored. The compositor of the Greek text of the Unveiling had an experience of this kind in setting up the repetition "out of the tribe of . . . twelve thousand," and, he, like the scribe of Sinaiticus omitted two tribes by skipping, but was able to correct it, as it was in movable type.

The key to the sixth and seventh chapters of Romans lies in the fact that they are an expansion of the conclusion of the fifth chapter. "For even as through the disobedience of the one man the many were constituted sinners, thus also through the obedience of the One, the many shall be constituted just. Yet law crept in that the offense should be increasing. Yet where sin increases, grace superexceeds, that, even as Sin reigns in death, thus also Grace should be reigning, through righteousness, for eonian life, through Jesus Christ our Lord." Then comes that superlative insistence on grace which is rejected by almost everyone today. "What, then, shall we assert? That we may be persisting in sin that grace should be increasing?" It is evident from this that, even under such a supposition, *grace would exceed.* Who believes this today?

CODEX VATICANUS (B)

Codex Vaticanus (B) is generally held to be the oldest as well as the most valuable of all the manuscripts. Since 1481 it has been in the Vatican Library at Rome, except for a short period when Napoleon carried it to Paris. It was almost inaccessible to scholars until 1868. In 1889-90 a photographic fac-simile was published which makes it available to all. It contains all the Greek scriptures except the end of Hebrews, Paul's personal epistles and the Apocalypse.

In assigning this text a very high place as a witness to the truth we are supported by many eminent critics and students of diverse theories and methods. It impresses one as the result of a conscientious endeavor to protect the sacred text in contrast to other and later manuscripts which suffer from injudicious and deliberate changes. The corrector of Sinaiticus, who undoubtedly had much better evidence than is now available, unconsciously put his seal upon Vaticanus by correcting again and again to agree with this great witness. In this text Paul's epistles are placed after Jude, and Hebrews is inserted in them between second Thessalonians and first Timothy.

CODEX VATICANUS (*b*)

As Codex Vaticanus does not contain the Apocalypse, we have used Codex Vaticanus 2066, (046), which is attached to it, in its place, with the symbol *b*. It is not by any means as valuable as B, and may not have been written until the eighth century.

ALEXANDRINUS (A)

Codex Alexandrinus (A) has been long known to English scholars and was once the only early manuscript accessible to them. It came to England as a gift to James I. from the Patriarch of Alexandria through the Turkish ambassador. It is now the chief treasure of the British Museum. It has been repeatedly published and is now issued in photographic facsimile. In it Paul's epistles are placed after Jude, with Hebrews inserted after the second epistle to the Thessalonians.

The Codex Alexandrinus was probably written in the fifth century.

THE PAPYRUS FRAGMENTS

Some of the recently discovered fragments of Papyri have been added to our witnesses. They may be the most ancient of all the testimony we have. Those of the fourth or fifth century are in close agreement with B and *s*. They are found as follows:

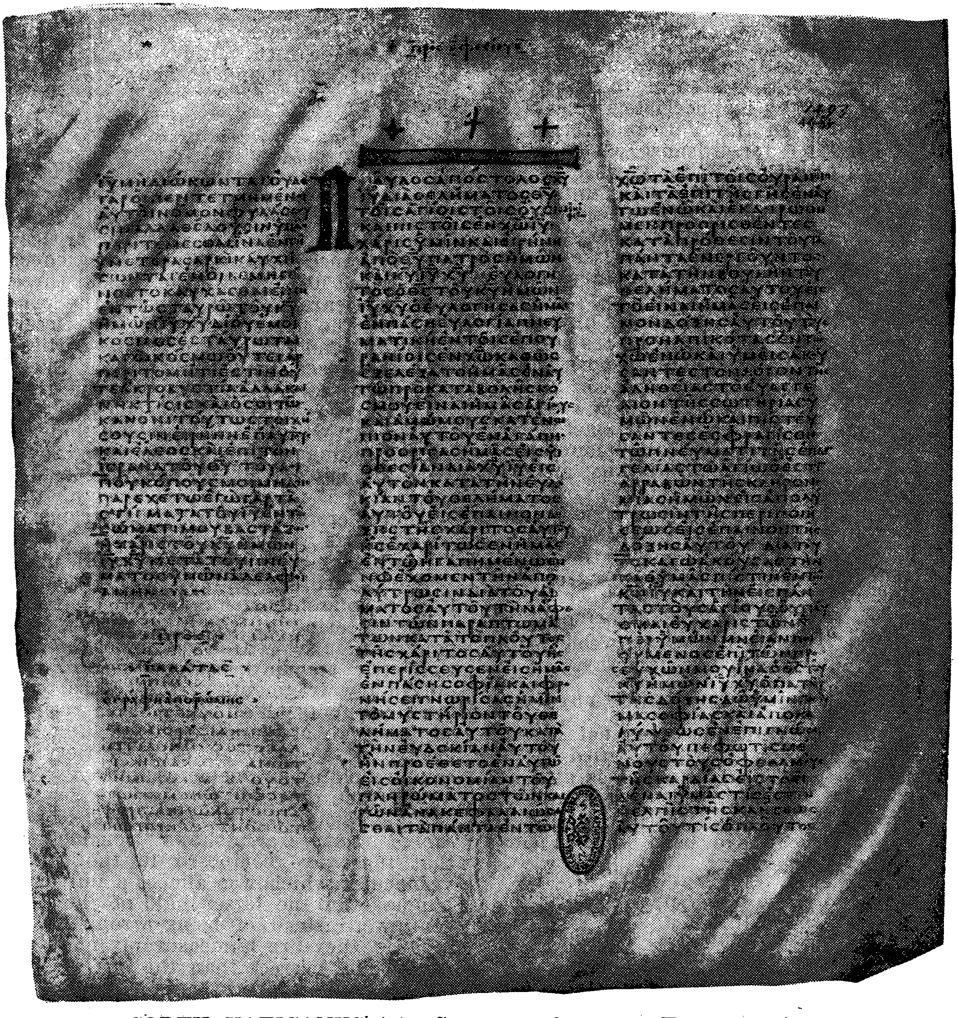
p^{5} Jn.1^{23-31}, $^{33-41}$, 20^{11-17}, $^{19-25}$
p^{13} Hb.2^{14}-5^{5}, 10^{8}-11^{13}, 11^{28}-12^{17}
p^{15} 1Co.7^{18}-8^{4}, Phil.3^{9-17}, 4^{2-8}

The few papyrus fragments are not included in our collection for their critical value so much as for their sobering effect on so-called higher criticism. About three hundred years elapsed between the penning of the autographs of the Greek scriptures and the writing of the earliest of the manuscripts hitherto known. Skeptical critics were swift to assume that Constantine was really responsible for the Greek text as we have it and that we know nothing of the actual autographs. They did not hesitate to denounce everything. The idioms were foreign, the grammar crooked, the spelling strange—nothing was what it ought to be.

Now come the papyri and fall upon the great edifice of destructive "scientific" scholarship and crush all their ungodly theories in the dust. Pieces of papyri, though written not much earlier than our standard codices, record, not only a few fragments of the sacred text, but documents of all kinds from recipes to imperial proclamations, touching all classes of society and every variety of communication or memorandum.

The fact that *all are written in the same language as that employed in the sacred scriptures*, shows conclusively that these are composed in the Greek vernacular which was almost a universal language in the latter half of the first century. Instead of being wrong in all regards, they are immeasurably more accurate and correct than the critics ever could be. But critics cannot learn, even from a rebuke like this, for now they are trying to explain the remaining "blemishes" by blaming the men who wrote at the dictation of the authors. Nothing less than divine illumination will ever convince men of the absolute and inerrant perfection of holy writ, even down to the last letter.

Yet we must remember that, though the papyri prove, in a general way, that the language of the originals is just what is to be expected, these fragments are not by any means a safe guide to the meaning of words. They were written several centuries later and hundreds of miles distant from Palestine. If it is



CODEX VATICANUS (B) GALATIANS 6^{12-18} AND EPHESIANS 1^{1-18}.

The chief treasure of the Vatican Library at Rome. This page is hardly a fair specimen of its appearance, as a later hand has added the large initial (the original MS. had the letter on the line where the blank space now is) and the ornaments. It is written on very fine vellum, nearly square in shape, about 10x10½ inches in size. The accents and other marks have been added by a much later hand. At the end of the third line of the center column will be seen the notable addition "in Ephesus". It is mostly in the margin, very evidently not a part of the original manuscript. The subscription to Galatians shows how these were added. The oval stamp between the last few lines of the second and third columns is the stamp of the Vatican Library at Rome. It reads BIBLIOTHECA APOSTOLICA VATICANA. It will be noted that this manuscript has three columns to the page, while Alexandrinus has two, and Sinaiticus four. It has no initials and practically no indications of words, sentences or paragraphs. The original is jealousy guarded because it is the greatest prize of the Papal library. The photographic fac-simile now issued gives all students access to its pages.

not good sense to determine correct current English usage by the documents of an obscure English shire three hundred years ago, neither is it sound policy to judge the language of Palestine in the first century by that in Oxyrhynchus, on the upper Nile, in the third century.

An earnest effort was made to use the evidence of the papyri in fixing the meaning of words used in this version, but the net result was far less than was anticipated. God has made His revelation self-sufficient. The value of a single divine context in determining the force of a word is immeasurably greater than a dozen usages in documents written by inaccurate, ignorant human hands.

The pages throughout this Version giving the Greek and Interlinear evidence of what God really inspired will be found the most accurate, the most comprehensive and instructive, the most useful and consistent reproduction of the sacred scriptures to be found in Greek or English today.

All are asked, even urged, to test this Greek text, and the English equivalent to be found just below each Greek word, for accuracy by comparison with actual photographs of each page of the MSS., A, B, and *s*, and for uniformity and consistency of rendering of any given Greek word in English with each separate occurrence. Only as it is tested and found true and exact, will its worth be realized and valued. And the English Version here given is based on the evidence as herein submitted.

THE SUPERLINEAR

When a line of Greek has no notation above it, the manuscripts all read alike, and there can be little, if any, question of the correctness of the text as it stands.

When they differ, the variations are noted immediately above the Greek. These notations in the superlinear enable any one to determine exactly how each manuscript reads. The following abbreviations are used.

A is Codex Alexandrinus

B is Codex Vaticanus

b is Codex Vaticanus 2066 (046), the substitute for B in the Unveiling

s is Codex Sinaiticus

𝔭 stands for the Papyri

A, B, *b* and *s* stand for that part of the manuscript which is free from correction, and stands as originally written. A^1, B^1, b^1, s^1 is used only when subsequent correction makes it necessary to refer to the manuscript before correction, as originally written.

An asterisk (*) indicates a contemporary corrector.

The superior figure from ^{2} up, as B^2, s^2, indicates a later corrector or editor. With the Papyri it gives the catalogue number of the manuscript.

No note is made of the abbreviations commonly used by the scribes in making their copies. They used the first and last letters *only* for the names of God and Christ, Jesus, Master, spirit, Israel, while longer words, as heaven, humanity, father, Jerusalem are contracted to three, four or five letters. The manuscripts usually have a stroke above words so abbreviated.

Alterations are indicated by printing the Greek word to be substituted, beginning at the same point as the one which it displaces.

Jn. 1^{3} (138) *s* ΕϹΤΙΝ IS
ΗΝ
WAS

By indicates the source of a reading.

Jn. 1^{15} (861) $B^1 s^*$ *o.* Ω *text by* s^5
ΟΝΕΙΠΟΝ
WHOM I-said

Additions are indicated by +, *inserts* or *adds*. The Greek words commence, when possible, at the point of insertion. A single letter is centered above the two letters between which it is to be inserted.

Jn. 1^{24} (1546) B+Ε
ΦΑΡΙϹΑΙΩΝ
PHARISEES

All additions not appearing in the text are given in *Greek* at the point of insertion.

Jn. 1^{6} (249) s^{1*} *adds* ΗΝ WAS
ΟΝΟΜΑ
NAME

Omissions are indicated by *omits*, *o.*, —, or the term *dots*. An *o.* just above a letter denotes that the letter is omitted in the manuscript noted. Words to be omitted are repeated in English. It is understood that the corresponding Greek words are omitted in the text noted.

Jn. 1^{14} (801) B^1 *omits* AND *s o.*
ΚΑΙΑΛΗΘΕΙΑϹ
AND TRUTH

After A^1, B^1, *s*^{1}, or *s*^{1*} *omits*, it is to be inferred that the next corrector supplied the omission. B^2 supplies what B^1 omits. *s** supplies what *s*^{1} omits.

When a reading is omitted by both *s*^{1}, the original scribe, and *s**, the contemporary corrector, but supplied by *s*^{2}, this is indicated by *s*^{1*} *omits*. *s*^{2} *omits* implies that *s*^{1*} has the reading.

Jn.1^{3} (19) *s*^{1*} *o.*
ЄΝ
ONE

When a reading interferes with another, the shorter one is enclosed in parenthesis and put in its proper position within the longer reading.

Jn.5^{27} (15621) *s*^{2}+ЄΔ(*s o.*)ωΚЄΝЄΧΙΝ
ЄΧЄΙΝ
TO-BE-HAVING

In one instance we have referred the reader to the Introduction (1 Ti. 3^{16}). Ms. B is lacking, *s* has "God" added above the line, with three small dots to indicate its insertion, while A has evidently been changed in modern times from "who" to "God" by simply adding two small strokes. Although all the cursive manuscripts read "God", none of the ancient manuscripts, versions or fathers (before editing) seem to have known of this reading. There is an old story that Macedonius, Patriarch of Constantinople, was deprived of his office by the Emperor Anastasius (506 A. D.) because he corrupted the evangel, especially by changing the reading here from "who" to "God".

THE SUBLINEAR

The special excellence of the CONCORDANT SUBLINEAR lies in its *uniformity*, its *exactitude* and its vivid reflection of the untransferable features of the Greek, such as the order of the words, their formation, and their relation to one another. It aims to be as nearly Greek as can be understood by an English reader. Those who enter into the spirit of it derive much profit and enjoyment, as they find themselves surrounded by the precise ideas and modes of thought which moved the apostles and prophets, and our Lord Himself, as they poured forth the Word in its pristine purity.

With very few exceptions (such as "after" for WITH and "make" for DO) the sublinear is *uniform* in its renderings. That is, wherever a given Greek word occurs, *the same English word is beneath it at all times*. Where the Greek is alike, the English is likewise. On the other hand it also registers almost all the *differences* in the Greek. For instance, there are two negatives, but they are never confused. One is always NO, the other is NOT. There are many forms of the verb, but they are carefully distinguished. Two different words, having the same grammatical form in Greek, have the same in English.

THE TYPE OF THE SUBLINEAR

SMALL CAPITALS, Roman letters and *italics* are used in the sublinear. The SMALL CAPITALS carry the reader as close to the elements which compose the Greek language as possible. Common type, called "lower case" by printers, is used for words when the STANDARD would not be intelligible. It is also used for parts of words where no true English standard can be found. The Concordance will enable any one to trace any word to its elements.

Jn.1^{7} (265) ΟΥΤΟCΗΛΘЄΝ
this-*one* CAME

As English has no form for the Middle voice, which makes the subject the object of an action, as "I bathe [myself]", this form is either ignored or expressed in the passive with *italic* letters. It occurs often in the words it-HAS-*been*-WRITTEN (Mt.4^{4}).

As the participle has no number in English, this is indicated by adding *one* for the singular and *ones* for the plural. Thus we have *one*-READING (Un. 1^{3}), in which the *one-* denotes the singular and the -ING the participle of the verb "read".

Jn.1^{12} (596) ΠΙCΤЄΥΟΥCΙΝ
ones-BELIEVING

As English has no form for the indefinite participle, it is distinguished by putting the *-ing* in *italics*.

Jn.1^{22} (1415) ΠЄΜΨΑCΙΝ
ones-SEND*ing*

All of these matters are fully presented in the English equivalents found in the grammar.

Occasionally italics are used for words not in the Greek or special forms or explanatory matter, such as emphasis, or to distinguish words alike in English.

THE IDIOMATIC VERSION

The CONCORDANT VERSION recognizes the evident fact that various languages have their own peculiar forms of expression, so that it is impossible to produce a *version* by rendering each separate word uniformly and consecutively. Such a rendering is, however, of the utmost value to the student and everyone who desires to assure himself of the actual facts of inspiration. Hence the CONCORDANT VERSION gives both a literal uniform rendering in its sublinear, conforming accurately to the original in every possible detail, and a consistent version, conforming to the idiom of the language into which it is translated.

Yet even in the Version severe restraint is exercised that no variations from the sacred text are introduced which are not actually necessary for the sense. There is no attempt to tickle the hearing, for that is the failing which pleases those who will not tolerate sound teaching (2 Ti. 4[3]). The sonorous sweep and ravishing rhythm of a literary classic is specifically associated with those who turn away from the truth and will be turned aside to myths. There is a higher harmony than sound, a more entrancing music than our ears can hear. It is the spiritual accord of truth. Its cadences are marred, its notes are jarred by the tinkling of mere words and the booming of empty phrases.

UNIFORMITY AND CONSISTENCY

Whenever possible each Greek word is rendered *uniformly* throughout, but, when this is impossible, it is rendered *consistently* by means of a group of synonyms, none of which are used for any other Greek word, and which will be found grouped together at all times in the Concordance. Thus, UNFLAWED (which occurs seven times and is rendered by six variants in the Authorized Version) is always "flawless". [This certainly is one flawless rendering!] But FROM-COVERing needs two idiomatic equivalents, "revelation" for things, and "unveiling" for persons. The Authorized Version uses five distinct terms, *lighten* (Lu.2[32]), *revelation* (Ro. 2[5]), *manifestation* (Ro. 8[19]), *coming* (1 Co. 1[7]), *appearing* (1 Pt. 1[7]), without any apparent discrimination.

ENGLISH IDIOM

There are occasions where we make distinctions for the sake of intelligible English which are not made in the Authorized Version. It uses "deny" of persons. But a man cannot *deny* Christ. He may *disown* Him (Mt. 10[33]). Nor can he *deny* himself. He may *renounce* himself (Mt. 16[24]). Peter did not *deny* His Lord. He *renounced* Him (Mt. 26[34]). In these cases the common version is uniform and the *version* of the CONCORDANT is not. So with the statement that Bar-Abbas was a *notable* prisoner (Mt. 27[16]). Was he not rather *notorious?* Inasmuch as we give a uniform rendering in the sublinear, we do not feel obliged to violate English idiom, as the Authorized Version does, in such cases.

There is one case where English usage demands as many as eight synonyms for a single Greek word. The Authorized Version uses eighteen. This is DOWN-UN-ACT, put out of action. Land which produces nothing is *waste* (Lu.13[7]), laws are *abrogated*, people are *exempted* from them, faith is *nullified*, a body *becomes inert*, faithless men and foods are *discarded*, death is *abolished*, and in the middle it means *vanish*.

Another term which defies uniformity is REPLETEize. We *pack* a basket (Jn. 6[13]), *soak* a sponge (Mk. 15[36]), *cram* a thurible with fire (Un. 8[5]), water pots are *filled to the brim* (Jn. 2[7]), and the temple is *dense* with smoke. English uses five specific terms where Greek is content with one. The word *fill*, used by the Authorized Version is used for four other words, one of which is an exact equivalent. It falls far short of the intensive sense of REPLETEize.

These are extreme examples, and are presented principally to enforce the fact that the Version is not a literal translation, without regard to English idiom. For uniformity go to the sublinear, where it is given with nearly absolute fidelity. The Version is *consistent*, not uniform. But we depart from uniformity only when forced to do so to conform to the demands of good English.

The fact is that all is founded on settled principles and no literary license is allowed to give opportunity for decorative diction. Yet it has been a most agreeable surprise to find that the English is seldom unbearable, and, at times, is actually an improvement on unprincipled or lawless translations.

As an example we will take the passage which has been most in dispute since the Revision has been issued. We subjoin all three renderings (2 Ti. 3[16]):

A. V. All scripture is given by inspiration of God . . .
R. V. Every scripture given by inspiration of God . . .
C. V. All scripture is inspired by God . . .

The Greek adjective *theopneustos, God-spirited,* cannot be rendered literally. To the impartial ear, "given by inspiration of God" is no more pleasing than "inspired by God". To the spiritual perception "given" is an unwelcome intruder. There is nothing in the original to indicate that scripture was merely *given* by inspiration of God at the beginning, and, for aught which is stated here, no longer possesses the divine afflatus. It *is* inspired by God now. It is vital with the presence and power of the living God.

The Revisers altered "all" to "every". This is literally correct, and it is so rendered in the Concordant Version sublinear. Idiomatically it can only be tolerated in case their subsequent change, involving the idea that some scriptures are not inspired, is correct. The only satisfactory way of testing their rendering is the concordant method. There are seven other passages of practically the same grammatical construction. We will do to them what the Revisers have done to this passage:

Ro. 7[12]	the holy precept is also just
1 Co.11[30]	many infirm are also ailing
2 Co.10[10]	his weighty epistles are also strong
1 Ti. 2[3]	for this ideal is also welcome
1 Ti. 4[4]	Every ideal creation of God is also nothing to be cast away
2 Ti. 3[16]	Every scripture inspired by God is also profitable
Heb.4[13]	Now all naked is also bared

It is evident that we cannot consistently and intelligently follow their translation, even though we insist that there were "writings" (such as the apocrypha and secular literature) which were not inspired. As a matter of translation we must make it "All scripture *is* inspired."

Many a passage will be found more vitally virile in the new rendering. Compare

Mark 14[38]

A. V. The spirit truly is ready, but the flesh is weak.
C. V. The spirit, indeed, is eager, yet the flesh is infirm.

Some passages are actually little gems of literary art, even though no attempt was made to furbish them. Compare

1 Timothy 5[18]

A. V. The laborer is worthy of his reward.
C. V. The worker is worthy of his wages.

Not only is the alliteration an improvement but the truth is that a laborer or worker, does not get a *reward,* but *wages.*

But such literary excellence is a snare which traps readers in insidious error. A recent translation has beautifully rendered Jn. 3[30]: "He must wax; I must wane." The sense is the same as the Authorized. But both are wrong. John the baptist did not wane. He did not decrease. The moon waxes and wanes every month, but it is dimmed daily by the rising of the sun. Our Lord was like the sun whose rising put John in an inferior light. Compare

John 3[30]

A. V. He must increase, but I must decrease.
C. V. *He* must be growing, yet I am to be inferior.

A passage may be in line with its immediate context, and phrased in felicitous English so as to make an artistic appeal, and still be wrong.

Many a real difficulty is solved by the new renderings. A vast amount of energy has been expended in trying to explain how the generation in which our Lord lived should not pass away until His predictions should be fulfilled. Compare

Matthew 24[34]

A. V. This generation shall not pass, till all these things be fulfilled.
C. V. this generation may by no means be passing by till all these things should be occurring.

The Authorized Version ignores a little particle which makes the whole statement contingent on circumstances. Had the nation received Him, "these things" would have occurred.

The fact that "man" stands for humanity as well as for an adult male, has caused confusion. Much speculation has arisen as to "the number of a man". Compare

Unveiling (Rev.) 13[18]

A. V. it is the number of a man; and his number is six hundred threescore and six.
C. V. it is the number of mankind, and its number is six hundred sixty-six.

Many who are justified by faith fail to enter into peace. They will appreciate the new rendering of the following verse. It is often erroneously rendered in the imperative, "Let us have peace."

Romans 5[1]

A. V. Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ
C. V. Being, then, justified by faith, we may be having peace toward God, through our Lord, Jesus Christ

Some passages are so obscure and contradictory that they call for continual "explanation". They really need a correct translation. We know that faith cannot be either substance or evidence. It is the opposite of these. Compare

Hebrews 11[1-3]

A. V. Now faith is the substance of things hoped for, the evidence of things not seen. For, by it the elders obtained a good report. 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 do appear.

C. V. Now faith is an assumption of what is being expected, a conviction concerning matters which are not being observed; for in this testimony was borne to the elders. By faith we are apprehending the eons to have been readjusted to a declaration of God, so that what is being observed has not come out of what is apparent.

Whoever could carry out the injunction to "*take no thought* for your life"? The *soul*, not the life, is in view. Compare

Matthew 6[25]

C. V. Be not worrying for your soul, what you may be eating, or what you may be drinking, nor yet for your body, what you should be putting on. Is not the soul more than nurture and the body than apparel?

Our word *poem* is practically the same as the Greek word which the Authorized Version has rendered "workmanship". It denotes a very high grade of effort.

Ephesians 2[10]

A. V. We are His workmanship
C. V. We are His achievement

It is especially in the higher realms of truth, in Paul's later epistles, that the student will find the greatest advance in this version. Translators admit the difficulty of translating the Pauline epistles because they are so far above our spiritual apprehension. The Concordant method is the greatest help in this dilemma. The keystone passage of Ephesians is an example. Compare

Ephesians 3[1-6]

C. V. Seeing that the secret is made known to me by revelation (according as I write before, in brief, to enable those who are reading to apprehend my understanding in the secret of Christ, which is not made known to other generations of the sons of humanity as it was now revealed to His holy apostles and prophets): *in spirit* the nations are to be *joint* enjoyers of an allotment, and a *joint* body, and *joint* partakers of the promise in Christ Jesus, through the evangel of which I became the dispenser.

Note the many particulars in which the following passage is improved in the Concordant Version. Compare

Philippians 4[6,7]

A. V. Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

C. V. Let nothing be worrying you, but in every prayer and petition let your requests be made known to God with thanksgiving, and the peace of God, being superior to every mental state, shall garrison your hearts and your apprehensions in Christ Jesus.

The compiler's faith has not betrayed him into introducing his belief into passages that do not teach it, such as Tit.2[11].

A. V. For the grace of God that bringeth salvation has appeared to all men.

A.R.V. For the grace of God hath appeared, bringing salvation to all men.

C. V. For the saving grace of God made its advent to all humanity.

The verb *bring* is not in the original. The statement is that grace which is saving in its character has made its advent dispensationally to all humanity, and there is no warrant for the statement that that advent brings salvation to all men.

The common version tells us that, with temptation, God will make a way to escape, that we may be able to bear it (1 Co. 10[13]). How any one can escape a temptation in order to bear it is not clear. How much more reasonable is this: "God . . . together with the trial, will be making the sequel, also, to enable you to undergo it." It is God's way to reveal the sequel to His servants, as in the case of Joseph, to help them through the trials which lead to it.

"A measure of wheat for a penny" (Un. 6[6]) gives the impression of great plenty instead of fearful famine. "A chenix [1½ pints] of wheat a denarius [15.7¢, 7*d* 3*f*]" gives nearly correct values. The vexed question of measures and coins is solved by using the Greek terms with their equivalents added in brackets.

To sum up, the Concordant Version is not artistic but scientific, in the best sense of that word. It is a consistent scientific setting forth of the phenomena of divine revelation as true science should be of nature. It is not intended for an example of human art, nor a model of composition, but a faithful exponent of truth. Our temple is the open sky, lighted by the sun and all celestial luminaries, not the dim cathedral whose filtered light comes through stained glass windows or is furnished by ornate chandeliers.

EMPHASIS IN THE ENGLISH VERSION

Emphasis is indicated, in the Greek scriptures, in various ways: As in English, by INDICATION, REPETITION, MODIFICATION, CONTRAST; but more particularly and constantly by POSITION, which cannot be duplicated in English. The first four methods can usually be preserved in translation; the last cannot, for the position of a word in an English sentence determines its *relation* to the other words, not its force.

At times we are directly told what was uttered in a loud voice (Un. 1[11], 5[2], etc.). This we have indicated by printing the words so spoken in *italic* type.

"Worthy is the Lambkin which has been slain"

EMPHASIS BY REPETITION

When a word is repeated in Greek, we can usually do the same in English and preserve the effect. Thus the "Verily, verily" of John's account (1[51]), or the "Woe! woe! woe!" of the Unveiling (8[13]) preserve their emphasis in every language. But there are times when a word cannot well be repeated in English, especially if it is a pronoun. This is because the Greek verb has the pronoun in itself. There is no verb AM. It is always I-AM. Now if the pronoun is added we have I I-AM, which is not English. *I* is very emphatic. So we print it in italic letters.

"*I* am not the Christ."

When John the baptist refused to be mistaken for the Messiah he said (Jn. 1[20]), literally: I NOT I-AM THE ANOINTED. We can read the version, "*I* am not the Christ," with the principal emphasis on *Christ*, *not*, or *I*. If we put it on *Christ*, then he is repudiating an office; if on *not* it is a mere negation; but if we put it on *I* (where it belongs), it suggests that, while *John* is not the Christ, he is His forerunner. Hence the emphasis is most important in giving the right direction to the thought. This is shown only in emphatic versions.

EMPHASIS BY POSITION

God has not only given us words to convey His *meaning*, but has arranged them in such a way that we may get their relative *force*, just as if He spoke to us audibly and modulated His voice to bring out a contrast or emphasize the important point of what He is saying.

Emphasis is regularly indicated by the order of the words in a Greek sentence. What comes first is most emphatic. What comes last is fairly so. What is buried in the middle of a statement is of least importance.

The simplest form of emphasis is indicated by the order of a noun and its modifier. As a noun is normally more emphatic than its modifier, the Greek puts it first, contrary to English usage. Thus, while the word "great" occurs scores of times after the term it modifies, and we read of a sound great (Un. 1[10]) and a city great (Un.18[18]), the word is stressed when we read of the *great* God (Ti. 2[13]).

the great God

In the simple sentence

Christ died for our sins
according to the scriptures,

(1 Co. 15[3]), the English follows the order of the Greek, so the first word is double thin spaced (on each side of the i) and the last has one thin space (between the p and t). It should be read with some stress, either by swelling the tone, or dwelling on the syllable, according to the number of thin spaces, which we will exaggerate thus: "ChrIst died for our sins according to the scr*ip*tures."

But often the order of words must be changed in English. If we should say "Is finding Philip Nathanael" (Jn.1[45]), no one would be able to say who did the finding. We must say "Philip is finding Nathanael". But in doing this we bury the emphatic word in the middle of the sentence. All we can do is to indicate the fact that *finding* is first in importance by thin spacing its emphatic syllable thus:

Philip is finding Nathanael

One more example will suffice to show the principle which governs the application of emphasis to the version. In Mk.

15[39] we read in the sublinear, TRULY this THE human SON OF-God WAS. In this order *truly* is most emphatic and *this* and *was* are somewhat so. We might have printed them thus: "TRULY, *this* man *was* a Son of God!" But this would disfigure the page and exaggerate the stress. Hence we simply and unobtrusively spread out the emphatic words by thin spacing, thus:

Truly, this man was a
Son of God!

INDICATIONS OF EMPHASIS

The method of indicating the relative emphasis in this version could hardly be more simple. Words in SMALL CAPITALS

IN THE BEGINNING was the Word

and *italics* take precisely the same stress

Who are *you*?

ordinarily given to them. The milder degrees of emphasis are indicated by thin spaces between the letters of a word. These are placed, if possible, where the voice would naturally halt and dwell if we wished to give the word prominence. They are after or on both sides of long vowels, but after the next consonant when the vowel is short, thus, "justified gratuitously" (Ro.3[24]), and thus aid in pronunciation as well.

As emphasis is never absolute, but depends on the relation of a word to its companions, and of a phrase, or clause to its neighbors, the process of determining it is a complex one, and largely a matter of judgment. Hence the critical student is referred to the sublinear, in which it appears in its purity. The test of true emphasis is oral reading. The stress indicated accords with the context and invigorates the sense. Place it elsewhere, as is so often done, and the loss is evident to the spiritually intelligent saint.

THE EXPOSITORY NOTES

It was no part of the original plan of the CONCORDANT VERSION to provide a commentary or interpretation, but, even after making the type of the version large and clear, it was found that it would take only half as much space as the Greek and Sublinear. It is most desirable that all concerned with any passage should appear on one "opening", so that it may seldom be necessary to turn the page to compare the version with the sublinear. This leaves a blank column, which, at the earnest solicitation of friends, the Editor has reluctantly filled with notes.

Nothing is farther from the spirit of the CONCORDANT VERSION than to impose the opinions of any man on his fellow saints. The whole plan is a protest against this. Years upon years of laborious effort on the part of the Editor and his associates (all of which were necessary because they wished to renounce all personal claims to authority) are more eloquent than any protestations they can make, and ought to satisfy everyone that the notes are merely suggestive. Their chief value lies in the fact that they are a frank avowal of the Editor's opinions, and, as such, are the final safeguard against the injection of his own judgment into the version. If he has been biased, all are entitled to know the direction in which he leans.

Let no one found his faith on the notes, which are his fallible findings, but on the unfailing foundation of the inspired originals. There is a sense in which the notes follow out the method used in the version. Just as the signification of a word is fixed by its contexts, so the interpretation of any passage depends on its place in an epistle, and of a book on its relation to the rest. Hence the notes stress the proper apportionment of the truth. Those who are interested in the teaching they contain may find further expositions along the same lines by consulting the CONCORDANT PUBLISHING CONCERN, 2823 East Sixth Street, Los Angeles, California, U. S. A., which publishes a line of scriptural literature.

THE COMPANION VOLUME

The key to the CONCORDANT VERSION is sometimes bound separately in a companion volume, hence an index of its contents is given herewith. It consists of three principal parts, a LEXICAL CONCORDANCE, the GREEK ELEMENTS, and a GREEK COURSE. For convenience these are referred to as "the Concordance".

These will enable any one to get a complete grasp of the word of God in the original as well as in English, for every word will be traced to all its occurrences, in all its forms, and associated with every word in its family. There will be a complete alphabetical index, both of the English and Greek vocabulary, and even of the grammatical forms. Such a tool has never been made for the scholar before, and it can be readily used by the ordinary student of English.

THE LEXICAL CONCORDANCE

All the words used in the Sublinear or Version are arranged in alphabetical order, so that any one can be located in an instant. If it is not STANDARD it will appear in ordinary type, along with all the other words which also represent the same Greek expression, and it is referred to its STANDARD. Thus "unveiling, revelation," is followed by FROM-COVERing, showing that the STANDARD is COVER. Turning to COVER, the whole family of sixteen members will be found, and among them, in alphabetical order, FROM-COVERing. This is defined, and all its occurrences are cited, grouped according to grammar, thus:

ΑΠΟ ΚΑΛΥ Π Τ Ω *apo kal up't ō*

FROM-COVER, reveal *things*, Jn.12^{38}; unveil *persons*, Ga. 1^{16}.

TO— Mt11^{27} Lu10^{22} uGa1^{16}
YOU— Mt11^{25} Lu10^{21} —S Mt16^{17} 1Co2^{10}
WILL-BE—ING Ph3^{15}
Mid. TO-BE-*be*ING—ED 1Pt5^{1}
-IS-*be*ING—ED uLu17^{30}A*s* Ro1$^{17\ 18}$ 1Co3^{13}
MAY-BE-*be*ING—ED *s*Lu17^{30}
Pass. TO-BE—ED Ro8^{18} Ga3^{23} u2Th2^{6} 1Pt1^{5}
-WAS—ED Jn12^{38} Ep3^{5} 1Pt1^{12}
-MAY-BE-BEING—ED 1Co14^{30} u2Th2^{3}
THEY-MAY-BE-BEING—ED Lu2^{35}
-WILL-BE-BEING—ED Mt10^{26} Lu12^{2} u2Th2^{8}

Manuscript readings and various renderings are all indicated, thus:

ΚΑΤ ΑΡΓ Ε Ω *kat a rg e'ō*

DOWN-UN-ACT, DOWN-*idle*, abolish *death* 2Ti. 1^{10}, abrogate *laws* or *promises* 1Co.15^{24}, discard *things* 1Co.13^{11}, exempt *persons* Ro.7^{6}, become inert, *of sin*, Ro.6^{6}, nullify *faith* Ro.3^{3}, *middle* vanish 2Co.3^{7}, waste *land* Lu13^{7}.

TO— abrGa3^{17} —*ing* abrEp2^{15} OF— 2Ti1^{10}
-IS—ING wLu13^{7} WE-ARE—ING abrRo3^{31}
-WILL-BE—ING nRo3^{3} d1Co6^{13} 2Th2^{8}
-SHOULD-BE—ING d1Co1^{28} abr15^{24} Hb2^{14} ARo6^{6}
Mid. -IS-*be*ING-ED 1Co15^{26} v2Co3^{14}
*be*ING—ED v2Co3^{11} OF— v2Co3^{13} *p* d1Co2^{6} *a* v2Co3^{7}
I-HAVE—ED d1Co13^{11}
-HAS—ED abrRo4^{14} eRo7^{2} vGa5^{11}
Pass. WE-WERE—ED eRo7^{6} YE-WERE—ED eGa5^{4}
MAY-BE-BEING—ED iRo6^{6}B*s*
-WILL-BE—ED abrB1Co13^{8} abr^{8}B*s* abr13^{10}
THEY-WILL-BE-BEING—ED abr1Co13^{8}A*s* A^{8}

When the interest and support warrant, we hope to issue a concordance giving all the passages with the English equivalent in italics. This is not included in the Companion Volume, as it would make a large volume by itself.

ΑΠΟ ΚΑΛΥ Π Τ Ω *apo kalu p't ō*

FROM-COVER, reveal *things*, Jn.12^{38}; unveil *persons*, Ga. 1^{16}.

Mt.10^{26}	which *shall* not *be revealed*
Mt.11^{25}	*Thou dost reveal* them to minors
Mt.11^{27}	the Son should be intending *to unveil* Him
Mt.16^{17}	flesh and blood *does* not *reveal* it
Lu. 2^{35}	of many hearts *should be revealed*
Lu.10^{21}	*Thou . . . dost reveal them to* minors
Lu.10^{22}	the Son should be intending *to unveil* Him
Lu.12^{2}	which *shall* not *be revealed*
Lu.17^{30}	the Son of Mankind *is unveiled*
Jn. 12^{38}	*was* the arm of the Lord *revealed*
Ro. 1^{17}	God's righteousness *is revealed*
1^{18}	God's indignation *is revealed*
8^{18}	the glory about *to be revealed*
1 Co. 2^{10}	God *reveals* it to us
1 Co.14^{30}	yet if *it should be revealed*
Ga. 1^{16}	*to unveil* His Son in me.
Ga. 3^{23}	the faith about *to be revealed*
Ep. 3^{5}	as *it is* now *revealed*
Ph. 3^{15}	God *will reveal* this also to you
2 Th. 2^{3}	the man of lawlessness [*should*] *be unveiled*
2 Th. 2^{6}	for him *to be unveiled* in his own era
2 Th. 2^{8}	lawless one *will be unveiled*
1 Pt. 1^{5}	salvation ready *to be revealed*
1 Pt. 1^{12}	to whom *it was revealed*
1 Pt. 5^{1}	the glory about *to be revealed.*

THE GREEK ELEMENTS

Above every STANDARD in the Concordance will be found the corresponding Greek word and its pronunciation. After a few trials any one should be able to find this word in the GREEK ELEMENTS, especially as the alphabet is printed on the margin of each page. After each of the ELEMENTS, is given every word in which it is found, followed by its English STANDARD and idiomatic rendering. The following is a sample:

ΚΑΛΥ- -ΚΛΕ- -ΚΛΟ- COVER

ΚΑΛΥ Π Τ Ω COVER

ΚΑΛΥ Μ ΜΑ COVER-*effect*, covering

ΑΝΑ ΚΑΛΥ Π Τ Ω UP-COVER, uncover, discover

ΑΠΟ ΚΑΛΥ Π Τ Ω FROM-COVER, reveal, unveil

ΑΠΟ ΚΑΛΥ Ψ Ι C FROM-COVERing, revelation, unveiling

ЄΠΙ ΚΑΛΥ Μ ΜΑ ON-COVER-*effect*, cover

ЄΠΙ ΚΑΛΥ Π Τ Ω ON-COVER, cover over

ΚΑΤΑ ΚΑΛΥ Π Τ Ω DOWN-COVER, cover

Α ΚΑΤΑ ΚΑΛΥ Π Τ ΟΝ UN-DOWN-COVERED, uncovered

ΠΑΡΑ ΚΑΛΥ Π Τ Ω BESIDE-COVER, screen

ΠЄΡΙ ΚΑΛΥ Π Τ Ω ABOUT-COVER, cover about

CΥΓ ΚΑΛΥ Π Τ Ω TOGETHER-COVER, cover up

-ΚΛΕ- -ΚΛΟ- steal

ΚΛЄ Π Τ Ω COVER, steal

ΚΛЄ Μ ΜΑ COVER-*effect*, stealing, theft

ΚΛЄ Π Τ ΗC COVERER, stealer, thief

ΚΛΟ Π Η COVER, theft

REVERSE GRAMMATICAL INDEX

The most difficult feature of Greek grammar, for the beginner, is the great variety of forms, especially of the verb. As these variations are largely confined to the last few letters of the words, a special REVERSE INDEX has been prepared, in which all the forms are arranged in alphabetical order *from the end.* By consulting this, the student can quickly verify any form. It should be remembered, however, that the sublinear gives the grammar directly, so that this is not so much a necessity as a convenience for students who wish to explore for themselves. The variable letters are put in square brackets to warn the student where to expect irregularities.

Verb, indefinite	I—	[Є]—[C]Α
Noun, I, II, III, genitive plural	OF—S	—ΩΝ
Verb, incomplete present, *or subjunctive*	I-AM—ING / I-MAY-BE—ING	—Ω

THE GRAMMATICAL ELEMENTS

The GRAMMATICAL ELEMENTS consist of all the augments and endings used in declension and conjugation with their English equivalents. These are grouped together in such a way as to help the student to a quick and clear apprehension of the normal forms and their euphonic variations. The following is a specimen of the active indefinite verb.

	Verbs in Π, Β, Φ, ΠΤ	*in* Κ, Γ, CC, ΤΤ, Χ, Ζ	*in* Λ, Ν, Ρ
Є—CΑ I—	—ΨΑ	—ΞΑ	—Α
Є—CΑC YOU—	—ΨΑC	—ΞΑC	—ΑC
Є—CЄ it, he *or* she—s	—ΨЄ	—ΞЄ	—Є
Є—CΑΜЄΝ WE—	—ΨΑΜЄΝ	—ΞΑΜЄΝ	—ΑΜЄΝ
Є—CΑΤЄ YE—	—ΨΑΤЄ	—ΞΑΤЄ	—ΑΤЄ
Є—CΑΝ THEY—	—ΨΑΝ	—ΞΑΝ	—ΑΝ

THE GREEK COURSE

The GREEK COURSE gives very brief instructions, methods of work, and exercises to enable any intelligent English speaking student to take advantage of the unparalleled opportunity offered by the CONCORDANT VERSION to grasp the fundamental features of first century Greek. With the Greek text, Sublinear, Elements and Grammar in his possession he is prepared for a life-long enjoyment of all he learns, and is able to advance comfortably and constantly in his knowledge of the original, and of its Author.

APPARATUS FOR CONCORDANT TRANSLATION INTO ANY LANGUAGE

THE basic principles of philology underlying the CONCORDANT VERSION are applicable, with modifications, to every language.

Realizing that the fruitfulness of our labors will be greatly multiplied by concordant versions in other languages, and considering the reflex value of such translations on the English edition, we propose to do all in our power to encourage and aid all who wish to apply concordant principles to the translation or revision of the Scriptures in any foreign language.

REVISION

One of the inherent weaknesses of the present system of translation is the fanatical reverence for the acknowledged defects of our "Authorized" version. Many years ago the compiler of the CONCORDANT VERSION was asked to pass upon a certain rendering by a publisher of the scriptures whose proofreader could not understand what a certain word meant. The matter was explained and another word suggested which was intelligible and correct. He received the thanks of the publisher, but the version was not altered! Every version should always be held in solution. Even though little more light should be shed upon the original text, all living languages are in a state of flux, and versions should be revised to conform to their alterations and adjustments.

There is also a reflex action of great value of which such a course should take advantage. There are lacks in our languages which hinder an exact and consistent rendering. For example, in English we have no name for *human being*. The word *man* usually is in contrast with *woman*. There is no word to distinguish *men*, *women* and *children* from higher or lower orders of life, such as the Greek *anthrōpos* or the German *mensch*. We should have one. We have, therefore, suggested the word *human* (noun) in the Lexicon and sublinear. Perhaps it will be welcomed in the version at no distant date.

At first, readers of the CONCORDANT VERSION object to accurate renderings. Later they prefer them. Finally they insist on them. It is probable that later editions of this version will find it possible to cleave still closer to the Greek, and we shall bear with such suggested changes as "human" for *man*, "commissioner" for *apostle*, "miss" for *sin*, or even "stake" for *cross*. The important point to be pressed is this, that all such improvements shall be uniformly or consistently made, not in a haphazard, unprincipled way, but in accord with the laws of language. It may be that some permanent committee or Bible Society will undertake a revision at stated periods.

ASSOCIATION FOR THE SPREAD OF SCRIPTURE TRUTH

God has mightily used the efforts of Bible Societies for the distribution of "uncorrupted" versions of the word of God. Very wisely, they do not distribute "private" translations. We confidently commend to them a thorough examination of the principles and methods of the CONCORDANT VERSION, with the conviction that, *if they do so*, they will acknowledge that it is as far removed as is humanly possible from the realm of private opinion, whether of individuals or companies of men, for committees are merely the multiplication of the private opinion of their members. And they will find it the most uncorrupt because it seeks to hide nothing, but puts all the evidence before the reader in such a way that deception is practically impossible.

It may take some time for Bible Societies to realize the advantages of distributing this uncorrupted public version. In the meantime the CONCORDANT PUBLISHING CONCERN, a purely philanthropic, non-profit-sharing association, consisting of all who are interested in its task of bringing the facts of God's word to the peoples of the earth, will welcome to its ranks all who wish to aid in its work, in the Lord. We hope to establish offices in many lands, but first contact should be made by writing to the headquarters at 2823 EAST SIXTH STREET, LOS ANGELES, CALIF., U.S.A. Those who wish to aid should state the talents, qualifications, or time they wish to devote to the work. All gifts will be duly acknowledged and applied as directed or as most needed. If desired, annuities can be arranged, with interest during life. Legal advice on all such matters will be freely given. But no consideration in the least affecting the integrity of the version will be entertained.

A CONCORDANT HEBREW VERSION

Many urgent requests have been made for a CONCORDANT VERSION of the Hebrew Scriptures. At this date (1930) most of the preliminary work has been done.

No promises can be made except that the work will be prosecuted as strength and support are received. Those who wish to actively encourage such an undertaking are asked to communicate with the CONCORDANT PUBLISHING CONCERN which will keep them informed, from time to time, of the progress of the work.

The following pages are a tentative attempt at a CONCORDANT VERSION of selections from the Hebrew scriptures, and will indicate, in some measure, the results to be expected. The idiomatic version alone will be published first.

IN THE BEGINNING

(Commonly called GENESIS)

IN THE BEGINNING God creates the
heavens and the earth.
2 And the earth becomes waste and
sterile, and darkness is on the sur-
face of the abyss.
And the spirit of God is fluttering
3 on the surface of the waters. And
God is saying, "It shall become
light." And it is becoming light.
4 And God is seeing the light that it is
good. And God is separating the
5 light from the darkness. And God is
calling the light "day," and the
darkness He calls "night".
And it is becoming evening, and
it is becoming morning, one day.
6 And God is saying, "There shall
come to be an atmosphere in the
midst of the waters, and there shall
come to be a separation between
7 waters and waters." And God is
making the atmosphere. And He is
separating the waters which are un-
der the atmosphere from the waters
which are above the atmosphere. And
8 it is becoming so. And God is call-
ing the atmosphere "heavens".
And it is becoming evening, and
it is becoming morning, a second day.
9 And God is saying, "The waters
under the heavens shall flow togeth-
er into one place and the dry land
shall be seen." And it is becoming
10 so. And God is calling the dry land
"earth". And the confluence of the
waters He calls "seas". And God is
seeing that it is good.
11 And God is saying, "The earth
shall bring forth verdure, herbage
seeding seed, the fruit tree yielding
fruit for its species whose seed is in
it, on the earth. And it is becoming
12 so. And the earth is bringing forth
verdure, herbage seeding seed for its
species, and trees yielding fruit
whose seed is in it for its species.
And God is seeing that it is good.
13 And it is becoming evening, and it
is becoming morning, a third day.
14 And God is saying, "Luminaries
shall come to be in the atmosphere
of the heavens, to separate between
the day and the night. And they
come to be for signs and for appoint-
15 ments and for days and years. And
luminaries come to be in the atmos-
phere of the heavens to illumine the
earth.". And it is becoming so.
16 And God is making the two great
luminaries (the great luminary to
rule the day, and the small luminary
to rule the night), and the stars.
17 And God is giving them in the at-
mosphere of the heavens to illumine
18 the earth, and to rule by day and by
night and to separate between the
light and the darkness. And God is
seeing that it is good.
19 And it is becoming evening, and it
is becoming morning, a fourth day.
20 And God is saying, "The waters
shall teem with living souls that
teem, and the flyer shall fly on the
earth on the face of the atmosphere
of the heavens."
21 And God is creating the great
monsters, and every crawling living
soul which teems in the waters for
their species, and every winged flyer
for its species. And God is seeing
that it is good.
22 And God is blessing them, saying,
"Be fruitful and multiply and fill
the waters of the seas." And the fly-
er is multiplying in the earth.
23 And it is becoming evening, and it
is becoming morning, a fifth day.
24 And God is saying, "The earth
shall bring forth the living soul for
its species, the beast and crawling
thing, and the living thing of the
earth for its species." And it is be-
coming so.
25 And God is making the living
thing of the earth for its species, and
the beast for its species, and every-

thing crawling on the ground for its
species. And God is seeing that it is
good.
26 And God is saying, "We shall
make a human in our image, as our
likeness, and they shall sway over
the fish of the sea, and over the flyer
of the heavens, and over the beasts,
and over all the earth, and over
everything crawling on the earth."
27 And God is creating a human in
His image. In the image of God He
creates him. Male and female He
creates them.
28 And God is blessing them. And
God is saying to them, "Be ye fruit-
ful and multiply and fill the earth,
and bring it into subjection, and
sway over the fish of the sea, and
over the flyer of the heavens, and
over all living things crawling on
the earth."
29 And God is saying, "Lo! I give to
you all herbage seeding seed which
is on the surface of all the earth,
and every tree in which is the fruit
of a tree seeding seed. To you it
shall become food.
30 And to every living thing of the
earth, and to every flyer of the heav-
ens, and to every crawling thing on
the earth, which has in it a living
soul, all green herbage is for food."
And it is becoming so.
31 And God is seeing all that He
makes, and lo! it is very good.
And it is becoming evening, and it
is becoming morning, a sixth day.
2 And the heavens and the earth and
all their host are being finished.

PSALM 17 XIX

A Davidic Psalm

1 The heavens are rehearsing the glory of the Deity,
2 And the atmosphere is telling what His hands have made.
Day to day is uttering a saying,
And night to night is disclosing knowledge.
3 There is no saying, and there is no speaking,
Naught is heard of their voice,
4 Yet their voice comes forth in all the earth,
And in the ends of the habitable earth their declarations.
5 He places a tent in them for the sun,
And *he* is as a bridegroom coming forth from his canopy.
He is elated as a master to run the path.
6 From the end of the heavens is his going forth,
And his revolution unto their ends,
And there is nothing concealed from its warmth.
7 The law of Jehovah is flawless, restoring the soul,
The testimony of Jehovah is faithful, making wise the simple,
8 The precepts of Jehovah are upright, gladdening the heart.
The direction of Jehovah is pure, lighting up the eyes.
9 The fear of Jehovah is clean, standing for the future.
The judgments of Jehovah are truth; they are righteous altogether;
10 More desirable than gold, and much fine gold,
And sweeter than honey and drips of the combs.
11 Moreover, Thy Servant is warned by them.
Keeping them is of much consequence.
12 Is anyone understanding errors?
Keep me innocent from those which are concealed.
13 Moreover, keep back Thy servant from arrogancies. Let them not rule in me:
Then am I sincere and innocent from much trespass.
14 Let the words of my mouth and the soliloquy of my heart
Become acceptable before Thee, Jehovah, my Rock and my Redeemer!

Permanent.

A POCKET CONCORDANT VERSION

As there is a demand for a small, cheap, portable edition, a Pocket Concordant Version has been issued in handy size, in a small, clear black face Antique type, as indicated below. This edition contains nothing but the version—no Greek, superlinear or sublinear, or notes. There will be no indication of emphasis except such as demands italic type. It will be useful for all who have the Version, to carry with them at all times. Those who are not ready for the larger work will find this more accurate and consistent than any version yet attempted in English.

34 Now the graziers, perceiving what has occurred, fled and
35 report it in the city and in the fields. Now they came out to
perceive what has occurred, and they came to Jesus and
they found the man, from whom the demons came out,
garmented and sane, sitting at the feet of Jesus, and they
36 were afraid. Yet those also who are perceiving how the
37 demoniac was saved report to them. And the entire multitude of the country about the Gergesenes asks Him to be
coming away from them, seeing that they were pressed with
a great fear.
38 Now *He*, stepping into the ship, returns. Now the man
from whom the demons had come out besought Him to be
39 with Him, yet Jesus dismisses him, saying, "Be returning
to your home and relate how much God does for you." And
he came away to the whole city proclaiming how much
Jesus does for him.
40 Now it occurred, at Jesus' return, the throng welcomes
41 Him, for they were all hoping for Him. And *lo!* a man
came whose name was Jairus, and *he* possessed the chieftainship of the synagogue. And, falling at the feet of Jesus, he
42 entreated Him to be entering into his house, seeing that he
had an only begotten daughter of about twelve years, and
she died.
43 Now, at His going away, the throngs stifled Him, and a
woman having a hemorrhage for twelve years, whose whole
livelihood being consumed by physicians, has not the
44 strength to be cured by any one. Approaching from behind,
she touches the tassel of His cloak, and instantly her hemorrhage was stanched.
45 And Jesus said, "Who touches Me?" Now, at all denying
it, Peter and those with Him, said, "Doctor, the throngs are
pressing Thee and jostling, and art Thou saying, 'Who
46 touches Me?'" Yet Jesus said, "Someone touches Me, for *I*
47 knew that power has come out from Me." Now the woman,
perceiving that she did not elude Him, came trembling, and
prostrating to Him, reports in front of the entire people for
what cause she touches Him, and so was healed instantly.
48 Now He said to her, "Courage. daughter! Your faith has
saved you! Go in peace!"
49 While He is still talking, someone of the chief of the
synagogue is coming, saying to him that "Your daughter
50 has died. Bother the teacher no longer." Yet Jesus, hearing
it, answered him, saying, "Fear not, only believe, and she
shall be saved."
51 Now, coming into the house, He lets no one enter with
Him except Peter and James and John and the father of the
52 girl and the mother. Now they were all lamenting and they
grieved for her. Now He said, "Be not lamenting, for she
53 did not die, but is drowsing." And they ridiculed Him, being
54 aware that she died. Yet *He*, casting all outside and hold-
55 ing her hand, shouts, saying, *"Girl, be roused!"* And her

PERSONAL EXPERIENCE OF THE COMPILER

During the later years of the nineteenth century I became intensely interested in the word of God, and determined to use every effort to master its message. I bought myself a small Greek Testament and kept it always with me. I sent for Wigram's Englishman's Concordances of the Greek and Hebrew. Both have had to be rebound since, I found them so useful. Indeed, the New Testament volume was rebound several times until finally it now lies before me as I write, a ragged loose-leaf relic, past the possibility of rebinding.

Realizing that I needed help with my Greek, I attended the Greek classes of Mr. Stiles, then a part of the course of the Los Angeles Bible Institute in California. But these did not continue long, so I was again thrown on my own resources. My continual use of the concordance impressed me with the need of more uniformity in translation, and I began to try to standardize my thinking by always using a certain English word when I had a Greek term in mind.

My next step was to register my conclusions in the concordance. I wrote the English word alongside the Greek, and went through all the passages to see if it would fit. If it did I went to the index and found all the other Greek terms so rendered and crossed them out. Turning to these in the concordance, I went through their occurrences and crossed out the word I wished to keep distinct. In this way I "cleaned up" (as I termed it) many of the important terms in the divine vocabulary, to my great satisfaction and profit.

Then I commenced to make trial translations, and issued some of these as I had time to put them into type. But I found myself hampered by inadequate tools. The concordance I had was good but not sufficiently exact. It did not distinguish between the various forms of each word, and the grammar needed investigation. I determined to start afresh.

THE CONCORDANCE

First I needed an exhaustive concordance which would analyze the vocabulary to the limit—every form of every word by itself. I also wished to associate all words having the same derivation.

I bought two copies of Bruder's Greek Concordance, crossed out all the odd pages of one and the even pages of the other and, with the help of my dear wife and several volunteers, pasted every line on a separate slip of paper. Then I did the same with Davidson's Analytical Lexicon, but used larger slips so that they would be visible above the occurrences. The principal forms of each word we pasted on still larger cards.

Then I made a large sorting rack and arranged all the forms of each word in order. Then the occurrences, on the smaller slips, were distributed and gathered up. This was the basis of my concordance. I had to build dozens of drawers, each about two feet long, to hold the cards and slips.

I then gathered all the words of similar derivation together, and thus had a complete and exhaustive Greek Concordance. I realized that this would not be of much use to any one but a scholar, so began the task of turning it into English.

THE ELEMENTS

As I took up this work I began to realize the great advantage of analyzing the vocabulary into its elements, and of grouping all words having the same element together. So I took small slips of various heights but the same width, as before, wrote the Greek Element and its English standard on the largest slips, and the words on the smaller ones. In this way I went through the whole vocabulary. The result was the Greek Elements, which is published in the Companion Volume.

This was done while I was turning the Concordance into English and re-arranging it according to our alphabet.

THE GREEK TEXT

Next the question of a Greek text engaged my attention. After much study and deliberation I decided to base my work on actual evidence rather than on any text formed by modern scholars.

I had long been wishing to get fac-similes of the most ancient texts and had a

copy of Alexandrinus. After I had tried for a year to get Vaticanus in Rome, my money was returned to me. Nevertheless, a friend secured both Sinaiticus and Vaticanus in England.

THE PASTED BOOKS

Meanwhile, I had taken two copies of the Resultant Greek New Testament and had it pasted line for line on a series of specially prepared books. Beneath each line about an inch of space was left for the sublinear to be written in. This was done by a beloved assistant, a retired physician, who has since gone to her reward.

The method was as follows: I took the concordance slips and, on each different form, wrote the standard which I wished to appear in the sublinear. This was then transferred to each occurrence in the pasted books. In this way the sublinear was made.

COLLATING THE TEXT

I was fortunate in enlisting the aid of two painstaking assistants who took a copy of the Resultant text and compared it, letter by letter, with photographic facsimiles of the ancient manuscripts. To keep them distinct, Sinaiticus was noted in red ink, Vaticanus in green, the papyri in purple, and Alexandrinus in lead pencil. After this had been done, I altered the Resultant text to correspond with the evidence thus presented, and changed the sublinear to suit.

THE VERSION

With this as a basis I wrote the version in the space below the sublinear in the pasted books.

THE GRAMMATICAL INDEX

But before much of this could be done I spent a year or two trying to formulate standards for the Greek verb. As the accepted grammars would not work, I found it necessary to make another index. Two copies of Davidson's Analytical Greek Lexicon, which has every form of every Greek word, were worked up into a card index, so that every grammatical form was followed by all the words in which it occurs. This enabled me to examine as many occurrences of any given form as necessary, in order to fix its force. Finally, after years of work, I succeeded in unraveling it to my satisfaction. This is published in the GRAMMAR.

Of course, all of this work was revised and re-revised, time and again. When the version was written every word was added to the Concordance and referred to its standard. In this way I avoided using the same word twice for different Greek terms, for, if I found the word already filed in its order, I could not use it again.

I now had the vocabulary and grammar of the Greek at my command. By means of the three card indexes—the Concordance, the Elements and the Grammatical Forms—I could easily make investigations and come to satisfactory conclusions on almost any matter. The results were seen in the Pasted Books. So I determined to publish these, giving the Greek of all three ancient texts, the sublinear and the version.

During all these years I had been working hard at my vocation and accumulated a competence, so that I might give all my time to the work. But, by the good hand of God, this was taken from me, so that I faced the problem of printing the results of my labors entirely dependent on Him. To issue the entire work at one time was out of the question, so I proposed to issue it in parts, hoping that each part would finance the next.

Grave difficulties immediately arose. The war was on. I had designed a conventional font of Greek type, but the manufacturers were busy making war material and would not cut it. To make matters worse, I was thrown out of employment. But I took it as a signal to proceed. If I could get no other work, I would not waste my time, but get at the task that was on my heart. So I bought a length of soft steel, cut it into stubs and engraved the letters on the ends by means of an old file and nail set converted into a punch. After hardening the letters, I made a holder so that I could sink them into small copper discs. The hardest work of all was to smooth off these matrices so that the letter was sharply defined at the edges where the matrix meets the mold. This was finally accomplished, and I had the satisfaction of casting my own font of first century Greek. From a founder's viewpoint it was defective, but from the standpoint of representing the ancient manuscripts it has been very satisfactory. Later, when a lighter font was found necessary I had the dies cut by a die sinker, but made the matrices as before.

I had divided the text into nine nearly equal instalments and decided to issue the last one first, partly because of the

great interest attached to it and partly because it was shorter than the rest and would give me an opportunity to test my methods. I set the type of the Greek pages myself and had my son put the emphasis in the version. The strenuous, nerve-racking haste with which I sought to do all this was almost too much for my physical frame, so that at the last moment I lost confidence in my efforts and compared the first few pages of the Greek with a printed book in my possession, and rashly made many changes which afterward turned out to be wrong. As this was done only for the first two pages, it did not vitiate the whole work, but gave a very bad impression to any one who wished to test it, for they naturally examined those very pages, and seldom went further. We have since followed the photographs alone, being convinced of their superiority to any edition, no matter what other editors may say.

Nevertheless the work created considerable interest and the representative of a prominent religious publishing society approved of it and they promised to sell a special edition without notes. As I fell behind my schedule in preparing the next part for the printer, I published five thousand of their special edition first. I well remember the evening when I had finished putting it through the press. I was ill and almost too tired to stand. Yet I felt elated that I had finished my part of the work and would soon be able to sell several thousand of the new part to them. When I came home the first letter in my mail was a note countermanding the order! Strangely enough, I was strengthened, and felt better, for I realized that God's hand was in it. The early translators had all been persecuted. Why should I not suffer and enjoy it?

Of course, it was a severe financial blow. No reason has ever been given. No fault was found with the version. It was simply a change of policy due to a change in adminstration. The worst effect of the tremendous trials which have hindered (or helped) the publication of the version was to unfit me for that painstaking accuracy which ought to characterize it. But I realize that this is my thorn in the flesh, and I am able to largely counteract it by the greatly increased efficiency of my faithful and beloved assistants.

In spite of much slander and opposition, poverty and dire distress, the version has gone right on. One influential religious leader warned an inquirer not to read the version because it was being published to disprove the personality of the devil! As I have written much to the contrary, I could not help thinking that the Slanderer is not the only one who has a right to the title. Several insist that it is propaganda for universalism, and is supported by funds from that denomination. As I am not acquainted with a single member of that church, so far as I am aware, and have never received a single cent from any sect, this charge is as false as the first.

In neither case has any evidence been given to support the accusations. If there is any passage which has been perverted to prove that the Slanderer is not a personality, I wish to know it and correct it. If I have mistranslated any passage in order to teach universal reconciliation, I wish to be informed, so that I can set it straight. But I will not pervert the word of God to suit any sect, orthodox or unorthodox. I have suffered too much already to cringe before their anathemas. I tremble before God and His word: but I repudiate all human authority in matters of divine revelation.

Once I submitted the version to a publishing house. They refused to issue anything in instalments, because of the amount of labor and vexation which accompanies such a course. But this has been a benefit to the version, for it has enabled me to watch the reaction of those who received it and to make slight improvements in each part. It has been most encouraging. At first sight many are repelled by the new renderings. But practically all who really use it, appreciate it to a degree quite up to my fondest expectations.

As I write this I am being harassed by the slanders of those who do not understand either my motive or my method, who do not present any evidence, and who appeal to popular prejudice to support their opposition. For all such I pray to the God of all grace, Who cannot but deal graciously with them in Christ Jesus. But I also implore them to acquaint themselves with the principles on which my effort is based, with the method employed in its execution, and I doubt not that they must acknowledge that, while it degrades me to a mere workman, so that I do not care to be called a translator, it also redounds to the glory of God and conveys and displays the surpassing excellences of His holy word as no other version has even assayed to do.

THE GREEK SCRIPTURES

THE GREEK SCRIPTURES

CHRIST and His kingdom occupies the place of prominence in the Greek scriptures. They chronicle its refusal when proclaimed by the King Himself, its rejection when heralded by His apostles after His resurrection, its present abeyance, its reaffirmation and realization in the days to come.

Only a very small portion of the Hebrew scriptures was written to or for the nations, or gentiles. By far the greater part is concerning the nation of Israel. The same is true of the Greek revelation. Excepting Paul's epistles, all is directly related to the Circumcision. Christ confined His ministry to the people of the covenant. There was nothing but crumbs for aliens in the accounts of our Lord's life. The chief of the twelve apostles could with difficulty be persuaded to preach even to such a proselyte as Cornelius. From Hebrews to Jude all is limited to the twelve tribes. The Unveiling gives Israel the sovereignty of the earth.

Only Paul's epistles, from Romans to Philemon, are written to, or intended for, the Uncircumcision. While all blessing for the nations was planned to come through the sons of Israel, this channel is choked when they reject the testimony of the apostles, as recorded in the book of Acts. All blessing for the present is based on their apostasy, and comes to us, not through them, but through their defection, and is limited to the period of their rejection. Furthermore, the destiny in Paul's epistles is different. The Circumcision and their beneficiaries are blessed on earth. The Uncircumcision of this economy are blessed among the celestials.

This book is not the "New Testament" or covenant. The new covenant which Jehovah will make with His people Israel is to be found in the so-called "Old Testament" (Jer.31$^{31-34}$), and is repeated in the "New" (Heb.8$^{8-13}$). In both cases it is confined to the physical seed of Jacob, the same people who received the old covenant at Sinai, and its place is in the coming kingdom. The grand division in God's purpose is not between these two covenants, but rather between covenanted and uncovenanted blessings. The nations or gentiles will share some of Israel's good things when they are in favor once again, and are under the new covenant. But in the great parenthetic period between their past apostasy and future fullness we have the present grace. This is made known only in Paul's epistles and is entirely distinct from the message of the scriptures to the Circumcision.

We have enclosed Paul's writings in a parenthesis to indicate that they are an interlude. The great movements inaugurated in the Hebrew Scriptures are continued in the accounts of our Lord's life, in Acts, and in Hebrews, James, Peter, John and Jude, and especially in the Unveiling. But Paul's epistles reveal a secret purpose which antedates and transcends God's counsels for the earth, and the blessing which comes through them is based on grace so pure and unadulterated that it depends for its display on Israel's failure rather than their faithfulness. Hence the same thread of thought can be traced through all the scriptures, omitting Paul's revelations, and they form a complete system, suited to the regeneration of the earth, through Israel. But Paul has a higher mission. He is concerned with the heavens and their reconciliation to God.

The following outline will give a grasp of the Greek scriptures at a glance.

THE GREEK SCRIPTURES

"CORRECTLY PARTITIONED"

CIRCUMCISION

The King
and Kingdom
Refused

MATTHEW ....Christ as *King*
MARK ....*Servant*
LUKE ....*Man*
JOHN ....*Son of God*

Reoffered
and Rejected

ACTS

In Abeyance

The Present Parenthctic Interval

PAUL'S EPISTLES

THE PREPARATORY EPISTLES

Faith

ROMANS ....*Justification*
Conciliation
Deportment
I. CORINTHIANS ...*Deportment*
II. CORINTHIANS ...*Conciliation*
GALATIANS ....*Justification*

THE PERFECTION EPISTLES

Love

EPHESIANS ....*Doctrine*
Deportment
PHILIPPIANS ....*Deportment*
COLOSSIANS ....*Doctrine*

THE PROMISE EPISTLES

Hope

I. THESSALONIANS
II. THESSALONIANS

THE PERSONAL EPISTLES

I. AND II. TIMOTHY, TITUS, PHILEMON

WRITINGS

Reaffirmed

HEBREWS
JAMES
I. AND II. PETER
I., II., AND III. JOHN
JUDE

Realized

THE UNVEILING

MATTHEW'S ACCOUNT

Matthew manifests the Messiah as the Son of David and the Son of Abraham. He is the King of Israel and the Owner of the land. His genealogy is presented to prove His title to the throne and attest His inheritance from the father of the faithful. This account is occupied with the kingdom to Israel and the land of promise. It is concerned with the covenants made with Abraham and with David.

The four accounts or portraitures of Christ give four discriminated aspects of their common subject, and are not intended to be "harmonized". Each writer has his peculiar principles of selection and arrangement. Matthew's account, ever recognized as the Hebrew gospel, is the true commencement of the Greek scriptures, showing how they grow out of the Hebrew writings. It quotes at every step from the older scriptures. It is both a history and a fulfillment of prophecy. Matthew never rises above the plane of Israel's interests and hopes.

The characteristic phrase is "the kingdom of the heavens". This refers to Daniel's prophecy, "And in the days of these kings the God of the heavens shall set up a kingdom which shall not be harmed for the eon, and the kingdom shall not be left to another people. It shall crush and terminate all these kingdoms . . ." (Dan.2^{44}). "And the kingdom and the authority and the majesty of the kingdom under all the heavens is granted to the people of the saints of the supremacies . . . (Dan. 7^{27}). It is a kingdom in the sense that Babylon, Medo-Persia and Greece were kingdoms; it is still future; it is the rule of one people over other nations; yet it will not be destroyed as its predecessors in world dominion, but will last for the eons.

Notwithstanding the fact that Messiah is sent only to the lost sheep of the house of Israel (15^{24}) and that He forbade His apostles to go to the nations or Samaritans (10^{5}), the few instances in which the aliens are mentioned are most significant. Four gentile women enter the genealogy ($1^{3,5,6}$). Tamar's sin introduced her into the line of ancestry, Rahab came in by faith. In Ruth's case grace triumphed over the law that would ban a Moabite from the congregation of Jehovah. Bathsheba reminds us of David's great transgression and shows us grace reigning despite sin. The magi come to worship Him, while Herod seeks His life (2^{1-12}). The centurion exhibits a faith unknown in Israel (8^{5-12}). The Canaanitish woman is commended for her confidence in Christ (15^{21-28}). Pilate and his wife refuse responsibility when the Jews seek to condemn Him ($27^{10,24}$). The centurion at the cross acknowledges that He is the Son of God (27^{54}). It is only at the end of the account, after all authority on earth is in the hands of the King, that the disciples are commissioned to go and make disciples of all nations. This cannot occur until the kingdom comes. Thus the proclamation of the kingdom of the heavens is restricted to the people of whom the prophet Daniel spoke.

The narrative is divided into two distinct periods, each of which begins with His acknowledgement as Son of God by a voice from heaven and closes by its acknowledgment by men, the first by the disciples, the second by the nations. The first extends from John's baptism ($3^{16,17}$), and closes with Peter's confession (16^{16}). During this period the kingdom is proclaimed and rejected, so that He forbids its further proclamation. The second period is occupied with His priestly preparation for the sacrifice on Golgotha. It begins with the transformation on the mount (17^{1-5}) where Moses and Elijah spoke of His decease, and continued to the crucifixion, where the centurion said, "Truly this was the Son of God!" (27^{54}).

1-6 Compare Lu.3:23-38.

6-11 Compare 1 Chr. 3:10-16.

12-16 Compare 1 Chr. 3:17-19.

This is the royal lineage of the Son of David as well as the title to the land granted to Abraham. In contrast to the genealogy given by Luke, we are given the actual physical descent by the male line to Joseph, the husband of Mary, the mother of our Lord. The three sections bring before us three distinct phases of rule and the failure of each. First we have the theocracy until David, which ended when the people clamored for a king (1 Sa. 8:6-22). Then comes the period of the kingdom, which was a series of failures, until the Babylonian exile. Since then the nations ruled Israel, until the birth of Messiah, when they were under the Roman yoke. It was a dismal descent, and proved conclusively that no male issue of this line would ever be competent to sit upon the throne of Messiah.

David was the greatest of the kings, yet his son Solomon was a living evidence of his terrible sin. And so degenerate did the line of his sons become that at the time of the exile Jechoniah drew down upon himself the curse of Jehovah:

> "Thus saith the Lord,
> 'Write this man bereft,
> A master who shall not prosper in his days:
> For no man of his seed shall prosper,
> Sitting on the throne of David
> And ruling any more in Judah'."
> (Jer.22:30)

Neither Joseph, nor any of his progenitors since the exile, were eligible to the throne. If Christ were his natural son, He also would be debarred. The Messiah cannot be of the seed of Jechoniah. Hence the absolute necessity of the virgin birth. Being begotten by God, the sins of progenitors did not taint His blood, and the curse of Coniah had no claim on Him. Yet, as the Son of Joseph, He inherited the title to the throne and all the honors of the house of David.

8 Between Joram and Ozias, there were three kings, Ahaziah, Joash, and Amaziah, but their names were blotted out according to the law (Deut.29:20), because they introduced idolatry into Israel. Ahaziah (or Azariah or Jehoahaz) walked in the ways of Ahab and was slain by Jehu (2 Chron. 22:3,9).

THE SCROLL OF THE LINEAGE OF
JESUS CHRIST, THE SON OF DAVID,
THE SON OF ABRAHAM.

2 ABRAHAM begets Isaac; now Isaac
begets Jacob; now Jacob begets Ju-
3 das and his brothers. Now Judas
begets Phares and Zara of Thamar.
Now Phares begets Esrom; now Es-
4 rom begets Aram; now Aram be-
gets Aminadab; now Aminadab be-
gets Naasson; now Naasson begets
5 Salmon; now Salmon begets Boaz
of Rahab; now Boaz begets Obed of
6 Ruth; now Obed begets Jesse; now
Jesse begets David the king.

Now David begets Solomon of
7 her of Uriah; now Solomon begets
Roboam; now Roboam begets Abi-
jah; now Abijah begets Asaph;
8 now Asaph begets Josaphat; now
Josaphat begets Joram; now Joram
9 begets Ozias; now Ozias begets
Joatham; now Joatham begets
Achaz; now Achaz begets Hezeki-
10 ah; now Hezekiah begets Manas-
seh; now Manasseh begets Amos;
11 now Amos begets Josiah; now Josi-
ah begets Jechoniah and his broth-
ers at the Babylonian exile.

12 Now after the Babylonian exile
Jechoniah begets Salathiel; now
13 Salathiel begets Zorobabel; now Zo-
robabel begets Abiud; now Abiud
begets Eliakim; now Eliakim be-

ΒΙΒΛΟϹΓΕΝΕϹΕΩϹΙΗϹΟΥΧ
SCROLL OF-generating OF-JESUS AN-

ΡΙϹΤΟΥΥΙΟΥΔΑΥΕΙΔΥΙΟΥ
OINTED SON *of*-DAVID SON

ΑΒΡΑΑΜΑΒΡΑΑΜΕΓΕΝΝΗϹΕ
2 *of*-ABRAHAM ABRAHAM generates

*s*¹ *o.* *s*¹ *o.* *s*¹ *omits* YET
ΝΤΟΝΙϹΑΑΚΙϹΑΑΚΔΕΕΓΕΝ
THE ISAAC ISAAC YET generates

ΝΗϹΕΝΤΟΝΙΑΚΩΒΙΑΚΩΒΔΕ
THE JACOB JACOB YET

ΕΓΕΝΝΗϹΕΝΤΟΝΙΟΥΔΑΝΚΑ
generates THE JUDAS AND

ΙΤΟΥϹΑΔΕΛΦΟΥϹΑΥΤΟΥΙΟ
3 THE brothers OF-him JUDAS

ΥΔΑϹΔΕΕΓΕΝΝΗϹΕΝΤΟΝΦΑ
YET generates THE PHARES

B Є
ΡΕϹΚΑΙΤΟΝΖΑΡΑΕΚΤΗϹΘΑ
AND THE ZARA OUT OF-THE THAMAR

ΜΑΡΦΑΡΕϹΔΕΕΓΕΝΝΗϹΕΝΤ
PHARES YET generates THE

ΟΝΕϹΡΩΜΕϹΡΩΜΔΕΕΓΕΝΝΗ
ESROM ESROM YET generates

ϹΕΝΤΟΝΑΡΑΜΑΡΑΜΔΕΕΓΕΝ
4 THE ARAM ARAM YET generates

B+Є B+Є
ΝΗϹΕΝΤΟΝΑΜΙΝΑΔΑΒΑΜΙΝ
THE AMINADAB AMINADAB

*s** M'
ΑΔΑΒΔΕΕΓΕΝΝΗϹΕΝΤΟΝΝΑ
YET generates THE NAASSON

ΑϹϹΩΝΝΑΑϹϹΩΝΔΕΕΓΕΝΝΗ
NAASSON YET generates

ϹΕΝΤΟΝϹΑΛΜΩΝϹΑΛΜΩΝΔΕ
5 THE SALMON SALMON YET

ΕΓΕΝΝΗϹΕΝΤΟΝΒΟΕϹΕΚΤΗ
generates THE BOAZ OUT OF-THE

ϹΡΑΧΑΒΒΟΕϹΔΕΕΓΕΝΝΗϹΕ
RAHAB BOAZ YET generates

ΝΤΟΝΙΩΒΗΔΕΚΤΗϹΡΟΥΘΙΩ
THE OBED OUT OF-THE RUTH OBED

ΒΗΔΔΕΕΓΕΝΝΗϹΕΝΤΟΝΙΕϹ
YET generates THE JESSE

ϹΑΙΙΕϹϹΑΙΔΕΕΓΕΝΝΗϹΕΝ
6 JESSE YET generates

ΤΟΝΔΑΥΕΙΔΤΟΝΒΑϹΙΛΕΑΔΑ
THE DAVID THE KING DA-

ΥΕΙΔΔΕΕΓΕΝΝΗϹΕΝΤΟΝϹ
VID YET generates THE SOL-

s Δ *s** Ω *s*¹ *o.* B+Є
ΟΛΟΜΩΝΑΕΚΤΗϹΤΟΥΟΥΡΙΟ
OMON OUT OF-THE-*one* OF-THE URIAH

*s** ΔΛΩ
ΥϹΟΛΟΜΩΝΔΕΕΓΕΝΝΗϹΕΝΤ
7 SOLOMON YET generates THE

ΟΝΡΟΒΟΑΜΡΟΒΟΑΜΔΕΕΓΕΝ
ROBOAM ROBOAM YET generates

*s*¹+C
ΝΗϹΕΝΤΟΝΑΒΙΑΑΒΙΑΔΕΕΓ
THE ABIA ABIA YET generates

ΕΝΝΗϹΕΝΤΟΝΑϹΑΦΑϹΑΦΔΕ
8 THE ASAPH ASAPH YET

ΕΓΕΝΝΗϹΕΝΤΟΝΙΩϹΑΦΑΤΙ
generates THE JOSAPHAT JO-

ΩϹΑΦΑΤΔΕΕΓΕΝΝΗϹΕΝΤΟΝ
SAPHAT YET generates THE

ΙΩΡΑΜΙΩΡΑΜΔΕΕΓΕΝΝΗϹΕ
JORAM JORAM YET generates

B*s*¹+Є B+Є
ΝΤΟΝΟΖΙΑΝΟΖΙΑϹΔΕΕΓΕΝ
9 THE OZIAS OZIAS YET generates

ΝΗϹΕΝΤΟΝΙΩΑΘΑΜΙΩΑΘΑΜ
THE JOATHAM JOATHAM

s C
ΔΕΕΓΕΝΝΗϹΕΝΤΟΝΑΧΑΖΑΧ
YET generates THE ACHAZ ACHAZ

s C
ΑΖΔΕΕΓΕΝΝΗϹΕΝΤΟΝΕΖΕΚ
YET generates THE HEZEKIAH

ΙΑΝΕΖΕΚΙΑϹΔΕΕΓΕΝΝΗϹΕ
10 HEZEKIAH YET generates

*s*¹+C
ΝΤΟΝΜΑΝΑϹϹΗΜΑΝΑϹϹΗΔΕ
THE MANASSEH MANASSEH YET

ΕΓΕΝΝΗϹΕΝΤΟΝΑΜΩϹΑΜΩϹ
generates THE AMOS AMOS

*s** *o.*
ΔΕΕΓΕΝΝΗϹΕΝΤΟΝΙΩϹΕΙΑ
YET generates THE JOSIAH

ΝΙΩϹΕΙΑϹΔΕΕΓΕΝΝΗϹΕΝΤ
11 JOSIAH YET generates THE

ΟΝΙΕΧΟΝΙΑΝΚΑΙΤΟΥϹΑΔΕ
JECHONIAS AND THE brothers

ΛΦΟΥϹΑΥΤΟΥΕΠΙΤΗϹΜΕΤΟ
OF-him ON THE after-HOMEing

ΙΚΕϹΙΑϹΒΑΒΥΛΩΝΟϹΜΕΤΑ
12 OF-BABYLON after

ΔΕΤΗΝΜΕΤΟΙΚΕϹΙΑΝΒΑΒΥ
YET THE after-HOMEing OF-BABYLON

B *o.* B Δ *o.*
ΛΩΝΟϹΙΕΧΟΝΙΑϹΕΓΕΝΝΗϹ
JECHONIAS generates

B *o. o.* B Є B Є
ΕΝΤΟΝϹΑΛΑΘΙΗΛϹΑΛΑΘΙΗ
THE SALATHIEL SALATHIEL

B *o.* B Δ *o. o. o.*
ΛΔΕΕΓΕΝΝΗϹΕΝΤΟΝΖΟΡΟΒ
YET generates THE ZOROBABEL

B *o.*
ΑΒΕΛΖΟΡΟΒΑΒΕΛΔΕΕΓΕΝΝ
13 ZOROBABEL YET generates

B Δ *o. o. o.* *s*¹ T
ΗϹΕΝΤΟΝΑΒΙΟΥΔΑΒΙΟΥΔΔ
THE ABIUD ABIUD YET

ΕΕΓΕΝΝΗϹΕΝΤΟΝΕΛΙΑΚΕΙ
generates THE ELIAKIM

Joash served Jehovah as long as the priest Jehoiada lived, but afterwards the princes of Judah served idols. He slew the son of Jehoiada, who remonstrated. Hence the servants of King Joash slew him and would not bury him in the tombs of the kings (2 Chr. $24^{17,25}$). Amaziah also bowed down to the gods of the sons of Seir, and was slain by the people of Jerusalem (2 Chr. $25^{15,27}$).

[10] Jehoiakim (or Shallum) is omitted from the list of kings because he refused Jeremiah's warnings, forsook the covenant, and turned to other gods (Jer. 22^{1-7}). In Chronicles mention is made, not only of his abominations, or idolatry, but to "that which was found *on* him" (2 Chr. 36^{8}). He made cuttings or marks on his flesh as a sign of his allegiance to other gods (Lev. 19^{28}). Hence he was denied human burial and his name is blotted out of the register of kings (Deut. 29^{18-20}).

Jechoniah's name is shortened to Coniah (Jer. 22^{24}) to show that Jehovah withdrew His support from him. He is not included in the line of kings. None of his seven sons (1 Chr. $3^{17,18}$) succeeded to the throne. As no man of his seed can prosper, sitting on the throne of David, yet the regal rights are in his line, Messiah must be his Son, but not his seed.

[17] In each group there are fourteen generations. From Abraham to, and *including*, David, are fourteen. From David to and including Josiah are fourteen. From Jechoniah to and including Christ are fourteen.

14	Abraham to David	14	David to Exile	14	Exile to Christ

By this peculiar Hebrew system of enumeration, the true spiritual values are emphasized. David, as the most important progenitor, is counted twice. By substituting an event in place of a man for the link between the second and third group, Jechoniah is degraded to a place among the private persons of the third group. As a result the twenty kings of Judah are divided into two groups of ten each, the first seven of whom are counted and the last three are blotted out, as on the list herewith.

Each period began with a revival and closed in apostasy. At the end of the first the land was oppressed by the Philistines; at the end of the second it

14 gets Azor; now Azor begets Sadok;
now Sadok begets Achim; now
15 Achim begets Eliud; now Eliud begets Eleazar; now Eleazar begets
Matthan; now Matthan begets Ja-
16 cob; now Jacob begets Joseph the
husband of Mary, of whom was
born Jesus, Who is termed
"CHRIST".

17 Then all the generations from
Abraham till David are fourteen
generations, and from David till
the Babylonian exile are fourteen
generations, and from the Babylonian exile till Christ are fourteen
generations.

18 Now the birth of Jesus Christ
was thus: His mother, Mary, being
espoused to Joseph, ere their coming together was found pregnant by
19 holy spirit. Now Joseph, her husband, being just and not willing to
hold her up to infamy, intended to
dismiss her covertly.

20 Now at his brooding over these
things, *lo!* a messenger of the Lord
appeared to him in a trance, saying,
"Joseph, son of David, you should
not be afraid to accept Miriam,
your wife, for that which is being
generated in her is of holy spirit.
21 Now she shall bring forth a Son,
and you shall be calling His name
JESUS, for *He* shall be saving His
people from their sins."

22 Now the whole of this has occurred that that which is declared
by the Lord through the prophet
may be fulfilled, saying:

23 "*Lo!* the virgin will be pregnant,
And will bring forth a Son,
And they will be calling His name
'Emmanuel',

ΜΕΛΙΑΚΕΙΜΔΕΕΓΕΝΝΗCΕΝ
ELIAKIM YET generates

ΤΟΝΑΖΩΡΑΖΩΡΔΕΕΓΕΝΝΗC
14 THE AZOR AZOR YET generates

s^1 X s^1 X
ΕΝΤΟΝCΑΔΩΚCΑΔΩΚΔΕΕΓΕ
THE SADOK SADOK YET generates

Bs^1+Ε Bs^1+Ε
ΝΝΗCΕΝΤΟΝΑΧΙΜΑΧΙΜΔΕΕ
THE ACHIM ACHIM YET gen-

s^1 T
ΓΕΝΝΗCΕΝΤΟΝΕΛΙΟΥΔΕΛΙ
15 erates THE ELIUD ELIUD

s^1 T
ΟΥΔΔΕΕΓΕΝΝΗCΕΝΤΟΝΕΛΕ
YET generates THE ELEAZAR

ΑΖΑΡΕΛΕΑΖΑΡΔΕΕΓΕΝΝΗC
ELEAZAR YET generates

B¹ Θ B¹ Θ
ΕΝΤΟΝΜΑΤΘΑΝΜΑΤΘΑΝΔΕΕ
THE MATTHAN MATTHAN YET gen-

ΓΕΝΝΗCΕΝΤΟΝΙΑΚΩΒΙΑΚΩ
16 erates THE JACOB JACOB

ΒΔΕΕΓΕΝΝΗCΕΝΤΟΝΙΩCΗΦ
YET generates THE JOSEPH

ΤΟΝΑΝΔΡΑΜΑΡΙΑCΕΞΗCΕΓ
THE MAN OF-MARY OUT OF-WHOM WAS-

ΕΝΝΗΘΗΙΗCΟΥCΟΛΕΓΟΜΕΝ
generated JESUS THE *One-be*ING-said

ΟCΧΡΙCΤΟCΠΑCΑΙΟΥΝΑΙΓ
17 ANOINTED ALL THEN THE gen-

ΕΝΕΑΙΑΠΟΑΒΡΑΑΜΕΩCΔΑΥ
erations FROM ABRAHAM TILL DAVID

s ΙΔ=14
ΕΙΔΓΕΝΕΑΙΔΕΚΑΤΕCCΑΡΕ
generations TEN-FOUR

CΚΑΙΑΠΟΔΑΥΕΙΔΕΩCΤΗCΜ
AND FROM DAVID TILL OF-THE after-

ΕΤΟΙΚΕCΙΑCΒΑΒΥΛΩΝΟCΓ
HOMEing OF-BABYLON gen-

s ΙΔ=14
ΕΝΕΑΙΔΕΚΑΤΕCCΑΡΕCΚΑΙ
erations TEN-FOUR AND

ΑΠΟΤΗCΜΕΤΟΙΚΕCΙΑCΒΑΒ
FROM THE after-HOMEing OF-BABY-

ΥΛΩΝΟCΕΩCΤΟΥΧΡΙCΤΟΥΓ
LON TILL OF-THE ANOINTED gen-

s ΙΔ=14
ΕΝΕΑΙΔΕΚΑΤΕCCΑΡΕCΤΟΥ
18 erations TEN-FOUR OF-THE

B ANOINTED JESUS
ΔΕΙΗCΟΥΧΡΙCΤΟΥΗΓΕΝΕC
YET JESUS ANOINTED THE generating

s^1 *o.*
ΙCΟΥΤΩCΗΝΜΝΗCΤΕΥΘΕΙC
thus WAS OF-BEING-espoused

ΗCΤΗCΜΗΤΡΟCΑΥΤΟΥΜΑΡΙ
THE MOTHER OF-Him MARY

ΑCΤΩΙΩCΗΦΠΡΙΝΗCΥΝΕΛΘ
to-THE JOSEPH ERE OR TO-BE-TOGETHER-

s o.
ΕΙΝΑΥΤΟΥCΕΥΡΕΘΗΕΝΓΑC
COMING them she-WAS-FOUND IN BELLY

ΤΡΙΕΧΟΥCΑΕΚΠΝΕΥΜΑΤΟC
HAVING OUT OF-spirit

ΑΓΙΟΥΙΩCΗΦΔΕΟΑΝΗΡΑΥΤ
19 HOLY JOSEPH YET THE MAN OF-her

ΗCΔΙΚΑΙΟCΩΝΚΑΙΜΗΘΕΛΩ
JUST BEING AND NO WILLING

B *omits, s cancels, restores* -BESIDE- s^1 *o.*
ΝΑΥΤΗΝΠΑΡΑΔΕΙΓΜΑΤΙCΑ
her TO-BESIDE-SHOWize

ΙΕΒΟΥΛΗΘΗΛΑΘΡΑΑΠΟΛΥC
WAS-COUNSELED covertly TO-FROM-LOOSE

s Ε *o.*
ΑΙΑΥΤΗΝΤΑΥΤΑΔΕΑΥΤΟΥΕ
20 her these YET OF-him OF-

ΝΘΥΜΗΘΕΝΤΟCΙΔΟΥΑΓΓΕΛ
BEING-IN-FELT BE-PERCEIVING MESSEN-

ΟCΚΥΡΙΟΥΚΑΤΟΝΑΡΕΦΑΝΗ
GER OF-Master according-to TRANCE APPEARED

ΑΥΤΩΛΕΓΩΝΙΩCΗΦΥΙΟCΔΑ
to-him saying JOSEPH SON *of*-DA-

ΥΕΙΔΜΗΦΟΒΗΘΗCΠΑΡΑΛΑΒ
VID NO YOU-MAY-BE-BEING-afraid TO-BE-BESIDE-GET-

B N
ΕΙΝΜΑΡΙΑΜΤΗΝΓΥΝΑΙΚΑC
TING MARIAM THE WOMAN OF-

ΟΥΤΟΓΑΡΕΝΑΥΤΗΓΕΝΝΗΘΕ
YOU THE for IN her BEING-generated

ΝΕΚΠΝΕΥΜΑΤΟCΕCΤΙΝΑΓΙ
OUT OF-spirit IS HOLY

s^1 *abbreviates* ΥΝ
ΟΥΤΕΞΕΤΑΙΔΕΥΙΟΝΚΑΙΚΑ
21 she'LL-BE-BRINGING-FORTH YET SON AND YOU-

ΛΕCΕΙCΤΟΟΝΟΜΑΑΥΤΟΥΙΗ
WILL-BE-CALLING THE NAME OF-Him JESUS

s o.
CΟΥΝΑΥΤΟCΓΑΡCΩCΕΙΤΟΝ
He for WILL-BE-SAVING THE

ΛΑΟΝΑΥΤΟΥΑΠΟΤΩΝΑΜΑΡΤ
PEOPLE OF-Him FROM THE misses

ΙΩΝΑΥΤΩΝΤΟΥΤΟΔΕΟΛΟΝΓ
22 OF-them this YET WHOLE HAS-

ΕΓΟΝΕΝΙΝΑΠΛΗΡΩΘΗΤΟΡΗ
BECOME THAT MAY-BE-BEING-FILLED THE BEING-

ΘΕΝΥΠΟΚΥΡΙΟΥΔΙΑΤΟΥΠΡ
declared by Master THRU THE BEFORE-

ΟΦΗΤΟΥΛΕΓΟΝΤΟCΙΔΟΥΗΠ
23 AVERER saying BE-PERC'V'G THE vir-

s o.
ΑΡΘΕΝΟCΕΝΓΑCΤΡΙΕΞΕΙΚ
gin IN BELLY WILL-BE-HAV'G AND

s^1 Ε *o.*
ΑΙΤΕΞΕΤΑΙΥΙΟΝΚΑΙΚΑΛΕ
WILL-BE-BRINGING-FORTH SON AND THEY-WILL-BE-

CΟΥCΙΝΤΟΟΝΟΜΑΑΥΤΟΥΕΜ
CALLING THE NAME OF-Him EM-

was beneath the feet of Babylon; at the end of the third it was under the Roman yoke.

1 David	1 Ozias
2 Solomon	2 Joatham
3 Roboam	3 Achaz
4 Abijah	4 Hezekiah
5 Asaph	5 Manasseh
6 Josaphat	6 Amos
7 Joram	7 Josiah
[Ahaziah]	[Jehoahaz]
[Jehoash]	[Jehoiakim]
[Amaziah]	[Jechoniah]

18 Compare Lu. 1[26-38].

19 The law was very strict in an ordinary case of this kind, and demanded that the woman be taken to the entrance of her father's house and the men of her city be required to stone her until she died (Deut. 22[21]). Joseph could not bring himself to this, so intended to divorce her according to the law that when a man had taken a wife and has found some uncleanness in her then he was to write her a bill of divorcement and send her out of his house (Deut.24[1]).

23 In Isaiah, the prophet does not use the usual word for virgin, but *olme, damsel* (Isa.7[14]). It is not likely that it was a virgin when it first came to pass in the prophet's day. But in this, the proper *fulfillment*, the spirit changes the word to *virgin*, as it is in the Septuagint also.

1-6 Bethlehem, the House of Bread, can be traced back in the family of our Lord to the time of Boaz and Ruth (Ruth 1[1,2]). Here David dwelt. It was so insignificant that it is not even mentioned among the cities of Judah by Joshua or Nehemiah. This is seized on by the prophet Micah (5[2]) to form a background for its future greatness. Nor has any other event of importance transpired there. Its solitary and surpassing glory is the birth of the Shepherd of Israel.

1 The magi represent those who are learned in the lore of nature. All nature leads the true devotee to the worship of Him Whose handiwork it is. Many attempts have been made to explain the star of Bethlehem as a purely normal occurrence—a meteor, a comet, the conjunction of a number of planets, etc. But no such star could guide the magi for a long period and then take its place above Bethlehem, as distinct from Jerusalem. It is much easier to believe that it was an extraordinary star, for it heralded the birth of a most extraordinary Babe.

Which is, construed, 'God with us'."

24 Now Joseph, being roused from
sleep, does as the Lord's messenger
25 bids him, and accepted his wife,
and he knew her not till she
brought forth a Son, and he calls
His name JESUS.

2 Now, Jesus being born in Beth-
lehem of Judea in the days of Her-
od the king, *lo!* magi from the east
came along into Jerusalem, saying,
2 "Where is He Who is being
brought forth King of the Jews?
For we perceived His star in the
east and we came to worship
Him."
3 Now when king Herod hears,
he was disturbed, and all Jeru-
4 salem with him. And assembling
all the chief priests and scribes of
the people, he ascertained from
5 them where Christ is born. Now
they say to him, "In Bethlehem of
Judea, for thus it is written
through the prophet,

6 'And you, Bethlehem, land of Judah,
Are in no respect least among the
governors of Judah,
For out of you will come a Governor
Who shall be shepherding My
people Israel'."

7 Then Herod, covertly calling the
magi, ascertains exactly from them
the time of the star's appearing.
8 And, sending them into Bethlehem,
he said, "While going enquire ex-
actly concerning the little Boy.
Now if you should ever be finding
Him, report to me, so that *I*, also,
may be coming and worshiping
Him."
9 Now those who hear the king
went, and *lo!* the star which they
perceived in the east preceded them

ΜΑΝΟΥΗΛΟΕCΤΙΝΜΕΘΕΡΜΗ
MANUEL WHICH IS being-after-TRANS-

ΝΕΥΟΜΕΝΟΝΜΕΘΗΜΩΝΟΘΕΟ
LATED WITH US THE God

s omits THE
CΕΓΕΡΘΕΙCΔΕΟΙΩCΗΦΑΠΟ
24 BEING-ROUSED YET THE JOSEPH FROM

ΤΟΥΥΠΝΟΥΕΠΟΙΗCΕΝΩCΠΡ
THE SLEEP he-DOES AS TOWARD-

ΟCΕΤΑΞΕΝΑΥΤΩΟΑΓΓΕΛΟC
SETS to-him THE MESSENGER

s² may have added, now deleted, MARIAM ΜΑΡΙΑΜ
ΚΥΡΙΟΥΚΑΙΠΑΡΕΛΑΒΕΝΤΗ
OF-Master AND BESIDE-GOT THE

s¹+Ε Bs¹ *o.*=OF-him
ΝΓΥΝΑΙΚΑΕΑΥΤΟΥΚΑΙΟΥΚ
25 WOMAN OF-self AND NOT

B+Ε B¹ *omits* OF-WHICH
ΕΓΙΝΩCΚΕΝΑΥΤΗΝΕΩCΟΥΕ
KNEW her TILL OF-WHICH she-

ΤΕΚΕΝΥΙΟΝΚΑΙΕΚΑΛΕCΕΝ
BROUGHT-FORTH SON AND he-CALLS

ΤΟΟΝΟΜΑΑΥΤΟΥΙΗCΟΥΝΤΟ
2 THE NAME OF-Him JESUS OF-THE

ΥΔΕΙΗCΟΥΓΕΝΝΗΘΕΝΤΟCΕ
YET JESUS BEING-generated IN

ΝΒΗΘΛΕΕΜΤΗCΙΟΥΔΑΙΑCΕ
BETHLEHEM OF-THE JUDEA IN

s¹* Ε *o.* *s* omits* THE *but s² retains*
ΝΗΜΕΡΑΙCΗΡΩΔΟΥΤΟΥΒΑC
DAYS OF-HEROD THE KING

ΙΛΕΩCΙΔΟΥΜΑΓΟΙΑΠΟΑΝΑ
BE-PERCEIVING MAGIans FROM risings

s¹* *o.*
ΤΟΛΩΝΠΑΡΕΓΕΝΟΝΤΟΕΙCΙ
BESIDE-BECAME INTO JE-

ΕΡΟCΟΛΥΜΑΛΕΓΟΝΤΕCΠΟΥ
2 RUSALEM saying ?-where

ΕCΤΙΝΟΤΕΧΘΕΙCΒΑCΙΛΕΥ
IS THE BEING-BROUGHT-FORTH KING

s¹ and s² o.
CΤΩΝΙΟΥΔΑΙΩΝΕΙΔΟΜΕΝΓ
OF-THE JUDA-ans WE-PERCEIVED for

ΑΡΑΥΤΟΥΤΟΝΑCΤΕΡΑΕΝΤΗ
OF-Him THE GLEAMer IN THE

ΑΝΑΤΟΛΗΚΑΙΗΛΘΟΜΕΝΠΡΟ
rising AND WE-CAME TO-worship

CΚΥΝΗCΑΙΑΥΤΩΑΚΟΥCΑCΔ
3 to-Him HEARing YET

ΕΟΒΑCΙΛΕΥCΗΡΩΔΗCΕΤΑΡ
THE KING HEROD WAS-DISTURB-

ΑΧΘΗΚΑΙΠΑCΑΙΕΡΟCΟΛΥΜ
ED AND EVERY JERUSALEM

ΑΜΕΤΑΥΤΟΥΚΑΙCΥΝΑΓΑΓΩ
4 WITH him AND TOGETHER-LEADING

s*+Ι
ΝΠΑΝΤΑCΤΟΥCΑΡΧΙΕΡΕΙC
ALL THE chief-SACRED-ones

ΚΑΙΓΡΑΜΜΑΤΕΙCΤΟΥΛΑΟΥ
AND WRITERS OF-THE PEOPLE

ΕΠΥΝΘΑΝΕΤΟΠΑΡΑΥΤΩΝΠΟ
he-ASCERTAINED-UP BESIDE them ?-where

s¹=Ε *o.*
ΥΟΧΡΙCΤΟCΓΕΝΝΑΤΑΙΟΙΔ
5 THE ANOINTED IS-being-generated THE YET

s cancels* to-him, *but s² retains*
ΕΕΙΠΑΝΑΥΤΩΕΝΒΗΘΛΕΕΜΤ
THEY-say to-him IN BETHLEHEM OF-

ΗCΙΟΥΔΑΙΑCΟΥΤΩCΓΑΡΓΕ
THE JUDEA thus for HAS-

ΓΡΑΠΤΑΙΔΙΑΤΟΥΠΡΟΦΗΤΟ
been-WRITTEN THRU THE BEFORE-AVERer

ΥΚΑΙCΥΒΗΘΛΕΕΜΓΗΙΟΥΔΑ
6 AND YOU BETHLEHEM LAND of-JUDA

ΟΥΔΑΜΩCΕΛΑΧΙCΤΗΕΙΕΝΤ
NOT-YET-SIMULTANEOUSly INFERIOR-most ARE IN THE

sB¹ Ξ *s o.*
ΟΙCΗΓΕΜΟCΙΝΙΟΥΔΑΕΚCΟ
ones-LEADING of-JUDA OUT OF-YOU

s¹ for *omits*
ΥΓΑΡΕΞΕΛΕΥCΕΤΑΙΗΓΟΥΜ
for WILL-BE-OUT-COMING One-LEADING

s¹ *o.*
ΕΝΟCΟCΤΙCΠΟΙΜΑΝΕΙΤΟΝ
WHO-ANY WILL-BE-SHEPHERDING THE

ΛΑΟΝΜΟΥΤΟΝΙCΡΑΗΛΤΟΤΕ
7 PEOPLE OF-ME THE ISRAEL then

ΗΡΩΔΗCΛΑΘΡΑΚΑΛΕCΑCΤΟ
HEROD covertly CALLing THE

B+Ε
ΥCΜΑΓΟΥCΗΚΡΙΒΩCΕΝΠΑΡ
MAGIans makes-EXACT BESIDE

ΑΥΤΩΝΤΟΝΧΡΟΝΟΝΤΟΥΦΑΙ
them THE TIME OF-THE APPEAR-

ΝΟΜΕΝΟΥΑCΤΕΡΟCΚΑΙΠΕΜ
8 ING OF-GLEAMer AND SENDing

ΨΑCΑΥΤΟΥCΕΙCΒΗΘΛΕΕΜΕ
them INTO BETHLEHEM said

ΙΠΕΝΠΟΡΕΥΘΕΝΤΕCΕΞΕΤΑ
BEING-GONE OUT-INTERROGATE

B+Ε s Ε
CΑΤΕΑΚΡΙΒΩCΠΕΡΙΤΟΥΠΑ
EXACTly ABOUT THE little-

s o.
ΙΔΙΟΥΕΠΑΝΔΕΕΥΡΗΤΕΑΠΑ
boy ON-[IF-]EVER YET YE-MAY-BE-FINDING FROM-

s o
ΓΓΕΙΛΑΤΕΜΟΙΟΠΩCΚΑΓΩΕ
MESSAGE to-ME WHICH-how AND-I COM-

ΛΘΩΝΠΡΟCΚΥΝΗCΩΑΥΤΩΟΙ
9 ING SHOULD-BE-worshiping to-Him THE

ΔΕΑΚΟΥCΑΝΤΕCΤΟΥΒΑCΙΛ
YET ones-HEARing OF-THE KING

ΕΩCΕΠΟΡΕΥΘΗCΑΝΚΑΙΙΔΟ
WERE-GONE AND BE-PERCEIV-

s¹ *o.*
ΥΟΑCΤΗΡΟΝΕΙΔΟΝΕΝΤΗΑΝ
ING THE GLEAMer WHICH THEY-PERCEIVED IN THE rising

till, coming, it was stationed above
10 where the little Boy was. Now, per-
ceiving the star, they rejoiced with
11 a great joy tremendously. And,
coming into the house, they per-
ceived the little Boy with Mary,
His mother, and falling, they wor-
ship Him, and opening up their
treasures, they offer Him oblations,
gold and frankincense and myrrh.
12 And, being apprised in a trance
not to go back again to Herod, they
retire through another way into
their country.

13 Now, at their retiring into their
country, *lo!* the Lord's messenger
is appearing to Joseph in a trance,
saying, "Rouse! Take along the
little Boy and His mother and flee
into Egypt, and be there till I
should speak to you, for Herod is
about to be seeking the little Boy
to destroy Him."
14 Now, being roused, he took
along the little Boy and His mother
by night and retires into Egypt,
15 and He was there till the decease of
Herod, in order that that which is
declared by the Lord through the
prophet may be fulfilled, saying,

"Out of Egypt I call My Son."

16 Then Herod, perceiving that he
was derided by the magi, was very
furious, and, dispatching, he mas-
sacred all the boys who were in
Bethlehem and in all its bound-
aries, from two years and below,
according to the time which he as-
certains exactly from the magi.
17 Then was fulfilled that which is
declared through Jeremiah the
prophet, saying,

18 "A sound is heard in Rama,
Lamentation, and much anguish;

3 Herod the Great, as this king was usually called, may have been of Philistine extraction, his ancestors having been brought to Idumea as prisoners of war. He was the first sovereign of the Edomites who reigned over Judea, under Roman supremacy, and began about 40 B. C. His father, Antipater, had been procurator of Judea when Hyrcanus II., the Maccabean, was king. He died not long after these events. He received his kingdom from Antony and the Roman Senate. After the fall of Antony he found favor with the emperor Augustus. His actions tell us that he feared for his throne when the Messiah should come. In this he was in striking contrast with the Maccabean dynasty which he displaced. They took the royal authority with the express reservation of the rights of the Messiah (1 Macc. 14[41]). He massacred helpless infants in a futile effort to murder the Messiah.

7 It is evident, from the anxiety of Herod to get the exact time when the star first appeared, and his order to kill all the babes under two years, that the magi did not visit Bethlehem when Christ was born, but a long time afterward. He is now a little Boy, and Herod does not consider it safe to allow any child under two years to live. It is probable that they saw the star in the east at His birth, and, after some time for preparation, took their slow journey to Judea.

12 There is a startling contrast between the worshipful adoration of the magi, and the cruel conduct of His own people. The priests and scribes and populace should have exulted at His coming, but they are disturbed and uneasy. The priests should have worshiped Him, but they would not go a two-hours' journey to see Him. The magi traveled for months and brought Him presents. The scribes knew where he was born, but none went thither. The people followed their leaders. His own received Him not!

13 The khan at Bethlehem was the starting point of caravans for Egypt. Such it was in the days of Jeremiah, who lodged with Chimham at Bethlehem on his way to Egypt (Jer. 41[17]). And in his day many Jews went down into Egypt so that there were large Jewish colonies there to which Joseph could go during his exile. Here the

ΑΤΟΛΗΠΡΟΗΓΕΝΑΥΤΟΥϹΕΩ
BEFORE-LED them TILL

ϹΕΛΘΩΝΕϹΤΑΘΗΕΠΑΝΩΟΥΗ
COMING it-WAS-STOOD ON-UP where WAS

ΝΤΟΠΑΙΔΙΟΝΙΔΟΝΤΕϹΔΕΤ
10 THE little-boy PERCEIVING YET THE

s¹+N
ΟΝΑϹΤΕΡΑΕΧΑΡΗϹΑΝΧΑΡΑ
GLEAMer THEY-JOYed JOY

ΝΜΕΓΑΛΗΝϹΦΟΔΡΑΚΑΙΕΛΘ
11 GREAT VEHEMENT AND COMING

s¹ o.
ΟΝΤΕϹΕΙϹΤΗΝΟΙΚΙΑΝΕΙΔ
INTO THE HOME THEY-PER-

ΟΝΤΟΠΑΙΔΙΟΝΜΕΤΑΜΑΡΙΑ
CEIVED THE little-boy WITH MARY

ϹΤΗϹΜΗΤΡΟϹΑΥΤΟΥΚΑΙΠΕ
THE MOTHER OF-Him AND FALLING

ϹΟΝΤΕϹΠΡΟϹΕΚΥΝΗϹΑΝΑΥ
THEY-worship to-Him

ΤΩΚΑΙΑΝΟΙΞΑΝΤΕϹΤΟΥϹΘ
AND UP-OPENing THE PLACED-

ΗϹΑΥΡΟΥϹΑΥΤΩΝΠΡΟϹΗΝΕ
INTO-MORROWS OF-them THEY-TOWARD-CARRY

ΓΚΑΝΑΥΤΩΔΩΡΑΧΡΥϹΟΝΚΑ
to-Him oblations GOLD AND

ΙΛΙΒΑΝΟΝΚΑΙϹΜΥΡΝΑΝΚΑ
12 frankincense AND MYRRH AND

ΙΧΡΗΜΑΤΙϹΘΕΝΤΕϹΚΑΤΟΝ
BEING-apprizED according-to TRA-

ΑΡΜΗΑΝΑΚΑΜΨΑΙΠΡΟϹΗΡΩ
NCE NO TO-UP-BOW TOWARD HEROD

ΔΗΝΔΙΑΛΛΗϹΟΔΟΥΑΝΕΧΩΡ
THRU other WAY THEY-UP-SPACE

s¹ OF-selves SPACE +Ε
ΗϹΑΝΕΙϹΤΗΝΧΩΡΑΝΑΥΤΩΝ
INTO THE SPACE OF-them

ΑΝΑΧΩΡΗϹΑΝΤΩΝΔΕΑΥΤΩΝ
13 OF-UP-SPACing YET OF-them

s omits INTO THE SPACE OF-them
ΕΙϹΤΗΝΧΩΡΑΝΑΥΤΩΝΙΔΟΥ
INTO THE SPACE OF-them BE-PERCEIV-

B APPEARed ΕΦΑΝΗ *after* TRANCE
ΑΓΓΕΛΟϹΚΥΡΙΟΥΦΑΙΝΕΤΑ
ING MESSENGER OF-Master IS-APPEARING

ΙΚΑΤΟΝΑΡΤΩΙΩϹΗΦΛΕΓΩΝ
according-to TRANCE to-THE JOSEPH saying

ΕΓΕΡΘΕΙϹΠΑΡΑΛΑΒΕΤΟΠΑ
BEING-ROUSED BE-BESIDE-GETTING THE little-

ΙΔΙΟΝΚΑΙΤΗΝΜΗΤΕΡΑΑΥΤ
boy AND THE MOTHER OF-Him

ΟΥΚΑΙΦΕΥΓΕΕΙϹΑΙΓΥΠΤΟ
AND BE-FLEEING INTO EGYPT

ΝΚΑΙΙϹΘΙΕΚΕΙΕΩϹΑΝΕΙΠ
AND YOU-BE there TILL EVER I-MAY-BE-

ΩϹΟΙΜΕΛΛΕΙΓΑΡΗΡΩΔΗϹΖ
saying to-YOU IS-ABOUTING for HEROD TO-BE-

s o. s ϵ o.
ΗΤΕΙΝΤΟΠΑΙΔΙΟΝΤΟΥΑΠΟ
SEEKING THE little-boy OF-THE TO-destroy

s ϵ o.
ΛΕϹΑΙΑΥΤΟΟΔΕΕΓΕΡΘΕΙϹ
14 Him THE YET BEING-ROUSED

s ϵ o.
ΠΑΡΕΛΑΒΕΤΟΠΑΙΔΙΟΝΚΑΙ
he-BESIDE-GOT THE little-boy AND

ΤΗΝΜΗΤΕΡΑΑΥΤΟΥΝΥΚΤΟϹ
THE MOTHER OF-Him OF-NIGHT

ΚΑΙΑΝΕΧΩΡΗϹΕΝΕΙϹΑΙΓΥ
AND UP-SPACES INTO EGYPT

s o.
ΠΤΟΝΚΑΙΗΝΕΚΕΙΕΩϹΤΗϹΤ
15 AND He-WAS there TILL OF-THE de-

ΕΛΕΥΤΗϹΗΡΩΔΟΥΙΝΑΠΛΗΡ
cease OF-HEROD THAT MAY-BE-BEING-

ΩΘΗΤΟΡΗΘΕΝΥΠΟΚΥΡΙΟΥΔ
FILLED THE BEING-declarED by Master THRU

ΙΑΤΟΥΠΡΟΦΗΤΟΥΛΕΓΟΝΤΟ
THE BEFORE-AVERer saying

ϹΕΞΑΙΓΥΠΤΟΥΕΚΑΛΕϹΑΤΟ
OUT OF-EGYPT I-CALL THE

s¹ ΥΝ *abbreviates*
ΝΥΙΟΝΜΟΥΤΟΤΕΗΡΩΔΗϹΙΔ
16 SON OF-ME then HEROD PER-

s ϵ o.
ΩΝΟΤΙΕΝΕΠΑΙΧΘΗΥΠΟΤΩΝ
CEIVING that he-WAS-IN-sportED by THE

Bs¹+ϵ
ΜΑΓΩΝΕΘΥΜΩΘΗΛΙΑΝΚΑΙΑ
MAGians WAS-furious VERY AND com-

s o.
ΠΟϹΤΕΙΛΑϹΑΝΕΙΛΕΝΠΑΝΤ
missioning UP-LIFTED ALL

ΑϹΤΟΥϹΠΑΙΔΑϹΤΟΥϹΕΝΒΗ
THE boys THE IN BETH-

B+N
ΘΛΕΕΜΚΑΙΕΝΠΑϹΙΤΟΙϹΟΡ
LEHEM AND IN ALL THE boun-

ΙΟΙϹΑΥΤΗϹΑΠΟΔΙΕΤΟΥϹΚ
daries OF-her FROM TWO-YEARS AND

ΑΙΚΑΤΩΤΕΡΩΚΑΤΑΤΟΝΧΡΟ
DOWN-more according-to THE TIME

B¹+ϵ B² o.
ΝΟΝΟΝΗΚΡΙΒΩϹΕΝΠΑΡΑΤΩ
WHICH he-makes-EXACT BESIDE THE

ΝΜΑΓΩΝΤΟΤΕΕΠΛΗΡΩΘΗΤΟ
17 MAGians then WAS-FILLED THE

ΡΗΘΕΝΔΙΑΙΕΡΕΜΙΟΥΤΟΥΠ
BEING-declarED THRU JEREMIAH THE BE-

ΡΟΦΗΤΟΥΛΕΓΟΝΤΟϹΦΩΝΗΕ
18 FORE-AVERer saying SOUND IN

ΝΡΑΜΑΗΚΟΥϹΘΗΚΛΑΥΘΜΟϹ
RAMA IS-HEARD LAMENTing

ΚΑΙΟΔΥΡΜΟϹΠΟΛΥϹΡΑΧΗΛ
AND PAIN-GUSH much RACHEL

Rachel lamenting for her children,
And she did not want to be consoled,
For they are not."

19 Now at Herod's decease, *lo!* the
Lord's messenger is appearing in a
trance to Joseph in Egypt, saying,
20 "Being roused, take along the
little Boy and His mother and go
into the land of Israel, for those
who are seeking the little Boy's
soul have died."
21 Now he, being roused, took the
little Boy and His mother along
and came into the land of Israel.
22 Yet, hearing that Archelaus is
reigning in Judea in the stead of
his father Herod, he was afraid to
go there. Now, being apprised in a
trance, he retires into parts of Gali-
23 lee. And coming, he dwells in a
city termed Nazareth, so that that
which is declared through the
prophets may be fulfilled, that He
will be called a Nazarene.

3 Now in those days John the bap-
tist is coming along, proclaiming in
2 the wilderness of Judea, saying:
"Repent! for the kingdom of the
3 heavens has drawn near!" For this
is He Who is declared through
Isaiah the prophet, saying,

"The voice of one imploring in the wilderness,
'Make ready the road of the Lord!
Be making His highways straight!'"

4 Now John himself had his ap-
parel of camel's hair and a leather
girdle about his loins. Now his
nourishment was locusts and wild
honey.
5 Then Jerusalem and entire Ju-
dea and the entire country about
6 the Jordan went out to him, and
they were baptized by him in the

true Image of God would find the first objects to strike His dawning intelligence, and these would probably be the false images and gigantic temples of their idolatrous worship. Here was the center of the world's wisdom, but we do not read that any of the wise men recognized Him in Whom all the treasures of wisdom and knowledge are concealed (Col.2[3]). But here also was the home of the Septuagint, the Greek version of the sacred scrolls which He used in His ministry. From here He, like the nation before Him, was called out of Egypt (Hos.11[1]).

18 Compare Jer. 31[15].

18 The name "Rama" was a common one for a site on a hill. There was probably such a place near Bethlehem beside the tomb of Rachel, who died there in sorrow (Gen. 35[18-20]). There is a beautiful connection between her sorrow and that of the bereaved mothers whose infants Herod slew.

23 "He will be called a Nazarene" was a *spoken* prophecy. There is no reason to believe it was written or is to be found in the Hebrew scriptures. Much that was spoken by the prophets was never committed to writing, but was preserved by tradition.

1-12 Compare Mk.1[1-8]Lu.3[1-18]Jn.1[6-8,10-34].

3 The wretched roads in the East were seldom repaired unless in preparation for some royal visitor. To see the peasants employed in removing the stones and straightening the road, and leveling its rough places was a sure sign that some one of high rank was expected. John the baptist was the herald of the King, calling on His subjects to prepare His path before Him (Isa. 40[3]).

4 There is no reason why this should not be taken literally. The Arabs of those regions still feed on locusts. The American Indians of the western deserts have been known to subsist for weeks on locusts alone. The insect was included among those which it was lawful for a Jew to eat (Lev. 11[22]). The monks of the dark ages thought this incredible, so they planted locust trees near the grotto in the desert which was supposed to be John's home. The carob is also found in this region and pilgrims have given it the name "St. John's bread" in order to shield him from the charge of eating insects!

ΚΛΑΙΟΥϹΑΤΑΤΕΚΝΑΑΥΤΗϹ
LAMENTING THE offsprings OF-her

B² o.
ΚΑΙΟΥΚΗΘΕΛΕΝΠΑΡΑΚΛΗΘ
AND NOT WILLED TO-BE-BESIDE-CALLED

ΗΝΑΙΟΤΙΟΥΚΕΙϹΙΝΤΕΛΕΥ
19 that NOT THEY-ARE OF-deceasing

ΤΗϹΑΝΤΟϹΔΕΤΟΥΗΡΩΔΟΥΙ
YET OF-THE HEROD BE-

ΔΟΥΑΓΓΕΛΟϹΚΥΡΙΟΥΦΑΙΝ
PERCEIVING MESSENGER OF-Master IS-APPEARING

ΕΤΑΙΚΑΤΟΝΑΡΤΩΙΩϹΗΦΕΝ
according-to TRANCE to-THE JOSEPH IN

ΑΙΓΥΠΤΩΛΕΓΩΝΕΓΕΡΘΕΙϹ
20 EGYPT saying BEING-ROUSED

ΠΑΡΑΛΑΒΕΤΟΠΑΙΔΙΟΝΚΑΙ
BE-BESIDE-GETTING THE little-boy AND

ΤΗΝΜΗΤΕΡΑΑΥΤΟΥΚΑΙΠΟΡ
THE MOTHER OF-Him AND BE-GOING

ΕΥΟΥΕΙϹΓΗΝΙϹΡΑΗΛΤΕΘΝ
INTO LAND of-ISRAEL THEY-HAVE-

B² o.
ΗΚΑϹΙΝΓΑΡΟΙΖΗΤΟΥΝΤΕϹ
DIED for THE ones-SEEKING

s Є o.
ΤΗΝΨΥΧΗΝΤΟΥΠΑΙΔΙΟΥΟΔ
21 THE soul OF-THE little-boy THE YET

s o.
ΕΕΓΕΡΘΕΙϹΠΑΡΕΛΑΒΕΤΟΠ
BEING-ROUSED he-BESIDE-GOT THE lit-

ΑΙΔΙΟΝΚΑΙΤΗΝΜΗΤΕΡΑΑΥ
tle-boy AND THE MOTHER OF-Him

ΤΟΥΚΑΙΕΙϹΗΛΘΕΝΕΙϹΓΗΝ
AND INTO-CAME INTO LAND

ΙϹΡΑΗΛΑΚΟΥϹΑϹΔΕΟΤΙΑΡ
22 of-ISRAEL HEARing YET that Arche-

ΧΕΛΑΟϹΒΑϹΙΛΕΥΕΙΤΗϹΙΟ
laus IS-reigning OF-THE JUDEA

ΥΔΑΙΑϹΑΝΤΙΤΟΥΠΑΤΡΟϹΑ
INSTEAD OF-THE FATHER OF-

ΥΤΟΥΗΡΩΔΟΥΕΦΟΒΗΘΗΕΚΕ
him HEROD he-was-afraid there

ΙΑΠΕΛΘΕΙΝΧΡΗΜΑΤΙϹΘΕΙ
TO-BE-FROM-COMING BEING-apprized

ϹΔΕΚΑΤΟΝΑΡΑΝΕΧΩΡΗϹΕΝ
YET according-to TRANCE he-UP-SPACES

B¹+Є
ΕΙϹΤΑΜΕΡΗΤΗϹΓΑΛΙΛΑΙΑ
INTO THE PARTS OF-THE GALILEE

ϹΚΑΙΕΛΘΩΝΚΑΤΩΚΗϹΕΝΕΙ
23 AND COMING he-DOWN-HOMES INTO

ϹΠΟΛΙΝΛΕΓΟΜΕΝΗΝΝΑΖΑΡ
city being-said NAZARETH

ΕΤΟΠΩϹΠΛΗΡΩΘΗΤΟΡΗΘΕΝ
WHICH-how MAY-BE-BEING-FILLED THE BEING-declared

s* ΥΠΟ by *faint*
ΔΙΑΤΩΝΠΡΟΦΗΤΩΝΟΤΙΝΑΖ
THRU THE BEFORE-AVERers that NAZARENE

ΩΡΑΙΟϹΚΛΗΘΗϹΕΤΑΙΕΝΔΕ
3 He-WILL-BE-BEING-CALLED IN YET

s Є o.
ΤΑΙϹΗΜΕΡΑΙϹΕΚΕΙΝΑΙϹΠ
THE DAYS those IS-

B¹s¹+Є B¹ o.
ΑΡΑΓΙΝΕΤΑΙΙΩΑΝΝΗϹΟΒΑ
BESIDE-BECOMING JOHN THE DIPist

ΠΤΙϹΤΗϹΚΗΡΥϹϹΩΝΕΝΤΗΕ
PROCLAIMING IN THE DES-

s Є o.
ΡΗΜΩΤΗϹΙΟΥΔΑΙΑϹΛΕΓΩΝ
2 OLATE OF-THE JUDEA saying

ΜΕΤΑΝΟΕΙΤΕΗΓΓΙΚΕΝΓΑΡ
BE-YE-after-MINDING HAS-NEARED for

s¹ o.
ΗΒΑϹΙΛΕΙΑΤΩΝΟΥΡΑΝΩΝΟ
3 THE KINGdom OF-THE heavens this

s o.
ΥΤΟϹΓΑΡΕϹΤΙΝΟΡΗΘΕΙϹΔ
for IS THE *one*-BEING-declared

ΙΑΗϹΑΙΟΥΤΟΥΠΡΟΦΗΤΟΥΛ
THRU ISAIAH THE BEFORE-AVERer say-

ΕΓΟΝΤΟϹΦΩΝΗΒΟΩΝΤΟϹΕΝ
ING SOUND OF-IMPLORING-*one* IN

ΤΗΕΡΗΜΩΕΤΟΙΜΑϹΑΤΕΤΗΝ
THE DESOLATE make-YE-READY THE

s o.
ΟΔΟΝΚΥΡΙΟΥΕΥΘΕΙΑϹΠΟΙ
WAY OF-Master straight BE-mak-

s¹ ΑΙ *for* Є
ΕΙΤΕΤΑϹΤΡΙΒΟΥϹΑΥΤΟΥΑ
4 ING THE WEAR (ways) OF-Him he

B o.
ΥΤΟϹΔΕΟΙΩΑΝΝΗϹΕΙΧΕΝΤ
YET THE JOHN HAD THE

ΟΕΝΔΥΜΑΑΥΤΟΥΑΠΟΤΡΙΧΩ
IN-SLIP OF-him FROM HAIR

ΝΚΑΜΗΛΟΥΚΑΙΖΩΝΗΝΔΕΡΜ
OF-CAMEL AND GIRDle SKIN

ΑΤΙΝΗΝΠΕΡΙΤΗΝΟϹΦΥΝΑΥ
ABOUT THE LOIN OF-him

ΤΟΥΗΔΕΤΡΟΦΗΗΝΑΥΤΟΥΑΚ
THE YET NURTURE WAS OF-him LOCUSTS

ΡΙΔΕϹΚΑΙΜΕΛΙΑΓΡΙΟΝΤΟ
5 AND HONEY FIELD then

ΤΕΕΞΕΠΟΡΕΥΕΤΟΠΡΟϹΑΥΤ
OUT-WENT TOWARD him

ΟΝΙΕΡΟϹΟΛΥΜΑΚΑΙΠΑϹΑΗ
JERUSALEM AND EVERY THE

s¹ Є o.
ΙΟΥΔΑΙΑΚΑΙΠΑϹΑΗΠΕΡΙΧ
JUDEA AND EVERY THE ABOUT-SPACE

ΩΡΟϹΤΟΥΙΟΡΔΑΝΟΥΚΑΙΕΒ
6 OF-THE JORDAN AND THEY-

ΑΠΤΙΖΟΝΤΟΕΝΤΩΙΟΡΔΑΝΗ
were-DIPIZED IN THE JORDAN

6 Baptism, or ceremonial washing, was a recognized rite in the Jewish ritual. It was usually performed by the person himself. Since Moses consecrated Aaron and his sons (Ex. 29[4]) no one did it for another. The priests washed themselves at the laver (Ex. 40[31]). Defiled clothes were to be washed by the man himself (Lev. 11[40]). Naaman dipped himself in the Jordan (2 Ki. 5[14]). But, because John did the baptizing, he was called "the baptist".

7 John came in the spirit and power of Elijah (Mt. 11[14]; Lu. 1[17]). The superficial ceremonial without a corresponding condition of the heart was offensive to his spirit. He loathed hypocrisy. So he refused to baptize the religious zealots whose lives were not in accord with their profession. True repentance alone could avail to prepare them for the Coming One. Water could only symbolize the inward cleansing. It was not a substitute.

9 Compare Jn. 8[33-39].

11 See Ac.1[5]11[16]19[1-4].

11 There are three baptisms here, water, spirit, and fire. John used water only. This method was continued during our Lord's ministry. But after His resurrection He told them "John, indeed, baptizes in water, yet *you* shall be baptized in holy spirit not many days hence" (Ac. 1[5]). From Pentecost onward two baptisms obtained. At first, those who were baptized in water received the baptism of holy spirit also. Cornelius received the spirit before he was baptized in water (Ac.10[44-48]). Now there is only one baptism (Eph. 4[5]). In one spirit we all were baptized into one body (1 Co.12[13]). It is for *cleansing, not* for power.

12 The baptism of fire is the burning of the chaff. Such was the only baptism which the Pharisees and Sadducees deserved. Those whom He does not baptize in holy spirit, in grace, He will baptize in fire, in judgment. All of this is eonian, and does not determine their ultimate destiny after the eons have passed by.

13-17 Compare Mk.1[9-11]Lu.3[21,22].

13 The Lord needed no cleansing, for He had no sin. But He needed to identify Himself with those who were cleansed. It was a foreglimpse of His baptism on Golgotha, when He became sin for the sake of His own.

Jordan river, confessing their sins.
7 Now, perceiving many of the
Pharisees and Sadducees coming to
his baptism, he said to them, "Progeny of vipers! Who intimates to
you to be fleeing from future indig-
8 nation? Produce, then, fruit wor-
9 thy of repentance. And you should
not be presuming to be saying
among yourselves, 'We have Abraham for a father', for I am saying
to you that God is able to rouse
children out of these stones to
Abraham.
10 Now the ax is already lying at
the root of the trees. Every tree,
then, which is not producing fine
fruit, is being hewn down and cast
11 into the fire. For *I* indeed, am bap-
tizing you in water for repentance,
yet He Who is coming after me is
stronger than I, Whose sandals I
am not competent to bear. *He* will
be baptizing you in holy spirit and
12 fire, Whose winnowing shovel is in
His hand, and He will be scouring
His threshing floor, and will be
gathering His wheat into His barn,
yet He will be burning up the chaff
with inextinguishable fire."
13 Then Jesus is coming along from
Galilee to the Jordan to John to be
14 baptized by him. Yet John pro-
hibited Him, saying, "*I* have need
to be baptized by Thee, and art
15 *Thou* coming to me?" Yet answer-
ing, Jesus said to him, "By your
leave, for the present, for thus it
is behooving us to fulfill all right-
eousness." Then he is giving Him
leave.
16 Now, being baptized, Jesus
straightway stepped up from the
water, and *lo!* the heavens were

s¹ omits by him
ΠΟΤΑΜΩΥΠΑΥΤΟΥΕΞΟΜΟΛΟ
river by him OUT-AVOWING

ΓΟΥΜΕΝΟΙΤΑϹΑΜΑΡΤΙΑϹΑ
THE misses OF-

ΥΤΩΝΙΔΩΝΔΕΠΟΛΛΟΥϹΤΩΝ
7 them PERCEIVING YET MANY OF-THE

B+Ε
ΦΑΡΙϹΑΙΩΝΚΑΙϹΑΔΔΟΥΚΑ
PHARISEES AND SADDUCEES

ΙΩΝΕΡΧΟΜΕΝΟΥϹΕΠΙΤΟΒΑ
COMING ON THE DIPism

Bs¹ omit OF-him
ΠΤΙϹΜΑΑΥΤΟΥΕΙΠΕΝΑΥΤΟ
OF-him he-said to-them

ΙϹΓΕΝΝΗΜΑΤΑΕΧΙΔΝΩΝΤΙ
product OF-VIPERS ANY

s o.
ϹΥΠΕΔΕΙΞΕΝΥΜΙΝΦΥΓΕΙΝ
UNDER-SHOWS to-YOUp TO-BE-FLEEING

ΑΠΟΤΗϹΜΕΛΛΟΥϹΗϹΟΡΓΗϹ
FROM THE being-ABOUT INDIGNATION

ΠΟΙΗϹΑΤΕΟΥΝΚΑΡΠΟΝΑΞΙ
8 DO-YE THEN FRUIT WORTHY

ΟΝΤΗϹΜΕΤΑΝΟΙΑϹΚΑΙΜΗΔ
9 OF-THE after-MIND AND NO YE-

s o.
ΟΞΗΤΕΛΕΓΕΙΝΕΝΕΑΥΤΟΙϹ
SH'D-BE-SEEMING TO-BE-saying IN selves

ΠΑΤΕΡΑΕΧΟΜΕΝΤΟΝΑΒΡΑΑ
FATHER WE-ARE-HAVING THE ABRAHAM

ΜΛΕΓΩΓΑΡΥΜΙΝΟΤΙΔΥΝΑΤ
I-AM-saying for to-YOUp that IS-ABLE

ΑΙΟΘΕΟϹΕΚΤΩΝΛΙΘΩΝΤΟΥ
THE God OUT OF-THE STONES these

s¹ o.
ΤΩΝΕΓΕΙΡΑΙΤΕΚΝΑΤΩΑΒΡ
TO-ROUSE offsprings to-THE ABRAHAM

B+Ε
ΑΑΜΗΔΗΔΕΗΑΞΙΝΗΠΡΟϹΤΗ
10 ALREADY YET THE AX TOWARD THE

ΝΡΙΖΑΝΤΩΝΔΕΝΔΡΩΝΚΕΙΤ
ROOT OF-THE TREES IS-LYING

ΑΙΠΑΝΟΥΝΔΕΝΔΡΟΝΜΗΠΟΙ
EVERY THEN TREE NO DOING

ΟΥΝΚΑΡΠΟΝΚΑΛΟΝΕΚΚΟΠΤ
FRUIT IDEAL IS-beING-OUT-STRIK-

ΕΤΑΙΚΑΙΕΙϹΠΥΡΒΑΛΛΕΤΑ
en AND INTO FIRE IS-being-CAST

B omits for s* IN water AM-DIPIZING
ΙΕΓΩΜΕΝΓΑΡΥΜΑϹΒΑΠΤΙΖ
11 I INDEED for YOUp AM-DIPIZING

ΩΕΝΥΔΑΤΙΕΙϹΜΕΤΑΝΟΙΑΝ
IN water INTO after-MIND

ΟΔΕΟΠΙϹΩΜΟΥΕΡΧΟΜΕΝΟϹ
THE-One YET BEHIND ME COMING

ΙϹΧΥΡΟΤΕΡΟϹΜΟΥΕϹΤΙΝΟ
STRONGER OF-ME IS OF-

ΥΟΥΚΕΙΜΙΙΚΑΝΟϹΤΑΥΠΟΔ
WHOM NOT I-AM enough THE sandals

ΗΜΑΤΑΒΑϹΤΑϹΑΙΑΥΤΟϹΥΜ
TO-BEAR He YOUp

s o.
ΑϹΒΑΠΤΙϹΕΙΕΝΠΝΕΥΜΑΤΙ
WILL-BE-DIPIZING IN spirit

ΑΓΙΩΚΑΙΠΥΡΙΟΥΤΟΠΤΥΟΝ
12 HOLY AND FIRE OF-WHOM THE WINNOWING-

ΕΝΤΗΧΕΙΡΙΑΥΤΟΥΚΑΙΔΙΑ
SHOVEL IN THE HAND OF-Him AND He-WILL-

ΚΑΘΑΡΙΕΙΤΗΝΑΛΩΝΑΑΥΤΟ
BE-THRU-cleansING THE THRESHING-floor OF-Him

B+Ε
ΥΚΑΙϹΥΝΑΞΕΙΤΟΝϹΙΤΟΝΑ
AND WILL-BE-TOGETHER-LEADING THE GRAIN OF-

s omits OF-Him
ΥΤΟΥΕΙϹΤΗΝΑΠΟΘΗΚΗΝΑΥ
Him INTO THE FROM-PLACE OF-Him

ΤΟΥΤΟΔΕΑΧΥΡΟΝΚΑΤΑΚΑΥ
THE YET CHAFF He-SHALL-BE-DOWN-

s o. B C above line
ϹΕΙΠΥΡΙΑϹΒΕϹΤΩΤΟΤΕΠΑ
13 BURNING to-FIRE UNEXTINGUISHable then IS-BE-

B+Ε
ΡΑΓΙΝΕΤΑΙΟΙΗϹΟΥϹΑΠΟΤ
SIDE-BECOMING THE JESUS FROM THE

B+Ε
ΗϹΓΑΛΙΛΑΙΑϹΕΠΙΤΟΝΙΟΡ
GALILEE ON THE JORDAN

B o.
ΔΑΝΗΝΠΡΟϹΤΟΝΙΩΑΝΝΗΝΤ
TOWARD THE JOHN OF-

ΟΥΒΑΠΤΙϹΘΗΝΑΙΥΠΑΥΤΟΥ
THE TO-BE-DIPIZED by him

Bs¹ omit JOHN
ΟΔΕΙΩΑΝΝΗϹΔΙΕΚΩΛΥΕΝΑ
14 THE YET JOHN THRU-FORBADE Him

s¹ o.
ΥΤΟΝΛΕΓΩΝΕΓΩΧΡΕΙΑΝΕΧ
saying I need AM-HAV-

s¹ Ε o.
ΩΥΠΟϹΟΥΒΑΠΤΙϹΘΗΝΑΙΚΑ
ING by YOU TO-BE-DIPIZED AND

ΙϹΥΕΡΧΗΠΡΟϹΜΕΑΠΟΚΡΙΘ
15 YOU ARE-COMING TOWARD ME answerING

B omits TOWARD
ΕΙϹΔΕΟΙΗϹΟΥϹΕΙΠΕΝΠΡΟ
YET THE JESUS said TOWARD

B to-him Ω o. Bs¹ o.
ϹΑΥΤΟΝΑΦΕϹΑΡΤΙΟΥΤΩϹΓ
him FROM-LET at-PRESENT thus for

s¹ US ΑϹ
ΑΡΠΡΕΠΟΝΕϹΤΙΝΗΜΙΝΠΛΗ
BEHOOVING it-IS to-US TO-FILL

ΡΩϹΑΙΠΑϹΑΝΔΙΚΑΙΟϹΥΝΗ
EVERY JUSTICE

ΝΤΟΤΕΑΦΙΗϹΙΝΑΥΤΟΝΒΑΠ
16 then he-IS-FROM-LETTING Him BEING-DIP-

ΤΙϹΘΕΙϹΔΕΟΙΗϹΟΥϹΕΥΘΥ
izED YET THE JESUS straightway

ϹΑΝΕΒΗΑΠΟΤΟΥΥΔΑΤΟϹΚΑ
UP-STEPPED FROM THE water AND

16-17 Compare Jn. 1^{32-34}.

16 As God's spirit has no material form it is figured to us in various ways, which suggest its force and significance. It is usually presented as a blast of air, for this is the primary meaning of the word *pneuma*, or spirit (Jn.3^{8} Ac.2^{2} Heb1^{7}). Other spirits are represented as torches (Un.4^{5}), and horns or eyes (Un. 5^{6}) to indicate their power and perception. Unclean spirits are figured as frogs (Un. 16^{13}). The exquisite picture presented to the spiritual Israelite by the descending dove is largely lost on us. Our Lord Himself commended their artlessness to the emulation of His disciples. But doubtless a deeper thought lay in its universal use for sacrifice, especially by the poor. When He was presented to the Lord they offered two squabs of the doves (Lu. 2^{24}). The spirit of God endues Him with power for the proclamation of the kingdom, not by presenting Him with a sword and mace, not by mounting Him on a white horse or crowning Him with a diadem, but by investing Him with the far more godlike powers of gentleness, artlessness, and sacrifice.

1-11 Compare Mk.$1^{12,13}$Lu.4^{1-13}.

1 If Christ is to be the King of Israel, He must not only overcome the opposition of men, but first of all, He must conquer the spirit that operates in them and rules the darkness of this world. Christ came to save *others*, not to please Himself. He refuses to use His power to provide food for Himself, but depends on God alone. He will not go out of His way to try and see if God will perform a miracle to save Him. Neither will He avoid the suffering and shame which lie between Him and the kingdom by accepting it at the Slanderer's hands. The Dove meets the Serpent in the wilderness and conquers it. Utter dependence on God's provision, absolute confidence in His words and ways, and the fullest fealty to His love, are more than a match for the Slanderer.

4 Compare Deut. 8^{3}.

6 Compare Ps. $91^{11,12}$.

7 Compare Deut. 6^{16}.

8 Satan is evidently the real head of the fourth kingdom of Daniel's image. Rome's dominion was limited.

opened up to Him, and He perceived God's spirit descending as if it were a dove, and coming on
17 Him. And *lo!* a voice out of the heavens, saying, "This is My beloved Son, in Whom I delight."

4 Then Jesus was led up by the spirit into the wilderness to be tried
2 by the Slanderer. And, fasting forty days and forty nights, subse-
3 quently He hungers. And, approaching, he who is trying Him said to Him, "If you are God's Son, say that these stones may be
4 becoming bread." Yet answering, He said, "It is written, 'Not on bread alone shall man be living, but on every declaration going out through the mouth of God'."
5 Then the Slanderer is taking Him along into the holy city, and stands Him on the wing of the
6 sanctuary. And he is saying to Him, "If you are God's Son, be casting yourself down, for it is written that

'His messengers shall be directed concerning Thee,
And on their hands shall they be lifting Thee,
Lest at some time Thou shouldst be dashing Thy foot against a stone!'"

7 Jesus averred to him, "It is written again, 'You shall not be putting the Lord, your God, on trial'."
8 The Slanderer is taking Him along again into a very high mountain, and is showing Him all the kingdoms of the world and
9 their glory. And he said to Him, "All these will I be giving to you if you should be prostrating and be worshiping me."
10 Then Jesus is saying to him, "Go, Satan, for it is written,

'The Lord your God shall you be worshiping,
And to Him only shall you be offering divine service'."

s Δ Bs¹ *omit* to-Him
ΙΙΔΟΥΗΝΕΩΧΘΗϹΑΝΑΥΤΩΟ
BE-PERCEIVING WERE-UP-OPENED to-Him THE

ΙΟΥΡΑΝΟΙΚΑΙΕΙΔΕΝΠΝΕΥ
heavens AND He-PERCEIVED spirit

ΜΑΘΕΟΥΚΑΤΑΒΑΙΝΟΝΩϹΕΙ
OF-God DOWN-STEPPING AS-IF

Bs¹* *omit* AND
ΠΕΡΙϹΤΕΡΑΝΚΑΙΕΡΧΟΜΕΝ
DOVE AND COMING

ΟΝΕΠΑΥΤΟΝΚΑΙΙΔΟΥΦΩΝΗ
17 ON Him AND BE-PERCEIVING SOUND

ΕΚΤΩΝΟΥΡΑΝΩΝΛΕΓΟΥϹΑΟ
OUT OF-THE heavens SAYING this

s¹ *abbreviates* ΥϹ
ΥΤΟϹΕϹΤΙΝΟΥΙΟϹΜΟΥΟΑΓ
IS THE SON OF-ME THE be-

s¹ *and* s² Η
ΑΠΗΤΟϹΕΝΩΕΥΔΟΚΗϹΑΤΟΤ
LOVED IN WHOM I-WELL-SEEM then

4
B *omits* THE
ΕΟΙΗϹΟΥϹΑΝΗΧΘΗΕΙϹΤΗΝ
THE JESUS WAS-UP-LED INTO THE

s by THE spirit INTO THE DESOLATE
ΕΡΗΜΟΝΥΠΟΤΟΥΠΝΕΥΜΑΤΟ
DESOLATE by THE spirit

s¹ *o.*
ϹΠΕΙΡΑϹΘΗΝΑΙΥΠΟΤΟΥΔΙ
TO-BE-tried by THE THRU-

ΑΒΟΛΟΥΚΑΙΝΗϹΤΕΥϹΑϹΗΜ
2 CASTER AND fasting DAYS

B² Δ s FOUR-TY NIGHTS
ΕΡΑϹΤΕϹϹΕΡΑΚΟΝΤΑΚΑΙΝ
FOUR-TY AND NIGHTS

B² Δ
ΥΚΤΑϹΤΕϹϹΕΡΑΚΟΝΤΑΥϹΤ
FOUR-TY subsequent-

s *o.*
ΕΡΟΝΕΠΕΙΝΑϹΕΝΚΑΙΠΡΟϹ
3 ly He-HUNGERS AND TOWARD-COM-

s *o.*
ΕΛΘΩΝΟΠΕΙΡΑΖΩΝΕΙΠΕΝΑ
ING THE *one*-tryING said to-

ΥΤΩΕΙΥΙΟϹΕΙΤΟΥΘΕΟΥΕΙ
Him IF SON YOU-ARE OF-THE God BE-say-

s¹ Ο *to which* s* *adds* Ν
ΠΕΙΝΑΟΙΛΙΘΟΙΟΥΤΟΙΑΡΤ
ING THAT THE STONES these BREADS

s* Δ'
ΟΙΓΕΝΩΝΤΑΙΟΔΕΑΠΟΚΡΙΘ
4 MAY-BE-BECOMING THE YET answerING

s¹ Ε *o.*
ΕΙϹΕΙΠΕΝΓΕΓΡΑΠΤΑΙΟΥΚ
He-said it-HAS-*been*-WRITTEN NOT

ΕΠΑΡΤΩΜΟΝΩΖΗϹΕΤΑΙΟΑΝ
ON BREAD ONLY WILL-BE-LIVING THE hu-

ΘΡΩΠΟϹΑΛΛΕΠΙΠΑΝΤΙΡΗΜ
man but ON EVERY declara-

ΑΤΙΕΚΠΟΡΕΥΟΜΕΝΩΔΙΑϹΤ
tion OUT-GOING THRU MOUTH

ΟΜΑΤΟϹΘΕΟΥΤΟΤΕΠΑΡΑΛΑ
5 OF-God then IS-BESIDE-GETTING

s *o.*
ΜΒΑΝΕΙΑΥΤΟΝΟΔΙΑΒΟΛΟϹ
Him THE THRU-CASTER

ΕΙϹΤΗΝΑΓΙΑΝΠΟΛΙΝΚΑΙΕ
INTO THE HOLY city AND STANDS

ϹΤΗϹΕΝΑΥΤΟΝΕΠΙΤΟΠΤΕΡ
Him ON THE flyer-let

s* *but not* s² ΕΙΠΕΝ
ΥΓΙΟΝΤΟΥΙΕΡΟΥΚΑΙΛΕΓΕ
6 OF-THE SACRED-place AND he-IS-sayING

ΙΑΥΤΩΕΙΥΙΟϹΕΙΤΟΥΘΕΟΥ
to-Him IF SON YOU-ARE OF-THE God

ΒΑΛΕϹΕΑΥΤΟΝΚΑΤΩΓΕΓΡΑ
BE-CASTING YOURself DOWN it-HAS-*been*-WRIT-

ΠΤΑΙΓΑΡΟΤΙΤΟΙϹΑΓΓΕΛΟ
TEN for that to-THE MESSENGERS

s¹ *o.* s Ε *o.*
ΙϹΑΥΤΟΥΕΝΤΕΛΕΙΤΑΙΠΕΡ
OF-Him WILL-BE-*be*ING-directED ABOUT

ΙϹΟΥΚΑΙΕΠΙΧΕΙΡΩΝΑΡΟΥ
YOU AND ON HANDS THEY-WILL-BE-

Bs* *o.*
ϹΙΝϹΕΜΗΠΟΤΕΠΡΟϹΚΟΨΗϹ
LIFTING YOU NO ?-when SH'D-BE-TOWARD-STRIKING

ΠΡΟϹΛΙΘΟΝΤΟΝΠΟΔΑϹΟΥΕ
7 TOWARD STONE THE FOOT OF-YOU AVER-

ΦΗΑΥΤΩΟΙΗϹΟΥϹΠΑΛΙΝΓΕ
red to-him THE JESUS AGAIN it-HAS-

s *o.*
ΓΡΑΠΤΑΙΟΥΚΕΚΠΕΙΡΑϹΕΙ
been-WRITTEN NOT YOU-WILL-BE-OUT-tryING

ϹΚΥΡΙΟΝΤΟΝΘΕΟΝϹΟΥΠΑΛ
8 Master THE God OF-YOU AGAIN

ΙΝΠΑΡΑΛΑΜΒΑΝΕΙΑΥΤΟΝΟ
IS-BESIDE-GETTING Him THE

ΔΙΑΒΟΛΟϹΕΙϹΟΡΟϹΥΨΗΛΟ
THRU-CASTER INTO mountain HIGH

B+Ε s *o.* s Ε *o.*
ΝΛΙΑΝΚΑΙΔΕΙΚΝΥϹΙΝΑΥΤ
VERY AND IS-SHOWING to-Him

s *o.*
ΩΠΑϹΑϹΤΑϹΒΑϹΙΛΕΙΑϹΤΟ
ALL THE KINGdoms OF-THE

ΥΚΟϹΜΟΥΚΑΙΤΗΝΔΟΞΑΝΑΥ
SYSTEM AND THE esteem OF-them

ΤΩΝΚΑΙΕΙΠΕΝΑΥΤΩΤΑΥΤΑ
9 AND he-said to-Him these

ϹΟΙΠΑΝΤΑΔΩϹΩΕΑΝΠΕϹΩΝ
to-YOU ALL I'LL-BE-GIVING IF-EVER FALLING

ΠΡΟϹΚΥΝΗϹΗϹΜΟΙΤΟΤΕΛΕ
10 YOU-SHOULD-BE-worshipING to-ME then IS-say-

s *o.*
ΓΕΙΑΥΤΩΟΙΗϹΟΥϹΥΠΑΓΕϹ
ING to-him THE JESUS BE-UNDER-LEAD'G SA-

ΑΤΑΝΑΓΕΓΡΑΠΤΑΙΓΑΡΚΥΡ
TAN (adversary) it-HAS-*been*-WRITTEN for Master

ΙΟΝΤΟΝΘΕΟΝϹΟΥΠΡΟϹΚΥΝ
THE God OF-YOU YOU-WILL-BE-worship-

s Η *o.*
ΗϹΕΙϹΚΑΙΑΥΤΩΜΟΝΩΛΑΤΡ
ING AND to-Him ONLY YOU-BE-WILL-

10 Compare Deut.$6^{13}10^{20}$.

12 Compare Mk.$1^{14,15}$Lu.$4^{14,15}$.

12 It is not likely that John was "cast into prison" at this time. The Lord had not yet called His disciples, and John was not yet cast into prison (Jn. 3^{24}) until some time later. Several attempts seem to have been made to put him in ward. This is probably the first of these. Hence the Lord left Judea, and spent most of His ministry in Galilee. In John, His messenger, He was rejected in Judea before He even began His proclamation.

13-16 Compare Mk.$1^{21,22}$Lu.$4^{31,32}$.

15 Compare Isa. $9^{1,2}$.

15 Nazareth, Cana, and the region about, where the Lord commenced His ministry, were in Zabulon. This did not touch the sea of Galilee, but it bordered on Naphtali in the northeast, in which was Capernaum, "His own city," as well as Chorazin and Bethsaida, where so many of His mighty works were done.

17 Compare Mk. $1^{14,15}$.

17 "The kingdom of the heavens" would mean but one thing to a Jew in the days of our Lord. In the explanation of the marvelous dream of Nebuchadnezzar, in which he saw a succession of world empires, Daniel says that the last kingdom shall be set up by the God of the heavens (Dan.2^{44}). "And in the days of these kings the God of the heavens shall set up a kingdom which shall not be harmed for the eon, and the kingdom shall not be left to another people. It shall crush and terminate all these kingdoms, and it shall rise for the eon." Babylon fell to Medo-Persia, and Medo-Persia to Greece. Greece had broken up, and the fourth kingdom, in which the prophet's people under the figure of clay, were to be mingled with mankind, was due to appear. And this was to be followed by the indestructible kingdom of Messiah, for which all the Jews longed.

Again, under the figure of rapacious beasts, Daniel had portrayed the kingdoms of the end time (Dan. 7^{2-27}). They are displaced by the kingdom of the heavens. "And the kingdom and authority and the majesty of the kingdom under all the heavens is granted to the people of the saints of the supremacies. The kingdom is an eonian kingdom, and all authorities shall serve and hearken to it."

11 Then the Slanderer is leaving
Him, and *lo!* messengers approached and waited on Him.
12 Now when hearing that John was
betrayed, He retires into Galilee,
13 and leaving Nazareth, coming, He
dwells in Capernaum, which is by
the seaside in the boundaries of Za-
14 bulon and Nephthalim, in order
that that which is declared through
Isaiah, the prophet, may be fulfilled, saying,

15 "The land of Zabulon and the land of Nephthalim,
The sea road the other side of Jordan,
Galilee of the nations—
16 The people sitting in darkness
Perceived a great light,
And to those sitting in the province and shadow of death,
To them light arises."

17 Thenceforth Jesus begins proclaiming and saying, "Repent! for the kingdom of the heavens has drawn near."
18 Now, walking beside the sea of
Galilee, He perceived two brothers,
Simon, who is termed Peter, and
Andrew, his brother, casting a
purse net into the sea, for they were
19 fishermen. And He is saying to
them, "Hither, after Me, and I
will be making you fishers of
20 men!" Now immediately, leaving
the nets, they follow Him.
21 And advancing thence, He perceived two other brothers, James
of Zebedee and his brother John, in
the ship with Zebedee their father,
readjusting their nets; and He
22 calls them. Immediately, leaving
the ship and their father, they follow Him.
23 And Jesus led them about in the
whole of Galilee, teaching in their

s o.
ΕΥCΕΙCΤΟΤΕΑΦΙΗCΙΝΑΥΤ
11 offering-DIVINE-SERVICE then IS-FROM-LETTING Him
ΟΝΟΔΙΑΒΟΛΟCΚΑΙΙΔΟΥΑΓ
THE THRU-CASTER AND BE-PERCEIVING MES-
ΓΕΛΟΙΠΡΟCΗΛΘΟΝΚΑΙΔΙΗ
SENGERS TOWARD-CAME AND THRU-
ΚΟΝΟΥΝΑΥΤΩΑΚΟΥCΑCΔΕΟ
12 SERVED to-Him HEARing YET that
s¹ JOHN that B o.
ΤΙΙΩΑΝΝΗCΠΑΡΕΔΟΘΗΑΝΕ
JOHN WAS-BESIDE-GIVEN He-UP-
B+Є
ΧΩΡΗCΕΝΕΙCΤΗΝΓΑΛΙΛΑΙ
SPACES INTO THE GALILEE
ΑΝΚΑΙΚΑΤΑΛΙΠΩΝΤΗΝΝΑΖ
13 AND leaving THE NAZARETH
B¹s* Α o. and s¹ Θ for T
ΑΡΕΤΕΛΘΩΝΚΑΤΩΚΗCΕΝΕΙ
COMING He-DOWN-HOMES INTO
CΚΑΦΑΡΝΑΟΥΜΤΗΝΠΑΡΑΘΑ
CAPERNAUM THE BESIDE-SEA
s Ι above line
ΛΑCCΙΑΝΕΝΟΡΙΟΙCΖΑΒΟΥ
IN boundaries of-ZABULON
ΛΩΝΚΑΙΝΕΦΘΑΛΕΙΜΙΝΑΠΛ
14 AND of-NEPHTHALIM THAT MAY-BE-
ΗΡΩΘΗΤΟΡΗΘΕΝΔΙΑΗCΑΙΟ
BEING-FILLED THE BEING-declared THRU ISAIAH
ΥΤΟΥΠΡΟΦΗΤΟΥΛΕΓΟΝΤΟC
THE BEFORE-AVERer saying
ΓΗΖΑΒΟΥΛΩΝΚΑΙΓΗΝΕΦΘΑ
15 LAND ZABULON AND LAND NEPHTHALIM
ΛΕΙΜΟΔΟΝΘΑΛΑCCΗCΠΕΡΑ
WAY OF-SEA OTHER-SIDE
B+Є
ΝΤΟΥΙΟΡΔΑΝΟΥΓΑΛΙΛΑΙΑ
OF-THE JORDAN GALILEE
ΤΩΝΕΘΝΩΝΟΛΑΟCΟΚΑΘΗΜΕ
16 OF-THE NATIONS THE PEOPLE THE one-sitting
s¹ o. s¹ o.
ΝΟCΕΝCΚΟΤΙΦΩCΕΙΔΕΝΜΕ
IN DARKness LIGHT PERCEIVED GREAT
ΓΑΚΑΙΤΟΙCΚΑΘΗΜΕΝΟΙC
AND to-THE ones-sitting
ΕΝΧΩΡΑΚΑΙCΚΙΑΘΑΝΑΤΟΥ
IN SPACE AND SHADE OF-DEATH
s o.
ΦΩCΑΝΕΤΕΙΛΕΝΑΥΤΟΙCΑΠ
17 LIGHT UP-rises to-them FROM
ΟΤΟΤΕΗΡΞΑΤΟΟΙΗCΟΥCΚΗ
then begins THE JESUS TO-BE-
s¹ o. s o.
ΡΥCCΕΙΝΚΑΙΛΕΓΕΙΝΜΕΤΑ
PROCLAIMING AND TO-BE-SAYING BE-YE-after-
ΝΟΕΙΤΕΗΓΓΙΚΕΝΓΑΡΗΒΑC
MINDING HAS-NEARED for THE KING-
s¹ o.
ΙΛΕΙΑΤΩΝΟΥΡΑΝΩΝΠΕΡΙΠ
dom OF-THE heavens ABOUT-TREAD-

ΑΤΩΝΔΕΠΑΡΑΤΗΝΘΑΛΑCCΑ
ING YET BESIDE THE SEA
B+Є
ΝΤΗCΓΑΛΙΛΑΙΑCΕΙΔΕΝΔΥ
OF-THE GALILEE He-PERCEIVED TWO
s* ΚΑΛ
ΟΑΔΕΛΦΟΥCCΙΜΩΝΑΤΟΝΛΕ
brothers SIMON THE being-
ΟΥ = being-CALLED
ΓΟΜΕΝΟΝΠΕΤΡΟΝΚΑΙΑΝΔΡ
said Peter (ROCK) AND ANDREW
ΕΑΝΤΟΝΑΔΕΛΦΟΝΑΥΤΟΥΒΑ
THE brother OF-him CASTING
ΛΛΟΝΤΑCΑΜΦΙΒΛΗCΤΡΟΝΕ
ENVELOPE-CASTER INTO
ΙCΤΗΝΘΑΛΑCCΑΝΗCΑΝΓΑΡ
THE SEA THEY-WERE for
B¹s¹ Є
ΑΛΙΕΙCΚΑΙΛΕΓΕΙΑΥΤΟΙC
19 fishers AND He-IS-sayING to-them
ΔΕΥΤΕΟΠΙCΩΜΟΥΚΑΙΠΟΙΗ
HITHER BEHIND ME AND I-SHALL-BE-
before fishers s* (B²s¹+Єo. s¹) adds ΓΕΝΕCΘΑΙ
CΩΥΜΑCΑΛΙΕΙCΑΝΘΡΩΠΩΝ
makING YOUp fishers OF-humans
ΟΙΔΕΕΥΘΕΩCΑΦΕΝΤΕCΤΑΔ
20 THE YET immediately FROM-LETTING THE NETS
ΙΚΤΥΑΗΚΟΛΟΥΘΗCΑΝΑΥΤΩ
THEY-follow to-Him
s o.
ΚΑΙΠΡΟΒΑCΕΚΕΙΘΕΝΕΙΔΕ
21 AND BEFORE-STEPPing thence He-PERCEIV-
ΝΑΛΛΟΥCΔΥΟΑΔΕΛΦΟΥCΙΑ
ED others TWO brothers JACOB-
ΚΩΒΟΝΤΟΝΤΟΥΖΕΒΕΔΑΙΟΥ
US THE OF-THE ZEBEDEE
B o.
ΚΑΙΙΩΑΝΝΗΝΤΟΝΑΔΕΛΦΟΝ
AND JOHN THE brother
Є added and cancelled by s*
ΑΥΤΟΥΕΝΤΩΠΛΟΙΩΜΕΤΑΖΕ
OF-him IN THE FLOATER WITH ZEBE-
ΒΕΔΑΙΟΥΤΟΥΠΑΤΡΟCΑΥΤΩ
DEE OF-THE FATHER OF-them
ΝΚΑΤΑΡΤΙΖΟΝΤΑCΤΑΔΙΚΤ
DOWN-EQUIPPING THE NETS
ΥΑΑΥΤΩΝΚΑΙΕΚΑΛΕCΕΝΑΥ
OF-them AND He-CALLS them
ΤΟΥCΟΙΔΕΕΥΘΕΩCΑΦΕΝΤΕ
22 THE YET immediately FROM-LETTING
s¹ adds ΑΥΤΩΝ OF-them
CΤΟΠΛΟΙΟΝΚΑΙΤΟΝΠΑΤΕΡ
THE FLOATER AND THE FATHER
ΑΑΥΤΩΝΗΚΟΛΟΥΘΗCΑΝΑΥΤ
OF-them THEY-follow to-Him
B omits THE JESUS s* omits IN
ΩΚΑΙΠΕΡΙΗΓΕΝΟΙΗCΟΥCΕ
23 AND ABOUT-LED THE JESUS IN
s*+Ν Ν B+Є s*+Ν s¹ omits WHOLE
ΝΟΛΗΤΗΓΑΛΙΛΑΙΑΔΙΔΑCΚ
WHOLE THE GALILEE TEACHING

"The kingdom of God" suggests subjection direct to the Deity, whether as individuals or nations. Its sphere cannot be circumscribed. "The kingdom of the heavens", is, however, always concerned with the sovereignty of Israel over the other nations. Just as Babylon ruled the whole earth, so Israel will be supreme. As Medo-Persia brought all nations beneath its sway, so Israel will subjugate every other dominion. As Alexander found no field for further conquest, so Messiah will rule all nations with a club of iron, and all peoples and languages and nations will serve Him and bring their tribute to the land of Israel and the nation He has chosen. This is the kingdom which Christ proclaimed.

The kingdom was proclaimed as "near". This does not imply that it must come soon. The nearness was only tentative. The same word is used of Epaphroditus (Phil. 2[30]), who *draws near* to death for the work of Christ, but God was merciful, and he drew away from death again. Nearness is a relative term, indicating that not much more is needed to cause contact. Israel was *near* the land of promise thirty-eight years before they actually entered. Had they believed Caleb and Joshua they would have drawn nearer instead of returning to the wilderness, far from its borders. So it was with Israel and the kingdom. As it was when their forefathers came out of Egypt, so they come near to the national hope, but for thirty-eight years they wandered in the wilderness of unbelief, and perished without entering the land of promise.

18-19 Compare Mk.1[16-18]Lu.5[1-11]Jn.1[40-42].

21-22 Compare Mk.1[19,20]Lu.5[10,11].

23 See Mk.1[21-39].

25 Compare Mk. 3[7,8].

1-2 Compare Lu. 6[20-23].

1 The "Sermon on the Mount" was probably varied and repeated many times. Luke gives one of these. That was given on an "even place" (Lu. 6[17]) after His calling of the apostles. It is much abridged. Mark gives scattered allusions here and there. It is fitting that the fullest proclamation of the laws of the kingdom should be given in this account, for it is concerned with the Son of David.

synagogues and proclaiming the
evangel of the kingdom, and curing
every disease and every debility
among the people.
24 And tidings of Him came out
into the whole of Syria, and they
bring to Him all those who are ill
with various diseases and pressing
torments, and demoniacs and epi-
leptics and paralytics, and He
25 cures them. And vast throngs fol-
low Him from Galilee and Decapo-
lis and Jerusalem and Judea and
the other side of the Jordan.

5 Now on perceiving the throngs,
He ascended into the mountain.
And when He is seated, His disci-
2 ples came to Him. And opening
His mouth, He taught them, saying,
3 "Happy, in spirit, are the poor,
seeing that theirs is the kingdom of
the heavens.
4 Happy are those who mourn
now, seeing that *they* shall be con-
soled.
5 Happy are the meek, seeing that
they shall be enjoying the allotment
of the land.
6 Happy are those who are hun-
gering and thirsting for righteous-
ness, seeing that *they* shall be satis-
fied.
7 Happy are the merciful, seeing
that *they* shall be shown mercy.
8 Happy are the clean in heart,
seeing that *they* shall see God.
9 Happy are the peacemakers, see-
ing that *they* shall be called God's
sons.
10 Happy are those persecuted on
account of righteousness, seeing
that theirs is the kingdom of the
heavens.
11 Happy are you whenever they
should be reproaching and perse-
cuting you and saying every wick-
ed thing against you, falsifying on

s¹ *adds* ΑΥΤΟΥC them
ΩΝΕΝΤΑΙCCΥΝΑΓΩΓΑΙCΑΥ
IN THE TOGETHER-LEADS OF-

ΤΩΝΚΑΙΚΗΡΥCCΩΝΤΟΕΥΑΓ
them AND PROCLAIMING THE WELL-MES-

s o.
ΓΕΛΙΟΝΤΗCΒΑCΙΛΕΙΑCΚΑ
SAGE OF-THE KINGdom AND

ΙΘΕΡΑΠΕΥΩΝΠΑCΑΝΝΟCΟΝ
curING EVERY DISEASE

ΚΑΙΠΑCΑΝΜΑΛΑΚΙΑΝΕΝΤΩ
AND EVERY SOFTness IN THE

s Ε ξ = OUT-
ΛΑΩΚΑΙΑΠΗΛΘΕΝΗΑΚΟΗΑΥ
24 PEOPLE AND FROM-CAME THE HEARing OF-Him

s ΠΑCΑΝ ALL
ΤΟΥΕΙCΟΛΗΝΤΗΝCΥΡΙΑΝΚ
INTO WHOLE THE SYRIA AND

ΑΙΠΡΟCΗΝΕΓΚΑΝΑΥΤΩΠΑΝ
THEY-TOWARD-CARRY to-Him ALL

ΤΑCΤΟΥCΚΑΚΩCΕΧΟΝΤΑCΠ
THE EVILly HAVING to-

ΟΙΚΙΛΑΙCΝΟCΟΙCΚΑΙΒΑC
VARIOUS DISEASES AND ORDEALS

s¹ Υ, s* *puts an* Ι *in the* Ο *leaving* Υ B *omits* AND
ΑΝΟΙCCΥΝΕΧΟΜΕΝΟΥCΚΑΙ
pressING AND

s¹* Ε o. s+Δ
ΔΑΙΜΟΝΙΖΟΜΕΝΟΥCΚΑΙCΕ
*ones-be*ING-demonizED AND *ones-be-*

ΛΗΝΙΑΖΟΜΕΝΟΥCΚΑΙΠΑΡΑ
ING-MOONIZED AND paralytics

ΛΥΤΙΚΟΥCΚΑΙΕΘΕΡΑΠΕΥC
AND He-cures

ΕΝΑΥΤΟΥCΚΑΙΗΚΟΛΟΥΘΗC
25 them AND follow

ΑΝΑΥΤΩΟΧΛΟΙΠΟΛΛΟΙΑΠΟ
to-Him THRONGS MANY FROM

B+Ε
ΤΗCΓΑΛΙΛΑΙΑCΚΑΙΔΕΚΑΠ
THE GALILEE AND Decapolis

ΟΛΕΩCΚΑΙΙΕΡΟCΟΛΥΜΩΝΚ
AND JERUSALEM AND

ΑΙΙΟΥΔΑΙΑCΚΑΙΠΕΡΑΝΤΟ
JUDEA AND OTHER-SIDE OF-THE

5
ΥΙΟΡΔΑΝΟΥΙΔΩΝΔΕΤΟΥCΟ
JORDAN PERCEIVING YET THE THRO-

ΧΛΟΥCΑΝΕΒΗΕΙCΤΟΟΡΟCΚ
NGS He-UP-STEPPED INTO THE mountain AND

ΑΙΚΑΘΙCΑΝΤΟCΑΥΤΟΥΠΡΟ
OF-being-seated Him TOWARD-

s¹B¹ Δ B *omits* to-Him
CΗΛΘΟΝΑΥΤΩΟΙΜΑΘΗΤΑΙΑ
CAME to-Him THE LEARNers OF-

ΥΤΟΥΚΑΙΑΝΟΙΞΑCΤΟCΤΟΜ
2 Him AND UP-OPENing THE MOUTH

ΑΑΥΤΟΥΕΔΙΔΑCΚΕΝΑΥΤΟΥ
OF-Him He-TAUGHT them

CΛΕΓΩΝΜΑΚΑΡΙΟΙΟΙΠΤΩΧ
3 saying HAPPY THE POOR

ΟΙΤΩΠΝΕΥΜΑΤΙΟΤΙΑΥΤΩΝ
to-THE spirit that OF-them

s¹ o.
ΕCΤΙΝΗΒΑCΙΛΕΙΑΤΩΝΟΥΡ
IS THE KINGdom OF-THE heavens

ΑΝΩΝΜΑΚΑΡΙΟΙΟΙΠΕΝΘΟΥ
4 HAPPY THE MOURNING-*ones*

Bs¹ *omit* NOW
ΝΤΕCΝΥΝΟΤΙΑΥΤΟΙΠΑΡΑΚ
NOW that they WILL-BE-BEING-

ΛΗΘΗCΟΝΤΑΙΜΑΚΑΡΙΟΙΟΙ
5 BESIDE-CALLED HAPPY THE

ΠΡΑΕΙCΟΤΙΑΥΤΟΙΚΛΗΡΟΝ
MEEK that they WILL-BE-tenantING

B o.
ΟΜΗCΟΥCΙΝΤΗΝΓΗΝΜΑΚΑΡ
6 THE LAND HAPPY

s o.
ΙΟΙΟΙΠΕΙΝΩΝΤΕCΚΑΙΔΙΨ
THE *ones*-HUNGERING AND THIRSTING

ΩΝΤΕCΤΗΝΔΙΚΑΙΟCΥΝΗΝΟ
THE JUSTice that

ΤΙΑΥΤΟΙΧΟΡΤΑCΘΗCΟΝΤΑ
they WILL-BE-BEING-satisfied

ΙΜΑΚΑΡΙΟΙΟΙΕΛΕΗΜΟΝΕC
7 HAPPY THE MERCIful

ΟΤΙΑΥΤΟΙΕΛΕΗΘΗCΟΝΤΑΙ
that they WILL-BE-BEING-MERCIED

ΜΑΚΑΡΙΟΙΟΙΚΑΘΑΡΟΙΤΗΚ
8 HAPPY THE clean to-THE HEART

ΑΡΔΙΑΟΤΙΑΥΤΟΙΤΟΝΘΕΟΝ
that they THE God

s o.
ΟΨΟΝΤΑΙΜΑΚΑΡΙΟΙΟΙΕΙΡ
9 WILL-BE-VIEWING HAPPY THE PEACE-

s *omits* they
ΗΝΟΠΟΙΟΙΟΤΙΑΥΤΟΙΥΙΟΙ
makers that they SONS

ΘΕΟΥΚΛΗΘΗCΟΝΤΑΙΜΑΚΑΡ
10 OF-God WILL-BE-BEING-CALLED HAPPY

ΙΟΙΟΙΔΕΔΙΩΓΜΕΝΟΙΕΝΕΚ
THE *ones*-HAVING-*been*-CHASED on-account

B Δ o.
ΕΝΔΙΚΑΙΟCΥΝΗCΟΤΙΑΥΤΩ
OF-JUSTice that OF-them

s¹ o.
ΝΕCΤΙΝΗΒΑCΙΛΕΙΑΤΩΝΟΥ
IS THE KINGdom OF-THE heavens

ΡΑΝΩΝΜΑΚΑΡΙΟΙΕCΤΕΟΤΑ
11 HAPPY YE-ARE when-ev-

ΝΟΝΕΙΔΙCΩCΙΝΥΜΑCΚΑΙΔ
ER THEY-SH'D-BE-REPROACHING YOU*p* AND THEY-

s ΟΥ *for* Ω = -WILL-
ΙΩΞΩCΙΝΚΑΙΕΙΠΩCΙΝΠΑΝ
SH'D-BE-CHASING AND THEY-MAY-BE-saying EVERY.

ΠΟΝΗΡΟΝΚΑΘΥΜΩΝΨΕΥΔΟΜ
wicked DOWN OF-YOU*p* FALSifying

[5] The Beatitudes will find their fulfillment in the kingdom of the heavens, when Messiah comes again and establishes His millennial reign. Till then most of them prove to be a practical disappointment. The merciful often do not obtain mercy. The meek do not receive an allotment in the land or the earth. Not only that, but they never shall. A meek unbeliever will receive no allotment whatever. A meek believer is promised every blessedness among the celestials (Eph. 1[3]). It would be a bitter disappointment to him to have an allotment on the earth or in the land of Israel. There is no happiness in this beatitude for us.

[12] All blessing comes from heaven, but it is not all enjoyed in heaven. The kingdom will be the days of heaven on earth, for the blessing will be heavenly in source and character, though located on earth. The heavenly city, new Jerusalem, is heavenly but comes down out of heaven to the earth. English has no way of distinguishing that which is heavenly in character from that which has its place in heaven, so special care is needed to avoid confusion in thought on this theme.

[13] See Mk.9[50]Lu.14[34,35].

[13] The salt of Palestine was usually gathered from marshes. Contact with the ground or exposure to rain or sun soon spoiled it, so that it lost its saltness. As it was very harmful to growing vegetation it was carefully swept up and thrown into the street, and thus trodden under foot.

[14] Compare Mk.4[21,22]Lu.8[16,17]11[33].

[17] See Lu.16[16,17]Ro.3[31].

[18] See 24[35].

[18] The *yod* or *iota* was the smallest of the Hebrew letters. The ceriphs were probably the small projections which distinquished some of the Hebrew letters. The idea of the *Massorah,* that they were small meaningless ornaments like horns is hardly in line with the spirit of Christ's teaching. He denounced unwarranted, uninspired additions to the scriptures.

[19] To obey is always better than sacrifice. The very least precept of the Lord calls for implicit, unquestioning response.

[21] Compare Ex. 20[13].

12 My account. Be rejoicing and ex-
ulting, seeing that vast are your
wages in the heavens. For thus
they persecute the prophets before
you.
13 *You* are the salt of the earth.
Now, should the salt be made in-
sipid, with what will it be salted?
It is of no further avail except to
be cast without, to be trampled by
men.
14 *You* are the light of the world.
A city located upon a mountain
15 cannot be hid. Neither are they
burning a lamp and placing it un-
der a measure, but on a lampstand,
and it is shining to all who are in
16 the house. Thus let your light
shine in front of men, so that they
may be perceiving your ideal acts
and should be glorifying your Fa-
ther in the heavens.
17 You should not be inferring that
I came to demolish the law or the
prophets. I came not to demolish
18 but to fulfill. For verily, I am say-
ing to you, till heaven and earth
pass by, one iota or one ceriph may
by no means pass by from the law
till all should be coming to pass.
19 Whoever, then, should be annul-
ling one of the least of these pre-
cepts, and should be teaching men
thus, shall be called the least in the
kingdom of the heavens. Yet who-
ever should be doing and teaching
them, *he* shall be called great in
20 the kingdom of the heavens. For I
am saying to you that, except your
righteousness should be super-
abounding more than that of the
scribes and Pharisees, you may by
no means be entering into the king-
dom of the heavens.
21 You hear that it was declared to
the ancients, 'You shall not be
murdering: yet whoever should be
murdering shall be liable to the
22 judgment.' Yet *I* am saying to

B Δ o.
ЄΝΟΙЄΝЄΚЄΝЄΜΟΥΧΑΙΡЄΤ
12 ON-account OF-ME BE-JOYING
s ΔΙ *for* Є
ЄΚΑΙΑΓΑΛΛΙΑCΘЄΟΤΙΟΜΙ
AND BE-*being*-exulted that THE HIRE

CΘΟCΥΜΩΝΠΟΛΥCЄΝΤΟΙCΟ
OF-YOU*p* much IN THE heav-

ΥΡΑΝΟΙCΟΥΤΩCΓΑΡЄΔΙΩΞ
ens thus for THEY-CHASE

ΑΝΤΟΥCΠΡΟΦΗΤΑCΤΟΥCΠΡ
THE BEFORE-AVERers THE BEFORE
s o. s[1]* *and now again o.*
ΟΥΜΩΝΥΜЄΙCЄCΤЄΤΟΑΛΑC
13 YOU*p* YE ARE THE SALT
sB[2] o.
ΤΗCΓΗCЄΑΝΔЄΤΟΑΛΑCΜΩΡ
OF-THE LAND IF-EVER YET THE SALT MAY-BE-BE-

ΑΝΘΗЄΝΤΙΝΙΑΛΙCΘΗCЄΤΑ
ING-made-INSIPID IN ANY it-WILL-BE-BEING-SALTED

ΙЄΙCΟΥΔЄΝΙCΧΥЄΙЄΤΙЄΙ
INTO NOT-YET-ONE it-IS-beING-STRONG STILL IF
s o.
ΜΗΒΛΗΘЄΝЄΞΩΚΑΤΑΠΑΤЄΙ
NO BEING-CAST OUT TO-BE-*be*ING-trampled
s Є o.
CΘΑΙΥΠΟΤΩΝΑΝΘΡΩΠΩΝΥΜ
14 UNDER THE humans YE
s ΔΙ *for* Є
ЄΙCЄCΤЄΤΟΦΩCΤΟΥΚΟCΜΟ
ARE THE LIGHT OF-THE SYSTEM

ΥΟΥΔΥΝΑΤΑΙΠΟΛΙCΚΡΥΒΗ
NOT IS-ABLE city TO-BE-HID

ΝΑΙЄΠΑΝΩΟΡΟΥCΚЄΙΜЄΝΗ
ON-UP OF-mountain LYING
s Є o.
ΟΥΔЄΚΑΙΟΥCΙΝΛΥΧΝΟΝΚΑ
15 NOT-YET THEY-ARE-BURNING LAMP AND

ΙΤΙΘЄΑCΙΝΑΥΤΟΝΥΠΟΤΟΝ
ARE-PLACING it UNDER THE

ΜΟΔΙΟΝΑΛΛЄΠΙΤΗΝΛΥΧΝΙ
MEASURE but ON THE LAMP-stand
s o. B o.
ΑΝΚΑΙΛΑΜΠЄΙΠΑCΙΝΤΟΙC
AND it-IS-SHINING to-ALL THE-*ones*

ЄΝΤΗΟΙΚΙΑΟΥΤΩCΛΑΜΨΑΤ
16 IN THE HOME thus LET-SHINE

ΩΤΟΦΩCΥΜΩΝЄΜΠΡΟCΘЄΝΤ
THE LIGHT OF-YOU*p* IN-TOWARD-PLACE OF-

ΩΝΑΝΘΡΩΠΩΝΟΠΩCΙΔΩCΙΝ
THE humans WHICH-how THEY-MAY-BE-PER-
B ACTS *in margin*
ΥΜΩΝΤΑΚΑΛΑЄΡΓΑΚΑΙΔΟΞ
CEIVING OF-YOU*p* THE IDEAL ACTS AND SHOULD-

ΑCΩCΙΝΤΟΝΠΑΤЄΡΑΥΜΩΝΤ
BE-esteeming THE FATHER OF-YOU*p* THE

ΟΝЄΝΤΟΙCΟΥΡΑΝΟΙCΜΗΝΟ
17 IN THE heavens NO YE-SH'D-

ΜΙCΗΤЄΟΤΙΗΛΘΟΝΚΑΤΑΛΥ
BE-inferring that I-CAME TO-DOWN-LOOSE

CΑΙΤΟΝΝΟΜΟΝΗΤΟΥCΠΡΟΦ
THE LAW OR THE BEFORE-AVER-

ΗΤΑCΟΥΚΗΛΘΟΝΚΑΤΑΛΥCΑ
ers NOT I-CAME TO-DOWN-LOOSE

ΙΑΛΛΑΠΛΗΡΩCΑΙΑΜΗΝΓΑΡ
18 but TO-FILL AMEN for

ΛЄΓΩΥΜΙΝЄΩCΑΝΠΑΡЄΛΘΗ
I-AM-saying to-YOU*p* TILL EVER MAY-BE-BESIDE-COMING

ΟΟΥΡΑΝΟCΚΑΙΗΓΗΙΩΤΑЄΝ
THE heaven AND THE LAND IOTA ONE
B[1]s* Є o.
ΗΜΙΑΚЄΡΑΙΑΟΥΜΗΠΑΡЄΛΘ
OR ONE horn NOT NO MAY-BE-BESIDE-COM-
B[1] *omits* EVER
ΗΑΠΟΤΟΥΝΟΜΟΥЄΩCΑΝΠΑΝ
ING FROM THE LAW TILL EVER ALL

ΤΑΓЄΝΗΤΑΙΟCЄΑΝΟΥΝΛΥC
19 MAY-BE-BECOMING WHO IF-EVER THEN SHOULD-BE-

ΗΜΙΑΝΤΩΝЄΝΤΟΛΩΝΤΟΥΤΩ
LOOSING ONE OF-THE directions these

ΝΤΩΝЄΛΑΧΙCΤΩΝΚΑΙΔΙΔΑ
THE INFERIOR-most AND SH'D-BE-TEA-

ΞΗΟΥΤΩCΤΟΥCΑΝΘΡΩΠΟΥC
CHING thus THE humans
s Є o.
ЄΛΑΧΙCΤΟCΚΛΗΘΗCЄΤΑΙЄ
INFERIOR-most WILL-BE-BEING-CALLED IN
s o.
ΝΤΗΒΑCΙΛЄΙΑΤΩΝΟΥΡΑΝΩ
THE KINGdom OF-THE heavens
s[1] *omits from* WHO *to* heavens
ΝΟCΔΑΝΠΟΙΗCΗΚΑΙΔΙΔΑΞ
WHO YET-EVER SH'D-BE-DOING AND SH'D-BE-TEACH-

ΗΟΥΤΟCΜЄΓΑCΚΛΗΘΗCЄΤΑ
ING this-*one* GREAT WILL-BE-BEING-CALLED

ΙЄΝΤΗΒΑCΙΛЄΙΑΤΩΝΟΥΡΑ
IN THE KINGdom OF-THE heavens

ΝΩΝΛЄΓΩΓΑΡΥΜΙΝΟΤΙЄΑΝ
20 I-AM-saying for to-YOU*p* that IF-EVER

ΜΗΠЄΡΙCCЄΥCΗΥΜΩΝΗΔΙΚ
NO SHOULD-BE-exceeding OF-YOU*p* THE JUSTICE
s* o. s[1] *omits* Ι. *by* s[5]
ΑΙΟCΥΝΗΠΛЄΙΟΝΤΩΝΓΡΑΜ
MORE OF-THE WRITERS
B+Є
ΜΑΤЄΩΝΚΑΙΦΑΡΙCΑΙΩΝΟΥ
AND PHARISEES NOT
s[1] ΔΙ *for* Є
ΜΗЄΙCЄΛΘΗΤЄЄΙCΤΗΝΒΑC
NO YE-MAY-BE-INTO-COMING INTO THE KINGdom
s[1] o.
ΙΛЄΙΑΝΤΩΝΟΥΡΑΝΩΝΗΚΟΥ
21 OF-THE heavens YE-HEAR
s Є
CΑΤЄΟΤΙЄΡΡΗΘΗΤΟΙCΑΡΧ
that it-WAS-declared to-THE ORIGINALS

ΑΙΟΙCΟΥΦΟΝЄΥCЄΙCΟCΔΑ
NOT YOU-WILL-BE-MURDERING WHO YET-EV-

ΝΦΟΝЄΥCΗЄΝΟΧΟCЄCΤΑΙΤ
ER SH'D-BE-MURDERING liable WILL-BE to-THE

22 Gehenna, the valley of the son of Hinnom, just below the city of Jerusalem, where idolatrous worship was once carried on and where the city offal was burned, has once more become the incinerator for Jerusalem. In the kingdom it will consume the carcases of criminals as well as the rubbish of the city. It should not be confounded with the unseen, or *hades*, which is often translated "hell", or with tartarus, similarly translated. Neither is it the lake of fire (Un. 20[14]), which follows the great white throne judgment for the wicked. Its operation is confined to the temporal judgments of the millennial kingdom. It does not fix ultimate destiny, for it disappears long before the consummation.

22 *Raca* seems to be a contemptuous epithet from the Aramaic, meaning *empty*.

23 Instead of removing His hearers from beneath the thunders of the law (as grace has since done), He makes its precepts more pressing, its prohibitions more searching. The appearance counts for nothing with Him unless the heart is also right. He will not even allow them to approach God by means of an oblation, unless they are on terms with their brethren. There is no lenience in this kingdom proclamation. Those who are cast into jail are not delivered until the demands of righteousness have been fully met. A lustful look is a sin of the heart which will not be tolerated in His dominions. The criminals of that day will be executed and their corpses consigned to the vale of Hinnom, where the offal of Jerusalem is burned. So stringent is this law that if a member of the body sins, the whole is in danger of death in the kingdom.

27 See Ex. 20[14].

31 See 19[3-9] Deut.24[1,2] Mk.10[2-12] Lu.16[18] 1 Co.7[10,11].

31 Because of the hardness of their hearts, Moses made divorce an easy matter. Not so in the kingdom of the heavens. Only one cause will be a ground for separation then. Now, in grace, death alone can come between those whom the Lord has made one flesh (1 Co. 7[39]). We are not living under the law of Sinai or under the kingdom code, but under the far more beneficent reign of grace (Ro. 5[21]).

25-26 Compare Lu. 12[58,59]. See Prov. 25[8].

you that everyone who is angry
with his brother shall be liable to
the judgment. Yet whoever may
be saying to his brother, *'Raka,'*
shall be liable to the Sanhedrin. Yet
whoever may be saying, *'Stupid'*,
shall be liable to the Gehenna of
fire.
23 If, then, you should be offering
your oblation on the altar, and
there you should be reminded that
your brother has aught against
24 you, leave your oblation there in
front of the altar and go away.
First placate your brother, and
then, coming, be offering your oblation.
25 Be humoring your plaintiff
quickly while you are with him on
the way, lest at some time the plaintiff
should give you up to the judge
and the judge to the deputy, and
26 you should be cast into jail. Verily,
I am saying to you, 'You may by no
means be coming out thence till
you should be paying the last quadrans'
[about .39¢, .75*f*].
27 You hear that it was declared,
'You shall not be committing adul-
28 tery.' Yet *I* am saying to you that
every man looking at a woman to
lust for her commits adultery with
29 her already in his heart. Now if
your right eye is snaring you,
wrench it out and cast it from you,
for it is expedient for you that one
of your members should perish and
not your whole body be cast into
30 Gehenna. And if your right hand
is snaring you, strike it off, and
cast it from you, for it is expedient
for you that one of your members
should perish and not your whole
body pass away into Gehenna.
31 Now it was declared, 'Whoever
should be dismissing his wife, let
32 him be giving her a divorce.' Yet
I am saying to you that everyone
dismissing his wife (outside of a

ΗΚΡΙϹΕΙΕΓΩΔΕΛΕΓΩΥΜΙΝ
22 JUDGing I YET AM-saying to-YOU*p*
s omits* that
ΟΤΙΠΑϹΟΟΡΓΙΖΟΜΕΝΟϹΤΩ
that EVERY THE-*one* beING-INDIGNANT to-THE
s[5] *adds* ЄΙΚΗ SIMULATELY
ΑΔΕΛΦΩΑΥΤΟΥΕΝΟΧΟϹΕϹΤ
brother OF-him liable WILL-BE
s Є *o.*
ΑΙΤΗΚΡΙϹΕΙΟϹΔΑΝΕΙΠΗΤ
to-THE JUDGing WHO YET-EVER MAY-BE-saying to-
s[1] X
ΩΑΔΕΛΦΩΑΥΤΟΥΡΑΚΑΕΝΟΧ
THE brother OF-him RAKA (*Heb.* empty) lia-
ΟϹΕϹΤΑΙΤΩϹΥΝΕΔΡΙΩΟϹΔ
ble WILL-BE to-THE Sanhedrin WHO YET-
s Є
ΑΝΕΙΠΗΜΩΡΕΕΝΟΧΟϹΕϹΤΑ
EVER MAY-BE-saying INSIPID! liable WILL-BE
s o.
ΙΕΙϹΤΗΝΓΕΕΝΝΑΝΤΟΥΠΥΡ
INTO THE GEHENNA OF-THE FIRE
ΟϹΕΑΝΟΥΝΠΡΟϹΦΕΡΗϹΤΟΔ
23 IF-EVER THEN YOU-MAY-BE-TOWARD-CARRYING THE
ΩΡΟΝϹΟΥΕΠΙΤΟΘΥϹΙΑϹΤΗ
oblation OF-YOU ON THE SACRIFICE-place
ΡΙΟΝΚΑΚΕΙΜΝΗϹΘΗϹΟΤΙΟ
AND-there YOU-SH'D-BE-BEING-REMINDED that
s o.
ΑΔΕΛΦΟϹϹΟΥΕΧΕΙΤΙΚΑΤΑ
THE brother OF-YOU IS-HAVING ANY DOWN
s o.
ϹΟΥΑΦΕϹΕΚΕΙΤΟΔΩΡΟΝϹΟ
24 OF-YOU FROM-LET there THE oblation OF-YOU
ΥΕΜΠΡΟϹΘΕΝΤΟΥΘΥϹΙΑϹΤ
IN-TOWARD-PLACE OF-THE SACRIFICE-place
ΗΡΙΟΥΚΑΙΥΠΑΓΕΠΡΩΤΟΝΔ
AND BE-UNDER-LEADING BEFORE-most YOU-
ΙΑΛΛΑΓΗΘΙΤΩΑΔΕΛΦΩϹΟΥ
BE-THRU-CHANGED to-THE brother OF-YOU
ΚΑΙΤΟΤΕΕΛΘΩΝΠΡΟϹΦΕΡΕ
AND then COMING BE-TOWARD-CARRYING
ΤΟΔΩΡΟΝϹΟΥΙϹΘΙΕΥΝΟΩΝ
25 THE oblation OF-YOU YOU-BE WELL-MINDING
ΤΩΑΝΤΙΔΙΚΩϹΟΥΤΑΧΥΕΩϹ
to-THE INSTEAD-JUSTer OF-YOU SWIFTLY TILL
ΟΤΟΥΕΙΜΕΤΑΥΤΟΥΕΝΤΗΟΔ
OF-WHICH-ANY YOU-ARE WITH him IN THE WAY
ΩΜΗΠΟΤΕϹΕΠΑΡΑΔΩΟΑΝΤΙ
NO ?-when YOU MAY-BE-BESIDE-GIVING THE IN-
ΔΙΚΟϹΤΩΚΡΙΤΗΚΑΙΟΚΡΙΤ
STEAD-JUSTer to-THE JUDGer AND THE JUDGer
ΗϹΤΩΥΠΗΡΕΤΗΚΑΙΕΙϹΦΥΛ
to-THE subservient AND INTO GUARD-
ΑΚΗΝΒΑΛΗΘΗϹΗΑΜΗΝΛΕΓΩϹ
26 house YOU-SH'D-BE-BEING-CAST AMEN I-AM-saying to-
s o.
ΟΙΟΥΜΗΕΞΕΛΘΗϹΕΚΕΙΘΕΝ
YOU NOT NO YOU-MAY-BE-OUT-COMING thence

ΕΩϹΑΝΑΠΟΔΩϹΤΟΝΕϹΧΑΤΟ
TILL EVER YOU-MAY-BE-FROM-GIVING THE LAST
ΝΚΟΔΡΑΝΤΗΝΗΚΟΥϹΑΤΕΟΤ
27 QUADRANS YE-HEAR that
s Є *s o.*
ΙΕΡΡΗΘΗΟΥΜΟΙΧΕΥϹΕΙϹΕ
28 it-WAS-declared NOT YOU-WILL-BE-ADULTERING I
ΓΩΔΕΛΕΓΩΥΜΙΝΟΤΙΠΑϹΟΒ
YET AM-saying to-YOU*p* that EVERY THE *one-*
ΛΕΠΩΝΓΥΝΑΙΚΑΠΡΟϹΤΟΕΠ
lookING WOMAN TOWARD THE TO-ON-
s Є *o.* *s* OF-her C *s*[1] *omits* her
ΙΘΥΜΗϹΑΙΑΥΤΗΝΗΔΗΕΜΟΙ
FEEL her ALREADY commits-
ΧΕΥϹΕΝΑΥΤΗΝΕΝΤΗΚΑΡΔΙ
ADULTERY her IN THE HEART
B[1]+Є=OF-self
ΑΑΥΤΟΥΕΙΔΕΟΟΦΘΑΛΜΟϹϹ
29 OF-him IF YET THE VIEWer OF-
s o.
ΟΥΟΔΕΞΙΟϹϹΚΑΝΔΑΛΙΖΕΙ
YOU THE RIGHT IS-SNARING
ϹΕΕΞΕΛΕΑΥΤΟΝΚΑΙΒΑΛΕΑ
YOU BE-OUT-LIFTING it AND BE-CASTING FROM
s o.
ΠΟϹΟΥϹΥΜΦΕΡΕΙΓΑΡϹΟΙΙ
YOU it-IS-beING-expedient for to-YOU THAT
ΝΑΑΠΟΛΗΤΑΙΕΝΤΩΝΜΕΛΩΝ
SH'D-BE-*be*ING-destroyED ONE OF-THE MEMBERS
ϹΟΥΚΑΙΜΗΟΛΟΝΤΟϹΩΜΑϹΟ
OF-YOU AND NO WHOLE THE BODY OF-YOU
ΥΒΛΗΘΗΕΙϹΓΕΕΝΝΑΝΚΑΙΕ
30 MAY-BE-BEING-CAST INTO GEHENNA AND IF
ΙΗΔΕΞΙΑϹΟΥΧΕΙΡϹΚΑΝΔΑ
THE RIGHT OF-YOU HAND IS-SNARING
s o.
ΛΙΖΕΙϹΕΕΚΚΟΨΟΝΑΥΤΗΝΚ
YOU OUT-STRIKE her AND
s o.
ΑΙΒΑΛΕΑΠΟϹΟΥϹΥΜΦΕΡΕΙ
BE-CASTING FROM YOU it-IS-beING-expedient
ΓΑΡϹΟΙΙΝΑΑΠΟΛΗΤΑΙΕΝΤ
for to-YOU THAT SH'D-BE-*be*ING-destroyED ONE OF-
s[1] H OR *for* AND NO
ΩΝΜΕΛΩΝϹΟΥΚΑΙΜΗΟΛΟΝΤ
THE MEMBERS OF-YOU AND NO WHOLE THE
ΟϹΩΜΑϹΟΥΕΙϹΓΕΕΝΝΑΝΑΠ
BODY OF-YOU INTO GEHENNA MAY-BE-
s Є *s*[1] *omits* YET
ΕΛΘΗΕΡΡΗΘΗΔΕΟϹΑΝΑΠΟΛ
31 FROM-COMING it-WAS-declared YET WHO EVER SH'D-BE-FROM-
ΥϹΗΤΗΝΓΥΝΑΙΚΑΑΥΤΟΥΔΟ
LOOSING THE WOMAN OF-him LET-him-
ΤΩΑΥΤΗΑΠΟϹΤΑϹΙΟΝΕΓΩΔ
32 BE-GIVING to-her FROM-STAND I YET
ΕΛΕΓΩΥΜΙΝΟΤΙΠΑϹΟΑΠΟΛ
AM-saying to-YOU*p* that EVERY THE *one*-FROM-
ΥΩΝΤΗΝΓΥΝΑΙΚΑΑΥΤΟΥΠΑ
LOOSING THE WOMAN OF-him BESIDE-

33 Compare Lev.19[12]. See Nu.30[2] Deut. 23[21-23].

34-37 From our Lord's time down to the present, cursing and swearing have been so common in Palestine that little notice is taken of it. They continually profane the name and attributes of God, and swear by anything that comes into their minds. In fact, to swear fluently and artistically is considered quite an accomplishment which deserves cultivation.

39 Compare Ex.21[23-25] Lev.24[19,20] Deut. 19[21].

38 Many futile attempts have been made to carry out the principle of non-resistance here laid down, by those who did not see its relation to the kingdom. When the righteous King is on the throne such conduct will be not only right but rational. Grace, however, goes much further than mere non-resistance. It demands active effort on behalf of those who seek to injure or oppress. Recognizing the grave practical difficulty of practising these precepts at the present time, theologians assure us that "these expressions, in their paradox form, must not be taken literally." If these are not plain examples, it is impossible to form any definite idea of the Lord's meaning. It is ideal conduct for an ideal government, such as will be in actual operation when Christ comes again and Satan is bound for the thousand years.

39 Compare Lu. 6[27-31].

43 Compare Lev. 19[18]. See Deut. 23[6].

43 We are exhorted to imitate God, as beloved children, and walk in love, even as Christ loves us and gave Himself up for us, an offering and a sacrifice to God, for a fragrant odor (Eph. 5[1,2]). The sons of the kingdom are here exhorted to imitate Him in His beneficence in nature. The sun and rain bring all blessing in the physical sphere. Christ brings all blessing in the spiritual sphere. Great is the gift of sunshine, yet how much greater is the gift of Christ! Yet so much brighter is the standard for conduct today as compared with the longed for millennium. The saints should always imitate God; yet this should ever be in accord with the particular revelation of Himself given for the time.

44 Compare Lu.6[27,28,32-36]23[34]Ac.7[60]1 Pt. 2[18-23].

case of prostitution) is making
her commit adultery, and whoever
should be marrying her who has
been dismissed is committing adul-
tery.
33 Again, you hear that it was de-
clared to the ancients, 'You shall
not be perjuring yourselves, yet
shall be paying your oaths to the
34 Lord.' Yet *I* am saying to you not to
actually swear, neither by heaven,
seeing that it is the throne of God;
35 nor by the earth, seeing that it is a
footstool for His feet; nor by Jeru-
salem, seeing that it is the city of
36 the great King; nor should you be
swearing by your head, seeing that
you are not able to make one hair
37 white or black. Yet let your word
be 'Yes, Yes', 'No, No'. Now what
is in excess of these is of the
wicked one.
38 You hear that it was declared,
'An eye for an eye', and 'A tooth
39 for a tooth'. Yet *I* am saying to
you not to withstand a wicked one,
but any one who is slapping you on
your right cheek, to him turn the
40 other also. And he who wants to
sue you, and obtain your tunic,
41 leave him your cloak also. And
any one who will be conscripting
you one mile, go with him two.
42 Give to him who is requesting you,
and you may not be turning from
him who is wanting to borrow
from you.
43 You hear that it was declared,
'You shall be loving your associate
44 and hating your enemy'. Yet *I* am
saying to you, Be loving your ene-
mies, and be praying for those who
45 are persecuting you, so that you
may be becoming sons of your
Father Who is in the heavens, see-
ing that His sun is rising on the
wicked and the good, and it is
raining on the just and the unjust.
46 For should you be loving those lov-

s o.
ΡΕΚΤΟΣΛΟΓΟΥΠΟΡΝΕΙΑΣΠ
OUTED OF-saying OF-PROSTITUTION IS-

ΟΙΕΙΑΥΤΗΝΜΟΙΧΕΥΘΗΝΑΙ
makING her TO-BE-ADULTERED

B o. Bs[1] omit IF- B omits EVER
ΚΑΙΟΣΕΑΝΑΠΟΛΕΛΥΜΕΝΗΝ
AND WHO IF-EVER one-HAVING-been-FROM-LOOSED

B ΑΣ for Η s[1] Ε o.
ΓΑΜΗΣΗΜΟΙΧΑΤΑΙΠΑΛΙΝΗ
33 SH'D-BE-MARRYING IS-committING-ADULTERY AGAIN YE-

B[1] ΑΙ for Ε s Ε
ΚΟΥΣΑΤΕΟΤΙΕΡΡΗΘΗΤΟΙΣ
HEAR that it-WAS-declarED to-THE

s Φ
ΑΡΧΑΙΟΙΣΟΥΚΕΠΙΟΡΚΗΣΕ
ORIGINals NOT YOU-WILL-BE-ON-OATHING

s o.
ΙΣΑΠΟΔΩΣΕΙΣΔΕΤΩΚΥΡΙΩ
YOU-WILL-BE-FROM-GIVING YET to-THE Master

ΤΟΥΣΟΡΚΟΥΣΣΟΥΕΓΩΔΕΛΕ
34 THE OATHS OF-YOU I YET AM-say-

ΓΩΥΜΙΝΜΗΟΜΟΣΑΙΟΛΩΣΜΗ
ING to-YOUp NO TO-SWEAR WHOLly NO-BE-

ΤΕΕΝΤΩΟΥΡΑΝΩΟΤΙΘΡΟΝΟ
SIDES IN THE heaven that THRONE

B Ν erased
ΣΕΣΤΙΝΤΟΥΘΕΟΥΜΗΤΕΕΝΤ
35 it-IS OF-THE God NO-BESIDES IN THE

B erased Ν
ΗΓΗΟΤΙΥΠΟΠΟΔΙΟΝΕΣΤΙΝ
LAND that UNDER-FOOT it-IS

ΤΩΝΠΟΔΩΝΑΥΤΟΥΜΗΤΕΕΙΣ
OF-THE FEET OF-Him NO-BESIDES INTO

ΙΕΡΟΣΟΛΥΜΑΟΤΙΠΟΛΙΣΕΣ
JERUSALEM that city it-IS

B Ν erased
ΤΙΝΤΟΥΜΕΓΑΛΟΥΒΑΣΙΛΕΩ
OF-THE GREAT KING

s* Δ but s[2] restores
ΣΜΗΤΕΕΝΤΗΚΕΦΑΛΗΣΟΥΟΜ
36 NO-BESIDES IN THE HEAD OF-YOU YOU-SH'D-

ΟΣΗΣΟΤΙΟΥΔΥΝΑΣΑΙΜΙΑΝ
BE-SWEARING that NOT YOU-ARE-ABLE ONE

s[1]+Ν
ΤΡΙΧΑΛΕΥΚΗΝΠΟΙΗΣΑΙΗΜ
HAIR WHITE TO-make OR BLACK

B WILL-BE ΑΙ
ΕΛΑΙΝΑΝΕΣΤΩΔΕΟΛΟΓΟΣΥ
37 LET-BE YET THE saying OF-

ΜΩΝΝΑΙΝΑΙΟΥΟΥΤΟΔΕΠΕΡ
YOUp YEA YEA NOT NOT THE YET excessive

B[1] o.
ΙΣΣΟΝΤΟΥΤΩΝΕΚΤΟΥΠΟΝΗ
OF-these OUT OF-THE wicked

ΡΟΥΕΣΤΙΝΗΚΟΥΣΑΤΕΟΤΙΕΡ
38 IS YE-HEAR that it-WAS-

s Ε
ΡΗΘΗΟΦΘΑΛΜΟΝΑΝΤΙΟΦΘΑ
declarED VIEWER INSTEAD OF-VIEWER

ΛΜΟΥΚΑΙΟΔΟΝΤΑΑΝΤΙΟΔΟ
AND TOOTH INSTEAD OF-TOOTH

ΝΤΟΣΕΓΩΔΕΛΕΓΩΥΜΙΝΜΗΑ
39 I YET AM-sayING to-YOUp NO TO-

s+ΑΘ
ΝΤΙΣΤΗΝΑΙΤΩΠΟΝΗΡΩΑΛΛ
withSTAND to-THE wicked but

s o. s[2] ΕΠΙ ON
ΟΣΤΙΣΣΕΡΑΠΙΖΕΙΕΙΣΤΗΝ
WHO-ANY YOU IS-SLAPPING INTO THE

s omits OF-YOU
ΔΕΞΙΑΝΣΙΑΓΟΝΑΣΟΥΣΤΡΕ
RIGHT CHEEK OF-YOU TURN

ΨΟΝΑΥΤΩΚΑΙΤΗΝΑΛΛΗΝΚΑ
40 to-him AND THE other AND

ΙΤΩΘΕΛΟΝΤΙΣΟΙΚΡΙΘΗΝΑ
to-THE one-WILLING YOU TO-BE-JUDGED

s o.
ΙΚΑΙΤΟΝΧΙΤΩΝΑΣΟΥΛΑΒΕ
AND THE TUNIC OF-YOU TO-BE-GETTING

s[1]* ΤΟΥΤΩ to-this-one
ΙΝΑΦΕΣΑΥΤΩΚΑΙΤΟΙΜΑΤΙ
FROM-LET to-him AND THE cloak

B omits OF-YOU s adds ΕΑΝ after YOU s Ε Ν
ΟΝΣΟΥΚΑΙΟΣΤΙΣΣΕΑΓΓΑΡ
41 OF-YOU AND WHO-ANY YOU WILL-BE-DRAFT-

s Η o. B Ε+
ΕΥΣΕΙΜΙΛΙΟΝΕΝΥΠΑΓΕΜΕ
ING MILE (1000 paces) ONE BE-UNDER-LEADING WITH

ΤΑΥΤΟΥΔΥΟΤΩΑΙΤΟΥΝΤΙΣ
42 him TWO to-THE one-REQUESTING YOU

s[1] ΟΙ=to-YOU
ΕΔΟΣΚΑΙΤΟΝΘΕΛΟΝΤΑΑΠΟ
BE-GIVING AND THE one-WILLING FROM

B[2]+Ε
ΣΟΥΔΑΝΙΣΑΣΘΑΙΜΗΑΠΟΣΤ
YOU TO-be-LOANED NO YOU-MAY-BE-FROM-

s Ε
ΡΑΦΗΣΗΚΟΥΣΑΤΕΟΤΙΕΡΡΗ
43 TURNING YE-HEAR that it-WAS-de-

ΘΗΑΓΑΠΗΣΕΙΣΤΟΝΠΛΗΣΙΟ
clarED YOU-WILL-BE-LOVING THE NIGH-one

B+Ε
ΝΣΟΥΚΑΙΜΙΣΗΣΕΙΣΤΟΝΕΧ
OF-YOU AND YOU-WILL-BE-HATING THE enemy

ΘΡΟΝΣΟΥΕΓΩΔΕΛΕΓΩΥΜΙΝ
44 OF-YOU I YET AM-sayING to-YOUp

ΑΓΑΠΑΤΕΤΟΥΣΕΧΘΡΟΥΣΥΜ
BE-LOVING THE enemies OF-YOUp

s ΑΙ for Ε
ΩΝΚΑΙΠΡΟΣΕΥΧΕΣΘΕΥΠΕΡ
AND BE-praying OVER

ΤΩΝΔΙΩΚΟΝΤΩΝΥΜΑΣΟΠΩΣ
45 THE ones-CHASING YOUp WHICH-how

ΓΕΝΗΣΘΕΥΙΟΙΤΟΥΠΑΤΡΟΣ
YE-MAY-BE-BECOMING SONS OF-THE FATHER

ΥΜΩΝΤΟΥΕΝΟΥΡΑΝΟΙΣΟΤΙ
OF-YOUp THE-One IN heavens that

ΤΟΝΗΛΙΟΝΑΥΤΟΥΑΝΑΤΕΛΛ
THE SUN OF-Him IS-UP-risING

s o.
ΕΙΕΠΙΠΟΝΗΡΟΥΣΚΑΙΑΓΑΘ
ON wicked AND GOOD

s o. s[1] omits JUST AND UN-JUST
ΟΥΣΚΑΙΒΡΕΧΕΙΕΠΙΔΙΚΑΙ
AND IS-RAINING ON JUST

ΟΥΣΚΑΙΑΔΙΚΟΥΣΕΑΝΓΑΡ
46 AND UN-JUST IF-EVER for YE-

The kingdom will be, in a special sense, the display of God's goodness on earth; we will be the highest exhibition of God's grace among the celestials (Eph. 2[7]). Hence it is most fitting that conduct, in each case, should correspond to the sphere and character of God's operations. The standard for us is as far beyond these precepts as these are beyond the law. The law demanded love, but limited it to neighbors. In their hard-heartedness they inferred that others should be hated. The Lord does not hesitate to enlarge the law. God is good to all. But we look to the cross and know that there are none righteous in His sight, and see His sacrifice for all. Here alone do we find the motive which should control our conduct. God's perfection in nature is not sufficient to provide the sweet smelling perfume which pleases Him today. It seems to be without any practical effect on the hard hearts of humanity.

1 The Pharisees deemed alms-giving, prayer and fasting the three most eminent exhibitions of piety, for alms was the ideal expression of their relation to their neighbor, prayer of their intercourse with God, and fasting of self-discipline. Hence the Lord takes up these three and exposes the hypocrisy which performs them in public and provokes the applause of men, rather than the praise of God.

2 The word *alms* denotes an accompaniment of mercy. Hence we are not surprised that it is entirely absent in the exhortations for the nations which are based on grace. We do not "do" alms, as a work of righteousness, in order to get the approval of men or even the smile of God, but give gratuitously in thankful response for benefits already received by grace. We are not working for wages, but offer our services as a thank-offering for gratuities already ours in Christ, even though we know that He will reward those who serve and suffer for His sake.

5 These instructions regarding prayer come very close to us, for our abhorrence of hypocrisy should be much more pronounced than theirs. Perhaps a succinct way of putting it is, Never *say* your prayers; always *pray* them. Real prayer is possible only under the urge of the holy spirit, and shuns the possible approbation of men, for it is meant for God alone.

ing you, what have you for wages?
Are not the tribute collectors also
47 doing the same? And should you
be greeting your brothers only,
what are you doing that is exces-
sive? Are not the nations also do-
48 ing the same? Then *you* shall be
perfect as your heavenly Father is
perfect.

6 Yet take heed not to be doing
your righteousness in front of men
to be gazed at by them, otherwise
you surely have no wages with
your Father in the heavens.

2 Whenever, then, you may be
doing alms, you should not be
trumpeting in front of you, even
as the hypocrites are doing in the
synagogues and in the streets, so
that they should be glorified by
men. Verily, I am saying to you,
They have their wages in full.
3 Now you, doing alms, let not your
left hand be knowing what your
4 right is doing, so that your alms
may be hidden, and your Father,
Who is observing in hiding, will be
paying you.

5 And whenever you may be pray-
ing, you shall not be as the hypo-
crites, seeing that they are fond of
praying standing in the synagogues
and at the corners of the squares,
so that they may be appearing to
men. Verily, I am saying to you,
They have their wages in full.

6 Now you, whenever you may be
praying, enter into your closet,
and, locking your door, pray to
your Father in hiding and your
Father, Who is observing in hid-
7 ing, will be paying you. Now, in
praying, you should not be wordy,
as the nations. For they are suppos-
ing that they will be hearkened to

ΓΑΠΗCΗΤΕΤΟΥCΑΓΑΠΩΝΤΑ
SHOULD-BE-LOVING THE *ones*-LOVING

CΥΜΑCΤΙΝΑΜΙCΘΟΝΕΧΕΤΕ
YOU*p* ANY HIRE YE-ARE-HAVING

*s*1 *omits* NOT
ΟΥΧΙΚΑΙΟΙΤΕΛΩΝΑΙΤΟΑΥ
NOT (*emph.*) AND THE tribute-collectors THE SAME

B *o.*
ΤΟΠΟΙΟΥCΙΝΚΑΙΕΑΝΑCΠΑ
47 ARE-DOING AND IF-EVER YE-SH'D-BE-

CΗCΘΕΤΟΥCΑΔΕΛΦΟΥCΥΜΩ
greetING THE brothers OF-YOU*p*

ΝΜΟΝΟΝΤΙΠΕΡΙCCΟΝΠΟΙΕ
ONLY ANY excessive YE-ARE-DOING

s ΑΙ *for* Ε
ΙΤΕΟΥΧΙΚΑΙΟΙΕΘΝΙΚΟΙΤ
NOT (*emph.*) AND THE NATIONICS THE

ΟΑΥΤΟΠΟΙΟΥCΙΝΕCΕCΘΕΟ
48 SAME ARE-DOING WILL-BE THEN

s o. *s o.*
ΥΝΥΜΕΙCΤΕΛΕΙΟΙΩCΟΠΑΤ
YE mature AS THE FATHER

s o.
ΗΡΥΜΩΝΟΟΥΡΑΝΙΟCΤΕΛΕΙ
OF-YOU*p* THE heavenly mature

B *omits* YET
ΟCΕCΤΙΝΠΡΟCΕΧΕΤΕΔΕΤΗ
6 IS YE-BE-heedING YET THE

*s** ΔΟCΕΙΝ *but restored*
ΝΔΙΚΑΙΟCΥΝΗΝΥΜΩΝΜΗΠΟ
JUSTICE OF-YOU*p* NO TO-BE-

ΙΕΙΝΕΜΠΡΟCΘΕΝΤΩΝΑΝΘΡ
DOING IN-TOWARD-PLACE OF-THE humans

s Ε *o.*
ΩΠΩΝΠΡΟCΤΟΘΕΑΘΗΝΑΙΑΥ
TOWARD THE TO-BE-gazED to-them

ΤΟΙCΕΙΔΕΜΗΓΕΜΙCΘΟΝΟΥ
IF YET NO SURELY HIRE NOT

ΚΕΧΕΤΕΠΑΡΑΤΩΠΑΤΡΙΥΜΩ
YE-ARE-HAVING BESIDE THE FATHER OF-YOU*p*

*s*1* *omits* THE
ΝΤΩΕΝΤΟΙCΟΥΡΑΝΟΙCΟΤΑ
2 THE IN THE heavens when-EVER

ΝΟΥΝΠΟΙΗCΕΛΕΗΜΟCΥΝΗΝ
THEN YOU-MAY-BE-DOING alms

ΜΗCΑΛΠΙCΗCΕΜΠΡΟCΘΕΝC
NO YOU-SH'D-BE-TRUMPETING IN-TOWARD-PLACE OF-

ΟΥΩCΠΕΡΟΙΥΠΟΚΡΙΤΑΙΠΟ
YOU AS-EVEN THE hypocrites ARE-

*s*1* Ε *o.* *s*1* Ε
ΙΟΥCΙΝΕΝΤΑΙCCΥΝΑΓΩΓΑ
DOING IN THE TOGETHER-LEADS

*o. s*1*
ΙCΚΑΙΕΝΤΑΙCΡΥΜΑΙCΟΠΩ
AND IN THE streets WHICH-how

CΔΟΞΑCΘΩCΙΝΥΠΟΤΩΝΑΝΘ
THEY-SH'D-BE-BEING-esteemized by THE humans

*s*1* *adds* ΑΜΗΝ AMEN
ΡΩΠΩΝΑΜΗΝΛΕΓΩΥΜΙΝΑΠΕ
AMEN I-AM-sayING to-YOU*p* THEY-ARE-

ΧΟΥCΙΝΤΟΝΜΙCΘΟΝΑΥΤΩΝ
FROM-HAVING THE HIRE OF-them

s ΑΙ *for* Ε
CΟΥΔΕΠΟΙΟΥΝΤΟCΕΛΕΗΜΟ
3 OF-YOU YET DOING alms

CΥΝΗΝΜΗΓΝΩΤΩΗΑΡΙCΤΕΡ
NO LET-BE-KNOWING THE best (left-hand)

ΑCΟΥΤΙΠΟΙΕΙΗΔΕΞΙΑCΟΥ
OF-YOU ANY IS-DOING THE RIGHT OF-YOU

*s*1 alms THE
ΟΠΩCΗCΟΥΗΕΛΕΗΜΟCΥΝΗΕ
4 WHICH-how MAY-BE OF-YOU THE alms IN

ΝΤΩΚΡΥΠΤΩΚΑΙΟΠΑΤΗΡCΟ
THE HIDDEN AND THE FATHER OF-YOU

ΥΟΒΛΕΠΩΝΕΝΤΩΚΡΥΠΤΩΑΠ
THE *One*-lookING IN THE HIDDEN WILL-

s o.
ΟΔΩCΕΙCΟΙΚΑΙΟΤΑΝΠΡΟC
5 BE-FROM-GIVING to-YOU AND when-EVER YE-MAY-BE-

*s*1* CΘΕ *erased s*2 ΑΙ *for* Ε
ΕΥΧΗCΘΕΟΥΚΕCΕCΘΕΩCΟΙ
prayING NOT YE-WILL-BE AS THE

ΥΠΟΚΡΙΤΑΙΟΤΙΦΙΛΟΥCΙΝ
hypocrites that THEY-ARE-beING-FOND

ΕΝΤΑΙCCΥΝΑΓΩΓΑΙCΚΑΙΕ
IN THE TOGETHER-LEADS AND IN

s o.
ΝΤΑΙCΓΩΝΙΑΙCΤΩΝΠΛΑΤΕ
THE CORNERS OF-THE BROADS

ΙΩΝΕCΤΩΤΕCΠΡΟCΕΥΧΕCΘ
HAVING-STOOD TO-BE-prayING

s Ε *o.* B *o.*
ΑΙΟΠΩCΦΑΝΩCΙΝΤΟΙCΑΝΘ
WHICH-how THEY-MAY-BE-APPEARING to-THE humans

ΡΩΠΟΙCΑΜΗΝΛΕΓΩΥΜΙΝΑΠ
AMEN I-AM-sayING to-YOU*p* THEY-

ΕΧΟΥCΙΤΟΝΜΙCΘΟΝΑΥΤΩΝ
ARE-FROM-HAVING THE HIRE OF-them .

CΥΔΕΟΤΑΝΠΡΟCΕΥΧΗΕΙCΕ
6 YOU YET when-EVER YOU-MAY-BE-prayING BE-INTO-COM-

s o.
ΛΘΕΕΙCΤΟΤΑΜΕΙΟΝCΟΥΚΑ
ING INTO THE STORE-ROOM OF-YOU AND

s o.
ΙΚΛΕΙCΑCΤΗΝΘΥΡΑΝCΟΥΠ
LOCK*ing* THE DOOR OF-YOU pray

s Ε *o.*
ΡΟCΕΥΞΑΙΤΩΠΑΤΡΙCΟΥΤΩ
to-THE FATHER OF-YOU to-THE-*One*

ΕΝΤΩΚΡΥΠΤΩΚΑΙΟΠΑΤΗΡC
IN THE HIDDEN AND THE FATHER OF-

ΟΥΟΒΛΕΠΩΝΕΝΤΩΚΡΥΠΤΩΑ
YOU THE *One*-lookING IN THE HIDDEN WILL-

s o.
ΠΟΔΩCΕΙCΟΙΠΡΟCΕΥΧΟΜΕ
7 BE-FROM-GIVING to-YOU prayING

s ΑΙ
ΝΟΙΔΕΜΗΒΑΤΤΑΛΟΓΗCΗΤΕ
YET NO YE-SHOULD-BE-STUTTER-sayING

B ΥΠΟΚΡΙΤΑΙ hypocrites
ΩCΠΕΡΟΙΕΘΝΙΚΟΙΔΟΚΟΥC
AS-EVEN THE NATIONICS THEY-ARE-SEEMING

ΙΝΓΑΡΟΤΙΕΝΤΗΠΟΛΥΛΟΓΙ
for that IN THE much-sayING

9-13 Compare Lu. 11$^{2-4}$.

9 This is not the *Lord's* prayer, but His model for the disciples' petitions. Since He has just been condemning wordiness and loquacity in prayer, He gives them an example of how to say much with few words. It was far from His intention that this should become a form for repetition, especially in this day of grace when part of it is meaningless and contrary to present truth. "The forgiveness of offenses in accord with the riches of His grace" (Eph. 1^{7}) is far, far beyond the measure in which we forgive others. Moreover, our forgiveness is not at all dependent on our extending this favor to others. With them it was probational and temporary; with us it is irrevocable and eternal. The prayers for our emulation are found in Ephesians. The latter half of the first chapter and the whole of the third chapter of that epistle will teach us what to pray for. It is all concerned with a later outpouring of grace which was a profound secret during our Lord's sojourn on earth.

This marvelous prayer is exquisite in its perfections. Its seven petitions are divinely divided into three for the glory of God, and four for the frailty of man. His name, His kingdom, His will. It is His future kingdom which will come when His will is done on earth. At that time we will have our portion in His heavenly administrations, so that our prayers should be much wider in scope than this. Man's needs are sustenance, release from past failures and future trials, and, especially in relation to the kingdom, deliverance from the power of that wicked one who will do his utmost to corrupt and destroy it.

Our Lord would not have them pray for that which God would not give. Every petition in it will be fulfilled, but not until the kingdom has come. Then, and not till then, will they be safe from the wicked one, for he will be bound in the abyss (Un.20^{3}). Not till then will their trials be over, their debts remitted, their daily sustenance assured; not till then will His will be done on earth, or His name be hallowed by a holy nation. We may rest assured that every prayer indited by His spirit will be fulfilled in due course. The only uncertain element is time, and that is well known to God.

8 for their loquacity. Do not, then,
be like them, for God, your Father,
is aware of what you have need
before you request Him.
9 Then *you* be praying thus: 'Our
Father, Who art in the heavens,
10 hallowed be Thy name. Thy king-
dom come. Let Thy will come to
pass, as in heaven, on earth also.
11 Be giving us today our dole of
12 bread, and remit to us our debts
as *we* also remit those of our
13 debtors. And bring us not into
trial, but rescue us from the
wicked one.'
14 For if you should be forgiving
men their offenses, your heavenly
Father will be forgiving you, also.
15 Yet if you should not be forgiving
men their offenses, neither will
your Father be forgiving your of-
fenses.
16 Now whenever you may be fast-
ing, become not as the hypo-
crites, with a sad countenance, for
they are disguising their faces so
that they may be appearing to men
to be fasting. Verily, I am saying
to you, They have their wages in
17 full. Now you, in fasting, rub
your head with oil and wash your
18 face, so that you may not be ap-
pearing to men to be fasting, but to
your Father in hiding, and your
Father, Who is observing in hiding,
will be paying you.
19 Be not hoarding your treasures
on earth, where moth and corrosion
are causing it to disappear, and
where thieves are tunneling and
20 stealing. Yet be hoarding your
treasures in heaven, where neither
moth nor corrosion are causing it
to disappear, and where thieves are
21 not tunneling or stealing; for

ΑΑΥΤΩΝΕΙΣΑΚΟΥΣΘΗΣΟΝΤ
OF-them THEY-WILL-BE-BEING-INTO-HEARD

ΑΙΜΗΟΥΝΟΜΟΙΩΘΗΤΕΑΥΤΟ
8 NO THEN YE-MAY-BE-BEING-LIKENED to-them

s ΟΘΣ *very small, then erased*
ΙΣΟΙΔΕΝΓΑΡΟΘΕΟΣΟΠΑΤΗ
HAS-PERCEIVED for THE God THE FATHER

s o.
ΡΥΜΩΝΩΝΧΡΕΙΑΝΕΧΕΤΕΠΡ
OF-YOU*p* OF-WHICH NEED YE-ARE-HAVING BE-

ΟΤΟΥΥΜΑΣΑΙΤΗΣΑΙΑΥΤΟΝ
FORE OF-THE YOU*p* TO-REQUEST Him

s ΑΙ
ΟΥΤΩΣΟΥΝΠΡΟΣΕΥΧΕΣΘΕΥ
9 thus THEN BE-praying YE

ΜΕΙΣΠΑΤΕΡΗΜΩΝΟΕΝΤΟΙΣ
FATHER OF-US THE IN THE

ΟΥΡΑΝΟΙΣΑΓΙΑΣΘΗΤΩΤΟΟ
heavens LET-BE-BEING-HOLYIZED THE NAME

B Ε
ΝΟΜΑΣΟΥΕΛΘΑΤΩΗΒΑΣΙΛΕ
10 OF-YOU LET-COME THE KINGdom

ΙΑΣΟΥΓΕΝΗΘΗΤΩΤΟΘΕΛΗΜ
OF-YOU LET-BE-BEING-BECOME THE WILL

ΑΣΟΥΩΣΕΝΟΥΡΑΝΩΚΑΙΕΠΙ
OF-YOU AS IN heaven AND ON

ΓΗΣΤΟΝΑΡΤΟΝΗΜΩΝΤΟΝΕΠ
11 LAND THE BREAD OF-US THE ON-BE-

ΙΟΥΣΙΟΝΔΟΣΗΜΙΝΣΗΜΕΡΟ
INGed BE-GIVING to-US TODAY

s o.
ΝΚΑΙΑΦΕΣΗΜΙΝΤΑΟΦΕΙΛΗ
12 AND FROM-LET to-US THE OWES

s o.
ΜΑΤΑΗΜΩΝΩΣΚΑΙΗΜΕΙΣΑΦ
OF-US AS AND WE FROM-

s[2] ΙΑΙ *s o.*
ΗΚΑΜΕΝΤΟΙΣΟΦΕΙΛΕΤΑΙΣ
LET to-THE OWERs

ΗΜΩΝΚΑΙΜΗΕΙΣΕΝΕΓΚΗΣΗ
13 OF-US AND NO YOU-MAY-BE-INTO-CARRYING US

s o.
ΜΑΣΕΙΣΠΕΙΡΑΣΜΟΝΑΛΛΑΡ
INTO trial but res-

ΥΣΑΙΗΜΑΣΑΠΟΤΟΥΠΟΝΗΡΟ
cue US FROM THE wicked

s ΑΙ *for* Ε
ΥΕΑΝΓΑΡΑΦΗΤΕΤΟΙΣΑΝΘΡ
14 IF-EVER for YE-MAY-BE-FROM-LETTING to-THE hu-

s[1] *o.*
ΩΠΟΙΣΤΑΠΑΡΑΠΤΩΜΑΤΑΑΥ
mans THE BESIDE-FALLS OF-them

s o.
ΤΩΝΑΦΗΣΕΙΚΑΙΥΜΙΝΟΠΑΤ
WILL-BE-FROM-LETTING AND to-YOU*p* THE FATHER

ΗΡΥΜΩΝΟΟΥΡΑΝΙΟΣΕΑΝΔΕ
15 OF-YOU*p* THE heavenly IF-EVER YET

ΜΗΑΦΗΤΕΤΟΙΣΑΝΘΡΩΠΟΙΣ
NO YE-MAY-BE-FROM-LETTING to-THE humans

s omits THE BESIDE-FALLS OF-them
ΤΑΠΑΡΑΠΤΩΜΑΤΑΑΥΤΩΝΟΥ
THE BESIDE-FALLS OF-them NOT-

s to-YOU*p* | *s o.*
ΔΕΟΠΑΤΗΡΥΜΩΝΑΦΗΣΕΙΤΑ
YET THE FATHER OF-YOU*p* WILL-BE-FROM-LETTING

s[1] *adds* ΚΑΙ AND
ΠΑΡΑΠΤΩΜΑΤΑΥΜΩΝΟΤΑΝΔ
16 THE BESIDE-FALLS OF-YOU*p* when-EVER YET

B+Ε
ΕΝΗΣΤΕΥΗΤΕΜΗΓΙΝΕΣΘΕΩ
YE-MAY-BE-fastING NO BE-YE-BECOMING AS

s[1]* *omits* THE
ΣΟΙΥΠΟΚΡΙΤΑΙΣΚΥΘΡΩΠΟ
THE hypocrites SAD-VIEWED

s o. *s*[1]* Ο face
ΙΑΦΑΝΙΖΟΥΣΙΝΓΑΡΤΑΠΡΟ
THEY-ARE-UN-APPEARIZING for THE faces

s[1]* ΩΠΟΝ *s o.*
ΣΩΠΑΕΑΥΤΩΝΟΠΩΣΦΑΝΩΣΙ
OF-selves WHICH-how THEY-MAY-BE-AP-

s o.
ΝΤΟΙΣΑΝΘΡΩΠΟΙΣΝΗΣΤΕΥ
PEARING to-THE humans fastING

s[1]* *adds* ΓΑΡ for
ΟΝΤΕΣΑΜΗΝΛΕΓΩΥΜΙΝΑΠΕ
AMEN I-AM-saying to-YOU*p* THEY-ARE-

B *o.*
ΧΟΥΣΙΝΤΟΝΜΙΣΘΟΝΑΥΤΩΝ
FROM-HAVING THE HIRE OF-them

s o. *s* Ε *o.*
ΣΥΔΕΝΗΣΤΕΥΩΝΑΛΕΙΨΑΙΣ
17 YOU YET fastING RUB OF-

ΟΥΤΗΝΚΕΦΑΛΗΝΚΑΙΤΟΠΡΟ
YOU THE HEAD AND THE face

ΣΩΠΟΝΣΟΥΝΙΨΑΙΟΠΩΣΜΗΦ
18 OF-YOU WASH WHICH-how NO YOU-

B fastING to-THE humans
ΑΝΗΣΤΟΙΣΑΝΘΡΩΠΟΙΣΝΗΣ
MAY-BE-APPEARING to-THE humans fastING

ΤΕΥΩΝΑΛΛΑΤΩΠΑΤΡΙΣΟΥΤ
but to-THE FATHER OF-YOU to-

ΩΕΝΤΩΚΡΥΦΑΙΩΚΑΙΟΠΑΤΗ
THE-*One* IN THE HIDDEN AND THE FATHER

s[1] *omits* OF-YOU *s*[1] Ε
ΡΣΟΥΟΒΛΕΠΩΝΕΝΤΩΚΡΥΦΑ
OF-YOU THE *One*-looking IN THE HIDden

1 *o.* *s o.*
ΙΩΑΠΟΔΩΣΕΙΣΟΙΜΗΘΗΣΑΥ
19 WILL-BE-FROM-GIVING to-YOU NO YE-BE-PLACING-

ΡΙΖΕΤΕΥΜΙΝΘΗΣΑΥΡΟΥΣΕ
INTO-MORROW to-YOU*p* PLACED-INTO-MORROWS ON

B *o.*
ΠΙΤΗΣΓΗΣΟΠΟΥΣΗΣΚΑΙΒΡ
THE LAND THE-?-where MOTH AND FEED-

ΩΣΙΣΑΦΑΝΙΖΕΙΚΑΙΟΠΟΥΚ
ing IS-UN-APPEARIZING AND THE-?-where thiev-

ΛΕΠΤΑΙΔΙΟΡΥΣΣΟΥΣΙΝΚΑ
es ARE-THRU-EXCAVATING AND

ΙΚΛΕΠΤΟΥΣΙΝΘΗΣΑΥΡΙΖΕ
20 ARE-stealING YE-BE-PLACING-INTO-MORROW

ΤΕΔΕΥΜΙΝΘΗΣΑΥΡΟΥΣΕΝΟ
YET to-YOU*p* PLACED-INTO-MORROWS IN heav-

ΥΡΑΝΩΟΠΟΥΟΥΤΕΣΗΣΟΥΤΕ
en THE-?-where NOT-BESIDES MOTH NOT-BESIDES

ΒΡΩΣΙΣΑΦΑΝΙΖΕΙΚΑΙΟΠΟ
FEEDing IS-UN-APPEARIZING AND THE-?-where

14-15 Compare Mk.11[25,26].

14 Forgiveness now is according to the riches of His grace (Eph. 1[7]), not according to our forgiveness of others. The believers in Israel failed at this point. Their forgiveness was withdrawn because they refused the same mercy to the other nations. But the believers of the nations were never forgiven in this probationary fashion.

19-21 Compare Lu. 12[33-34].

19 Treasures were often hid in concealed pits in the ground, where thieves would need to dig to find them. But nothing is safe on earth. Only that which we give is ours beyond the possibility of loss.

22-23 Compare Lu.11[33-36]. See Prov.28[22] Mk.7[22].

22 The Pharisees tried to make the best of both worlds. They wanted treasure on earth as well as in heaven. Their eyes were afflicted with double sight, which is worse than blindness. They wanted to worship both God and mammon.

24 Compare Lu.16[13]. See Ja.4[4] 1 Jn.2[15].

25 There is a blessed progression in the experience of God's saints as the purpose of His grace becomes more fully known. The Psalmist could sing (Ps. 55[22]):

> "Fling what He grants you on Jehovah,
> And *He* will sustain you:
> He will not allow the righteous to slip for the eon."

Peter sounds a higher strain when he writes to the dispersion, "tossing your entire worry on Him, seeing that He is caring concerning you" (1 Pt. 5[7]). But how much loftier is the position of Paul, as he exhorts us, "Let nothing be worrying you, but in every prayer and petition let your requests be made known to God with thanksgiving, and the peace of God, being superior to every mental state, shall garrison your hearts and your apprehensions in Christ Jesus" (Phil. 4[6,7]). The Psalmist struggled under a burden with the help of God, Peter got rid of the weight, but Paul prevents it, and replaces it with peace and thanksgiving.

25-34 Compare Lu.12[22-31].

29 We cannot be certain of the exact flower intended by our Lord from the somewhat general term used, but the brilliant scarlet anemone, which flour-

where your treasure is, there will
be your heart also.
22 The lamp of the body is your
eye. If, then, your eye should be
single, your whole body will be
23 luminous. Yet if your eye should
be wicked, your whole body will
be dark. If, then, the light which
is in you is darkness, how dense is
the darkness!
24 Now no one can be slaving for
two lords, for either he will be hating the one and loving the other,
or will be upholding the one and
despising the other. You cannot
slave for God and mammon.
25 Therefore I am saying to you,
Be not worrying for your soul,
what you may be eating, or what
you may be drinking, nor yet for
your body, what you should be putting on. Is not the soul more than
nurture and the body than apparel?
26 Look at the flying creatures of
heaven, that they are not sowing,
neither are they reaping, nor are
they gathering into barns, and
your heavenly Father is nurturing
them. Are *you* not of more consequence than they?
27 Now which of you by worrying
is able to add one cubit to his stat-
28 ure? And why are you worrying
about apparel? Study the anemones of the field, how they are growing. They are not toiling nor spin-
29 ning. Yet I am saying to you that
not even Solomon in all his glory
30 was clothed as one of these. Now if
God is thus garbing the grass of
the field, which today is and tomorrow is being cast into the stove—
not much rather you, scant of
faith?
31 Then you should not be worrying, saying, 'What may we be eating?' or 'What may we be drinking?' or 'With what should we
32 be clothed?' For for all these the

ΥΚΛΕΠΤΑΙΟΥΔΙΟΡΥϹϹΟΥϹ
thieves NOT ARE-THRU-EXCAVATING
B²+N s ΚΑΙ AND for NOT-YET
ΙΟΥΔΕΚΛΕΠΤΟΥϹΙΝΟΠΟΥΓ
21 NOT-YET ARE-stealing THE-?-where for

ΑΡΕϹΤΙΝΟΘΗϹΑΥΡΟϹϹΟΥΕ
IS THE PLACED-INTO-MORROW OF-YOU there
s o. B *omits* AND
ΚΕΙΕϹΤΑΙΚΑΙΗΚΑΡΔΙΑϹΟ
WILL-BE AND THE HEART OF-YOU

ΥΟΛΥΧΝΟϹΤΟΥϹΩΜΑΤΟϹΕϹ
22 THE LAMP OF-THE BODY IS
s *omits* OF-YOU s *omits* THEN
ΤΙΝΟΟΦΘΑΛΜΟϹϹΟΥΕΑΝΟΥ
THE VIEWer OF-YOU IF-EVER THEN

ΝΗΟΟΦΘΑΛΜΟϹϹΟΥΑΠΛΟΥϹ
MAY-BE THE VIEWer OF-YOU UN-COMPOUND
s o.
ΟΛΟΝΤΟϹΩΜΑϹΟΥΦΩΤΕΙΝΟ
WHOLE THE BODY OF-YOU luminous
s Ε o. s¹ MAY-BE THE VIEWer OF-YOU wicked
ΝΕϹΤΑΙΕΑΝΔΕΟΟΦΘΑΛΜΟϹ
23 WILL-BE IF-EVER YET THE VIEWer

ϹΟΥΠΟΝΗΡΟϹΗΟΛΟΝΤΟϹΩΜ
OF-YOU wicked MAY-BE WHOLE THE BODY
s¹ o.
ΑϹΟΥϹΚΟΤΕΙΝΟΝΕϹΤΑΙΕΙ
OF-YOU DARK WILL-BE IF

ΟΥΝΤΟΦΩϹΤΟΕΝϹΟΙϹΚΟΤΟ
THEN THE LIGHT THE IN YOU DARKness
B Ν *erased*
ϹΕϹΤΙΝΤΟϹΚΟΤΟϹΠΟϹΟΝΟ
24 IS THE DARKness how-much NOT-

ΥΔΕΙϹΔΥΝΑΤΑΙΔΥϹΙΚΥΡΙ
YET-ONE IS-ABLE to-TWO masters
s ΕΙ IF
ΟΙϹΔΟΥΛΕΥΕΙΝΗΓΑΡΤΟΝΕ
TO-BE-SLAVING OR for THE ONE
B+Ε s o.
ΝΑΜΙϹΗϹΕΙΚΑΙΤΟΝΕΤΕΡΟ
he-WILL-BE-HATING AND THE DIFFERENT
s¹ o.
ΝΑΓΑΠΗϹΕΙΗΕΝΟϹΑΝΘΕΞΕ
he-WILL-BE-LOVING OR OF-ONE he-WILL-BE-uphold-
s Ε o.
ΤΑΙΚΑΙΤΟΥΕΤΕΡΟΥΚΑΤΑΦ
ING AND OF-THE DIFFERENT he-WILL-BE-de-

ΡΟΝΗϹΕΙΟΥΔΥΝΑϹΘΕΘΕΩΔ
spising NOT YE-ARE-ABLE to-God TO-

ΟΥΛΕΥΕΙΝΚΑΙΜΑΜΩΝΑΔΙΑ
25 BE-SLAVING AND to-MAMMON THRU

ΤΟΥΤΟΛΕΓΩΥΜΙΝΜΗΜΕΡΙΜ
this I-AM-saying to-YOU*p* NO BE-YE-being-
s ΑΙ *for* Ε B Η=-US
ΝΑΤΕΤΗΨΥΧΗΥΜΩΝΤΙΦΑΓΗ
anxious to-THE soul OF-YOU*p* ANY YE-MAY-BE-
s ΑΙ s *omits* OR ANY YE-MAY-BE-DRINKING
ΤΕΗΤΙΠΙΗΤΕΜΗΔΕΤΩϹΩΜΑ
EATING OR ANY YE-MAY-BE-DRINKING NO-YET to-THE BODY
s¹ *omits* OF-YOU*p*
ΤΙΥΜΩΝΤΙΕΝΔΥϹΗϹΘΕΟΥΧ
OF-YOU*p* ANY YE-SHOULD-BE-IN-SLIPPING NOT (*emph.*)

ΙΗΨΥΧΗΠΛΕΙΟΝΕϹΤΙΤΗϹΤ
THE soul MORE IS OF-THE NUR-

ΡΟΦΗϹΚΑΙΤΟϹΩΜΑΤΟΥΕΝΔ
TURE AND THE BODY OF-THE IN-SLIP
s ΑΙ *for* Ε
ΥΜΑΤΟϹΕΜΒΛΕΨΑΤΕΕΙϹΤΑ
26 IN-look INTO THE
s o.
ΠΕΤΕΙΝΑΤΟΥΟΥΡΑΝΟΥΟΤΙ
flyers OF-THE heaven that
s o.
ΟΥϹΠΕΙΡΟΥϹΙΝΟΥΔΕΘΕΡΙ
NOT THEY-ARE-SOWING NOT-YET THEY-ARE-

ΖΟΥϹΙΝΟΥΔΕϹΥΝΑΓΟΥϹΙΝ
reaping NOT-YET THEY-ARE-TOGETHER-LEADING
s* *adds* ΤΑϹ THE
ΕΙϹΑΠΟΘΗΚΑϹΚΑΙΟΠΑΤΗΡ
INTO FROM-PLACES AND THE FATHER
s o.
ΥΜΩΝΟΟΥΡΑΝΙΟϹΤΡΕΦΕΙΑ
OF-YOU*p* THE heavenly IS-NURTURING them

ΥΤΑΟΥΧΥΜΕΙϹΜΑΛΛΟΝΔΙΑ
NOT YE RATHER ARE-THRU-
s ΑΙ *for* Ε
ΦΕΡΕΤΕΑΥΤΩΝΤΙϹΔΕΕΞΥΜ
27 CARRYING OF-them ANY YET OUT OF-YOU*p*

ΩΝΜΕΡΙΜΝΩΝΔΥΝΑΤΑΙΠΡΟ
being-anxious IS-ABLE TO-add

ϹΘΕΙΝΑΙΕΠΙΤΗΝΗΛΙΚΙΑΝ
ON THE PRIME

ΑΥΤΟΥΠΗΧΥΝΕΝΑΚΑΙΠΕΡΙ
28 OF-him CUBIT ONE AND ABOUT
s ΑΙ
ΕΝΔΥΜΑΤΟϹΤΙΜΕΡΙΜΝΑΤΕ
IN-SLIP ANY YE-ARE-being-anxious
s ΑΙ *for* Ε
ΚΑΤΑΜΑΘΕΤΕΤΑΚΡΙΝΑΤΟΥ
BE-YE-DOWN-LEARNING THE ANEMONES OF-THE

ΑΓΡΟΥΠΩϹΑΥΞΑΝΟΥϹΙΝΟΥ
FIELD how THEY-ARE-GROWING NOT
B -ARE- ΟΥ *for* Ω
ΚΟΠΙΩϹΙΝΟΥΔΕΝΗΘΟΥϹΙΝ
THEY-MAY-BE-toiling NOT-YET THEY-ARE-SPINNING

ΛΕΓΩΔΕΥΜΙΝΟΤΙΟΥΔΕϹΟΛ
29 I-AM-saying YET to-YOU*p* that NOT-YET SOLOMON

ΟΜΩΝΕΝΠΑϹΗΤΗΔΟΞΗΑΥΤΟ
IN EVERY THE esteem OF-him

ΥΠΕΡΙΕΒΑΛΕΤΟΩϹΕΝΤΟΥΤ
was-ABOUT-CAST AS ONE OF-these
s o.
ΩΝΕΙΔΕΤΟΝΧΟΡΤΟΝΤΟΥΑΓ
30 IF YET THE FODDER OF-THE FIELD

ΡΟΥϹΗΜΕΡΟΝΟΝΤΑΚΑΙΑΥΡ
today BEING AND MORROW
B+Ε
ΙΟΝΕΙϹΚΛΙΒΑΝΟΝΒΑΛΛΟΜ
INTO STOVE being-CAST

ΕΝΟΝΟΘΕΟϹΟΥΤΩϹΑΜΦΙΕΝ
THE God thus IS-ENVELOPING-IN

ΝΥϹΙΝΟΥΠΟΛΛΩΜΑΛΛΟΝΥΜ
NOT to-much RATHER YOU*p*

ΑϹΟΛΙΓΟΠΙϹΤΟΙΜΗΟΥΝΜΕ
31 FEW-BELIEVING-*ones* NO THEN YE-SH'D-

ishes in all parts of Palestine in great profusion seems to be the only one which fully answers all the conditions. Its great abundance and rich beauty fit it perfectly for the illustration used by our Lord. The figure is full of spiritual refreshment. Clothing is that which meets the eye and corresponds to the character of the wearer. Solomon's robes were tokens of his royal station. Pharisaic righteousness He has shown to be a hypocritical pretense. The anemones suggest that God can supply His saints with divine apparel more beauteous than that of Solomon. In a word, He not only can clothe them in splendid style, but He can make them kings to rule the nations of the earth.

33 See 1 Ki.3[13] Ps.34[9,10] 37[25] 84[11] Mk.10[29,30] 1 Tim.4[8].

1-2 Compare Lu. 6[37,38].

1 This has no reference to God's judgment, but to the relations of man with man, as explained in the next paragraph. Should self-judgment precede the judgment of others it would probably do away with judging. One who has a beam in his eye, and knows it, will think little of the mote in another's eye. So the Lord sought to turn the censorious critics of His day to an examination of their own shortcomings.

3-5 Compare Lu.6[41,42].

6 See Prov.9[7,8] 23[9].

6 Both dogs and hogs were unclean according to the law. The Lord Himself followed this principle when He spoke in parables to those without, and kept the holy and precious truth for His own disciples. We are hardly justified in "applying" these opprobrious terms to immature saints who are not yet able to bear more than milk.

7-11 Compare Lu. 11[9-13].

7 See 21[22] Jn.14[13,14] 15[7] 1 Jn.3[22] 5[14,15].

7 This, of course, is limited to prayer to God. He can and will respond to those who ask for what they need, or seek what is hid, or knock at closed doors. But the answer may not be realized until the kingdom comes. We have no right or reason to expect God to change His plans and purposes in order to carry out our whims. We are not aware what we should be praying for, but the spirit is pleading for us with inarticulate groanings (Ro.8[26]).

nations are seeking. For your
heavenly Father is aware that you
33 are in need of all these. Yet be
seeking first the kingdom and its
righteousness, and all these shall
34 be added to you. You should not,
then, be worrying about the morrow,
for the morrow will be worrying of
itself. Sufficient for the day is the
evil of it.

7 Be not judging lest you may
2 be being judged, for with what
judgment you are judging you
shall be judged, and with what
measure you are measuring, it shall
be measured to you.

3 Now why are you observing the
mote in your brother's eye, yet are
not considering the beam in your
4 eye? Or how will you be declaring
to your brother, 'Brother, let me
extract the mote out of your eye',
and *lo!* the beam is in your eye?
5 Hypocrite! First extract the beam
out of your eye, and then you will
be keen-sighted to be extracting
the mote out of your brother's eye.

6 You may not be giving that
which is holy to the curs, neither
should you be casting your pearls
in front of hogs, lest at some time
they be trampling them with their
feet and, turning, they should be
tearing you.

7 Be requesting and it shall be given you. Be seeking and you shall
be finding. Be knocking and it
8 shall be opened to you. For everyone who is requesting is obtaining,
and he who is seeking is finding,
and to him who is knocking it shall
be opened.

9 Or what man of you is there
whose son shall be requesting
bread—will he be handing him a
10 stone? Or will be requesting a fish,
also, will he be handing him a serpent?

ΡΙΜΝΗϹΗΤΕΛΕΓΟΝΤΕϹΤΙΦ
BE-being-anxious saying ANY WE-

ΑΓΩΜΕΝΗΤΙΠΙΩΜΕΝΗΤΙΠΕ
MAY-BE-EATING OR ANY WE-MAY-BE-DRINKING OR ANY WE-

s these for ALL
ΡΙΒΑΛΩΜΕΘΑΠΑΝΤΑΓΑΡΤΑ
32 MAY-BE-*be*ING-ABOUT-CAST ALL for these

ΥΤΑΤΑΕΘΝΗΕΠΙΖΗΤΟΥϹΙΝ
THE NATIONS ARE-ON-SEEKING

*s*² *had* ΔΕ *s*¹*ΟΘΕΟϹ THE God *adds*
ΟΙΔΕΝΓΑΡΟΠΑΤΗΡΥΜΩΝΟΟ
HAS-PERCEIVED for THE FATHER OF-YOU*p* THE heav-

s omits THE heavenly B¹ *o. o.*
ΥΡΑΝΙΟϹΟΤΙΧΡΗΖΕΤΕΤΟΥ
enly that YE-ARE-needING OF-these

ΤΩΝΑΠΑΝΤΩΝΖΗΤΕΙΤΕΔΕΠ
33 OF-ALL (*emph.*) YE-BE-SEEKING YET BE-

B JUSTice AND THE KINGdom
ΡΩΤΟΝΤΗΝΒΑϹΙΛΕΙΑΝΚΑΙ
FORE-most THE KINGdom AND

ΤΗΝΔΙΚΑΙΟϹΥΝΗΝΑΥΤΟΥΚ
THE JUSTice OF-it AND

ΑΙΤΑΥΤΑΠΑΝΤΑΠΡΟϹΤΕΘΗ
these ALL WILL-BE-BEING-added

ϹΕΤΑΙΥΜΙΝΜΗΟΥΝΜΕΡΙΜΝ
34 to-YOU*p* NO THEN YE-SH'D-BE-beING-

ΗϹΗΤΕΕΙϹΤΗΝΑΥΡΙΟΝΗΓΑ
anxious INTO THE MORROW THE for

s o. B¹ *o.*= -it
ΡΑΥΡΙΟΝΜΕΡΙΜΝΗϹΕΙΕΑΥ
MORROW WILL-BE-being-anxious OF-self

ΤΗϹΑΡΚΕΤΟΝΤΗΗΜΕΡΑΗΚΑ
SUFFIcient to-THE DAY THE EVIL

B+Є *s* ΑΙ *for* Є
ΚΙΑΑΥΤΗϹΜΗΚΡΙΝΕΤΕΙΝΑ
7 OF-her NO BE-JUDGING THAT

ΜΗΚΡΙΘΗΤΕΕΝΩΓΑΡΚΡΙΜΑ
2 NO YE-MAY-BE-BEING-JUDGED IN WHICH for JUDGment

B+Є *s* ΑΙ
ΤΙΚΡΙΝΕΤΕΚΡΙΘΗϹΕϹΘΕΚ
YE-ARE-JUDGING YE-WILL-BE-BEING-JUDGED AND

s o. *s* ΑΙ *for* Є
ΑΙΕΝΩΜΕΤΡΩΜΕΤΡΕΙΤΕΜΕ
IN WHICH MEASURE YE-ARE-MEASURING it-WILL-

ΤΡΗΘΗϹΕΤΑΙΥΜΙΝΤΙΔΕΒΛ
3 BE-BEING-MEASURED to-YOU*p* ANY YET YOU-

s o.
ΕΠΕΙϹΤΟΚΑΡΦΟϹΤΟΕΝΤΩΟ
ARE-looking THE SHRIVEL THE IN THE VIEW-

ΦΘΑΛΜΩΤΟΥΑΔΕΛΦΟΥϹΟΥΤ
er OF-THE brother OF-YOU THE

*s*¹* BEAM +ΤΗΝ THE IN THE YOUR VIEWER
ΗΝΔΕΕΝΤΩϹΩΟΦΘΑΛΜΩΔΟΚ
YET IN THE YOUR VIEWER BEAM

*s*¹ YOU-ARE-saying ΛΕΓ *s o.*
ΟΝΟΥΚΑΤΑΝΟΕΙϹΗΠΩϹΕΡΕ
4 NOT YOU-ARE-DOWN-MINDING OR how YOU'LL-BE-

B *omits* brother!
ΙϹΤΩΑΔΕΛΦΩϹΟΥΑΔΕΛΦΕΑ
declarING to-THE brother OF-YOU brother! FROM-

ΦΕϹΕΚΒΑΛΩΤΟΚΑΡΦΟϹΕΚΤ
LET I-SH'D-BE-OUT-CASTING THE SHRIVEL OUT OF-

ΟΥΟΦΘΑΛΜΟΥϹΟΥΚΑΙΙΔΟΥ
THE VIEWer OF-YOU AND BE-PERCEIVING

ΗΔΟΚΟϹΕΝΤΩΟΦΘΑΛΜΩϹΟΥ
THE BEAM IN THE VIEWer OF-YOU

ΥΠΟΚΡΙΤΑΕΚΒΑΛΕΠΡΩΤΟΝ
5 hypocrite BE-OUT-CASTING BEFORE-most

ΕΚΤΟΥΟΦΘΑΛΜΟΥϹΟΥΤΗΝΔ
OUT OF-THE VIEWer OF-YOU THE BEAM

s o.
ΟΚΟΝΚΑΙΤΟΤΕΔΙΑΒΛΕΨΕΙ
AND then YOU-WILL-BE-THRU-lookING

B *o.*
ϹΕΚΒΑΛΛΕΙΝΤΟΚΑΡΦΟϹΕΚ
TO-BE-OUT-CASTING THE SHRIVEL OUT

ΤΟΥΟΦΘΑΛΜΟΥΤΟΥΑΔΕΛΦΟ
OF-THE VIEWer OF-THE brother

ΥϹΟΥΜΗΔΩΤΕΤΟΑΓΙΟΝΤΟΙ
6 OF-YOU NO YE-MAY-BE-GIVING THE HOLY to-THE

ϹΚΥϹΙΝΜΗΔΕΒΑΛΗΤΕΤΟΥϹ
dogs NO YET YE-SH'D-BE-CASTING THE

B+Є
ΜΑΡΓΑΡΙΤΑϹΥΜΩΝΕΜΠΡΟϹ
PEARLS OF-YOU*p* IN-TOWARD-PLACE

ΘΕΝΤΩΝΧΟΙΡΩΝΜΗΠΟΤΕΚΑ
OF-THE HOGS NO ?-when THEY-

s SHOULD- Ω *o.*
ΤΑΠΑΤΗϹΟΥϹΙΝΑΥΤΟΥϹΕΝ
WILL-BE-tramplING them IN

ΤΟΙϹΠΟϹΙΝΑΥΤΩΝΚΑΙϹΤΡ
THE FEET OF-them AND BEING-

ΑΦΕΝΤΕϹΡΗΞΩϹΙΝΥΜΑϹΑΙ
7 TURNED THEY-SH'D-BE-BURSTING YOU*p* BE-RE-

ΤΕΙΤΕΚΑΙΔΟΘΗϹΕΤΑΙΥΜΙ
QUESTING AND it-WILL-BE-BEING-GIVEN to-YOU*p*

ΝΖΗΤΕΙΤΕΚΑΙΕΥΡΗϹΕΤΕΚ
BE-SEEKING AND YE-WILL-BE-FINDING BE-

s ΑΙ *for* Є
ΡΟΥΕΤΕΚΑΙΑΝΟΙΓΗϹΕΤΑΙ
KNOCKING AND it-WILL-BE-BEING-UP-OPENED

ΥΜΙΝΠΑϹΓΑΡΟΑΙΤΩΝΛΑΜΒ
8 to-YOU*p* EVERY for THE *one*-REQUESTING IS-GETTING-

ΑΝΕΙΚΑΙΟΖΗΤΩΝΕΥΡΙϹΚΕ
UP AND THE *one*-SEEKING IS-FINDING

B *o.*
ΙΚΑΙΤΩΚΡΟΥΟΝΤΙΑΝΟΙΓΗ
AND to-THE *one*-KNOCKING it-WILL-BE-BEING-

B *o.* B¹ *omits* IS
ϹΕΤΑΙΗΤΙϹΕϹΤΙΝΕΞΥΜΩΝ
9 UP-OPENED OR ANY IS OUT OF-YOU*p*

*s** *adds* ЄΑΝ IF-EVER
ΑΝΘΡΩΠΟϹΟΝΑΙΤΗϹΕΙΟΥΙ
human WHOM WILL-BE-REQUESTING THE SON

ΟϹΑΥΤΟΥΑΡΤΟΝΜΗΛΙΘΟΝΕ
OF-him BREAD NO STONE WILL-

s o.
ΠΙΔΩϹΕΙΑΥΤΩΗΚΑΙΙΧΘΥΝ
10 BE-ON-GIVING to-him OR AND FISH

s o.
ΑΙΤΗϹΕΙΜΗΟΦΙΝΕΠΙΔΩϹΕ
WILL-BE-REQUESTING NO serpent WILL-BE-ON-GIVING

12 Compare Lu. 6[31].

12 To do as we would be done by is an ethical standard far above the world's attainment, yet far beneath the monitions of grace. The law and the prophets demand compliance with this code, yet supply no power to carry it out. Grace gives the ability, yet makes no demands, but rather entreats us to do as we have been done by in our dealings with *God*, rather than man.

13-14 Compare Lu. 13[24].

13 The crowds enter a city by the broad road which passes through the wide gate. The narrow side-paths leading to a narrow gateway in some retired corner were seldom used and were always shut in the daytime and locked at night. Few find or use these paths. This is not an illustration of the gospel, but of the law. It represents an effort to attain life. It is not stated that few find life, but few find the path to it. All life is God's gift and can never be made by man, either in the sphere of religion or of science.

15-23 Compare Lu. 6[43-46].

15 The law was exceedingly severe on false prophets. Death was their penalty (Deut. 13[5]). It is generally supposed that a prophet is false if his sign or prediction does not come to pass. Not so. *If it comes to pass*, yet leads away from the Lord, they were not allowed to hearken (Deut. 13[1-5]). This is being written at the very time when a modern prophetess predicts the end of the world. That prophetess is not false because her vision is not being verified, but because her dreams were not of God and led away from His word. This, however, is a day of grace, and false prophets are not stoned.

But the term prophet includes all who claim a direct revelation from God, apart from His written revelation. As prophets are only in the *foundation* of the ecclesia (Eph. 2[20]), the mere claim to a personal and direct message from God is evidence in itself that it is false. The word of God is complete (Col. 1[25]), and only those who do not fully apprehend what God has revealed crave further communications. The latest revelations given to the apostle Paul make all further prophecy useless and round out the whole realm of revelation.

16 The figures are finely chosen. The fig tree stands for the righteous gov-

11 If you, then, being wicked, have
perceived how to be giving good
gifts to your children, how much
rather shall your Father Who is in
the heavens give good things to
12 those requesting Him? All then,
whatever you may be wanting that
men should be doing to you, thus
you, also, be doing to them, for
this is the law and the prophets.

13 Enter through the cramped gate,
seeing that wide is the gate and
spacious is the way which is leading
off into destruction, and many there
are who are entering through it.
14 Yet what a cramped gate and nar-
row way it is which is leading off
into life! And few there are who
are finding it.

15 Take heed of false prophets, who
are coming to you in the apparel of
sheep, yet inside they are rapa-
16 cious wolves. From their fruits
you shall be recognizing them. Is
any one culling grapes from thorns,
17 or figs from star thistles? Thus
every good tree is producing fine
fruit, yet a rotten tree is produc-
18 ing noxious fruit. A good tree
cannot be bearing noxious fruit,
neither is a rotten tree producing
19 fine fruit. Every tree which is not
producing fine fruit is being hewn
20 down and cast into the fire. Con-
sequently, from their fruit you
shall surely be recognizing them.

21 Not everyone who is saying to
Me 'Lord! Lord!' shall be entering
into the kingdom of the heavens, but
he who is doing the will of My Fa-
22 ther Who is in the heavens. Many
will be declaring to Me in that day,

s o.
ΙΑΥΤΩΕΙΟΥΝΥΜΕΙϹΠΟΝΗΡ
11 to-him IF THEN YE wicked

s ΑΙ *for* Ε
ΟΙΟΝΤΕϹΟΙΔΑΤΕΔΟΜΑΤΑΑ
BEING HAVE-PERCEIVED GIFTS GOOD

ΓΑΘΑΔΙΔΟΝΑΙΤΟΙϹΤΕΚΝΟ
TO-BE-GIVING to-THE offsprings

ΙϹΥΜΩΝΠΟϹΩΜΑΛΛΟΝΟΠΑΤ
OF-YOUp how-much RATHER THE FATHER

ΗΡΥΜΩΝΟΕΝΤΟΙϹΟΥΡΑΝΟΙ
OF-YOUp THE IN THE heavens

ϹΔΩϹΕΙΑΓΑΘΑΤΟΙϹΑΙΤΟΥ
WILL-BE-GIVING GOODS to-THE *ones*-REQUEST-

s¹ *omits* THEN s *adds* Ε IF-
ϹΙΝΑΥΤΟΝΠΑΝΤΑΟΥΝΟϹΑΑ
12 ING Him ALL THEN as-much-as EV-

s ΑΙ *for* Ε s+Ε
ΝΘΕΛΗΤΕΙΝΑΠΟΙΩϹΙΝΥΜΙ
ER YE-MAY-BE-WILLING THAT MAY-BE-DOING to-YOUp

ΝΟΙΑΝΘΡΩΠΟΙΟΥΤΩϹΚΑΙΥ
THE humans thus AND YE

s o. s ΑΙ *for* Ε
ΜΕΙϹΠΟΙΕΙΤΕΑΥΤΟΙϹΟΥΤ
BE-DOING to-them this

ΟϹΓΑΡΕϹΤΙΝΟΝΟΜΟϹΚΑΙΟ
for IS THE LAW AND THE

ΙΠΡΟΦΗΤΑΙΕΙϹΕΛΘΑΤΕΔΙ
13 BEFORE-AVERers INTO-COME-YE THRU

ΑΤΗϹϹΤΕΝΗϹΠΥΛΗϹΟΤΙΠΛ
THE CRAMPED GATE that BROAD

s o. s¹ *omits* THE GATE
ΑΤΕΙΑΗΠΥΛΗΚΑΙΕΥΡΥΧΩΡ
THE GATE AND WELL-GUSH-SPACED

ΟϹΗΟΔΟϹΗΑΠΑΓΟΥϹΑΕΙϹΤ
THE WAY THE *one*-FROM-LEADING INTO THE

s o. s¹ *omits* ARE
ΗΝΑΠΩΛΕΙΑΝΚΑΙΠΟΛΛΟΙΕ
destruction AND MANY ARE

s² ΠΟΡΕΥΟΜΑΙ *but cancels*
ΙϹΙΝΟΙΕΙϹΕΡΧΟΜΕΝΟΙΔΙ
THE *ones*-INTO-COMING THRU

B¹s¹*+Ο s *omits* YET
ΑΥΤΗϹΤΙΔΕϹΤΕΝΗΗΠΥΛΗΚ
14 her ANY YET CRAMPED THE GATE AND

ΑΙΤΕΘΛΙΜΜΕΝΗΗΟΔΟϹΗΑΠ
HAVING-*been*-CONSTRICTED THE WAY THE *one*-

ΑΓΟΥϹΑΕΙϹΤΗΝΖΩΗΝΚΑΙΟ
FROM-LEADING INTO THE LIFE AND FEW

ΛΙΓΟΙΕΙϹΙΝΟΙΕΥΡΙϹΚΟΝ
ARE THE *ones*-FINDING

s ΑΙ *for* Ε
ΤΕϹΑΥΤΗΝΠΡΟϹΕΧΕΤΕΑΠΟ
15 her YE-BE-heeding FROM

ΤΩΝΨΕΥΔΟΠΡΟΦΗΤΩΝΟΙΤΙ
THE FALSE-BEFORE-AVERers WHO-ANY

ΝΕϹΕΡΧΟΝΤΑΙΠΡΟϹΥΜΑϹΕ
ARE-COMING TOWARD YOUp IN

ΝΕΝΔΥΜΑϹΙΠΡΟΒΑΤΩΝΕϹΩ
IN-SLIPS OF-sheep INTO-

ΘΕΝΔΕΕΙϹΙΝΛΥΚΟΙΑΡΠΑΓ
PLACE YET THEY-ARE WOLVES SNATCHing

ΕϹΑΠΟΤΩΝΚΑΡΠΩΝΑΥΤΩΝΕ
16 FROM THE FRUITS OF-them YE-

ΠΙΓΝΩϹΕϹΘΕΑΥΤΟΥϹΜΗΤΙ
WILL-BE-ON-KNOWING them NO-ANY

B¹ o.
ϹΥΛΛΕΓΟΥϹΙΝΑΠΟΑΚΑΝΘΩ
THEY-ARE-TOGETHER-collecting FROM POINT-FLOWERS

ΝϹΤΑΦΥΛΑϹΗΑΠΟΤΡΙΒΟΛΩ
GRAPES OR FROM THREE-CASTS

s o.
ΝϹΥΚΑΟΥΤΩϹΠΑΝΔΕΝΔΡΟΝ
17 FIGS thus EVERY TREE

B IS-DOING IDEAL
ΑΓΑΘΟΝΚΑΡΠΟΥϹΚΑΛΟΥϹΠ
GOOD FRUITS IDEAL IS-

ΟΙΕΙΤΟΔΕϹΑΠΡΟΝΔΕΝΔΡΟ
DOING THE YET ROTTEN TREE

ΝΚΑΡΠΟΥϹΠΟΝΗΡΟΥϹΠΟΙΕ
FRUITS wicked IS-DOING

ΙΟΥΔΥΝΑΤΑΙΔΕΝΔΡΟΝΑΓΑ
18 NOT IS-ABLE TREE GOOD

s TO-BE-DOING ΠΟ
ΘΟΝΚΑΡΠΟΥϹΠΟΝΗΡΟΥϹΕΝ
FRUITS wicked TO-BE-

Ι o. o.
ΕΓΚΕΙΝΟΥΔΕΔΕΝΔΡΟΝϹΑΠ
CARRYING NOT-YET TREE ROTTEN

s¹ TO-BE-CARRYING, *for* ΠΟΙ *has* ΕΝΕΓΚ
ΡΟΝΚΑΡΠΟΥϹΚΑΛΟΥϹΠΟΙΕ
FRUITS IDEAL TO-BE-DOING

ΙΝΠΑΝΔΕΝΔΡΟΝΜΗΠΟΙΟΥΝ
19 EVERY TREE NO DOING

ΚΑΡΠΟΝΚΑΛΟΝΕΚΚΟΠΤΕΤΑ
FRUIT IDEAL IS-*be*ING-OUT-STRIKEn

ΙΚΑΙΕΙϹΠΥΡΒΑΛΛΕΤΑΙΑΡ
20 AND INTO FIRE IS-*be*ING-CAST CONSE-

ΑΓΕΑΠΟΤΩΝΚΑΡΠΩΝΑΥΤΩΝ
QUENTLY-SURELY FROM THE FRUITS OF-them

s ΑΙ *for* Ε
ΕΠΙΓΝΩϹΕϹΘΕΑΥΤΟΥϹΟΥΠ
21 YE-WILL-BE-ON-KNOWING them NOT EVERY

ΑϹΟΛΕΓΩΝΜΟΙΚΥΡΙΕΚΥΡΙ
THE *one*-saying to-ME Master! Master!

ΕΕΙϹΕΛΕΥϹΕΤΑΙΕΙϹΤΗΝΒ
WILL-BE-INTO-COMING INTO THE KING-

s o.
ΑϹΙΛΕΙΑΝΤΩΝΟΥΡΑΝΩΝΑΛ
dom OF-THE heavens but

s¹ Α WILLS +ΤΑ
ΛΟΠΟΙΩΝΤΟΘΕΛΗΜΑΤΟΥΠΑ
THE *one*-DOING THE WILL OF-THE FATHER

ΤΡΟϹΜΟΥΤΟΥΕΝΤΟΙϹΟΥΡΑ
OF-ME THE IN THE heavens

ΝΟΙϹΠΟΛΛΟΙΕΡΟΥϹΙΝΜΟΙ
22 MANY WILL-BE-declarING to-ME

ΕΝΕΚΕΙΝΗΤΗΗΜΕΡΑΚΥΡΙΕ
IN that THE DAY Master!

ernment of Messiah and the vine the spiritual cheer of His kingdom. In that day each one will sit under his own vine and fig tree (Mic. 4[4]). The kingdom of God is not only feeding on figs and drinking wine, but what these symbolize — righteousness and peace and joy in holy spirit (Ro. 14[17]). These are the fruits that do not grow on thorns and thistles, and that characterized the true prophet.

21 See 25[11,12]Lu.13[25-30].

21 Many will need to read this passage twice, for it is the popular conviction that any one who can prophesy or cast out demons and do other supernatural deeds is necessarily in the highest intimacy with God. *Many* will claim these powers, yet He refuses to acknowledge them. In itself supernaturalism is no index of divine activity, for the powers of evil win their greatest triumphs in mimicking the manifestations of the holy spirit.

24 That the Lord has not been preaching the evangel of God's grace, but proclaiming the constitution of His kingdom, is convincingly clear from His conclusion. He is not seeking for *faith* but *works*. The prudent man is *doing* them, and the stupid man is not *doing* them. Now the evangel for us is for him "who is *not* working, yet is believing" (Ro. 4[5]). "Now if it is out of works, it is no longer grace, else work is no longer work" (Ro. 11[6]). The great storm of which our Lord speaks suggests the terrible judgments which usher in the kingdom. Then it will be "he who *endures* . . .will be saved".

24-27 Compare Lu. 6[47-49].

28-29 Compare Mk.1[22]Lu.4[32].

29 Jewish scribes always say that Rabbi So-and-so says, or that he says that another Rabbi says, etc. All their teaching is tradition.

2 Our Lord cleansed many lepers, and probably dealt similarly with them all. The "parallel" accounts in Mark (1[40-44]) and Luke (5[12-14]) do not "disagree" in details, for they record different occurrences. Our Lord's first testimony must be to the priests. It is not a direct one, for the priests had already rejected the testimony of John the baptist, who was one of them—by birth, if not by office.

4 See 9[30]Mk.5[43]Lev.14[1-32].

'Lord! Lord! Do we not prophesy
in your name, and in your name
cast out demons, and in your name
23 do many powers?' And then will
I be avowing to them that 'I never
knew you. Be departing from Me,
you who are working lawlessness!'
24 Everyone, then, who is hearing
these sayings of Mine and is doing
them shall be likened to a prudent
man, who builds his house on a
25 rock. And the rain descended, and
the torrents came, and the winds
blow and lunge at that house, and
it does not fall, for it had been
founded on a rock.
26 And everyone who is hearing
these sayings of Mine and is not
doing them shall be likened to a
stupid man who builds his house on
27 the sand. And the rain descended,
and the torrents came, and the
winds blow, and they dash against
that house, and it falls: and great
was the fall of it."
28 And it came to pass, when Jesus
finishes these sayings, the throngs
29 were astonished at His teaching, for
He was teaching them as one having authority, and not as their
scribes.

8 Now, at His descending from the
mountain, vast throngs follow
2 Him. And *lo!* a leper, coming toward Him, worshiped Him, saying,
"Lord, if Thou shouldst be will-
3 ing, Thou canst cleanse me!" And,
stretching out His hand, He
touches him, saying, "I am willing! Be cleansed!" And immedi-
4 ately his leprosy is cleansed. And
Jesus is saying to him, "See that

ΚΥΡΙΕΟΥΤΩCΩΟΝΟΜΑΤΙΕΠ
Master! NOT to-THE YOUR NAME WE-BE-

ΡΟΦΗΤΕΥCΑΜΕΝΚΑΙΤΩCΩΟ
FORE-AVER AND to-THE YOUR NAME

s Є o. s1 adds ΠΟΛΛΑ s1*+Λ
ΝΟΜΑΤΙΔΑΙΜΟΝΙΑΕΞΕΒΑΛ
demons WE-OUT-CAST

ΟΜΕΝΚΑΙΤΩCΩΟΝΟΜΑΤΙΔΥ
AND to-THE YOUR NAME ABILI-

s o.
ΝΑΜΕΙCΠΟΛΛΑCΕΠΟΙΗCΑΜ
TIES MANY WE-DO

ΕΝΚΑΙΤΟΤΕΟΜΟΛΟΓΗCΩΑΥ
23 AND then I-SHALL-BE-AVOWING to-them

ΤΟΙCΟΤΙΟΥΔΕΠΟΤΕΕΓΝΩΝ
that NOT-YET-?-when I-KNEW

ΥΜΑCΑΠΟΧΩΡΕΙΤΕΑΠΕΜΟΥ
YOU BE-YE-FROM-SPACING FROM ME

ΟΙΕΡΓΑΖΟΜΕΝΟΙΤΗΝΑΝΟΜ
THE ones-ACTING THE UN-LAWness

ΙΑΝΠΑCΟΥΝΟCΤΙCΑΚΟΥΕΙ
24 EVERY THEN WHO-ANY IS-HEARING

B omits these
ΜΟΥΤΟΥCΛΟΓΟΥCΤΟΥΤΟΥC
OF-ME THE sayings these

ΚΑΙΠΟΙΕΙΑΥΤΟΥCΟΜΟΙΩΘ
AND IS-DOING them WILL-BE-BEING-LIK-

ΗCΕΤΑΙΑΝΔΡΙΦΡΟΝΙΜΩΟC
ENED to-MAN DISPOSED WHO-

ΤΙCΩΚΟΔΟΜΗCΕΝΑΥΤΟΥΤΗ
ANY HOME-BUILDS OF-him THE

ΝΟΙΚΙΑΝΕΠΙΤΗΝΠΕΤΡΑΝΚ
25 HOME ON THE ROCK AND

ΑΙΚΑΤΕΒΗΗΒΡΟΧΗΚΑΙΗΛΘ
DOWN-STEPPED THE RAIN AND CAME

B Δ
ΟΝΟΙΠΟΤΑΜΟΙΚΑΙΕΠΝΕΥC
THE rivers AND BLOW

ΑΝΟΙΑΝΕΜΟΙΚΑΙΠΡΟCΕΠΕ
THE WINDS AND THEY-TOWARD-FALL

s1 Є s o.
CΑΝΤΗΟΙΚΙΑΕΚΕΙΝΗΚΑΙΟ
to-THE HOME that AND NOT

ΥΚΕΠΕCΕΝΤΕΘΕΜΕΛΙΩΤΟΓ
it-FALLS it-HAD-been-founded for

ΑΡΕΠΙΤΗΝΠΕΤΡΑΝΚΑΙΠΑC
26 ON THE ROCK AND EVERY

ΟΑΚΟΥΩΝΜΟΥΤΟΥCΛΟΓΟΥC
THE one-HEARING OF-ME THE sayings

ΤΟΥΤΟΥCΚΑΙΜΗΠΟΙΩΝΑΥΤ
these AND NO DOING them

ΟΥCΟΜΟΙΩΘΗCΕΤΑΙΑΝΔΡΙ
WILL-BE-BEING-LIKenED to-MAN

ΜΩΡΩΟCΤΙCΩΚΟΔΟΜΗCΕΝΑ
INSIPID WHO-ANY HOME-BUILDS OF-

s2 prefixes but deletes Ψ
ΥΤΟΥΤΗΝΟΙΚΙΑΝΕΠΙΤΗΝΑ
him THE HOME ON THE SAND

ΜΜΟΝΚΑΙΚΑΤΕΒΗΗΒΡΟΧΗΚ
27 AND DOWN-STEPPED THE RAIN AND

s Δ
ΑΙΗΛΘΟΝΟΙΠΟΤΑΜΟΙΚΑΙΕ
CAME THE rivers AND BLOW

s1 omits BLOW THE WINDS AND
ΠΝΕΥCΑΝΟΙΑΝΕΜΟΙΚΑΙΠΡ
THE WINDS AND THEY-

B+Є s o.
ΟCΕΚΟΨΑΝΤΗΟΙΚΙΑΕΚΕΙΝ
TOWARD-STRIKE to-THE HOME that

ΗΚΑΙΕΠΕCΕΝΚΑΙΗΝΗΠΤΩC
AND it-FALLS AND WAS THE FALL

ΙCΑΥΤΗCΜΕΓΑΛΗΚΑΙΕΓΕΝ
28 OF-her GREAT AND it-BECAME

ΕΤΟΟΤΕΕΤΕΛΕCΕΝΟΙΗCΟΥ
when FINISHES THE JESUS

CΤΟΥCΛΟΓΟΥCΤΟΥΤΟΥCΕΞ
THE sayings these were-

s1 ΤΤ s1 ON THE TEACHING OF-Him THE THRONGS
ΕΠΛΗCCΟΝΤΟΟΙΟΧΛΟΙΕΠΙ
astonished THE THRONGS ON

ΤΗΔΙΔΑΧΗΑΥΤΟΥΗΝΓΑΡΔΙ
29 THE TEACHING OF-Him He-WAS for One-

ΔΑCΚΩΝΑΥΤΟΥCΩCΕΞΟΥCΙ
TEACHING them AS authority

ΑΝΕΧΩΝΚΑΙΟΥΧΩCΟΙΓΡΑΜ
HAVING AND NOT AS THE WRITERS

s1 to-DOWN-STEPPING |
ΜΑΤΕΙCΑΥΤΩΝΚΑΤΑΒΑΝΤΟ
OF-them OF-DOWN-STEPPING

8
o. Ω o.
CΔΕΑΥΤΟΥΑΠΟΤΟΥΟΡΟΥCΗ
YET OF-Him FROM THE mountain fol-

ΚΟΛΟΥΘΗCΑΝΑΥΤΩΟΧΛΟΙΠ
low to-Him THRONGS MANY

ΟΛΛΟΙΚΑΙΙΔΟΥΛΕΠΡΟCΠΡ
2 AND BE-PERCEIVING leper TOWARD-

ΟCΕΛΘΩΝΠΡΟCΕΚΥΝΕΙΑΥΤ
COMING worshiped to-Him

ΩΛΕΓΩΝΚΥΡΙΕΕΑΝΘΕΛΗCΔ
saying Master! IF-EVER YOU-MAY-BE-WILL-

ΥΝΑCΑΙΜΕΚΑΘΑΡΙCΑΙΚΑΙ
3 ING YOU-ARE-ABLE ME TO-cleanse AND

s o. Bs* omit OF-Him but s2 restores
ΕΚΤΕΙΝΑCΤΗΝΧΕΙΡΑΑΥΤΟ
OUT-STRETCHING THE HAND OF-Him

ΥΗΨΑΤΟΑΥΤΟΥΛΕΓΩΝΘΕΛΩ
He-TOUCHES OF-him saying I-AM-WILLING

s1 omits immediately
ΚΑΘΑΡΙCΘΗΤΙΚΑΙΕΥΘΕΩC
BE-BEING-cleansed AND immediately

B1 Є
ΕΚΑΘΑΡΙCΘΗΑΥΤΟΥΗΛΕΠΡ
IS-cleansed OF-him THE leprosy

s1* ΕΙΠΕΝ s o.
ΑΚΑΙΛΕΓΕΙΑΥΤΩΟΙΗCΟΥC
4 AND IS-saying to-him THE JESUS

They will not hear Him, so He sends these lepers to them, as a sign that He is the One Who can cleanse the leprosy of the sinful nation. They should have known that the One Who can do this is the long-desired Messiah. There is no intimation that they heeded this testimony, so that here we have, in a parable, the same truth with which John begins his evangel: His own people do not accept Him (Jn.1^{11}). Indeed, this is more striking. For the priests had before them continually the lesson of the suffering sacrifice. If no other class in the nation could understand His rejection and sorrow and death, they should have recognized that this is the One Who was to be led as a lamb to the slaughter. But, in that deeper wisdom of God, they were also the ones who were ordained to be the slayers of the great Sacrifice.

5-13 Compare Lu. 7^{1-10}.

5 This is followed by an intimation that, though rejected by His own, He would be accepted by the nations, as is the case in the book of Acts. The priest was at one end of the religious scale, and the alien centurion at the other. Yet it was the far-off gentile who believed and received, without a sign, without even the Lord's presence, rather than the privileged priest, who had ample opportunity to examine the reality of His cures and to test His claims by the divine oracles of which the priests were the repositories.

10 Like the centurion's servant, the nations who believed, when the evangel went forth after His resurrection, as recorded in Acts, had no personal contact with Him, and never knew His presence. They are saved at a distance, by a faith unequaled in Israel. So, also, there will be many in the future who will find a place in the kingdom, while many even of the priests will be left out.

The paralytic who was healed is most appropriately delineated. He has no strength and needs none. He does nothing. All his salvation is outside his own efforts. It was, of necessity, not of works. It was all of God. Such was the salvation of the nations. In contrast with this the leper called on Him and entreated for the blessing. He came to Him and worshiped Him. Such was the case with the Jewish disciples.

you may speak to no one, but go
away, show yourself to the priest,
and offer the oblation which Moses
bids, for a testimony to them."
5 Now at His entering into Caper-
naum, a centurion came to Him,
6 entreating Him and saying, "Lord,
my boy is prostrate in the house, a
paralytic, dreadfully tormented."
7 And He is saying to him, "*I* will
come and cure him."
8 And answering, the centurion
averred, "Lord, I am not compe-
tent that Thou mayest enter under
my roof, but only say the word and
9 my boy will be healed. For *I* also
am a man set under authority, hav-
ing soldiers under me, and I am
saying to this one, 'Go', and he is
going, and to another, 'Come', and
he is coming, and to my slave, 'Do
this', and he is doing it."
10 Now Jesus, hearing it, marvels,
and said to those who are following,
"Verily, I am saying to you, With
no one in Israel I found so much
11 faith. Now I am saying to you
that many from the east and the
west shall be arriving and reclining
with Abraham and Isaac and Jacob
12 in the kingdom of the heavens, yet
the sons of the kingdom will be cast
out into outer darkness. There
shall be lamentation and gnashing
of teeth."
13 And Jesus said to the centurion,
"Go! Let it occur to you as you be-
lieve!" And the boy was healed in
that hour. And the centurion, re-
turning into his house in the same
hour, found the boy sound.
14 And Jesus, coming into Peter's

ΟΡΑΜΗΔΕΝΙΕΙΠΗϹΑΛΛΑΥΠ
BE-SEEING to-NO-YET-ONE YOU-MAY-BE-saying but BE-UN-
s o.
ΑΓΕϹΕΑΥΤΟΝΔΕΙΞΟΝΤΩΙΕ
DER-LEADING YOURself SHOW to-THE SACRED-
s Ɛ o.
ΡΕΙΚΑΙΠΡΟϹΕΝΕΓΚΟΝΤΟΔ
one AND TOWARD-CARRY THE obla-
ΩΡΟΝΟΠΡΟϹΕΤΑΞΕΝΜΩΥϹΗ
tion WHICH TOWARD-SETS MOSES
ϹΕΙϹΜΑΡΤΥΡΙΟΝΑΥΤΟΙϹΕ
5 INTO witness to-them OF-
ΙϹΕΛΘΟΝΤΟϹΔΕΑΥΤΟΥΕΙϹ
INTO-COMING YET OF-Him INTO
ΚΑΦΑΡΝΑΟΥΜΠΡΟϹΗΛΘΕΝΑ
CAPERNAUM TOWARD-CAME TO-
s¹ Η
ΥΤΩΕΚΑΤΟΝΤΑΡΧΟϹΠΑΡΑΚ
Him HUNDRED-chief BESIDE-CALLING
s¹ *omits* Master!
ΑΛΩΝΑΥΤΟΝΚΑΙΛΕΓΩΝΚΥΡ
Him AND saying Master!
ΙΕΟΠΑΙϹΜΟΥΒΕΒΛΗΤΑΙΕΝ
THE boy OF-ME HAS-*been*-CAST IN
s o.
ΤΗΟΙΚΙΑΠΑΡΑΛΥΤΙΚΟϹΔΕ
THE HOME paralytic DREAD-
B *omits* AND
ΙΝΩϹΒΑϹΑΝΙΖΟΜΕΝΟϹΚΑΙ
7 ly *be*ING-ORDEALIZED AND
s o. s¹* *adds* ΑΚΟΛΟΥΘΙΜΟΙ
ΛΕΓΕΙΑΥΤΩΕΓΩΕΛΘΩΝΘΕΡ
He-IS-saying to-him I COMING SHALL-BE-
Bs¹ *omit* AND
ΑΠΕΥϹΩΑΥΤΟΝΚΑΙΑΠΟΚΡΙ
8 curING him AND answerING
Bs¹ *add* ΔΕ YET s¹ Η ΕΙΠΕΝ
ΘΕΙϹΟΕΚΑΤΟΝΤΑΡΧΟϹΕΦΗ
THE HUNDRED-chief AVERRED
ΚΥΡΙΕΟΥΚΕΙΜΙΙΚΑΝΟϹΙΝ
Master! NOT I-AM enough THAT
ΑΜΟΥΥΠΟΤΗΝϹΤΕΓΗΝΕΙϹΕ
OF-ME UNDER THE EXCLUDER YOU-MAY-BE-
ΛΘΗϹΑΛΛΑΜΟΝΟΝΕΙΠΕΛΟΓ
INTO-COMING but ONLY BE-saying to-saying
ΩΚΑΙΙΑΘΗϹΕΤΑΙΟΠΑΙϹΜΟ
AND WILL-BE-BEING-HEALED THE boy OF-ME
ΥΚΑΙΓΑΡΕΓΩΑΝΘΡΩΠΟϹΕΙ
9 AND for I human AM
ΜΙΥΠΟΕΞΟΥϹΙΑΝΤΑϹϹΟΜΕ
UNDER authority *be*ING-SET
ΝΟϹΕΧΩΝΥΠΕΜΑΥΤΟΝϹΤΡΑ
HAVING UNDER myself WARriors
ΤΙΩΤΑϹΚΑΙΛΕΓΩΤΟΥΤΩΠΟ
AND I-AM-saying to-this-*one* BE-
s Ɛ o.
ΡΕΥΘΗΤΙΚΑΙΠΟΡΕΥΕΤΑΙΚ
BEING-GONE AND he-IS-GOING AND
s Ɛ
ΑΙΑΛΛΩΕΡΧΟΥΚΑΙΕΡΧΕΤΑ
to-other BE-COMING AND he-IS-COMING

s o.
ΙΚΑΙΤΩΔΟΥΛΩΜΟΥΠΟΙΗϹΟ
AND to-THE SLAVE OF-ME DO
ΝΤΟΥΤΟΚΑΙΠΟΙΕΙΑΚΟΥϹΑ
10 this AND he-IS-DOING HEAR*ing*
ϹΔΕΟΙΗϹΟΥϹΕΘΑΥΜΑϹΕΝΚ
YET THE JESUS He-MARVELS AND
ΑΙΕΙΠΕΝΤΟΙϹΑΚΟΛΟΥΘΟΥ
said to-THE *ones*-followING
s *omits* BESIDE
ϹΙΝΑΜΗΝΛΕΓΩΥΜΙΝΠΑΡΟΥ
AMEN I-AM-saying to-YOU*p* BESIDE to-NOT-
s o. o. s IN THE ISRAEL so-much BELIEF
ΔΕΝΙΤΟϹΑΥΤΗΝΠΙϹΤΙΝΕΝ
YET-ONE so-much BELIEF IN
ΤΩΙϹΡΑΗΛΕΥΡΟΝΛΕΓΩΔΕΥ
11 THE ISRAEL I-FOUND I-AM-saying YET to-
ΜΙΝΟΤΙΠΟΛΛΟΙΑΠΟΑΝΑΤΟ
YOU*p* that MANY FROM risings
ΛΩΝΚΑΙΔΥϹΜΩΝΗΞΟΥϹΙΝΚ
AND west WILL-BE-ARRIVING AND
ΑΙΑΝΑΚΛΙΘΗϹΟΝΤΑΙΜΕΤΑ
WILL-BE-BEING-reclINED WITH
s o.
ΑΒΡΑΑΜΚΑΙΙϹΑΑΚΚΑΙΙΑΚ
ABRAHAM AND ISAAC AND JACOB
ΩΒΕΝΤΗΒΑϹΙΛΕΙΑΤΩΝΟΥΡ
IN THE KINGdom OF-THE heavens
ΑΝΩΝΟΙΔΕΥΙΟΙΤΗϹΒΑϹΙΛ
12 THE YET SONS OF-THE KINGdom
s¹ ΕΞΕΛΕΥϹΟΝΤΑΙ WILL-BE-OUT-COMING
ΕΙΑϹΕΚΒΛΗΘΗϹΟΝΤΑΙΕΙϹ
WILL-BE-BEING-OUT-CAST INTO
ΤΟϹΚΟΤΟϹΤΟΕΞΩΤΕΡΟΝΕΚ
THE DARK THE OUTER there
s Ɛ o.
ΕΙΕϹΤΑΙΟΚΛΑΥΘΜΟϹΚΑΙΟ
WILL-BE THE LAMENTing AND THE
ΒΡΥΓΜΟϹΤΩΝΟΔΟΝΤΩΝΚΑΙ
13 GNASHING OF-THE TEETH AND
ΕΙΠΕΝΟΙΗϹΟΥϹΤΩΕΚΑΤΟΝ
said THE JESUS to-THE HUNDRED-chief
s* Ω
ΤΑΡΧΗΥΠΑΓΕΩϹΕΠΙϹΤΕΥϹ
YOU-BE-UNDER-LEADING AS YOU-BELIEVE
ΑϹΓΕΝΗΘΗΤΩϹΟΙΚΑΙΙΑΘΗ
LET-it-BE-BEING-BECOME to-YOU AND WAS-HEALED
ΟΠΑΙϹΕΝΤΗΩΡΑΕΚΕΙΝΗΚΑ
THE boy IN THE HOUR that AND
B *omits*, s* *brackets* (*but it is restored*) AND r. *to* beING-SOUND
ΙΥΠΟϹΤΡΕΨΑϹΟΕΚΑΤΟΝΤΑ
reTURNING THE HUNDRED-chief
ΡΧΟϹΕΙϹΤΟΝΟΙΚΟΝΑΥΤΟΥ
INTO THE HOME OF-him
ΕΝΑΥΤΗΤΗΩΡΑΕΥΡΕΝΤΟΝΠ
IN SAME THE HOUR FOUND THE boy
ΑΙΔΑΥΓΙΑΙΝΟΝΤΑΚΑΙΕΛΘ
14 beING-SOUND AND COMING

$^{14-17}$ Compare Mk.1^{20-34}Lu.4^{38-41}.

^{14} There is considerable marshy land near Tell Hum, the probable site of Capernaum. This might account for the fever.

^{17} Compare Isa. 53^{4}. See 1 Pt. 2^{24}.

^{18} Compare Mk.4^{35}Lu.8^{22}.

$^{19-22}$ Compare Lu. 9^{57-62}.

^{20} This, the first time He takes the title "Son of Mankind", is full of deep pathos. After He has become wearied with His works of healing, a scribe knows no better than to call Him his "Teacher". How little had he apprehended of His power and glory! His words have shown Him to be capable of coping with all that Adam's sin has brought into the world. He is his greater Son. He has regained the sovereignty lost by the first man. His realm extends over all mankind, and over the beasts of the field and the birds of heaven. They are among the lowest of His subjects. The jackals have their burrows and may retire to rest; the winged denizens of heaven have their roosts on which to spend the night, yet His weary head, Whose dominion includes all earthly creatures, was denied even the possession of a place of repose! What a contrast is this to the last time we meet this title in the sacred records! Then we see His holy head wreathed with the chaplet of a conqueror (Un. 14^{14}). The victor's wreath adorns the brow they crowned with thorns. And then, as Daniel had foretold, will be given Him authority, and esteem, and a kingdom, that all peoples, races, and languages should serve Him, for His authority is an eonian authority, which shall not pass away (Dan.7^{14}).

The title "Son of Mankind" is significant in every occurrence, even though our dull minds may miss it. It is always suggestive of the dignities which devolved on Adam as the sovereign of all earthly creatures and head of the human race. He inherits all these glories and restores them to far more than their pristine perfection in the coming eon.

^{24} This event probably occurred at an earlier date than the similar accounts in Mark and Luke. The cause here was an earthquake which started immense tidal waves. In the other cases it was a squall (Mk.4^{35-41}Lu.8^{23-25}).

home, perceived his mother-in-law
15 prostrate and feverish. And He
touches her hand, and the fever
leaves her. And she was roused
and waited on Him.
16 Now as it is becoming evening,
they bring Him many demoniacs,
and He cast out the spirits with a
word, and all who are ill He cures,
17 so that which is declared through
Isaiah the prophet may be fulfilled, saying,

"*He* got our infirmities,
And bears the diseases."

18 Now Jesus, perceiving vast
throngs about Him, gives an order
to come away to the other side.
And one scribe, approaching, said to
Him, "Teacher, I will be following
Thee, wherever Thou shouldst come
away."
20 And Jesus is saying to him, "The
jackals have burrows, and the flying creatures of heaven roosts, yet
the Son of Mankind has nowhere
that He may be reclining His
head."
21 Now a different one of the disciples said to Him, "Lord, permit
me first to come away and entomb
22 my father." Yet Jesus is saying
to him, "Be following Me, and
leave the dead to entomb their own
dead."
23 And as He is stepping into the
ship, His disciples follow Him.
24 And *lo!* a great quaking occurred
in the sea, so that the ship was
covered by the billows, yet *He*
25 drowsed. And approaching, they
rouse Him, saying, "Lord! Save
26 us! We are perishing!" And He is
saying to them, "Why are you
timid, scant of faith?" Then, being roused, He rebukes the winds

ΩΝΟΙΗϹΟΥϹЄΙϹΤΗΝΟΙΚΙΑ 20
THE JESUS INTO THE HOME

ΝΠЄΤΡΟΥЄΙΔЄΝΤΗΝΠЄΝΘЄ 40
OF-Peter He-PERCEIVED THE mother-IN-LAW

ΡΑΝΑΥΤΟΥΒЄΒΛΗΜЄΝΗΝΚΑ 60
OF-him HAVING-*been*-CAST AND

ΙΠΥΡЄϹϹΟΥϹΑΝΚΑΙΗΨΑΤΟ 80
15 being-feverish AND He-TOUCHES

s o.
ΤΗϹΧЄΙΡΟϹΑΥΤΗϹΚΑΙΑΦΗ 100
OF-THE HAND OF-her AND FROM-LETS

*s*¹ Є
ΚЄΝΑΥΤΗΝΟΠΥΡЄΤΟϹΚΑΙΗ 20
her THE fever AND she-

*s*¹ *omits* AND B¹ Є *s o.* *s** -them ΟΙϹ
ΓЄΡΘΗΚΑΙΔΙΗΚΟΝЄΙΑΥΤΩ 40
WAS-ROUSED AND THRU-SERVED to-Him

ΟΨΙΑϹΔЄΓЄΝΟΜЄΝΗϹΠΡΟϹ 60
16 OF-evening YET BECOMING THEY-TOWARD-

ΗΝЄΓΚΑΝΑΥΤΩΔΑΙΜΟΝΙΖΟ 80
CARRY to-Him *ones*-demonizING

ΜЄΝΟΥϹΠΟΛΛΟΥϹΚΑΙЄΞЄΒ 200
MANY AND He-OUT-CAST

ΑΛЄΝΤΑΠΝЄΥΜΑΤΑΛΟΓΩΚΑ 20
THE spirits to-saying AND

ΙΠΑΝΤΑϹΤΟΥϹΚΑΚΩϹЄΧΟΝ 40
ALL THE EVILly HAVING

ΤΑϹЄΘЄΡΑΠЄΥϹЄΝΟΠΩϹΠΛ 60
17 He-cures WHICH-how MAY-

ΗΡΩΘΗΤΟΡΗΘЄΝΔΙΑΗϹΑΙΟ 80
BE-BEING-FILLED THEBEING-declared THRU ISAIAH

ΥΤΟΥΠΡΟΦΗΤΟΥΛЄΓΟΝΤΟϹ 300
THE BEFORE-AVERER OF-SAYING

s o.
ΑΥΤΟϹΤΑϹΑϹΘЄΝЄΙΑϹΗΜΩ 20
He THE UN-FIRMnesses OF-US

ΝЄΛΑΒЄΝΚΑΙΤΑϹΝΟϹΟΥϹЄ 40
GOT AND THE DISEASES BEARS

ΒΑϹΤΑϹЄΝΙΔΩΝΔЄΟΙΗϹΟΥ 60
18 PERCEIVING YET THE JESUS

Bs¹* *omit* MANY B Ν *o.*
ϹΠΟΛΛΟΥϹΟΧΛΟΥϹΠЄΡΙΑΥ 80
MANY THRONGS ABOUT Him

ΤΟΝЄΚЄΛЄΥϹЄΝΑΠЄΛΘЄΙΝ 400
He-ORDERS TO-BE-FROM-COMING

ЄΙϹΤΟΠЄΡΑΝΚΑΙΠΡΟϹЄΛΘ 20
19 INTO THE OTHER-SIDE AND TOWARD-COMING

ΩΝЄΙϹΓΡΑΜΜΑΤЄΥϹЄΙΠЄΝ 40
ONE WRITER said

ΑΥΤΩΔΙΔΑϹΚΑΛЄΑΚΟΛΟΥΘ 60
to-Him TEACHER! I-SHALL-BE-following

ΗϹΩϹΟΙΟΠΟΥЄΑΝΑΠЄΡΧΗΚ 80
20 to-YOU THE-?-where IF-EVER YOU-MAY-BE-FROM-

ΑΙΛЄΓЄΙΑΥΤΩΟΙΗϹΟΥϹΑΙ 500
COMING AND IS-SAYING to-him THE JESUS THE

ΑΛΩΠЄΚЄϹΦΩΛЄΟΥϹЄΧΟΥϹ 20
JACKALS BURROWS ARE-HAVING

s o.
ΙΝΚΑΙΤΑΠЄΤЄΙΝΑΤΟΥΟΥΡ 40
AND THE flyers OF-THE heaven

s o.
ΑΝΟΥΚΑΤΑϹΚΗΝΩϹЄΙϹΟΔЄ 60
DOWN-BOOTHS THE YET

ΥΙΟϹΤΟΥΑΝΘΡΩΠΟΥΟΥΚЄΧ 80
SON OF-THE human NOT IS-HAV-

s o. B+Є
ЄΙΠΟΥΤΗΝΚЄΦΑΛΗΝΚΛΙΝΗ 600
ING ?-where THE HEAD He-MAY-BE-de-

ЄΤЄΡΟϹΔЄΤΩΝΜΑΘΗΤΩΝЄΙ 20
21 CLINING DIFFERENT YET OF-THE LEARNERS said

ΠЄΝΑΥΤΩΚΥΡΙЄЄΠΙΤΡЄΨΟ 40
to-Him Master! permit

ΝΜΟΙΠΡΩΤΟΝΑΠЄΛΘЄΙΝΚΑ 60
to-ME BEFORE-most TO-BE-FROM-COMING AND

s Є *o.*
ΙΘΑΨΑΙΤΟΝΠΑΤЄΡΑΜΟΥΟΔ 80
22 TO-entomb THE FATHER OF-ME THE YET

s omits JESUS *s o.*
ЄΙΗϹΟΥϹΛЄΓЄΙΑΥΤΩΑΚΟΛ 700
JESUS IS-saying to-him BE-following

s o.
ΟΥΘЄΙΜΟΙΚΑΙΑΦЄϹΤΟΥϹΝ 20
to-ME AND FROM-LET THE DEAD

s Є *o.*
ЄΚΡΟΥϹΘΑΨΑΙΤΟΥϹЄΑΥΤΩ 40
TO-entomb THE OF-selves

ΝΝЄΚΡΟΥϹΚΑΙЄΜΒΑΝΤΙΑΥ 60
23 DEAD AND to-IN-STEPPing Him

Bs* *omit* THE *but s*² *restores*
ΤΩЄΙϹΤΟΠΛΟΙΟΝΗΚΟΛΟΥΘ 80
INTO THE FLOATer follow

s Є *o.*
ΗϹΑΝΑΥΤΩΟΙΜΑΘΗΤΑΙΑΥΤ 800
to-Him THE LEARNERS OF-Him

s o.
ΟΥΚΑΙΙΔΟΥϹЄΙϹΜΟϹΜЄΓΑ 20
24 AND BE-PERCEIVING QUAKing GREAT

ϹЄΓЄΝЄΤΟЄΝΤΗΘΑΛΑϹϹΗΩ 40
BECAME IN THE SEA AS-

ϹΤЄΤΟΠΛΟΙΟΝΚΑΛΥΠΤЄϹΘ 60
BESIDES THE FLOATer TO-BE-*be*ING-COVERED

s Є *o.*B²ΑΠΟ FROM
ΑΙΥΠΟΤΩΝΚΥΜΑΤΩΝΑΥΤΟϹ 80
by THE BILLOWS He

ΔЄЄΚΑΘЄΥΔЄΝΚΑΙΠΡΟϹЄΛ 900
25 YET DOWN-LOUNGED AND TOWARD-COMING

s o.
ΘΟΝΤЄϹΗΓЄΙΡΑΝΑΥΤΟΝΛЄ 20
THEY-ROUSE Him saying

ΓΟΝΤЄϹΚΥΡΙЄϹΩϹΟΝΑΠΟΛ 40
Master! SAVE WE-ARE-*be*-

s o.
ΛΥΜЄΘΑΚΑΙΛЄΓЄΙΑΥΤΟΙϹ 60
26 ING-destroyED AND He-IS-saying to-them

s o.
ΤΙΔЄΙΛΟΙЄϹΤЄΟΛΙΓΟΠΙϹ 80
ANY DREADERS YE-ARE FEW-BELIEVing-*ones*

s o. B+Є
ΤΟΙΤΟΤЄЄΓЄΡΘЄΙϹЄΠЄΤΙ 20000
then BEING-ROUSED He-rebukes

25 Ever and anon, while revealing His own glory and exercising the faith of His followers, our Lord presents a marvelous prophetic picture of the course of the kingdom proclamation. Here we have a preview, on a small scale and in physical symbols, of that terrible time of affliction, which will threaten to engulf His disciples at the end of the eon, just before His advent. The winds are the spiritual forces of wickedness, figured by the great dragon (Un. 12[3]), the sea stands for the nations of mankind, led by the wild beast (Un. 13[1]). Together they will well-nigh destroy all hopes of the kingdom. Then it is that Christ will come and rebuke the nations and the spirit powers and usher in the calm of the kingdom, where there will be no more war, the nations will be subdued and Satan will be bound. Till then there will be no possible guarantee of peace among the nations of the earth, notwithstanding every effort to stop war.

28-34 Compare Mk.5[1-20]Lu.8[26-39].

28 Vaticanus reads this "Gadarenes". Sinaiticus reads "Gazarenes", but the editor (*s*[2]) changed this to "Gergesenes", as we have it. Gadara was a well-known city, but is so far from the shores of Galilee, that it was quite impossible for the narrative to have been enacted there. The hogs would have had to run down a mountain, cross the Jermuk river, itself enough to drown them, up its banks, then several miles across a level plain into the water. At one place on the eastern shore of the lake, at a ruined town called Chersa by the Arabs, all the topography is in perfect keeping with the narrative. Behind the town tombs were cut in the rock. A steep mountain rises almost immediately out of the water, so that the hogs, rushing down, could not stop on the narrow beach, but plunged headlong into the lake. It seems evident that this is the true locality and the name Gergesene seems most likely to have been the original of the traditional "Chersa", as it is now known. Gadarene seems misleading, hence we do not use it.

31 As swine's flesh was unclean, the keeping of hogs was illegal, and no wrong was done to their owners by sending them to destruction in the waters of the lake.

1-8 Compare Mk.2[1-12]Lu.5[17-26].

and the sea, and there became a
27 great calm. Now the men marvel,
saying, "What manner [of Man]
is this, that even the winds and the
sea are obeying Him?"
28 And while He is coming to the
other side to the country of the
Gergesenes, two demoniacs, very fe-
rocious, so that no one has the
strength to be passing by through
that road, coming out of the tombs,
29 meet Him. And *lo!* they cry, say-
ing, "What is it to us and to Thee,
O Son of God? Didst Thou come
here before the season to torment
30 us?" Now far from them there
was a vast herd of hogs grazing.
31 Now the demons entreated Him,
saying, "If you are casting us out,
dispatch us into the herd of hogs."
32 And He said to them "Go!" Now,
coming out, they come away into
the hogs. And *lo!* the entire herd
rushes down the precipice into the
sea, and they died in the waters.
33 Now the graziers fled, and com-
ing away into the city, they report
34 all, and as to the demoniacs. And
lo! the entire city came out to meet
Jesus, and, perceiving Him, they
entreat that He may be proceeding
from their boundaries.

9 And, stepping into a ship, He
ferries over and came into His
own city.
2 And *lo!* they brought Him a par-
alytic prostrate on a couch. And
Jesus, perceiving their faith, said
to the paralytic, "Have courage,
child! Your sins are being par-
3 doned!" And *lo!* some of the

s¹ Ω o. o. WIND Ω o. o.
ΜΗϹΕΝΤΟΙϹΑΝΕΜΟΙϹΚΑΙΤ
to-THE WINDS AND to-
s+Λ
ΗΘΑΛΑϹϹΗΚΑΙΕΓΕΝΕΤΟΓΑ
THE SEA AND BECAME CALM
ΛΗΝΗΜΕΓΑΛΗΟΙΔΕΑΝΘΡΩΠ
27 GREAT THE YET humans
ΟΙΕΘΑΥΜΑϹΑΝΛΕΓΟΝΤΕϹΠ
MARVEL saying ?-
ΟΤΑΠΟϹΕϹΤΙΝΟΥΤΟϹΟΤΙΚ
where-FROM IS this that AND
ΑΙΟΙΑΝΕΜΟΙΚΑΙΗΘΑΛΑϹϹ
THE WINDS AND THE SEA
ΑΑΥΤΩΥΠΑΚΟΥΟΥϹΙΝΚΑΙΕ
28 to-Him ARE-obeying AND OF-
s¹ ΩΝ -them ΩΝ
ΛΘΟΝΤΟϹΑΥΤΟΥΕΙϹΤΟΠΕΡ
COMING Him INTO THE OTHER-SIDE
for ΓΕΡΓΕϹ s¹* ΓΑΖΑΡ, B ΓΑΔΑΡ
ΑΝΕΙϹΤΗΝΧΩΡΑΝΤΩΝΓΕΡΓΕ
INTO THE SPACE OF-THE GERGESENES
ϹΗΝΩΝΥΠΗΝΤΗϹΑΝΑΥΤΩΔΥ
UNDER-meet to-Him TWO
s¹* Ε o.
ΟΔΑΙΜΟΝΙΖΟΜΕΝΟΙΕΚΤΩΝ
demonizING-ones OUT OF-THE
s o.
ΜΝΗΜΕΙΩΝΕΞΕΡΧΟΜΕΝΟΙΧ
memorial-vaults OUT-COMING FE-
B+Ε
ΑΛΕΠΟΙΛΙΑΝΩϹΤΕΜΗΙϹΧΥ
ROCIOUS VERY AS-BESIDES NO TO-BE-beING-
ΕΙΝΤΙΝΑΠΑΡΕΛΘΕΙΝΔΙΑΤ
STRONG ANY TO-BE-BESIDE-COMING THRU THE
s o.
ΗϹΟΔΟΥΕΚΕΙΝΗϹΚΑΙΙΔΟΥ
29 WAY that AND BE-PERCEIVING
ΕΚΡΑΞΑΝΛΕΓΟΝΤΕϹΤΙΗΜΙ
THEY-CRY saying ANY to-US
ΝΚΑΙϹΟΙΥΙΕΤΟΥΘΕΟΥΗΛΘ
AND to-YOU SON! OF-THE God YOU-CAME
s¹ *adds* ΗΜΑϹΑΠΟΛΕϹΑΙ US TO-DESTROY
ΕϹΩΔΕΠΡΟΚΑΙΡΟΥΒΑϹΑΝΙ
here BEFORE SEASON TO-ORDEALize
s¹ *omits* TO-ORDEALize US s* US BEFORE SEASON TO-ORDEALize
ϹΑΙΗΜΑϹΗΝΔΕΜΑΚΡΑΝΑΠΑ
30 US WAS YET FAR FROM them
ΥΤΩΝΑΓΕΛΗΧΟΙΡΩΝΠΟΛΛΩ
HERD OF-HOGS MANY
ΝΒΟϹΚΟΜΕΝΗΟΙΔΕΔΑΙΜΟΝ
31 beING-HERBED THE YET demons
ΕϹΠΑΡΕΚΑΛΟΥΝΑΥΤΟΝΛΕΓ
BESIDE-CALLED Him saying
s o.
ΟΝΤΕϹΕΙΕΚΒΑΛΛΕΙϹΗΜΑϹ
IF YOU-ARE-OUT-CASTING US
s o.
ΑΠΟϹΤΕΙΛΟΝΗΜΑϹΕΙϹΤΗΝ
commission US INTO THE
ΑΓΕΛΗΝΤΩΝΧΟΙΡΩΝΚΑΙΕΙ
32 HERD OF-THE HOGS AND He-said

ΠΕΝΑΥΤΟΙϹΥΠΑΓΕΤΕΟΙΔΕ
to-them BE-UNDER-LEADING THE YET
s Ο
ΕΞΕΛΘΟΝΤΕϹΑΠΗΛΘΑΝΕΙϹ
OUT-COMING THEY-FROM-COME INTO
ΤΟΥϹΧΟΙΡΟΥϹΚΑΙΙΔΟΥΩΡ
THE HOGS AND BE-PERCEIVING RUSH-
ΜΗϹΕΝΠΑϹΑΗΑΓΕΛΗΚΑΤΑΤ
ES EVERY THE HERD DOWN THE
ΟΥΚΡΗΜΝΟΥΕΙϹΤΗΝΘΑΛΑϹ
HANG INTO THE SEA
ϹΑΝΚΑΙΑΠΕΘΑΝΟΝΕΝΤΟΙϹ
AND THEY-FROM-DIED IN THE
ΥΔΑϹΙΝΟΙΔΕΒΟϹΚΟΝΤΕϹΕ
33 waters THE YET *ones*-HERBING FLED
ΦΥΓΟΝΚΑΙΑΠΕΛΘΟΝΤΕϹΕΙ
AND FROM-COMING INTO
s o.
ϹΤΗΝΠΟΛΙΝΑΠΗΓΓΕΙΛΑΝΠ
THE city THEY-FROM-MESSAGE ALL
ΑΝΤΑΚΑΙΤΑΤΩΝΔΑΙΜΟΝΙΖ
AND THE OF-THE *ones*-demonizING
ΟΜΕΝΩΝΚΑΙΙΔΟΥΠΑϹΑΗΠΟ
34 AND BE-PERCEIVING EVERY THE city
ΛΙϹΕΞΗΛΘΕΝΕΙϹΥΠΑΝΤΗϹ
OUT-CAME INTO UNDER-meeting
s ΟΥ OF-THE s+Ε
ΙΝΤΩΙΗϹΟΥΚΑΙΙΔΟΝΤΕϹΑ
to-THE JESUS AND PERCEIVING Him
B ΙΝΑ THAT
ΥΤΟΝΠΑΡΕΚΑΛΕϹΑΝΟΠΩϹΜ
THEY-BESIDE-CALL WHICH-how He-
ΕΤΑΒΗΑΠΟΤΩΝΟΡΙΩΝΑΥΤΩ
MAY-BE-after-STEPPING FROM THE boundaries OF-them
ΝΚΑΙΕΜΒΑϹΕΙϹΠΛΟΙΟΝΔΙ
9 AND IN-STEPP*ing* INTO FLOATER He-fer-
ΕΠΕΡΑϹΕΝΚΑΙΗΛΘΕΝΕΙϹΤ
ries AND CAME INTO THE
ΗΝΙΔΙΑΝΠΟΛΙΝΚΑΙΙΔΟΥΠ
2 OWN city AND BE-PERCEIVING
ΡΟϹΕΦΕΡΟΝΑΥΤΩΠΑΡΑΛΥΤ
THEY-TOWARD-CARRIED to-Him paralytic
B+Ε
ΙΚΟΝΕΠΙΚΛΙΝΗϹΒΕΒΛΗΜΕ
ON couch HAVING-*been*-CAST
s+Ε
ΝΟΝΚΑΙΙΔΩΝΟΙΗϹΟΥϹΤΗΝ
AND PERCEIVING THE JESUS THE
ΠΙϹΤΙΝΑΥΤΩΝΕΙΠΕΝΤΩΠΑ
BELIEF OF-them He-said to-THE para-
ΡΑΛΥΤΙΚΩΘΑΡϹΕΙΤΕΚΝΟΝ
lytic YOU-BE-COURAGE-ING offspring
ΑΦΙΕΝΤΑΙϹΟΥΑΙΑΜΑΡΤΙΑ
ARE-*be*ING-FROM-LET OF-YOU THE misses
ΙΚΑΙΙΔΟΥΤΙΝΕϹΤΩΝΓΡΑΜ
3 AND BE-PERCEIVING ANY OF-THE WRITers

5 Paralysis and all other human ills are but an effect, of which sin is the cause. Not, indeed, the personal sins of the paralytic, but the sins of mankind in general, for all men are born with a heritage of sin and live in an atmosphere heavy with wrong-doing. But the great truth here taught is that the physical blessings of the coming kingdom have a secure basis in the pardon of sins. So, in this scene, which suggests the believing remnant of Israel who receive Him as their Messiah, the Lord seems to overlook the paralysis at first, and pardons his sins. The delay, and the unbelief of the scribes, suggest the apostasy of the nation and the consequent postponement of physical blessings till the kingdom comes and the authority of the Son of Mankind to pardon sins is in full exercise, followed by the health, strength, and vigor whch will be the portion of mankind in the millennium. If human governments would get beyond the outbreaks and symptoms and deal with sin they would not need to be concerned with all its evil effects. They can never bring health and righteousness.

9-15 Compare Mk.2$^{13-20}$Lu.5$^{27-35}$.

9 It is a most striking exhibition of God's grace and wisdom, that such a man as Matthew should be chosen for an apostle, and furthermore should be empowered to write this account of Israel's King. This was contrary to all the dictates of human wisdom. Matthew was a "publican" or tribute collector, a class more hated, perhaps, than aliens, and more despised than sinners. The Roman government did not collect its tribute from the nations under its yoke directly, but farmed it out to subordinates. A district was sold for what it would bring, and the collector received his wages by assessing as much more as he could get. Hence they amassed wealth at the expense of their poor countrymen and for the benefit of a foreign government. Yet God chose such a traitor to his country to describe the glories of the King! His fitness was not by birth but of God.

11 See 11^{19}Lu.15^{2}.

12 The strong need to be taught their weakness, and the just their sinfulness. Then, and not till then, are they in conscious need of a Saviour.

13 See 12^{7}Hos.6^{6}Mic.6$^{6-8}$ 1Ti.1^{15}.

scribes say in themselves, "This
man is blaspheming!"
4 And Jesus, perceiving their sen-
timents, said "Why are you brood-
ing wickednesses in your hearts?
5 For what is easier, to be saying,
'Your sins are being pardoned,' or
to be saying, 'Rouse and walk'?
6 Now, that you may be perceiving
that the Son of Mankind has au-
thority on earth to pardon sins"—
Then He is saying to the paralytic,
"Being roused, pick up your couch
7 and go into your house." And, be-
ing roused, he came away into his
house.
8 Now, on perceiving this, the
throngs were afraid, and they
glorify God, Who is giving such
authority to men.
9 And Jesus, passing by thence,
perceived a man sitting at the trib-
ute office, termed Matthew, and He
is saying to him, "Be following
Me!" And rising, he follows Him.
10 And it occurred at His lying
back at table in the house, and *lo!*
many tribute collectors and sinners,
coming, lay back at the table to-
gether with Jesus and His disciples.
11 And the Pharisees, perceiving it,
said to His disciples, "Wherefore
is your teacher eating with tribute
12 collectors and sinners?" Now
when He hears it, He said, "The
strong have no need of a physician,
13 but the ill. Now go, learn what
this means: 'I am wanting mercy
and not sacrifice'. For I came, not
to call the just, but sinners."
14 Then the disciples of John are
coming to Him, saying, "Where-
fore are *we* and the Pharisees fast-

s O
ΜΑΤΕΩΝΕΙΠΑΝΕΝΕΑΥΤΟΙC
say IN selves

s o.
ΟΥΤΟCΒΛΑCΦΗΜΕΙΚΑΙΕΙΔ
4 this-*One* IS-HARM-AVERRING AND PERCEIV-

s N
ΩCΟΙΗCΟΥCΤΑCΕΝΘΥΜΗCΕ
ING THE JESUS THE IN-FEELings

ΙCΑΥΤΩΝΕΙΠΕΝΙΝΑΤΙΕΝΘ
OF-them said THAT ANY YE-ARE-IN-

ΥΜΕΙCΘΕΠΟΝΗΡΑΕΝΤΑΙCΚ
FEELING wickeds IN THE HEARTS

s1* Є o.
ΑΡΔΙΑΙCΥΜΩΝΤΙΓΑΡΕCΤΙ
5 OF-YOU*p* ANY for IS

ΝΕΥΚΟΠΩΤΕΡΟΝΕΙΠΕΙΝΑΦ
easier TO-BE-saying ARE-*be*-

s1* O
ΙΕΝΤΑΙCΟΥΑΙΑΜΑΡΤΙΑΙΗ
ING-FROM-LET OF-YOU THE misses OR

B ΑΙ *for* Є s1 *omits* AND
ΕΙΠΕΙΝΕΓΕΙΡΕΚΑΙΠΕΡΙΠ
TO-BE-saying BE-ROUSING AND BE-ABOUT-TREAD-

s o.
ΑΤΕΙΙΝΑΔΕΕΙΔΗΤΕΟΤΙΕΞ
6 ING THAT YET YE-MAY-BE-PERCEIVING that author-

s o.
ΟΥCΙΑΝΕΧΕΙΟΥΙΟCΤΟΥΑΝ
ity IS-HAVING THE SON OF-THE human

ΘΡΩΠΟΥΕΠΙΤΗCΓΗCΑΦΙΕΝ
ON THE LAND TO-FROM-LET

ΑΙΑΜΑΡΤΙΑCΤΟΤΕΛΕΓΕΙΤ
misses then He-IS-sayING to-

B ЄΓЄΙΡЄ BE-ROUSING
ΩΠΑΡΑΛΥΤΙΚΩΕΓΕΡΘΕΙCΑ
THE paralytic BEING-ROUSED LIFT

B+Є s1* ΠΟΡ
ΡΟΝCΟΥΤΗΝΚΛΙΝΗΝΚΑΙΥΠ
OF-YOU THE couch AND BE-UN-

ЄΥΟΥ BE-GOING
ΑΓΕΕΙCΤΟΝΟΙΚΟΝCΟΥΚΑΙ
7 DER-LEADING INTO THE HOME OF-YOU AND

ΕΓΕΡΘΕΙCΑΠΗΛΘΕΝΕΙCΤΟ
BEING-ROUSED he-FROM-CAME INTO THE

ΝΟΙΚΟΝΑΥΤΟΥΙΔΟΝΤΕCΔΕ
8 HOME OF-him PERCEIVING YET

ΟΙΟΧΛΟΙΕΦΟΒΗΘΗCΑΝΚΑΙ
THE THRONGS THEY-WERE-afraid AND

ΕΔΟΞΑCΑΝΤΟΝΘΕΟΝΤΟΝΔΟ
THEY-esteem THE God THE *One*-GIV-

ΝΤΑΕΞΟΥCΙΑΝΤΟΙΑΥΤΗΝΤ
ING authority such to-

ΟΙCΑΝΘΡΩΠΟΙCΚΑΙΠΑΡΑΓ
9 THE humans AND BESIDE-LEADING

s1 *omits* thence s o.
ΩΝΟΙΗCΟΥCΕΚΕΙΘΕΝΕΙΔΕ
THE JESUS thence He-PERCEIV-

s2 *adds* ЄΚΙ *but cancelled*
ΝΑΝΘΡΩΠΟΝΚΑΘΗΜΕΝΟΝΕΠ
ED human sitting ON

sB1 Θ
ΙΤΟΤΕΛΩΝΙΟΝΜΑΤΘΑΙΟΝΑ
THE tribute-office MATTHEW *be*ING-

s1 *omits* AND s o.
ΕΓΟΜΕΝΟΝΚΑΙΛΕΓΕΙΑΥΤΩ
said AND He-IS-sayING to-him

s o.
ΑΚΟΛΟΥΘΕΙΜΟΙΚΑΙΑΝΑCΤ
BE-followING to-ME AND UP-STAND*ing*

s he-followED Є Ι o. o.
ΑCΗΚΟΛΟΥΘΗCΕΝΑΥΤΩΚΑΙ
10 he-follows to-Him AND

s1* *omits* BECAME OF-Him s UP-LYING OF-Him s2 o.
ΕΓΕΝΕΤΟΑΥΤΟΥΑΝΑΚΕΙΜΕ
BECAME OF-Him UP-LYING

s1* ΩΝ s *omits* AND
ΝΟΥΕΝΤΗΟΙΚΙΑΚΑΙΙΔΟΥΠ
IN THE HOME AND BE-PERCEIVING

s1* Є o.
ΟΛΛΟΙΤΕΛΩΝΑΙΚΑΙΑΜΑΡΤ
MANY tribute-collectors AND missers

s1 *omits* COMING s o.
ΩΛΟΙΕΛΘΟΝΤΕCCΥΝΑΝΕΚΕ
COMING TOGETHER-UP-LAID

ΙΝΤΟΤΩΙΗCΟΥΚΑΙΤΟΙCΜΑ
to-THE JESUS AND to-THE LEARN-

s Є o.
ΘΗΤΑΙCΑΥΤΟΥΚΑΙΙΔΟΝΤΕ
11 ers OF-Him AND PERCEIVING

B+Є
CΟΙΦΑΡΙCΑΙΟΙΕΛΕΓΟΝΤΟ
THE PHARISEES said to-THE

ΙCΜΑΘΗΤΑΙCΑΥΤΟΥΔΙΑΤΙ
LEARNers OF-Him THRU ANY

ΜΕΤΑΤΩΝΤΕΛΩΝΩΝΚΑΙΑΜΑ
WITH THE tribute-collectors AND missers

ΡΤΩΛΩΝΕCΘΙΕΙΟΔΙΔΑCΚΑ
IS-EATING THE TEACHer

ΛΟCΥΜΩΝΟΔΕΑΚΟΥCΑCΕΙΠ
12 OF-YOU*p* THE YET HEAR*ing* He-said

s o.
ΕΝΟΥΧΡΕΙΑΝΕΧΟΥCΙΝΟΙΙ
NOT need ARE-HAVING THE *ones*-

s -HEALers ΩΝ s o.
CΧΥΟΝΤΕCΙΑΤΡΟΥΑΛΛΑΟΙ
being-STRONG OF-HEALer but THE-*ones*

ΚΑΚΩCΕΧΟΝΤΕCΠΟΡΕΥΘΕΝ
13 EVILly HAVING BEING-GONE

s ΑΙ *for* Є
ΤΕCΔΕΜΑΘΕΤΕΤΙΕCΤΙΝΕΛ
YET BE-LEARNING ANY IS MERCY

ΕΟCΘΕΛΩΚΑΙΟΥΘΥCΙΑΝΟΥ
I-AM-WILLING AND NOT SACRIFICE NOT

ΓΑΡΗΛΘΟΝΚΑΛΕCΑΙΔΙΚΑΙ
for I-CAME TO-CALL JUST-*ones*

ΟΥCΑΛΛΑΑΜΑΡΤΩΛΟΥCΤΟΤ
14 but missers then

ΕΠΡΟCΕΡΧΟΝΤΑΙΑΥΤΩΟΙΜ
ARE-TOWARD-COMING to-Him THE LEARN-

B o.
ΑΘΗΤΑΙΙΩΑΝΝΟΥΛΕΓΟΝΤΕ
ers OF-JOHN saying

s o. B+Є
CΔΙΑΤΙΗΜΕΙCΚΑΙΟΙΦΑΡΙ
THRU ANY WE AND THE PHARISEES

Bs1 *omit* much s* ΠΥΚΝΑ
CΑΙΟΙΝΗCΤΕΥΟΜΕΝΠΟΛΛΑ
ARE-fasting much

14 It is a most difficult lesson for the saints to learn, that God's dealings with His creatures change, and that their conduct should change accordingly. John's disciples thought that the Lord's followers should do as they did. But the coming of Christ entirely changed the circumstances. He was the Bridegroom. They were the Bride. John had introduced them. How unbecoming it would be for them to fast! They should feast! And this they did. The Lord appeared at Cana, and at many another feast.

16-17 Compare Mk.2[21-22]Lu.5[36-39].

16 John's ministry was the old cloak, the old wine skins. The Lord's ministry was the unshrunk cloth, the new wine skins. They cannot be associated without disaster. How much more true is this today! Since John's time and our Lord's teaching, transcendent truth has been revealed which He could not impart to them then. Our conduct should be conformed to this higher and later revelation. Yet most of the saints seem satisfied with doing as John's disciples, or as our Lord's. No wonder the cloth tears, and their covering is ragged. No wonder the wine bursts the skins, and their joy is spilled. Let us keep the new wine which we have received in the new containers God has provided. Let us live and act in accord with the highest revelation, given in Paul's epistles.

18-23 Compare Mk.5[22-43]Lu.8[41-56].

20 See Nu. 15[37-41].

20 How often is there a significant interruption in the performance of a miracle! The dead daughter, representing Israel as a nation, waits for His coming. So Ezekiel portrays Israel before His glorious appearing. They are dead. But on the way a woman secretly touches the tassel of His cloak. The tassel speaks of that which *finishes* the cloak and corresponds to His work on Golgotha, where He finished the robe of righteousness which clothed Him. Contact with that finished work saved many a sinner during the interval between His promise to come again and His advent. While the present interval of grace was a profound secret, and was not even intimated in this touching scene, yet we have here a definite hint of the direction in which God's grace would flow if hindered by the apostasy of Israel.

ing much, yet your disciples are not
15 fasting?" And Jesus said to them,
"Can the sons of the bridal chamber be mourning, inasmuch as the
bridegroom is with them? Yet the
days will be coming whenever the
bridegroom may be taken away
from them, and then they will be
fasting.
16 Now no one is patching with a
patch of unshrunk shred on an
old cloak, for that which fills it up
is taking away from the cloak, and
17 the rent is becoming worse. Neither are they draining fresh wine
into old wine skins, yet if so, surely
the wine skins are bursting, and
the wine is spilled, and the wine
skins are destroyed. But they are
draining fresh wine into new wine
skins, and both are preserved."
18 As He is speaking of these things
to them, *lo!* one approaching Him,
a chief, worshiped Him, saying,
"My daughter at present deceases,
but come and place Thy hand on
19 her, and she shall live." And, being roused, Jesus follows him, and
His disciples.
20 And *lo!* a woman with a hemorrhage twelve years, approaching
from behind, touches the tassel of
21 His cloak, for she said in herself,
"If I should only be touching His
22 cloak, I shall be saved." Now
Jesus, being turned and perceiving
her, said, "Courage, daughter!
Your faith has saved you." And
the woman was saved from that
hour.
23 And Jesus, coming into the
house of the chief, and perceiving
the flutists and the throng in a tu-
24 mult, said, "Retire, for the maiden
did not die, but is drowsing." And
25 they ridiculed Him. Now when the

ΟΙΔΕΜΑΘΗΤΑΙϹΟΥΟΥΝΗϹΤ 20
THE YET LEARNERS OF-YOU NOT ARE-fasting

ΕΥΟΥϹΙΝΚΑΙΕΙΠΕΝΑΥΤΟΙ 40
15 AND said to-them

ϹΟΙΗϹΟΥϹΜΗΔΥΝΑΝΤΑΙΟΙ 60
THE JESUS NO ARE-ABLE THE

ΥΙΟΙΤΟΥΝΥΜΦΩΝΟϹΠΕΝΘΕ 80
SONS OF-THE BRIDAL-chamber TO-BE-MOURN-

ΙΝΕΦΟϹΟΝΜΕΤΑΥΤΩΝΕϹΤΙ 100
ING ON as-much-as WITH them IS

s¹ *omits* WILL-BE-COMING *to* BRIDE-groom
ΝΟΝΥΜΦΙΟϹΕΛΕΥϹΟΝΤΑΙΔ 20
THE BRIDE-groom WILL-BE-COMING YET

ΕΗΜΕΡΑΙΟΤΑΝΑΠΑΡΘΗΑΠΑ 40
DAYS when-EVER MAY-BE-BEING-FROM-LIFT-

s+Є
ΥΤΩΝΟΝΥΜΦΙΟϹΚΑΙΤΟΤΕΝ 60
ED FROM them THE BRIDE-groom AND then THEY-

ΗϹΤΕΥϹΟΥϹΙΝΟΥΔΕΙϹΔΕΕ 80
16 WILL-BE-fasting NOT-YET-ONE YET IS-

ΠΙΒΑΛΛΕΙΕΠΙΒΛΗΜΑΡΑΚΟ 200
ON-CASTING ON-CAST-*effect* OF-BURSTER

ΥϹΑΓΝΑΦΟΥΕΠΙΙΜΑΤΙΩΠΑ 20
OF-UN-CARDED ON cloak OLD

s Є o. s o.
ΛΑΙΩΑΙΡΕΙΓΑΡΤΟΠΛΗΡΩΜ 40
IS-LIFTING for THE FILLing

s¹ *omits* OF-it
ΑΑΥΤΟΥΑΠΟΤΟΥΙΜΑΤΙΟΥΚ 60
OF-it FROM THE cloak AND

ΑΙΧΕΙΡΟΝϹΧΙϹΜΑΓΕΙΝΕΤ 80
WORSE SPLIT IS-BECOMING

ΑΙΟΥΔΕΒΑΛΛΟΥϹΙΝΟΙΝΟΝ 300
17 NOT-YET THEY-ARE-CASTING WINE

ΝΕΟΝΕΙϹΑϹΚΟΥϹΠΑΛΑΙΟΥ 20
YOUNG INTO BOTTLES (of-skin) OLD

B *omits* SURELY
ϹΕΙΔΕΜΗΓΕΡΗΓΝΥΝΤΑΙΟΙ 40
IF YET NO-SURELY ARE-*be*ING-BURST THE

ΑϹΚΟΙΚΑΙΟΟΙΝΟϹΕΚΧΕΙΤ 60
BOTTLES (of-skin) AND THE WINE IS-*be*ING-OUT-POUR-

ΑΙΚΑΙΟΙΑϹΚΟΙΑΠΟΛΛΥΝΤ 80
ED AND THE BOTTLES (of-skin) ARE-*be*ING-destroyed

s o. s *omits* THEY-ARE-CASTING
ΑΙΑΛΛΑΒΑΛΛΟΥϹΙΝΟΙΝΟΝ 400
but THEY-ARE-CASTING WINE

ΝΕΟΝΕΙϹΑϹΚΟΥϹΚΑΙΝΟΥϹ 20
YOUNG INTO BOTTLES (of-skin) NEW

ΒΛΗΤΕΟΝ CASTable *added by s*
ΚΑΙΑΜΦΟΤΕΡΟΙϹΥΝΤΗΡΟΥ 40
AND BOTH ARE-*be*ING-TOGETHER-KEPT

ΝΤΑΙΤΑΥΤΑΑΥΤΟΥΛΑΛΟΥΝ 60
18 these OF-Him TALKING

s¹ *omits* ONE
ΤΟϹΑΥΤΟΙϹΙΔΟΥΑΡΧΩΝΕΙ 80
to-them BE-PERCEIVING chief ONE

s² *omits* TOWARD- s o.
ϹΠΡΟϹΕΛΘΩΝΠΡΟϹΕΚΥΝΕΙ 500
TOWARD-COMING he-worshipED

s *omits* that
ΑΥΤΩΛΕΓΩΝΟΤΙΗΘΥΓΑΤΗΡ 20
to-Him saying that THE DAUGHTER

ΜΟΥΑΡΤΙΕΤΕΛΕΥΤΗϹΕΝΑΛ 40
OF-ME at-PRESENT deceases but

ΛΑΕΛΘΩΝΕΠΙΘΕϹΤΗΝΧΕΙΡ 60
COMING BE-ON-PLACING THE HAND

ΑϹΟΥΕΠΑΥΤΗΝΚΑΙΖΗϹΕΤΑ 80
OF-YOU ON her AND she-WILL-BE-LIVING

ΙΚΑΙΕΓΕΡΘΕΙϹΟΙΗϹΟΥϹΗ 600
19 AND BEING-ROUSED THE JESUS fol-

s followed Є I o. o.
ΚΟΛΟΥΘΗϹΕΝΑΥΤΩΚΑΙΟΙΜ 20
lows to-him AND THE LEAR-

ΑΘΗΤΑΙΑΥΤΟΥΚΑΙΙΔΟΥΓΥ 40
20 ners OF-Him AND BE-PERCEIVING WO-

s¹* Α o.
ΝΗΑΙΜΟΡΡΟΟΥϹΑΔΩΔΕΚΑΕ 60
MAN BLOOD-GUSHING TWO-TEN YEARS

ΤΗΠΡΟϹΕΛΘΟΥϹΑΟΠΙϹΘΕΝ 80
TOWARD-COMING BEHIND-PLACE

ΗΨΑΤΟΤΟΥΚΡΑϹΠΕΔΟΥΤΟΥ 700
she-TOUCHES OF-THE HANG-FOOT OF-THE

ΙΜΑΤΙΟΥΑΥΤΟΥΕΛΕΓΕΝΓΑ 20
21 cloak OF-Him she-said for

s¹ *omits* ONLY
ΡΕΝΕΑΥΤΗΕΑΝΜΟΝΟΝΑΨΩΜ 40
IN self IF-EVER ONLY I-SH'D-BE-

ΑΙΤΟΥΙΜΑΤΙΟΥΑΥΤΟΥϹΩΘ 60
TOUCHING OF-THE cloak OF-Him I-SHALL-BE-

s¹ *omits* JESUS
ΗϹΟΜΑΙΟΔΕΙΗϹΟΥϹϹΤΡΑΦ 80
22 BEING-SAVED THE YET JESUS BEING-TURNED

ΕΙϹΚΑΙΙΔΩΝΑΥΤΗΝΕΙΠΕΝ 800
AND PERCEIVING her said

s o.
ΘΑΡϹΕΙΘΥΓΑΤΕΡΗΠΙϹΤΙϹ 20
BE-COURAGE-ING DAUGHTER THE BELIEF

ϹΟΥϹΕϹΩΚΕΝϹΕΚΑΙΕϹΩΘΗ 40
OF-YOU HAS-SAVED YOU AND WAS-SAVED

s o.
ΗΓΥΝΗΑΠΟΤΗϹΩΡΑϹΕΚΕΙΝ 60
THE WOMAN FROM THE HOUR that

ΗϹΚΑΙΕΛΘΩΝΟΙΗϹΟΥϹΕΙϹ 80
23 AND COMING THE JESUS INTO

ΤΗΝΟΙΚΙΑΝΤΟΥΑΡΧΟΝΤΟϹ 900
THE HOME OF-THE chief

ΚΑΙΙΔΩΝΤΟΥϹΑΥΛΗΤΑϹΚΑ 20
AND PERCEIVING THE FLAGEOLETERS AND

ΙΤΟΝΟΧΛΟΝΘΟΡΥΒΟΥΜΕΝΟ 40
THE THRONG TUMULTING

s o.
ΝΕΛΕΓΕΝΑΝΑΧΩΡΕΙΤΕΟΥΓ 60
24 He-said BE-YE-UP-SPACING NOT for

ΑΡΑΠΕΘΑΝΕΝΤΟΚΟΡΑϹΙΟΝ 80
FROM-DIED THE maiden

ΑΛΛΑΚΑΘΕΥΔΕΙΚΑΙΚΑΤΕΓ 23000
but she-IS-DOWN-LOUNGING AND THEY-DOWN-LAUGH-

27 Blindness is to this day a very common affliction in eastern lands. The glare of the sun or lack of care in infancy costs many their sight. These men evidently had become blind physically, yet had spiritual sight sufficient to see their Saviour. Hence He casts the burden of belief on them. This is in marked contrast to the next case, for the deaf-mute was incapable of faith so long as he was obsessed by the demon.

32 One of the chief features of the coming kingdom will be the absence of Satan and other evil spirits. So every case of casting out demons is a demonstration of His power to take the throne. There could be no better proof that He was the Messiah than His power over the unseen domains of darkness. In the time of the end His great opponent will be the wild beast on the human side (Un. 13[1]). But it is the dragon that gives the beast his power and throne and authority (Un. 13[2]). Hence, not only is the wild beast arrested (Un. 19[20]), but the dragon is bound for the thousand years (Un. 20[2]).

34 On another occasion we are told that this chief of the demons is Beezeboul (12[24]). This is the blasphemy against the holy spirit, which cannot be pardoned in this eon or that which is to come (12[31]). The reason for this is very easily seen. These signs were the powers of the coming eon, intended to convince the nation that Messiah was present, and induce them to believe on Him. Now, if the very signs which should have demonstrated His Messiahship are taken to indicate that He is in league with the powers of darkness, it is impossible that they should repent and believe. The unpardonable sin consists in ascribing to sinister spirits what is the work of God's holy spirit. In this day there is the opposite danger of ascribing all supernatural manifestations to the holy spirit. The spirits must be tested by the word of God. That their teaching and work is a very close imitation, so close as to deceive the great majority of the saints, is according to Paul's predictions concerning the end time. We know that, somewhere in Christendom today, the demons are deceiving the saints, and the fact that they do not know it does not alter it.

35 Compare Mk.6[6]Lu.8[1-3].

throng was ejected, coming in, He
holds her hand, and the maiden
26 was roused. And the fame of this
came out into that whole land.
27 And as Jesus is passing by thence,
two blind men follow Him, clamoring and saying, "Be merciful to us,
28 Son of David!" Now as He is coming into the house, the blind men
come to Him and Jesus is saying to
them, "Are you believing that I
am able to do this?" They are say-
29 ing to Him, "Yes, Lord." Then
He touches their eyes, saying, "Let
it occur to you according to your
30 faith." And their eyes were
opened. And Jesus mutters to
them, saying, "See! Let no one
31 know!" Yet on coming out they
blaze Him abroad in the whole of
that land.
32 Now on their coming out, *lo!*
they bring to Him a deaf-mute de-
33 moniac. And the demon being cast
out, the deaf-mute talks. And the
throngs marvel, saying, "It never
34 appeared thus in Israel!" Yet the
Pharisees said, "By the chief of
the demons is He casting out the
demons."
35 And Jesus led them about all
the cities and villages, teaching in
their synagogues and proclaiming
the evangel of the kingdom and
curing every disease and every de-
36 bility. Now, perceiving the
throngs, He is compassionated
concerning them, seeing that they
were bothered and tossed as if
37 sheep having no shepherd. Then
He is saying to His disciples, "The
harvest, indeed, is vast, yet the

s1* adds ΕΙΔΟΤΕϹΟΤΙΑΠΕΘΑΝΕΝ
ΕΛΩΝΑΥΤΟΥΟΤΕΔΕΕΞΕΒΛΗ
25 ED OF-Him when YET WAS-OUT-CAST

ΘΗΟΟΧΛΟϹΕΙϹΕΛΘΩΝΕΚΡΑ
THE THRONG INTO-COMING He-HOLDS

s o.
ΤΗϹΕΝΤΗϹΧΕΙΡΟϹΑΥΤΗϹΚ
OF-THE HAND OF-her AND

ΑΙΗΓΕΡΘΗΤΟΚΟΡΑϹΙΟΝΚΑ
26 WAS-ROUSED THE maiden AND

s+C
ΙΕΞΗΛΘΕΝΗΦΗΜΗΑΥΤΗΕΙϹ
OUT-CAME THE AVERment this INTO

ΟΛΗΝΤΗΝΓΗΝΕΚΕΙΝΗΝΚΑΙ
27 WHOLE THE LAND that AND

ΠΑΡΑΓΟΝΤΙΕΚΕΙΘΕΝΤΩΙΗ
to-BESIDE-LEADING thence THE JESUS

B omits to-Him
ϹΟΥΗΚΟΛΟΥΘΗϹΑΝΑΥΤΩΔΥ
follow to-Him TWO

B o. o. o.=CRYING
ΟΤΥΦΛΟΙΚΡΑΥΓΑΖΟΝΤΕϹΚ
BLIND-*ones* clamorING AND

ΑΙΛΕΓΟΝΤΕϹΕΛΕΗϹΟΝΗΜΑ
saying BE-MERCIFUL-to US

s Є o. SON! s1* adds ΕΙϹ INTO
ϹΥΙΟϹΔΑΥΕΙΔΕΛΘΟΝΤΙΔΕ
28 SON *of*-DAVID to-COMING YET

B omits Him
ΑΥΤΩΕΙϹΤΗΝΟΙΚΙΑΝΠΡΟϹ
Him INTO THE HOME TOWARD-COME

s Ο s1* adds ΔΥΟ
ΗΛΘΑΝΑΥΤΩΟΙΤΥΦΛΟΙΚΑΙ
to-Him THE BLIND-*ones* AND

s1* omits THE
ΛΕΓΕΙΑΥΤΟΙϹΟΙΗϹΟΥϹΠΙ
IS-saying to-them THE JESUS YE-

B this I-AM-ABLE s1 adds ΥΜΙΝ
ϹΤΕΥΕΤΕΟΤΙΔΥΝΑΜΑΙΤΟΥ
ARE-BELIEVING that I-AM-ABLE this

ΤΟΠΟΙΗϹΑΙΛΕΓΟΥϹΙΝΑΥΤ
TO-DO THEY-ARE-saying to-Him

ΩΝΑΙΚΥΡΙΕΤΟΤΕΗΨΑΤΟΤΩ
29 YEA Master! then He-TOUCHES OF-THE

ΝΟΦΘΑΛΜΩΝΑΥΤΩΝΛΕΓΩΝΚ
VIEWERS OF-them saying ac-

ΑΤΑΤΗΝΠΙϹΤΙΝΥΜΩΝΓΕΝΗ
cording-to THE BELIEF OF-YOU*p* LET-it-BE-BE-

s Α
ΘΗΤΩΥΜΙΝΚΑΙΗΝΕΩΧΘΗϹΑ
30 ING-BECOME to-YOU*p* AND WERE-UP-OPENED

s1* omits OF-them
ΝΑΥΤΩΝΟΙΟΦΘΑΛΜΟΙΚΑΙΕ
OF-them THE VIEWERS AND IN-

B+Є sB1 ΘΗ o. o.
ΝΕΒΡΙΜΗϹΑΤΟΑΥΤΟΙϹΟΙΗ
THUNDERS to-them THE JESUS

s o.
ϹΟΥϹΛΕΓΩΝΟΡΑΤΕΜΗΔΕΙϹ
saying BE-SEEING NO-YET-ONE

B+Є
ΓΙΝΩϹΚΕΤΩΟΙΔΕΕΞΕΛΘΟΝ
31 LET-BE-KNOWING THE YET OUT-COMING

ΤΕϹΔΙΕΦΗΜΙϹΑΝΑΥΤΟΝΕΝ
THEY-THRU-AVERize Him IN

s1 omits WHOLE
ΟΛΗΤΗΓΗΕΚΕΙΝΗΑΥΤΩΝΔΕ
32 WHOLE THE LAND that OF-them YET

ΕΞΕΡΧΟΜΕΝΩΝΙΔΟΥΠΡΟϹΗ
OUT-COMING BE-PERCEIVING THEY-TO-

ΝΕΓΚΑΝΑΥΤΩΚΩΦΟΝΔΑΙΜΟ
WARD-CARRY to-Him MUTE demonizING-*one*

ΝΙΖΟΜΕΝΟΝΚΑΙΕΚΒΛΗΘΕΝ
33 AND OF-BEING-OUT-CAST

ΤΟϹΤΟΥΔΑΙΜΟΝΙΟΥΕΛΑΛΗ
THE demon TALKS

ϹΕΝΟΚΩΦΟϹΚΑΙΕΘΑΥΜΑϹΑ
THE MUTE AND MARVEL

ΝΟΙΟΧΛΟΙΛΕΓΟΝΤΕϹΟΥΔΕ
THE THRONGS saying NOT-YET-?-

ΠΟΤΕΕΦΑΝΗΟΥΤΩϹΕΝΤΩΙϹ
when APPEARed thus IN THE ISRAEL

B+Є
ΡΑΗΛΟΙΔΕΦΑΡΙϹΑΙΟΙΕΛΕ
34 THE YET PHARISEES said

s1 omits IN
ΓΟΝΕΝΤΩΑΡΧΟΝΤΙΤΩΝΔΑΙ
IN THE chief OF-THE demons

s Є o.
ΜΟΝΙΩΝΕΚΒΑΛΛΕΙΤΑΔΑΙΜ
He-IS-OUT-CASTING THE demons

ΟΝΙΑΚΑΙΠΕΡΙΗΓΕΝΟΙΗϹΟ
35 AND ABOUT-LED THE JESUS

s o.
ΥϹΤΑϹΠΟΛΕΙϹΠΑϹΑϹΚΑΙΤ
THE cities ALL AND THE

ΑϹΚΩΜΑϹΔΙΔΑϹΚΩΝΕΝΤΑΙ
VILLAGES TEACHING IN THE

s1 omits AND
ϹϹΥΝΑΓΩΓΑΙϹΑΥΤΩΝΚΑΙΚ
TOGETHER-LEADS OF-them AND PRO-

ΗΡΥϹϹΩΝΤΟΕΥΑΓΓΕΛΙΟΝΤ
CLAIMING THE WELL-MESSAGE OF-

ΗϹΒΑϹΙΛΕΙΑϹΚΑΙΘΕΡΑΠΕ
THE KINGdom AND curING

ΥΩΝΠΑϹΑΝΝΟϹΟΝΚΑΙΠΑϹΑ
EVERY DISEASE AND EVERY

s1 adds ΕΝΤΩΛΑΩΚΑΙΗΚΟΛΟΥΘΗϹΑΝΑΥ
ΝΜΑΛΑΚΙΑΝΙΔΩΝΔΕΤΟΥϹΟ
36 SOFTness PERCEIVING YET THE THRO-

ΤΩ IN THE PEOPLE AND THEY-follow to-Him
ΧΛΟΥϹΕϹΠΛΑΓΧΝΙϹΘΗΠΕΡ
NGS He-IS-compassionatED ABOUT

ΙΑΥΤΩΝΟΤΙΗϹΑΝΕϹΚΥΛΜΕ
them that THEY-WERE HAVING-*been*-FLAYED

ΝΟΙΚΑΙΕΡΙΜΜΕΝΟΙΩϹΕΙΠ
AND HAVING-*been*-TOSSED AS-IF sheep

ΡΟΒΑΤΑΜΗΕΧΟΝΤΑΠΟΙΜΕΝ
NO HAVING SHEPHERD

s o. s Є
ΑΤΟΤΕΛΕΓΕΙΤΟΙϹΜΑΘΗΤΑ
37 then He-IS-sayING to-THE LEARNers

s o.
ΙϹΑΥΤΟΥΟΜΕΝΘΕΡΙϹΜΟϹΠ
OF-Him THE INDEED harvest much

1 Compare Mk.3^{13-19}Lu.6^{12-16}. See Lu.9^{1}.

2 There is some variation in the order of the names, as well as of the names themselves, in the lists of the twelve apostles, but they are always found in three groups, headed by Peter, Philip and James, as follows:

Mt 10^{2}	Mk.3^{16}	Lu.6^{14}	Ac.1^{13}
Simon Peter	Simon Peter	Simon Peter	Peter
Andrew	James Zebedee	Andrew	John
James Zebedee	John	James	James
John	Andrew	John	Andrew
Philip	Philip	Philip	Philip
Bartholomew	Bartholomew	Bartholomew	Thomas
Thomas	Matthew	Matthew	Bartholomew
Matthew	Thomas	Thomas	Matthew
James Alpheus	James Alpheus	James Alpheus	James Alpheus
Thaddeus	Thaddeus	Simon the Zealot	Simon the Zealot
Simon Cananite	Simon Cananite	Judas James	Judas James
Judas Iscariot	Judas Iscariot	Judas Iscariot	Matthias (Ac.1^{26})

Bartholomew is usually identified with Nathanael (Jn.$1^{44-46}21^{2}$). Judas James, in order to distinguish him from Judas Iscariot, was called Thaddeus, and Simon (not Peter), was termed the Zealot, or its Hebrew equivalent the Cananite (not Canaanite). Of course, Matthias takes the place of Judas Iscariot in Acts.

5 Compare Mk.6^{7-15}Lu.9^{1-11}.

5 The Lord had been heralding the kingdom alone and had confirmed the proclamation by signs which indicated its nearness. Now He associates twelve of His disciples with Him in this work and dispatches them with authority over disease and death and the demons so that they could prove its proximity by both their words and their works. This is the first kingdom proclamation. The second is not given until after His resurrection (28^{16-20}). They differ on almost every point. This was to be exercised in the land alone. Not even Samaria was to hear it. It was strictly for the lost sheep of Israel's fold and included no others. The second kingdom proclamation is for all nations, except Israel.

This first kingdom proclamation was carried on until the crisis in our Lord's ministry when it became evident that the nation had rejected Him and His message. Then He charged His disciples that they should tell no one that He was Jesus, the Messiah (16^{20}).

38 workers are few. Be beseeching,
then, the Lord of the harvest, so
that He should be ejecting workers
into His harvest."

10 And calling His twelve disciples to Him, He gives them authority over unclean spirits, so as to be casting them out, and curing every disease and every debility.

2 Now the names of the twelve
apostles are these: First, Simon,
termed Peter, and Andrew, his
brother, and James of Zebedee, and
3 John, his brother; Philip and Bar-
tholomew, Thomas and Matthew,
the tribute collector, James of Al-
4 pheus and Thaddeus, Simon the
Cananite, and Judas Iscariot, who
is His betrayer also.
5 These twelve Jesus commissions,
charging them, saying, "You
should not go off into a road of the
nations, and into a city of the Sa-
maritans you should not be enter-
6 ing. Yet rather be going to the
lost sheep of the house of Israel.
7 Now go and be proclaiming, saying,
'The kingdom of the heavens has
8 drawn near.' Be curing the in-
firm, be rousing the dead, be
cleansing lepers, be casting out de-
mons. You got gratuitously: be
9 giving gratuitously. You should
not be acquiring gold, nor silver,
10 nor copper in your girdles, nor a
beggar's bag for the road, nor two
tunics, nor sandals, nor club; for
the worker is worthy of his nour-
ishment.
11 Now into whichever city or vil-
lage you may be entering, enquire
who in it is worthy, and there re-
main till you should be coming out.

s Є o.
ΟΛΥϹΟΙΔΕΕΡΓΑΤΑΙΟΛΙΓΟ
· THE YET ACTers FEW

ΙΔΕΗΘΗΤΕΟΥΝΤΟΥΚΥΡΙΟΥ
38 BE-BINDING THEN OF-THE Master

ΤΟΥΘΕΡΙϹΜΟΥΟΠΩϹΕΚΒΑΛ
OF-THE harvest WHICH-how He-SH'D-BE-OUT-

ΗΕΡΓΑΤΑϹΕΙϹΤΟΝΘΕΡΙϹΜ
CASTING ACTers INTO THE harvest

ΟΝΑΥΤΟΥΚΑΙΠΡΟϹΚΑΛΕϹΑ
10 OF-Him AND TOWARD-CALLing

s ΙΒ=12
ΜΕΝΟϹΤΟΥϹΔΩΔΕΚΑΜΑΘΗΤ
THE TWO-TEN LEARNers

ΑϹΑΥΤΟΥΕΔΩΚΕΝΑΥΤΟΙϹΕ
OF-Him He-GIVES to-them au-

ΞΟΥϹΙΑΝΠΝΕΥΜΑΤΩΝΑΚΑΘ
thority OF-spirits unclean

s o.
ΑΡΤΩΝΩϹΤΕΕΚΒΑΛΛΕΙΝΑΥ
AS-BESIDES TO-BE-OUT-CASTING them

ΤΑΚΑΙΘΕΡΑΠΕΥΕΙΝΠΑϹΑΝ
AND TO-BE-curING EVERY

ΝΟϹΟΝΚΑΙΠΑϹΑΝΜΑΛΑΚΙΑ
DISEASE AND EVERY SOFTness

s ΙΒ=12
ΝΤΩΝΔΕΔΩΔΕΚΑΑΠΟϹΤΟΛΩ
2 OF-THE YET TWO-TEN commissioners

ΝΤΑΟΝΟΜΑΤΑΕϹΤΙΝΤΑΥΤΑ
THE NAMES IS these

ΠΡΩΤΟϹϹΙΜΩΝΟΛΕΓΟΜΕΝΟ
BEFORE-most SIMON THE being-said

ϹΠΕΤΡΟϹΚΑΙΑΝΔΡΕΑϹΟΑΔ
Peter (ROCK) AND ANDREW THE broth-

s AND *now completely deleted*
ΕΛΦΟϹΑΥΤΟΥΚΑΙΙΑΚΩΒΟϹ
er OF-him AND JACOBUS

ΟΤΟΥΖΕΒΕΔΑΙΟΥΚΑΙΙΩΑΝ
THE OF-THE ZEBEDEE AND JOHN

B o.
ΝΗϹΟΑΔΕΛΦΟϹΑΥΤΟΥΦΙΛΙ
3 THE brother OF-him Philip

s Є o.
ΠΠΟϹΚΑΙΒΑΡΘΟΛΟΜΑΙΟϹΘ
AND Bartholomew THOM-

sB[1] Θ s Є o.
ΩΜΑϹΚΑΙΜΑΤΘΑΙΟϹΟΤΕΛΩ
AS AND MATTHEW THE tribute-col-

ΝΗϹΙΑΚΩΒΟϹΟΤΟΥΑΛΦΑΙΟ
lector JACOBUS THE OF-THE ALPHEUS

s[1] *omits* AND
ΥΚΑΙΘΑΔΔΑΙΟϹϹΙΜΩΝΟΚΑ
4 AND THADDEUS SIMON THE CAN-

s ΙΤΗ s[1] *adds* Ο THE s* *omits* THE
ΝΑΝΑΙΟϹΚΑΙΙΟΥΔΑϹΟΙϹΚ
ANITE AND JUDAS THE ISCARIOT

s*+ΑΙ *now erased*
ΑΡΙΩΤΗϹΟΚΑΙΠΑΡΑΔΟΥϹΑ
THE-*one* AND BESIDE-GIVING Him

s ΙΒ=12
ΥΤΟΝΤΟΥΤΟΥϹΤΟΥϹΔΩΔΕΚ
5 these THE TWO-TEN

s o.
ΑΑΠΕϹΤΕΙΛΕΝΟΙΗϹΟΥϹΠΑ
commissions THE JESUS charg-

s o. s[1] *omits* saying
ΡΑΓΓΕΙΛΑϹΑΥΤΟΙϹΛΕΓΩΝ
ing to-them saying

s[1] *omits* OF-NATIONS
ΕΙϹΟΔΟΝΕΘΝΩΝΜΗΑΠΕΛΘΗ
INTO WAY OF-NATIONS NO YE-MAY-BE-FROM-

s ΑΙ *for* Є s o.
ΤΕΚΑΙΕΙϹΠΟΛΙΝϹΑΜΑΡΕΙ
COMING AND INTO city OF-SAMARitans

s ΑΙ *for* Є
ΤΩΝΜΗΕΙϹΕΛΘΗΤΕΠΟΡΕΥΕ
6 NO YE-MAY-BE-INTO-COMING BE-GOING

B[1] ΑΙ *for* Є
ϹΘΕΔΕΜΑΛΛΟΝΠΡΟϹΤΑΠΡΟ
YET RATHER TOWARD THE sheep

ΒΑΤΑΤΑΑΠΟΛΩΛΟΤΑΟΙΚΟΥ
THE HAVING-*been*-destroyED OF-HOME

ΙϹΡΑΗΛΠΟΡΕΥΟΜΕΝΟΙΔΕΚ
7 *of*-ISRAEL GOING YET BE-

B *omits* that
ΗΡΥϹϹΕΤΕΛΕΓΟΝΤΕϹΟΤΙΗ
PROCLAIMING saying that HAS-

s o.
ΓΓΙΚΕΝΗΒΑϹΙΛΕΙΑΤΩΝΟΥ
NEARED THE KINGdom OF-THE heavens

ΡΑΝΩΝΑϹΘΕΝΟΥΝΤΑϹΘΕΡΑ
8 *ones*-beING-UN-FIRM BE-curING

s* *once bracketed* DEAD-*ones* BE-ROUSING
ΠΕΥΕΤΕΝΕΚΡΟΥϹΕΓΕΙΡΕΤ
DEAD-*ones* BE-ROUSING

s ΑΙ *for* Є s ΑΙ *for* Є
ΕΛΕΠΡΟΥϹΚΑΘΑΡΙΖΕΤΕΔΑ
lepers BE-cleansING demons

ΙΜΟΝΙΑΕΚΒΑΛΛΕΤΕΔΩΡΕΑ
BE-OUT-CASTING gratuitously

ΝΕΛΑΒΕΤΕΔΩΡΕΑΝΔΟΤΕΜΗ
9 YE-GOT gratuitously BE-GIVING NO

s ΑΙ *for* Є s[1] *omits* NO-YET SILVER
ΚΤΗϹΗϹΘΕΧΡΥϹΟΝΜΗΔΕΑΡ
YE-SH'D-BE-ACQUIRING GOLD NO-YET SILVER

ΓΥΡΟΝΜΗΔΕΧΑΛΚΟΝΕΙϹΤΑ
NO-YET COPPER INTO THE

ϹΖΩΝΑϹΥΜΩΝΜΗΠΗΡΑΝΕΙϹ
10 GIRDles OF-YOU*p* NO BAG (beggar's) INTO

ΟΔΟΝΜΗΔΕΔΥΟΧΙΤΩΝΑϹΜΗ
WAY NO-YET TWO TUNICS NO-

ΔΕΥΠΟΔΗΜΑΤΑΜΗΔΕΡΑΒΔΟ
YET sandals NO-YET ROD

ΝΑΞΙΟϹΓΑΡΟΕΡΓΑΤΗϹΤΗϹ
WORTHY for THE ACTer OF-THE

ΤΡΟΦΗϹΑΥΤΟΥΕΙϹΗΝΔΑΝΠ
11 NURTURE OF-him INTO WHICH YET-EVER ci-

s ΑΙ *for* Є
ΟΛΙΝΗΚΩΜΗΝΕΙϹΕΛΘΗΤΕΕ
ty OR VILLAGE YE-MAY-BE-INTO-COMING OUT-

s ΑΙ *for* Є s IN her ANY
ΞΕΤΑϹΑΤΕΤΙϹΕΝΑΥΤΗΑΞΙ
INTERROGATE ANY IN her WORTHY

s o.
ΟϹΕϹΤΙΝΚΑΚΕΙΜΕΙΝΑΤΕΕ
IS AND-there REMAIN TILL

Even though Peter and John are given a foretaste of the kingdom on the mount of transformation, He charged them not to tell of the vision until the Son of Mankind should be risen from among the dead (17^{9}). From this time until Pentecost this proclamation was interrupted.

Anticipating the renewal of its proclamation during His absence, our Lord gave the keys to Peter when he, in contrast to the apostate nation, acknowledged Him to be the Messiah, the Son of the living God (16^{19}). The door to the kingdom is locked when its proclamation is forbidden. At Pentecost Peter uses the keys and once more proclaims the proximity of the kingdom, conditioned on the repentance of the nation. At first a small proportion of the people accept the message, but it is not long ere the nation, as such, by the murder of Stephen, and the attempts on Peter and Paul, signifies its rejection. At the end of Acts it is formally set aside by Paul's public proclamation of their apostasy.

When God once more turns to Israel in the future it will be proclaimed again and, in the midst of great affliction, the nation, represented by the hundred and forty-four thousand celibates (Un. 7^{3-8}) and the vast throng (Un. 7^{9-17}), will accept the proclamation and enter the kingdom. Then Peter's epistles will unlock the door. Then all Israel will be saved (Ro. 11^{26}), and the presence of the kingdom will preclude its further proclamation.

This gospel of the kingdom is not concerned with sin or individual salvation. The pardon of sins, based on the sufferings of Christ, is in the commission for mankind in Luke's account (Lu. 24^{46-49}). It was not confined to Israel. Christ had not suffered when this gospel of the kingdom was first proclaimed. It can refer to nothing else than the kingdom promised to Israel in the Hebrew scriptures.

10 Compare Lu. 10^{1-16}.

14 See Neh.5^{13}Ac.$13^{51}18^{6}$.

16-22 Compare Mk.13^{9-13}Lu.21^{12-18}.

19 Compare Lu.12^{11-12}. See Ex.4^{12}Jer.1^{7}.

24 See Lu.6^{40}Jn.15^{20}.

26 See Mk.4^{22}Lu.$8^{17}12^{2,3}$.

32 See Lu.$12^{8,9}$Un.3^{5}.

33 See Mk.8^{38}2 Ti.2^{12}.

34-36 Compare Lu.12^{39-53}. See Mic.7^{6}.

12 Now on entering into a house, sa-
13 lute it, and if the house should in-
deed be worthy, let your peace
come on it. Yet if it should not
be worthy, let your peace be turned
14 back on you. And whoever should
not be receiving you, neither be
hearing your words, on coming out-
side that house or city or village,
shake off the dust of your feet.
15 Verily, I am saying to you, it shall
be more tolerable for the land of
Sodom and the land of Gomorrah
in the day of judgment than for
that city.
16 *Lo! I* am dispatching you as
sheep in the midst of wolves. Be-
come, then, prudent as serpents
17 and artless as doves. Now take
heed of men, for they will be be-
traying you to Sanhedrins, and
they will be scourging you in their
18 synagogues. Now you shall be led
to governors and kings also on My
account, for a testimony to them
and to the nations.
19 Now whenever they may be be-
traying you, you should not be
worrying about how or what you
should be speaking, for in that
hour it shall be given you what you
20 should be speaking, for it is not
you who are speaking, but the
spirit of your Father which is
speaking in you.
21 Now brother shall be betraying
brother to death, and father child,
and children shall be rising up
against parents, and shall be caus-
22 ing them to die, and you shall be
hated by all because of My name.
Now he who endures to the consum-
23 mation, *he* shall be saved. Now,
whenever they may be persecuting
you in this city, be fleeing into a
different one, for, verily, I am say-
ing to you, You should under no

s ΑΙ for Є
ΩϹΑΝΕΞΕΛΘΗΤΕΕΙϹΕΡΧΟΜ 20
12 EVER YE-MAY-BE-OUT-COMING INTO-COMING

ΕΝΟΙΔΕΕΙϹΤΗΝΟΙΚΙΑΝΑϹ 40
YET INTO THE HOME greet

*s adds, s*2 once bracketed* ΛΕΓΟΝΤΕϹΕΙΡ
ΠΑϹΑϹΘΕΑΥΤΗΝΚΑΙΕΑΝΜΕ 60
13 her AND IF-EVER INDEED

ΗΝΗΤΩΟΙΚΩΤΟΥΤΩ saying (B Є) PEACE (*s o.*)
ΝΗΗΟΙΚΙΑΑΞΙΑΕΛΘΑΤΩΗΕ 80
MAY-BE THE HOME WORTHY LET-BE-COMING THE PE-

to-THE HOME this
ΙΡΗΝΗΥΜΩΝΕΠΑΥΤΗΝΕΑΝΔ 100
ACE OF-YOU*p* ON her IF-EVER YET

s o.
ΕΜΗΗΑΞΙΑΗΕΙΡΗΝΗΥΜΩΝΕ 20
NO MAY-BE WORTHY THE PEACE OF-YOU*p* ON

ΦΥΜΑϹΕΠΙϹΤΡΑΦΗΤΩΚΑΙΟ 40
14 YOU*p* LET-BE-BEING-ON-TURNED AND WHO

B NO SH'D-BE-RECEIVING *in margin by later corrector*
ϹΑΝΜΗΔΕΞΗΤΑΙΥΜΑϹΜΗΔΕ 60
EVER NO SH'D-BE-RECEIVING YOU*p* NO-YET

ΑΚΟΥϹΗΤΟΥϹΛΟΓΟΥϹΥΜΩΝ 80
SH'D-BE-HEARING THE sayings OF-YOU*p*

ΕΞΕΡΧΟΜΕΝΟΙΕΞΩΤΗϹΟΙΚ 200
OUT-COMING OUT OF-THE HOME

s omits OF-THE B *omits* OR VILLAGE
ΙΑϹΗΤΗϹΠΟΛΕΩϹΗΚΩΜΗϹΕ 20
OR OF-THE city OR VILLAGE that

s o.
ΚΕΙΝΗϹΕΚΤΙΝΑΞΑΤΕΤΟΝΚ 40
OUT-QUIVER THE DUST

B *omits* OUT
ΟΝΙΟΡΤΟΝΕΚΤΩΝΠΟΔΩΝΥΜ 60
OUT OF-THE FEET OF-YOU*p*

ΩΝΑΜΗΝΛΕΓΩΥΜΙΝΑΝΕΚΤΟ 80
15 AMEN I-AM-saying to-YOU*p* more-tolerable

ΤΕΡΟΝΕϹΤΑΙΓΗϹΟΔΟΜΩΝΚ 300
it-WILL-BE to-LAND OF-SODOM AND

B *omits* to-LAND
ΑΙΓΗΓΟΜΟΡΡΩΝΕΝΗΜΕΡΑΚ 20
to-LAND OF-GOMORRAH IN DAY OF-

s o. *s o.*
ΡΙϹΕΩϹΗΤΗΠΟΛΕΙΕΚΕΙΝΗ 40
JUDGing OR to-THE city that

ΙΔΟΥΕΓΩΑΠΟϹΤΕΛΛΩΥΜΑϹ 60
16 BE-PERCEIVING I AM-commissioning YOU*p*

B ΕΙϹ B ΟΝ *for* Ω
ΩϹΠΡΟΒΑΤΑΕΝΜΕϹΩΛΥΚΩΝ 80
AS sheep IN MIDST OF-WOLVES

B+Є
ΓΙΝΕϹΘΕΟΥΝΦΡΟΝΙΜΟΙΩϹ 400
BE-YE-BECOMING THEN DISPOSED AS

s1 o.* *sB1 o.* *s* ΑΙΡΕ
ΟΙΟΦΕΙϹΚΑΙΑΚΕΡΑΙΟΙΩϹ 20
THE serpents AND UN-blended AS

ΑΙΠΕΡΙϹΤΕΡΑΙΠΡΟϹΕΧΕΤ 40
17 THE DOVES BE-heeding

ΕΔΕΑΠΟΤΩΝΑΝΘΡΩΠΩΝΠΑΡ 60
YET FROM THE humans THEY-WILL-

ΑΔΩϹΟΥϹΙΝΓΑΡΥΜΑϹΕΙϹϹ 80
BE-BESIDE-GIVING for YOU*p* INTO San-

ΥΝΕΔΡΙΑΚΑΙΕΝΤΑΙϹϹΥΝΑ 500
hedrins AND IN THE TOGETHER-LEADS

ΓΩΓΑΙϹΑΥΤΩΝΜΑϹΤΙΓΩϹΟ 20
OF-them THEY-WILL-BE-scourging

ΥϹΙΝΥΜΑϹΚΑΙΕΠΙΗΓΕΜΟΝ 40
18 YOU*p* AND ON LEADers

s o.
ΑϹΔΕΚΑΙΒΑϹΙΛΕΙϹΑΧΘΗϹ 60
YET AND KINGS YOU-WILL-BE-BE-

s ΑΙ *for* Є
ΕϹΘΕΕΝΕΚΕΝΕΜΟΥΕΙϹΜΑΡ 80
ING-LED on-account OF-ME INTO witness

ΤΥΡΙΟΝΑΥΤΟΙϹΚΑΙΤΟΙϹΕ 600
to-them AND to-THE NA-

ΘΝΕϹΙΝΟΤΑΝΔΕΠΑΡΑΔΩϹΙ 20
19 TIONS when-EVER YET THEY-MAY-BE-BESIDE-GIV-

B Ν *above line*
ΝΥΜΑϹΜΗΜΕΡΙΜΝΗϹΗΤΕΠΩ 40
ING YOU*p* NO YE-SHOULD-BE-being-anxious how

ϹΗΤΙΛΑΛΗϹΗΤΕΔΟΘΗϹΕΤΑ 60
OR ANY YE-SH'D-BE-TALKING WILL-BE-BEING-GIVEN

s o.
ΙΓΑΡΥΜΙΝΕΝΕΚΕΙΝΗΤΗΩΡ 80
for to-YOU*p* IN that THE HOUR

s o.
ΑΤΙΛΑΛΗϹΗΤΕΟΥΓΑΡΥΜΕΙ 700
20 ANY YE-SHOULD-BE-TALKING NOT for YE

ϹΕϹΤΕΟΙΛΑΛΟΥΝΤΕϹΑΛΛΑ 20
ARE THE *ones*-TALKING but

ΤΟΠΝΕΥΜΑΤΟΥΠΑΤΡΟϹΥΜΩ 40
THE spirit OF-THE FATHER OF-YOU*p*

ΝΤΟΛΑΛΟΥΝΕΝΥΜΙΝΠΑΡΑΔ 60
21 THE *One*-TALKING IN YOU*p* WILL-BE-BESIDE-

s o. *s1** Ϲ
ΩϹΕΙΔΕΑΔΕΛΦΟϹΑΔΕΛΦΟΝ 80
GIVING YET brother brother

ΕΙϹΘΑΝΑΤΟΝΚΑΙΠΑΤΗΡΤΕ 800
INTO DEATH AND FATHER offspring

B Є *o.*
ΚΝΟΝΚΑΙΕΠΑΝΑϹΤΗϹΟΝΤΑ 20
AND WILL-BE-ON-UP-STANDING

s o.
ΙΤΕΚΝΑΕΠΙΓΟΝΕΙϹΚΑΙΘΑ 40
offspring ON parents AND THEY'LL-

ΝΑΤΩϹΟΥϹΙΝΑΥΤΟΥϹΚΑΙΕ 60
22 BE-(CAUSING-to)-DIE them AND YE-

B+Є
ϹΕϹΘΕΜΙϹΟΥΜΕΝΟΙΥΠΟΠΑ 80
WILL-BE *be*ING-HATED by ALL

ΝΤΩΝΔΙΑΤΟΟΝΟΜΑΜΟΥΟΔΕ 900
THRU THE NAME OF-ME THE-*one* YET

s o. Ι *above line in* B
ΥΠΟΜΕΙΝΑϹΕΙϹΤΕΛΟϹΟΥΤ 20
UNDER-REMAIN*ing* INTO FINISH this-*one*

ΟϹϹΩΘΗϹΕΤΑΙΟΤΑΝΔΕΔΙΩ 40
23 WILL-BE-BEING-SAVED when-EVER YET THEY-MAY-

s o.
ΚΩϹΙΝΥΜΑϹΕΝΤΗΠΟΛΕΙΤΑ 60
BE-CHASING YOU*p* IN THE city this

s ΑΙ *for* Є
ΥΤΗΦΕΥΓΕΤΕΕΙϹΤΗΝΕΤΕΡ 80
BE-FLEEING INTO THE DIFFERENT

ΑΝΑΜΗΝΓΑΡΛΕΓΩΥΜΙΝΟΥΜ 26000
AMEN for I-AM-saying to-YOU*p* NOT NO

23 The mood of the verb is most important here. The Lord is not telling what *would* but what *may* occur. His apostles were frail mortals, easily discouraged, so He does no more than hint at a possible failure of their mission. The common version, by ignoring the subjunctive form of the verbs, has given rise to much perplexity and speculation. This proclamation brought the kingdom very near, so that the Lord's coming in glory and power should not have been delayed much longer. That He did not come at that time is no proof that He was mistaken, but rather of His foreknowledge, for He was careful to phrase the prospect so as to provide for this contingency.

25 Our Lord calls Beezeboul a householder, which, probably, is the meaning of the name. (See note on 12[24]). The disciples should expect no better treatment than their Lord had received, yet He exhorts them not to be afraid, for even the unseen powers shall be manifested.

28 The soul is the seat of sensation, but is popularly confounded with the spirit. A soulish man is one who is swayed by his senses. He may even be sensual, for such is the usual rendering of Jas. 3[15]. Those of the apostles who were killed later will lose nothing in the kingdom. Their souls will be surfeited with joy in that day. Their death will only add to their soul's delight in the resurrection. They, however, who come under God's judgment in the kingdom will not only have their bodies destroyed in the vale of Hinnom, just below Jerusalem, where the offal of the city is incinerated, but they will miss all the joys which their souls long for in the millennium. The martyrs who die for the sake of the kingdom have nothing to fear. So far as their souls are concerned, death gives them an immediate entrance into the delights of that earthly paradise, even though at their martyrdom it was thousands of years in the future.

29 The greatness of God is as evident in the minute details of His creation as in the vast immensities of stellar space. His microscopic care meets the needs of His creatures, and reaches their hearts. Nothing is too trivial for Him Whose presence pervades the universe. The ultimate electron is as much His providence as the cosmos in its entirety.

circumstances be finishing the
cities of Israel till the Son of Man-
kind may be coming.
24 A disciple is not over his teach-
25 er, neither a slave over his lord. It
is sufficient for the disciple that he
may be becoming as his teacher,
and the slave as his lord. If they
surname the householder Beeze-
boul, how much rather those of his
are of more consequence than
26 household? Then be not afraid of
them, for nothing is covered, which
shall not be revealed, and hidden,
27 which shall not be known. What I
am saying to you in darkness, tell
in the light. And what you are
hearing in the ear, proclaim on the
housetops.
28 And be not afraid of those who
are killing the body, yet are not
able to kill the soul. Yet be fear-
ing Him rather Who is able to de-
stroy both the soul and the body in
29 Gehenna. Are not two sparrows
being sold for a penny [1.57¢,
3.1*f*]? And not one of them will be
falling on the earth without your
30 Father. Now the hairs of your
31 head also are all numbered. Then
fear not! *You* are of more conse-
quence than many sparrows.
32 Then everyone who shall be avow-
ing Me in front of men, him will *I*
also be avowing in front of My
33 Father Who is in the heavens. Now
he who should be disowning Me in
front of men, *I* also will be dis-
owning him in front of My Father
Who is in the heavens.
34 You should not be inferring that
I came to be casting peace on the
earth: I came not to be casting
35 peace, but a sword. For I came to
pit a man against his father, and

s o. B *omits* OF-THE
ΗΤΕΛΕϹΗΤΕΤΑϹΠΟΛΕΙϹΤΟ
YE-SH'D-BE-FINISHING THE cities OF-THE

Bs1* *omit* OF-WHICH
ΥΙϹΡΑΗΛΕΩϹΟΥΕΛΘΗΟΥΙΟ
ISRAEL TILL OF-WHICH MAY-BE-COMING THE

ϹΤΟΥΑΝΘΡΩΠΟΥΟΥΚΕϹΤΙΝ
24 SON OF-THE human NOT IS

ΜΑΘΗΤΗϹΥΠΕΡΤΟΝΔΙΔΑϹΚ
LEARNer OVER THE TEACHer

B *omits* OF-him
ΑΛΟΝΑΥΤΟΥΟΥΔΕΔΟΥΛΟϹΥ
OF-him NOT-YET SLAVE OVER

ΠΕΡΤΟΝΚΥΡΙΟΝΑΥΤΟΥΑΡΚ
25 THE master OF-him sufficient

ΕΤΟΝΤΩΜΑΘΗΤΗΙΝΑΓΕΝΗΤ
to-THE LEARNer THAT HE-MAY-BE-BE-

ΑΙΩϹΟΔΙΔΑϹΚΑΛΟϹΑΥΤΟΥ
COMING AS THE TEACHer OF-him

ΚΑΙΟΔΟΥΛΟϹΩϹΟΚΥΡΙΟϹΑ
AND THE SLAVE AS THE master OF-

B1 to-THE Ω *o.*
ΥΤΟΥΕΙΤΟΝΟΙΚΟΔΕϹΠΟΤΗ
him IF THE HOME-OWNER

B1 *o.*
ΝΒΕΕΖΕΒΟΥΛΕΠΕΚΑΛΕϹΑΝ
BEEZEBOUL THEY-ON-CALL

s1*ΤΟ *adds* B1 to-THE Ι
ΠΟϹΩΜΑΛΛΟΝΤΟΥϹΟΙΚΙΑΚ
to-how-much RATHER THE HOME-ics

B1 Ι
ΟΥϹΑΥΤΟΥΜΗΟΥΝΦΟΒΗΘΗΤ
26 OF-him NO THEN YE-BE-BEING-afraid-of

ΕΑΥΤΟΥϹΟΥΔΕΝΓΑΡΕϹΤΙΝ
them NOT-YET-ONE for IS

ΚΕΚΑΛΥΜΜΕΝΟΝΟΟΥΚΑΠΟΚ
HAVING-*been*-COVERED WHICH NOT WILL-BE-BEING-

s Є *o.*
ΑΛΥΦΘΗϹΕΤΑΙΚΑΙΚΡΥΠΤΟ
FROM-COVERED AND HIDDEN

s Є *o.*
ΝΟΟΥΓΝΩϹΘΗϹΕΤΑΙΟΛΕΓΩ
27 WHICH NOT WILL-BE-BEING-KNOWN WHICH I-AM-say-

ΥΜΙΝΕΝΤΗϹΚΟΤΙΑΕΙΠΑΤΕ
ING to-YOU*p* IN THE DARKness say

ΕΝΤΩΦΩΤΙΚΑΙΟΕΙϹΤΟΟΥϹ
IN THE LIGHT AND WHICH INTO THE EAR

ΑΚΟΥΕΤΕΚΗΡΥΞΑΤΕΕΠΙΤΩ
YE-ARE-HEARING PROCLAIM ON THE

s *o.* Ι Ϲ Θ
ΝΔΩΜΑΤΩΝΚΑΙΜΗΦΟΒΗΘΗΤ
28 house-tops AND NO BE-BEING-afraid

B Ι
ΕΑΠΟΤΩΝΑΠΟΚΤΕΝΝΟΝΤΩΝ
FROM THE *ones*-FROM-KILLING

ΤΟϹΩΜΑΤΗΝΔΕΨΥΧΗΝΜΗΔΥ
THE BODY THE YET soul NO OF-*be*-

s *o.*
ΝΑΜΕΝΩΝΑΠΟΚΤΕΙΝΑΙΦΟΒ
ING-ABLE TO-FROM-KILL BE-FEAR-

s *o.*
ΕΙϹΘΕΔΕΜΑΛΛΟΝΤΟΝΔΥΝΑ
ING YET RATHER THE *One-be*ING-

Bs1 *omit* THE B *omits* THE
ΜΕΝΟΝΚΑΙΤΗΝΨΥΧΗΝΚΑΙΤ
ABLE AND THE soul AND THE

s Є *o.*
ΟϹΩΜΑΑΠΟΛΕϹΑΙΕΝΓΕΕΝΝ
BODY TO-destroy IN GEHENNA

ΗΟΥΧΙΔΥΟϹΤΡΟΥΘΙΑΑϹϹΑ
29 NOT (*emph.*) TWO PASSERINES OF-ASSARION

s Є *o.*
ΡΙΟΥΠΩΛΕΙΤΑΙΚΑΙΕΝΕΞΑ
IS-*be*ING-SOLD AND ONE OUT OF-

s *o.*
ΥΤΩΝΟΥΠΕϹΕΙΤΑΙΕΠΙΤΗΝ
them NOT WILL-BE-FALLING ON THE

ΓΗΝΑΝΕΥΤΟΥΠΑΤΡΟϹΥΜΩΝ
LAND WITHOUT OF-THE FATHER OF-YOU*p*

ΥΜΩΝΔΕΚΑΙΑΙΤΡΙΧΕϹΤΗϹ
30 OF-YOU*p* YET AND THE HAIRS OF-THE

ΚΕΦΑΛΗϹΠΑϹΑΙΗΡΙΘΜΗΜΕ
HEAD ALL HAVING-*been*-NUMBERED

s Є *o.* s *o.*
ΝΑΙΕΙϹΙΝΜΗΟΥΝΦΟΒΕΙϹΘ
31 ARE NO THEN BE-FEARING

ΕΠΟΛΛΩΝϹΤΡΟΥΘΙΩΝΔΙΑΦ
OF-MANY PASSERINES ARE-THRU-

s ΑΙ s *o.*
ΕΡΕΤΕΥΜΕΙϹΠΑϹΟΥΝΟϹΤΙ
32 CARRYING YE EVERY THEN WHO-ANY

s *o.*
ϹΟΜΟΛΟΓΗϹΕΙΕΝΕΜΟΙΕΜΠ
WILL-BE-avowING IN ME IN-TOWARD-

ΡΟϹΘΕΝΤΩΝΑΝΘΡΩΠΩΝΟΜΟ
PLACE OF-THE humans SHALL-BE-

ΛΟΓΗϹΩΚΑΓΩΕΝΑΥΤΩΕΜΠΡ
avowING AND-I IN him IN-TOWARD-

ΟϹΘΕΝΤΟΥΠΑΤΡΟϹΜΟΥΤΟΥ
PLACE OF-THE FATHER OF-ME OF-THE

s *omits* THE
ΕΝΤΟΙϹΟΥΡΑΝΟΙϹΟϹΤΙϹΔ
33 IN THE heavens WHO-ANY YET-

B Є *o.*=*omits* EVER
ΑΝΑΡΝΗϹΗΤΑΙΜΕΕΜΠΡΟϹΘ
EVER SHOULD-BE-disowning ME IN-TOWARD-PLACE

ΕΝΤΩΝΑΝΘΡΩΠΩΝΑΡΝΗϹΟΜ
OF-THE humans SHALL-BE-disowning

s Є *o.*
ΑΙΚΑΓΩΑΥΤΟΝΕΜΠΡΟϹΘΕΝ
AND-I him IN-TOWARD-PLACE

s *omits* THE
ΤΟΥΠΑΤΡΟϹΜΟΥΤΟΥΕΝΤΟΙ
OF-THE FATHER OF-ME THE IN THE

s ΑΙ
ϹΟΥΡΑΝΟΙϹΜΗΝΟΜΙϹΗΤΕΟ
34 heavens NO YE-SH'D-BE-inferring that

s PEACE TO-BE-CASTING s *o.* s *o.*
ΤΙΗΛΘΟΝΒΑΛΕΙΝΕΙΡΗΝΗΝ
I-CAME TO-BE-CASTING PEACE

ΕΠΙΤΗΝΓΗΝΟΥΚΗΛΘΟΝΒΑΛ
ON THE LAND NOT I-CAME TO-BE-

s *o.* s *o.*
ΕΙΝΕΙΡΗΝΗΝΑΛΛΑΜΑΧΑΙΡ
CASTING PEACE but SWORD

ΑΝΗΛΘΟΝΓΑΡΔΙΧΑϹΑΙΑΝΘ
35 I-CAME for TO-TWO-ize human

34 The natural inference arising from the proclamation of the kingdom would be that, when Israel believed, the era of the millennium would immediately commence. But it is never wise to reason from God's apparent procedure. He may have deeper plans which do not appear on the surface. The proclamation of the kingdom was made in all good faith, yet we know now, as God always has known, that it was not intended to introduce the kingdom at that time. Moreover, He had also revealed that, before it could come, there would be a time of great distress in which His faithful followers would endure such affliction as had not been known on the earth before. Since the kingdom must be established by force, He thrusts in His sword, that peace may follow.

37 See Lu. $14^{26,27}$.

38 See 16^{24}Mk.$8^{34,35}$Lu.$9^{23,24}$.

39 This has special reference to the time of Jacob's trouble, at the time of the end, when many will suffer and die rather than worship the image of the wild beast (Un. 13^{15}). They will avoid suffering, or save their souls, only at the risk of God's indignation, and the loss of the pleasures of the kingdom. Those who endure affliction for the kingdom will enjoy the bliss of the kingdom. They destroy their souls to find them. Those who avoid suffering by yielding to the pressure of the adversary, will have no portion in the kingdom. They find their souls for a brief period only to destroy them for the thousand years.

40 When the Son of Mankind comes in His glory to sit upon His throne, then judgment will proceed on the basis, not of personal sinfulness, but of the treatment of His disciples during the time of their need. This principle is a fitting close to His instructions for proclaiming the kingdom. It shows that they are not commissioned to preach the evangel of God, which is for us today.

41 See 1 Ki.$17^{10}18^{4}$2 Ki.4^{8}Heb.13^{2}.

2-4 Compare Lu. 7^{18-23}.

2 John was the greatest of all the prophets. Yet even he was not fully aware of the mind of God. If Christ is Messiah, and this he does not doubt, why is he allowed to languish in pris-

a daughter against her mother,
and a daughter-in-law against her
36 mother-in-law. And the enemies of
a man are his household.

37 He who is fond of father or
mother above Me is not worthy of
Me. And he who is fond of son or
daughter above Me is not worthy of
38 Me. And he who is not taking his
cross and following behind Me, is
39 not worthy of Me. He who is finding his soul will be destroying it,
and he who destroys his soul on My
account will be finding it.

40 He who is receiving you is receiving Me, and he who is receiving
Me is receiving Him Who commis-
41 sions Me. He who is receiving a
prophet in the name of a prophet
shall be obtaining a prophet's
wages, and he who is receiving a
just man in the name of a just man
shall be obtaining a just man's
42 wages. And whoever should be
giving one of these little ones only
a cool cup to drink, in the name of
a disciple, verily, I am saying to
you, he should by no means be losing his wages."

11 And it occurred, when Jesus finishes prescribing to His twelve disciples, He proceeded thence to be teaching and proclaiming in their cities.

2 Now John, hearing in the prison
of the works of Christ, sending
3 through his disciples, said to Him,
"Art *Thou* the coming One, or may
we be hoping for a different One?"
4 And answering, Jesus said to them,
"Go, report to John what you are
5 hearing and observing. The blind
are recovering sight, and the lame
are walking, lepers are being
cleansed, and the deaf-mutes are
hearing, and the dead are being

ΡΩΠΟΝΚΑΤΑΤΟΥΠΑΤΡΟϹΑΥ
DOWN OF-THE FATHER OF-him

ΤΟΥΚΑΙΘΥΓΑΤΕΡΑΚΑΤΑΤΗ
AND DAUGHTER DOWN OF-THE

ϹΜΗΤΡΟϹΑΥΤΗϹΚΑΙΝΥΜΦΗ
MOTHER OF-her AND BRIDE

ΝΚΑΤΑΤΗϹΠΕΝΘΕΡΑϹΑΥΤΗ
DOWN OF-THE mother-IN-LAW OF-her

ϹΚΑΙΕΧΘΡΟΙΤΟΥΑΝΘΡΩΠΟ
36 AND enemies OF-THE human

ΥΟΙΟΙΚΙΑΚΟΙΑΥΤΟΥΟΦΙΛ
37 THE HOME-ics OF-him THE *one*-BEING-

ΩΝΠΑΤΕΡΑΗΜΗΤΕΡΑΥΠΕΡΕ
FOND FATHER OR MOTHER OVER ME

ΜΕΟΥΚΕϹΤΙΝΜΟΥΑΞΙΟϹΚΑ
NOT IS OF-ME WORTHY AND

AND *to* WORTHY *at foot of page, probably by* B¹
ΙΟΦΙΛΩΝΥΙΟΝΗΘΥΓΑΤΕΡΑ
THE *one*-being-FOND SON OR DAUGHTER

ΥΠΕΡΕΜΕΟΥΚΕϹΤΙΝΜΟΥΑΞ
OVER ME NOT IS OF-ME WORTHY

s o.
ΙΟϹΚΑΙΟϹΟΥΛΑΜΒΑΝΕΙΤΟ
38 AND WHO NOT IS-GETTING-UP THE

ΝϹΤΑΥΡΟΝΑΥΤΟΥΚΑΙΑΚΟΛ
pale OF-him AND IS-following

s o.
ΟΥΘΕΙΟΠΙϹΩΜΟΥΟΥΚΕϹΤΙ
BEHIND ME NOT IS

s¹ omits THE *one*-FINDING *to* AND
ΝΜΟΥΑΞΙΟϹΟΕΥΡΩΝΤΗΝΨΥ
39 OF-ME WORTHY THE *one*-FINDING THE soul

s o.
ΧΗΝΑΥΤΟΥΑΠΟΛΕϹΕΙΑΥΤΗ
OF-him WILL-BE-destroying her

ΝΚΑΙΟΑΠΟΛΕϹΑϹΤΗΝΨΥΧΗ
AND THE *one*-destroy*ing* THE soul

ΝΑΥΤΟΥΕΝΕΚΕΝΕΜΟΥΕΥΡΗ
OF-him on-account OF-ME WILL-BE-FIND-

s o.
ϹΕΙΑΥΤΗΝΟΔΕΧΟΜΕΝΟϹΥΜ
40 ING her THE *one*-RECEIVING YOU*p*

s Є *o.* ΟΔΕ THE-*one* YET *s¹* for*
ΑϹΕΜΕΔΕΧΕΤΑΙΚΑΙΟΕΜΕΔ
ME IS-RECEIVING AND THE-*one* ME RE-

AND THE-*one* *s* Є *o.*
ΕΧΟΜΕΝΟϹΔΕΧΕΤΑΙΤΟΝΑΠ
CEIVING IS-RECEIVING THE *One*-

s o.
ΟϹΤΕΙΛΑΝΤΑΜΕΟΔΕΧΟΜΕΝ
41 commissioning ME THE *one*-RECEIVING

ΟϹΠΡΟΦΗΤΗΝΕΙϹΟΝΟΜΑΠΡ
BEFORE-AVERer INTO NAME OF-BE-

ΟΦΗΤΟΥΜΙϹΘΟΝΠΡΟΦΗΤΟΥ
FORE-AVERer HIRE OF-BEFORE-AVERer

s Є *o.*
ΛΗΜΨΕΤΑΙΚΑΙΟΔΕΧΟΜΕΝΟ
WILL-BE-GETTING AND THE *one*-RECEIVING

ϹΔΙΚΑΙΟΝΕΙϹΟΝΟΜΑΔΙΚΑ
JUST-*one* INTO NAME OF-JUST-*one*

s Є *o.* B² *o.*
ΙΟΥΜΙϹΘΟΝΔΙΚΑΙΟΥΛΗΜΨ
HIRE OF-JUST-*one* WILL-BE-GET-

s Є *o.* *s adds* Є=IF-
ΕΤΑΙΚΑΙΟϹΑΝΠΟΤΙϹΗΕΝΑ
42 TING AND WHO EVER SH'D-BE-DRINKizing ONE

B+Є
ΤΩΝΜΙΚΡΩΝΤΟΥΤΩΝΠΟΤΗΡ
OF-THE LITTLE-*ones* these DRINK-cup

ΙΟΝΨΥΧΡΟΥΜΟΝΟΝΕΙϹΟΝΟ
OF-COOL ONLY INTO NAME

ΜΑΜΑΘΗΤΟΥΑΜΗΝΛΕΓΩΥΜΙ
OF-LEARNer AMEN I-AM-saying to-YOU*p*

ΝΟΥΜΗΑΠΟΛΕϹΗΤΟΝΜΙϹΘΟ
NOT NO he-SH'D-BE-destroying THE HIRE

ΝΑΥΤΟΥΚΑΙΕΓΕΝΕΤΟΟΤΕΕ
11 OF-him AND it-BECAME when FIN-

ΤΕΛΕϹΕΝΟΙΗϹΟΥϹΔΙΑΤΑϹ
ISHES THE JESUS prescribing

s ΙΒ=12
ϹΩΝΤΟΙϹΔΩΔΕΚΑΜΑΘΗΤΑΙ
to-THE TWO-TEN LEARNers

ϹΑΥΤΟΥΜΕΤΕΒΗΕΚΕΙΘΕΝΤ
OF-Him He-after-STEPPED thence OF-

s o.
ΟΥΔΙΔΑϹΚΕΙΝΚΑΙΚΗΡΥϹϹ
THE TO-BE-TEACHING AND TO-BE-PROCLAIMING

s o.
ΕΙΝΕΝΤΑΙϹΠΟΛΕϹΙΝΑΥΤΩ
IN THE cities OF-them

B *o.*
ΝΟΔΕΙΩΑΝΝΗϹΑΚΟΥϹΑϹΕΝ
2 THE YET JOHN HEAR*ing* IN

ΤΩΔΕϹΜΩΤΗΡΙΩΤΑΕΡΓΑΤΟ
THE BIND-place THE ACTS OF-THE

ΥΧΡΙϹΤΟΥΠΕΜΨΑϹΔΙΑΤΩΝ
ANOINTED SEND*ing* THRU THE

ΜΑΘΗΤΩΝΑΥΤΟΥΕΙΠΕΝΑΥΤ
3 LEARNers OF-him said to-Him

ΩϹΥΕΙΟΕΡΧΟΜΕΝΟϹΗΕΤΕΡ
YOU ARE THE *One*-COMING OR DIFFERENT

ΟΝΠΡΟϹΔΟΚΩΜΕΝΚΑΙΑΠΟΚ
4 WE-MAY-BE-TOWARD-SEEMING AND answering

s o.
ΡΙΘΕΙϹΟΙΗϹΟΥϹΕΙΠΕΝΑΥ
THE JESUS said to-them

ΤΟΙϹΠΟΡΕΥΘΕΝΤΕϹΑΠΑΓΓ
BEING-GONE FROM-MESSAGE

s o. *s¹ adds* ΤΩ B *o.*B¹ЄΙ *for* Η
ΕΙΛΑΤΕΙΩΑΝΝΗΑΑΚΟΥΕΤΕ
to-JOHN WHICH YE-ARE-HEARING

ΚΑΙΒΛΕΠΕΤΕΤΥΦΛΟΙΑΝΑΒ
5 AND YE-ARE-looking BLIND-*ones* ARE-UP-look-

ΛΕΠΟΥϹΙΝΚΑΙΧΩΛΟΙΠΕΡΙ
ING AND LAME-*ones* ARE-ABOUT-

ΠΑΤΟΥϹΙΝΛΕΠΡΟΙΚΑΘΑΡΙ
TREADING lepers ARE-*be*ing-cleansed

*s*B¹ Є *o.*
ΖΟΝΤΑΙΚΑΙΚΩΦΟΙΑΚΟΥΟΥ
AND MUTE-*ones* ARE-HEARING

on? The Jews had difficulty in reconciling the prophecies concerning the Messiah. Some seemed to set Him forth as the Suffering One; others made Him a glorious King. So some looked for two Messiahs; one, Messiah ben Joseph, to suffer, and another, Messiah ben David, to reign. Perhaps some such thought came to John. He had openly rebuked Herod, but the Lord made no effort to get him out of Herod's hands, and did nothing to assert His own power. Was He the Suffering One, and was there to be another to rule with an iron club? We can now see that both Joseph and David were a combination of suffering and glory, and that there was in each case an interval between the two. But this could hardly be made known at the time He was sending out His apostles. It would have disheartened them to know that their proclamation was not destined to succeed. So our Lord does not give a definite reply to John's messengers, but bids them testify to what they saw. He hints that John might be snared by His course. Yet, however inexplicable it may appear to him, He assures him that it is his happy portion to trust where he cannot understand.

7 Compare Lu. 7^{24-30}.

7 The Lord might well have spoken disparagingly of John at this juncture. Instead, He gives him a eulogy which places him on the highest pinnacle of human fame. He gives him a name greater even than Moses and Elijah. The Jews have never accorded him this place, partly because he was the forerunner of the Messiah they have rejected, and partly because his career is eclipsed by the coming and presence of his Lord.

10 Compare Mal. 3^{1}.

12-15 Compare Lu. $16^{16,17}$.

12 John's methods were drastic and violent. He would have forced the kingdom on the nation, just as our Lord will do when the two witnesses will withhold rain, and turn waters into blood, and smite the earth with calamities (Un. 11^{3-6}). John came in the spirit and power of Elijah. For the time, our Lord was of an entirely different spirit.

14 See 17^{10-13}Lu.1^{17}Mal.4^{5}.

16-19 Compare Lu. 7^{31-35}.

roused, and the evangel is preached
6 to the poor. And happy is he who
should not be snared by Me."
7 Now, at their going, Jesus begins
to speak to the throngs concerning
John. "What do you come out
into the wilderness to gaze at? A
8 reed shaken by the wind? But
what do you come out to perceive?
A man in soft garb? *Lo!* those
wearing soft things are in kings'
9 houses. But why do you come
out? To perceive a prophet? Yes,
I am saying to you, and exceeding-
10 ly more than a prophet. This is he
concerning whom it is written,

'*Lo! I* am dispatching My messenger before Thy face,
Who will be constructing Thy road in front of Thee'.

11 Verily, I am saying to you,
Among those born of women there
has not been roused a greater than
John the baptist. Yet he who
is smaller in the kingdom of the
12 heavens is greater than he. Now
from the days of John the baptist
hitherto, the kingdom of the heav-
ens is being violated and the violent
13 are snatching it. For all the
prophets and the law prophesy till
14 John. And if you want to receive
him, *he* is Elijah who is about to
15 be coming. Who has ears to be
hearing, let him be hearing!
16 Now to what shall I be likening
this generation? It is like little
boys and girls sitting in the mar-
kets, who, shouting to the others,
17 are saying, 'We flute to you and
you do not dance! We wail and
18 you do not grieve!' For John came
neither eating nor drinking, and
they are saying 'He has a demon!'

s o.
CΙΝΚΑΙΝЄΚΡΟΙЄΓЄΙΡΟΝΤ 20
AND DEAD-*ones* ARE-*be*ING-ROUSED

sB¹Є o.
ΑΙΚΑΙΠΤΩΧΟΙЄΥΑΓΓЄΛΙΖ 40
AND POOR-*ones* ARE-*be*ING-WELL-MESSAGIZED

s Є o.
6 ΟΝΤΑΙΚΑΙΜΑΚΑΡΙΟCЄCΤΙ 60
AND HAPPY he-IS

s+Є=IF-
ΝΟCΑΝΜΗCΚΑΝΔΑΛΙCΘΗЄΝ 80
WHO EVER NO MAY-BE-BEING-SNARED IN

ЄΜΟΙΤΟΥΤΩΝΔЄΠΟΡЄΥΟΜЄ 100
7 ME OF-these YET GOING

s o.
ΝΩΝΗΡΞΑΤΟΟΙΗCΟΥCΛЄΓЄ 20
begins THE JESUS TO-BE-saying

ΙΝΤΟΙCΟΧΛΟΙCΠЄΡΙΙΩΑΝ 40
to-THE THRONGS ABOUT JOHN

B o.
ΝΟΥΤΙЄΞΗΛΘΑΤЄЄΙCΤΗΝЄ 60
ANY YE-OUT-COME INTO THE DES-

s Є o.
ΡΗΜΟΝΘЄΑCΑCΘΑΙΚΑΛΑΜΟ 80
OLATE TO-gaze REED

ΝΥΠΟΑΝЄΜΟΥCΑΛЄΥΟΜЄΝΟ 200
by WIND *be*ING-SHAKEN

s ΑΙ s o.
ΝΑΛΛΑΤΙЄΞΗΛΘΑΤЄΙΔЄΙΝ 20
8 but ANY YE-OUT-COME TO-BE-PERCEIV-

s¹ human TO-BE-PERCEIVING
ΑΝΘΡΩΠΟΝЄΝΜΑΛΑΚΟΙCΗΜ 40
ING human IN SOFTnesses HAVING-

ΦΙЄCΜЄΝΟΝΙΔΟΥΟΙΤΑΜΑΛ 60
been-ENVELOPED-IN BE-PERCEIVING THE-*ones* THE SOFT

ΑΚΑΦΟΡΟΥΝΤЄCЄΝΤΟΙCΟΙ 80
nesses CARRYING IN THE HOMES

Bs¹* *omit* ARE
ΚΟΙCΤΩΝΒΑCΙΛЄΩΝЄΙCΙΝ 300
OF-THE KINGS ARE

s¹* TO-BE-PERCEIVING BEFORE-AVERer
ΑΛΛΑΤΙЄΞΗΛΘΑΤЄΠΡΟΦΗΤ 20
9 but ANY YE-OUT-COME BEFORE-AVERer

s o.
ΗΝΙΔЄΙΝΝΑΙΛЄΓΩΥΜΙΝΚΑ 40
TO-BE-PERCEIVING YEA I-AM-saying to-YOU*p* AND

ΙΠЄΡΙCCΟΤЄΡΟΝΠΡΟΦΗΤΟ 60
more-excessive OF-BEFORE-AVERer

ΥΟΥΤΟCЄCΤΙΝΠЄΡΙΟΥΓЄΓ 80
10 this-*one* IS ABOUT WHOM it-HAS-*been*-

ΡΑΠΤΑΙΙΔΟΥЄΓΩΑΠΟCΤЄΛ 400
WRITTEN BE-PERCEIVING I AM-commissioning

ΛΩΤΟΝΑΓΓЄΛΟΝΜΟΥΠΡΟΠΡ 20
THE MESSENGER OF-ME BEFORE face

ΟCΩΠΟΥCΟΥΟCΚΑΤΑCΚЄΥΑ 40
OF-YOU WHO WILL-BE-constructing

s o.
CЄΙΤΗΝΟΔΟΝCΟΥЄΜΠΡΟCΘ 60
THE WAY OF-YOU IN-TOWARD-PLACE

ЄΝCΟΥΑΜΗΝΛЄΓΩΥΜΙΝΟΥΚ 80
11 OF-YOU AMEN I-AM-saying to-YOU*p* NOT

s Є o.
ЄΓΗΓЄΡΤΑΙЄΝΓЄΝΝΗΤΟΙC 500
HAS-*been*-ROUSED IN *ones*-generated

s Є o. s o. B o.
ΓΥΝΑΙΚΩΝΜЄΙΖΩΝΙΩΑΝΝΟ 20
OF-WOMEN GREATer OF-JOHN

B+*deleted, faint* Є
ΥΤΟΥΒΑΠΤΙCΤΟΥΟΔЄΜΙΚΡ 40
THE DIPist THE YET LITTLER

s o.
ΟΤЄΡΟCЄΝΤΗΒΑCΙΛЄΙΑΤΩ 60
IN THE KINGdom OF-THE

s o.
ΝΟΥΡΑΝΩΝΜЄΙΖΩΝΑΥΤΟΥЄ 80
heavens GREATER OF-him IS

CΤΙΝΑΠΟΔЄΤΩΝΗΜЄΡΩΝΙΩ 600
12 FROM YET THE DAYS OF-JOHN

B o.
ΑΝΝΟΥΤΟΥΒΑΠΤΙCΤΟΥЄΩC 20
THE DIPist TILL

s o.
ΑΡΤΙΗΒΑCΙΛЄΙΑΤΩΝΟΥΡΑ 40
at-PRESENT THE KINGdom OF-THE heavens

s Є o. s¹ *for* C *has* ΖЄ s Є
ΝΩΝΒΙΑΖЄΤΑΙΚΑΙΒΙΑCΤΑ 60
IS-*be*ING-FORCED AND FORCEful-*ones*

s o.
ΙΑΡΠΑΖΟΥCΙΝΑΥΤΗΝΠΑΝΤ 80
13 ARE-SNATCHING her ALL

ЄCΓΑΡΟΙΠΡΟΦΗΤΑΙΚΑΙΟΝ 700
for THE BEFORE-AVERers AND THE LAW

B o. B² ΠΡΟЄ
ΟΜΟCЄΩCΙΩΑΝΝΟΥЄΠΡΟΦΗ 20
TILL OF-JOHN BEFORE-AVER

ΤЄΥCΑΝΚΑΙЄΙΘЄΛЄΤЄΔЄΞ 40
14 AND IF YE-ARE-WILLING TO-RECEIVE

B¹ ΑΙ *for* Є B+Є
ΑCΘЄΑΥΤΟCЄCΤΙΝΗΛΙΑCΟ 60
he IS ELIAS THE

s Є o.
ΜЄΛΛΩΝЄΡΧЄCΘΑΙΟЄΧΩΝΩ 80
15 *one*-beING-ABOUT TO-BE-COMING THE *one*-HAVING EARS

B *omits* TO-BE-HEARING
ΤΑΑΚΟΥЄΙΝΑΚΟΥЄΤΩΤΙΝΙ 800
16 TO-BE-HEARING LET-him-BE-HEARING TO-ANY

ΔЄΟΜΟΙΩCΩΤΗΝΓЄΝЄΑΝΤΑ 20
YET I-SHALL-BE-LIKenING THE generation this

ΥΤΗΝΟΜΟΙΑЄCΤΙΝΠΑΙΔΙΟ 40
LIKE it-IS to-little-boys-and-

s¹* Є o.
ΙCΚΑΘΗΜЄΝΟΙCЄΝΤΑΙCΑΓ 60
girls sitting IN THE BUY-

s¹* Є o.
ΟΡΑΙCΑΠΡΟCΦΩΝΟΥΝΤΑΤΟ 80
places WHICH TOWARD-SOUNDING to-THE

ΙCЄΤЄΡΟΙCΛЄΓΟΥCΙΝΗΥΛ 900
17 DIFFERENT-*ones* ARE-saying WE-FLAGEO-

ΗCΑΜЄΝΥΜΙΝΚΑΙΟΥΚΩΡΧΗ 20
LET to-YOU*p* AND NOT YE-DANCE

CΑCΘЄЄΘΡΗΝΗCΑΜЄΝΚΑΙΟ 40
WE-DIRGE AND NOT

ΥΚЄΚΟΨΑCΘЄΗΛΘЄΝΓΑΡΙΩ 60
18 YE-STRIKE-(yourselves) CAME for JOHN

B o. B+Є
ΑΝΝΗCΜΗΤЄЄCΘΙΩΝΜΗΤЄΠ 80
NO-BESIDES EATING NO-BESIDES DRIN-

s¹* Є o.
ΙΝΩΝΚΑΙΛЄΓΟΥCΙΝΔΑΙΜΟ 29000
KING AND THEY-ARE-saying demon

16 The difference between John's ministry and that of our Lord is further evident by the different charges against them. The people were sulky, like little children who will not play at any game, grave or gay. John wailed, yet they would not grieve. The Lord fluted, yet they refused to dance. John was an ascetic, and they charged him with having a demon. Our Lord was the opposite, yet they called Him a glutton and a tippler. They would not be suited. Yet it was the wisdom of God to play these opposites against one another, thus to manifest the incurable stubbornness of the people.

20 The emphatic statement that Tyre and Sidon would have repented if they had been favored like the cities of Galilee makes it quite impossible to doom them to endless destruction without compromising the justice of God, quite apart from His mercy. The unqualified assertion that Sodom would not have been destroyed had it been privileged as Capernaum brings into question God's wisdom and love. Did He stint His favors so that these cities should *not* repent? The answer is that all is according to that deeper expression of His love which wisely provides for its ultimate display. God's justice will be vindicated in adjusting judgment to accord with privilege. In the consummation His love will be revealed in their salvation.

20-24 Compare Lu. 10$^{13-16}$.

23 This is a most instructive illustration of the meaning of the word *unseen*, usually rendered *hell* or *hades*. Sodom had subsided to the unseen even in our Lord's day. And today the very site of Capernaum is uncertain. As a city it has passed beyond the sphere of human perception. The unseen is not confined to the death state, but is applied to invisible spirit powers and vanished cities. It is used here in the same sense as heaven in the preceding sentence.

25-27 Compare Lu.10$^{21-24}$. See Ps.8^{2}1 Co. 1$^{19-27}$.

25 Though His ministry seems to be a failure, the Lord recognizes the fact that this is in accord with God's unrevealed purpose. He acquiesces in God's evident delight in hiding the truth from those who were wise and intelligent in the things of this life. He does

19 The Son of Mankind came eating
and drinking, and they are saying,
'*Lo!* a gluttonous man and a tippler, a friend of tribute collectors
and sinners!' And wisdom was
justified by her acts."
20 Then He begins to reproach the
cities in which the most of His powerful deeds occurred, seeing that
21 they do not repent. "Woe to you,
Chorazin! woe to you, Bethsaida!
seeing that, if the powerful deeds
which are occurring in you occurred in Tyre and Sidon, they
would repent long ago, sitting in
22 sackcloth and ashes. Moreover, I
am saying to you, It shall be more
tolerable for Tyre and Sidon in
the day of judgment than for you.
23 And you, Capernaum! Are you
not being exalted to heaven? You
shall subside to the unseen, seeing
that, if the powerful deeds which
are occurring in you had occurred
in Sodom, it should remain unto
24 this day. Moreover, I am saying to
you that it shall be more tolerable
for the land of Sodom in the day
of judgment than for you."
25 At that season, answering, Jesus,
said, "I am acclaiming to Thee,
Father, Lord of heaven and earth,
that Thou hidest these things from
the wise and intelligent and Thou
26 dost reveal them to minors. Yea,
Father, seeing that thus it became
a delight in front of Thee."
27 "All was given up to Me by My
Father, and no one is recognizing
the Son except the Father, neither
is any one recognizing the Father
except the Son and he to whom the
Son should be intending to unveil
28 [Him]. Hither to Me, all who are
toiling and laden, and *I* will be giv-
29 ing you rest. Lift My yoke upon
you and be learning from Me, see-

ΝΙΟΝΕΧΕΙΗΛΘΕΝΟΥΙΟΣΤΟ
19 he-IS-HAVING CAME THE SON OF-THE

B+Є B+Є
ΥΑΝΘΡΩΠΟΥΕΣΘΙΩΝΚΑΙΠΙ
human EATING AND DRINK-

ΝΩΝΚΑΙΛΕΓΟΥΣΙΝΙΔΟΥΑΝ
ING AND THEY-ARE-saying BE-PERCEIVING hu-

ΘΡΩΠΟΣΦΑΓΟΣΚΑΙΟΙΝΟΠΟ
man EATER AND WINE-DRINKer

s FOND-*One* OF-tribute-collectors
ΤΗΣΤΕΛΩΝΩΝΦΙΛΟΣΚΑΙΑΜ
OF-tribute-collectors FOND-*One* AND OF-miss-

s Є o.
ΑΡΤΩΛΩΝΚΑΙΕΔΙΚΑΙΩΘΗΗ
ers AND WAS-JUSTIFIED THE

B *unusual corrector* ΤΕΚΝΩΝ
ΣΟΦΙΑΑΠΟΤΩΝΕΡΓΩΝΑΥΤΗ
WISDOM FROM THE ACTS OF-her

s o.
ΣΤΟΤΕΗΡΞΑΤΟΟΝΕΙΔΙΖΕΙ
20 then He-begins TO-BE-REPROACHING

ΝΤΑΣΠΟΛΕΙΣΕΝΑΙΣΕΓΕΝΟ
THE cities IN WHICH BECAME

s o. s o.
ΝΤΟΑΙΠΛΕΙΣΤΑΙΔΥΝΑΜΕΙ
THE MOST ABILITIES

ΣΑΥΤΟΥΟΤΙΟΥΜΕΤΕΝΟΗΣΑ
OF-Him that NOT THEY-after-MIND

ΝΟΥΑΙΣΟΙΧΟΡΑΖΕΙΝΟΥΑΙ
21 WOE to-YOU CHORAZIN WOE

s Δ s now o. s* adds Η but deletes
ΣΟΙΒΗΘΣΑΙΔΑΝΟΤΙΕΙΕΝΤ
to-YOU BETHSAIDA that IF IN TYRE

B+Є
ΥΡΩΚΑΙΣΙΔΩΝΙΕΓΕΝΟΝΤΟ
AND SIDON BECAME

s o.
ΑΙΔΥΝΑΜΕΙΣΑΙΓΕΝΟΜΕΝΑ
THE ABILITIES THE BECOMING

ΙΕΝΥΜΙΝΠΑΛΑΙΑΝΕΝΣΑΚΚ
IN YOU*p* OLD EVER IN SACKCLOTH-of-

B *omits* sitting
ΩΚΑΙΣΠΟΔΩΚΑΘΗΜΕΝΟΙΜΕ
hair AND ASHES sitting THEY-

ΤΕΝΟΗΣΑΝΠΛΗΝΛΕΓΩΥΜΙΝ
22 after-MIND MORELY I-AM-saying to-YOU*p*

B+Є
ΤΥΡΩΚΑΙΣΙΔΩΝΙΑΝΕΚΤΟΤ
to-TYRE AND SIDON more-tolerable

s Є o.
ΕΡΟΝΕΣΤΑΙΕΝΗΜΕΡΑΚΡΙΣ
it-WILL-BE IN DAY OF-JUDGing

ΕΩΣΗΥΜΙΝΚΑΙΣΥΚΑΦΑΡΝΑ
23 OR to-YOU*p* AND YOU CAPERNAUM

ΟΥΜΜΗΕΩΣΟΥΡΑΝΟΥΥΨΩΘΗ
NO TILL heaven WILL-BE-BEING-

B o. o. o. o. o. o.
ΣΗΕΩΣΑΔΟΥΚΑΤΑΒΙΒΑΣΘΗ
HEIGHTened TILL OF-UN-PERCEIVED YOU'LL-BE-BEING-DOWN-

ΣΗΟΤΙΕΙΕΝΣΟΔΟΜΟΙΣΕΓΕ
STEPIZED that IF IN SODOM WERE-BE-

s o.
ΝΗΘΗΣΑΝΑΙΔΥΝΑΜΕΙΣΑΙΓ
COME THE ABILITIES THE BE-

s¹ ΥΜΙΝ *plural*
ΕΝΟΜΕΝΑΙΕΝΣΟΙΕΜΕΙΝΕΝ
COMING IN YOU REMAINS

ΑΝΜΕΧΡΙΤΗΣΣΗΜΕΡΟΝΠΛΗ
24 EVER UNTO THE TODAY MORELY

that *by s* but erased* s more-
ΝΛΕΓΩΥΜΙΝΟΤΙΓΗΣΟΔΟΜΩ
I-AM-saying to-YOU*p* that to-LAND OF-SODOM

tolerable it-WILL-BE to-LAND OF-SODOM s Є o.
ΝΑΝΕΚΤΟΤΕΡΟΝΕΣΤΑΙΕΝΗ
more-tolerable it-WILL-BE IN DAY

s o.
ΜΕΡΑΚΡΙΣΕΩΣΗΣΟΙΕΝΕΚΕ
25 OF-JUDGing OR to-YOU IN that

s o.
ΙΝΩΤΩΚΑΙΡΩΑΠΟΚΡΙΘΕΙΣ
THE SEASON answering

ΟΙΗΣΟΥΣΕΙΠΕΝΕΞΟΜΟΛΟΓ
THE JESUS said I-AM-OUT-AVOWING

ΟΥΜΑΙΣΟΙΠΑΤΕΡΚΥΡΙΕΤΟ
to-YOU FATHER Master! OF-THE

ΥΟΥΡΑΝΟΥΚΑΙΤΗΣΓΗΣΟΤΙ
heaven AND OF-THE LAND that

ΕΚΡΥΨΑΣΤΑΥΤΑΑΠΟΣΟΦΩΝ
YOU-HIDE these FROM WISE

ΚΑΙΣΥΝΕΤΩΝΚΑΙΑΠΕΚΑΛΥ
AND intelligent AND YOU-FROM-COVER

ΨΑΣΑΥΤΑΝΗΠΙΟΙΣΝΑΙΟΠΑ
26 them to-minors YEA THE FATHER

ΤΗΡΟΤΙΟΥΤΩΣΕΥΔΟΚΙΑΕΓ
that thus WELL-SEEMing it-BE-

ΕΝΕΤΟΕΜΠΡΟΣΘΕΝΣΟΥΠΑΝ
27 CAME IN-TOWARD-PLACE OF-YOU ALL

ΤΑΜΟΙΠΑΡΕΔΟΘΗΥΠΟΤΟΥΠ
to-ME WAS-BESIDE-GIVEN by THE FATH-

s¹ *omits* OF-ME s o.
ΑΤΡΟΣΜΟΥΚΑΙΟΥΔΕΙΣΕΠΙ
ER OF-ME AND NOT-YET-ONE IS-ON-

s o.
ΓΙΝΩΣΚΕΙΤΟΝΥΙΟΝΕΙΜΗΟ
KNOWING THE SON IF NO THE

ΠΑΤΗΡΟΥΔΕΤΟΝΠΑΤΕΡΑΤΙ
FATHER NOT-YET THE FATHER ANY

B+Є s o.
ΣΕΠΙΓΙΝΩΣΚΕΙΕΙΜΗΟΥΙΟ
IS-ON-KNOWING IF NO THE SON

s Є o.
ΣΚΑΙΩΕΑΝΒΟΥΛΗΤΑΙΟΥΙΟ
AND to-WHOM IF-EVER MAY-BE-intending THE SON

s Є o.
ΣΑΠΟΚΑΛΥΨΑΙΔΕΥΤΕΠΡΟΣ
28 TO-FROM-COVER HITHER TOWARD

ΜΕΠΑΝΤΕΣΟΙΚΟΠΙΩΝΤΕΣΚ
ME ALL THE-*ones* toilING AND

ΑΙΠΕΦΟΡΤΙΣΜΕΝΟΙΚΑΓΩΑ
HAVING-*been*-CARRYIZED AND-I SHALL-

ΝΑΠΑΥΣΩΥΜΑΣΑΡΑΤΕΤΟΝΖ
29 BE-UP-CEASING YOU*p* LIFT THE YOKE

ΥΓΟΝΜΟΥΕΦΥΜΑΣΚΑΙΜΑΘΕ
OF-ME ON YOU*p* AND BE-LEARNING

not fret because He cannot reach them, because God's work is apparently without the anticipated results, for He has the consciousness that, in the final analysis, it is God Himself Who is operating all for His own purpose and glory. It is not that those who rejected Him were blinded by some act of their own for which God disclaims responsibilty. They do not see because God positively hides it from them.

27 See Jn.$3^{35}17^{2}$.

28 It is this God-consciousness, this recognition of His hand in all things, and more especially in that which is opposed to His apparent will, which gives His slaves heart's ease and rest in spirit. This is especially needed in days of apostasy. When we see the success of His enemies, the failure of His friends, when His own are enmeshed in the delusions of the last days, shall we *blame* those who must bear this load as they toil? How hard it is for their pride to be involved in failure! How great the temptation to throw off the yoke and insure success by methods of their own! O that they would learn to yoke themselves with Him, to bow humbly beneath the failure that is according to God's underlying purpose! Then they will acquiesce when He blinds, as well as when He blesses. Then the yoke will no longer gall, and the load will float from their aching shoulders. The false thought that failure is not of God and that success is His hall mark, has led His saints to imagine that any flagrant disobedience to His will is fully justified if it only results in apparent success. Let us remember that He has characterized these as days of apostasy, so that it is His will that many should depart from the faith, and, consequently, great success may result in great loss to any slave of His who does not contend lawfully. Our business is to please God by suffering rejection along with Him.

1-8 Compare Mk.2^{23-28}Lu.6^{1-5}. See Deut. 23^{25}.

1-8 One of the most significant points in many of the miracles accomplished by our Lord is the fact that they were done on the sabbath. How else could He indicate the great truth that, when Israel is cured of all her ills, it would introduce that great sabbatism which is left for the people of God? Instead

ing that I am meek and humble in
heart, and you shall be finding rest
30 for your souls, for My yoke is
kindly and My load is light."

12 At that season Jesus went
through the sowings on the sab-
baths. Now His disciples hunger,
and they begin to be plucking the
2 ears and to be eating. Now the
Pharisees, perceiving it, say to
Him, "*Lo!* Your disciples are doing
what is not allowed to be done on
the sabbath."

3 Yet He said to them, "Did you
not read what David does when he
4 hungers, and those with him: how
he entered into the house of God
and they ate the show bread, which
he was not allowed to eat, neither
those with him, except the priests
only?

5 Or did you not read in the law
that on the sabbaths the priests in
the sanctuary are profaning the
6 sabbath and are faultless? Now I
am saying to you that One greater
7 than the sanctuary is here. Now if
you had known what this is, 'I am
wanting mercy and not sacrifice',
you should not convict the fault-
8 less, for the Son of Mankind is
Lord of the sabbath."

9 And proceeding thence, He came
10 into their synagogue. And *lo!* a
man having a withered hand. And
they inquire of Him, saying, "Is it
allowed to cure on the sabbaths?"
that they should be accusing Him.
11 Now He said to them, "What man
of you will there be, who shall
have one sheep, and if this should
be falling into a pit on the sab-
baths, will not take hold of it and
12 raise it? Of how much more con-

s[1] *omits* FROM ME
ΤΕΑΠΕΜΟΥΟΤΙΠΡΑΥϹΕΙΜΙ
FROM ME that MEEK I-AM
s o.
ΚΑΙΤΑΠΕΙΝΟϹΤΗΚΑΡΔΙΑΚ
AND humble to-THE HEART AND
B[1] ΑΙ *for* Є
ΑΙΕΥΡΗϹΕΤΕΑΝΑΠΑΥϹΙΝΤ
YE-WILL-BE-FINDING UP-CEASING to-
s Є *o.*
ΑΙϹΨΥΧΑΙϹΥΜΩΝΟΓΑΡΖΥΓ
30 THE souls OF-YOU*p* THE for YOKE
ΟϹΜΟΥΧΡΗϹΤΟϹΚΑΙΤΟΦΟΡ
OF-ME kind AND THE load
ΤΙΟΝΜΟΥΕΛΑΦΡΟΝΕϹΤΙΝΕ
12 OF-ME LIGHT IS IN
s o.
ΝΕΚΕΙΝΩΤΩΚΑΙΡΩΕΠΟΡΕΥ
that THE SEASON went
B ΤΟΙ
ΘΗΟΙΗϹΟΥϹΤΟΙϹϹΑΒΒΑϹΙ
THE JESUS to-THE SABBATHS
B C B Ι *above line*
ΝΔΙΑΤΩΝϹΠΟΡΙΜΩΝΟΙΔΕΜ
THRU THE sowings THE YET LEARN
s Є *o.* *s o.*
ΑΘΗΤΑΙΑΥΤΟΥΕΠΕΙΝΑϹΑΝ
ers OF-Him HUNGER
s o.
ΚΑΙΗΡΞΑΝΤΟΤΙΛΛΕΙΝϹΤΑ
AND begin TO-BE-PLUCKING EARS-(of-
ΧΥΑϹΚΑΙΕϹΘΙΕΙΝΟΙΔΕΦΑ
2 plants) AND TO-BE-EATING THE YET PHAR-
B+Є
ΡΙϹΑΙΟΙΙΔΟΝΤΕϹΕΙΠΑΝΑ
ISEES PERCEIVING say to-
ΥΤΩΙΔΟΥΟΙΜΑΘΗΤΑΙϹΟΥΠ
Him BE-PERCEIVING THE LEARNERS OF-YOU ARE-
ΟΙΟΥϹΙΝΟΟΥΚΕΞΕϹΤΙΝΠΟ
DOING WHICH NOT it-is-allowed TO-BE-
ΙΕΙΝΕΝϹΑΒΒΑΤΩΟΔΕΕΙΠΕ
3 DOING IN SABBATH THE YET He-said
ΝΑΥΤΟΙϹΟΥΚΑΝΕΓΝΩΤΕΤΙ
to-them NOT YE-read (*past*) ANY
s o.
ΕΠΟΙΗϹΕΝΔΑΥΕΙΔΟΤΕΕΠΕ
DOES DAVID when he-HUN-
ΙΝΑϹΕΝΚΑΙΟΙΜΕΤΑΥΤΟΥΠ
4 GERS AND THE-*ones* WITH him how
ΩϹΕΙϹΗΛΘΕΝΕΙϹΤΟΝΟΙΚΟ
he-INTO-CAME INTO THE HOME
ΝΤΟΥΘΕΟΥΚΑΙΤΟΥϹΑΡΤΟΥ
OF-THE God AND THE BREADS
s ΟΥϹ
ϹΤΗϹΠΡΟΘΕϹΕΩϹΕΦΑΓΟΝΟ
OF-THE BEFORE-PLACing THEY-ATE WHICH
s o.
ΟΥΚΕΞΟΝΗΝΑΥΤΩΦΑΓΕΙΝΟ
NOT allowing WAS to-him TO-BE-EATING NOT-
ΥΔΕΤΟΙϹΜΕΤΑΥΤΟΥΕΙΜΗΤ
YET to-THE-*ones* WITH him IF NO to-
ΟΙϹΙΕΡΕΥϹΙΝΜΟΝΟΙϹΗΟΥ
5 THE SACRED-*ones* ONLY OR NOT

ΚΑΝΕΓΝΩΤΕΕΝΤΩΝΟΜΩΟΤΙ
YE-read (*past*) IN THE LAW that
s o.
ΤΟΙϹϹΑΒΒΑϹΙΝΟΙΙΕΡΕΙϹ
to-THE SABBATHS THE SACRED-*ones*
ΕΝΤΩΙΕΡΩΤΟϹΑΒΒΑΤΟΝΒΕ
IN THE SACRED-place THE SABBATH ARE-
ΒΗΛΟΥϹΙΝΚΑΙΑΝΑΙΤΙΟΙΕ
profaning AND UN-caused THEY-
ΙϹΙΝΛΕΓΩΔΕΥΜΙΝΟΤΙΤΟΥ
6 ARE I-AM-saying YET to-YOU*p* that OF-THE
s o.
ΙΕΡΟΥΜΕΙΖΟΝΕϹΤΙΝΩΔΕΕ
7 SACRED-place GREATER IS here IF
ΙΔΕΕΓΝΩΚΕΙΤΕΤΙΕϹΤΙΝΕ
YET YE-HAD-KNOWN ANY IS MER-
ΛΕΟϹΘΕΛΩΚΑΙΟΥΘΥϹΙΑΝΟ
CY I-AM-WILLING AND NOT SACRIFICE NOT
ΥΚΑΝΚΑΤΕΔΙΚΑϹΑΤΕΤΟΥϹ
EVER YE-convict THE
ΑΝΑΙΤΙΟΥϹΚΥΡΙΟϹΓΑΡΕϹ
8 UN-caused Master for IS
ΤΙΝΤΟΥϹΑΒΒΑΤΟΥΟΥΙΟϹΤ
OF-THE SABBATH THE SON OF-
ΟΥΑΝΘΡΩΠΟΥΚΑΙΜΕΤΑΒΑϹ
9 THE human AND after-STEPP*ing*
s o.
ΕΚΕΙΘΕΝΗΛΘΕΝΕΙϹΤΗΝϹΥ
thence He-CAME INTO THE TOGETH-
ΝΑΓΩΓΗΝΑΥΤΩΝΚΑΙΙΔΟΥΑ
10 ER-LEAD OF-them AND BE-PERCEIVING
s o.
ΝΘΡΩΠΟϹΧΕΙΡΑΕΧΩΝΞΗΡΑ
human HAND HAVING DRY
ΝΚΑΙΕΠΗΡΩΤΗϹΑΝΑΥΤΟΝΛ
AND THEY-inquire-of Him say-
B *o.*
ΕΓΟΝΤΕϹΕΙΕΞΕϹΤΙΝΤΟΙϹ
ING IF it-is-allowed to-THE
B *o.* *s*+C *o. o.*
ϹΑΒΒΑϹΙΝΘΕΡΑΠΕΥΕΙΝΙΝ
SABBATHS TO-BE-curing THAT
B[1] *o.*
ΑΚΑΤΗΓΟΡΗϹΩϹΙΝΑΥΤΟΥΟ
11 THEY-SHOULD-BE-accusing OF-Him THE
ΔΕΕΙΠΕΝΑΥΤΟΙϹΤΙϹΕϹΤΑ
YET He-said to-them ANY WILL-BE
s o.
ΙΕΞΥΜΩΝΑΝΘΡΩΠΟϹΟϹΕΞΕ
OUT OF-YOU*p* human WHO WILL-BE-
s[1] *omits* -IN- *s** Ν
ΙΠΡΟΒΑΤΟΝΕΝΚΑΙΕΑΝΕΜΠ
HAVING sheep ONE AND IF-EVER SH'D-BE-IN-
B[1] *o.*
ΕϹΗΤΟΥΤΟΤΟΙϹϹΑΒΒΑϹΙΝ
FALLING this to-THE SABBATHS
ΕΙϹΒΟΘΥΝΟΝΟΥΧΙΚΡΑΤΗϹ
INTO PIT NOT (*emph.*) WILL-BE-HOLDING
s ΑC *s* WILL-BE-ROUSING it *omits* AND
ΕΙΑΥΤΟΚΑΙΕΓΕΡΕΙΠΟϹΩΟ
12 it AND WILL-BE-ROUSING how-much THEN

of stumbling them, it should have proved His Messianic claims. Moreover, the law of the sabbath was not operative in the sanctuary, and He was the real Temple of God.

3 See Lev.24[5-9] 1 Sam.21[1-6].

5 See Nu.28[9,10]Jn.7[22,23].

7 See 9[13]Hos.6[6]Mic.6[6-8].

9-13 Compare Mk.3[1-5]Lu.6[6-10]. See Lu. 13[10-17]14[1-6]Jn.9[16].

10 Israel is the man with the withered hand. Instead of being punctilious about doing good on the sabbath, they should have been concerned with the fact that they could not work for God on any day. They will not be healed until the millennial rest, during which they will be busy "breaking" the sabbath.

11 See Ex.23[4,5]Deut.22[4].

14-21 Compare Mk.3[6-12]Lu.6[11,17-19].

16 Hitherto He wished to be known, but now He enters a new phase of His ministry, in accord with the fact that God had hid His proclamation from those who would have made it effective. Before this His voice was heard in the squares, so that Isaiah's prophecy could not be truly applied to Him then. Now, however, He is given a special token of God's approbation, not because He has succeeded, but because He has been faithful in failure. It is especially precious to appreciate the comforting fact that God preferred Him and delighted in Him when all the signs indicated that His marvelous ministry was almost unheeded. Only a crushed reed here, or a smouldering flax there, were the results of His efforts. Contrite hearts and feeble flickers of faith were all He could show, when His message, humanly speaking, should have aroused the whole nation and made them His ardent disciples.

18 Compare Isa. 42[1-4].

22-23 Compare Lu. 11[14].

22 It is a fact that all human ills have come to the race through the interference of outside malignant spirit forces. Satan introduced sin through Adam. He Who is superior to these invading forces is capable of curing all the ills which man is heir to.

24 Compare Mk. 3[22-26].

25 See 9[4]Jn.2[24,25]Un.2[23].

sequence, then, is a man than a
sheep? So that it is allowed to be
doing the ideal on the sabbaths."
13 Then He is saying to the man,
"Stretch out your hand." And he
stretches it out and it was restored,
sound as the other.
14 Now, coming out, the Pharisees
held a consultation against Him,
so that they should be destroying
15 Him. Now Jesus, knowing it, re-
tires thence. And many follow
16 Him, and He cures them all. And
He warns them that they should
17 not be making Him manifest, that
that which is declared through the
prophet Isaiah may be fulfilled,
saying,

18 "*Lo!* My Boy Whom I prefer!
My Beloved, in Whom My soul delights!
I shall be placing My spirit on Him,
And He shall be reporting judgment to the nations.
19 He will not be brawling, nor clamoring,
Nor will any one be hearing His voice in the squares.
20 He will not be fracturing a crushed reed,
And He will not be extinguishing the smouldering flax,
Till He should be casting out judgment for victory.
21 And on His name the nations will be relying."

22 Then a blind and deaf-mute de-
moniac was brought to Him, and
He cures him, so that the deaf-
mute is talking and observing.
23 And all the throngs are amazed
and said, "Is not *this* the Son of
David?"
24 Now the Pharisees, hearing it,
said, "This one is not casting out
the demons except by Beezeboul,
the chief of the demons."
25 Now, having perceived their sen-
timents, He said to them, "Every
kingdom parted against itself is
being desolated, and every city or

s o.
ϒΝΔΙΑΦΕΡΕΙΑΝΘΡΩΠΟϹΠΡ
IS-THRU-CARRYING human OF-sheep

ΟΒΑΤΟΥΩϹΤΕΕΞΕϹΤΙΝΤΟΙ
AS-BESIDES IS-allowed to-THE

B ΤΟΙϹ
ϹϹΑΒΒΑϹΙΝΚΑΛΩϹΠΟΙΕΙΝ
SABBATHS IDEALLY TO-BE-DOING

s o.
ΤΟΤΕΛΕΓΕΙΤΩΑΝΘΡΩΠΩΕΚ
13 then He-IS-saying to-THE human OUT-

s o. s² adds but deletes ϹΟΥ
ΤΕΙΝΟΝϹΟΥΤΗΝΧΕΙΡΑΚΑΙ
STRETCH OF-YOU THE HAND AND

s o.
ΕΞΕΤΕΙΝΕΝΚΑΙΑΠΕΚΑΤΕϹ
he-OUT-STRETCHES AND it-WAS-restored

s omits AS THE other
ΤΑΘΗΥΓΙΗϹΩϹΗΑΛΛΗΕΞΕΛ
14 SOUND AS THE other OUT-COMING

B+Є s Є o.
ΘΟΝΤΕϹΔΕΟΙΦΑΡΙϹΑΙΟΙϹ
YET THE PHARISEES TO-

ϒΜΒΟΥΛΙΟΝΕΛΑΒΟΝΚΑΤΑΥ
GETHER-COUNSEL GOT DOWN OF-Him

ΤΟΥΟΠΩϹΑΥΤΟΝΑΠΟΛΕϹΩϹ
WHICH-how Him THEY-SH'D-BE-destroy-

ΙΝΟΔΕΙΗϹΟΥϹΓΝΟΥϹΑΝΕΧ
15 ING THE YET JESUS KNOWING UP-SPACES

s o.
ΩΡΗϹΕΝΕΚΕΙΘΕΝΚΑΙΗΚΟΛ
thence AND follow

ΟΥΘΗϹΑΝΑΥΤΩΠΟΛΛΟΙΚΑΙ
to-Him MANY AND

ΕΘΕΡΑΠΕΥϹΕΝΑΥΤΟΥϹΠΑΝ
He-cures them ALL

B+Є
ΤΑϹΚΑΙΕΠΕΤΙΜΗϹΕΝΑΥΤΟ
16 AND He-rebukes to-them

ΙϹΙΝΑΜΗΦΑΝΕΡΟΝΑΥΤΟΝΠ
THAT NO apparent Him THEY-

ΟΙΗϹΩϹΙΝΙΝΑΠΛΗΡΩΘΗΤΟ
17 SHOULD-BE-making THAT MAY-BE-BEING-FILLED THE

ΡΗΘΕΝΔΙΑΗϹΑΙΟΥΤΟΥΠΡΟ
BEING-declared THRU ISAIAH THE BEFORE-

ΦΗΤΟΥΛΕΓΟΝΤΟϹΙΔΟΥΟΠΑ
18 AVERer OF-saying BE-PERCEIVING THE Boy

ΙϹΜΟΥΟΝΗΡΕΤΙϹΑΟΑΓΑΠΗ
OF-ME WHOM I-prefer THE beloved

s* adds ЄΙϹ sΗ
ΤΟϹΜΟΥΟΝΕΥΔΟΚΗϹΕΝΗΨΥ
OF-ME WHOM WELL-SEEMS THE soul

ΧΗΜΟΥΘΗϹΩΤΟΠΝΕΥΜΑΜΟΥ
OF-ME I'LL-BE-PLACING THE spirit OF-ME

ΕΠΑΥΤΟΝΚΑΙΚΡΙϹΙΝΤΟΙϹ
ON Him AND JUDGing to-THE

ΕΘΝΕϹΙΝΑΠΑΓΓΕΛΕΙΟΥΚΕ
19 NATIONS He'LL-BE-FROM-MESSAGING NOT He'LL-

B+Є
ΡΙϹΕΙΟΥΔΕΚΡΑΥΓΑϹΕΙΟΥ
BE-STRIFEIZING NOT-YET He'LL-BE-clamoring NOT-

s¹* Є o.
ΔΕΑΚΟΥϹΕΙΤΙϹΕΝΤΑΙϹΠΛ
YET He'LL-BE-HEARING ANY IN THE BROADS

s o.
ΑΤΕΙΑΙϹΤΗΝΦΩΝΗΝΑΥΤΟΥ
THE SOUND OF-Him

B+Є
ΚΑΛΑΜΟΝϹΥΝΤΕΤΡΙΜΜΕΝΟ
20 REED HAVING-*been*-crushed

ΝΟΥΚΑΤΕΑΞΕΙΚΑΙΛΙΝΟΝΤ
NOT He'LL-BE-DOWN-FRACTURING AND FLAX SMOUL-

s o.
ϒΦΟΜΕΝΟΝΟΥϹΒΕϹΕΙΕΩϹΑ
DERING NOT He'LL-BE-EXTINGUISHING TILL EV-

B+Є
ΝΕΚΒΑΛΗΕΙϹΝΙΚΟϹΤΗΝΚΡ
ER He-SH'D-BE-OUT-CASTING INTO CONQUEST THE JUDGing

ΙϹΙΝΚΑΙΤΩΟΝΟΜΑΤΙΑΥΤΟ
21 AND to-THE NAME OF-Him

ϒΕΘΝΗΕΛΠΙΟΥϹΙΝΤΟΤΕΠΡ
22 NATIONS WILL-BE-EXPECTING then WAS-

B ΓΚΑΝ
ΟϹΗΝΕΧΘΗΑΥΤΩΔΑΙΜΟΝΙΖ
TOWARD-CARRIED to-Him *one*-demonizing

B Ν B Ν B Ν
ΟΜΕΝΟϹΤΥΦΛΟϹΚΑΙΚΩΦΟϹ
BLIND AND MUTE

s¹* them ΟΥϹ
ΚΑΙΕΘΕΡΑΠΕΥϹΕΝΑΥΤΟΝΩ
AND He-cures him AS-

s² adds faint ΚΑΙ AND
ϹΤΕΤΟΝΚΩΦΟΝΛΑΛΕΙΝΚΑΙ
BESIDES THE MUTE TO-BE-TALKING AND

s o.
ΒΛΕΠΕΙΝΚΑΙΕΞΙϹΤΑΝΤΟΠ
23 TO-BE-looking AND are-OUT-STOOD ALL

ΑΝΤΕϹΟΙΟΧΛΟΙΚΑΙΕΛΕΓΟ
THE THRONGS AND said

ΝΜΗΤΙΟΥΤΟϹΕϹΤΙΝΟΥΙΟϹ
NO-ANY this-*One* IS THE SON

B+Є
ΔΑΥΕΙΔΟΙΔΕΦΑΡΙϹΑΙΟΙΑ
24 *of*-DAVID THE YET PHARISEES HEAR-

ΚΟΥϹΑΝΤΕϹΕΙΠΟΝΟΥΤΟϹΟ
ing said this-*One* NOT

s o.
ϒΚΕΚΒΑΛΛΕΙΤΑΔΑΙΜΟΝΙΑ
IS-OUT-CASTING THE demons

ΕΙΜΗΕΝΤΩΒΕΕΖΕΒΟΥΛΑΡΧ
IF NO IN THE BEEZEBOUL chief

s¹* Є o. s o.
ΟΝΤΙΤΩΝΔΑΙΜΟΝΙΩΝΕΙΔΩ
25 OF-THE demons HAVING-PER-

ϹΔΕΤΑϹΕΝΘΥΜΗϹΕΙϹΑΥΤΩ
CEIVED YET THE IN-FEELings OF-them

ΝΕΙΠΕΝΑΥΤΟΙϹΠΑϹΑΒΑϹΙ
He-said to-them EVERY KINGdom

s o. s o.
ΛΕΙΑΜΕΡΙϹΘΕΙϹΑΚΑΘΕΑΥ
BEING-PARTED DOWN OF-self

ΤΗϹΕΡΗΜΟΥΤΑΙΚΑΙΠΑϹΑΠ
IS-*being*-DESOLATED AND EVERY city

s o.
ΟΛΙϹΗΟΙΚΙΑΜΕΡΙϹΘΕΙϹΑ
OR HOME BEING-PARTED

24 It is usual to associate this chief of the demons with the god of Ekron, called Baalzebub, *Owner* or *Lord of Flies* (2 Ki. 1[2]). This the Septuagint renders *Baal muian, Baal fly.* But all the Greek texts have a different ending *-boul.* This is supposed to be derived from a Rabbinic word meaning *dung.* But it is not likely that a god of Ekron should be the *chief* of the demons, though doubtless he was one of them (1 Co. 10[20]). There is a Hebrew verb *zabal* (Gen.30[20]) which means *reside.* It may be that the name of the chief of the demons is OWNER-RESIDENCE, the equivalent of *Master of the House.* Our Lord calls him a householder (10[25]). There is no real reason for identifying him with Satan, but rather, like Apollyon, he seems to be a subordinate, though head of that division of Satan's kingdom which includes the demons.

29 Compare Mk.3[27]Lu.11[21,22]. See Isa. 49[24]53[12].

30 Compare Lu. 11[23]. See Lu. 9[50].

31-32 Compare Mk.3[28-30]Lu.12[10].

31 The blasphemy of the spirit consists in attributing the works of Christ, done by the power of God's spirit, to demons or unclean spirits. As these works were the means used to produce repentance and pardon, and this was essential for entrance into the kingdom, it is readily seen that pardon is quite impossible in such a case. The time, however, is limited to this eon or the coming eon of the kingdom. Eventually, all mankind will be far more than pardoned. They will be justified (Ro. 5[18]) and reconciled (Col. 1[20]). But this will not take place until a full eon later, when the kingdom is given over to the Father (1 Co.15[24]).

We cannot commit the sin against the holy spirit because our salvation is not based on miracles and signs. It follows faith, not sight. And we are not pardoned, but justified (Ro.3[24,26]). Condemnation is impossible (Ro. 8[1]). Moreover, we are explicitly told that, in the latter eras, some will be withdrawing from the faith, giving heed to deceiving spirits and the teaching of demons. Any spirit manifestation not in perfect accord with the scriptures should be given the most severe tests, lest we be among those who are deceived by them.

33-37 Compare Lu. 6[43-45]. See Jn. 3[6,7].

house parted against itself will not
26 stand. And if the Satan is casting
out the Satan, he is parted against
himself. How, then, shall his king-
dom stand?
27 Now if *I* am casting out demons
by Beezeboul, by what are your
sons casting them out? Therefore
they shall be your judges.
28 Now if *I* am casting out demons
by God's spirit, consequently you
have a foretaste of the kingdom of
29 God. Or how can any one be en-
tering the house of the strong one,
and plunder his gear, if he should
not first be binding the strong one?
And then he will be plundering his
30 house. He who is not with Me is
against Me, and he who is not as-
sembling with Me is scattering.
31 Therefore I am saying to you,
Every sin and blasphemy shall be
pardoned men, yet the blasphemy
of the spirit shall not be pardoned.
32 And whoever might say a word
against the Son of Mankind, it will
be pardoned him, yet whoever
might say aught against the holy
spirit, it shall not be pardoned him,
neither in this eon nor in that
which is future.
33 Either make the tree fine and its
fruit fine, or make the tree rotten
and its fruit rotten, for the tree is
known by its fruit.
34 Progeny of vipers! How can
you be talking what is good, being
wicked? For out of the superabun-
dance of the heart the mouth is talk-
35 ing. The good man out of his good
treasure is extracting good things;
and the wicked man out of his
wicked treasure is extracting
36 wicked things. Now I am saying

ΚΑΘЄΑΥΤΗCΟΥCΤΑΘΗCЄΤΑ
DOWN OF-self NOT WILL-BE-BEING-STOOD

ΙΚΑΙЄΙΟCΑΤΑΝΑCΤΟΝCΑΤ
26 AND IF THE SATAN (adversary) THE SATAN (ad-
s o.
ΑΝΑΝЄΚΒΑΛΛЄΙЄΦЄΑΥΤΟΝ
versary) IS-OUT-CASTING ON self

ЄΜЄΡΙCΘΗΠΩCΟΥΝCΤΑΘΗC
he-IS-PARTED how THEN WILL-BE-BEING-STOOD
s Є o. s o.
ЄΤΑΙΗΒΑCΙΛЄΙΑΑΥΤΟΥΚΑ
27 THE KINGdom OF-him AND

ΙЄΙЄΓΩЄΝΒЄЄΖЄΒΟΥΛЄΚΒ
IF I IN BEEZEBOUL AM-OUT-

ΑΛΛΩΤΑΔΑΙΜΟΝΙΑΟΙΥΙΟΙ
CASTING THE demons THE SONS

ΥΜΩΝЄΝΤΙΝΙЄΚΒΑΛΛΟΥCΙ
OF-YOUp IN ANY ARE-OUT-CASTING

ΝΔΙΑΤΟΥΤΟΑΥΤΟΙΚΡΙΤΑΙ
THRU this they JUDGers

ЄCΟΝΤΑΙΥΜΩΝЄΙΔЄЄΝΠΝЄ
28 WILL-BE OF-YOUp IF YET IN spirit

ΥΜΑΤΙΘЄΟΥЄΓΩЄΚΒΑΛΛΩΤ
OF-God I AM-OUT-CASTING THE
s1* Є o.
ΑΔΑΙΜΟΝΙΑΑΡΑЄΦΘΑCЄΝЄ
demons CONSEQUENTLY OUTSTRIPS ON
s o.
ΦΥΜΑCΗΒΑCΙΛЄΙΑΤΟΥΘЄΟ
YOUp THE KINGdom OF-THE God

ΥΗΠΩCΔΥΝΑΤΑΙΤΙCЄΙCЄΛ
29 OR how IS-ABLE ANY TO-BE-INTO-COM-
s o.
ΘЄΙΝЄΙCΤΗΝΟΙΚΙΑΝΤΟΥΙ
ING INTO THE HOME OF-THE STR-

CΧΥΡΟΥΚΑΙΤΑCΚЄΥΗΑΥΤΟ
ONG-one AND THE INSTRUMENTS OF-him
B omits -THRU-
ΥΔΙΑΡΠΑCΑΙЄΑΝΜΗΠΡΩΤΟ
TO-THRU-SNATCH IF-EVER NO BEFORE-most

ΝΔΗCΗΤΟΝΙCΧΥΡΟΝΚΑΙΤΟ
he-SH'D-BE-BINDING THE STRONG-one AND then

ΤЄΤΗΝΟΙΚΙΑΝΑΥΤΟΥΔΙΑΡ
THE HOME OF-him he'LL-BE-
s Η o.
ΠΑCЄΙΟΜΗΩΝΜЄΤЄΜΟΥΚΑΤ
30 THRU-SNATCHING THE-one NO BEING WITH ME DOWN

ЄΜΟΥЄCΤΙΝΚΑΙΟΜΗCΥΝΑΓ
OF-ME IS AND THE-one NO TOGETHER-
s o.s+ΜЄ
ΩΝΜЄΤЄΜΟΥCΚΟΡΠΙΖЄΙΔΙ
31 LEADING WITH ME IS-SCATTERING THRU

ΑΤΟΥΤΟΛЄΓΩΥΜΙΝΠΑCΑΑΜ
this I-AM-saying to-YOUp EVERY miss

ΑΡΤΙΑΚΑΙΒΛΑCΦΗΜΙΑΑΦЄ
AND HARM-AVERment WILL-BE-
s Є o. B ΥΜΙΝ to-YOUp adds
ΘΗCЄΤΑΙΤΟΙCΑΝΘΡΩΠΟΙC
BEING-FROM-LET to-THE humans

ΗΔЄΤΟΥΠΝЄΥΜΑΤΟCΒΛΑCΦ
THE YET OF-THE spirit HARM-AVERment
s Є o.
ΗΜΙΑΟΥΚΑΦЄΘΗCЄΤΑΙΚΑΙ
32 NOT WILL-BE-BEING-FROM-LET AND

ΟCЄΑΝЄΙΠΗΛΟΓΟΝΚΑΤΑΤΟ
WHO IF-EVER MAY-BE-saying saying DOWN OF-THE
B adds, but faintly dotted, ΟΥΚ NOT
ΥΥΙΟΥΤΟΥΑΝΘΡΩΠΟΥΑΦЄΘ
SON OF-THE human it-WILL-BE-
s Є o.
ΗCЄΤΑΙΑΥΤΩΟCΔΑΝЄΙΠΗΚ
BEING-FROM-LET to-him WHO YET-EVER MAY-BE-say-

ΑΤΑΤΟΥΠΝЄΥΜΑΤΟCΤΟΥΑΓ
ING DOWN OF-THE spirit THE HOLY
Bs1 ΟΥΜΗ NO NOT B o. o. o. o. o. s Є for ΑΙ
ΙΟΥΟΥΚΑΦЄΘΗCЄΤΑΙΑΥΤΩ
NOT it-WILL-BE-BEING-FROM-LET to-him

ΟΥΤЄЄΝΤΟΥΤΩΤΩΑΙΩΝΙΟΥ
NOT-BESIDES IN this THE eon NOT-BE-

ΤЄЄΝΤΩΜЄΛΛΟΝΤΙΗΠΟΙΗC
33 SIDES IN THE one-BEING-ABOUT OR make
s ΑΙ for Є
ΑΤЄΤΟΔЄΝΔΡΟΝΚΑΛΟΝΚΑΙ
THE TREE IDEAL AND
s originally GOOD ΑΓΑΘΟΝ
ΤΟΝΚΑΡΠΟΝΑΥΤΟΥΚΑΛΟΝΗ
THE FRUIT OF-it IDEAL OR
B above line C
ΠΟΙΗCΑΤЄΤΟΔЄΝΔΡΟΝCΑΠ
make THE TREE ROTTEN

ΡΟΝΚΑΙΤΟΝΚΑΡΠΟΝΑΥΤΟΥ
AND THE FRUIT OF-it

CΑΠΡΟΝЄΚΓΑΡΤΟΥΚΑΡΠΟΥ
ROTTEN OUT for OF-THE FRUIT
B+Є s Є o.
ΤΟΔЄΝΔΡΟΝΓΙΝΩCΚЄΤΑΙΓ
34 THE TREE IS-being-KNOWN prod-

ЄΝΝΗΜΑΤΑЄΧΙΔΝΩΝΠΩCΔΥ
uct! OF-VIPERS how YE-ARE-
s o.
ΝΑCΘЄΑΓΑΘΑΛΑΛЄΙΝΠΟΝΗ
ABLE GOODS TO-BE-TALKING wicked

ΡΟΙΟΝΤЄCЄΚΓΑΡΤΟΥΠЄΡΙ
BEING OUT for OF-THE excess

CCЄΥΜΑΤΟCΤΗCΚΑΡΔΙΑCΤ
OF-THE HEART THE

ΟCΤΟΜΑΛΑΛЄΙΟΑΓΑΘΟCΑΝ
35 MOUTH IS-TALKING THE GOOD human

ΘΡΩΠΟCЄΚΤΟΥΑΓΑΘΟΥΘΗC
OUT OF-THE GOOD PLACED-
s adds ΤΑ THE
ΑΥΡΟΥЄΚΒΑΛΛЄΙΑΓΑΘΑΚΑ
INTO-MORROW IS-OUT-CASTING GOODS AND

ΙΟΠΟΝΗΡΟCΑΝΘΡΩΠΟCЄΚΤ
THE wicked human OUT OF-

ΟΥΠΟΝΗΡΟΥΘΗCΑΥΡΟΥЄΚΒ
THE wicked PLACED-INTO-MORROW IS-OUT-CAST

ΑΛΛЄΙΠΟΝΗΡΑΛЄΓΩΔЄΥΜΙ
36 ING wickeds I-AM-saying YET to-YOUp

39 What sign can be given to those who attribute His wonderful works to the agency of the demons? No sign shall be given them. They, instead, will provide themselves with a sign by murdering the Messiah. His death, entombment and resurrection is the only sign He will give them. Briefly, they will have one more opportunity to repent after He has been roused from the dead. This is given them in the Pentecostal era.

38 Compare Mk.8[11,12] Jn.2[18-22]. See 1 Co. 1[22,23].

39-40 Compare Lu. 11[29,30].

40 Twelve times in the four accounts of our Lord's life we read that He would be roused "the third day". When speaking to Romans it is twice "after three days". Here only, quoting from the Hebrew, it is "three days and three nights". The designation of time varies much in all languages. Hebrew chronology always counts the smallest part of a year or a day as a whole. The twelve times repeated testimony of our Lord, besides Peter (Ac. 10[40]), and Paul (1 Co. 15[4]), shows that "the third day" is a literal and this phrase an idiomatic expression.

40 In Jonah this sea monster is called a large fish. The Greek name is now used as a scientific term for sea mammals, such as the whale. We are not told what species of sea monster it was, nor is there any good reason why we should know. Among the Greeks there was a tradition that it was a shark. There is a species in the Mediteranean, some of which are so large that a man could stand upright in their outstretched throat. Men have been found whole in their stomachs. There are marine monsters in the depths of the sea, which are seldom seen. These are so large that they could swallow several men at one time.

It is said that an English seaman, thrown into the water when a gigantic sperm whale capsized the boat, was given up for drowned. But two days later, when the whale was cut up, he was found in the stomach of the sea monster, unconscious, but alive. He recovered completely. In some ways this is more remarkable than Jonah's case, for his sea monster had been specially prepared for his reception.

41 Compare Lu. 11[32]. See Jonah 3.

42 Compare Lu.11[31]. See1Ki.10[1]2Chr.9[1].

to you that every idle declaration
which men shall be speaking—they
shall be rendering account concern-
ing it in the day of judgment.
37 For by your words you will be
justified and by your words you
will be convicted."
38 Then some of the scribes and
Pharisees answered Him saying,
"Teacher, we want to see a sign
from you."
39 Yet, answering, He said to them,
"A wicked and adulterous genera-
tion is seeking for a sign: and a
sign will not be given to it except
40 the sign of Jonah, the prophet. For
even as Jonah was in the bowel of
the sea monster three days and
three nights, thus will the Son of
Mankind be in the heart of the
earth three days and three nights.
41 The men of Nineveh will be rising
in the judgment with this gener-
ation and will be condemning it,
seeing that they repent at the proc-
lamation of Jonah, and *lo!* more
than Jonah is here.
42 The queen of the south will be
roused in the judgment with this
generation and will be condemning
it, seeing that she came from the
ends of the earth to hear the wis-
dom of Solomon, and *lo!* more than
Solomon is here.
43 Now whenever the unclean spirit
may be coming out from a man, it is
passing through waterless places
seeking, and is not finding, rest.
44 Then it is saying, 'I will be turning
back into my house whence I came
out.' And coming, it is finding it
unoccupied, and swept and deco-
45 rated. Then it is going and taking
along with it seven different spirits
more wicked than itself, and coming

ΝΟΤΙΠΑΝΡΗΜΑΑΡΓΟΝΟΛΑΛΑ 20
that EVERY declaration UN-ACTIVE WHICH WILL-
s dotted but restored* -FROM-
ΗϹΟΥϹΙΝΟΙΑΝΘΡΩΠΟΙΑΠΟ 40
BE-TALKING THE humans THEY-WILL-
B *o.*
ΔΩϹΟΥϹΙΝΠΕΡΙΑΥΤΟΥΛΟΓ 60
BE-FROM-GIVING ABOUT it saying
ΟΝΕΝΗΜΕΡΑΚΡΙϹΕΩϹΕΚΓΑ 80
37 IN DAY OF-JUDGing OUT for
s Є *o.*
ΡΤΩΝΛΟΓΩΝϹΟΥΔΙΚΑΙΩΘΗ 100
OF-THE sayings OF-YOU YOU-WILL-BE-BEING-JUST-
s omits OF-YOU
ϹΗΚΑΙΕΚΤΩΝΛΟΓΩΝϹΟΥΚΑ 20
IFIED AND OUT OF-THE sayings OF-YOU YOU-
ΤΑΔΙΚΑϹΘΗϹΗΤΟΤΕΑΠΕΚΡ 40
38 WILL-BE-BEING-convicted then answered
ΙΘΗϹΑΝΑΥΤΩΤΙΝΕϹΤΩΝΓΡ 60
to-Him ANY OF-THE writers
B *omits* AND PHARISEES *s* Є *o.*
ΑΜΜΑΤΕΩΝΚΑΙΦΑΡΙϹΑΙΩΝ 80
AND PHARISEES
ΛΕΓΟΝΤΕϹΔΙΔΑϹΚΑΛΕΘΕΛ 200
saying TEACHer! WE-ARE-
s o. *s o.*
ΟΜΕΝΑΠΟϹΟΥϹΗΜΕΙΟΝΙΔΕ 20
WILLING FROM YOU SIGN TO-BE-PER-
s o.
ΙΝΟΔΕΑΠΟΚΡΙΘΕΙϹΕΙΠΕΝ 40
39 CEIVING THE YET answering He-said
ΑΥΤΟΙϹΓΕΝΕΑΠΟΝΗΡΑΚΑΙ 60
to-them generation wicked AND
s o.
ΜΟΙΧΑΛΙϹϹΗΜΕΙΟΝΕΠΙΖΗ 80
ADULTEREss SIGN IS-ON-SEEKING
s o. *s o.*
ΤΕΙΚΑΙϹΗΜΕΙΟΝΟΥΔΟΘΗϹ 300
AND SIGN NOT WILL-BE-BEING-
s Є *o.* *s o.*
ΕΤΑΙΑΥΤΗΕΙΜΗΤΟϹΗΜΕΙΟ 20
GIVEN to-her IF NO THE SIGN
ΝΙΩΝΑΤΟΥΠΡΟΦΗΤΟΥΩϹΠΕ 40
40 of-JONA THE BEFORE-AVERer AS-EVEN
ΡΓΑΡΗΝΙΩΝΑϹΕΝΤΗΚΟΙΛΙ 60
for WAS JONA IN THE CAVITY
s o.
ΑΤΟΥΚΗΤΟΥϹΤΡΕΙϹΗΜΕΡΑ 80
OF-THE SEA-MONSTER THREE DAYS
s o.
ϹΚΑΙΤΡΕΙϹΝΥΚΤΑϹΟΥΤΩϹ 400
AND THREE NIGHTS thus
s Є *o.*
ΕϹΤΑΙΟΥΙΟϹΤΟΥΑΝΘΡΩΠΟ 20
WILL-BE THE SON OF-THE human
s o.
ΥΕΝΤΗΚΑΡΔΙΑΤΗϹΓΗϹΤΡΕ 40
IN THE HEART OF-THE LAND THREE
s Γ=3
ΙϹΗΜΕΡΑϹΚΑΙΤΡΕΙϹΝΥΚΤ 60
DAYS AND THREE NIGHTS
s Є *o.*
ΑϹΑΝΔΡΕϹΝΙΝΕΥΕΙΤΑΙΑΝ 80
41 MEN NINEVITES WILL-
s Є *o.* *s o.*
ΑϹΤΗϹΟΝΤΑΙΕΝΤΗΚΡΙϹΕΙ 500
BE-UP-STANDING IN THE JUDGing

ΜΕΤΑΤΗϹΓΕΝΕΑϹΤΑΥΤΗϹΚ 20
WITH THE generation this AND
ΑΙΚΑΤΑΚΡΙΝΟΥϹΙΝΑΥΤΗΝ 40
WILL-BE-DOWN-JUDGING her
ΟΤΙΜΕΤΕΝΟΗϹΑΝΕΙϹΤΟΚΗ 60
that THEY-after-MIND INTO THE PROC-
ΡΥΓΜΑΙΩΝΑΚΑΙΙΔΟΥΠΛΕΙ 80
LAMATION of-JONA AND BE-PERCEIVING MORE
ΟΝΙΩΝΑΩΔΕΒΑϹΙΛΙϹϹΑΝΟ 600
42 of-JONA here KINGESS OF-SOUTH
s Є *o.*
ΤΟΥΕΓΕΡΘΗϹΕΤΑΙΕΝΤΗΚΡ 20
WILL-BE-BEING-ROUSED IN THE JUDGing
ΙϹΕΙΜΕΤΑΤΗϹΓΕΝΕΑϹΤΑΥ 40
WITH THE generation this
s o.
ΤΗϹΚΑΙΚΑΤΑΚΡΙΝΕΙΑΥΤΗ 60
AND WILL-BE-DOWN-JUDGING her
ΝΟΤΙΗΛΘΕΝΕΚΤΩΝΠΕΡΑΤΩ 80
that she-CAME OUT OF-THE ends
s Є *o.*
ΝΤΗϹΓΗϹΑΚΟΥϹΑΙΤΗΝϹΟΦ 700
OF-THE LAND TO-HEAR THE WISDOM
ΙΑΝϹΟΛΟΜΩΝΟϹΚΑΙΙΔΟΥΠ 20
OF-SOLOMON AND BE-PERCEIVING
ΛΕΙΟΝϹΟΛΟΜΩΝΟϹΩΔΕΟΤΑ 40
43 MORE OF-SOLOMON here when-EVER
ΝΔΕΤΟΑΚΑΘΑΡΤΟΝΠΝΕΥΜΑ 60
YET THE unclean spirit
ΕΞΕΛΘΗΑΠΟΤΟΥΑΝΘΡΩΠΟΥ 80
MAY-BE-OUT-COMING FROM THE human
s Є *o.*
ΔΙΕΡΧΕΤΑΙΔΙΑΝΥΔΡΩΝΤΟ 800
it-IS-THRU-COMING THRU UN-WET PLACES
*s** Ω *o. but restored*
ΠΩΝΖΗΤΟΥΝΑΝΑΠΑΥϹΙΝΚΑ 20
SEEKING UP-CEASing AND
s o.
ΙΟΥΧΕΥΡΙϹΚΕΙΤΟΤΕΛΕΓΕ 40
44 NOT it-IS-FINDING then it-IS-sayING
ΙΕΙϹΤΟΝΟΙΚΟΝΜΟΥΕΠΙϹΤ 60
INTO THE HOME OF-ME I-SHALL-BE-ON-
s[1] omits COMING
ΡΕΨΩΟΘΕΝΕΞΗΛΘΟΝΚΑΙΕΛ 80
TURNING WHICH-PLACE I-OUT-CAME AND COMING
ΘΟΝΕΥΡΙϹΚΕΙϹΧΟΛΑΖΟΝΤ 900
it-IS-FINDING LEISURING
B *omits* AND
ΑΚΑΙϹΕϹΑΡΩΜΕΝΟΝΚΑΙΚΕ 20
AND HAVING-been-SWEPT AND HAVING-
ΚΟϹΜΗΜΕΝΟΝΤΟΤΕΠΟΡΕΥΕ 40
45 been-SYSTEMED then it-IS-GOING
s Є *o.* *s o.*
ΤΑΙΚΑΙΠΑΡΑΛΑΜΒΑΝΕΙΜΕ 60
AND IS-BESIDE-GETTING WITH
ΘΕΑΥΤΟΥΕΠΤΑΕΤΕΡΑΠΝΕΥ 80
self SEVEN DIFFERENT spirits
ΜΑΤΑΠΟΝΗΡΟΤΕΡΑΕΑΥΤΟΥ 34000
more-wicked OF-self

42 "The ends of the earth", an expression which does not include the sea, would describe any location on Eurasia or Africa not far from the further coast line.

43-45 Compare Lu. 11^{24-26}.

43 Actual idolatry had no place in Israel. That evil spirit had been cast out since the captivity. They were like the empty house, for the spirit of God had not displaced the unclean spirit. Though untenanted, like the temple on Moriah's mount, they kept to the outward form of cleansing and ceremony. But during the time of the end they will receive the false christ and will worship the miracle-working image, and bring down upon the apostates the judgments of the bowls (Un. 15^{5}-16^{21}).

46-50 Compare Mk.3^{31-35} Lu.8^{19-21}. See 13^{55}Mk.6^{3}Jn.$2^{12}7^{3,5}$Ac.1^{14}1 Co.9^{5}Ga.1^{19}.

46 This is not intended to show disrespect and disregard for His own family. Rather it is brought up just at this juncture to indicate the change coming over His ministry. He no longer recognizes a merely physical relationship.

1-9 Compare Mk.4^{1-9}Lu.8^{4-8}.

1 The action is significant, and corresponds with His repudiation of His relatives. He takes Himself outside the artificial Jewish system. Though vast throngs come, He does not proclaim the nearness of the kingdom but speaks so they cannot comprehend, concealing His meaning in parables. His subject is still the kingdom, but He is concerned with its past and future history, not its present proclamation. He utters secrets hitherto unrevealed, which even His own disciples could not understand.

3-5 See verses 18 to 21.

3 The removal of the kingdom to a distance in time is indicated by comparing it with the sowing and growing and harvesting of a crop. Had it still been imminent, He would not have called Himself a Sower, but a Reaper, as in the Unveiling, when the kingdom is about to appear (Un. 14^{14}).

The Lord is Himself the Sower, and the parable gives us the results of His past ministry. It shows us why His proclamation had not swept the whole nation into the kingdom. We must now wait until the sowing is ready for the harvest.

in, is dwelling there. And the last
state of that man is becoming
worse than the first. Thus will it
be to this wicked generation also."
46 While He is still talking to the
throngs, *lo!* His mother and broth-
ers stood outside seeking to talk to
47 Him. Now some one of His disciples
said, "*Lo!* Thy mother and Thy
brothers stand outside. They are
48 seeking to talk to Thee." Yet
answering, He said to the one say-
ing it to Him, "Who is My mother,
49 and who are My brothers?" And,
stretching out His hand over His
disciples, He said, "*Lo!* My mother
50 and My brothers! For whoever
should be doing the will of My Fa-
ther Who is in the heavens, *he* is
My brother and sister and
mother!"

13 In that day Jesus, coming out of
2 the house, sat beside the sea. And
vast throngs were assembled to
Him, so that He steps into a ship
to be sitting, and the entire throng
stood on the beach.

3 And He talks much to them in
parables, saying, "*Lo!* the sower
4 came out to be sowing. And in his
sowing some indeed falls beside the
road, and the flying creatures came
5 and devoured it. Yet other falls
on rocky places, where it had not
much earth, and immediately it
shoots up, because it has no depth
6 of earth. Now at the rising of
the sun, it is scorched and, be-
cause it has no root, it is with-
7 ered. Yet other falls on thorns,
and the thorns come up and smoth-
8 er it. Yet other falls on ideal earth

s o.
ΚΑΙΕΙϹΕΛΘΟΝΤΑΚΑΤΟΙΚΕ
AND INTO-COMING it-IS-DOWN-HOMING

s o. B+Є s Є o.
ΙΕΚΕΙΚΑΙΓΙΝΕΤΑΙΤΑΕϹΧ
there AND IS-BECOMING THE LAST

s o.
ΑΤΑΤΟΥΑΝΘΡΩΠΟΥΕΚΕΙΝΟ
OF-THE human that

s o.
ΥΧΕΙΡΟΝΑΤΩΝΠΡΩΤΩΝΟΥΤ
WORSE OF-THE BEFORE-most thus

s Є o.
ΩϹΕϹΤΑΙΚΑΙΤΗΓΕΝΕΑΤΑΥ
it-WILL-BE AND to-THE generation this

ΤΗΤΗΠΟΝΗΡΑΕΤΙΑΥΤΟΥΛΑ
46 THE wicked STILL OF-Him TALK-

ΛΟΥΝΤΟϹΤΟΙϹΟΧΛΟΙϹΙΔΟ
ING to-THE THRONGS BE-PER-

ΥΗΜΗΤΗΡΚΑΙΟΙΑΔΕΛΦΟΙΑ
CEIVING THE MOTHER AND THE brothers OF-

sB¹ o. s o. s¹ omits SEEKING to YOU
ΥΤΟΥΕΙϹΤΗΚΕΙϹΑΝΕΞΩΖΗ
Him HAD-STOOD OUT SEEK-

B omits said to TO-TALK
ΤΟΥΝΤΕϹΑΥΤΩΛΑΛΗϹΑΙΕΙ
47 ING to-Him TO-TALK said

ΠΕΝΔΕΤΙϹΤΩΝΜΑΘΗΤΩΝΑΥ
YET ANY OF-THE LEARNERS OF-Him

ΤΟΥΙΔΟΥΗΜΗΤΗΡϹΟΥΚΑΙΟ
BE-PERCEIVING THE MOTHER OF-YOU AND THE

s omits HAVE STOOD
ΙΑΔΕΛΦΟΙϹΟΥΕΞΩΕϹΤΗΚΑ
brothers OF-YOU OUT HAVE-STOOD

s omits TO TALK
ϹΙΝΖΗΤΟΥϹΙΝϹΕΛΑΛΗϹΑΙ
THEY-ARE-SEEKING YOU TO-TALK

ΟΔΕΑΠΟΚΡΙΘΕΙϹΕΙΠΕΝΤΩ
48 THE YET answering He-said to-THE

ΛΕΓΟΝΤΙΑΥΤΩΤΙϹΕϹΤΙΝΗ
one-saying to-Him ANY IS THE

ΜΗΤΗΡΜΟΥΚΑΙΤΙΝΕϹΕΙϹΙ
MOTHER OF-ME AND ANY ARE

B ΜΟΥ above line s o.
ΝΟΙΑΔΕΛΦΟΙΜΟΥΚΑΙΕΚΤΕ
49 THE brothers OF-ME AND OUT-STRETCH-

s o. s¹ omits OF-Him
ΙΝΑϹΤΗΝΧΕΙΡΑΑΥΤΟΥΕΠΙ
ing THE HAND OF-Him ON

ΤΟΥϹΜΑΘΗΤΑϹΑΥΤΟΥΕΙΠΕ
THE LEARNERS OF-Him He-said

ΝΙΔΟΥΗΜΗΤΗΡΜΟΥΚΑΙΟΙΑ
BE-PERCEIVING THE MOTHER OF-ME AND THE broth-

ΔΕΛΦΟΙΜΟΥΟϹΤΙϹΓΑΡΑΝΠ
50 ers OF-ME WHO-ANY for EVER SH'D-

ΟΙΗϹΗΤΟΘΕΛΗΜΑΤΟΥΠΑΤΡ
BE-DOING THE WILL OF-THE FATHER

ΟϹΜΟΥΤΟΥΕΝΟΥΡΑΝΟΙϹΑΥ
OF-ME THE IN heavens he

ΤΟϹΜΟΥΑΔΕΛΦΟϹΚΑΙΑΔΕΛ
OF-ME brother AND sister

ΦΗΚΑΙΜΗΤΗΡΕϹΤΙΝΕΝΤΗΗ
13 AND MOTHER IS IN THE DAY

s o.
ΜΕΡΑΕΚΕΙΝΗΕΞΕΛΘΩΝΟΙΗ
that OUT-COMING THE JE-

B omits OUT
ϹΟΥϹΕΚΤΗϹΟΙΚΙΑϹΕΚΑΘΗ
SUS OUT OF-THE HOME sat

ΤΟΠΑΡΑΤΗΝΘΑΛΑϹϹΑΝΚΑΙ
2 BESIDE THE SEA AND

ϹΥΝΗΧΘΗϹΑΝΠΡΟϹΑΥΤΟΝΟ
WERE-TOGETHER-LED TOWARD Him THR-

ΧΛΟΙΠΟΛΛΟΙΩϹΤΕΑΥΤΟΝΕ
ONGS MANY AS-BESIDES Him INTO

ΙϹΠΛΟΙΟΝΕΜΒΑΝΤΑΚΑΘΗϹ
FLOATER IN-STEPPing TO-BE-sitting

s Є o.
ΘΑΙΚΑΙΠΑϹΟΟΧΛΟϹΕΠΙΤΟ
AND EVERY THE THRONG ON THE

sB¹ o. s o.
ΝΑΙΓΙΑΛΟΝΕΙϹΤΗΚΕΙΚΑΙ
3 BEACH HAD-STOOD AND

ΕΛΑΛΗϹΕΝΑΥΤΟΙϹΠΟΛΛΑΕ
He-TALKS to-them MANY IN

ΝΠΑΡΑΒΟΛΑΙϹΛΕΓΩΝΙΔΟΥ
BESIDE-CASTS saying BE-PERC'VING

s o.
ΕΞΗΛΘΕΝΟϹΠΕΙΡΩΝΤΟΥϹΠ
OUT-CAME THE one-SOWING OF-THE TO-BE-

s o. s o. o. s o. s o.
ΕΙΡΕΙΝΚΑΙΕΝΤΩϹΠΕΙΡΕΙ
4 SOWING AND IN THE TO-BE-SOWING

ΝΑΥΤΟΝΑΜΕΝΕΠΕϹΕΝΠΑΡΑ
him WHICH INDEED FALLS BESIDE

B COMING Є ΟΝΤΑ
ΤΗΝΟΔΟΝΚΑΙΗΛΘΕΝΤΑΠΕΤ
THE WAY AND CAME THE flyers

s o. B omits AND
ΕΙΝΑΚΑΙΚΑΤΕΦΑΓΕΝΑΥΤΑ
AND DOWN-ATE them

ΑΛΛΑΔΕΕΠΕϹΕΝΕΠΙΤΑΠΕΤ
5 others YET FALLS ON THE ROCK-PER-

ΡΩΔΗΟΠΟΥΟΥΚΕΙΧΕΝΓΗΝΠ
CEIVED THE-?-where NOT it-HAD LAND much

ΟΛΛΗΝΚΑΙΕΥΘΕΩϹΕΞΑΝΕΤ
AND immediately it-OUT-RISES

s o. B Α s o.
ΕΙΛΕΝΔΙΑΤΟΜΗΕΧΕΙΝΒΑΘ
THRU THE NO TO-BE-HAVING DEPTH

s omits OF-THE s o.
ΟϹΤΗϹΓΗϹΗΛΙΟΥΔΕΑΝΑΤΕ
6 OF-THE LAND OF-SUN YET UP-rising

B Ω o.
ΙΛΑΝΤΟϹΕΚΑΥΜΑΤΙϹΘΗΚΑ
it-IS-BURNIZED AND

ΙΔΙΑΤΟΜΗΕΧΕΙΝΡΙΖΑΝΕΞ
THRU THE NO TO-BE-HAVING ROOT it-IS-

ΗΡΑΝΘΗΑΛΛΑΔΕΕΠΕϹΕΝΕΠ
7 DRIED others YET FALLS ON

ΙΤΑϹΑΚΑΝΘΑϹΚΑΙΑΝΕΒΗϹ
THE POINT-FLOWERS AND UP-STEPPED

The picture presented is true to the life of the Orient. The unfenced fields were allotted to farmers, and the roads ran right through the grain, so that it was quite impossible to avoid sowing some on the hard ground. There were often outcroppings of the country rock and shallow soil near it, and in many places thorns were so thick that the farmers despaired of eradicating them. As their soil, so the people. It takes the sun and rain of heaven to change the rocks into fertile soil. The heart of the people was still hard. It will take the storms of persecution and the fire of affliction to prepare it for the kingdom of Christ.

7-8 See verses 22 and 23.

10-13 Compare Mk.4$^{10-13}$Lu.8^{9,10}.

11 It cannot be too strongly emphasized that our Lord's parables were not intended to explain, but to mystify. He veiled His message in figures lest they should understand.

12 Compare Mk.4^{24,25}Lu.8^{18}.

12 This somewhat enigmatic statement must be understood in connection with its context. Our Lord's disciples had received spiritual gifts which enabled them to receive more. Those who had not believed on Him had no means of receiving what He was now dispensing, for they had no spiritual discernment. Not only would they lose these spiritual benefits but, as a result of the national apostasy, they would also lose the privileges which they had as the people of God.

14 This quotation from the sixth chapter of Isaiah is quoted more frequently than any other passage from the prophets. It occurs at the two great crises in the spiritual history of Israel, the rejection of the kingdom ministry of Christ, and the repudiation of its renewal by the holy spirit in Acts (Ac. 28$^{25-27}$). It always marks the cessation of the evangel of the kingdom. Henceforth He is not seeking to open their eyes, but to blind them. After Paul's pronunciation of Israel's doom the kingdom proclamation ceased. The history of the kingdom ended. It will not be resumed until the present administration of God's grace, in which the evangel goes direct to the nations apart from Israel's mediacy, is finished. Then once more the evangel will not only go to Israel, but through them to all the nations.

and gave fruit, some, indeed, a
hundred, yet some sixty, yet some
9 thirty fold. Who has ears to be
hearing, let him be hearing."
10 And the disciples, approaching,
say to Him, "Wherefore art Thou
11 talking to them in parables?" Now
answering, He said to them that
"To you it has been given to know
the secrets of the kingdom of the
heavens, yet to those it has not
12 been given. For any one who has,
to him shall be given and he shall
have a superfluity. Yet any one
who has not, that also which he has
shall be taken away from him.
13 Therefore am I speaking to them
in parables, seeing that, observing,
they are not observing, and hearing,
they are not hearing, neither
14 are they understanding. And in
them is filled up the prophecy of
Isaiah, which is saying,

'"In hearing, you will be hearing,
And may by no means be understanding,
And observing, you will be observing.
And may by no means be perceiving."
15 For the heart of this people is made stout,
And they hear heavily with their ears,
And they shut their eyes,
Lest at some time they may be perceiving with their eyes,
And should be hearing with their ears,
And should be understanding with their heart,
And should be turning about,
And I shall be healing them.'

16 Now happy are your eyes, seeing
that they are observing, and
your ears, seeing that they are
17 hearing. For verily I am saying
to you that many prophets and
just men yearn to perceive what
you are observing, and perceive
not, and to hear what you are hearing,
and hear not.

s omits FROM-
ΑΝΑΙΑΚΑΝΘΑΙΚΑΙΑΠΕΠΝΙ 20
THE POINT-FLOWERS AND FROM-CHOKE

ΞΑΝΑΥΤΑΑΛΛΑΔΕΕΠΕCΕΝΕ 40
8 them others YET FALLS ON

ΠΙΤΗΝΓΗΝΤΗΝΚΑΛΗΝΚΑΙΕ 60
THE LAND THE IDEAL AND GAVE

ΔΙΔΟΥΚΑΡΠΟΝΟΜΕΝΕΚΑΤΟ 80
FRUIT WHICH INDEED HUNDRED

s Λ=30
ΝΟΔΕΕΞΗΚΟΝΤΑΟΔΕΤΡΙΑΚ 100
WHICH YET SIX-TY WHICH YET THREE-TY

Bs1* *omit* TO-BE-HEARING
ΟΝΤΑΟΕΧΩΝΩΤΑΑΚΟΥΕΙΝΑ 20
9 THE *one*-HAVING EARS TO-BE-HEARING LET-

ΚΟΥΕΤΩΚΑΙΠΡΟCΕΛΘΟΝΤΕ 40
10 him-BE-HEARING AND TOWARD-COMING

CΟΙΜΑΘΗΤΑΙΕΙΠΑΝΑΥΤΩΔ 60
THE LEARNers say to-Him THRU

s1 to-them YOU-ARE-TALKING
ΙΑΤΙΕΝΠΑΡΑΒΟΛΑΙCΛΑΛΕ 80
ANY IN BESIDE-CASTS YOU-ARE-TALK-

ΙCΑΥΤΟΙCΟΔΕΑΠΟΚΡΙΘΕΙ 200
11 ING to-them THE YET answerING

s omits to-them
CΕΙΠΕΝΑΥΤΟΙCΟΤΙΥΜΙΝΔ 20
He-said to-them that to-YOU*p* HAS

s Ε *o.*
ΕΔΟΤΑΙΓΝΩΝΑΙΤΑΜΥCΤΗΡ 40
been-GIVEN TO-KNOW THE CLOSE-KEEPS

s o.
ΙΑΤΗCΒΑCΙΛΕΙΑCΤΩΝΟΥΡ 60
OF-THE KINGdom OF-THE heavens

s o.
ΑΝΩΝΕΚΕΙΝΟΙCΔΕΟΥΔΕΔΟ 80
to-those YET NOT it-HAS-*been*-

ΤΑΙΟCΤΙCΓΑΡΕΧΕΙΔΟΘΗC 300
12 GIVEN WHO-ANY for IS-HAVING WILL-BE-BEING-

s Ε *o.*
ΕΤΑΙΑΥΤΩΚΑΙΠΕΡΙCCΕΥΘ 20
GIVEN to-him AND he-WILL-BE-BEING-exceedED

s Ε *o.* *s o.*
ΗCΕΤΑΙΟCΤΙCΔΕΟΥΚΕΧΕΙ 40
WHO-ANY YET NOT IS-HAVING

s Ε *o.*
ΚΑΙΟΕΧΕΙΑΡΘΗCΕΤΑΙΑΠΑ 60
AND WHICH he-IS-HAVING WILL-BE-BEING-LIFTED FROM him

ΥΤΟΥΔΙΑΤΟΥΤΟΕΝΠΑΡΑΒΟ 80
13 THRU this IN BESIDE-CASTS

*s1** Ε *o.*
ΛΑΙCΑΥΤΟΙCΛΑΛΩΟΤΙΒΛΕ 400
to-them I-AM-TALKING that looking

ΠΟΝΤΕCΟΥΒΛΕΠΟΥCΙΝΚΑΙ 20
NOT THEY-ARE-looking AND

ΑΚΟΥΟΝΤΕCΟΥΚΑΚΟΥΟΥCΙ 40
HEARING NOT THEY-ARE-HEARING

B2 -MAY-BE- Ω *o.*
ΝΟΥΔΕCΥΝΙΟΥCΙΝΚΑΙΑΝΑ 60
14 NOT-YET THEY-ARE-understanding AND IS-*being*-

ΠΛΗΡΟΥΤΑΙΑΥΤΟΙCΗΠΡΟΦ 80
UP-FILLED to-them THE BEFORE-A-

s o.
ΗΤΕΙΑΗCΑΙΟΥΗΛΕΓΟΥCΑ 500
VERMENT OF-ISAIAH THE saying to-

B1 Δ
ΚΟΗΑΚΟΥCΕΤΕΚΑΙΟΥΜΗCΥ 20
HEARing YE-WILL-BE-HEARING AND NOT NO YE-MAY-

ΝΗΤΕΚΑΙΒΛΕΠΟΝΤΕCΒΛΕΨ 40
BE-understandING AND looking YE-WILL-BE-

s Η -SHOULD-
ΕΤΕΚΑΙΟΥΜΗΙΔΗΤΕΕΠΑΧΥ 60
15 lookING AND NOT NO YE-MAY-BE-PERCEIVING IS-

ΝΘΗΓΑΡΗΚΑΡΔΙΑΤΟΥΛΑΟΥ 80
STOUTENED for THE HEART OF-THE PEOPLE

B *above line* C B *omits* OF-them
ΤΟΥΤΟΥΚΑΙΤΟΙCΩCΙΝΑΥΤ 600
this AND to-THE EARS OF-them

ΩΝΒΑΡΕΩCΗΚΟΥCΑΝΚΑΙΤΟ 20
HEAVily THEY-HEAR AND THE

ΥCΟΦΘΑΛΜΟΥCΑΥΤΩΝΕΚΑΜ 40
VIEWERS OF-them THEY-shut

ΜΥCΑΝΜΗΠΟΤΕΙΔΩCΙΝΤΟΙ 60
NO ?-when THEY-MAY-BE-PERCEIVING

CΟΦΘΑΛΜΟΙCΚΑΙΤΟΙCΩCΙ 80
to-THE VIEWers AND to-THE EARS

*s** ΑΥΤΩΝ OF-them *adds*
ΝΑΚΟΥCΩCΙΝΚΑΙΤΗΚΑΡΔΙ 700
THEY-SHOULD-BE-HEARING AND to-THE HEART

ΑCΥΝΩCΙΝΚΑΙΕΠΙCΤΡΕΨΩ 20
THEY-MAY-BE-understandING AND THEY-SHOULD-BE-ON-

s Ε *o.*
CΙΝΚΑΙΙΑCΟΜΑΙΑΥΤΟΥCΥ 40
16 TURNING AND I-SHALL-BE-HEALING them OF-

ΜΩΝΔΕΜΑΚΑΡΙΟΙΟΙΟΦΘΑΛ 60
YOU*p* YET HAPPY THE VIEWers

ΜΟΙΟΤΙΒΛΕΠΟΥCΙΝΚΑΙΤΑ 80
that THEY-ARE-looking AND THE

B *omits* OF-YOU*p*
ΩΤΑΥΜΩΝΟΤΙΑΚΟΥΟΥCΙΝΑ 800
17 EARS OF-YOU*p* that THEY-ARE-HEARING AMEN

s omits for
ΜΗΝΓΑΡΛΕΓΩΥΜΙΝΟΤΙΠΟΛ 20
for I-AM-saying to-YOU*p* that MANY

s Ε *o.* B A. J. *in marg.* *s1** Ε *o.*
ΛΟΙΠΡΟΦΗΤΑΙΚΑΙΔΙΚΑΙΟ 40
BEFORE-AVERers AND JUST

s o.
ΙΕΠΕΘΥΜΗCΑΝΙΔΕΙΝΑΒΛΕ 60
ON-FEEL TO-BE-PERCEIVING WHICH YE-

s o.
ΠΕΤΕΚΑΙΟΥΚΕΙΔΑΝΚΑΙΑΚ 80
ARE-looking AND NOT PERCEIVE AND TO-HEAR

s Ε *o.*
ΟΥCΑΙΑΑΚΟΥΕΤΕΚΑΙΟΥΚΗ 900
WHICH YE-ARE-HEARING AND NOT THEY-

s o.
ΚΟΥCΑΝΥΜΕΙCΟΥΝΑΚΟΥCΑ 20
18 HEAR YE THEN HEAR

s o.
ΤΕΤΗΝΠΑΡΑΒΟΛΗΝΤΟΥCΠΕ 40
THE BESIDE-CAST OF-THE SOWING

Bs1* Δ
ΙΡΟΝΤΟCΠΑΝΤΟCΑΚΟΥΟΝΤ 60
19 OF-EVERY *one*-HEARING

s o.
ΟCΤΟΝΛΟΓΟΝΤΗCΒΑCΙΛΕΙ 80
THE saying OF-THE KINGdom

ΑCΚΑΙΜΗCΥΝΙΕΝΤΟCΕΡΧΕ 36000
AND NO OF-understandING IS-COMING

14 Compare Isa. 6[9-10], Septuagint. See Jn.12[37-40]Ac.28[25-27]Ro.11[7-10]2 Co.3[14-16].

16-17 Compare Lu. 10[23,24]. See 16[17].

18-23 Compare Mk.4[14-20]Lu.8[11-15].

19 Lack of understanding lays the heart open to the inroads of malignant spirit powers. The chief opposition to our Lord's ministry came from superhuman sources. Before He could even enter on His work, Satan tried to turn Him aside. He was continually casting out demons. This satanic opposition continued to the end. Satan sifted Peter and obsessed Judas. Before the kingdom will be established he will be bound (Un.20[2]). Then no evil spirit will mislead mankind until the close of the thousand years.

20 God's present evangel of pure grace expects nothing from man. It thrives in any soil. One who really receives it is never temporary. It will bear fruit in the midst of stones or thorns, for it expects no sustenance from beneath. This parable has no application whatever to the evangel of today. It refers exclusively to the proclamation of the kingdom by our Lord Himself up to the time when it was spoken. Of the many who had heard Him only one class out of four became His disciples.

24-30 See verses 36-38.

24 This parable is concerned with the future course of the kingdom proclamation before it comes. There is the same Sower as in the previous parable. There is no question of the kind of ground, but the kind of seed. The Sower put in ideal seed. His enemy sowed that which was similar in appearance, but poisonous. Darnel is so like wheat or barley before it heads out that it is practically impossible to separate them. It was customary to weed grain fields, but darnel was too like the good stalks to distinguish them. It is a strong soporific poison, and was winnowed and picked out of the wheat, grain by grain, before being ground up for meal.

The darnel represents the horde of hypocrites who took their place with true disciples. There was one even among the twelve apostles. Their number greatly increased in the later years of the Pentecostal era. They will flourish at the time of the end, and perish in the judgments which usher in the kingdom.

18 *You,* then, hear the parable of the
19 sowing. At everyone hearing the
word of the kingdom and not un-
derstanding it, the wicked one is
coming and snatching what has
been sown in his heart. This is he
who is being sown beside the road.
20 Yet he who is being sown on the
rocky places, this is he who is hear-
ing the word and straightway is
21 getting it with joy. Yet he has no
root in himself, but is temporary.
Now when affliction or persecution
is coming because of the word,
22 straightway he is snared. Now he
who is being sown in the thorns,
this is he who is hearing the word,
and the worry of this eon and the
seduction of riches are stifling the
word, and it is becoming unfruit-
23 ful. Now he who is being sown on
ideal earth, this is he who is hear-
ing the word and understanding it,
who is bearing fruit by all means,
and is producing, some, indeed, a
hundred, yet some sixty, yet some
thirty."

24 Another parable He places be-
fore them, saying, "The kingdom
of the heavens was likened to a
man sowing ideal seed in his field.
25 Yet while the men are drowsing his
enemy came and sows darnel over
amidst the wheat, and came away.
26 Now when the blade germinates
and produces fruit, then the dar-
nel also appeared.

27 Now the householder's slaves, ap-
proaching, said to him, 'Master, do
you not sow ideal seed in your field?
28 Whence, then, has it darnel?' Now
he averred to them, 'A man, an
enemy, does this.' Now the slaves
are saying to him, 'Do you, then,
want us to come away that we
29 should be culling it?' Yet he is
averring, 'No; lest at some time,
while culling the darnel, you should
be rooting up the wheat at the same

s Є o. s o.
ΤΑΙΟΠΟΝΗΡΟCΚΑΙΑΡΠΑΖΕ
THE wicked-*one* AND IS-SNATCHING

ΙΤΟΕCΠΑΡΜΕΝΟΝΕΝΤΗΚΑΡ
THE HAVING-*been*-SOWN IN THE HEART

ΔΙΑΥΤΟΥΟΥΤΟCΕCΤΙΝΟΠ
OF-him this IS THE-*one*-

s o.
ΑΡΑΤΗΝΟΔΟΝCΠΑΡΕΙCΟΔΕ
20 BESIDE THE WAY BEING-SOWN THE YET

s o.
ΕΠΙΤΑΠΕΤΡΩΔΗCΠΑΡΕΙCΟ
ON THE ROCK-PERCEIVED BEING-SOWN this

ΥΤΟCΕCΤΙΝΟΤΟΝΛΟΓΟΝΑΚ
IS THE-*one* THE saying HEAR-

ΟΥΩΝΚΑΙΕΥΘΥCΜΕΤΑΧΑΡΑ
ING AND straightway WITH JOY

s o.
CΛΑΜΒΑΝΩΝΑΥΤΟΝΟΥΚΕΧΕ
21 GETTING-UP it NOT IS-HAVING

ΙΔΕΡΙΖΑΝΕΝΕΑΥΤΩΑΛΛΑΠ
YET ROOT IN self but TO-

ΡΟCΚΑΙΡΟCΕCΤΙΝΓΕΝΟΜΕ
WARD-SEASON IS OF-BECOMING

B+Є
ΝΗCΔΕΘΛΙΨΕΩCΗΔΙΩΓΜΟΥ
YET CONSTRICTION OR OF-CHASE-ing

ΔΙΑΤΟΝΛΟΓΟΝΕΥΘΥCCΚΑΝ
THRU THE saying straightway he-IS-*being*-

ΔΑΛΙΖΕΤΑΙΟΔΕΕΙCΤΑCΑΚ
22 SNARED THE YET INTO THE POINT-

ΑΝΘΑCCΠΑΡΕΙCΟΥΤΟCΕCΤ
FLOWERS BEING-SOWN this IS

ΙΝΟΤΟΝΛΟΓΟΝΑΚΟΥΩΝΚΑΙ
THE-*one* THE saying HEARING AND

Bs¹ *omit* this
ΗΜΕΡΙΜΝΑΤΟΥΑΙΩΝΟCΤΟΥ
THE anxiety OF-THE eon this

ΤΟΥΚΑΙΗΑΠΑΤΗΤΟΥΠΛΟΥΤ
AND THE SEDUCTION OF-THE RICHES

B² M B+Є
ΟΥCΥΝΠΝΙΓΕΙΤΟΝΛΟΓΟΝΚ
IS-TOGETHER-CHOKING THE saying AND

B+Є s Є o.
ΑΙΑΚΑΡΠΟCΓΙΝΕΤΑΙΟΔΕΕ
23 UN-FRUITful it-IS-BECOMING THE YET ON

s o.
ΠΙΤΗΝΚΑΛΗΝΓΗΝCΠΑΡΕΙC
THE IDEAL LAND BEING-SOWN

ΟΥΤΟCΕCΤΙΝΟΤΟΝΛΟΓΟΝΑ
this IS THE-*one* THE saying HEAR-

ΚΟΥΩΝΚΑΙCΥΝΙΕΙCΟCΔΗΚ
ING AND understandING WHO BIND IS-

s o.
ΑΡΠΟΦΟΡΕΙΚΑΙΠΟΙΕΙΟΜΕ
FRUIT-CARRYING AND IS-DOING WHICH IN-

s Ρ=100 s Ξ=60
ΝΕΚΑΤΟΝΟΔΕΕΞΗΚΟΝΤΑΟΔ
DEED HUNDRED WHICH YET SIX-TY WHICH YET

s Λ=30
ΕΤΡΙΑΚΟΝΤΑΑΛΛΗΝΠΑΡΑΒ
24 THREE-TY other BESIDE-CAST

ΟΛΗΝΠΑΡΕΘΗΚΕΝΑΥΤΟΙCΛ
He-BESIDE-PLACES to-them say-

s o.
ΕΓΩΝΩΜΟΙΩΘΗΗΒΑCΙΛΕΙΑ
ING WAS-LIKENED THE KINGdom

s o.
ΤΩΝΟΥΡΑΝΩΝΑΝΘΡΩΠΩCΠΕ
OF-THE heavens to-human sow*ing*

ΙΡΑΝΤΙΚΑΛΟΝCΠΕΡΜΑΕΝΤ
IDEAL seed IN THE

s o.=-him
ΩΑΓΡΩΕΑΥΤΟΥΕΝΔΕΤΩΚΑΘ
25 FIELD OF-self IN YET THE TO-BE-DOWN-

s o.
ΕΥΔΕΙΝΤΟΥCΑΝΘΡΩΠΟΥCΗ
LOUNGING THE humans CAME

ΛΘΕΝΑΥΤΟΥΟΕΧΘΡΟCΚΑΙΕ
OF-him THE enemy AND ON-

s¹ ΑΡΚΕΝ B+Є
ΠΕCΠΕΙΡΕΝΖΙΖΑΝΙΑΑΝΑΜ
SOWS BEARDED-DARNEL UP MIDst

ΕCΟΝΤΟΥCΙΤΟΥΚΑΙΑΠΗΛΘ
OF-THE GRAIN AND FROM-CAME

ΕΝΟΤΕΔΕΕΒΛΑCΤΗCΕΝΟΧΟ
26 when YET GERMINATES THE FOD-

ΡΤΟCΚΑΙΚΑΡΠΟΝΕΠΟΙΗCΕ
DER AND FRUIT DOES

B+Є
ΝΤΟΤΕΕΦΑΝΗΚΑΙΤΑΖΙΖΑΝ
then APPEARED AND THE BEARDED-DAR-

ΙΑΠΡΟCΕΛΘΟΝΤΕCΔΕΟΙΔΟ
27 NEL TOWARD-COMING YET THE SLAVES

ΥΛΟΙΤΟΥΟΙΚΟΔΕCΠΟΤΟΥΕ
OF-THE HOME-OWNER said

ΙΠΟΝΑΥΤΩΚΥΡΙΕΟΥΧΙΚΑΛ
to-him master! NOT (*emph.*) IDEAL

s o.
ΟΝCΠΕΡΜΑΕCΠΕΙΡΑCΕΝΤΩ
seed YOU-SOW IN THE

s¹ *adds* ΤΑ *after* IS-HAVING s o. B+Є
CΩΑΓΡΩΠΟΘΕΝΟΥΝΕΧΕΙΖΙ
YOUR FIELD ?-WHICH-PLACE THEN IS-HAVING BEARD-

ΖΑΝΙΑΟΔΕΕΦΗΑΥΤΟΙCΕΧΘ
28 ED-DARNEL THE YET he-AVERRED to-them enemy

ΡΟCΑΝΘΡΩΠΟCΤΟΥΤΟΕΠΟΙ
human this DOES

B *omits* SLAVES s ARE-saying to-him
ΗCΕΝΟΙΔΕΔΟΥΛΟΙΑΥΤΩΛΕ
THE YET SLAVES to-him ARE-say-

s o.
ΓΟΥCΙΝΘΕΛΕΙCΟΥΝΑΠΕΛΘ
ING YOU-ARE-WILLING THEN FROM-COMING

s *added but erased* ΤΑ
ΟΝΤΕCCΥΛΛΕΞΩΜΕΝΑΥΤΑΟ
29 WE-SH'D-BE-TOGETHER-collectING them THE

ΔΕΦΗCΙΝΟΥΜΗΠΟΤΕCΥΛΛΕ
YET he-IS-AVERRING NOT NO ?-when TOGETHER-col-

B+Є
ΓΟΝΤΕCΤΑΖΙΖΑΝΙΑΕΚΡΙΖ
lectING THE BEARDED-DARNEL YE-SHOULD-BE-

ΩCΗΤΕΑΜΑΑΥΤΟΙCΤΟΝCΙΤ
OUT-ROOTING SIMULTANEOUS to-them THE GRAIN

31-32 Compare Mk.4[30-32]Lu.13[18,19]. See Dan.4[10-12].

31 Mustard, like darnel, is a menace to the grain farmer. It is not a healthful food but a condiment. Its quick growth from a small beginning is in striking contrast to the parable of the Sower. Its sinister import is confirmed by the place it gives to the birds. In the first parable these represent the wicked spirits in their opposition to our Lord's proclamation. Now they actually take their place in the branches. At the time of the end there will be an exceedingly rapid development of the kingdom among the Jews, which will head up in false Babylon, which becomes the cage of every hateful bird (Un.18[3]), and supports the wicked spirits who once opposed the kingdom proclamation.

33 Compare Lu. 13[20,21]. See Zech. 5[5-11].

33 Leaven, in scripture, is always a symbol of evil and corruption. The Jews cleanse all leaven out of their houses once a year at the festival of Unleavened Bread (26[17]Ex.11[15]). This the apostle calls evil and wickedness (1 Co.5[8]). All types of Christ had to be without leaven (Ex.23[18] 34[25] Lev. 2[11]6[17]). The meal was good. But the woman covertly introduces evil, which causes it to expand, and makes it palatable for men. The woman can hardly be any one but that false figure of the end time, great Babylon. The apostate nation will so corrupt the proclamation as to please the unregenerate in Israel. Instead of looking to Messiah to establish His reign and give them a place in it, they do as they did in the days of old, when they leaned on Egypt or Assyria, instead of on Jehovah. At the end time Babylon will be supported in millennial splendor by all the nations of the earth. It is true that the leaven of insincerity and falsehood is working in Christendom today, swelling it into a great world force, palatable to men but abominable in the sight of God, but this parable has reference to the kingdom only. Leaven typifies evil, and evil only, at all times.

34-35 Compare Mk. 4[33-34].

35 This refers to the disruption of the kingdom from the house of David. This is the subject of the so-called seventy-eighth psalm, from which this quotation is taken.

30 time with it. Leave both to grow
up together until the harvest, and
in the season of the harvest I shall
be declaring to the reapers, Cull
first the darnel and bind it into
bundles to burn it up. Yet gather
the wheat into my barn'."
31 Another parable He places before them, saying, "The kingdom of
the heavens is like the kernel of
mustard, which a man getting, sows
32 in his field, which, indeed, is smaller than all the seeds, yet, whenever
it may be grown, is greater than
greens, and is becoming a tree, so
that the flying creatures of heaven
come and roost among its boughs."
33 Another parable He speaks to
them, saying, "The kingdom of the
heavens is like leaven which a
woman gets and hides in three
seahs [about 3¼ pecks] of meal, till
the whole was leavened."
34 All these things Jesus speaks in
parables to the throngs, and apart
from a parable He spoke nothing
35 to them, so that that which is declared through the prophet may be
fulfilled, saying,

"I shall be opening My mouth in
parables,
I shall be emitting what has been
hid from the disruption."

36 Then, the throngs being let
away, He came into the house.
And His disciples come to Him
saying, "Elucidate to us the para-
37 ble of the darnel of the field." Now,
answering, He said, "He Who is
sowing the ideal seed is the Son of
38 Mankind. Now the field is the
world. Now the ideal seed, *these*
are the sons of the kingdom. Now
the darnel are the sons of the

s Є o.
ΟΝΑΦΕΤΕϹΥΝΑΥΞΑΝΕϹΘΑΙ
30 FROM-LET TO-BE-TOGETHER-GROWING-UP
s* ΜΕΧΡΙ *for* UNTIL B ΕΩϹ TILL
ΑΜΦΟΤΕΡΑΑΧΡΙΤΟΥΘΕΡΙϹ
both UNTIL OF-THE harvest
Bs* *omit* THE *but restored in s*
ΜΟΥΚΑΙΕΝΤΩΚΑΙΡΩΤΟΥΘΕ
AND IN THE SEASON OF-THE harvest
s Є
ΡΙϹΜΟΥΕΡΩΤΟΙϹΘΕΡΙϹΤΑ
I'LL-BE-declaring to-THE reapers
s o. B+Є
ΙϹϹΥΛΛΕΞΑΤΕΠΡΩΤΟΝΤΑΖ
TOGETHER-collect BEFORE-most THE BEARD-
ΙΖΑΝΙΑΚΑΙΔΗϹΑΤΕΑΥΤΑΕ
ED-DARNEL AND BIND them INTO
ΙϹΔΕϹΜΑϹΠΡΟϹΤΟΚΑΤΑΚΑ
bundles TOWARD THE TO-DOWN-BURN
s Є o.
ΥϹΑΙΑΥΤΑΤΟΝΔΕϹΙΤΟΝϹΥ
them THE YET GRAIN BE-TO-
B o. o.
ΝΑΓΑΓΕΤΕΕΙϹΤΗΝΑΠΟΘΗΚ
GETHER-LEADING INTO THE FROM-PLACE
ΗΝΜΟΥΑΛΛΗΝΠΑΡΑΒΟΛΗΝΠ
31 OF-ME other BESIDE-CAST He-
ΑΡΕΘΗΚΕΝΑΥΤΟΙϹΛΕΓΩΝΟ
BESIDE-PLACES to-them saying LIKE
s o.
ΜΟΙΑΕϹΤΙΝΗΒΑϹΙΛΕΙΑΤΩ
IS THE KINGdom OF-THE
ΝΟΥΡΑΝΩΝΚΟΚΚΩϹΙΝΑΠΕΩ
heavens to-KERNEL OF-MUSTARD
s o.
ϹΟΝΛΑΒΩΝΑΝΘΡΩΠΟϹΕϹΠΕ
WHICH GETTING human SOWS
B1+Є
ΙΡΕΝΕΝΤΩΑΓΡΩΑΥΤΟΥΟΜΙ
32 IN THE FIELD OF-him WHICH LIT-
ΚΡΟΤΕΡΟΝΜΕΝΕϹΤΙΝΠΑΝΤ
TLER INDEED IS OF-ALL
ΩΝΤΩΝϹΠΕΡΜΑΤΩΝΟΤΑΝΔΕ
OF-THE seeds when-EVER YET
s2 C *but restored*
ΑΥΞΗΘΗΜΕΙΖΟΝΤΩΝΛΑΧΑΝ
MAY-BE-BEING-GROWN GREATer OF-THE GREENS
s Є o.
ΩΝΕϹΤΙΝΚΑΙΓΙΝΕΤΑΙΔΕΝ
IS AND IS-BECOMING TREE
s o.
ΔΡΟΝΩϹΤΕΕΛΘΕΙΝΤΑΠΕΤΕ
AS-BESIDES TO-BE-COMING THE flyers
ΙΝΑΤΟΥΟΥΡΑΝΟΥΚΑΙΚΑΤΑϹ
OF-THE heaven AND TO-BE-DOWN-
B1 I
ΚΗΝΟΥΝΕΝΤΟΙϹΚΛΑΔΟΙϹΑΥ
BOOTHING IN THE boughs OF-it
ΤΟΥΑΛΛΗΝΠΑΡΑΒΟΛΗΝΕΛΑ
33 other BESIDE-CAST He-TALKS
B *omits* saying
ΛΗϹΕΝΑΥΤΟΙϹΛΕΓΩΝΟΜΟΙΑ
to-them saying LIKE
ΕϹΤΙΝΗΒΑϹΙΛΕΙΑΤΩΝΟΥΡΑ
IS THE KINGdom OF-THE heavens

ΝΩΝΖΥΜΗΗΝΛΑΒΟΥϹΑΓΥΝΗ
to-FERMENT WHICH GETTING WOMAN
ΕΝΕΚΡΥΨΕΝΕΙϹΑΛΕΥΡΟΥϹΑ
she-IN-HIDES INTO OF-MEAL SATONS
ΤΑΤΡΙΑΕΩϹΟΥΕΖΥΜΩΘΗΟΛ
THREE TILL OF-WHICH WAS-FERMENTED WHOLE
ΟΝΤΑΥΤΑΠΑΝΤΑΕΛΑΛΗϹΕΝ
34 these ALL TALKS
ΟΙΗϹΟΥϹΕΝΠΑΡΑΒΟΛΑΙϹΤ
THE JESUS IN BESIDE-CASTS to-
ΟΙϹΟΧΛΟΙϹΚΑΙΧΩΡΙϹΠΑΡ
THE THRONGS AND apart-from BESIDE-
s2 Κ o. o. o. s1* *for* Ι (s o.) ΗϹΕΝ
ΑΒΟΛΗϹΟΥΔΕΝΕΛΑΛΕΙΑΥΤ
CAST NOT-YET-ONE He-TALKED to-them
ΟΙϹΟΠΩϹΠΛΗΡΩΘΗΤΟΡΗΘΕ
35 WHICH-how MAY-BE-BEING-FILLED THE BEING-de-
s1 *adds* ΗϹΑΙΟΥ ISAIAH
ΝΔΙΑΤΟΥΠΡΟΦΗΤΟΥΛΕΓΟΝ
clared THRU THE BEFORE-AVERer saying
s Є o.
ΤΟϹΑΝΟΙΞΩΕΝΠΑΡΑΒΟΛΑΙ
I'LL-BE-UP-OPENING IN BESIDE-CASTS
ϹΤΟϹΤΟΜΑΜΟΥΕΡΕΥΞΟΜΑΙ
THE MOUTH OF-ME I-SHALL-BE-BELCHING
ΚΕΚΡΥΜΜΕΝΑΑΠΟΚΑΤΑΒΟΛ
HAVING-*been*-HID FROM DOWN-CASTing
s1 *adds* ΚΟϹΜΟΥ (s o.), s* *brackets, but restored*
ΗϹΤΟΤΕΑΦΕΙϹΤΟΥϹΟΧΛΟΥ
36 then FROM-LETTING THE THRONGS
B *omits* INTO-
ϹΕΙϹΗΛΘΕΝΕΙϹΤΗΝΟΙΚΙΑ
He-INTO-CAME INTO THE HOME
s *originally* Є *now* O
ΝΚΑΙΠΡΟϹΗΛΘΑΝΑΥΤΩΟΙΜ
AND TOWARD-COME to-Him THE LEARN-
s Є o. s2 Φ
ΑΘΗΤΑΙΑΥΤΟΥΛΕΓΟΝΤΕϹΔ
ers OF-Him saying THRU-
ΡΑϹΟΝ DECIPHER
ΙΑϹΑΦΗϹΟΝΗΜΙΝΤΗΝΠΑΡΑ
LUCID to-US THE BESIDE-CAST
B+Є
ΒΟΛΗΝΤΩΝΖΙΖΑΝΙΩΝΤΟΥΑ
OF-THE BEARDED-DARNELS OF-THE FIELD
ΓΡΟΥΟΔΕΑΠΟΚΡΙΘΕΙϹΕΙΠ
37 THE YET answering He-said
s o.
ΕΝΟϹΠΕΙΡΩΝΤΟΚΑΛΟΝϹΠΕ
THE *One*-SOWING THE IDEAL seed
ΡΜΑΕϹΤΙΝΟΥΙΟϹΤΟΥΑΝΘΡ
IS THE SON OF-THE human
ΩΠΟΥΟΔΕΑΓΡΟϹΕϹΤΙΝΟΚΟ
38 THE YET FIELD IS THE SYS-
ϹΜΟϹΤΟΔΕΚΑΛΟΝϹΠΕΡΜΑΟ
TEM THE YET IDEAL seed these
ΥΤΟΙΕΙϹΙΝΟΙΥΙΟΙΤΗϹΒΑ
ARE THE SONS OF-THE KING-
s o. B+Є
ϹΙΛΕΙΑϹΤΑΔΕΖΙΖΑΝΙΑΕΙ
dom THE YET BEARDED-DARNELS ARE

[37] The history of the kingdom proclamation in Acts and what is predicted in the circumcision epistles and the Unveiling fully bears out our Lord's forecast. There were the seven sons of Sceva (Ac. 19[15]), the wolves in Ephesus (Ac. 20[29]), the rich in James (5[1]), the false prophets of second Peter (2[1]), and those who follow them, those who slip in, according to Jude ([4]), and many in the Unveiling, such as the false apostles (2[2]), those who are of the synagogue of Satan (2[9]), the Nicolaitans (2[15]), Jezebel (2[20]), and great Babylon (18-19[5])—all these hypocrites were as darnel in the field, and have been allowed to flourish hitherto. But when the harvest comes the wicked will be severed from among the just and given up to judgment. No such severance shall take place in the body of Christ. Its members are beyond the sphere of condemnation (Ro. 8[1]). There is no excuse for their having fellowship with unbelievers (2 Co. 6[14]). They should be separate. This passage has no bearing on our conduct. It is concerned with the Circumcision alone.

[44] In a country subject to revolutions, invasions, and robbers, it was customary to hide money and valuables in secret cistern-like vaults in the fields. Such are not seldom found by accident, and often cause much excitement. It would be dangerous to dig in another man's field. Hence the buying. Israel is the treasure. The field is the world (see [38]). In order to possess Himself of the treasure, the Son of Mankind gives His all and purchases the world. He has overpaid its price by His blood.

[45] The parable of the pearl is another aspect of the truth revealed by the parable of the treasure hid in the field. The sea is a picture of the nations, among whom Israel is scattered. The dispersion among the nations is the precious pearl sought by the Merchant, Who gave up all His riches to purchase it for Himself. They will be His special treasure in that day.

There is no ground for the popular idea that Christ is the pearl, found by the sinner seeking salvation. He is, indeed precious, but sinners are not seekers. It is always the Saviour Who finds the lost. He is not lost nor hidden.

[47] Here is another aspect of Israel's dispersion among the nations. In the conclusion of this eon—still future—

39 wicked one. Now the enemy who
sows them is the Slanderer. Now
the harvest is the conclusion of the
eon. Now the reapers are messen-
40 gers. Even as the darnel, then, is
being culled and burned up with
fire, thus shall it be in the conclu-
41 sion of the eon. The Son of Man-
kind shall be dispatching His mes-
sengers, and they shall be culling
out of His kingdom all the snares
42 and those doing lawlessness, and
they shall be casting them into a
furnace of fire. There shall be la-
mentation and gnashing of teeth.
43 Then shall the righteous be shin-
ing out as the sun in the kingdom
of their Father. Who has ears to
be hearing, let him be hearing.
44 The kingdom of the heavens is
like treasure hid in a field, finding
which, a man hides it, and from the
joy of it, is going away, and is sell-
ing all whatever he has, and is buy-
ing that field.
45 Again, the kingdom of the heav-
ens is like a man who is a merchant
46 seeking fine pearls. Now, finding
one very precious pearl, coming
away, he has disposed of all, what-
ever he had, and buys it.
47 Again, the kingdom of the heav-
ens is like a dragnet cast into the
sea and gathering of every species,
48 which, when it was filled, they,
hauling it up on the beach, and
being seated, cull the fine into
crocks, yet the rotten they cast out.
49 Thus shall it be in the conclusion
of the eon. The messengers will be
coming out and they will be sever-

ϹΙΝΟΙΥΙΟΙΤΟΥΠΟΝΗΡΟΥΟ
39 THE SONS OF-THE wicked-one THE

B IS THE sowing them s o.
ΔЄЄΧΘΡΟϹΟϹΠЄΙΡΑϹΑΥΤΑ
YET enemy THE sowing them

ЄϹΤΙΝΟΔΙΑΒΟΛΟϹΟΔЄΘЄΡ
IS THE THRU-CASTER THE YET harvest

s¹ *omits* harvest *to* YET Bs* *omit* OF-THE
ΙϹΜΟϹϹΥΝΤЄΛЄΙΑΤΟΥΑΙΩ
TOGETHER-FINISH OF-THE eon

ΝΟϹЄϹΤΙΝΟΙΔЄΘЄΡΙϹΤΑΙ
IS THE YET reapers

ΑΓΓЄΛΟΙЄΙϹΙΝΩϹΠЄΡΟΥΝ
40 MESSENGERS ARE AS-EVEN THEN

s Є o. B+Є
ϹΥΛΛЄΓЄΤΑΙΤΑΖΙΖΑΝΙΑΚ
IS-*being*-TOGETHER-collected THE BEARDED-DARNELS AND

ΑΙΠΥΡΙΚΑΤΑΚΑΙЄΤΑΙΟΥΤ
to-FIRE IS-*being*-DOWN-BURNED thus

s Є o. s o.
ΩϹЄϹΤΑΙЄΝΤΗϹΥΝΤЄΛЄΙΑ
it-WILL-BE IN THE TOGETHER-FINISH

s o.
ΤΟΥΑΙΩΝΟϹΑΠΟϹΤЄΛЄΙΟΥ
41 OF-THE eon WILL-BE-commissioning THE SON

ΙΟϹΤΟΥΑΝΘΡΩΠΟΥΤΟΥϹΑΓ
OF-THE human THE MESSEN-

s *omits* OF-Him
ΓЄΛΟΥϹΑΥΤΟΥΚΑΙϹΥΛΛЄΞ
GERS OF-Him AND THEY-WILL-BE-TO-

s o.
ΟΥϹΙΝЄΚΤΗϹΒΑϹΙΛЄΙΑϹΑ
GETHER-collecting OUT OF-THE KINGdom OF-

ΥΤΟΥΠΑΝΤΑΤΑϹΚΑΝΔΑΛΑΚ
Him ALL THE SNARES AND

ΑΙΤΟΥϹΠΟΙΟΥΝΤΑϹΤΗΝΑΝ
THE-*ones* DOING THE UN-LAW-

s *originally added* Λ
ΟΜΙΑΝΚΑΙΒΑΛΟΥϹΙΝΑΥΤΟ
42 ness AND THEY-WILL-BE-CASTING them

B+Є
ΥϹЄΙϹΤΗΝΚΑΜΙΝΟΝΤΟΥΠΥ
INTO THE BURNER OF-THE FIRE

s o. s¹ Є o.
ΡΟϹЄΚЄΙЄϹΤΑΙΟΚΛΑΥΘΜΟ
there WILL-BE THE LAMENTing

ϹΚΑΙΟΒΡΥΓΜΟϹΤΩΝΟΔΟΝΤ
AND THE GNASHing OF-THE TEETH

s¹ Є o.
ΩΝΤΟΤЄΟΙΔΙΚΑΙΟΙЄΚΛΑΜ
43 then THE JUST WILL-BE-OUT-

ΨΟΥϹΙΝΩϹΟΗΛΙΟϹЄΝΤΗΒΑ
SHINING AS THE SUN IN THE KING-

ϹΙΛЄΙΑΤΟΥΠΑΤΡΟϹΑΥΤΩΝ
dom OF-THE FATHER OF-them

Bs¹* *omit* TO-BE-HEARING
ΟЄΧΩΝΩΤΑΑΚΟΥЄΙΝΑΚΟΥЄ
THE-*one* HAVING EARS TO-BE-HEARING LET-him-BE-HEAR-

s* *adds* ΔЄ YET s¹ o.
ΤΩΟΜΟΙΑЄϹΤΙΝΗΒΑϹΙΛЄΙ
44 ING LIKE IS THE KINGdom

ΑΤΩΝΟΥΡΑΝΩΝΘΗϹΑΥΡΩΚЄ
OF-THE heavens to-PLACED-INTO-MORROW HAV-

s¹ *omits* IN THE FIELD
ΚΡΥΜΜЄΝΩЄΝΤΩΑΓΡΩΟΝЄΥ
ING-*been*-HID IN THE FIELD WHICH FIND-

ΡΩΝΑΝΘΡΩΠΟϹЄΚΡΥΨЄΝΚΑ
ING human HIDES AND

ΙΑΠΟΤΗϹΧΑΡΑϹΑΥΤΟΥΥΠΑ
FROM THE JOY OF-it IS-UNDER-

s o. s o. B *omits* ALL
ΓЄΙΚΑΙΠΩΛЄΙΠΑΝΤΑΟϹΑЄ
LEADING AND IS-SELLING ALL as-much-as he-

s o.
ΧЄΙΚΑΙΑΓΟΡΑΖЄΙΤΟΝΑΓΡ
IS-HAVING AND IS-BUYING THE FIELD

s o.
ΟΝЄΚЄΙΝΟΝΠΑΛΙΝΟΜΟΙΑЄ
45 that AGAIN LIKE IS

s o.
ϹΤΙΝΗΒΑϹΙΛЄΙΑΤΩΝΟΥΡΑ
THE KINGdom OF-THE heavens

Bs¹ *omit* to-human
ΝΩΝΑΝΘΡΩΠΩЄΜΠΟΡΩΖΗΤΟ
to-human merchant SEEKING

B+Є
ΥΝΤΙΚΑΛΟΥϹΜΑΡΓΑΡΙΤΑϹ
IDEAL PEARLS

B+Є
ЄΥΡΩΝΔЄЄΝΑΠΟΛΥΤΙΜΟΝΜ
46 FINDING YET ONE MUCH-VALUED PEARL

B+Є
ΑΡΓΑΡΙΤΗΝΑΠЄΛΘΩΝΠЄΠΡ
FROM-COMING he-HAS-dis-

ΑΚЄΝΠΑΝΤΑΟϹΑЄΙΧЄΝΚΑΙ
posed-of ALL as-much-as he-HAD AND

ΗΓΟΡΑϹЄΝΑΥΤΟΝΠΑΛΙΝΟΜ
47 BUYS it AGAIN LIKE

s o.
ΟΙΑЄϹΤΙΝΗΒΑϹΙΛЄΙΑΤΩΝ
IS THE KINGdom OF-THE

s o.
ΟΥΡΑΝΩΝϹΑΓΗΝΗΒΛΗΘЄΙϹ
heavens to-SEINE BEING-CAST

ΗЄΙϹΤΗΝΘΑΛΑϹϹΑΝΚΑΙЄΚ
INTO THE SEA AND OUT

ΠΑΝΤΟϹΓЄΝΟΥϹϹΥΝΑΓΑΓΟ
OF-EVERY breed TOGETHER-LEADING

ΥϹΗΝΟΤЄЄΠΛΗΡΩΘΗΑΝΑΒ
48 WHICH when it-WAS-FILLED UP-STEPiz*ing*

B¹ o.
ΙΒΑϹΑΝΤЄϹЄΠΙΤΟΝΑΙΓΙΑ
ON THE BEACH

s* *put* AND *before* ON *but restored*
ΛΟΝΚΑΙΚΑΘΙϹΑΝΤЄϹϹΥΝЄ
AND be*ing*-seated THEY-TOGETH-

ΛЄΞΑΝΤΑΚΑΛΑЄΙϹΑΓΓΗΤΑ
ER-collect THE IDEAL INTO CROCKS THE

s¹+Λ
ΔЄϹΑΠΡΑЄΞΩЄΒΑΛΟΝΟΥΤΩ
49 YET ROTTEN OUT THEY-CAST (*past*) thus

s Є o. s o.
ϹЄϹΤΑΙЄΝΤΗϹΥΝΤЄΛЄΙΑΤ
it-WILL-BE IN THE TOGETHER-FINISH OF-

s Є o.
ΟΥΑΙΩΝΟϹЄΞЄΛЄΥϹΟΝΤΑΙ
THE eon WILL-BE-OUT-COMING

ΟΙΑΓΓЄΛΟΙΚΑΙΑΦΟΡΙΟΥϹ
THE MESSENGERS AND WILL-BE-FROM-defining

Israel will be drawn from among all peoples. There will be a separation, such as was indicated in the parable of the darnel, and the bad will be destroyed in the terrible judgments of the seven bowls (Un. 15[5]-16[21]).

53-58 Compare Mk. 6[1-6].

53 Notwithstanding the treatment He had received when He visited Nazareth before (Lu. 4[15-30]), when they had actually tried to put Him to death, and the fact that His own brethren had declared Him to be mad, He graciously returns to the home of His youth, staying this time as long as He desired, and meeting no open hostility. It may be that He wished to refute the rumors His brethren had spread concerning Him by His presence and by healing their sick. But the Nazarenes found it impossible to put aside their prejudices. How could He, a mere townsman of theirs, amount to anything? They knew all about Him and His family. So it was with the prophets, and continues to this day. No man of God need expect recognition from those with whom he is familiar.

54 See Jn. 7[16,17].

55 See Isa.49[7]53[2,3]Ac.1[14].

1-5 Compare Mk.6[14-20]Lu.9[7-9].

1 There are a number of the Herodian family referred to in the scriptures. This one, usually called Herod Antipas, was one of the sons of Herod the Great (Mt.2[1]Lu.1[5]) who had sought to kill our Lord soon after His birth. Two of his half-brothers are also mentioned, Herod Philip I. who had first married Herodias (Mt.14[3] Mk.6[17] Lu.3[19]), and Herod Philip II. (Lu.3[1]). Archelaus (Mt.2[22]) was his full brother. Another half-brother, Aristobulus, was the father of Herod, king of Chalcis (Ac. 25[13]), Herod Agrippa I. (Ac. 12[1-23]), and Herodias, whose marriage, first to Herod Philip I., and then to Herod Antipas, was the cause of John the baptist's death. Agrippa II. (Ac. 25[13]) was a son of Agrippa I. Bernice (Ac. 25[13]) and Drusilla (Ac. 24[24]) were his sisters.

Herod the tetrarch, here referred to, was a son of Herod the Great by a Samaritan woman named Malthace. After his father's death the Romans appointed him tetrarch of Galilee and Perea, so that by far the greater part of our Lord's ministry was carried on

ing the wicked from the midst of
50 the just. And they shall be casting
them into the furnace of fire.
There shall be lamentation and
51 gnashing of teeth. Do you understand all these things?"

They are saying to Him, "Yes."
52 Now He said to them, "Therefore
every scribe who is made a disciple
of the kingdom of the heavens is like
a man, a householder, who is extracting out of his treasure things
new and old."

53 And it occurred, when Jesus finishes these parables, He withdraws
54 thence. And coming into His own
country, He taught them in their
synagogue, so that they are astonished, and are saying, "Whence
has this one this wisdom and
55 powers? Is not this the son of the
carpenter? Is not his mother said
to be Miriam, and his brothers
James and Joseph and Simon and
56 Judas? And his sisters, are they
not all with us? Whence, then, has
57 this one all these?" And they were
snared in Him.

Yet Jesus said to them, "A
prophet is not dishonored, except
in his own country and in his
58 home." And He does not many
powerful deeds there because of
their unbelief.

14 At that season Herod the te-
2 trarch hears tidings of Jesus, and
said to his pages, "This is John
the baptist. *He* was roused from
the dead and therefore powers are
3 operating in him." For Herod
then, holding John, binds and put
him away in jail also, because of

s o.
ΙΝΤΟΥϹΠΟΝΗΡΟΥϹΕΚΜΕϹΟ
THE wicked OUT OF-MIDST
s1+Λ
ΥΤΩΝΔΙΚΑΙΩΝΚΑΙΒΑΛΟΥϹ
50 OF-THE JUST AND THEY-WILL-BE-CAST-
B+Ε
ΙΝΑΥΤΟΥϹΕΙϹΤΗΝΚΑΜΙΝΟ
ING them INTO THE BURNER
s Ε o.
ΝΤΟΥΠΥΡΟϹΕΚΕΙΕϹΤΑΙΟΚ
OF-THE FIRE there WILL-BE THE LA-
ΛΑΥΘΜΟϹΚΑΙΟΒΡΥΓΜΟϹΤΩ
MENTING AND THE GNASHING OF-THE
ΝΟΔΟΝΤΩΝϹΥΝΗΚΑΤΕΤΑΥΤ
51 TEETH YE-understand these
ΑΠΑΝΤΑΛΕΓΟΥϹΙΝΑΥΤΩΝΑ
ALL THEY-ARE-SAYING to-Him YEA
B *margin* ΛΕΓΕΙ *followed by deleted* ΑΥΤΟΙϹ
ΙΟΔΕΕΙΠΕΝΑΥΤΟΙϹΔΙΑΤΟ
52 THE YET He-said to-them THRU this
ΥΤΟΠΑϹΓΡΑΜΜΑΤΕΥϹΜΑΘΗ
EVERY WRITER BEING-made-
s o. s o.
ΤΕΥΘΕΙϹΤΗΒΑϹΙΛΕΙΑΤΩΝ
LEARNER to-THE KINGdom OF-THE
s1 Δ o.
ΟΥΡΑΝΩΝΟΜΟΙΟϹΕϹΤΙΝΑΝ
heavens LIKE IS to-hu-
ΘΡΩΠΩΟΙΚΟΔΕϹΠΟΤΗϹΤΙ
man HOME-OWNER WHO-ANY
ϹΕΚΒΑΛΛΕΙΕΚΤΟΥΘΗϹΑΥΡ
IS-OUT-CASTING OUT OF-THE PLACED-INTO-MOR-
ΟΥΑΥΤΟΥΚΑΙΝΑΚΑΙΠΑΛΑΙ
ROW OF-him NEW AND OLD
ΑΚΑΙΕΓΕΝΕΤΟΟΤΕΕΤΕΛΕϹ
53 AND it-BECAME when FINISHES
ΕΝΟΙΗϹΟΥϹΤΑϹΠΑΡΑΒΟΛΑ
THE JESUS THE BESIDE-CASTS
s o.
ϹΤΑΥΤΑϹΜΕΤΗΡΕΝΕΚΕΙΘΕ
these He-WITH-LIFTS thence
s1 *adds* ΑΝΤΙ INSTEAD
ΝΚΑΙΕΛΘΩΝΕΙϹΤΗΝΠΑΤΡΙ
54 AND COMING INTO THE FATHER[-place]
ΔΑΑΥΤΟΥΕΔΙΔΑϹΚΕΝΑΥΤΟ
OF-Him He-TAUGHT them
ΥϹΕΝΤΗϹΥΝΑΓΩΓΗΑΥΤΩΝΩ
IN THE TOGETHER-LEAD OF-them AS-BE-
s Ε o.
ϹΤΕΕΚΠΛΗϹϹΕϹΘΑΙΑΥΤΟΥ
SIDES TO-BE-*being*-astonished them
ϹΚΑΙΛΕΓΕΙΝΠΟΘΕΝΤΟΥΤΩ
AND TO-BE-saying ?-WHICH-PLACE to-this-*One*
ΗϹΟΦΙΑΑΥΤΗΚΑΙΑΙΔΥΝΑΜ
THE WISDOM this AND THE ABILITIES
s o.
ΕΙϹΟΥΧΟΥΤΟϹΕϹΤΙΝΟΤΟΥ
55 NOT this IS THE OF-THE
ΤΕΚΤΟΝΟϹΥΙΟϹΟΥΧΗΜΗΤΗ
ARTisan SON NOT THE MOTHER

s Ε o.
ΡΑΥΤΟΥΛΕΓΕΤΑΙΜΑΡΙΑΜΚ
OF-Him IS-*being*-said MARIAM AND
ΑΙΟΙΑΔΕΛΦΟΙΑΥΤΟΥΙΑΚΩ
THE brothers OF-Him JACOBUS
s1 *perhaps* ΙΩΑΝΝΗϹ JOHN
ΒΟϹΚΑΙΙΩϹΗΦΚΑΙϹΙΜΩΝΚ
AND JOSEPH AND SIMON AND
ΑΙΙΟΥΔΑϹΚΑΙΑΙΑΔΕΛΦΑΙ
56 JUDAS AND THE sisters
ΑΥΤΟΥΟΥΧΙΠΑϹΑΙΠΡΟϹΗΜ
OF-Him NOT (*emph.*) ALL TOWARD US
ΑϹΕΙϹΙΝΠΟΘΕΝΟΥΝΤΟΥΤΩ
ARE ?-WHICH-PLACE THEN to-this-*One*
ΤΑΥΤΑΠΑΝΤΑΚΑΙΕϹΚΑΝΔΑ
57 these ALL AND THEY-*were*-SNARED
s *omits* JESUS
ΛΙΖΟΝΤΟΕΝΑΥΤΩΟΔΕΙΗϹΟ
IN Him THE YET JESUS
ΥϹΕΙΠΕΝΑΥΤΟΙϹΟΥΚΕϹΤΙ
said to-them NOT IS
B+Ε
ΝΠΡΟΦΗΤΗϹΑΤΙΜΟϹΕΙΜΗΕ
BEFORE-AVERER UN-VALUED IF NO IN
B *omits* OWN
ΝΤΗΙΔΙΑΠΑΤΡΙΔΙΚΑΙΕΝΤ
THE OWN FATHER[-place] AND IN THE
ΗΟΙΚΙΑΑΥΤΟΥΚΑΙΟΥΚΕΠΟ
58 HOME OF-him AND NOT He-DOES
s o. s o.
ΙΗϹΕΝΕΚΕΙΔΥΝΑΜΕΙϹΠΟΛ
there ABILITIES MANY
ΛΑϹΔΙΑΤΗΝΑΠΙϹΤΙΑΝΑΥΤ
THRU THE UN-BELIEF OF-them
s o. s1 HEARS HEROD IN that THE SEASON
ΩΝΕΝΕΚΕΙΝΩΤΩΚΑΙΡΩΗΚΟ
14 IN that THE SEASON HEARS
s+Α
ΥϹΕΝΗΡΩΔΗϹΟΤΕΤΡΑΡΧΗϹ
HEROD THE FOURth-chief
ΤΗΝΑΚΟΗΝΙΗϹΟΥΚΑΙΕΙΠΕ
2 THE HEARing OF-JESUS AND he-said
ΝΤΟΙϹΠΑΙϹΙΝΑΥΤΟΥΟΥΤΟ
to-THE boys OF-him this
B o.
ϹΕϹΤΙΝΙΩΑΝΝΗϹΟΒΑΠΤΙϹ
IS JOHN THE DIPist
ΤΗϹΑΥΤΟϹΗΓΕΡΘΗΑΠΟΤΩΝ
he WAS-ROUSED FROM THE
B THRU this *in margin*
ΝΕΚΡΩΝΚΑΙΔΙΑΤΟΥΤΟΑΙΔ
DEAD AND THRU this THE ABIL-
s o.
ΥΝΑΜΕΙϹΕΝΕΡΓΟΥϹΙΝΕΝΑ
ITIES ARE-IN-ACTING IN him
s *omits* then
ΥΤΩΟΓΑΡΗΡΩΔΗϹΤΟΤΕΚΡΑ
3 THE for HEROD then HOLD*ing*
B o.
ΤΗϹΑϹΤΟΝΙΩΑΝΝΗΝΕΔΗϹΕ
THE JOHN BINDS
s*+ΑΥΤΟΝ s2 *omits* 'AND B1s1* *omit* THE Bs1* *omit* AND
ΝΚΑΙΕΝΤΗΦΥΛΑΚΗΚΑΙΑΠΕ
AND IN THE GUARD-house AND FROM-

in his dominions. His first wife was a daughter of Aretas, king of Arabia, who made war with him and conquered him because he had repudiated his daughter in order to marry Herodias, his half-brother Philip's wife. This woman brought him to his ruin. She was exceedingly ambitious and induced him to go to the emperor at Rome and seek the title of king. But Herodias' brother, Herod Agrippa I., brought accusations against him, so that Caligula banished him to Gaul, where he seems to have died.

3 See Lev.18[16]20[21].

6-12 Compare Mk. 6[21-29].

13-15 Compare Mk.6[30-36]Lu.9[10-12]Jn.6[1-7].

13 Herod's insistence that the Lord was John the baptist was not very reassuring, for He was almost continually within Herod's jurisdiction, and nothing could be simpler than to arrest Him and imprison Him, as John the baptist had been. His time had not yet come, so He quietly retires to avoid further publicity. But the throngs follow Him into the wilderness.

16 Man shall not live by bread alone, but by the words which issue from the mouth of God. However great may be the marvel of providing food for such a multitude in the wilderness, it cannot compare with the miracle of which it was the sign. The kingdom has been rejected. The Lord's path is now a spiritual parallel with the interval between His rejection and His return to reign. His people will need to be sustained in the wilderness, just as Israel of old needed the manna after they had left Egypt and could not enter the land because of unbelief. The kingdom had come very near to them, just as their fathers had come to Kadesh, only to turn back into the wilderness for forty years. Then they needed physical food. Now they need spiritual sustenance. This provision is supplied by means of twelve cakes of bread, five on this occasion, and seven a little later, representing the twelve portions of scripture which have been given the Circumcision during the period which precedes the kingdom. The two fishes suggest that there is a testimony to the sons of Ham and Japhet who are proselytes in the nations.

In these writings there is more than sufficient to sustain the believing Israelites and a considerable surplus for

Herodias, his brother Philip's wife.
4 For John said to him, "It is not
5 allowed you to have her." And,
wanting to kill him, he was afraid
of the throng, seeing that they had
him as a prophet.
6 Now at the coming of Herod's
birthdays, the daughter of Herodi-
as dances in the midst and pleases
7 Herod. Whence, with an oath, he
avows to give her whatever she
8 should be requesting. Now she, be-
ing egged on by her mother, is
averring, "Give me here, on a plat-
ter, the head of John the baptist."
9 And the king, being sorry, yet
because of the oaths and those lying
back at table with him, orders it
10 to be given. And sending, he be-
heads John in the jail.
11 And his head was brought on a
platter and given to the maiden,
and she carries it to her mother.
12 And his disciples, approaching,
take away his corpse and entomb
it. And coming, they report to
Jesus.
13 Now, hearing it, Jesus retires
thence in a ship into a wilderness
place privately. And hearing of it,
the throngs follow Him afoot from
14 the cities. And, coming out, He
perceived a vast throng, and has
compassion on them and cures those
15 of them who are ailing. Now, as it
is becoming evening, the disciples
come to Him, saying, "The place is
a wilderness and the hour passed by
already: then dismiss the throngs
that, coming away into the villages,
they should be buying themselves
food."
16 Yet Jesus said to them, "They

ΘΕΤΟΔΙΑΗΡΩΔΙΑΔΑΤΗΝΓΥ
PLACED THRU HERODIAS THE WOMAN

ΝΑΙΚΑΦΙΛΙΠΠΟΥΤΟΥΑΔΕΛ
OF-Philip THE brother
s omits THE

ΦΟΥΑΥΤΟΥΕΛΕΓΕΝΓΑΡΟΙΩ
4 OF-him said for THE JOHN
B o. s1* omits to-him

ΑΝΝΗCΑΥΤΩΟΥΚΕΞΕCΤΙΝC
to-him NOT IS-allowed to-
s o.

ΟΙΕΧΕΙΝΑΥΤΗΝΚΑΙΘΕΛΩΝ
5 YOU TO-BE-HAVING her AND WILLING
s o.

ΑΥΤΟΝΑΠΟΚΤΕΙΝΑΙΕΦΟΒΗ
him TO-FROM-KILL he-was-afraid-of
B1 ΕΠΕΙ since

ΘΗΤΟΝΟΧΛΟΝΟΤΙΩCΠΡΟΦΗ
THE THRONG that AS BEFORE-AVERER

ΤΗΝΑΥΤΟΝΕΙΧΟΝΓΕΝΕCΙΟ
6 him THEY-HAD to-birthdays

ΙCΔΕΓΕΝΟΜΕΝΟΙCΤΟΥΗΡΩ
YET BECOMING OF-THE HEROD

ΔΟΥΩΡΧΗCΑΤΟΗΘΥΓΑΤΗΡΤ
DANCES THE DAUGHTER OF-

ΗCΗΡΩΔΙΑΔΟCΕΝΤΩΜΕCΩΚ
THE HERODIAS IN THE MIDST AND

ΑΙΗΡΕCΕΝΤΩΗΡΩΔΗΟΘΕΝΜ
7 PLEASES to-THE HEROD WHICH-PLACE WITH
B Θ o.

ΕΤΑΟΡΚΟΥΩΜΟΛΟΓΗCΕΝΑΥ
OATH he-avows to-her
B omits IF-

ΤΗΔΟΥΝΑΙΟΕΑΝΑΙΤΗCΗΤΑ
TO-GIVE WHICH IF-EVER she-sh'D-BE-REQUEST-
s o.

ΙΗΔΕΠΡΟΒΙΒΑCΘΕΙCΑΥΠΟ
8 ING THE YET BEING-BEFORE-have-STEPIZED by

ΤΗCΜΗΤΡΟCΑΥΤΗCΔΟCΜΟΙ
THE MOTHER OF-her BE-GIVING to-ME

ΦΗCΙΝΩΔΕΕΠΙΠΙΝΑΚΙΤΗΝ
she-IS-AVERRING here ON BOARD THE
B o.

ΚΕΦΑΛΗΝΙΩΑΝΝΟΥΤΟΥΒΑΠ
HEAD OF-JOHN THE DIPist
s ΕΛΥΠΗΘΗ WAS-SORROWED

ΤΙCΤΟΥΚΑΙΛΥΠΗΘΕΙCΟΒΑ
9 AND BEING-SORROWED THE KING
B omits YET

CΙΛΕΥCΔΙΑΔΕΤΟΥCΟΡΚΟΥ
THRU YET THE OATHS
s o.

CΚΑΙΤΟΥCCΥΝΑΝΑΚΕΙΜΕΝ
AND THE ones-TOGETHER-UP-LYING

ΟΥCΕΚΕΛΕΥCΕΝΔΟΘΗΝΑΙΚ
10 he-ORDERS TO-BE-GIVEN AND

ΑΙΠΕΜΨΑCΑΠΕΚΕΦΑΛΙCΕΝ
SENDing he-FROM-HEADIZES
Bs1* omit THE B o.

ΤΟΝΙΩΑΝΝΗΝΕΝΤΗΦΥΛΑΚΗ
THE JOHN IN THE GUARD-house

ΚΑΙΗΝΕΧΘΗΗΚΕΦΑΛΗΑΥΤΟ
11 AND WAS-CARRIED THE HEAD OF-him

ΥΕΠΙΠΙΝΑΚΙΚΑΙΕΔΟΘΗΤΩ
ON BOARD AND it-WAS-GIVEN to-THE

ΚΟΡΑCΙΩΚΑΙΗΝΕΓΚΕΝΤΗΜ
maiden AND she-CARRIES to-THE MO-

ΗΤΡΙΑΥΤΗCΚΑΙΠΡΟCΕΛΘΟ
12 THER OF-her AND TOWARD-COMING

ΝΤΕCΟΙΜΑΘΗΤΑΙΑΥΤΟΥΗΡ
THE LEARNERS OF-him LIFT
B omits. s cancels but restores OF-him

ΑΝΤΟΠΤΩΜΑΑΥΤΟΥΚΑΙΕΘΑ
THE corpse OF-him AND entomb
s* o.

ΨΑΝΑΥΤΟΝΚΑΙΕΛΘΟΝΤΕCΑ
it AND COMING THEY-
s o.

ΠΗΓΓΕΙΛΑΝΤΩΙΗCΟΥΑΚΟΥ
13 FROM-MESSAGE to-THE JESUS HEARing

CΑCΔΕΟΙΗCΟΥCΑΝΕΧΩΡΗC
YET THE JESUS UP-SPACES
s o. B IN in margin

ΕΝΕΚΕΙΘΕΝΕΝΠΛΟΙΩΕΙCΕ
thence IN FLOATer INTO DES-

ΡΗΜΟΝΤΟΠΟΝΚΑΤΙΔΙΑΝΚΑ
OLATE PLACE according-to OWN AND

ΙΑΚΟΥCΑΝΤΕCΟΙΟΧΛΟΙΗΚ
HEARing THE THRONGS follow
s ΟΙ for Η

ΟΛΟΥΘΗCΑΝΑΥΤΩΠΕΖΗΑΠΟ
to-Him AFOOT FROM

ΤΩΝΠΟΛΕΩΝΚΑΙΕΞΕΛΘΩΝΕ
4 THE cities AND OUT-COMING He-

ΙΔΕΝΠΟΛΥΝΟΧΛΟΝΚΑΙΕCΠ
PERCEIVED MANY THRONG AND He-IS-com-

ΛΑΓΧΝΙCΘΗΕΠΑΥΤΟΙCΚΑΙ
passionatED ON them AND

ΕΘΕΡΑΠΕΥCΕΝΤΟΥCΑΡΡΩC
cures THE UN-FARE-WELLS

ΤΟΥCΑΥΤΩΝΟΨΙΑCΔΕΓΕΝΟ
15 OF-them OF-evening YET BECOMING
s Ο

ΜΕΝΗCΠΡΟCΗΛΘΑΝΑΥΤΩΟΙ
TOWARD-COME to-Him THE
s Ε o.

ΜΑΘΗΤΑΙΛΕΓΟΝΤΕCΕΡΗΜΟ
LEARNers saying DESOLATE

CΕCΤΙΝΟΤΟΠΟCΚΑΙΗΩΡΑΗ
IS THE PLACE AND THE HOUR AL-
s BESIDE-CAME ALREADY B omits THEN

ΔΗΠΑΡΗΛΘΕΝΑΠΟΛΥCΟΝΟΥ
READY BESIDE-CAME FROM-LOOSE THEN

ΝΤΟΥCΟΧΛΟΥCΙΝΑΑΠΕΛΘΟ
THE THRONGS THAT FROM-COMING
s1* ΧΩΡΑC SPACES

ΝΤΕCΕΙCΤΑCΚΩΜΑCΑΓΟΡΑ
INTO THE VILLAGES THEY-SHOULD-

CΩCΙΝΕΑΥΤΟΙCΒΡΩΜΑΤΑΟ
16 BE-BUYING to-selves FOODS THE
s1* omits JESUS

ΔΕΙΗCΟΥCΕΙΠΕΝΑΥΤΟΙCΟ
YET JESUS said to-them NOT

have no need to be coming away.
You give them something to eat."
17 Yet they are saying to Him, "We
have nothing here except five cakes
18 and two fishes." Now He said,
19 "Bring them here to Me." And,
ordering the throngs to recline on
the grass, taking the five cakes and
the two fishes, looking up into
heaven, He blesses them, and,
breaking them, gives the cakes to
the disciples, yet the disciples to the
20 throngs. And they all ate and are
satisfied, and they pick up twelve
panniers full of surplus fragments.
21 Now those eating were about five
thousand men, apart from women
and little children.

22 And immediately He compels
His disciples to step into the ship
and to be preceding Him to the
other side, till He should be dis-
23 missing the throngs. And, dismiss-
ing the throngs, He ascended into
the mountain privately to pray.
Now, as it is becoming evening, He
was there alone.

24 Now the ship was already many
stadia [about 607 feet each] dis-
tant from the land, in the midst of
the sea, being tormented by the bil-
lows, for the wind was contrary.
25 Now in the fourth watch of the
night He came to them, walking on
26 the sea. Now the disciples, perceiv-
ing Him walking on the sea, were
disturbed, saying that it is a phan-
tom. And they cry out from fear.
27 Now straightway Jesus speaks to
them, saying, "Courage! It is *I*.
Fear not!"

28 Yet Peter, answering Him, said,
"Lord, if it is *Thou,* order me to

the nations. It does not, however, make any direct provision for the nations, such as is suggested at the end of Acts (28[28]). We are no longer called upon to eat the left-overs from Israel's feast (Eph. 2[19]). The writings to the Circumcision, represented by the twelve cakes, are not for the nations. The Lord has given us a banquet such as Israel never knew. We have thirteen of Paul's epistles which, if we would only satiate ourselves with them, would keep us from so much as tasting the scraps which they refuse, or trying to purloin what pertains only to them.

16-21 Compare Mk.6[37-44]Lu.9[13-17]Jn.6[8-13].

22-23 Compare Mk.6[45,46]Jn.6[14,15].

23 His ascent into the mountain alone, while His disciples are sent into the midst of the sea, is a lovely little likeness of His ascension and session in the heavens while His disciples are left to the mercy of the nations. Not for naught is the word "torment" used here. It may not fit the effect of the billows, but it certainly is a forceful description of the fearful trials which are the portion of His followers during His absence.

24-27 Compare Mk.6[47-50]Jn.6[16-20].

25 The Romans divided the night into four watches. There is a hint here that the Lord's absence will be prolonged until near morning. For them it will be night until the day of the Lord dawns.

26 No one will question the actual reality of this miracle who realizes how much greater is the wonder of His control over the turbulent peoples who threaten to swallow up His disciples during His absence in heaven. Some have tried to explain such prodigies on purely natural grounds. Nature is itself a continuous miracle to which we have become accustomed. Even in our present debased condition there are feeble intimations of powers we will possess in resurrection. It is said that consciousness decreases the weight of the body. It is heavier when asleep. It would seem that a sufficiently great increase in its vitality or power would overcome the force of gravitation. This is seen in a much intensified form in His ascension, where He practically became able to walk on air.

s o. s o.
ΥΧΡΕΙΑΝΕΧΟΥϹΙΝΑΠΕΛΘΕ
need THEY-ARE-HAVING TO-BE-FROM-COMING

s o.
ΙΝΔΟΤΕΑΥΤΟΙϹΥΜΕΙϹΦΑΓ
BE-GIVING to-them YE TO-BE-EAT-

s o.
ΕΙΝΟΙΔΕΛΕΓΟΥϹΙΝΑΥΤΩΟ
17 ING THE YET THEY-ARE-sayING to-Him NOT

s1* BREADS IF NO FIVE
ΥΚΕΧΟΜΕΝΩΔΕΕΙΜΗΠΕΝΤΕ
WE-ARE-HAVING here IF NO FIVE

ΑΡΤΟΥϹΚΑΙΔΥΟΙΧΘΥΑϹΟΔ
18 BREADS AND TWO FISHES THE YET

ΕΕΙΠΕΝΦΕΡΕΤΕΜΟΙΩΔΕΑΥ
He-said BE-CARRYING to-ME here them

s+Ε=He-ORDERS Ε Ν *and* B1 ΤΕ *for* C
ΤΟΥϹΚΑΙΚΕΛΕΥϹΑϹΤΟΥϹΟ
19 AND ORDERing THE THR-

ΧΛΟΥϹΑΝΑΚΛΙΘΗΝΑΙΕΠΙΤ
ONGS TO-BE-UP-CLINED ON THE

s *adds* ΚΑΙ AND s Ε=5
ΟΥΧΟΡΤΟΥΛΑΒΩΝΤΟΥϹΠΕΝ
FODDER GETTING THE FIVE

s Β=2
ΤΕΑΡΤΟΥϹΚΑΙΤΟΥϹΔΥΟΙΧ
BREADS AND THE TWO FISHES

ΘΥΑϹΑΝΑΒΛΕΨΑϹΕΙϹΤΟΝΟ
UP-looking INTO THE heav-

ΥΡΑΝΟΝΕΥΛΟΓΗϹΕΝΚΑΙΚΛ
en He-blesses AND BREAK-

ΑϹΑϹΕΔΩΚΕΝΤΟΙϹΜΑΘΗΤΑ
ing GIVES to-THE LEARNers

ΙϹΤΟΥϹΑΡΤΟΥϹΟΙΔΕΜΑΘΗ
THE BREADS THE YET LEARNers

ΤΑΙΤΟΙϹΟΧΛΟΙϹΚΑΙΕΦΑΓ
20 to-THE THRONGS AND ATE

ΟΝΠΑΝΤΕϹΚΑΙΕΧΟΡΤΑϹΘΗ
ALL AND ARE-satisfied

ϹΑΝΚΑΙΗΡΑΝΤΟΠΕΡΙϹϹΕΥ
AND THEY-LIFT THE exceedING

ΟΝΤΩΝΚΛΑϹΜΑΤΩΝΔΩΔΕΚΑ
OF-THE BREAKS TWO-TEN

ΚΟΦΙΝΟΥϹΠΛΗΡΕΙϹΟΙΔΕΕ
21 PANNIERS FULL THE YET *ones-*

ϹΘΙΟΝΤΕϹΗϹΑΝΑΝΔΡΕϹΩϹ
EATING WERE MEN AS-IF

s1*o. B+Ε
ΕΙΠΕΝΤΑΚΙϹΧΙΛΙΟΙΧΩΡΙ
FIVE-times-THOUSAND apart-from

ϹΓΥΝΑΙΚΩΝΚΑΙΠΑΙΔΙΩΝΚ
22 WOMEN AND little-boys-and-girls AND

s1 *omits* immediately
ΑΙΕΥΘΕΩϹΗΝΑΓΚΑϹΕΝΤΟΥ
immediately He-necessitates THE

s *omits* OF-Him s Ε o.
ϹΜΑΘΗΤΑϹΑΥΤΟΥΕΜΒΗΝΑΙ
LEARNers OF-Him TO-IN-STEP

B *omits* THE s o.
ΕΙϹΤΟΠΛΟΙΟΝΚΑΙΠΡΟΑΓΕ
INTO THE FLOATer AND TO-BE-BEFORE-LEAD-

ΙΝΑΥΤΟΝΕΙϹΤΟΠΕΡΑΝΕΩϹ
ING Him INTO THE OTHER-SIDE TILL

ΟΥΑΠΟΛΥϹΗΤΟΥϹΟΧΛΟΥϹΚ
23 OF-WHICH He-SH'D-BE-BE-FROM-LOOSING THE THRONGS AND

s1 *omits* FROM-LOOSing THE THRONGS
ΑΙΑΠΟΛΥϹΑϹΤΟΥϹΟΧΛΟΥϹ
FROM-LOOSing THE THRONGS

ΑΝΕΒΗΕΙϹΤΟΟΡΟϹΚΑΤΙΔΙ
He-UP-STEPPED INTO THE mountain according-to OWN

s Ε o.
ΑΝΠΡΟϹΕΥΞΑϹΘΑΙΟΨΙΑϹΔ
TO-pray OF-evening YET

ΕΓΕΝΟΜΕΝΗϹΜΟΝΟϹΗΝΕΚΕ
BECOMING ONLY He-was there

ΙΤΟΔΕΠΛΟΙΟΝΗΔΗϹΤΑΔΙΟ
24 THE YET FLOATer ALREADY stadia

s *omits* stadia *to* FROM-HAD
ΥϹΠΟΛΛΟΥϹΑΠΟΤΗϹΓΗϹΑΠ
MANY FROM THE LAND FROM-

B *omits* MIDst *to* WAS
ΕΙΧΕΝΜΕϹΟΝΤΗϹΘΑΛΑϹϹΗ
HAD MIDst OF-THE SEA

ϹΗΝΒΑϹΑΝΙΖΟΜΕΝΟΝΥΠΟΤ
WAS beING-ORDEALIZED by THE

ΩΝΚΥΜΑΤΩΝΗΝΓΑΡΕΝΑΝΤΙ
BILLOWS WAS for IN-INSTEAD

ΟϹΟΑΝΕΜΟϹΤΕΤΑΡΤΗΔΕΦΥ
25 THE WIND to-FOURth YET GUARD

ΛΑΚΗΤΗϹΝΥΚΤΟϹΗΛΘΕΝΠΡ
OF-THE NIGHT He-CAME TOWARD

ΟϹΑΥΤΟΥϹΠΕΡΙΠΑΤΩΝΕΠΙ
them ABOUT-TREADING ON

s1 *omits* THE *and* LEARNers *reads* PERCEIVING YET
ΤΗΝΘΑΛΑϹϹΑΝΟΙΔΕΜΑΘΗΤ
26 THE SEA THE YET LEARNers

ΑΙΙΔΟΝΤΕϹΑΥΤΟΝΕΠΙΤΗϹ
PERCEIVING Him ON THE

ΘΑΛΑϹϹΗϹΠΕΡΙΠΑΤΟΥΝΤΑ
SEA ABOUT-TREADING

ΕΤΑΡΑΧΘΗϹΑΝΛΕΓΟΝΤΕϹΟ
WERE-DISTURBED sayING that

ΤΙΦΑΝΤΑϹΜΑΕϹΤΙΝΚΑΙΑΠ
APPEAR-*effect* it-IS AND FROM

ΟΤΟΥΦΟΒΟΥΕΚΡΑΞΑΝΕΥΘΥ
27 THE FEAR THEY-CRY straightway

s1 *omits* THE JESUS
ϹΔΕΕΛΑΛΗϹΕΝΟΙΗϹΟΥϹΑΥ
YET TALKS THE JESUS to-them

s o.
ΤΟΙϹΛΕΓΩΝΘΑΡϹΕΙΤΕΕΓΩ
sayING YE-BE-COURAGE-ING I

s o.
ΕΙΜΙΜΗΦΟΒΕΙϹΘΕΑΠΟΚΡΙ
28 AM NO BE-FEARING answerING

s o. B THE Peter said to-Him
ΘΕΙϹΔΕΑΥΤΩΟΠΕΤΡΟϹΕΙΠ
YET to-Him THE Peter said

s IF YOU ARE Master!
ΕΝΚΥΡΙΕΕΙϹΥΕΙΚΕΛΕΥϹΟ
Master! IF YOU ARE ORDER

28 Peter here symbolizes the sovereignty of Israel over the turbulent gentiles in the time to come. They are made afraid by the spiritual power of evil, typified by the wind. Peter's cry will be theirs when He reappears in glory. Then all Israel shall be invoking the name of the Lord and shall be saved (Ro.10^{13} 11^{26}). Then Satan will be bound (Un. 20^{2}), even as the wind flags. And then the nation as a whole will worship Him as they never have done before.

32-33 Compare Mk.6^{51}Jn.6^{21}.

34-36 Compare Mk. 6^{53-56}.

36 See Lu.6^{19}.

36 As millennial bliss follows the terrors of the end time, so this lovely scene of abounding blessing succeeds the night of stress and storm. His presence dispels disease. They simply touched the tassel of His robe. This is not merely indicative of the most casual contact or a sign of the strength of their faith. It had a deeper significance, derived from Jehovah's instructions in the law (Nu. 15^{38-40}). The garment of an Israelite was bordered by a fringe or tassel, in which was a ribbon of blue. The word blue is from the root meaning *to finish*. It was to remind them to do all His precepts. It may well be the sign of His complete obedience, especially of its finish on Golgotha. Contact with the cross is the basis of all blessing.

1-6 Compare Mk. 7^{1-13}.

1 Our Lord came to fulfill the law. When He taught that which seemed to be other than its precepts it was because He was above it. He could make it more searching (5^{27-48}). Being the Temple of God, He and all in His presence could profane the sabbath (12^{1-8}). Now, however, He is charged with violating the oral precepts which the Rabbis had not only added to the law, but actually placed above the law. In fact, while they rejected His supremacy above Moses, they arrogated it to themselves. Their choice of a test is most unfortunate for them. While they were hypocritically concerned with the ceremonial cleansing of their hands, their mouths were defiling themselves and all about them with thoughts dishonoring to God. The Lord did not take them up on the subject of wash-

be coming to Thee on the waters."
29 Now He said, "Come!" And
stepping down from the ship,
Peter walks on the waters, to come
to Jesus.
30 Yet, observing the strong wind,
he was afraid and, beginning to
sink, cries, saying, "Lord, save
31 me!" Now immediately Jesus,
stretching out a hand, got hold of
him and is saying to him, "Scant
of faith, why do you hesitate?"
32 And when they ascend into the
33 ship the wind flags. Now those in
the ship worship Him, saying,
"Truly Thou art the Son of God."
34 And ferrying over, they came to
35 the land in Gennesaret. And the
men of that place, recognizing
Him, dispatch into that whole
country about, and they bring
36 Him all those having ills; and they
entreated Him that they should
only be touching the tassel of His
cloak, and as many as touch were
saved through it.

15 Then Pharisees and scribes are
coming to Jesus from Jerusalem,
2 saying, "Wherefore are your disciples transgressing the tradition of
the elders? For they are not washing their hands whenever they may
be eating bread."
3 Now answering, He said to them,
"Wherefore are *you* also transgressing the precept of God because
4 of your tradition? For God said,
'Be honoring father and mother,'
and 'He who is speaking evil of father or mother, let him decease in
5 death.' Yet *you* are saying, 'Whoever may be saying to a father or
mother, "That which you should be
benefited by me is an oblation",
6 he shall by no means be honoring

s o.
ΝΜΕΕΛΘΕΙΝΠΡΟCCΕΕΠΙΤΑ
ME TO-BE-COMING TOWARD YOU ON THE

ΥΔΑΤΑΟΔΕΕΙΠΕΝΕΛΘΕΚΑΙ
29 waters THE YET He-said BE-COMING AND

ΚΑΤΑΒΑCΑΠΟΤΟΥΠΛΟΙΟΥΠ
DOWN-STEPPing FROM THE FLOATER Peter

ΕΤΡΟCΠΕΡΙΕΠΑΤΗCΕΝΕΠΙ
ABOUT-TREADS ON
B *adds* ΚΑΙ *after* w. BH s o.BO.s1*ΗΛΘΕΝΟΥΝ *adds*

ΤΑΥΔΑΤΑΕΛΘΕΙΝΠΡΟCΤΟΝ
THE waters TO-BE-COMING TOWARD THE

ΙΗCΟΥΝΒΛΕΠΩΝΔΕΤΟΝΑΝΕ
30 JESUS lookING YET THE WIND
s *omits*, B *has* STRONG *in margin*

ΜΟΝΙCΧΥΡΟΝΕΦΟΒΗΘΗΚΑΙ
STRONG he-was-afraid AND

ΑΡΞΑΜΕΝΟCΚΑΤΑΠΟΝΤΙΖΕ
beginning TO-BE-DOWN-MARINE-ING
s Є o.

CΘΑΙΕΚΡΑΞΕΝΛΕΓΩΝΚΥΡΙ
he-CRIES sayING Master!
s Υ o.=straightway

ΕCΩCΟΝΜΕΕΥΘΕΩCΔΕΟΙΗC
31 SAVE ME immediately YET THE JESUS
s o.

ΟΥCΕΚΤΕΙΝΑCΤΗΝΧΕΙΡΑΕ
OUT-STRETCHing THE HAND ON-

ΠΕΛΑΒΕΤΟΑΥΤΟΥΚΑΙΛΕΓΕ
GOT OF-him AND IS-sayING

ΙΑΥΤΩΟΛΙΓΟΠΙCΤΕΕΙCΤΙ
to-him FEW-BELIEVing! INTO ANY

ΕΔΙCΤΑCΑCΚΑΙΑΝΑΒΑΝΤΩ
32 YOU-TWO-STAND AND OF-UP-STEPPing

ΝΑΥΤΩΝΕΙCΤΟΠΛΟΙΟΝΕΚΟ
OF-them INTO THE FLOATER STRIKES

ΠΑCΕΝΟΑΝΕΜΟCΟΙΔΕΕΝΤΩ
33 THE WIND THE-ones YET IN THE

ΠΛΟΙΩΠΡΟCΕΚΥΝΗCΑΝΑΥΤ
FLOATER worship to-Him

ΩΛΕΓΟΝΤΕCΑΛΗΘΩCΘΕΟΥΥ
sayING TRUly OF-God SON

ΙΟCΕΙΚΑΙΔΙΑΠΕΡΑCΑΝΤΕ
34 YOU-ARE AND ferrying

CΗΛΘΟΝΕΠΙΤΗΝΓΗΝΕΙCΓΕ
THEY-CAME ON THE LAND INTO GENNES-

ΝΝΗCΑΡΕΤΚΑΙΕΠΙΓΝΟΝΤΕ
35 ARET AND ON-KNOWING

CΑΥΤΟΝΟΙΑΝΔΡΕCΤΟΥΤΟΠ
Him THE MEN OF-THE PLACE
s *omits* that s o.

ΟΥΕΚΕΙΝΟΥΑΠΕCΤΕΙΛΑΝΕ
that THEY-commission INTO

ΙCΟΛΗΝΤΗΝΠΕΡΙΧΩΡΟΝΕΚ
WHOLE THE ABOUT-SPACE that
s o.

ΕΙΝΗΝΚΑΙΠΡΟCΗΝΕΓΚΑΝΑ
AND TOWARD-CARRY to-

ΥΤΩΠΑΝΤΑCΤΟΥCΚΑΚΩCΕΧ
Him ALL THE EVILly HAVING
B Him *in margin*

ΟΝΤΑCΚΑΙΠΑΡΕΚΑΛΟΥΝΑΥ
36 AND THEY-BESIDE-CALLED Him

ΤΟΝΙΝΑΜΟΝΟΝΑΨΩΝΤΑΙΤΟ
THAT ONLY THEY-SH'D-BE-TOUCHING OF-

ΥΚΡΑCΠΕΔΟΥΤΟΥΙΜΑΤΙΟΥ
THE HANG-FOOT OF-THE cloak
s *omits* -THRU-

ΑΥΤΟΥΚΑΙΟCΟΙΗΨΑΝΤΟΔΙ
OF-Him AND as-many-as TOUCH WERE-

ΕCΩΘΗCΑΝΤΟΤΕΠΡΟCΕΡΧΟ
15 THRU-SAVED then ARE-TOWARD-COMING
s Є o.

ΝΤΑΙΤΩΙΗCΟΥΑΠΟΙΕΡΟCΟ
to-THE JESUS FROM JERUSALEM
B+Є

ΛΥΜΩΝΦΑΡΙCΑΙΟΙΚΑΙΓΡΑ
PHARISEES AND WRITERS

ΜΜΑΤΕΙCΛΕΓΟΝΤΕCΔΙΑΤΙ
2 sayING THRU ANY
s Є o. s Є o.

ΟΙΜΑΘΗΤΑΙCΟΥΠΑΡΑΒΑΙΝ
THE LEARNers OF-YOU ARE-BESIDE-STEPPING
s o.

ΟΥCΙΝΤΗΝΠΑΡΑΔΟCΙΝΤΩΝ
THE tradition OF-THE

ΠΡΕCΒΥΤΕΡΩΝΟΥΓΑΡΝΙΠΤ
SENIORS NOT for THEY-ARE-
s o.

ΟΝΤΑΙΤΑCΧΕΙΡΑCΟΤΑΝΑΡ
WASHING THE HANDS when-EVER BREAD

ΤΟΝΕCΘΙΩCΙΝΟΔΕΑΠΟΚΡΙ
3 THEY-MAY-BE-EATING THE YET answerING

ΘΕΙCΕΙΠΕΝΑΥΤΟΙCΔΙΑΤΙ
He-said to-them THRU ANY
s1* *omits* AND s Є o.

ΚΑΙΥΜΕΙCΠΑΡΑΒΑΙΝΕΤΕΤ
AND YE ARE-BESIDE-STEPPING THE

ΗΝΕΝΤΟΛΗΝΤΟΥΘΕΟΥΔΙΑΤ
direction OF-THE God THRU THE

ΗΝΠΑΡΑΔΟCΙΝΥΜΩΝΟΓΑΡΘ
4 tradition OF-YOUR THE for God
s1* ΕΝΕΤΙ (B+Є) ΛΑΤΟΛΕΓΩΝ *and restored*

ΕΟCΕΙΠΕΝΤΙΜΑΤΟΝΠΑΤΕΡ
said BE-VALUING THE FATHER

ΑΚΑΙΤΗΝΜΗΤΕΡΑΚΑΙΟΚΑΚ
AND THE MOTHER AND THE *one*-EVIL-

ΟΛΟΓΩΝΠΑΤΕΡΑΗΜΗΤΕΡΑΘ
saying FATHER OR MOTHER to-
s o.

ΑΝΑΤΩΤΕΛΕΥΤΑΤΩΥΜΕΙCΔ
5 DEATH LET-BE-deceasING YE YET

ΕΛΕΓΕΤΕΟCΑΝΕΙΠΗΤΩΠΑΤ
ARE-sayING WHO EVER MAY-BE-sayING to-THE FATH-

ΡΙΗΤΗΜΗΤΡΙΔΩΡΟΝΟΕΑΝΕ
ER OR to-THE MOTHER oblation WHICH IF-EVER OUT
s1 *adds* ΟΥΔΕΝΕCΤΙΝ

ΞΕΜΟΥΩΦΕΛΗΘΗCΟΥΜΗΤΙΜ
6 OF-ME YOU-MAY-BE-BEING-benefited NOT NO he-WILL-

ing before meals. He may have thought it a harmless rite, to be complied with or not, according to the finer dictates of courtesy. But He does attack the very idea that a tradition is binding, and that He or His were obliged to conform to any human precept. So He chooses one of their traditions, which was nothing less than an attempt to elude their legal obligations, and exposes their hypocrisy in placing their own precepts above the divine enactments. They called it "a hedge around the law", but it was a dagger thrust at the revealed will of God. It did not guard the law, but explained it away. His law was just and good, their perversions of it were unjust and bad.

The fifth precept was a most salutary provision for both parents and children. It is a sign of the degeneracy of our times that little honor is shown to father or mother. The law included in this the parental control of time or talent. The only way to avoid this was to claim that it was dedicated to God, the very One Who had demanded that it be dedicated to parents! The "corban" or approach offering was an oblation intended to win the favor of God. They thought to bribe Him with the results of their disobedience to His word! The same principle applies to all times. To hearken is better than sacrifice, to attend than the suet of rams (1 Sa.15[22]). Let no one suppose that He is pleased with their oblations, whether it be success in service, or even suffering for His sake, if it is not in fullest accord with His will. It is one of the most insidious and deceitful of delusions to imagine that, since His grace bears with such evil, and sends blessing through it, it receives His approval. Let us not take advantage of His grace or presume upon His love. Such is not the leading of His spirit. Our Lord not only denounces the oblations of disobedient sons, but plainly refutes the teaching that contamination comes from unwashed hands.

4 See Ex.20[12]21[17].

7-9 Compare Mk. 7[6-8].

8 See Isa.29[13], Septuagint.

10-20 Compare Mk. 7[14-23].

14 See Isa.9[16]Mal.2[7,8]Lu.6[39].

his father.' And you invalidate
the word of God through your
7 tradition. Hypocrites! Ideally
Isaiah prophesies concerning you,
saying,

8 'This people is honoring Me with
the lips,
Yet their heart has its fill at a distance from Me.
9 Now in vain are they revering Me,
Teaching for teachings the directions of men'."

10 And, calling to the throng, He
said to them, "Hear and under-
11 stand! Not what is coming into the
mouth is contaminating a man, but
what is going out of the mouth—
this is contaminating a man."
12 Then the disciples, approaching,
said to Him, "Are you aware that
the Pharisees are shocked at hear-
13 ing the word?" Now, answering,
He said, "Every plant which My
heavenly Father does not plant
14 shall be uprooted. Desert them!
They are blind guides of the blind!
Now if the blind should be guiding
the blind, both shall be falling into
a pit."
15 Now, answering, Peter said to
Him, "Decipher the parable for
16 us." Yet He said, "Are *you* also
17 unintelligent at this point? Are
you not as yet apprehending that
everything which is going into the
mouth is becoming the contents of
the bowels, and is being evacuated
18 into the latrine? Now that which is
going out of the mouth is coming
out of the heart, and those are con-
19 taminating a man. For out of the
heart are coming wicked reason-
ings, murders, adulteries, prostitu-
tions, thefts, false witnesses, cal-
20 umnies. These are what are con-
taminating a man. Now to be

s Η o.
ΗϹΕΙΤΟΝΠΑΤΕΡΑΑΥΤΟΥΚΑ
BE-VALUING THE FATHER OF-him AND

s¹* and restored ΝΟΜΟΝ LAW
ΙΗΚΥΡΩϹΑΤΕΤΟΝΛΟΓΟΝΤΟ
YE-UN-SANCTION THE saying OF-THE

ΥΘΕΟΥΔΙΑΤΗΝΠΑΡΑΔΟϹΙΝ
God THRU THE tradition

ΥΜΩΝΥΠΟΚΡΙΤΑΙΚΑΛΩϹΕΠ
7 OF-YOUp hypocrites IDEALLY BEFORE-

B²+Ε
ΡΟΦΗΤΕΥϹΕΝΠΕΡΙΥΜΩΝΗϹ
AVERS ABOUT YOUp ISAIAH

ΑΙΑϹΛΕΓΩΝΟΛΑΟϹΟΥΤΟϹΤ
8 saying THE PEOPLE this to-

s o.
ΟΙϹΧΕΙΛΕϹΙΝΜΕΤΙΜΑΗΔΕ
THE LIPS ME IS-VALUING THE YET

ΚΑΡΔΙΑΑΥΤΩΝΠΟΡΡΩΑΠΕΧ
HEART OF-them forward IS-FROM-HAV-

ΕΙΑΠΕΜΟΥΜΑΤΗΝΔΕϹΕΒΟΝ
9 ING FROM ME VAIN YET THEY-ARE-REVER-

ΤΑΙΜΕΔΙΔΑϹΚΟΝΤΕϹΔΙΔΑ
ING ME TEACHING TEACHings

ϹΚΑΛΙΑϹΕΝΤΑΛΜΑΤΑΑΝΘΡ
directions OF-humans

ΩΠΩΝΚΑΙΠΡΟϹΚΑΛΕϹΑΜΕΝ
10 AND TOWARD-CALLing

ΟϹΤΟΝΟΧΛΟΝΕΙΠΕΝΑΥΤΟΙ
THE THRONG He-said to-them

ϹΑΚΟΥΕΤΕΚΑΙϹΥΝΙΕΤΕΟΥ
11 BE-HEARING AND BE-understandING NOT

B omits INTO-
ΤΟΕΙϹΕΡΧΟΜΕΝΟΝΕΙϹΤΟϹ
THE INTO-COMING INTO THE MOUTH

s¹* adds ΤΟΥΤΟ
ΤΟΜΑΚΟΙΝΟΙΤΟΝΑΝΘΡΩΠΟ
IS-COMMONING THE human

ΝΑΛΛΑΤΟΕΚΠΟΡΕΥΟΜΕΝΟΝ
but THE OUT-GOING

ΕΚΤΟΥϹΤΟΜΑΤΟϹΤΟΥΤΟΚΟ
OUT OF-THE MOUTH this IS-COM-

ΙΝΟΙΤΟΝΑΝΘΡΩΠΟΝΤΟΤΕΠ
12 MONING THE human then TO-

ΡΟϹΕΛΘΟΝΤΕϹΟΙΜΑΘΗΤΑΙ
WARD-COMING THE LEARNers

B ΛΕΓΟΥϹΙΝ ARE-saying
ΕΙΠΑΝΑΥΤΩΟΙΔΑϹΟΤΙΟΙΦ
said to-Him YOU'VE-PERCEIVED that THE PHAR-

B+Ε
ΑΡΙϹΑΙΟΙΑΚΟΥϹΑΝΤΕϹΤΟ
ISEES HEARing THE

ΝΛΟΓΟΝΕϹΚΑΝΔΑΛΙϹΘΗϹΑ
saying ARE-SNARED

s o.
ΝΟΔΕΑΠΟΚΡΙΘΕΙϹΕΙΠΕΝΠ
13 THE YET answerING He-said EV-

s o.
ΑϹΑΦΥΤΕΙΑΗΝΟΥΚΕΦΥΤΕΥ
ERY plant WHICH NOT plants

ϹΕΝΟΠΑΤΗΡΜΟΥΟΟΥΡΑΝΙΟ
THE FATHER OF-ME THE heavenly

s Ε o.
ϹΕΚΡΙΖΩΘΗϹΕΤΑΙΑΦΕΤΕΑ
14 WILL-BE-BEING-OUT-ROOTED FROM-LET them

s¹* omits BLIND THEY-ARE by s², deleted and restored
ΥΤΟΥϹΤΥΦΛΟΙΕΙϹΙΝΟΔΗΓ
BLIND THEY-ARE WAY-LEADers

s¹*+ΕΙϹΙΝ, s Ο Ι B omits OF-BLIND
ΟΙΤΥΦΛΩΝΤΥΦΛΟϹΔΕΤΥΦΛ
OF-BLIND BLIND YET BLIND

ΟΝΕΑΝΟΔΗΓΗΑΜΦΟΤΕΡΟΙΕ
IF-EVER MAY-BE-WAY-LEADING both INTO

s had Ε o.
ΙϹΒΟΘΥΝΟΝΠΕϹΟΥΝΤΑΙΑΠ
15 PIT WILL-BE-FALLING answer-

ΟΚΡΙΘΕΙϹΔΕΟΠΕΤΡΟϹΕΙΠ
ING YET THE Peter said

B to-Him said
ΕΝΑΥΤΩΦΡΑϹΟΝΗΜΙΝΤΗΝΠ
to-Him DECIPHER to-US THE BE-

ΑΡΑΒΟΛΗΝΟΔΕΕΙΠΕΝΑΚΜΗ
16 SIDE-CAST THE YET He-said POINT

s o.
ΝΚΑΙΥΜΕΙϹΑϹΥΝΕΤΟΙΕϹΤ
AND YE UN-intelligent ARE

B omits -as-yet s o.
ΕΟΥΠΩΝΟΕΙΤΕΟΤΙΠΑΝΤΟΕ
17 NOT-as-yet YE-ARE-MINDING that EVERY THE INTO-

B Ε Ρ Χ o. o. -COMING
ΙϹΠΟΡΕΥΟΜΕΝΟΝΕΙϹΤΟϹΤ
GOING INTO THE MOUTH

s o.
ΟΜΑΕΙϹΤΗΝΚΟΙΛΙΑΝΧΩΡΕ
INTO THE CAVITY IS-SPACING

s adds ΤΟΝ THE
ΙΚΑΙΕΙϹΑΦΕΔΡΩΝΑΕΚΒΑΛ
AND INTO FROM-SETTLE IS-beING-OUT-

s Ε o.
ΛΕΤΑΙΤΑΔΕΕΚΠΟΡΕΥΟΜΕΝ
18 CAST THE YET OUT-GOINGS

ΑΕΚΤΟΥϹΤΟΜΑΤΟϹΕΚΤΗϹΚ
OUT OF-THE MOUTH OUT OF-THE HEART

s¹ omits IS-OUT-COMING to HEART
ΑΡΔΙΑϹΕΞΕΡΧΕΤΑΙΚΑΚΕΙ
IS-OUT-COMING AND-those

ΝΑΚΟΙΝΟΙΤΟΝΑΝΘΡΩΠΟΝΕ
19 IS-COMMONING THE human OUT

ΚΓΑΡΤΗϹΚΑΡΔΙΑϹΕΞΕΡΧΟ
for OF-THE HEART ARE-OUT-COMING

ΝΤΑΙΔΙΑΛΟΓΙϹΜΟΙΠΟΝΗΡ
THRU-accounts wicked

s o.
ΟΙΦΟΝΟΙΜΟΙΧΕΙΑΙΠΟΡΝΕ
MURDERS ADULTERIES PROSTITUTIONS

ΙΑΙΚΛΟΠΑΙΨΕΥΔΟΜΑΡΤΥΡ
thefts FALSE-witnesses

ΙΑΙΒΛΑϹΦΗΜΙΑΙΤΑΥΤΑΕϹ
20 HARM-AVERments these IS

ΤΙΝΤΑΚΟΙΝΟΥΝΤΑΤΟΝΑΝΘ
THE COMMONING THE human

ΡΩΠΟΝΤΟΔΕΑΝΙΠΤΟΙϹΧΕΡ
THE YET to-UN-WASHed HANDS

21 Compare Mk. 7:24-30.

21 The incident of the Canaanitish woman is of surpassing interest to us, for it shows clearly what was the status of the nations in our Lord's ministry. Her very mistakes are instructive. The nations have no part in the Son of David. He is Israel's King. No matter how much she may implore the Son of David, He answers her not a word. Let no one suppose that His heart was not touched or that He did not wish to be gracious. She has come to the wrong door. Yet He will not dismiss her. Finally, He tells why He cannot help. The Son of David, the character she approached, has no commission outside the nation of Israel. An oriental king is considered the father of his people. They are his children. The Canaanitish woman had no claim on His bounty. This is the key to Christ's earthly mission. He was a Servant of the Circumcision, not of the Uncircumcision (Ro. 15:8). During His ministry the nations did not even have the place they received in the Pentecostal era. Then, after much preparation, the apostles were taught that proselytes, such as Cornelius, could share a little of Israel's spiritual blessings (Ac. 10). Later, at Pisidian Antioch, the door was opened by Paul, to some who were not proselytes (Ac. 13:46,47). But it was not until the end of the Acts era that the salvation of God is sent directly to the nations (Ac. 28:29). The latter half of the second chapter of Ephesians (2:11-22), is an elaborate statement showing that, in the present administration of God's grace, the nations are no longer in the inferior position accorded them in Paul's earlier ministry.

Christ is Lord of all (Ac. 10:36). Under this title even the Canaanitish woman was within His jurisdiction. She worships and calls for help. Yet even thus, she is by no means on an equal footing with the favored nation. Only the scraps are for her. If she will take the place of a cur, she can have a little of the leavings. This is the place we gentiles have in the ministry of Christ. Our position was improved in the succeeding Pentecostal era. But it was not until Paul's imprisonment that we were brought nigh and enter the family of God (Eph. 2:18,19). Until then we were still guests at Israel's table, if not puppies under it.

29-31 Compare Mk. 7:31-37.

eating with unwashed hands is not
contaminating a man."
21 And coming out thence, Jesus
retires into the parts of Tyre and
22 Sidon. And *lo!* a Canaanitish
woman, coming out from those
boundaries, cried, saying, "Be
merciful to me, Lord, Son of David!
My daughter is evilly ob-
23 sessed by demons." Yet He answered
her not a word. And His
disciples, approaching, asked Him,
saying, "Dismiss her, seeing that
she is crying after us."
24 Now, answering, He said, "I was
not commissioned except for the
lost sheep of the house of Israel."
25 Yet she, coming, worships Him,
26 saying, "Lord, help me!" Yet,
answering, He said, "It is not
ideal to be taking the children's
bread and to be casting it to the
27 puppies." Yet she said, "Yes,
Lord. For the puppies also are
eating of the scraps which are falling
from their masters' table."
28 Then, answering, Jesus said to
her, "O woman, great is your
faith! Let it come to be with you
as you are wanting!" And her
daughter was healed from that
hour.
29 And proceeding thence, Jesus
came beside the sea of Galilee. And,
ascending into the mountain, He
30 sat there. And vast throngs came
to Him, having with them the lame,
the blind, the deaf-mutes, the
maimed, and many others, and they
toss them at His feet, and He cures
31 them, so that the throng marvels,
observing the deaf-mutes talking,
the maimed sound, and the lame
walking, and the blind observing,

s o.
ϹΙΝΦΑΓΕΙΝΟΥΚΟΙΝΟΙΤΟΝ
TO-BE-EATING NOT IS-COMMONING THE

ΑΝΘΡΩΠΟΝΚΑΙΕΞΕΛΘΩΝΕΚ
21 human AND OUT-COMING thence

s o.
ΕΙΘΕΝΟΙΗϹΟΥϹΑΝΕΧΩΡΗϹ
THE JESUS UP-SPACES

B+Є
ΕΝΕΙϹΤΑΜΕΡΗΤΥΡΟΥΚΑΙϹ
INTO THE PARTS OF-TYRE AND OF-

ΙΔΩΝΟϹΚΑΙΙΔΟΥΓΥΝΗΧΑΝ
22 SIDON AND BE-PERCEIVING WOMAN CANAAN-

s o.
ΑΝΑΙΑΑΠΟΤΩΝΟΡΙΩΝΕΚΕΙ
itish FROM THE boundaries those

s1* Ξ
ΝΩΝΕΞΕΛΘΟΥϹΑΕΚΡΑΖΕΝΛ
OUT-COMING CRIED say-

ΕΓΟΥϹΑΕΛΕΗϹΟΝΜΕΚΥΡΙΕ
ING BE-MERCIFUL-to ME Master!

s Є o.
ΥΙΟϹΔΑΥΕΙΔΗΘΥΓΑΤΗΡΜΟ
SON of-DAVID THE DAUGHTER OF-ME

s Є o.
ΥΚΑΚΩϹΔΑΙΜΟΝΙΖΕΤΑΙΟΔ
23 EVILly IS-beING-demonized THE YET

ΕΟΥΚΑΠΕΚΡΙΘΗΑΥΤΗΛΟΓΟ
NOT He-answered to-her saying

ΝΚΑΙΠΡΟϹΕΛΘΟΝΤΕϹΟΙΜΑ
AND TOWARD-COMING THE LEARN-

ΘΗΤΑΙΑΥΤΟΥΗΡΩΤΟΥΝΑΥΤ
ers OF-Him askED Him

ΟΝΛΕΓΟΝΤΕϹΑΠΟΛΥϹΟΝΑΥ
sayING FROM-LOOSE her

ΤΗΝΟΤΙΚΡΑΖΕΙΟΠΙϹΘΕΝΗ
that she-IS-CRYING BEHIND-PLACE OF-US

s o.
ΜΩΝΟΔΕΑΠΟΚΡΙΘΕΙϹΕΙΠΕ
24 THE YET answerING He-said

ΝΟΥΚΑΠΕϹΤΑΛΗΝΕΙΜΗΕΙϹ
NOT I-WAS-commissionED IF NO INTO

ΤΑΠΡΟΒΑΤΑΤΑΑΠΟΛΩΛΟΤΑ
THE sheep THE HAVING-been-destroyED

ΟΙΚΟΥΙϹΡΑΗΛΗΔΕΕΛΘΟΥϹ
25 OF-HOME of-ISRAEL THE YET COMING

for ΗϹΕΝ B *has* ΕΙ *and* s1* Ι
ΑΠΡΟϹΕΚΥΝΗϹΕΝΑΥΤΩΛΕΓ
she-worships to-Him sayING

s o.
ΟΥϹΑΚΥΡΙΕΒΟΗΘΕΙΜΟΙΟΔ
26 Master! BE-helpING to-ME THE YET

ΕΑΠΟΚΡΙΘΕΙϹΕΙΠΕΝΟΥΚΕ
answerING He-said NOT it-IS

s o.
ϹΤΙΝΚΑΛΟΝΛΑΒΕΙΝΤΟΝΑΡ
IDEAL TO-BE-GETTING THE BREAD

s o.
ΤΟΝΤΩΝΤΕΚΝΩΝΚΑΙΒΑΛΕΙ
OF-THE offsprings AND TO-BE-CASTING

ΝΤΟΙϹΚΥΝΑΡΙΟΙϹΗΔΕΕΙΠ
27 to-THE puppies THE YET she-said

B *omits* for
ΕΝΝΑΙΚΥΡΙΕΚΑΙΓΑΡΤΑΚΥ
YEA Master! AND for THE puppies

B+Є B+Є
ΝΑΡΙΑΕϹΘΙΕΙΑΠΟΤΩΝΨΙΧ
IS-EATING FROM THE SCRAPS

B+Є
ΙΩΝΤΩΝΠΙΠΤΟΝΤΩΝΑΠΟΤΗ
OF-THE FALLING FROM THE

ϹΤΡΑΠΕΖΗϹΤΩΝΚΥΡΙΩΝΑΥ
table OF-THE masters OF-them

ΤΩΝΤΟΤΕΑΠΟΚΡΙΘΕΙϹΟΙΗ
28 then answerING THE JESUS

ϹΟΥϹΕΙΠΕΝΑΥΤΗΩΓΥΝΑΙΜ
said to-her O! WOMAN GREAT

ΕΓΑΛΗϹΟΥΗΠΙϹΤΙϹΓΕΝΗΘ
OF-YOU THE BELIEF LET-it-BE-BEING-

s o.
ΗΤΩϹΟΙΩϹΘΕΛΕΙϹΚΑΙΙΑΘ
BECOME to-YOU AS YOU-ARE-WILLING AND WAS-HEAL-

ΗΗΘΥΓΑΤΗΡΑΥΤΗϹΑΠΟΤΗϹ
ED THE DAUGHTER OF-her FROM THE

s o.
ΩΡΑϹΕΚΕΙΝΗϹΚΑΙΜΕΤΑΒΑ
29 HOUR that AND after-STEPPing

s o.
ϹΕΚΕΙΘΕΝΟΙΗϹΟΥϹΗΛΘΕΝ
thence THE JESUS CAME

ΠΑΡΑΤΗΝΘΑΛΑϹϹΑΝΤΗϹΓΑ
BESIDE THE SEA OF-THE GAL-

B+Є
ΛΙΛΑΙΑϹΚΑΙΑΝΑΒΑϹΕΙϹΤ
ILEE AND UP-STEPPing INTO THE

ΟΟΡΟϹΕΚΑΘΗΤΟΕΚΕΙΚΑΙΠ
30 mountain He-sat there AND TO-

ΡΟϹΗΛΘΟΝΑΥΤΩΟΧΛΟΙΠΟΛ
WARD-CAME to-Him THRONGS MANY

ΛΟΙΕΧΟΝΤΕϹΜΕΘΕΑΥΤΩΝΧ
HAVING WITH selves LAME-

B MAIMED-*ones* BLIND-*ones* MUTES s MAIMED-*ones* MUTES
ΩΛΟΥϹΤΥΦΛΟΥϹΚΩΦΟΥϹΚΥ
ones BLIND-*ones* MUTES MAIMED-

ΛΛΟΥϹΚΑΙΕΤΕΡΟΥϹΠΟΛΛΟ
ones AND DIFFERENT-*ones* MANY

s o.
ΥϹΚΑΙΕΡΡΙΨΑΝΑΥΤΟΥϹΠΑ
AND THEY-TOSS them BESIDE

ΡΑΤΟΥϹΠΟΔΑϹΑΥΤΟΥΚΑΙΕ
THE FEET OF-Him AND He-

ΘΕΡΑΠΕΥϹΕΝΑΥΤΟΥϹΩϹΤΕ
31 cures them AS-BESIDES

B ΤΟΥϹΟΧΛΟΥϹ THE THRONGS s Є o. B l. TO-M.
ΤΟΝΟΧΛΟΝΘΑΥΜΑϹΑΙΒΛΕΠ
THE THRONG TO-MARVEL lookING

B ΑΚΟΥΟ=HEARING
ΟΝΤΑϹΚΩΦΟΥϹΛΑΛΟΥΝΤΑϹ
MUTES TALKING

s *omits* MAIMED-*ones* SOUND-*ones*
ΚΥΛΛΟΥϹΥΓΙΕΙϹΚΑΙΧΩΛΟ
MAIMED-*ones* SOUND-*ones* AND LAME-*ones*

ΥϹΠΕΡΙΠΑΤΟΥΝΤΑϹΚΑΙΤΥ
ABOUT-TREADING AND BLIND-*ones*

[32-39] Compare Mk. 8[1-10].

[32] The feeding of the four thousand on this occasion is the complement of His previous miracle, when five thousand were satisfied (14[16]). There are two great lessons to be learned from it which can only be discerned by carefully comparing the two. As a sign the seven cakes, added to the five, make twelve, which corresponds with the spiritual provision for Israel during their stay in the wilderness or before they enter the kingdom. The five cakes are for Israel in the past, being the first three accounts of our Lord's life, Acts and Hebrews. John's account was not written till later and is for the kingdom itself. The interval between the two miracles indicates the period of Israel's dispersion. The seven cakes are the seven epistles provided for their sustenance at the end of this eon. James, first and second Peter, the three epistles of John, and Jude will be their manna in the time of the end.

The need was much greater on this occasion, for the throng had been three days without food. They were faint and in danger of collapse. These conditions will be repeated in Israel in the time to come. Then the believers will be glad to avail themselves of the Circumcision epistles which meet their needs and minister to their wants.

It is sheer robbery for us to take this provision from God's covenant people. Should we purloin their spiritual provision it will not, indeed, diminish their store, but it will reduce our own enjoyment of the superabounding sufficiency supplied to us in Paul's epistles, for we cannot appreciate our own riches while we filch from them.

[1-4] Compare Mk.8[11-13]. See 12[38-40]Lu. 12[54-56]1 Co.1[22].

[1] Blind mouths! What was the feeding of the four thousand but a sign from heaven? But if they cannot read a sign from above, He will see that they provide themselves with a sign from beneath. Undoubtedly these very Pharisees and Sadducees were instrumental in putting Him into the heart of the earth. His death and burial and resurrection constituted the great sign to the unbelieving nation. Jonah was a type of their disobedience as well as of His passage through death and of blessing to the nations through Israel.

[5-12] Compare Mk. 8[14-21].

and they glorify the God of Israel.
32 Now Jesus, calling His disciples
to Him, said, "I have compassion
on the throng, seeing that three
days already they are remaining
with Me, and they have nothing
that they may be eating, and I am
not willing to dismiss them fasting,
lest they may be fainting on the
33 road. And the disciples are saying
to Him, "Whence, in a wilderness,
is so much bread for us, so as to
34 satisfy so much of a throng?" And
Jesus is saying to them, "How
many cakes have you?" Now they
said, "Seven, and a few small
fishes."
35 And, charging the throng to be
36 leaning back on the earth, He took
the seven cakes and the fishes, and,
giving thanks, He breaks and gave
to the disciples, yet the disciples to
37 the throngs. And they all ate and
are satisfied. And they pick up
seven hampers full of the surplus
38 fragments. Now those eating were
about four thousand men, apart
from women and little children.
39 And dismissing the throngs, He
boarded the ship and came into the
boundaries of Magadan.

16 And the Pharisees and the Sadducees, approaching, trying Him,
inquire to have Him exhibit a sign
to them out of heaven.
2 Now, answering, He said to
4 them, "A wicked and adulterous
generation is seeking for a sign,
and a sign will not be given to it
except the sign of Jonah." And
leaving them, He came away.
5 And the disciples, coming to the
other side, forgot to get bread.
6 Now Jesus said to them, "See and

ΦΛΟΥCΒΛΕΠΟΝΤΑCΚΑΙΕΔΟ
ones looking AND THEY-ES-
s ΖΟ
ΞΑCΑΝΤΟΝΘΕΟΝΙCΡΑΗΛΟΔ
32 teemize THE God *of*-ISRAEL THE YET
ΕΙΗCΟΥCΠΡΟCΚΑΛΕCΑΜΕΝ
JESUS TOWARD-CALL*ing*
B C *above line* *s omits* OF-Him
ΟCΤΟΥCΜΑΘΗΤΑCΑΥΤΟΥΕΙ
THE LEARNers OF-Him said
s adds* ΑΥΤΟΙC to-them *s* Ε *o.*
ΠΕΝCΠΛΑΓΧΝΙΖΟΜΑΙΕΠΙΤ
I-AM-*be*ING-compassionatED ON THE
B *omits* ALREADY *s* C *s* Γ=3 B+Ε
ΟΝΟΧΛΟΝΟΤΙΗΔΗΗΜΕΡΑΙΤ
THRONG that ALREADY DAYS THREE
s o.
ΡΕΙCΠΡΟCΜΕΝΟΥCΙΝΜΟΙΚ
THEY-ARE-TOWARD-REMAINING to-ME AND
ΑΙΟΥΚΕΧΟΥCΙΝΤΙΦΑΓΩCΙ
NOT THEY-ARE-HAVING ANY THEY-MAY-BE-EATING
s Ε *o.*
ΝΚΑΙΑΠΟΛΥCΑΙΑΥΤΟΥCΝΗ
AND TO-FROM-LOOSE them fasting
s o. *s omits* ?-when
CΤΕΙCΟΥΘΕΛΩΜΗΠΟΤΕΕΚΛ
NOT I-AM-WILLING NO ?-when THEY-MAY-
ΥΘΩCΙΝΕΝΤΗΟΔΩΚΑΙΛΕΓΟ
33 BE-BEING-OUT-LOOSED IN THE WAY AND ARE-sayING
ΥCΙΝΑΥΤΩΟΙΜΑΘΗΤΑΙΠΟΘ
to-Him THE LEARNers ?-WHICH-
ΕΝΗΜΙΝΕΝΕΡΗΜΙΑΑΡΤΟΙΤ
PLACE to-US IN DESOLATE BREADS SO-
s Ε *o.*
ΟCΟΥΤΟΙΩCΤΕΧΟΡΤΑCΑΙΟ
much AS-BESIDES TO-satisfy THR-
s o.
ΧΛΟΝΤΟCΟΥΤΟΝΚΑΙΛΕΓΕΙ
34 ONG so-much AND IS-sayING
ΑΥΤΟΙCΟΙΗCΟΥCΠΟCΟΥCΑ
to-them THE JESUS how-many BREADS
s Α
ΡΤΟΥCΕΧΕΤΕΟΙΔΕΕΙΠΟΝΕ
YE-ARE-HAVING THE YET THEY-said SEVEN
ΠΤΑΚΑΙΟΛΙΓΑΙΧΘΥΔΙΑΚΑ
35 AND FEW FISHES (*dim*) AND
s o.
ΙΠΑΡΑΓΓΕΙΛΑCΤΩΟΧΛΩΑΝ
charg*ing* to-THE THRONG TO-BE-
s o.
ΑΠΕCΕΙΝΕΠΙΤΗΝΓΗΝΕΛΑΒ
36 UP-FALLING ON THE LAND He-GOT
ΕΝΤΟΥCΕΠΤΑΑΡΤΟΥCΚΑΙΤ
THE SEVEN BREADS AND THE
s1 adds* ΔΥΟ TWO
ΟΥCΙΧΘΥΑCΚΑΙΕΥΧΑΡΙCΤ
FISHES AND thank*ing*
ΗCΑCΕΚΛΑCΕΝΚΑΙΕΔΙΔΟΥ
He-BREAKS AND GAVE
s1 Ε *o.*
ΤΟΙCΜΑΘΗΤΑΙCΟΙΔΕΜΑΘΗ
to-THE LEARNers THE YET LEARNers
s1 Ε *o.*
ΤΑΙΤΟΙCΟΧΛΟΙCΚΑΙΕΦΑΓ
37 to-THE THRONGS AND THEY-ATE

ΟΝΠΑΝΤΕCΚΑΙΕΧΟΡΤΑCΘΗ
ALL AND ARE-satisfied
s THEY-LIFT THE exceedING OF-THE BREAKS
CΑΝΚΑΙΤΟΠΕΡΙCCΕΥΟΝΤΩ
AND THE exceedING OF-THE
ΝΚΛΑCΜΑΤΩΝΗΡΑΝΕΠΤΑCΠ
BREAKS THEY-LIFT SEVEN HAMP-
s o.
ΥΡΙΔΑCΠΛΗΡΕΙCΟΙΔΕΕCΘ
38 ERS FULL THE-*ones* YET EATING
s+Ι *s* MEN AS-IF FOUR-times-T.
ΙΟΝΤΕCΗCΑΝΩCΤΕΤΡΑΚΙC
WERE AS FOUR-times-THOUSAND
s little-boys-and-girls AND WOMEN
ΧΙΛΙΟΙΑΝΔΡΕCΧΩΡΙCΓΥΝ
MEN apart-from WOMEN
s Ε *o.* *s* Ε *o.*
ΑΙΚΩΝΚΑΙΠΑΙΔΙΩΝΚΑΙΑΠ
39 AND little-boys-and-girls AND FROM-
ΟΛΥCΑCΤΟΥCΟΧΛΟΥCΕΝΕΒ
LOOS*ing* THE THRONGS He-IN-STEPPED
ΗΕΙCΤΟΠΛΟΙΟΝΚΑΙΗΛΘΕΝ
INTO THE FLOATer AND CAME
s2 Ε
ΕΙCΤΑΟΡΙΑΜΑΓΑΔΑΝΚΑΙΠ
16 INTO THE boundaries *of*-MAGADAN AND TO-
B+Ε
ΡΟCΕΛΘΟΝΤΕCΟΙΦΑΡΙCΑΙ
WARD-COMING THE PHARISEES
B*s1* omit* THE *s o.*
ΟΙΚΑΙΟΙCΑΔΔΟΥΚΑΙΟΙΠΕ
AND THE SADDUCEES tryING
s1 and restored* Ω *for* HCΑ
ΙΡΑΖΟΝΤΕCΕΠΗΡΩΤΗCΑΝΑ
THEY-inquire-of · Him
s o.
ΥΤΟΝCΗΜΕΙΟΝΕΚΤΟΥΟΥΡΑ
SIGN OUT OF-THE heaven
s o. *s* Ε *o.*
ΝΟΥΕΠΙΔΕΙΞΑΙΑΥΤΟΙCΟΔ
2 TO-ON-SHOW to-them THE YET
ΕΑΠΟΚΡΙΘΕΙCΕΙΠΕΝΑΥΤΟ
answerING He-said to-them
both B *and s omit verse -2 and 3*
ΙCΓΕΝΕΑΠΟΝΗΡΑΚΑΙΜΟΙΧ
4 generation wicked AND ADULTERESS
B+Ε *s o.* B1 ΑΙΤΕΙ IS-REQUESTING
ΑΛΙCCΗΜΕΙΟΝΕΠΙΖΗΤΕΙΚ
SIGN IS-ON-SEEKING AND
s o. *s* Ε *o.*
ΑΙCΗΜΕΙΟΝΟΥΔΟΘΗCΕΤΑΙ
SIGN NOT WILL-BE-BEING-GIVEN
s o.
ΑΥΤΗΕΙΜΗΤΟCΗΜΕΙΟΝΙΩΝ
to-her IF NO THE SIGN *of*-JONA
ΑΚΑΙΚΑΤΑΛΙΠΩΝΑΥΤΟΥCΑ
AND leavING them He-
ΠΗΛΘΕΝΚΑΙΕΛΘΟΝΤΕCΟΙΜ
5 FROM-CAME AND COMING THE LEARN-
ΑΘΗΤΑΙΕΙCΤΟΠΕΡΑΝΕΠΕΛ
ers INTO THE OTHER-SIDE THEY-forgot
B TO-BE-GETTING BREADS
ΑΘΟΝΤΟΑΡΤΟΥCΛΑΒΕΙΝΟΔ
6 BREADS TO-BE-GETTING THE YET
s omits to-them
ΕΙΗCΟΥCΕΙΠΕΝΑΥΤΟΙCΟΡ
JESUS said to-them BE-SEEING

[6] Leaven stands for corrupt doctrine ([12]). Our Lord was concerned that the disciples should not be tainted by digesting the teaching of His enemies. But all that they were concerned about was the possible lack of a meal! And this just after seeing Him feed such a multitude! Even if they had *no* bread a little calculation in highest mathematics would show them how well provided they were with Him on board. Leaving out of our reckoning the women and children, our Lord satisfied each man of the first five thouand with one-thousandth part of a cake, with a remainder of twelve packed panniers (14[20]). Now He distributes seven cakes among four thouand. Each man would get nearly two-thousandths, or twice as much as on the former occasion. Surely we may expect a much larger surplus! Not so. There are only seven hampers, probably not half as much as before! The more He had to work with, the less there is left! The less He had, the greater the surplus! If we develop these equations to their limits, there would have been no left-overs if they had bought the bread. But, on the other hand, no one can limit the amount of food remaining, if they had not found a single crumb for Him to bless! This is a form of infinitesimal calculus which our mathematicians cannot grasp, yet is well within the range of an infant in the school of God. God needs our lack to display the plenitude of His provision.

[6] See Lu.12[1]Ac.23[8].

[9-10] See 14[17-21]15[34-38].

[13-20] Compare Mk.8[27-30]Lu.9[18-21].

[14] See 14[1,2]Lu.9[7-9].

[16] See Jn.6[69]1 Jn.4[15].

[17] See 11[25-27]Ga.1[15,16].

[17] We have come to the climax of our Lord's proclamation of the kingdom. The people know Him not. Only a few, led by Peter, recognize Israel's Messiah. These are the new ecclesia, called out from the nation, and separated from them by loyalty to Him. Our Lord's ministry commenced with the descent of the spirit in form as a dove. Peter is inaugurated into his new office by being named the "Son of a Dove". Then our Lord plays on the meaning of "Peter", which is "rock". As such this new ecclesia would be

take heed of the leaven of the Phar-
isees and Sadducees!''
7 Now they reasoned among them-
selves, saying that ''We got no
8 bread.'' Now, knowing it, Jesus
said, ''Why are you reasoning
among yourselves, scant of faith,
9 that you have no bread? Are
you not yet apprehending, neither
remembering the five cakes of the
five thousand, and how many pan-
10 niers you got? Neither the seven
cakes of the four thousand and
11 how many hampers you got? How
is it you are not apprehending that
I spoke not to you about cakes?
Now take heed of the leaven of
the Pharisees and Sadducees.''
12 Then they understand that He
said not to take heed of the leaven
of cakes [of bread], but of the
teaching of the Pharisees and Sad-
ducees.
13 Now Jesus, coming into the parts
of Cæsarea Philippi, asked His dis-
ciples, saying, ''Who are men say-
14 ing the Son of Mankind is?'' Now
they say, ''Some, indeed, John the
baptist; yet others Elijah; yet
others Jeremiah, or one of the
prophets.''
15 He is saying to them, ''Now who
16 are *you* saying that I am?'' Now,
answering, Simon Peter said,
''*Thou* art the Christ, the Son of
the living God.''
17 Now, answering, Jesus said to
him, ''Happy are you, Simon Bar-
Jonah, seeing that flesh and blood
does not reveal it to you, but My
Father Who is in the heavens.
18 Now *I*, also, am saying to you that
you are Peter, and on this rock I
shall be building My ecclesia, and
the gates of the unseen shall not
19 be prevailing against it. I shall
be giving you the keys of the king-

ΑΤΕΚΑΙΠΡΟCΕΧΕΤΕΑΠΟΤΗ
AND BE-heedING FROM THE

B+Є
CΖΥΜΗCΤΩΝΦΑΡΙCΑΙΩΝΚΑ
FERMENT OF-THE PHARISEES AND

ΙCΑΔΔΟΥΚΑΙΩΝΟΙΔΕΔΙΕΛ
7 SADDUCEES THE YET THEY-THRU-

ΟΓΙΖΟΝΤΟΕΝΕΑΥΤΟΙCΛΕΓ
accountED IN selves sayING

ΟΝΤΕCΟΤΙΑΡΤΟΥCΟΥΚΕΛΑ
that BREADS NOT WE-GOT

ΒΟΜΕΝΓΝΟΥCΔΕΟΙΗCΟΥCΕ
8 KNOWING YET THE JESUS He-

ΙΠΕΝΤΙΔΙΑΛΟΓΙΖΕCΘΕΕΝ
said ANY YOU-ARE-THRU-accountING IN

ΕΑΥΤΟΙCΟΛΙΓΟΠΙCΤΟΙΟΤ
selves FEW-BELIEVings that

ΙΑΡΤΟΥCΟΥΚΕΧΕΤΕΟΥΠΩΝ
9 BREADS NOT YE-ARE-HAVING NOT-as-yet YE-

s1* *omits* NOT-YET YE-ARE-rememberING s Δ!
ΟΕΙΤΕΟΥΔΕΜΝΗΜΟΝΕΥΕΤΕ
ARE-MINDING NOT-YET YE-ARE-rememberING

ΤΟΥCΠΕΝΤΕΑΡΤΟΥCΤΩΝΠΕ
THE FIVE BREADS OF-THE FIVE-

ΝΤΑΚΙCΧΙΛΙΩΝΚΑΙΠΟCΟΥ
times-THOUSAND AND how-many

CΚΟΦΙΝΟΥCΕΛΑΒΕΤΕΟΥΔΕ
10 PANNIERS YE-GOT NOT-YET

s Ζ=7
ΤΟΥCΕΠΤΑΑΡΤΟΥCΤΩΝΤΕΤ
THE SEVEN BREADS OF-THE FOUR-times-

B+Є
ΡΑΚΙCΧΙΛΙΩΝΚΑΙΠΟCΑCC
THOUSAND AND how-many HAMP-

B Φ
ΠΥΡΙΔΑCΕΛΑΒΕΤΕΠΩCΟΥΝ
11 ERS YE-GOT how NOT YE-

ΟΕΙΤΕΟΤΙΟΥΠΕΡΙΑΡΤΩΝΕ
ARE-MINDING that NOT ABOUT BREADS I-said

ΙΠΟΝΥΜΙΝΠΡΟCΕΧΕΤΕΔΕΑ
to-YOUp BE-heedING YET FROM

Bs+Є
ΠΟΤΗCΖΥΜΗCΤΩΝΦΑΡΙCΑΙ
THE FERMENT OF-THE PHARISEES

ΩΝΚΑΙCΑΔΔΟΥΚΑΙΩΝΤΟΤΕ
12 AND SADDUCEES then

CΥΝΗΚΑΝΟΤΙΟΥΚΕΙΠΕΝΠΡ
THEY-understand that NOT He-said TO-BE-

ΟCΕΧΕΙΝΑΠΟΤΗCΖΥΜΗCΤΩ
heedING FROM THE FERMENT OF-THE

s1* ΦΑΡΕΙCΑΙΩΝΚΑΙCΑΔΔΟΥΚΑΙΩΝ *for* B.
ΝΑΡΤΩΝΑΛΛΑΑΠΟΤΗCΔΙΔΑ
BREADS but FROM THE TEACHing

s1*CΚΑΛΙΑC Bs+Є B SADDUCEES AND PHARISEES
ΧΗCΤΩΝΦΑΡΙCΑΙΩΝΚΑΙCΑ
OF-THE PHARISEES AND SADDU-

ΔΔΟΥΚΑΙΩΝΕΛΘΩΝΔΕΟΙΗC
13 CEES COMING YET THE JESUS

s o.
ΟΥCΕΙCΤΑΜΕΡΗΚΑΙCΑΡΕΙ
INTO THE PARTS OF-CAESAREA

ΑCΤΗCΦΙΛΙΠΠΟΥΗΡΩΤΑΤΟ
OF-THE Philip asked THE

ΥCΜΑΘΗΤΑCΑΥΤΟΥΛΕΓΩΝΤ
LEARNers OF-Him sayING ANY

s1* THE humans TO-BE ARE-sayING s2 THE humans ARE-s.
ΙΝΑΛΕΓΟΥCΙΝΟΙΑΝΘΡΩΠΟ
ARE-sayING THE humans

ΙΕΙΝΑΙΤΟΝΥΙΟΝΤΟΥΑΝΘΡ
TO-BE THE SON OF-THE human

s Ο
ΩΠΟΥΟΙΔΕΕΙΠΑΝΟΙΜΕΝΙΩ
14 THE YET THEY-say THE INDEED JOHN

Bs o. B THE-*ones* o. o. o.
ΑΝΝΗΝΤΟΝΒΑΠΤΙCΤΗΝΑΛΛ
THE DIPist others

B+Є
ΟΙΔΕΗΛΙΑΝΕΤΕΡΟΙΔΕΙΕΡ
YET ELIAS DIFFERENT-*ones* YET JEREMIAH

ΕΜΙΑΝΗΕΝΑΤΩΝΠΡΟΦΗΤΩΝ
OR ONE OF-THE BEFORE-AVERers

ΛΕΓΕΙΑΥΤΟΙCΥΜΕΙCΔΕΤΙ
15 He-IS-sayING to-them YE YET ANY

ΝΑΜΕΛΕΓΕΤΕΕΙΝΑΙΑΠΟΚΡ
16 ME ARE-sayING TO-BE answerING

ΙΘΕΙCΔΕCΙΜΩΝΠΕΤΡΟCΕΙ
YET SIMON Peter said

ΠΕΝCΥΕΙΟΧΡΙCΤΟCΟΥΙΟC
YOU ARE THE ANOINTED THE SON

ΤΟΥΘΕΟΥΤΟΥΖΩΝΤΟCΑΠΟΚ
17 OF-THE God THE LIVING answerING

ΡΙΘΕΙCΔΕΟΙΗCΟΥCΕΙΠΕΝ
YET THE JESUS said

ΑΥΤΩΜΑΚΑΡΙΟCΕΙCΙΜΩΝΒ
to-him HAPPY YOU-ARE SIMON SON

B that *in margin*
ΑΡΙΩΝΑΟΤΙCΑΡΞΚΑΙΑΙΜΑ
(*Aramaic*) DOVE (*Hebrew*) that FLESH AND BLOOD

B o.
ΟΥΚΑΠΕΚΑΛΥΨΕΝCΟΙΑΛΛΑ
NOT it-FROM-COVERS to-YOU but

B *omits* THE
ΟΠΑΤΗΡΜΟΥΟΕΝΤΟΙCΟΥΡΑ
THE FATHER OF-ME THE IN THE heavens

ΝΟΙCΚΑΓΩΔΕCΟΙΛΕΓΩΟΤΙ
18 AND-I YET to-YOU AM-sayING that

CΥΕΙΠΕΤΡΟCΚΑΙΕΠΙΤΑΥΤ
YOU ARE Peter (ROCK) AND ON this

ΗΤΗΠΕΤΡΑΟΙΚΟΔΟΜΗCΩΜΟ
THE ROCK I-SHALL-BE-HOME-BUILDING OF-ME

ΥΤΗΝΕΚΚΛΗCΙΑΝΚΑΙΠΥΛΑ
THE OUT-CALLED AND GATES

ΙΑΔΟΥΟΥΚΑΤΙCΧΥCΟΥCΙΝ
OF-UN-PERCEIVED NOT WILL-BE-DOWN-STRONG-ING

B1s1* Δ *for last* C s o.Bs1*ΑC+
ΑΥΤΗCΔΩCΩCΟΙΤΑCΚΛΕΙC
19 OF-her I'LL-BE-GIVING to-YOU THE LOCKers

built on him. The forms *Petros* and *petra* differ only in gender. In the new Jerusalem the twelve will be associated with him in the foundation (Un. 21[14]). But he alone is the foundation in this ecclesia. He took this place in the Pentecostal era. This is the same ecclesia which will pass through the terrors of the end time, for whom Peter's epistles are especially intended. Then the great dragon and his hosts will not prevail against this ecclesia. Peter used the keys on the day of Pentecost to open the kingdom to Israel. From Peter's confession forward the doors into the kingdom were shut and the Lord no longer proclaimed it. As He would not be present when they were to be opened again, He gave Peter the keys. Peter's dealings with Ananias and Sapphira show the power he possessed. None of this has any connection with the present ecclesia, the body of Christ. We are not built on Peter. None of his teaching is for us. We are associated with Paul. Peter's keys would not be any service to us, for we do not enter that kingdom. Before the powers of the unseen hurl themselves against that ecclesia, we will be safely at home with our Lord (1 Th. 4[17]).

20 The proclamation of the kingdom is definitely postponed, to be taken up again by Peter on the day of Pentecost.

21-28 Compare Mk.8[31-38]Lu.9[27].

22 Peter was doubtless elated at his wonderful honors, but his spiritual enduement had not yet enabled him to sympathize in his Lord's sufferings. Indeed, he would not hear of them. Herein he was imitating the very tactics of Satan, who proposed to give Christ the kingdom without the suffering. Hence Peter is called a satan, which is Hebrew for adversary.

Our Lord now proclaims the evangel of suffering. Those who shirk—these will save their souls in the meantime, but lose them in the kingdom. Those who suffer—these will reign. There is much in common between the interval reaching from our Lord's rejection to His crucifixion and the present administration. In both the kingdom proclamation gives place to the evangel of His sufferings. In both service is associated with suffering and rejection with reigning. It is never said that the successful servant will reign, but, if we are enduring, we shall also be reigning together (2 Ti.2[12]).

dom of the heavens, and whatever
you should be binding on earth
shall be binding in the heavens,
and whatever you should be loos-
ing on earth shall be loosed in the
20 heavens." Then He cautions the
disciples that they may be saying
to no one that *He* is the Christ.
21 Thenceforth Jesus begins to
show His disciples that He must be
coming away into Jerusalem and to
be suffering much from the elders
and chief priests and scribes, and to
be killed, and to be roused the third
22 day. And Peter, taking Him, be-
gins to rebuke Him, saying, "Be
propitious to Thyself, Lord! This
will by no means be for Thee!"
23 Now, being turned, He said to
Peter, "Go away behind Me, sa-
tan! You are a snare to Me, seeing
that you are not disposed to that
which is of God, but that which is
of men."
24 Then Jesus said to His disciples:
"If any one is wanting to come
after Me, let him renounce himself
and pick up his cross and be fol-
25 lowing Me. For whoever should be
wanting to save his soul will be de-
stroying it. Yet whoever should be
destroying his soul on My account
26 will be finding it. For what will a
man be benefited, if he should be
gaining the whole world, yet be
forfeiting his soul? Or what will
a man be giving in exchange for his
27 soul? For the Son of Mankind is
about to be coming in the glory of
His Father with His messengers,
and then He will be paying each in
28 accord with his practise. Verily
I am saying to you that there are
some of those standing here who

ΤΗϹΒΑϹΙΛΕΙΑϹΤΩΝΟΥΡΑΝ
OF-THE KINGdom OF-THE heavens
B *omits* IF- s1* Ν
ΩΝΚΑΙΟΕΑΝΔΗϹΗϹΕΠΙΤΗϹ
AND WHICH IF-EVER YOU-SH'D-BE-BINDING ON THE
s1* Ν
ΓΗϹΕϹΤΑΙΔΕΔΕΜΕΝΟΝΕΝΤ
LAND WILL-BE HAVING-*been*-BOUND IN THE

ΟΙϹΟΥΡΑΝΟΙϹΚΑΙΟΕΑΝΛΥ
heavens AND WHICH IF-EVER YOU-
B1 *o.*
ϹΗϹΕΠΙΤΗϹΓΗϹΕϹΤΑΙΛΕΛ
SH'D-BE-LOOSING ON THE LAND WILL-BE HAVING-

ΥΜΕΝΟΝΕΝΤΟΙϹΟΥΡΑΝΟΙϹ
been-LOOSED IN THE heavens
B1 ΕΠΕΤΕΙΜΗϹΕΝ He-ON-VALUES, warns
ΤΟΤΕΔΙΕϹΤΕΙΛΑΤΟΤΟΙϹΜ
20 then He-THRU-PUTS to-THE LEARN-

ΑΘΗΤΑΙϹΙΝΑΜΗΔΕΝΙΕΙΠΩ
ers THAT to-NO-YET-ONE THEY-MAY-BE-
s2 *adds* ΙΗϹΟΥϹ
ϹΙΝΟΤΙΑΥΤΟϹΕϹΤΙΝΟΧΡΙ
saying that He IS THE ANOINT-
s2 *omits* JESUS s5 *adds* Ο THE
ϹΤΟϹΑΠΟΤΟΤΕΗΡΞΑΤΟΙΗϹ
21 ED FROM then begins JESUS
B1s1* *add* Χ(*s o.*)ΡΙϹΤΟϹ B ΝΑΙ *for* ΕΙΝ
ΟΥϹΔΕΙΚΝΥΕΙΝΤΟΙϹΜΑΘΗ
TO-BE-SHOWING to-THE LEARNers

ΤΑΙϹΑΥΤΟΥΟΤΙΔΕΙΑΥΤΟΝ
OF-Him that it-IS-BINDING Him

ΕΙϹΙΕΡΟϹΟΛΥΜΑΑΠΕΛΘΕΙ
INTO JERUSALEM TO-BE-FROM-COMING

ΝΚΑΙΠΟΛΛΑΠΑΘΕΙΝΑΠΟΤΩ
AND much TO-BE-EMOTIONING FROM THE

ΝΠΡΕϹΒΥΤΕΡΩΝΚΑΙΑΡΧΙΕ
SENIORS AND chief-SACRED-

ΡΕΩΝΚΑΙΓΡΑΜΜΑΤΕΩΝΚΑΙ
ones AND WRITERS AND

ΑΠΟΚΤΑΝΘΗΝΑΙΚΑΙΤΗΤΡΙ
TO-BE-FROM-KILLED AND to-THE third

ΤΗΗΜΕΡΑΕΓΕΡΘΗΝΑΙΚΑΙΠ
22 DAY TO-BE-ROUSED AND TO-

ΡΟϹΛΑΒΟΜΕΝΟϹΑΥΤΟΝΟΠΕ
WARD-GETTING Him THE Peter
B ΛΕΓΕΙ he-IS-saying B+Ε B Ω B to-H. T.-B.-R.
ΤΡΟϹΗΡΞΑΤΟΕΠΙΤΙΜΑΝΑΥ
he-begins TO-BE-rebukING to-Him
B *omits* saying
ΤΩΛΕΓΩΝΙΛΕΩϹϹΟΙΚΥΡΙ
saying PROPITIOUS to-YOU Master!

ΕΟΥΜΗΕϹΤΑΙϹΟΙΤΟΥΤΟΟΔ
23 NOT NO WILL-BE to-YOU this THE YET

ΕϹΤΡΑΦΕΙϹΕΙΠΕΝΤΩΠΕΤΡ
BEING-TURNED He-said to-THE Peter

ΩΥΠΑΓΕΟΠΙϹΩΜΟΥϹΑΤΑΝΑ
BE-UNDER-LEADING BEHIND ME SATAN (adversary)
s2 *o.*
ϹΚΑΝΔΑΛΟΝΕΙΕΜΟΥΟΤΙΟΥ
SNARE YOU-ARE OF-ME that NOT

ΦΡΟΝΕΙϹΤΑΤΟΥΘΕΟΥΑΛΛΑ
YOU-ARE-being-DISPOSED-to THE OF-THE God but
B1 *omits* THE
ΤΑΤΩΝΑΝΘΡΩΠΩΝΤΟΤΕΟΙΗ
24 THE OF-THE humans then THE JESUS

ϹΟΥϹΕΙΠΕΝΤΟΙϹΜΑΘΗΤΑΙ
said to-THE LEARNers

ϹΑΥΤΟΥΕΙΤΙϹΘΕΛΕΙΟΠΙϹ
OF-Him IF ANY IS-WILLING BEHIND

ΩΜΟΥΕΛΘΕΙΝΑΠΑΡΝΗϹΑϹΘ
ME TO-BE-COMING LET-him-renounce

ΩΕΑΥΤΟΝΚΑΙΑΡΑΤΩΤΟΝϹΤ
self AND LET-him-LIFT THE pale

ΑΥΡΟΝΑΥΤΟΥΚΑΙΑΚΟΛΟΥΘ
OF-him AND LET-him-BE-following

ΕΙΤΩΜΟΙΟϹΓΑΡΕΑΝΘΕΛΗΤ
25 to-ME WHO for IF-EVER MAY-BE-WILLING

ΗΝΨΥΧΗΝΑΥΤΟΥϹΩϹΑΙΑΠΟ
THE soul OF-him TO-SAVE WILL-BE-

ΛΕϹΕΙΑΥΤΗΝΟϹΔΑΝΑΠΟΛΕ
destroyING her WHO YET-EVER SH'D-BE-destroy-

ϹΗΤΗΝΨΥΧΗΝΑΥΤΟΥΕΝΕΚΕ
ING THE soul OF-him on-account

ΝΕΜΟΥΕΥΡΗϹΕΙΑΥΤΗΝΤΙΓ
26 OF-ME WILL-BE-FINDING her ANY for

ΑΡΩΦΕΛΗΘΗϹΕΤΑΙΑΝΘΡΩΠ
WILL-BE-BEING-benefited human
s2 ΟΤΑΝ *but* IF-EVER *restored*
ΟϹΕΑΝΤΟΝΚΟϹΜΟΝΟΛΟΝΚΕ
IF-EVER THE SYSTEM WHOLE he-SH'D-

ΡΔΗϹΗΤΗΝΔΕΨΥΧΗΝΑΥΤΟΥ
BE-GAINING THE YET soul OF-him

ΖΗΜΙΩΘΗΗΤΙΔΩϹΕΙΑΝΘΡΩ
MAY-BE-BEING-FINED OR ANY WILL-BE-GIVING human
B1 *o.*
ΠΟϹΑΝΤΑΛΛΑΓΜΑΤΗϹΨΥΧΗ
INSTEAD-CHANGE OF-THE soul

ϹΑΥΤΟΥΜΕΛΛΕΙΓΑΡΟΥΙΟϹ
27 OF-him IS-ABOUT for THE SON

ΤΟΥΑΝΘΡΩΠΟΥΕΡΧΕϹΘΑΙΕ
OF-THE human TO-BE-COMING IN

ΝΤΗΔΟΞΗΤΟΥΠΑΤΡΟϹΑΥΤΟ
THE esteem OF-THE FATHER OF-Him

ΥΜΕΤΑΤΩΝΑΓΓΕΛΩΝΑΥΤΟΥ
WITH THE MESSENGERS OF-Him

ΚΑΙΤΟΤΕΑΠΟΔΩϹΕΙΕΚΑϹΤ
AND then He-WILL-BE-FROM-GIVING to-EACH
s1* ΤΑ ΕΡΓΑ THE ACTS
ΩΚΑΤΑΤΗΝΠΡΑΞΙΝΑΥΤΟΥΑ
28 according-to THE PRACTICing OF-him AMEN

ΜΗΝΛΕΓΩΥΜΙΝΟΤΙΕΙϹΙΝΤ
I-AM-saying to-YOU that ARE ANY

ΙΝΕϹΤΩΝΩΔΕΕϹΤΩΤΩΝΟΙΤ
OF-THE-*ones* here HAVING-STOOD WHO-ANY

28 See 2 Pt. 1[16-18].

28 This prediction was fulfilled about a week later when He took His most intimate disciples with Him and they saw His power and presence and were spectators of His magnificence (2 Pt. 1[16]). It is fitting that, at this juncture, there should be some plain intimation of the postponement of the kingdom. In the record the promise is immediately followed by its fulfillment, but there is a week's delay. Another cycle must run its course before the proper conditions reappear which precede the kingdom.

1-9 Compare Mk.9[2-10]Lu.9[28-36].

1 This was not merely a transfiguration but a transformation. Satan is, at present, transfigured into a messenger of light (2 Co. 11[14]). We should be transformed by the renewing of our minds (Ro. 12[2]). Transfiguration deals with the temporary fashion. Transformation is the permanent appearance. The Lord's flesh was a veil or curtain, which hid His innate splendor. On the mount, the glory shone out so that it became visible to mortal eyes.

3 The mystery concerning Moses' body and the translation of Elijah explains their presence here. While this is a glorious kingdom scene, it is also a preparation for the "exodus" which He was about to complete at Jerusalem (Lu. 9[31]). The scene was glory but the theme was shame. So we do not see David on the holy mountain, but Moses, the great mediator, who led the exodus out of Egypt, and who wrote so much concerning His sacrifice, and we see Elijah, the premier prophet, who must come ere the kingdom is an accomplished fact. These men sympathized with the sufferings which were before Him, but Peter has not yet learned the lesson. He wished to make this a permanent display and thus avoid the cross. But he foolishly places Moses and Elijah in the same class with our Lord. Just as Israel's unbelief dispelled the hope of the kingdom, so now his words draw down a cloud and the glory vanishes.

5 See Mk.1[11]2 Pt.1[16-18]Isa.42[1].

9 Even during our Lord's ministry the kingdom could not be proclaimed because He had been rejected. He has once more been rejected by the nation, as recorded in the book of Acts, hence the kingdom proclamation is once more in abeyance.

under no circumstances should be
tasting death till they should be
perceiving the Son of Mankind
coming in His kingdom."

17 And after six days Jesus is tak-
ing Peter and James and John, his
brother, aside, and is bringing them
up privately into a high mountain,
2 and was transformed in front of
them. And His face shines as the
sun, yet His garments became
white as the light.
3 And *lo!* Moses and Elijah were
seen by them conferring with Him.
4 Now, answering, Peter said to Je-
sus, "Lord, it is ideal for us to be
here! If Thou art willing, I shall
be making three tabernacles here,
for Thee one, and Moses one, and
5 Elijah one." While he is still talk-
ing, *lo!* a luminous cloud over-
shadows them, and *lo!* a voice out
of the cloud, saying, "This is My
beloved Son in Whom I delight.
Be hearing Him."
6 And the disciples, hearing it, fall
on their faces and were tremen-
7 dously afraid. And Jesus ap-
proached and, touching them, said,
8 "Rouse, and fear not." Now, lift-
ing up their eyes, they perceived
no one except Jesus Himself only.
9 And at their descending out of
the mountain, Jesus directs them,
saying, "Now you should tell no
one of the vision till the Son of
Mankind may be roused from
among the dead."
10 And His disciples inquire of
Him, saying, "Then why are the
scribes saying that Elijah must
11 come first?" Now, answering, He
said to them that "Elijah is in-

ΙΝΕϹΟΥΜΗΓΕΥϹΩΝΤΑΙΘΑΝ 20
NOT NO SHOULD-BE-TASTING OF-DEATH

ΑΤΟΥΕΩϹΑΝΙΔΩϹΙΝΤΟΝΥΙ 40
TILL EVER THEY-MAY-BE-PERCEIVING THE SON

ΟΝΤΟΥΑΝΘΡΩΠΟΥΕΡΧΟΜΕΝ 60
OF-THE human COMING
s² ΔΟΞΗΤΟΥΠΑΤΡΟϹ *for* KINGdom

ΟΝΕΝΤΗΒΑϹΙΛΕΙΑΑΥΤΟΥΚ 80
17 IN THE KINGdom OF-Him AND

ΑΙΜΕΘΗΜΕΡΑϹΕΞΠΑΡΑΛΑΜ 100
after DAYS SIX IS-BESIDE-GETTING

ΒΑΝΕΙΟΙΗϹΟΥϹΤΟΝΠΕΤΡΟ 20
THE JESUS THE Peter
B *omits* THE

ΝΚΑΙΤΟΝΙΑΚΩΒΟΝΚΑΙΙΩΑ 40
AND THE JACOBUS AND JOHN
B² *o.*

ΝΝΗΝΤΟΝΑΔΕΛΦΟΝΑΥΤΟΥΚ 60
THE brother OF-him AND

ΑΙΑΝΑΦΕΡΕΙΑΥΤΟΥϹΕΙϹΟ 80
He-is-UP-CARRYING them INTO moun-
B¹ Θ

ΡΟϹΥΨΗΛΟΝΚΑΤΙΔΙΑΝΚΑΙ 200
2 tain HIGH according-to OWN AND

ΜΕΤΕΜΟΡΦΩΘΗΕΜΠΡΟϹΘΕΝ 20
He-was-after-FORMED IN-TOWARD-PLACE

ΑΥΤΩΝΚΑΙΕΛΑΜΨΕΝΤΟΠΡΟ 40
OF-them AND SHINES THE face

ϹΩΠΟΝΑΥΤΟΥΩϹΟΗΛΙΟϹΤΑ 60
OF-Him AS THE SUN THE

ΔΕΙΜΑΤΙΑΑΥΤΟΥΕΓΕΝΕΤΟ 80
YET GARMENTS OF-Him BECAME

ΛΕΥΚΑΩϹΤΟΦΩϹΚΑΙΙΔΟΥΩ 300
3 WHITE AS THE LIGHT AND BE-PERCEIVING

ΦΘΗΑΥΤΟΙϹΜΩΥϹΗϹΚΑΙΗΛ 20
WAS-VIEWED to-them MOSES AND ELIAS
B² Λ

ΕΙΑϹϹΥΝΛΑΛΟΥΝΤΕϹΜΕΤΑ 40
TOGETHER-TALKING WITH Him

ΥΤΟΥΑΠΟΚΡΙΘΕΙϹΔΕΟΠΕΤ 60
4 answering YET THE Peter

ΡΟϹΕΙΠΕΝΤΩΙΗϹΟΥΚΥΡΙΕ 80
said to-THE JESUS Master!

ΚΑΛΟΝΕϹΤΙΝΗΜΑϹΩΔΕΕΙΝ 400
IDEAL it-is US here TO-BE

ΑΙΕΙΘΕΛΕΙϹΠΟΙΗϹΩΩΔΕΤ 20
IF YOU-ARE-WILLING I'LL-BE-making here THREE
B BOOTHS THREE

ΡΕΙϹϹΚΗΝΑϹϹΟΙΜΙΑΝΚΑΙ 40
BOOTHS to-YOU ONE AND
B ONE to-ELIAS

ΜΩΥϹΕΙΜΙΑΝΚΑΙΗΛΕΙΑΜΙ 60
to-MOSES ONE AND to-ELIAS ONE

ΑΝΕΤΙΑΥΤΟΥΛΑΛΟΥΝΤΟϹΙ 80
5 STILL OF-him TALKING BE-

ΔΟΥΝΕΦΕΛΗΦΩΤΕΙΝΗΕΠΕϹ 500
PERCEIVING CLOUD luminous ON-SHADES

ΚΙΑϹΕΝΑΥΤΟΥϹΚΑΙΙΔΟΥΦ 20
them AND BE-PERCEIVING

ΩΝΗΕΚΤΗϹΝΕΦΕΛΗϹΛΕΓΟΥ 40
SOUND OUT OF-THE CLOUD saying

ϹΑΟΥΤΟϹΕϹΤΙΝΟΥΙΟϹΜΟΥ 60
this IS THE SON OF-ME

ΟΑΓΑΠΗΤΟϹΕΝΩΕΥΔΟΚΗϹΑ 80
THE beloved IN WHOM I-WELL-SEEM

ΑΚΟΥΕΤΕΑΥΤΟΥΚΑΙΑΚΟΥϹ 600
6 BE-HEARING OF-Him AND HEARing

ΑΝΤΕϹΟΙΜΑΘΗΤΑΙΕΠΕϹΑΝ 20
THE LEARNers FALL

ΕΠΙΠΡΟϹΩΠΟΝΑΥΤΩΝΚΑΙΕ 40
ON face OF-them AND THEY-

ΦΟΒΗΘΗϹΑΝϹΦΟΔΡΑΚΑΙΠΡ 60
7 WERE-afraid VEHEMENT AND TOWARD-

ΟϹΗΛΘΕΝΟΙΗϹΟΥϹΚΑΙΑΨΑ 80
CAME THE JESUS AND TOUCHing

ΜΕΝΟϹΑΥΤΩΝΕΙΠΕΝΕΓΕΡΘ 700
OF-them He-said BE-BEING-ROUSED

ΗΤΕΚΑΙΜΗΦΟΒΕΙϹΘΕΕΠΑΡ 20
8 AND NO BE-FEARING ON-LIFTing

ΑΝΤΕϹΔΕΤΟΥϹΟΦΘΑΛΜΟΥϹ 40
YET THE VIEWERS
B² *adds* THE ΤΟΝ

ΑΥΤΩΝΟΥΔΕΝΑΕΙΔΟΝΕΙΜΗ 60
OF-them NOT-YET-ONE THEY-PERCEIVED IF NO
B¹ SAME JESUS B² *omits* SAME

ΙΗϹΟΥΝΑΥΤΟΝΜΟΝΟΝΚΑΙΚ 80
9 JESUS SAME ONLY AND OF-

ΑΤΑΒΑΙΝΟΝΤΩΝΑΥΤΩΝΕΚΤ 800
DOWN-STEPPING OF-them OUT OF-THE

ΟΥΟΡΟΥϹΕΝΕΤΕΙΛΑΤΟΑΥΤ 20
mountain directs to-them

ΟΙϹΟΙΗϹΟΥϹΛΕΓΩΝΜΗΔΕΝ 40
THE JESUS saying to-NO-YET-ONE

ΙΕΙΠΗΤΕΤΟΟΡΑΜΑΕΩϹΟΥΟ 60
YE-MAY-BE-saying THE sight TILL OF-WHICH THE

ΥΙΟϹΤΟΥΑΝΘΡΩΠΟΥΕΚΝΕΚ 80
SON OF-THE human OUT OF-DEAD-
s ΑΝΑϹΤΗ MAY-BE-UP-STANDING

ΡΩΝΕΓΕΡΘΗΚΑΙΕΠΗΡΩΤΗϹ 900
10 *ones* MAY-BE-BEING-ROUSED AND inquire-of
s *omits* OF-Him

ΑΝΑΥΤΟΝΟΙΜΑΘΗΤΑΙΑΥΤΟ 20
Him THE LEARNers OF-Him

ΥΛΕΓΟΝΤΕϹΤΙΟΥΝΟΙΓΡΑΜ 40
saying ANY THEN THE writers

ΜΑΤΕΙϹΛΕΓΟΥϹΙΝΟΤΙΗΛΕ 60
ARE-saying that ELIAS
B¹ *o.*

ΙΑΝΔΕΙΕΛΘΕΙΝΠΡΩΤΟΝΟΔ 80
11 IS-BINDING TO-BE-COMING BEFORE-most THE YET
B *omits* to-them that

ΕΑΠΟΚΡΙΘΕΙϹΕΙΠΕΝΑΥΤΟ 49000
answering He-said to-them

10 Though John the baptist was not Elijah, who will probably be one of the two witnesses at the time of the end (Un. 11$^{3-12}$), he came in the spirit and power of Elijah (Lu. 1^{17}), and could have performed his mission if the people had been ready to receive him.

11 See Lu.1^{16,17}Ac.3^{21}.

12-13 See 14$^{3-10}$11^{14}.

12 John the baptist came in the spirit and power of Elijah, but without his mighty deeds. He did not call down fire on his enemies nor lock heaven as Elijah did (1 Ki. 17^{1}) and as he will do again when he reappears as one of the two witnesses (Un. 11^{6}). The prophetic testimony closes with the prediction that he must reappear "before the great and fearful day of Jehovah comes" (Mal.4^{5}).

14-18 Compare Mk.9$^{14-27}$Lu.9$^{37-42}$.

16 Intimations abound in this period of our Lord's ministry which point to a temporary failure of the kingdom testimony. When the disciples were left alone with epileptic Israel, in the Pentecostal era, they found it impossible to cure them, for lack of faith. The cure will not be effected until His return. If they had had a modicum of faith they could readily have removed the mountain of Roman supremacy far from them and put in its place the mountain of Jehovah. All the future fortunes of the kingdom were known to God, and, in His inimitable way, He is giving us a foreview of its history in the vale of unbelief, as well as a glimpse of its glory on the mountain top. These hidden hints, conveyed by His acts as well as by His words, are full of delightful food for reflection, and glorify the failures that follow.

19-21 Compare Mk.9^{28,29}.

20 See 21^{21}Lu.17^{5,6}1 Co.12^{9}13^{2}.

22-23 Compare Mk.9$^{30-32}$Lu.9$^{43-45}$.

22 The gloomy shadow of the cross lies athwart the pathway of our Lord throughout the second period of His ministry. More than that, His disciples were blind to it. As the Jews did not understand or accept Him as their King, so now His disciples refuse to entertain the revelation of Himself as their Priest and Sacrifice. So today His own saints turn from Him as the Saviour and seek to press His kingship, which is in abeyance.

deed coming, and will be restoring
12 all. Yet I am saying to you that
Elijah came already, and they recognize
him not, but they do to him
whatever they will. Thus the Son
of Mankind also is about to be suf-
13 fering by them." Then the disciples
understand that He spoke to
them about John the baptist.

14 And, coming to the throng, a
man came to Him, kneeling to
15 Him, and saying, "Lord, be merciful
to my son, seeing that he is epileptic,
and is having an evil time,
for often he is falling into the fire
16 and often into the water. And I
bring him to Thy disciples, and
they could not cure him."

17 Now, answering, Jesus then said
to them, "O unbelieving and perverted
generation, till when shall I
be with you? Till when shall I
bear with you? Bring him here to
18 Me." And Jesus rebukes him, and
the demon came out from him, and
the boy was cured from that hour.

19 Then the disciples, approaching
Jesus privately, said, "Why could
20 *we* not cast it out?" Now He is
saying to them, "Because of your
scant faith. For verily I am saying
to you, Should you have faith
as a mustard kernel, you shall be
declaring to this mountain, 'Proceed
hence—there!' and it will be
proceeding. And nothing will be
impossible for you."

22 Now at their conspiring in Galilee,
Jesus said to them, "The Son
of Mankind is about to be betrayed
23 into the hands of men, and they
will be killing Him, and the third

ΙCΟΤΙΗΛΕΙΑCΜΕΝΕΡΧΕΤΑ
that ELIAS INDEED IS-COMING

ΙΚΑΙΑΠΟΚΑΤΑCΤΗCΕΙΠΑΝ
AND WILL-BE-restorING ALL

ΤΑΛΕΓΩΔΕΥΜΙΝΟΤΙΗΛΕΙΑ
12 I-AM-saying YET to-YOUp that ELIAS

CΗΔΗΗΛΘΕΝΚΑΙΟΥΚΕΠΕΓΝ
ALREADY CAME AND NOT THEY-ON-KNOW

ΩCΑΝΑΥΤΟΝΑΛΛΑΕΠΟΙΗCΑΝ
him but THEY-DO

s omits IN
ΕΝΑΥΤΩΟCΑΗΘΕΛΗCΑΝΟΥΤ
IN him as-much-as THEY-WILL thus

ΩCΚΑΙΟΥΙΟCΤΟΥΑΝΘΡΩΠΟ
AND THE SON OF-THE human

ΥΜΕΛΛΕΙΠΑCΧΕΙΝΥΠΑΥΤΩ
IS-ABOUT TO-BE-EMOTIONING UNDER them

ΝΤΟΤΕCΥΝΗΚΑΝΟΙΜΑΘΗΤΑ
13 then understand THE LEARNERS

B*s o.*
ΙΟΤΙΠΕΡΙΙΩΑΝΝΟΥΤΟΥΒΑ
that ABOUT JOHN THE DIPist

ΠΤΙCΤΟΥΕΙΠΕΝΑΥΤΟΙCΚΑ
14 He-said to-them AND

ΙΕΛΘΟΝΤΩΝΠΡΟCΤΟΝΟΧΛΟ
OF-COMING TOWARD THE THRONG

ΝΠΡΟCΗΛΘΕΝΑΥΤΩΑΝΘΡΩΠ
TOWARD-CAME to-Him human

ΟCΓΟΝΥΠΕΤΩΝΑΥΤΟΝΚΑΙΛ
KNEE-FALLING Him AND say-

s omits Master!
ΕΓΩΝΚΥΡΙΕΕΛΕΗCΟΝΜΟΥΤ
15 ING Master! BE-MERCIFUL OF-ME THE

B *adds* ΜΟΥ OF-ME
ΟΝΥΙΟΝΟΤΙCΕΛΗΝΙΑΖΕΤΑ
SON that he-IS-*be*ING-MOONIZED

ΙΚΑΙΚΑΚΩCΕΧΕΙΠΟΛΛΑΚΙ
AND EVILly IS-HAVING MANY-times

B+Ε
CΓΑΡΠΙΠΤΕΙΕΙCΤΟΠΥΡΚΑ
for he-IS-FALLING INTO THE FIRE AND

ΙΠΟΛΛΑΚΙCΕΙCΤΟΥΔΩΡΚΑ
16 MANY-times INTO THE water AND

ΙΠΡΟCΗΝΕΓΚΑΑΥΤΟΝΤΟΙC
I-TOWARD-CARRY him to-THE

ΜΑΘΗΤΑΙCCΟΥΚΑΙΟΥΚΗΔΥ
LEARNERS OF-YOU AND NOT THEY-WERE-

B ΑC *for* Η
ΝΗΘΗCΑΝΑΥΤΟΝΘΕΡΑΠΕΥC
enABLED him TO-cure

*s1** ΟΔΕ THE YET B *omits* then *s omits* YET
ΑΙΤΟΤΕΑΠΟΚΡΙΘΕΙCΔΕΟΙ
17 then answerING YET THE JE-

s1 omits* THE JESUS B *omits* to-them
ΗCΟΥCΕΙΠΕΝΑΥΤΟΙCΩΓΕΝ
SUS said to-them O! generation

ΕΑΑΠΙCΤΟCΚΑΙΔΙΕCΤΡΑΜ
UN-BELIEVing AND HAVING-*been*-THRU-TURNED

ΜΕΝΗΕΩCΠΟΤΕΜΕΘΥΜΩΝΕC
TILL ?-when WITH YOUp I-SHALL-

ΟΜΑΙΕΩCΠΟΤΕΑΝΕΞΟΜΑΙΥ
BE TILL ?-when I-SHALL-BE-toleratING OF-

ΜΩΝΦΕΡΕΤΕΜΟΙΑΥΤΟΝΩΔΕ
YOUp BE-CARRYING to-ME him here

B+Ε
ΚΑΙΕΠΕΤΙΜΗCΕΝΑΥΤΩΟΙΗ
18 AND rebukes to-him THE JESUS

CΟΥCΚΑΙΕΞΗΛΘΕΝΑΠΑΥΤΟ
AND OUT-CAME FROM him

ΥΤΟΔΑΙΜΟΝΙΟΝΚΑΙΕΘΕΡΑ
THE demon AND WAS-cured

s omits THE boy
ΠΕΥΘΗΟΠΑΙCΑΠΟΤΗCΩΡΑC
THE boy FROM THE HOUR

ΕΚΕΙΝΗCΤΟΤΕΠΡΟCΕΛΘΟΝ
19 that then TOWARD-COMING

ΤΕCΟΙΜΑΘΗΤΑΙΤΩΙΗCΟΥΚ
THE LEARNERS to-THE JESUS ac-

B1 Θ *s* Δ
ΑΤΙΔΙΑΝΕΙΠΟΝΔΙΑΤΙΗΜΕ
cording-to OWN said THRU ANY WE

B1 Ε
ΙCΟΥΚΗΔΥΝΗΘΗΜΕΝΕΚΒΑΛ
NOT WERE-enABLED TO-BE-OUT-CASTING

ΕΙΝΑΥΤΟΟΔΕΛΕΓΕΙΑΥΤΟΙ
20 (*fut.*) it THE YET He-IS-sayING to-them

CΔΙΑΤΗΝΟΛΙΓΟΠΙCΤΙΑΝΥ
THRU THE FEW-BELIEVing OF-

ΜΩΝΑΜΗΝΓΑΡΛΕΓΩΥΜΙΝΕΑ
YOUp AMEN for I-AM-sayING to-YOUp IF-EVER

ΝΕΧΗΤΕΠΙCΤΙΝΩCΚΟΚΚΟΝ
YE-MAY-BE-HAVING BELIEF AS KERNEL

B1 *o.*
CΙΝΑΠΕΩCΕΡΕΙΤΕΤΩΟΡΕΙ
OF-MUSTARD YE-WILL-BE-declarING to-THE moun-

ΤΟΥΤΩΜΕΤΑΒΑΕΝΘΕΝΕΚΕΙ
tain this after-STEP IN-PLACE there

ΚΑΙΜΕΤΑΒΗCΕΤΑΙΚΑΙΟΥΔ
AND it-WILL-BE-after-STEPPING AND NOT-YET-

s5 adds ΤΟΥΤΟ
ΕΝΑΔΥΝΑΤΗCΕΙΥΜΙΝCΥCΤ
22 ONE WILL-BE-UN-ABLE to-YOUp OF-TOGETHER-
ΔΕΤΟΓΕΝΟCΟΥΚΕΚΒΑΛΛΕΤΑΙΕΙΜΗ
ΡΕΦΟΜΕΝΩΝΔΕΑΥΤΩΝΕΝΤΗ
TURNING YET them IN THE
ΕΝΠΡΟCΕΥΧΗΚΑΙΝΗCΤΕΙΑ this YET THE
ΓΑΛΕΙΛΑΙΑΕΙΠΕΝΑΥΤΟΙC
GALILEE said to-them
BREED NOT IS-*be*ING-OUT-CAST IF-NO IN prayer AND fasting
ΟΙΗCΟΥCΜΕΛΛΕΙΟΥΙΟCΤΟ
THE JESUS IS-ABOUT THE SON OF-THE

ΥΑΝΘΡΩΠΟΥΠΑΡΑΔΙΔΟCΘΑ
human TO-BE-*be*ING-BESIDE-GIVEN

ΙΕΙCΧΕΙΡΑCΑΝΘΡΩΠΩΝΚΑ
23 INTO HANDS OF-humans AND

ΙΑΠΟΚΤΕΝΟΥCΙΝΑΥΤΟΝΚΑ
THEY-WILL-BE-FROM-KILLING Him AND

24 See Ex.30[11-16]38[25,26].

24 According to the law every one who was numbered in Israel, being over twenty years of age, paid half a shekel to shelter his soul (Ex.30[12-14]). It was used for the temple service, and was known as the temple tribute. This must not be confused with the tribute paid to Cæsar. There never was any question as to its payment by a patriotic Jew, until after the destruction of Jerusalem, when it was sent to Rome. The question is peculiarly appropriate at this time. It certainly was not incumbent on the Lord to support the empty forms of an obsolete sacrificial system, when He Himself was the true Temple of God and the real Sacrifice. He could justly demand the tribute, but give it, never. Peter has not yet learned the great truth of His coming sacrifice or he would not have consented so readily to pay such a tribute. Yet, while the Lord does not pay it from the funds, for the sake of His enemies He condescends to submit to a law which was far beneath Him. But, in doing so, He gives a little inkling of how the temple ought to be supported and how it will be upheld in the coming eon. The sea represents the gentiles. In that day the riches of the nations will flow to Jerusalem (Isa.49[22] 60[5,11,16]61[6]), and then they will come to the sacred festival of tabernacles each year (Zech.14[16-19]). The sons of the kingdom will be free from the payment of tribute or poll tax. They will be ransomed, not with corruptible silver or gold, but with the precious blood of Christ (1 Pt.1[18]). So we see that the miracle was not only a marvel of practical power (for who else could catch a fish with exactly the proper amount in its mouth?), but is an even more marvelous sign, indicating the fiscal policy of the great King.

1-6 Compare Mk.9[33-37,42]Lu.9[46-48]22[24-26].

1 It seems very strange and sad that the disciples should choose such a time to inquire about their own greatness. He was trying to engage their hearts with His humiliation. They were sorry when He spoke of it, but His words did not sink in. Little did they dream that the only path to true greatness lay through these very sufferings.

6 Compare Lu.17[2].

3 See Mk.10[14,15]1 Pt.2[2]Ps.131[2].

day He will be roused." And they
were tremendously sorry.
24 Now at their coming into Caper-
naum, they who are getting the
double drachma approached Peter
and say, "Is not your teacher set-
tling the double drachma tribute?"
[31¢, 1*s* 3*d* 2*f*].
25 He is saying, "Yes." And com-
ing into the house, Jesus forestalls
him, saying, "What are you sup-
posing, Simon? From whom are the
kings of the earth getting tribute
or poll tax, from their sons, or from
26 the aliens?" Now he averred,
"From the aliens." Now at his
saying "From the aliens," Jesus
averred to him, "Consequently the
27 sons, surely, are free. Yet, lest we
should be snaring them, go, cast
a fish hook into the sea, and pick
up the first fish that comes up,
and, opening its mouth, you will be
finding a stater [63¢, 2*s* 7*d*]. Get-
ting that, give it to them for Me
and you."

18 Now in that hour the disciples
came to Jesus, saying, "Who, con-
sequently, is greater in the kingdom
2 of the heavens?" And, calling a
little child to Him, He stands it in
3 their midst, and said, "Verily, I am
saying to you, should you not be
turning and becoming as little chil-
dren, you may by no means be en-
tering into the kingdom of the
4 heavens. Any one, then, who will
be humbling himself as this little
child, *he* is the greater one in the
5 kingdom of the heavens. And who-
ever should be receiving one such
little child on My name is receiving
6 Me. Yet whoever should be snar-
ing one of these little ones who are
believing into Me, it is expedient
for him that a millstone requiring
an ass to turn it may be hanged

B ΤΗ *above line* B ΑΝΑϹΤ -UP-STOOD
ΙΤΗΤΡΙΤΗΗΜΕΡΑΕΓΕΡΘΗϹ
to-THE third DAY He-WILL-BE-BEING-

ΕΤΑΙΚΑΙΕΛΥΠΗΘΗϹΑΝϹΦΟ
ROUSED AND THEY-WERE-SORROWED VEHEMENT

ΔΡΑΕΛΘΟΝΤΩΝΔΕΑΥΤΩΝΕΙ
24 OF-COMING YET them INTO

ϹΚΑΦΑΡΝΑΟΥΜΠΡΟϹΗΛΘΟΝ
CAPERNAUM TOWARD-CAME

ΟΙΤΑΔΙΔΡΑΧΜΑΛΑΜΒΑΝΟΝ
THE-*ones* THE TWO-drachma GETTING-UP

*s*1* Ο
ΤΕϹΤΩΠΕΤΡΩΚΑΙΕΙΠΑΝΟΔ
to-THE Peter AND THEY-say THE TEA-

ΙΔΑϹΚΑΛΟϹΥΜΩΝΟΥΤΕΛΕΙ
CHER OF-YOU*p* NOT IS-FINISHING

*s*1* *omits* THE
ΤΑΔΙΔΡΑΧΜΑΛΕΓΕΙΝΑΙΚΑ
25 THE TWO-drachma he-IS-sayING YEA AND

*s*1* ΕΙϹ INTO- *adds, and restored by s*5
ΙΕΛΘΟΝΤΑΕΙϹΤΗΝΟΙΚΙΑΝ
COMING INTO THE HOME

ΠΡΟΕΦΘΑϹΕΝΑΥΤΟΝΟΙΗϹΟ
BEFORE-OUTSTRIPS him THE JESUS

ΥϹΛΕΓΩΝΤΙϹΟΙΔΟΚΕΙϹΙΜ
sayING ANY to-YOU it-IS-SEEMING SIMON

ΩΝΟΙΒΑϹΙΛΕΙϹΤΗϹΓΗϹΑΠ
THE KINGS OF-THE LAND FROM

B ΟϹ *singular*
ΟΤΙΝΩΝΛΑΜΒΑΝΟΥϹΙΝΤΕΛ
ANY ARE-GETTING-UP FINISHES

ΗΚΗΝϹΟΝΑΠΟΤΩΝΥΙΩΝΑΥ
OR POLL-TAX FROM THE SONS OF-them

ΤΩΝΗΑΠΟΤΩΝΑΛΛΟΤΡΙΩΝΟ
26 OR FROM THE other-placed-*ones* THE

B *omits* THE YET *to* other-placed-*ones*
ΔΕΕΦΗΑΠΟΤΩΝΑΛΛΟΤΡΙΩΝ
YET he-AVERRED FROM THE other-placed-*ones*

ΕΙΠΟΝΤΟϹΔΕΑΠΟΤΩΝΑΛΛΟ
OF-sayING YET FROM THE other-placed-

ΤΡΙΩΝΕΦΗΑΥΤΩΟΙΗϹΟΥϹΑ
ones AVERRED to-him THE JESUS CON-

ΡΑΓΕΕΛΕΥΘΕΡΟΙΕΙϹΙΝΟΙ
SEQUENTLY-SURELY FREE-*ones* ARE THE

s Ζ
ΥΙΟΙΙΝΑΔΕΜΗϹΚΑΝΔΑΛΙϹ
27 SONS THAT YET NO WE-SHOULD-BE-SNARING

ΩΜΕΝΑΥΤΟΥϹΠΟΡΕΥΘΕΙϹΕ
them BEING-GONE INTO

ΙϹΘΑΛΑϹϹΑΝΒΑΛΕΑΓΚΙϹΤ
SEA BE-CASTING fish-hook

ΡΟΝΚΑΙΤΟΝΑΝΑΒΑΝΤΑΠΡΩ
AND THE UP-STEPP*ing* BEFORE-most

ΤΟΝΙΧΘΥΝΑΡΟΝΚΑΙΑΝΟΙΞ
FISH LIFT AND UP-OPEN*ing*

ΑϹΤΟϹΤΟΜΑΑΥΤΟΥΕΥΡΗϹΕ
THE MOUTH OF-it YOU-WILL-BE-FIND-

ΙϹϹΤΑΤΗΡΑΕΚΕΙΝΟΝΛΑΒΩ
ING stater (about 63c.) that GETTING

ΝΔΟϹΑΥΤΟΙϹΑΝΤΙΕΜΟΥΚΑ
BE-GIVING to-them INSTEAD OF-ME AND

s omits YET
ΙϹΟΥΕΝΕΚΕΙΝΗΔΕΤΗΩΡΑΠ
18 YOU IN that YET THE HOUR TO-

ΡΟϹΗΛΘΟΝΟΙΜΑΘΗΤΑΙΤΩΙ
WARD-CAME THE LEARNers to-THE JE-

ΗϹΟΥΛΕΓΟΝΤΕϹΤΙϹΑΡΑΜΕ
SUS sayING ANY CONSEQUENTLY GR-

ΙΖΩΝΕϹΤΙΝΕΝΤΗΒΑϹΙΛΕΙ
EATER IS IN THE KINGdom

ΑΤΩΝΟΥΡΑΝΩΝΚΑΙΠΡΟϹΚΑ
2 OF-THE heavens AND TOWARD-CALL*ing*

ΛΕϹΑΜΕΝΟϹΠΑΙΔΙΟΝΕϹΤΗ
little-boy-or-girl He-STANDS

ϹΕΝΑΥΤΟΕΝΜΕϹΩΑΥΤΩΝΚΑ
3 it IN MIDst OF-them AND

ΙΕΙΠΕΝΑΜΗΝΛΕΓΩΥΜΙΝΕΑ
said AMEN I-AM-sayING to-YOU*p* IF-EVER

ΝΜΗϹΤΡΑΦΗΤΕΚΑΙΓΕΝΗϹΘ
NO YE-MAY-BE-TURNING AND MAY-BE-BECOMING

ΕΩϹΤΑΠΑΙΔΙΑΟΥΜΗΕΙϹΕΛ
AS THE little-boys-or-girls NOT NO YE-MAY-BE-INTO-

ΘΗΤΕΕΙϹΤΗΝΒΑϹΙΛΕΙΑΝΤ
COMING INTO THE KINGdom OF-

ΩΝΟΥΡΑΝΩΝΟϹΤΙϹΟΥΝΤΑΠ
4 THE heavens WHO-ANY THEN WILL-BE-

s ο.
ΕΙΝΩϹΕΙΕΑΥΤΟΝΩϹΤΟΠΑΙ
makING-LOW self AS THE little-boy-

ΔΙΟΝΤΟΥΤΟΟΥΤΟϹΕϹΤΙΝΟ
or-girl this this-*one* IS THE

ΜΕΙΖΩΝΕΝΤΗΒΑϹΙΛΕΙΑΤΩ
GREATER IN THE KINGdom OF-THE

ΝΟΥΡΑΝΩΝΚΑΙΟϹΕΑΝΔΕΞΗ
5 heavens AND WHO IF-EVER SH'D-BE-RE-

s little-boy-or-girl ONE
ΤΑΙΕΝΠΑΙΔΙΟΝΤΟΙΟΥΤΟΕ
CEIVING ONE little-boy-or-girl such ON

ΠΙΤΩΟΝΟΜΑΤΙΜΟΥΕΜΕΔΕΧ
THE NAME OF-ME ME IS-RECEIV-

ΕΤΑΙΟϹΔΑΝϹΚΑΝΔΑΛΙϹΗΕ
6 ING WHO YET-EVER SHOULD-BE-SNARING ONE

ΝΑΤΩΝΜΕΙΚΡΩΝΤΟΥΤΩΝΤΩ
OF-THE LITTLE-*ones* these THE

ΝΠΙϹΤΕΥΟΝΤΩΝΕΙϹΕΜΕϹΥ
ones-BELIEVING INTO ME it-IS-

ΜΦΕΡΕΙΑΥΤΩΙΝΑΚΡΕΜΑϹΘ
beING-expedient to-him THAT MAY-BE-BEING-HANGED

ΗΜΥΛΟϹΟΝΙΚΟϹΠΕΡΙΤΟΝΤ
MILL(stone) ASSIC ABOUT THE NECK

7 Compare Lu.17^{1} 1 Co.11^{19}.

7 The application of these sayings apart from their context can only lead to confusion. The Lord is speaking of a place in the millennial kingdom. There will be much to hinder entrance there, hence He impresses on them the need of thrusting aside everything which would interfere. If anything done by the hand is in the way, it should be abandoned. If their foot is leading them astray, the path should not be longer pursued. If their perception is imperiling the prospect of eonian life, it should be repudiated.

8-9 Compare Mk.9$^{43-48}$. See 5^{29,30}.

9 Gehenna, just below the city of Jerusalem, where the city offal is incinerated, will receive the bodies of criminals in the kingdom (Isa.66^{24}).

10 Such a ministry of messengers is never hinted at outside the favored nation. Israel, in its physical standing, is the only nation, as such, which may claim angelic ministration.

12 See Lu. 15$^{3-7}$.

12 This is a beautiful picture of Israel at the time, and of the work in which He was now engaged. Let us not think that the ninety-nine lay safely in the fold. He left them out on the mountains, subject to the storms and to the attacks of wild beasts. Even thus had He left the nation while He went after the sheep which had strayed. To find it, He too must go into the dark ravine of death, where He went on Golgotha. Thus it was that He found the sheep which had gone astray. The rest of the self-righteous nation, who thought they were safe without Him, give Him no joy. But His bewildered, sin-sick disciples, with all their waywardness, are the joy and rejoicing of His heart. When the nations appear in the judgment which takes place at the commencement of the kingdom, they are called kids, in *contrast* to Israel. The nations are never known as sheep. Nothing in this illustration corresponds with God's present work of grace. The evangel of today is for all. None are left on the mountains. The parable is perfect only in its proper place.

15 Compare Lu. 17^{3}. See Lev. 19^{17}.

15 Our instructions, in such a case, are found in the latter parts of Paul's epistles (Gal. 6^{1}). There is no need to go

about his neck, and he should be
sinking in the open ocean.
7 Woe to the world because of
snares! For it is a necessity for
snares to be coming. Moreover,
woe to that man through whom the
8 snare is coming! Now if your
hand or your foot is snaring you,
strike it off and cast it from you.
Is it ideal for you to be entering
into life maimed or lame, or, having
two hands or two feet, to be cast
into eonian fire?
9 And if your eye is snaring you,
wrench it out and cast it from you.
Is it ideal for you to be entering
into life one-eyed, or, having two
eyes, to be cast into the Gehenna of
fire?
10 See! You should not be despis-
ing one of these little ones, for I am
saying to you that their messengers
in the heavens are continually ob-
serving the face of My Father Who
is in the heavens.
12 What are you supposing? If it
should be occurring to any man,
with a hundred sheep, that one
among them should stray, will he
not be leaving the ninety-nine
sheep on the mountains? And, being
gone, he is seeking the one which is
13 astray. And if he should come to
find it, verily, I am saying to you,
that he is joying over it, rather
than over the ninety-nine which
14 have not strayed. Thus it is not
the will in front of your Father
Who is in the heavens that one of
these little ones should be perish-
ing.
15 Now if your brother should be
sinning, go and expose him be-
tween you and him alone. If he
should be hearing you, you gain
16 your brother. Yet if he should not

ΡΑΧΗΛΟΝΑΥΤΟΥΚΑΙΚΑΤΑΠ 20
OF-him AND SHOULD-BE-BEING-
s o.
ΟΝΤΙΣΘΗΕΝΤΩΠΕΛΑΓΕΙΤΗ 40
DOWN-MARINED IN THE OCEAN OF-THE

ΣΘΑΛΑΣΣΗΣΟΥΑΙΤΩΚΟΣΜΩ 60
7 SEA WOE to-THE SYSTEM

ΑΠΟΤΩΝΣΚΑΝΔΑΛΩΝΑΝΑΓΚ 80
FROM THE SNARES necessity
B *omits* IS
ΗΓΑΡΕΣΤΙΝΕΛΘΕΙΝΤΑΣΚΑ 100
for IS TO-BE-COMING THE SNARES

ΝΔΑΛΑΠΛΗΝΟΥΑΙΤΩΑΝΘΡΩ 20
MORELY WOE to-THE human
s *omits* that
ΠΩΕΚΕΙΝΩΔΙΟΥΤΟΣΚΑΝΔΑ 40
that THRU WHOM THE SNARE

ΛΟΝΕΡΧΕΤΑΙΕΙΔΕΗΧΕΙΡΣ 60
8 IS-COMING IF YET THE HAND OF-

ΟΥΗΟΠΟΥΣΣΟΥΣΚΑΝΔΑΛΙΖΕ 80
YOU OR THE FOOT OF-YOU IS-SNARING
s1* ΕΞΕΛΕ BE-OUT-LIFTING
ΕΙΣΕΕΚΚΟΨΟΝΑΥΤΟΝΚΑΙΒ 200
YOU OUT-STRIKE it AND BE-

ΑΛΕΑΠΟΣΟΥΚΑΛΟΝΣΟΙΕΣΤ 20
CASTING FROM YOU IDEAL to-YOU it-IS

ΙΝΕΙΣΕΛΘΕΙΝΕΙΣΤΗΝΖΩΗ 40
TO-BE-INTO-COMING INTO THE LIFE

ΝΚΥΛΛΟΝΗΧΩΛΟΝΗΔΥΟΧΕΙ 60
MAIMED OR LAME OR TWO HANDS

ΡΑΣΗΔΥΟΠΟΔΑΣΕΧΟΝΤΑΒΑ 80
OR TWO FEET HAVING TO-BE-

ΗΘΗΝΑΙΕΙΣΤΟΠΥΡΤΟΑΙΩΝ 300
CAST INTO THE FIRE THE eonian

ΙΟΝΚΑΙΕΙΟΟΦΘΑΛΜΟΣΣΟΥ 20
9 AND IF THE VIEWer OF-YOU
B o. o.
ΣΚΑΝΔΑΛΙΖΕΙΣΕΕΞΕΛΕΑΥ 40
IS-SNARING YOU BE-OUT-LIFTING it

ΤΟΝΚΑΙΒΑΛΕΑΠΟΣΟΥΚΑΛΟ 60
AND BE-CASTING FROM YOU IDEAL

ΝΣΟΙΕΣΤΙΝΜΟΝΟΦΘΑΛΜΟΝ 80
to-YOU it-IS ONLY-VIEWer

ΕΙΣΤΗΝΖΩΗΝΕΙΣΕΛΘΕΙΝΗ 400
INTO THE LIFE TO-BE-INTO-COMING OR

ΔΥΟΟΦΘΑΛΜΟΥΣΕΧΟΝΤΑΒΑ 20
TWO VIEWers HAVING TO-BE-

ΗΘΗΝΑΙΕΙΣΤΗΝΓΕΕΝΝΑΝΤ 40
CAST INTO THE GEHENNA OF-

ΟΥΠΥΡΟΣΟΡΑΤΕΜΗΚΑΤΑΦΡ 60
10 THE FIRE BE-SEEING NO YE-SHOULD-BE-de-

ΟΝΗΣΗΤΕΕΝΟΣΤΩΝΜΕΙΚΡΩ 80
spising OF-ONE OF-THE LITTLE-*ones*

ΝΤΟΥΤΩΝΛΕΓΩΓΑΡΥΜΙΝΟΤ 500
these I-AM-saying for to-YOU*p* that

B *adds* ΤΩ THE
ΙΟΙΑΓΓΕΛΟΙΑΥΤΩΝΕΝΟΥΡ 20
THE MESSENGERS OF-them IN heavens
B Ω *o. o.* heaven
ΑΝΟΙΣΔΙΑΠΑΝΤΟΣΒΛΕΠΟΥ 40
THRU EVERY ARE-looking

ΣΙΤΟΠΡΟΣΩΠΟΝΤΟΥΠΑΤΡΟ 60
THE face OF-THE FATHER

ΣΜΟΥΤΟΥΕΝΟΥΡΑΝΟΙΣΤΙΥ 80
12 OF-ME THE IN heavens ANY to-

ΜΙΝΔΟΚΕΙΕΑΝΓΕΝΗΤΑΙΤΙ 600
YOU*p* it-IS-SEEMING IF-EVER it-MAY-BE-BECOMING to-

ΝΙΑΝΘΡΩΠΩΕΚΑΤΟΝΠΡΟΒΑ 20
ANY human HUNDRED sheep

ΤΑΚΑΙΠΛΑΝΗΘΗΕΝΕΞΑΥΤΩ 40
AND MAY-BE-BEING-STRAYED ONE OUT OF-them
s Ι o. o.
ΝΟΥΧΙΑΦΗΣΕΙΤΑΕΝΕΝΗΚΟ 60
NOT (*emph.*) he-WILL-BE-FROM-LETTING THE NINETY
s *omits* sheep s1 *omits* ON THE mountains
ΝΤΑΕΝΝΕΑΠΡΟΒΑΤΑΕΠΙΤΑ 80
NINE sheep ON THE
s *omits* AND s o.
ΟΡΗΚΑΙΠΟΡΕΥΘΕΙΣΖΗΤΕΙ 700
mountains AND BEING-GONE IS-SEEKING

ΤΟΠΛΑΝΩΜΕΝΟΝΚΑΙΕΑΝΓΕ 20
13 THE *one-be*ING-STRAYED AND IF-EVER he-MAY-
s o.
ΝΗΤΑΙΕΥΡΕΙΝΑΥΤΟΑΜΗΝΛ 40
BE-BECOMING TO-BE-FINDING it AMEN I-AM-
s o.
ΕΓΩΥΜΙΝΟΤΙΧΑΙΡΕΙΕΠΑΥ 60
saying to-YOU*p* that he-IS-JOYING ON it

ΤΩΜΑΛΛΟΝΗΕΠΙΤΟΙΣΕΝΕΝ 80
RATHER OR ON THE NINEty

ΗΚΟΝΤΑΕΝΝΕΑΤΟΙΣΜΗΠΕΠ 800
NINE THE-*ones* NO HAVING-

ΛΑΝΗΜΕΝΟΙΣΟΥΤΩΣΟΥΚΕΣ 20
14 *been*-STRAYED thus NOT IS
s *omits* IN-TOWARD-PLACE
ΤΙΝΘΕΛΗΜΑΕΜΠΡΟΣΘΕΝΤΟ 40
WILL IN-TOWARD-PLACE OF-THE
B ΜΟΥ OF-ME
ΥΠΑΤΡΟΣΥΜΩΝΤΟΥΕΝΟΥΡΑ 60
FATHER OF-YOU*p* THE IN heavens

ΝΟΙΣΙΝΑΑΠΟΛΗΤΑΙΕΝΤΩΝ 80
THAT SH'D-BE-*be*ING-destroyed ONE OF-THE
B +Ε
ΜΙΚΡΩΝΤΟΥΤΩΝΕΑΝΔΕΑΜΑ 900
15 LITTLE-*ones* these IF-EVER YET SHOULD-BE-

ΡΤΗΣΗΟΑΔΕΛΦΟΣΣΟΥΥΠΑΓ 20
missing THE brother OF-YOU BE-UNDER-

ΕΕΛΕΓΞΟΝΑΥΤΟΝΜΕΤΑΞΥΣ 40
LEADING EXPOSE him between YOU

ΟΥΚΑΙΑΥΤΟΥΜΟΝΟΥΕΑΝΣΟ 60
AND him ONLY IF-EVER OF-YOU

ΥΑΚΟΥΣΗΕΚΕΡΔΗΣΑΣΤΟΝΑ 80
he-SH'D-BE-HEARING YOU-GAIN THE broth-

ΔΕΛΦΟΝΣΟΥΕΑΝΔΕΜΗΑΚΟΥ 52000
16 er OF-YOU IF-EVER YET NO he-SH'D-BE-

to the writings intended for the Circumcision under circumstances entirely foreign to us. It can only lead to confusion. This course of procedure is clearly confined to one nation, for there is no point to the punishment should we be treated as "one of the nations", or a gentile, for such we are. Neither is it unpatriotic or criminal to be classed among tax collectors. The ecclesia here spoken of was composed of His kingdom disciples who had been called out of the nation of Israel. They were just as prejudiced against the gentiles as the other Jews. And they were even more antagonistic to tribute collectors, though Matthew himself had been one.

16 See Deut.19[15] Jn.8[17] 2 Co.3[1].

18 See 16[19].

19 The Lord continues in the same vein. If we should attempt to apply these privileges and promises now it would only bring reproach on His name and His word. Our actions are not ratified in heaven. Two or three may solemnly agree in their request, yet now, in this secret administration of God's grace, of which our Lord breathed not a single syllable, and for which He gave no instructions, we sink our own requests and agreements in a profound appreciation of the will of God and acquiescence in the ways of God.

21-22 Compare Lu. 17[4]. See 6[14,15].

21 A more harmonious note is struck in our Lord's answer to Peter. Pardon, or forgiveness, is extended almost to the beginnings of grace. Singularly, the verb, *pardon* or *forgive*, does not even occur in Paul's epistles except as a quotation from the Hebrew scriptures (Ro. 4[7]). A term is used which goes beyond the seventy times seven of this passage. We are to *deal graciously* with one another *even as God, in Christ*, deals graciously with us (Eph. 4[32] Col.3[13]). There are no limits to such grace.

33 The parable of the ten thousand talent debtor is a most graphic illustration of the true meaning of pardon or forgiveness. Though so great a debt was remitted, the pardon was afterwards recalled. The permanence of pardon depends on the conduct of the one receiving it. It may be withdrawn. Our "pardon" of sins is in the kingdom of the Son of His love.

be hearing, take still one or two
more along with you, that at the
mouth of two or three witnesses
every declaration may be made to
17 stand. Now, if he should be dis-
obeying them, speak to the ecclesia.
Now, if he should be disobeying the
ecclesia also, let him be to you
even as one of the nations, and a
tribute collector.
18 Verily, I am saying to you, What-
ever you should be binding on earth
shall be binding in heaven. And
whatever you should be loosing on
earth shall be loose in heaven.
19 Again, verily I am saying to you
that if two among you should be
agreeing on earth concerning any
matter of which they should be re-
questing, it shall come to be to
them from My Father Who is in
20 the heavens. For where two or
three are assembled into My name,
there am I in their midst."
21 Then Peter, approaching, said to
Him, "Lord, how many times
shall my brother be sinning against
me and I shall be pardoning him?
22 Till seven times?" Jesus is saying
to him, "I am not saying to you
'Till seven times', but 'Till seventy
times seven'.
23 Therefore the kingdom of the
heavens was likened to a man, a
king, who wants to settle accounts
24 with his slaves. Now at his begin-
ning to settle, one was brought to
him who owed ten thousands of tal-
ents [about $9,415,908, £1,937,508].
25 Now, at his not having wherewith
to pay, the lord orders him and his
wife and children and all, whatever
he has, to be disposed of, and pay-
26 ment to be made. Then, prostrating,
that slave worshiped him, saying,
'Lord, be patient with me, and I
27 will pay you all!' Now the lord of
that slave, being compassionated,
dismisses him, and remits his loan.

B ΣΟΥ YOU
CΗΠΑΡΑΛΑΒΕΜΕΤΑCΕΑΥΤΟ
HEARING BE-BESIDE-GETTING WITH YOURself
B STILL ONE OR TWO WITH YOU
ΥΕΤΙΕΝΑΗΔΥΟΙΝΑΕΠΙCΤΟ
STILL ONE OR TWO THAT ON MOUTH
s OR OF-THREE witnesses
ΜΑΤΟCΔΥΟΜΑΡΤΥΡΩΝΗΤΡΙ
TWO witnesses OR OF-THREE
ΩΝCΤΑΘΗΠΑΝΡΗΜΑΕΑΝΔΕΠ
17 MAY-BE-BEING-STOOD EVERY declaration IF-EVER YET he-
s ΟΝ *for* Ε
ΑΡΑΚΟΥCΗΑΥΤΩΝΕΙΠΕΤΗΕ
SHOULD-BE-disobeyING OF-them BE-SAYING to-THE OUT-
ΚΚΛΗCΙΑΕΑΝΔΕΚΑΙΤΗCΕΚ
CALLED IF-EVER YET AND OF-THE OUT-
ΚΛΗCΙΑCΠΑΡΑΚΟΥCΗΕCΤΩ
CALLED he-SH'D-BE-disobeyING LET-him-BE
COIΩCΠΕΡΟΕΘΝΙΚΟCΚΑΙΟ
to-YOU AS-EVEN THE NATIONic AND THE
ΤΕΛΩΝΗCΑΜΗΝΛΕΓΩΥΜΙΝΟ
18 tribute-collector AMEN I-AM-sayING to-YOU*p* as-
B *o.*
CΑΕΑΝΔΗCΗΤΕΕΠΙΤΗCΓΗC
much-as IF-EVER YE-SH'D-BE-BINDING ON THE LAND
s adds ΤΟΙC THE
ΕCΤΑΙΔΕΔΕΜΕΝΑΕΝΟΥΡΑΝ
WILL-BE HAVING-*been*-BOUND IN heaven
s ΟΙC *for* Ω *s*¹ *omits* IF- *s* ΑΙ *for* Ε
ΩΚΑΙΟCΑΕΑΝΛΥCΗΤΕΕΠΙΤ
AND as-much-as IF-EVER YE-SH'D-BE-LOOSING ON THE
ΗCΓΗCΕCΤΑΙΛΕΛΥΜΕΝΑΕΝ
LAND WILL-BE HAVING-*been*-LOOSED IN
s omits AMEN
ΟΥΡΑΝΩΠΑΛΙΝΑΜΗΝΛΕΓΩΥ
19 heaven AGAIN AMEN I-AM-sayING to-
ΜΙΝΟΤΙΕΑΝΔΥΟCΥΜΦΩΝΗC
YOU*p* that IF-EVER TWO SHOULD-BE-agreeING
s ΟΥ SHALL-BE-agreeING
ΩCΙΝΕΞΥΜΩΝΕΠΙΤΗCΓΗCΠ
OUT OF-YOU*p* ON THE LAND ABOUT
ΕΡΙΠΑΝΤΟCΠΡΑΓΜΑΤΟCΟΥ
EVERY PRACTISE OF-WHICH
s to-them it-WILL-BE-BECOMING
ΕΑΝΑΙΤΗCΩΝΤΑΙΓΕΝΗCΕΤ
IF-EVER THEY-SH'D-BE-REQUESTING it-WILL-BE-BECOMING
ΑΙΑΥΤΟΙCΠΑΡΑΤΟΥΠΑΤΡΟ
to-them BESIDE THE FATHER
*s*² *restores but s** ΟΠΟΥ
CΜΟΥΤΟΥΕΝΟΥΡΑΝΟΙCΟΥΓ
20 OF-ME THE IN heavens where for
*s*¹ *omits* OR *s* Γ=3
ΑΡΕΙCΙΝΔΥΟΗΤΡΕΙCCΥΝΗ
ARE TWO OR THREE HAVING-*been*-
ΓΜΕΝΟΙΕΙCΤΟΕΜΟΝΟΝΟΜΑ
TOGETHER-LED INTO THE MY NAME
ΕΚΕΙΕΙΜΙΕΝΜΕCΩΑΥΤΩΝΤ
21 there I-AM IN MIDst OF-them then
ΟΤΕΠΡΟCΕΛΘΩΝΟΠΕΤΡΟCΕ
TOWARD-COMING THE Peter said
*s*² *supplies* to-Him, *but after* TOWARD-COMING
ΙΠΕΝΑΥΤΩΚΥΡΙΕΠΟCΑΚΙC
to-Him Master! how-many-times

s o. B THE brother OF-ME INTO ME
ΑΜΑΡΤΗCΕΙΕΙCΕΜΕΟΑΔΕΛ
SHALL-BE-missING INTO ME THE brother
ΦΟCΜΟΥΚΑΙΑΦΗCΩΑΥΤΩΕΩ
OF-ME AND I'LL-BE-FROM-LETTING to-him TILL
s o.
CΕΠΤΑΚΙCΛΕΓΕΙΑΥΤΩΟΙΗ
22 SEVEN-times IS-sayING to-him THE JESUS
COΥCΟΥΛΕΓΩCΟΙΕΩCΕΠΤΑ
NOT I-AM-sayING to-YOU TILL SEVEN-times
s o.
ΚΙCΑΛΛΑΕΩCΕΒΔΟΜΗΚΟΝΤ
but TILL SEVEN-TY-times
ΑΚΙCΕΠΤΑΔΙΑΤΟΥΤΟΩΜΟΙ
23 SEVEN THRU this WAS-LIKEned
s o.
ΩΘΗΗΒΑCΙΛΕΙΑΤΩΝΟΥΡΑΝ
THE KINGdom OF-THE heavens
s o.
ΩΝΑΝΘΡΩΠΩΒΑCΙΛΕΙΟCΗΘ
to-human KING WHO WILLS
ΕΛΗCΕΝCΥΝΑΡΑΙΛΟΓΟΝΜΕ
TO-TOGETHER-LIFT saying WITH
ΤΑΤΩΝΔΟΥΛΩΝΑΥΤΟΥΑΡΞΑ
24 THE SLAVES OF-him OF-beginn*ing*
s o.
ΜΕΝΟΥΔΕΑΥΤΟΥCΥΝΑΙΡΕΙ
YET OF-him TO-BE-TOGETHER-LIFTING
B *o. o.* B*s*¹* ONE to-him
ΝΠΡΟCΗΝΕΧΘΗΑΥΤΩΕΙCΟΦ
WAS-TOWARD-CARRIED to-him ONE OWER
s o. *s*¹* ΠΟΛΛΩΝ OF-MANY
ΕΙΛΕΤΗCΜΥΡΙΩΝΤΑΛΑΝΤΩ
OF-MYRIADS OF-WEIGHTS
ΝΜΗΕΧΟΝΤΟCΔΕΑΥΤΟΥΑΠΟ
25 NO OF-HAVING YET him TO-FROM-
s Ε *o.*
ΔΟΥΝΑΙΕΚΕΛΕΥCΕΝΑΥΤΟΝ
GIVE ORDERS him
*s*¹* Ε *o.*
ΟΚΥΡΙΟCΠΡΑΘΗΝΑΙΚΑΙΤΗ
THE master TO-BE-disposed-of AND THE
*s*¹* Ε *o.* *s* ΠΕΔΙΑ
ΝΓΥΝΑΙΚΑΚΑΙΤΑΤΕΚΝΑΚΑ
WOMAN AND THE offsprings AND
s ΕΙΧΕΝ
ΙΠΑΝΤΑΟCΑΕΧΕΙΚΑΙΑΠΟΔ
ALL as-much-as he-IS-HAVING AND TO-BE-FROM-
s Ε *o.*
ΟΘΗΝΑΙΠΕCΩΝΟΥΝΟΔΟΥΛΟ
26 GIVEN FALLING THEN THE SLAVE
s o. B*s*¹* *omit* that *s o.*
CΕΚΕΙΝΟCΠΡΟCΕΚΥΝΕΙΑΥ
that he-worshipED to-him
B *omits* master!
ΤΩΛΕΓΩΝΚΥΡΙΕΜΑΚΡΟΘΥΜ
sayING master! FAR-FEEL-YOU
ΗCΟΝΕΠΕΜΟΙΚΑΙΠΑΝΤΑΑΠ
ON ME AND ALL I'LL-BE-
s o.
ΟΔΩCΩCΟΙCΠΛΑΓΧΝΙCΘΕΙ
27 FROM-GIVING to-YOU BEING-compassionated
CΔΕΟΚΥΡΙΟCΤΟΥΔΟΥΛΟΥΕ
YET THE master OF-THE SLAVE that
s o. B *omits* that
ΚΕΙΝΟΥΑΠΕΛΥCΕΝΑΥΤΟΝΚ
FROM-LOOSES him AND

We are justified or vindicated or acquitted, in our judicial standing, for there is no charge against us. God, as Judge, has cleared us of guilt by the blood of Christ (Ro. 3[24]). A judge cannot pardon. That is the prerogative of a governor or king. Only when a kingdom is in view can the pardon of sins be proclaimed.

Justification puts us beyond the sphere of condemnation. It is based entirely on the blood of Christ, is received by faith, apart from works, in order that it may accord with grace (Ro.8[14,15,16]). Pardon leads to probation. Unbecoming conduct causes it to be withdrawn. God cancelled it in every case where it was not extended to others.

Those who were pardoned in the Pentecostal era are the ten thousand talent debtor. They had crucified Christ, the Lord of glory, and were under incalculable obligations to God. Nevertheless, out of the compassion of His heart He pardoned their sins, as Peter proclaimed at Pentecost (Ac.2[38]). The nations, who had none of the light and privilege which was Israel's special portion, did not owe nearly so much. They are the debtor who owed only one hundred denarii. But the pardoned believers in Israel had no thought of sharing the mercy they had received with the despised aliens. It took much persuasion before Peter would go to Cornelius, a convert who was already a proselyte to Judaism (Ac. 10). And when he did he found his brethren most antagonistic to the very thought (Ac. 11[3]). But they are far more antagonistic to Paul's ministry among the nations. At his final appearance in Jerusalem these pardoned believers sought to stone him for the very mention of the name of the gentiles. Paul in his speech to them gets as far as the word "nations" (Ac. 22[21]), and they refuse to listen further. Consequently their pardon is revoked. It is important to note that this does not apply to the unbelieving part of the nation, for they had not been pardoned. It was true only of those who had "believed". Pardon is probational because it is based on behaviour. Justification is irrevocable because it is based on the blood of Christ, which is ever precious and potent.

35 See 6[12-15]Ja.2[13].

1-2 Compare Mk.10[1]Jn.10[40-42].

28 Yet that slave, coming out,
found one of his fellow slaves, who
owed him a hundred denarii
[about $15.69, £3 4*s* 7*d*], and, holding him, he choked him, saying,
'Pay, if you are owing anything!'
29 Then his fellow slave, prostrating,
entreated him, saying, 'Be patient
with me, and I will pay you all!'
30 Yet he would not, but, coming
away, cast him into jail, till he may
pay what is owing.
31 Then his fellow slaves, perceiving what is occurring, were tremendously sorry, and, coming, elucidate to their lord all that is occurring.
32 Then his lord, calling him, is saying to him, 'Wicked slave! I remit to you that entire debt since
33 you entreat me. Was it not binding on you also to be merciful to
your fellow slave, as *I* also am mer-
34 ciful to you?' And, being indignant, his lord gives him up to the
tormentors till he may pay all that
was owing him.
35 Thus will My heavenly Father,
also, be doing to you, should not
each one be pardoning his brother
from your hearts."
19 And it occurred, when Jesus finishes these sayings, He withdraws
from Galilee and came into the
boundaries of Judea, the other side
2 of the Jordan. And vast throngs
follow Him, and He cures them
there.
3 And the Pharisees came to Him,
trying Him, and saying, "Is it allowed one to dismiss his wife on
any charge?"
4 Now, answering, He said, "Did
you not read that the Maker from

s o.
ΑΙΤΟΔΑΝΕΙΟΝΑΦΗΚΕΝΑΥΤ
THE LOAN he-FROM-LETS to-him

B omits that s o.
ΩΕΞΕΛΘΩΝΔΕΟΔΟΥΛΟϹΕΚΕ
28 OUT-COMING YET THE SLAVE that

ΙΝΟϹΕΥΡΕΝΕΝΑΤΩΝϹΥΝΔΟ
FOUND ONE OF-THE TOGETHER-SLAVES

s o.
ΥΛΩΝΑΥΤΟΥΟϹΩΦΕΙΛΕΝΑΥ
OF-him WHO OWED to-him

ΤΩΕΚΑΤΟΝΔΗΝΑΡΙΑΚΑΙΚΡ
HUNDRED DENARII AND HOLDing

B+Є B o.
ΑΤΗϹΑϹΑΥΤΟΝΕΠΝΙΓΕΝΛΕ
him he-CHOKED saying

s o. s o.
ΓΩΝΑΠΟΔΟϹΕΙΤΙΟΦΕΙΛΕΙ
BE-FROM-GIVING IF ANY YOU-ARE-OWING

ϹΠΕϹΩΝΟΥΝΟϹΥΝΔΟΥΛΟϹΑ
29 FALLING THEN THE TOGETHER-SLAVE OF-

s o.
ΥΤΟΥΠΑΡΕΚΑΛΕΙΑΥΤΟΝΛΕ
him he-BESIDE-CALLED him saying

ΓΩΝΜΑΚΡΟΘΥΜΗϹΟΝΕΠΕΜΟ
FAR-FEEL-YOU ON ME

Bs1* omit ALL
ΙΚΑΙΠΑΝΤΑΑΠΟΔΩϹΩϹΟΙΟ
30 AND ALL I'LL-BE-FROM-GIVING to-YOU THE

s1* ΚΑΙ
ΔΕΟΥΚΗΘΕΛΕΝΑΛΛΑΑΠΕΛΘ
YET NOT he-WILLED but FROM-COMING

ΩΝΕΒΑΛΕΝΑΥΤΟΝΕΙϹΦΥΛΑ
he-CAST him INTO GUARD-house

s1* Η s o.
ΚΗΝΕΩϹΑΠΟΔΩΤΟΟΦΕΙΛΟΜ
TILL he-MAY-BE-FROM-GIVING THE being-OWED

s2 *but restored* ΔΕ YET
ΕΝΟΝΙΔΟΝΤΕϹΟΥΝΟΙϹΥΝΔ
31 PERCEIVING THEN THE TOGETHER-

B OF-him THE TOGETHER-SLAVES
ΟΥΛΟΙΑΥΤΟΥΤΑΓΕΝΟΜΕΝΑ
SLAVES OF-him THE BECOMING

s *for* AND, THE YET ΟΙΔΕ
ΕΛΥΠΗΘΗϹΑΝϹΦΟΔΡΑΚΑΙΕ
THEY-WERE-SORROWED VEHEMENT AND COM-

ΛΘΟΝΤΕϹΔΙΕϹΑΦΗϹΑΝΤΩΚ
ING THEY-THRU-LUCID to-THE mas-

ΥΡΙΩΕΑΥΤΩΝΠΑΝΤΑΤΑΓΕΝ
ter OF-selves ALL THE BECOMING

ΟΜΕΝΑΤΟΤΕΠΡΟϹΚΑΛΕϹΑΜ
32 then TOWARD-CALLing

ΕΝΟϹΑΥΤΟΝΟΚΥΡΙΟϹΑΥΤΟ
him THE master OF-him

s o.
ΥΛΕΓΕΙΑΥΤΩΔΟΥΛΕΠΟΝΗΡ
IS-sayING to-him SLAVE! wicked!

s o. s o.
ΕΠΑϹΑΝΤΗΝΟΦΕΙΛΗΝΕΚΕΙ
EVERY THE OWED that

sB1 o.
ΝΗΝΑΦΗΚΑϹΟΙΕΠΕΙΠΑΡΕΚ
I-FROM-LET to-YOU since YOU-BESIDE-CALL

ΑΛΕϹΑϹΜΕΟΥΚΕΔΕΙΚΑΙϹΕ
33 ME NOT it-WAS-BINDING AND YOU

s Є o.
ΕΛΕΗϹΑΙΤΟΝϹΥΝΔΟΥΛΟΝϹ
TO-be-MERCIFUL-to THE TOGETHER-SLAVE OF-

ΟΥΩϹΚΑΓΩϹΕΗΛΕΗϹΑΚΑΙΟ
34 YOU AS AND-I YOU am-MERCIFUL AND BE-

s o.
ΡΓΙϹΘΕΙϹΟΚΥΡΙΟϹΑΥΤΟΥ
ING-INDIGNANT THE master OF-him

ΠΑΡΕΔΩΚΕΝΑΥΤΟΝΤΟΙϹΒΑ
BESIDE-GIVES him to-THE ORDEAL-

B *omits* OF-WHICH
ϹΑΝΙϹΤΑΙϹΕΩϹΟΥΑΠΟΔΩΠ
ers TILL OF-WHICH he-MAY-BE-FROM-

s o. B *omits,* s *canceled but restored* to-him
ΑΝΤΟΟΦΕΙΛΟΜΕΝΟΝΑΥΤΩΟ
35 GIVING EVERY THE being-OWED to-him thus

ΥΤΩϹΚΑΙΟΠΑΤΗΡΜΟΥΟΟΥΡ
AND THE FATHER OF-ME THE heavenly

s o.
ΑΝΙΟϹΠΟΙΗϹΕΙΥΜΙΝΕΑΝΜ
WILL-BE-DOING to-YOUp IF-EVER NO

ΗΑΦΗΤΕΕΚΑϹΤΟϹΤΩΑΔΕΛΦ
YE-MAY-BE-FROM-LETTING EACH to-THE brother

ΩΑΥΤΟΥΑΠΟΤΩΝΚΑΡΔΙΩΝΥ
OF-him FROM THE HEARTS OF-

ΜΩΝΚΑΙΕΓΕΝΕΤΟΟΤΕΕΤΕΛ
19 YOUp AND it-BECAME when FINISHES

ΕϹΕΝΟΙΗϹΟΥϹΤΟΥϹΛΟΓΟΥ
THE JESUS THE sayings

ϹΤΟΥΤΟΥϹΜΕΤΗΡΕΝΑΠΟΤΗ
these He-WITH-LIFTS FROM THE

B+Є s *adds* ΚΑΙΗΛΘΕΝ *dots, brackets*
ϹΓΑΛΙΛΑΙΑϹΚΑΙΗΛΘΕΝΕΙ
GALILEE AND CAME INTO

s1* Є o.
ϹΤΑΟΡΙΑΤΗϹΙΟΥΔΑΙΑϹΠΕ
THE boundaries OF-THE JUDEA OTHER-

ΡΑΝΤΟΥΙΟΡΔΑΝΟΥΚΑΙΗΚΟ
2 SIDE OF-THE JORDAN AND follow

ΛΟΥΘΗϹΑΝΑΥΤΩΟΧΛΟΙΠΟΛ
to-Him THRONGS MANY

ΛΟΙΚΑΙΕΘΕΡΑΠΕΥϹΕΝΑΥΤ
AND He-cures them

s o.
ΟΥϹΕΚΕΙΚΑΙΠΡΟϹΗΛΘΟΝΑ
3 there AND TOWARD-CAME to-

B *omits* THE B+Є s Є o. s o.
ΥΤΩΟΙΦΑΡΙϹΑΙΟΙΠΕΙΡΑΖ
Him THE PHARISEES trying

ΟΝΤΕϹΑΥΤΟΝΚΑΙΛΕΓΟΝΤΕ
Him AND saying

s6 *adds* ΑΝΘΡΩΠΩ s Є o.
ϹΕΙΕΞΕϹΤΙΝΑΠΟΛΥϹΑΙΤΗ
IF it-is-allowed TO-FROM-LOOSE THE

s Є o.
ΝΓΥΝΑΙΚΑΑΥΤΟΥΚΑΤΑΠΑϹ
WOMAN OF-him according-to EVERY

ΑΝΑΙΤΙΑΝΟΔΕΑΠΟΚΡΙΘΕΙ
4 cause THE YET answering

ϹΕΙΠΕΝΟΥΚΑΝΕΓΝΩΤΕΟΤΙ
He-said NOT YE-read (*past*) that

3-12 Compare Mk. 10^{2-12}.

4 Compare Gen. 1^{27}. See Mal. 2^{15}.

4 Man was originally bi-sexual. Adam had both male and female functions (Gen. 1^{27}). Before the woman was taken out of Adam, the sexes were actually one flesh. Marriage is the reverse of this. The woman was not formed from a "rib". The Hebrew word is nowhere else so rendered. It is used of the chambers in the temple building (1 Ki. 6^{5}), and denotes a vault or cell. Hence the woman is the complement of the man, and both together constitute the human unit. One is incomplete without the other. The physical union, moreover, is not a mere legal agreement, but actual oneness of flesh, in which each is merged in the other. It is not the work of man merely, but of God. It is contrary to nature and to nature's God to destroy this unity. Originally no separation was contemplated. It is a concession to the hardness of their hearts. Only the infraction and destruction of the physical unity by union with another is given by our Lord as a just cause of separation (^{9}), for, in that case, the unit is already marred beyond repair, in the offending party. It is in fullest harmony with the present grace, in which physical unity has no standing, that even the cause allowed by our Lord is not a valid basis for separation. This corresponds with the overflowing grace in which we are submerged. The only cause now given is where the unbelieving husband or wife gets a divorce. Then the believer is free (1 Co.7^{15}). The believer today is to act in perfect grace even to the acknowledgment of a wrongful separation.

5 See Gen.2^{24}1 Co.6^{16}Eph.5^{31}.

7 See $5^{31,32}$Deut.24^{1}.

9 Compare Lu.16^{18}1 Co.$7^{10,11}$.

12 As we have no standing in flesh, such matters are not within our sphere. They do not affect our place in Christ. Not so with the kingdom. We read of a male son who will shepherd the nations in that day (Un. 12^{5}), and of the hundred and forty-four thousand who are celibates (Un. 14^{4}) out of the twelve tribes (Un. 7^{3}). It is more than likely that these are those to whom the special saying of which He spoke has been given.

13-15 Compare Mk.10^{13-16}Lu.18^{15-17}.

the beginning makes them male
5 and female? And He said, 'On
this account a man will be leaving
father and mother and will be
joined to his wife, and the two will
6 be one flesh'. So that they are no
longer two, but one flesh. Then
that which God yokes together, let
not man be separating."
7 They are saying to Him, "Then
why does Moses direct to give a
scroll of divorce and to dismiss
her?"
8 Jesus is saying to them, that
"Moses, in view of your hardheartedness, permits you to dismiss your
wives, yet from the beginning it has
not come to be thus.
9 Now I am saying to you that
whoever should be dismissing his
wife (not for prostitution) and
should be marrying another, is committing adultery, and one who has
been dismissed, marrying, is committing adultery." see Interpolator Ed.
10 The disciples are saying to Him,
"If the case of a man with a woman
is thus, it is not expedient to
marry."
11 Yet He said to them, "Not all
are containing this saying, but
those to whom it has been given.
12 For there are eunuchs who are
born thus out of their mother's
womb, and there are eunuchs who
are emasculated by men, and there
are eunuchs who emasculate themselves because of the kingdom of
the heavens. Who is able to contain it, let him contain it."
13 Then little children were brought
to Him, that He may be placing
His hands on them, and He should
be praying. Yet the disciples
14 rebuke them. Yet Jesus said to
them, "Let the little children be
coming to Me, and be forbidding
them not, for of such is the king-

B ΚΤΙ *o.* -CREAT*ing*
ΟΠΟΙΗCΑCΑΠΑΡΧΗCΑΡCΕΝ
THE *One*-mak*ing* FROM ORIGINAL MALE
ΚΑΙΘΗΛΥΕΠΟΙΗCΕΝΑΥΤΟΥ
AND female makes them
CΚΑΙΕΙΠΕΝΕΝΕΚΑΤΟΥΤΟΥ
5 AND He-said on-account OF-this
s o. *s o.*
ΚΑΤΑΛΕΙΨΕΙΑΝΘΡΩΠΟCΤΟ
WILL-BE-leavING human THE
ΝΠΑΤΕΡΑΚΑΙΤΗΝΜΗΤΕΡΑΚ
FATHER AND THE MOTHER AND
B *omits* -TOWARD- *s* Є *o.*
ΑΙΠΡΟCΚΟΛΛΗΘΗCΕΤΑΙΤΗ
WILL-BE-BEING-TOWARD-JOINED to-THE
*s1** Є *o.*
ΓΥΝΑΙΚΙΑΥΤΟΥΚΑΙΕCΟΝΤ
WOMAN OF-him AND WILL-BE
s Є *o.*
ΑΙΟΙΔΥΟΕΙCCΑΡΚΑΜΙΑΝΩ
6 THE TWO INTO FLESH ONE AS-BE-
CΤΕΟΥΚΕΤΙΕΙCΙΝΔΥΟΑΛΛ
SIDES NOT-STILL THEY-ARE TWO but
s ONE FLESH
ΑCΑΡΞΜΙΑΟΟΥΝΟΘΕΟCCΥΝ
FLESH ONE WHICH THEN THE God TOGETHER-
ΕΖΕΥΞΕΝΑΝΘΡΩΠΟCΜΗΧΩΡ
YOKES human NO LET-BE-
ΙΖΕΤΩΛΕΓΟΥCΙΝΑΥΤΩΤΙΟ
7 SPACIZING THEY-ARE-sayING to-Him ANY THEN
s1 o. *s o.*
ΥΝΜΩΥCΗCΕΝΕΤΕΙΛΑΤΟΔΟ
MOSES directs TO-GIVE
s Є *o.*
ΥΝΑΙΒΙΒΛΙΟΝΑΠΟCΤΑCΙΟ
SCROLLet OF-FROM-STAND
s Є *o.* *s omits* her
ΥΚΑΙΑΠΟΛΥCΑΙΑΥΤΗΝΛΕΓ
8 AND TO-FROM-LOOSE her IS-sayING
s o. B *omits* THE JESUS
ΕΙΑΥΤΟΙCΟΙΗCΟΥCΟΤΙΜΩ
to-them THE JESUS that MOSES
ΥCΗCΠΡΟCΤΗΝCΚΛΗΡΟΚΑΡ
TOWARD THE HARD-HEART
ΔΙΑΝΥΜΩΝΕΠΕΤΡΕΨΕΝΥΜΙ
OF-YOU*p* permits to-YOU*p*
ΝΑΠΟΛΥCΑΙΤΑCΓΥΝΑΙΚΑC
TO-FROM-LOOSE THE WOMEN
ΥΜΩΝΑΠΑΡΧΗCΔΕΟΥΓΕΓΟΝ
OF-YOU*p* FROM ORIGINAL YET NOT it-HAS-BECOME
B *omits* that
ΕΝΟΥΤΩCΛΕΓΩΔΕΥΜΙΝΟΤΙ
9 thus I-AM-sayING YET to-YOU*p* that
*s1** Є *o.*
ΟCΑΝΑΠΟΛΥCΗΤΗΝΓΥΝΑΙΚ
WHO EVER SH'D-BE-FROM-LOOSING THE WOMAN
B ΠΑΡΕΚΤΟCΛΟΓ (*s o.*) ΟΥΠΟΡΝ
ΑΑΥΤΟΥΜΗΕΠΙΠΟΡΝΕΙΑΚΑ
OF-him NO ON PROSTITUTION AND
ΕΙΑCΠΟΙΕΙΑΥΤΗΝΜΟΙΧΕΥΘΗΝΑΙ *s* Є *o.*
ΙΓΑΜΗCΗΑΛΛΗΝΜΟΙΧΑΤΑΙ
SH'D-BE-MARRYING other IS-committING-ADULTERY
s omits AND *to* IS-committING-ADULTERY
ΚΑΙΟΑΠΟΛΕΛΥΜΕΝΗΝΓΑΜΗ
AND THE *one*-HAVING-*been*-FROM-LOOSED MARRY*ing*

CΑCΜΟΙΧΑΤΑΙΛΕΓΟΥCΙΝΑ
10 IS-committING-ADULTERY ARE-sayING to-
*s1** *omits* to-Him *s1** *omits* IF
ΥΤΩΟΙΜΑΘΗΤΑΙΕΙΟΥΤΩCΕ
Him THE LEARNers IF thus IS
CΤΙΝΗΑΙΤΙΑΤΟΥΑΝΘΡΩΠΟ
THE cause OF-THE human
*s1** Є *o.*
ΥΜΕΤΑΤΗCΓΥΝΑΙΚΟCΟΥCΥ
WITH THE WOMAN NOT it-IS-be-
s o.
ΜΦΕΡΕΙΓΑΜΗCΑΙΟΔΕΕΙΠΕ
11 ING-expedient TO-MARRY THE YET He-said
ΝΑΥΤΟΙCΟΥΠΑΝΤΕCΧΩΡΟΥ
to-them NOT ALL ARE-SPACING
B*s o.* B *omits* this
CΙΝΤΟΝΛΟΓΟΝΤΟΥΤΟΝΑΛΛ
THE saying this but
s Є *o.* *s1** *omits* for
ΟΙCΔΕΔΟΤΑΙΕΙCΙΝΓΑΡΕΥ
12 to-WHOM it-HAS-*been*-GIVEN ARE for EUNUCHS
ΝΟΥΧΟΙΟΙΤΙΝΕCΕΚΚΟΙΛΙ
WHO-ANY OUT OF-CAVITY
ΑCΜΗΤΡΟCΕΓΕΝΝΗΘΗCΑΝΟ
OF-MOTHER WERE-generated thus
ΥΤΩCΚΑΙΕΙCΙΝΕΥΝΟΥΧΟΙ
AND ARE EUNUCHS
ΟΙΤΙΝΕCΕΥΝΟΥΧΙCΘΗCΑΝ
WHO-ANY ARE-EUNUCHED
ΥΠΟΤΩΝΑΝΘΡΩΠΩΝΚΑΙΕΙC
by THE humans AND ARE
ΙΝΕΥΝΟΥΧΟΙΟΙΤΙΝΕCΕΥΝ
EUNUCHS WHO-ANY EUNUCH
ΟΥΧΙCΑΝΕΑΥΤΟΥCΔΙΑΤΗΝ
selves THRU THE
ΒΑCΙΛΕΙΑΝΤΩΝΟΥΡΑΝΩΝΟ
KINGdom OF-THE heavens THE
B1 Ο *s o.* *s o.*
ΔΥΝΑΜΕΝΟCΧΩΡΕΙΝΧΩΡΕΙ
*one-be*ING-ABLE TO-BE-SPACING LET-him-BE-SPAC-
ΤΩΤΟΤΕΠΡΟCΗΝΕΧΘΗCΑΝΑ
13 ING then WERE-TOWARD-CARRIED to-
s Є *o.* *s o.*
ΥΤΩΠΑΙΔΙΑΙΝΑΤΑCΧΕΙΡΑ
Him little-boys-and-girls THAT THE HANDS
CΕΠΙΘΗΑΥΤΟΙCΚΑΙΠΡΟCΕ
He-MAY-BE-ON-PLACING to-them AND He-SHOULD-BE-
s Є *o.* *s* Є *o.*
ΥΞΗΤΑΙΟΙΔΕΜΑΘΗΤΑΙΕΠΕ
prayING THE YET LEARNers rebuke
B+Є
ΤΙΜΗCΑΝΑΥΤΟΙCΟΔΕΙΗCΟ
14 to-them THE YET JESUS
B *omits* to-them B1 ΑΙ *for* Є
ΥCΕΙΠΕΝΑΥΤΟΙCΑΦΕΤΕΤΑ
said to-them FROM-LET THE
s Є *o.*
ΠΑΙΔΙΑΚΑΙΜΗΚΩΛΥΕΤΕΑΥ
little-boys-and-girls AND NO BE-YE-FORBIDDING them
s o. *s*+Є
ΤΑΕΛΘΕΙΝΠΡΟCΜΕΤΩΝΓΑΡ
TO-BE-COMING TOWARD ME OF-THE for

14 See 18^{3}.

16-22 Compare Mk.10$^{17-22}$Lu.18$^{18-23}$.

16 See Lu. 10^{27}.

16 When Israel entered the land, each one received an allotment sufficient for a living. This could not be sold outright. It could only be mortgaged till the next jubilee. With some exceptions, no one could acquire much land without encroaching on the allotments of others. That is why it is so difficult for a rich man to enter the kingdom. He must of necessity lose his riches and enter poor. That is the position of this rich youth. He had great *acquisitions*. This was land which God had allotted to others for their living, but which they had lost through poverty. His superfluous wealth meant distress for them. He claimed to keep the law, and no doubt he had never murdered or robbed any one, for he had no provocation to commit flagrant offenses. He even maintained that he loved his associates as himself! The Lord very simply suggests that he act in accordance with his profession. He did not ask him to give up his own means of livelihood. He could never expect him to relinquish his own allotment, for that was given by God. All He desired was that he should return to others their allotments. This is what God's law does at the jubilee. This is what will occur when the kingdom is established. The believing disciples in the Pentecostal era, recognizing the impossibility of carrying possessions and acquisitions, over and above their inherited allotments, into the kingdom, sold all such property and put the proceeds into the common fund (Ac.2^{45}). None of these acts have any bearing on present conduct, for our allotment is among the celestials. The Israelite might possibly carry his allotment into the kingdom, but we can take nothing of earth into the realms above. The shrewdest saint is the one who exchanges his terrestrial real estate for celestial currency before it all is taken from him. He knows that his acquisitions on earth will all be forfeited and decrease his balance in the celestial bank.

18 Compare Ex. 20$^{12-16}$.

19 See Lev. 19^{18}.

21-22 See 6$^{19-21}$Ac.2^{45}1 Ti.6$^{17-19}$.

23-26 Compare Mk.10$^{23-27}$Lu.18$^{24-27}$.

23 See 13^{22}.

15 dom of the heavens." And placing His hands on them, He went thence.
16 And *lo!* one coming to Him said, "Teacher, what good shall I be doing that I should be having eonian life?"
17 Yet He said to him, "Why are you asking Me concerning the good? One is good. Yet if you are wanting to be entering into life, keep the precepts."
18 He is saying to Him, "Which?"
Now Jesus said, "You shall not be murdering; you shall not be committing adultery; you shall not be stealing; you shall not be testi-
19 fying falsely; be honoring father and mother; and you shall be loving your associate as yourself."
20 The youth is saying to Him, "All these I maintain. In what am I deficient still?"
21 Jesus averred to him, "If you are wanting to be perfect, go, sell your possessions and be giving to the poor, and you will be having treasure in the heavens; and hither, be following Me."
22 Now, hearing this word, the youth came away sorrowing, for he had many acquisitions.
23 Now Jesus said to His disciples, "Verily, I am saying to you that the rich squeamishly will be entering into the kingdom of the heav-
24 ens. Now again, I am saying to you that it is easier for a camel to be entering through the eye of a needle, than for the rich to be entering into the kingdom of God."
25 Now, hearing it, the disciples were tremendously astonished, saying, "Can any one, consequently, be saved?"
26 Now Jesus, looking at them, said to them, "With men this is impossible, yet with God all is possible."
27 Then, answering, Peter said to

s o.
ΤΟΙΟΥΤΩΝΕϹΤΙΝΗΒΑϹΙΛΕ
such IS THE KINGdom

s o.
ΙΑΤΩΝΟΥΡΑΝΩΝΚΑΙΕΠΙΘΕ
15 OF-THE heavens AND ON-PLACING

s o. B *omits* ON B Ι
ΙϹΤΑϹΧΕΙΡΑϹΕΠΑΥΤΟΥϹΕ
THE HANDS ON them He-

ΠΟΡΕΥΘΗΕΚΕΙΘΕΝΚΑΙΙΔΟ
16 WAS-GONE thence AND BE-PER-

ΥΕΙϹΠΡΟϹΕΛΘΩΝΑΥΤΩΕΙΠ
CEIVING ONE TOWARD-COMING to-Him said

ΕΝΔΙΔΑϹΚΑΛΕΤΙΑΓΑΘΟΝΠ
TEACHER! ANY GOOD I'LL-

s ΑϹ *omits* THAT I-SHOULD-BE-HAVING
ΟΙΗϹΩΙΝΑϹΧΩΖΩΗΝΑΙΩΝΙ
BE-DOING THAT I-SH'D-BE-HAVING LIFE eonian

s *adds* ΚΛΗΡΟΝΟΜΗϹΩ I-SHOULD-BE-TENANTING
ΟΝΟΔΕΕΙΠΕΝΑΥΤΩΤΙΜΕΕΡ
17 THE YET He-said to-him ANY ME YE-ARE-

B *above line* ΕΙϹ
ΩΤΑϹΠΕΡΙΤΟΥΑΓΑΘΟΥΕΙϹ
asking ABOUT THE GOOD ONE

s o.
ΕϹΤΙΝΟΑΓΑΘΟϹΕΙΔΕΘΕΛΕ
IS THE GOOD IF YET YOU-ARE-WILL-

s o.
ΙϹΕΙϹΤΗΝΖΩΗΝΕΙϹΕΛΘΕΙ
ING INTO THE LIFE TO-BE-INTO-COMING

B Ε Ι o. o. BE-KEEPING
ΝΤΗΡΗϹΟΝΤΑϹΕΝΤΟΛΑϹΛΕ
18 KEEP THE directions he-is-

s *omits* he-is-saying to-Him s *adds* ΦΗϹΙΝ he-is-AVERRING
ΓΕΙΑΥΤΩΠΟΙΑϹΟΔΕΙΗϹΟΥ
saying to-Him ?-THE-WHICH THE YET JESUS

B ΕΦΗ AVERRED s o.
ϹΕΙΠΕΝΤΟΟΥΦΟΝΕΥϹΕΙϹΟ
said THE NOT YOU-WILL-BE-MURDERING NOT

s¹ *omits* NOT Y.-W.-BE-A. s o. s¹ *omits* NOT YOU-WILL-BE-S.
ΥΜΟΙΧΕΥϹΕΙϹΟΥΚΛΕΨΕΙϹ
YOU-WILL-BE-ADULTERING NOT YOU-WILL-BE-stealING

s o. B+Ε
ΟΥΨΕΥΔΟΜΑΡΤΥΡΗϹΕΙϹΤΙ
19 NOT YOU-WILL-BE-FALSE-witnessING BE-VAL-

ΜΑΤΟΝΠΑΤΕΡΑΚΑΙΤΗΝΜΗΤ
UING THE FATHER AND THE MOTHER

ΕΡΑΚΑΙΑΓΑΠΗϹΕΙϹΤΟΝΠΛ
AND YOU-WILL-BE-LOVING THE NIGH-

ΗϹΙΟΝϹΟΥΩϹϹΕΑΥΤΟΝΛΕΓ
20 *one* OF-YOU AS YOURSELF IS-SAYING

s o. s ALL these
ΕΙΑΥΤΩΟΝΕΑΝΙϹΚΟϹΤΑΥΤ
to-Him THE YOUTH these

s⁶ *adds* OUT OF-YOUTH OF-ME ΕΚΝΕΟΤΗΤΟϹ ΜΟΥ
ΑΠΑΝΤΑΕΦΥΛΑΞΑΤΙΕΤΙΥϹ
ALL I-GUARD ANY STILL I-AM-

B ΛΕΓΕΙ IS-SAYING
ΤΕΡΩΕΦΗΑΥΤΩΟΙΗϹΟΥϹΕΙ
21 WANTING AVERRED to-him THE JESUS IF

s o. s o. s¹* ΓΕΝΕϹΘΕ
ΘΕΛΕΙϹΤΕΛΕΙΟϹΕΙΝΑΙΥΠ
YOU-ARE-WILLING mature TO-BE BE-UN-

ΑΓΕΠΩΛΗϹΟΝϹΟΥΤΑΥΠΑΡΧ
DER-LEADING SELL OF-YOU THE belongINGS

s *omits* to-THE
ΟΝΤΑΚΑΙΔΟϹΤΟΙϹΠΤΩΧΟΙ
AND BE-GIVING to-THE POOR

ϹΚΑΙΕΞΕΙϹΘΗϹΑΥΡΟΝΕΝΟ
AND YOU-WILL-BE-HAVING PLACED-INTO-MORROW IN hea-

s heaven Ω o. o.
ΥΡΑΝΟΙϹΚΑΙΔΕΥΡΟΑΚΟΛΟ
vens AND HITHER YOU-BE-follow-

s o.
ΥΘΕΙΜΟΙΑΚΟΥϹΑϹΔΕΟΝΕΑ
22 ING to-ME HEAR*ing* YET THE YOUTH

s *omits* THE saying s *omits* this
ΝΙϹΚΟϹΤΟΝΛΟΓΟΝΤΟΥΤΟΝ
THE saying this

B o.
ΑΠΗΛΘΕΝΛΥΠΟΥΜΕΝΟϹΗΝΓ
he-FROM-CAME SORROWING he-WAS for

B Χ Ρ=moneys
ΑΡΕΧΩΝΚΤΗΜΑΤΑΠΟΛΛΑΟΔ
23 HAVING ACQUISITIONS MANY THE YET

ΕΙΗϹΟΥϹΕΙΠΕΝΤΟΙϹΜΑΘΗ
JESUS said to-THE LEARNERS

ΤΑΙϹΑΥΤΟΥΑΜΗΝΛΕΓΩΥΜΙ
OF-Him AMEN I-AM-saying to-YOU*p*

ΝΟΤΙΠΛΟΥϹΙΟϹΔΥϹΚΟΛΩϹ
that RICH ILL-VICTUALLY

s Ε o.
ΕΙϹΕΛΕΥϹΕΤΑΙΕΙϹΤΗΝΒΑ
WILL-BE-INTO-COMING INTO THE KINGdom

s o.
ϹΙΛΕΙΑΝΤΩΝΟΥΡΑΝΩΝΠΑΛ
24 OF-THE heavens AGAIN

B *omits* that
ΙΝΔΕΛΕΓΩΥΜΙΝΟΤΙΕΥΚΟΠ
YET I-AM-SAYING to-YOU*p* that easier

ΩΤΕΡΟΝΕϹΤΙΝΚΑΜΗΛΟΝΔΙ
it-IS CAMEL THRU

Bs¹* o. o. B -THRU- Δ
ΑΤΡΥΠΗΜΑΤΟϹΡΑΦΙΔΟϹΕΙ
BORE OF-SEW-er TO-BE-

B o. s o. s *omits* TO-BE-INTO-COMING
ϹΕΛΘΕΙΝΗΠΛΟΥϹΙΟΝΕΙϹΕ
INTO-COMING OR RICH TO-BE-INTO-

s o.
ΛΘΕΙΝΕΙϹΤΗΝΒΑϹΙΛΕΙΑΝ
COMING INTO THE KINGdom

s¹ *omits* YET
ΤΟΥΘΕΟΥΑΚΟΥϹΑΝΤΕϹΔΕΟ
25 OF-THE God HEAR*ing* YET THE

ΙΜΑΘΗΤΑΙΕΞΕΠΛΗϹϹΟΝΤΟ
LEARNERS *were*-astonishED

ϹΦΟΔΡΑΛΕΓΟΝΤΕϹΤΙϹΑΡΑ
VEHEMENT saying ANY CONSEQUENT-

s Ε o. s Ε o.
ΔΥΝΑΤΑΙϹΩΘΗΝΑΙΕΜΒΛΕΨ
26 LY IS-ABLE TO-BE-SAVED IN-look*ing*

ΑϹΔΕΟΙΗϹΟΥϹΕΙΠΕΝΑΥΤΟ
YET THE JESUS said to-them

s¹ *omits* BESIDE humans
ΙϹΠΑΡΑΑΝΘΡΩΠΟΙϹΤΟΥΤΟ
BESIDE humans this

ΑΔΥΝΑΤΟΝΕϹΤΙΝΠΑΡΑΔΕΘ
UN-ABLE IS BESIDE YET God

s ABLE ALL
ΕΩΠΑΝΤΑΔΥΝΑΤΑΤΟΤΕΑΠΟ
27 ALL ABLE then answerING

ΚΡΙΘΕΙϹΟΠΕΤΡΟϹΕΙΠΕΝΑ
THE Peter said to-Him

23 As the political constitution of the Jewish commonwealth rendered it practically impossible to acquire great possessions without oppressing others, riches were a hindrance and are largely lost in the readjustments of that day. No rich man, as such, will enter.

26 See Jer.32[17]Lu.1[37].

27-30 Compare Mk.10[28-31]Lu.18[28-30].

27 See 4[18]Lu.5[11].

27 On the other hand, those sons of that kingdom who lose all, even the enjoyment of their own allotment for the time, will find an overflowing recompense in kind, in the kingdom, not only for the brief space of their mortal life, but for the whole of the coming eon. The apostles, who suffered most, will gain most. The government of the nation will be in their hands. This explains in part why there must be just twelve apostles, one for each tribe. The other nations will come under the jurisdiction of the male son (Un.12[5]), a company out of Israel distinct from the twelve. It will be seen that Paul has no place in the government of that kingdom. He and those connected with his ministry, have a celestial destiny and will judge messengers (Eph.1[3] 1Co.6[3]).

28 See 20[21]Lu.22[28-30].

30 See 20[16]Lu.13[30].

1 Many of the explanations of this parable ignore the fact that it illustrates the kingdom of the heavens, and is not at all intended to be applied to our service for God. If so applied, it can hardly encourage aught but idleness in the hope that a little labor at the end of life will bring an equal, if not greater, reward than a long career of suffering service. The vineyard is Israel. Those who agree for a denarius a day were under law and got what was their due. The others were recipients of various degrees of grace. The third hour workers were under promise. Though they made no contract, yet they received more than they had a right to expect, because they had mixed their work with a little confidence in the householder. In the sixth and ninth hour we have the same circumstances, but less deserts. The eleventh hour workers do not seem to have had even a promise on which to base their expectations. They trusted the householder completely, and had

Him, "*Lo! we* leave all and follow
Thee. What, consequently, will it
mean to us?"
28 Now Jesus said to them, "Verily,
I am saying to you that you, who
follow Me, in the renascence, whenever
ever the Son of Mankind should be
sitting on His glorious throne, *you,*
also, shall be seated on twelve
thrones, judging the twelve tribes
29 of Israel. And everyone who leaves
a home, or brothers, or sisters, or
father, or mother, or wife, or children,
ren, or fields, on account of My
name, shall be getting a hundred
fold, and be enjoying the allotment
30 of eonian life. Yet many of the
first will be last, and the last first.
20 For the kingdom of the heavens
is like a man, a householder, who
came out with the morning to hire
2 workers for his vineyard. Now,
agreeing with the workers for a
denarius [about 15.7¢, 7*d* 3*f*] a day,
he dispatches them into his vineyard.
yard.
3 And, coming out about the third
hour, he perceived others standing
4 in the market idle. And to those he
said, '*You* also go away into my
vineyard, and whatever may be
just I shall be giving you.' Now
5 they came away. Now coming out
again about the sixth and ninth
hour, he does similarly.
6 Now, coming out about the eleventh,
enth, he found others standing, and
he is saying to them, 'Why have
you stood here the whole day idle?'
7 They are saying to him that 'No
one hires us.' He is saying to
them, '*You* also go away into the
vineyard.'
8 Now, as it is becoming evening,
the lord of the vineyard is saying to

s o.
ΥΤΩΙΔΟΥΗΜΕΙCΑΦΗΚΑΜΕΝ
BE-PERCEIVING WE FROM-LET

ΠΑΝΤΑΚΑΙΗΚΟΛΟΥΘΗCΑΜΕ
ALL AND follow

ΝCΟΙΤΙΑΡΑΕCΤΑΙΗΜΙΝΟΔ
28 to-YOU ANY CONSEQUENTLY WILL-BE to-US THE YET

ΕΙΗCΟΥCΕΙΠΕΝΑΥΤΟΙCΑΜ
JESUS said to-them AMEN

s o.
ΗΝΛΕΓΩΥΜΙΝΟΤΙΥΜΕΙCΟΙ
I-AM-sayING to-YOUp that YE THE

ΑΚΟΛΟΥΘΗCΑΝΤΕCΜΟΙΕΝΤ
ones-following to-ME IN THE

B² Γ
ΗΠΑΛΙΝΓΕΝΕCΙΑΟΤΑΝΚΑΘ
AGAIN-generation when-EVER SHOULD-BE-

ΙCΗΟΥΙΟCΤΟΥΑΝΘΡΩΠΟΥΕ
seatING THE SON OF-THE human ON

ΠΙΘΡΟΝΟΥΔΟΞΗCΑΥΤΟΥΚΑ
THRONE OF-esteem OF-Him WILL-

s ΑΥΤΟΙ they s ΙΒ=12
ΘΗCΕCΘΕΚΑΙΥΜΕΙCΕΠΙΔΩ
BE-beING-seatED AND YE ON TWO-TEN

B+Ε
ΔΕΚΑΘΡΟΝΟΥCΚΡΙΝΟΝΤΕC
THRONES JUDGING

s ΙΒ=12
ΤΑCΔΩΔΕΚΑΦΥΛΑCΤΟΥΙCΡ
THE TWO-TEN tribes OF-THE ISRAEL

ΑΗΛΚΑΙΠΑCΟCΤΙCΑΦΗΚΕΝ
29 AND EVERY WHO-ANY FROM-LETS

s omits HOME OR
ΟΙΚΙΑCΗΑΔΕΛΦΟΥCΗΑΔΕΛ
OF-HOME OR brothers OR sisters

B omits OR WOMAN
ΦΑCΗΠΑΤΕΡΑΗΜΗΤΕΡΑΗΓΥ
OR FATHER OR MOTHER OR WOMAN

s* adds OR HOMES ΗΟΙΚΙ
ΝΑΙΚΑΗΤΕΚΝΑΗΑΓΡΟΥCΕΝ
OR offsprings OR FIELDS on-ac-

ΑC s Α o. B Π
ΕΚΕΝΤΟΥΕΜΟΥΟΝΟΜΑΤΟCΕ
count OF-THE MY NAME HUN-

Ο Λ Α Α o. o. o. MANY-
ΚΑΤΟΝΤΑΠΛΑCΙΟΝΑΛΗΜΨΕ
DRED-fold WILL-BE-GETTING

s Ε o.
ΤΑΙΚΑΙΖΩΗΝΑΙΩΝΙΟΝΚΛΗ
AND LIFE eonian WILL-BE-

s o.
ΡΟΝΟΜΗCΕΙΠΟΛΛΟΙΔΕΕCΟ
30 tenantING MANY YET WILL-BE

s Ε o. s LAST BEFORE-most
ΝΤΑΙΠΡΩΤΟΙΕCΧΑΤΟΙΚΑΙ
BEFORE-most LAST AND

s BEFORE-most LAST
ΕCΧΑΤΟΙΠΡΩΤΟΙΟΜΟΙΑΓΑ
20 LASTS BEFORE-mosts LIKE for

s o.
ΡΕCΤΙΝΗΒΑCΙΛΕΙΑΤΩΝΟΥ
IS THE KINGdom OF-THE heavens

ΡΑΝΩΝΑΝΘΡΩΠΩΟΙΚΟΔΕCΠ
to-human HOME-OWNER

ΟΤΗΟCΤΙCΕΞΗΛΘΕΝΑΜΑΠΡ
WHO-ANY OUT-CAME SIMULTANEOUS mor-

s Ε o.
ΩΙΜΙCΘΩCΑCΘΑΙΕΡΓΑΤΑC
ning TO-HIRE ACTers

ΕΙCΤΟΝΑΜΠΕΛΩΝΑΑΥΤΟΥC
2 INTO THE VINEyard OF-him agree-

ΥΜΦΩΝΗCΑCΔΕΜΕΤΑΤΩΝΕΡ
ing YET WITH THE ACTers

ΓΑΤΩΝΕΚΔΗΝΑΡΙΟΥΤΗΝΗΜ
OUT OF-DENARIUS THE DAY

s o.
ΕΡΑΝΑΠΕCΤΕΙΛΕΝΑΥΤΟΥC
he-commissions them

ΕΙCΤΟΝΑΜΠΕΛΩΝΑΑΥΤΟΥΚ
3 INTO THE VINEyard OF-him AND

ΑΙΕΞΕΛΘΩΝΠΕΡΙΤΡΙΤΗΝΩ
OUT-COMING ABOUT third HOUR

ΡΑΝΕΙΔΕΝΑΛΛΟΥCΕCΤΩΤΑ
he-PERCEIVED others HAVING-STOOD

CΕΝΤΗΑΓΟΡΑΑΡΓΟΥCΚΑΙΕ
4 IN THE BUY-place UN-ACTive AND to-

ΚΕΙΝΟΙCΕΙΠΕΝΥΠΑΓΕΤΕΚ
those he-said BE-UNDER-LEADING AND

s o.
ΑΙΥΜΕΙCΕΙCΤΟΝΑΜΠΕΛΩΝ
YE INTO THE VINEyard

B omits OF-ME s¹* Ε o.
ΑΜΟΥΚΑΙΟΕΑΝΗΔΙΚΑΙΟΝΔ
OF-ME AND WHICH IF-EVER MAY-BE JUST I'LL-

ΩCΩΥΜΙΝΟΙΔΕΑΠΗΛΘΟΝΠΑ
5 BE-GIVING to-YOUp THE-ones YET FROM-CAME AGAIN

B omits YET
ΛΙΝΔΕΕΞΕΛΘΩΝΠΕΡΙΕΚΤΗ
YET OUT-COMING ABOUT sixth

ΝΚΑΙΕΝΑΤΗΝΩΡΑΝΕΠΟΙΗC
AND ninth HOUR he-DOES

ΕΝΩCΑΥΤΩCΠΕΡΙΔΕΤΗΝΕΝ
6 AS-SAMEly ABOUT YET THE ONE-

s¹ was Η Ε
ΔΕΚΑΤΗΝΕΞΕΛΘΩΝΕΥΡΕΝΑ
TENTH OUT-COMING he-FOUND oth-

ΛΛΟΥCΕCΤΩΤΑCΚΑΙΛΕΓΕΙ
ers HAVING-STOOD AND he-IS-sayING

ΑΥΤΟΙCΤΙΩΔΕΕCΤΗΚΑΤΕΟ
to-them ANY here YE-HAVE-STOOD WHOLE

ΛΗΝΤΗΝΗΜΕΡΑΝΑΡΓΟΙΛΕΓ
7 THE DAY UN-ACTive THEY-ARE-

s o. s¹ omits US
ΟΥCΙΝΑΥΤΩΟΤΙΟΥΔΕΙCΗΜ
sayING to-him that NOT-YET-ONE US

ΑCΕΜΙCΘΩCΑΤΟΛΕΓΕΙΑΥΤ
HIRES he-IS-sayING to-them

s o.
ΟΙCΥΠΑΓΕΤΕΚΑΙΥΜΕΙCΕΙ
BE-UNDER-LEADING AND YE INTO

CΤΟΝΑΜΠΕΛΩΝΑΟΨΙΑCΔΕΓ
8 THE VINEyard OF-evening YET BE-

s o.
ΕΝΟΜΕΝΗCΛΕΓΕΙΟΚΥΡΙΟC
COMING IS-sayING THE master

his manager, 'Call the workers and
pay them the wages, beginning
from the last, to the first.'
9 And those coming about the
eleventh hour got a denarius
10 apiece. And those coming first in-
fer that they will be getting more.
And *they* also got a denarius
11 apiece. Now, getting it, they mur-
12 mured against the householder, say-
ing, 'These last do one hour, and
you make them equal to us who
bear the burden of the day and the
13 scorching wind.' Yet, answering
one of them, he said, 'Comrade, I
am not injuring you. Did you not
agree with me for a denarius?
14 Pick up what is yours and go away.
Now, should I be wanting to give
15 to this last one even as to you, is it
not allowed me to do what I want
with that which is mine? Or is
your eye wicked, seeing that *I* am
16 good?' Thus the last shall be first
and the first last."
17 Now Jesus, being about to
ascend into Jerusalem, took aside
the twelve disciples privately, and
18 on the road He said to them: "*Lo!*
We are ascending into Jerusalem
and the Son of Mankind will be be-
trayed to the chief priests and
scribes, and they will be condemn-
19 ing Him to death. And they will
be betraying Him to the nations, to
deride and scourge and crucify,
and the third day He will be
roused."
20 Then the mother of Zebedee's
sons came to Him with her sons,
worshiping and requesting some-
21 thing from Him. Now He said to

very little of their own works to offer him.

At this point we must insert another class, who do not appear in the parable, for the very good reason that they do nothing at all and are not associated with the kingdom. So far as salvation goes, our works have no part in it. We are the *twelfth* hour "laborers", who have done *nothing* (Ro. 4[5]), yet receive *much more* than those who toil under law. This is because we do not depend on our own efforts whatever, but upon the favor of the great Householder. We were lower than the last in the parable, and have become higher than the first. Such is the nature of grace. May we never seek to make a bargain with God! Let us work without a contract or any assurances, but rest wholly on the innate graciousness which He delights to display when His creatures give Him occasion.

Even in the kingdom, it is not the amount of work which determines the reward, but the amount of faith which is blended with it (Heb. 4[2]). Since those who worked the full day are displeased with His goodness, and have a wicked eye, and are last, we may well believe that they will have no part in the kingdom. They are not of faith but of law works. They stumble on the stumbling stone (Ro.9[32,33]):

> *Lo!* I am placing in Zion a stumbling-stone and a snare rock,
> And one believing on Him will not be disgraced.

8 See Lev. 19[13].

16 See 19[30].

17-19 Compare Mk.10[32-34]Lu.18[31-34].

17 Though the Lord is blinding the eyes of the people by parables, He is seeking to open the understanding of His disciples and to engage their hearts with His great sacrifice. It seems strange that they, who had been accustomed to the thought of blood propitiation all their lives, could not entertain His teaching concerning the great Antitype of all their offerings. He did not perplex them with parables, but spoke to them plainly and persistently, and still they do not seem to have grasped His meaning until all He foretold had occurred, and He was roused from among the dead.

20-28 Compare Mk. 10[35-45].

20 See 4[21].

ΤΟΥΑΜΠΕΛΩΝΟϹΤΩΕΠΙΤΡΟ
OF-THE VINEYard to-THE permitter

ΠΩΑΥΤΟΥΚΑΛΕϹΟΝΤΟΥϹΕΡ
OF-him CALL THE ACTers

s omits to-them
ΓΑΤΑϹΚΑΙΑΠΟΔΟϹΑΥΤΟΙϹ
AND BE-FROM-GIVING to-them

ΤΟΝΜΙϹΘΟΝΑΡΞΑΜΕΝΟϹΑΠ
THE HIRE beginn*ing* FROM

ΟΤΩΝΕϹΧΑΤΩΝΕΩϹΤΩΝΠΡΩ
THE LAST TILL OF-THE BEFORE-

B *omits* AND B *adds* ΔΕ YET
ΤΩΝΚΑΙΕΛΘΟΝΤΕϹΟΙΠΕΡΙ
9 most AND COMING THE-*ones* ABOUT

ΤΗΝΕΝΔΕΚΑΤΗΝΩΡΑΝΕΛΑΒ
THE ONE-TENth HOUR GOT

s omits AND
ΟΝΑΝΑΔΗΝΑΡΙΟΝΚΑΙΕΛΘΟ
10 UP (apiece) DENARIUS AND COMING

s adds ΔΕ YET
ΝΤΕϹΟΙΠΡΩΤΟΙΕΝΟΜΙϹΑΝ
THE-*ones* BEFORE-most infer

s o. B *o.*
ΟΤΙΠΛΕΙΟΝΑΛΗΜΨΟΝΤΑΙΚ
that MORE THEY-WILL-BE-GETTING AND

B *omits* THE
ΑΙΕΛΑΒΟΝΤΟΑΝΑΔΗΝΑΡΙΟ
GOT THE UP (apiece) DENARIUS

ΝΚΑΙΑΥΤΟΙΛΑΒΟΝΤΕϹΔΕΕ
11 AND they GETTING YET THEY-

ΓΟΓΓΥΖΟΝΚΑΤΑΤΟΥΟΙΚΟΔ
MURMURED DOWN OF-THE HOME-OWNER

ΕϹΠΟΤΟΥΛΕΓΟΝΤΕϹΟΥΤΟΙ
12 sayING these

ΟΙΕϹΧΑΤΟΙΜΙΑΝΩΡΑΝΕΠΟ
THE LAST ONE HOUR DO

s²+Ε but deleted B to-US them
ΙΗϹΑΝΚΑΙΙϹΟΥϹΑΥΤΟΥϹΗ
AND EQUAL them to-US

ΜΙΝΕΠΟΙΗϹΑϹΤΟΙϹΒΑϹΤΑ
YOU-DO to-THE *ones*-BEARing

ϹΑϹΙΤΟΒΑΡΟϹΤΗϹΗΜΕΡΑϹ
THE HEAVY OF-THE DAY

ΚΑΙΤΟΝΚΑΥϹΩΝΑΟΔΕΑΠΟΚ
13 AND THE BURNing THE YET answerING

B OF-them to-ONE
ΡΙΘΕΙϹΕΝΙΑΥΤΩΝΕΙΠΕΝΕ
to-ONE OF-them he-said COM-

s Ε *o.* *s* Χ
ΤΑΙΡΕΟΥΚΑΔΙΚΩϹΕΟΥΧΙΔ
RADE! NOT I-AM-injurING YOU NOT (*emph.*) OF-

ΗΝΑΡΙΟΥϹΥΝΕΦΩΝΗϹΑϹΜΟ
DENARIUS YOU-agree to-ME

ΙΑΡΟΝΤΟϹΟΝΚΑΙΥΠΑΓΕΘΕ
14 LIFT THE YOUR AND BE-UNDER-LEADING I-

B ΕΓΩ ι *for* YET
ΛΩΔΕΤΟΥΤΩΤΩΕϹΧΑΤΩΔΟΥ
MAY-BE-WILLING YET to-this THE LAST TO-GIVE

s ϹΥΗ
ΝΑΙΩϹΚΑΙϹΟΙΟΥΚΕΞΕϹΤΙ
15 AS AND to-YOU NOT IS-allowed

s Ε *o.*
ΝΜΟΙΟΘΕΛΩΠΟΙΗϹΑΙΕΝΤΟ
to-ME WHICH I-AM-WILLING TO-DO IN THE

B² ΕΙ *for* Η=IF
ΙϹΕΜΟΙϹΗΟΟΦΘΑΛΜΟϹϹΟΥ
MY*p* OR THE VIEWer OF-YOU

ΠΟΝΗΡΟϹΕϹΤΙΝΟΤΙΕΓΩΑΓ
wicked IS that I GOOD

s Ε *o.*
ΑΘΟϹΕΙΜΙΟΥΤΩϹΕϹΟΝΤΑΙ
16 AM thus WILL-BE

ΟΙΕϹΧΑΤΟΙΠΡΩΤΟΙΚΑΙΟΙ
THE LAST BEFORE-most AND THE

s ΚΑΙ *for* beING A. YET
ΠΡΩΤΟΙΕϹΧΑΤΟΙΜΕΛΛΩΝΔ
17 BEFORE-most LAST beING-ABOUT YET

s Ε *o.* *s* Ω *o.* B *omits* THE *s¹* o.*
ΕΑΝΑΒΑΙΝΕΙΝΟΙΗϹΟΥϹΕΙ
TO-BE-UP-STEPPING THE JESUS INTO

B *o.*
ϹΙΕΡΟϹΟΛΥΜΑΠΑΡΕΛΑΒΕΝ
JERUSALEM He-BESIDE-GOT

s ΙΒ=12 *s omits* LEARNers B¹ Θ
ΤΟΥϹΔΩΔΕΚΑΜΑΘΗΤΑϹΚΑΤ
THE TWO-TEN LEARNers according-to

ΙΔΙΑΝΚΑΙΕΝΤΗΟΔΩΕΙΠΕΝ
OWN AND IN THE WAY He-said

s Ε *o.*
ΑΥΤΟΙϹΙΔΟΥΑΝΑΒΑΙΝΟΜΕ
18 to-them BE-PERCEIVING WE-ARE-UP-STEPPING

s¹ o.*
ΝΕΙϹΙΕΡΟϹΟΛΥΜΑΚΑΙΟΥΙ
INTO JERUSALEM AND THE SON

ΟϹΤΟΥΑΝΘΡΩΠΟΥΠΑΡΑΔΟΘ
OF-THE human WILL-BE-BEING-BE-

s Ε *o.*
ΗϹΕΤΑΙΤΟΙϹΑΡΧΙΕΡΕΥϹΙ
SIDE-GIVEN to-THE chief-SACRED-*ones*

ΝΚΑΙΓΡΑΜΜΑΤΕΥϹΙΝΚΑΙΚΑ
AND WRITers AND THEY

B *omits* INTO DEATH
ΤΑΚΡΙΝΟΥϹΙΝΑΥΤΟΝΕΙϹΘΑΝ
WILL-BE-DOWN-JUDGING Him INTO DEATH

ΑΤΟΝΚΑΙΠΑΡΑΔΩϹΟΥϹΙΝΑΥ
19 AND THEY-WILL-BE-BESIDE-GIVING Him

ΤΟΝΤΟΙϹΕΘΝΕϹΙΝΕΙϹΤΟΕ
to-THE NATIONS INTO THE TO-

s Ε *o.* Ε *o.* *s¹** Ε *o.*
ΜΠΑΙΞΑΙΚΑΙΜΑϹΤΙΓΩϹΑΙ
IN-sport AND TO-scourge

*s¹** Ε *o.* *s omits* AND
ΚΑΙϹΤΑΥΡΩϹΑΙΚΑΙΤΗΤΡΙ
AND TO-impale AND to-THE third

B ΑΝΑϹΤ-UP-STOOD *s* Ε *o.*
ΤΗΗΜΕΡΑΕΓΕΡΘΗϹΕΤΑΙΤΟ
20 DAY He-WILL-BE-BEING-ROUSED then

ΤΕΠΡΟϹΗΛΘΕΝΑΥΤΩΗΜΗΤΗ
TOWARD-CAME to-Him THE MOTHER

ΡΤΩΝΥΙΩΝΖΕΒΕΔΑΙΟΥΜΕΤ
OF-THE SONS OF-ZEBEDEE WITH

ΑΤΩΝΥΙΩΝΑΥΤΗϹΠΡΟϹΚΥΝ
THE SONS OF-her worshipING

s ΠΑΡ BESIDE
ΟΥϹΑΚΑΙΑΙΤΟΥϹΑΤΙΑΠΑΥ
AND REQUESTING ANY FROM Him

[20] James and John were the sons of Zebedee (Mk. 10[35]). Our Lord called them "sons of thunder" (Mk.3[17]), to indicate their tempestuous and violent disposition. The gentleness and love of John's writings are not the reflection of his character, but of the restraint of the inspiring spirit. They certainly were the most ambitious and selfish of all the apostles. The request of their mother shows how little fellowship they had with His downward path to the shame and humiliation of the cross. They could not comprehend that this was the only path to glory. Only those who drink His cup can share His honors. So He grants them the boon of a sip of His sorrow. James was the first to follow his Lord. Herod put him to the sword (Ac. 12[1]). But John remained alive for many years.

[21-23] See 19[28]26[39-42]Lu.12[50]Ac.12[2].

[24] It is evident from the resentment of the rest that they also coveted the highest place, even if they could not follow Him to the lowest. So He gives them a sorely needed lesson on the true path to greatness. It consists in service, servility, and suffering, the very opposite of the course they were accustomed to associate with human honors. His own example was their cue. Only those who suffer are qualified to reign. The greatness of His glories finds its source in His service as a slave, and the sorrows of His soul, of which He spoke to them in vain.

[25] See Lu.22[24-27].

[26] See 23[11]Mk.9[35]1 Pt.5[3].

[27] See 18[4].

[28] See Jn.13[4]11[51,52]14[5] Phil2[5-7] Isa.53[10-12].

[29-31] Compare Mk.10[46-48]Lu.18[35-39]. See 9[27-31].

[32-34] Compare Mk.10[49-52]Lu.18[40-43].

[29] The restoration of two blind men was in itself a marvelous manifestation of His messiahship, but we must not miss the deeper current of thought which lies beneath. He was going *out* of Jericho, the city of the curse. Does this not speak of His resurrection, the exit from the curse of the cross? Two is the number of testimony. He sent the seventy-two in pairs. He was accompanied on His journey by His apostles, who were to testify concerning Him, but they were blind! They could not see the great central sight of all

her, "What are you wanting?"
She is saying to Him, "Say that
these, my two sons, should be sit-
ting, one at the right and one at
Thy left, in Thy kingdom."
22 Now Jesus, answering, said,
"You are not aware what you are
requesting. Are you able to be
drinking the cup which *I* am about
to be drinking?" They are saying
23 to Him, "We are able." He is say-
ing to them, "Of My cup, indeed,
you shall be drinking. Yet to be
seated at My right and at the left
is not Mine to give, but is for whom
it has been made ready by My
Father."
24 And when the ten hear, they re-
25 sent about the two brothers. Now
Jesus, calling them to Him, said,
"You are aware that the chiefs of
the nations are lording it over them,
and the great men are coercing
26 them. Not thus is it among you.
But whoever should be wanting
to become great among you, let
27 him be your servant. And whoever
may be wanting to be foremost
among you, let him be your slave,
28 even as the Son of Mankind came,
not to be served, but to serve and to
give His soul a ransom for many."
29 And at their going out from
Jericho a vast throng follows Him.
30 And *lo!* two blind men, sitting be-
side the road, hearing that Jesus is
passing by, cry, saying, "Lord, be
merciful to us, Son of David!"
31 Yet the throng rebukes them, that
they should be silent. Yet they cry
the louder, saying, *"Lord, be mer-
ciful to us, Son of David!"*
32 And standing, Jesus summons
them and said, "What are you
wanting that I shall be doing to
you?"
23 They are saying to Him, "Lord,

ΤΟΥΟΔΕΕΙΠΕΝΑΥΤΗΤΙΘΕΛ 20
21 THE YET He-said to-her ANY YOU-ARE-
s o. B ΗΔΕ (*s* o.)ΕΙΠΕΝ THE YET said *for* she-is-s. to-H.
ΕΙCΛΕΓΕΙΑΥΤΩΕΙΠΕΙΝΑΚ 40
WILLING she-is-saying to-Him BE-saying THAT SH'D-
ΑΘΙCΩCΙΝΟΥΤΟΙΟΙΔΥΟΥΙ 60
BE-seating these THE TWO SONS
ΟΙΜΟΥΕΙCΕΚΔΕΞΙΩΝΚΑΙΕ 80
OF-ME ONE OUT OF-RIGHT AND ONE
ΙCΕΞΕΥΩΝΥΜΩΝCΟΥΕΝΤΗΒ 100
OUT OF-left OF-YOU IN THE KING-
s o. *s* o.
ΑCΙΛΕΙΑCΟΥΑΠΟΚΡΙΘΕΙC 20
22 dom OF-YOU answering
ΔΕΟΙΗCΟΥCΕΙΠΕΝΟΥΚΟΙΔ 40
YET THE JESUS said NOT YE-HAVE-
s o.
ΑΤΕΤΙΑΙΤΕΙCΘΕΔΥΝΑCΘΕ 60
PERCEIVED ANY YE-ARE-REQUESTING YE-ARE-ABLE
ΠΙΕΙΝΤΟΠΟΤΗΡΙΟΝΟΕΓΩΜ 80
TO-BE-DRINKING THE DRINK-cup WHICH I AM-
B o. *s* o.
ΕΛΛΩΠΙΝΕΙΝΛΕΓΟΥCΙΝΑΥ 200
being-ABOUT TO-BE-DRINKING THEY-ARE-saying to-Him
s o.
ΤΩΔΥΝΑΜΕΘΑΛΕΓΕΙΑΥΤΟΙ 20
23 WE-ARE-ABLE He-is-saying to-them
CΤΟΜΕΝΠΟΤΗΡΙΟΝΜΟΥΠΙΕ 40
THE INDEED DRINK-cup OF-ME YE'LL-BE-
CΘΕΤΟΔΕΚΑΘΙCΑΙΕΚΔΕΞΙ 60
DRINKING THE YET TO-be-seated OUT OF-RIGHT
B Η OR
ΩΝΜΟΥΚΑΙΕΞΕΥΩΝΥΜΩΝΟΥ 80
OF-ME AND OUT OF-left NOT
s Ε o.
ΚΕCΤΙΝΕΜΟΝΔΟΥΝΑΙΑΛΛΟ 300
IS MY TO-GIVE but to-
ΙCΗΤΟΙΜΑCΤΑΙΥΠΟΤΟΥΠΑ 20
WHOM it-HAS-*been*-made-READY by THE FATHER
s² *omits* AND *s²* *adds* YET ΔΕ
ΤΡΟCΜΟΥΚΑΙΑΚΟΥCΑΝΤΕC 40
24 OF-ME AND HEAR*ing*
s *adds* begin (*s* Α) ΗΡΞΑΝΤΟ *s* Ι Ν o. o.
ΟΙΔΕΚΑΗΓΑΝΑΚΤΗCΑΝΠΕΡ 60
THE TEN resent ABOUT
ΙΤΩΝΔΥΟΑΔΕΛΦΩΝΟΔΕΙΗC 80
25 THE TWO brothers THE YET JESUS
ΟΥCΠΡΟCΚΑΛΕCΑΜΕΝΟCΑΥ 400
TOWARD-CALL*ing* them
ΤΟΥCΕΙΠΕΝΟΙΔΑΤΕΟΤΙΟΙ 20
said YE-HAVE-PERCEIVED that THE
ΑΡΧΟΝΤΕCΤΩΝΕΘΝΩΝΚΑΤΑ 40
chiefs OF-THE NATIONS ARE-DOWN-
B -WILL-BE- +C
ΚΥΡΙΕΥΟΥCΙΝΑΥΤΩΝΚΑΙΟ 60
mastering OF-them AND THE
ΙΜΕΓΑΛΟΙΚΑΤΕΞΟΥCΙΑΖΟ 80
GREAT-*ones* ARE-coercing
ΥCΙΝΑΥΤΩΝΟΥΧΟΥΤΩCΕCΤ 500
26 OF-them NOT thus it-IS

s Ε o. B *omits* IF-
ΙΝΕΝΥΜΙΝΑΛΛΟCΕΑΝΘΕΛΗ 20
IN YOU*p* but WHO IF-EVER MAY-BE-WILLING
B GREAT IN YOU*p* *s* Ε o.
ΕΝΥΜΙΝΜΕΓΑCΓΕΝΕCΘΑΙΕ 40
IN YOU*p* GREAT TO-BE-BECOMING LET-
*s¹** Ε B ΑΙ *for* Ω
CΤΩΥΜΩΝΔΙΑΚΟΝΟCΚΑΙΟC 60
27 him-BE OF-YOU*p* THRU-SERVitor AND WHO
B *for* IN YOU*p* *has* OF-YOU*p* Ω *after* TO-BE *s* Ε o.
ΑΝΘΕΛΗΕΝΥΜΙΝΕΙΝΑΙΠΡΩ 80
EVER MAY-BE-WILLING IN YOU*p* TO-BE BEFORE-most
s Ε
ΤΟCΕCΤΩΥΜΩΝΔΟΥΛΟCΩC 599
28 LET-him-BE OF-YOU*p* SLAVE AS-
ΠΕΡΟΥΙΟCΤΟΥΑΝΘΡΩΠΟΥΟ 20
EVEN THE SON OF-THE human NOT
ΥΚΗΛΘΕΝΔΙΑΚΟΝΗΘΗΝΑΙΑ 40
CAME TO-BE-THRU-SERVED but
s Ε o.
ΛΛΑΔΙΑΚΟΝΗCΑΙΚΑΙΔΟΥΝ 60
TO-THRU-SERVE AND TO-GIVE
s Ε o.
ΑΙΤΗΝΨΥΧΗΝΑΥΤΟΥΛΥΤΡΟ 80
THE soul OF-Him Loosener
ΝΑΝΤΙΠΟΛΛΩΝΚΑΙΕΚΠΟΡΕ 700
29 INSTEAD OF-MANY AND OF-OUT-GOING
B+Ε
ΥΟΜΕΝΩΝΑΥΤΩΝΑΠΟΙΕΡΙΧ 20
OF-them FROM JERICHO
s¹ *omits* to-Him
ΩΗΚΟΛΟΥΘΗCΕΝΑΥΤΩΟΧΛΟ 40
follows to-Him THRONG
CΠΟΛΥCΚΑΙΙΔΟΥΔΥΟΤΥΦΛ 60
30 MANY AND BE-PERCEIVING TWO BLIND-*ones*
ΟΙΚΑΘΗΜΕΝΟΙΠΑΡΑΤΗΝΟΔ 80
sitting BESIDE THE WAY
*s¹** o. o.
ΟΝΑΚΟΥCΑΝΤΕCΟΤΙΙΗCΟΥ 800
HEAR*ing* that JESUS
CΠΑΡΑΓΕΙΕΚΡΑΞΑΝΛΕΓΟΝ 20
IS-BESIDE-LEADING THEY-CRY saying
s *omits* Master! *s* *adds* JESUS ΙΥ
ΤΕCΚΥΡΙΕΕΛΕΗCΟΝΗΜΑCΥ 40
Master! BE-MERCIFUL-to US SON
s Ε o.=SON!
ΙΟCΔΑΥΕΙΔΟΔΕΟΧΛΟCΕΠΕ 60
31 *of*-DAVID THE YET THRONG rebukes
ΤΙΜΗCΕΝΑΥΤΟΙCΙΝΑCΙΩΠ 80
to-them THAT THEY-SHOULD-
s MUCH RATHER *for* GREATER ΠΟΛΛΩΜΑΛΛΟΝ
ΗCΩCΙΝΟΙΔΕΜΕΙΖΟΝΕΚΡΑ 900
BE-being-SILENT THE YET GREATER THEY-CRY
s² Ζ *erased*
ΞΑΝΛΕΓΟΝΤΕCΚΥΡΙΕΕΛΕΗ 20
saying Master! BE-MERCIFUL-
s² SON! Ε o. *and* *s¹** Υ *for* C
CΟΝΗΜΑCΥΙΟCΔΑΥΕΙΔΚΑΙ 40
32 to US SON *of*-DAVID AND
B *omits* THE
CΤΑCΟΙΗCΟΥCΕΦΩΝΗCΕΝΑ 60
STAND*ing* THE JESUS SOUNDS them
ΥΤΟΥCΚΑΙΕΙΠΕΝΤΙΘΕΛΕΤ 80
AND said ANY YE-ARE-WILLING
B*s¹** *omit* THAT
ΕΙΝΑΠΟΙΗCΩΥΜΙΝΛΕΓΟΥC 59000
33 THAT I'LL-BE-DOING to-YOU*p* THEY-ARE-saying

testimony, the cross of Christ. Hence they could not follow Him in spirit, though they accompanied Him in flesh. When shall their blindness be removed? When He emerges from the curse. And so it was. Not till then did He open up their mind to understand the scriptures (Lu.24[45]).

1-9 Compare Mk.11[1-10]Lu.19[28-44].

1 The animals on which our Lord was supported on His presentation to Israel were representative of the ransomed. The firstlings had to be ransomed with a lamb (Ex.13[13]). Thus the whole scene was a typical picture of spiritual truth. The ransomed had been bound, but He has them loosed and brought to own His sovereignty. Only on this occasion does He exercise His prerogative as King and commandeer a mount for His royal entry. He will come some day on a white horse (Un.19[11]), in might and majesty, and enforce His claims with a gory sword. But not so now. Only the lowly beasts of burden bear Him. Only His own support Him. They offer Him the humble honors and lowly loyalty of their station. Their garments pave His path. Their leafy offerings carpet the royal roadway. Their acclamations proclaim Him King. But what a feeble few they are! The citizens of His capital do not even recognize their Sovereign! They ask "Who is this?" And the best answer they could get was "This is the prophet." They should have said "This is Christ, the King, the Son of God!"

This is the day which Daniel predicted. Sixty-nine heptads had passed by, and the scribes, at least, should have known that Prince Messiah would present Himself to the people on that day (Dan. 9[25]). But they did not expect Him or prepare for Him, so He leaves them until sore affliction shall have taught the nation to say "Blessed is He Who is coming in the name of the Lord." This is the secret of Israel's present plight. Through discipline they are being prepared for their Messiah. Their sorest trials are yet to come.

4-5 Compare Jn. 12[12-19].

5 See Zech. 9[9].

8 See Lev. 23[40].

9 Compare Ps. 118[25,26].

10 Compare Mk. 11[11].

that our eyes may be opened!"
34 Now Jesus, being compassion-
ated, touches their eyes, and imme-
diately they recover sight and fol-
low Him.

21 And when they draw near to
Jerusalem, and came into Beth-
phage, on the Mount of Olives, then
Jesus dispatches two disciples, say-
2 ing to them, "Go into the village
opposite you, and immediately you
will be finding an ass hitched and a
colt with her. Loosing them, lead
3 them to Me. And if any one should
be saying anything to you, you
shall be declaring that 'The Lord
has need of them.' Now straight-
way he will be dispatching them."
4 Now the whole of this has occurred
that that may be fulfilled which is
declared through the prophet, say-
ing,

5 "Say to the daughter of Zion,
Lo! your King is coming to you,
Meek, and mounted on an ass,
And on a colt, the foal of a donkey."

6 Now the disciples, going and do-
ing according as Jesus arranges
7 with them, led the ass and the colt,
and place garments on them, and
He sits upon them.
8 Now the most of the throng
strew their own garments in the
road, yet others chopped boughs
from the trees and strewed them in
9 the road. Now the throngs which
are preceding Him and which are
following cried, saying, "Hosan-
na to the Son of David! Blessed
is He Who is coming in the name of
the Lord! Hosanna among the
highest!"
10 And at His entering into Jeru-
salem, the entire city is aquake,
11 saying, "Who is this?" Yet the
throngs said, "This is the prophet

s Υ o.
ΙΝΑΥΤΩΚΥΡΙΕΙΝΑΑΝΟΙΓΩ
to-Him Master! THAT MAY-BE-BEING-UP-
s1* Υ=-YOUp
CΙΝΟΙΟΦΘΑΛΜΟΙΗΜΩΝCΠΛ
34 OPENING THE VIEWers OF-US BEING-com-
ΑΓΧΝΙCΘΕΙCΔΕΟΙΗCΟΥCΗ
passionated YET THE JESUS TOUCH-
B OF-them THE eyes s ΟΦΘΑΛΜΩΝ s1 -him Ο Υ
ΨΑΤΟΤΩΝΟΜΜΑΤΩΝΑΥΤΩΝΚ
ES OF-THE eyes OF-them AND
ΑΙΕΥΘΕΩCΑΝΕΒΛΕΨΑΝΚΑΙ
immediately THEY-UP-look AND
ΗΚΟΛΟΥΘΗCΑΝΑΥΤΩΚΑΙΟΤ
21 THEY-follow to-Him AND when
s1* o.
ΕΗΓΓΙCΑΝΕΙCΙΕΡΟCΟΛΥΜ
THEY-NEAR INTO JERUSALEM
s1* Ε B2+C s1 ΠΡ
ΑΚΑΙΗΛΘΟΝΕΙCΒΗΘΦΑΓΗΕ
AND CAME INTO BETHPHAGE INTO
ΟC TOWARD s Ε o.
ΙCΤΟΟΡΟCΤΩΝΕΛΑΙΩΝΤΟΤ
THE mountain OF-THE OLIVES then
B *omits* THE s o. s B=2
ΕΟΙΗCΟΥCΑΠΕCΤΕΙΛΕΝΔΥ
THE JESUS commissions TWO
ΟΜΑΘΗΤΑCΛΕΓΩΝΑΥΤΟΙCΠ
2 LEARNERS saying to-them YE-
ΟΡΕΥΕCΘΕΕΙCΤΗΝΚΩΜΗΝΤ
BE-GOING INTO THE VILLAGE THE-
s+Ε
ΗΝΚΑΤΕΝΑΝΤΙΥΜΩΝΚΑΙΕΥ
one DOWN-IN-INSTEAD OF-YOU*p* AND imme-
s Υ o.=straightway
ΘΕΩCΕΥΡΗCΕΤΕΟΝΟΝΔΕΔΕ
diately YE-WILL-BE-FINDING ASS HAVING-*been*-
ΜΕΝΗΝΚΑΙΠΩΛΟΝΜΕΤΑΥΤΗ
BOUND AND COLT WITH her
B o. o.
CΛΥCΑΝΤΕCΑΓΑΓΕΤΕΜΟΙΚ
3 LOOS*ing* BE-LEADING to-ME AND
ΑΙΕΑΝΤΙCΥΜΙΝΕΙΠΗΤΙΕΡ
IF-EVER ANY to-YOU*p* MAY-BE-saying ANY YE'LL-
s -him Ο Υ
ΕΙΤΕΟΤΙΟΚΥΡΙΟCΑΥΤΩΝΧ
BE-declaring that THE Master OF-them need
s o.
ΡΕΙΑΝΕΧΕΙΕΥΘΥCΔΕΑΠΟC
IS-HAVING straightway YET he-WILL-BE-
s o. s *omits* WHOLE
ΤΕΛΕΙΑΥΤΟΥCΤΟΥΤΟΔΕΟΛ
4 commissioning them this YET WHOLE
ΟΝΓΕΓΟΝΕΝΙΝΑΠΛΗΡΩΘΗΤ
HAS-BECOME THAT MAY-BE-BEING-FILLED THE
B1 *adds, brackets* ΔΙΑΤΟΥΠΛΗΡΩΘΗΤΟΡΗΘΕΝ
ΟΡΗΘΕΝΔΙΑΤΟΥΠΡΟΦΗΤΟΥ
BEING-declared THRU THE BEFORE-AVERer
ΛΕΓΟΝΤΟCΕΙΠΑΤΕΤΗΘΥΓΑ
5 saying say to-THE DAUGHTER
B+Ε
ΤΡΙCΙΩΝΙΔΟΥΟΒΑCΙΛΕΥC
OF-SION BE-PERCEIVING THE KING
s Ε o.
CΟΥΕΡΧΕΤΑΙCΟΙΠΡΑΥCΚΑ
OF-YOU IS-COMING to-YOU MEEK AND

ΙΕΠΙΒΕΒΗΚΩCΕΠΙΟΝΟΝΚΑ
HAVING-ON-STEPPED ON ASS AND
s* *cancels* SON *but restored*
ΙΕΠΙΠΩΛΟΝΥΙΟΝΥΠΟΖΥΓΙ
ON COLT SON OF-UNDER-YOKE
6 ΟΥΠΟΡΕΥΘΕΝΤΕCΔΕΟΙΜΑΘ
BEING-GONE YET THE LEARNERS
ΗΤΑΙΚΑΙΠΟΙΗCΑΝΤΕCΚΑΘ
AND DO*ing* according-
s ΠΡΟC=bids
ΩCCΥΝΕΤΑΞΕΝΑΥΤΟΙCΟΙΗ
AS instructs to-them THE JESUS
s* *adds* ΚΑΙ AND *but deleted*
CΟΥCΗΓΑΓΟΝΤΗΝΟΝΟΝΚΑΙ
7 THEY-LED THE ASS AND
ΤΟΝΠΩΛΟΝΚΑΙΕΠΕΘΗΚΑΝΕ
THE COLT AND THEY-ON-PLACE ON
after GARMENTS s* *adds* OF-them ΑΥΤΩΝ s1* o. o.
ΠΑΥΤΩΝΤΑΙΜΑΤΙΑΚΑΙΕΠΕ
them THE GARMENTS AND He-on-
s Α s1* *adds* ON ΕΠ s2 Ο *had*
ΚΑΘΙCΕΝΕΠΑΝΩΑΥΤΩΝΟΔΕ
8 seats ON-UP OF-them THE YET
s o.
ΠΛΕΙCΤΟCΟΧΛΟCΕCΤΡΩCΑ
MOST THRONG STREW
ΝΕΑΥΤΩΝΤΑΙΜΑΤΙΑΕΝΤΗΟ
OF-selves THE GARMENTS IN THE WAY
ΔΩΑΛΛΟΙΔΕΕΚΟΠΤΟΝΚΛΑΔ
others YET STRUCK boughs
ΟΥCΑΠΟΤΩΝΔΕΝΔΡΩΝΚΑΙΕ
FROM THE TREES AND STREW-
s1* CΑΝ o. o.
CΤΡΩΝΝΥΟΝΕΝΤΗΟΔΩΟΙΔΕ
9 ED IN THE WAY THE YET
ΟΧΛΟΙΟΙΠΡΟΑΓΟΝΤΕCΑΥΤ
THRONGS THE BEFORE-LEADING Him
ΟΝΚΑΙΟΙΑΚΟΛΟΥΘΟΥΝΤΕC
AND THE-*ones* following
ΕΚΡΑΖΟΝΛΕΓΟΝΤΕCΩCΑΝΝ
CRIED saying HOSANNA
s Υ
ΑΤΩΥΙΩΔΑΥΕΙΔΕΥΛΟΓΗΜΕ
to-THE SON *of*-DAVID be*ing*-blessed
ΝΟCΟΕΡΧΟΜΕΝΟCΕΝΟΝΟΜΑ
THE *One*-COMING IN NAME
ΤΙΚΥΡΙΟΥΩCΑΝΝΑΕΝΤΟΙC
OF-Master HOSANNA IN THE
s1* *omit* -INTO-
ΥΨΙCΤΟΙCΚΑΙΕΙCΕΛΘΟΝΤ
10 HIGHEST-*ones* AND OF-INTO-COMING
s o.
ΟCΑΥΤΟΥΕΙCΙΕΡΟCΟΛΥΜΑ
OF-Him INTO JERUSALEM
s o.
ΕCΕΙCΘΗΠΑCΑΗΠΟΛΙCΛΕΓ
IS-QUAKED EVERY THE city saying
ΟΥCΑΤΙCΕCΤΙΝΟΥΤΟCΟΙΔ
11 ANY IS this THE YET
ΕΟΧΛΟΙΕΛΕΓΟΝΟΥΤΟCΕCΤ
THRONGS said this IS

$^{12-17}$ Compare Mk.11$^{15-19}$Lu.19$^{45-48}$. See Jn.2$^{13-17}$.

^{12} His first act as King was to cleanse the temple of idolatry, for covetousness is nothing less (Col.3^{5}). The temple tax, or double drachma (17^{24}) had to be paid by even the poorest of the people. Collectors were in each city and in the sanctuary. They began a few weeks before the Passover. The brokers made change at a profit to themselves. They were in the court of the nations, or gentiles, which was added by Herod outside the sanctuary proper. In this, proselytes of other nations might approach with gifts and worship and prayer. It was never intended for a merchant's store (Jn. 2^{16}), or a broker's bank. It was a place for God to give, not for man to rob.

The two cleansings of the sanctuary are typical of the two appearances of Christ. The first (Jn. 2$^{13-22}$), was priestly in its nature, and is connected with His death and resurrection (Jn. 2^{19}). It is found only in John's account. The second follows His presentation as Messiah.

The sullen, yet silent submission of these robbers is mute evidence of the moral majesty and might with which He did this deed. Violent passion on His part would have been met by physical force, and caused His undoing. It was the righteous wrath of the Shekinah glory overaweing these idolaters which made them flee from the sublime Presence.

^{13} See Isa.56^{7}Jer.7^{11}.

^{14} Having cleansed the sacred precincts, He puts them to their proper use by restoring blind eyes and healing lame legs, so that they can behold the holiness of God and walk in His ways.

^{15} The chief priests and scribes, however, are not healed. They are too blind to see Him and too lame to keep from stumbling. The little children put them to shame.

^{16} Compare Psa. 8^{2}, Septuagint. See Jn. 12$^{17-19}$.

$^{18-19}$ Compare Mk. 11$^{12-14}$.

^{19} The fig, the olive, and the vine present varied views of the kingdom. Perhaps we should include the bramble also, as Jotham did in his parable (Jud. 9$^{8-15}$). The bramble is that false flare of authority exercised by great Babylon, which has a kingdom over the kings of the earth (Un. 17^{18}). The

Jesus, from Nazareth, of Galilee."
12 And Jesus entered into the sanctuary and cast out all who are selling and buying in the sanctuary, and He overturns the tables of the brokers, and the seats of those sell-
13 ing doves. And He is saying to them, "It is written, 'My house shall be called a house of prayer,' yet *you* are making it a cave of robbers."
14 And the blind and lame came to Him in the sanctuary, and He cures them.
15 Now the chief priests and the scribes, perceiving the marvels which He does, and the boys crying in the sanctuary and saying, "Hosanna to the Son of David!",
16 resent it, and say to Him, "Are you hearing what these are saying?" Yet Jesus is saying to them, "Yes. Did you never read that

'Out of the mouths of minors and sucklings,
Thou dost attune praise'?"

17 And, leaving them, He came outside the city into Bethany, and camped out there.
18 Now in the morning, leading them back into the city, He hun-
19 gers. And, perceiving one fig tree on the road, He came to it and found nothing on it except leaves only. And He is saying to it, "No longer, by any means, may fruit come of you for the eon." And instantly the fig tree is withered.
20 And perceiving it, the disciples marvel, saying, "How instantly the fig tree is withered!"
21 Now answering, Jesus said to them, "Verily, I am saying to you, If you should be having faith and not be doubting, not only will you be doing this to the fig tree, but should you be saying to this moun-

ΙΝΟΠΡΟΦΗΤΗϹΙΗϹΟΥϹΟΑΠ
THE BEFORE-AVERer JESUS THE FROM
B+Є s Є o.
ΟΝΑΖΑΡΕΘΤΗϹΓΑΛΙΛΑΙΑϹ
NAZARETH OF-THE GALILEE
ΚΑΙΕΙϹΗΛΘΕΝΙΗϹΟΥϹΕΙϹ
12 AND INTO-CAME JESUS INTO
ΤΟΙΕΡΟΝΚΑΙΕΞΕΒΑΛΕΝΠΑ
THE SACRED-place AND He-OUT-CAST ALL
ΝΤΑϹΤΟΥϹΠΩΛΟΥΝΤΑϹΚΑΙ
THE *ones*-SELLING AND
ΑΓΟΡΑΖΟΝΤΑϹΕΝΤΩΙΕΡΩΚ
ones-BUYING IN THE SACRED-place AND
ΑΙΤΑϹΤΡΑΠΕΖΑϹΤΩΝΚΟΛΛ
THE tables OF-THE LOPPers
ΥΒΙϹΤΩΝΚΑΤΕϹΤΡΕΨΕΝΚΑ
He-DOWN-TURNS AND
ΙΤΑϹΚΑΘΕΔΡΑϹΤΩΝΠΩΛΟΥ
THE DOWN-SETTLES OF-THE *ones*-SELLING
ΝΤΩΝΤΑϹΠΕΡΙϹΤΕΡΑϹΚΑΙ
13 THE DOVES AND
s o.
ΛΕΓΕΙΑΥΤΟΙϹΓΕΓΡΑΠΤΑΙ
He-IS-sayING to-them it-HAS-*been*-WRITTEN
ΟΟΙΚΟϹΜΟΥΟΙΚΟϹΠΡΟϹΕΥ
THE HOME OF-ME HOME OF-prayer
s Є o. s o.
ΧΗϹΚΛΗΘΗϹΕΤΑΙΥΜΕΙϹΔΕ
WILL-BE-BEING-CALLED YE YET
s Є o.
ΑΥΤΟΝΠΟΙΕΙΤΕϹΠΗΛΑΙΟΝ
it ARE-making CAVE
s *originally* +ΤΕϹ
ΛΗϹΤΩΝΚΑΙΠΡΟϹΗΛΘΟΝΑΥ
14 OF-ROBBERS AND TOWARD-CAME to-Him
ΤΩΤΥΦΛΟΙΚΑΙΧΩΛΟΙΕΝΤΩ
BLIND AND LAME IN THE
ΙΕΡΩΚΑΙΕΘΕΡΑΠΕΥϹΕΝΑΥ
SACRED-place AND He-cures them
ΤΟΥϹΙΔΟΝΤΕϹΔΕΟΙΑΡΧΙΕ
15 PERCEIVING YET THE chief-SACRED-
s o. s o.
ΡΕΙϹΚΑΙΟΙΓΡΑΜΜΑΤΕΙϹΤ
ones AND THE WRITERS THE
ΑΘΑΥΜΑϹΙΑΑΕΠΟΙΗϹΕΝΚΑ
MARVELS WHICH He-DOES AND
ΙΤΟΥϹΠΑΙΔΑϹΤΟΥϹΚΡΑΖΟ
THE boys THE CRYING
ΝΤΑϹΕΝΤΩΙΕΡΩΚΑΙΛΕΓΟΝ
IN THE SACRED-place AND saying
ΤΑϹΩϹΑΝΝΑΤΩΥΙΩΔΑΥΕΙΔ
HOSANNA to-THE SON *of*-DAVID
ΗΓΑΝΑΚΤΗϹΑΝΚΑΙΕΙΠΑΝΑ
16 THEY-resent AND say to-
ΥΤΩΑΚΟΥΕΙϹΤΙΟΥΤΟΙΛΕΓ
Him YOU-ARE-HEARING ANY these ARE-saying

s o.
ΟΥϹΙΝΟΔΕΙΗϹΟΥϹΛΕΓΕΙΑ
THE YET JESUS IS-sayING to-
ΥΤΟΙϹΝΑΙΟΥΔΕΠΟΤΕΑΝΕΓ
them YEA NOT-YET-?-when YE-read (*past*)
s *omits* that
ΝΩΤΕΟΤΙΕΚϹΤΟΜΑΤΟϹΝΗΠ
that OUT OF-MOUTH OF-minors
ΙΩΝΚΑΙΘΗΛΑΖΟΝΤΩΝΚΑΤΗ
AND OF-sucklings YOU-DOWN-
s1* Є o.
ΡΤΙϹΩΑΙΝΟΝΚΑΙΚΑΤΑΛΙΠ
17 EQUIP PRAISE AND leaving
s1 *omits* OUT OF-THE city
ΩΝΑΥΤΟΥϹΕΞΗΛΘΕΝΕΞΩΤΗ
them He-OUT-CAME OUT OF-THE
B1 o.
ϹΠΟΛΕΩϹΕΙϹΒΗΘΑΝΙΑΝΚΑ
city INTO BETHANY AND
Bs1* o. o.
ΙΗΥΛΙϹΘΗΕΚΕΙΠΡΩΙΑϹΔΕ
18 IS-COURTIZED there OF-morning YET
B1s1*+ΓΑ
ΕΠΑΝΑΓΩΝΕΙϹΤΗΝΠΟΛΙΝΕ
ON-UP-LEADING INTO THE city He-
s o.
ΠΕΙΝΑϹΕΝΚΑΙΙΔΩΝϹΥΚΗΝ
19 HUNGERS AND PERCEIVING FIG-tree
ΜΙΑΝΕΠΙΤΗϹΟΔΟΥΗΛΘΕΝΕ
ONE ON THE WAY He-CAME ON
s1 *omits* FOUND
ΠΑΥΤΗΝΚΑΙΟΥΔΕΝΕΥΡΕΝΕ
her AND NOT-YET-ONE FOUND IN
ΝΑΥΤΗΕΙΜΗΦΥΛΛΑΜΟΝΟΝΚ
her IF NO leaves ONLY AND
s *omits* NOT
ΑΙΛΕΓΕΙΑΥΤΗΟΥΜΗΚΕΤΙΕ
He-IS-sayING to-her NOT NO-NOT-STILL OUT
s MAY-it-BE-BECOMING ΟΙΤΟ
ΚϹΟΥΚΑΡΠΟϹΓΕΝΗΤΑΙΕΙϹ
OF-YOU FRUIT MAY-BE-BECOMING INTO
ΤΟΝΑΙΩΝΑΚΑΙΕΞΗΡΑΝΘΗΠ
THE eon AND IS-DRIED in-
ΑΡΑΧΡΗΜΑΗϹΥΚΗΚΑΙΙΔΟΝ
20 stantly THE FIG-tree AND PERCEIVING
s Є o.
ΤΕϹΟΙΜΑΘΗΤΑΙΕΘΑΥΜΑϹΑ
THE LEARNers MARVEL
ΝΛΕΓΟΝΤΕϹΠΩϹΠΑΡΑΧΡΗΜ
saying how instantly
ΑΕΞΗΡΑΝΘΗΗϹΥΚΗΑΠΟΚΡΙ
21 IS-DRIED THE FIG-tree answering
ΘΕΙϹΔΕΟΙΗϹΟΥϹΕΙΠΕΝΑΥ
YET THE JESUS said to-them
ΤΟΙϹΑΜΗΝΛΕΓΩΥΜΙΝΕΑΝΕ
AMEN I-AM-saying to-YOU*p* IF-EVER YE-
ΧΗΤΕΠΙϹΤΙΝΚΑΙΜΗΔΙΑΚΡ
MAY-BE-HAVING BELIEF AND NO MAY-BE-BEING-
ΙΘΗΤΕΟΥΜΟΝΟΝΤΟΤΗϹϹΥΚ
THRU-JUDGED NOT ONLY THE OF-THE FIG-tree
ΗϹΠΟΙΗϹΕΤΕΑΛΛΑΚΑΝΤΩΟ
YE-WILL-BE-DOING but AND-[IF]-EVER to-THE

vine speaks of that which cheers the heart of God and man. Then will be joy. The olive speaks of light. The fig brings before us its goodness and sweetness. It is national in its scope, and is in contrast with Rome, represented by the wild fig tree (Lu. 17[6]).

Israel's doom is sealed. It is like a fig tree with leaves but no fruit. The fig tree forms some of its fruit before its leaves, unless it is barren. This fig tree had evidently anticipated the season, and put forth its leaves very early. So were Israel's national pretensions. The Lord's first coming was premature. They made a beautiful show of national righteousness, but there was no genuine reality to their claims. The doom of the fig tree is the doom of the nation. It was withered. But today its branch is tender and it is trying to put forth leaves. In the kingdom it will bear an abundance of luscious fruit.

20-21 Compare Mk. 11[20-26].

21 See 17[20]Lu.17[6]Ja.1[6]1 Co.13[2].

21 Faith is not confidence in the fulfillment of our prayers, but of God's word. He had promised that the mountain of gentile supremacy should be removed from the midst of Israel. Had they believed *Him*, it should have occurred. Faith can move no mountains that God has not promised to move. It is His pleasure to accomplish far greater feats in fellowship with the faith of His saints.

22 See 7[7]Ja.5[16]1 Jn.3[22]5[14].

23-27 Compare Mk.11[27-33]Lu.20[1-8].

23 The chief priests and elders imagined that they were the supreme spiritual authority in Israel. They should have been. When they challenged Him to present His credentials, He exposes theirs by asking a simple question. Had their authority been from above they would have believed John the baptist. That it was from beneath is clear from their fawning at the feet of the populace. The high priest should have been the eldest of the line of Aaron, tracing his priestly prerogatives back to the law. Instead he was appointed by political parties and Roman procurators.

26 See 14[5]Mk.6[20].

28 This parable was for the priests and elders. They made the greatest protestation of obeying the will of God, but did not do it. The sinners who made no

tain also, 'Be picked up and cast
22 into the sea!' it will occur. And
all things, whatever you should be
requesting in prayer, believing, you
will be getting."
23 And at His coming into the sanctuary, the chief priests and the
elders of the people came to Him,
while teaching, saying, "By what
authority are you doing these
things, and who gives you this
authority?"
24 Now, answering, Jesus said to
them, "*I* also shall be asking you
one word, which should you be telling Me, *I* also shall be declaring to
you by what authority I am doing
25 these things. The baptism of John
—whence was it? Of heaven or of
men?"
Now they reasoned with themselves, saying, "Should we be saying, 'Of heaven', He will be declaring to us, 'Wherefore, then, do you
26 not believe him?' Yet if we should
be saying, 'Of men', we are fearing the throng, for all are having
27 John as a prophet." And, answering Jesus, they said "We are not
aware."
He also averred to them, "Neither am *I* telling you by what authority I am doing these things.
28 Now what are you supposing? A
man had two children. And coming to the first he said 'Child, go
29 today, work in My vineyard.' Yet
answering, he said 'I do not want
to.' Yet subsequently, regretting it,
30 he went forth. Now, coming to the
second, he said similarly. Now answering, he said, '*I*, Lord!' and he
31 went not forth. Which of the two
does the father's will?" They are
saying, "The first." Jesus is saying
to them, "Verily, I am saying to
you that the tribute collectors and
the prostitutes are preceding you
32 into the kingdom of God. For

s o.
ΡΕΙΤΟΥΤΩΕΙΠΗΤΕΑΡΘΗΤΙ
mountain this YE-MAY-BE-saying BE-BEING-LIFTED

ΚΑΙΒΛΗΘΗΤΙΕΙCΤΗΝΘΑΛΑ
AND BE-BEING-CAST INTO THE SEA

s Є o.
CCΑΝΓΕΝΗCΕΤΑΙΚΑΙΠΑΝΤ
22 it-WILL-BE-BECOMING AND ALL

ΑΟCΑΝΑΙΤΗCΗΤΕΕΝΤΗΠΡ
as-much-as EVER YE-SH'D-BE-REQUESTING IN THE prayer

ΟCΕΥΧΗΠΙCΤΕΥΟΝΤΕCΛΗΜ
BELIEVING YE-WILL-

ΨΕCΘΕΚΑΙΕΛΘΟΝΤΟCΑΥΤΟ
23 BE-GETTING AND OF-COMING OF-Him

ΥΕΙCΤΟΙΕΡΟΝΠΡΟCΗΛΘΟΝ
INTO THE SACRED-place TOWARD-CAME

ΑΥΤΩΔΙΔΑCΚΟΝΤΙΟΙΑΡΧΙ
to-Him to-TEACHING THE chief-SACRED-

ΕΡΕΙCΚΑΙΟΙΠΡΕCΒΥΤΕΡΟ
ones AND THE SENIORS

ΙΤΟΥΛΑΟΥΛΕΓΟΝΤΕCΕΝΠΟ
OF-THE PEOPLE saying IN ?-THE-

ΙΑΕΞΟΥCΙΑΤΑΥΤΑΠΟΙΕΙC
WHICH authority these YOU-ARE-DOING

ΚΑΙΤΙCCΟΙΕΔΩΚΕΝΤΗΝΕΞ
AND ANY to-YOU GIVES THE author-

ΟΥCΙΑΝΤΑΥΤΗΝΑΠΟΚΡΙΘΕ
24 ity this answering

ΙCΔΕΟΙΗCΟΥCΕΙΠΕΝΑΥΤΟ
YET THE JESUS said to-them

B o. o.
ΙCΕΡΩΤΗCΩΥΜΑCΚΑΙΕΓΩΛ
SHALL-BE-ASKING YOU*p* AND I say-

ΟΓΟΝΕΝΑΟΝΕΑΝΕΙΠΗΤΕΜΟ
ing ONE WHOM IF-EVER YE-MAY-BE-saying to-ME

B o. o.
ΙΚΑΙΕΓΩΥΜΙΝΕΡΩΕΝΠΟΙΑ
AND I to-YOU*p* SHALL-BE-declaring IN ?-THE-

ΕΞΟΥCΙΑΤΑΥΤΑΠΟΙΩΤΟΒΑ
25 WHICH authority these I-AM-DOING THE DIPism

B o.
ΠΤΙCΜΑΤΟΙΩΑΝΝΟΥΠΟΘΕΝ
THE OF-JOHN ?-WHICH-PLACE

s1* o.
ΗΝΕΞΟΥΡΑΝΟΥΗΕΞΑΝΘΡΩΠ
it-WAS OUT OF-heaven OR OUT OF-humans

B IN ΕΝ
ΩΝΟΙΔΕΔΙΕΛΟΓΙΖΟΝΤΟΠΑ
THE-*ones* YET THRU-accounted BESIDE

ΡΕΑΥΤΟΙCΛΕΓΟΝΤΕCΕΑΝΕ
selves saying IF-EVER WE-

ΙΠΩΜΕΝΕΞΟΥΡΑΝΟΥΕΡΕΙΗ
MAY-BE-saying OUT OF-heaven He'LL-BE-declar-

ΜΙΝΔΙΑΤΙΟΥΝΟΥΚΕΠΙCΤΕ
ING to-US THRU ANY THEN NOT YE-BELIEVE

ΥCΑΤΕΑΥΤΩΕΑΝΔΕΕΙΠΩΜΕ
26 to-him IF-EVER YET WE-MAY-BE-saying

ΝΕΞΑΝΘΡΩΠΩΝΦΟΒΟΥΜΕΘΑ
OUT OF-humans WE-ARE-FEARING

ΤΟΝΟΧΛΟΝΠΑΝΤΕCΓΑΡΩCΠ
THE THRONG ALL for AS BE-

s o.
ΡΟΦΗΤΗΝΕΧΟΥCΙΝΤΟΝΙΩΑ
FORE-AVERer ARE-HAVING THE JOHN

B o.
ΝΝΗΝΚΑΙΑΠΟΚΡΙΘΕΝΤΕCΤ
27 AND answering to-

s Λ
ΩΙΗCΟΥΕΙΠΟΝΟΥΚΟΙΔΑΜΕ
THE JESUS THEY-said NOT WE-HAVE-PERCEIV-

s Ο THE ΙΗCΟΥC JESUS
ΝΕΦΗΑΥΤΟΙCΚΑΙΑΥΤΟCΟΥ
ED AVERred to-them AND He NOT-YET

ΔΕΕΓΩΛΕΓΩΥΜΙΝΕΝΠΟΙΑΕ
I AM-saying to-YOU*p* IN ?-THE-WHICH au-

ΞΟΥCΙΑΤΑΥΤΑΠΟΙΩΤΙΔΕΥ
28 thority these I-AM-DOING ANY YET to-

ΜΙΝΔΟΚΕΙΑΝΘΡΩΠΟCΕΙΧΕ
YOU*p* it-IS-SEEMING human HAD

B TWO offsprings s Β=2 s1* *omits* AND
ΝΤΕΚΝΑΔΥΟΚΑΙΠΡΟCΕΛΘΩ
offsprings TWO AND TOWARD-COMING

ΝΤΩΠΡΩΤΩΕΙΠΕΝΤΕΚΝΟΝΥ
to-THE BEFORE-most he-said offspring BE-

ΠΑΓΕCΗΜΕΡΟΝΕΡΓΑΖΟΥΕΝ
UNDER-LEADING today BE-ACTING IN

s *omits* OF-ME
ΤΩΑΜΠΕΛΩΝΙΜΟΥΟΔΕΑΠΟΚ
29 THE VINEyard OF-ME THE YET answering

B *transposes* NOT I-AM-WILLING subsequently BEING-after-
ΡΙΘΕΙCΕΙΠΕΝΟΥΘΕΛΩΥCΤ
he-said NOT I-AM-WILLING subse-

CARED(Bs1* *omit* YET) *with* I master! AND NOT s o.
ΕΡΟΝΔΕΜΕΤΑΜΕΛΗΘΕΙCΑΠ
quently YET BEING-after-CARED he-FROM-

s1* different o.
ΗΛΘΕΝΠΡΟCΕΛΘΩΝΔΕΤΩΔΕ
30 CAME TOWARD-COMING YET to-THE second

s1* o. s1* *omits* THE YET
ΥΤΕΡΩΕΙΠΕΝΩCΑΥΤΩCΟΔΕ
he-said AS-SAMEly THE YET

answerING he-said s o.
ΑΠΟΚΡΙΘΕΙCΕΙΠΕΝΕΓΩΚΥ
answerING he-said I master!

ΡΙΕΚΑΙΟΥΚΑΠΗΛΘΕΝΤΙCΕ
31 AND NOT FROM-CAME ANY OUT

s Β=2
ΚΤΩΝΔΥΟΕΠΟΙΗCΕΝΤΟΘΕΛ
OF-THE TWO DOES THE WILL

ΗΜΑΤΟΥΠΑΤΡΟCΛΕΓΟΥCΙΝ
OF-THE FATHER THEY-ARE-saying

B ΥCΤΕΡΟC subsequent s o.
ΟΠΡΩΤΟCΛΕΓΕΙΑΥΤΟΙCΟΙ
THE BEFORE-most IS-saying to-them THE JE-

s1* *omits* that
ΗCΟΥCΑΜΗΝΛΕΓΩΥΜΙΝΟΤΙ
SUS AMEN I-AM-saying to-YOU*p* that

s1* Є o.
ΟΙΤΕΛΩΝΑΙΚΑΙΑΙΠΟΡΝΑΙ
THE tribute-collectors AND THE PROSTITUTES

ΠΡΟΑΓΟΥCΙΝΥΜΑCΕΙCΤΗΝ
ARE-BEFORE-LEADING YOU*p* INTO THE

profession, whom they despised, actually obeyed God's precept. By His parable He makes the leaders pronounce their own condemnation.

31 See Lu. 7[29,30].

32 See 3[1]Lu.3[12].

32 The Lord now proceeds to show them His authority and to expose their abuse of the privileges entrusted to them. They were mere tenants of God's vineyard; He was the Owner's Son. Their predecessors had claimed such authority as they were arrogating to themselves. That is why the prophets were persecuted. These men and almost all of the rulers in Israel, whether kings or priests, chiefs or scribes, sought to use the nation for their own profit and not for the glory of God. Had they been faithful, no prophets would have been sent to them. They would have delivered to the Owner of the vineyard the joy and cheer which were His by right. Because they did not do this, because the priesthood was apostate and the rulers rebellious, He raised up men of God to remind them of their obligations to Himself. Israel boasted in Elijah and all the prophets, which were the badge of their shame. Moreover, their treatment of the prophets confirmed their apostate condition, for none of them escaped persecution at their hands.

But by far the most memorable part of the parable is the prediction of the rejection of His authority and His subsequent murder at their hands. That it was possible for them to proceed in their program of putting Him to death after He had given them this preview of their appalling crime proves the utter depravity of the priesthood, the hopeless immorality of religion when its light has become darkness, and its life turned to death.

33-41 Compare Mk.12[1-9] Lu.20[9-16]. See Ps.80[8-16]S.S.8[11,12]Isa.5[1-7].

35 See 5[12]23[37]2 Chr.24[18-21]36[15-17]Neh.9[26] Ac.7[52]1 Th.2[15].

39 See 26[50]Ac.2[23].

41 See Lu. 21[24].

41 As before, they pronounce their own doom. In the kingdom their rule will be replaced by the sway of the twelve apostles under the Priest-King Whose authority they had dared to question. Then the Lord will enjoy the fruit of His vineyard.

John came to you on the road of
righteousness, and you do not be-
lieve him; yet the tribute collec-
tors and the prostitutes believe
him. Yet *you,* perceiving it, did
not even regret it subsequently, to
believe him.
33 Hear another parable: A man
who was a householder plants a
vineyard, and places a stone dike
about it, and excavates a trough in
it, and builds a tower, and leased
34 it to farmers, and travels. Now
when the fruit season draws near,
he dispatches his slaves to the far-
35 mers to be getting his fruit. And
the farmers, taking his slaves, in-
deed, lash one, yet kill one, yet pelt
36 one with stones. Again he dis-
patches other slaves, more than the
first. And they do similarly to
them.
37 Yet subsequently he dispatches
his son to them, saying, 'They will
38 be respecting my son.' Yet the
farmers, perceiving the son, said
among themselves, 'This is the en-
joyer of the allotment. Hither!
We may be killing him and have
the enjoyment of his allotment.'
39 And getting him, they cast him out
of the vineyard and kill him.
40 Whenever, then, the lord of the
vineyard should be coming, what
will he be doing to those farmers?"
41 They are saying to Him, "Evil
men! Evilly will he be destroying
them, and will be leasing the vine-
yard to other farmers who will be
rendering the fruits to him in their
seasons."
42 Jesus is saying to them, "Did

s o.
ΒΑCΙΛΕΙΑΝΤΟΥΘΕΟΥΗΛΘΕ
32 KINGDOM OF-THE God CAME

B o.
ΝΓΑΡΙΩΑΝΝΗCΠΡΟCΥΜΑCΕ
for JOHN TOWARD YOU IN

s1* Є o.
ΝΟΔΩΔΙΚΑΙΟCΥΝΗCΚΑΙΟΥ
WAY OF-JUSTICE AND NOT

ΚΕΠΙCΤΕΥCΑΤΕΑΥΤΩΟΙΔΕ
YE-BELIEVE to-him THE YET

s Є o.
ΤΕΛΩΝΑΙΚΑΙΑΙΠΟΡΝΑΙΕΠ
tribute-collectors AND THE PROSTITUTES BELIEVE

s o. s+Є
ΙCΤΕΥCΑΝΑΥΤΩΥΜΕΙCΔΕΙ
to-him YE YET PER-

s omits -YET
ΔΟΝΤΕCΟΥΔΕΜΕΤΕΜΕΛΗΘΗ
CEIVING NOT-YET YE-WERE-after-CARED

ΤΕΥCΤΕΡΟΝΤΟΥΠΙCΤΕΥCΑ
subsequently OF-THE TO-BELIEVE

ΙΑΥΤΩΑΛΛΗΝΠΑΡΑΒΟΛΗΝΑ
33 to-him other BESIDE-CAST HEAR

ΚΟΥCΑΤΕΑΝΘΡΩΠΟCΗΝΟΙΚ
human WAS HOME-OWN-

ΟΔΕCΠΟΤΗCΟCΤΙCΕΦΥΤΕΥ
ER WHO-ANY plants

CΕΝΑΜΠΕΛΩΝΑΚΑΙΦΡΑΓΜΟ
VINEyard AND BARRIER

ΝΑΥΤΩΠΕΡΙΕΘΗΚΕΝΚΑΙΩΡ
to-it ABOUT-PLACES AND EXCA-

s1* omits IN
ΥΞΕΝΕΝΑΥΤΩΛΗΝΟΝΚΑΙΩΚ
VATES IN it TROUGH AND HOME-

ΟΔΟΜΗCΕΝΠΥΡΓΟΝΚΑΙΕΞΕ
BUILDS TOWER AND OUT-GAVE

s1* B1Є B1 Є
ΔΟΤΟΑΥΤΟΝΓΕΩΡΓΟΙCΚΑΙ
it to-LAND-ACTERS AND

ΑΠΕΔΗΜΗCΕΝΟΤΕΔΕΗΓΓΙC
34 travels when YET NEARS

ΕΝΟΚΑΙΡΟCΤΩΝΚΑΡΠΩΝΑΠ
THE SEASON OF-THE FRUITS he-com-

s o.
ΕCΤΕΙΛΕΝΤΟΥCΔΟΥΛΟΥCΑ
missions THE SLAVES OF-

ΥΤΟΥΠΡΟCΤΟΥCΓΕΩΡΓΟΥC
him TOWARD THE LAND-ACTERS

ΚΑΙΛΑΒΟΝΤΕC AND GETTING *for* TO-BE-GETTING *at first*
ΛΑΒΕΙΝΤΟΥCΚΑΡΠΟΥCΑΥΤ
TO-BE-GETTING THE FRUITS OF-him

ΟΥΚΑΙΛΑΒΟΝΤΕCΟΙΓΕΩΡΓ
35 AND GETTING THE LAND-ACTERS

ΟΙΤΟΥCΔΟΥΛΟΥCΑΥΤΟΥΟΝ
THE SLAVES OF-him WHOM

s o. s o.
ΜΕΝΕΔΕΙΡΑΝΟΝΔΕΑΠΕΚΤΕ
INDEED THEY-SKIN WHOM YET THEY-FROM-KILL

ΙΝΑΝΟΝΔΕΕΛΙΘΟΒΟΛΗCΑΝ
WHOM YET THEY-STONE-CAST

ΚΑΙ AND *added by* s1* s o.
ΠΑΛΙΝΑΠΕCΤΕΙΛΕΝΑΛΛΟΥ
36 AGAIN he-commissions others

s o.
CΔΟΥΛΟΥCΠΛΕΙΟΝΑCΤΩΝΠ
SLAVES MORE OF-THE BE-

ΡΩΤΩΝΚΑΙΕΠΟΙΗCΑΝΑΥΤΟ
FORE-most AND THEY-DO to-them

ΙCΩCΑΥΤΩCΥCΤΕΡΟΝΔΕΑΠ
37 AS-SAMEly subsequently YET he-com-

s o.
ΕCΤΕΙΛΕΝΠΡΟCΑΥΤΟΥCΤΟ
missions TOWARD them THE

ΝΥΙΟΝΑΥΤΟΥΛΕΓΩΝΕΝΤΡΑ
SON OF-him sayING THEY-WILL-BE-

ΠΗCΟΝΤΑΙΤΟΝΥΙΟΝΜΟΥΟΙ
38 abashING THE SON OF-ME THE

ΔΕΓΕΩΡΓΟΙΙΔΟΝΤΕCΤΟΝΥ
YET LAND-ACTERS PERCEIVING THE SON

B Ι *above line*
ΙΟΝΕΙΠΟΝΕΝΕΑΥΤΟΙCΟΥΤ
said IN selves this

B1 o. o.
ΟCΕCΤΙΝΟΚΛΗΡΟΝΟΜΟCΔΕ
IS THE tenant HITHER

s o.
ΥΤΕΑΠΟΚΤΕΙΝΩΜΕΝΑΥΤΟΝ
WE-MAY-BE-FROM-KILLING him

ΚΑΙCΧΩΜΕΝΤΗΝΚΛΗΡΟΝΟΜ
AND WE-SH'D-BE-HAVING THE tenancy

ΙΑΝΑΥΤΟΥΚΑΙΛΑΒΟΝΤΕCΑ
39 OF-him AND GETTING him

s omits -OUT.
ΥΤΟΝΕΞΕΒΑΛΟΝΕΞΩΤΟΥΑΜ
THEY-OUT-CAST (*past*) OUT OF-THE VINE-

s o.
ΠΕΛΩΝΟCΚΑΙΑΠΕΚΤΕΙΝΑΝ
yard AND THEY-FROM-KILL

ΟΤΑΝΟΥΝΕΛΘΗΟΚΥΡΙΟCΤΟ
40 when-EVER THEN MAY-BE-COMING THE master OF-THE

s o.
ΥΑΜΠΕΛΩΝΟCΤΙΠΟΙΗCΕΙΤ
VINEyard ANY he-WILL-BE-DOING to-

s o.
ΟΙCΓΕΩΡΓΟΙCΕΚΕΙΝΟΙCΛ
41 THE LAND-ACTERS those THEY-

ΕΓΟΥCΙΝΑΥΤΩΚΑΚΟΥCΚΑΚ
ARE-sayING to-Him EVIL-*ones* EVILly

s o.
ΩCΑΠΟΛΕCΕΙΑΥΤΟΥCΚΑΙΤ
he-WILL-BE-destroyING them AND THE

s Є o.
ΟΝΑΜΠΕΛΩΝΑΕΚΔΩCΕΤΑΙΑ
VINEyard WILL-BE-OUT-GIVING to-

ΛΛΟΙCΓΕΩΡΓΟΙCΟΙΤΙΝΕC
others LAND-ACTERS WHO-ANY

B Ν *small*
ΑΠΟΔΩCΟΥCΙΝΑΥΤΩΤΟΥCΚ
WILL-BE-FROM-GIVING to-him THE FRUITS

ΑΡΠΟΥCΕΝΤΟΙCΚΑΙΡΟΙCΑ
IN THE SEASONS OF-

ΥΤΩΝΛΕΓΕΙΑΥΤΟΙCΟΙΗCΟ
42 them IS-sayING to-them THE JESUS

42-46 Compare Mk.12$^{10-12}$Lu.20$^{17-19}$. See Ps.118^{22,23}Ac.4^{11}1 Pt.2^{6}.

42 Not long after this these same chief priests and those with them question Peter's authority. He confirms the word here spoken by our Lord. "If *we* today are being examined concerning the infirm man's benefaction, by what *he* has been saved, let it be known to you all and to the entire people of Israel, that in the name of Jesus Christ, the Nazarene, Whom *you* crucify, Whom God rouses from among the dead, by this One, this man stands before you sound. This is the Stone which is being scorned by you builders, which is becoming the Head of the corner" (Ac.4$^{9-11}$). Yet even this double witness fails to move their hard hearts to repentance.

44 See Isa.8^{14,15}Ro.9^{33}1 Pt.2^{8}Dan.2^{34,35,44,45}.

45 So long as the chief priests did not fear God the mob did not fear them and had small respect for their authority. Who fears not God fears man. The priests were in an impossible position. Between Pilate and the populace their vaunted authority practically vanished. All they could do was to appeal to Pilate and persuade the people.

1-9 Compare Lu. 14$^{15-24}$.

1 This parable should never be used to illustrate the evangel of today. In the first place, none of the nations are called to the wedding in this economy. It will take place in the kingdom, to which we are not invited. Neither is any one invited in the evangel today and subsequently rejected because of unworthiness. That is true of Israel as a nation, to whom our Lord is speaking. The parable refers to the various proclamations of the kingdom. The first was made by the apostles while He was still with them. It had been rejected when our Lord was speaking. The second was made in the Pentecostal era, after all preparations had been made by the *sacrifice* of Christ. That, too, is rejected, and calls for the destruction of Jerusalem. The last proclamation is still future, when the Lord will deal in judgment and compel them to come in. The apparel at such weddings was provided by the host. God will provide His people with a righteousness in that day. No one can remain, in his own righteousness.

you never read in the scriptures,

'The stone which the builders reject,
This came to be for the head of the corner:
This came to be from the Lord,
And it is marvelous in our eyes'?

43 Therefore I am saying to you that
the kingdom of God will be taken
away from you and will be given
to a nation producing its fruits.
44 And he who is falling on this stone
shall be shattered, yet on whomever it should be falling, it will be
scattering him like chaff."
45 And the chief priests and the
Pharisees, hearing His parables,
know that He is saying this con-
46 cerning them. And, seeking to
hold Him, they were afraid of the
throngs, since they had Him for a
prophet.
22 And answering, Jesus said to
them again in parables, saying,
2 "The kingdom of the heavens was
likened to a man, a king, who makes
wedding festivities for his son.
3 And he dispatches his slaves to call
those invited to the wedding festivities, and they did not want to
4 come. Again he dispatches other
slaves, saying, 'Say to those invited,
"*Lo!* my luncheon have I made
ready, my bulls and grain-fed animals have been sacrificed, and all is
ready. Hither, for the wedding
5 festivities!" ' Yet, caring not, they
came away, one, indeed, to his own
field, yet one to his merchandise.
6 Yet the rest, taking hold of his
7 slaves, outrage and kill them. Now
the king is angered, and, sending
his troops, destroys those murderers and sets their city in flames.

ΥϹΟΥΔΕΠΟΤΕΑΝΕΓΝΩΤΕΕΝ 20
NOT-YET-?-when YE-read (*past*) IN

s1* Є o. Є o.
ΤΑΙϹΓΡΑΦΑΙϹΛΙΘΟΝΟΝΑΠ 40
THE WRITINGS STONE WHICH FROM-

ΕΔΟΚΙΜΑϹΑΝΟΙΟΙΚΟΔΟΜΟ 60
test THE *ones*-HOME-BUILDING

ΥΝΤΕϹΟΥΤΟϹΕΓΕΝΗΘΗΕΙϹ 80
this WAS-BECOME INTO

ΚΕΦΑΛΗΝΓΩΝΙΑϹΠΑΡΑΚΥΡ 100
HEAD OF-CORNER BESIDE Master

s1* Ω o.
ΙΟΥΕΓΕΝΕΤΟΑΥΤΗΚΑΙΕϹΤ 20
BECAME this AND it-IS

ΙΝΘΑΥΜΑϹΤΗΕΝΟΦΘΑΛΜΟΙ 40
MARVELOUS IN VIEWers

ϹΗΜΩΝΔΙΑΤΟΥΤΟΛΕΓΩΥΜΙ 60
43 OF-US THRU this I-AM-SAYING to-YOU*p*

s omits that, *in margin of* B s Є o.
ΝΟΤΙΑΡΘΗϹΕΤΑΙΑΦΥΜΩΝΗ 80
that WILL-BE-BEING-LIFTED FROM YOU*p* THE

s o.
ΒΑϹΙΛΕΙΑΤΟΥΘΕΟΥΚΑΙΔΟ 200
KINGdom OF-THE God AND it-WILL-

s Є o. s o.
ΘΗϹΕΤΑΙΕΘΝΕΙΠΟΙΟΥΝΤΙ 20
BE-BEING-GIVEN to-NATION DOING

s repeats ΚΑΡ *but dots* s1* Ο Υ
ΤΟΥϹΚΑΡΠΟΥϹΑΥΤΗϹΚΑΙΟ 40
44 THE FRUITS OF-her AND THE

ΠΕϹΩΝΕΠΙΤΟΝΛΙΘΟΝΤΟΥΤ 60
one-FALLING ON THE STONE this

s Є o.
ΟΝϹΥΝΘΛΑϹΘΗϹΕΤΑΙΕΦΟΝ 80
WILL-BE-BEING-TOGETHER-SHATTERED ON WHOM

s o.
ΔΑΝΠΕϹΗΛΙΚΜΗϹΕΙΑΥΤΟΝ 300
YET-EVER it-SH'D-BE-FALLING it-WILL-BE-WINNOWING him

s omits AND *s adds* ΔΕ YET
ΚΑΙΑΚΟΥϹΑΝΤΕϹΟΙΑΡΧΙΕ 20
45 AND HEAR*ing* THE chief-SACRED-

s o. B+Є s1* Є o.
ΡΕΙϹΚΑΙΟΙΦΑΡΙϹΑΙΟΙΤΑ 40
ones AND THE PHARISEES THE

ϹΠΑΡΑΒΟΛΑϹΑΥΤΟΥΕΓΝΩϹ 60
BESIDE-CASTS OF-Him THEY-KNOW

ΑΝΟΤΙΠΕΡΙΑΥΤΩΝΛΕΓΕΙΚ 80
46 that ABOUT them He-IS-SAYING AND

B1+Ο *or* Θ
ΑΙΖΗΤΟΥΝΤΕϹΑΥΤΟΝΚΡΑΤ 400
SEEKING Him TO-HOLD

s1* Ν o.
ΗϹΑΙΕΦΟΒΗΘΗϹΑΝΤΟΥϹΟΧ 20
THEY-WERE-afraid-of THE THRONGS

s1* Ν o. s o.
ΛΟΥϹΕΠΕΙΕΙϹΠΡΟΦΗΤΗΝΑ 40
since INTO BEFORE-AVERer Him

ΥΤΟΝΕΙΧΟΝΚΑΙΑΠΟΚΡΙΘΕ 60
22 THEY-HAD AND answerING

s1 *omits* IN
ΙϹΟΙΗϹΟΥϹΠΑΛΙΝΕΙΠΕΝΕ 80
THE JESUS AGAIN said IN

ΝΠΑΡΑΒΟΛΑΙϹΑΥΤΟΙϹΛΕΓ 500
BESIDE-CASTS to-them sayING

ΩΝΩΜΟΙΩΘΗΗΒΑϹΙΛΕΙΑΤΩ 20
2 WAS-LIKENED THE KINGdom OF-THE

ΝΟΥΡΑΝΩΝΑΝΘΡΩΠΩΒΑϹΙΛ 40
heavens to-human KING

s o.
ΕΙΟϹΤΙϹΕΠΟΙΗϹΕΝΓΑΜΟΥ 60
WHO-ANY makes MARRIAGES

s o.
ϹΤΩΥΙΩΑΥΤΟΥΚΑΙΑΠΕϹΤΕ 80
3 to-THE SON OF-him AND commissions

ΙΛΕΝΤΟΥϹΔΟΥΛΟΥϹΑΥΤΟΥ 600
THE SLAVES OF-him

s Є o.
ΚΑΛΕϹΑΙΤΟΥϹΚΕΚΛΗΜΕΝΟ 20
TO-CALL THE *ones*-HAVING-*been*-CALLED

ΥϹΕΙϹΤΟΥϹΓΑΜΟΥϹΚΑΙΟΥ 40
INTO THE MARRIAGES AND NOT

s o.
ΚΗΘΕΛΟΝΕΛΘΕΙΝΠΑΛΙΝΑΠ 60
4 THEY-WILLED TO-BE-COMING AGAIN he-com-

s o.
ΕϹΤΕΙΛΕΝΑΛΛΟΥϹΔΟΥΛΟΥ 80
missions others SLAVES

ϹΛΕΓΩΝΕΙΠΑΤΕΤΟΙϹΚΕΚΛ 700
sayING say to-THE *ones*-HAVING-

ΗΜΕΝΟΙϹΙΔΟΥΤΟΑΡΙϹΤΟΝ 20
been-CALLED BE-PERCEIVING THE LUNCH

ΜΟΥΗΤΟΙΜΑΚΑΟΙΤΑΥΡΟΙΜ 40
OF-ME I-HAVE-made-READY THE BULLS OF-

B+Є
ΟΥΚΑΙΤΑϹΙΤΙϹΤΑΤΕΘΥΜΕ 60
ME AND THE GRAINlings HAVING-*been*-SACRI-

ΝΑΚΑΙΠΑΝΤΑΕΤΟΙΜΑΔΕΥΤ 80
FICED AND ALL READY HITHER

ΕΕΙϹΤΟΥϹΓΑΜΟΥϹΟΙΔΕΑΜ 800
5 INTO THE MARRIAGES THE-*ones* YET UN-

s o.
ΕΛΗϹΑΝΤΕϹΑΠΗΛΘΟΝΟϹΜΕ 20
CAR*ing* FROM-CAME WHO INDEED

ΝΕΙϹΤΟΝΙΔΙΟΝΑΓΡΟΝΟϹΔ 40
INTO THE OWN FIELD WHO YET

ΕΕΠΙΤΗΝΕΜΠΟΡΙΑΝΑΥΤΟΥ 60
ON THE merchandise OF-him

ΟΙΔΕΛΟΙΠΟΙΚΡΑΤΗϹΑΝΤΕ 80
6 THE YET rest HOLD*ing*

ϹΤΟΥϹΔΟΥΛΟΥϹΑΥΤΟΥΥΒΡ 900
THE SLAVES OF-him THEY-OUT-

s o.
ΙϹΑΝΚΑΙΑΠΕΚΤΕΙΝΑΝΟΔΕ 20
7 RAGE AND THEY-FROM-KILL THE YET

ΒΑϹΙΛΕΥϹΩΡΓΙϹΘΗΚΑΙΠΕ 40
KING IS-INDIGNANT AND SEND*ing*

ΜΨΑϹΤΑϹΤΡΑΤΕΥΜΑΤΑΑΥΤ 60
THE WAR-troops OF-him

s o.
ΟΥΑΠΩΛΕϹΕΝΤΟΥϹΦΟΝΕΙϹ 80
destroys THE MURDERERS

s o.
ΕΚΕΙΝΟΥϹΚΑΙΤΗΝΠΟΛΙΝΑ 64000
those AND THE city OF-

It must be noted that this is quite a distinct figure from that of the bride. Those who accept the invitation here are the guests. The bride does not appear in the picture and should be left entirely out of view in the interpretation. The same saints who are elsewhere seen under the figure of the bride are here seen under the figure of guests, because the truth here is judgment rather than love, and could not be developed in the closer relationship. The main point is that those invited, or called, are not necessarily chosen. In the proclamation of the kingdom in our Lord's day and in the Pentecostal era many were invited, but few chosen. Some, in that day, came at first, and were later rejected because they fell away. The last invitation by no means goes out to the gentiles. It goes out in the same city. The parable of the virgins (25^{1}) takes up the relation of the other nations to Israel in the kingdom.

14 See 20^{16}.

15-22 Compare Mk.$12^{13\text{-}17}$Lu.$20^{20\text{-}26}$.

15 Fulsome flattery has proven the undoing of many men, and seldom fails to throw them off their guard. The man of God should beware of it, for it is far more dangerous than calumny. But it did not deceive our Lord. Was He true? Was He unafraid to teach the way of God in truth? Was He unmoved by men? Were their wiles transparent to His gaze? If this was so, and it was, they did not believe it. But He soon demonstrated that their flattery was plain fact. He saw through their trap, and not only answered their question but convicted them of one of the crimes which they hoped to fasten on Him.

He has shown them how little authority they have. They know their helplessness. They must get Him into conflict with the people or with the government. Then they might manage His destruction. They formulate a leading question. If He says "Yes", the Pharisees will inform the people and His popularity will be forfeited. If He says "No", the Herodians will accuse Him to the government and He will be tried for sedition. So He avoids the catch in their question. So long as they accepted the Roman currency they were obliged to acknowledge Rome's ascendency and pay taxes.

8 Then he is saying to his slaves,
'The wedding, indeed, is ready, yet
they who have been invited were
9 not worthy. Be going, then, to the
exits of the roads and as many as
ever you may be finding call to
10 the wedding festivities.' And,
coming out into the roads, those
slaves assembled all whom they
found, wicked as well as good, and
the wedding is filled with those lying back at table.
11 Now the king, coming in to gaze
at those lying back at table, perceived a man there who has not put
12 on wedding apparel. And he is
saying to him, 'Comrade, how
came you in here having no wedding apparel?' Yet he was still.
13 Then the king said to the servants,
'Bind his feet and hands and cast
him out into outer darkness.' There
shall be lamentation and gnashing
14 of teeth. For many are called, yet
few are chosen."
15 Then the Pharisees, being gone,
held a consultation, so that they
should be trapping Him by word.
16 And they are dispatching to Him
their disciples, with the Herodians, saying, "Teacher, we are
aware that you are true, and
are teaching the way of God in
truth, and you are not caring
about any one, for you are not
17 looking at the face of men. Tell
us, then, what you are supposing,
is it allowed to give poll tax to
Cæsar, or not?"
18 Now Jesus, knowing their wickedness, said, "Why are you trying
19 Me, hypocrites? Exhibit to Me
the poll tax currency." Now they
20 bring Him a denarius [15.7¢, *7d*
3f]. And He is saying to them,

ΥΤΩΝΕΝΕΠΡΗСΕΝΤΟΤΕΛΕΓ
8 them IN-INFLAMES then he-is-say-
s o.
ЄΙΤΟΙСΔΟΥΛΟΙСΑΥΤΟΥΟΜ
ING to-THE SLAVES OF-him THE IN-
ΕΝΓΑΜΟСΕΤΟΙΜΟСΕСΤΙΝΟ
DEED MARRIAGE READY IS THE
ΙΔΕΚΕΚΛΗΜΕΝΟΙΟΥΚΗСΑΝ
YET *ones*-HAVING-*been*-CALLED NOT WERE
ΑΞΙΟΙΠΟΡΕΥΕСΘΕΟΥΝΕΠΙ
9 WORTHY YE-BE-*be*ING-GONE THEN ON
s originally perhaps ΨΗΛΑΤΩΝ
ΤΑСΔΙΕΞΟΔΟΥСΤΩΝΟΔΩΝΚ
THE THRU-OUT-WAYS OF-THE WAYS AND
ΑΙΟСΟΥСΕΑΝΕΥΡΗΤΕΚΑΛΕ
as-many-as IF-EVER YE-MAY-BE-FINDING CALL
СΑΤΕΕΙСΤΟΥСΓΑΜΟΥСΚΑΙ
10 INTO THE MARRIAGES AND
ΕΞΕΛΘΟΝΤΕСΟΙΔΟΥΛΟΙΕΚ
OUT-COMING THE SLAVES those
s o.
ЄΙΝΟΙΕΙСΤΑСΟΔΟΥССΥΝΗ
INTO THE WAYS THEY-TOGETH-
B²+ΟС
ΓΑΓΟΝΠΑΝΤΑСΟΥСΕΥΡΟΝΠ
ER-LED ALL WHOM THEY-FOUND wick-
ΟΝΗΡΟΥСΤΕΚΑΙΑΓΑΘΟΥСΚ
ed-*ones* BESIDES AND GOOD-*ones* AND
. B *marg.* B¹*s* BRIDAL-chamber ΝΥΜΦΩΝ *s o.*
ΑΙΕΠΛΗСΘΗΟΓΑΜΟСΑΝΑΚΕ
IS-FILLED THE MARRIAGE OF-UP-LYING-
ΙΜΕΝΩΝΕΙСΕΛΘΩΝΔΕΟΒΑС
11 *ones* INTO-COMING YET THE KING
B*s* Є *o.*
ΙΛΕΥСΘΕΑСΑСΘΑΙΤΟΥСΑΝ
TO-gaze THE *ones*-UP-
s o. *s*¹* *omits* there
ΑΚΕΙΜΕΝΟΥСΕΙΔΕΝΕΚΕΙΑ
LYING he-PERCEIVED there hu-
ΝΘΡΩΠΟΝΟΥΚΕΝΔΕΔΥΜΕΝΟ
man NOT HAVING-IN-SLIPPED
s o.
ΝΕΝΔΥΜΑΓΑΜΟΥΚΑΙΛΕΓΕΙ
12 IN-SLIP OF-MARRIAGE AND he-IS-sayING
ΑΥΤΩΕΤΑΙΡΕΠΩСΕΙСΗΛΘΕ
to-him COMRADE! how YOU-INTO-CAME
СΩΔΕΜΗΕΧΩΝΕΝΔΥΜΑΓΑΜΟ
here NO HAVING IN-SLIP OF-MARRIAGE
B+Є
ΥΟΔΕΕΦΙΜΩΘΗΤΟΤΕΟΒΑСΙ
13 THE YET WAS-MUZZLED then THE KING
ΛΕΥСΕΙΠΕΝΤΟΙСΔΙΑΚΟΝΟ
said to-THE THRU-SERvitors
ΙСΔΗСΑΝΤΕСΑΥΤΟΥΠΟΔΑС
BIND*ing* OF-him FEET
s o.
ΚΑΙΧΕΙΡΑСΕΚΒΑΛΕΤΕΑΥΤ
AND HANDS BE-YE-OUT-CASTING him
ΟΝΕΙСΤΟСΚΟΤΟСΤΟΕΞΩΤΕ
INTO THE DARKness THE OUTer

s o. *s* Є *o.*
ΡΟΝΕΚΕΙΕСΤΑΙΟΚΛΑΥΘΜΟ
there WILL-BE THE LAMENTing
СΚΑΙΟΒΡΥΓΜΟСΤΩΝΟΔΟΝΤ
AND THE GNASHing OF-THE TEETH
ΩΝΠΟΛΛΟΙΓΑΡΕΙСΙΝΚΛΗΤ
14 MANY for ARE CALLED
ΟΙΟΛΙΓΟΙΔΕΕΚΛΕΚΤΟΙΤΟ
15 FEW YET chosen then
B+Є
ΤΕΠΟΡΕΥΘΕΝΤΕСΟΙΦΑΡΙС
BEING-GONE THE PHARISEES
s Є *o.* *s*¹* *omits* GOT
ΑΙΟΙСΥΜΒΟΥΛΙΟΝΕΛΑΒΟΝ
TOGETHER-COUNSEL GOT
ΟΠΩСΑΥΤΟΝΠΑΓΙΔΕΥСΩСΙ
WHICH-how Him THEY-SHOULD-BE-FASTENING
*s*¹* *omits* IN saying
ΝΕΝΛΟΓΩΚΑΙΑΠΟСΤΕΛΛΟΥ
16 IN saying AND THEY-ARE-commissionING
СΙΝΑΥΤΩΤΟΥСΜΑΘΗΤΑСΑΥ
to-Him THE LEARNers OF-them
ΤΩΝΜΕΤΑΤΩΝΗΡΩΔΙΑΝΩΝΛ
WITH THE HERODians say-
ΕΓΟΝΤΑСΔΙΔΑСΚΑΛΕΟΙΔΑ
ING TEACHER! WE-HAVE-PER-
*s*¹* *o.*
ΜΕΝΟΤΙΑΛΗΘΗСΕΙΚΑΙΤΗΝ
CEIVED that TRUE YOU-ARE AND THE
s o.
ΟΔΟΝΤΟΥΘΕΟΥΕΝΑΛΗΘΕΙΑ
WAY OF-THE God IN TRUTH
s o.
ΔΙΔΑСΚΕΙСΚΑΙΟΥΜΕΛΕΙС
YOU-ARE-TEACHING AND NOT it-IS-CARING to-
ΟΙΠΕΡΙΟΥΔΕΝΟСΟΥΓΑΡΒΛ
YOU ABOUT OF-NOT-YET-ONE NOT for YOU-ARE-
s o.
ΕΠΕΙСΕΙСΠΡΟСΩΠΟΝΑΝΘΡ
lookING INTO face OF-humans
ΩΠΩΝΕΙΠΕΟΥΝΗΜΙΝΤΙСΟΙ
17 BE-sayING THEN to-US ANY to-YOU
s o.
ΔΟΚΕΙΕΞΕСΤΙΝΔΟΥΝΑΙΚΗ
it-IS-SEEMING it-IS-allowed TO-GIVE POLL-TAX
ΝСΟΝΚΑΙСΑΡΙΗΟΥΓΝΟΥСΔ
18 to-CAESAR OR NOT . KNOWING YET
ΕΟΙΗСΟΥСΤΗΝΠΟΝΗΡΙΑΝΑ
THE JESUS THE wickedness OF-
s o.
ΥΤΩΝΕΙΠΕΝΤΙΜΕΠΕΙΡΑΖΕ
them He-said ANY ME YE-ARE-trying
s o.
ΤΕΥΠΟΚΡΙΤΑΙΕΠΙΔΕΙΞΑΤ
19 hypocrites ON-SHOW
ΕΜΟΙΤΟΝΟΜΙСΜΑΤΟΥΚΗΝС
to-ME THE currency OF-THE POLL-TAX
ΟΙΟΙΔΕΠΡΟСΗΝΕΓΚΑΝΑΥΤ
THE-*ones* YET TOWARD-CARRY to-Him
s o.
ΩΔΗΝΑΡΙΟΝΚΑΙΛΕΓΕΙΑΥΤ
20 DENARIUS AND He-IS-sayING to-them

The use of Roman currency denoted their subjection to Rome. So long as they were subject they should pay. The use of temple currency showed their subjection to God. To Him, also, they should give His due.

23-33 Compare Mk.12[18-27]Lu.20[27-40]. See Ac.23[8].

23 The Pharisees and Herodians having been silenced, the Sadducees tried their best argument on Him. Like many another theological deduction, it was based on two errors, ignorance of the scriptures and of the power of God. Yet they sought to find a foundation for it in the law. The principle of error which seemed to give weight to their reasoning is still very widespread. It is the lack of proper apportionment of truth. What Moses said for their guidance in this life is transported into the life to come. Moses did not legislate for the resurrection, especially not in regard to matters which do not reappear in the life that is to be.

Let us by all means avoid their methods. Even if we think we can involve some passages of scripture in doubt and ridicule by a course of reasoning or questioning, it proves nothing except our lack of discernment and our ability to confuse things which are clear when left in their own place.

Moses made provision that a man's name should not be blotted out of Israel by death (Deut. 25[5-6]). What possible place can this have in the resurrection, where there is no death? Why provide for a contingency which cannot occur? Furthermore, what ground is there for the idea that the marriage state is resumed in resurrection? Nevertheless, a powerful sect in Israel was built on such flimsy bases!

32 Our Lord is proving the necessity of resurrection. Abraham and Isaac and Jacob are dead. God is the God of the dead, if they will not be raised. But He is not the God of the dead. The dead praise not the Lord (Ps. 115[17]). They know not anything (Ecc. 9[5]). In death there is no remembrance of Him (Ps. 6[5]). Apart from resurrection His saints are lost, our faith is vain, we are still in our sins (1 Co. 15[16-19]). The dead have no God. He is the God of the living. There must be a resurrection—which was to be proved (Ex.3[6]).

34-36 Compare Mk.12[28]Lu.10[25-28].

"Whose is this image and inscription?"
21 They are saying, "Cæsar's".
Then He is saying to them, "Be paying, then, what is Cæsar's to Cæsar, and what is God's to God."
22 And hearing it, they marvel, and leaving Him, they come away.
23 In that day there came to Him Sadducees, who are saying there is no resurrection, and they inquire
24 of Him, saying, "Teacher, Moses said, 'If someone should be dying having no children, his brother shall be marrying his wife and shall be raising up seed for his
25 brother.' Now there were seven brothers with us, and the first, marrying, deceases. And having no seed, he leaves his wife to his
26 brother. Likewise the second also,
27 and the third, till the seven. Now subsequently to all, the woman
28 died. In the resurrection, then, of which of the seven will she be the wife? For they all have had her."
29 Now answering, Jesus said to them, "You are deceived, not being acquainted with the scriptures,
30 neither the power of God. For in the resurrection they are neither marrying nor giving in marriage, but are as messengers of God in
31 heaven. Now concerning the resurrection of the dead, did you not read that which is declared to you
32 by God, saying, '*I* am the God of Abraham, and the God of Isaac, and the God of Jacob'? He is not the God of the dead, but of the liv-
33 ing." And the throngs, hearing it, were astonished at His teaching.
34 Now the Pharisees, hearing that He stills the Sadducees, assem-
35 bled at the same place. And one

s o.
ΟΙϹΤΙΝΟϹΗΕΙΚΩΝΑΥΤΗΚΑ
OF-ANY THE image this AND

s o. s Є
ΙΗΕΠΙΓΡΑΦΗΛΕΓΟΥϹΙΝΚΑ
21 THE ON-WRITing THEY-ARE-saying OF-CAE-

s o. s o.
ΙϹΑΡΟϹΤΟΤΕΛΕΓΕΙΑΥΤΟΙ
SAR then He-is-saying to-them

s Є o.
ϹΑΠΟΔΟΤΕΟΥΝΤΑΚΑΙϹΑΡΟ
YE-BE-FROM-GIVING THEN THE OF-CAESAR

ϹΚΑΙϹΑΡΙΚΑΙΤΑΤΟΥΘΕΟΥ
to-CAESAR AND THE OF-THE God

ΤΩΘΕΩΚΑΙΑΚΟΥϹΑΝΤΕϹΕΘ
22 to-THE God AND HEARing THEY-

ΑΥΜΑϹΑΝΚΑΙΑΦΕΝΤΕϹΑΥΤ
MARVEL AND FROM-LETTING Him

s Ο s1*ΚΑΙ adds s o.
ΟΝΑΠΗΛΘΑΝΕΝΕΚΕΙΝΗΤΗΗ
23 THEY-FROM-COME IN that THE DAY

s1* omits to-Him
ΜΕΡΑΠΡΟϹΗΛΘΟΝΑΥΤΩϹΑΔ
TOWARD-CAME to-Him SADDUCEES

Bs1* omit THE
ΔΟΥΚΑΙΟΙΟΙΛΕΓΟΝΤΕϹΜΗ
THE *ones*-saying NO

ΕΙΝΑΙΑΝΑϹΤΑϹΙΝΚΑΙΕΠΗ
TO-BE UP-STANDing AND THEY-inquire-

ΡΩΤΗϹΑΝΑΥΤΟΝΛΕΓΟΝΤΕϹ
24 of Him saying

s o.
ΔΙΔΑϹΚΑΛΕΜΩΥϹΗϹΕΙΠΕΝ
TEACHer! MOSES said

ΕΑΝΤΙϹΑΠΟΘΑΝΗΜΗΕΧΩΝΤ
IF-EVER ANY MAY-BE-FROM-DYING NO HAVING off-

s o.
ΕΚΝΑΕΠΙΓΑΜΒΡΕΥϹΕΙΟΑΔ
springs WILL-BE-ON-MARRYING THE brother

s1* Є o.
ΕΛΦΟϹΑΥΤΟΥΤΗΝΓΥΝΑΙΚΑ
OF-him THE WOMAN

s o.
ΑΥΤΟΥΚΑΙΑΝΑϹΤΗϹΕΙϹΠΕ
OF-him AND he-WILL-BE-UP-STANDING seed

ΡΜΑΤΩΑΔΕΛΦΩΑΥΤΟΥΗϹΑΝ
25 to-THE brother OF-him THEY-WERE

ΔΕΠΑΡΗΜΙΝΕΠΤΑΑΔΕΛΦΟΙ
YET BESIDE US SEVEN brothers

ΚΑΙΟΠΡΩΤΟϹΓΗΜΑϹΕΤΕΛΕ
AND THE BEFORE-most MARRY*ing* deceases

ΥΤΗϹΕΝΚΑΙΜΗΕΧΩΝϹΠΕΡΜ
AND NO HAVING seed

s1* Є o.
ΑΑΦΗΚΕΝΤΗΝΓΥΝΑΙΚΑΑΥΤ
FROM-LETS THE WOMAN OF-him

ΟΥΤΩΑΔΕΛΦΩΑΥΤΟΥΟΜΟΙΩ
26 to-THE brother OF-him LIKE-AS

ϹΚΑΙΟΔΕΥΤΕΡΟϹΚΑΙΟΤΡΙ
AND THE second AND THE third

ΤΟϹΕΩϹΤΩΝΕΠΤΑΥϹΤΕΡΟΝ
27 TILL OF-THE SEVEN subsequently

ΔΕΠΑΝΤΩΝΑΠΕΘΑΝΕΝΗΓΥΝ
YET OF-ALL FROM-DIED THE WOMAN

s o.
ΗΕΝΤΗΑΝΑϹΤΑϹΕΙΟΥΝΤΙΝ
28 IN THE UP-STANDing THEN OF-ANY

s Є o.
ΟϹΤΩΝΕΠΤΑΕϹΤΑΙΓΥΝΗΠΑ
OF-THE SEVEN WILL-BE WOMAN ALL

s adds ΚΑΙ AND
ΝΤΕϹΓΑΡΕϹΧΟΝΑΥΤΗΝΑΠΟ
29 for have-HAD her answering

s o. s omits YET
ΚΡΙΘΕΙϹΔΕΟΙΗϹΟΥϹΕΙΠΕ
YET THE JESUS said

s ΑΙ for Є s o.
ΝΑΥΤΟΙϹΠΛΑΝΑϹΘΕΜΗΕΙΔ
to-them YE-ARE-*being*-STRAYED NO HAVING-

ΟΤΕϹΤΑϹΓΡΑΦΑϹΜΗΔΕΤΗΝ
PERCEIVED THE WRITings NO YET THE

ΔΥΝΑΜΙΝΤΟΥΘΕΟΥΕΝΓΑΡΤ
30 ABILITY OF-THE God IN for THE

s o.
ΗΑΝΑϹΤΑϹΕΙΟΥΤΕΓΑΜΟΥϹ
UP-STANDing NOT-BESIDES THEY-ARE-MARRY-

s o.
ΙΝΟΥΤΕΓΑΜΙΖΟΝΤΑΙΑΛΛΩ
ING NOT-BESIDES THEY-ARE-MARRYIZING but AS

B omits OF-God
ϹΑΓΓΕΛΟΙΘΕΟΥΕΝΤΩΟΥΡΑ
MESSENGERS OF-God IN THE heaven

ΝΩΕΙϹΙΝΠΕΡΙΔΕΤΗϹΑΝΑϹ
31 THEY-ARE ABOUT YET THE UP-STANDing

ΤΑϹΕΩϹΤΩΝΝΕΚΡΩΝΟΥΚΑΝ
OF-THE DEAD-*ones* NOT YE-read

ΕΓΝΩΤΕΤΟΡΗΘΕΝΥΜΙΝΥΠΟ
(*past*) THE BEING-declarED to-YOU*p* by

ΤΟΥΘΕΟΥΛΕΓΟΝΤΟϹΕΓΩΕΙ
32 THE God saying I AM

s omits THE
ΜΙΟΘΕΟϹΑΒΡΑΑΜΚΑΙΟΘΕΟ
THE God *of*-ABRAHAM AND THE God

s1* o. s omits THE
ϹΙϹΑΑΚΚΑΙΟΘΕΟϹΙΑΚΩΒΟ
of-ISAAC AND THE God *of*-JACOB NOT

s omits THE
ΥΚΕϹΤΙΝΟΘΕΟϹΝΕΚΡΩΝΑΛ
IS THE God OF-DEAD-*ones* but

ΛΑΖΩΝΤΩΝΚΑΙΑΚΟΥϹΑΝΤΕ
33 OF-LIVING-*ones* AND HEAR*ing*

ϹΟΙΟΧΛΟΙΕΞΕΠΛΗϹϹΟΝΤΟ
THE THRONGS THEY-*were*-astonished

ΕΠΙΤΗΔΙΔΑΧΗΑΥΤΟΥΟΙΔΕ
34 ON THE TEACHing OF-Him THE YET

B+Є s1* Є o.
ΦΑΡΙϹΑΙΟΙΑΚΟΥϹΑΝΤΕϹΟ
PHARISEES HEAR*ing* that

B+Є s o.
ΤΙΕΦΙΜΩϹΕΝΤΟΥϹϹΑΔΔΟΥ
He-MUZZLES THE SADDUCEES

s Є o.
ΚΑΙΟΥϹϹΥΝΗΧΘΗϹΑΝΕΠΙΤ
WERE-TOGETHER-LED ON THE

ΟΑΥΤΟΚΑΙΕΠΗΡΩΤΗϹΕΝΕΙ
35 SAME AND inquires-of ONE

34 From their subsequent course (Ac. 23[8]), it is evident that the Sadducees were not convinced. Their difficulty was deeper. It was in the heart. Though they could not answer, they could refuse to believe.

35 The Pharisees had failed in fixing a political crime on Him. Now they try to involve Him in a theological heresy, which, to the Jews, was even worse. That He claimed to be the Messiah was bad, but not so blasphemous as calling Himself the Son of God. The expounder of the law hoped to get Him to convict Himself by quoting the first of the ten commandments, especially, "You shall have no other gods above My face" (Ex.20[3]). Or, at least the great rubric, "Hear, O Israel: Jehovah, our God, is one Jehovah!" (Deut.6[4]). He does not ask for the second greatest. The Lord significantly omits this and gives him the following precept: "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might" (Deut. 6[5]). They were prepared to do this in their own way by hating and killing Him. But He forestalls their deduction by quoting another passage which utterly frustrated their argument.

37-40 Compare Mk.12[29-34]Deut.6[5].

39 See Lev. 19[18].

41-46 Compare Mk.12[35-37]Lu.20[39-44].

42 He now confutes the fanatical element in their monotheism by showing them that they did not even know Whose Son Christ is! Had they known, they would not have accused Him of blasphemy when He claimed to be the Son of God. David, whose son the Messiah was to be, knew better than they, for he called Him his *Adon*, or Lord. If Christ was merely David's son, he assuredly would not call Him by such a title. Who could there be who was so far above David, yet seated at Jehovah's right hand? They had no room for Him in their theology. But He was in their scriptures. The Pharisees, also, are muzzled. They did not even know that the God of their scriptures was not the invisible Deity, but His Image (Col.1[15]), not the One Whose voice is inaudible to human ears, but His Word (Jn.1[1]), or Expression. Their Messiah was the Elohim Whom they feared, the Jehovah Whom they reverenced, the Adonai Whom they claimed to serve.

44 Compare Ps. 110[1].

lawyer from among them, trying
36 Him, inquires, "Teacher, which is
the great precept in the law?"
37 Now He averred to him, "You
shall be loving the Lord your God
with your whole heart, and with
your whole soul, and with your
38 whole comprehension.' This is the
39 great and foremost precept. Yet
the second is like it: 'You shall be
loving your associate as yourself.'
40 On these two precepts is hanging
the whole law and the prophets."
41 Now, the Pharisees having assembled,
Jesus inquires of them,
42 saying, "What are you supposing
concerning Christ? Whose Son is
He?"
They are saying to Him,
"David's."
43 He is saying to them, "How
then is David, in spirit, calling Him
Lord, saying,

44 'The Lord said to My Lord,
"Be sitting at My right,
Till I should be placing Thy enemies underneath Thy feet"'?

45 If, then, David is calling Him
Lord, how is He his Son?"
46 And no one was able to answer
Him a word, neither dares any one,
from that day, inquire of Him any
longer.

23 Then Jesus speaks to the throngs
2 and to His disciples, saying, "The
scribes and the Pharisees are seated
3 on Moses' seat. All, then, whatever
they may be saying to you, do,
and be keeping it. Yet be not doing
in accord with their acts, for
they are saying and not doing.
4 Now they are binding loads, heavy
and hard to bear, and are placing
them on men's shoulders, yet *they*
are not willing to stir them with
5 their finger. Now they are doing

s o.
CΕΞΑΥΤΩΝΝΟΜΙΚΟCΠΕΙΡΑ
OUT OF-them LAWer trying

ΖΩΝΑΥΤΟΝΔΙΔΑCΚΑΛΕΠΟΙ
36 Him TEACHER! ?-THE-WHICH

ΑΕΝΤΟΛΗΜΕΓΑΛΗΕΝΤΩΝΟΜ
direction GREAT IN THE LAW

s o.
ΩΔΕΕΦΗΑΥΤΩΑΓΑΠΗCΕΙC
37 THE YET He-AVERRED to-him YOU-WILL-BE-LOVING

ΚΥΡΙΟΝΤΟΝΘΕΟΝCΟΥΕΝΟΛ
Master THE God OF-YOU IN WHOLE

Bs1* *omit* THE
ΗΤΗΚΑΡΔΙΑCΟΥΚΑΙΕΝΟΛΗ
THE HEART OF-YOU AND IN WHOLE

B *omits* THE
ΤΗΨΥΧΗCΟΥΚΑΙΕΝΟΛΗΤΗΔ
THE soul OF-YOU AND IN WHOLE THE THRU-

ΙΑΝΟΙΑCΟΥΑΥΤΗΕCΤΙΝΗΜ
38 MIND OF-YOU this IS THE GREAT

ΕΓΑΛΗΚΑΙΠΡΩΤΗΕΝΤΟΛΗΔ
39 AND BEFORE-most direction sec-

Bs1* *omit* YET B ΩC *omits* to-her
ΕΥΤΕΡΑΔΕΟΜΟΙΑΑΥΤΗΑΓΑ
ond YET LIKE to-her YOU-WILL-

sB1 o.
ΠΗCΕΙCΤΟΝΠΛΗCΙΟΝCΟΥΩ
BE-LOVING THE NIGH-*one* OF-YOU AS

s1* Є o. s1* Є o.
CΕΑΥΤΟΝΕΝΤΑΥΤΑΙCΤΑΙ
40 YOURself IN these THE

s1* Є o. s1* *omits* WHOLE
CΔΥCΙΝΕΝΤΟΛΑΙCΟΛΟCΟΝ
TWO directions WHOLE THE LAW

ΟΜΟCΚΡΕΜΑΤΑΙΚΑΙΟΙΠΡΟ
IS-HANGING AND THE BEFORE-

s1* Є o.
ΦΗΤΑΙCΥΝΗΓΜΕΝΩΝΔΕΤΩΝ
41 AVERERS OF-HAVING-TOGETHER-LED YET THE

B+Є s Є o.
ΦΑΡΙCΑΙΩΝΕΠΗΡΩΤΗCΕΝΑ
PHARISEES inquires-of them

ΥΤΟΥCΟΙΗCΟΥCΛΕΓΩΝΤΙΥ
42 THE JESUS saying ANY to-

s o.
ΜΙΝΔΟΚΕΙΠΕΡΙΤΟΥΧΡΙCΤ
YOU*p* it-IS-SEEMING ABOUT THE ANOINTED

ΟΥΤΙΝΟCΥΙΟCΕCΤΙΝΛΕΓΟ
OF-ANY SON He-IS THEY-ARE-say-

s *omits* OF-THE
ΥCΙΝΑΥΤΩΤΟΥΔΑΥΕΙΔΛΕΓ
43 ING to-Him OF-THE DAVID He-IS-say-

s o.
ΕΙΑΥΤΟΙCΠΩCΟΥΝΔΑΥΕΙΔ
ING to-them how THEN DAVID

s o. s Master Him
ΕΝΠΝΕΥΜΑΤΙΚΑΛΕΙΑΥΤΟΝ
IN spirit IS-CALLING Him

B ΑΥΤΟΝ *adds*
ΚΥΡΙΟΝΛΕΓΩΝΕΙΠΕΝΚΥΡΙ
44 Master saying said Master

ΟCΤΩΚΥΡΙΩΜΟΥΚΑΘΟΥΕΚΔ
to-THE Master OF-ME BE-sitting OUT OF-

ΕΞΙΩΝΜΟΥΕΩCΑΝΘΩΤΟΥCΕ
RIGHT OF-ME TILL EVER I-MAY-BE-PLACING THE

ΧΘΡΟΥCCΟΥΥΠΟΚΑΤΩΤΩΝΠ
enemies OF-YOU UNDER-DOWN OF-THE FEET

ΟΔΩΝCΟΥΕΙΟΥΝΔΑΥΕΙΔΚΑ
45 OF-YOU IF THEN DAVID IS-CALL-

s o.
ΛΕΙΑΥΤΟΝΚΥΡΙΟΝΠΩCΥΙΟ
ING Him Master how SON

CΑΥΤΟΥΕCΤΙΝΚΑΙΟΥΔΕΙC
46 OF-him He-IS AND NOT-YET-ONE

s1* Є o.
ΕΔΥΝΑΤΟΑΠΟΚΡΙΘΗΝΑΙΑΥ
was-ABLE TO-answer to-Him

ΤΩΛΟΓΟΝΟΥΔΕΕΤΟΛΜΗCΕΝ
saying NOT-YET DARES

s o.
ΤΙCΑΠΕΚΕΙΝΗCΤΗCΗΜΕΡΑ
ANY FROM that THE DAY

s Є o.
CΕΠΕΡΩΤΗCΑΙΑΥΤΟΝΟΥΚΕ
TO-inquire-of Him NOT-STILL

B *omits* THE
ΤΙΤΟΤΕΟΙΗCΟΥCΕΛΑΛΗCΕ
23 then THE JESUS TALKS

ΝΤΟΙCΟΧΛΟΙCΚΑΙΤΟΙCΜΑ
to-THE THRONGS AND to-THE LEARNERS

s1* Є o.
ΘΗΤΑΙCΑΥΤΟΥΛΕΓΩΝΕΠΙΤ
2 OF-Him saying ON THE

ΗCΜΩΥCΕΩCΚΑΘΕΔΡΑCΕΚΑ
MOSES DOWN-SETTLE are-seated

ΘΙCΑΝΟΙΓΡΑΜΜΑΤΕΙCΚΑΙ
THE WRITERS AND

B+Є s Є o.
ΟΙΦΑΡΙCΑΙΟΙΠΑΝΤΑΟΥΝΟ
3 THE PHARISEES ALL THEN as-

s+Є IF-
CΑΑΝΕΙΠΩCΙΝΥΜΙΝΠΟΙΗC
much-as EVER THEY-MAY-BE-saying to-YOU*p* DO

s1* *omits* AND BE-KEEPING
ΑΤΕΚΑΙΤΗΡΕΙΤΕΚΑΤΑΔΕΤ
AND BE-KEEPING according-to YET THE

ΑΕΡΓΑΑΥΤΩΝΜΗΠΟΙΕΙΤΕΛ
ACTS OF-them NO BE-DOING THEY-

ΕΓΟΥCΙΝΓΑΡΚΑΙΟΥΠΟΙΟΥ
ARE-saying for AND NOT THEY-ARE-DO-

CΙΝΔΕCΜΕΥΟΥCΙΝΔΕΦΟΡΤ
4 ING THEY-ARE-BINDING YET loads

s *adds* ΜΕΓΑΛΑ GREAT *omits* AND ILL-BEARIC
ΙΑΒΑΡΕΑΚΑΙΔΥCΒΑCΤΑΚΤ
HEAVY AND ILL-BEARIC

ΑΚΑΙΕΠΙΤΙΘΕΑCΙΝΕΠΙΤΟ
AND THEY-ARE-ON-PLACING ON THE

ΥCΩΜΟΥCΤΩΝΑΝΘΡΩΠΩΝΑΥ
SHOULDERS OF-THE humans they

ΤΟΙΔΕΤΩΔΑΚΤΥΛΩΑΥΤΩΝΟ
YET to-THE FINGER OF-them NOT

B+Є s Є o.
ΥΘΕΛΟΥCΙΝΚΙΝΗCΑΙΑΥΤΑ
ARE-WILLING TO-STIR them

ΠΑΝΤΑΔΕΤΑΕΡΓΑΑΥΤΩΝΠΟ
5 ALL YET THE ACTS OF-them THEY-

1 Though the Sadducees were probably included in the term scribes, the Pharisees are especially singled out for this final denunciation. For a hundred and fifty years they had enjoyed the highest respect of the populace because of their zeal and rigid observance of the law of Moses. The Sadducees were comparatively few and lacking in influence. It is highly significant that our Lord seldom spoke harshly of the common people. He did not blame the sheep, but the shepherds.

In so far as the Pharisees followed the teaching of Moses our Lord did not censure them, but rather because they did not burden themselves with the observance of the law, but shifted it to the shoulders of others. Their whole religion consisted in self-adulation. It is highly important that we should recognize the fact that our Lord's woes were not directed against the vice and immorality and crime in the lower levels of the social scale. He did not denounce the corruption in politics, and the oppression and rapacity of rulers. The worst offenders, in His anointed eyes, were the acknowledged religious leaders, those who made the strongest protestations of serving God. It is ever thus. The most heinous criminals are not those who make no pretense of serving Him, but those who make a great profession.

2 See Neh8$^{4-8}$Mal.2^{7}.

4 See Lu. 11^{46}.

4 Bad as the doctrine of the Pharisees was, their deportment was worse. The Lord now turns from their precepts to warn against their practises.

5-14 Compare Mk.12$^{38-40}$Lu.20$^{45-47}$.

5 See Deut.6$^{6-8}$22^{12}Nu.15$^{37-41}$.

6 See Lu. 11^{43}.

11 See 20$^{25-28}$.

11 The constant aim of the Pharisees was to receive from men the recognition to which they considered themselves entitled.

13 See Lu. 11^{52}.

13 Our Lord commenced His ministry with a nine-fold benediction on the poor, the mourners, the meek, those who are hungering and thirsting for righteousness, the merciful, the clean-hearted, the peacemakers, those who are persecuted on account of righteousness, and those reproached falsely on His account (5$^{3-11}$). Where is there the slightest feature of the Pharisees

all their works to be gazed at by
men, for they are broadening their
amulets and magnifying the tas-
6 sels. Now they are fond of the
first reclining place at dinners, and
the front seats in the synagogues,
7 and salutations in the markets, and
to be called by men 'Rabbi'.
8 Now *you* may not be called 'Rab-
bi,' for One is your Teacher, yet
9 *you* all are brethren. And you
should be calling no one your
father on earth, for One is your
10 Father, the heavenly. Neither may
you be called preceptors, seeing
that One is your preceptor,
Christ.
11 Now he who is greater among
12 you shall be your servant. Yet any
one who shall be exalting himself
shall be humbled, and any one who
shall be humbling himself shall be
exalted.
13 Now woe to you, scribes and
Pharisees, hypocrites! seeing that
you are locking the kingdom of the
14 heavens in front of men! For *you*
are not entering, neither are you
letting those entering to be enter-
ing.
15 Woe to you, scribes and Phar-
isees, hypocrites! seeing that you
are going about sea and dry land
to make one proselyte, and when-
ever he should be becoming one,
you are making him more than
double a son of Gehenna than you
are.
16 Woe to you, blind guides! who
are saying, 'Whoever should be
swearing by the temple, it is noth-
ing; yet whoever should be swear-
ing by the gold of the temple is
17 owing.' Stupid and blind! for
which is greater, the gold, or the
temple which hallows the gold?
18 And, 'Whoever should be swearing
by the altar, it is nothing; yet who-
ever should be swearing by the ob-

s Є o.
ΙΟΥϹΙΝΠΡΟϹΤΟΘΕΑΘΗΝΑΙ
ARE-DOING TOWARD THE TO-BE-gazed

ΤΟΙϹΑΝΘΡΩΠΟΙϹΠΛΑΤΥΝΟ
to-THE humans THEY-ARE-BROADENING

ΥϹΙΓΑΡΤΑΦΥΛΑΚΤΗΡΙΑΑΥ
for THE amulets OF-them

ΤΩΝΚΑΙΜΕΓΑΛΥΝΟΥϹΙΤΑΚ
AND THEY-ARE-magnifying THE HANG-

s² ΑϹ
ΡΑϹΠΕΔΑΦΙΛΟΥϹΙΔΕΤΗΝΠ
6 FOOTS THEY-ARE-being-FOND YET THE BE-

s² plural Ϲ s o.
ΡΩΤΟΚΛΙϹΙΑΝΕΝΤΟΙϹΔΕΙ
FORE-most-CLINE IN THE DINNERS

ΠΝΟΙϹΚΑΙΤΑϹΠΡΩΤΟΚΑΘΕ
AND THE BEFORE-most-DOWN-SETTLES

s¹* Є o. s Є o.
ΔΡΙΑϹΕΝΤΑΙϹϹΥΝΑΓΩΓΑΙ
IN THE TOGETHER-LEADS

ϹΚΑΙΤΟΥϹΑϹΠΑϹΜΟΥϹΕΝΤ
7 AND THE greetings IN THE

s¹* Є o. s¹* Є o.
ΑΙϹΑΓΟΡΑΙϹΚΑΙΚΑΛΕΙϹΘ
BUY-places AND TO-BE-being-CALLED

s Є o.
ΑΙΥΠΟΤΩΝΑΝΘΡΩΠΩΝΡΑΒΒ
by THE humans RABBI

s¹ omits YE to RABBI
ΕΙΥΜΕΙϹΔΕΜΗΚΛΗΘΗΤΕΡΑ
8 YE YET NO MAY-BE-BEING-CALLED RABBI

ΒΒΕΙΕΙϹΓΑΡΕϹΤΙΝΥΜΩΝΟ
ONE for IS OF-YOUp THE

s¹* ΚΑΘΗΓΗΤΗϹ DOWN-LEADER *which is now restored*
ΔΙΔΑϹΚΑΛΟϹΠΑΝΤΕϹΔΕΥΜ
TEACHER ALL YET YE

s o.
ΕΙϹΑΔΕΛΦΟΙΕϹΤΕΚΑΙΠΑΤ
9 brothers ARE AND FATHER

ΕΡΑΜΗΚΑΛΕϹΗΤΕΥΜΩΝΕΠΙ
NO YE-SH'D-BE-CALLING OF-YOUp ON

ΤΗϹΓΗϹΕΙϹΓΑΡΕϹΤΙΝΥΜΩ
THE LAND ONE for IS OF-YOUp

ΝΟΠΑΤΗΡΟΟΥΡΑΝΙΟϹΜΗΔΕ
10 THE FATHER THE heavenly NO-YET

B¹ ΑΙ *for* Є s o. o.
ΚΛΗΘΗΤΕΚΑΘΗΓΗΤΑΙΟΤΙΚ
YE-MAY-BE-BEING-CALLED DOWN-LEADERS that DOWN-

s ONE +ΓΑΡ for IS OF-YOUp THE DOWN-LEADER
ΑΘΗΓΗΤΗϹΥΜΩΝΕϹΤΙΝΕΙϹ
LEADER OF-YOUp IS ONE

s o.
ΟΧΡΙϹΤΟϹΟΔΕΜΕΙΖΩΝΥΜΩ
11 THE ANOINTED THE YET GREATER OF-YOUp

s omits OF-YOUp B² omits WHO-
ΝΕϹΤΑΙΥΜΩΝΔΙΑΚΟΝΟϹΟϹ
12 WILL-BE OF-YOUp THRU-SERVITOR WHO-

ΤΙϹΔΕΥΨΩϹΕΙΕΑΥΤΟΝΤΑΠ
ANY YET WILL-BE-HEIGHTENING self WILL-BE-

s o. s Є o.
ΕΙΝΩΘΗϹΕΤΑΙΚΑΙΟϹΤΙϹΤ
BEING-made-LOW AND WHO-ANY WILL-

s o.
ΑΠΕΙΝΩϹΕΙΕΑΥΤΟΝΥΨΩΘΗ
BE-making-LOW self WILL-BE-BEING-

s Є o. s¹ omits YET
ϹΕΤΑΙΟΥΑΙΔΕΥΜΙΝΓΡΑΜΜ
13 HEIGHTENED WOE YET to-YOUp WRITERS

s o. B+Є
ΑΤΕΙϹΚΑΙΦΑΡΙϹΑΙΟΙΥΠΟ
AND PHARISEES hypocrites

s Є o. s o.
ΚΡΙΤΑΙΟΤΙΚΛΕΙΕΤΕΤΗΝΒ
that YE-ARE-LOCKING THE KING-

s o.
ΑϹΙΛΕΙΑΝΤΩΝΟΥΡΑΝΩΝΕΜ
dom OF-THE heavens IN-

s¹* *abbreviates* ΑΝΝΩ *for* ΑΝΩΝ
ΠΡΟϹΘΕΝΤΩΝΑΝΘΡΩΠΩΝΥΜ
TOWARD-PLACE OF-THE humans YE

s¹* o.
ΕΙϹΓΑΡΟΥΚΕΙϹΕΡΧΕϹΘΕΟ
14 for NOT ARE-INTO-COMING NOT-

s¹* o.
ΥΔΕΤΟΥϹΕΙϹΕΡΧΟΜΕΝΟΥϹ
YET THE *ones*-INTO-COMING

ΑΦΙΕΤΕΕΙϹΕΛΘΕΙΝΟΥΑΙΥ
15 YE-ARE-FROM-LETTING TO-BE-INTO-COMING WOE to-

s o. B+Є
ΜΙΝΓΡΑΜΜΑΤΕΙϹΚΑΙΦΑΡΙ
YOUp WRITERS AND PHARISEES

ϹΑΙΟΙΥΠΟΚΡΙΤΑΙΟΤΙΠΕΡ
hypocrites that YE-ARE-A-

ΙΑΓΕΤΕΤΗΝΘΑΛΑϹϹΑΝΚΑΙ
BOUT-LEADING THE SEA AND

s Є o.
ΤΗΝΞΗΡΑΝΠΟΙΗϹΑΙΕΝΑΠΡ
THE DRY TO-make ONE TOWARD-

ΟϹΗΛΥΤΟΝΚΑΙΟΤΑΝΓΕΝΗΤ
COMER AND when-EVER he-MAY-BE-BE-

s Є o.
ΑΙΠΟΙΕΙΤΕΑΥΤΟΝΥΙΟΝΓΕ
COMING YE-ARE-making him SON OF-GE-

ΕΝΝΗϹΔΙΠΛΟΤΕΡΟΝΥΜΩΝΟ
16 HENNA more-double OF-YOUp WOE

s adds ΟΙ *but erased*
ΥΑΙΥΜΙΝΟΔΗΓΟΙΤΥΦΛΟΙΟ
to-YOUp WAY-LEADERS BLIND THE

ΙΛΕΓΟΝΤΕϹΟϹΑΝΟΜΟϹΗΕΝ
ones-saying WHO EVER SH'D-BE-SWEARING IN

ΤΩΝΑΩΟΥΔΕΝΕϹΤΙΝΟϹΔΑΝ
THE TEMPLE NOT-YET-ONE it-IS WHO YET-EVER

ΟΜΟϹΗΕΝΤΩΧΡΥϹΩΤΟΥΝΑΟ
SH'D-BE-SWEARING IN THE GOLD OF-THE TEMPLE

s o.
ΥΟΦΕΙΛΕΙΜΩΡΟΙΚΑΙΤΥΦΛ
17 IS-OWING INSIPID-*ones* AND BLIND

s o.
ΟΙΤΙϹΓΑΡΜΕΙΖΩΝΕϹΤΙΝΟ
ANY for GREATER IS THE

ΧΡΥϹΟϹΗΟΝΑΟϹΟΑΓΙΑϹΑϹ
GOLD OR THE TEMPLE THE HOLYizing

ΤΟΝΧΡΥϹΟΝΚΑΙΟϹΑΝΟΜΟϹ
18 THE GOLD AND WHO EVER SH'D-BE-SWEAR-

ΗΕΝΤΩΘΥϹΙΑϹΤΗΡΙΩΟΥΔΕ
ING IN THE SACRIFICE-place NOT-YET-ONE

ΝΕϹΤΙΝΟϹΔΑΝΟΜΟϹΗΕΝΤΩ
it-IS WHO YET EVER SH'D-BE-SWEARING IN THE

in these beatitudes? They were as unlike all this as they could be. Hence He closes His ministry with seven maledictions on the hypocrites who hinder others from entering the kingdom, who proselyte for their own party, who elevate that which is hallowed above that which hallows, who distort the proportions of God's precepts, who cleanse the outside but leave the inside full of filth, who outwardly appear just, but are lawless within, who feign themselves more righteous than their progenitors, yet excel them in iniquity.

13 The kingdom of the heavens was locked at that time, not to be opened until Peter uses the keys entrusted to him, on the day of Pentecost. Then once more the Pharisees and scribes lock the kingdom by refusing the testimony of the apostles. It is locked now. It will not be opened until Christ comes again in glory.

16 The Pharisees had practically annulled the scriptures by false interpretations and especially by human additions. Their commentaries were full of distinctions which destroyed the spiritual force of the law. Externals alone were important. The glitter of the gold on the temple blinded their eyes to the preciousness of the place hallowed by the presence of God. The offering on the altar was, to them, much more sacred than the altar that hallowed it. All the vital values created by contact with God had no appeal to their blind hearts.

19 See Ex. 29[37].

21 See 1 Ki.8[13]Ps.26[8].

22 See 5[34]Ps.11[4].

23-24 Compare Lu. 11[42].

23 It is probable that these were grown in small quantities for home use and so hardly of as much value as the work involved in tithing them, yet it is well to be punctilious in what pertains to God. But to do this and evade the great moral obligations of the law came near the limits of hypocrisy.

25-26 Compare Lu. 11[39-41].

27-28 Compare Lu. 11[44]. See Ac. 23[3].

27 It is difficult to imagine a more scathing comparison than the clean, whitewashed tombs and the corrupting corpses within. Yet such is all religion that is outward and ostentatious, that knows nothing of humility of heart and self-abasement.

19 lation upon it, is owing.' Stupid
and blind! for which is greater, the
oblation, or the altar which is hal-
20 lowing the oblation? He, then, who
swears by the altar is swearing by
21 it and by all which is upon it. And
he who swears by the temple is
swearing by it and by Him Who
22 dwells in it. And he who swears
by heaven is swearing by the
throne of God and by Him Who is
sitting upon it.

23 Woe to you, scribes and Phar-
isees, hypocrites! seeing that you
are taking tithes of mint and dill
and cumin, and leave the weightier
matters of the law, judgment and
mercy and faith. Now these you
must do; and not leave those.
24 Blind guides! straining out a gnat,
yet swallowing a camel!

25 Woe to you, scribes and Phar-
isees, hypocrites! seeing that you
are cleansing the outside of the cup
and the plate, yet inside they are
brimming with rapacity and incon-
26 tinence. Blind Pharisee! Cleanse
first the inside of the cup and the
plate, that their outside also may
be becoming clean!

27 Woe to you, scribes and Phar-
isees, hypocrites! seeing that you
are resembling whitewashed sep-
ulchers, which outside, indeed, are
appearing beautiful, yet inside,
they are crammed with the bones of
28 the dead and all uncleanness. Thus
you, too, outwardly, indeed, are
appearing to men to be just, yet in-
wardly you are distended with
hypocrisy and lawlessness.

29 Woe to you, scribes and Phar-
isees, hypocrites! seeing that you

s o.
ΔωΡωΤωЄΠΑΝωΑΥΤΟΥΟΦЄΙ 20
oblation to-THE ON-UP OF-it IS-OWING
s o. s omits INSIPID-ones AND
ΛЄΙΜωΡΟΙΚΑΙΤΥΦΛΟΙΤΙΓ 40
19 INSIPID-ones AND BLIND ANY for
s o.
ΑΡΜЄΙΖΟΝΤΟΔωΡΟΝΗΤΟΘΥ 60
GREATER THE oblation OR THE SACRI-
CΙΑCΤΗΡΙΟΝΤΟΑΓΙΑΖΟΝΤ 80
FICE-place THE HOLYIZING THE
ΟΔωΡΟΝΟΟΥΝΟΜΟCΑCЄΝΤω 100
20 oblation THE THEN one-SWEARing IN THE
s o.
ΘΥCΙΑCΤΗΡΙωΟΜΝΥЄΙЄΝΑ 20
SACRIFICE-place IS-SWEARING IN it
ΥΤωΚΑΙЄΝΠΑCΙΤΟΙCЄΠΑΝ 40
AND IN ALL THE ON-UP
ωΑΥΤΟΥΚΑΙΟΟΜΟCΑCЄΝΤω 60
21 OF-it AND THE one-SWEARing IN THE
ΝΑωΟΜΝΥЄΙЄΝΑΥΤωΚΑΙЄΝ 80
TEMPLE IS-SWEARING IN it AND IN
ΤωΚΑΤΟΙΚΟΥΝΤΙΑΥΤΟΝΚΑ 200
22 THE One-DOWN-HOMEING it AND
ΙΟΟΜΟCΑCЄΝΤωΟΥΡΑΝωΟΜ 20
THE one-SWEARing IN THE heaven IS-
s o.
ΝΥЄΙЄΝΤωΘΡΟΝωΤΟΥΘЄΟΥ 40
SWEARING IN THE THRONE OF-THE God
ΚΑΙЄΝΤωΚΑΘΗΜЄΝωЄΠΑΝω 60
AND IN THE One-sittING ON-UP
ΑΥΤΟΥΟΥΑΙΥΜΙΝΓΡΑΜΜΑΤ 80
23 OF-it WOE to-YOUp WRITERS
s o. B+Є
ЄΙCΚΑΙΦΑΡΙCΑΙΟΙΥΠΟΚΡ 300
AND PHARISEES hypocrites
s Є o.
ΙΤΑΙΟΤΙΑΠΟΔЄΚΑΤΟΥΤЄΤ 20
that YE-ARE-FROM-TENthing THE
ΟΗΔΥΟCΜΟΝΚΑΙΤΟΑΝΗΘΟΝ 40
GRATIFY-ODOR AND THE DILL
B+Є B[1] Є
ΚΑΙΤΟΚΥΜΙΝΟΝΚΑΙΑΦΗΚΑ 60
AND THE CUMIN AND YE-FROM-LET
ΤЄΤΑΒΑΡΥΤЄΡΑΤΟΥΝΟΜΟΥ 80
THE more-HEAVY OF-THE LAW
ΤΗΝΚΡΙCΙΝΚΑΙΤΟЄΛЄΟCΚ 400
THE JUDGing AND THE MERCY AND
s omits YET
ΑΙΤΗΝΠΙCΤΙΝΤΑΥΤΑΔЄЄΔ 20
THE BELIEF these YET it-WAS-
s Є o. s o.
ЄΙΠΟΙΗCΑΙΚΑΚЄΙΝΑΜΗΑΦ 40
BINDING TO-DO AND-those NO TO-FROM-
s o. s Є o. s adds ΟΙ erased
ЄΙΝΑΙΟΔΗΓΟΙΤΥΦΛΟΙΔΙΥ 60
24 LET WAY-LEADERS BLIND THRU-STR-
ΛΙΖΟΝΤЄCΤΟΝΚωΝωΠΑΤΗΝ 80
AINING THE MIDGE THE
B+Є
ΔЄΚΑΜΗΛΟΝΚΑΤΑΠΙΝΟΝΤЄ 500
YET CAMEL DOWN-DRINKING

B o. s o.
CΟΥΑΙΥΜΙΝΓΡΑΜΜΑΤЄΙCΚ 20
25 WOE to-YOUp WRITers AND
B+Є s Є o. s Є o.
ΑΙΦΑΡΙCΑΙΟΙΥΠΟΚΡΙΤΑΙ 40
PHARISEES hypocrites
ΟΤΙΚΑΘΑΡΙΖЄΤЄΤΟЄΞωΘЄ 60
that YE-ARE-cleansING THE OUT-PLACE
s Є o.
ΝΤΟΥΠΟΤΗΡΙΟΥΚΑΙΤΗCΠΑ 80
OF-THE DRINK-cup AND OF-THE BESIDE-
ΡΟΨΙΔΟCЄCωΘЄΝΔЄΓЄΜΟΥ 600
PROVISION INTO-PLACE YET THEY-ARE-being-
s[1]* Є o.
CΙΝЄΞΑΡΠΑΓΗCΚΑΙΑΚΡΑC 20
REPLETE OUT OF-SNATCHing AND UN-HOLD
B+Є
ΙΑCΦΑΡΙCΑΙЄΤΥΦΛЄΚΑΘΑ 40
26 PHARISEE! BLIND! cleanse
ΡΙCΟΝΠΡωΤΟΝΤΟЄΝΤΟCΤΟ 60
BEFORE-most THE inside OF-THE
ΥΠΟΤΗΡΙΟΥΚΑΙΤΗCΠΑΡΟΨ 80
DRINK-cup AND OF-THE BESIDE-PROVIS-
s[1]* Є o.
ΙΔΟCΙΝΑΓЄΝΗΤΑΙΚΑΙΤΟЄ 700
ION THAT MAY-BE-BECOMING AND THE OUT-
s[1]*N inside B[1] -it Ο Υ
ΚΤΟCΑΥΤωΝΚΑΘΑΡΟΝΟΥΑΙ 20
27 side OF-them clean WOE
s o. s[1] Є o. B+Є
ΥΜΙΝΓΡΑΜΜΑΤЄΙCΚΑΙΦΑΡ 40
to-YOUp WRITERS AND PHARISEES
s Є o. s Є o. B o. o.
ΙCΑΙΟΙΥΠΟΚΡΙΤΑΙΟΤΙΠΑ 60
hypocrites that YOU-ARE-
B o. =LIKEIZING
ΡΟΜΟΙΑΖЄΤЄΤΑΦΟΙCΚЄΚΟ 80
BESIDE-LIKEIZING to-sepulchers HAVING-been-
s[1]* omits WHO-ANY
ΝΙΑΜЄΝΟΙCΟΙΤΙΝЄCЄΞωΘ 800
whitewashED WHO-ANY OUT-PLACE
s Є o. s Є o. s Є o.
ЄΝΜЄΝΦΑΙΝΟΝΤΑΙωΡΑΙΟΙ 20
INDEED ARE-APPEARING beautiful
ЄCωΘЄΝΔЄΓЄΜΟΥCΙΝΟCΤЄ 40
INTO-PLACE YET THEY-ARE-being-REPLETE OF-BONES
s[1] Є o.
ωΝΝЄΚΡωΝΚΑΙΠΑCΗCΑΚΑΘ 60
OF-DEAD-ones AND OF-EVERY uncleanness
s[1]* Є o. s o.
ΑΡCΙΑCΟΥΤωCΚΑΙΥΜЄΙCЄ 80
28 thus AND YE OUT-
s Є o.
ΞωΘЄΝΜЄΝΦΑΙΝЄCΘЄΤΟΙC 900
PLACE INDEED ARE-APPEARING to-THE
s[1]* Є o.
ΑΝΘΡωΠΟΙCΔΙΚΑΙΟΙЄCωΘ 20
humans JUST INTO-PLACE
ЄΝΔЄЄCΤЄΜЄCΤΟΙΥΠΟΚΡΙ 40
YET YE-ARE DISTENDED OF-hypocrisy
s Є o.
CЄωCΚΑΙΑΝΟΜΙΑCΟΥΑΙΥΜ 60
29 AND OF-UN-LAWness WOE to-YOUp
s o. B+Є
ΙΝΓΡΑΜΜΑΤЄΙCΚΑΙΦΑΡΙC 80
WRITERS AND PHARISEES
s[1]*Є o. s Є o.
ΑΙΟΙΥΠΟΚΡΙΤΑΙΟΤΙΟΙΚΟ 69000
hypocrites that YE-ARE-HOME-

[29-33] Compare Lu. 11[47-51].

[31] See Ac.7[51]1 Th.2[15,16].

[32] Instead of refraining from the evil deeds of their fathers and thus reducing the measure of the nation's guilt, these religious Pharisees were about to go to the very limits of iniquity in the murder of Messiah. All evil is measured by God. When it attains dimensions beyond which it no longer contributes to His purpose, it is restrained.

[34] See Ac.5[40]7[58,59]2 Co.11[24,25].

[34] The record in Acts fulfills this promise. James was killed by the sword (Ac. 12[2]). Peter was probably crucified (Jn. 21[18]).

[35] See Gen. 4[8].

[35] Judgment will be based on light and privilege. He who commits a crime which he has deliberately condemned is far more guilty than one who has little knowledge of its moral measure. These men who condemned and crucified Christ were not only killing Him but all who came before Him, for they make it abundantly evident that nothing would have restrained them from the actual act except their absence.

[35] There was a Zechariah slain in the court of the house of the Lord in the days of King Joash (2 Chr. 24[20-22]). But he was the son of Jehoiada, while we are expressly told by our Lord that He has reference to another Zechariah, whose father was named Berechiah. He was one of the minor prophets (Zech. 1[1]), and must have been murdered hundreds of years after the days of Joash. The Pharisees did not actually have a hand in His murder, nor, indeed, did they drive the nails that fastened Him to the cross, but they had the spirit of Cain and all who truly served God were their legitimate prey. The horrors which came upon that generation, up to the destruction of Jerusalem, have hardly had their parallel in the annals of history.

[37-39] Compare Lu.13[34,35].

[37] This affecting farewell closes His mission to the holy city. If they will not have Him, He must leave them exposed to the powers of darkness. With Him the Presence leaves the temple tenantless. Its empty grandeur continues for forty years and is then laid level with the dust.

are building the sepulchers of the
prophets and adorning the tombs
30 of the just, and you are saying, 'If
we were in the days of our fathers,
we would not be participants with
them in the blood of the prophets.'
31 So that you are testifying to your-
selves that you are the sons of those
32 who murder the prophets. And
you fill the measure of your
fathers.
33 Serpents! Progeny of vipers!
How may you be fleeing from the
34 judgment of Gehenna? Therefore,
lo! I am dispatching to you proph-
ets and wise men and scribes. Of
them, some you will be killing and
crucifying, and of them, some you
will be scourging in your syna-
gogues and persecuting from city
35 to city, so that on you should be
coming all the just blood shed on
the earth, from the blood of just
Abel to the blood of Zacharias, son
of Barachias, whom you murder be-
tween the temple and the altar.
36 Verily, I am saying to you, All
these things will be arriving on this
generation.
37 Jerusalem! Jerusalem! killing
the prophets and pelting with
stones those who have been dis-
patched to her!—How many times I
want to be assembling your chil-
dren in the manner a hen is assem-
bling her brood under her wings,
38 and you will not! *Lo!* your house
39 is left to you desolate, for I am
saying to you, you may by no
means be acquainted with Me
henceforth, till you should be say-
ing, 'Blessed is He Who is coming
in the name of the Lord!' "
24 And, coming out, Jesus went
from the sanctuary. And His dis-
ciples approached to exhibit to

ΔΟΜΕΙΤΕΤΟΥϹΤΑΦΟΥϹΤΩΝ
BUILDING THE sepulchers OF-THE
s o.
ΠΡΟΦΗΤΩΝΚΑΙΚΟϹΜΕΙΤΕΤ
BEFORE-AVERers AND YE-ARE-SYSTEMING THE
s o. s1* Ε o.
ΑΜΝΗΜΕΙΑΤΩΝΔΙΚΑΙΩΝΚΑ
30 memorial-vaults OF-THE JUST AND
s ΑΙ *for* Ε s1* Ε o.
ΙΛΕΓΕΤΕΕΙΗΜΕΘΑΕΝΤΑΙϹ
YE-ARE-saying IF WE-WERE IN THE
s1* Ε o.
ΗΜΕΡΑΙϹΤΩΝΠΑΤΕΡΩΝΗΜΩ
DAYS OF-THE FATHERS OF-US
s communioners OF-them
ΝΟΥΚΑΝΗΜΕΘΑΑΥΤΩΝΚΟΙΝ
NOT EVER WE-WERE OF-them communion-
ΩΝΟΙΕΝΤΩΑΙΜΑΤΙΤΩΝΠΡΟ
ers IN THE BLOOD OF-THE BEFORE-
s o.
ΦΗΤΩΝΩϹΤΕΜΑΡΤΥΡΕΙΤΕΕ
31 AVERers AS-BESIDES YE-ARE-witnessING to-
ΑΥΤΟΙϹΟΤΙΥΙΟΙΕϹΤΕΤΩΝ
selves that SONS YE-ARE OF-THE
ΦΟΝΕΥϹΑΝΤΩΝΤΟΥϹΠΡΟΦΗ
ones-MURDER*ing* THE BEFORE-AVERers
s o. B1 Ε
ΤΑϹΚΑΙΥΜΕΙϹΠΛΗΡΩϹΑΤΕ
32 AND YE FILL
ΤΟΜΕΤΡΟΝΤΩΝΠΑΤΕΡΩΝΥΜ
THE MEASURE OF-THE FATHERS OF-YOU*p*
sB1 o.
ΩΝΟΦΕΙϹΓΕΝΝΗΜΑΤΑΕΧΙΔ
33 serpents product OF-VIPERS
ΝΩΝΠΩϹΦΥΓΗΤΕΑΠΟΤΗϹΚΡ
how YE-MAY-BE-FLEEING FROM THE JUDGing
ΙϹΕΩϹΤΗϹΓΕΕΝΝΗϹΔΙΑΤΟ
34 OF-THE GEHENNA THRU this
ΥΤΟΙΔΟΥΕΓΩΑΠΟϹΤΕΛΛΩΠ
BE-PERCEIVING I AM-commissionING TO-
ΡΟϹΥΜΑϹΠΡΟΦΗΤΑϹΚΑΙϹΟ
WARD YOU*p* BEFORE-AVERers AND WISE-
s o.
ΦΟΥϹΚΑΙΓΡΑΜΜΑΤΕΙϹΕΞΑ
ones AND WRITERS OUT OF-
s o.
ΥΤΩΝΑΠΟΚΤΕΝΕΙΤΕΚΑΙϹΤ
them YE-WILL-BE-FROM-KILLING AND YE-
s1* OUT OF-them AND
ΑΥΡΩϹΕΤΕΚΑΙΕΞΑΥΤΩΝΜΑ
WILL-BE-impalING AND OUT OF-them YE-WILL-
B+Ε s1* Ε o.
ϹΤΙΓΩϹΕΤΕΕΝΤΑΙϹϹΥΝΑΓ
BE-scourgING IN THE TOGETHER-LEADS
s Ε o.
ΩΓΑΙϹΥΜΩΝΚΑΙΔΙΩΞΕΤΕΑ
OF-YOU*p* AND YE'LL-BE-CHASING FROM
ΠΟΠΟΛΕΩϹΕΙϹΠΟΛΙΝΟΠΩϹ
35 city INTO city WHICH-how
Bs1* *omit* EVER s1* *omit* EVERY
ΑΝΕΛΘΗΕΦΥΜΑϹΠΑΝΑΙΜΑΔ
EVER MAY-BE-COMING ON YOU*p* EVERY BLOOD JUST
s1* Ε o.
ΙΚΑΙΟΝΕΚΧΥΝΝΟΜΕΝΟΝΕΠ
*be*ING-OUT-POURED ON

ΙΤΗϹΓΗϹΑΠΟΤΟΥΑΙΜΑΤΟϹ
THE LAND FROM THE BLOOD
ΑΒΕΛΤΟΥΔΙΚΑΙΟΥΕΩϹΤΟΥ
of-ABEL THE JUST TILL OF-THE
SON OF-BARACHIAS *by* s5
ΑΙΜΑΤΟϹΖΑΧΑΡΙΟΥΥΙΟΥΒ
BLOOD OF-ZACHARIAS SON OF-
ΑΡΑΧΙΟΥΟΝΕΦΟΝΕΥϹΑΤΕΜ
BARACHIAS WHOM YE-MURDER be-
ΕΤΑΞΥΤΟΥΝΑΟΥΚΑΙΤΟΥΘΥ
tween THE TEMPLE AND THE SACRI-
ϹΙΑϹΤΗΡΙΟΥΑΜΗΝΛΕΓΩΥΜ
36 FICE-place AMEN I-AM-saying to-YOU*p*
s o. B ALL these
ΙΝΗΞΕΙΤΑΥΤΑΠΑΝΤΑΕΠΙΤ
WILL-BE-ARRIVING these ALL ON THE
ΗΝΓΕΝΕΑΝΤΑΥΤΗΝΙΕΡΟΥϹ
37 generation this JERUSALEM
s1* *omits* THE
ΑΛΗΜΙΕΡΟΥϹΑΛΗΜΗΑΠΟΚΤ
JERUSALEM THE *one*-FROM-KILL-
s o. s1* THE BEFORE-AVERers *one*-FROM-KILLING
ΕΙΝΟΥϹΑΤΟΥϹΠΡΟΦΗΤΑϹΚ
ING THE BEFORE-AVERers AND
ΑΙΛΙΘΟΒΟΛΟΥϹΑΤΟΥϹΑΠΕ
STONE-CASTING THE *ones*-HAVING-
ϹΤΑΛΜΕΝΟΥϹΠΡΟϹΑΥΤΗΝΠ
been-commissioned TOWARD her how-
ΟϹΑΚΙϹΗΘΕΛΗϹΑΕΠΙϹΥΝΑ
many-times I-WILL TO-BE-ON-TOGETHER-
s1* o. o.
ΓΑΓΕΙΝΤΑΤΕΚΝΑϹΟΥΟΝΤΡ
LEADING THE offspring OF-YOU WHICH man-
Ε *by* s5
ΟΠΟΝΟΡΝΙϹΕΠΙϹΥΝΑΓΕΙΤ
ner BIRD IS-ON-TOGETHER-LEADING THE
Bs1* o.=-her B *has* her *in margin*
ΑΝΟϹϹΙΑΕΑΥΤΗϹΥΠΟΤΑϹΠ
YOUNG OF-herself UNDER THE FLY-
ΤΕΡΥΓΑϹΚΑΙΟΥΚΗΘΕΛΗϹΑ
ers AND NOT YE-WILL
ΤΕΙΔΟΥΑΦΙΕΤΑΙΥΜΙΝΟΟΙ
38 BE-PERCEIVING IS-*be*ING-FROM-LET to-YOU*p* THE HOME
B *omits* DESOLATE
ΚΟϹΥΜΩΝΕΡΗΜΟϹΛΕΓΩΓΑΡ
39 OF-YOU*p* DESOLATE I-AM-saying for
ΥΜΙΝΟΥΜΗΜΕΙΔΗΤΕΑΠΑΡΤ
to-YOU*p* NOT NO ME YE-MAY-BE-PERCEIVING FROM at-
ΙΕΩϹΑΝΕΙΠΗΤΕΕΥΛΟΓΗΜΕ
PRESENT TILL EVER YE-MAY-BE-saying *be*ING-blessed
ΝΟϹΟΕΡΧΟΜΕΝΟϹΕΝΟΝΟΜΑ
THE *One*-COMING IN NAME
ΤΙΚΥΡΙΟΥΚΑΙΕΞΕΛΘΩΝΟΙ
24 OF-Master AND OUT-COMING THE JE-
B ΕΚ OUT
ΗϹΟΥϹΑΠΟΤΟΥΙΕΡΟΥΕΠΟΡ
SUS FROM THE SACRED-place WENT
ΕΥΕΤΟΚΑΙΠΡΟϹΗΛΘΟΝΟΙΜ
AND TOWARD-CAME THE LEARN-

1-14 Compare Mk.13$^{1-13}$Lu.21$^{5-19}$.

1 The sanctuary was doomed, for it was no longer even a nominal shrine after He had left its courts. It was almost unbelievable that such buildings, with such enormous stones, so highly venerated, should fall so suddenly into utter ruin. Its destruction was averted for forty years by His prayer upon the cross, and the subsequent Pentecostal proclamation of the kingdom, much of which took place within its walls. At the siege of Jerusalem, not only were the fanatical Jewish factions within the city anxious to save it from destruction, but the Roman general Titus was very desirous of preserving it without damage. But the divine decree had gone forth. Nothing could save it from its doom. And so it was leveled with the ground and no stone remained upon another.

3 This prophetic outline of events to come before the kingdom can be realized entirely ignores the present secret administration of God's grace, so that we must overlook all that occurs during Israel's unbelief (Ro.11) and consider the future time of the end as following immediately after the close of Acts. It is only as we keep the future before us and the present out of sight, that we can view these scenes aright.

4 Many false messiahs have come and will come, but the greatest of all will be the white horse rider who comes forth under the first seal (Un. 6^{2}).

5 See ^{24}Jn.5^{43}Un.6^{1,2}.

6-7 See Un. 6$^{3-8}$.

6 The wars correspond with the second seal (Un. 6^{3,4}), when a red horse comes forth and takes peace from the earth.

7 The famine is the same one that occurs under the third seal, when wheat and barley will be worth about eight times their normal value.

9-14 See 10^{17} ^{23}Jn.16^{2,3}Un.6$^{9-11}$.

9 The great affliction occurs under the fifth seal (Un. 6^{9}). It begins at that great chronological crisis, the middle of the last seven years of Daniel's seventy heptads, when the covenant with the false christ will be broken and the daily offering stopped. Many will be martyred. It is their blood which calls down vengeance on the world and leads to the awful judgments on the nations and Babylon.

Him the buildings of the sanctuary.
2 Yet answering, He said to them,
"Are you not observing all these?
Verily, I am saying to you, Under
no circumstances may a stone here
be left on a stone, which shall not
be demolished."
3 Now at His sitting on the mount
of Olives, the disciples came to Him
privately, saying, "Tell us, when
will these things be? And what is
the sign of Thy presence and of the
conclusion of the eon?"
4 And answering, Jesus said to
them, "Beware that no one should
5 be deceiving you. For many shall
be coming on My name, saying, '*I*
am the Christ!' and shall be de-
6 ceiving many. Yet you shall be
about to be hearing battles, and
tidings of battles. See that you are
not alarmed, for it must be occur-
ring, but not as yet is the consum-
7 mation. For nation shall be roused
against nation, and kingdom
against kingdom, and there shall
be famines and quakes in places.
8 Yet all these are the beginning of
travails.
9 Then shall they be giving you up
to affliction, and they shall be kill-
ing you, and you shall be hated by
all of the nations because of My
10 name. And then many shall be
snared, and they shall be betraying
one another and hating one an-
11 other. And many false prophets
shall be roused, and shall be deceiv-
12 ing many. And, because of the mul-
tiplication of lawlessness, the love
13 of many shall be cooling. Yet he
who endures to the consummation,
14 *he* shall be saved. And this evan-
gel of the kingdom shall be pro-
claimed in the whole inhabited
earth for a testimony to all the
nations, and then the consumma-
tion shall be arriving.

s Є o. s o. s Є o.
ΛΘΗΤΑΙΑΥΤΟΥΕΠΙΔΕΙΞΑΙ
ers OF-Him TO-ON-SHOW

ΑΥΤΩΤΑϹΟΙΚΟΔΟΜΑϹΤΟΥΙ
to-Him THE HOME-BUILDings OF-THE SA-

ΕΡΟΥΟΔΕΑΠΟΚΡΙΘΕΙϹΕΙΠ
2 CRED-place THE YET answering He-said

ΕΝΑΥΤΟΙϹΟΥΒΛΕΠΕΤΕΤΑΥ
to-them NOT YE-ARE-looking these

s¹ omits ALL
ΤΑΠΑΝΤΑΑΜΗΝΛΕΓΩΥΜΙΝΟ
ALL AMEN I-AM-saying to-YOUp NOT

ΥΜΗΑΦΕΘΗΩΔΕΛΙΘΟϹΕΠΙΛ
NO MAY-BE-BEING-FROM-LET here STONE ON STONE

ΙΘΟΝΟϹΟΥΚΑΤΑΛΥΘΗϹΕΤΑ
WHICH NOT WILL-BE-BEING-DOWN-LOOSED

ΙΚΑΘΗΜΕΝΟΥΔΕΑΥΤΟΥΕΠΙ
3 OF-sitting YET OF-Him ON

s Є o.
ΤΟΥΟΡΟΥϹΤΩΝΕΛΑΙΩΝΠΡΟ
THE mountain OF-THE OLIVES TOWARD-

ϹΗΛΘΟΝΑΥΤΩΟΙΜΑΘΗΤΑΙΚ
CAME to-Him THE LEARNers ac-

sB¹ Є
ΑΤΙΔΙΑΝΛΕΓΟΝΤΕϹΕΙΠΕΗ
cording-to OWN saying BE-saying to-

s Є o.
ΜΙΝΠΟΤΕΤΑΥΤΑΕϹΤΑΙΚΑΙ
US ?-when these WILL-BE AND

s o.
ΤΙΤΟϹΗΜΕΙΟΝΤΗϹϹΗϹΠΑΡ
ANY THE SIGN OF-THE YOUR BESIDE-

s o.
ΟΥϹΙΑϹΚΑΙϹΥΝΤΕΛΕΙΑϹΤ
BEING AND OF-TOGETHER-FINISH OF-

ΟΥΑΙΩΝΟϹΚΑΙΑΠΟΚΡΙΘΕΙ
4 THE eon AND answering

ϹΟΙΗϹΟΥϹΕΙΠΕΝΑΥΤΟΙϹΒ
THE JESUS said to-them BE-

ΛΕΠΕΤΕΜΗΤΙϹΥΜΑϹΠΛΑΝΗ
looking NO ANY YOUp SH'D-BE-STRAY-

s Є
ϹΗΠΟΛΛΟΙΓΑΡΕΛΕΥϹΟΝΤΑ
5 ING MANY for WILL-BE-COMING

s o.
ΙΕΠΙΤΩΟΝΟΜΑΤΙΜΟΥΛΕΓΟ
ON THE NAME OF-ME saying

ΝΤΕϹΕΓΩΕΙΜΙΟΧΡΙϹΤΟϹΚ
I AM THE ANOINTED AND

ΑΙΠΟΛΛΟΥϹΠΛΑΝΗϹΟΥϹΙΝ
MANY THEY-WILL-BE-STRAYING

B¹ ΑΙ for Є
ΜΕΛΛΗϹΕΤΕΔΕΑΚΟΥΕΙΝΠΟ
6 YE-WILL-BE-BEING-ABOUT YET TO-BE-HEARING BATTLES

ΛΕΜΟΥϹΚΑΙΑΚΟΑϹΠΟΛΕΜΩ
AND HEARings OF-BATTLES

s o.
ΝΟΡΑΤΕΜΗΘΡΟΕΙϹΘΕΔΕΙΓ
BE-SEEING NO BE-being-ALARMED it-IS-BINDING

ΑΡΓΕΝΕϹΘΑΙΑΛΛΟΥΠΩΕϹΤ
for TO-BE-BECOMING but NOT-as-yet IS

s Є o.
ΙΝΤΟΤΕΛΟϹΕΓΕΡΘΗϹΕΤΑΙ
7 THE FINISH WILL-BE-BEING-ROUSED

s o.
ΓΑΡΕΘΝΟϹΕΠΙΕΘΝΟϹΚΑΙΒ
for NATION ON NATION AND KING-

s o. s o.
ΑϹΙΛΕΙΑΕΠΙΒΑϹΙΛΕΙΑΝΚ
dom ON KINGdom AND

s Є o. B Є+ s Q. AND F. s o.
ΑΙΕϹΟΝΤΑΙΛΙΜΟΙΚΑΙϹΕΙ
WILL-BE FAMINES AND QUAKings

ϹΜΟΙΚΑΤΑΤΟΠΟΥϹΠΑΝΤΑΔ
8 according-to PLACES ALL YET

B+Є
ΕΤΑΥΤΑΑΡΧΗΩΔΙΝΩΝΤΟΤΕ
9 these ORIGINal OF-travails then

ΠΑΡΑΔΩϹΟΥϹΙΝΥΜΑϹΕΙϹΘ
THEY-WILL-BE-BESIDE-GIVING YOUp INTO CON-

B+Є
ΛΙΨΙΝΚΑΙΑΠΟΚΤΕΝΟΥϹΙΝ
STRICTION AND THEY-WILL-BE-FROM-KILLING

B+Є
ΥΜΑϹΚΑΙΕϹΕϹΘΕΜΙϹΟΥΜΕ
YOUp AND YE-WILL-BE being-HATED

s¹* omit ALL
ΝΟΙΥΠΟΠΑΝΤΩΝΤΩΝΕΘΝΩΝ
by ALL OF-THE NATIONS

ΔΙΑΤΟΟΝΟΜΑΜΟΥΚΑΙΤΟΤΕ
10 THRU THE NAME OF-ME AND then

ϹΚΑΝΔΑΛΙϹΘΗϹΟΝΤΑΙΠΟΛ
WILL-BE-BEING-SNARED MANY

ΛΟΙΚΑΙΑΛΛΗΛΟΥϹΠΑΡΑΔΩ
AND one-another THEY-WILL-BE-BE-

s ЄΙϹ(B+Є) ΘΛΙΨΙΝ INTO CONSTRIC-
ϹΟΥϹΙΝΚΑΙΜΙϹΗϹΟΥϹΙΝΑ
SIDE-GIVING AND THEY-WILL-BE-HATING one-
TION for AND THEY-WILL-BE-HATING one-another

ΛΛΗΛΟΥϹΚΑΙΠΟΛΛΟΙΨΕΥΔ
11 another AND MANY FALSE-BEFORE-

ΟΠΡΟΦΗΤΑΙΕΓΕΡΘΗϹΟΝΤΑ
AVERers WILL-BE-BEING-ROUSED

s MANY WILL-BE-STRAYING s o.
ΙΚΑΙΠΛΑΝΗϹΟΥϹΙΝΠΟΛΛΟ
AND WILL-BE-STRAYING MANY

s¹* Є
ΥϹΚΑΙΔΙΑΤΟΠΛΗΘΥΝΘΗΝΑ
12 AND THRU THE TO-BE-multiplied

s¹* o. s Є o.
ΙΤΗΝΑΝΟΜΙΑΝΨΥΓΗϹΕΤΑΙ
THE UN-LAWness WILL-BE-BEING-COOLED

ΗΑΓΑΠΗΤΩΝΠΟΛΛΩΝΟΔΕΥΠ
13 THE LOVE OF-THE MANY THE YET *one*-UN-

s o.
ΟΜΕΙΝΑϹΕΙϹΤΕΛΟϹΟΥΤΟϹ
DER-REMAINing INTO FINISH this-*one*

s Є o.
ϹΩΘΗϹΕΤΑΙΚΑΙΚΗΡΥΧΘΗϹ
14 WILL-BE-BEING-SAVED AND WILL-BE-BEING-PROCLAIM-

s Є o.
ΕΤΑΙΤΟΥΤΟΤΟΕΥΑΓΓΕΛΙΟ
ED this THE WELL-MESSAGE

s o. s ЄΙϹ INTO s+N s+N
ΝΤΗϹΒΑϹΙΛΕΙΑϹΕΝΟΛΗΤΗ
OF-THE KINGdom IN WHOLE THE

s+N
ΟΙΚΟΥΜΕΝΗΕΙϹΜΑΡΤΥΡΙΟ
being-HOMED INTO witness

15-18 Compare Mk.13[14-16]Lu.17[31-33].

15 See Dan. 9[27].

15 The Septuagint of Daniel may be closely rendered as follows: "And he shall establish a covenant with many one heptad, and in the middle of the heptad My sacrifice and libation shall be suspended, and on the temple is the abomination of desolations, and till the conclusion of the era a conclusion shall be given to the desolation" (Dan. 9[27]). It seems evident that, coincident with the breaking of the covenant, the image spoken of in the Unveiling (13[14]) will be placed in the holy place as a signal for the greatest anti-Semitic outbreak of all time. Then it is that the dragon is cast out of heaven and persecutes the woman, who flees into the wilderness to be there for the remainder of the seventieth heptad (Un. 12[1-16]).

Through the terrible afflictions the faithful of that day will be gathered in the mountainous wilderness southeast of Judea near the scene of their wanderings of old, when they came out of Egypt. There they will be miraculously preserved for the twelve hundred and sixty days until the coming of Christ.

19-22 Compare Mk. 13[17-20].

21 See Dan. 12[1]Joel 2[2]Un.7[14].

23-28 Compare Mk.13[21-23]Lu.17[23,24].

23 Then will the false prophet give spirit to the image of the wild beast and cause it to speak, and cause as many as should not be worshiping the image to be killed, and all must have the emblem of the wild beast on their right hand or their forehead before they will be able to buy or sell (Un. 13[15-17]).

24 See Jn.10[28-29]2 Th.2[8-12]2 Pt.2[9]Un.13.

26 The coming of Christ to the earth for Israel is not a secret, invisible event. That is the sign of the false prophets. His presence will be with the utmost publicity and swiftness. Like a lightning flash will His glory appear, so that no one will be unaware of its startling brightness, or fail to apprehend His presence. We can only enjoy His presence before this by being caught up to Him in the air the moment that He is present there.

28 See Lu.17[37]Job 39[30].

15 Whenever, then, you may be per-
ceiving the abomination of desola-
tion, which is declared through
Daniel, the prophet, standing in the
holy place (let him who is reading
16 apprehend), then let those in Ju-
dea be fleeing into the mountains.
17 Let not him who is on the housetop
be descending to pick up aught out
18 of his house. And let not him who
is in the field turn back behind
to pick up his cloak.
19 Now woe to those who are preg-
nant and suckling in those days!
20 Now be praying that your flight
may not be occurring in winter,
21 nor yet on a sabbath, for then shall
be great affliction, such as has not
occurred from the beginning of the
world till now, neither under any
circumstances may be occurring.
22 And except those days were dis-
counted, no flesh at all would be
saved, yet because of those who are
chosen, those days shall be dis-
counted.
23 Then, if any one should be say-
ing to you, '*Lo!* Here is Christ!'
or 'Here!' you should not be be-
24 lieving it. For false christs and
false prophets shall be roused, and
they shall be giving great signs and
miracles, so as to deceive, if possi-
25 ble, even the chosen. *Lo!* I have
declared it to you before.
26 If, then, they should be saying to
you, '*Lo!* He is in the wilderness!'
you may not be coming out, '*lo!* in
the closets!' you should not be be-
27 lieving it. For even as the light-
ning is coming out of the east and
is appearing as far as the west,
thus shall be the presence of the
28 Son of Mankind. Wherever the
corpse may be, there will the vul-
tures be gathered.
29 Now immediately after the afflic-
tion of those days the sun shall be

s o.
ΝΠΑϹΙΝΤΟΙϹΕΘΝΕϹΙΝΚΑΙ
to-ALL THE NATIONS AND
s o. *s²* YET ΔΕ
ΤΟΤΕΗΞΕΙΤΟΤΕΛΟϹΟΤΑΝΟ
15 then WILL-BE-ARRIVING THE FINISH when-EVER THEN

ΥΝΙΔΗΤΕΤΟΒΔΕΛΥΓΜΑΤΗϹ
YE-MAY-BE-PERCEIVING THE ABOMINATION OF-THE
s¹ o.
ΕΡΗΜΩϹΕΩϹΤΟΡΗΘΕΝΔΙΑΔ
DESOLATING THE BEING-declared THRU DAN-
s¹ o. o. B² Ω
ΑΝΙΗΛΤΟΥΠΡΟΦΗΤΟΥΕϹΤΟ
IEL THE BEFORE-AVERer HAVING-STOOD

ϹΕΝΤΟΠΩΑΓΙΩΟΑΝΑΓΙΝΩϹ
IN PLACE HOLY THE *one*-readING

ΚΩΝΝΟΕΙΤΩΤΟΤΕΟΙΕΝΤΗΙ
16 LET-BE-MINDING then THE-*ones* IN THE JU-
*s¹** Ε *o.* *s* ΕΠΙ ON
ΟΥΔΑΙΑΦΕΥΓΕΤΩϹΑΝΕΙϹΤΑ
DEA LET-BE-FLEEING INTO THE

ΑΟΡΗΟΕΠΙΤΟΥΔΩΜΑΤΟϹΜΗ
17 mountains THE ON THE house-top NO
s³ Η *but deleted* *s¹** Ο
ΚΑΤΑΒΑΤΩΑΡΑΙΤΑΕΚΤΗϹΟ
LET-BE-DOWN-STEPPING TO-LIFT THE OUT OF-THE HOME

ΙΚΙΑϹΑΥΤΟΥΚΑΙΟΕΝΤΩΑΓ
18 OF-him AND THE IN THE FIELD

ΡΩΜΗΕΠΙϹΤΡΕΨΑΤΩΟΠΙϹΩ
NO LET-ON-TURN BEHIND
*s¹** Ε *o.*
ΑΡΑΙΤΟΙΜΑΤΙΟΝΑΥΤΟΥΟΥ
19 TO-LIFT THE cloak OF-him WOE

ΑΙΔΕΤΑΙϹΕΝΓΑϹΤΡΙΕΧΟΥ
YET to-THE-*ones* IN BELLY HAVING
*s¹** Ε *o.* *s¹**Ε
ϹΑΙϹΚΑΙΤΑΙϹΘΗΛΑΖΟΥϹΑ
AND to-THE-*ones* suckling
*s¹*o.* *s o.* *s¹** Ε *o.*
ΙϹΕΝΕΚΕΙΝΑΙϹΤΑΙϹΗΜΕΡ
IN those THE DAYS
*s¹**Ε *o.*
ΑΙϹΠΡΟϹΕΥΧΕϹΘΕΔΕΙΝΑΜ
20 BE-YE-prayING YET THAT NO
s o.
ΗΓΕΝΗΤΑΙΗΦΥΓΗΥΜΩΝΧΕΙ
MAY-BE-BECOMING THE FLIGHT OF-YOU*p* OF-WIN-
s Ε
ΜΩΝΟϹΜΗΔΕϹΑΒΒΑΤΩΕϹΤΑ
21 TER NO-YET to-SABBATH WILL-BE
s o. B+Ε
ΙΓΑΡΤΟΤΕΘΛΙΨΙϹΜΕΓΑΛΗ
for then CONSTRICTION GREAT
s ΚΕΓΕΝΕΤΟ BECAME
ΟΙΑΟΥΓΕΓΟΝΕΝΑΠΑΡΧΗϹΚ
THE-WHICH NOT HAS-BECOME FROM ORIGINAL OF-

ΟϹΜΟΥΕΩϹΤΟΥΝΥΝΟΥΔΟΥΜ
SYSTEM TILL OF-THE NOW NOT-YET NOT NO
s Ε *o.*
ΗΓΕΝΗΤΑΙΚΑΙΕΙΜΗΕΚΟΛΟ
22 MAY-BE-BECOMING AND IF NO WERE-LOPPED
s o.
ΒΩΘΗϹΑΝΑΙΗΜΕΡΑΙΕΚΕΙΝ
THE DAYS those

ΑΙΟΥΚΑΝΕϹΩΘΗΠΑϹΑϹΑΡΞ
NOT EVER WAS-SAVED EVERY FLESH

*s¹**+Ε
ΔΙΑΔΕΤΟΥϹΕΚΛΕΚΤΟΥϹΚΟ
THRU YET THE chosen-*ones* WILL-
*s¹** ARE-LOPPED Δ *o. o. o.*
ΛΟΒΩΘΗϹΟΝΤΑΙΑΙΗΜΕΡΑΙ
BE-BEING-LOPPED THE DAYS
s o.
ΕΚΕΙΝΑΙΤΟΤΕΕΑΝΤΙϹΥΜΙ
23 those then IF-EVER ANY to-YOU*p*

ΝΕΙΠΗΙΔΟΥΩΔΕΟΧΡΙϹΤΟϹ
MAY-BE-saying BE-PERCEIVING here THE ANOINTED
B¹ *o.*Ε
ΗΩΔΕΜΗΠΙϹΤΕΥϹΗΤΕΕΓΕΡ
24 OR here NO YE-SHOULD-BE-BELIEVING WILL-BE-BEING-
s¹+Ι *erased* B+Ε
ΘΗϹΟΝΤΑΙΓΑΡΨΕΥΔΟΧΡΙϹ
ROUSED for FALSE-ANOINTED-*ones*
s Ε *o.*
ΤΟΙΚΑΙΨΕΥΔΟΠΡΟΦΗΤΑΙΚ
AND FALSE-BEFORE-AVERers AND
s o. *s omits* GREAT
ΑΙΔΩϹΟΥϹΙΝϹΗΜΕΙΑΜΕΓΑ
THEY-WILL-BE-GIVING SIGNS GREAT

ΛΑΚΑΙΤΕΡΑΤΑΩϹΤΕΠΛΑΝΗ
AND MIRACLES AS-BESIDES TO-STRAY
s ΘΗΝΑΙ TO-BE-STRAYED
ϹΑΙΕΙΔΥΝΑΤΟΝΚΑΙΤΟΥϹΕ
IF ABLE AND THE cho-

ΚΛΕΚΤΟΥϹΙΔΟΥΠΡΟΕΙΡΗΚ
25 sen-*ones* BE-PERCEIVING I-HAVE-BEFORE-de-
THEN *by s⁵*
ΑΥΜΙΝΕΑΝΟΥΝΕΙΠΩϹΙΝΥΜ
26 clared to-YOU*p* IF-EVER THEN THEY-MAY-BE-saying to-YOU*p*

ΙΝΙΔΟΥΕΝΤΗΕΡΗΜΩΕϹΤΙΝ
BE-PERCEIVING IN THE DESOLATE He-IS

ΜΗΕΞΕΛΘΗΤΕΙΔΟΥΕΝΤΟΙϹ
NO YE-MAY-BE-OUT-COMING BE-PERCEIVING IN THE
s o.
ΤΑΜΕΙΟΙϹΜΗΠΙϹΤΕΥϹΗΤΕ
STORE-ROOMS NO YE-SHOULD-BE-BELIEVING

ΩϹΠΕΡΓΑΡΗΑϹΤΡΑΠΗΕΞΕΡ
27 AS-EVEN for THE GLEAM-FLING IS-OUT-COM-
s Ε *o.*
ΧΕΤΑΙΑΠΟΑΝΑΤΟΛΩΝΚΑΙΦ
ING FROM UP-risings AND IS-
s Ε *o.*
ΑΙΝΕΤΑΙΕΩϹΔΥϹΜΩΝΟΥΤΩ
APPEARING TILL OF-west thus
s Ε *o.*
ϹΕϹΤΑΙΗΠΑΡΟΥϹΙΑΤΟΥΥΙ
WILL-BE THE BESIDE-BEING OF-THE SON
s first o.
ΟΥΤΟΥΑΝΘΡΩΠΟΥΟΠΟΥΕΑΝ
28 OF-THE human THE-?-where IF-EVER
*s¹** Ϲ *o.*=BODY *s o.*
ΗΤΟΠΤΩΜΑΕΚΕΙϹΥΝΑΧΘΗϹ
MAY-BE THE corpse there WILL-BE-BEING-TOGETH-
s Ε *o.*
ΟΝΤΑΙΟΙΑΕΤΟΙΕΥΘΕΩϹΔΕ
29 ER-LED THE VULTURES immediately YET
B+Ε
ΜΕΤΑΤΗΝΘΛΙΨΙΝΤΩΝΗΜΕΡ
after THE CONSTRICTION OF-THE DAYS
s o.
ΩΝΕΚΕΙΝΩΝΟΗΛΙΟϹϹΚΟΤΙ
those THE SUN WILL-BE-BEING-
s Ε *o.*
ϹΘΗϹΕΤΑΙΚΑΙΗϹΕΛΗΝΗΟΥ
DARKenED AND THE MOON NOT

$^{29-31}$ Compare Mk.13$^{24-26}$Lu.21$^{25-27}$.

^{29} See Un.6$^{12-17}$ Isa.13^{10} Joel 2^{30,31} 3^{15} Amos 5^{20}.

^{29} Israel goes through the great affliction, and watches for the Son of Mankind, Who will stand on the mount of Olives, from which He ascended. We have a prior expectation (Eph. 1^{12}) and wait (not watch) for the Son of God out of the heavens (1 Th. 1^{10}), not to come down to earth, but to meet us in the air (1 Th. 4^{17}), according to a secret, not revealed during the ministry of our Lord or His twelve apostles, which tells of the change of our bodies to suit a celestial destiny (1 Co.15 $^{52-54}$), when these bodies of humiliation will be transfigured to conform them to His glorious body (Phil. 3^{21}). In Israel, after His descent to earth, He sends His messengers to gather His saints about Him. Both events will take place with incredible speed. The lightning flash of judgment describes His advent to earth. The upward movement of the eyelid measures the time taken for our transfiguring and gathering together to Him in the air.

^{30} See Dan7^{13,14}Zech.12$^{4-14}$Un.1^{7}.

^{31} Compare Mk.13^{27}. See Isa.27^{13}.

$^{32-35}$ Compare Mk.13$^{28-30}$Lu.21$^{28-33}$.

^{32} We do not watch for signs, for, except the apostasy, which is already at full tide, none are given. We look for Him. Israel is given indications of His approach. Among His last acts was the withering of the fig tree, indicating the national decadence of the Jews. Among the first signs to be looked for is their national rejuvenescence. The Zionist movement, the exodus to Palestine, the Jewish university on the top of mount Scopus, the coöperating organizations of Jews in many countries, are the leaves which sprout from the tender stem of Jewish national aspirations. Summer is near for that nation. The Lord's return to earth cannot be long delayed. But, as He must come for us some time before His descent to the mount of Olives, His coming for the members of His body is far more imminent than His later descent to earth for His Bride, the redeemed of Israel.

^{34} His coming to Israel *should* have taken place in that generation.

^{35} See Ps.102^{26,27}Isa.51^{6}Un.20^{11}.

$^{36-39}$ Compare Mk.13^{32}Lu.17$^{26-30}$.

^{36} See Ac.1^{7}1 Th.5^{2}.

darkened and the moon shall not be
giving her beam, and the stars
shall be falling from heaven, and
the powers of the heavens shall be
30 shaken. And then the sign of the
Son of Mankind shall be appearing in heaven, and then all the
tribes of the land shall be grieving,
and they shall be viewing the Son
of Mankind coming on the clouds of
heaven with power and much glory.
31 And He shall be dispatching His
messengers with a loud sounding
trumpet, and they shall be assembling His chosen ones from among
the four winds, from the extremities of the heavens to their extremities.

32 Now be learning a parable from
the fig tree. Whenever its bough
should already be becoming tender,
and the leaves sprouting out, you
know that warm weather is near.
33 Thus *you*, also, whenever you may
be perceiving all these things,
you know that He is near—at the
doors.

34 Verily, I am saying to you that
this generation may by no means
be passing by till all these things
35 should be occurring. Heaven and
earth shall be passing by, yet My
words may by no means be passing
36 by. Now concerning that day and
hour no one is aware, neither the
messengers of the heavens nor the
Son; except the Father only.

37 For even as the days of Noah,
thus shall be the presence of the
38 Son of Mankind. For as in those
days before the deluge, they were
masticating and drinking and marrying and giving in marriage until
the day Noah entered into the ark,
39 and they know not till the deluge
came and takes them all away,

s o.
ΔѠϹЄΙΤΟΦЄΓΓΟϹΑΥΤΗϹΚΑ 20
WILL-BE-GIVING THE BEAM OF-her AND
s OUT ЄΚ
ΙΟΙΑϹΤЄΡЄϹΠЄϹΟΥΝΤΑΙΑ 40
THE GLEAMERS WILL-BE-FALLING FROM
ΠΟΤΟΥΟΥΡΑΝΟΥΚΑΙΑΙΔΥΝ 60
THE heaven AND THE ABILITIES
s o.
ΑΜЄΙϹΤѠΝΟΥΡΑΝѠΝϹΑΛЄΥ 80
OF-THE heavens WILL-BE-BEING-
ΘΗϹΟΝΤΑΙΚΑΙΤΟΤЄΦΑΝΗϹ 100
30 SHAKEN AND then WILL-BE-APPEAR-
s Є o. s o.
ЄΤΑΙΤΟϹΗΜЄΙΟΝΤΟΥΥΙΟΥ 20
ING THE SIGN OF-THE SON
ΤΟΥΑΝΘΡѠΠΟΥЄΝΟΥΡΑΝѠΚ 40
OF-THE human IN heaven AND
s1* *omit* then s Є o. s1* Є o. Є
ΑΙΤΟΤЄΚΟΨΟΝΤΑΙΠΑϹΑΙΑ 60
then WILL-BE-STRIKING (selves) ALL THE
s1*o.
ΙΦΥΛΑΙΤΗϹΓΗϹΚΑΙΟΨΟΝΤ 80
tribes OF-THE LAND AND THEY-WILL-BE-
s Є o. B ΙΝ=JESUS *deleted*
ΑΙΤΟΝΥΙΟΝΤΟΥΑΝΘΡѠΠΟΥ 200
VIEWING THE SON OF-THE human
ЄΡΧΟΜЄΝΟΝЄΠΙΤѠΝΝЄΦЄΛ 20
COMING ON THE CLOUDS
ѠΝΤΟΥΟΥΡΑΝΟΥΜЄΤΑΔΥΝΑ 40
OF-THE heaven WITH ABILITY
ΜЄѠϹΚΑΙΔΟΞΗϹΠΟΛΛΗϹΚΑ 60
31 AND esteem much AND
s o.
ΙΑΠΟϹΤЄΛЄΙΤΟΥϹΑΓΓЄΛΟ 80
He-WILL-BE-commissionING THE MESSENGERS
ΥϹΑΥΤΟΥΜЄΤΑϹΑΛΠΙΓΓΟϹ 300
OF-Him WITH TRUMPET
s *omits* OF-SOUND
ΦѠΝΗϹΜЄΓΑΛΗϹΚΑΙЄΠΙϹΥ 20
OF-SOUND GREAT AND THEY-WILL-BE-
s1* o. o. o. o.
ΝΑΞΟΥϹΙΝΤΟΥϹЄΚΛЄΚΤΟΥ 40
ON-TOGETHER-LEADING THE chosen-*ones*
s Δ=4
ϹΑΥΤΟΥЄΚΤѠΝΤЄϹϹΑΡѠΝΑ 60
OF-Him OUT OF-THE FOUR WINDS
ΝЄΜѠΝΑΠΑΚΡѠΝΟΥΡΑΝѠΝЄ 80
FROM EXTREMITIES OF-heavens TILL
s *omits* THE
ѠϹΤѠΝΑΚΡѠΝΑΥΤѠΝΑΠΟΔЄ 400
32 THE EXTREMITIES OF-them FROM YET
ΤΗϹϹΥΚΗϹΜΑΘЄΤЄΤΗΝΠΑΡ 20
OF-THE FIG-tree BE-LEARNING THE BESIDE-
ΑΒΟΛΗΝΟΤΑΝΗΔΗΟΚΛΑΔΟϹ 40
CAST when-EVER ALREADY THE bough
s Є o.
ΑΥΤΗϹΓЄΝΗΤΑΙΑΠΑΛΟϹΚΑ 60
OF-her MAY-BE-BECOMING TENDER AND
s1 o. o. B+Є
ΙΤΑΦΥΛΛΑЄΚΦΥΗΓΙΝѠϹΚЄ 80
THE leaves MAY-BE-OUT-SPROUTING YE-ARE-KNOW-
B2 ΑΙ
ΤЄΟΤΙЄΓΓΥϹΤΟΘЄΡΟϹΟΥΤ 500
33 INGthat NEAR THE WARM thus

s o.
ѠϹΚΑΙΥΜЄΙϹΟΤΑΝΙΔΗΤЄΠ 20
AND YE when-EVER YE-MAY-BE-PER-
s these ALL B+Є
ΑΝΤΑΤΑΥΤΑΓΙΝѠϹΚЄΤЄΟΤ 40
CEIVING ALL these YE-ARE-KNOWING that
ΙЄΓΓΥϹЄϹΤΙΝЄΠΙΘΥΡΑΙϹ 60
NEAR He-IS ON DOORS
s *omits* that
ΑΜΗΝΛЄΓѠΥΜΙΝΟΤΙΟΥΜΗΠ 80
34 AMEN I-AM-SAYING to-YOU*p* that NOT NO MAY-
s *omits* EVER
ΑΡЄΛΘΗΗΓЄΝЄΑΑΥΤΗЄѠϹΑ 600
BE-BESIDE-COMING THE generation this TILL EVER
s Є o.
ΝΠΑΝΤΑΤΑΥΤΑΓЄΝΗΤΑΙΟΟ 20
35 ALL these MAY-BE-BECOMING THE heav-
s1* *omits* THE heaven *to* WILL-BE-BESIDE-COMING
ΥΡΑΝΟϹΚΑΙΗΓΗΠΑΡЄΛЄΥϹ 40
en AND THE LAND WILL-BE-BESIDE-COMING
ЄΤΑΙΟΙΔЄΛΟΓΟΙΜΟΥΟΥΜΗ 60
THE YET sayings OF-ME NOT NO
ΠΑΡЄΛΘѠϹΙΝΠЄΡΙΔЄΤΗϹΗ 80
36 MAY-BE-BESIDE-COMING ABOUT YET THE DAY
ΜЄΡΑϹЄΚЄΙΝΗϹΚΑΙѠΡΑϹΟ 700
that AND HOUR NOT
ΥΔЄΙϹΟΙΔЄΝΟΥΔЄΟΙΑΓΓЄ 20
YET-ONE HAS-PERCEIVED NOT-YET THE MESSENGERS
s2 *cancels* NOT-YET THE SON *but restored*
ΛΟΙΤѠΝΟΥΡΑΝѠΝΟΥΔЄΟΥΙ 40
OF-THE heavens NOT-YET THE SON
ΟϹЄΙΜΗΟΠΑΤΗΡΜΟΝΟϹѠϹΠ 60
37 IF NO THE FATHER ONLY AS-EVEN
s ΔЄ YET
ЄΡΓΑΡΑΙΗΜЄΡΑΙΤΟΥΝѠЄΟ 80
for THE DAYS OF-THE NOAH thus
s1* *omits* OF-THE SON
ΥΤѠϹЄϹΤΑΙΗΠΑΡΟΥϹΙΑΤΟ 800
WILL-BE THE BESIDE-BEING OF-THE
ΥΥΙΟΥΤΟΥΑΝΘΡѠΠΟΥѠϹΓΑ 20
38 SON OF-THE human AS for
s *omits* those
ΡΗϹΑΝЄΝΤΑΙϹΗΜЄΡΑΙϹЄΚ 40
THEY-WERE IN THE DAYS those
ЄΙΝΑΙϹΤΑΙϹΠΡΟΤΟΥΚΑΤΑ 60
to-THE BEFORE THE DOWN-SURGE
ΚΛΥϹΜΟΥΤΡѠΓΟΝΤЄϹΚΑΙΠ 80
CHEWING AND DRINK-
Bs1* *omit* AND
ЄΙΝΟΝΤЄϹΚΑΙΓΑΜΟΥΝΤЄϹ 900
ING AND MARRYING
B CK *for* Z
ΚΑΙΓΑΜΙΖΟΝΤЄϹΑΧΡΙΗϹΗ 20
AND MARRYIZING UNTIL WHICH DAY
ΜЄΡΑϹЄΙϹΗΛΘЄΝΝѠЄЄΙϹΤ 40
INTO-CAME NOAH INTO THE
B+Є
ΗΝΚΙΒѠΤΟΝΚΑΙΟΥΚЄΓΝѠϹ 60
39 ARK AND NOT THEY-KNOW
s *had*+O *but deletes*
ΑΝЄѠϹΗΛΘЄΝΟΚΑΤΑΚΛΥϹΜ 80
TILL CAME THE DOWN-SURGE
ΟϹΚΑΙΗΡЄΝΑΠΑΝΤΑϹΟΥΤѠ 73000
AND LIFTS ALL (*emph.*) thus

36 The probable time of the Lord's advent to Israel can only be known by the signs, but the exact time will never be known till it arrives. A day or an hour would have sufficed for many to enter the ark in Noah's day. But no date was given.

37 See Gen.6[3-5]7[1-10].

40-41 Compare Lu. 17[34-36].

41 When His messengers gather His elect ([31]) not all will be taken along to stand before the Son of Mankind. Some will be left.

42 See 25[13].

43 For them there is not the joyous anticipation of being ever with the Lord (1 Th.4[17]), but a certain dread that, should they not be watching, instead of His coming as a Saviour, He may come as a thief. For us He does not come as a thief (1 Th. 5[4]). Our conduct does not count in His coming for us. Whether we watch or are drowsy we shall live together with Him. The difference between the two events is pictured for us in Peter's recall of Dorcas from death (Ac. 9[36-41]), and Paul's restoration of Eutychus to life (Ac. 20[9-10]). Dorcas was deserving, but Eutychus (like many of His saints today) had nothing to commend him, but that he went to sleep while Paul preached. So it will be when we hear His shout. We may be drowsy or dead, yet grace demands that we live together with Him. We will be dealt with on the ground of His death, not of our deserts.

43-51 Compare Lu.12[39-46]. See 2 Pt.3[10] Un.3[3]16[15].

45 The conduct of God's slaves is most vitally affected by their attitude toward the return of Christ. If it is an imminent expectation, their course will correspond. They will act as those who are about to give account. If it is far off, the restraining power of His expected presence will be wanting.

50 We, also, must appear in front of the dais of Christ that each should be requited for that which he puts into practise through the body (2 Co. 5[10]), but, though fire will be testing the kind of work we have done, we shall all be saved (1 Co. 3[15]). In Israel righteousness rather than grace will reign, so that they are subject to condemnation.

thus shall be the presence of the
40 Son of Mankind. Then two shall
be in the field; one is being taken
41 along and one left: two grinding
at the millstone; one is being taken
42 along and one left. Be watching,
then, seeing that you are not aware
what day your Lord is coming.
43 Now that you know, that if the
householder had been aware what
watch the thief is coming, he would
watch, and would not leave his
44 house be tunneled into. Therefore
you also become ready, seeing
that in an hour which you are not
supposing the Son of Mankind is
coming.
45 Who, consequently, is the faithful and prudent slave whom the
lord places over his household, to
give them nurture in season?
46 Happy is that slave whom his lord,
coming, will be finding doing thus.
47 Verily, I am saying to you that he
will be placing him over all his
possessions.
48 Now if that evil slave should be
saying in his heart, 'My lord is
49 delaying,' and should be beginning
to beat his fellow slaves, yet may be
eating and drinking with the
50 drunken, the lord of that slave will
be arriving on a day for which he
is not hoping, and in an hour which
51 he knows not, and shall be cutting
him asunder, and shall be appointing his portion with the hypocrites.
There shall be lamentation and
gnashing of teeth.

25 Then shall the kingdom of the
heavens be likened to ten virgins,
who, getting their own torches,
came out to the meeting of the
2 bridegroom. Now five of them

s adds ΚΑΙ AND
ϹΕϹΤΑΙΗΠΑΡΟΥϹΙΑΤΟΥΥΙ
WILL-BE THE BESIDE-BEING OF-THE SON
Bs1 WILL-BE TWO
ΟΥΤΟΥΑΝΘΡΩΠΟΥΤΟΤΕΔΥΟ
40 OF-THE human then TWO
ΕϹΟΝΤΑΙΕΝΤΩΑΓΡΩΕΙϹΠΑ
WILL-BE IN THE FIELD ONE IS-*being*-
s Ε *o.*
ΡΑΛΑΜΒΑΝΕΤΑΙΚΑΙΕΙϹΑΦ
BESIDE-GOTTEN AND ONE IS-*being*-
s Ε *o.*
ΙΕΤΑΙΔΥΟΑΛΗΘΟΥϹΑΙΕΝΤ
41 FROM-LET TWO GRINDING IN THE
ΩΜΥΛΩΜΙΑΠΑΡΑΛΑΜΒΑΝΕΤ
MILLstone ONE IS-*being*-BESIDE-GOTTEN
ΑΙΚΑΙΜΙΑΑΦΙΕΤΑΙΓΡΗΓΟ
42 AND ONE IS-*being*-FROM-LET BE-watching
ΡΕΙΤΕΟΥΝΟΤΙΟΥΚΟΙΔΑΤΕ
THEN that NOT YE-HAVE-PERCEIVED
ΠΟΙΑΗΜΕΡΑΟΚΥΡΙΟϹΥΜΩΝ
?-THE-WHICH DAY THE Master OF-YOU*p*
B+Ε
ΕΡΧΕΤΑΙΕΚΕΙΝΟΔΕΓΙΝΩϹ
43 IS-COMING that YET YE-ARE-KNOWING
ΚΕΤΕΟΤΙΕΙΗΔΕΙΟΟΙΚΟΔΕ
that IF HAD-PERCEIVED THE HOME-OWNER
ϹΠΟΤΗϹΠΟΙΑΦΥΛΑΚΗΟΚΛΕ
?-THE-WHICH GUARD THE thief
ΠΤΗϹΕΡΧΕΤΑΙΕΓΡΗΓΟΡΗϹ
IS-COMING he-watches
ΕΝΑΝΚΑΙΟΥΚΑΝΕΙΑϹΕΝΔΙ
EVER AND NOT EVER LEAVES TO-BE-
B Γ *o.*
ΟΡΥΧΘΗΝΑΙΤΗΝΟΙΚΙΑΝΑΥ
THRU-EXCAVATED THE HOME OF-him
B+Ε
ΤΟΥΔΙΑΤΟΥΤΟΚΑΙΥΜΕΙϹΓ
44 THRU this AND YE BE-
ΙΝΕϹΘΕΕΤΟΙΜΟΙΟΤΙΗΟΥΔ
BECOMING READY that to-WHICH NOT
ΟΚΕΙΤΕΩΡΑΟΥΙΟϹΤΟΥΑΝΘ
YE-ARE-SEEMING HOUR THE SON OF-THE human
ΡΩΠΟΥΕΡΧΕΤΑΙΤΙϹΑΡΑΕϹ
45 IS-COMING ANY CONSEQUENTLY IS
ΤΙΝΟΠΙϹΤΟϹΔΟΥΛΟϹΚΑΙΦ
THE BELIEVing SLAVE AND DIS-
s1 Δ *s1*
ΡΟΝΙΜΟϹΟΝΚΑΤΕϹΤΗϹΕΝΟ
POSED WHOM DOWN-STANDS THE
s o. o. o.
ΚΥΡΙΟϹΕΠΙΤΗϹΟΙΚΕΤΕΙΑ
master ON THE HOME
ϹΑΥΤΟΥΤΟΥΔΟΥΝΑΙΑΥΤΟΙ
OF-him OF-THE TO-GIVE to-them
ϹΤΗΝΤΡΟΦΗΝΕΝΚΑΙΡΩΜΑΚ
46 THE NURTURE IN SEASON HAPPY
ΑΡΙΟϹΟΔΟΥΛΟϹΕΚΕΙΝΟϹΟ
THE SLAVE that WHOM

ΝΕΛΘΩΝΟΚΥΡΙΟϹΑΥΤΟΥΕΥ
COMING THE master OF-him WILL-
ΡΗϹΕΙΟΥΤΩϹΠΟΙΟΥΝΤΑΑΜ
47 BE-FINDING thus DOING AMEN
ΗΝΛΕΓΩΥΜΙΝΟΤΙΕΠΙΠΑϹΙ
I-AM-saying to-YOU*p* that ON ALL
B *o.*
ΝΤΟΙϹΥΠΑΡΧΟΥϹΙΝΑΥΤΟΥ
THE belongings OF-him
ΚΑΤΑϹΤΗϹΕΙΑΥΤΟΝΕΑΝΔΕ
48 he-WILL-BE-DOWN-STANDING him IF-EVER YET
s1 omits* that *s o.*
ΕΙΠΗΟΚΑΚΟϹΔΟΥΛΟϹΕΚΕΙ
MAY-BE-saying THE EVIL SLAVE that
s+Ε= -self
ΝΟϹΕΝΤΗΚΑΡΔΙΑΑΥΤΟΥΧΡ
IN THE HEART OF-him IS-de-
ΟΝΙΖΕΙΜΟΥΟΚΥΡΙΟϹΚΑΙΑ
49 laying OF-ME THE master AND he-
ΡΞΗΤΑΙΤΥΠΤΕΙΝΤΟΥϹϹΥΝ
SH'D-BE-beginning TO-BE-BEATING THE TOGETHER-
s+Ε= -self
ΔΟΥΛΟΥϹΑΥΤΟΥΕϹΘΙΗΔΕΚ
SLAVES OF-him MAY-BE-EATING YET AND
B+Ε
ΑΙΠΙΝΗΜΕΤΑΤΩΝΜΕΘΥΟΝΤ
MAY-BE-DRINKING WITH THE *ones*-being-DRUNK
ΩΝΗΞΕΙΟΚΥΡΙΟϹΤΟΥΔΟΥΛ
50 WILL-BE-ARRIVING THE master OF-THE SLAVE
ΟΥΕΚΕΙΝΟΥΕΝΗΜΕΡΑΗΟΥΠ
that IN DAY to-WHICH NOT
B+Ε
ΡΟϹΔΟΚΑΚΑΙΕΝΩΡΑΗΟΥΓΙ
he-IS-TOWARD-SEEMING AND IN HOUR to-WHICH NOT he-
ΝΩϹΚΕΙΚΑΙΔΙΧΟΤΟΜΗϹΕΙ
51 IS-KNOWING AND WILL-BE-TWO-CUTTING
ΑΥΤΟΝΚΑΙΤΟΜΕΡΟϹΑΥΤΟΥ
him AND THE PART OF-him
ΜΕΤΑΤΩΝΥΠΟΚΡΙΤΩΝΘΗϹΕ
WITH THE hypocrites he-WILL-BE-
ΙΕΚΕΙΕϹΤΑΙΟΚΛΑΥΘΜΟϹΚ
PLACING there WILL-BE THE LAMENTing AND
ΑΙΟΒΡΥΓΜΟϹΤΩΝΟΔΟΝΤΩΝ
THE GNASHing OF-THE TEETH
ΤΟΤΕΟΜΟΙΩΘΗϹΕΤΑΙΗΒΑϹ
25 then WILL-BE-BEING-LIKenED THE KINGdom
ΙΛΕΙΑΤΩΝΟΥΡΑΝΩΝΔΕΚΑΠ
OF-THE heavens to-TEN vir-
ΑΡΘΕΝΟΙϹΑΙΤΙΝΕϹΛΑΒΟΥ
gins WHO-ANY GETTING
s o.= -them
ϹΑΙΤΑϹΛΑΜΠΑΔΑϹΕΑΥΤΩΝ
THE SHINers OF-selves
ΕΞΗΛΘΟΝΕΙϹΥΠΑΝΤΗϹΙΝΤ
OUT-CAME INTO UNDER-meeting OF-
ΟΥΝΥΜΦΙΟΥΠΕΝΤΕΔΕΕΞΑΥ
2 THE BRIDE-groom FIVE YET OUT OF-them

1 The parable of the ten virgins applies only to the kingdom at the time specified. When the Lord comes in glory to enter into covenant relationship with Israel at the commencement of the day of Jehovah, *then* the kingdom of the heavens will correspond to a marriage feast. The Lambkin is the Bridegroom (Un. 19[7]), redeemed Israel is the Bride. Who are the virgins?

The wedding feast figures the millennium. The nations will be blessed through and with Israel according to the Abrahamic covenant. Hence they are represented as virgins, invited to share the blessings provided for the holy nation by the Lambkin. As in the parable of the sheep and the kids at the close of this chapter, the place of the nations in that day will depend on their treatment of Israel. Those that are sufficiently illuminated to await Messiah's coming will participate with the Bride in the feast that follows. They are invited to the wedding banquet of the Lambkin (Un.19[9]Ps.45[14]). The action of this parable is limited to the period immediately preceding the coming of the Messianic kingdom. To "apply" it to individuals or classes at any other crisis is confusing and corrupts the scriptures.

The blessing which will come to the nations as brides-maids of Israel is in striking contrast to the present era of grace. They will wait until Israel is blessed and share her blessings with her. Now Israel is forsaken and divorced. She has no marriage feast to which we could be invited. She has no blessings to share with us. Our supernal bliss comes while she is thrust aside, and depends on her apostasy. Our felicity far transcends not only that of the virgins who attend the Bride, but that of the Bride herself. We have a nearer and dearer place than that which is figured by the marriage bond. We are members of Christ's body. Men may or may not love their wives, but no one ever hated his own flesh. So, in the very nature of things, we are dear to Christ as His own body. We are not called upon to *watch* for signs of His coming, but to *wait* for God's Son from heaven. We are blessed with every spiritual blessing among the celestials (Ep.1[3]).

13 See 24[42]Mk.13[33-37].

14 See 20[1-16]Lu.19[11-27].

were stupid, and five prudent.
3 For the stupid, getting their torch-
4 es, got no oil with them, yet the
prudent got oil in the crocks with
5 their own torches. Now, at the
bridegroom's delay, they all nod
and drowsed.
6 Now in the middle of the night a
clamor occurs, '*Lo!* the bride-
groom! Be coming out to meet
7 him!' Then those virgins were all
roused, and they adorn their own
8 torches. Now the stupid said to the
prudent, 'Give us of your oil, see-
ing that our torches are going out.'
9 Yet the prudent answered, saying,
'Not by any means, lest at some
time there should not be sufficient
for us and you. Go rather to
those who are selling and buy for
10 yourselves.' Now at their coming
away to buy, the bridegroom came,
and those who are ready entered
with him into the wedding festivi-
ties, and the door is locked.
11 Now subsequently the rest of the
virgins also are coming, saying,
12 'Lord! Lord! Open to us!' Yet
answering, he said, 'Verily, I am
saying to you, I am not acquainted
with you!'
13 Be watching, then, seeing that
you are not aware of the day, nei-
14 ther the hour. For it is even as a
man traveling. He calls his own
slaves and gives over to them his
15 possessions. And to one, indeed,
he gives five talents, yet to one,
two, yet to one, one, to each accord-
ing to his own ability, and immedi-
ately travels.
16 Now, being gone, the one getting
five talents trades with them and
17 gains another five talents. Simi-

ΤΩΝΗϹΑΝΜΩΡΑΙΚΑΙΠΕΝΤΕ
WERE INSIPID AND FIVE

ΦΡΟΝΙΜΟΙΑΙΓΑΡΜΩΡΑΙΛΑ
3 DISPOSED THE for INSIPID-*ones* GETTING
s omits OF-them

ΒΟΥϹΑΙΤΑϹΛΑΜΠΑΔΑϹΑΥΤ
THE SHINERs OF-them

ΩΝΟΥΚΕΛΑΒΟΝΜΕΘΕΑΥΤΩΝ
NOT THEY-GOT WITH selves

ΕΛΑΙΟΝΑΙΔΕΦΡΟΝΙΜΟΙΕΛ
4 OLIVE-oil THE YET DISPOSED-*ones* GOT
s o.

ΑΒΟΝΕΛΑΙΟΝΕΝΤΟΙϹΑΓΓΕ
OLIVE-oil IN THE CROCKS

ΙΟΙϹΜΕΤΑΤΩΝΛΑΜΠΑΔΩΝΕ
WITH THE SHINERs OF-

ΑΥΤΩΝΧΡΟΝΙΖΟΝΤΟϹΔΕΤΟ
5 selves OF-delayING YET OF-THE

ΥΝΥΜΦΙΟΥΕΝΥϹΤΑΞΑΝΠΑϹ
BRIDE-groom THEY-NOD ALL

ΑΙΚΑΙΕΚΑΘΕΥΔΟΝΜΕϹΗϹΔ
6 AND THEY-DOWN-LOUNGED OF-MIDst YET
B BECAME ΕΓΕΝΕΤΟ

ΕΝΥΚΤΟϹΚΡΑΥΓΗΓΕΓΟΝΕΝ
OF-NIGHT clamor HAS-BECOME
A *commences here* ∨ *prior pages lost*

ΙΔΟΥΟΝΥΜΦΙΟϹΕΞΕΡΧΕϹΘ
BE-PERCEIVING THE BRIDE-groom BE-YE-OUT-COMING
Bs *omit* OF-him

ΕΕΙϹΑΠΑΝΤΗϹΙΝΑΥΤΟΥΤΟ
7 INTO FROM-meeting OF-him then

ΤΕΗΓΕΡΘΗϹΑΝΠΑϹΑΙΑΙΠΑ
WERE-ROUSED ALL THE virgins

ΡΘΕΝΟΙΕΚΕΙΝΑΙΚΑΙΕΚΟϹ
those AND THEY-SYSTEM

ΜΗϹΑΝΤΑϹΛΑΜΠΑΔΑϹΕΑΥΤ
THE SHINERs OF-selves

ΩΝΑΙΔΕΜΩΡΑΙΤΑΙϹΦΡΟΝΙ
8 THE YET INSIPID-*ones* to-THE DISPOSED-*ones*
B Δ A *adds* OLIVE-oil ΕΛΑΙΟΝ

ΜΟΙϹΕΙΠΟΝΔΟΤΕΗΜΙΝΕΚΤ
said BE-GIVING to-US OUT OF-

ΟΥΕΛΑΙΟΥΥΜΩΝΟΤΙΑΙΛΑΜ
THE OLIVE-oil OF-YOU*p* that THE SHINERs

ΠΑΔΕϹΗΜΩΝϹΒΕΝΝΥΝΤΑΙΑ
9 OF-US ARE-*be*ING-EXTINGUISHED an-

ΠΕΚΡΙΘΗϹΑΝΔΕΑΙΦΡΟΝΙΜ
swered YET THE DISPOSED-*ones*
A*s omits* NO Κ *o.*

ΟΙΛΕΓΟΥϹΑΙΜΗΠΟΤΕΟΥΜΗ
saying NO ?-when NOT NO
A+Ε *s* to-Y. A. to-US ΑΕ+

ΑΡΚΕϹΗΗΜΙΝΚΑΙΥΜΙΝΠΟΡ
SH'D-BE-SUFFICING to-US AND to-YOU*p* BE-GOING
A ΑΙ *for* Ε

ΕΥΕϹΘΕΜΑΛΛΟΝΠΡΟϹΤΟΥϹ
RATHER TOWARD THE

ΠΩΛΟΥΝΤΑϹΚΑΙΑΓΟΡΑϹΑΤ
ones-SELLING AND BUY

ΕΕΑΥΤΑΙϹΑΠΕΡΧΟΜΕΝΩΝΔ
10 to-selves OF-FROM-COMING YET

ΕΑΥΤΩΝΑΓΟΡΑϹΑΙΗΛΘΕΝΟ
OF-them TO-BUY CAME THE
A Δ

ΝΥΜΦΙΟϹΚΑΙΑΙΕΤΟΙΜΟΙΕ
BRIDE-groom AND THE READY-*ones* INTO-

ΙϹΗΛΘΟΝΜΕΤΑΥΤΟΥΕΙϹΤΟ
CAME WITH him INTO THE
B¹ Η *s o.*

ΥϹΓΑΜΟΥϹΚΑΙΕΚΛΕΙϹΘΗΗ
MARRIAGES AND IS-LOCKED THE

ΘΥΡΑΥϹΤΕΡΟΝΔΕΕΡΧΟΝΤΑ
11 DOOR subsequently YET ARE-COMING

ΙΚΑΙΑΙΛΟΙΠΑΙΠΑΡΘΕΝΟΙ
AND THE rest virgins

ΛΕΓΟΥϹΑΙΚΥΡΙΕΚΥΡΙΕΑΝ
sayING master! master! UP-OPEN

ΟΙΞΟΝΗΜΙΝΟΔΕΑΠΟΚΡΙΘΕ
12 to-US THE YET answerING

ΙϹΕΙΠΕΝΑΜΗΝΛΕΓΩΥΜΙΝΟ
he-said AMEN I-AM-sayING to-YOU*p* NOT

ΥΚΟΙΔΑΥΜΑϹΓΡΗΓΟΡΕΙΤΕ
13 I-HAVE-PERCEIVED YOU*p* BE-watchING

ΟΥΝΟΤΙΟΥΚΟΙΔΑΤΕΤΗΝΗΜ
THEN that NOT YE-HAVE-PERCEIVED THE DAY

ΕΡΑΝΟΥΔΕΤΗΝΩΡΑΝΩϹΠΕΡ
14 NOT-YET THE HOUR AS-EVEN

ΓΑΡΑΝΘΡΩΠΟϹΑΠΟΔΗΜΩΝΕ
for human travelING CALLS

ΚΑΛΕϹΕΝΤΟΥϹΙΔΙΟΥϹΔΟΥ
THE OWN SLAVES

ΛΟΥϹΚΑΙΠΑΡΕΔΩΚΕΝΑΥΤΟ
AND BESIDE-GIVES to-them
A -them ΩΝ

ΙϹΤΑΥΠΑΡΧΟΝΤΑΑΥΤΟΥΚΑ
15 THE belongINGS OF-him AND

ΙΩΜΕΝΕΔΩΚΕΝΠΕΝΤΕΤΑΛΑ
to-WHOM INDEED he-GIVES FIVE talents

ΝΤΑΩΔΕΔΥΟΩΔΕΕΝΕΚΑϹΤΩ
to-WHOM-YET TWO to-WHOM YET ONE to-EACH

ΚΑΤΑΤΗΝΙΔΙΑΝΔΥΝΑΜΙΝΚ
according-to THE OWN ABILITY AND

ΑΙΑΠΕΔΗΜΗϹΕΝΕΥΘΕΩϹΠΟ
16 travels immediately BEING-
Bs¹* *omit* YET *s above line* Τ

ΡΕΥΘΕΙϹΔΕΟΤΑΠΕΝΤΕΤΑΛΑ
GONE YET THE-*one* THE FIVE talents
B¹s¹* Η *o.*

ΑΝΤΑΛΑΒΩΝΕΙΡΓΑϹΑΤΟΕΝ
GETTING ACTS IN
*s*¹* ΕΠΟΙΗϹΕΝ makes

ΑΥΤΟΙϹΚΑΙΕΚΕΡΔΗϹΕΝΑΛ
them AND GAINS others
B *omits* talents

ΛΑΠΕΝΤΕΤΑΛΑΝΤΑΩϹΑΥΤΩ
17 FIVE talents AS-SAME-AS

[15] A talent was a large sum of money, variously estimated at from one to two thousand dollars of our present currency. There is doubtless an intended reference to the well-known money-making propensity which the Jew has developed since this parable was spoken. Especially at the time of the end, many of the apostate nation will be immensely wealthy, while the faithful remnant will be poor in this world's coin. So the Lord confides to them large sums of spiritual currency, to be used in His service. He to whom God has given one precious truth may double it by communicating it to another.

There is nothing in this parable which can be applied to Christ's dealings with us in this present secret administration of God's grace. It fits perfectly when connected with the kingdom of which He was speaking. He was about to leave them. The nations were not called until long after He had left. There would be no point to His departure if we should seek to apply it now. Nor is it agreeable to the present grace to require service in this manner. And it is most thoroughly out of harmony in the case of the slave who received a single talent. No one who is now called into God's grace could think or act as he did, and no one who has a deposit from God will be condemned for his failure to be faithful. There was a Judas among the twelve apostles but there was no such character among those apostles who were associated with Paul in his later ministries. An administration which is an admixture of faith and works will also have a sprinkling of unbelievers. But an economy of purest grace can lead no one to such an outcome as the slave who hid his talent and hated his lord. For us there is no condemnation (Ro. 8[1]). We are not only saved *by* grace but *for* grace (Eph.2[8]). No one who has ever known Him in this day of salvation will be thrust into outer darkness with lamentation and gnashing of teeth.

As our salvation is not based on work, the awards for service at the dais of Christ do not affect our destiny (2 Co.5[10]). Our deeds will be tested by fire, to determine their quality. Yet even if our work burns up, we shall be saved, even though it be through fire (1 Co.3[13-15]).

larly also the one with two; *he* also
18 gains another two. Yet the one getting one talent, coming away, excavates in the earth and hides his lord's silver.
19 Now, after much time, the lord of those slaves is coming and settling
20 accounts with them. And the one getting five talents, approaching, brings five other talents, saying, 'Lord, you give up to me five talents. *Lo! I* gain five other talents
21 besides them.' Now his lord averred to him, 'Well done! good and faithful slave! You were faithful over a few: I will place you over many. Be entering into the joy of your lord!'
22 Now, the one also getting two talents, approaching, said, 'Lord, you give up to me two talents. *Lo!* I gain two other talents besides
23 them.' His lord averred to him, 'Well done! good and faithful slave! You were faithful over a few: I will place you over many. Be entering into the joy of your lord!'
24 Now the one also having gotten the one talent, approaching, said, 'Lord, I knew you, that you are a hard man, reaping where you do not sow, and gathering whence you
25 do not scatter. And, being afraid, coming away, I hide your talent in the earth. *Lo!* you have what is yours!'
26 Now, answering, his lord said to him, 'Wicked and slothful slave! Were you aware that I am reaping where I do not sow, and gathering
27 whence I do not scatter? You were obligated, then, to be depositing my silver with the bankers, and on coming, *I* should recover what is mine
28 with interest. Then take the talent away from him and give it to him

A+ΔΕ s¹* *omits* AND Bs *omit* AND he
ϹΚΑΙΟΤΑΔΥΟΕΚΕΡΔΗϹΕΝΚ
AND THE-*one* THE TWO GAINS AND

ΑΙΑΥΤΟϹΑΛΛΑΔΥΟΟΔΕΤΟΕ
18 he others TWO THE-*one* YET THE ONE

Bs *omit* talent
ΝΤΑΛΑΝΤΟΝΛΑΒΩΝΑΠΕΛΘΩ
talent GETTING FROM-COMING

Bs *omit* IN THE Bs+Ν
ΝΩΡΥΞΕΝΕΝΤΗΓΗΚΑΙΕΚΡΥ
EXCAVATES IN THE LAND AND HIDES

ΨΕΝΤΟΑΡΓΥΡΙΟΝΤΟΥΚΥΡΙ
THE SILVER OF-THE master

A TIME much
ΟΥΑΥΤΟΥΜΕΤΑΔΕΠΟΛΥΝΧΡ
19 OF-him after YET much TIME

ΟΝΟΝΕΡΧΕΤΑΙΟΚΥΡΙΟϹΤΩ
IS-COMING THE master OF-THE

ΝΔΟΥΛΩΝΕΚΕΙΝΩΝΚΑΙϹΥΝ
SLAVES those AND he-IS-TOGE-

A WITH them saying A *omits* AND
ΑΙΡΕΙΛΟΓΟΝΜΕΤΑΥΤΩΝΚΑ
20 THER-LIFTING saying WITH them AND

A *adds* ΔΕ YET s *omits* talents
ΙΠΡΟϹΕΛΘΩΝΟΤΑΠΕΝΤΕΤΑ
TOWARD-COMING THE-*one* THE FIVE talents

ΛΑΝΤΑΛΑΒΩΝΠΡΟϹΗΝΕΓΚΕ
GETTING TOWARD-CARRIES

ΝΑΛΛΑΠΕΝΤΕΤΑΛΑΝΤΑΛΕΓ
others FIVE talents SAYING

ΩΝΚΥΡΙΕΠΕΝΤΕΤΑΛΑΝΤΑΜ
master! FIVE talents to-

ΟΙΠΑΡΕΔΩΚΑϹΙΔΕΑΛΛΑΠΕ
ME YOU-BESIDE-GIVE BE-PERCEIVING others FIVE

Bs *omit* ON them
ΝΤΕΤΑΛΑΝΤΑΕΚΕΡΔΗϹΑΕΠ
talents I-GAIN ON

Bs *omit* YET
ΑΥΤΟΙϹΕΦΗΔΕΑΥΤΩΟΚΥΡΙ
21 them AVERRED YET to-him THE master

ΟϹΑΥΤΟΥΕΥΔΟΥΛΕΑΓΑΘΕΚ
OF-him WELL SLAVE! GOOD! AND

ΑΙΠΙϹΤΕΕΠΙΟΛΙΓΑΗϹΠΙϹ
BELIEVING! ON FEW YOU-WERE BE-

ΤΟϹΕΠΙΠΟΛΛΩΝϹΕΚΑΤΑϹΤ
LIEVING ON MANY YOU I-SHALL-BE-DOWN-

A² *supplies* Є *small, above line*
ΗϹΩΕΙϹΕΛΘΕΕΙϹΤΗΝΧΑΡΑ
STANDING BE-INTO-COMING INTO THE JOY

ΝΤΟΥΚΥΡΙΟΥϹΟΥΠΡΟϹΕΛΘ
22 OF-THE master OF-YOU TOWARD-COMING

Bs¹* *omit* YET
ΩΝΔΕΚΑΙΟΤΑΔΥΟΤΑΛΑΝΤΑ
YET AND THE-*one* THE TWO talents

AB *omit* GETTING s *omits* master!
ΛΑΒΩΝΕΙΠΕΝΚΥΡΙΕΔΥΟΤΑ
GETTING said master! TWO talents

ΛΑΝΤΑΜΟΙΠΑΡΕΔΩΚΑϹΙΔΕ
to-ME YOU-BESIDE-GIVE BE-PER-

ΑΛΛΑΔΥΟΤΑΛΑΝΤΑΕΚΕΡΔΗ
CEIVING others TWO talents I-GAIN

Bs *omit* ON them
ϹΑΕΠΑΥΤΟΙϹΕΦΗΑΥΤΩΟΚΥ
23 ON them AVERRED to-him THE master

ΡΙΟϹΑΥΤΟΥΕΥΔΟΥΛΕΑΓΑΘ
OF-him WELL SLAVE! GOOD!

B BELIEVING YOU-WERE
ΕΚΑΙΠΙϹΤΕΕΠΙΟΛΙΓΑΗϹΠ
AND BELIEVING! ON FEW YOU-WERE BE-

ΙϹΤΟϹΕΠΙΠΟΛΛΩΝϹΕΚΑΤΑ
LIEVING ON MANY YOU I-SHALL-BE-

ϹΤΗϹΩΕΙϹΕΛΘΕΕΙϹΤΗΝΧΑ
DOWN-STANDING BE-INTO-COMING INTO THE JOY

ΡΑΝΤΟΥΚΥΡΙΟΥϹΟΥΠΡΟϹΕ
24 OF-THE master OF-YOU TOWARD-COMING

ΛΘΩΝΔΕΚΑΙΟΤΟΕΝΤΑΛΑΝΤΟ
YET AND THE-*one* THE ONE talent

ΝΕΙΛΗΦΩϹΕΙΠΕΝΚΥΡΙΕΕΓ
HAVING-GOTTEN said master! I-KNEW

s *omits* HARD YOU-ARE
ΝΩΝϹΕΟΤΙϹΚΛΗΡΟϹΕΙΑΝΘ
YOU that HARD YOU-ARE human

s *adds* ΑΥϹΤΗΡΟϹΕΙ STRINGENT YOU-ARE
ΡΩΠΟϹΘΕΡΙΖΩΝΟΠΟΥΟΥΚΕ
reaping THE-?-where NOT YOU-

ϹΠΕΙΡΑϹΚΑΙϹΥΝΑΓΩΝΟΘΕ
SOW AND TOGETHER-LEADING WHICH-

ΝΟΥΔΙΕϹΚΟΡΠΙϹΑϹΚΑΙΦΟ
25 PLACE NOT YOU-THRU-SCATTER AND BEING-

ΒΗΘΕΙϹΑΠΕΛΘΩΝΕΚΡΥΨΑΤ
afraid FROM-COMING I-HIDE THE

ΟΤΑΛΑΝΤΟΝϹΟΥΕΝΤΗΓΗΙΔ
talent OF-YOU IN THE LAND BE-PER-

ΕΕΧΕΙϹΤΟϹΟΝΑΠΟΚΡΙΘΕΙ
26 CEIVING YOU-ARE-HAVING THE YOURS answering

ϹΔΕΟΚΥΡΙΟϹΑΥΤΟΥΕΙΠΕΝ
YET THE master OF-him said

A SLAVE! wicked!
ΑΥΤΩΠΟΝΗΡΕΔΟΥΛΕΚΑΙΟΚ
to-him wicked! SLAVE! AND SLOTH-

ΝΗΡΕΗΔΕΙϹΟΤΙΘΕΡΙΖΩΟΠ
ful! YOU-HAD-PERCEIVED that I-AM-reaping THE-?-

ΟΥΟΥΚΕϹΠΕΙΡΑΚΑΙϹΥΝΑΓ
where NOT I-SOW AND I-AM-TOGETHER-

ΩΘΕΝΟΥΔΙΕϹΚΟΡΠΙϹΑΕΔ
27 LEADING WHICH-PLACE NOT I-THRU-SCATTER it-WAS-

A THEN YOU Bs¹* Α SILVERS
ΕΙϹΕΟΥΝΒΑΛΕΙΝΤΟΑΡΓΥΡ
BINDING YOU THEN TO-BE-CASTING THE SILVER

Bs¹* Α *o.* A *o.*
ΙΟΝΜΟΥΤΟΙϹΤΡΑΠΕΖΕΙΤΑ
OF-ME to-THE bankers

A I COMING
ΙϹΚΑΙΕΛΘΩΝΕΓΩΕΚΟΜΙϹΑ
AND COMING I *am*-requited

ΜΗΝΑΝΤΟΕΜΟΝϹΥΝΤΟΚΩΑΡ
28 EVER THE MY TOGETHER to-BRING-FORTH

ΑΤΕΟΥΝΑΠΑΥΤΟΥΤΟΤΑΛΑΝ
LIFT-YE THEN FROM him THE talent

29 See 13[12]Lu.8[18]Jn.15[2].

31 See 19[28]Mk.8[38].

31 The many judgments in the scriptures should be carefully distinguished as to time and place and participants and the attending circumstances. There is no "general judgment", for the saints are judged in the cross of Christ. The individual judgment of the unbeliever for his sins does not take place in this life, but in resurrection. All mankind except those who are Christ's will be raised from the dead to stand before the great white throne, which is not set up until after the coming kingdom eon has run its course (Un. 20[11]). The judgment here presented differs in time, in place, in character and in purpose. It occurs at the commencement of the kingdom, at His coming in glory, while the great white throne session does not take place until after the thousand years. This judgment is on the earth. The earth will flee before the great white throne (Un. 20[11]). Living nations will appear before the Son of Mankind, but only the dead come before the later tribunal. The nations are judged as such, not for their sins, but according to their treatment of Israel during the time of their affliction.

When God is judging the earth no greater act of righteousness can be done than to feed and shelter His oppressed people. Each faithful Israelite stands in the place of Christ toward the nations. Those who help them do so at the greatest risk, for they may be called to account by the powers that oppose them. This tribunal is not concerned with their ultimate destiny, but with their place in the kingdom. The kingdom will be comprised largely of gentiles, subordinate to Israel politically and religiously, but nevertheless the recipients of much blessing. All that they receive comes to them through Israel, while the present grace which we enjoy comes to us because Israel as a channel is choked, yet the superabundance of the grace overflows all barriers. We have every reason to treat the Jews with the utmost grace, but our conduct toward them is not a factor in our destiny. We do not enter the kingdom, because we have a higher and more honorable allotment among the celestials.

40 See 10[42].

29 who has the ten talents. For to
everyone who has shall be given
and he shall have a superfluity, yet
from one who has not, that also
which he has shall be taken away
30 from him. And cast out the useless
slave into outer darkness. There
shall be lamentation and gnashing
of teeth.'
31 Now, whenever the Son of Mankind may be coming in His glory,
and all the holy messengers with
Him, then He shall be seated on
32 the throne of His glory, and in
front of Him shall be assembled all
nations, and He shall be severing
them from one another even as a
shepherd is severing the sheep from
33 the kids. And He will be standing
the sheep, indeed, at His right, yet
the kids at the left.
34 Then shall the King be declaring
to them at His right, 'Hither,
blessed of My Father! Enjoy the
allotment of the kingdom made
ready for you from the disruption
35 of the world. For I hunger and
you give Me to eat, I thirst and
you give Me drink, I was a stranger
36 and you took Me in, naked and you
clothed Me, I am infirm and you
visit Me, I was in jail and you
come to Me.'
37 Then the just will be answering
Him, saying, 'Lord, when did we
perceive Thee hungering and nourish Thee, or thirsty and we give
38 Thee drink? Now when did we perceive Thee a stranger and took
Thee in, or naked and we clothed
39 Thee? Now when did we perceive
Thee infirm, or in jail, and we
came to Thee?'
40 And, answering, the King shall
be declaring to them, "Verily, I
am saying to you, inasmuch as you

ΤΟΝΚΑΙΔΟΤΕΤΩΕΧΟΝΤΙΤΑ
AND BE-GIVING to-THE *one*-HAVING THE

ΔΕΚΑΤΑΛΑΝΤΑΤΩΓΑΡΕΧΟΝ
29 TEN talents to-THE for *one*-HAVING

ΤΙΠΑΝΤΙΔΟΘΗΣΕΤΑΙΚΑΙΠ
EVERY WILL-BE-BEING-GIVEN AND WILL-

Bs *omit* FROM Bs THE-*one* YET
ΕΡΙΣΣΕΥΘΗΣΕΤΑΙΑΠΟΔΕΤ
BE-BEING-exceeded FROM YET THE-

ΟΥΜΗΕΧΟΝΤΟΣΚΑΙΟΕΧΕΙΑ
one NO HAVING AND WHICH he-IS-HAVING

ΡΘΗΣΕΤΑΙΑΠΑΥΤΟΥΚΑΙΤΟ
30 WILL-BE-BEING-LIFTED FROM him AND THE

As o.
ΝΑΧΡΕΙΟΝΔΟΥΛΟΝΕΚΒΑΛΕ
UN-USED SLAVE BE-OUT-CASTING

ΤΕΕΙΣΤΟΣΚΟΤΟΣΤΟΕΞΩΤΕ
INTO THE DARKness THE OUTER

ΡΟΝΕΚΕΙΕΣΤΑΙΟΚΛΑΥΘΜΟ
there WILL-BE THE LAMENTing

ΣΚΑΙΟΒΡΥΓΜΟΣΤΩΝΟΔΟΝΤ
AND THE GNASHing OF-THE TEETH

ΩΝΟΤΑΝΔΕΕΛΘΗΟΥΙΟΣΤΟΥ
31 when-EVER YET MAY-BE-COMING THE SON OF-THE

ΑΝΘΡΩΠΟΥΕΝΤΗΔΟΞΗΑΥΤΟ
human IN THE esteem OF-Him

Bs *omit* HOLY
ΥΚΑΙΠΑΝΤΕΣΟΙΑΓΙΟΙΑΓΓ
AND ALL THE HOLY MESSENGERS

ΕΛΟΙΜΕΤΑΥΤΟΥΤΟΤΕΚΑΘΙ
WITH Him then He-WILL-BE-

ΣΕΙΕΠΙΘΡΟΝΟΥΔΟΞΗΣΑΥΤ
seatING ON THRONE OF-esteem OF-Him

A Ε *o.*
ΟΥΚΑΙΣΥΝΑΧΘΗΣΟΝΤΑΙΕΜ
32 AND WILL-BE-BEING-TOGETHER-LED IN-TO-

ΠΡΟΣΘΕΝΑΥΤΟΥΠΑΝΤΑΤΑΕ
WARD-PLACE OF-Him ALL THE NA-

s1+C which s2 changes to* Ε
ΘΝΗΚΑΙΑΦΟΡΙΕΙΑΥΤΟΥΣΑ
TIONS*i* AND He-WILL-BE-FROM-defining them *m* FROM

ΠΑΛΛΗΛΩΝΩΣΠΕΡΟΠΟΙΜΗΝ
one-another AS-EVEN THE SHEPHERD

ΑΦΟΡΙΖΕΙΤΑΠΡΟΒΑΤΑΑΠΟ
IS-FROM-defining THE sheep FROM

B+Ι
ΤΩΝΕΡΙΦΩΝΚΑΙΣΤΗΣΕΙΤΑ
33 THE KIDS AND WILL-BE-STANDING THE

A *omits* OF-Him
ΜΕΝΠΡΟΒΑΤΑΕΚΔΕΞΙΩΝΑΥ
INDEED sheep OUT OF-RIGHT OF-Him

s THE YET KIDS OUT OF-left OF-Him
ΤΟΥΤΑΔΕΕΡΙΦΙΑΕΞΕΥΩΝΥ
THE YET KIDS OUT OF-left

ΜΩΝΤΟΤΕΕΡΕΙΟΒΑΣΙΛΕΥΣ
34 then WILL-BE-declarING THE KING

ΤΟΙΣΕΚΔΕΞΙΩΝΑΥΤΟΥΔΕΥ
to-THE-*ones* OUT OF-RIGHT OF-Him HITHER

A Η
ΤΕΟΙΕΥΛΟΓΗΜΕΝΟΙΤΟΥΠΑ
THE *ones-be*ING-BLESSED OF-THE FATHER

ΤΡΟΣΜΟΥΚΛΗΡΟΝΟΜΗΣΑΤΕ
OF-ME tenant

ΤΗΝΗΤΟΙΜΑΣΜΕΝΗΝΥΜΙΝΒ
THE HAVING-*been*-made-READY to-YOU*p* KING-

ΑΣΙΛΕΙΑΝΑΠΟΚΑΤΑΒΟΛΗΣ
dom FROM DOWN-CASTing

As o.
ΚΟΣΜΟΥΕΠΕΙΝΑΣΑΓΑΡΚΑΙ
35 OF-SYSTEM I-HUNGER for AND

A ΑΙ *for* Ε
ΕΔΩΚΑΤΕΜΟΙΦΑΓΕΙΝΕΔΙΨ
YE-GIVE to-ME TO-BE-EATING I-THIRST

ΗΣΑΚΑΙΕΠΟΤΙΣΑΤΕΜΕΞΕΝ
AND YE-DRINKize ME LODGer

A ΑΙ *for* Ε
ΟΣΗΜΗΝΚΑΙΣΥΝΗΓΑΓΕΤΕΜ
I-WAS AND YE-TOGETHER-LED ME

ΕΓΥΜΝΟΣΚΑΙΠΕΡΙΕΒΑΛΕΤ
36 NAKED AND YE-ABOUT-CAST (*past*)

A ΑΙ *for* Ε
ΕΜΕΗΣΘΕΝΗΣΑΚΑΙΕΠΕΣΚΕ
ME I-am-UN-FIRM AND YE-ON-NOTE

A ΑΙ *for* Ε
ΨΑΣΘΕΜΕΕΝΦΥΛΑΚΗΗΜΗΝΚ
ME IN GUARD-house I-WAS AND

AB *o.*
ΑΙΗΛΘΑΤΕΠΡΟΣΕΜΕΤΟΤΕΑ
37 YOU-COME TOWARD ME then WILL-

ΠΟΚΡΙΘΗΣΟΝΤΑΙΑΥΤΩΟΙΔ
BE-answerING to-Him THE JUST

ΙΚΑΙΟΙΛΕΓΟΝΤΕΣΚΥΡΙΕΠ
sayING Master! ?-when

A *o.* B1 Δ
ΟΤΕΣΕΕΙΔΟΜΕΝΠΕΙΝΩΝΤΑ
YOU WE-PERCEIVED HUNGERING

ΚΑΙΕΘΡΕΨΑΜΕΝΗΔΙΨΩΝΤΑ
AND WE-NURTURE OR THIRSTING

ΚΑΙΕΠΟΤΙΣΑΜΕΝΠΟΤΕΔΕΣ
38 AND WE-DRINKize ?-when YET YOU

A *o.*
ΕΕΙΔΟΜΕΝΞΕΝΟΝΚΑΙΣΥΝΗ
WE-PERCEIVED LODGer AND WE-TOGETH-

ΓΑΓΟΜΕΝΗΓΥΜΝΟΝΚΑΙΠΕΡ
ER-LED OR NAKED AND WE-ABOUT-

A *o.*
ΙΕΒΑΛΟΜΕΝΠΟΤΕΔΕΣΕΕΙΔ
39 CAST (*past*) ?-when YET YOU WE-PER-

B ΟΥΝΤΑ *for* Η
ΟΜΕΝΑΣΘΕΝΗΗΕΝΦΥΛΑΚΗΚ
CEIVED UN-FIRM OR IN GUARD-house AND

ΑΙΗΛΘΟΜΕΝΠΡΟΣΣΕΚΑΙΑΠ
40 WE-CAME TOWARD YOU AND answer-

ΟΚΡΙΘΕΙΣΟΒΑΣΙΛΕΥΣΕΡΕ
ING THE KING WILL-BE-

ΙΑΥΤΟΙΣΑΜΗΝΛΕΓΩΥΜΙΝΕ
declarING to-them AMEN I-AM-sayING to-YOU*p* ON

ΦΟΣΟΝΕΠΟΙΗΣΑΤΕΕΝΙΤΟΥ
as-much-as YE-DO to-one OF-these

40 The "brethren" of Christ, in the kingdom, are His fellow Israelites, in contrast with those of other nations. These do not appear before this tribunal. Their judgment is dealt with in the preceding parables.

41 The Slanderer and his messengers will be the chief instigators of the fearful anti-Semitic outbreak of the end time. It will be the greatest of all pogroms, and men will be urged on by malignant spirit powers to do all that is possible to exterminate the people who refuse to worship Satan's christ, or to bow down to his image. Being the Slanderer's dupes, they will share his doom. They have their portion in that lake of fire into which the Slanderer is cast more than a millennium later (Un. 20[10]).

46 Eonian chastening is here limited to the nations who will not succor the faithful of Israel in their time of sore distress. It has no bearing on the sins of individuals. It is disciplinary and corrective.

1-5 Compare Mk.14[1,2]Lu.22[1,2]. See Ps.2[2] Ac.4[25-28].

1 What a transition from the coming glories to the cross of shame! He has been filling their vision with pictures of Himself as an honorable Lord, a happy Bridegroom, a resplendent Sovereign attended by hosts of angelic servitors. No doubt they had little difficulty in accepting such scenes, for such were the characters of Christ which they could understand. All these portrayals are fulfillments of the festival of Trumpets and of Tabernacles, still six months away, suggestive of the long interval which has already intervened between His sayings and their still future realization. But the Passover was not so far away! It must be fulfilled first! The suffering must precede the glories. Only two days and the first great festival of the Jewish year would find its fulfillment in Him. Already the chief priests were choosing the passover Lamb. They do not want to do it in the festival, but that is the time ordained for the slaying of the type and that is the time when the Antitype must suffer. What a marvelous manifestation of God's wisdom, power and love is concentrated about the cross of Christ!

6-13 Compare Mk.14[3-9]Jn.12[1-8].

do it to one of these, the least of
My brethren, you do it to Me.'
41 Then shall He be declaring to
those also at His left, 'Go from
Me, you cursed, into the eonian fire
made ready for the Slanderer and
42 his messengers. For I hunger and
you give Me not to eat, I thirst and
43 you give Me no drink, I was a
stranger and you took Me not in,
naked and you clothed Me not, in-
firm and in jail and you visit Me
not.'
44 Then shall *they* also be answer-
ing, saying, 'Lord, when did we
perceive you hungering or thirst-
ing, or a stranger, or naked, or in-
firm, or in jail, and we serve you
not?'
45 Then shall He be answering
them, saying, 'Verily, I am saying
to you, inasmuch as you do it not
to one of the least of these, neither
46 do you it to Me.' And these shall
be coming away into eonian chast-
ening, yet the just into eonian
life."
26 And it occurred, when Jesus fin-
ishes all these sayings, He said to
2 His disciples, "You are aware that
after two days the Passover is oc-
curring, and the Son of Mankind
is being betrayed to be crucified."
3 Then the chief priests and the
elders of the people were assembled
in the courtyard of the chief priest,
4 who is termed Caiaphas, and they
plan that they should be getting
hold of Jesus by guile and may be
5 killing Him. Yet they said, "Not
in the festival, lest a tumult should
be occurring among the people."
6 Now at Jesus' coming to be in
Bethany, in the house of Simon the
7 leper, a woman came to Him hav-
ing an alabaster vase of attar, very

B brothers OF-ME THE *in margin*
ΤΩΝΤΩΝΑΔΕΛΦΩΝΜΟΥΤΩΝΕ
THE brothers OF-ME THE IN-

ΛΑΧΙϹΤΩΝΕΜΟΙΕΠΟΙΗϹΑΤ
FERIOR-most to-ME YE-DO

ΕΤΟΤΕΕΡΕΙΚΑΙΤΟΙϹΕΞΕΥ
41 then He'LL-BE-declaring AND to-THE OUT OF-

s, B *margin, deleted* ΥΠΑΓΕΤΕ A ΑΙ *for* Ε
ΩΝΥΜΩΝΠΟΡΕΥΕϹΘΕΑΠΕΜΟ
left BE-GOING FROM ME

B*s omit* THE
ΥΟΙΚΑΤΗΡΑΜΕΝΟΙΕΙϹΤΟΠ
THE *ones*-HAVING-*been*-DOWN-EXECRATED INTO THE FIRE

ΥΡΤΟΑΙΩΝΙΟΝΤΟΗΤΟΙΜΑϹ
THE eonian THE HAVING-*been*-made-

ΜΕΝΟΝΤΩΔΙΑΒΟΛΩΚΑΙΤΟΙ
READY to-THE THRU-CASTER AND to-THE

A*s o.*
ϹΑΓΓΕΛΟΙϹΑΥΤΟΥΕΠΕΙΝΑ
42 MESSENGERS OF-him I-HUNGER

B NOT *above line* A ΑΙ *for* Ε
ϹΑΓΑΡΚΑΙΟΥΚΕΔΩΚΑΤΕΜΟ
for AND NOT YE-GIVE to-ME

B¹ *adds* ΚΑΙ AND
ΙΦΑΓΕΙΝΕΔΙΨΗϹΑΚΑΙΟΥΚ
TO-BE-EATING I-THIRST AND NOT

ΕΠΟΤΙϹΑΤΕΜΕΞΕΝΟϹΗΜΗΝ
43 YE-DRINKize ME LODGER I-WAS

A ΑΙ *for* Ε
ΚΑΙΟΥϹΥΝΗΓΑΓΕΤΕΜΕΓΥΜ
AND NOT YE-TOGETHER-LED ME NAKED

s¹ omits* NAKED AND NOT YE-ABOUT-CAST (*past*) A*s* ΑΙ *s o.* ME
ΝΟϹΚΑΙΟΥΠΕΡΙΕΒΑΛΕΤΕΜ
AND NOT YE-ABOUT-CAST (*past*) ME

ΕΑϹΘΕΝΗϹΚΑΙΕΝΦΥΛΑΚΗΚ
UN-FIRM AND IN GUARD-house AND

A ΑΙ *for* Ε
ΑΙΟΥΚΕΠΕϹΚΕΨΑϹΘΕΜΕΤΟ
44 NOT YE-ON-NOTE ME then

s¹ omits* AND
ΤΕΑΠΟΚΡΙΘΗϹΟΝΤΑΙΚΑΙΑ
WILL-BE-answering AND they

s had+Ω *but cancels*
ΥΤΟΙΛΕΓΟΝΤΕϹΚΥΡΙΕΠΟΤ
saying Master! ?-when

A *o.* A*s o.*
ΕϹΕΕΙΔΟΜΕΝΠΕΙΝΩΝΤΑΗΔ
YOU WE-PERCEIVED HUNGERING OR THIRS-

ΙΨΩΝΤΑΗΞΕΝΟΝΗΓΥΜΝΟΝΗ
TING OR LODGER OR NAKED OR

s adds ΚΗ
ΑϹΘΕΝΗΗΕΝΦΥΛΑΚΗΚΑΙΟΥ
UN-FIRM OR IN GUARD-house AND NOT

B¹ Ε *and* A ΙΟΚ *for* ΗΚ
ΔΙΗΚΟΝΗϹΑΜΕΝϹΟΙΤΟΤΕΑ
45 WE-THRU-SERVE to-YOU then He-

ΠΟΚΡΙΘΗϹΕΤΑΙΑΥΤΟΙϹΛΕ
WILL-BE-answering to-them saying

ΓΩΝΑΜΗΝΛΕΓΩΥΜΙΝΕΦΟϹΟ
AMEN I-AM-saying to-YOU*p* ON as-much-

ΝΟΥΚΕΠΟΙΗϹΑΤΕΕΝΙΤΟΥΤ
as NOT YE-DO to-ONE OF-these

ΩΝΤΩΝΕΛΑΧΙϹΤΩΝΟΥΔΕΕΜ
THE INFERIOR-most NOT-YET to-ME

ΟΙΕΠΟΙΗϹΑΤΕΚΑΙΑΠΕΛΕΥ
46 YE-DO AND WILL-BE-FROM-COM-

ϹΟΝΤΑΙΟΥΤΟΙΕΙϹΚΟΛΑϹΙ
ING these INTO CHASTENing

ΝΑΙΩΝΙΟΝΟΙΔΕΔΙΚΑΙΟΙΕ
eonian THE YET JUST INTO

ΙϹΖΩΗΝΑΙΩΝΙΟΝΚΑΙΕΓΕΝ
26 LIFE eonian AND it-BECAME

ΕΤΟΟΤΕΕΤΕΛΕϹΕΝΟΙΗϹΟΥ
when FINISHES THE JESUS

ϹΠΑΝΤΑϹΤΟΥϹΛΟΓΟΥϹΤΟΥ
ALL THE sayings these

ΤΟΥϹΕΙΠΕΝΤΟΙϹΜΑΘΗΤΑΙ
He-said to-THE LEARNers

ϹΑΥΤΟΥΟΙΔΑΤΕΟΤΙΜΕΤΑΔ
2 OF-Him YE-HAVE-PERCEIVED that after TWO

s o.
ΥΟΗΜΕΡΑϹΤΟΠΑϹΧΑΓΕΙΝΕ
DAYS THE PASSOVER IS-BECOMING

ΤΑΙΚΑΙΟΥΙΟϹΤΟΥΑΝΘΡΩΠ
AND THE SON OF-THE human

ΟΥΠΑΡΑΔΙΔΟΤΑΙΕΙϹΤΟϹΤ
IS-*being*-BESIDE-GIVEN INTO THE TO-BE-

ΑΥΡΩΘΗΝΑΙΤΟΤΕϹΥΝΗΧΘΗ
3 impaled then WERE-TOGETHER-LED

ϹΑΝΟΙΑΡΧΙΕΡΕΙϹΚΑΙΟΙΠ
THE chief-SACRED-*ones* AND THE SEN-

B OF-THE PEOPLE *in margin*
ΡΕϹΒΥΤΕΡΟΙΤΟΥΛΑΟΥΕΙϹ
IORS OF-THE PEOPLE INTO

ΤΗΝΑΥΛΗΝΤΟΥΑΡΧΙΕΡΕΩϹ
THE COURT OF-THE chief-SACRED-*one*

ΤΟΥΛΕΓΟΜΕΝΟΥΚΑΙΑΦΑΚΑ
4 THE *being*-said CAIAPHAS AND

ΙϹΥΝΕΒΟΥΛΕΥϹΑΝΤΟΙΝΑΤ
THEY-TOGETHER-COUNSEL THAT THE

ΟΝΙΗϹΟΥΝΔΟΛΩΚΡΑΤΗϹΩϹ
JESUS to-FRAUD THEY-SHOULD-BE-HOLD-

B AND THEY-MAY-BE-FROM-KILLING *in margin*
ΙΝΚΑΙΑΠΟΚΤΕΙΝΩϹΙΝΕΛΕ
5 ING AND THEY-MAY-BE-FROM-KILLING THEY-said

ΓΟΝΔΕΜΗΕΝΤΗΕΟΡΤΗΙΝΑΜ
YET NO IN THE FESTIVAL THAT NO

ΗΘΟΡΥΒΟϹΓΕΝΗΤΑΙΕΝΤΩΛ
TUMULT MAY-BE-BECOMING IN THE PEO-

ΑΩΤΟΥΔΕΙΗϹΟΥΓΕΝΟΜΕΝΟ
6 PLE OF-THE YET JESUS BECOMING

ΥΕΝΒΗΘΑΝΙΑΕΝΟΙΚΙΑϹΙΜ
IN BETHANY IN HOME OF-SIMON

ΩΝΟϹΤΟΥΛΕΠΡΟΥΠΡΟϹΗΛΘ
7 THE leper TOWARD-CAME

A ALABASTER OF-ATTAR HAVING
ΕΝΑΥΤΩΓΥΝΗΕΧΟΥϹΑΑΛΑΒ
to-Him WOMAN HAVING ALABASTER

6 The Lord was twice anointed during the last week of His life, first, six days before the Passover, and on this occasion. One women anointed His feet, this woman poured the attar on His head. This occurred in connection with His presentation to Jerusalem as the King. When a king was crowned in Israel he was anointed with attar. He came, but no one thought of anointing Him. His very disciples resented it. They grudged the price of the attar for the anointing of Messiah! So He applies it to His burial. Only one unnamed and unknown woman gives Him the honor He deserves!

14-16 Compare Mk.14[10,11] Lu.22[3-6] Zech. 11[12,13].

14 What a contrast! The woman "wastes" five times in value what Judas receives for his Lord. This shows their relative estimates of His preciousness. Nothing is wasted which is for His honor. Philanthropy finds its highest expression in the worship of the Man Christ Jesus.

17-19 Compare Mk.14[12-16]Lu.22[7-13]. See Ex.12[6-18].

17 "The first [day] of the unleavened [bread]" is explained in Mark as the day on which the passover must be sacrificed (Mk. 14[12]). Hence it is not the first day of the festival of Unleavened Bread spoken of in the law (Lev. 23[6] Nu.28[17]), for that did not come until the day after the Passover proper. It seems that the question was asked at the beginning of the fourteenth of Nisan, just after sundown. As they had little to do in its preparation, but partook of it as guests of an unknown host, there was little time needed to prepare. So that same evening they celebrated it the last time before He Himself became the Passover on the same calendar day. The Jewish days began in the evening and ended the next evening (See Gen. 1[5]). The passover lamb must be slain on the fourteenth of Nisan "between the evenings" (Lev. 23[5], see verse [32]). Hence the Lord fulfilled the law in a double sense. He observed the Passover and was slain as the Passover, all within the limits allowed by the law of Moses. The very wording of the precept was modified to suit the great Antitype.

20-25 Compare Mk.14[17-21]Lu.22[14,21-23]Jn. 13[18-30].

precious, and pours it on His head
8 while lying back at table. Now
His disciples, perceiving it, resent
it, saying, "Why this destruction?
9 For this could be disposed of for
much and given to the poor."
10 Now Jesus, knowing it, said to
them, "Why are you affording the
woman weariness? for she works
11 at an ideal work for Me. For you
have the poor with yourselves
always, yet Me you have not al-
12 ways. For *she,* spraying this attar
on My body, does it with a view to
13 My burial. Verily, I am saying to
you, Wherever this evangel may be
proclaimed in the whole world,
that also which *she* does shall be
spoken for a memorial of her."
14 Then one of the twelve, who is
termed Judas Iscariot, being gone
15 to the chief priests, said, "What
are you willing to give me? And *I*
will be betraying Him to you."
Now they weigh for him thirty
16 pieces of silver. And thenceforth
he sought an opportunity that he
may be betraying Him.
17 Now on the first of unleavened
bread, the disciples came to Jesus,
saying to Him, "Where art Thou
wanting we should be making
ready for Thee to be eating the
passover?"
18 Now He said, "Go into the city
to so and so, and say to him, 'The
Teacher is saying, My appointed
time is near. With you am I mak-
ing the passover with My disci-
19 ples'." And the disciples do as
Jesus arranges with them, and they
make ready the passover.
20 Now as it is becoming evening,
He was lying back at table with the
21 twelve disciples. And at their eat-

B -HEAVY- ΒΑΡ B+Є
ΑCΤΡΟΝΜΥΡΟΥΠΟΛΥΤΙΜΟΥ 20
OF-ATTAR OF-much-VALUE
A N
ΚΑΙΚΑΤΕΧΕΕΝΕΠΙΤΗCΚΕΦ 40
AND she-DOWN-POURS ON THE HEAD
A N s o.
ΑΛΗCΑΥΤΟΥΑΝΑΚΕΙΜΕΝΟΥ 60
OF-Him OF-UP-LYING
Bs omit OF-Him
ΙΔΟΝΤΕCΔΕΟΙΜΑΘΗΤΑΙΑΥ 80
8 PERCEIVING YET THE LEARNers OF-Him
ΤΟΥΗΓΑΝΑΚΤΗCΑΝΛΕΓΟΝΤ 100
THEY-resent saying
s o. sB1 Є
ΕCΕΙCΤΙΗΑΠΩΛΕΙΑΑΥΤΗΗ 20
9 INTO ANY THE destruction this was-
ΔΥΝΑΤΟΓΑΡΤΟΥΤΟΠΡΑΘΗΝ 40
ABLE for this TO-BE-disposed-of
Bs omit to-THE
ΑΙΠΟΛΛΟΥΚΑΙΔΟΘΗΝΑΙΤΟ 60
OF-much AND TO-BE-GIVEN to-THE
ΙCΠΤΩΧΟΙCΓΝΟΥCΔΕΟΙΗC 80
10 POOR KNOWING YET THE JESUS
ΟΥCΕΙΠΕΝΑΥΤΟΙCΤΙΚΟΠΟ 200
said to-them ANY toils
A ΑΙ for Є s1* Є o.
ΥCΠΑΡΕΧΕΤΕΤΗΓΥΝΑΙΚΙΕ 20
YE-ARE-tendering to-THE WOMAN ACT
s once dotted for B1s1* Η o.
ΡΓΟΝΓΑΡΚΑΛΟΝΕΙΡΓΑCΑΤ 40
for IDEAL she-ACTS
ΟΕΙCΕΜΕΠΑΝΤΟΤΕΓΑΡΤΟΥ 60
11 INTO ME always for THE
CΠΤΩΧΟΥCΕΧΕΤΕΜΕΘΕΑΥΤ 80
POOR YE-ARE-HAVING WITH selves
ΩΝΕΜΕΔΕΟΥΠΑΝΤΟΤΕΕΧΕΤ 300
ME YET NOT always YE-ARE-HAVING
A ΑΙ for Є
ΕΒΑΛΟΥCΑΓΑΡΑΥΤΗΤΟΜΥΡ 20
12 CASTING for this-one THE ATTAR
ΟΝΤΟΥΤΟΕΠΙΤΟΥCΩΜΑΤΟC 40
this ON THE BODY
ΜΟΥΠΡΟCΤΟΕΝΤΑΦΙΑCΑΙΜ 60
OF-ME TOWARD THE TO-IN-sepulcher ME
B adds ΔΕ YET above line
ΕΕΠΟΙΗCΕΝΑΜΗΝΛΕΓΩΥΜΙ 80
13 DOES AMEN I-AM-saying to-YOUp
ΝΟΠΟΥΕΑΝΚΗΡΥΧΘΗΤΟΕΥΑ 400
THE-?-where IF-EVER MAY-BE-BEING-PROCLAIMED THE WELL-
ΓΓΕΛΙΟΝΤΟΥΤΟΕΝΟΛΩΤΩΚ 20
MESSAGE this IN WHOLE THE SYS-
s Є o.
ΟCΜΩΛΑΛΗΘΗCΕΤΑΙΚΑΙΟΕ 40
TEM WILL-BE-BEING-TALKED AND WHICH
ΠΟΙΗCΕΝΑΥΤΗΕΙCΜΝΗΜΟC 60
DOES this-one INTO REMINDER
s o.
ΥΝΟΝΑΥΤΗCΤΟΤΕΠΟΡΕΥΘΕ 80
14 OF-her then BEING-GONE
s ΙΒ=12
ΙCΕΙCΤΩΝΔΩΔΕΚΑΟΛΕΓΟΜ 500
ONE OF-THE TWO-TEN THE one-beING-said

ΕΝΟCΙΟΥΔΑCΙCΚΑΡΙΩΤΗC 20
JUDAS ISCARIOT
s o.
ΠΡΟCΤΟΥCΑΡΧΙΕΡΕΙCΕΙΠ 40
15 TOWARD THE chief-SACRED-ones said
As ΑΙ for Є s Ω o. Є o.
ΕΝΤΙΘΕΛΕΤΕΜΟΙΔΟΥΝΑΙΚ 60
ANY YE-ARE-WILLING to-ME TO-GIVE AND
AB o. o.
ΑΙΕΓΩΥΜΙΝΠΑΡΑΔΩCΩΑΥΤ 80
I to-YOUp SHALL-BE-BESIDE-GIVING Him
A OF-them +N s Λ=30
ΟΝΟΙΔΕΕCΤΗCΑΝΑΥΤΩΤΡΙ 600
THE-ones YET STAND to-him THREE-TY
A o.
ΑΚΟΝΤΑΑΡΓΥΡΙΑΚΑΙΑΠΟΤ 20
16 SILVERS AND FROM then
s o. s Є o.
ΟΤΕΕΖΗΤΕΙΕΥΚΑΙΡΙΑΝΙΝ 40
he-SOUGHT WELL-SEASON THAT
ΑΑΥΤΟΝΠΑΡΑΔΩΤΗΔΕΠΡΩΤ 60
17 Him HE-MAY-BE-BESIDE-GIVING to-THE YET BE-
ΗΤΩΝΑΖΥΜΩΝΠΡΟCΗΛΘΟΝΟ 80
FORE-most OF-THE UN-FERMENTED TOWARD-CAME THE
ΙΜΑΘΗΤΑΙΤΩΙΗCΟΥΛΕΓΟΝ 700
LEARNers to-THE JESUS saying
Bs omit to-Him s o.
ΤΕCΑΥΤΩΠΟΥΘΕΛΕΙCΕΤΟ 19
to-Him ?-where YOU-ARE-WILLING WE-SH'D-
s o.
ΙΜΑCΩΜΕΝCΟΙΦΑΓΕΙΝΤΟΠ 40
BE-makING-READY to-YOU TO-BE-EATING THE PASS-
ΑCΧΑΟΔΕΕΙΠΕΝΥΠΑΓΕΤΕΕ 60
18 OVER THE YET He-said BE-UNDER-LEADING INTO
As o.
ΙCΤΗΝΠΟΛΙΝΠΡΟCΤΟΝΔΕΙ 80
THE city TOWARD THE SO-AND-SO
A omits THE TEACHer IS-saying
ΝΑΚΑΙΕΙΠΑΤΕΑΥΤΩΟΔΙΔΑ 800
AND say to-him THE TEACHer
CΚΑΛΟCΛΕΓΕΙΟΚΑΙΡΟCΜΟ 20
IS-saying THE SEASON OF-ME
ΥΕΓΓΥCΕCΤΙΝΠΡΟCCΕΠΟΙ 40
NEAR IS TOWARD YOU I-AM-DOING
ΩΤΟΠΑCΧΑΜΕΤΑΤΩΝΜΑΘΗΤ 60
THE PASSOVER WITH THE LEARNers
ΩΝΜΟΥΚΑΙΕΠΟΙΗCΑΝΟΙΜΑ 80
19 OF-ME AND DO THE LEARN-
ΘΗΤΑΙΩCCΥΝΕΤΑΞΕΝΑΥΤΟ 900
ers AS instructs to-them
ΙCΟΙΗCΟΥCΚΑΙΗΤΟΙΜΑCΑ 20
THE JESUS AND THEY-make-READY
ΝΤΟΠΑCΧΑΟΨΙΑCΔΕΓΕΝΟΜ 40
20 THE PASSOVER OF-evening YET BECOMING
s o. s ΙΒ
ΕΝΗCΑΝΕΚΕΙΤΟΜΕΤΑΤΩΝΔ 60
He-was-UP-LAID WITH THE TWO-
=12 B omits LEARNERS
ΩΔΕΚΑΜΑΘΗΤΩΝΚΑΙΕCΘΙΟ 80
21 TEN LEARNers AND OF-EATING
s ΛΕΓΙ -IS-saying
ΝΤΩΝΑΥΤΩΝΕΙΠΕΝΑΜΗΝΛΕ 79000
OF-them He-said AMEN I-AM-say-

23 See Ps. 41[9].

24 See Ps.22 Isa.53 Dan.9[26].

24 The case of Judas has an important bearing on the ultimate destiny of the human race and all creation. If it were well for Judas if he had not been born, then there can be no justification of all mankind (Ro. 5[18]) or reconciliation of all creation (Col.1[20]). If he is ultimately justified and reconciled it is well that he has been born. The solution of this difficulty will help us to see the bias which pervades our translations. They deliberately recast the sentence and give it a meaning quite foreign to the text. The Lord speaks of Himself as "Him", and of Judas as "that man". It were ideal for the Lord if Judas were not born. The Lord's impending suffering is in view, not the punishment of Judas, whose ultimate destiny is not under consideration.

26-29 Compare Mk.14[22-25] Lu.22[19-20] 1 Co. 11[23-26].

26 The account given here is for the Circumcision. It is seen as a part of the Passover festival and concerns the new covenant for Israel and the pardon of sins. Were it not that it was given to Paul by a special revelation (1 Co. 11[25]), after he had been separated to his special ministry (Ac. 13[2]) among the nations, and with the particular provision that it should continue until the Lord's coming, we would be tempted to class it with the observances intended only for the Circumcision.

26 In Greek, the present tense of the substantive often indicates a figure of speech. If the Lord were speaking literally of His actual body and blood, He would have omitted the word IS. It is a metaphor, in which one thing is not merely stated to be *like* another, but to *be* another. It is freely used in interpreting parables, as, "the field *is* the world" (Mt. 13[38]). Usually it is not used in stating matters of fact. It may be correctly rendered, *means*, or *represents*, in practically every place where it occurs. This distinction cannot be carried over into English, for we always express the verb.

28 See Ex.24[8]Lev.17[11]Jer.31[31-34].

29 Compare Lu. 22[15-18].

30-32 Compare Mk.14[26-28]Lu.22[39]Jn.16[32].

31 See Zech.13[7]Isa.53[4-11].

32 See 28[7-16].

ing, He said, "Verily, I am saying
to you that one of you shall be be-
22 traying Me." And, sorrowing ve-
hemently, each one of them begins
to be saying to Him, "Is it *I*,
Lord?"
23 Now answering, He said, "He
who dips his hand with Me in the
24 dish, *he* will be betraying Me. The
Son of Mankind is indeed going
away, according as it is written con-
cerning Him, yet woe to that man
through whom the Son of Mankind
is being betrayed! Ideal were it
for Him if that man were not
born!"
25 Now answering, Judas, who is
betraying Him, said, "Is it *I*, Rab-
bi?"
Jesus is saying to him, "*You*
say it."
26 Now at their eating, Jesus,
taking the bread, and blessing,
breaks it, and giving to the disci-
ples, said, "Take, eat. This is My
27 body." And taking the cup and
giving thanks, He gives it to them,
28 saying, "All drink of it, for this
is My blood of the new covenant,
being poured out for many for the
29 pardon of sins. Now I am saying
to you that I may under no circum-
stances be drinking henceforth of
this, the product of the grapevine,
till that day whenever I should be
drinking it new with you in the
30 kingdom of My Father." And,
singing a hymn, they came out to
the mount of Olives.
31 Then Jesus is saying to them,
"*You* all shall be snared in Me in
this night, for it is written,

'I shall be smiting the shepherd,
And the sheep of the flock shall be
scattered.'

32 Now after I am roused I shall be
preceding you into Galilee."
33 Yet answering, Peter said to

ΓΩΥΜΙΝΟΤΙΕΙΣΕΞΥΜΩΝΠΑ
ING to-YOUp that ONE OUT OF-YOUp WILL-
s o.
ΡΑΔΩΣΕΙΜΕΚΑΙΛΥΠΟΥΜΕΝ
22 BE-BESIDE-GIVING ME AND SORROWING
s o.
ΟΙΣΦΟΔΡΑΗΡΞΑΝΤΟΛΕΓΕΙ
VEHEMENT begin TO-BE-SAYING
A *omits* ONE Bs *omit* OF-them
ΝΑΥΤΩΕΙΣΕΚΑΣΤΟΣΑΥΤΩΝ
to-Him ONE EACH OF-them
ΜΗΤΙΕΓΩΕΙΜΙΚΥΡΙΕΟΔΕΑ
23 NO-ANY I AM Master! THE YET an-
s o.
ΠΟΚΡΙΘΕΙΣΕΙΠΕΝΟΕΜΒΑΨ
swerING He-said THE *one*-IN-DIPP*ing*
s o.
ΑΣΜΕΤΕΜΟΥΤΗΝΧΕΙΡΑΕΝΤ
WITH ME THE HAND IN THE
ΩΤΡΥΒΛΙΩΟΥΤΟΣΜΕΠΑΡΑΔ
DISH this-*one* ME WILL-BE-BESIDE-
ΩΣΕΙΟΜΕΝΥΙΟΣΤΟΥΑΝΘΡΩ
24 GIVING THE INDEED SON OF-THE human
s o.
ΠΟΥΥΠΑΓΕΙΚΑΘΩΣΓΕΓΡΑΠ
IS-UNDER-LEADING according-AS it-HAS-*been*-WRIT-
A+Є=self
ΤΑΙΠΕΡΙΑΥΤΟΥΟΥΑΙΔΕΤΩ
TEN ABOUT Him WOE YET to-THE
ΑΝΘΡΩΠΩΕΚΕΙΝΩΔΙΟΥΟΥΙ
human that THRU WHOM THE SON
ΟΣΤΟΥΑΝΘΡΩΠΟΥΠΑΡΑΔΙΔ
OF-THE human IS-*be*ING-BESIDE-GIV-
A Η OR
ΟΤΑΙΚΑΛΟΝΗΝΑΥΤΩΕΙΟΥΚ
EN IDEAL it-WAS to-Him IF NOT
A o. s o.
ΕΓΕΝΝΗΘΗΟΑΝΘΡΩΠΟΣΕΚΕ
WAS-generated THE human that
s o.
ΙΝΟΣΑΠΟΚΡΙΘΕΙΣΔΕΙΟΥΔ
25 answerING YET JUDAS
ΑΣΟΠΑΡΑΔΙΔΟΥΣΑΥΤΟΝΕΙ
THE *one*-BESIDE-GIVING Him said
ΠΕΝΜΗΤΙΕΓΩΕΙΜΙΡΑΒΒΕΙ
NO-ANY I AM RABBI!
AB *omit* THE JESUS
ΛΕΓΕΙΑΥΤΩΟΙΗΣΟΥΣΣΥΕΙ
IS-SAYING to-him THE JESUS YOU say
ΠΑΣΕΣΘΙΟΝΤΩΝΔΕΑΥΤΩΝΛ
26 OF-EATING YET OF-them GET-
Bs *omit* THE
ΑΒΩΝΟΙΗΣΟΥΣΤΟΝΑΡΤΟΝΚ
TING THE JESUS THE BREAD AND
A ЄΥΧΑΡΙΣΤΗΣΑΣ WELL-JOY*ing*
ΑΙΕΥΛΟΓΗΣΑΣΕΚΛΑΣΕΝΚΑ
bless*ing* He-BREAKS AND
As¹ ЄΔΙΔΟΥ GAVE s¹* Є o. A+ΚΑΙ AND
ΙΔΟΥΣΤΟΙΣΜΑΘΗΤΑΙΣΕΙΠ
GIVING to-THE LEARNERs said
ΕΝΛΑΒΕΤΕΦΑΓΕΤΕΤΟΥΤΟΕ
BE-GETTING BE-EATING this IS
ΣΤΙΝΤΟΣΩΜΑΜΟΥΚΑΙΛΑΒΩ
27 THE BODY OF-ME AND GETTING

Bs *omit* THE
ΝΤΟΠΟΤΗΡΙΟΝΚΑΙΕΥΧΑΡΙ
THE DRINK-cup AND thank*ing*
ΣΤΗΣΑΣΕΔΩΚΕΝΑΥΤΟΙΣΛΕ
He-GIVES to-them sayING
ΓΩΝΠΙΕΤΕΕΞΑΥΤΟΥΠΑΝΤΕ
BE-DRINKING OUT OF-it ALL
ΣΤΟΥΤΟΓΑΡΕΣΤΙΝΤΟΑΙΜΑ
28 this for IS THE BLOOD
A *adds* ΤΟ Bs *omit* NEW
ΜΟΥΤΗΣΚΑΙΝΗΣΔΙΑΘΗΚΗΣ
OF-ME OF-THE NEW covenant
ΤΟΠΕΡΙΠΟΛΛΩΝΕΚΧΥΝΝΟΜ
THE ABOUT MANY *be*ING-OUT-POURED
ΕΝΟΝΕΙΣΑΦΕΣΙΝΑΜΑΡΤΙΩ
INTO FROM-LETTING OF-misses
Bs *omit* that
ΝΛΕΓΩΔΕΥΜΙΝΟΤΙΟΥΜΗΠΙ
29 I-AM-SAYING YET to-YOUp that NOT NO I-MAY-
s¹* *omits* THE
ΩΑΠΑΡΤΙΕΚΤΟΥΤΟΥΤΟΥΓΕ
BE-DRINKING FROM at-PRESENT OUT OF-this THE pro-
ΝΗΜΑΤΟΣΤΗΣΑΜΠΕΛΟΥΕΩΣ
duct OF-THE GRAPE-VINE TILL
s o.
ΤΗΣΗΜΕΡΑΣΕΚΕΙΝΗΣΟΤΑΝ
OF-THE DAY that when-EVER
B+Є s Є o.
ΑΥΤΟΠΙΝΩΜΕΘΥΜΩΝΚΑΙΝΟ
it I-MAY-BE-DRINKING WITH YOUp NEW
ΝΕΝΤΗΒΑΣΙΛΕΙΑΤΟΥΠΑΤΡ
IN THE KINGdom OF-THE FATHER
ΟΣΜΟΥΚΑΙΥΜΝΗΣΑΝΤΕΣΕΞ
30 OF-ME AND HYMN*ing* THEY-
ΗΛΘΟΝΕΙΣΤΟΟΡΟΣΤΩΝΕΛΑ
OUT-CAME INTO THE mountain OF-THE OLIVES
s o.
ΙΩΝΤΟΤΕΛΕΓΕΙΑΥΤΟΙΣΟΙ
31 then IS-sayING to-them THE JE-
s o.
ΗΣΟΥΣΠΑΝΤΕΣΥΜΕΙΣΣΚΑΝ
SUS ALL YE SHALL-BE-BE-
As ΔΙ *for* Є
ΔΑΛΙΣΘΗΣΕΣΘΕΕΝΕΜΟΙΕΝ
ING-SNARED IN ME IN
ΤΗΝΥΚΤΙΤΑΥΤΗΓΕΓΡΑΠΤΑ
THE NIGHT this it-HAS-*been*-WRITTEN
ΙΓΑΡΠΑΤΑΞΩΤΟΝΠΟΙΜΕΝΑ
for I-SHALL-BE-SMITING THE SHEPHERD
s¹* Є
ΚΑΙΔΙΑΣΚΟΡΠΙΣΘΗΣΟΝΤΑ
AND WILL-BE-BEING-THRU-SCATTERED
s¹*o.
ΙΤΑΠΡΟΒΑΤΑΤΗΣΠΟΙΜΝΗΣ
THE sheep OF-THE SHEEP-herd
s Є o.
ΜΕΤΑΔΕΤΟΕΓΕΡΘΗΝΑΙΜΕΠ
32 after YET THE TO-BE-ROUSED ME I'LL-
B+Є
ΡΟΑΞΩΥΜΑΣΕΙΣΤΗΝΓΑΛΙΛ
BE-BEFORE-LEADING YOUp INTO THE GALILEE
ΑΙΑΝΑΠΟΚΡΙΘΕΙΣΔΕΟΠΕΤ
33 answerING YET THE Peter

33-35 Compare Mk.14[29-31] Lu.22[31-34] Jn. 13[36-38].

33 The Lord had said distinctly that *all* of them should be snared. Peter's fall began by refusing to believe that the Lord's *all* meant *all*. Of course, it could not include him! By exalting himself above the rest he invited the fate of all who walk in pride, who must be abased. The same spirit is rampant today. We hear the loudest protestations of loyalty and devotion to Christ, which, if carried out, would transform the whole world in one generation. There is no doubt that it is honest. Peter fully intended to stand by his Lord to the very death. But he did not know himself or the impotence of the human will. It is the creature and the sport of circumstance. No man can use the emphatic *I*, as Peter did, and not fall.

36-38 Compare Mk.14[32-34] Lu.22[39,40] Jn. 18[1,2].

36 How different it was with our Lord! He was about to brave the most awful battle with the hosts of darkness and their human minions, yet not a boast proceeds from His lips. He shrank from it. He implored to be spared. It was not His will. Hitherto His will and the Father's had been in perfect accord. He acquiesced in it even though it meant failure and defeat. He delighted in it though it brought Him opposition and hate. Yet with all His unparalleled loyalty and devotion, the terrors of the curse, the abandonment by God, were beyond the concurrence of His will. But there is a deeper and more powerful force than this. The heart can subdue the will. Christ had not come to do His own will. So He prayed the prayer that befits us far more than Him, "Not as *I* will, but as Thou!" No man can use the emphatic "*I*", *without the negative*, and carry out his vaunting. It is the symbol of defeat, "*not I*" the banner of victory, though it should lead through the deepest depths to God.

Gethsemane should prepare our hearts for the deep unfoldings of the cross. It transforms it from a mere manifestation of human and satanic hate into a deliberate and foreordained act of God. Our Lord did not beg the chief priests for mercy, or Pilate for clemency. He recognized the fact that God alone could deliver Him from their power, and, since this was not His will,

Him, "And if all shall be snared
in Thee, *I* shall never be snared!"
34 Jesus averred to him, "Verily,
I am saying to you that in this
night, ere a cock crow, you will
be renouncing Me thrice."
35 Peter is saying to Him, "And
if ever I must die with Thee, I
will under no circumstances be
renouncing Thee!" Likewise said
all the disciples also.
36 Then Jesus is coming with them
into the freehold termed Gethsemane,
and He is saying to His disciples,
"Be seated, till I come away
37 and may be praying there." And
taking along Peter and the two
sons of Zebedee, He begins to be
38 sorrowful and depressed. Then He
is saying to them, "My soul is sorrow-stricken
to death. Remain
here and be watching with Me."
39 And, coming forward a little, He
falls on His face, praying and saying,
"My Father, if it is possible,
let this cup be passing by from Me.
Moreover, not as *I* will, but as
Thou!"
40 And He is coming to the disciples
and is finding them drowsing.
And He is saying to Peter, "Is it
thus, you have not strength to
41 watch one hour with Me? Be
watching and praying, lest you
may be entering into trial. The
spirit, indeed, is eager: yet the flesh
is infirm."
42 Again, coming away a second
[time], He prays, saying, "My Father,
if it is not possible for this to
pass by from Me except I should be
drinking it, let Thy will be done!"
43 And coming again, He found them
drowsing, for their eyes were
heavy.

s¹* *omits* IF ABs¹* *omit* AND
ΡΟϹΕΙΠΕΝΑΥΤΩΕΙΚΑΙΠΑΝ
said to-Him IF AND ALL

ΤΕϹϹΚΑΝΔΑΛΙϹΘΗϹΟΝΤΑΙ
WILL-BE-BEING-SNARED

ΕΝϹΟΙΕΓΩΟΥΔΕΠΟΤΕϹΚΑΝ
IN YOU I NOT-YET-?-when SHALL-BE-BE-

s¹* Є *o.*
ΔΑΛΙϹΘΗϹΟΜΑΙΕΦΗΑΥΤΩΟ
34 ING-SNARED AVERRED to-him THE

ΙΗϹΟΥϹΑΜΗΝΛΕΓΩϹΟΙΟΤΙ
JESUS AMEN I-AM-saying to-you that

ΕΝΤΑΥΤΗΤΗΝΥΚΤΙΠΡΙΝΑΛ
IN this THE NIGHT ERE UN-LAY-

A YOU'LL-BE-renouncing ME THRICE A+Є
ΕΚΤΟΡΑΦΩΝΗϹΑΙΤΡΙϹΑΠΑ
er TO-SOUND THRICE YOU'LL-BE-

B ЄI *for* H s *o.* s¹* ME YOU'LL BE-r.
ΡΝΗϹΗΜΕΛΕΓΕΙΑΥΤΩΟΠΕΤ
35 renouncing ME IS-saying to-Him THE Peter

A ΔI *for* Є
ΡΟϹΚΑΝΔΕΗΜΕϹΥΝϹΟΙΑΠΟ
AND-[IF]-EVER MAY-BE-BINDING ME TOGETHER to-you

s *o.* A -SHOULD- Ω
ΘΑΝΕΙΝΟΥΜΗϹΕΑΠΑΡΝΗϹΟ
TO-BE-FROM-DYING NOT NO YOU I-WILL-BE-renouncing

A *adds* ΔЄ YET
ΜΑΙΟΜΟΙΩϹΚΑΙΠΑΝΤΕϹΟΙ
LIKE-AS AND ALL THE

ΜΑΘΗΤΑΙΕΙΠΟΝΤΟΤΕΕΡΧΕ
36 LEARNERS said then IS-COMING

ΤΑΙΜΕΤΑΥΤΩΝΟΙΗϹΟΥϹΕΙ
WITH them THE JESUS INTO

ϹΧΩΡΙΟΝΛΕΓΟΜΕΝΟΝΓΕΘϹ
freehold *be*ING-said GETHSEMANE

s *o.* s *o.*
ΗΜΑΝΕΙΚΑΙΛΕΓΕΙΤΟΙϹΜΑ
AND He-IS-saying to-THE LEARNers

B BE-seated OF-Him A+Є A BE-s.+ΑΥΤΟΥ
ΘΗΤΑΙϹΑΥΤΟΥΚΑΘΙϹΑΤΕΕ
OF-Him BE-seated TILL

s *omits* OF-W. A ΑΝ EVER *adds* s *o.* A I-SH'D-BE-p. there
ΩϹΟΥΑΠΕΛΘΩΝΕΚΕΙΠΡΟϹΕ
OF-WHICH FROM-COMING there I-SH'D-BE-pray-

s Є *o.*
ΥΞΩΜΑΙΚΑΙΠΑΡΑΛΑΒΩΝΤΟ
37 ING AND BESIDE-GETTING THE

ΝΠΕΤΡΟΝΚΑΙΤΟΥϹΔΥΟΥΙΟ
Peter AND THE TWO SONS

s Є *o.*
ΥϹΖΕΒΕΔΑΙΟΥΗΡΞΑΤΟΛΥΠ
OF-ZEBEDEE He-begins TO-BE-SOR-

s *o.* As Є *o.* s *o.*
ΕΙϹΘΑΙΚΑΙΑΔΗΜΟΝΕΙΝΤΟ
38 ROWING AND TO-BE-depressing then

ΤΕΛΕΓΕΙΑΥΤΟΙϹΠΕΡΙΛΥΠ
He-IS-saying to-them ABOUT-SORROW

ΟϹΕϹΤΙΝΗΨΥΧΗΜΟΥΕΩϹΘΑ
IS THE soul OF-ME TILL OF-DEATH

s *o.*
ΝΑΤΟΥΜΕΙΝΑΤΕΩΔΕΚΑΙΓΡ
REMAIN here AND BE-watch-

s *o.*
ΗΓΟΡΕΙΤΕΜΕΤΕΜΟΥΚΑΙΠΡ
39 ING WITH ME AND BEFORE-

As+C=TOWARD- B+Є
ΟΕΛΘΩΝΜΙΚΡΟΝΕΠΕϹΕΝΕΠ
COMING LITTLE He-FALLS ON

ΙΠΡΟϹΩΠΟΝΑΥΤΟΥΠΡΟϹΕΥ
face OF-Him praying

ΧΟΜΕΝΟϹΚΑΙΛΕΓΩΝΠΑΤΕΡ
AND saying FATHER

ΜΟΥΕΙΔΥΝΑΤΟΝΕϹΤΙΝΠΑΡ
OF-ME IF ABLE it-is LET-BESIDE-

B Є
ΕΛΘΑΤΩΑΠΕΜΟΥΤΟΠΟΤΗΡΙ
COME FROM OF-ME THE DRINK-cup

ΟΝΤΟΥΤΟΠΛΗΝΟΥΧΩϹΕΓΩΘ
this MORELY NOT AS I AM-

s Є *o.*
ΕΛΩΑΛΛΩϹϹΥΚΑΙΕΡΧΕΤΑΙ
40 WILLING but AS YOU AND He-IS-COMING

ΠΡΟϹΤΟΥϹΜΑΘΗΤΑϹΚΑΙΕΥ
TOWARD THE LEARNers AND IS-FIND-

s *o.*
ΡΙϹΚΕΙΑΥΤΟΥϹΚΑΘΕΥΔΟΝ
ING them DOWN-LOUNGING

s *o.*
ΤΑϹΚΑΙΛΕΓΕΙΤΩΠΕΤΡΩΟΥ
AND he-IS-saying to-THE Peter thus

A C *o.*
ΤΩϹΟΥΚΙϹΧΥϹΑΤΕΜΙΑΝΩΡ
NOT YE-are-STRONG ONE HOUR

s Є *o.*
ΑΝΓΡΗΓΟΡΗϹΑΙΜΕΤΕΜΟΥΓ
41 TO-watch WITH ME BE-

ΡΗΓΟΡΕΙΤΕΚΑΙΠΡΟϹΕΥΧΕ
watchING AND BE-prayING

s ΔI *for* Є
ϹΘΕΙΝΑΜΗΕΙϹΕΛΘΗΤΕΕΙϹ
THAT NO YE-MAY-BE-INTO-COMING INTO

s *o.*
ΠΕΙΡΑϹΜΟΝΤΟΜΕΝΠΝΕΥΜΑ
trial THE INDEED spirit

ΠΡΟΘΥΜΟΝΗΔΕϹΑΡΞΑϹΘΕΝ
BEFORE-FEEL THE YET FLESH UN-FIRM

ΗϹΠΑΛΙΝΕΚΔΕΥΤΕΡΟΥΑΠΕ
42 AGAIN OUT OF-second FROM-COM-

B *omits* saying
ΛΘΩΝΠΡΟϹΗΥΞΑΤΟΛΕΓΩΝΠ
ING He-prays saying FA-

s Є *o.*
ΑΤΕΡΜΟΥΕΙΟΥΔΥΝΑΤΑΙΤΟ
THER OF-ME IF NOT IS-ABLE this

s *o.* Bs *omit* FROM ME
ΥΤΟΠΑΡΕΛΘΕΙΝΑΠΕΜΟΥΕΑ
TO-BE-BESIDE-COMING FROM ME IF-EVER

ΝΜΗΑΥΤΟΠΙΩΓΕΝΗΘΗΤΩΤΟ
NO it I-MAY-BE-DRINKING LET-BE-BEING-BECOM

ΘΕΛΗΜΑϹΟΥΚΑΙΕΛΘΩΝΠΑΛ
43 THE WILL OF-YOU AND COMING AGAIN

A He-FOUND them AGAIN
ΙΝΕΥΡΕΝΑΥΤΟΥϹΚΑΘΕΥΔΟ
He-FOUND them DOWN-LOUNGING

ΝΤΑϹΗϹΑΝΓΑΡΑΥΤΩΝΟΙΟΦ
WERE for OF-them THE VIEWers

ΘΑΛΜΟΙΒΕΒΑΡΗΜΕΝΟΙΚΑΙ
44 HAVING-*been*-HEAVIED AND

He makes not the slightest effort to appease them. Without in the least minimizing the guilt of man or the sin of Satan, we may look beneath all their hateful deeds and see God using them as His puppets in the preparation of the great Sacrifice which had been promised from the beginning. Though apparently and consciously doing their utmost to oppose the will of God, they were carrying it into effect with the same precision as their Victim Who had renounced His own will in favor of His Father's.

The cross of Christ is the touchstone of humanity. Not only is the cowardice of Pilate and the perfidy of the priests exposed to the gaze of all, but His own little band all find their true value in its vicinity. What should we not expect from His own apostles who have been with Him and have seen His mighty power and have felt the attraction of His love? Judas, who was entrusted with the funds, turns traitor. Boastful Peter forswears his Lord. And all the rest, who but a short time since were loud in their protestations of loyalty, desert Him at the first approach of danger.

39-41 Compare Mk.14[35-38]Lu.22[41-46]. See Heb.5[7]Jn.6[38]Phil.2[8].

42-46 Compare Mk. 14[39-42].

45-46 Compare Lu. 22[45,46].

47-50 Compare Mk.14[43-46] Lu.22[47,48] Jn. 18[2-9].

47 Judas, one of the twelve. It is necessary that snares should be coming (18[7]). The Lord deliberately chose one of His apostles for the essential duty of betraying Him. He knew from the beginning that Judas was a traitor.

50 See Ps.41[9]55[12-14].

51-52 Compare Mk.14[47] Lu.22[49-51] Jn. 18[10-11].

51 It is most difficult to receive evil from the hand of God. The disciples evidently could not understand how this could be of God. Their highest thought was to escape evil through divine protection. But our Lord assures them that, however easy it might be to enlist the legions of heaven, it is not His present plan to escape the clutches of His enemies. Evil must needs be, and God controls it so as to accomplish His beneficent purpose.

53 See 2Ki.6[17].

44 And, leaving them again, coming
away, He prays a third time, say-
45 ing again the same word. Then He
is coming to the disciples and is say-
ing to them, 'Drowse on further-
more and rest, for *lo!* the hour has
drawn near, and the Son of Man-
kind is being betrayed into the
hands of sinners—
46 Rouse! We may be going. *Lo!*
My betrayer has drawn near!"
47 And at His still talking, *lo!* Judas,
one of the twelve, came, and with
him a vast throng with swords and
cudgels, from the chief priests and
48 elders of the people. Now His be-
trayer gives them a sign, saying,
"Whomever I should be kissing,
He it is. Hold Him."
49 And immediately, approaching
Jesus, he said, "Rejoice, Rabbi!"
50 And he kisses Him fondly. Yet
Jesus said to him, "Comrade, for
what are you present?" Then, ap-
proaching, they laid hands on Je-
sus and hold Him.
51 And *lo!* one of those with Jesus,
stretching out his hand, pulls his
sword, and, smiting the slave of the
chief priest, amputates the lobe of
52 his ear. Then Jesus is saying to
him, "Turn away your sword into
its place, for all who are taking the
sword shall be destroyed by the
53 sword. Or are you supposing that
I am not able to entreat My Father,
and at present He will station by
My side more than twelve legions
54 of messengers? How, then, may
the scriptures be fulfilled, seeing
that it must occur thus?"
55 In that hour Jesus said to the
throngs, "Do you come out with
swords and cudgels to apprehend
Me as to a robber? Daily was

s o. A FROM-COMING He-prays AGAIN
ΑΦΕΙϹΑΥΤΟΥϹΠΑΛΙΝΑΠΕΛ
FROM-LETTING them AGAIN FROM-COMING

A *omits* OUT OF-third
ΘΩΝΠΡΟϹΗΥΞΑΤΟΕΚΤΡΙΤΟ
He-prays OUT OF-third

s1* THE SAME OUT OF-third A *omits* AGAIN
ΥΤΟΝΑΥΤΟΝΛΟΓΟΝΕΙΠΩΝΠ
THE SAME saying saying A-

s Є o.
ΑΛΙΝΤΟΤΕΕΡΧΕΤΑΙΠΡΟϹΤ
45 GAIN then He-IS-COMING TOWARD THE

s o.
ΟΥϹΜΑΘΗΤΑϹΚΑΙΛΕΓΕΙΑΥ
LEARNERS AND IS-SAYING to-them

B *omits* THE
ΤΟΙϹΚΑΘΕΥΔΕΤΕΤΟΛΟΙΠΟ
BE-DOWN-LOUNGING THE rest

As *omit* for
ΝΚΑΙΑΝΑΠΑΥΕϹΘΕΙΔΟΥΓΑ
AND BE-UP-CEASING BE-PERCEIVING for

A+Є
ΡΗΓΓΙΚΕΝΗΩΡΑΚΑΙΟΥΙΟϹ
HAS-NEARED THE HOUR AND THE SON

ΤΟΥΑΝΘΡΩΠΟΥΠΑΡΑΔΙΔΟΤ
OF-THE human IS-*be*ING-BESIDE-GIVEN

s o.
ΑΙΕΙϹΧΕΙΡΑϹΑΜΑΡΤΩΛΩΝ
INTO HANDS OF-missers

A ΑΙ *for* Є
ΕΓΕΙΡΕϹΘΕΑΓΩΜΕΝΙΔΟΥΗ
46 BE-*be*ING-ROUSED WE-MAY-BE-LEADING BE-PERCEIV-

A+Є s1* ΩΝ o.
ΓΓΙΚΕΝΟΠΑΡΑΔΙΔΟΥϹΜΕΚ
47 ING HAS-NEARED THE *one*-BESIDE-GIVING ME AND

ΑΙΕΤΙΑΥΤΟΥΛΑΛΟΥΝΤΟϹΙ
STILL OF-Him TALKING BE-

s ΙΒ=12
ΔΟΥΙΟΥΔΑϹΕΙϹΤΩΝΔΩΔΕΚ
PERCEIVING JUDAS ONE OF-THE TWO-TEN

ΑΗΛΘΕΝΚΑΙΜΕΤΑΥΤΟΥΟΧΛ
CAME AND WITH him THRONG

s Є o.
ΟϹΠΟΛΥϹΜΕΤΑΜΑΧΑΙΡΩΝΚ
MANY WITH SWORDS AND

ΑΙΞΥΛΩΝΑΠΟΤΩΝΑΡΧΙΕΡΕ
WOODS FROM THE chief-SACRED-*ones*

ΩΝΚΑΙΠΡΕϹΒΥΤΕΡΩΝΤΟΥΛ
AND SENIORS OF-THE PEO-

ΑΟΥΟΔΕΠΑΡΑΔΙΔΟΥϹΑΥΤΟ
48 PLE THE YET *one*-BESIDE-GIVING Him

s o.
ΝΕΔΩΚΕΝΑΥΤΟΙϹϹΗΜΕΙΟΝ
GIVES to-them SIGN

B *omits* IF-
ΛΕΓΩΝΟΝΕΑΝΦΙΛΗϹΩΑΥΤΟ
saying WHOM IF-EVER I-SH'D-BE-being-FOND He

s ΑΙ *for* Є
ϹΕϹΤΙΝΚΡΑΤΗϹΑΤΕΑΥΤΟΝ
it-IS HOLD Him

ΚΑΙΕΥΘΕΩϹΠΡΟϹΕΛΘΩΝΤΩ
49 AND immediately TOWARD-COMING to-THE

ΙΗϹΟΥΕΙΠΕΝΧΑΙΡΕΡΑΒΒΕ
JESUS he-said BE-JOYING RABBI

ΙΚΑΙΚΑΤΕΦΙΛΗϹΕΝΑΥΤΟΝ
AND he-DOWN-FONDS Him

s *omits* JESUS
ΟΔΕΙΗϹΟΥϹΕΙΠΕΝΑΥΤΩΕΤ
50 THE YET JESUS said to-him COMRADE!

ΑΙΡΕΕΦΟΠΑΡΕΙΤΟΤΕΠΡΟϹ
ON WHICH YOU-ARE-BESIDE-BEING then TOWARD-

ΕΛΘΟΝΤΕϹΕΠΕΒΑΛΟΝΤΑϹΧ
COMING THEY-ON-CAST (*past*) THE HANDS

s o.
ΕΙΡΑϹΕΠΙΤΟΝΙΗϹΟΥΝΚΑΙ
ON THE JESUS AND

ΕΚΡΑΤΗϹΑΝΑΥΤΟΝΚΑΙΙΔΟ
51 THEY-HOLD Him AND BE-PER-

B o. ΑΥΤΟΥ Him s o.
ΥΕΙϹΤΩΝΜΕΤΑΙΗϹΟΥΕΚΤΕ
CEIVING ONE OF-THE-*ones* WITH JESUS OUT-STRETCH-

s o.
ΙΝΑϹΤΗΝΧΕΙΡΑΑΠΕϹΠΑϹΕ
ing THE HAND FROM-PULLS

s o.
ΝΤΗΝΜΑΧΑΙΡΑΝΑΥΤΟΥΚΑΙ
THE SWORD OF-him AND

ΠΑΤΑΞΑϹΤΟΝΔΟΥΛΟΝΤΟΥΑ
SMIT*ing* THE SLAVE OF-THE chief-

s o.
ΡΧΙΕΡΕΩϹΑΦΕΙΛΕΝΑΥΤΟΥ
SACRED-*one* he-FROM-LIFTS OF-him

ΤΟΩΤΙΟΝΤΟΤΕΛΕΓΕΙΑΥΤΩ
52 THE EAR-lobe then IS-saying to-him

ΟΙΗϹΟΥϹΑΠΟϹΤΡΕΨΟΝΤΗΝ
THE JESUS YOU-FROM-TURN THE

A OF-YOU THE SWORD
ΜΑΧΑΙΡΑΝϹΟΥΕΙϹΤΟΝΤΟΠ
SWORD OF-YOU INTO THE PLACE

ΟΝΑΥΤΗϹΠΑΝΤΕϹΓΑΡΟΙΛΑ
OF-her ALL for THE *ones*-

ΒΟΝΤΕϹΜΑΧΑΙΡΑΝΕΝΜΑΧΑ
GETTING SWORD IN SWORD

s1* Є o.
ΙΡΗΑΠΟΛΟΥΝΤΑΙΗΔΟΚΕΙϹ
53 WILL-BE-*being*-destroyED OR YOU-ARE-SEEMING

B1 Ο
ΟΤΙΟΥΔΥΝΑΜΑΙΠΑΡΑΚΑΛΕ
that NOT I-AM-ABLE TO-BESIDE-CALL

s Є o.
ϹΑΙΤΟΝΠΑΤΕΡΑΜΟΥΚΑΙΠΑ
THE FATHER OF-ME AND He-WILL-

A at-P. *before* TO-B.-C. s1* *adds* ΩΔΕ Bs1* Ω
ΡΑϹΤΗϹΕΙΜΟΙΑΡΤΙΠΛΕΙΟ
BE-BESIDE-STANDING to-ME at-PRESENT MORE

o. o.Bs o. B1s1* ΓΙ *for* ΓΕ s2 ΑΙΛΟ AsΩΝ
ΥϹΗΔΩΔΕΚΑΛΕΓΕΩΝΑϹΑΓΓ
OR TWO-TEN LEGIONS (*Latin*) OF-MESSEN-

s ΟΥϹ *but dotted and left in doubt*
ΕΛΩΝΠΩϹΟΥΝΠΛΗΡΩΘΩϹΙΝ
54 GERS how THEN MAY-BE-BEING-FILLED

s1* Є o. s1* o.
ΑΙΓΡΑΦΑΙΟΤΙΟΥΤΩϹΔΕΙΓ
THE writings that thus it-IS-BINDING TO-

s Є o.
ΕΝΕϹΘΑΙΕΝΕΚΕΙΝΗΤΗΩΡΑ
55 BE-BECOMING IN that THE HOUR

ΕΙΠΕΝΟΙΗϹΟΥϹΤΟΙϹΟΧΛΟ
said THE JESUS to-the THRONGS

ΙϹΩϹΕΠΙΛΗϹΤΗΝΕΞΗΛΘΑΤ
AS ON ROBBER YE-OUT-COME

55-56 Compare Mk.14[48-52]Lu.22[52,53].

55 In the daylight they were afraid. They wanted the mantle of darkness to hide their evil deeds. Nothing could have been simpler than to have the temple guards arrest Him in the sanctuary. Why, all this show of force to take an unarmed Man Who never did anything but good? It is often difficult to account for the foolishness of human wisdom and action. Yet here we have the key. The scriptures of the prophets must be fulfilled. And they are given for the revelation of God. Every human action will one day be accounted for and justified by putting it in its right relation to God.

62 Can there be any greater contrast than comes before us in this scene before the chief priest? Christ, the Chief Priest after the new order of Melchisedec, sworn in by God Himself, holy, harmless, undefiled, and higher than the heavens, is about to offer Himself for the sins of the world. Yet He stood alone, forsaken even by His own, charged with blasphemy and liable to death. Caiaphas was appointed for political reasons by the Roman power. He was crafty, deceitful, blasphemous, unfit to officiate at God's altar. Yet such a man dares to condemn the Son of God! Quite shamelessly he seeks for testimony against Him, and accepts what everyone knew was false. No one had heard Him say that *He* would destroy the temple of God. He said that *they* would do it. And now their very accusation is itself the crime with which they charge Him! They tried to fasten on Him the destruction of the empty house on mount Moriah. They actually accomplish the destruction of the true Temple, His body.

57-60 Compare Mk.14[53-64] Lu.22[54-71] Jn. 18[12-24].

61 See Jn. 2[18-22].

62 As the Sacrifice, the Lord was a sign to the priests, for He acted as the animal they were accustomed to lead to the altar (Isa. 53[7]):

He is hard pressed, and *He* is humiliated,
Yet He is not opening His mouth:
He is fetched as a flockling to the slaughter,
And as a ewe before its shearers is mute,
So He is not opening His mouth.

63 See Lev.5[1].

64 See 24[30]Ps.110[1]Dan.7[13]Ac.7[55,56]Un.1[7].

I seated with you, teaching in the
sanctuary, and you do not hold
56 Me. Now the whole of this has
occurred that the scriptures of the
prophets may be fulfilled." Then
all of His disciples, deserting Him,
fled.

57 Now those who hold Jesus led
Him away to Caiaphas, the chief
priest, where the scribes and the
58 elders were gathered. Now Peter
followed Him from afar, to the
courtyard of the chief priest, and
entering within, he sat with the
deputies to see the consummation.

59 Now the chief priests and the
elders and the whole Sanhedrin
sought false witness against Jesus,
so that they should be putting Him
60 to death, and they found none—
of many false witnesses coming forward
they found none. Yet subsequently
two false witnesses, coming
61 forward, said, "*He* averred, 'I am
able to demolish the temple of God
and to build it during three
days'."

62 And the chief priest, rising, said
to Him, "Are you answering nothing?
What are these testifying
63 against you?" Yet Jesus was silent.
And answering, the chief priest
said to Him, "I am exorcising you
by the living God that you may be
telling us if *you* are the Christ, the
Son of God."

64 Jesus is saying to him, "*You*
say it! Moreover, I am saying to
you, Henceforth you shall be viewing
the Son of Mankind sitting at
the right hand of power and coming
on the clouds of heaven."

65 Then the chief priest tears his
garments, saying that "He blas-

ΕΜΕΤΑΜΑΧΑΙΡΩΝΚΑΙΞΥΛΩ
WITH SWORDS AND WOODS

ΝCΥΛΛΑΒΕΙΝΜΕΚΑΘΗΜΕΡΑ
TO-BE-TOGETHER-GETTING ME according-to DAY
A I-WAS-seated TOWARD YOUp TEACHING IN THE SACRED-place

ΝΕΝΤΩΙΕΡΩΕΚΑΘΕΖΟΜΗΝΠ
IN THE SACRED-place I-*was*-seated TO-
Bs *omit* TOWARD YOUp

ΡΟCΥΜΑCΔΙΔΑCΚΩΝΚΑΙΟΥ
WARD YOUp TEACHING AND NOT
A ΑΙ *for* Ε

ΚΕΚΡΑΤΗCΑΤΕΜΕΤΟΥΤΟΔΕ
56 YE-HOLD ME this YET

ΟΛΟΝΓΕΓΟΝΕΝΙΝΑΠΛΗΡΩΘΩ
WHOLE HAS-BECOME THAT MAY-BE-BEING-FILL-
s1 Ο s1* Ε o.

ΩCΙΝΑΙΓΡΑΦΑΙΤΩΝΠΡΟΦΗ
ED THE WRITINGS OF-THE BEFORE-AVERERS
As *omit* OF-Him

ΤΩΝΤΟΤΕΟΙΜΑΘΗΤΑΙΑΥΤΟ
then THE LEARNERS OF-Him

ΥΠΑΝΤΕCΑΦΕΝΤΕCΑΥΤΟΝΕ
ALL FROM-LETTING Him FLED
B1 *repeats, brackets* THE *to* JESUS *(below)*

ΦΥΓΟΝΟΙΔΕΚΡΑΤΗCΑΝΤΕC
57 THE YET *ones*-HOLDing
B1 *adds* ΕΦΥΓΟΝ FLED

ΤΟΝΙΗCΟΥΝΑΠΗΓΑΓΟΝΠΡΟ
THE JESUS FROM-LED TOWARD

CΚΑΙΑΦΑΝΤΟΝΑΡΧΙΕΡΕΑΟ
CAIAPHAS THE chief-SACRED-*one* THE-
s o.

ΠΟΥΟΙΓΡΑΜΜΑΤΕΙCΚΑΙΟΙ
?-where THE WRITERS AND THE

ΠΡΕCΒΥΤΕΡΟΙCΥΝΗΧΘΗCΑ
SENIORS WERE-TOGETHER-LED
s o.

ΝΟΔΕΠΕΤΡΟCΗΚΟΛΟΥΘΕΙΑ
58 THE YET Peter followed to-
s *omits* FROM

ΥΤΩΑΠΟΜΑΚΡΟΘΕΝΕΩCΤΗC
Him FROM FAR-place TILL OF-THE

ΑΥΛΗCΤΟΥΑΡΧΙΕΡΕΩCΚΑΙ
COURT OF-THE chief-SACRED-*one* AND

ΕΙCΕΛΘΩΝΕCΩΕΚΑΘΗΤΟΜΕ
INTO-COMING within he-sat WITH

ΤΑΤΩΝΥΠΗΡΕΤΩΝΙΔΕΙΝΤΟ
THE subservients TO-BE-PERCEIVING THE
s o.

ΤΕΛΟCΟΙΔΕΑΡΧΙΕΡΕΙCΚΑ
59 FINISH THE YET chief-SACRED-*ones* AND
Bs *omit* AND THE SENIORS

ΙΟΙΠΡΕCΒΥΤΕΡΟΙΚΑΙΤΟC
THE SENIORS AND THE san-

ΥΝΕΔΡΙΟΝΟΛΟΝΕΖΗΤΟΥΝΨ
hedrin WHOLE SOUGHT FALSE-
B Ι *above line*

ΕΥΔΟΜΑΡΤΥΡΙΑΝΚΑΤΑΤΟΥ
witness . DOWN OF-THE
A THEY'LL-BE-(causing-to)-DIE Him

ΙΗCΟΥΟΠΩCΑΥΤΟΝΘΑΝΑΤΩ
JESUS WHICH-how Him THEY-SHOULD-BE-
A ΟΥ A Κ A *adds* ΚΑΙ AND

CΩCΙΝΚΑΙΟΥΧΕΥΡΟΝΠΟΛΛ
60 (causing-to)-DIE AND NOT THEY-FOUND OF-MANY

ΩΝΠΡΟCΕΛΘΟΝΤΩΝΨΕΥΔΟΜ
TOWARD-COMING FALSE-witnesses
Bs *omit* NOT THEY-FOUND

ΑΡΤΥΡΩΝΟΥΧΕΥΡΟΝΥCΤΕΡ
NOT THEY-FOUND subsequently
s Β=2

ΟΝΔΕΠΡΟCΕΛΘΟΝΤΕCΔΥΟΨ
YET TOWARD-COMING TWO FALSE-
Bs *omit* FALSE-witnesses s Δ

ΕΥΔΟΜΑΡΤΥΡΕCΕΙΠΟΝΟΥΤ
61 witnesses said this-*One*
s Ε

ΟCΕΦΗΔΥΝΑΜΑΙΚΑΤΑΛΥCΑ
AVERRED I-AM-ABLE TO-DOWN-LOOSE
o.

ΙΤΟΝΝΑΟΝΤΟΥΘΕΟΥΚΑΙΔΙ
THE TEMPLE OF-THE God AND THRU
s it TO-HOME-BUILD

ΑΤΡΙΩΝΗΜΕΡΩΝΟΙΚΟΔΟΜΗ
THREE DAYS TO-HOME-BUILD
B *omits* it

CΑΙΑΥΤΟΝΚΑΙΑΝΑCΤΑCΟΑ
62 it AND UP-STANDing THE chief-

ΡΧΙΕΡΕΥCΕΙΠΕΝΑΥΤΩΟΥΔ
SACRED-*one* said to-Him NOT-YET-
B+Ε s1 *omits,* s* *supplies and deletes,*

ΕΝΑΠΟΚΡΙΝΗΤΙΟΥΤΟΙCΟΥ
ONE YOU-ARE-answerING ANY these OF-YOU
but s2 *restores* NOT-YET-ONE *to* to-Him

ΚΑΤΑΜΑΡΤΥΡΟΥCΙΝΟΔΕΙΗ
63 ARE-DOWN-witnessING . THE YET JESUS
Bs *omit* answerING

CΟΥCΕCΙΩΠΑΚΑΙΑΠΟΚΡΙΘ
WAS-SILENT AND answerING

ΕΙCΟΑΡΧΙΕΡΕΥCΕΙΠΕΝΑΥ
THE chief-SACRED-*one* said to-Him

ΤΩΕΞΟΡΚΙΖΩCΕΚΑΤΑΤΟΥΘ
I-AM-OUT-OATHIZING YOU DOWN OF-THE God

ΕΟΥΤΟΥΖΩΝΤΟCΙΝΑΗΜΙΝΕ
THE LIVING THAT to-US YOU-

ΙΠΗCΕΙCΥΕΙΟΧΡΙCΤΟCΟΥ
MAY-BE-SAYING IF YOU ARE THE ANOINTED THE SON

ΙΟCΤΟΥΘΕΟΥΛΕΓΕΙΑΥΤΩΟ
64 OF-THE God IS-SAYING to-him THE

ΙΗCΟΥCCΥΕΙΠΑCΠΛΗΝΛΕΓ
JESUS YOU say MOREly I-AM-SAY-
A ΑΙ

ΩΥΜΙΝΑΠΑΡΤΙΟΨΕCΘΕΤΟΝ
ING to-YOUp FROM at-PRESENT YE-WILL-BE-VIEWING THE

ΥΙΟΝΤΟΥΑΝΘΡΩΠΟΥΚΑΘΗΜ
SON OF-THE human sitting

ΕΝΟΝΕΚΔΕΞΙΩΝΤΗCΔΥΝΑΜ
OUT OF-RIGHT OF-THE ABILITY

ΕΩCΚΑΙΕΡΧΟΜΕΝΟΝΕΠΙΤΩ
AND COMING ON OF-THE

ΝΝΕΦΕΛΩΝΤΟΥΟΥΡΑΝΟΥΤΟ
65 CLOUDS OF-THE heaven then
s1 *omits* THE

ΤΕΟΑΡΧΙΕΡΕΥCΔΙΕΡΡΗΞΕ
THE chief-SACRED-*one* THRU-BURSTS
Bs *omit* that s1* *for* saying *had* ΚΑΙΛΕΓΕΙΙΔΕ

ΝΤΑΙΜΑΤΙΑΑΥΤΟΥΛΕΓΩΝΟ
THE GARMENTS OF-him saying that

64 When the chief priest invoked the presence of God, Christ was not slow in testifying to the truth. So that all the actual testimony against Him was the great truth to which the priests themselves and all their service in the sanctuary and the temple testified. But we must not forget the divine side. The scriptures must be fulfilled. God's purpose must be served. The business of the priesthood is to slay the sacrifice. All the victims hitherto had been vain repetitions that could only cover sin. They could not take it away. Shall not the priests, therefore, slay the great Antitype, the Lamb Whose blood will yet change all sin into righteousness, all enmity into reconciliation? In the wisdom of God their hatred and malice are simply a knife to slay the true Sacrifice. Can we not see that, in a very real sense, they were carrying out the will of God? And if this is true of the sin of sins, is it not quite possible that God will justify all sins in the same way?

65 See Lev. 21[10].

66 See Lev.24[16]Jn.19[7].

67-68 Compare Mk.14[65] Lu.22[63-65]. See Isa.50[6]53[3].

69 Poor Peter! Where is his bravado now? He was quite ready to defend his Lord against the world—but not against a serving maid. His very vehemence betrays him. Now was his opportunity of witnessing for his Lord, and of standing by Him in His trial. He should have shouted "Yes!" and moved forward to take his place beside his Master. But no. He refuses to acknowledge Him. He slinks back to the portal to escape further questioning. But another maid awaits him there, so he adds an oath to his denial, and by his Galilean brogue betrays himself again. And then his exasperation is so great that he actually damns and swears that He is not at all acquainted with the Lord. The cock crows. Its simple sound is the voice of God to Peter. He becomes acquainted with himself, and is sadly disillusioned. Instead of the brave, trusty, faithful disciple and apostle he thought he was, he finds himself to be a cringing, craven coward. He laments bitterly.

69-74 Compare Mk.14[66-71] Lu.22[54-60] Jn.18[15-27].

75 Compare Mk.14[72]Lu.22[61,62]. See [34].

1-2 Compare Mk.15[1] Lu.23[1] Jn.18[28-32]. See Ps.2[2].

phemes! What further need have
we of witnesses? *Lo!* now you
66 hear his blasphemy! What are you
supposing?"

Now they, answering, said, "He
67 is liable to death." Then they
spit into His face and buffet
68 Him. Now they slap Him, saying,
"Prophesy to us, Christ! Who is
it that hits you?"

69 Now Peter sat outside in the
courtyard and one maid came to
him, saying, "*You* also were with
70 Jesus of Galilee." Yet he disowns
Him in front of them all, saying,
"I am not aware what you are
saying!"

71 Now, at his coming out into the
portal, another maid perceived
him, and she is saying to them
there, "*He* also was with Jesus the
72 Nazarene." And again he disowns
with an oath, that "I am not
acquainted with the man!"

73 Now, after a little, those standing
there, approaching, said to
Peter, "Truly *you* also are of
them, for your speech also is mak-
74 ing you evident." Then he begins
to be damning and swearing that
"I am not acquainted with the
man!"

And immediately a cock crows.
75 And Peter is reminded of the declaration
of Jesus in which He declared
to him that "Ere a cock
crows you will be renouncing Me
thrice." And, coming outside, he
laments bitterly.

27 Now, as it is becoming morning,
all the chief priests and the elders
of the people held a consultation
against Jesus, so as to put Him
2 to death. And binding Him, they
led Him away and give Him up to
Pontius Pilate, the governor.

3 Then Judas, His betrayer, perceiving
that He was condemned,
regretting it, turns back the thirty

ΤΙΕΒΛΑϹΦΗΜΗϹΕΝΤΙΕΤΙΧ
He-HARM-AVERS ANY STILL need
s o. s+I
ΡΕΙΑΝΕΧΟΜΕΝΜΑΡΤΥΡΩΝΙ
WE-ARE-HAVING OF-witnesses BE-
ΔΕΝΥΝΗΚΟΥϹΑΤΕΤΗΝΒΛΑϹ
PERCEIVING NOW YE-HEAR THE HARM-AVER-
A+Є Bs *omit* OF-Him
ΦΗΜΙΑΝΑΥΤΟΥΤΙΥΜΙΝΔΟΚ
66 ment OF-Him ANY to-YOU*p* it-IS-SEEM-
ΕΙΟΙΔΕΑΠΟΚΡΙΘΕΝΤΕϹΕΙ
ING THE YET answerING THEY-
s1* Δ
ΠΟΝΕΝΟΧΟϹΘΑΝΑΤΟΥΕϹΤΙ
said liable OF-DEATH He-IS
ΝΤΟΤΕΕΝΕΠΤΥϹΑΝΕΙϹΤΟΠ
67 then THEY-IN-SPIT INTO THE face
ΡΟϹΩΠΟΝΑΥΤΟΥΚΑΙΕΚΟΛΑ
OF-Him AND THEY-FROM-CHAS-
ΦΙϹΑΝΑΥΤΟΝΟΙΔΕΕΡΑΠΙϹ
TEN Him THE-*ones* YET SLAP
ΑΝΛΕΓΟΝΤΕϹΠΡΟΦΗΤΕΥϹΟ
68 saying BEFORE-AVER
ΝΗΜΙΝΧΡΙϹΤΕΤΙϹΕϹΤΙΝΟ
to-US ANOINTED! ANY IS THE
A OUT sat
ΠΑΙϹΑϹϹΕΟΔΕΠΕΤΡΟϹΕΚΑ
69 *one*-HITT*ing* YOU THE YET Peter sat
ΘΗΤΟΕΞΩΕΝΤΗΑΥΛΗΚΑΙΠΡ
OUT IN THE COURT AND TOWARD-
ΟϹΗΛΘΕΝΑΥΤΩΜΙΑΠΑΙΔΙϹ
CAME to-him ONE maid
ΚΗΛΕΓΟΥϹΑΚΑΙϹΥΗϹΘΑΜΕ
saying AND YOU WERE WITH
B+Є s Є o.
ΤΑΙΗϹΟΥΤΟΥΓΑΛΙΛΑΙΟΥΟ
70 JESUS OF-THE GALILEE THE
Bs *omit* OF-them
ΔΕΗΡΝΗϹΑΤΟΕΜΠΡΟϹΘΕΝΑ
YET he-disowns IN-TOWARD-PLACE OF-
ΥΤΩΝΠΑΝΤΩΝΛΕΓΩΝΟΥΚΟΙ
them ALL saying NOT I'VE-PER-
ΔΑΤΙΛΕΓΕΙϹΕΞΕΛΘΟΝΤΑΔ
71 CEIVED ANY YOU-ARE-saying OUT-COMING YET
Bs *omit* him A o.
ΕΑΥΤΟΝΕΙϹΤΟΝΠΥΛΩΝΑΕΙ
him INTO THE GATE PER-
ΔΕΝΑΥΤΟΝΑΛΛΗΚΑΙΛΕΓΕΙ
CEIVED him other-*fem.* AND she-IS-sayING
Bs o. o.=-THE Bs *omit* AND
ΑΥΤΟΙϹΕΚΕΙΚΑΙΟΥΤΟϹΗΝ
to-them there AND this-*one* WAS
ΜΕΤΑΙΗϹΟΥΤΟΥΝΑΖΩΡΑΙΟ
WITH JESUS THE NAZARENE
ΥΚΑΙΠΑΛΙΝΗΡΝΗϹΑΤΟΜΕΤ
72 AND AGAIN he-disowns WITH
s *omits* that
ΑΟΡΚΟΥΟΤΙΟΥΚΟΙΔΑΤΟΝΑ
OATH that NOT I-HAVE-PERCEIVED THE hu-

B+Є
ΝΘΡΩΠΟΝΜΕΤΑΜΙΚΡΟΝΔΕΠ
73 man after LITTLE YET TO-
ΡΟϹΕΛΘΟΝΤΕϹΟΙΕϹΤΩΤΕϹ
WARD-COMING THE *ones*-HAVING-STOOD
ΕΙΠΟΝΤΩΠΕΤΡΩΑΛΗΘΩϹΚΑ
said to-THE Peter TRUly AND
ΙϹΥΕΞΑΥΤΩΝΕΙΚΑΙΓΑΡΗΛ
YOU OUT OF-them ARE AND for THE TALK
A+Є
ΑΛΙΑϹΟΥΔΗΛΟΝϹΕΠΟΙΕΙΤ
74 OF-YOU EVIDENT YOU IS-making then
ΟΤΕΗΡΞΑΤΟΚΑΤΑΘΕΜΑΤΙΖ
he-begins TO-BE-damning
ΕΙΝΚΑΙΟΜΝΥΕΙΝΟΤΙΟΥΚΟ
AND TO-BE-SWEARING that NOT I-HAVE-
ΙΔΑΤΟΝΑΝΘΡΩΠΟΝΚΑΙΕΥΘ
PERCEIVED THE human AND immediate-
B Y o.=straightway
ΕΩϹΑΛΕΚΤΩΡΕΦΩΝΗϹΕΝΚΑ
75 ly UN-LAYER SOUNDS AND
ΙΕΜΝΗϹΘΗΟΠΕΤΡΟϹΤΟΥΡΗ
IS-REMINDED THE Peter OF-THE declara-
Bs *omit* to-him
ΜΑΤΟϹΙΗϹΟΥΕΙΡΗΚΟΤΟϹΑ
tion OF-JESUS OF-HAVING-declared to-
Bs *omit* MAY-BE
ΥΤΩΟΤΙΠΡΙΝΗΑΛΕΚΤΟΡΑΦ
him that ERE MAY-BE UN-LAYER TO-
A+Є
ΩΝΗϹΑΙΤΡΙϹΑΠΑΡΝΗϹΗΜΕ
SOUND THRice YOU-WILL-BE-renouncING ME
ΚΑΙΕΞΕΛΘΩΝΕΞΩΕΚΛΑΥϹΕ
AND OUT-COMING OUT he-LAMENTS
ΝΠΙΚΡΩϹΠΡΩΙΑϹΔΕΓΕΝΟΜ
27 BITTERly OF-morning YET BECOMING
ΕΝΗϹϹΥΜΒΟΥΛΙΟΝΕΛΑΒΟΝ
TOGETHER-COUNSEL GOT
s o.
ΠΑΝΤΕϹΟΙΑΡΧΙΕΡΕΙϹΚΑΙ
ALL THE chief-SACRED-*ones* AND
ΟΙΠΡΕϹΒΥΤΕΡΟΙΤΟΥΛΑΟΥ
THE SENIORS OF-THE PEOPLE
ΚΑΤΑΤΟΥΙΗϹΟΥΩϹΤΕΘΑΝΑ
DOWN OF-THE JESUS AS-BESIDES TO-(cause-to)-
ΤΩϹΑΙΑΥΤΟΝΚΑΙΔΗϹΑΝΤΕ
2 DIE Him AND BIND*ing*
ϹΑΥΤΟΝΑΠΗΓΑΓΟΝΚΑΙΠΑΡ
Him THEY-FROM-LED AND THEY-BE-
Bs *omit* Him to-Pontius A s o.
ΕΔΩΚΑΝΑΥΤΟΝΠΟΝΤΙΩΠΕΙ
SIDE-GIVE Him to-Pontius PILATE
ΛΑΤΩΤΩΗΓΕΜΟΝΙΤΟΤΕΙΔΩ
3 THE LEADER then PERCEIV-
B o. o.
ΝΙΟΥΔΑϹΟΠΑΡΑΔΙΔΟΥϹΑΥ
ING JUDAS THE *one*-BESIDE-GIVING Him
s1* Є
ΤΟΝΟΤΙΚΑΤΕΚΡΙΘΗΜΕΤΑΜ
that He-WAS-DOWN-JUDGED BEING-after-CARED

$^{3-8}$ The chief priests, by *buying* the freehold, which had previously been *acquired* by Judas, but not paid for (Ac. 1$^{16-19}$), join the betrayer of our Lord in an unlawful act which manifests their lack of faith in God. True believers, who were looking for the kingdom and the consequent redistribution of the land, would not waste money on a freehold which would be worthless in that day. Instead, they *sold* their freeholds (Ac. 4^{34}), and gave the money to the apostles. The account in Acts views this transaction from the standpoint of Judas, and tells why he was rejected from being an apostle. He made arrangements not only to betray His Lord (Who, he supposed, would use His power to circumvent His enemies), but he arranged to use the "wages of unrighteousness" for buying a freehold, contrary to the law. The chief priests and elders, instead of repudiating this illegal act, confirm it by hypocritically refusing to put the money in the temple offerings, and by using it to complete the purchase which Judas had begun. The death of Judas is likewise passed over briefly in Matthew, but elaborated in Acts. He hanged himself, but the rope broke and he fell so hard that his bowels spilled out. Thus worked the woe pronounced upon him by the Lord.

$^{5-8}$ See Ac.1^{18,19}.

^{9} See Zech. 11^{12,13}.

^{11} Compare Mk.15$^{2-5}$ Lu.23$^{2-12}$ Jn.18$^{33-38}$. See 1 Ti.6^{13}.

^{11} The priests should have been models of justice and truth, for they had the form of truth in the law. The governor had no divine light to guide his steps. Yet Pilate is far more just than the priests. He knew very well that they would not demand the death of a Jew who conspired against his government. They would aid him. His suspicions of their motive were confirmed by the Lord's silence. No ordinary man would stand and hear such charges against him without a reply. At no time did the chief priests deceive Pilate. He thought the easiest way out would be to put it to the people, who, he supposed, would release the prophet. He was so sure of their verdict that he was caught in his own device.

$^{15-18}$ Compare Mk.15$^{6-10}$ Lu.23$^{13-17}$ Jn. 18^{38,39}.

pieces of silver to the chief priests
4 and the elders, saying, "I sinned
in betraying innocent blood."
Yet they said, "What is it to
us? *You* should be seeing to that!"
5 And tossing the pieces of silver
into the temple, he retires, and,
coming away, strangles himself.
6 Now the chief priests, taking the
pieces of silver, said, "It is not al-
lowed to cast them into the corban,
since it is the price of blood."
7 Now, holding a consultation, they
buy with them the Field of the Pot-
ter for a sepulcher for strangers.
8 Wherefore that field was called
"The Field of Blood" till this day.
9 Then was fulfilled that which is
declared through the prophet Jere-
miah, saying,

"And they got the thirty pieces of
silver,
The price of the Valued One,
Whom they value from the sons of
Israel,
10 And they give them for the Field
of the Potter,
According as the Lord arranges
with me."

11 Now Jesus was standing in
front of the governor. And the
governor inquires of Him, saying,
"Are *you* the king of the Jews?"
Now Jesus averred to him "*You*
12 are saying it!" And at His accu-
sation by the chief priests and the
elders, He answers nothing.
13 Then Pilate is saying to Him,
"Are you not hearing how much
they are testifying against you?"
14 And He answered him not
one declaration, so that the gov-
ernor is marveling very much.
15 Now at the festival the governor
had been accustomed to release one
prisoner—whom they wanted—to
16 the throng. Now they then had a
notorious prisoner termed Bar-Ab-
17 bas. Then, having assembled them,
Pilate said to them, "Whom are

s now o. s[1] ΗΚΑΙ *for* ΕΙC *B omits* -FROM- *s* Λ=30
ΕΛΗΘΕΙCΑΠΕCΤΡΕΨΕΝΤΑΤ 20
he-FROM-TURNS THE THREE-

ΡΙΑΚΟΝΤΑΑΡΓΥΡΙΑΤΟΙCΑ 40
TY SILVERS to-THE chief-

s o. Bs omit THE
ΡΧΙΕΡΕΥCΙΝΚΑΙΤΟΙCΠΡΕ 60
SACRED-*ones* AND to-THE SENIORS

CΒΥΤΕΡΟΙCΛΕΓΩΝΗΜΑΡΤΟ 80
4 saying I-missed

B margin ΔΙΚΑΙΟΝ JUST
ΝΠΑΡΑΔΟΥCΑΙΜΑΑΘΩΟΝΟΙ 100
BESIDE-GIVING BLOOD UN-PENAL THE

ΔΕΕΙΠΟΝΤΙΠΡΟCΗΜΑCCΥΟ 20
YET THEY-said ANY TOWARD US YOU SH'D-

s adds Λ=30
ΨΗΚΑΙΡΙΨΑCΤΑΑΡΓΥΡΙΑΕ 40
5 BE-VIEWING AND TOSS*ing* THE SILVERS INTO

A Ν *o.* Ω *o.* Ω *o.*=IN THE TEMPLE
ΙCΤΟΝΝΑΟΝΑΝΕΧΩΡΗCΕΝΚ 60
THE TEMPLE he-UP-SPACES AND

ΑΙΑΠΕΛΘΩΝΑΠΗΓΞΑΤΟΟΙΔ 80
6 FROM-COMING *is*-FROM-COMPRESSED THE YET

ΕΑΡΧΙΕΡΕΙCΛΑΒΟΝΤΕCΤΑ 200
chief-SACRED-*ones* GETTING THE

B Δ
ΑΡΓΥΡΙΑΕΙΠΟΝΟΥΚΕΞΕCΤ 20
SILVERS said NOT it-IS-allowed

s o.
ΙΝΒΑΛΕΙΝΑΥΤΑΕΙCΤΟΝΚΟ 40
TO-BE-CASTING *fut.* them INTO THE CORBAN

B[1] o. o. As o.
ΡΒΑΝΑΝΕΠΕΙΤΙΜΗΑΙΜΑΤΟ 60
(oblation) since VALUE OF-BLOOD

CΕCΤΙΝCΥΜΒΟΥΛΙΟΝΔΕΛΑ 80
7 it-IS TOGETHER-COUNSEL YET GETTING

ΒΟΝΤΕCΗΓΟΡΑCΑΝΕΞΑΥΤΩ 300
THEY-BUY OUT OF-them

ΝΤΟΝΑΓΡΟΝΤΟΥΚΕΡΑΜΕΩC 20
THE FIELD OF-THE potter

ΕΙCΤΑΦΗΝΤΟΙCΞΕΝΟΙCΔΙ 40
8 INTO sepulcher to-THE LODGers THRU-

s o.
ΟΕΚΛΗΘΗΟΑΓΡΟCΕΚΕΙΝΟC 60
WHICH WAS-CALLED THE FIELD that

ΑΓΡΟCΑΙΜΑΤΟCΕΩCΤΗCCΗ 80
FIELD OF-BLOOD TILL OF-THE today

*s[1]** ΚΑΙ AND
ΜΕΡΟΝΤΟΤΕΕΠΛΗΡΩΘΗΤΟΡ 400
9 then WAS-FILLED THE BEING-

A Η
ΗΘΕΝΔΙΑΙΕΡΕΜΙΟΥΤΟΥΠΡ 20
declared THRU JEREMIAH THE BEFORE-

ΟΦΗΤΟΥΛΕΓΟΝΤΟCΚΑΙΕΛΑ 40
AVERer saying AND THEY-GOT

s Λ=30
ΒΟΝΤΑΤΡΙΑΚΟΝΤΑΑΡΓΥΡΙ 60
THE THREE-TY SILVERS

ΑΤΗΝΤΙΜΗΝΤΟΥΤΕΤΙΜΗΜΕ 80
THE VALUE OF-THE *one*-HAVING-*been*-VALUED

B+Ε
ΝΟΥΟΝΕΤΙΜΗCΑΝΤΟΑΠΟΥΙ 500
WHOM THEY-VALUE FROM SONS

s o.
ΩΝΙCΡΑΗΛΚΑΙΕΔΩΚΑΝΑΥΤ 20
10 *of*-ISRAEL AND THEY-GIVE them

ΑΕΙCΤΟΝΑΓΡΟΝΤΟΥΚΕΡΑΜ 40
INTO THE FIELD OF-THE potter

ΕΩCΚΑΘΑCΥΝΕΤΑΞΕΝΜΟΙΚ 60
according-to-WHICH instructs to-ME Mas-

A o. o.
ΥΡΙΟCΟΔΕΙΗCΟΥCΕCΤΑΘΗ 80
11 ter THE YET JESUS WAS-STOOD

ΕΜΠΡΟCΘΕΝΤΟΥΗΓΕΜΟΝΟC 600
IN-TOWARD-PLACE OF-THE LEADER

s[1] omits THE
ΚΑΙΕΠΗΡΩΤΗCΕΝΑΥΤΟΝΟΗ 20
AND inquires-of Him THE LEAD-

ΓΕΜΩΝΛΕΓΩΝCΥΕΙΟΒΑCΙΛ 40
er saying YOU ARE THE KING

ΕΥCΤΩΝΙΟΥΔΑΙΩΝΟΔΕΙΗC 60
OF-THE JUDA-ans THE YET JESUS

s omits to-him *s o.*
ΟΥCΕΦΗΑΥΤΩCΥΛΕΓΕΙCΚΑ 80
12 AVERred to-him YOU ARE-saying AND

s o. s Ε *o.*
ΙΕΝΤΩΚΑΤΗΓΟΡΕΙCΘΑΙΑΥ 700
IN THE TO-BE-accused Him

ΤΟΝΥΠΟΤΩΝΑΡΧΙΕΡΕΩΝΚΑ 20
by THE chief-SACRED-*ones* AND

sB[1] omit THE
ΙΤΩΝΠΡΕCΒΥΤΕΡΩΝΟΥΔΕΝ 40
THE SENIORS NOT-YET-ONE

B+Ε *s o.*
ΑΠΕΚΡΙΝΑΤΟΤΟΤΕΛΕΓΕΙΑ 60
13 He-answers then IS-saying to-

s o.
ΥΤΩΟΠΕΙΛΑΤΟCΟΥΚΑΚΟΥΕ 80
Him THE PILATE NOT YOU-ARE-HEAR-

B[1] o.
ΙCΠΟCΑCΟΥΚΑΤΑΜΑΡΤΥΡΟ 800
ING how-many OF-YOU THEY-ARE-DOWN-witnessING

ΥCΙΝΚΑΙΟΥΚΑΠΕΚΡΙΘΗΑ 19
14 AND NOT He-answered to-

ΥΤΩΠΡΟCΟΥΔΕΕΝΡΗΜΑΩCΤ 40
him TOWARD NOT-YET ONE declaration AS-BESIDES

s o.
ΕΘΑΥΜΑΖΕΙΝΤΟΝΗΓΕΜΟΝΑ 60
TO-BE-MARVELING THE LEADER

ΛΙΑΝΚΑΤΑΔΕΕΟΡΤΗΝΕΙΩΘ 80
15 VERY according-to YET FESTIVAL HAD-CUSTOMED

ΕΙΟΗΓΕΜΩΝΑΠΟΛΥΕΙΝΕΝΑ 900
THE LEADER TO-BE-FROM-LOOSING ONE

*s[1]** ΠΑΡΗΤΟ
ΤΩΟΧΛΩΔΕCΜΙΟΝΟΝΗΘΕΛΟ 20
to-THE THRONG BOUND-*one* WHOM THEY-WILLED

ΥΝΤΟ *s had*+Ν
ΝΕΙΧΟΝΔΕΤΟΤΕΔΕCΜΙΟΝΕ 40
16 THEY-HAD YET then BOUND-*one* ON-

ΠΙCΗΜΟΝΛΕΓΟΜΕΝΟΝΒΑΡΑ 60
SIGNED *be*ING-said Bar-Abbas

ΒΒΑΝCΥΝΗΓΜΕΝΩΝΟΥΝΑΥΤ 80
17 OF-HAVING-TOGETHER-LED THEN them

s o.
ΩΝΕΙΠΕΝΑΥΤΟΙCΟΠΕΙΛΑΤ 85000
said to-them THE PILATE

17 Bar-Abbas is another contrast with Christ. A murderer, a leader in sedition, he was just what the chief priests represented the Lord to be. His name is very striking. In Aramaic it means "son of the father". Christ was the Son of the Father, God. Bar-Abbas was the son of another father, the Slanderer.

19 Of all the actors in this tragedy, only one really pleads the cause of Christ, and this one is the most unlikely that could be. It seems almost incredible, when His own nation is against Him, His own disciples afraid to speak a word in His favor, that an alien woman steps in to plead the cause of a just man she may never have heard of before. True, it was the direct effect of divine intervention. But every other act and attitude in this scene can, in its last analysis, be traced to God's foreordination. It must remain a marvelous intimation of God's ways that she alone should voice a solemn protest against the travesty of justice in which Pilate was weak enough to become involved.

20-23 Compare Mk.15[11-14] Lu.23[18-23] Jn.18[40]. See Ac.3[14].

20 The chief priests were aware that they had failed to convince the governor by fair argument, so now they propose to foil his plan of freeing the Lord by persuading the people. It is not necessary to have facts or truth to move the mob. It is the most unjust and unreasonable appeal possible. Had the priests not interfered they undoubtedly would have shouted for His release, as Pilate anticipated.

23 Now that the priests have caught him in his own device, he tries to persuade the mob. Evil or no evil, they want His blood.

24 See Deut. 21[6,7].

24 Pilate had the power to release Him, but expedience and selfishness are always more potent in human governments than justice.

25-38 Compare Mk.15[24-28] Lu.23[32-43] Jn.19[18-24].

25 See Deut.19[10] Ac.5[28].

25 The Jews today have good cause to shudder when they read these lines. There is a reason for their terrible history from that day to this.

26 Compare Mk.15[15] Lu.23[24,25] Jn.19[1].

27-31 Compare Mk.15[16-20] Jn.19[2-16].

you wanting I should be releasing
to you, Bar-Abbas, or Jesus, who is
18 termed Christ?" For he was
aware that it was through envy
they betray Him.
19 Now at his sitting on the dais,
his wife dispatches to him, saying,
"Let there be nothing between you
and that just man, for I suffered
much today in a trance because of
him."
20 Now the chief priests and the
elders persuade the throngs that
they should be requesting Bar-
Abbas, yet should be destroying
Jesus.
21 Now answering, the governor
said to them, "Which of the two
are you wanting I should be re-
leasing to you?"
Now they said "Bar-Abbas!"
22 Pilate is saying to them, "What
then shall I be doing with Jesus
who is termed Christ?"
They are all saying, "Let him be
crucified!"
23 Yet the governor averred,
"Why, what evil does He?"
Yet they cried exceedingly, say-
ing, "*Let him be crucified!*"
24 Now Pilate, perceiving that it is
of no benefit, but rather a tumult
is occurring, getting water, washes
off his hands in front of the throng,
saying, "I am innocent from the
blood of this just man. Be *you* see-
ing to it!"
25 And answering, the entire peo-
ple said, "His blood be on us and
26 on our children!" Then he re-
leases to them Bar-Abbas. Now,
whipping Jesus, he gives Him over
that He may be crucified.
27 Then the soldiers of the gover-
nor, taking Jesus along into the
Pretorium, assembled to Him the
28 whole squadron, and, stripping
Him, they place a scarlet mantle
29 about Him, and braiding a wreath

ΟCΤΙΝΑΘЄΛЄΤЄΑΠΟΛΥCΩΥ
ANY YE-ARE-WILLING I-SH'D-BE-FROM-LOOSING to-

As *omit* THE
ΜΙΝΤΟΝΒΑΡΑΒΒΑΝΗΙΗCΟΥ
YOU*p* THE Bar-Abbas OR JESUS

ΝΤΟΝΛЄΓΟΜЄΝΟΝΧΡΙCΤΟΝ
THE *be*ING-said ANOINTED

s o.
ΗΔЄΙΓΑΡΟΤΙΔΙΑΦΘΟΝΟΝΠ
18 HAD-PERCEIVED for that THRU ENVY THEY-

ΑΡЄΔΩΚΑΝΑΥΤΟΝΚΑΘΗΜЄΝ
19 BESIDE-GIVE Him OF-sitting

ΟΥΔЄΑΥΤΟΥЄΠΙΤΟΥΒΗΜΑΤ
YET OF-him ON THE platform

s o.
ΟCΑΠЄCΤЄΙΛЄΝΠΡΟCΑΥΤΟ
commissions TOWARD him

ΝΗΓΥΝΗΑΥΤΟΥΛЄΓΟΥCΑΜΗ
THE WOMAN OF-him saying NO-YET-

s o.
ΔЄΝCΟΙΚΑΙΤΩΔΙΚΑΙΩЄΚЄ
ONE to-YOU AND to-THE JUST-*One* that

ΙΝΩΠΟΛΛΑΓΑΡЄΠΑΘΟΝCΗΜ
much for I-EMOTIONED today

ЄΡΟΝΚΑΤΟΝΑΡΔΙΑΥΤΟΝΟΙ
20 according-to TRANCE THRU Him THE

s o.
ΔЄΑΡΧΙЄΡЄΙCΚΑΙΟΙΠΡЄC
YET chief-SACRED-*ones* AND THE SENIORS

s o.
ΒΥΤЄΡΟΙЄΠЄΙCΑΝΤΟΥCΟΧ
PERSUADE THE THRONGS

ΛΟΥCΙΝΑΑΙΤΗCΩΝΤΑΙΤΟΝ
THAT THEY-SH'D-BE-REQUESTING THE

ΒΑΡΑΒΒΑΝΤΟΝΔЄΙΗCΟΥΝΑ
Bar-Abbas THE YET JESUS THEY-

ΠΟΛЄCΩCΙΝΑΠΟΚΡΙΘЄΙCΔ
21 SH'D-BE-destroyING answerING YET

ЄΟΗΓЄΜΩΝЄΙΠЄΝΑΥΤΟΙCΤ
THE LEADER said to-them ANY

s Β=2
ΙΝΑΘЄΛЄΤЄΑΠΟΤΩΝΔΥΟΑΠ
YE-ARE-WILLING FROM THE TWO I-SH'D-

A *omits* THE
ΟΛΥCΩΥΜΙΝΟΙΔЄЄΙΠΟΝΤΟ
BE-FROM-LOOSING to-YOU*p* THE YET THEY-said THE

s o.
ΝΒΑΡΑΒΒΑΝΛЄΓЄΙΑΥΤΟΙC
22 Bar-Abbas IS-sayING to-them

s o.
ΟΠЄΙΛΑΤΟCΤΙΟΥΝΠΟΙΗCΩ
THE PILATE ANY THEN I-SHALL-BE-DOING

ΙΗCΟΥΝΤΟΝΛЄΓΟΜЄΝΟΝΧΡ
JESUS THE *be*ING-said ANOINT-

ΙCΤΟΝΛЄΓΟΥCΙΝΠΑΝΤЄCC
ED THEY-ARE-saying ALL LET-

Bs *omit* LEADER
ΤΑΥΡΩΘΗΤΩΟΔЄΗΓЄΜΩΝЄΦ
23 Him-BE-BEING-impaled THE YET LEADER AVERRED

ΗΤΙΓΑΡΚΑΚΟΝЄΠΟΙΗCЄΝΟ
ANY for EVIL He-DOES THE-

s[1]* *o.*
ΙΔЄΠЄΡΙCCΩCЄΚΡΑΖΟΝΛЄ
ones YET exceedingly CRIED saying

ΓΟΝΤЄCCΤΑΥΡΩΘΗΤΩΙΔΩΝ
24 LET-Him-BE-BEING-impaled PERCEIVING

s o.
ΔЄΟΠЄΙΛΑΤΟCΟΤΙΟΥΔЄΝΩ
YET THE PILATE that NOT-YET-ONE it-IS-

s o.
ΦЄΛЄΙΑΛΛΑΜΑΛΛΟΝΘΟΡΥΒ
benefitING but RATHER TUMULT

ΟCΓЄΙΝЄΤΑΙΛΑΒΩΝΥΔΩΡΑ
IS-BECOMING GETTING water he-

s o. B ΚΑΤ DOWN-
ΠЄΝΙΨΑΤΟΤΑCΧЄΙΡΑCΑΠЄ
FROM-WASHES THE HANDS FROM-IN-

ΝΑΝΤΙΤΟΥΟΧΛΟΥΛЄΓΩΝΑΘ
INSTEAD OF-THE THRONG saying UN-PENAL

ΩΟCЄΙΜΙΑΠΟΤΟΥΑΙΜΑΤΟC
I-AM FROM THE BLOOD

B *omits* OF-THE JUST-*One* A OF-this THE JUST-*One*
ΤΟΥΔΙΚΑΙΟΥΤΟΥΤΟΥΥΜЄΙ
OF-THE JUST-*One* this YE

s[1]*+ΔЄ YET *s* ΔΙ *for* Є *s o.*
CΟΨЄCΘЄΚΑΙΑΠΟΚΡΙΘЄΙC
25 WILL-BE-VIEWING AND answerING

ΠΑCΟΛΑΟCЄΙΠЄΝΤΟΑΙΜΑΑ
EVERY THE PEOPLE said THE BLOOD OF-

ΥΤΟΥЄΦΗΜΑCΚΑΙЄΠΙΤΑΤЄ
Him ON US AND ON THE offsprings

ΚΝΑΗΜΩΝΤΟΤЄΑΠЄΛΥCЄΝΑ
26 OF-US then he-FROM-LOOSES to-

ΥΤΟΙCΤΟΝΒΑΡΑΒΒΑΝΤΟΝΔ
them THE Bar-Abbas THE YET

ЄΙΗCΟΥΝΦΡΑΓЄΛΛΩCΑCΠΑ
JESUS WHIPP*ing* he-BE-

s[2] *adds* ΑΥΤΟΙC to-them *but deleted*
ΡЄΔΩΚЄΝΙΝΑCΤΑΥΡΩΘΗΤΟ
27 SIDE-GIVES THAT He-MAY-BE-BEING-impaled then

ΤЄΟΙCΤΡΑΤΙΩΤΑΙΤΟΥΗΓЄ
THE WARriors OF-THE LEADer

ΜΟΝΟCΠΑΡΑΛΑΒΟΝΤЄCΤΟΝ
BESIDE-GETTING THE

ΙΗCΟΥΝЄΙCΤΟΠΡΑΙΤΩΡΙΟ
JESUS INTO THE PRETORIUM

ΙCΥΝΗΓΑΓΟΝЄΠΑΥΤΟΝΟΛΗ
TOGETHER-LED ON Him WHOLE

s o. Bs[2] Ν *but s*[5] *restores*
ΝΤΗΝCΠЄΙΡΑΝΚΑΙЄΚΔΥCΑ
28 THE BAND AND OUT-SLIPP*ing*

A THEY-ABOUT-PLACE to-Him MANTLE scarlet
ΝΤЄCΑΥΤΟΝΧΛΑΜΥΔΑΚΟΚΚ
Him MANTLE scarlet

ΙΝΗΝΠЄΡΙЄΘΗΚΑΝΑΥΤΩΚΑ
29 THEY-ABOUT-PLACE to-Him AND

ΙΠΛЄΞΑΝΤЄCCΤЄΦΑΝΟΝЄΞ
BRAID*ing* WREATH OUT

B ΠЄΡΙ -ABOUT-
ΑΚΑΝΘΩΝЄΠЄΘΗΚΑΝЄΠΙΤΗ
OF-POINT-FLOWERS THEY-ON-PLACE ON THE

29 See Ps.69[19,20]Isa.53[3].

30 See Isa. 50[6].

31 See Isa.53[7,8]Phil.2[9,10].

31 In mockery, our Lord went through the mimic ceremony of being invested with imperial dignity. The shining attire with which Herod clothed Him (Lu. 23[11]) may have been intended to mark Him as a candidate for royal honors. Pilate's soldiers put on Him the scarlet mantle, a sign of His having attained the imperial throne, and add the crown of thorns and the reed for a scepter, and offer Him the homage due to such exalted rank. Little did they dream of His high honors as earth's Suzerain and heaven's supreme Head! And little do His saints discern that this *is* the essential ceremony of investiture for the King of kings and Lord of lords. He never could assume the place supreme unless He had descended to the depths. Suffering and shame are the divine preliminaries to joy and honor. Those who suffer—they shall reign.

32 Compare Mk.15[21]Lu.23[26-31]. See Heb. 13[12,13].

33-34 Compare Mk.15[22,23] Lu.23[33-36] Jn. 19[17].

34 See 48 Ps.69[21].

35 Compare Ps. 22[18].

35 The crucifixion of Christ is a holy of holies, where speech seems sacrilegious, and silence sacred.

38 See Isa. 53[12].

39-44 Compare Mk. 15[29-32]; Lu. 23[35-43]. See Ps. 22[7,8].

39 The whole scene is vibrant with the presence of God, not only in the Victim and the feeble few who followed, but in the very words of those who hated Him. They spoke great truths which they could not comprehend. *They* were demolishing the true Temple of God. *They* needed salvation. But it could never come if He saved Himself or descended from the cross. The chief priest could not have uttered a more pregnant or more precious truth. How gladly we echo their words! We only change the note of derision into a song of triumph. *"Others He saves: Himself He cannot save!"* Surely they were inspired!

40 See 26[61-64]Jn.2[19].

44 There were four others crucified with Christ. Two were malefactors. Two were robbers. One of the male-

out of thorns, they place it on His
head, and a reed in His right hand,
and falling on their knees in front
of Him, they deride Him, saying,
30 "Rejoice, king of the Jews!" And
spitting on Him, they got the reed
31 and beat Him on His head. And
when they deride Him, they strip
Him of the mantle and put His garments on Him, and led Him off to
crucify.

32 Now, coming out, they found a
Cyrenian man named Simon. This
man they conscript, that he should
be picking up His cross.

33 And, coming to the place termed
"Golgotha", which is termed
34 "Skull Place," they give Him wine
mixed with gall to drink. And tasting, He does not want to drink.

35 Now, crucifying Him, they divide His garments, casting the lot.
36 And sitting, they kept Him there.
37 And they place above His head His
charge written,

THIS IS JESUS,
THE KING OF THE JEWS.

38 Then two robbers are being crucified together with Him, one at the
right and one at the left.

39 Now those going by blasphemed
40 Him, wagging their heads and saying, "You who are demolishing
the temple and building it in three
days, save yourself! If you are the
Son of God, descend from the
41 cross!" Likewise the chief priests
also, with the scribes and elders,
42 deriding, said, "Others he saves:
himself he cannot save! If he is

A N A N
ϹΚΕΦΑΛΗϹΑΥΤΟΥΚΑΙΚΑΛΑ
HEAD OF-Him AND REED

ΜΟΝΕΝΤΗΔΕΞΙΑΑΥΤΟΥΚΑΙ
IN THE RIGHT OF-Him AND

ΓΟΝΥΠΕΤΗϹΑΝΤΕϹΕΜΠΡΟϹ
KNEE-FALLing IN-TOWARD-PLACE

As Є o. A ZO
ΘΕΝΑΥΤΟΥΕΝΕΠΑΙΞΑΝΑΥΤ
OF-Him THEY-IN-sport to-Him

A Δ P B omits THE
ΩΛΕΓΟΝΤΕϹΧΑΙΡΕΟΒΑϹΙΛ
saying BE-JOYING THE KING

B o.
ΕΥϹΤΩΝΙΟΥΔΑΙΩΝΚΑΙΕΜΠ
30 OF-THE JUDA-ans AND IN-SPITT-

ΤΥϹΑΝΤΕϹΕΙϹΑΥΤΟΝΕΛΑΒ
ing INTO Him THEY-GOT

ΟΝΤΟΝΚΑΛΑΜΟΝΚΑΙΕΤΥΠΤ
THE REED AND THEY-BEAT (*past*)

ΟΝΕΙϹΤΗΝΚΕΦΑΛΗΝΑΥΤΟΥ
INTO THE HEAD OF-Him

As Є o.
ΚΑΙΟΤΕΕΝΕΠΑΙΞΑΝΑΥΤΩΕ
31 AND when THEY-IN-sport to-Him THEY-

s K o. s+TEC
ΞΕΔΥϹΑΝΑΥΤΟΝΤΗΝΧΛΑΜΥ
OUT-SLIP Him THE MANTLE

s omits AND A+Є
ΔΑΚΑΙΕΝΕΔΥϹΑΝΑΥΤΟΝΤΑ
AND THEY-IN-SLIP Him THE

ΙΜΑΤΙΑΑΥΤΟΥΚΑΙΑΠΗΓΑΓ
GARMENTS OF-Him AND THEY-FROM-LED

ΟΝΑΥΤΟΝΕΙϹΤΟϹΤΑΥΡΩϹΑ
Him INTO THE TO-impale

ΙΕΞΕΡΧΟΜΕΝΟΙΔΕΕΥΡΟΝΑ
32 OUT-COMING YET THEY-FOUND hu-

s Є o.
ΝΘΡΩΠΟΝΚΥΡΗΝΑΙΟΝΟΝΟΜ
man CYRENIAN to-NAME

ΑΤΙϹΙΜΩΝΑΤΟΥΤΟΝΗΓΓΑΡ
SIMON this-one THEY-DRAFT

ΕΥϹΑΝΙΝΑΑΡΗΤΟΝϹΤΑΥΡΟ
THAT he-SH'D-BE-LIFTING THE pale

ΝΑΥΤΟΥΚΑΙΕΛΘΟΝΤΕϹΕΙϹ
33 OF-Him AND COMING INTO

As omit THE As omit THE s[1]* omits one-beING-said
ΤΟΝΤΟΠΟΝΤΟΝΛΕΓΟΜΕΝΟΝ
THE PLACE THE one-beING-said

Bs o. A beING-said OF-SKULL PLACE
ΓΟΛΓΟΘΑΟϹΕϹΤΙΝΚΡΑΝΙΟ
GOLGOTHA WHICH IS OF-SKULL

s[3] once cancelled beING-said
ΥΤΟΠΟϹΛΕΓΟΜΕΝΟϹΕΔΩΚΑ
34 PLACE being-said THEY-GIVE

s[1]* o. o. A OΞOC vinegar
ΝΑΥΤΩΠΙΕΙΝΟΙΝΟΝΜΕΤΑΧ
to-Him TO-BE-DRINKING WINE WITH BILE

B+Є
ΟΛΗϹΜΕΜΙΓΜΕΝΟΝΚΑΙΓΕΥ
HAVING-been-MIXED AND TASTing

As[2] o. o. but s restores
ϹΑΜΕΝΟϹΟΥΚΗΘΕΛΗϹΕΝΠΙ
NOT He-WILLS TO-BE-

s[1]* o. o.
ΕΙΝϹΤΑΥΡΩϹΑΝΤΕϹΔΕΑΥΤ
35 DRINKING impaling YET Him'

B N ephelkusticon middle of word A+Є
ΟΝΔΙΕΜΕΡΙϹΑΝΤΟΤΑΙΜΑΤ
THEY-THRU-PART THE GARMENTS

As o.
ΙΑΑΥΤΟΥΒΑΛΛΟΝΤΕϹΚΛΗΡ
OF-Him CASTING LOT

ΟΝΚΑΙΚΑΘΗΜΕΝΟΙΕΤΗΡΟΥ
36 AND sitting THEY-KEPT

ΝΑΥΤΟΝΕΚΕΙΚΑΙΕΠΕΘΗΚΑ
37 Him there AND THEY-ON-PLACE

ΝΕΠΑΝΩΤΗϹΚΕΦΑΛΗϹΑΥΤΟ
ON-UP OF-THE HEAD OF-Him

ΥΤΗΝΑΙΤΙΑΝΑΥΤΟΥΓΕΓΡΑ
THE cause OF-Him HAVING-been-

ΜΜΕΝΗΝΟΥΤΟϹΕϹΤΙΝΙΗϹΟ
WRITTEN this IS JESUS

s Є o.
ΥϹΟΒΑϹΙΛΕΥϹΤΩΝΙΟΥΔΑΙ
THE KING OF-THE JUDA-ans

ΩΝΤΟΤΕϹΤΑΥΡΟΥΝΤΑΙϹΥΝ
38 then ARE-beING-impaled TOGETHER

s[1]* Є o.
ΑΥΤΩΔΥΟΛΗϹΤΑΙΕΙϹΕΚΔΕ
to-Him TWO ROBBERS ONE OUT OF-RIGHT

ΞΙΩΝΚΑΙΕΙϹΕΞΕΥΩΝΥΜΩΝ
AND ONE OUT OF-left

ΟΙΔΕΠΑΡΑΠΟΡΕΥΟΜΕΝΟΙΕ
39 THE-ones YET BESIDE-GOING HARM-

s o.
ΒΛΑϹΦΗΜΟΥΝΑΥΤΟΝΚΕΙΝΟ
AVERRED Him STIRRING

ΥΝΤΕϹΤΑϹΚΕΦΑΛΑϹΑΥΤΩΝ
THE HEADS OF-them

ΚΑΙΛΕΓΟΝΤΕϹΟΚΑΤΑΛΥΩΝ
40 AND saying THE One-DOWN-LOOSING

ΤΟΝΝΑΟΝΚΑΙΕΝΤΡΙϹΙΝΗΜ
THE TEMPLE AND IN THREE DAYS

ΕΡΑΙϹΟΙΚΟΔΟΜΩΝϹΩϹΟΝϹ
HOME-BUILDING SAVE YOUR-

B OF-God YOU-ARE, omits OF-THE
ΕΑΥΤΟΝΕΙΥΙΟϹΕΙΤΟΥΘΕΟ
self IF SON YOU-ARE OF-THE God

As[1]* KAI AND add
ΥΚΑΤΑΒΗΘΙΑΠΟΤΟΥϹΤΑΥΡ
BE-DOWN-STEPPING FROM THE pale

As omit AND s o.
ΟΥΟΜΟΙΩϹΚΑΙΟΙΑΡΧΙΕΡΕ
41 LIKE-AS AND THE chief-SACRED-ones

s Є o.
ΙϹΕΜΠΑΙΖΟΝΤΕϹΜΕΤΑΤΩΝ
IN-sporting WITH THE

As AI s SENIORS AND WRITERS
ΓΡΑΜΜΑΤΕΩΝΚΑΙΠΡΕϹΒΥΤ
WRITERS AND SENIORS

ΕΡΩΝΕΛΕΓΟΝΑΛΛΟΥϹΕϹΩϹ
42 said others He-SAVES

ΕΝΕΑΥΤΟΝΟΥΔΥΝΑΤΑΙϹΩϹ
self NOT He-IS-ABLE TO-SAVE

factors believed on Him. The robbers reproached Him.

45-53 Compare Mk.15$^{33-38}$ Lu.23$^{44-46}$ Jn. 19$^{25-30}$.

45 The dread darkness was but an indication of the withdrawal of the divine Presence from the silent Sufferer. This was incomparably more awful than the opposition of His enemies or the desertion of His friends. Until this darkness enveloped Him, He had always lived in the light of God's smile. Now He was hanging on a tree, and became accursed of God (Gal. 3^{13}). Sinless, He became sin (2 Co. 5^{21}). Then it was that fire from *above* entered into His bones (Lam. 1^{13}). Then the *Lord* bruised Him (Isa. 53^{10}). It was the travail of His soul in these dark hours which settled the question of sin. It is only as we see God against Him then that we can appreciate how much He is for us now. Crucified by man at the behest of Satan, and abandoned by God, He was the most forlorn and forsaken creature in the universe. Only after it is past and the light returns is He able to cry to God. And then He utters that most incomprehensible of all questions, unless, indeed, He suffered for the sins of others. For His own sake God would never have abandoned Him. For my sake (and yours, beloved reader), He endured, not merely the physical pain, the mental torture, the moral degradation which men inflicted, but the deeper, direr despair of the awful enmity of God.

46 See Ps. 22^{1}.

48 See Ps. 69^{21}.

50 His death was different from all others. He did not linger until life ebbed away, but laid down His soul while still strong by committing His spirit to God. His body was laid in the tomb. His soul went to the unseen. His work was done, and death was His portion until His resurrection.

51 See 2 Chr. 3^{14}.

51 The flesh of Christ was figured by the curtain in the temple which hid the presence of God from the holy place. God was not manifest in His flesh, but in its rending. Our union with Christ does not commence until His crucifixion. We were crucified, entombed, raised, and are ascended and seated in Him.

Israel's king, let him now descend
from the cross, and we will be be-
43 lieving on him! He has confidence
in God. Let Him rescue him now,
if He is wanting him, for he said
44 that 'I am God's Son'!" Now the
robbers also, who were crucified to-
gether with Him, reproached Him
with the same.

45 Now from the sixth hour [about
12 M.] it became dark over the en-
tire land till the ninth hour [about
46 3 P. M.]. Now about the ninth
hour Jesus exclaims with a loud
voice, saying, *"Eloi! Eloi! lema
sabachthani?"* that is, *"My God!
My God! why didst Thou abandon
47 Me?"* Now some of those stand-
ing there, hearing it, said that *"He*
48 is summoning Elijah." And im-
mediately one from among them,
running and getting a sponge, fill-
ing it with vinegar and, sticking it
49 on a reed, gave Him a drink. Yet
the rest said, "Let be! We may
see if Elijah, coming, will be sav-
ing him." Now another, getting
a lance head, punctures His side,
and out came water and blood.

50 Now Jesus, crying again with a
51 loud voice, lets out the spirit. And
lo! the curtain of the temple is rent
in two from above to the bottom,
and the earth quaked, and the rocks
52 are rent, and the tombs were
opened. And many bodies of the
53 reposing saints were roused, and,
coming out of the tombs after His
rousing, they entered into the holy
city and are disclosed to many.
54 Now the centurion and those with
him who are keeping Jesus, perceiv-
ing the quake and the occurrences,
were tremendously afraid, saying,
"Truly this was the Son of God!"

Bs *omit* IF
ΑΙΕΙΒΑϹΙΛΕΥϹΙϹΡΑΗΛΕϹ 20
IF KING *of*-ISRAEL He-IS

ΤΙΝΚΑΤΑΒΑΤΩΝΥΝΑΠΟΤΟΥ 40
LET-Him-BE-DOWN-STEPPING NOW FROM THE

A o.sΩ
ϹΤΑΥΡΟΥΚΑΙΠΙϹΤΕΥϹΟΜΕ 60
pale AND WE-WILL-BE-BELIEVING

A *omits* ON A to-H. Ω *o.*
ΝΕΠΑΥΤΟΝΠΕΠΟΙΘΕΝΕΠΙΤ 80
43 ON Him He-HAS-confidence ON THE

B Ω *o.* Ω *o.*=to-THE God Bs *omit* Him A *omits* NOW
ΟΝΘΕΟΝΡΥϹΑϹΘΩΑΥΤΟΝΝΥ 100
God LET-Him-rescue Him NOW

s o.
ΝΕΙΘΕΛΕΙΑΥΤΟΝΕΙΠΕΝΓΑ 20
IF He-IS-WILLING Him He-said for

ΡΟΤΙΘΕΟΥΕΙΜΙΥΙΟϹΤΟΔΑ 40
44 that OF-God I-AM SON THE YET SAME

B² *o.*
ΥΤΟΚΑΙΟΙΛΗϹΤΑΙΟΙϹΥΝϹ 60
AND THE ROBBERS THE BEING-TOGETH-

A *omits* TOGETHER
ΤΑΥΡΩΘΕΝΤΕϹϹΥΝΑΥΤΩΩΝ 80
ER-impaled TOGETHER to-Him REPRO-

ΕΙΔΙΖΟΝΑΥΤΟΝΑΠΟΔΕΕΚΤ 200
45 ACHED Him FROM YET sixth

ΗϹΩΡΑϹϹΚΟΤΟϹΕΓΕΝΕΤΟΕ 20
HOUR DARKness it-BECAME ON

s* ΦΟΛΗΝ ON WHOLE THE L. *supplies* B ΩϹ *small, high*
ΠΙΠΑϹΑΝΤΗΝΓΗΝΕΩϹΩΡΑϹ 40
EVERY THE LAND TILL HOUR

ΕΝΑΤΗϹΠΕΡΙΔΕΤΗΝΕΝΑΤΗ 60
46 OF-NINTH ABOUT YET THE NINTH

B *omits* UP-
ΝΩΡΑΝΑΝΕΒΟΗϹΕΝΟΙΗϹΟΥ 80
HOUR UP-IMPLORES THE JESUS

A Η A o.BΕ+
ϹΦΩΝΗΜΕΓΑΛΗΛΕΓΩΝΕΛΩΙ 300
to-SOUND GREAT saying ELOI

A Η A o.BΕ+ΑΙ B ΚΤ
ΕΛΩΙΛΕΜΑϹΑΒΑΧΘΑΝΕΙΤΟ 20
ELOI LEMA SABACHTHANI (*Aramaic*) this

ΥΤΕϹΤΙΝΘΕΕΜΟΥΘΕΕΜΟΥΙ 40
IS God! OF-ME God! OF-ME THAT

A Ν A+Ε
ΝΑΤΙΜΕΕΓΚΑΤΕΛΙΠΕϹΤΙΝ 60
47 ANY ME YOU-abandoned ANY

A Ω *o. o.*
ΕϹΔΕΤΩΝΕΚΕΙΕϹΤΗΚΟΤΩΝ 80
YET OF-THE-*ones* there HAVING-STOOD

s omits that
ΑΚΟΥϹΑΝΤΕϹΕΛΕΓΟΝΟΤΙΗ 400
HEARing said that ELIAS

AB Ε+ *s o.*
ΛΙΑΝΦΩΝΕΙΟΥΤΟϹΚΑΙΕΥΘ 20
48 IS-SOUNDING this-*One* AND immedi-

s omits OUT OF-them
ΕΩϹΔΡΑΜΩΝΕΙϹΕΞΑΥΤΩΝΚ 40
ately RUNNING ONE OUT OF-them AND

ΑΙΛΑΒΩΝϹΠΟΓΓΟΝΠΛΗϹΑϹ 60
GETTING SPONGE FILLing

ΤΕΟΞΟΥϹΚΑΙΠΕΡΙΘΕΙϹΚΑ 80
BESIDES vinegar AND ABOUT-PLACING to-REED

ΛΑΜΩΕΠΟΤΙΖΕΝΑΥΤΟΝΟΙΔ 500
49 DRINKized Him THE YET

B ΕΙΠΑΝ
ΕΛΟΙΠΟΙΕΛΕΓΟΝΑΦΕϹΙΔΩ 20
rest said FROM-LET WE-MAY-

B+Ε
ΜΕΝΕΙΕΡΧΕΤΑΙΗΛΙΑϹϹΩϹ 40
BE-PERCEIVING IF IS-COMING ELIAS SAVING

s¹*ΔΙ A *omits* other *to* BLOOD
ΩΝΑΥΤΟΝΑΛΛΟϹΔΕΛΑΒΩΝΛ 60
Him other YET GETTING lance-

ΟΓΧΗΝΕΝΥΞΕΝΑΥΤΟΥΤΗΝΠ 80
head PUNCTURES OF-Him THE RIB

ΛΕΥΡΑΝΚΑΙΕΞΗΛΘΕΝΥΔΩΡ 600
AND OUT-CAME water

ΚΑΙΑΙΜΑΟΔΕΙΗϹΟΥϹΠΑΛΙ 20
50 AND BLOOD THE YET JESUS AGAIN

ΝΚΡΑΞΑϹΦΩΝΗΜΕΓΑΛΗΑΦΗ 40
CRYing to-SOUND GREAT FROM-LETS

ΚΕΝΤΟΠΝΕΥΜΑΚΑΙΙΔΟΥΤΟ 60
51 THE spirit AND BE-PERCEIVING THE

ΚΑΤΑΠΕΤΑϹΜΑΤΟΥΝΑΟΥΕϹ 80
DOWN-EXPANDer OF-THE TEMPLE IS-SPLIT

s omits FROM B *o.* B FROM UP-PLACE
ΧΙϹΘΗΕΙϹΔΥΟΑΠΟΑΝΩΘΕΝ 700
INTO TWO FROM UP-PLACE

TILL DOWN INTO TWO *s o.*
ΕΩϹΚΑΤΩΚΑΙΗΓΗΕϹΕΙϹΘΗ 20
TILL DOWN AND THE LAND IS-QUAKED

ΚΑΙΑΙΠΕΤΡΑΙΕϹΧΙϹΘΗϹΑ 40
AND THE ROCKS ARE-SPLIT

s¹* *omits* AND *to* WERE-UP-O. *s o. and* A ΑΤ *for* ΕΙ
ΝΚΑΙΤΑΜΝΗΜΕΙΑΑΝΕΩΧΘΗ 60
52 AND THE memorial-vaults WERE-UP-OPENED

A *o. o. o.*
ϹΑΝΚΑΙΠΟΛΛΑϹΩΜΑΤΑΤΩΝ 80
AND MANY BODIES OF-THE

ΚΕΚΟΙΜΗΜΕΝΩΝΑΓΙΩΝΗΓΕ 800
HAVING-*been*-reposed HOLY-*ones* WERE-ROUS-

A *o. o. o.*
ΡΘΗϹΑΝΚΑΙΕΞΕΛΘΟΝΤΕϹΕ 20
53 ED AND OUT-COMING OUT

s o.
ΚΤΩΝΜΝΗΜΕΙΩΝΜΕΤΑΤΗΝΕ 40
OF-THE memorial-vaults after THE ROUS-

s omits THEY-INTO-CAME
ΓΕΡϹΙΝΑΥΤΟΥΕΙϹΗΛΘΟΝΕ 60
ing OF-Him THEY-INTO-CAME INTO

s omits AND
ΙϹΤΗΝΑΓΙΑΝΠΟΛΙΝΚΑΙΕΝ 80
THE HOLY city AND ARE-IN-

ΕΦΑΝΙϹΘΗϹΑΝΠΟΛΛΟΙϹΟΔ 900
54 APPEARized to-MANY THE YET

s Η
ΕΕΚΑΤΟΝΤΑΡΧΟϹΚΑΙΟΙΜΕ 20
HUNDRED-chief AND THE-*ones* WITH

ΤΑΥΤΟΥΤΗΡΟΥΝΤΕϹΤΟΝΙΗ 40
him KEEPING THE JESUS

s o.
ϹΟΥΝΙΔΟΝΤΕϹΤΟΝϹΕΙϹΜΟ 60
PERCEIVING THE QUAKing

A*s o.*
ΝΚΑΙΤΑΓΕΙΝΟΜΕΝΑΕΦΟΒΗ 80
AND THE BECOMING . WERE-afraid

ΘΗϹΑΝϹΦΟΔΡΑΛΕΓΟΝΤΕϹΑ 88000
VEHEMENT saying TRUly

54-61 Compare Mk.15[39-47] Lu.23[47-56] Jn. 19[38-42].

54 The kingdom proclamation closed with the acknowledgment of Peter that He is the Christ, the Son of the living God (16[16]). His priestly ministry closes with the centurion's declaration that He is the Son of God. Thus we are given a foretaste of the final effect of both of these ministries. In the day of His return, Israel will exultantly acclaim Him King and the nations of the earth will acknowledge Him their Lord.

55 See Lu. 8[2,3].

56 See 13[55].

57 The shame and ignominy, as well as the sufferings, are now over. Though they appointed His grave with the lawless, God put Him in a rich man's tomb. The Romans would have left His body till it wasted away or was devoured by birds of prey. The Jews would have put it in a felon's grave. God indicated His mind by providing two honorable men, Joseph and Nicodemus (Jn. 19[39]), to attend to His entombment. Joseph of Arimathea, translated, means "He adds the heights."

62 The morrow after the preparation was the great sabbath which began the festival of Unleavened Bread. But the religious leaders did not rest nor did they allow Pilate peace. They now realized that they had only fulfilled His own predictions, and that, should He rise from the dead, or even appear to do so, they would be in a worse predicament than ever. From the divine side it was important that they should have ample assurance of His resurrection. Nothing could be more convincing than the story of the guard. Their plan was an excellent one to prove, not disprove, His return to life.

63 See 16[21]17[23]20[19].

64 Twelve times we are told that He would rise "the third day". Why do they tell Pilate "after three days", and then set the guard hardly more than a day after His death? Pilate was a Roman. They used the Latin idiom. Mark, who wrote for Romans, also uses this form (Mk. 8[31]; 9[31]; 10[34]). In Greek it is literal, "the third day". In Latin it is idiomatic, "after three days". In Hebrew it is an idiom which accords with all their chronological computations, "three days and three nights".

55 Now there were many women
there also, beholding from afar,
who follow Jesus from Galilee, dis-
56 pensing to Him, among whom was
Mary Magdalene and Mary, moth-
er of James and Joses, and the
mother of the sons of Zebedee.
57 Now as it is becoming evening,
there came a rich man from Ari-
mathea, named Joseph, who him-
58 self also is a disciple of Jesus. This
man, approaching Pilate, requests
the body of Jesus. Then Pilate
orders the body to be given back.
59 And, getting the body, Joseph
folds it in a clean linen wrapper
60 and places it in his new tomb which
he quarries in the rock. And roll-
ing a large stone on to the door of
61 the tomb, he came away. Now
Mary Magdalene was there and the
other Mary, sitting in front of the
sepulcher.
62 Now, on the morrow which is
after the preparation, the chief
priests and the Pharisees were as-
63 sembled with Pilate, saying,
"Lord, we are reminded that that
deceiver said while still living,
'After three days I am being
64 roused.' Then order the sepulcher
to be secured till the third day,
lest at some time his disciples, com-
ing, should be stealing him and may
be saying to the people, 'He was
roused from the dead', and the
last deception will be worse than
the first."
65 Yet Pilate averred to them
"You have a detail. Go, make it
secure, as you are aware."
66 Now, being gone, they secure the
sepulcher, sealing the stone, with

B SON OF-God s1* SON WAS *adds* ΤΟΥ OF-THE God
ΛΗΘΩCΘΕΟΥΥΙΟCΗΝΟΥΤΟC 20
OF-God SON WAS this-*One*

AB Ε *o.*
ΗCΑΝΔΕΚΑΚΕΙΓΥΝΑΙΚΕC 39
55 WERE YET AND-there WOMEN

A *omits* FROM
ΠΟΛΛΑΙΑΠΟΜΑΚΡΟΘΕΝΘΕΩ 60
MANY FROM FAR-place beholding

A+Ε
ΡΟΥCΑΙΑΙΤΙΝΕCΗΚΟΛΟΥΘ 80
WHO-ANY follow

B+Ε
ΗCΑΝΤΩΙΗCΟΥΑΠΟΤΗCΓΑΛ 100
to-THE JESUS FROM THE GALILEE

ΙΛΑΙΑCΔΙΑΚΟΝΟΥCΑΙΑΥΤ 20
THRU-SERVING to-Him

s1* *omits* MARY THE MAGDALENE AND
ΩΕΝΑΙCΗΝΜΑΡΙΑΗΜΑΓΔΑΛ 40
56 IN WHOM WAS MARY THE MAGDALENE

s1* *adds* ΜΑΡΙΑΗ *before* JOSEPH *below*
ΗΝΗΚΑΙΜΑΡΙΑΗΤΟΥΙΑΚΩΒ 60
AND MARY THE OF-THE JACOBUS

s *Adds* Η s+Φ s1* *omits* MOTHER s1* ΜΑΡ
ΟΥΚΑΙΙΩCΗΜΗΤΗΡΚΑΙΗΜΗ 80
AND OF-JOSES MOTHER AND THE MOTH-

ΙΑΗ s Ε *o.*
ΤΗΡΤΩΝΥΙΩΝΖΕΒΕΔΑΙΟΥΟ 200
57 ER OF-THE SONS OF-ZEBEDEE OF-

A *has* ΔΕ *small, above line*
ΨΙΑCΔΕΓΕΝΟΜΕΝΗCΗΛΘΕΝ 20
evening YET BECOMING CAME

ΑΝΘΡΩΠΟCΠΛΟΥCΙΟCΑΠΟΑ 40
human RICH FROM ARI-

ΡΙΜΑΘΑΙΑCΤΟΥΝΟΜΑΙΩCΗ 60
MATHEA OF-THE-NAME JOSEPH

s Θ
ΦΟCΚΑΙΑΥΤΟCΕΜΑΘΗΤΕΥC 80
WHO AND he makes-LEARNER

Η *o.*
ΕΝΤΩΙΗCΟΥΟΥΤΟCΠΡΟCΕΛ 300
58 to-THE JESUS this-*one* TOWARD-COMING

s *o.*
ΘΩΝΤΩΠΕΙΛΑΤΩΗΤΗCΑΤΟΤ 20
to-THE PILATE REQUESTS THE

s *o.*
ΟCΩΜΑΤΟΥΙΗCΟΥΤΟΤΕΟΠΕ 40
BODY OF-THE JESUS then THE PILATE

ΛΑΤΟCΕΚΕΛΕΥCΕΝΑΠΟΔΟ 60
ORDERS TO-BE-FROM-GIV-

s1* Ε *o.* Bs *omit* THE BODY
ΘΗΝΑΙΤΟCΩΜΑΚΑΙΛΑΒΩΝΤ 80
59 EN THE BODY AND GETTING THE

ΟCΩΜΑΟΙΩCΗΦΕΝΕΤΥΛΙΞΕ 400
BODY THE JOSEPH IN-FOLDS

As *omit* IN
ΝΑΥΤΟΕΝCΙΝΔΟΝΙΚΑΘΑΡΑ 20
it IN linen-wrapper clean

s *omits* it
ΚΑΙΕΘΗΚΕΝΑΥΤΟΕΝΤΩΚΑΙ 40
60 AND PLACES it IN THE NEW

s *o.*
ΝΩΑΥΤΟΥΜΝΗΜΕΙΩΟΕΛΑΤΟ 60
OF-him memorial-vault WHICH he-quarries

ΜΗCΕΝΕΝΤΗΠΕΤΡΑΚΑΙΠΡΟ 80
IN THE ROCK AND TOWARD-

Bs *omit* ON
CΚΥΛΙCΑCΛΙΘΟΝΜΕΓΑΝΕΠΙ 501
ROLLing STONE GREAT ON

s *o.*
ΤΗΘΥΡΑΤΟΥΜΝΗΜΕΙΟΥΑΠΗ 20
to-THE DOOR OF-THE memorial-vault he-FROM-

A *o.*
ΛΘΕΝΗΝΔΕΕΚΕΙΜΑΡΙΑΜΗΜ 40
61 CAME WAS YET there MARIAM THE MAG-

A *omits* THE
ΑΓΔΑΛΗΝΗΚΑΙΗΑΛΛΗΜΑΡΙ 60
DALENE AND THE other MARY

s1* Ε *o.*
ΑΚΑΘΗΜΕΝΑΙΑΠΕΝΑΝΤΙΤΟ 80
sitting FROM-IN-INSTEAD OF-THE

ΥΤΑΦΟΥΤΗΔΕΕΠΑΥΡΙΟΝΗΤ 600
62 sepulcher to-THE YET ON-MORROW WHICH-

ΙCΕCΤΙΝΜΕΤΑΤΗΝΠΑΡΑCΚ 20
ANY IS after THE preparation

ΕΥΗΝCΥΝΗΧΘΗCΑΝΟΙΑΡΧΙ 40
WERE-TOGETHER-LED THE chief-SACRED-

B+Ε
ΕΡΕΙCΚΑΙΟΙΦΑΡΙCΑΙΟΙΠ 60
ones AND THE PHARISEES TO-

s *o.*
ΡΟCΠΕΙΛΑΤΟΝΛΕΓΟΝΤΕCΚ 80
63 WARD PILATE saying mas-

s *o.*
ΥΡΙΕΕΜΝΗCΘΗΜΕΝΟΤΙΕΚΕ 700
ter! WE-ARE-REMINDED that that-*One*

ΙΝΟCΟΠΛΑΝΟCΕΙΠΕΝΕΤΙΖ 20
THE STRAYer said STILL LIV-

s *o.* s *o.*
ΩΝΜΕΤΑΤΡΕΙCΗΜΕΡΑCΕΓΕ 40
ING after THREE DAYS I-AM-*be*ING-

ΙΡΟΜΑΙΚΕΛΕΥCΟΝΟΥΝΑCΦ 60
64 ROUSED ORDER THEN TO-BE-UN-

ΑΛΙCΘΗΝΑΙΤΟΝΤΑΦΟΝΕΩC 80
TOTTERED THE sepulcher TILL

ΤΗCΤΡΙΤΗCΗΜΕΡΑCΜΗΠΟΤ 800
OF-THE third DAY NO ?-when

Bs *omit* OF-Him
ΕΕΛΘΟΝΤΕCΟΙΜΑΘΗΤΑΙΑΥ 20
COMING THE LEARNers OF-Him

s WILL- ΟΥ
ΤΟΥΚΛΕΨΩCΙΝΑΥΤΟΝΚΑΙΕ 40
SHOULD-BE-stealING Him AND THEY-

B *o.*
ΙΠΩCΙΝΤΩΛΑΩΗΓΕΡΘΗΑΠΟ 60
MAY-BE-sayING to-THE PEOPLE He-WAS-ROUSED FROM

ΤΩΝΝΕΚΡΩΝΚΑΙΕCΤΑΙΗΕC 80
THE DEAD-*ones* AND WILL-BE THE LAST

s Ο
ΧΑΤΗΠΛΑΝΗΧΕΙΡΩΝΤΗCΠΡ 900
STRAYing WORSE OF-THE BEFORE-

B *omits* YET s *o.*
ΩΤΗCΕΦΗΔΕΑΥΤΟΙCΟΠΕΙΛ 20
65 most AVERRed YET to-them THE PILATE

B+C
ΑΤΟCΕΧΕΤΕΚΟΥCΤΩΔΙΑΝΥ 40
YE-ARE-HAVING CUSTODIAN (*Latin*) BE-

s ΑΙ *for* Ε
ΠΑΓΕΤΕΑCΦΑΛΙCΑCΘΕΩCΟ 60
UNDER-LEADING UN-TOTTER AS YE'VE-

ΙΔΑΤΕΟΙΔΕΠΟΡΕΥΘΕΝΤΕC 80
66 PERCEIVED THE YET BEING-GONE

ΗCΦΑΛΙCΑΝΤΟΤΟΝΤΑΦΟΝC 89000
THEY-UN-TOTTER THE sepulcher SEAL-

28 the detail. Now it is the evening
of the sabbaths.

At the lighting up into one of
the sabbaths came Mary Magdalene
and the other Mary to behold the
2 sepulcher. And *lo!* a great quake
occurred, for a messenger of the
Lord, descending out of heaven and
approaching, rolls away the stone
3 from the door and sat upon it. Now
to the perception he was as lightning,
and his dress white as if snow.
4 Now from fear of him the keepers
quaked and became as dead.

5 Now answering, the messenger
said to the women, "Fear *you* not,
for I am aware that you are seeking
Jesus, Who has been crucified.
6 He is not here, for He was roused
according as He said. Hither! Perceive
the place where the Lord lay.
7 And go swiftly, say to His disciples
that He was roused from
the dead, and *lo!* He is preceding
you into Galilee. There you will
see Him. *Lo!* I told you!"

8 And coming away swiftly from
the tomb with fear and great joy,
they ran to report to His disciples.

9 Now as they went to report to
His disciples, *lo!* Jesus also meets
them saying, "Rejoice!" Now
they, approaching Him, hold His
10 feet and worship Him. Then Jesus
is saying to them, "Fear not!
Go, report to My brethren that
they may be coming away into Galilee,
and there they shall see Me."
11 Now at their going, *lo!* some

66 The "detail" of soldiers, was a small squad which, in Latin, was called a *custodian*. From this we get our word custody. Pilate uses the Latin military term for which the Greek had no exact equivalent. Hence it is transliterated, rather than translated in the sublinear rendering.

1 Compare Mk.16:1-4 Lu.24:1,2 Jn.20:1.

1 The enigmatical phrase, "the evening of the sabbaths," when the Roman watch was set, is the key to a problem which astute theologians have declared to be unsolvable. The Hebrew day, in starting at sundown, commenced in the middle of an "evening". The evening of one day lasted till sundown, after that it was counted as the evening of the next day. Thus each day had two evenings, one at its commencement and another at its close. Each evening was in two days. The evening when the watch was set was in two sabbaths. One, the first day of Unleavened Bread, was a special sabbath, coming but once a year. The other was the usual weekly sabbath. The conjunction of these two at their common evening satisfies the phrase "the evening of the sabbaths," and furnishes the key to the chronology of the passion week.

1 "One of the sabbaths" is the only correct translation of the phrase usually rendered "the first day of the week". The word *first* is not there. It is simply *one*, and is applied to the *eleventh* hour (Mt.20:12), which, in that case, was last, not first. The word *day* is not in the text at all. The word "week" is in the plural, and is precisely the same as the form in the preceding sentence. If it is rendered "sabbaths" there it must also be "sabbaths" here. So there is no recourse but to translate "one of the sabbaths."

The key to this expression lies in the law of the Firstfruits (Lev. 23:9-14). Ending with the day before Pentecost there were seven sabbaths (Lev.23:15) from the day before the waving of the "sheaf". These are referred to in the phrase "one of the sabbaths". Every mention of this phrase places it between the Passover and Pentecost, (1 Co.16:2 and 8 Acts 20:1 and 6). And the other occurrences refer to our Lord's resurrection (Mk.16:2 Lu.24:1 Jn. 20:1-19). He was raised on a sabbath, not the first day of the week, which would be our Sunday. His res-

ΦΡΑΓΙCΑΝΤΕCΤΟΝΛΙΘΟΝΜ 20
ing THE STONE WITH

A ω o. ΟΥ
ΕΤΑΤΗCΚΟΥCΤωΔΙΑCΟΨΕΔ 40
28 THE CUSTODIAN (*Latin for* guard) evening YET

ΕCΑΒΒΑΤωΝΤΗΕΠΙΦωCΚΟΥ 60
OF-SABBATHS to-THE ON-LIGHTING

CΗΕΙCΜΙΑΝCΑΒΒΑΤωΝΗΛΘ 80
INTO ONE OF-SABBATHS CAME

s MARIAM +M
ΕΝΜΑΡΙΑΗΜΑΓΔΑΛΗΝΗΚΑΙ 100
MARY THE MAGDALENE AND

A Η *added above line*
ΗΑΛΛΗΜΑΡΙΑΘΕωΡΗCΑΙΤΟ 20
THE other MARY TO-behold THE

s o.
ΝΤΑΦΟΝΚΑΙΙΔΟΥCΕΙCΜΟC 40
2 sepulcher AND BE-PERCEIVING QUAKing

ΕΓΕΝΕΤΟΜΕΓΑCΑΓΓΕΛΟCΓ 60
BECAME GREAT MESSENGER for

ΑΡΚΥΡΙΟΥΚΑΤΑΒΑCΕΞΟΥΡ 80
OF-Master DOWN-STEPPING OUT OF-heaven

A *omits* AND
ΑΝΟΥΚΑΙΠΡΟCΕΛΘωΝΑΠΕΚ 200
AND TOWARD-COMING FROM-ROLLS

B*s o.* B*s omit* FROM THE DOO
ΥΛΙCΕΝΤΟΝΛΙΘΟΝΑΠΟΤΗC 20
THE STONE FROM THE

ΘΥΡΑCΚΑΙΕΚΑΘΗΤΟΕΠΑΝω 40
DOOR AND sat ON-UP

s[1] *omits* WAS *to* OF-him B Δ *above line*
ΑΥΤΟΥΗΝΔΕΗΕΙΔΕΑΑΥΤΟΥ 60
3 OF-it WAS YET THE PERCEPtion OF-him

ωCΑCΤΡΑΠΗΚΑΙΤΟΕΝΔΥΜΑ 80
AS GLEAM-FLING AND THE IN-SLIP

B*s omit* -IF AB*s*[1]* *omit* THE
ΑΥΤΟΥΛΕΥΚΟΝωCΕΙΗΧΙωΝ 300
OF-him WHITE AS-IF THE SNOW

A *omits* OF-him
ΑΠΟΔΕΤΟΥΦΟΒΟΥΑΥΤΟΥΕC 20
4 FROM YET THE FEAR OF-him ARE-

s o.
ΕΙCΘΗCΑΝΟΙΤΗΡΟΥΝΤΕCΚ 40
QUAKED THE *ones*-KEEPING AND

A ΟΝΤΟ *o. o.*
ΑΙΕΓΕΝΗΘΗCΑΝωCΝΕΚΡΟΙ 60
WERE-BECOME AS DEAD-*ones*

ΑΠΟΚΡΙΘΕΙCΔΕΟΑΓΓΕΛΟC 80
5 answerING YET THE MESSENGER

s[1], *s*[2] *omit*, *s**, *s*[3] *supply* to-THE WOMEN
ΕΙΠΕΝΤΑΙCΓΥΝΑΙΞΙΝΜΗΦ 400
said to-THE WOMEN NO BE-

s o. *s* ΑΙ *s o.* *s*[1]* ΗΘΗΤ *for* ΕΙCΘ
ΟΒΕΙCΘΕΥΜΕΙCΟΙΔΑΓΑΡΟ 20
FEARING YE I-HAVE-PERCEIVED for that

ΤΙΙΗCΟΥΝΤΟΝΕCΤΑΥΡωΜΕ 40
JESUS THE *One*-HAVING-*been*-impaled

ΝΟΝΖΗΤΕΙΤΕΟΥΚΕCΤΙΝωΔΑ 60
6 YE-ARE-SEEKING NOT He-IS here

ΕΗΓΕΡΘΗΓΑΡΚΑΘωCΕΙΠΕΝ 80
He-WAS-ROUSED for according-as He-said

s+Ε
ΔΕΥΤΕΙΔΕΤΕΤΟΝΤΟΠΟΝΟΠ 500
HITHER BE-PERCEIVING THE PLACE THE-?-

B*s omit* THE Master
ΟΥΕΚΕΙΤΟΟΚΥΡΙΟCΚΑΙΤΑ 20
7 where LAY THE Master AND SWIFTLY

s o.
ΧΥΠΟΡΕΥΘΕΙCΑΙΕΙΠΑΤΕΤ 40
BEING-GONE say to-

ΟΙCΜΑΘΗΤΑΙCΑΥΤΟΥΟΤΙΗ 60
THE LEARNers OF-Him that He-

ΓΕΡΘΗΑΠΟΤωΝΝΕΚΡωΝΚΑΙ 80
WAS-ROUSED FROM THE DEAD-*ones* AND

ΙΔΟΥΠΡΟΑΓΕΙΥΜΑCΕΙCΤΗ 600
BE-PERCEIVING He-IS-BEFORE-LEADING YOU*p* INTO THE

B+Ε
ΝΓΑΛΙΛΑΙΑΝΕΚΕΙΑΥΤΟΝΟ 20
GALILEE there Him YE-

A*s* ΑΙ *for* Ε *s*[1]* Δ *o.*
ΨΕCΘΕΙΔΟΥΕΙΠΟΝΥΜΙΝΚΑ 40
8 WILL-BE-VIEWING BE-PERCEIVING I-said to-YOU*p* AND

A Ε Ξ OUT-
ΙΑΠΕΛΘΟΥCΑΙΤΑΧΥΑΠΟΤΟ 60
FROM-COMING SWIFTly FROM THE

s o.
ΥΜΝΗΜΕΙΟΥΜΕΤΑΦΟΒΟΥΚΑ 80
memorial-vault WITH FEAR AND

ΙΧΑΡΑCΜΕΓΑΛΗCΕΔΡΑΜΟΝ 700
JOY GREAT THEY-RAN

s o.
ΑΠΑΓΓΕΙΛΑΙΤΟΙCΜΑΘΗΤΑ 20
TO-FROM-MESSAGE to-THE LEARNers

B*s omit* AS *to* OF-Him
ΙCΑΥΤΟΥωCΔΕΕΠΟΡΕΥΟΝΤ 40
9 OF-Him AS YET THEY-WENT

ΟΑΠΑΓΓΕΙΛΑΙΤΟΙCΜΑΘΗΤ 60
TO-FROM-MESSAGE to-THE LEARNers

ΑΙCΑΥΤΟΥΚΑΙΙΔΟΥΙΗCΟΥ 80
OF-Him AND BE-PERCEIVING JESUS

B*s*[1]* Υ UNDER-
CΑΠΗΝΤΗCΕΝΑΥΤΑΙCΛΕΓω 800
FROM-meets to-them saying

ΝΧΑΙΡΕΤΕΑΙΔΕΠΡΟCΕΛΘΟ 20
BE-JOYING THE YET *ones*-TOWARD-COMING

ΥCΑΙΕΚΡΑΤΗCΑΝΑΥΤΟΥΤΟ 40
HOLD OF-Him THE

ΥCΠΟΔΑCΚΑΙΠΡΟCΕΚΥΝΗC 60
FEET AND THEY-worship

ΑΝΑΥΤωΤΟΤΕΛΕΓΕΙΑΥΤΑΙ 80
10 to-Him then IS-saying to-them

CΟΙΗCΟΥCΜΗΦΟΒΕΙCΘΕΥΠ 900
THE JESUS NO BE-FEARING BE-UN-

s ΑΙ *s o.*
ΑΓΕΤΕΑΠΑΓΓΕΙΛΑΤΕΤΟΙC 20
DER-LEADING FROM-MESSAGE to-THE

s[1]* *omits* OF-ME *s*[1]* *omits* FROM-
ΑΔΕΛΦΟΙCΜΟΥΙΝΑΑΠΕΛΘω 40
brothers OF-ME THAT THEY-MAY-BE-FROM-

B+Ε
CΙΝΕΙCΤΗΝΓΑΛΙΛΑΙΑΝΚΑ 60
COMING INTO THE GALILEE AND-

B *o. o.*
ΙΕΚΕΙΜΕΟΨΟΝΤΑΙΠΟΡΕΥΟ 80
11 there ME THEY-WILL-BE-VIEWING OF-GOING

ΜΕΝωΝΔΕΑΥΤωΝΙΔΟΥΤΙΝΕ 90000
YET OF-them BE-PERCEIVING ANY

urrection on the sabbath is a token that His work was complete. Redemption is now a matter of entering into His stopping, not the beginning of a new week of toil and labor.

5-8-Compare Mk.16:5-8 Lu.24:3-11.

9-10 Compare Mk. 16:9-11. See Jn. 20:17.

18 This account is principally concerned with the rejection of the kingdom. How fitting that it should close with a preview of its establishment in the coming eon! The place is significant. Satan took Him to a high mountain to show Him the kingdoms of the earth. The transformation was on a mountain. The place speaks of His exaltation. This will not be realized until He comes in glory. He has not yet taken His great power (Un. 11:17). The apostles never went out to all nations. On the contrary, Peter was opposed when he went to the proselyte Cornelius (Ac. 11:3). They never baptized in the name of the Father and of the Son and of the holy spirit. They used the titles of Christ intelligently when they baptized. They used "Jesus Christ" in baptizing Israelites, "Lord Jesus" for Samaritans (Ac. 8:16). They never used "Christ Jesus", the title of His present heavenly glory. They never used the formula here given because they knew that it was reserved for the future kingdom proclamation. They never discipled the nations, as such. The Lord was not with them till the conclusion of that eon, but left them soon after, when He ascended. This commission cannot be carried out until His return in power and glory to bless all nations through His people Israel.

of the detail, coming into the city,
report all that occurs to the chief
12 priests. And being assembled with
the elders, besides holding a consul-
tation, they give a considerable
sum of silver to the soldiers, say-
13 ing, "Say that 'His disciples, com-
ing by night, steal him as we
14 are reposing.' And if this should
be heard by the governor, *we* will
persuade him and we will make you
15 to be without worry." Now they,
getting the pieces of silver, do ac-
cording as they were taught. And
this word is blazed abroad among
the Jews unto this very day.
16 Now the eleven disciples went
into Galilee, into the mountain
where Jesus arranges with them.
17 And, perceiving Him, they wor-
18 ship Him, yet they hesitate. And,
approaching, Jesus speaks to them
saying, "All authority in heaven
and on earth was given to Me.
19 Going, then, disciple all the na-
tions, baptizing them into the name
of the Father and of the Son and of
20 the holy spirit, teaching them to be
keeping all, whatever I direct you.
And *lo! I* am with you all the days
till the conclusion of the eon!
Amen!"

B¹+Ϲ A+Є
ϹΤΗϹΚΟΥϹΤѠΔΙΑϹЄΛΘΟΝΤ
OF-THE CUSTODIAN (*Latin*) COMING

s Ν UP- *s* o.
ЄϹЄΙϹΤΗΝΠΟΛΙΝΑΠΗΓΓЄΙ
INTO THE city FROM-MESSAGE

A o.
ΛΑΝΤΟΙϹΑΡΧΙЄΡЄΥϹΙΝΑΠ
to-THE chief-SACRED-*ones* ALL (*em-*

ΑΝΤΑΤΑΓЄΝΟΜЄΝΑΚΑΙϹΥΝ
12 *phatic*) THE BECOMING AND BEING-TO-

ΑΧΘЄΝΤЄϹΜЄΤΑΤѠΝΠΡЄϹΒ
GETHER-LED WITH THE SENIORS

*s*¹ DO ЄΠ
ΥΤЄΡѠΝϹΥΜΒΟΥΛΙΟΝΤЄΛΑ
TOGETHER-COUNSEL BESIDES GET-

ΟΙΗϹΑΝ *s**+ΚΑΙ *s*⁵ *may restore all three words*
ΒΟΝΤЄϹΑΡΓΥΡΙΑΙΚΑΝΑЄΔ
TING SILVERS enough THEY-

ѠΚΑΝΤΟΙϹϹΤΡΑΤΙѠΤΑΙϹΛ
13 GIVE to-THE WARriors say-

s that say
ЄΓΟΝΤЄϹЄΙΠΑΤЄΟΤΙΟΙΜΑ
ING say that THE LEARN-

ΘΗΤΑΙΑΥΤΟΥΝΥΚΤΟϹЄΛΘΟ
ers OF-Him OF-NIGHT COMING

ΝΤЄϹЄΚΛЄΨΑΝΑΥΤΟΝΗΜѠΝ
steal Him OF-US

ΚΟΙΜѠΜЄΝѠΝΚΑΙЄΑΝΑΚΟΥ
14 reposING AND IF-EVER SH'D-BE-BE-

B ЄΠΙ ON
ϹΘΗΤΟΥΤΟΥΠΟΤΟΥΗΓЄΜΟΝ
ING-HEARD this UNDER THE LEADER

B*s* *omit* him
ΟϹΗΜЄΙϹΠЄΙϹΟΜЄΝΑΥΤΟΝ
WE SHALL-BE-PERSUADING him

ΚΑΙΥΜΑϹΑΜЄΡΙΜΝΟΥϹΠΟΙ
AND YOU*p* UN-anxious WE-WILL-

s Ѡ -SH'D-BE- *s*¹* *omits* THE, B *has it above line*
ΗϹΟΜЄΝΟΙΔЄΛΑΒΟΝΤЄϹΤΑ
15 BE-making THE YET GETTING THE

AB*s*¹* *omit* according-
ΑΡΓΥΡΙΑЄΠΟΙΗϹΑΝΚΑΘѠϹ
SILVERS THEY-DO according-AS

s *omits* -THRU-
ЄΔΙΔΑΧΘΗϹΑΝΚΑΙΔΙЄΦΗΜ
THEY-WERE-TAUGHT AND IS-THRU-AVERIZED

ΙϹΘΗΟΛΟΓΟϹΟΥΤΟϹΠΑΡΑΙ
THE saying this BESIDE JU-

*s*¹* ЄѠϹ TILL
ΟΥΔΑΙΟΙϹΜЄΧΡΙΤΗϹϹΗΜЄ
DA-ans UNTO THE toDAY

A*s* *omit* DAY
ΡΟΝΗΜЄΡΑϹΟΙΔЄЄΝΔЄΚΑΜ
16 DAY THE YET ONE-TEN LEARN-

ΑΘΗΤΑΙЄΠΟΡЄΥΘΗϹΑΝЄΙϹ
ers WERE-GONE INTO

B+Є
ΤΗΝΓΑΛΙΛΑΙΑΝЄΙϹΤΟΟΡΟ
THE GALILEE INTO THE mountain

ϹΟΥЄΤΑΞΑΤΟΑΥΤΟΙϹΟΙΗϹ
where SETS to-them THE JESUS

ΟΥϹΚΑΙΙΔΟΝΤЄϹΑΥΤΟΝΠΡ
17 AND PERCEIVING Him THEY-

B*s* *omit* to-Him
ΟϹЄΚΥΝΗϹΑΝΑΥΤѠΟΙΔЄЄΔ
worship to-Him THE YET THEY-

ΙϹΤΑϹΑΝΚΑΙΠΡΟϹЄΛΘѠΝΟ
18 TWO-STAND AND TOWARD-COMING THE

*s*¹* *omits* to-them
ΙΗϹΟΥϹЄΛΑΛΗϹЄΝΑΥΤΟΙϹ
JESUS TALKS to-them

ΛЄΓѠΝЄΔΟΘΗΜΟΙΠΑϹΑЄΞΟ
saying WAS-GIVEN to-ME EVERY authority

B *space of three letters between* authority *and* IN A*s* *omit* THE
ΥϹΙΑЄΝΟΥΡΑΝѠΚΑΙЄΠΙΤΗ
IN heaven AND ON THE

A*s* *omit* THEN
ϹΓΗϹΠΟΡЄΥΘЄΝΤЄϹΟΥΝΜΑ
19 LAND BEING-GONE THEN make-

ΘΗΤЄΥϹΑΤЄΠΑΝΤΑΤΑЄΘΝΗ
LEARNERS ALL THE NATIONS

B DIP*izing* ϹΑ
ΒΑΠΤΙΖΟΝΤЄϹΑΥΤΟΥϹЄΙϹ
DIPIZING them INTO

ΤΟΟΝΟΜΑΤΟΥΠΑΤΡΟϹΚΑΙΤ
THE NAME OF-THE FATHER AND OF-

ΟΥΥΙΟΥΚΑΙΤΟΥΑΓΙΟΥΠΝЄ
THE SON AND OF-THE HOLY spirit

ΥΜΑΤΟϹΔΙΔΑϹΚΟΝΤЄϹΑΥΤ
20 TEACHING them

s o.
ΟΥϹΤΗΡЄΙΝΠΑΝΤΑΟϹΑЄΝЄ
TO-BE-KEEPING ALL as-much-as I-direct

s o.
ΤЄΙΛΑΜΗΝΥΜΙΝΚΑΙΙΔΟΥЄ
to-YOU*p* AND BE-PERCEIVING I

s AM WITH YOU*p*
ΓѠΜЄΘΥΜѠΝЄΙΜΙΠΑϹΑϹΤΑ
WITH YOU*p* AM ALL THE

ϹΗΜЄΡΑϹЄѠϹΤΗϹϹΥΝΤЄΛЄ
DAYS TILL OF-THE TOGETHER-FINISH

B*s* *omit* AMEN
ΙΑϹΤΟΥΑΙѠΝΟϹΑΜΗΝ
OF-THE eon AMEN

MARK'S ACCOUNT

MARK makes us acquainted with the model Servant. It presents a scene of intense activity. No sooner is a deed done than "straightway" we are engaged with another. The Servant is introduced without a genealogy, for His deeds are sufficient credentials. His birth, His childhood, and His youth are passed over, for in them He was not equipped for service. The account begins with His induction into active ministry by the forerunner, John the baptist.

In Matthew His regal relation to the royal nation, Israel, is emphasized. They are to rule the other nations. Luke's account is wider in its sympathies, and brings blessing to all mankind through the favored people. The scope of Mark is still broader, for it reaches out to all creation. Whereever there is work to be done He is ready with untiring zeal and humble obedience. Seldom is He called "Lord", for here He is in the place of a servant.

We are not so much engaged with Him as with His work. We are told what He did, and why and how. His own feelings are directly related to the results of His acts.

It is generally supposed that Mark is the writer of this account. If so, it is a striking instance of God's grace and wisdom, for Mark himself, as a servant, was the most notable failure of our Lord's followers. Though the son of a very godly mother, in whose home in Jerusalem the disciples met for worship and prayer (Ac. 12^{12}), and the nephew of Barnabas (Col. 4^{10}), and probably a convert of Peter (1 Pt. 5^{13}), and once chosen to accompany Barnabas and Paul on their missionary journey, yet he deserted them at Perga and returned to Jerusalem. When he proposed to join their second journey, Paul would not have him and chose rather to separate from Barnabas than to take him along (Ac. 15$^{26-38}$). Thus the traitorous tax gatherer Matthew tells us of the King; the selfish John gives us the loving Son; the unsuccessful physician Luke portrays the sympathetic Healer; and the discredited servant Mark sets forth the true and faithful Servant of Jehovah.

But we must look beyond Mark's failure to see its true significance. It was used by God to separate Paul from association with Jerusalem. When again they became friendly, Mark retained his physical standing as one of the Circumcision (Col. 4^{11}), and thus effectually shut himself out of the new administration of God's grace which was introduced through Paul, which ignores all physical distinctions, and which is the truth for the present time.

This account, then, presents our Lord as a Servant of the Circumcision for the sake of the truth of God, to confirm the patriarchal promises (Ro. 15^{8}). He never leaves the land. He does not give the children's bread to puppies (7^{27}). Very few crumbs fall from the table for feeding those outside the narrow pale of Israel. And yet *through* them, after His resurrection, He reaches out with blessing for the whole creation.

Mark's account is characterized by some significant omissions. Except on two special occasions, the Servant is never addressed as Lord. Only after His resurrection is he so styled (16^{19,20}). The word "law" does not occur, for though His service conforms to the law it is not measured by it but exceeds all legal demands. The Servant does not set forth the manifesto of the kingdom as in Mt. 5-7, and has no "Lord's prayer". The parables are fewer. Passages which set forth the majesty and glory of the Lord are omitted or abbreviated.

The Servant's shrinking from public notice is very evident in Mark as in such passages as 1^{38}7^{24,36}8^{26}. This is exquisitely brought out in 9$^{16-25}$. From the adoration of the overawed throng who perceive some lingering glory of the transformation on the mount He turns in the unresting continuity of filial service to heal the boy before a great multitude gathers, and then speedily withdraws to the privacy of the house. In this account His greatest glory is His humility, making Him the perfect Servant of Jehovah.

THE BEGINNING OF THE EVANGEL
OF JESUS CHRIST, SON OF GOD.
2 According as it is written in
Isaiah the prophet,

"*Lo! I* am dispatching My messenger before Thy face,
Who will be constructing Thy road in front of Thee.
3 A voice of one imploring in the wilderness,
'Make ready the road of the Lord!
Be making His highways straight!'"

4 John the baptist came to be in the
wilderness and is proclaiming a
baptism of repentance for the par-
5 don of sins. And the entire prov-
ince of Judea went out to him,
and all the Jerusalemites, and they
were baptized by him in the Jordan
river, confessing their sins.
6 And John was dressed in cam-
el's hair, and a leather girdle about
his loins, and eating locusts and
7 wild honey. And he proclaims,
saying, "One stronger than I is
coming after me, the thong of
Whose sandals I am not compe-
8 tent to stoop and loose. *I*, indeed,
baptize you in water, yet *He* shall
be baptizing you in holy spirit."
9 And it occurred in those days
that Jesus came from Nazareth of
Galilee, and is baptized in the Jor-
10 dan by John. And straightway,
stepping up out of the water, He
perceived the heavens rent, and the
spirit, as a dove, descending and
11 remaining on Him. And a voice
came out of the heavens, "*Thou* art
My beloved Son: in Thee I de-
light."
12 And straightway the spirit is
ejecting Him into the wilderness.

2-3 Compare Mal. 3[1] Isa. 40[3] Mt. 3[3] Lu. 3[4-6] Jn. 1[15-23].

4-8 Compare Mt.3[1-12]Lu.3[1-18].

4 John the baptist was the son of a priest, so that he was entitled to exercise the priestly office and enjoy all its privileges, which assured him a life of ease and comfort. Yet, under the urge of the holy spirit, which filled him even before he was born, he gave up all this for the lowly and austere life of a Nazarite (Nu.6[2-7]). He was not permitted to eat anything which came of the vine, the symbol of that which cheers the heart of God and man (Jud. 9[13]). Like Samson, he let his hair grow long, a symbol of weakness and dishonor (1 Co. 11[14]). Instead of the linen ephod he wore coarse camel's hair. Instead of living of the altar and eating the best of the sacrifices, he subsisted on locusts and wild honey.

John the baptist was a continual contrast with the Lord. Christ was not a Nazarite. He drank wine, dressed as others did, never wore long hair, and dwelt with His parents until the time for His ministry arrived. John came in the spirit of Elijah, but when the Lord's disciples wished to call down fire from heaven and consume the Samaritans for offending them, as Elijah had done to the men who were sent against him (2 Ki. 1[10-12]), He rebuked them. Christ did not come in the spirit of Elijah at that time. Elijah was an austere proclaimer of righteousness. Christ's message mingled grace with truth. He came, not to condemn sinners, but to save them. In Him conviction was coupled with compassion.

6 See Lev. 11[22].

7 Compare Jn. 1[15,26,27].

9-11 Compare Mt.3[13-17]Lu.3[21,22]Jn.1[32-34].

10 The dove is a symbol of peace, of judgment past (Gen.8[12]) and of sacrifice. (Wherever we read "pigeon" in the versions of Leviticus it should read "dove" as in all the other occurrences.) This is an index of the ministry to which it was the introduction. In contrast to John's fierce denunciations of judgment, He went about a meek, harmless, unresisting victim, until He is finally offered up to God. It was in this that God could delight. He was His Son, not merely by birth, but in His likeness to His Father.

12-13 Compare Mt.4[1-11]Lu.4[1-13].

ΑΡΧΗΤΟΥΕΥΑΓΓΕΛΙΟΥΙΗC
ORIGINAL OF-THE WELL-MESSAGE OF-JESUS
s1 omits SON God *Bs omit* OF-THE
ΟΥΧΡΙCΤΟΥΥΙΟΥΤΟΥΘΕΟΥ
ANOINTED SON OF-THE God
A *omits* according- A *omits* THE ISAIAH
ΚΑΘΩCΓΕΓΡΑΠΤΑΙΕΝΤΩΗC
2 according-AS it-HAS-*been*-WRITTEN IN THE ISAIAH
A ΤΟΙC *plural* ΤΑΙC B *omits* I
ΑΙΑΤΩΠΡΟΦΗΤΗΙΔΟΥΕΓΩΑ
THE BEFORE-AVERer BE-PERCEIVING I AM-
s o.
ΠΟCΤΕΛΛΩΤΟΝΑΓΓΕΛΟΝΜΟ
commissionING THE MESSENGER OF-ME
ΥΠΡΟΠΡΟCΩΠΟΥCΟΥΟCΚΑΤ
BEFORE face OF-YOU WHO WILL-BE-
ΑCΚΕΥΑCΕΙΤΗΝΟΔΟΝCΟΥΕ
constructING THE WAY OF-YOU IN-
Bs omit IN-TOWARD-PLACE OF-YOU
ΜΠΡΟCΘΕΝCΟΥΦΩΝΗΒΟΩΝΤ
TOWARD-PLACE OF-YOU. SOUND OF-IMPLORING-
ΟCΕΝΤΗΕΡΗΜΩΕΤΟΙΜΑCΑΤ
one IN THE DESOLATE make-READY
s o.
ΕΤΗΝΟΔΟΝΚΥΡΙΟΥΕΥΘΕΙΑ
THE WAY OF-Master straight
CΠΟΙΕΙΤΕΤΑCΤΡΙΒΟΥCΑΥ
BE-makING THE WEAR (ways) OF-Him
s1 adds* ΚΑΙ AND B *o.* A *omits* THE
ΤΟΥΕΓΕΝΕΤΟΙΩΑΝΝΗCΟΒΑ
4 BECAME JOHN THE *one*-
B *omits* AND
ΠΤΙΖΩΝΕΝΤΗΕΡΗΜΩΚΑΙΚΗ
DIPIZING IN THE DESOLATE AND PRO-
ΡΥCCΩΝΒΑΠΤΙCΜΑΜΕΤΑΝΟ
CLAIMING DIPism OF-after-MIND
ΙΑCΕΙCΑΦΕCΙΝΑΜΑΡΤΙΩΝ
INTO FROM-LETTING OF-misses
ΚΑΙΕΞΕΠΟΡΕΥΕΤΟΠΡΟCΑΥ
5 AND OUT-WENT TOWARD him
ΤΟΝΠΑCΑΗΙΟΥΔΑΙΑΧΩΡΑΚ
EVERY THE JUDEA SPACE AND
*s1** Ε *o.*
ΑΙΟΙΙΕΡΟCΟΛΥΜΕΙΤΑΙΠΑ
THE JERUSALEMites ALL
A AND THEY-DIPIZED ALL *s1* omits* AND
ΝΤΕCΚΑΙΕΒΑΠΤΙΖΟΝΤΟΥΠ
AND THEY-*were*-DIPIZED by
A by him *after* river
ΑΥΤΟΥΕΝΤΩΙΟΡΔΑΝΗΠΟΤΑ
him IN THE JORDAN river
ΜΩΕΞΟΜΟΛΟΓΟΥΜΕΝΟΙΤΑC
OUT-AVOWING THE
A *omits* AND THE *adds* ΔΕ YET
ΑΜΑΡΤΙΑCΑΥΤΩΝΚΑΙΗΝΟΙ
6 misses OF-them AND WAS THE JOHN
B *o.*
ΩΑΝΝΗCΕΝΔΕΔΥΜΕΝΟCΤΡΙ
HAVING-IN-SLIPPED HAIR
ΧΑCΚΑΜΗΛΟΥΚΑΙΖΩΝΗΝΔΕ
OF-CAMEL AND GIRDle SKIN
ΡΜΑΤΙΝΗΝΠΕΡΙΤΗΝΟCΦΥΝ
ABOUT THE LOIN

Bs1 o.*
ΑΥΤΟΥΚΑΙΕCΘΙΩΝΑΚΡΙΔΑ
OF-him AND EATING LOCUST
CΚΑΙΜΕΛΙΑΓΡΙΟΝΚΑΙΕΚΗ
7 AND HONEY FIELD AND he-PRO-
ΡΥCCΕΝΛΕΓΩΝΕΡΧΕΤΑΙΟΙ
CLAIMS saying IS-COMING THE *One*-
A STRONG *o. o. o. o.* B *omits* ME
CΧΥΡΟΤΕΡΟCΜΟΥΟΠΙCΩΜΟ
STRONGER OF-ME BEHIND ME
A *o.*
ΥΟΥΟΥΚΕΙΜΙΙΚΑΝΟCΚΥΨΑ
OF-WHOM NOT I-AM enough BEND*ing*
CΑΥCΑΙΤΟΝΙΜΑΝΤΑΤΩΝΥΠ
TO-LOOSE THE STRAP OF-THE sandals
Bs omit INDEED
ΟΔΗΜΑΤΩΝΑΥΤΟΥΕΓΩΜΕΝΕ
8 OF-Him I INDEED DIP-
Bs omit IN
ΒΑΠΤΙCΑΥΜΑCΕΝΥΔΑΤΙΑΥ
ize YOU*p* IN water He
s1 omits* YOU*p* B *omits* IN
ΤΟCΔΕΒΑΠΤΙCΕΙΥΜΑCΕΝΠ
YET WILL-BE-DIPIZING YOU*p* IN spir-
B *omits* AND
ΝΕΥΜΑΤΙΑΓΙΩΚΑΙΕΓΕΝΕΤ
9 it HOLY AND it-BECAME
ΟΕΝΕΚΕΙΝΑΙCΤΑΙCΗΜΕΡΑ
IN those THE DAYS
ΙCΗΛΘΕΝΙΗCΟΥCΑΠΟΝΑΖΑ
CAME JESUS FROM NAZARETH
A Δ
ΡΕΤΤΗCΓΑΛΙΛΑΙΑCΚΑΙΕΒ
OF-THE GALILEE AND He-IS-
A by JOHN INTO THE JORDAN
ΑΠΤΙCΘΗΕΙCΤΟΝΙΟΡΔΑΝΗ
DIPIZED INTO THE JORDAN
B *o.* A ΕΩ *for* Υ
ΝΥΠΟΙΩΑΝΝΟΥΚΑΙΕΥΘΥCΑ
10 by JOHN AND straightway UP-
s Ε *o.* A ΑΠΟ FROM A *o.*
ΝΑΒΑΙΝΩΝΕΚΤΟΥΥΔΑΤΟCΕ
STEPPING OUT OF-THE water he-
ΙΔΕΝCΧΙΖΟΜΕΝΟΥCΤΟΥCΟ
PERCEIVED *be*ing-SPLIT THE hea-
ΥΡΑΝΟΥCΚΑΙΤΟΠΝΕΥΜΑΩC
vens AND THE spirit AS
ΠΕΡΙCΤΕΡΑΝΚΑΤΑΒΑΙΝΟΝ
DOVE DOWN-STEPPING
AB *omit* AND R. B ΕΙC INTO
ΚΑΙΜΕΝΟΝΕΠΑΥΤΟΝΚΑΙΦΩ
11 AND REMAINING ON Him AND SOUND
s1 omits* BECAME
ΝΗΕΓΕΝΕΤΟΕΚΤΩΝΟΥΡΑΝΩ
BECAME OUT OF-THE heavens
ΝCΥΕΙΟΥΙΟCΜΟΥΟΑΓΑΠΗΤ
YOU ARE THE SON OF-ME THE beLOVED
A Ω *o. o.*
ΟCΕΝCΟΙΕΥΔΟΚΗCΑΚΑΙΕΥ
12 IN YOU I-WELL-SEEM AND straight-
A ΕΩ *for* Υ
ΘΥCΤΟΠΝΕΥΜΑΑΥΤΟΝΕΚΒΑ
way THE spirit Him IS-OUT-CAST-
ΛΛΕΙΕΙCΤΗΝΕΡΗΜΟΝΚΑΙΗ
13 ING INTO THE DESOLATE AND He-

12 The wilderness trial was especially intended to test His loyalty to God in connection with His royal claims to David's throne and as the obedient Man. Hence Matthew and Luke enlarge upon it. As it is not a record of service for others, Mark mentions it most briefly.

14-15 Compare Mt.4[12-17].

14 Before this our Lord had performed miracles, such as that at the wedding in Cana of Galilee, and had gathered a following of disciples, but He waited until John's ministry was ended by his imprisonment before beginning His first evangelistic tour.

15 The era of the nations' rule over Israel was nearing its end, as foretold by Daniel the prophet. Nearly four hundred and eighty years had run their course since Daniel had predicted that four hundred and ninety years should be "cut out" before the fulfillment of his vision (Dan.9[24]). Normally, not much more than ten years would bring them into the kingdom, but this depended on the attitude of the nation.

It is true that Daniel cut the era into periods, and that there is very evidently some delay after the sixty-ninth heptad, in which Messiah was to be cut off. But no intimation is given that this would be any considerable length of time. So that we may consider that our Lord's ministry as a whole was, from the prophetic viewpoint, within something over seven years of the kingdom. This is the force of the oft-repeated expression which was the burden of His proclamation, "The kingdom of God *has drawn near*." The sixty-ninth heptad of Daniel ended with His triumphal entry (11[8]). Only seven more prophetic years remained, which begin with the confirmation of the covenant with the coming prince (Dan. 9[27]). That it did not come does not in the least disprove the fact that it was near. Epaphroditus *draws near* unto death (Phil. 2[30]) but he did not die at that time. This word is very carefully chosen. The Lord did not predict positively that the kingdom was "at hand" so that it must come in a short time, but relatively, that it needed little time to make it a reality.

16-20 Compare Mt.4[18-22]Lu.5[1-11].

13 And He was in the wilderness
forty days, being tried by Satan,
and was with the wild beasts. And
the messengers waited on Him.
14 Now, after the betrayal of John,
Jesus came into Galilee, proclaiming
the evangel of the kingdom of
15 God, saying that "The era has been
fulfilled and the kingdom of God
has drawn near. Repent, and be
believing in the evangel!"
16 And passing by beside the sea of
Galilee, He perceived Simon, and
Andrew, Simon's brother, purse-
netting in the sea, for they were
17 fishermen. And Jesus said to them,
"Hither after Me and I shall be
making you become fishers of
18 men!" And immediately, leaving
19 their nets, they follow Him. And
advancing slightly, He perceived
James of Zebedee and his brother
John, and those in the ship, re-
20 adjusting the nets. And straight-
way He calls them, and, leaving
their father, Zebedee, in the ship
with the hired men, they came
away after Him.
21 And they are going into Caper-
naum. And immediately, on the
sabbaths, entering the synagogue,
22 He taught. And they were aston-
ished at His teaching, for He was
teaching them as One having au-
thority, and not as the scribes.
23 And straightway a man was in
their synagogue with an unclean
24 spirit, and he cries out, saying,
"Ha! what is it to us and to you,
Jesus the Nazarean! Did you come
to destroy us? We are aware who

A DAYS FOUR-TY s Μ=40 B² Δ
ΝΕΝΤΗΕΡΗΜΩΤΕϹϹΕΡΑΚΟΝ
WAS IN THE DESOLATE FOUR-TY

s o.
ΤΑΗΜΕΡΑϹΠΕΙΡΑΖΟΜΕΝΟϹ
DAYS being-tried

ΥΠΟΤΟΥϹΑΤΑΝΑΚΑΙΗΝΜΕΤ
by THE SATAN (adversary) AND He-WAS WITH

A *omits* THE
ΑΤΩΝΘΗΡΙΩΝΚΑΙΟΙΑΓΓΕΛ
THE WILD-BEASTS (*dim.*) AND THE MESSENGERS

B *adds* ΚΑΙ B¹o.o.B *om.* YET
ΟΙΔΙΗΚΟΝΟΥΝΑΥΤΩΜΕΤΑΔ
14 THRU-SERVED to-Him after YET

A *omits* THE
ΕΤΟΠΑΡΑΔΟΘΗΝΑΙΤΟΝΙΩΑ
THE TO-BE-BESIDE-GIVEN THE JOHN

B o. A *omits* THE
ΝΝΗΝΗΛΘΕΝΟΙΗϹΟΥϹΕΙϹΤ
CAME THE JESUS INTO THE

B+Ε
ΗΝΓΑΛΙΛΑΙΑΝΚΗΡΥϹϹΩΝΤ
GALILEE PROCLAIMING THE

Bs *omit* OF-THE KINGdom
ΟΕΥΑΓΓΕΛΙΟΝΤΗϹΒΑϹΙΛΕ
WELL-MESSAGE OF-THE KINGdom

B *adds* ΚΑΙ s¹ *omits* SAYING, *very faint*
ΙΑϹΤΟΥΘΕΟΥΛΕΓΩΝΟΤΙΠΕ
15 OF-THE God saying that HAS-

ΠΛΗΡΩΤΑΙΟΚΑΙΡΟϹΚΑΙΗΓ
been-FILLED THE SEASON AND HAS-

As Ε+ s o.
ΓΙΚΕΝΗΒΑϹΙΛΕΙΑΤΟΥΘΕΟ
NEARED THE KINGdom OF-THE God

ΥΜΕΤΑΝΟΕΙΤΕΚΑΙΠΙϹΤΕΥ
BE-after-MINDING AND BE-BELIEVING

As ΑΙ *for* Ε A ΠΕΡΙΠΑ
ΕΤΕΕΝΤΩΕΥΑΓΓΕΛΙΩΚΑΙΠ
16 IN THE WELL-MESSAGE AND BE-

ΤΩΝΔΕ ABOUT-TREADING YET *for* AND BESIDE-LEADING
ΑΡΑΓΩΝΠΑΡΑΤΗΝΘΑΛΑϹϹΑ
SIDE-LEADING BESIDE THE SEA

B+Ε s² o.
ΝΤΗϹΓΑΛΙΛΑΙΑϹΕΙΔΕΝϹΙ
OF-THE GALILEE He-PERCEIVED SIMON

ΜΩΝΑΚΑΙΑΝΔΡΕΑΝΤΟΝΑΔΕ
AND ANDREW THE brother

Bs *omit* OF-THE
ΛΦΟΝΤΟΥϹΙΜΩΝΟϹΑΜΦΙΒΑ
OF-THE SIMON ENVELOPE-CASTING

Bs *omit* ENVELOPE-CASTER
ΛΛΟΝΤΑϹΑΜΦΙΒΛΗϹΤΡΟΝΕ
ENVELOPE-CASTER IN

AB¹ Ε
ΝΤΗΘΑΛΑϹϹΗΗϹΑΝΓΑΡΑΛΙ
THE SEA THEY-WERE for fishers

ΕΙϹΚΑΙΕΙΠΕΝΑΥΤΟΙϹΟΙΗ
17 AND said to-them THE JE-

ϹΟΥϹΔΕΥΤΕΟΠΙϹΩΜΟΥΚΑΙ
SUS HITHER BEHIND ME AND

s Ε o.
ΠΟΙΗϹΩΥΜΑϹΓΕΝΕϹΘΑΙΑΛ
I-SHALL-BE-making YOU*p* TO-BE-BECOMING fishers

B²Ι s Υ o.
ΕΕΙϹΑΝΘΡΩΠΩΝΚΑΙΕΥΘΕΩ
18 OF-humans AND immediately

Bs *omit* OF-them
ϹΑΦΕΝΤΕϹΤΑΔΙΚΤΥΑΑΥΤΩ
FROM-LETTING THE NETS OF-them

B ΟΥΝ o.
ΝΗΚΟΛΟΥΘΗϹΑΝΑΥΤΩΚΑΙΠ
19 THEY-follow to-Him AND BE-

s¹* *om.* F. As¹*+ΕΚΕΙΘΕΝ As o.
ΡΟΒΑϹΟΛΙΓΟΝΕΙΔΕΝΙΑΚΩ
FORE-STEPP*ing* FEW He-PERCEIVED JACOBUS

s Ε o.
ΒΟΝΤΟΝΤΟΥΖΕΒΕΔΑΙΟΥΚΑ
THE OF-THE ZEBEDEE AND

B o.
ΙΙΩΑΝΝΗΝΤΟΝΑΔΕΛΦΟΝΑΥ
JOHN THE brother OF-him

ΤΟΥΚΑΙΑΥΤΟΥϹΕΝΤΩΠΛΟΙ
AND them IN THE FLOATER

ΩΚΑΤΑΡΤΙΖΟΝΤΑϹΤΑΔΙΚΤ
DOWN-EQUIPPING THE NETS

A ΕΩ *for* Υ
ΥΑΚΑΙΕΥΘΥϹΕΚΑΛΕϹΕΝΑΥ
20 AND straightway He-CALLS them

ΤΟΥϹΚΑΙΑΦΕΝΤΕϹΤΟΝΠΑΤ
AND FROM-LETTING THE FATHER

s Ε o.
ΕΡΑΥΤΩΝΖΕΒΕΔΑΙΟΝΕΝΤ
OF-them ZEBEDEE IN THE

ΩΠΛΟΙΩΜΕΤΑΤΩΝΜΙϹΘΩΤΩ
FLOATER WITH THE HIRED-*ones*

ΝΑΠΗΛΘΟΝΟΠΙϹΩΑΥΤΟΥΚΑ
21 THEY-FROM-CAME BEHIND Him AND

A Π
ΙΕΙϹΠΟΡΕΥΟΝΤΑΙΕΙϹΚΑΦ
THEY-ARE-INTO-GOING INTO CAPERNAUM

A Ε s Υ o.
ΑΡΝΑΟΥΜΚΑΙΕΥΘΕΩϹΤΟΙϹ
AND immediately to-THE

s *omits* INTO-COMING
ϹΑΒΒΑϹΙΝΕΙϹΕΛΘΩΝΕΙϹΤ
SABBATHS INTO-COMING INTO THE

s He-TAUGHT INTO THE TOGETHER-LEAD s¹* Ε o.
ΗΝϹΥΝΑΓΩΓΗΝΕΔΙΔΑϹΚΕΝ
TOGETHER-LEAD He-TAUGHT

ΚΑΙΕΞΕΠΛΗϹϹΟΝΤΟΕΠΙΤΗ
22 AND THEY-*were*-astonished ON THE

ΔΙΔΑΧΗΑΥΤΟΥΗΝΓΑΡΔΙΔΑ
TEACHing OF-Him He-WAS for TEACHING

ϹΚΩΝΑΥΤΟΥϹΩϹΕΞΟΥϹΙΑΝ
them AS authority

ΕΧΩΝΚΑΙΟΥΧΩϹΟΙΓΡΑΜΜΑ
HAVING AND NOT AS THE WRITERS

A *omits* straightway
ΤΕΙϹΚΑΙΕΥΘΥϹΗΝΕΝΤΗϹΥ
23 AND straightway WAS IN THE TOGETH-

ΝΑΓΩΓΗΑΥΤΩΝΑΝΘΡΩΠΟϹΕ
ER-LEAD OF-them human IN

ΝΠΝΕΥΜΑΤΙΑΚΑΘΑΡΤΩΚΑΙ
spirit unclean AND

Bs¹* *omit* HA! A ΑΙ *for* Ε A+Ε
ΑΝΕΚΡΑΞΕΝΛΕΓΩΝΕΑΤΙΗΜ
24 he-UP-CRIES saying HA! ANY to-US

AB Υ o.
ΙΝΚΑΙϹΟΙΙΗϹΟΥΝΑΖΑΡΗΝ
AND to-YOU JESUS NAZAREAN!

s¹* Ε o. AB Ι-
ΕΗΛΘΕϹΑΠΟΛΕϹΑΙΗΜΑϹΟΙ
YOU-CAME TO-destroy US WE-HAVE-

19 Before a net is used it is important that it is not badly tangled or snarled. The work of these fishermen is a graphic commentary on the word "readjust", which has been rendered by such a variety as *mend, perfect, fit, perfectly join, restore, prepare,* and *frame.* We have used *readjust, adapt,* and *attune.*

21-23 Compare Mt.4[13-16]Lu.4[31-32].

24 It is usually supposed that evil spirits would be the last to acknowledge the Lord, or make Him known, and that we should welcome any agencies if they only bear witness to the truth. But our Lord would not have the testimony of demons and bids them be still. It is no test of an evil spirit if he knows and acknowledges Him. A little later (34) we are told that He did not let the demons talk, not because of their ignorance of Him, but because they were aware that He is the Christ.

It is astonishing how much of demon possession was in the land in our Lord's day. We are tempted to suppose that there was unusual activity in the unseen world because of His presence and the nearness of the kingdom. A special outburst of demonism is due in the last days, and is undoubtedly present with us now. Their tactics are the same. They do not deny Christ, but seek rather to associate themselves with Him. Hence they have made marked inroads into the household of faith, under the guise of the holy spirit of God. Let us beware of every revelation or leading which displaces the Word of God or is in the slightest degree out of harmony with His written revelation.

23-28 Compare Lu.4[33-37].

27 The Lord's authority over unclean spirits, even more than His control of disease, was the marvel of the people and the means of spreading His fame throughout Galilee. None of their teachers had done anything like this.

29-34 Compare Mt.8[14-17]Lu.4[38-41].

32 The intense heat of an Eastern day was quickly over once the sun had set. Then it is that the town springs into life, the women go to the well for water and the men come in from work. On this occasion they probably waited until the sabbath was over at sunset before carrying the sick to Him.

you are—the holy One of God!"
25 And Jesus rebukes him, saying,
"Be still, and be coming out of
26 him!" And, convulsing him, and
shouting with a loud voice, the unclean spirit came out of him.
27 And they were all awed so as
to be discussing with themselves,
saying, "What is this? This is
some new teaching, seeing that
with authority He is enjoining
the unclean spirits also, and they
28 are obeying Him!" And straightway tidings of Him came out
everywhere into the whole country
about Galilee.
29 And straightway, coming out of
the synagogue, they came to the
house of Simon and Andrew, with
30 James and John. Now Simon's
mother-in-law was lying down with
a fever, and straightway they are
31 telling Him about her. And approaching, He rouses her, holding
her hand. And the fever leaves
her immediately, and she waited
on them.
32 Now as it is becoming evening,
when the sun sets, they brought to
Him all those who are ill and those
33 who are demoniacs. And the whole
city was assembled at the door.
34 And He cures many who are ill of
various diseases, and many demons
He cast out. And He did not
let the demons talk, seeing that
they were aware that He is the
Christ.
35 And in the morning, rising very
early while it was night, He came
out and came away into a desolate
36 place, and prayed there. And Simon and those with him trail
37 Him. And they found Him, and
are saying to Him that "All are

AB *o. o. o.*
ΔΑΜΕΝϹΕΤΙϹΕΙΟΑΓΙΟϹΤΟ
PERCEIVED YOU ANY ARE THE HOLY-*One* OF-THE

AB+Ε
ΥΘΕΟΥΚΑΙΕΠΕΤΙΜΗϹΕΝΑΥ
25 God AND rebukes to-him

s¹ *omits* saying B+Ε
ΤΩΟΙΗϹΟΥϹΛΕΓΩΝΦΙΜΩΘΗ
THE JESUS saying BE-BEING-MUZZLED

ΤΙΚΑΙΕΞΕΛΘΕΕΞΑΥΤΟΥΚΑ
26 AND BE-OUT-COMING OUT OF-him AND

B *omits* spirit THE
ΙϹΠΑΡΑΞΑΝΑΥΤΟΝΤΟΠΝΕΥ
CONVULS*ing* him THE spirit

A CRY*ing* ΚΡΑΞΑΝ
ΜΑΤΟΑΚΑΘΑΡΤΟΝΚΑΙΦΩΝΗ
THE unclean AND SOUND*ing*

ϹΑΝΦΩΝΗΜΕΓΑΛΗΕΞΗΛΘΕΝ
to-SOUND GREAT it-OUT-CAME

ΕΞΑΥΤΟΥΚΑΙΕΘΑΜΒΗΘΗϹΑ
27 OUT OF-him AND WERE-AWED

A *o.* *s o.*
ΝΑΠΑΝΤΕϹΩϹΤΕϹΥΝΖΗΤΕΙ
ALL (*emph.*) AS-BESIDES TO-BE-TOGETHER-SEEK-

Bs *omit* TOWARD *o.* A Ε
ΝΠΡΟϹΕΑΥΤΟΥϹΛΕΓΟΝΤΑϹ
ING TOWARD selves saying

Bs TEACHING NEW *for* ANY *to* that
ΤΙΕϹΤΙΝΤΟΥΤΟΤΙϹΗΚΑΙΝ
ANY IS this ANY THE NEW

ΗΑΥΤΗΔΙΔΑΧΗΟΤΙΚΑΤΕΞΟ
this TEACHING that according-to author-

A+Ν
ΥϹΙΑΝΚΑΙΤΟΙϹΠΝΕΥΜΑϹΙ
ity AND to-THE spirits

ΤΟΙϹΑΚΑΘΑΡΤΟΙϹΕΠΙΤΑϹ
THE unclean He-IS-enjoinING

s o.
ϹΕΙΚΑΙΥΠΑΚΟΥΟΥϹΙΝΑΥΤ
AND THEY-ARE-obeyING to-Him

A *omits* AND A *adds* ΔΕ YET
ΩΚΑΙΕΞΗΛΘΕΝΗΑΚΟΗΑΥΤΟ
28 AND OUT-CAME THE HEARING OF-Him

s¹* *omits* s. As¹* *omit* EVERY-w. s² Η *o.*
ΥΕΥΘΥϹΠΑΝΤΑΧΟΥΕΙϹΟΛΗ
straightway EVERY-where INTO WHOLE

s¹* Ι (B+Ε)Ο
ΝΤΗΝΠΕΡΙΧΩΡΟΝΤΗϹΓΑΛΙ
THE ABOUT-SPACE OF-THE GALILEE

ΥΛΑΙΑϹ *s* straight(A ΕΩ)way ΠΑΝΤΑΧΗ AND
ΛΑΙΑϹΚΑΙΕΥΘΥϹΕΚΤΗϹϹΥ
29 AND straightway OUT OF-THE TOGETH-

but restored B ΩΝ *o. o. o.*
ΝΑΓΩΓΗϹΕΞΕΛΘΟΝΤΕϹΗΛΘ
ER-LEAD OUT-COMING THEY-CAME

B Ε
ΟΝΕΙϹΤΗΝΟΙΚΙΑΝϹΙΜΩΝΟ
INTO THE HOME OF-SIMON

ϹΚΑΙΑΝΔΡΕΟΥΜΕΤΑΙΑΚΩΒ
AND ANDREW WITH JACOBUS

B *o.*
ΟΥΚΑΙΙΩΑΝΝΟΥΗΔΕΠΕΝΘΕ
30 AND JOHN THE YET mother-IN-LAW

ΡΑϹΙΜΩΝΟϹΚΑΤΕΚΕΙΤΟΠΥ
OF-SIMON *was*-DOWN-LAID being-

A ΕΩ *for* Υ
ΡΕϹϹΟΥϹΑΚΑΙΕΥΘΥϹΛΕΓΟ
feverish AND straightway THEY-ARE-say-

ΥϹΙΝΑΥΤΩΠΕΡΙΑΥΤΗϹΚΑΙ
31 ING to-Him ABOUT her AND

ΠΡΟϹΕΛΘΩΝΗΓΕΙΡΕΝΑΥΤΗ
TOWARD-COMING He-ROUSES her

s o. Bs *omit* her
ΝΚΡΑΤΗϹΑϹΤΗϹΧΕΙΡΟϹΑΥ
HOLD*ing* OF-THE HAND her

ΤΗϹΚΑΙΑΦΗΚΕΝΑΥΤΗΝΟΠΥ
AND FROM-LETS her THE fever

Bs *omit* immediately B¹ Ω
ΡΕΤΟϹΕΥΘΕΩϹΚΑΙΔΙΗΚΟΝ
immediately AND she-THRU-SERVED

A+Ε
ΕΙΑΥΤΟΙϹΟΨΙΑϹΔΕΓΕΝΟΜ
32 to-them OF-evening YET BECOMING

As *o. o. o.*
ΕΝΗϹΟΤΕΕΔΥϹΕΝΟΗΛΙΟϹΕ
when SLIPS THE SUN THEY-

ΦΕΡΟΝΠΡΟϹΑΥΤΟΝΠΑΝΤΑϹ
CARRIED TOWARD Him ALL

ΤΟΥϹΚΑΚΩϹΕΧΟΝΤΑϹΚΑΙΤ
THE-*ones* EVILLY HAVING AND THE-

s¹* *omits from* AND THE-*ones to* DISEASES
ΟΥϹΔΑΙΜΟΝΙΖΟΜΕΝΟΥϹΚΑ
33 *ones* beING-demonizED AND

A THE city WHOLE HAVING-*been*-ON-TOGETHER-LED WAS
ΙΗΝΟΛΗΗΠΟΛΙϹΕΠΙϹΥΝΗΓ
WAS WHOLE THE city HAVING-*been*-ON-TOGETH-

ΜΕΝΗΠΡΟϹΤΗΝΘΥΡΑΝΚΑΙΕ
34 ER-LED TOWARD THE DOOR AND He-

ΘΕΡΑΠΕΥϹΕΝΠΟΛΛΟΥϹΚΑΚ
CURES MANY EVILLY

ΩϹΕΧΟΝΤΑϹΠΟΙΚΙΛΑΙϹΝΟ
HAVING to-VARIOUS DISEASES

ϹΟΙϹΚΑΙΔΑΙΜΟΝΙΑΠΟΛΛΑ
AND demons MANY

s+Λ s¹* *o.*
ΕΞΕΒΑΛΕΝΚΑΙΟΥΚΗΦΙΕΝΑ
He-OUT-CAST AND NOT He-FROM-LET TO-

s o. B THE demons TO-BE-TALKING
ΛΑΕΙΝΤΑΔΑΙΜΟΝΙΑΟΤΙΗΔ
BE-TALKING THE demons that THEY-HAD

s o. ABs¹* *omit* THE As¹* *omit* ANOINTED TO-BE
ΕΙϹΑΝΑΥΤΟΝΤΟΝΧΡΙϹΤΟΝ
PERCEIVED Him THE ANOINTED

A ΟΝ.ΕBs+
ΕΙΝΑΙΚΑΙΠΡΩΙΕΝΝΥΧΑΛΙ
35 TO-BE AND morning IN-NIGHTS VERY

B *omits* AND FROM-CAME
ΑΝΑΝΑϹΤΑϹΕΞΗΛΘΕΝΚΑΙΑ
UP-STAND*ing* He-OUT-CAME AND FROM-

ΠΗΛΘΕΝΕΙϹΕΡΗΜΟΝΤΟΠΟΝ
CAME INTO DESOLATE PLACE

Bs *o. o.* *s o.*
ΚΑΙΕΚΕΙΠΡΟϹΗΥΧΕΤΟΚΑΙ
36 AND there He-prayED AND

A Δ Bs *omit* THE
ΚΑΤΕΔΙΩΞΕΝΑΥΤΟΝΟϹΙΜΩ
DOWN-CHASES Him THE SIMON

B ∴ *three dots for* THE-*ones*
ΝΚΑΙΟΙΜΕΤΑΥΤΟΥΚΑΙΕΥΡ
37 AND THE-*ones* WITH him AND THEY-FOUND

A *adds* ΤΕϹ *omits* AND
ΟΝΑΥΤΟΝΚΑΙΛΕΓΟΥϹΙΝΑΥ
Him AND ARE-saying to-Him

35-39 Compare Lu.4[42-44].

38 Curiosity probably drew many to see Him on the morrow after He did so many wonderful deeds. Yet our Lord did not come to be gazed at but to serve. Hence He eludes them. While it is yet night He leaves the town for private communion with God in preparation for the duties of the day. Nor does He return thither to receive the plaudits of the multitude. He goes on to new fields of labor.

40-45 Compare Mt.8[2-4]Lu.5[12-16].

40 It would be natural to suppose that the Lord's first efforts to proclaim the kingdom would be among the priests in Jerusalem. They were the religious leaders, and were of great political influence as well. Having gained their support He might hope to reach the lesser lights and the common people. Such would be man's way. But our Lord began with the people. He seemed almost to ignore the priests. But this incident shows the way in which He testified to them. Many lepers were cleansed by Him and His disciples. They would all report to the priests and tell the story of their cleansing.

As leprosy is a type of sin, and the priests were continually occupied with the typical covering of sin, it would require but little spiritual insight for them to recognize the One Who cleansed the lepers as the true Sacrifice Which could eliminate sin altogether. The Lord did not by any means leave the priests without a witness, even if He did not personally perform many miracles in Jerusalem.

44 See Lev. 14[1-32].

44 We cannot help sympathizing with the mistaken zeal of the healed leper. He knew Christ as his Saviour, but hardly as his Lord. He has many followers, who have zeal without knowledge. They say "How can we help telling abroad what is so precious to us? Surely the Lord will not be displeased, even if He has forbidden it!" What was the result? The Lord could not enter the cities as He had planned, but had to remain outside, to their inconvenience and His discomfort. Alas, that we serve Him so stupidly in return for His grace!

1-12 Compare Mt.9[1-8]Lu.5[17-26].

38 seeking Thee." And He is saying
to them, "We may be going else-
where into the next towns, that
there also I should be proclaiming,
39 for I came forth for this." And
He came into their synagogues in
the whole of Galilee, proclaiming
and casting out demons.

40 And a leper is coming toward
Him, entreating Him, and falling
on his knees and saying to Him,
"Lord, if Thou shouldst be will-
ing, Thou canst cleanse me!"
41 Now Jesus, being compassionated,
stretching out His hand, touches
him, and is saying to him, "I am
42 willing: be cleansed!" And at His
saying this, straightway the lep-
rosy came from him, and he is
43 cleansed. And muttering to him,
44 straightway He casts him out, and
is saying to him, "See you may be
saying nothing to any one, but go
show yourself to the priest, and
offer for your cleansing what
Moses bids, for a testimony to
them."

45 Now on coming out, he begins
proclaiming it much, and to blaze
abroad the word, so that He could
no longer be manifestly entering a
city, but was outside in the desolate
places. And they came to Him
everywhence.

2 And, during the days, entering
into Capernaum again, it is heard
2 that He is in a house. And im-
mediately many were assembled, so
that there was no longer room at
all, not even at the door. And He
spoke the word to them.

3 And they are coming, bringing
to Him a paralytic being lifted by
4 four. And, not being able to car-
ry him to Him because of the
throng, they unroof the roof where
He was, and scooping it out, they

A YOU ARE-SEEKING
ΤΩΟΤΙΠΑΝΤΕϹΖΗΤΟΥϹΙΝϹ
that ALL ARE-SEEKING YOU
B¹ o. s O
ΕΚΑΙΛΕΓΕΙΑΥΤΟΙϹΑΓΩΜΕ
38 AND He-IS-saying to-them WE-MAY-BE-LEAD-
A *omits* other-SOIL
ΝΑΛΛΑΧΟΥΕΙϹΤΑϹΕΧΟΜΕΝ
ING other-SOIL INTO THE HAVING
B o. s o. s o. o.
ΑϹΚΩΜΟΠΟΛΕΙϹΙΝΑΚΑΙΕΚ
VILLAGE-cities THAT AND there
ΕΙΚΗΡΥΞΩΕΙϹΤΟΥΤΟΓΑΡΕ
I-SH'D-BE-PROCLAIMING INTO this for I-OUT-
A ΕΛΗΛΥΘΑ A ΗΝ WAS
ΞΗΛΘΟΝΚΑΙΗΛΘΕΝΚΗΡΥϹϹ
39 CAME AND He-CAME PROCLAIMING
s¹* Ι
ΩΝΕΙϹΤΑϹϹΥΝΑΓΩΓΑϹΑΥΤ
INTO THE TOGETHER-LEADS OF-them
B+Ε
ΩΝΕΙϹΟΛΗΝΤΗΝΓΑΛΙΛΑΙΑ
INTO WHOLE THE GALILEE
ΝΚΑΙΤΑΔΑΙΜΟΝΙΑΕΚΒΑΛΛ
AND THE demons OUT-CASTING
ΩΝΚΑΙΕΡΧΕΤΑΙΠΡΟϹΑΥΤΟ
40 AND IS-COMING TOWARD Him
ΝΛΕΠΡΟϹΠΑΡΑΚΑΛΩΝΑΥΤΟ
leper BESIDE-CALLING Him
B *omits* AND KNEE-FALLING Bs *omit* him Bs¹* *omit* AND
ΝΚΑΙΓΟΝΥΠΕΤΩΝΑΥΤΟΝΚΑ
AND KNEE-FALLING him AND
As *omit* Master!
ΙΛΕΓΩΝΑΥΤΩΚΥΡΙΕΟΤΙΕΑ
saying to-Him Master! that IF-EVER
B ΔΥΝΗ s¹* Ε o.
ΝΘΕΛΗϹΔΥΝΑϹΑΙΜΕΚΑΘΑΡ
YOU-MAY-BE-WILLING YOU-ARE-ABLE ME TO-cleanse
Bs ΚΑΙ AND *for* THE YET JESUS
ΙϹΑΙΟΔΕΙΗϹΟΥϹϹΠΛΑΓΧΝ
41 THE YET JESUS BEING-compassionated
s o.
ΙϹΘΕΙϹΕΚΤΕΙΝΑϹΤΗΝΧΕΙ
OUT-STRETCHing THE HAND
A He-TOUCHES OF-Him
ΡΑΑΥΤΟΥΗΨΑΤΟΚΑΙΛΕΓΕΙ
OF-Him He-TOUCHES AND IS-saying
s *omits* to-him
ΑΥΤΩΘΕΛΩΚΑΘΑΡΙϹΘΗΤΙΚ
42 to-him I-AM-WILLING BE-BEING-cleansed AND
Bs *omit* OF-saying Him A ΕΩϹ
ΑΙΕΙΠΟΝΤΟϹΑΥΤΟΥΕΥΘΥϹ
OF-saying Him straightway
A THE leprosy FROM him
ΑΠΗΛΘΕΝΑΠΑΥΤΟΥΗΛΕΠΡΑ
FROM-CAME FROM him THE leprosy
AB¹ Ε B+Ε
ΚΑΙΕΚΑΘΑΡΙϹΘΗΚΑΙΕΜΒΡ
43 AND he-IS-cleansed AND IN-THUNDER-
A *omits* straightway
ΙΜΗϹΑΜΕΝΟϹΑΥΤΩΕΥΘΥϹΕ
ing to-him straightway OUT-
A *adds* immediately ΕΥΘΕΩϹ
ΞΕΒΑΛΕΝΑΥΤΟΝΚΑΙΛΕΓΕΙ
44 CAST him AND He-IS-saying
As *omit* NO-YET-ONE
ΑΥΤΩΟΡΑΜΗΔΕΝΙΜΗΔΕΝΕΙ
to-him BE-SEEING to-NO-YET-ONE NO-YET-ONE YOU-
s o.
ΠΗϹΑΛΛΑΥΠΑΓΕϹΕΑΥΤΟΝΔ
MAY-BE-saying but BE-UNDER-LEADING YOURself SHOW

s o.
ΕΙΞΟΝΤΩΙΕΡΕΙΚΑΙΠΡΟϹΕ
to-THE SACRED-*one* AND TOWARD-CARRY-
ΝΕΓΚΕΠΕΡΙΤΟΥΚΑΘΑΡΙϹΜ
YOU ABOUT THE cleansing
A o.
ΟΥϹΟΥΑΠΡΟϹΕΤΑΞΕΝΜΩΥϹ
OF-YOU WHICH TOWARD-SETS MOSES
ΗϹΕΙϹΜΑΡΤΥΡΙΟΝΑΥΤΟΙϹ
INTO witness to-them
ΟΔΕΕΞΕΛΘΩΝΗΡΞΑΤΟΚΗΡΥ
45 THE-*one* YET OUT-COMING he-begins TO-BE-PRO-
s o.
ϹϹΕΙΝΠΟΛΛΑΚΑΙΔΙΑΦΗΜΙ
CLAIMING much AND TO-BE-THRU-AVER-
s o.
ΖΕΙΝΤΟΝΛΟΓΟΝΩϹΤΕΜΗΚΕ
RIZING THE saying AS-BESIDES NO-NOT-STILL
s¹* Ε o. s TO-BE-enABLED
ΤΙΑΥΤΟΝΔΥΝΑϹΘΑΙΦΑΝΕΡ
Him TO-BE-enABLED APPEARly
Him INTO city APPEARly s o.
ΩϹΕΙϹΠΟΛΙΝΕΙϹΕΛΘΕΙΝΑ
INTO city TO-BE-INTO-COMING but
Bs o. A Ν=IN
ΛΛΑΕΞΩΕΠΕΡΗΜΟΙϹΤΟΠΟΙ
OUT ON DESOLATE PLACES
B *omits* WAS
ϹΗΝΚΑΙΗΡΧΟΝΤΟΠΡΟϹΑΥΤ
WAS AND THEY-CAME TOWARD Him
A Η A Ε
ΟΝΠΑΝΤΟΘΕΝΚΑΙΕΙϹΕΛΘΩ
2 EVERY-which-PLACE AND INTO-COMING
A ΠΕ
ΝΠΑΛΙΝΕΙϹΚΑΦΑΡΝΑΟΥΜΔ
AGAIN INTO CAPERNAUM THRU
A *adds* ΚΑΙ A ΕΙϹ INTO
ΙΗΜΕΡΩΝΗΚΟΥϹΘΗΟΤΙΕΝΟ
DAYS it-IS-HEARD that IN HOME
A ΟΝ Bs *omit* immediately
ΙΚΩΕϹΤΙΝΚΑΙΕΥΘΕΩϹϹΥΝ
2 He-IS AND immediately WERE-TO-
ΗΧΘΗϹΑΝΠΟΛΛΟΙΩϹΤΕΜΗΚ
GETHER-LED MANY AS-BESIDES NO-NOT-
s o.
ΕΤΙΧΩΡΕΙΝΜΗΔΕΤΑΠΡΟϹΤ
STILL TO-BE-SPACING NO-YET THE TOWARD THE
ΗΝΘΥΡΑΝΚΑΙΕΛΑΛΕΙΑΥΤΟ
DOOR AND He-TALKED to-them
ΙϹΤΟΝΛΟΓΟΝΚΑΙΕΡΧΟΝΤΑ
3 THE saying AND THEY-ARE-COMING
A CARRYING *after* paralytic
ΙΦΕΡΟΝΤΕϹΠΡΟϹΑΥΤΟΝΠΑ
CARRYING TOWARD Him paraly-
B¹ Ω
ΡΑΛΥΤΙΚΟΝΑΙΡΟΜΕΝΟΝΥΠ
tic being-LIFTED by
s Δ=4
ΟΤΕϹϹΑΡΩΝΚΑΙΜΗΔΥΝΑΜΕ
4 FOUR AND NO being-ABLE
A ΕΓΓΙϹ -NEAR *for* -CARRY
ΝΟΙΠΡΟϹΕΝΕΓΚΑΙΑΥΤΩΔΙ
TO-TOWARD-CARRY to-Him THRU
ΑΤΟΝΟΧΛΟΝΑΠΕϹΤΕΓΑϹΑΝ
THE THRONG THEY-FROM-EXCLUDE
ΤΗΝϹΤΕΓΗΝΟΠΟΥΗΝΚΑΙΕΞ
THE EXCLUDER THE-?-where He-WAS AND OUT-

4 Eastern houses have flat roofs with battlements, easily accessible from the ground, and a place of resort, especially in the evening. The roof usually was covered with quite a thickness of earth, laid on wooden supports. All this could readily be replaced. The point in this story seems to lie in the contrast between the physical weakness of the paralytic and the efficacy of faith. A strong man might not have been able to force his way into the Lord's presence, but the faith of his friends is sufficient to bring him to a most favorable audience with Him. In response to this, the Lord seems to ignore the feebleness of his physical frame, and proposes a blessing in correspondence with their faith. Hitherto He had proven His power over demons and disease; now He first proclaims the pardon of sins. The scribes are quick to note this advance. They had not grasped the significance of His power over the spirits or over the ills of humanity, and did not see that they necessarily involved the operation of God's spirit, or they would have been prepared for the next step, the pardon of sins. It is not enough to bind Satan and remove ill health to establish the millennium. Sin must also be quelled. So long as sin separates man from God, the kingdom of God cannot come.

7 See Isa. 43[25].

10 Therefore, the Lord announces His authority as the Son of Mankind, to pardon sins. Sin paralyzes. The best sign that He can offer of His power to pardon it is to remove the physical paralysis, which the scribes can see with their physical eyes, and thus, if possible, open their spiritual eyes to the pardon of sins. No wonder that all were amazed and glorified God, for they had never perceived anything like this before. Let us note, then, that the pardon of sins followed the faith of the paralytic.

13-17 Compare Mt.9[9-13]Lu.5[27-32].

14 The previously chosen apostles, Peter and Andrew, James and John, were ordinary fishermen. After the pardon of sins is first proclaimed our Lord goes lower in the social scale, and chooses Levi Alpheus, who is usually named Matthew, a collector of tribute for the Roman government. Patriotic, respectable citizens would have no con-

are lowering the pallet whereon
5 the paralytic was laid. And Jesus,
perceiving their faith, is saying to
the paralytic, "Child, your sins
have been pardoned you."

6 Now there were some of the
scribes sitting there, and reasoning
7 in their hearts, "Who is this talking
thus? He is blaspheming!
Who is able to pardon sins except
8 One—God?" And straightway
Jesus, recognizing in His spirit
that *they* are reasoning thus among
themselves, is saying to them,
"Why are you reasoning these
9 things in your hearts? What is
easier to say to the paralytic,
'Your sins are being pardoned,' or
to be saying, 'Rouse and pick up
your pallet and walk'?

10 Now that you may be perceiving
that the Son of Mankind has authority
on earth to pardon sins"
11 (He is saying to the paralytic), "I
am saying to you, Rouse, and pick
up your pallet and go into your
12 house." And he was roused, and,
straightway, picking up the pallet,
he came out in front of all, so that
all were amazed and glorified God,
saying that "We never perceived
it thus!"

13 And again He came out beside
the sea. And the entire throng
came to Him, and He taught them.
14 And, passing along, He perceived
Levi of Alpheus, sitting at the tribute
office, and is saying to him, "Be
following Me!" And rising, he
15 follows Him. And, at His coming
to lie down in his house, many
tribute collectors also, and sinners

A+N
ΟΡΥΞΑΝΤΕϹΧΑΛΩϹΙΤΟΝΚΡ
EXCAVATing THEY-ARE-LOWERING THE PALLET
B²+B s KBT *faint* A ΕΦΩ ON WHICH *for* THE-?-where
ΑΒΑΤΤΟΝΟΠΟΥΟΠΑΡΑΛΥΤΙ
THE-?-where THE paralytic
A *omits* AND A *adds* YET ΔΕ
ΚΟϹΚΑΤΕΚΕΙΤΟΚΑΙΙΔΩΝΟ
5 *was*-DOWN-LAID AND PERCEIVING THE
ΙΗϹΟΥϹΤΗΝΠΙϹΤΙΝΑΥΤΩΝ
JESUS THE BELIEF OF-them
ΛΕΓΕΙΤΩΠΑΡΑΛΥΤΙΚΩΤΕΚ
He-IS-sayING to-THE paralytic offspring
s1* *adds* ΜΟΥ B ΙΕ *for* ΕΩ Bs Υ=OF-YOU
ΝΟΝΑΦΕΩΝΤΑΙϹΟΙΑΙΑΜΑΡ
HAVE-*been*-FROM-LET to-YOU THE misses
Bs *omit* OF-YOU
ΤΙΑΙϹΟΥΗϹΑΝΔΕΤΙΝΕϹΤΩ
6 OF-YOU WERE YET ANY OF-THE
A ΑΙ *for* Ε
ΝΓΡΑΜΜΑΤΕΩΝΕΚΕΙΚΑΘΗΜ
WRITERS there sittING
ΕΝΟΙΚΑΙΔΙΑΛΟΓΙΖΟΜΕΝΟ
AND THRU-accountING
s Ε o. B+Ο
ΙΕΝΤΑΙϹΚΑΡΔΙΑΙϹΑΥΤΩΝ
IN THE HEARTS OF-them
AB o.
ΤΙΟΥΤΟϹΟΥΤΩϹΛΑΛΕΙΒΛΑ
7 ANY this-*One* thus IS-TALKING He-IS-HARM-
A+ΑϹ
ϹΦΗΜΕΙΤΙϹΔΥΝΑΤΑΙΑΦΙΕ
AVERRING ANY IS-ABLE TO-FROM-LET
ΝΑΙΑΜΑΡΤΙΑϹΕΙΜΗΕΙϹΟΘ
misses IF NO ONE THE God
A ΕΩ *for* Υ s THE JESUS ON-K.
ΕΟϹΚΑΙΕΥΘΥϹΕΠΙΓΝΟΥϹΟ
8 AND straightway ON-KNOWING THE
ΙΗϹΟΥϹΤΩΠΝΕΥΜΑΤΙΑΥΤΟ
JESUS to-THE spirit OF-Him
B *omits* thus Bs *omit* they
ΥΟΤΙΟΥΤΩϹΑΥΤΟΙΔΙΑΛΟΓ
that thus they ARE-THRU-account-
A ΕΙΠΕΝ
ΙΖΟΝΤΑΙΕΝΕΑΥΤΟΙϹΛΕΓΕ
ING IN selves He-IS-sayING
B *omits* to-them
ΙΑΥΤΟΙϹΤΙΤΑΥΤΑΔΙΑΛΟΓ
to-them ANY these YOU-ARE-THRU-ac-
AB¹ ΑΙ *for* Ε s Ε o.
ΙΖΕϹΘΕΕΝΤΑΙϹΚΑΡΔΙΑΙϹ
countING IN THE HEARTS
ΥΜΩΝΤΙΕϹΤΙΝΕΥΚΟΠΩΤΕΡ
9 OF-YOU*p* ANY IS easier
ΟΝΕΙΠΕΙΝΤΩΠΑΡΑΛΥΤΙΚΩ
TO-BE-sayING to-THE paralytic
A ΕΩ A to- I
ΑΦΙΕΝΤΑΙϹΟΥΑΙΑΜΑΡΤΙΑ
ARE-*be*ING-FROM-LET OF-YOU THE misses
B ΟΥ *for* Ε
ΙΗΕΙΠΕΙΝΕΓΕΙΡΕΚΑΙΑΡΟ
OR TO-BE-sayING BE-ROUSING AND LIFT
B²+B s K s ΥΠ
ΝΤΟΝΚΡΑΒΑΤΤΟΝϹΟΥΚΑΙΠ
THE PALLET OF-YOU AND BE-
ΑΓΕ BE-UNDER-LEADING B Δ *above* A o.
ΕΡΙΠΑΤΕΙΙΝΑΔΕΕΙΔΗΤΕΟ
10 ABOUT-TREADING THAT YET YE-MAY-BE-PERCEIVING

s o.
ΤΙΕΞΟΥϹΙΑΝΕΧΕΙΟΥΙΟϹΤ
that authority IS-HAVING THE SON OF-
A TO-FROM-LET ON OF-THE LAND
ΟΥΑΝΘΡΩΠΟΥΕΠΙΤΗϹΓΗϹΑ
THE human ON OF-THE LAND TO-
B TO-FROM-LET misses ON OF-THE LAND
ΦΙΕΝΑΙΑΜΑΡΤΙΑϹΛΕΓΕΙΤ
FROM-LET misses He-IS-sayING to-
s BE-ROUSING to-YOU I-AM-sayING
ΩΠΑΡΑΛΥΤΙΚΩϹΟΙΛΕΓΩΕΓ
11 THE paralytic to-YOU I-AM-sayING BE-
Bs *omit* AND B²+B s K
ΕΙΡΕΚΑΙΑΡΟΝΤΟΝΚΡΑΒΑΤ
ROUSING AND LIFT THE PALLET
ΤΟΝϹΟΥΚΑΙΥΠΑΓΕΕΙϹΤΟΝ
OF-YOU AND BE-UNDER-LEADING INTO THE
A immediately AND
ΟΙΚΟΝϹΟΥΚΑΙΗΓΕΡΘΗΚΑΙ
12 HOME OF-YOU AND he-WAS-ROUSED AND
A ΕΩ *for* Υ B¹ o. B²+B s K
ΕΥΘΥϹΑΡΑϹΤΟΝΚΡΑΒΑΤΤΟ
straightway LIFT*ing* THE PALLET
A ΕΝΑΝΤΙΟΝ IN-INSTEAD
ΝΕΞΗΛΘΕΝΕΜΠΡΟϹΘΕΝΠΑΝ
he-OUT-CAME IN-TOWARD-PLACE OF-ALL
ΤΩΝΩϹΤΕΕΞΙϹΤΑϹΘΑΙΠΑΝ
AS-BESIDES TO-OUT-STAND ALL
A Ε s o.
ΤΑϹΚΑΙΔΟΞΑΖΕΙΝΤΟΝΘΕΟ
AND TO-BE-esteemizING THE God
B *omits* saying A NOT-YET-?-when thus
ΝΛΕΓΟΝΤΑϹΟΤΙΟΥΤΩϹΟΥΔ
saying that thus NOT-YET-
A o.; s1* ΕΦΑΝΗ ΕΝΤΩΙϹΡΑΗΛ *for* WE-P.
ΕΠΟΤΕΕΙΔΟΜΕΝΚΑΙΕΞΗΛΘ
13 ?-when WE-PERCEIVED AND He-OUT-CAME
s1* Ο s1* ΕΙϹ
ΕΝΠΑΛΙΝΠΑΡΑΤΗΝΘΑΛΑϹϹ
AGAIN BESIDE THE SEA
ΑΝΚΑΙΠΑϹΟΟΧΛΟϹΗΡΧΕΤΟ
AND EVERY THE THRONG CAME
s1* ΥϹ *for* Ν
ΠΡΟϹΑΥΤΟΝΚΑΙΕΔΙΔΑϹΚΕ
TOWARD Him AND He-TAUGHT
A o.
ΝΑΥΤΟΥϹΚΑΙΠΑΡΑΓΩΝΕΙΔ
14 them AND BESIDE-LEADING He-PER-
A o. As1* o.
ΕΝΛΕΥΕΙΝΤΟΝΤΟΥΑΛΦΑΙΟ
CEIVED LEVI THE OF-THE ALPHEUS
ΥΚΑΘΗΜΕΝΟΝΕΠΙΤΟΤΕΛΩΝ
sittING ON THE tribute-office
ΙΟΝΚΑΙΛΕΓΕΙΑΥΤΩΑΚΟΛΟ
AND IS-sayING to-him BE-followING
s o.
ΥΘΕΙΜΟΙΚΑΙΑΝΑϹΤΑϹΗΚΟ
to-ME AND UP-STANDING he-follows
B *has* ΓΕΙ A ΕΓΕΝΕΤΟΕ
ΛΟΥΘΗϹΕΝΑΥΤΩΚΑΙΓΙΝΕΤ
15 to-Him AND IS-BECOMING
ΝΤΩ s o. A Ε o.
ΑΙΚΑΤΑΚΕΙϹΘΑΙΑΥΤΟΝΕΝ
TO-BE-DOWN-LYING Him IN
ΤΗΟΙΚΙΑΑΥΤΟΥΚΑΙΠΟΛΛΟ
THE HOME OF-him AND MANY
ΙΤΕΛΩΝΑΙΚΑΙΑΜΑΡΤΩΛΟΙ
tribute-collectors AND missers

nection with him or his kind, so he is forced to be friendly with sinners. It is impossible for us to apprehend the intense dislike of the Jews for those of their own nation who debased themselves by collecting tribute from their fellow countrymen for the Roman power which oppressed them. Besides, under these conditions, no patriotic and self-respecting Jew would do this work, so that, as a class, they were truly contemptible, though their extortionate methods made them well-to-do. Their only motive for engaging in this opprobrious occupation was sordid avarice.

The choice of Levi and the subsequent feast is a well-considered effort on the part of our Lord to gradually introduce the great truth that the nation needed a Sacrifice more than a King. To the religious heart His announcement that He came to call sinners, not the just, was incomprehensible. Only the just will have a place in the kingdom, according to the prophets. Sinners will be destroyed in the judgments that precede it. Yet the Lord seemed to teach the opposite. He seeks to open their hearts to see this by comparing sin with disease. He was not needed by the strong. On the part of those who think themselves just there is no conscious desire for the pardon of sins. The kingdom will not come until the whole nation has learned to say (Isa. 53:6):

> *All* we, as sheep, are straying;
> We countenance our own way to a man,
> And Jehovah intercedes in Him for the lawlessness of us *all.*

18-22 Compare Mt. 9:14-17; Lu. 5:33-39.

18 The general impression that John's ministry was the same in spirit and method as that of our Lord has no foundation in the scriptures. It was right for his disciples to hunger. But it was most unfitting for the Lord's disciples to fast while He was with them. John came in the spirit of stern Elijah (Lu.1:17), but the Lord did not come in the spirit of Elijah (Lu. 9:54).

21 This is used to press home the difference between John's ministry and that of our Lord. But it may be applied with far more force to the futility of seeking to combine the truth for the present with that for the past.

lay back at table with Jesus and His
disciples, for there were many, and
16 they followed Him. And the
scribes of the Pharisees, perceiving Him also that He ate with sinners and the tribute collectors, said
to His disciples, "Wherefore is
your teacher eating and drinking
with the tribute collectors and sin-
17 ners?" And Jesus, hearing, is saying to them that "The strong have
no need of a physician, but the ill.
I came not to call the just, but
sinners."
18 And the disciples of John and
the Pharisees were fasting, and
they are coming and saying to
Him, "Wherefore are the disciples
of John and the disciples of the
Pharisees fasting, yet your disci-
19 ples are not fasting?" And Jesus
said to them, "Can the sons of the
bridal chamber be fasting while the
bridegroom is with them? As long
a time as they have the bridegroom
with them, they cannot be fasting.
20 Yet the days will be coming, whenever the bridegroom should be
taken away from them, and then
they will be fasting in that day.
21 Now no one is sewing a patch of
unshrunk shred on an old cloak;
yet if so, that which fills up is
taking away from it, the new from
the old, and the rent is becoming
22 worse. And no one is draining
fresh wine into old wine skins;
yet if so, will not the fresh wine be
bursting the wine skins? And the
wine is spilled, and the wine skins
will be destroyed—but fresh wine
into new wine skins."
23 And He came to be going by

A+ΕΛΘΟΝΤΕϹ s o.
ϹΥΝΑΝΕΚΕΙΝΤΟΤΩΙΗϹΟΥΚ
TOGETHER-UP-LAID to-THE JESUS AND

ΑΙΤΟΙϹΜΑΘΗΤΑΙϹΑΥΤΟΥΗ
to-THE LEARNers OF-Him THEY-

ϹΑΝΓΑΡΠΟΛΛΟΙΚΑΙΗΚΟΛΟ
WERE for MANY AND THEY-followed

A ΗϹΑ *for* ΟΥ s *omits* THE
ΥΘΟΥΝΑΥΤΩΚΑΙΟΙΓΡΑΜΜΑ
16 to-Him AND THE WRITERS

A ΚΑΙΟΙ B+Ε A Ο Ι AB *omit* AND
ΤΕΙϹΤΩΝΦΑΡΙϹΑΙΩΝΚΑΙΙ
OF-THE PHARISEES AND PER-

Bs *omit* Him A *omits* that H. B Ε B Ι
ΔΟΝΤΕϹΑΥΤΟΝΟΤΙΗϹΘΙΕΝ
CEIVING Him that He-ATE

B missers AND THE tribute-collectors AsB[1] *omit* THE
ΜΕΤΑΤΩΝΤΕΛΩΝΩΝΚΑΙΤΩΝ
WITH THE tribute-collectors AND THE

A *adds* ΕϹΘΙΟΝΤΑ EATING
ΑΜΑΡΤΩΛΩΝΕΛΕΓΟΝΤΟΙϹΜ
missers said to-THE LEARN-

AB *omit* THRU B *omits* ANY s *omits* that
ΑΘΗΤΑΙϹΑΥΤΟΥΔΙΑΤΙΟΤΙ
ers OF-Him THRU ANY that

As *omit* THE
ΜΕΤΑΤΩΝΤΕΛΩΝΩΝΚΑΙΤΩΝ
WITH THE tribute-collectors AND THE

Bs *omit* AND IS-DRINKING
ΑΜΑΡΤΩΛΩΝΕϹΘΙΕΙΚΑΙΠΙ
missers IS-EATING AND IS-DRINK-

AB *omit* THE TEACHER OF-YOU*p*
ΝΕΙΟΔΙΔΑϹΚΑΛΟϹΥΜΩΝΚΑ
17 ING THE TEACHer OF-YOU*p* AND

ΙΑΚΟΥϹΑϹΟΙΗϹΟΥϹΛΕΓΕΙ
HEAR*ing* THE JESUS IS-sayING

As *omit* that As o.
ΑΥΤΟΙϹΟΤΙΟΥΧΡΕΙΑΝΕΧΟ
to-them that NOT need ARE-HAVING

ΥϹΙΝΟΙΙϹΧΥΟΝΤΕϹΙΑΤΡΟ
THE *ones-be*ING-STRONG OF-HEALer

As o.
ΥΑΛΛΑΟΙΚΑΚΩϹΕΧΟΝΤΕϹΟ
but THE-*ones* EVILly HAVING NOT

ΥΚΗΛΘΟΝΚΑΛΕϹΑΙΔΙΚΑΙΟ
I-CAME TO-CALL JUST-*ones*

ΥϹΑΛΛΑΑΜΑΡΤΩΛΟΥϹΚΑΙΗ
18 but missers AND WERE

B o.
ϹΑΝΟΙΜΑΘΗΤΑΙΙΩΑΝΝΟΥΚ
THE LEARNers OF-JOHN AND

B+Ε
ΑΙΟΙΦΑΡΙϹΑΙΟΙΝΗϹΤΕΥΟ
THE PHARISEES fasting

ΝΤΕϹΚΑΙΕΡΧΟΝΤΑΙΚΑΙΛΕ
AND THEY-ARE-COMING AND THEY-

ΓΟΥϹΙΝΑΥΤΩΔΙΑΤΙΟΙΜΑΘ
ARE-saying to-Him THRU ANY THE LEARNers

B o. A *omits* AND THE LEARNers
ΗΤΑΙΙΩΑΝΝΟΥΚΑΙΟΙΜΑΘΗ
OF-JOHN AND THE LEARNers

OF-THE PHARISEES B+Ε
ΤΑΙΤΩΝΦΑΡΙϹΑΙΩΝΝΗϹΤΕ
OF-THE PHARISEES ARE-fasting

s *omits* to-YOU B *omits* LEARNers
ΥΟΥϹΙΝΟΙΔΕϹΟΙΜΑΘΗΤΑΙ
THE YET to-YOU LEARNers

s ϹΟΥ OF-YOU *adds*
ΟΥΝΗϹΤΕΥΟΥϹΙΝΚΑΙΕΙΠΕ
19 NOT ARE-fastING AND said

ΝΑΥΤΟΙϹΟΙΗϹΟΥϹΜΗΔΥΝΑ
to-them THE JESUS NO ARE-ABLE

ΝΤΑΙΟΙΥΙΟΙΤΟΥΝΥΜΦΩΝΟ
THE SONS OF-THE BRIDal-chamber

ϹΕΝΩΟΝΥΜΦΙΟϹΜΕΤΑΥΤΩΝ
IN WHICH THE BRIDE-groom WITH them

ΕϹΤΙΝΝΗϹΤΕΥΕΙΝΟϹΟΝΧΡ
IS TO-BE-fastING as-much-as TIME

A *adds* ΜΕΘΕΑΥ (s o.) ΤΩΝ WITH selves
ΟΝΟΝΕΧΟΥϹΙΝΤΟΝΝΥΜΦΙΟ
THEY-ARE-HAVING THE BRIDE-groom

A *omits* WITH them
ΝΜΕΤΑΥΤΩΝΟΥΔΥΝΑΝΤΑΙΝ
WITH them NOT ARE-ABLE TO-

ΗϹΤΕΥΕΙΝΕΛΕΥϹΟΝΤΑΙΔΕ
20 BE-fastING WILL-BE-COMING YET

ΗΜΕΡΑΙΟΤΑΝΑΠΑΡΘΗΑΠΑΥ
DAYS when-EVER MAY-BE-BEING-FROM-LIFTED

ΤΩΝΟΝΥΜΦΙΟϹΚΑΙΤΟΤΕΝΗ
FROM them THE BRIDE-groom AND then THEY-

ϹΤΕΥϹΟΥϹΙΝΕΝΕΚΕΙΝΗΤΗ
WILL-BE-fastING IN that THE

s o.
ΗΜΕΡΑΟΥΔΕΙϹΕΠΙΒΛΗΜΑΡ
21 DAY NOT-YET-ONE ON-CAST-*effect* OF-

A+Κ AsB[1] o.
ΑΚΟΥϹΑΓΝΑΦΟΥΕΠΙΡΡΑΠΤ
BURSTer OF-UN-CARDED IS-ON-SEWING

s o. A Ω o. A Ω o.
ΕΙΕΠΙΙΜΑΤΙΟΝΠΑΛΑΙΟΝΕ
ON cloak OLD IF

s *omits* THE A FROM it THE FILLing
ΙΔΕΜΗΑΙΡΕΙΤΟΠΛΗΡΩΜΑΑ
YET NO IS-LIFTING THE FILLing FROM

ϖ ΦΕΑΥΤΟΥ=FROM self
ΠΑΥΤΟΥΤΟΚΑΙΝΟΝΤΟΥΠΑΛ
it THE NEW OF-THE OLD

ΑΙΟΥΚΑΙΧΕΙΡΟΝϹΧΙϹΜΑΓ
AND WORSE SPLIT IS-

ΕΙΝΕΤΑΙΚΑΙΟΥΔΕΙϹΒΑΛΛ
22 BECOMING AND NOT-YET-ONE IS-CASTING

ΕΙΟΙΝΟΝΝΕΟΝΕΙϹΑϹΚΟΥϹ
WINE YOUNG INTO BOTTLES (of-skin)

A ϹϹ *for* Ζ
ΠΑΛΑΙΟΥϹΕΙΔΕΜΗΡΗΞΕΙΟ
OLD IF YET NO WILL-BE-BURSTING

Bs *omit* THE YOUNG
ΟΙΝΟϹΟΝΕΟϹΤΟΥϹΑϹΚΟΥϹ
THE WINE THE YOUNG THE BOTTLES (of-skin)

B ΑΠΟΛΛΥΤΑΙ IS-*be*ING-destroyED
ΚΑΙΟΟΙΝΟϹΕΚΧΕΙΤΑΙΚΑΙΟΙΑ
AND THE WINE IS-*be*ING-OUT-POURED AND THE BOT-

B *omits* ARE-*be*ING-destroyED
ϹΚΟΙΑΠΟΛΟΥΝΤΑΙΑΛΛΑΟΙ
TLES (of-skin) WILL-BE-*be*ING-destroyED but WINE

ΝΟΝΝΕΟΝΕΙϹΑϹΚΟΥϹΚΑΙΝ
YOUNG INTO BOTTLES (of-skin) NEW

As* *add* ΒΛΗΤΕΟΝ CASTable A TO-B.-G. *before* Him
ΟΥϹΚΑΙΕΓΕΝΕΤΟΑΥΤΟΝΕΝ
23 AND BECAME Him IN

23-28 Compare Mt.12$^{1-8}$Lu.6$^{1-5}$.

23 In the law it was written, "For you shall come into that which was raised by your associate and pluck snips with your hand, yet you shall not swing a scythe on that which your associate raises" (Deut.23^{25}). The disciples were perfectly justified in plucking the grain and eating it. What the Pharisees objected to was that they did this work on the sabbath. They had innumerable traditional by-laws as to what could or could not be done on a sabbath, making it a day of restraint rather than repose. The sabbath is for man's benefit, not man for the benefit of the sabbath. The Son of Mankind is Lord of the sabbath.

25 See 1 Sam.21$^{1-6}$.

25 It is notable how little the letter of the law was observed in the presence of God. The priests in the sanctuary profane the sabbath in their ministrations, yet are faultless (Mt. 12^{5}). David took the show-bread, fresh from the holy place. All this makes it evident that the law was not meant for those in His presence. It was not meant for the righteous, but sinners. Now the Pharisees are standing in the presence of the Lord of the temple and the Lord of the sabbath. It is they who are at fault with their impudent importation of the law into the precincts of the living Temple of Jehovah.

26 See Lev. 24$^{5-9}$.

1-6 Compare Mt.12$^{9-14}$Lu.6$^{6-11}$.

1 As the Pharisees are blind to His glories, He chooses another and a simpler method of enforcing the truth as to the sabbath. Here is a man who cannot work on the sabbath or any other day, for his hand is withered. Such was the sabbath keeping of the Pharisees, a withered, shrunken, spiritless, soulless form, of no benefit to either God or man. As the great miracle of the restoration of Israel takes place in the great sabbatism of a thousand years, of which all other sabbaths were but a type, and thus it is vital to the kingdom that Jehovah should do good on the sabbath, the Pharisees should have known and believed on Him because so many of His signs were done on that day.

6 See Mt. 22$^{15-16}$.

through the sowings on the sabbaths, and His disciples begin mak-
24 ing a path, plucking the ears. And
the Pharisees said to Him, "*Lo!*
Why are they doing what is not
25 allowed on the sabbaths?" And
He said to them, "Did you never
read what David does, when he
had need and hungers, he and
26 those with him—how he entered
the house of God to Abiathar the
chief priest, and ate the show
bread, which no one is allowed to
eat except the priests, and he gives
also to those who are with him?"
27 And He said to them, "The sabbath came because of mankind, and
not mankind because of the sab-
28 bath, so that the Son of Mankind
is Lord of the sabbath also."

3 And He entered again into the
synagogue. And a man was there
2 having a withered hand. And they
scrutinized Him—if He will be curing him on the sabbaths, that they
should be accusing Him.
3 And He is saying to the man
having the withered hand, "Rise
4 in the midst." And He is saying
to them, "Is it allowed on the sabbaths to do good or to do evil, to
save a soul or to kill?" Yet they
5 were silent. And looking about on
them with indignation, commiserating the callousness of their
hearts, He is saying to the man,
"Stretch out your hand." And
he stretches it out, and his hand
6 was restored. And, coming out,
the Pharisees straightway had a
consultation with the Herodians

A TO-BE-B.-G. Him IN THE S. B o.BΔ o.=-THRU-
ΤΟΙϹϹΑΒΒΑϹΙΝΠΑΡΑΠΟΡΕ
THE SABBATHS TO-BE-BESIDE-GOING
s Є o.
ΥΕϹΘΑΙΔΙΑΤΩΝϹΠΟΡΙΜΩΝ
THRU · THE sowings
A begin THE LEARNers OF-Him
ΚΑΙΟΙΜΑΘΗΤΑΙΑΥΤΟΥΗΡΞ
AND THE LEARNers OF-Him begin
B o.
ΑΝΤΟΟΔΟΝΠΟΙΕΙΝΤΙΛΛΟΝ
WAY TO-BE-DOING PLUCKING
ΤΕϹΤΟΥϹϹΤΑΧΥΑϹΚΑΙΟΙΦ
24 THE EARS (of-plants) AND THE PHAR-
B+Є
ΑΡΙϹΑΙΟΙΕΛΕΓΟΝΑΥΤΩΙΔ
ISEES said to-Him BE-PER-
ΕΤΙΠΟΙΟΥϹΙΝΤΟΙϹϹΑΒΒΑ
CEIVING ANY THEY-ARE-DOING to-THE SABBATHS
A WHICH NOT it-is-a. to-THE S. s o. Bs omit He
ϹΙΝΟΟΥΚΕΞΕϹΤΙΝΚΑΙΑΥΤ
25 WHICH NOT it-is-allowed AND He
s o. s I
ΟϹΕΛΕΓΕΝΑΥΤΟΙϹΟΥΔΕΠΟ
said to-them NOT-YET-?-when
ΤΕΑΝΕΓΝΩΤΕΤΙΕΠΟΙΗϹΕΝ
YE-read (past) ANY DOES
s o.
ΔΑΥΕΙΔΟΤΕΧΡΕΙΑΝΕϹΧΕΝ
DAVID when need he-has-HAD
As o.
ΚΑΙΕΠΕΙΝΑϹΕΝΑΥΤΟϹΚΑΙ
AND HUNGERS he AND
B omits how
ΟΙΜΕΤΑΥΤΟΥΠΩϹΕΙϹΗΛΘΕ
26 THE-ones WITH him how he-INTO-CAME
ΝΕΙϹΤΟΝΟΙΚΟΝΤΟΥΘΕΟΥΕ
INTO THE HOME OF-THE God ON
Bs omit THE
ΠΙΑΒΙΑΘΑΡΤΟΥΑΡΧΙΕΡΕΩ
ABIATHAR THE chief-SACRED-one
ϹΚΑΙΤΟΥϹΑΡΤΟΥϹΤΗϹΠΡΟ
AND THE BREADS OF-THE BEFORE-
B¹ o.
ΘΕϹΕΩϹΕΦΑΓΕΝΟΥϹΟΥΚΕΞ
PLACING ATE WHICH NOT it-is-
s o. A I
ΕϹΤΙΝΦΑΓΕΙΝΕΙΜΗΤΟΥϹΙ
allowed TO-BE-EATING IF NO THE SA-
A YCIN for IC
ΕΡΕΙϹΚΑΙΕΔΩΚΕΝΚΑΙΤΟΙ
CRED-ones AND he-GIVES AND to-THE-
ϹϹΥΝΑΥΤΩΟΥϹΙΝΚΑΙΕΛΕΓ
27 ones TOGETHER to-him BEING AND He-said
ΕΝΑΥΤΟΙϹΤΟϹΑΒΒΑΤΟΝΔΙ
to-them THE SABBATH THRU
A omits AND
ΑΤΟΝΑΝΘΡΩΠΟΝΕΓΕΝΕΤΟΚ
THE human BECAME AND
ΑΙΟΥΧΟΑΝΘΡΩΠΟϹΔΙΑΤΟϹ
NOT THE human THRU THE SAB-
ΑΒΒΑΤΟΝΩϹΤΕΚΥΡΙΟϹΕϹΤ
28 BATH AS-BESIDES Master IS
ΙΝΟΥΙΟϹΤΟΥΑΝΘΡΩΠΟΥΚΑ
THE SON OF-THE human AND

ΙΤΟΥϹΑΒΒΑΤΟΥΚΑΙΕΙϹΗΛ
3 OF-THE SABBATH AND He-INTO-CAME
Bs omit THE
ΘΕΝΠΑΛΙΝΕΙϹΤΗΝϹΥΝΑΓΩ
AGAIN INTO THE TOGETHER-LEAD
A there WAS
ΓΗΝΚΑΙΗΝΕΚΕΙΑΝΘΡΩΠΟϹ
AND WAS there human
ΕΞΗΡΑΜΜΕΝΗΝΕΧΩΝΤΗΝΧΕ
HAVING-been-DRIED HAVING THE HAND
A+TO
ΙΡΑΚΑΙΠΑΡΕΤΗΡΟΥΝΑΥΤΟ
2 AND THEY-BESIDE-KEPT Him
AB omit IN s o.
ΝΕΙΕΝΤΟΙϹϹΑΒΒΑϹΙΝΘΕΡ
IF IN THE SABBATHS He-WILL-
s o.
ΑΠΕΥϹΕΙΑΥΤΟΝΙΝΑΚΑΤΗΓ
BE-CURING him THAT THEY-SHOULD-
ΟΡΗϹΩϹΙΝΑΥΤΟΥΚΑΙΛΕΓΕ
3 BE-ACCUSING OF-Him AND He-IS-SAYING
s DRY HAND HAVING s o. B¹+N
ΙΤΩΑΝΘΡΩΠΩΤΩΤΗΝΧΕΙΡΑ
to-THE human THE-one THE HAND
A ΕΞΗΡΑΜΜΕΝΗΝ before HAVING T. H.
ΕΧΟΝΤΙΞΗΡΑΝΕΓΕΙΡΕΕΙϹ
HAVING DRY BE-ROUSING INTO
B¹ Λ
ΤΟΜΕϹΟΝΚΑΙΛΕΓΕΙΑΥΤΟΙ
4 THE MIDST AND He-IS-SAYING to-them
Bs omit IN
ϹΕΞΕϹΤΙΝΕΝΤΟΙϹϹΑΒΒΑϹ
it-IS-allowed IN THE SABBATHS
s+N
ΙΝΑΓΑΘΟΠΟΙΗϹΑΙΗΚΑΚΟΠ
TO-GOOD-DO OR TO-EVIL-DO
ΟΙΗϹΑΙΨΥΧΗΝϹΩϹΑΙΗΑΠΟ
soul TO-SAVE OR TO-FROM-
s o.
ΚΤΕΙΝΑΙΟΙΔΕΕϹΙΩΠΩΝΚΑ
5 KILL THE-ones YET WERE-SILENT AND
ΙΠΕΡΙΒΛΕΨΑΜΕΝΟϹΑΥΤΟΥ
ABOUT-looking them
sB¹ N
ϹΜΕΤΟΡΓΗϹϹΥΛΛΥΠΟΥΜΕΝ
WITH INDIGNATION TOGETHER-SORROWING
ΟϹΕΠΙΤΗΠΩΡΩϹΕΙΤΗϹΚΑΡ
ON THE CALLOUSness OF-THE HEART
s ΑϹ *omitted, beginning of column*
ΔΙΑϹΑΥΤΩΝΛΕΓΕΙΤΩΑΝΘΡ
OF-them He-IS-SAYING to-THE human
s o. s o. B omits OF-
ΩΠΩΕΚΤΕΙΝΟΝΤΗΝΧΕΙΡΑϹ
OUT-STRETCH THE HAND OF-
YOU s o.
ΟΥΚΑΙΕΞΕΤΕΙΝΕΝΚΑΙΑΠΕ
YOU AND he-OUT-STRETCHES AND WAS-RE-
s o.
ΚΑΤΕϹΤΑΘΗΗΧΕΙΡΑΥΤΟΥΚ
6 STORED THE HAND OF-him AND
B+Є
ΑΙΕΞΕΛΘΟΝΤΕϹΟΙΦΑΡΙϹΑ
OUT-COMING THE PHARISEES
A ЄΩ *for* Y
ΙΟΙΕΥΘΥϹΜΕΤΑΤΩΝΗΡΩΔΙ
straightway WITH THE HERODians
B *has* ЄΔΙΔΟΥΝ -GAVE *for* -DID s HCA
ΑΝΩΝϹΥΜΒΟΥΛΙΟΝΕΠΟΙΟΥ
TOGETHER-COUNSEL THEY-DID

6 Now that the Pharisees had made up their minds to destroy Him, they are reminded of their own impotence. The governor would never countenance an assassination on purely theological grounds. The Jews were always quarrelling about their religious differences, and it would hardly do to make heresy a capital offense, for the various parties all hated one another. The Pharisees were against the Herodians, who were loyal to the base Idumean usurpers, who were foreigners quite as much as the Romans so far as their right to reign was concerned.

But what they needed was a *political* charge. If they could prove Him to be opposed to the powers in possession of the government, it would not be difficult to get Him out of the way. So they lay aside their differences with the Herodians and consult with them how best to accomplish His destruction. Just as Pilate and Herod were reconciled by their common condemnation of Christ, so those who were at enmity among themselves make common cause against Him.

7-12 Compare Mt.12[15-21]Lu.6[17-19].

13-19 Compare Mt.10[1-4]Lu.6[12-16].

14 This first kingdom commission should be carefully compared with the creation commission at the close of this account. As twelve is the number of administration or government, there are just twelve chosen to proclaim the coming kingdom. And, when Judas Iscariot is deprived of his place, Matthias must be chosen to keep the full number (Ac. 1[26]). But the creation commission is given to the eleven (16[14]). The kingdom heralds are limited to the land and the nation of Israel, the preachers of the creation message go into all the world (16[15]). The former was confined to the apostles. In the latter the signs followed in the case of all who believed (16[17]). The first was never completed. The last was proclaimed everywhere (16[20]).

14 The chief and foremost object of choosing the apostles is usually overlooked, yet it was deemed essential when a new one was to be chosen to take Judas' place. It was *that they might be with Him.*

16 See John 1[42].

16 See the various lists of the twelve apostles given in the note on Mt. 10[2].

against Him, so that they should be
destroying Him.
7 And Jesus with His disciples re-
tires to the sea. And a vast multi-
tude follows Him from Galilee, and
8 from Judea, and from Jerusalem,
and from Idumea and the other
side of the Jordan, and about Tyre
and Sidon. A vast multitude,
hearing how much He did, came to
9 Him. And He spoke to His disci-
ples that a boat should be waiting
on Him because of the throng, lest
10 they should be crowding Him, for
He cures many, so that they are
falling on Him, that as many as
had scourges should be touching
11 Him. And the unclean spirits,
whenever they beheld Him, pros-
trated to Him and cried, saying
that "*You* are the Son of God!"
12 And He warned many of them,
lest they should be making Him
manifest.
13 And He is ascending into the
mountain and is calling whom *He*
would, and they came away to Him.
14 And He makes twelve, whom He
also names apostles, that they may
be with Him, and that He may be
commissioning them to proclaim,
15 and to have authority to be curing
diseases, and to be casting out de-
16 mons. And He makes twelve, and
He places the name "Peter" on
17 Simon; and James of Zebedee and
John, the brother of James, on
them also He places the name "Bo-
anerges", which is, "Sons of Thun-
18 der"; and Andrew and Philip and
Bartholomew and Matthew and
Thomas and James of Alpheus and

ΝΚΑΤΑΥΤΟΥΟΠΩϹΑΥΤΟΝΑΠ
DOWN OF-Him WHICH-how Him THEY-

ΟΛΕϹΩϹΙΝΚΑΙΟΙΗϹΟΥϹΜΕ
7 SHOULD-BE-destroying AND THE JESUS WITH

A *has* UP-SPACES *before* WITH
ΤΑΤΩΝΜΑΘΗΤΩΝΑΥΤΟΥΑΝΕ
THE LEARNERS OF-Him UP-SPACES

ΧΩΡΗϹΕΝΠΡΟϹΤΗΝΘΑΛΑϹϹ
TOWARD THE SEA

ΑΝΚΑΙΠΟΛΥΠΛΗΘΟϹΑΠΟΤΗ
AND MANY multitude FROM THE

B+Є *s has* follows *after* JUDEA *s* Δ
ϹΓΑΛΙΛΑΙΑϹΗΚΟΛΟΥΘΗϹΕ
GALILEE follows

B*s omit* to-Him
ΝΑΥΤΩΚΑΙΑΠΟΤΗϹΙΟΥΔΑΙ
to-Him AND FROM THE JUDEA

ΑϹΚΑΙΑΠΟΙΕΡΟϹΟΛΥΜΩΝΚ
8 AND FROM JERUSALEM AND

s[1*] *omits* AND FROM THE IDUMEA
ΑΙΑΠΟΤΗϹΙΔΟΥΜΑΙΑϹΚΑΙ
FROM THE IDUMEA AND

s[1*] *omits* AND B*s omit* THE
ΠΕΡΑΝΤΟΥΙΟΡΔΑΝΟΥΚΑΙΟ
OTHER-SIDE THE JORDAN AND THE

B+Є
ΙΠΕΡΙΤΥΡΟΝΚΑΙϹΙΔΩΝΑΠ
ABOUT TYRE AND SIDON mul-

A ϹΑ *for* Ο
ΛΗΘΟϹΠΟΛΥΑΚΟΥΟΝΤΕϹΟϹ
titude MANY HEARING as-much-

B *o.*
ΑΕΠΟΙΕΙΗΛΘΟΝΠΡΟϹΑΥΤΟ
as He-DID CAME TOWARD Him

ΝΚΑΙΕΙΠΕΝΤΟΙϹΜΑΘΗΤΑΙ
9 AND He-said to-THE LEARNERS

B Δ *o.*
ϹΑΥΤΟΥΙΝΑΠΛΟΙΑΡΙΟΝΠΡ
OF-Him THAT FLOATER (*dim.*) MAY-BE-

ΟϹΚΑΡΤΕΡΗΑΥΤΩΔΙΑΤΟΝΟ
perseverING to-Him THRU THE THR-

B+Є
ΧΛΟΝΙΝΑΜΗΘΛΙΒΩϹΙΝΑΥΤ
ONG THAT NO THEY-MAY-BE-CONSTRICTING Him

ΟΝΠΟΛΛΟΥϹΓΑΡΕΘΕΡΑΠΕΥ
10 MANY for He-cures

B+Є
ϹΕΝΩϹΤΕΕΠΙΠΙΠΤΕΙΝΑΥΤ
AS-BESIDES TO-BE-ON-FALLING to-Him

A *adds* ΚΑΙ AND
ΩΙΝΑΑΥΤΟΥΑΨΩΝΤΑΙΟϹΟΙ
THAT OF-Him SH'D-BE-TOUCHING as-many-as

B+Є
ΕΙΧΟΝΜΑϹΤΙΓΑϹΚΑΙΤΑΠΝ
11 HAD scourges AND THE spirits

ΕΥΜΑΤΑΤΑΑΚΑΘΑΡΤΑΟΤΑΝ
THE unclean when-EVER

B+Є
ΑΥΤΟΝΕΘΕΩΡΟΥΝΠΡΟϹΕΠΙ
Him THEY-beheld TOWARD-FELL

B Δ
ΠΤΟΝΑΥΤΩΚΑΙΕΚΡΑΖΟΝΛΕ
to-Him AND CRIED saying

s[1*] ЄϹ *for* Δ
ΓΟΝΤΑΟΤΙϹΥΕΙΟΥΙΟϹΤΟΥ
that YOU ARE THE SON OF-THE

AB+Є
ΘΕΟΥΚΑΙΠΟΛΛΑΕΠΕΤΙΜΑΑ
12 God AND MANY He-rebukED to-

A apparent Him
ΥΤΟΙϹΙΝΑΜΗΑΥΤΟΝΦΑΝΕΡ
them THAT NO Him apparent

B² *o. o.*
ΟΝΠΟΙΗϹΩϹΙΝΚΑΙΑΝΑΒΑΙ
13 THEY-SHOULD-BE-making AND He-IS-UP-STEP-

ΝΕΙΕΙϹΤΟΟΡΟϹΚΑΙΠΡΟϹΚ
PING INTO THE mountain AND IS-TOWARD-CALL-

AB¹ Є *o.*
ΑΛΕΙΤΑΙΟΥϹΗΘΕΛΕΝΑΥΤΟ
ING WHOM WILLED He

s ΟΙ ΔΕ THE YET *for* AND
ϹΚΑΙΑΠΗΛΘΟΝΠΡΟϹΑΥΤΟΝ
AND THEY-FROM-CAME TOWARD Him

s ΙΒ=12 A *omits* WHOM *to* He-
ΚΑΙΕΠΟΙΗϹΕΝΔΩΔΕΚΑΟΥϹ
14 AND He-makes TWO-TEN WHOM

NAMES
ΚΑΙΑΠΟϹΤΟΛΟΥϹΩΝΟΜΑϹΕ
AND commissioners He-NAMES

s o. B *omits* THAT
ΝΙΝΑΩϹΙΝΜΕΤΑΥΤΟΥΚΑΙΙ
THAT THEY-MAY-BE WITH Him AND THAT

ΝΑΑΠΟϹΤΕΛΛΗΑΥΤΟΥϹΚΗΡ
He-MAY-BE-commissioning them TO-BE-PRO-

ΥϹϹΕΙΝΚΑΙΕΧΕΙΝΕΞΟΥϹΙ
15 CLAIMING AND TO-BE-HAVING authority

B*s omit* TO-BE-curing THE DISEASES AND
ΑΝΘΕΡΑΠΕΥΕΙΝΤΑϹΝΟϹΟΥ
TO-BE-curing THE DISEASES

ϹΚΑΙΕΚΒΑΛΛΕΙΝΤΑΔΑΙΜΟ
AND TO-BE-OUT-CASTING THE demons

A *omits* AND *to* TWO-TEN *s* ΙΒ=12
ΝΙΑΚΑΙΕΠΟΙΗϹΕΝΤΟΥϹΔΩ
16 AND He-makes THE TWO-TEN

A to-THE SIMON NAME
ΔΕΚΑΚΑΙΕΠΕΘΗΚΕΝΟΝΟΜΑ
AND ON-PLACES NAME

ΤΩϹΙΜΩΝΙΠΕΤΡΟΝΚΑΙΙΑΚ
17 to-THE SIMON Peter (ROCK) AND JACOBUS

ΩΒΟΝΤΟΝΤΟΥΖΕΒΕΔΑΙΟΥΚ
THE OF-THE ZEBEDEE AND

B *o.* A+ΑΥ
ΑΙΙΩΑΝΝΗΝΤΟΝΑΔΕΛΦΟΝΤ
JOHN THE brother OF-

ΟΥΙΑΚΩΒΟΥΚΑΙΕΠΕΘΗΚΕΝ
THE JACOBUS AND He-ON-PLACES

B *o. o.*
ΑΥΤΟΙϹΟΝΟΜΑΤΑΒΟΑΝΗΡΓ
to-them NAMES BOANERGES

ΕϹΟΕϹΤΙΝΥΙΟΙΒΡΟΝΤΗϹΚ
18 WHICH IS SONS OF-THUNDER AND

s[1*] ΑΙ *for* Є
ΑΙΑΝΔΡΕΑΝΚΑΙΦΙΛΙΠΠΟΝ
ANDREW AND Philip

ΚΑΙΒΑΡΘΟΛΟΜΑΙΟΝΚΑΙΜΑ
AND Bartholomew AND MATTHEW

B¹Θ
ΤΘΑΙΟΝΚΑΙΘΩΜΑΝΚΑΙΙΑΚ
AND THOMAS AND JACOBUS

ΩΒΟΝΤΟΝΤΟΥΑΛΦΑΙΟΥΚΑΙ
THE OF-THE ALPHEUS AND

18 Simon was called "the Cananite" or "the Zealot" (which means the same) in order to distinguish him from Simon Peter. The term "Cananite" is easily confounded with "Canaanite", an inhabitant of Canaan. But no alien could possibly have been chosen to be an apostle.

19 The choice of Judas Iscariot seems to be a mystery to many. But it is merely one manifestation of the wider problem of evil. Some have supposed that the Lord did not know at the time how he would turn out. But the scriptures assure us that the Lord was not ignorant and knew from the beginning that Judas was to be His betrayer (Jn. 13[21]). It must needs be that offenses come. It was part of God's plan that Christ should be betrayed, for it had already found a place in the prophetic scriptures. Why, then, should He not choose the intrument?

22-27 Compare Mt.12[24-30]Lu.11[14-23].

22 It is significant that scribes from Jerusalem commit the "unpardonable sin", or, as it is also called, the eonian sin. This consists in ascribing the casting out of unclean spirits to their head, the chief of the demons. In the evangel of the kingdom there is not the appeal to pure, unsupported faith which characterizes the evangel of God or the conciliation, which is the evangel for today. A foretaste is given of the powers of the coming eon, by means of signs, which prove the ability of Christ to cope with the powers of darkness and disease, which must be overthrown before the kingdom can come. But if these are ascribed to the unclean spirits themselves, there is no possibility of repentance and pardon because of its very nature. The sin is eonian. It cannot be corrected for the eons. Such as committed it will have no place in the millennial reign or the subsequent kingdom of the Son in the new earth during the last eon. Their salvation waits until the eons are past. The "unpardonable sin" is not one of such enormity as to be beyond the ability of grace. In this economy grace has no limits. Where sin increases, grace superexceeds (Ro. 5[21]). Grace reigns, and no sin is sufficiently heinous to dethrone it. Its character is what determines the "unpardonable", eonian sin.

Thaddeus and Simon the Cananite,
19 and Judas Iscariot, who also betrays Him.
20 And they are coming into a
house, and the throng is coming together again, so that they are not
21 even able to be eating bread. And
hearing it, those with Him came
out to hold it, for they said that
22 it was beside itself. And the
scribes who descend from Jerusalem said that "He has Beelzeboul",
and that "By the chief of the demons is He casting out the demons."
23 And calling them to Him, He
said to them, in parables, "How
can Satan be casting out Satan?
24 And if a kingdom should be parted
against itself that kingdom is not
25 able to stand. And if a house
should be parted against itself that
house will not be able to stand.
26 And if Satan rose against himself
and is parted, he cannot stand, but
27 is having a consummation. But no
one is able to enter the strong
man's house to plunder his gear,
should he not first be binding the
strong man, and then he will be
plundering his house.
28 Verily, I am saying to you that
the penalty of all the sins shall be
pardoned the sons of mankind, and
the blasphemies, whatever they
29 should be blaspheming, yet whoever should be blaspheming the
holy spirit is having no pardon for
the eon, but is liable to the penalty
30 of an eonian sin"—seeing that they
said, "He has an unclean spirit."
31 And His mother and His brothers are coming, and, standing outside, they dispatch to Him, call-

ΘΑΔΔΑΙΟΝΚΑΙCΙΜΩΝΑΤΟΝ
THADDEUS AND SIMON THE
A ЄΙΤΗΝ
ΚΑΝΑΝΑΙΟΝΚΑΙΙΟΥΔΑΝΙC
19 CANANITE AND JUDAS ISCAR-
A ΤΗΝ *for* Θ
ΚΑΡΙΩΘΟCΚΑΙΠΑΡΕΔΩΚΕΝ
IOT WHO AND BESIDE-GIVES
Bs1* Є o.
ΑΥΤΟΝΚΑΙΕΡΧΟΝΤΑΙΕΙCΟ
20 Him AND THEY-ARE-COMING INTO HOME
A Є o.
ΙΚΟΝΚΑΙCΥΝΕΡΧΕΤΑΙΠΑΛ
AND IS-TOGETHER-COMING AGAIN
s1* *omits* THE
ΙΝΟΟΧΛΟCΩCΤΕΜΗΔΥΝΑCΘ
THE THRONG AS-BESIDES NO TO-BE-enABLED
s T=-BESIDES
ΑΙΑΥΤΟΥCΜΗΔΕΑΡΤΟΝΦΑΓ
them NO-YET BREAD TO-BE-EAT-
s o.
ΕΙΝΚΑΙΑΚΟΥCΑΝΤΕCΟΙΠΑ
21 ING AND HEAR*ing* THE-*ones* BE-
ΡΑΥΤΟΥΕΞΗΛΘΟΝΚΡΑΤΗCΑ
SIDE Him OUT-CAME TO-HOLD
ΙΑΥΤΟΝΕΛΕΓΟΝΓΑΡΟΤΙΕΞ
SAME THEY-said for that it-WAS-
ΕCΤΗΚΑΙΟΙΓΡΑΜΜΑΤΕΙCΟ
22 OUT-STOOD AND THE WRITERS THE
ΙΑΠΟΙΕΡΟCΟΛΥΜΩΝΚΑΤΑΒ
FROM JERUSALEM DOWN-STEPP*ing*
B o.
ΑΝΤΕCΕΛΕΓΟΝΟΤΙΒΕΕΛΖΕ
said that BEELZEBOUL
ΒΟΥΛΕΧΕΙΚΑΙΟΤΙΕΝΤΩΑΡ
He-IS-HAVING AND that IN THE chief
ΧΟΝΤΙΤΩΝΔΑΙΜΟΝΙΩΝΕΚΒ
OF-THE demons He-IS-OUT-
ΑΛΛΕΙΤΑΔΑΙΜΟΝΙΑΚΑΙΠΡ
23 CASTING THE demons AND TOWARD-
ΟCΚΑΛΕCΑΜΕΝΟCΑΥΤΟΥCΕ
CALL*ing* them IN
ΝΠΑΡΑΒΟΛΑΙCΕΛΕΓΕΝΑΥΤ
BESIDE-CASTS He-said to-them
ΟΙCΠΩCΔΥΝΑΤΑΙCΑΤΑΝΑC
how IS-ABLE SATAN (adversary)
CΑΤΑΝΑΝΕΚΒΑΛΛΕΙΝΚΑΙΕ
24 SATAN (adversary) TO-BE-OUT-CASTING AND IF-
ΑΝΒΑCΙΛΕΙΑΕΦΕΑΥΤΗΝΜΕ
EVER KINGdom ON self SH'D-BE-
ΡΙCΘΗΟΥΔΥΝΑΤΑΙCΤΑΘΗΝ
BEING-PARTED NOT IS-ABLE TO-BE-STOOD
s1* Є o.
ΑΙΗΒΑCΙΛΕΙΑΕΚΕΙΝΗΚΑΙ
25 THE KINGdom that AND
ΕΑΝΟΙΚΙΑΕΦΕΑΥΤΗΝΜΕΡΙ
IF-EVER HOME ON self SH'D-BE-BEING-
A Α o. o. A TO-BE-STOOD THE
CΘΗΟΥΔΥΝΗCΕΤΑΙΗΟΙΚΙΑ
PARTED NOT WILL-BE-ABLE THE HOME

HOME that B o. o.
ΕΚΕΙΝΗCΤΑΘΗΝΑΙΚΑΙΕΙΟ
26 that TO-BE-STOOD AND IF THE
CΑΤΑΝΑCΑΝΕCΤΗΕΦΕΑΥΤΟ
SATAN (adversary) UP-STOOD ON self
A ΜΕΜΕΡΙCΤΑΙ s1* IS-PARTED AND
ΝΚΑΙΕΜΕΡΙCΘΗΟΥΔΥΝΑΤΑ
AND IS-PARTED NOT he-IS-ABLE
A+ΑΘ
ΙCΤΗΝΑΙΑΛΛΑΤΕΛΟCΕΧΕΙ
TO-STAND but FINISH IS-HAVING
A *omits* but NOT s INTO-COMING *before* INTO s o.
ΑΛΛΟΥΔΥΝΑΤΑΙΟΥΔΕΙCΕΙ
27 but NOT IS-ABLE NOT-YET-ONE INTO
A *reads* NOT-YET-ONE IS-ABLE THE INSTRUMENTS OF-THE
CΤΗΝΟΙΚΙΑΝΤΟΥΙCΧΥΡΟΥ
THE HOME OF-THE STRONG-*one*
STRONG-*one* INTO-COMING INTO THE HOME OF-him
ΕΙCΕΛΘΩΝΤΑCΚΕΥΗΑΥΤΟΥ
INTO-COMING THE INSTRUMENTS OF-him
ΔΙΑΡΠΑCΑΙΕΑΝΜΗΠΡΩΤΟΝ
TO-THRU-SNATCH IF-EVER NO BEFORE-most
ΤΟΝΙCΧΥΡΟΝΔΗCΗΚΑΙΤΟΤ
THE STRONG-*one* he-SH'D-BE-BINDING AND then
ΕΤΗΝΟΙΚΙΑΝΑΥΤΟΥΔΙΑΡΠ
THE HOME OF-him he-WILL-BE-THRU-
A Η o.
ΑCΕΙΑΜΗΝΛΕΓΩΥΜΙΝΟΤΙΠ
28 SNATCHING AMEN I-AM-saying to-You that ALL
s Є o.
ΑΝΤΑΑΦΕΘΗCΕΤΑΙΤΟΙCΥΙ
WILL-BE-BEING-FROM-LET to-THE SONS
ΟΙCΤΩΝΑΝΘΡΩΠΩΝΤΑΑΜΑΡ
OF-THE humans THE miss-*effects*
A+Є
ΤΗΜΑΤΑΚΑΙΑΙΒΛΑCΦΗΜΙΑ
AND THE HARM-AVERments
s o.
ΙΟCΑΕΑΝΒΛΑCΦΗΜΗCΩCΙΝ
as-much-as IF-EVER THEY-SHOULD-BE-HARM-AVERRING
ΟCΔΑΝΒΛΑCΦΗΜΗCΗΕΙCΤΟ
29 WHO YET-EVER SHOULD-BE-HARM-AVERRING INTO THE
s o.
ΠΝΕΥΜΑΤΟΑΓΙΟΝΟΥΚΕΧΕΙ
spirit THE HOLY NOT IS-HAVING
ΑΦΕCΙΝΕΙCΤΟΝΑΙΩΝΑΑΛΛΑ
FROM-LETting INTO THE eon but
B o. s ΑΙ A ΚΡ
ΑΕΝΟΧΟCΕCΤΙΝΑΙΩΝΙΟΥΑ
liable IS OF-eonian miss-
ΙCΕΩC
ΜΑΡΤΗΜΑΤΟCΟΤΙΕΛΕΓΟΝΠ
30 *effect* that THEY-said spirit
A *omits* AND
ΝΕΥΜΑΑΚΑΘΑΡΤΟΝΕΧΕΙΚΑ
31 unclean He-IS-HAVING AND
s Є o. A *adds* ΟΥΝ THEN A THE brothers OF-
ΙΕΡΧΟΝΤΑΙΗΜΗΤΗΡΑΥΤΟΥ
ARE-COMING THE MOTHER OF-Him
Him AND THE MOTHER OF-Him
ΚΑΙΟΙΑΔΕΛΦΟΙΑΥΤΟΥΚΑΙ
AND THE brothers OF-Him AND
Bs o. s ΑΝ *and* B ΗΚΟΝ *for* Ω s o.
ΕΞΩΕCΤΩΤΕCΑΠΕCΤΕΙΛΑΝ
OUT HAVING-STOOD THEY-commission
A ΖΗΤ=SEEKING
ΠΡΟCΑΥΤΟΝΚΑΛΟΥΝΤΕCΑΥ
TOWARD Him CALLING Him

28-30 Compare Mt. 12[31-32].

29 Compare Lu. 12[10].

31-35 Compare Mt.12[46-50]Lu.8[19-21].

32 The Lord's brothers would hardly have *summoned* Him had they believed on Him, or recognized His true dignity. We are not even told that He met them. Instead, He turns our thoughts to others who are summoning Him, and whose call He cannot but hear. He claims kinship with all who serve God and is too busy serving them to be drawn aside by natural ties.

1-9 Compare Mt.13[1-9]Lu.8[4-8].

1 We now come to a distinct change in our Lord's ministry. He begins to use parables in speaking to the throngs. It is erroneous to suppose that He does this in order to illustrate and simplify the truth. The parable is used in order to put the truth into such veiled and obscure form that those who are not spiritual can never comprehend it. Even His disciples could not understand His parables until He explained them.

3 The parable of the sowing is a resumé of His ministry hitherto. He Himself was the Sower. The four classes were those in Israel who heard His word.

The usual trinity of evil, Satan, the flesh and the world, hinder its fruitfulness. Only one class out of the four, represented by His disciples, was really fruitful, and only a few of these in abundant measure. A farmer would say that this was a very poor crop. The proclamation of the kingdom has failed to produce the effect necessary for its realization.

His miracles and signs now take on a new note. There is often delay or danger, to indicate that the kingdom is no longer so near, and that it will not be established for some time, and then only after suffering on the part of the disciples.

9 The formula "who has ears to be hearing, let him be hearing!" is also significant. Though openly and apparently He speaks to all, it is couched in such language that only those who have spiritual perception will apprehend what He is saying. The rest hear the sound but do not grasp the sense. Parables are puzzles which only they can solve who have the key.

32 ing Him. And the throng sat
about Him. And they are saying
to Him, "*Lo!* Thy mother and Thy
brothers and Thy sisters are outside
33 seeking Thee." And, answering
them, He is saying, "Who is My
34 mother and My brothers?" And
looking about on those sitting
around Him, He is saying, "*Lo!*
35 My mother and My brothers! For
whoever should be doing the will
of God, this one is My brother and
sister and mother."

4 And again He begins to teach
beside the sea. And the largest
throng is being gathered to Him
so that, to be sitting, He steps into
the ship, in the sea. And the entire
throng were toward the sea on the
land.

2 And He taught them much in
parables, and said to them in His
3 teaching, "*Hear! Lo!* The sower
4 came out to sow. And it occurred
in the sowing, some indeed falls beside the road, and the flying crea-
5 tures came and devoured it. And
other falls on a rocky place where
it had not much earth, and
straightway it shoots up because it
6 has no depth of earth. And when
the sun rises it is scorched, and, because it has no root, it is withered.
7 And other falls into thorns and the
thorns came up and stifle it, and it
8 gives no fruit. But other falls into ideal earth, and it gave fruit,
coming up and growing up, and
brought forth, one thirty and one
sixty and one a hundred fold."
9 And He said, "Who has ears to be
hearing, let him be hearing!"

s1* ΠΡΟϹ TOWARD
ΤΟΝΚΑΙΕΚΑΘΗΤΟΠΕΡΙΑΥΤ
32 AND sat ABOUT Him
A ΕΙΠΟΝΔΕ -said YET *for* AND -ARE-s.
ΟΝΟΧΛΟϹΚΑΙΛΕΓΟΥϹΙΝΑΥ
THRONG AND THEY-ARE-saying to-Him
ΤΩΙΔΟΥΗΜΗΤΗΡϹΟΥΚΑΙΟΙ
BE-PERCEIVING THE MOTHER OF-YOU AND THE
Bs *omit* AND THE sisters OF-YOU
ΑΔΕΛΦΟΙϹΟΥΚΑΙΑΙΑΔΕΛΦ
brothers OF-YOU AND THE sisters
ΑΙϹΟΥΕΞΩΖΗΤΟΥϹΙΝϹΕΚΑ
33 OF-YOU OUT ARE-SEEKING YOU AND
A Ε Η o. o.
ΙΑΠΟΚΡΙΘΕΙϹΑΥΤΟΙϹΛΕΓ
answering to-them He-is-say-
A ΩΝ A Η OR
ΕΙΤΙϹΕϹΤΙΝΗΜΗΤΗΡΜΟΥΚ
ING ANY IS THE MOTHER OF-ME AND
B *omits* OF-ME AND
ΑΙΟΙΑΔΕΛΦΟΙΜΟΥΚΑΙΠΕΡ
34 THE brothers OF-ME AND ABOUT-
A to-ROUND THE-*ones* ABOUT Him
ΙΒΛΕΨΑΜΕΝΟϹΤΟΥϹΠΕΡΙΑ
look*ing* THE-*ones* ABOUT Him
ΥΤΟΝΚΥΚΛΩΚΑΘΗΜΕΝΟΥϹΛ
to-AROUND sitting He-
s+Ε A ΟΥ *for* Ε
ΕΓΕΙΙΔΕΗΜΗΤΗΡΜΟΥΚΑΙΟ
IS-saying BE-PERCEIVING THE MOTHER OF-ME AND THE
B *omits* for
ΙΑΔΕΛΦΟΙΜΟΥΟϹΓΑΡΑΝΠΟ
35 brothers OF-ME WHO for EVER SH'D-BE-
B Α B+ΤΑ=WILLS
ΙΗϹΗΤΟΘΕΛΗΜΑΤΟΥΘΕΟΥΟ
DOING THE WILL OF-THE God this-
ΥΤΟϹΑΔΕΛΦΟϹΜΟΥΚΑΙΑΔΕ
one brother OF-ME AND sister
ΑΦΗΚΑΙΜΗΤΗΡΕϹΤΙΝΚΑΙΠ
4 AND MOTHER IS AND AGAIN
s o.
ΑΛΙΝΗΡΞΑΤΟΔΙΔΑϹΚΕΙΝΠ
He-begins TO-BE-TEACHING BE-
ΑΡΑΤΗΝΘΑΛΑϹϹΑΝΚΑΙϹΥΝ
SIDE THE SEA AND IS-BEING-
A ΗΧΘΗϹΑΝ=WERE-TOGETHER-LED
ΑΓΕΤΑΙΠΡΟϹΑΥΤΟΝΟΧΛΟϹ
TOGETHER-LED TOWARD Him THRONG
A ΠΟ (s o.) ΛΥϹ MANY
ΠΛΕΙϹΤΟϹΩϹΤΕΑΥΤΟΝΕΙϹ
MOST AS-BESIDES Him INTO
Bs *omit* THE A IN-STEPP*ing* INTO THE FLOATER
ΤΟΠΛΟΙΟΝΕΜΒΑΝΤΑΚΑΘΗϹ
THE FLOATer IN-STEPP*ing* TO-BE-sitting
s Ε o.
ΘΑΙΕΝΤΗΘΑΛΑϹϹΗΚΑΙΠΑϹ
IN THE SEA AND EVERY
ΟΟΧΛΟϹΠΡΟϹΤΗΝΘΑΛΑϹϹΑ
THE THRONG TOWARD THE SEA
A o. o.=WAS
ΝΕΠΙΤΗϹΓΗϹΗϹΑΝΚΑΙΕΔΙ
2 ON THE LAND WERE AND He-TAU-
s MANY IN BESIDE-CASTS
ΔΑϹΚΕΝΑΥΤΟΥϹΕΝΠΑΡΑΒΟ
GHT them IN BESIDE-CASTS
ΛΑΙϹΠΟΛΛΑΚΑΙΕΛΕΓΕΝΑΥ
MANY AND said to-them

ΤΟΙϹΕΝΤΗΔΙΔΑΧΗΑΥΤΟΥΑ
3 IN THE TEACHing OF-Him BE-
ΚΟΥΕΤΕΙΔΟΥΕΞΗΛΘΕΝΟϹΠ
YE-HEARING BE-PERCEIVING OUT-CAME THE *one*-
s o. Bs1* *omit* OF-THE
ΕΙΡΩΝΤΟΥϹΠΕΙΡΑΙΚΑΙΕΓ
4 SOWING OF-THE TO-SOW AND BECAME
As o.
ΕΝΕΤΟΕΝΤΩϹΠΕΙΡΕΙΝΟΜΕ
IN THE TO-BE-SOWING WHICH IN-
ΝΕΠΕϹΕΝΠΑΡΑΤΗΝΟΔΟΝΚΑ
DEED FALLS BESIDE THE WAY AND
s o.
ΙΗΛΘΕΝΤΑΠΕΤΕΙΝΑΚΑΙΚΑ
CAME THE flyers AND DOWN-
A *omits* AND A *adds* ΔΕ YET
ΤΕΦΑΓΕΝΑΥΤΟΚΑΙΑΛΛΟΕΠ
5 ATE it AND other FALLS
s1* Α *plural* Η o.B ΚΑΙ *adds*
ΕϹΕΝΕΠΙΤΟΠΕΤΡΩΔΕϹΟΠΟ
ON THE ROCK-PERCEIVED THE-?-where
B o.
ΥΟΥΚΕΙΧΕΝΓΗΝΠΟΛΛΗΝΚΑ
NOT it-HAD LAND much AND
A ΕΩ *for* Υ s o.
ΙΕΥΘΥϹΕΞΑΝΕΤΕΙΛΕΝΔΙΑ
straightway OUT-UP-RISES THRU
s o. As *omit* OF-THE
ΤΟΜΗΕΧΕΙΝΒΑΘΟϹΤΗϹΓΗϹ
THE NO TO-BE-HAVING DEPTH OF-THE LAND
A *omits* AND when A Α s o. A ΑΝΤΟϹ *for* ΕΝΟ
ΚΑΙΟΤΕΑΝΕΤΕΙΛΕΝΟΗΛΙΟ
6 AND when UP-RISES THE SUN
A ΥΛΕ=OF-SUN YET UP-ris*ing* B+ϹΑΝ
ϹΕΚΑΥΜΑΤΙϹΘΗΚΑΙΔΙΑΤΟ
it-IS-BURNIZED AND THRU THE
s o.
ΜΗΕΧΕΙΝΡΙΖΑΝΕΞΗΡΑΝΘΗ
NO TO-BE-HAVING ROOT it-IS-DRIED
s1*+Ϲ
ΚΑΙΑΛΛΟΕΠΕϹΕΝΕΙϹΤΑϹΑ
7 AND other FALLS INTO THE POINT-
ΚΑΝΘΑϹΚΑΙΑΝΕΒΗϹΑΝΑΙΑ
FLOWERS AND UP-STEPPed THE POINT-
ΚΑΝΘΑΙΚΑΙϹΥΝΕΠΝΙΞΑΝΑ
FLOWERS AND TOGETHER-CHOKE it
ΥΤΟΚΑΙΚΑΡΠΟΝΟΥΚΕΔΩΚΕ
AND FRUIT NOT it-GIVES
As2 Ο *but* s2 *reverts to* Α
ΝΚΑΙΑΛΛΑΕΠΕϹΕΝΕΙϹΤΗΝ
8 AND other FALLS INTO THE
ΓΗΝΤΗΝΚΑΛΗΝΚΑΙΕΔΙΔΟΥ
LAND THE IDEAL AND it-GAVE
ΚΑΡΠΟΝΑΝΑΒΑΙΝΟΝΤΑΚΑΙ
FRUIT UP-STEPPING AND
A ΟΝ *for* Α s Ο
ΑΥΞΑΝΟΜΕΝΑΚΑΙΕΦΕΡΕΝΕ
beING-GROWN-UP AND CARRIED ONE
Bs ΙCs·Λ·=30 s ΙCs·Ξ·=60
ΝΤΡΙΑΚΟΝΤΑΚΑΙΕΝΕΞΗΚΟ
THREE-TY AND ONE SIXTY
s ΙCs:Ρ:=100
ΝΤΑΚΑΙΕΝΕΚΑΤΟΝΚΑΙΕΛΕ
9 AND ONE HUNDRED AND He-said
Bs1* ΟϹΕΧΕΙ WHO IS-HAVING
ΓΕΝΟΕΧΩΝΩΤΑΑΚΟΥΕΙΝΑΚ
THE-*one* HAVING EARS TO-BE-HEARING LET-him-

10-13 Compare Mt.13[10-17] Lu.8[9-10].

11 The kingdom of God had been foretold and typified in their sacred scriptures, but now the Lord is unfolding a phase of its history which was unknown to the prophets. It is not a *mystery,* in the sense of something mysterious or inexplicable, but merely a *secret,* easily understood once we are initiated into it. The disciples imagined that the Lord's proclamation of the kingdom would continue until He would gain the support of the populace and then seize the sovereignty for Himself. He could not keep on proclaiming the kingdom and at the same time openly teach that the proclamation would be rejected, so He conveys this important fact to His disciples and those spiritual enough to understand, yet conceals it from the multitude by speaking in parables.

12 It cannot be reiterated too often that parables were not used by our Lord in preaching the evangel that they might receive the pardon of sins, but for the very opposite end. He spoke in parables *lest* the penalty of their sins should be pardoned. It is not gospel, but judgment. To "apply" it to the evangel for this day of grace is utterly contrary to the spirit of the conciliation which we should preach (2 Co.5[19]). We seek to assure men that God is not imputing their offenses to them. We do not veil our message in figures which they cannot understand. The spirit of God has told us explicitly, not in veiled figures, that this economy will end in apostasy (1 Ti.4[1]).

13 The twelve apostles themselves did not perceive the significance of the parable, so He explains its symbols to them. Every detail of the picture He paints was most familiar to them all. In the East there are no fences and the roads go right through the fields of grain. There is but one Sower, the Lord Himself. The figure is important, for it postpones the kingdom until the harvest. He has not been reaping, as the apostles supposed. The end is still far off. By that time three classes who have heard the word will fail of fruition. It is the old kingdom refrain: those who endure to the consummation shall be saved.

14-20 Compare Mt. 13[18-23] Lu. 8[11-15].

10 And when He came to be alone,
those about Him, together with the
twelve, asked Him the parables.
11 And He said to them, "To you
has been given the secret of the
kingdom of God, yet to those outside, all is occurring in parables,
12 that

'Observing, they may be observing
And may not be perceiving,
And hearing, they may be hearing,
And may not be understanding,
Lest at some time they should be
turning about
And the penalty of their sins may
be pardoned them'."

13 And He is saying to them,
"Have you not perceived this parable? And how will you know all
14 parables? The sower is sowing the
15 word. Now these are they beside
the road, where the word is sown,
and whenever they should be hearing, straightway Satan is coming
and taking away the word which
has been sown in them.
16 And these, likewise, are they being sown on rocky places, who,
whenever they should be hearing
the word, straightway with joy are
17 getting it. And they have no root
in themselves, but are before the
season. Thereafter, when affliction
or persecution occurs because of
the word, straightway they are being snared.
18 And others are they being sown
into the thorns. These are they
19 who hear the word; and the worries of this eon, and the seduction
of riches and the desires concerning
the rest, going in, are stifling the
word, and it is becoming unfruitful.
20 And those are the ones being
sown on ideal earth, who are hearing the word, and assenting, and
are bearing fruit, one thirty and
one sixty and one a hundred fold."

A *omits* AND A *adds* ΔΕ YET
ΟΥΕΤΩΚΑΙΟΤΕΕΓΕΝΕΤΟΚΑ 20
10 BE-HEARING AND when He-BECAME accord-

s ΟΥ *for* Ω
ΤΑΜΟΝΑCΗΡΩΤΩΝΑΥΤΟΝΟΙ 40
ing-to ONLY asked Him THE-*ones*

s ΙΒ=12
ΠΕΡΙΑΥΤΟΝCΥΝΤΟΙCΔΩΔΕ 60
ABOUT Him TOGETHER to-the TWO-TEN

A ΗΝ *singular* ΗΝ
ΚΑΤΑCΠΑΡΑΒΟΛΑCΚΑΙΕΛΕ 80
11 THE BESIDE-CASTS AND He-said

ΓΕΝΑΥΤΟΙCΥΜΙΝΤΟΜΥCΤΗ 100
to-them to-YOU*p* THE CLOSE-KEEP

A HAS-*been*-GIVEN THE CLOSE-KEEP *s* o.
ΡΙΟΝΔΕΔΟΤΑΙΤΗCΒΑCΙΛΕ 20
HAS-*been*-GIVEN OF-THE KINGdom

ΙΑCΤΟΥΘΕΟΥΕΚΕΙΝΟΙCΔΕ 40
OF-THE God to-those YET

A*s* *omit* -PLACE
ΤΟΙCΕΞΩΘΕΝΕΝΠΑΡΑΒΟΛΑ 60
THE-*ones* OUT-PLACE IN BESIDE-CASTS

s omits THE B o.
ΙCΤΑΠΑΝΤΑΓΕΙΝΕΤΑΙΙΝΑ 80
12 THE ALL IS-BECOMING THAT

B*s*[1*] o.
ΒΛΕΠΟΝΤΕCΒΛΕΠΩCΙΝΚΑΙ 200
looking THEY-MAY-BE-looking AND

s[1*] o.
ΜΗΙΔΩCΙΝΚΑΙΑΚΟΥΟΝΤΕC 20
NO MAY-BE-PERCEIVING AND HEARING

B*s*[1*] o.
ΑΚΟΥΩCΙΝΚΑΙΜΗCΥΝΙΩCΙ 40
THEY-MAY-BE-HEARING AND NO MAY-BE-understand-

ΝΜΗΠΟΤΕΕΠΙCΤΡΕΨΩCΙΝΚ 60
ing NO ?-when THEY-SHOULD-BE-ON-TURNING AND

A ΑΦΑΙΘΗCΕΤΑΙ B*s* *omit* THE miss-*effects*
ΑΙΑΦΕΘΗΑΥΤΟΙCΤΑΑΜΑΡΤ 80
MAY-BE-BEING-FROM-LET to-them THE miss-*effects*

ΗΜΑΤΑΚΑΙΛΕΓΕΙΑΥΤΟΙCΟ 300
13 AND He-IS-sayING to-them NOT

ΥΚΟΙΔΑΤΕΤΗΝΠΑΡΑΒΟΛΗΝ 20
YE-HAVE-PERCEIVED THE BESIDE-CAST

ΤΑΥΤΗΝΚΑΙΠΩCΠΑCΑCΤΑC 40
this AND how ALL THE

A*s* ΑΙ *for* Ε
ΠΑΡΑΒΟΛΑCΓΝΩCΕCΘΕΟCΠ 60
14 BESIDE-CASTS YE-WILL-BE-KNOWING THE *one-*

s o. *s* o.
ΕΙΡΩΝΤΟΝΛΟΓΟΝCΠΕΙΡΕΙ 80
SOWING THE saying IS-SOWING

ΟΥΤΟΙΔΕΕΙCΙΝΟΙΠΑΡΑΤΗ 400
15 these YET ARE THE-*ones* BESIDE THE

s o.
ΝΟΔΟΝΟΠΟΥCΠΕΙΡΕΤΑΙΟΛ 20
WAY THE-?-where IS-*be*ING-SOWN THE say-

B ΟΙ WHO
ΟΓΟCΚΑΙΟΤΑΝΑΚΟΥCΩCΙΝ 40
ing AND when-EVER THEY-SHOULD-BE-HEARING

A ΕΩ *for* Υ
ΕΥΘΥCΕΡΧΕΤΑΙΟCΑΤΑΝΑC 60
straightway IS-COMING THE SATAN (adversary)

s ΑΡΠΑΖΕΙ IS-SNATCHING
ΚΑΙΑΙΡΕΙΤΟΝΛΟΓΟΝΤΟΝΕ 80
AND IS-LIFTING THE saying THE HAV-

s ΕΝΑΥΤΟΙC IN t. *for* I. t. A ΑΠΟΤΗCΚΑΡΔΙΑC
CΠΑΡΜΕΝΟΝΕΙCΑΥΤΟΥCΚΑ 500
16 ING-*been*-SOWN INTO them AND

ΑΥΤΩΝ *for* INTO them *s* LIKE-AS ARE
ΙΟΥΤΟΙΕΙCΙΝΟΜΟΙΩCΟΙΕ 20
these ARE LIKE-AS THE ON

s o.
ΠΙΤΑΠΕΤΡΩΔΗCΠΕΙΡΟΜΕΝ 40
THE ROCK-PERCEIVEDS *be*ING-SOWN

B o.
ΟΙΟΙΟΤΑΝΑΚΟΥCΩCΙΝΤΟΝ 60
WHO when-EVER THEY-SHOULD-BE-HEARING THE

A ΕΩ *for* Υ
ΛΟΓΟΝΕΥΘΥCΜΕΤΑΧΑΡΑCΛ 80
saying straightway WITH JOY ARE-

ΑΜΒΑΝΟΥCΙΝΑΥΤΟΝΚΑΙΟΥ 600
17 GETTING-UP it AND NOT

s[1*] o.
ΚΕΧΟΥCΙΝΡΙΖΑΝΕΝΕΑΥΤΟ 20
THEY-ARE-HAVING ROOT IN selves

ΙCΑΛΛΑΠΡΟCΚΑΙΡΟΙΕΙCΙ 40
but TOWARD-SEASONS ARE

B+Ε
ΝΕΙΤΑΓΕΝΟΜΕΝΗCΘΛΙΨΕΩ 60
THEREAFTER OF-BECOMING OF-CONSTRICTION

CΗΔΙΩΓΜΟΥΔΙΑΤΟΝΛΟΓΟΝ 80
OR OF-CHASing THRU THE saying

A ΕΩ *for* Υ
ΕΥΘΥCCΚΑΝΔΑΛΙΖΟΝΤΑΙΚ 700
18 straightway THEY-ARE-*be*ING-SNARED AND

A ΟΥΤΟΙ these *s* ΕΠΙ ON
ΑΙΑΛΛΟΙΕΙCΙΝΟΙΕΙCΤΑC 20
others ARE THE-*ones* INTO THE

s o. A *omits* these ARE
ΑΚΑΝΘΑCCΠΕΙΡΟΜΕΝΟΙΟΥ 40
POINT-FLOWERS *be*ING-SOWN these

s HEAR*ing* THE *saying*
ΤΟΙΕΙCΙΝΟΙΤΟΝΛΟΓΟΝΑΚ 60
ARE THE-*ones* THE saying HEAR-

A Ο o.=-ING
ΟΥCΑΝΤΕCΚΑΙΑΙΜΕΡΙΜΝΑ 80
19 *ing* AND THE anxieties

B*s* *omit* this
ΙΤΟΥΑΙΩΝΟCΤΟΥΤΟΥΚΑΙΗ 800
OF-THE eon this AND THE

after RICHES *s adds* CΥΝΠΝΙΓΕΙΤΟΝΛΟΓΟΝ
ΑΠΑΤΗΤΟΥΠΛΟΥΤΟΥΚΑΙΑΙ 20
s SEDUCTION OF-THE RICHES AND THE

1*ΠΑΡΑ BESIDE
ΠΕΡΙΤΑΛΟΙΠΑΕΠΙΘΥΜΙΑΙ 40
ABOUT THE rest ON-FEELings

s[1] *omits* ARE-TOGETHER-CHOKING THE saying B[2] Μ AB+Ε
ΕΙCΠΟΡΕΥΟΜΕΝΑΙCΥΝΠΝΙ 60
INTO-GOING ARE-TOGETHER-

ΓΟΥCΙΝΤΟΝΛΟΓΟΝΚΑΙΑΚΑ 80
CHOKING THE saying AND UN-FRUIT-

A ΟΥΤΟΙ these
ΡΠΟCΓΕΙΝΕΤΑΙΚΑΙΕΚΕΙΝ 900
20 ful it-IS-BECOMING AND those

ΟΙΕΙCΙΝΟΙΕΠΙΤΗΝΓΗΝΤΗ 20
ARE THE-*ones* ON THE LAND THE

A+Ε
ΝΚΑΛΗΝCΠΑΡΕΝΤΕCΟΙΤΙΝ 40
IDEAL BEING-SOWN WHO-ANY

s o.
ΕCΑΚΟΥΟΥCΙΝΤΟΝΛΟΓΟΝΚ 60
ARE-HEARING THE saying AND

ΑΙΠΑΡΑΔΕΧΟΝΤΑΙΚΑΙΚΑΡ 80
ARE-BESIDE-RECEIVING AND ARE-FRUIT-

s :Λ:=30
ΠΟΦΟΡΟΥCΙΝΕΝΤΡΙΑΚΟΝΤ 11000
CARRYING ONE THREE-TY

21-23 Compare Mt. 5^{14-16}; Lu. $8^{16,17}$; 11^{33}.

21 It is evident that the light He has just given them is the lamp of which He speaks. He would not have them hide the light beneath self-satisfaction or indolence, which are suggested under the figure of a measure or couch. It would be very fine for them to enjoy the measure which had been given to them and repose in the illumination which had been granted to them, but that is not the purpose for which He had given them the light.

24-25 Compare Lu.8^{18}. See Mt.7^{2}Lu.6^{38} 19^{26}.

24 In this parable He carries on the previous thought concerning the measure. As they impart to others what they had received their own measure will be increased. Spiritual blessings, unlike the physical, increase the more they are distributed.

25 This enigmatical statement can only be understood in the light of the circumstances in which it was spoken. Those who had received spiritual blessing from Christ were to receive more: those who received none would lose even the physical privileges which they had as Jews.

26 Here they have an even more emphatic hint that the kingdom would not come immediately, but by a gradual process like the growing of grain. Later on in His ministry He postpones the harvest to the conclusion of the eon (Mt.13^{39}). The disciples were anxious to put their sickle to the grain while it was in the blade. Even after His resurrection, when the grain was in the ear, the pentecostal era showed that it was not yet ripe. The kernels will not be full until the end time.

30-32 Compare Mt.13^{31}Lu.$13^{18,19}$.

30 Ordinarily, wild mustard does not assume such dimensions, but, under favorable conditions, it might well grow into a tree. It was the smallest seed sown by the farmer and became the greatest of all his garden greens. This quick growth is quite in contrast to the previous parable, and the pungent mustard is not food, like grain. The flying creatures of heaven have a sinister significance, being interpreted as Satan in the parable of the sowing. Is not this a forecast of that false premature phase of the kingdom spoken of under the figure of great Babylon?

33-34 Compare Mt. 13^{34-35}.

21 And He said to them that "Is
the lamp coming that it may be
placed under a measure or under a
couch? Is it not that it may be
22 placed on a lampstand? For there
is nothing hidden except that it
should be manifested, neither did it
become concealed, but that it may
23 be coming into manifestation. If
any one has ears to be hearing, let
him be hearing!"
24 And He said to them, "Beware
what you are hearing! In what
measure you are measuring, it will
be measured to you, and it will
25 be added to you. For he who has,
to him shall be given; and he who
has not, from him also shall be
taken away what he has."
26 And He said, "Thus is the kingdom of God: as if a man should be
27 casting seed on the earth, and he
may be drowsing and rousing
night and day, and the seed may be
germinating and lengthening, as *he*
28 is not aware. Spontaneously, the
earth is bearing fruit, first the
blade, thereafter the ear, there-
29 after the full grain in the ear. Now
whenever the fruit may be giving
way, straightway he is dispatching
the sickle, seeing that the harvest is
present."
30 And He said, "How should we
be likening the kingdom of God?
Or by what parable may we be
31 placing it? As a kernel of mus-
tard, which, whenever it may be
sown on the earth is smaller than
all the seeds of those on the earth,
32 and whenever it may be sown, is
coming up and becoming greater
than all the greens and is making
great boughs, so that the flying
creatures of heaven can roost un-
33 der its shade." And in many such
parables He spoke the word to
them, according as they were able
34 to be hearing it. Yet apart from

B *omits* ONE *s* ·Ƶ·=60 B *omits* ONE *s* :Ρ·=100
ΑΚΑΙΕΝΕΞΗΚΟΝΤΑΚΑΙΕΝΕ
AND ONE SIX-TY AND ONE HUN-

ΚΑΤΟΝΚΑΙΕΛΕΓΕΝΑΥΤΟΙϹ
21 DRED AND He-said to-them
A*s* *omit* that A THE LAMP IS-COMING
ΟΤΙΜΗΤΙΕΡΧΕΤΑΙΟΛΥΧΝΟ
that NO-ANY IS-COMING THE LAMP
*s*1* *omits* THAT *s*1* +ΝΑΙ
ϹΙΝΑΥΠΟΤΟΝΜΟΔΙΟΝΤΕΘΗ
THAT UNDER THE MEASURE it-MAY-BE-BE-
s o.
ΗΥΠΟΤΗΝΚΛΕΙΝΗΝΟΥΧΙΝΑ
ING-PLACED OR UNDER THE couch NOT THAT
*s*B1 ΥΠΟ UNDER B*s* *omit* ON
ΕΠΙΤΗΝΛΥΧΝΙΑΝΕΠΙΤΕΘΗ
ON THE LAMP-STAND MAY-BE-BEING-ON-PLAC-
B *omits* ANY
ΟΥΓΑΡΕϹΤΙΝΤΙΚΡΥΠΤΟΝΕ
22 ED NOT for IS ANY HIDDEN IF-
A *omits* THAT
ΑΝΜΗΙΝΑΦΑΝΕΡΩΘΗΟΥΔΕΕ
EVER NO THAT it-MAY-BE-BEING-made-APPEAR NOT-YET it-
A+Α
ΓΕΝΕΤΟΑΠΟΚΡΥΦΟΝΑΛΛΙΝ
BECAME FROM-HIDDEN but THAT
B *omits* it-MAY-BE-COMING INTO B ΦΘΗ A I. a. it-M.-B.-C
ΕΛΘΗΕΙϹΦΑΝΕΡΟΝΕΙΤΙϹ
23 it-MAY-BE-COMING INTO apparent IF ANY

ΕΧΕΙΩΤΑΑΚΟΥΕΙΝΑΚΟΥΕΤ
IS-HAVING EARS TO-BE-HEARING LET-him-BE-HEAR-

ΩΚΑΙΕΛΕΓΕΝΑΥΤΟΙϹΒΛΕΠ
24 ING AND He-said to-them BE-looking

ΕΤΕΤΙΑΚΟΥΕΤΕΕΝΩΜΕΤΡΩ
ANY YE-ARE-HEARING IN WHICH MEASURE
A*s o.* A ΑΙ *for* Є
ΜΕΤΡΕΙΤΕΜΕΤΡΗΘΗϹΕΤΑΙ
YE-ARE-MEASURING it-WILL-BE-BEING-MEASURED
s Є *o.*
ΥΜΙΝΚΑΙΠΡΟϹΤΕΘΗϹΕΤΑΙ
to-YOU*p* AND it-WILL-BE-BEING-added
A+Є A ΤΟΙϹΑΚΟΥΟΥϹΙΝΟϹΓΑΡΑΝΕΧΗ
ΥΜΙΝΟϹΓΑΡΕΧΕΙΔΟΘΗϹΕΤ
25 to-YOU*p* WHO for IS-HAVING it-WILL-BE-BEING-GIVEN
to-THE *ones*-HEARING WHO for EVER MAY-BE-HAVING *for* WHO
ΑΙΑΥΤΩΚΑΙΟϹΟΥΚΕΧΕΙΚΑ
to-him AND WHO NOT IS-HAVING AND
for IS-HAVING
ΙΟΕΧΕΙΑΡΘΗϹΕΤΑΙΑΠΑΥΤ
WHICH he-IS-HAVING WILL-BE-BEING-LIFTED FROM him

ΟΥΚΑΙΕΛΕΓΕΝΟΥΤΩϹΕϹΤΙ
26 AND He-said thus IS
B*s* *omit* IF-EVER
ΝΗΒΑϹΙΛΕΙΑΤΟΥΘΕΟΥΩϹΕ
THE KINGdom OF-THE God AS IF-

ΑΝΑΝΘΡΩΠΟϹΒΑΛΗΤΟΝϹΠΟ
EVER human SH'D-BE-CASTING THE SEED

ΡΟΝΕΠΙΤΗϹΓΗϹΚΑΙΚΑΘΕΥ
27 ON THE LAND AND he-MAY-BE-DOWN-
s Є A Є *o.*
ΔΗΚΑΙΕΓΕΙΡΗΤΑΙΝΥΚΤΑΚ
LOUNGING AND MAY-BE-*be*ING-ROUSED NIGHT AND

ΑΙΗΜΕΡΑΝΚΑΙΟϹΠΟΡΟϹΒΛ
DAY AND THE seed MAY-BE-
B *o. o.*
ΑϹΤΑΝΗΚΑΙΜΗΚΥΝΗΤΑΙΩϹ
GERMINATING AND MAY-BE-LENGTHENING AS

ΟΥΚΟΙΔΕΝΑΥΤΟϹΑΥΤΟΜΑΤ
28 NOT HAS-PERCEIVED he SAME-IMPELLED

ΗΗΓΗΚΑΡΠΟΦΟΡΕΙΠΡΩΤΟΝ
THE LAND IS-FRUIT-CARRYING BEFORE-most
*s*1* *omits* T. E. B1ΕΝ *for* Α *s*B1 ΕΝ
ΧΟΡΤΟΝΕΙΤΑϹΤΑΧΥΝΕΙΤΑ
FODDER THEREAFTER EAR (of-plant) THEREAFTER
B ΡΕϹB Є+ B Ϲ
ΠΛΗΡΗϹΙΤΟΝΕΝΤΩϹΤΑΧΥΙ
FULL GRAIN IN THE EAR (of-plant)
B*s*1* ΟΙ *for* Ω
ΟΤΑΝΔΕΠΑΡΑΔΩΟΚΑΡΠΟϹΕ
29 when-EVER YET MAY-BE-BESIDE-GIVING THE FRUIT strai-
A ΕΩ
ΥΘΥϹΑΠΟϹΤΕΛΛΕΙΤΟΔΡΕΠ
ghtway he-IS-commissionING THE SICKLE

ΑΝΟΝΟΤΙΠΑΡΕϹΤΗΚΕΝΟΘΕ
that HAS-BESIDE-STOOD THE har-
*s*1* *adds* ΑΥΤΟΙϹ *after* He-said A ΤΙΝΙ to-ANY
ΡΙϹΜΟϹΚΑΙΕΛΕΓΕΝΠΩϹΟΜ
30 vest AND He-said how WE-

ΟΙΩϹΩΜΕΝΤΗΝΒΑϹΙΛΕΙΑΝ
SHOULD-BE-LIKENING THE KINGdom
A ΠΟΙΑ what A WE-MAY-
ΤΟΥΘΕΟΥΗΕΝΤΙΝΙΑΥΤΗΝΠ
OF-THE God OR IN ANY her BE-
BE-BESIDE-CASTING ΠΑΡΑΒΑΛΩΜΕΝ her A ΟΝ *for* Ω
ΑΡΑΒΟΛΗΘΩΜΕΝΩϹΚΟΚΚΩϹ
31 SIDE-CAST MAY-WE-BE-PLACING AS to-KERNEL OF-
*s*1* *omits* WHICH
ΙΝΑΠΕΩϹΟϹΟΤΑΝϹΠΑΡΗΕΠ
MUSTARD WHICH when-EVER it-MAY-BE-BEING-
*s*1* *adds* Ο *s o.* A Ϲ *o. o.*
ΙΤΗϹΓΗϹΜΕΙΚΡΟΤΕΡΟΝΟΝ
SOWN ON THE LAND LITTLER WHICH

ΠΑΝΤΩΝΤΩΝϹΠΕΡΜΑΤΩΝΤΩ
OF-ALL THE seeds OF-THE
B*s* *omit* IS
ΝΕΠΙΤΗϹΓΗϹΕϹΤΙΝΚΑΙΟΤ
32 ON THE LAND IS AND when-
s o.
ΑΝϹΠΑΡΗΑΝΑΒΑΙΝΕΙΚΑΙΓ
EVER it-MAY-BE-BEING-SOWN IS-UP-STEPPING AND IS-BE-
B *o.* A OF-ALL THE GREENS GREATER
ΕΙΝΕΤΑΙΜΕΙΖΟΝΠΑΝΤΩΝΤ
COMING GREATER OF-ALL THE

ΩΝΛΑΧΑΝΩΝΚΑΙΠΟΙΕΙΚΛΑ
GREENS AND IS-making boughs

ΔΟΥϹΜΕΓΑΛΟΥϹΩϹΤΕΔΥΝΑ
GREAT AS-BESIDES TO-BE-enA-
A+Є
ϹΘΑΙΥΠΟΤΗΝϹΚΙΑΝΑΥΤΟΥ
BLED UNDER THE SHADE OF-it
s o.
ΤΑΠΕΤΕΙΝΑΤΟΥΟΥΡΑΝΟΥΚ
THE flyers OF-THE heaven TO-
B Ι
ΑΤΑϹΚΗΝΟΥΝΚΑΙΤΟΙΑΥΤΑ
33 BE-DOWN-BOOTHING AND to-such

ΙϹΠΑΡΑΒΟΛΑΙϹΠΟΛΛΑΙϹΕ
BESIDE-CASTS much He-

ΛΑΛΕΙΑΥΤΟΙϹΤΟΝΛΟΓΟΝΚ
TALKED to-them THE saying ac-
A Є B *adds* ΚΑΙ
ΑΘΩϹΗΔΥΝΑΝΤΟΑΚΟΥΕΙΝΧ
34 cording-AS THEY-*were*-ABLE TO-BE-HEARING apart-

$^{35\text{-}41}$ Compare Mt.8$^{18\text{-}27}$Lu.2$^{22\text{-}25}$.

^{37} The lake of Galilee is subject to sudden squalls when the wind sweeps down from the mountains on the east. In a short time it changes from a placid mirror-like surface to a leaping, boiling cauldron, in which a small ship could hardly live. There must have been a marvelous calm in His own heart or He would have been roused by the pitching of the ship, or at least He would have been disturbed by the terror of His disciples. No mere man could have preserved his calmness in such danger. And how foolish for a mortal to take the wind to task and talk to the sea! But the wind and the waters were obedient to His will!

Again we have a picture of the career of the kingdom, now that its proclamation has not been received. The sea speaks of the nations (Un.17^{15}), the storm of the time of the great affliction, the wind of the spiritual powers which will stir up the nations at the time of the end to persecute and destroy the people of the kingdom. When He comes to rescue His saints then He will say again, "Be still!" And there will be the millennial calm.

$^{1\text{-}17}$ Compare Mt.8$^{28\text{-}34}$ Lu.8$^{26\text{-}37}$. This thrice-told story shows the fiercest display of the enemy's power entirely subject to the Lord. Mark dwells more fully than Matthew on the desperate condition of the man, in accord with the scope of this account in which service rendered to man is portrayed.

^{1} The name of this place is so variously given in the MSS. that we have appealed to the topography of the country to settle it, and come to the same conclusion as the editor of Sinaiticus (s^2). Alexandrinus has it Gadarenes, Vaticanus has Gerasenes, as also Sinaiticus, before being edited. This is probably a variant of Gergesenes. Gadara was a well-known Greek city, celebrated for its temples, its theater, and its warm baths, but it was several hours distant from the southern shore of lake Galilee. The little town of Gergesa, the ruins of which the Arabs call Chersa, is "on the other side" from Galilee, and is the only part of the shore line which combines all the features necessary to the narrative. A steep mountain dips almost immediately into the lake, with hardly any beach. Tombs are cut in the rock above the city. Every natural feature accords

a parable He did not speak to
them. Yet privately, to His own
disciples, He explained all.
35 And He is saying to them on
that day as it becomes evening,
"We may pass through to the
36 other side." And, letting away the
throng, they are taking Him along,
as He was in the ship. And other
boats were with Him.
37 And there is occurring a great
storm of wind, and the billows
dashed into the ship, so that the
ship was already filled to the brim.
38 And *He* was in the stern drowsing
on a cushion. And they are rousing
Him and saying to Him,
"Teacher! Carest Thou not that
39 we are perishing?" And, being
roused, He rebukes the wind and
said to the sea, "Be silent! Be
still!" And the wind flags, and a
40 great calm occurred. And He said
to them, "Why are you timid?
How is it thus? Have you no
41 faith?" And they were afraid
with a great fear, and said to one
another, "Who, consequently, is
This, that even the wind and the
sea are obeying Him?"
5 And they came to the other side
of the sea, to the country of the
2 Gergesenes. And at His coming
out of the ship, straightway there
meets Him a man out of the tombs,
3 with an unclean spirit, who had a
dwelling among the tombs, and no
one was able any longer to bind
4 him with chains, because, having
often been bound with fetters and
chains, the chains were pulled to
pieces by him and the fetters
crushed, and no one had the
5 strength to tame him. And, con-

A+Є B *omits* YET
ΧΩΡΙϹΔΕΠΑΡΑΒΟΛΗϹΟΥΚΕΛ
from YET BESIDE-CAST NOT He-
$B^{1}s^{2}$ Θ
ΑΛΕΙΑΥΤΟΙϹΚΑΤΙΔΙΑΝΔΕ
TALKED to-them according-to OWN YET
A *omits* OWN A *adds* OF-Him ΑΥΤΟΥ
ΤΟΙϹΙΔΙΟΙϹΜΑΘΗΤΑΙϹΕΠ
to-THE OWN LEARNers He-ON-
ΕΛΥΕΝΠΑΝΤΑΚΑΙΛΕΓΕΙΑΥ
35 LOOSED ALL AND He-is-saying to-them
s o.
ΤΟΙϹΕΝΕΚΕΙΝΗΤΗΗΜΕΡΑΟ
IN that THE DAY OF-
A+Є
ΨΙΑϹΓΕΝΟΜΕΝΗϹΔΙΕΛΘΩΜ
evening BECOMING WE-MAY-BE-THRU-COM-
ΕΝΕΙϹΤΟΠΕΡΑΝΚΑΙΑΦΕΝΤ
36 ING INTO THE OTHER-SIDE AND FROM-LETTING
A ΑΥΤΟΝ him *for* THE THRONG
ΕϹΤΟΝΟΧΛΟΝΠΑΡΑΛΑΜΒΑΝ
THE THRONG THEY-ARE-BESIDE-GETTING
ΟΥϹΙΝΑΥΤΟΝΩϹΗΝΕΝΤΩΠΛ
Him AS He-WAS IN THE FLOATer
A *adds* ΔΕ YET s ΗϹΑΝ WERE
ΟΙΩΚΑΙΑΛΛΑΠΛΟΙΑΗΝΜΕΤ
AND other FLOATers WAS WITH
ΑΥΤΟΥΚΑΙΓΕΙΝΕΤΑΙΛΑΙΛ
37 Him AND IS-BECOMING storm
s^{1*} Ϲ o. A OF-W. G. A *omits* AND A *adds* ΔΕ
ΑΨΜΕΓΑΛΗΑΝΕΜΟΥΚΑΙΤΑΚ
GREAT OF-WIND AND THE BIL-
s o.
ΥΜΑΤΑΕΠΕΒΑΛΛΕΝΕΙϹΤΟΠ
LOWS ON-CAST INTO THE FLOAT-
A *adds* it ΑΥΤΟ s^{1} *omits* AS-B. A. TO-BE-R.
ΛΟΙΟΝΩϹΤΕΗΔΗΓΕΜΙΖΕϹΘ
er AS-BESIDES ALREADY TO-BE-*be*ING-REPLETIZED
As^{1} *omit* THE FLOATer A WAS He
ΑΙΤΟΠΛΟΙΟΝΚΑΙΑΥΤΟϹΗΝ
38 THE FLOATer AND He WAS
ΕΝΤΗΠΡΥΜΝΗΕΠΙΤΟΠΡΟϹΚ
IN THE STERN ON THE TOWARD-HEAD
ΕΦΑΛΑΙΟΝΚΑΘΕΥΔΩΝΚΑΙΔ
DOWN-LOUNGING AND THEY-
s o. sB^{1} *omit* -THRU-
ΙΕΓΕΙΡΟΥϹΙΝΑΥΤΟΝΚΑΙΛ
ARE-THRU-ROUSING Him AND ARE-
ΕΓΟΥϹΙΝΑΥΤΩΔΙΔΑϹΚΑΛΕ
saying to-Him TEACHER!
s o.
ΟΥΜΕΛΕΙϹΟΙΟΤΙΑΠΟΛΛΥΜ
NOT IS-CARING to-YOU that WE-ARE-*be*ING-destroyed
B+Є
ΕΘΑΚΑΙΔΙΕΓΕΡΘΕΙϹΕΠΕΤ
39 AND BEING-THRU-ROUSED He-rebukes
ΙΜΗϹΕΝΤΩΑΝΕΜΩΚΑΙΕΙΠΕ
to-THE WIND AND said
s o.
ΝΤΗΘΑΛΑϹϹΗϹΙΩΠΑΠΕΦΕΙ
to-THE SEA BE-beING-SILENT BE-HAVE-*been*-
ΜΩϹΟΚΑΙΕΚΟΠΑϹΕΝΟΑΝΕΜ
MUZZLED AND STRIKES THE WIND
ΟϹΚΑΙΕΓΕΝΕΤΟΓΑΛΗΝΗΜΕ
AND BECAME CALM GREAT

s^{2} ΛΕΓ *for* ΙΠ
ΓΑΛΗΚΑΙΕΙΠΕΝΑΥΤΟΙϹΤΙ
40 AND He-said to-them ANY
A ΔΙ Bs Π o. Bs *omit* how NOT
ΔΕΙΛΟΙΕϹΤΕΟΥΤΩϹΠΩϹΟΥ
DREADers YE-ARE thus how NOT
A ΔΙ *for* Є
ΚΕΧΕΤΕΠΙϹΤΙΝΚΑΙΕΦΟΒΗ
YE-ARE-HAVING BELIEF AND THEY-WERE-
ΘΗϹΑΝΦΟΒΟΝΜΕΓΑΝΚΑΙΕΛ
41 afraid FEAR GREAT AND THEY-
ΕΓΟΝΠΡΟϹΑΛΛΗΛΟΥϹΤΙϹΑ
said TOWARD one-another ANY CON-
s^{2}+Ι
ΡΑΟΥΤΟϹΕϹΤΙΝΟΤΙΚΑΙΟΑ
SEQUENTLY this IS that AND THE WIND
plural | *but restored* s^{1*} to-Him IS-obeyING
ΝΕΜΟϹΚΑΙΗΘΑΛΑϹϹΑΥΠΑΚ
AND THE SEA ARE-obeyING
Bs Є Ι o. o. o.=IS-obeyING
ΟΥΟΥϹΙΝΑΥΤΩΚΑΙΗΛΘΟΝΕ
5 to-Him AND THEY-CAME INTO
ΙϹΤΟΠΕΡΑΝΤΗϹΘΑΛΑϹϹΗϹ
THE OTHER-SIDE OF-THE SEA
A ΓΑΔΑΡ *and* Bs^{1*} ΓΕΡΑϹ *for* GERGES-
ΕΙϹΤΗΝΧΩΡΑΝΤΩΝΓΕΡΓΕϹ
INTO THE SPACE OF-THE GERGESENES
A Ι o.
ΗΝΩΝΚΑΙΕΞΕΛΘΟΝΤΟϹΑΥΤ
2 AND OF-OUT-COMING OF-Him
A Ω o. B *omits* straightway A ΕΩϹΑ
ΟΥΕΚΤΟΥΠΛΟΙΟΥΕΥΘΥϹΥΠ
OUT OF-THE FLOATer straightway UNDER-
ΗΝΤΗϹΕΝΑΥΤΩΕΚΤΩΝΜΝΗΜ
meets to-Him OUT OF-THE memorial-
s o.
ΕΙΩΝΑΝΘΡΩΠΟϹΕΝΠΝΕΥΜΑ
vaults human IN spirit
ΤΙΑΚΑΘΑΡΤΩΟϹΤΗΝΚΑΤΟΙ
3 unclean WHO THE DOWN-HOMEing
ΚΗϹΙΝΕΙΧΕΝΕΝΤΟΙϹΜΝΗΜ
HAD IN THE memorial-
A Τ B o. o.
ΑϹΙΝΚΑΙΟΥΔΕΑΛΥϹΕϹΙΝΟ
vaults AND NOT-YET to-UNLOOSES NOT-
A *omits* NOT-STILL B^{2} Η
ΥΚΕΤΙΟΥΔΕΙϹΕΔΥΝΑΤΟΑΥ
STILL NOT-YET-ONE *was*-ABLE him
s^{1*} o. o. o.
ΤΟΝΔΗϹΑΙΔΙΑΤΟΑΥΤΟΝΠΟ
4 TO-BIND THRU THE him MANY-
A+Є A ΔΙ *for* Є
ΛΛΑΚΙϹΠΕΔΑΙϹΚΑΙΑΛΥϹΕ
times to-fetters AND to-UNLOOSES
Bs o.
ϹΙΝΔΕΔΕϹΘΑΙΚΑΙΔΙΕϹΠΑ
TO-HAVE-*been*-BOUND AND TO-*be*ING-THRU-PULL-
s o.
ϹΘΑΙΥΠΑΥΤΟΥΤΑϹΑΛΥϹΕΙ
ED by him THE UNLOOSES
As ΔΙ *for* Є B+Є
ϹΚΑΙΤΑϹΠΕΔΑϹϹΥΝΤΕΤΡΙ
AND THE fetters TO-HAVE-*been*-crushed
s o. s+Ϲ
ΦΘΑΙΚΑΙΟΥΔΕΙϹΙϹΧΥΕΝΑ
AND NOT-YET-ONE was-STRONG him
A ΔΗϹΑΙ TO-BIND s^{1*} *omits* TO-TAME
ΥΤΟΝΔΑΜΑϹΑΙΚΑΙΔΙΑΠΑΝ
5 TO-TAME AND THRU EVERY

with the inspired account. Hence we have chosen Gergesenes as the true reading.

8 It is the unusual which should strike us in each of our Lord's signs and miracles, for therein lies the special lesson each of His recorded acts is intended to teach. Here we find a man obsessed with many demons, who do not come out at His first command, and they are sent into the sea. On another occasion the Lord speaks of Israel at the end time as possessing seven times as many demons as formerly (Mt.12:43-45). Their last state will be much worse than their first. This is suggested here by the legion of demons who infested the unfortunate demoniac. A Roman legion was about six thousand strong. Israel has kept herself from idolatry for many a century, but when the great image is set up, many will worship the wild beast (Un. 13:8). The first proclamation of the kingdom is unheeded even as His first charge to the legion who were in the demoniac. But subsequently they find their way into the sea, just as Satan will be sent into the abyss.

15 The previous condition of the demoniac, restless, insubordinate, self-torturing, corresponds to their history under the law. The chains and fetters of the law never were strong enough to hold them. They were often engaged in insane internecine wars among themselves. Judah was fighting against Israel, one party was pitted against another, and to this very day they are inclined to torture themselves. What a change when they, like the demoniac, find rest and righteousness and reason at His feet in the day of the Lord!

16 It is quite probable that there were other herds of hogs being kept contrary to the law, and that their owners feared that they, also, would be destroyed if the Lord remained in that country. It will be noted that the Lord's purpose was to send the demons into the abyss, but they begged to go into the hogs. He only gave His permission, for it was not a part of His mission at this time to enforce the law of Moses. Yet, by that inscrutable law of God which always conspires to carry out His will, both the keepers of the hogs and the demons were judged in accord with His purpose.

tinually, night and day, he was
among the tombs and in the mountains,
crying and gashing himself
with stones.
6 And perceiving Jesus from afar,
7 he runs and worships Him, and,
crying with a loud voice, he is saying,
"What is it to me and to Thee,
Jesus, Son of God Most High! I
am adjuring Thee by God: Thou
shouldst not be tormenting me!"
8 For He said to it, "Unclean spirit,
9 be coming out of the man!" And
He inquired of it, "What is your
name?" And it is saying to Him,
"Legion is my name, seeing that
10 we are many." And it entreated
Him much that He should not be
dispatching it out of the country.
11 Now there, toward the mountain,
was a great herd of hogs, grazing.
12 And all the demons entreat Him,
saying, "Send us into the hogs,
that we may be entering into
13 them." And Jesus immediately
permits them, and the unclean
spirits, coming out, entered into
the hogs, and the herd rushes
down the precipice into the sea.
Now there were about two thousand,
and they were choked in the
sea.
14 And those grazing them fled,
and they report it in the city and
in the fields. And they came to
see what it is that has occurred.
15 And they are coming to Jesus, and
beholding the demoniac who had
the legion, sitting and garmented
and sane, and they were afraid.
16 And those who perceived it relate
to them how it came to be with the
17 demoniac, and about the hogs. And
they begin to be entreating Him to

ΤΟϹΝΥΚΤΟϹΚΑΙΗΜΕΡΑϹΕΝ
NIGHT AND DAY IN

ΤΟΙϹΜΝΗΜΑϹΙΝΚΑΙΕΝΤΟΙ
THE memorial-vaults AND IN THE

ϹΟΡΕϹΙΝΗΝΚΡΑΖΩΝΚΑΙΚΑ
mountains he-WAS CRYING AND DOWN-

ΤΑΚΟΠΤΩΝΕΑΥΤΟΝΛΙΘΟΙϹ
STRIKING self to-STONES
A *omits* AND A *adds* ΔΕ YET A *omits* FROM

ΚΑΙΙΔΩΝΤΟΝΙΗϹΟΥΝΑΠΟΜ
6 AND PERCEIVING THE JESUS FROM FAR-

ΑΚΡΟΘΕΝΕΔΡΑΜΕΝΚΑΙΠΡΟ
place he-RUNS AND worships
AB ΟΝ

ϹΕΚΥΝΗϹΕΝΑΥΤΩΚΑΙΚΡΑΞ
7 to-Him AND CRY*ing*

ΑϹΦΩΝΗΜΕΓΑΛΗΛΕΓΕΙΤΙΕ
to-SOUND GREAT IS-saying ANY to-ME

ΜΟΙΚΑΙϹΟΙΙΗϹΟΥΥΙΕΤΟΥ
AND to-YOU JESUS SON! OF-THE
A ΖΩΝΤΟϹ LIVING

ΘΕΟΥΤΟΥΥΨΙϹΤΟΥΟΡΚΙΖΩ
God THE HIGHest I-AM-OATHIZING

ϹΕΤΟΝΘΕΟΝΜΗΜΕΒΑϹΑΝΙϹ
YOU THE God NO ME YOU-SH'D-BE-ORDEAL-
s adds ΚΑΙ AND *s omits* for A BE-OUT-COMING *after* unclean

ΗϹΕΛΕΓΕΝΓΑΡΑΥΤΩΕΞΕΛΘ
8 IZING He-said for to-it BE-OUT-COMING

ΕΤΟΠΝΕΥΜΑΤΟΑΚΑΘΑΡΤΟΝ
THE spirit THE unclean
A ΑΠΟ FROM

ΕΚΤΟΥΑΝΘΡΩΠΟΥΚΑΙΕΠΗΡ
9 OUT OF-THE human AND He-inquired-of
A ΗϹΕΝ *for* Α=-inquires-of

ΩΤΑΑΥΤΟΝΤΙΟΝΟΜΑϹΟΙΚΑ
him ANY NAME to-YOU AND
s o. *s*² ΑΙ *and* B¹*s*¹* Ι *for* Ε

ΙΛΕΓΕΙΑΥΤΩΛΕΓΕΩΝΟΝΟΜ
it-IS-saying to-Him LEGION NAME
A*s omit* IS

ΑΜΟΙΕϹΤΙΝΟΤΙΠΟΛΛΟΙΕϹ
to-ME IS that MANY WE-ARE
A ΟΥΝ *for* ΕΙ

ΜΕΝΚΑΙΠΑΡΕΚΑΛΕΙΑΥΤΟΝ
10 AND it-BESIDE-CALLED Him
A *omits* it B AsN+ *s o.*

ΠΟΛΛΑΙΝΑΜΗΑΥΤΟΑΠΟϹΤΕ
much THAT NO it He-SH'D-BE-commis-
A *adds* ΑΥΤΟΥϹ them

ΙΛΗΕΞΩΤΗϹΧΩΡΑϹΗΝΔΕΕΚ
11 sionING OUT OF-THE SPACE WAS YET there
s o. *s*¹ *omits* mountain

ΕΙΠΡΟϹΤΩΟΡΕΙΑΓΕΛΗΧΟΙ
TOWARD THE mountain HERD OF-HOGS
A TOWARD THE mountain *after* beING-HERBED B*s*¹* Η *o.*

ΡΩΝΜΕΓΑΛΗΒΟϹΚΟΜΕΝΩΝ
GREAT beING-HERBED
A ΟΥ *o.*

ΚΑΙΠΑΡΕΚΑΛΕϹΑΝΑΥΤΟΝΠ
12 AND BESIDE-CALL Him ALL
B*s omit* ALL THE demons

ΑΝΤΕϹΟΙΔΑΙΜΟΝΕϹΛΕΓΟΝ
THE demons sayING

ΤΕϹΠΕΜΨΟΝΗΜΑϹΕΙϹΤΟΥϹ
SEND US INTO THE

ΧΟΙΡΟΥϹΙΝΑΕΙϹΑΥΤΟΥϹΕ
HOGS THAT INTO them WE-

ΙϹΕΛΘΩΜΕΝΚΑΙΕΠΕΤΡΕΨΕ
13 MAY-BE-INTO-COMING AND permits
B*s omit* immediately THE JESUS

ΝΑΥΤΟΙϹΕΥΘΕΩϹΟΙΗϹΟΥϹ
to-them immediately THE JESUS

ΚΑΙΕΞΕΛΘΟΝΤΑΤΑΠΝΕΥΜΑ
AND OUT-COMING THE spirits
B¹ ΡΘΑ B Ε

ΤΑΤΑΑΚΑΘΑΡΤΑΕΙϹΗΛΘΟΝ
THE unclean INTO-CAME

ΕΙϹΤΟΥϹΧΟΙΡΟΥϹΚΑΙΩΡΜ
INTO THE HOGS AND RUSHES

ΗϹΕΝΗΑΓΕΛΗΚΑΤΑΤΟΥΚΡΗ
THE HERD DOWN THE HANG

ΜΝΟΥΕΙϹΤΗΝΘΑΛΑϹϹΑΝΗϹ
INTO THE SEA THEY-
B*s omit* T. W. YET B Β A+Ε+Ε

ΑΝΔΕΩϹΔΙϹΧΙΛΙΟΙΚΑΙΕΠ
WERE YET AS TWO-THOUSAND AND THEY-
B+Ε

ΝΙΓΟΝΤΟΕΝΤΗΘΑΛΑϹϹΗΚΑ
14 *were*-CHOKED IN THE SEA AND
A THE HOGS *for* them ΤΟΥϹΧΟΙΡΟΥϹ

ΙΟΙΒΟϹΚΟΝΤΕϹΑΥΤΟΥϹΕΦ
THE-*ones* HERBING them FLED
s o. *s* Ο

ΥΓΟΝΚΑΙΑΠΗΓΓΕΙΛΑΝΕΙϹ
AND THEY-FROM-MESSAGE INTO

ΤΗΝΠΟΛΙΝΚΑΙΕΙϹΤΟΥϹΑΓ
THE city AND INTO THE FIELDS
*s*¹*+ΕΞ=OUT-

ΡΟΥϹΚΑΙΗΛΘΟΝΙΔΕΙΝΤΙΕ
AND THEY-CAME TO-BE-PERCEIVING ANY IS
*s*¹ Η

ϹΤΙΝΤΟΓΕΓΟΝΟϹΚΑΙΕΡΧΟ
15 THE HAVING-BECOME AND THEY-ARE-
*s*¹ Ο *o.*

ΝΤΑΙΠΡΟϹΤΟΝΙΗϹΟΥΝΚΑΙ
COMING TOWARD THE JESUS AND
s o.

ΘΕΩΡΟΥϹΙΝΤΟΝΔΑΙΜΟΝΙΖ
THEY-ARE-beholdING THE *one*-demonizING
B*s omit* AND

ΟΜΕΝΟΝΚΑΘΗΜΕΝΟΝΚΑΙΙΜ
sittING AND *be*ING-

ΑΤΙϹΜΕΝΟΝΚΑΙϹΩΦΡΟΝΟΥ
GARMENTED AND *be*ING-sane

ΝΤΑΤΟΝΕϹΧΗΚΟΤΑΤΟΝΛΕΓ
THE *one*-HAVING-HAD THE LEGION
*s*¹* Ι *and* *s*² ΑΙ *for* Ε

ΕΩΝΑΚΑΙΕΦΟΒΗΘΗϹΑΝΚΑΙ
16 AND THEY-WERE-afraid AND

ΔΙΗΓΗϹΑΝΤΟΑΥΤΟΙϹΟΙΙΔ
relate to-them THE *ones*-

ΟΝΤΕϹΠΩϹΕΓΕΝΕΤΟΤΩΔΑΙ
PERCEIVING how it-BECAME to-THE *one*-de-

ΜΟΝΙΖΟΜΕΝΩΚΑΙΠΕΡΙΤΩΝ
monizING AND ABOUT THE

ΧΟΙΡΩΝΚΑΙΗΡΞΑΝΤΟΠΑΡΑ
17 HOGS AND THEY-begin TO-BE-BESIDE-

18-20 Compare Lu. 8^{38,39}.

18 Though they did not desire the Lord's presence in that region, He did not leave them without a witness, but sends the demoniac back among them to bear testimony to His mercy. Decapolis was a considerable district in the allotment of Manasseh, reaching as far as Syria, embracing ten cities of some size, the largest, according to Josephus, being Scythopolis (Wars of the Jews, 3, 9, 7). Gadara, Hippo, and Pella were also of the number.

21-24 Compare Mt.9^{1,18,19}Lu.8^{41,42}.

22 Again we are treated to a delightful presentation of the course of the kingdom proclamation in an aspect hitherto untouched. The redemption of Israel in Egypt was by blood and by power. They were shielded from God's judgments by the blood on the door posts (Ex. 12^{7}). They were delivered from Pharaoh by the waters of the Red Sea. It is possible to have one without the other. The lack of response has made it evident that there will be some delay in the setting up of the kingdom. This is pictured by the time it took Him to reach the home of Jairus. But during the interval He gives us a type of blood redemption. While Israel as a nation lies dead, awaiting His coming, a remnant from among them, who, by faith, come into vital contact with His righteousness, receive the salvation of their souls long before His return in power to raise the nation from death.

25-34 Compare Mt.9$^{20-22}$ Lu.8$^{43-48}$ Lev. 15$^{19-27}$.

26 Israel had many physicians that promised to cure her. The various sects, such as the Pharisees, Sadducees and Essenes, all claimed to have a sovereign remedy for her ills. Time after time a saviour arose to deliver her from her enemies, but it always led to more bloodshed and severer tyranny.

The difference between this woman and the crowd which jostled Him and crowded Him on all sides was a conscious knowledge of her uncleaness according to the law and her faith. They could come into violent collison with Him and receive no benefit. She barely came into contact with His cloak and instantly received the boon which she craved. So today, His grace abounds to those who know their need.

come away from their boundaries.
18 And at His stepping into the
ship, the demoniac entreated Him
19 that he may be with Him. And He
does not let him, but He is saying
to him "Go to your home, to those
who are yours, and report to them
whatever the Lord has done for
20 you and is merciful to you." And
he came away and begins to proclaim in Decapolis whatever Jesus
does for him, and they all marveled.
21 And at Jesus' ferrying again in
the ship to the other side, a vast
throng was assembled about Him
22 and He was beside the sea. And
lo! one of the chiefs of the synagogue, Jairus by name, is coming,
and, perceiving Him, is falling at
23 His feet. And he is entreating
Him much, saying that "My little
daughter is at the last gasp!" that
"Thou, coming, mayest be placing
hands on her that she may be saved
24 and should be living!" And He
came away with him, and a vast
throng followed Him, and they
crowded Him.
25 And a woman having a hemor-
26 rhage twelve years, and suffering
much under many physicians, and
spending her all and being nothing
benefited, but rather coming to be
27 worse, hearing about Jesus, coming
in the throng from behind, touches
28 His cloak, for she said "If ever
I should be touching even His
29 garments I shall be saved." And
straightway the spring of her
blood is dried, and she knew in
her body that she has been healed
of the scourge.
30 And straightway Jesus, recognizing in Himself the power coming out of Him, turning about in

s o. s o.
ΚΑΛΕΙΝΑΥΤΟΝΑΠΕΛΘΕΙΝΑ
CALLING Him TO-BE-FROM-COMING FROM

ΠΟΤΩΝΟΡΙΩΝΑΥΤΩΝΚΑΙΕΜ
18 THE boundaries OF-them AND OF-IN-

ΒΑΙΝΟΝΤΟϹΑΥΤΟΥΕΙϹΤΟΠ
STEPPING OF-Him INTO THE FL-

ΛΟΙΟΝΠΑΡΕΚΑΛΕΙΑΥΤΟΝΟ
OATER BESIDE-CALLED Him THE

ΔΑΙΜΟΝΙϹΘΕΙϹΙΝΑΜΕΤΑΥ
one-BEING-demonized THAT WITH Him

B+Ν=-WAS
ΤΟΥΗΚΑΙΟΥΚΑΦΗΚΕΝΑΥΤΟ
19 he-MAY-BE AND NOT He-FROM-LETS him

ΝΑΛΛΑΛΕΓΕΙΑΥΤΩΥΠΑΓΕΕ
but He-IS-SAYING to-him BE-UNDER-LEADING

ΙϹΤΟΝΟΙΚΟΝϹΟΥΠΡΟϹΤΟΥ
INTO THE HOME OF-YOU TOWARD THE

A Ν=UP
ϹϹΟΥϹΚΑΙΑΠΑΓΓΕΙΛΟΝΑΥ
YOURS AND FROM-MESSAGE to-them

B THE Master to-YOU
ΤΟΙϹΟϹΑϹΟΙΟΚΥΡΙΟϹΠΕΠ
as-much-as to-YOU THE Master HAS-DONE

s THE Master HAS-DONE to-YOU
ΟΙΗΚΕΝΚΑΙΗΛΕΗϹΕΝϹΕΚΑ
20 AND is-MERCIFUL-to YOU AND

ΙΑΠΗΛΘΕΝΚΑΙΗΡΞΑΤΟΚΗΡ
he-FROM-CAME AND begins TO-BE-PRO-

s o.
ΥϹϹΕΙΝΕΝΤΗΔΕΚΑΠΟΛΕΙΟ
CLAIMING IN THE Decapolis as-

ϹΑΕΠΟΙΗϹΕΝΑΥΤΩΟΙΗϹΟΥ
much-as DOES to-him THE JESUS

ϹΚΑΙΠΑΝΤΕϹΕΘΑΥΜΑΖΟΝΚ
21 AND ALL MARVELED AND

ΑΙΔΙΑΠΕΡΑϹΑΝΤΟϹΤΟΥΙΗ
OF-ferry*ing* OF-THE JESUS

B *omits* THE s1* INTO THE OTHER-SIDE AGAIN
ϹΟΥΕΝΤΩΠΛΟΙΩΠΑΛΙΝΕΙϹ
IN THE FLOATER AGAIN INTO

ΤΟΠΕΡΑΝϹΥΝΗΧΘΗΟΧΛΟϹΠ
THE OTHER-SIDE WAS-TOGETHER-LED THRONG MANY

ΟΛΥϹΕΠΑΥΤΟΝΚΑΙΗΝΠΑΡΑ
ON Him AND He-WAS BESIDE

Bs *omit* BE-PERCEIVING
ΤΗΝΘΑΛΑϹϹΑΝΚΑΙΙΔΟΥΕΡ
22 THE SEA AND BE-PERCEIVING IS-

ΧΕΤΑΙΕΙϹΤΩΝΑΡΧΙϹΥΝΑΓ
COMING ONE OF-THE chiefs-of-TOGETHER-LEAD

s o.
ΩΓΩΝΟΝΟΜΑΤΙΙΑΕΙΡΟϹΚΑ
to-NAME JAIRUS AND

B+Є s o.
ΙΙΔΩΝΑΥΤΟΝΠΙΠΤΕΙΠΡΟϹ
PERCEIVING Him IS-FALLING TOWARD

ΤΟΥϹΠΟΔΑϹΑΥΤΟΥΚΑΙΠΑΡ
23 THE FEET OF-Him AND he-IS-BE-

B Є
ΑΚΑΛΕΙΑΥΤΟΝΠΟΛΛΑΛΕΓΩ
SIDE-CALLING Him much SAYING

ΝΟΤΙΤΟΘΥΓΑΤΡΙΟΝΜΟΥΕϹ
that THE DAUGHTER (*dim.*) OF-ME LASTLY

ΧΑΤΩϹΕΧΕΙΙΝΑΕΛΘΩΝΕΠΙ
IS-HAVING THAT COMING YOU-MAY-

A *adds* ΑΥΤΩ s o. A ΟΠΩϹ WHICH-how *for*
ΘΗϹΤΑϹΧΕΙΡΑϹΑΥΤΗΙΝΑϹ
BE-ON-PLACING THE HANDS to-her THAT she-

to-her THAT A ЄΤΑΙ *for* Η
ΩΘΗΚΑΙΖΗϹΗΚΑΙΑΠΗΛΘΕΝ
24 MAY-BE-BEING-SAVED AND SH'D-BE-LIVING AND He-FROM-CAME

s o.
ΜΕΤΑΥΤΟΥΚΑΙΗΚΟΛΟΥΘΕΙ
WITH him AND followed

ΑΥΤΩΟΧΛΟϹΠΟΛΥϹΚΑΙϹΥΝ
to-Him THRONG MANY AND THEY-TO-

B+Є
ΕΘΛΙΒΟΝΑΥΤΟΝΚΑΙΓΥΝΗΟ
25 GETHER-CONSTRICTED Him AND WOMAN BEING

ΥϹΑΕΝΡΥϹΕΙΑΙΜΑΤΟϹΔΩΔ
IN GUSHING OF-BLOOD TWO-TEN

A YEARS TWO-TEN
ΕΚΑΕΤΗΚΑΙΠΟΛΛΑΠΑΘΟΥϹ
26 YEARS AND much EMOTIONING

ΑΥΠΟΠΟΛΛΩΝΙΑΤΡΩΝΚΑΙΔ
UNDER MANY HEALERS AND SPEND-

AB *o.*=her
ΑΠΑΝΗϹΑϹΑΤΑΠΑΡΕΑΥΤΗϹ
ing THE BESIDE self

s o.
ΠΑΝΤΑΚΑΙΜΗΔΕΝΩΦΕΛΗΘΕ
ALL AND NO-YET-ONE BEING-benefited

ΙϹΑΛΛΑΜΑΛΛΟΝΕΙϹΤΟΧΕ
but RATHER INTO THE WORSE

Bs1* *add* THE ΤΑ
ΙΡΟΝΕΛΘΟΥϹΑΑΚΟΥϹΑϹΑΠ
27 COMING HEAR*ing* ABOUT

ΕΡΙΤΟΥΙΗϹΟΥΕΛΘΟΥϹΑΕΝ
THE JESUS COMING IN

s1 o.
ΤΩΟΧΛΩΟΠΙϹΘΕΝΗΨΑΤΟΤΟ
THE THRONG BEHIND-PLACE she-TOUCHES OF-THE

A+Є
ΥΙΜΑΤΙΟΥΑΥΤΟΥΕΛΕΓΕΝΓ
28 cloak OF-Him she-said for

A *omits* IF-EVER B1 *omits* AND-[IF]-EVER s Ο Υ
ΑΡΟΤΙΕΑΝΑΨΩΜΑΙΚΑΝΤΩΝ
that IF-EVER I-SH'D-BE-TOUCHING AND-[IF]-EVER OF-

Є+Α s Ο Υ A I-SH'D-BE-TOUCHING *after* OF-Him
ΙΜΑΤΙΩΝΑΥΤΟΥϹΩΘΗϹΟΜΑ
THE GARMENTS OF-Him I-SHALL-BE-BEING-SAVED

A ЄΩ *for* Υ
ΙΚΑΙΕΥΘΥϹΕΞΗΡΑΝΘΗΗΠΗ
29 AND straightway IS-DRIED THE SPRING

ΓΗΤΟΥΑΙΜΑΤΟϹΑΥΤΗϹΚΑΙ
OF-THE BLOOD OF-her AND

B+Є
ΕΓΝΩΤΩϹΩΜΑΤΙΟΤΙΙΑΤΑΙ
she-KNEW to-THE BODY that she-HAS-*been*-

B+Є
ΑΠΟΤΗϹΜΑϹΤΙΓΟϹΚΑΙΕΥΘ
30 HEALED FROM THE scourge AND straightway

A ЄΩ *for* Υ
ΥϹΟΙΗϹΟΥϹΕΠΙΓΝΟΥϹΕΝΕ
THE JESUS ON-KNOWING IN Self

ΑΥΤΩΤΗΝΕΞΑΥΤΟΥΔΥΝΑΜΙ
THE OUT OF-Him ABILITY

The time and method and character of her salvation are most significant at this juncture in our Lord's ministry. It is, perhaps, the clearest intimation yet given that, while the nation will linger and die, and cannot be raised until His return, a remnant among them will have faith for the salvation which comes by blood, and know the blessedness and power of a personal contact with the Christ Who has not yet arrived at His intended goal—the resurrection of Israel.

Meanwhile, as in Lazarus' case, the delay is fatal. All hope of saving the life of the little girl is gone. He told His disciples that Lazarus was reposing. So here He tells them she is drowsing. He views it from the divine side, but they from the human. To the God of resurrection death is no more than sleep. His voice can as easily rouse the dead as we can awaken those who are slumbering.

There is a sharp contrast between these two miracles in all their details, all of which are suggestive of the differences between the salvation which comes to the faithful before His future advent and that which He will bring with Him when He comes. In one case there was diffident yet insistent faith, and the salvation is definitely founded on it. In the other, the little girl was beyond believing, and her father's faith was feeble, while the attendants were plainly dubious. In the former the woman pressed through the throng to reach Him. She comes to Christ. In the latter He goes to the little girl. Christ comes to her. In the former the healing is instantaneous. Such was the salvation by faith through His blood which His disciples enjoyed even though the kingdom did not come. In the latter the blessing was delayed until His arrival. Such will be the case when Christ comes again to restore all that the prophets have foretold.

We do not in the least lose our appreciation of His power and mercy as displayed in these signs when we see in them an intimation of much greater and more glorious achievements. To "apply" them to His present work of grace can only lead to confusion. Much of the action can have no proper parallel in His dealings with sinners today. He does *not* expect the sinner to *come* to Him. He actually prays the sinner to be conciliated (2 Co.5:20). He

the throng, said "Who touches My
31 garments?" And His disciples
said to Him, "Thou observest the
throng crowding Thee, and art
Thou saying, 'Who touches Me?' "
32 And He looked about to see the
one who does this.
33 Now the woman, being afraid
and trembling, being aware of
what has occurred to her, came and
prostrates to Him, and told Him
34 the entire truth. Now He said to
her, "Daughter, your faith has
saved you. Go into peace and be
sound from your scourge."
35 While He is still talking, they
are coming from the chief of the
synagogue saying that "Your
daughter died. Why are you still
36 bothering the Teacher?" Now
Jesus immediately, disregarding
the word being spoken, is saying to
the chief of the synagogue, "Fear
not, only be believing!"
37 And He lets no one follow with
Him except Peter and James, and
38 John, the brother of James. And
they are coming into the house of
the chief of the synagogue, and He
is beholding much tumult and la-
39 mentation and screaming. And
entering, He is saying to them,
"Why are you making a tumult
and lamenting? The little girl did
40 not die, but is drowsing." And
they ridiculed Him. Yet *He*,
ejecting all, is taking along the
father of the little girl and the
mother and those with Him, and
He is going in where the little girl
41 was lying. And, holding the little
girl's hand, He is saying to her,
"*Talitha, coumi!*" (which is, being
construed, "Maiden, I am saying to

ΝΕΞΕΛΘΟΥϹΑΝΕΠΙϹΤΡΑΦΕ
OUT-COMING BEING-ON-TURNED

ΙϹΕΝΤΩΟΧΛΩΕΛΕΓΕΝΤΙϹΜ
IN THE THRONG He-said ANY OF-

A+Ε
ΟΥΗΨΑΤΟΤΩΝΙΜΑΤΙΩΝΚΑΙ
31 ME TOUCHES THE GARMENTS AND

ΕΛΕΓΟΝΑΥΤΩΟΙΜΑΘΗΤΑΙΑ
said to-Him THE LEARNers OF-

ΥΤΟΥΒΛΕΠΕΙϹΤΟΝΟΧΛΟΝϹ
Him YOU-ARE-looking THE THRONG TO-

B+Ε s o.
ΥΝΘΛΙΒΟΝΤΑϹΕΚΑΙΛΕΓΕΙ
GETHER-CONSTRICTING YOU AND YOU-ARE-saying

ϹΤΙϹΜΟΥΗΨΑΤΟΚΑΙΠΕΡΙΕ
32 ANY OF-ME TOUCHES AND He-ABOUT-look-

ΒΛΕΠΕΤΟΙΔΕΙΝΤΗΝΤΟΥΤΟ
ED TO-BE-PERCEIVING THE-*one* this

ΠΟΙΗϹΑϹΑΝΗΔΕΓΥΝΗΦΟΒΗ
33 Doing THE YET WOMAN BEING-afraid

s o. s¹ adds ΚΑΙ AND *after* TREMBLING s o. A+Ε
ΘΕΙϹΑΚΑΙΤΡΕΜΟΥϹΑΕΙΔΥ
AND TREMBLING HAVING-PER-

Bs *omit* ON
ΙΑΟΓΕΓΟΝΕΝΕΠΑΥΤΗΗΛΘΕ
CEIVED WHICH HAS-BECOME ON her CAME

ΝΚΑΙΠΡΟϹΕΠΕϹΕΝΑΥΤΩΚΑ
AND TOWARD-FALLS to-Him AND

ΙΕΙΠΕΝΑΥΤΩΠΑϹΑΝΤΗΝΑΛ
said to-Him EVERY THE TRUTH

s o. A Ω
ΗΘΕΙΑΝΟΔΕΕΙΠΕΝΑΥΤΗΘΥ
34 THE YET He-said to-her DAUGH-

B Η
ΓΑΤΕΡΗΠΙϹΤΙϹϹΟΥϹΕϹΩΚ
TER THE BELIEF OF-YOU HAS-SAVED

s o.
ΕΝϹΕΥΠΑΓΕΕΙϹΕΙΡΗΝΗΝΚ
YOU BE-UNDER-LEADING INTO PEACE AND

ΑΙΙϹΘΙΥΓΙΗϹΑΠΟΤΗϹΜΑϹ
YOU-BE SOUND FROM THE scourge

B+Ε
ΤΙΓΟϹϹΟΥΕΤΙΑΥΤΟΥΛΑΛΟ
35 OF-YOU STILL OF-Him TALKING

ΥΝΤΟϹΕΡΧΟΝΤΑΙΑΠΟΤΟΥΑ
THEY-ARE-COMING FROM THE chief-

ΡΧΙϹΥΝΑΓΩΓΟΥΛΕΓΟΝΤΕϹ
of-TOGETHER-LEAD saying

ΟΤΙΗΘΥΓΑΤΗΡϹΟΥΑΠΕΘΑΝ
that THE DAUGHTER OF-YOU FROM-DIED

A o.
ΕΝΤΙΕΤΙϹΚΥΛΛΕΙϹΤΟΝΔΙ
ANY STILL YOU-ARE-FLAYING THE TEACH-

Bs *omit* immediately
ΔΑϹΚΑΛΟΝΟΔΕΙΗϹΟΥϹΕΥΘ
36 er THE YET JESUS immedi-

s *had*+Δ As² *omit* BESIDE- *but restored in* s
ΕΩϹΠΑΡΑΚΟΥϹΑϹΤΟΝΛΟΓΟ
ately BESIDE-HEAR*ing* THE saying

As *omit* THE
ΝΤΟΝΛΑΛΟΥΜΕΝΟΝΛΕΓΕΙΤ
THE *be*ING-TALKED IS-sayING to-

ΩΑΡΧΙϹΥΝΑΓΩΓΩΜΗΦΟΒΟΥ
THE chief-of-TOGETHER-LEAD NO BE-FEARING

ΜΟΝΟΝΠΙϹΤΕΥΕΚΑΙΟΥΚΑΦ
37 ONLY BE-BELIEVING AND NOT He-

A *omits* WITH A Ω *o.*
ΗΚΕΝΟΥΔΕΝΑΜΕΤΑΥΤΟΥϹΥ
FROM-LETS NOT-YET-ONE WITH Him TO-TO-

A *omits* TOGETHER- A *omits* THE
ΝΑΚΟΛΟΥΘΗϹΑΙΕΙΜΗΤΟΝΠ
GETHER-follow IF NO THE Peter

ΕΤΡΟΝΚΑΙΙΑΚΩΒΟΝΚΑΙΙΩ
AND JACOBUS AND JOHN

B o.
ΑΝΝΗΝΤΟΝΑΔΕΛΦΟΝΙΑΚΩΒ
THE brother OF-JACOBUS

ΟΥΚΑΙΕΡΧΟΝΤΑΙΕΙϹΤΟΝΟ
38 AND THEY-ARE-COMING INTO THE HOME

ΙΚΟΝΤΟΥΑΡΧΙϹΥΝΑΓΩΓΟΥ
OF-THE chief-of-TOGETHER-LEAD

ΚΑΙΘΕΩΡΕΙΘΟΡΥΒΟΝΚΑΙΚ
AND He-IS-beholdING TUMULT AND LA-

ΛΑΙΟΝΤΑϹΚΑΙΑΛΑΛΑΖΟΝΤ
MENTING AND SCREAMING

B¹+C
ΑϹΠΟΛΛΑΚΑΙΕΙϹΕΛΘΩΝΛΕ
39 much AND INTO-COMING He-IS-

ΓΕΙΑΥΤΟΙϹΤΙΘΟΡΥΒΕΙϹΘ
sayING to-them ANY YE-ARE-TUMULTING

A ΑΙ *for* Ε
ΕΚΑΙΚΛΑΙΕΤΕΤΟΠΑΙΔΙΟΝ
AND YE-ARE-LAMENTING THE little-girl

A+Υ A o.
ΟΥΚΑΠΕΘΑΝΕΝΑΛΛΑΚΑΘΕΥ
NOT FROM-DIED but IS-DOWN-LOUNG-

s o.
ΔΕΙΚΑΙΚΑΤΕΓΕΛΩΝΑΥΤΟΥ
40 ING AND THEY-DOWN-LAUGHED OF-Him

A Ο THE-*one*
ΑΥΤΟϹΔΕΕΚΒΑΛΩΝΠΑΝΤΑϹ
He YET OUT-CASTING ALL

ΠΑΡΑΛΑΜΒΑΝΕΙΤΟΝΠΑΤΕΡ
IS-BESIDE-GETTING THE FATHER

ΑΤΟΥΠΑΙΔΙΟΥΚΑΙΤΗΝΜΗΤ
OF-THE little-girl AND THE MOTHER

ΕΡΑΚΑΙΤΟΥϹΜΕΤΑΥΤΟΥΚΑ
AND THE-*ones* WITH Him AND

A o. o.=where
ΙΕΙϹΠΟΡΕΥΕΤΑΙΟΠΟΥΗΝΤ
He-IS-INTO-GOING THE-?-where WAS THE

Bs *omit* UP-LYING
ΟΠΑΙΔΙΟΝΑΝΑΚΕΙΜΕΝΟΝΚ
41 little-girl UP-LYING AND

s o.
ΑΙΚΡΑΤΗϹΑϹΤΗϹΧΕΙΡΟϹΤ
HOLD*ing* OF-THE HAND OF-

s Ε o.
ΟΥΠΑΙΔΙΟΥΛΕΓΕΙΑΥΤΗΤΑ
THE little-girl He-IS-sayING to-her TALITHA

B+Ε Bs o. o.
ΛΙΘΑΚΟΥΜΕΙΟΕϹΤΙΝΜΕΘΕ
COUMI WHICH IS *be*ING-after-

ΡΜΗΝΕΥΟΜΕΝΟΝΤΟΚΟΡΑϹΙ
TRANSLATED THE maiden

does not delay conferring salvation until His coming. All these things are significant only when we associate them with the future course of the kingdom proclamation which He was then preaching.

35-37 Compare Lu. 8^{49-50}.

38-43 Compare Mt.9^{23-36}Lu.8^{51-56}.

1-4 Compare Mt. 13^{53-57}Lu.4^{16-30}.

1 On a former occasion (Lu. 4^{16}) He had gone to Nazareth to speak, and found His old neighbors and friends actually hostile to Him, so that they sought to push Him over the precipice near which the city was built. At that time He simply walked away through the midst of them. Now He returns. They have doubtless heard of His fame and marvel at His wisdom. Yet such is the perversity of human nature that they could not bring themselves to believe that their townsman and relative could possibly be the Elect of God. It is even so with others who seek to speak the word of God. Spiritual values are at an enormous discount among familiars.

3 See Jn.6^{42}Ga.1^{19}.

3 There is a delightful contrast between our Lord, the Servant of the Circumcision (Ro.15^{8}) and Paul, His minister for the nations (Ro. 15^{16}). Christ was a carpenter, Who built permanent habitations on earth, since the Circumcision, to whom He ministered, will have their eonian dwellings on the earth. Paul was a tent maker, for those to whom he was sent have no allotment down here, but are merely camping, waiting for their eonian dwelling in the heavens. In fullest harmony with this is the fact that we do not know Christ according to the flesh. We are not related to Him by physical ties (as the Circumcision were) nor do we enter any but a purely spiritual association, not on earth, but in the heavens. How fitting, then, that we should make His acquaintance, not on earth, in humiliation, but in the heavens, whither we shall go to meet Him. God has wisely planned that all of these physical details shall be counterparts of spiritual truths. Even Paul's own career changed from an itinerant ministry, to an epistolary, spiritual one.

4 See Jn.4^{44}.

5-6 Compare Mt.13^{58}.

7-13 Compare Mt.10^{5-15}Lu.9^{1-6}.

42 you, rouse!"). And straightway
the maiden rose and walked about,
for she was about twelve years.
And straightway they were beside
themselves with great amazement.
43 And He cautions them much that
no one should be knowing this.
And He told them to give her to
eat.

6 And He came out thence and is
coming to His own country, and
His disciples are following Him.
2 And at the coming of a sabbath
He begins to teach in the synagogue.
And the majority, hearing,
were astonished, saying, "Whence
has this man all these things?
And what wisdom is being given
this man! And such powers are
occurring by means of his hands!
3 Is not this the carpenter, the son
of Mary and the brother of James
and Joses and Judas and Simon?
And are not his sisters here with
us?" And they were snared by
Him.
4 And Jesus said to them that "A
prophet is not dishonored, except
in his own country and among his
5 relatives and in his home." And
He could not do one powerful
deed there except that, placing
hands on them, He cures a few who
6 are ailing. And He marvels because
of their unbelief.
And Jesus led them about the
7 villages around, teaching. And He
is calling the twelve to Him, and
He begins to dispatch them two by
two, and gave them authority over
8 unclean spirits. And He charges
them that they should be picking up
nothing for the road except a club

A Y o.
ΟΝϹΟΙΛΕΓΩΕΓΕΙΡΕΚΑΙΕΥ
42 to-YOU I-AM-saying BE-ROUSING AND straight-

A ΕΩ *for* Y
ΘΥϹΑΝΕϹΤΗΤΟΚΟΡΑϹΙΟΝΚ
way UP-STOOD THE maiden AND

s o. AB *omit* AS-IF
ΑΙΠΕΡΙΕΠΑΤΕΙΗΝΓΑΡΩϹΕ
she-ABOUT-TROD she-WAS for AS-IF

s ΙΒ=12
ΙΕΤΩΝΔΩΔΕΚΑΚΑΙΕΞΕϹΤΗ
OF-YEARS TWO-TEN AND THEY-OUT-STOOD

A *omits* straightway s o.
ϹΑΝΕΥΘΥϹΕΚϹΤΑϹΕΙΜΕΓΑ
straightway to-OUT-STANDING GREAT

s o.
ΛΗΚΑΙΔΙΕϹΤΕΙΛΑΤΟΑΥΤΟ
43 AND He-THRU-PUTS to-them

s o. s Ω o.
ΙϹΠΟΛΛΑΙΝΑΜΗΔΕΙϹΓΝΟΙ
much THAT NO-YET-ONE MAY-BE-KNOW-

ΤΟΥΤΟΚΑΙΕΙΠΕΝΔΟΘΗΝΑΙ
ING this AND He-said TO-BE-GIVEN

s o. B^{1} o.
ΑΥΤΗΦΑΓΕΙΝΚΑΙΕΞΗΛΘΕΝ
to-her TO-BE-EATING AND He-OUT-CAME

6

s o. A ΗΛΘΕΝ He-CAME
ΕΚΕΙΘΕΝΚΑΙΕΡΧΕΤΑΙΕΙϹ
thence AND He-IS-COMING INTO

ΤΗΝΠΑΤΡΙΔΑΑΥΤΟΥΚΑΙΑΚ
THE FATHER[-place] OF-Him AND ARE-

ΟΛΟΥΘΟΥϹΙΝΑΥΤΩΟΙΜΑΘΗ
following to-Him THE LEARNERS

ΤΑΙΑΥΤΟΥΚΑΙΓΕΝΟΜΕΝΟΥ
2 OF-Him AND OF-BECOMING

ϹΑΒΒΑΤΟΥΗΡΞΑΤΟΔΙΔΑϹΚ
OF-SABBATH He-begins TO-BE-TEACHING

A IN THE TOGETHER-LEAD TO-BE-TEACHING As *omit* THE
ΕΙΝΕΝΤΗϹΥΝΑΓΩΓΗΚΑΙΟΙ
IN THE TOGETHER-LEAD AND THE

ΠΟΛΛΟΙΑΚΟΥΟΝΤΕϹΕΞΕΠΛ
MANY HEARING *were*-astonished

ΗϹϹΟΝΤΟΛΕΓΟΝΤΕϹΠΟΘΕΝ
saying ?-WHICH-PLACE

AB *omit* ALL
ΤΟΥΤΩΤΑΥΤΑΠΑΝΤΑΚΑΙΤΙ
to-this-*One* these ALL AND ANY

s o. A Λ o.=to-Him
ϹΗϹΟΦΙΑΗΔΟΘΕΙϹΑΤΟΥΤΩ
THE WISDOM THE BEING-GIVEN to-this-*One*

A *omits* THE s o. ABs^{1*} *omit* THE
ΚΑΙΑΙΔΥΝΑΜΕΙϹΑΙΤΟΙΑΥ
AND THE ABILITIES THE such

ABs^{1*} *omit* THE
ΤΑΙΔΙΑΤΩΝΧΕΙΡΩΝΑΥΤ
THE THRU THE HANDS OF-Him

s o. A N T o.
ΟΥΓΕΙΝΟΜΕΝΑΙΟΥΧΟΥΤΟϹ
3 BECOMING NOT this

A *omits* OF-THE
ΕϹΤΙΝΟΤΕΚΤΩΝΟΥΙΟϹΤΗϹ
IS THE ARTisan THE SON OF-THE

A *omits* AND AB *omit* THE A *adds* ΔΕ YET
ΜΑΡΙΑϹΚΑΙΟΑΔΕΛΦΟϹΙΑΚ
MARY AND THE brother OF-JACO-

s Φ o. o. A *omits* ΤΟϹ
ΩΒΟΥΚΑΙΙΩϹΗΤΟϹΚΑΙΙΟΥ
BUS AND OF-JOSES AND OF-JUDAS

ΔΑΚΑΙϹΙΜΩΝΟϹΚΑΙΟΥΚΕΙ
AND OF-SIMON AND NOT ARE

ϹΙΝΑΙΑΔΕΛΦΑΙΑΥΤΟΥΩΔΕ
THE sisters OF-Him here

ΠΡΟϹΗΜΑϹΚΑΙΕϹΚΑΝΔΑΛΙ
TOWARD US AND THEY-*were*-SNARED

A *omits* AND A *adds* YET ΔΕ
ΖΟΝΤΟΕΝΑΥΤΩΚΑΙΕΛΕΓΕΝ
4 IN Him AND said

ΑΥΤΟΙϹΟΙΗϹΟΥϹΟΤΙΟΥΚΕ
to-them THE JESUS that NOT IS

AB+Ε
ϹΤΙΝΠΡΟΦΗΤΗϹΑΤΙΜΟϹΕΙ
BEFORE-AVERer UN-VALUED IF

Bs^{1*} *omit* OWN s^{1*}+Ε=OF-self
ΜΗΕΝΤΗΙΔΙΑΠΑΤΡΙΔΙΑΥΤ
NO IN THE OWN FATHER[-place] OF-him

s^{1} *omits* to-THE *to* IN s N B+Y *dotted*
ΟΥΚΑΙΕΝΤΟΙϹϹΥΓΓΕΝΕϹ
AND IN THE TOGETHER-generateds

As *omit* OF-him
ΙΝΑΥΤΟΥΚΑΙΕΝΤΗΟΙΚΙΑΑ
OF-him AND IN THE HOME OF-

AB^{1} Ε
ΥΤΟΥΚΑΙΟΥΚΗΔΥΝΑΤΟΕΚΕ
5 him AND NOT He-*was*-ABLE there

A NOT-YET-ONE ABILITY TO-DO
ΙΠΟΙΗϹΑΙΟΥΔΕΜΙΑΝΔΥΝΑ
TO-DO NOT-YET-ONE ABILITY

ΜΙΝΕΙΜΗΟΛΙΓΟΙϹΑΡΡΩϹΤ
IF NO to-FEW UN-FARE-WELL

s o.
ΟΙϹΕΠΙΘΕΙϹΤΑϹΧΕΙΡΑϹΕ
ON-PLACING THE HANDS He-

A Z
ΘΕΡΑΠΕΥϹΕΝΚΑΙΕΘΑΥΜΑϹ
6 cures AND He-MARVELS

A+Ε
ΕΝΔΙΑΤΗΝΑΠΙϹΤΙΑΝΑΥΤΩ
THRU THE UN-BELIEF OF-them

AB *omit* THE JESUS
ΝΚΑΙΠΕΡΙΗΓΕΝΟΙΗϹΟΥϹΤ
AND ABOUT-LED THE JESUS THE

ΑϹΚΩΜΑϹΚΥΚΛΩΔΙΔΑϹΚΩΝ
VILLAGES to-AROUND TEACHING

A Ε o. s ΙΒ
ΚΑΙΠΡΟϹΚΑΛΕΙΤΑΙΤΟΥϹΔ
7 AND He-IS-TOWARD-CALLING THE TWO-

ΩΔΕΚΑΚΑΙΗΡΞΑΤΟΑΥΤΟΥϹ
TEN AND begins them

s o.
ΑΠΟϹΤΕΛΛΕΙΝΔΥΟΔΥΟΚΑΙ
TO-BE-commissionING TWO TWO AND

ΕΔΙΔΟΥΑΥΤΟΙϹΕΞΟΥϹΙΑΝ
GAVE to-them authority

s^{1} *omits* authority *to* to-them, *s* adds it in the margin, but* s^{5}
ΤΩΝΠΝΕΥΜΑΤΩΝΤΩΝΑΚΑΘΑ
OF-THE spirits THE unclean

deletes and writes it at top of column
ΡΤΩΝΚΑΙΠΑΡΗΓΓΕΙΛΕΝΑΥ
8 AND He-charges to-them

s o.
ΤΟΙϹΙΝΑΜΗΔΕΝΑΙΡΩϹΙΝΕ
THAT NO-YET-ONE THEY-SH'D-BE-LIFTING IN-

ΙϹΟΔΟΝΕΙΜΗΡΑΒΔΟΝΜΟΝΟ
TO WAY IF NO ROD ONLY

8 See Lu. 22[35].

8 The wisdom of these instructions is not apparent to us of the West. They were going to their fellow countrymen in the neighboring villages, and it would be much the best way to get to their hearts and gain their confidence to throw themselves wholly on their hospitality. It was a point of honor to entertain wayfarers. The villagers would gladly provide them all with bread, they were not to collect anything by begging, and even small sums of money would be refused for such hospitality as they would receive. An extra pair of sandals would only be a burden, and, as they slept in the same tunic which they wore during the day, one would suffice. Their main equipment was the lack of encumbrances which we regard as necessities.

10 Indeed, so hospitable were the villagers, that each one wanted the privilege of entertaining a guest, and so much time would be wasted in useless entertainment, as each new host would insist on some special token of hospitality. So the Lord limited them to a single home in each village. Later, our Lord asked them if they had wanted anything, and they answered, "Nothing" (Lu. 22[35]).

11 See Ac. 13[51]; 18[6].

13 See Ja. 5[14].

14 Compare Mt. 14[1,2]; Lu. 9[7-9].

14 John the baptist did not perform miracles or wonders. He came in the spirit and power of Elijah. Now, if he was empowered to perform mighty deeds such as Elijah did, Herod might well be afraid. In that case fifty men might be sent to behead him and lose their lives in the attempt. It was well for Herod that John did no mighty deeds, since the baptist had not been slow to denounce him for his sins, and would not have hesitated to judge him accordingly. It seems that John himself was disappointed in the outcome of his work, especially that he should be imprisoned by the man whom he had denounced. He was an intermediate between the sternness of the prophet and the grace of Christ.

15 Compare Mt. 16[14].

15 Even the disciples did not distinguish His gracious spirit from Elijah's stern and destructive ministry. No wonder some thought Him the greatest prophet of their history.

17 Compare Mt. 14[3-5]; Lu. 3[19,20].

only; no bread, no beggar's bag,
9 no coppers in the girdle; but hav-
ing soles bound on; and not to be
putting on two tunics.
10 And He said to them, "Wher-
ever you may be entering into a
house, be remaining there till you
11 should be coming out thence. And
whatever place should not be re-
ceiving you, nor yet they should be
hearing you, going out thence,
shake off the dirt which is under-
neath your feet for a testimony to
them. Verily, I am saying to you,
It will be more tolerable for
Sodom or Gomorrah in the day of
judgment than for that city."
12 And, coming out, they proclaim
13 that they should be repenting. And
they cast out many demons, and
they rubbed many of the ailing
with olive oil, and they were cured.
14 And Herod the king hears, for
His name became manifest, and he
said that "John the baptist has
been roused from among the dead,
and because of this the powers are
15 operating in him." Yet others
said that "He is Elijah." Yet
others said that "He is a prophet
16 as one of the prophets." Yet
Herod, hearing, said that "John,
whom *I* behead, *he* was roused from
among the dead."
17 For Herod himself dispatches
and holds John and binds him in
jail, because of Herodias, his broth-
er Philip's wife, seeing that he
18 marries her. For John said to
Herod that "You are not allowed
19 to have your brother's wife." Now
Herodias hemmed him in, and
wanted to kill him, and could not,
20 for Herod feared John, being

A NO BAG NO BREAD
ΝΜΗΑΡΤΟΝΜΗΠΗΡΑΝΜΗΕΙϹ 20
NO BREAD NO BAG (beggar's) NO INTO

ΤΗΝΖΩΝΗΝΧΑΛΚΟΝΑΛΛΑΥΠ 40
9 THE GIRDLE COPPER but HAVING-

ΟΔΕΔΕΜΕΝΟΥϹϹΑΝΔΑΛΙΑΚ 60
been-UNDER-BOUND PLANK-BINDettes AND

B Δ sB¹ Є o.
ΑΙΜΗΕΝΔΥϹΗϹΘΑΙΔΥΟΧΙΤ 80
NO YE-SH'D-BE-IN-SLIPPING TWO TUNICS

A ΛΕΓΕΙ IS-SAYING
ΩΝΑϹΚΑΙΕΛΕΓΕΝΑΥΤΟΙϹΟ 100
10 AND He-said to-them THE-

A o.
ΠΟΥΕΑΝΕΙϹΕΛΘΗΤΕΕΙϹΟΙ 20
?-where IF-EVER YE-MAY-BE-INTO-COMING INTO HOME

s Ι Δ A ΑΙ for Є
ΚΙΑΝΕΚΕΙΜΕΝΕΤΕΕΩϹΑΝΕ 40
there BE-REMAINING TILL EVER YE-

s o. A adds ΟΙΕ
ΞΕΛΘΗΤΕΕΚΕΙΘΕΝΚΑΙΟϹΑ 60
11 MAY-BE-OUT-COMING thence AND WHO EVER

A omits PLACE A ΩΝ for Η
ΝΤΟΠΟϹΜΗΔΕΞΗΤΑΙΥΜΑϹΜ 80
PLACE NO SH'D-BE-RECEIVING YOUp NO-

ΗΔΕΑΚΟΥϹΩϹΙΝΥΜΩΝΕΚΠΟ 200
YET THEY-SH'D-BE-HEARING OF-YOUp OUT-GOING

A+Є
ΡΕΥΟΜΕΝΟΙΕΚΕΙΘΕΝΕΚΤΙ 20
thence OUT-QUIVER

ΝΑΞΑΤΕΤΟΝΧΟΥΝΤΟΝΥΠΟΚ 40
THE SOIL THE UNDER-DOWN

ΑΤΩΤΩΝΠΟΔΩΝΥΜΩΝΕΙϹΜΑ 60
OF-THE FEET OF-YOUp INTO witness

Bs omit AMEN to that
ΡΤΥΡΙΟΝΑΥΤΟΙϹΑΜΗΝΛΕΓ 80
to-them AMEN I-AM-say-

ΩΥΜΙΝΑΝΕΚΤΟΤΕΡΟΝΕϹΤΑ 300
ING to-YOUp more-tolerable it-WILL-BE

ΙϹΟΔΟΜΟΙϹΗΓΟΜΟΡΡΟΙϹΕ 20
to-SODOM OR to-GOMORRAH IN

ΝΗΜΕΡΑΚΡΙϹΕΩϹΗΤΗΠΟΛΕ 40
DAY OF-JUDGING OR to-THE city

ΙΕΚΕΙΝΗΚΑΙΕΞΕΛΘΟΝΤΕϹ 60
12 that AND OUT-COMING

A ϹϹΟ s¹ ΑΥΤΟΙϹ adds B o. o.
ΕΚΗΡΥΞΑΝΙΝΑΜΕΤΑΝΟΗϹΩ 80
THEY-PROCLAIM THAT THEY-SHOULD-BE-after-MIND-

ϹΙΝΚΑΙΔΑΙΜΟΝΙΑΠΟΛΛΑΕ 400
13 ING AND demons MANY THEY-

A o.
ΞΕΒΑΛΛΟΝΚΑΙΗΛΕΙΦΟΝΕΛ 20
OUT-CAST (past) AND THEY-RUBBED to-OLIVE-

ΑΙΩΠΟΛΛΟΥϹΑΡΡΩϹΤΟΥϹΚ 40
oil MANY UN-FARE-WELL AND

ΑΙΕΘΕΡΑΠΕΥΟΝΚΑΙΗΚΟΥϹ 60
14 THEY-were-cured AND HEARS

ΕΝΟΒΑϹΙΛΕΥϹΗΡΩΔΗϹΦΑΝ 80
THE KING HEROD apparent

ΕΡΟΝΓΑΡΕΓΕΝΕΤΟΤΟΟΝΟΜ 500
for BECAME THE NAME

B Ο
ΑΑΥΤΟΥΚΑΙΕΛΕΓΕΝΟΤΙΙΩ 20
OF-Him AND he-said that JOHN

B o. A omits HAS-been-ROUSED
ΑΝΝΗϹΟΒΑΠΤΙΖΩΝΕΓΗΓΕΡ 40
THE one-DIPIZING HAS-been-ROUSED

A adds ΑΝΕϹΤΗ UP-STOOD
ΤΑΙΕΚΝΕΚΡΩΝΚΑΙΔΙΑΤΟΥ 60
OUT OF-DEAD-ones AND THRU this

s o.
ΤΟΕΝΕΡΓΟΥϹΙΝΑΙΔΥΝΑΜΕ 80
ARE-IN-ACTING THE ABILITIES

ΙϹΕΝΑΥΤΩΑΛΛΟΙΔΕΕΛΕΓΟ 600
15 IN him others YET said

B+Є
ΝΟΤΙΗΛΙΑϹΕϹΤΙΝΑΛΛΟΙΔ 20
that ELIAS He-IS others YET

s omits said Bs omit He-IS
ΕΕΛΕΓΟΝΟΤΙΠΡΟΦΗΤΗϹΕϹ 40
said that BEFORE-AVERER He-IS

ΤΙΝΩϹΕΙϹΤΩΝΠΡΟΦΗΤΩΝΑ 60
16 AS ONE OF-THE BEFORE-AVERERS HEAR-

A ΕΙΠΕΝ
ΚΟΥϹΑϹΔΕΟΗΡΩΔΗϹΕΛΕΓΕ 80
ing YET THE HEROD said

Bs omit that
ΝΟΤΙΟΝΕΓΩΑΠΕΚΕΦΑΛΙϹΑ 700
that WHOM I FROM-HEADize

s¹*this JOHN B o. s¹ C A adds ΕϹΤΙΝ+As* ΑΥΤΟϹ
ΙΩΑΝΝΗΝΟΥΤΟϹΗΓΕΡΘΗΕΚ 20
JOHN this WAS-ROUSED OUT

Bs omit OUT OF-DEAD-ones A ΔΕ YET s² THE for for he
ΝΕΚΡΩΝΑΥΤΟϹΓΑΡΟΗΡΩΔΗ 40
17 OF-DEAD-ones he for THE HEROD

or THE, but reverts s o. s o.
ϹΑΠΟϹΤΕΙΛΑϹΕΚΡΑΤΗϹΕΝ 60
commissioning HOLDS

B o. A IN GUARD-house AND BINDS him
ΤΟΝΙΩΑΝΝΗΝΚΑΙΕΔΗϹΕΝΑ 80
THE JOHN AND BINDS him

ΥΤΟΝΕΝΦΥΛΑΚΗΔΙΑΗΡΩΔΙ 800
IN GUARD-house THRU HERODIAS

B THE WOMAN in the margin
ΑΔΑΤΗΝΓΥΝΑΙΚΑΦΙΛΙΠΠΟ 20
THE WOMAN OF-Philip

ΥΤΟΥΑΔΕΛΦΟΥΑΥΤΟΥΟΤΙΑ 40
THE brother OF-him that her

ΥΤΗΝΕΓΑΜΗϹΕΝΕΛΕΓΕΝΓΑ 60
18 he-MARRIES said for

B o.
ΡΟΙΩΑΝΝΗϹΤΩΗΡΩΔΗΟΤΙΟ 80
THE JOHN to-THE HEROD that NOT

s o.
ΥΚΕΞΕϹΤΙΝϹΟΙΕΧΕΙΝΤΗΝ 900
it-IS-allowed to-YOU TO-BE-HAVING THE

ΓΥΝΑΙΚΑΤΟΥΑΔΕΛΦΟΥϹΟΥ 20
WOMAN OF-THE brother OF-YOU

ΗΔΕΗΡΩΔΙΑϹΕΝΕΙΧΕΝΑΥΤ 40
19 THE YET HERODIAS IN-HAD to-him

ΩΚΑΙΗΘΕΛΕΝΑΥΤΟΝΑΠΟΚΤ 60
AND WILLED him TO-FROM-KILL

s o. A Є
ΕΙΝΑΙΚΑΙΟΥΚΗΔΥΝΑΤΟΟΓ 80
20 AND NOT was-ABLE THE for

ΑΡΗΡΩΔΗϹΕΦΟΒΕΙΤΟΤΟΝΙ 18000
HEROD FEARED THE JOHN

aware that he is a just and holy
man, and preserved him. And
hearing him, he was much per-
plexed, and heard him with relish.
21 And an opportune day came
when Herod at his birthdays makes
a dinner to his magnates, and cap-
tains, and to the foremost men of
22 Galilee. And, at Herodias' daugh-
ter's entering and dancing, she
pleases Herod and those lying
back at table with him. Now the
king said to the maiden, "Request
of me whatever you should be
wanting, and I will give it to you."
23 And he swears to her that "What-
ever you should be requesting me, I
will give you, to the half of my
kingdom."
24 And, coming out, she said to her
mother, "What should I be re-
questing?" Now she said, "The
25 head of John the baptist." And
entering straightway with dili-
gence to the king, she requests, say-
ing, "I want that you forthwith
may be giving me the head of John
26 the baptist on a platter." And the
king, becoming sorrow-stricken,
because of the oaths and those ly-
ing back at table with him, does
not want to repudiate it.
27 And straightway the king, dis-
patching, enjoins a life-guardsman
to bring his head. And, coming
away, he beheads him in the jail,
28 and carries his head on a platter,
and gives it to the maiden, and the
maiden gives it to her mother.
29 And his disciples, hearing, came
and take away his corpse, and they
place it in a tomb.

18 It was contrary to the plainest precepts of the law to marry the wife of a brother (Lev. 18:16; 20:21). This Herod was usually surnamed *Antipas*, being the son of Herod the great and a Samaritan woman named Mathace. First he married a daughter of Aretas, king of Arabia, but he repudiated her, which brought on a war with Aretas. His marriage to Herodias, the wife of his half-brother Philip, and granddaughter of Herod the Great, brought on him the denunciation of the baptist. This woman caused his ruin, for she induced him to go to Rome to obtain the title of king, for he was only called king by courtesy, being the tetrarch of Galilee and Perea. Instead of receiving added honors he lost his office and was banished by the emperor Caligula to Gaul, where he probably died.

21 Compare Mt. 14:6-9. See Gen. 40:20.

23 See Esther 5:3-6; 7:2.

21 This is a royal scene. The tetrarch and the government of Galilee are present. It is doubtless inserted here to provide a contrast to the rightful King Who had been gathering His aides about Himself, and Who was proclaiming the kingdom of God. Herod demeans himself to such an extent as to have his own daughter dance before them. Such entertainment was usually provided by low class girls, for a self-respecting woman was not supposed to be seen in a company of men. The dancing consisted largely in a series of postures and attitudes which were often indecent. And, because this pleased the coarse taste of his guests, he promised the half of his kingdom! That kingdom could not have been worth much! Nor was the king worth any more. Instead of ruling his realm in righteousness, he himself was ruled by his passions and his pride. On account of his bombastic boast, he is afraid to do what is right. What a coward! What a contrast to that uncrowned King Who walks about his realm, unspotted, unafraid! He provides no entertainment but the truth. He attracts by His holiness. Instead of sacrificing a righteous man on the altar of His folly, He becomes the great Sacrifice for sinners.

23 This was only a vain-glorious boast. He could not dispose of the least part of his kingdom, for he was a vassal of Rome.

27-29 Compare Mt. 14:10-12.

B o.
ΦΑΝΝΗΝΕΙΔΩϹΑΥΤΟΝΑΝΔΡ
HAVING-PERCEIVED him MAN
B *omits* AND
ΑΔΙΚΑΙΟΝΚΑΙΑΓΙΟΝΚΑΙϹ
JUST AND HOLY AND TO-
ΥΝΕΤΗΡΕΙΑΥΤΟΝΚΑΙΑΚΟΥ
GETHER-KEPT him AND HEAR*ing*
A Ε Ι =he-DID
ϹΑϹΑΥΤΟΥΠΟΛΛΑΗΠΟΡΕΙΚ
OF-him much he-was-perplexED AND
ΑΙΗΔΕΩϹΑΥΤΟΥΗΚΟΥΕΝΚΑ
21 GRATIFYly OF-him he-HEARD AND
ΙΓΕΝΟΜΕΝΗϹΗΜΕΡΑϹΕΥΚΑ
OF-BECOMING DAY WELL-SEAS-
ΙΡΟΥΟΤΕΗΡΩΔΗϹΤΟΙϹΓΕΝ
ONED when HEROD to-THE birthdays
As o.
ΕϹΙΟΙϹΑΥΤΟΥΔΕΙΠΝΟΝΕΠ
OF-him DINNER makes
A Ε Ι o. o.=made
ΟΙΗϹΕΝΤΟΙϹΜΕΓΙϹΤΑϹΙΝ
to-THE GREATest-*ones*
s o.
ΑΥΤΟΥΚΑΙΤΟΙϹΧΕΙΛΙΑΡΧ
OF-him AND to-THE THOUSAND-chiefs
ΟΙϹΚΑΙΤΟΙϹΠΡΩΤΟΙϹΤΗϹ
AND to-THE BEFORE-most OF-THE
B+Ε s1* *omits* -INTO- B1 o.
ΓΑΛΙΛΑΙΑϹΚΑΙΕΙϹΕΛΘΟΥ
22 GALILEE AND OF-INTO-COMING
Bs ΟΥ *omit*
ϹΗϹΤΗϹΘΥΓΑΤΡΟϹΑΥΤΗϹΤ
OF-THE DAUGHTER her THE
THE
ΗϹΗΡΩΔΙΑΔΟϹΚΑΙΟΡΧΗϹΑ
HERODIAS AND OF-DANC*ing*
A *for* she-P. ΚΑΙΑΡΕϹΑϹΗϹ AND OF-PLEAS*ing*
ΜΕΝΗϹΗΡΕϹΕΝΤΩΗΡΩΔΗΚΑ
she-PLEASES to-THE HEROD AND
ΙΤΟΙϹϹΥΝΑΝΑΚΕΙΜΕΝΟΙϹ
to-THE *ones*-TOGETHER-UP-LYING
A said YET THE KING
ΟΔΕΒΑϹΙΛΕΥϹΕΙΠΕΝΤΩΚΟ
THE YET KING said to-THE maiden
s ΑΙ
ΡΑϹΙΩΑΙΤΗϹΟΝΜΕΟΕΑΝΘΕ
REQUEST ME WHICH IF-EVER YOU-
ΛΗϹΚΑΙΔΩϹΩϹΟΙΚΑΙΩΜΟϹ
23 SH'D-BE-WILLING AND I'LL-BE-GIVING to-YOU AND he-SWEARS
B WHICH ANY *for* t. w. o. ,ΤΙ s *omits* ME A YE-S.-BE-R. ME
ΕΝΑΥΤΗΟΤΙΟΕΑΝΜΕΑΙΤΗϹ
to-her that WHICH IF-EVER ME YOU-SH'D-BE-RE-
ΗϹΑΩϹΩϹΟΙΕΩϹΗΜΙϹΟΥϹΤ
QUESTING I'LL-BE-GIVING to-YOU TILL OF-HALF-EQUAL OF-
A *for* AND ΗΔΕ THE YET
ΗϹΒΑϹΙΛΕΙΑϹΜΟΥΚΑΙΕΞΕ
24 THE KINGdom OF-ME AND OUT-COMING
ΛΘΟΥϹΑΕΙΠΕΝΤΗΜΗΤΡΙΑΥ
she-said to-THE MOTHER OF-her
ΤΗϹΤΙΑΙΤΗϹΩΜΑΙΗΔΕΕΙΠ
ANY I-SHOULD-BE-REQUESTING THE YET she-said
BO.
ΕΝΤΗΝΚΕΦΑΛΗΝΙΩΑΝΝΟΥΤ
THE HEAD OF-JOHN OF-

A ϹΤΟΥ o. o. s1* *omits* INTO.
ΟΥΒΑΠΤΙΖΟΝΤΟϹΚΑΙΕΙϹΕ
25 THE *one*-DIPIZING AND INTO-COMING
A ΕΩ *for* Υ
ΛΘΟΥϹΑΕΥΘΥϹΜΕΤΑϹΠΟΥΔ
straightway WITH DILIGENCE
ΗϹΠΡΟϹΤΟΝΒΑϹΙΛΕΑΗΤΗϹ
TOWARD THE KING . she-REQUESTS
ΑΤΟΛΕΓΟΥϹΑΘΕΛΩΙΝΑΕΞΑ
saying I-AM-WILLING THAT forthwith
A to-ME YOU-MAY-BE-GIVING forthwith
ΥΤΗϹΔΩϹΜΟΙΕΠΙΠΙΝΑΚΙΤ
YOU-MAY-BE-GIVING to-ME ON BOARD THE
B o.
ΗΝΚΕΦΑΛΗΝΙΩΑΝΝΟΥΤΟΥΒ
HEAD OF-JOHN THE DIP-
ΑΠΤΙϹΤΟΥΚΑΙΠΕΡΙΛΥΠΟϹ
26 ist AND ABOUT-SORROW
ΓΕΝΟΜΕΝΟϹΟΒΑϹΙΛΕΥϹΔΙ
BECOMING THE KING THRU
ΑΤΟΥϹΟΡΚΟΥϹΚΑΙΤΟΥϹϹΥ
THE CATHS AND THE *ones*-
B *omits* -TOGETHER.
ΝΑΝΑΚΕΙΜΕΝΟΥϹΟΥΚΗΘΕΛ
TOGETHER-UP-LYING NOT he-WILLS
A SAME TO-UN-PLACE
ΗϹΕΝΑΘΕΤΗϹΑΙΑΥΤΗΝΚΑΙ
27 TO-UN-PLACE SAME AND
A ΕΩ *for* Υ so.
ΕΥΘΥϹΑΠΟϹΤΕΙΛΑϹΟΒΑϹΙ
straightway commission*ing* THE KING
ΛΕΥϹϹΠΕΚΟΥΛΑΤΟΡΑΕΠΕΤ
life-guardsman enjoins
A ΕΝΕΧΘΗΝΑΙ *and* s *has* Ε *for* ΑΙ
ΑΞΕΝΕΝΕΓΚΑΙΤΗΝΚΕΦΑΛΗ
TO-CARRY THE HEAD
A ΟΔΕ THE YET *for* AND
ΝΑΥΤΟΥΚΑΙΑΠΕΛΘΩΝΑΠΕΚ
OF-him AND FROM-COMING he-FROM-HEAD-
s *omits* AND FROM-COMING *to* HEAD OF-him
ΕΦΑΛΙϹΕΝΑΥΤΟΝΕΝΤΗΦΥΛ
izes him IN THE GUARD-
ΑΚΗΚΑΙΗΝΕΓΚΕΝΤΗΝΚΕΦΑ
28 house AND CARRIES THE HEAD
A+Ε
ΛΗΝΑΥΤΟΥΕΠΙΠΙΝΑΚΙΚΑΙ
OF-him ON BOARD AND
ΕΔΩΚΕΝΑΥΤΗΝΤΩΚΟΡΑϹΙΩ
GIVES it to-THE maiden
ΚΑΙΤΟΚΟΡΑϹΙΟΝΕΔΩΚΕΝΑ
AND THE maiden GIVES it
ΥΤΗΝΤΗΜΗΤΡΙΑΥΤΗϹΚΑΙΑ
29 to-THE MOTHER OF-her AND HEAR-
ΚΟΥϹΑΝΤΕϹΟΙΜΑΘΗΤΑΙΑΥ
ing THE LEARNers OF-Him
B Α
ΤΟΥΗΛΘΟΝΚΑΙΗΡΑΝΤΟΠΤΩ
CAME AND LIFT THE corpse
ΜΑΑΥΤΟΥΚΑΙΕΘΗΚΑΝΑΥΤΟ
OF-him AND THEY-PLACE it
AB o. s o.
ΕΝΜΝΗΜΕΙΩΚΑΙϹΥΝΑΓΟΝ
30 IN memorial-vault AND ARE-*be*ING-TOGETHER-

30 Compare Lu. 9:10.

30 As Mark is especially concerned with service, it is in keeping with its character to give some details that particularly pertain to the servants' work. They acknowledged their Lord, as all good servants should, by giving Him a full account of their actions. He, as a reward for their labors, suggests retirement and rest. He and they would leave the multitude, and seek seclusion and refreshment in the wilderness. It is most significant to follow this thought, and see that, when they came to the private place, there were about five thousand men there, and, instead of finding leisure to eat, they feed this vast throng, and, rather than rest themselves, the people repose on the grass and the disciples wait on them. The Lord found rest and refreshment in serving others. Typically, this takes us to the time when the labors of the apostles will be over, and when they, as good shepherds, not only rule over the tribes of Israel, but lead them to verdant oases and to waters of rest. So great is His compassion that He will not refuse to serve until they are satisfied. In that day there will be scant dependence on human provision and foresight. The blessing of God will displace the arduous efforts of men. The very orderliness of the scene suggests the presence of a government which functions perfectly. The numbers used recall to mind the thousand years of His millennial reign, for there was one cake for each thousand men. But, more than all, we must note that the miracle is no strain on His beneficence. His resources are not exhausted by the effort. The fragments which remain fill twelve panniers, incredibly more than the five cakes with which He began. So the millennial blessings are by no means the limit of God's power. They are but the prelude to greater glories in the succeeding eon, which will culminate in the consummation at its end, which will be the final demonstration of God's power and man's impotence. During the eons man toils to provide his own necessities but sinks into defeat and death. And it is in death alone that God can act unembarrassed by the aid of His creatures, and unhindered in the activities of His heart.

31-39 Compare Mt.14:13-21 Lu.9:10-17 Jn.6:1-13.

30 And the apostles are gathering
to Jesus, and they report to Him
all, whatever they do, and whatev-
31 er they teach. And He is saying
to them, "*You* yourselves come
hither into a private place in the
wilderness and rest briefly", for
many were coming and going, and
they had not yet an opportunity
32 to eat. And they came away in the
ship into a private place in the wil-
derness.
33 And they perceived them going
away, and many recognize them.
And they ran together there afoot
from all the cities, and they came
before them and ran together to
34 Him. And, coming out, Jesus per-
ceived a vast throng, and He has
compassion on them, seeing that
they were as sheep having no shep-
herd, and He begins to teach them
much.
35 And already coming to be a late
hour, His disciples, coming to Him,
said that "The place is a wilder-
ness and the hour is already much
36 advanced. Dismiss them that,
coming away into the fields and
villages around, they should be
buying bread for themselves. For
they have nothing that they may
37 be eating." Yet, answering, He
said to them, "*You* be giving them
to eat." And they are saying to
Him, "Should we, coming away,
be buying two hundred denarii
[$31.40, £6 9*s* 2*d*] of bread and give
them to eat?"
38 Now He is saying to them,
"How many cakes have you? Go
and see." And knowing, they are
saying to Him, "Five, and two
39 fishes." And He enjoins them to
make them all recline, company by
40 company, on the green grass. And
they lean back, plot by plot, by
hundreds and by fifties.

ΤΑΙΟΙΑΠΟCΤΟΛΟΙΠΡΟCΤΟ
LED THE commissioners TOWARD THE
s o.
ΝΙΗCΟΥΝΚΑΙΑΠΗΓΓΕΙΛΑΝ
JESUS AND THEY-FROM-MESSAGE
A *adds* ΚΑΙ AND
ΑΥΤΩΠΑΝΤΑΟCΑΕΠΟΙΗCΑΝ
to-Him ALL as-much-as THEY-DO
*s*1* *omits* as-much-as A ΕΙΠΕΝ
ΚΑΙΟCΑΕΔΙΔΑΞΑΝΚΑΙΛΕΓ
31 AND as-much-as THEY-TEACH AND He-is-say-
s o.
ΕΙΑΥΤΟΙCΔΕΥΤΕΥΜΕΙCΑΥ
ING to-them HITHER YE SAME
*s*2 ΕΠ ON
ΤΟΙΚΑΤΙΔΙΑΝΕΙCΕΡΗΜΟΝ
according-to OWN INTO DESOLATE
s Ε *o.* ΑΙ *for* Ε
ΤΟΠΟΝΚΑΙΑΝΑΠΑΥCΑCΘΕΟ
PLACE AND UP-CEASE FEW
ΛΙΓΟΝΗCΑΝΓΑΡΟΙΕΡΧΟΜΕ
WERE for THE-*ones* COMING
ΝΟΙΚΑΙΟΙΥΠΑΓΟΝΤΕCΠΟΛ
AND THE-*ones* UNDER-LEADING MANY
ΛΟΙΚΑΙΟΥΔΕΦΑΓΕΙΝΕΥΚΑ
AND NOT-YET TO-BE-EATING THEY-WELL-
A *omits* IN *s omits* THE
ΙΡΟΥΝΚΑΙΑΠΗΛΘΟΝΕΝΤΩΠ
32 SEASONED AND THEY-FROM-CAME IN THE FLOAT-
A INTO DESOLATE PLACE FLOATer
ΛΟΙΩΕΙCΕΡΗΜΟΝΤΟΠΟΝΚΑ
er INTO DESOLATE PLACE accord-
A*s o.*
ΤΙΔΙΑΝΚΑΙΕΙΔΟΝΑΥΤΟΥC
33 ing-to OWN AND THEY-PERCEIVED them
B1 *omit* -ON-
ΥΠΑΓΟΝΤΑCΚΑΙΕΠΕΓΝΩCΑ
UNDER-LEADING AND THEY-ON-KNOW
B *omits* them
ΝΑΥΤΟΥCΠΟΛΛΟΙΚΑΙΠΕΖΗ
them MANY AND AFOOT
ΑΠΟΠΑCΩΝΤΩΝΠΟΛΕΩΝCΥΝ
FROM ALL THE cities THEY-TO-
ΕΔΡΑΜΟΝΕΚΕΙΚΑΙΠΡΟΗΛΘ
GETHER-RAN there AND THEY-BEFORE-CAME
B*s omit* AND TOGETHER-RAN Him
ΟΝΑΥΤΟΥCΚΑΙCΥΝΕΔΡΑΜΟ
them AND TOGETHER-RAN
A+ΠΡΟC TOWARD B*s omit* THE JESUS
ΝΑΥΤΟΝΚΑΙΕΞΕΛΘΩΝΟΙΗC
34 Him AND OUT-COMING THE JESUS
s THRONG MANY
ΟΥCΕΙΔΕΝΠΟΛΥΝΟΧΛΟΝΚΑ
PERCEIVED MANY THRONG AND
A Ι
ΙΕCΠΛΑΓΧΝΙCΘΗΕΠΑΥΤΟΥ
He-is-compassionated ON them
*s*1* *omits* AS sheep
CΩΤΙΗCΑΝΩCΠΡΟΒΑΤΑΜΗΕ
that THEY-WERE AS sheep NO HAV-
ΧΟΝΤΑΠΟΙΜΕΝΑΚΑΙΗΡΞΑΤ
ING SHEPHERD AND He-begins
s o. A them TO-BE-TEACHING
ΟΔΙΔΑCΚΕΙΝΑΥΤΟΥCΠΟΛΛ
TO-BE-TEACHING them much
s Γ
ΑΚΑΙΗΔΗΩΡΑCΠΟΛΛΗCΓΕΝ
35 AND ALREADY OF-HOUR much BECOMING

*s*1* *omit* to-Him
ΟΜΕΝΗCΠΡΟCΕΛΘΟΝΤΕCΑΥ
TOWARD-COMING to-Him
A THE LEARNers to-Him A *omits* OF-Him A ΛΕΓΟΥCΙΝ
ΤΩΟΙΜΑΘΗΤΑΙΑΥΤΟΥΕΛΕΓ
THE LEARNers OF-Him said
*s*2 *repeats* OF-him, *above, but deletes*
ΟΝΟΤΙΕΡΗΜΟCΕCΤΙΝΟΤΟΠ
that DESOLATE IS THE PLACE
ΟCΚΑΙΗΔΗΩΡΑΠΟΛΛΗΑΠΟΛ
36 AND ALREADY HOUR MANY FROM-LOOSE
ΥCΟΝΑΥΤΟΥCΙΝΑΑΠΕΛΘΟΝ
them THAT FROM-COMING
ΤΕCΕΙCΤΟΥCΚΥΚΛΩΑΓΡΟΥ
INTO THE to-AROUND FIELDS
CΚΑΙΚΩΜΑCΑΓΟΡΑCΩCΙΝΕ
AND VILLAGES THEY-SHOULD-BE-BUYING to-
B *omits* BREADS *s* ΒΡΩΜΑΤΑ FOODS B*s omit* for
ΑΥΤΟΙCΑΡΤΟΥCΤΙΓΑΡΦΑΓ
selves BREADS ANY for THEY-MAY-
B*s omit* NOT THEY-ARE-HAVING
ΩCΙΝΟΥΚΕΧΟΥCΙΝΟΔΕΑΠΟ
37 BE-EATING NOT THEY-ARE-HAVING THE YET answer-
A *omits* to-them
ΚΡΙΘΕΙCΕΙΠΕΝΑΥΤΟΙCΔΟ
ING He-said to-them BE-GIV-
s o.
ΤΕΑΥΤΟΙCΥΜΕΙCΦΑΓΕΙΝΚ
ING to-them YE TO-BE-EATING AND
ΑΙΛΕΓΟΥCΙΝΑΥΤΩΑΠΕΛΘΟ
THEY-ARE-saying to-Him FROM-COMING
ΝΤΕCΑΓΟΡΑCΩΜΕΝΔΗΝΑΡΙ
WE-SHOULD-BE-BUYING OF-DENARII
ΩΝΔΙΑΚΟCΙΩΝΑΡΤΟΥCΚΑΙ
TWO-hundred BREADS AND
s Ω= -SHOULD-
ΔΩCΟΜΕΝΑΥΤΟΙCΦΑΓΕΙΝΟ
38 WE-SHALL-BE-GIVING to-them TO-BE-EATING THE
ΔΕΛΕΓΕΙΑΥΤΟΙCΠΟCΟΥCΑ
YET He-is-saying to-them how-many BRE-
B YE-ARE-HAVING BREADS A ΑΙ *for* Ε B*s omit* AND
ΡΤΟΥCΕΧΕΤΕΥΠΑΓΕΤΕΚΑΙ
ADS YE-ARE-HAVING BE-UNDER-LEADING AND
*s*1* ΕΛΘ *for* ΓΝ=COMING
ΙΔΕΤΕΚΑΙΓΝΟΝΤΕCΛΕΓΟΥ
BE-PERCEIVING AND KNOWING THEY-ARE-say-
B*s omit* to-Him
CΙΝΑΥΤΩΠΕΝΤΕΚΑΙΔΥΟΙΧ
ING to-Him FIVE AND TWO FISHES
ΘΥΑCΚΑΙΕΠΕΤΑΞΕΝΑΥΤΟΙ
39 AND He-enjoins to-them
B1+ΕAB2*o.o.*
CΑΝΑΚΛΙΘΗΝΑΙΠΑΝΤΑCCΥ
TO-BE-UP-CLINED ALL TOGETH-
A Ν A Ν B1 *o.*
ΜΠΟCΙΑCΥΜΠΟCΙΑΕΠΙΤΩΧ
ER-DRINK TOGETHER-DRINK ON THE GREEN
B1 Α A Ο
ΛΩΡΩΧΟΡΤΩΚΑΙΑΝΕΠΕCΑΝ
40 FODDER AND THEY-UP-FALL
A+Ε *'s omits* PR. A+Ε A ΑΝΑ UP
ΠΡΑCΙΑΙΠΡΑCΙΑΙΚΑΤΑΕΚ
PRACTICE PRACTICE according-to HUN-
A ΑΝΑ UP *s* ·Ν·=50
ΑΤΟΝΚΑΙΚΑΤΑΠΕΝΤΗΚΟΝΤ
DRED AND according-to FIVE-TY

43 To fully appreciate the import of this sign, it must be compared with a similar one which occurred some time later. The cumulative contrast cannot be fully seen in an inaccurate version, but is readily observed when it is noted that the numbers are confirmed by the kinds of "baskets" and that the twelve large panniers which were left after feeding five thousand with five cakes were *packed* (Jn. 6:13) while the seven smaller hampers left after feeding the four thousand with seven cakes, were simply *full*. And yet, after seeing both of these signs, the disciples worry because they forgot to get bread! It is almost impossible for us to believe that God can do most when man's aid is least.

45-51 Compare Mt. 14:22-33; Jn. 6:14-21.

45 There is a new setting of the scenes. The separation from the disciples and ascent into a mountain for intercession with God pictures His ascension and priestly mediacy for Israel during their apostasy. Their torment in rowing corresponds to the fearful affliction of the time of the end, such as has not yet occurred, neither will occur again. The contrary wind gives us the cause of their torment, the terrible, yet unseen spiritual powers which will seek to destroy them, by stirring up the nations against them. His walking on the sea symbolizes His control of the turbulent upheavals of mankind. When He comes to them the wind dies down. When He comes to Israel the spiritual powers are seized and Satan is bound.

It is blessed to see, in this miracle, a proof of His power over the wind and the waves. It is wonderful to see Him walk on the water. But is it not more marvelous to see in all this a *sign* of His far greater power over the rebellious hordes of the unseen world and the surging masses of mankind? When He comes again, then He will indeed speak peace to the trembling hearts of His terrified disciples. Such scenes as this will give confidence to His saints in that awful time of trouble which is impending over the earth today. The powers of evil may swoop down upon them. They may stir the nations into still greater hatred of the Jew. Yet those of them who know Him will wait for Him to arise and calm His creatures.

41 And taking the five cakes and
the two fishes, looking up into
heaven He blesses and breaks up
the cakes, and gave to His disciples,
that they may place them before
them. And He parts the two fishes
42 to all. And they all ate and are
43 satisfied. And they pick up twelve
pannierfulls of fragments, and
44 from the fishes. And those eating
the cakes were five thousand men.

45 And straightway He compels
His disciples to step into the ship
and precede Him to the other side
to Bethsaida, till *He* is dismissing
46 the throng. And, taking leave of
them, He came away into the
mountain to pray.

47 And as it became evening the
ship was in the middle of the sea,
48 and He was alone on the land. And
perceiving them tormented in rowing, for the wind was contrary to
them, about the fourth watch of
the night, He is coming toward
them, walking on the sea. And He
wanted to pass by them.

49 Yet those who are perceiving
Him walking on the sea suppose
that He is a phantom, and they cry
50 out. For they all perceived Him
and were disturbed. Yet straightway He talks with them and is saying to them, "Courage! It is *I*!
51 Fear not!" And He stepped up
to them into the ship and the wind
flags. And they are amazed to very
excess among themselves and mar-
52 veled. For they understand not
about the cakes, but their heart was
calloused.

ΑΚΑΙΛΑΒΩΝΤΟΥCΠΕΝΤΕΑΡ
41 AND GETTING THE FIVE BREADS
ΤΟΥCΚΑΙΤΟΥCΔΥΟΙΧΘΥΑC
AND THE TWO FISHES
ΑΝΑΒΛΕΨΑCΕΙCΤΟΝΟΥΡΑΝ
UP-looking INTO THE heaven
s o. o. o. o.
ΟΝΕΥΛΟΓΗCΕΝΚΑΙΚΑΤΕΚΛ
He-blesses AND DOWN-BREAKS
s ΑC=BREAKing s1* omits AND
ΑCΕΝΤΟΥCΑΡΤΟΥCΚΑΙΕΔΙ
THE BREADS AND GAVE
Bs omit OF-Him
ΔΟΥΤΟΙCΜΑΘΗΤΑΙCΑΥΤΟΥ
to-THE LEARNers OF-Him
Bs1*+ΤΙ
ΙΝΑΠΑΡΑΘΩCΙΝΑΥΤΟΙCΚΑ
THAT THEY-MAY-BE-BESIDE-PLACING to-them AND
s Β=2
ΙΤΟΥCΔΥΟΙΧΘΥΑCΕΜΕΡΙC
THE TWO FISHES He-PARTS
ΕΝΠΑCΙΝΚΑΙΕΦΑΓΟΝΠΑΝΤ
42 to-ALL AND THEY-ATE ALL
ΕCΚΑΙΕΧΟΡΤΑCΘΗCΑΝΚΑΙ
43 AND ARE-satisfied AND
B Α o. s ΙΒ=12
ΗΡΑΝΚΛΑCΜΑΤΩΝΔΩΔΕΚΑΚ
THEY-LIFT OF-BREAKS TWO-TEN OF-
A ΟΥC A Ε Ι C o. o.
ΟΦΙΝΩΝΠΛΗΡΩΜΑΤΑΚΑΙΑΠ
PANNIERS FILLings AND FROM
s adds ΔΥΟ TWO
ΟΤΩΝΙΧΘΥΩΝΚΑΙΗCΑΝΟΙΦ
44 THE FISHES AND WERE THE ones-
s2 adds ΤΟ but deletes s ΩC AS for THE B.
ΑΓΟΝΤΕCΤΟΥCΑΡΤΟΥCΠΕΝ
EATING THE BREADS FIVE-times-
s o.
ΤΑΚΙCΧΕΙΛΙΟΙΑΝΔΡΕCΚΑ
45 THOUSAND MEN AND
A ΕΩ for Υ A Ε s o.
ΙΕΥΘΥCΗΝΑΓΚΑCΕΝΤΟΥCΜ
straightway He-necessitates THE LEARN-
ΑΘΗΤΑCΑΥΤΟΥΕΜΒΗΝΑΙΕΙ
ers OF-Him TO-IN-STEP INTO
s omits THE
CΤΟΠΛΟΙΟΝΚΑΙΠΡΟΑΓΕΙΝ
THE FLOATer AND TO-BE-BEFORE-LEADING
A Δ
ΕΙCΤΟΠΕΡΑΝΠΡΟCΒΗΘCΑΙ
INTO THE OTHER-SIDE TOWARD BETHSAIDA
A CΗ
ΔΑΝΕΩCΑΥΤΟCΑΠΟΛΥΕΙΤΟ
TILL He IS-FROM-LOOSING THE
ΝΟΧΛΟΝΚΑΙΑΠΟΤΑΞΑΜΕΝΟ
46 THRONG AND FROM-SETTing
CΑΥΤΟΙCΑΠΗΛΘΕΝΕΙCΤΟΟ
to-them He-FROM-CAME INTO THE moun-
ΡΟCΠΡΟCΕΥΞΑCΘΑΙΚΑΙΟΨ
47 tain TO-pray AND OF-eve-
ΙΑCΓΕΝΟΜΕΝΗCΗΝΤΟΠΛΟΙ
ning BECOMING WAS THE FLOATer
A Μ
ΟΝΕΝΜΕCΩΤΗCΘΑΛΑCCΗCΚ
IN MIDst OF-THE SEA AND

Bs omit WAS
ΑΙΑΥΤΟCΜΟΝΟCΗΝΕΠΙΤΗC
He ONLY WAS ON THE
A Ε
ΓΗCΚΑΙΙΔΩΝΑΥΤΟΥCΒΑCΑ
48 LAND AND PERCEIVING them being-OR-
s o.
ΝΙΖΟΜΕΝΟΥCΕΝΤΩΕΛΑΥΝΕ
DEALIZED IN THE TO-BE-DRIVING
B THE WIND IN-INSTEAD
ΙΝΗΝΓΑΡΕΝΑΝΤΙΟCΟΑΝΕΜ
WAS for IN-INSTEAD THE WIND
A adds ΚΑΙ AND
ΟCΑΥΤΟΙCΠΕΡΙΤΕΤΑΡΤΗΝ
to-them ABOUT FOURTH
ΦΥΛΑΚΗΝΤΗCΝΥΚΤΟCΕΡΧΕ
GUARD OF-THE NIGHT He-IS-COM-
B+Ν
ΤΑΙΠΡΟCΑΥΤΟΥCΠΕΡΙΠΑΤ
ING TOWARD them ABOUT-TREADING
ΩΝΕΠΙΤΗCΘΑΛΑCCΗCΚΑΙΗ
ON THE SEA AND WILL-
ΘΕΛΕΝΠΑΡΕΛΘΕΙΝΑΥΤΟΥC
ED TO-BE-BESIDE-COMING them
ΟΙΔΕΙΔΟΝΤΕCΑΥΤΟΝΕΠΙΤ
49 THE YET PERCEIVING Him ON THE
A ABOUT-TREADING ON THE SEA
ΗCΘΑΛΑCCΗCΠΕΡΙΠΑΤΟΥΝ
SEA ABOUT-TREADING
A omits that
ΤΑΕΔΟΞΑΝΟΤΙΦΑΝΤΑCΜΑΕ
THEY-SEEM that APPEAR-effect He-
A Ι Ν Α Ι=TO-BE
CΤΙΝΚΑΙΑΝΕΚΡΑΞΑΝΠΑΝΤ
50 IS AND THEY-UP-CRY ALL
A Ο
ΕCΓΑΡΑΥΤΟΝΕΙΔΑΝΚΑΙΕΤ
for Him PERCEIVE AND WERE-
A for THE YET ΚΑΙ A ΕΩ for Υ
ΑΡΑΧΘΗCΑΝΟΔΕΕΥΘΥCΕΛΑ
DISTURBED THE YET straightway He-TALKS
ΛΗCΕΝΜΕΤΑΥΤΩΝΚΑΙΛΕΓΕ
WITH them AND IS-saying
ΙΑΥΤΟΙCΘΑΡCΕΙΤΕΕΓΩΕΙ
to-them BE-COURAGE-ING I AM
ΜΙΜΗΦΟΒΕΙCΘΕΚΑΙΑΝΕΒΗ
51 NO BE-FEARING AND UP-STEPPed
ΠΡΟCΑΥΤΟΥCΕΙCΤΟΠΛΟΙΟ
TOWARD them INTO THE FLOATer
ΝΚΑΙΕΚΟΠΑCΕΝΟΑΝΕΜΟCΚ
AND STRIKES THE WIND AND
B+Ε Bs omit OUT OF-excessive
ΑΙΛΙΑΝΕΚΠΕΡΙCCΟΥΕΝΕΑ
VERY OUT OF-excessive IN selves
B1+Ε Bs omit AND MARVELED
ΥΤΟΙCΕΞΙCΤΑΝΤΟΚΑΙΕΘΑ
THEY-are-OUT-STOOD AND MARVELED
ΥΜΑΖΟΝΟΥΓΑΡCΥΝΗΚΑΝΕΠ
52 NOT for THEY-understand ON
A omits but A adds ΓΑΡ for
ΙΤΟΙCΑΡΤΟΙCΑΛΛΗΝΑΥΤΩ
THE BREADS but WAS OF-them
ΝΗΚΑΡΔΙΑΠΕΠΩΡΩΜΕΝΗΚΑ
53 THE HEART HAVING-been-CALLOUSED AND

53-56 Compare Mt. 14:34-36.

53 The lake of Galilee was so named from its western shore, but it was also called Tiberias, for the city of that name, and Gennesaret, from the region on its northwestern strand. Josephus is eloquent in his praises of the natural advantages of this part of Galilee. Though far below sea level, the climate seems to have been most equable. All sorts of fruits flourished in its fertile soil. It was abundantly watered from copious springs and streamlets. Does not this suggest that this is another prophetic preview of the kingdom, in which the whole earth will produce abundantly of all good things? He has come down from above and rescued His own from the wind and the sea, just as He will save Israel from the clutches of Satan and the nations. Now the time of blessing is due. Hence we find Him in fertile and flourishing Gennesaret, carrying health and blessing wherever He goes. Happy, indeed, was that land, for He Who had stilled the fears of His people, now lays His healing hand on their afflictions, a prophecy of the day when the Sun of righteousness shall rise with healing in His wings (Mal. 4:2). The merest contact with His robe brings salvation. Touching the tassel entitles all to participate in His finished righteousness.

1-13 Compare Mt. 15:1-9.

1 It was the custom to eat with the fingers. No forks or spoons were used in conveying food to the mouth. Yet the Pharisees were not worried about cleanliness or table manners, but about conformity to tradition. Instead of cleansing the inside of the hands which touched the food, they rinsed the outside, clenching their fists when they washed. Going to market involved contact with others, which they deemed contaminating, hence they would not eat until they had been sprinkled. The baptizing of cups and ewers and copper vessels and couches, was not for cleanliness, but ceremonial purity, and the most perfunctory application of water in almost any way was deemed highly devout. The word baptism is really Greek, and differs from sprinkling or washing or bathing only in the fact that it was ceremonial rather than practical. Its cleansing was spiritual, not physical.

53 And ferrying to land, they came
to Gennesaret and are moored.
54 And at their coming out of the
ship, the men of that place straight-
55 way recognizing Him, ran about
that whole country and begin to be
carrying about those who are ill on
pallets to where they heard that
56 He is. And wherever He went in-
to villages or cities or fields, they
place the infirm in the markets,
and entreated Him that they should
be touching even the tassel of His
cloak. And as many as ever touch
it were saved.

7 And the Pharisees and some of
the scribes coming from Jerusalem
2 are assembling with Him. And
perceiving some of His disciples,
that they are eating bread with
contaminated (that is, unwashed)
3 hands (for the Pharisees and all
the Jews are eating not except they
should be washing the clenched
hands, holding the tradition of the
4 elders; and from the market, ex-
cept they should be sprinkled, they
are eating not; and there are many
other things which they accepted
to hold, the baptizing of cups and
ewers and copper vessels and of
5 couches), the Pharisees also, and
the scribes are inquiring of Him,
"Wherefore are your disciples not
walking in accord with the tradi-
tion of the elders, but are eating
bread with unwashed hands?"
6 Yet He, answering, said to them
that "Ideally Isaiah prophesies
concerning you hypocrites, as it is
written that

ΙΔΙΑΠΕΡΑCΑΝΤΕCΕΠΙΤΗΝ
ferrying ON THE
A THEY-CAME ON THE LAND A *omits* INTO
ΓΗΝΗΛΘΟΝΕΙCΓΕΝΝΗCΑΡΕ
LAND THEY-CAME INTO GENNESARET
B¹ Θ s¹* Η
ΤΚΑΙΠΡΟCΩΡΜΙCΘΗCΑΝΚΑ
54 AND ARE-TOWARD-RUSHED AND
B them *in the margin*
ΙΕΞΕΛΘΟΝΤΩΝΑΥΤΩΝΕΚΤΟ
OF-OUT-COMING them OUT OF-THE
A ΕΩ *for* Υ
ΥΠΛΟΙΟΥΕΥΘΥCΕΠΙΓΝΟΝΤ
FLOATER straightway ON-KNOWING
Bs *omit* THE MEN OF-THE PLACE that
ΕCΑΥΤΟΝΟΙΑΝΔΡΕCΤΟΥΤΟ
Him THE MEN OF-THE PLACE
A *o.*
ΠΟΥΕΚΕΙΝΟΥΠΕΡΙΕΔΡΑΜΟ
55 that ABOUT-RAN
A+ΤΕC=A.-RUNNING Bs *omit* ABOUT- A Ο
ΝΟΛΗΝΤΗΝΠΕΡΙΧΩΡΑΝΕΚΕ
WHOLE THE ABOUT-SPACE that
A *omits* AND s¹* ΕΝ IN s¹*
ΙΝΗΝΚΑΙΗΡΞΑΝΤΟΕΠΙΤΟΙ
AND THEY-begin ON THE
+ΤΟΙCB²+B s Κ
CΚΡΑΒΑΤΤΟΙCΤΟΥCΚΑΚΩC
PALLETS THE-*ones* EVILly
ΕΧΟΝΤΑCΠΕΡΙΦΕΡΕΙΝΟΠΟ
HAVING TO-BE-ABOUT-CARRYING THE-?-where
s CΘΗ A *adds* ΕΚΕΙ there
ΥΗΚΟΥΟΝΟΤΙΕCΤΙΝΚΑΙΟΠ
56 THEY-HEARD that He-IS AND THE-?-
s+Ε IF- A ΟΝ *for* Ε
ΟΥΑΝΕΙCΕΠΟΡΕΥΕΤΟΕΙCΚ
where EVER He-INTO-WENT INTO VIL-
A *omits* INTO s *o.* A *omits* INTO
ΩΜΑCΗΕΙCΠΟΛΕΙCΗΕΙCΑΓ
LAGES OR INTO cities OR INTO FIELDS
s *adds* Η OR
ΡΟΥCΕΝΤΑΙCΑΓΟΡΑΙCΕΤΙ
IN THE BUY-places THEY-PLACE
A Ο Υ *o.*=-PLACED
ΘΕCΑΝΤΟΥCΑCΘΕΝΟΥΝΤΑC
THE *ones*-being-UN-FIRM
ΚΑΙΠΑΡΕΚΑΛΟΥΝΑΥΤΟΝΙΝ
AND THEY-BESIDE-CALLED Him THAT
ΑΚΑΝΤΟΥΚΡΑCΠΕΔΟΥΤΟΥΙ
AND-[IF]-EVER OF-THE HANG-FOOT OF-THE cloak
ΜΑΤΙΟΥΑΥΤΟΥΑΨΩΝΤΑΙΚΑ
OF-Him THEY-SH'D-BE-TOUCHING AND
s *omits* EVER A ΠΤΟ
ΙΟCΟΙΑΝΗΨΑΝΤΟΑΥΤΟΥΕC
as-many-as EVER TOUCH OF-it *were-*
ΩΖΟΝΤΟΚΑΙCΥΝΑΓΟΝΤΑΙΠ
7 SAVED AND ARE-*be*ING-TOGETHER-LED TO-
B+Ε
ΡΟCΑΥΤΟΝΟΙΦΑΡΙCΑΙΟΙΚ
WARD Him THE PHARISEES AND
A+Ε As ΑΙ *for* Ε
ΑΙΤΙΝΕCΤΩΝΓΡΑΜΜΑΤΕΩΝ
ANY OF-THE WRITERS
ΕΛΘΟΝΤΕCΑΠΟΙΕΡΟCΟΛΥΜ
COMING FROM JERUSALEM
s¹* Ε
ΩΝΚΑΙΙΔΟΝΤΕCΤΙΝΑCΤΩΝ
2 AND PERCEIVING ANY OF-THE

A *omits* that
ΜΑΘΗΤΩΝΑΥΤΟΥΟΤΙΚΟΙΝΑ
LEARNERS OF-Him that to-COMMON
ΙCΧΕΡCΙΝΤΟΥΤΕCΤΙΝΑΝΙ
HANDS this IS to-UN-
A ΝΤΑC As *omit* THE
ΠΤΟΙCΕCΘΙΟΥCΙΝΤΟΥCΑΡ
WASHED THEY-ARE-EATING THE BREADS
s Ν *o.* B+Ε
ΤΟΥCΟΙΓΑΡΦΑΡΙCΑΙΟΙΚΑ
3 THE for PHARISEES AND
ΙΠΑΝΤΕCΟΙΙΟΥΔΑΙΟΙΕΑΝ
ALL THE JUDA-ans IF-EVER
s ΠΥΚΝΑ FREQUENT
ΜΗΠΥΓΜΗΝΙΨΩΝΤΑΙΤΑCΧΕ
NO to-FIST THEY-SH'D-BE-WASHING THE HANDS
s Ω *o.*
ΙΡΑCΟΥΚΕCΘΙΟΥCΙΝΚΡΑΤ
NOT ARE-EATING HOLDING
ΟΥΝΤΕCΤΗΝΠΑΡΑΔΟCΙΝΤΩ
THE tradition OF-THE
s+Ο
ΝΠΡΕCΒΥΤΕΡΩΝΚΑΙΑΠΑΓΟ
4 SENIORS AND FROM BUY-place
A ΒΑΠ=-BAPTIZED s¹* Ε *o.*
ΡΑCΕΑΝΜΗΡΑΝΤΙCΩΝΤΑΙΟ
IF-EVER NO THEY-SH'D-BE-*be*ING-SPRINKLED NOT
ΥΚΕCΘΙΟΥCΙΝΚΑΙΑΛΛΑΠΟ
THEY-ARE-EATING AND others MANY
B Ε=-ABOUT-
ΛΛΑΕCΤΙΝΑΠΑΡΕΛΑΒΟΝΚΡ
it-IS WHICH THEY-BESIDE-GOT TO-BE-
s *o.*
ΑΤΕΙΝΒΑΠΤΙCΜΟΥCΠΟΤΗΡ
HOLDING DIPPings OF-DRINK-cups
A+Ε
ΙΩΝΚΑΙΞΕCΤΩΝΚΑΙΧΑΛΚΙ
AND OF-EWERS AND OF-COPPERS
Bs *omit* AND OF-C. AΕ+ A ΕΠΕΙΤΑ ON-THEREAFTER
ΩΝΚΑΙΚΛΙΝΩΝΚΑΙΕΠΕΡΩΤ
5 AND OF-couches AND ARE-inquiring-of
B+Ε
ΩCΙΝΑΥΤΟΝΟΙΦΑΡΙCΑΙΟΙ
Him THE PHARISEES
s *o.*
ΚΑΙΟΙΓΡΑΜΜΑΤΕΙCΔΙΑΤΙ
AND THE WRITERS THRU ANY
A THE LEARNERS OF-YOU NOT ARE-ABOUT-TREADING
ΟΥΠΕΡΙΠΑΤΟΥCΙΝΟΙΜΑΘΗ
NOT ARE-ABOUT-TREADING THE LEARNERS
ΤΑΙCΟΥΚΑΤΑΤΗΝΠΑΡΑΔΟC
OF-YOU according-to THE tradition
ΙΝΤΩΝΠΡΕCΒΥΤΕΡΩΝΑΛΛΑ
OF-THE SENIORS but
B²s¹*ΚΟΙΝΑΙC *and* B¹ ΚΟΝΑΙC -COMMON *for* -UN-WASHED
ΑΝΙΠΤΟΙCΧΕΡCΙΝΕCΘΙΟΥ
to-UN-WASHED HANDS THEY-ARE-EATING
Bs *omit* answerING
CΙΝΤΟΝΑΡΤΟΝΟΔΕΑΠΟΚΡΙ
6 THE BREAD THE YET answerING
Bs *omit* that
ΘΕΙCΕΙΠΕΝΑΥΤΟΙCΟΤΙΚΑ
He-said to-them that IDEALly
AB² ΠΡΟΕ A ABOUT YOU*p* ISAIAH
ΛΩCΕΠΡΟΦΗΤΕΥCΕΝΗCΑΙΑ
BEFORE-AVERS ISAIAH
CΠΕΡΙΥΜΩΝΤΩΝΥΠΟΚΡΙΤΩ
ABOUT YOU*p* THE hypocrites

6-7 Compare Isa. 29^{13}.

6 The religious Jew delighted in forms and ceremonies, pious ejaculations and protracted prayers, yet at heart he was not vitally concerned with the things of God. No better test could have been made than to bring them into the presence of Him Who was the Image of God and the Word of God. Instead of worshiping, they criticised Him.

7 The writer of these notes cannot help uttering a heartfelt prayer that they will never be taken for more than what they are intended to be—suggestive thoughts which lead to and not from the sacred text. He would rather they would all vanish than that they should stand between any one and the living oracles. May we never be tainted with the spirit of the ancient Rabbis who did not scruple to place their words above the sacred scrolls. In the Talmud we read: "The words of the scribes are more noble than the words of the law; for the words of the law are both hard and easy [to understand], but the words of the scribes are all easy." Another traditional saying was "He who deals with scripture does a thing indifferent; he who reads the Mishna has a reward; but he who devotes himself to the Gemara is most meritorious of all." In the same way the commentaries and confessions and creeds of Christendom have a stronger hold on the hearts of many of His saints, than the inspired scriptures. May He grant that many will return to the fountain undefiled!

8 Sad to say, even in this day some of the saints have been led to practically repudiate God's word for the tenets of those who propose to explain it. No teacher is worthy of the name who supplants the scriptures.

9 The "Corban" was the approach offering, by means of which the offerer sought the favor of God. All a young man had to do to be free from the support of his parents was to say this word and he was free from all further obligation. In theory he was giving God a greater place than his parents. In fact, he was not only dishonoring his progenitors, but God, and invalidating His law.

10 Compare Ex. 20^{12}; 21^{17}.

14-23 Compare Mt. 15^{10-20}.

'This people is honoring Me with
the lips
Yet their heart is having its fill at
a distance from Me.
7 Yet in vain are they revering Me,
Teaching for teachings the directions of men.'

8 For, deserting the precept of God,
you are holding the tradition of
men. Baptizing ewers and cups
and many such like things you are
doing."
9 And He said to them, "Ideally
you are repudiating the precept of
God, that you should be keeping
10 your tradition. For Moses said,
'Be honoring your father and your
mother', and 'He who is speaking
evil of father or mother, let him de-
11 cease in death'. Yet *you* are saying,
'If a man should be saying to father
or mother, "Corban (which is "oblation") whatever you should be
12 benefited by me" ', you no longer
are letting him do anything for his
13 father or his mother, invalidating
the word of God by your tradition
which you give beside, and many
such like things you are doing."
14 And calling the throng to Him
again, He said to them, "Hear Me
15 all, and understand. There is nothing outside of a man, going into
him, which can contaminate him,
but what is going out of a man is
16 what is contaminating the man. If
anyone has ears to be hearing, let
17 him be hearing!" And when He
entered into the house from the
throng, His disciples inquired of
18 Him about the parable. And He is
saying to them, "Are *you* also, thus
unintelligent? Are you not yet ap-
prehending that everything from
the outside, going into a man, can-

A *omits* that B THE PEOPLE this
ΝΩϹΓΕΓΡΑΠΤΑΙΟΤΙΟΥΤΟϹ
AS it-HAS-*been*-WRITTEN that this
s o. B+Є
ΟΛΑΟϹΤΟΙϹΧΕΙΛΕϹΙΝΜΕΤ
THE PEOPLE to-THE LIPS ME IS-
ΙΜΑΗΔΕΚΑΡΔΙΑΑΥΤΩΝΠΟΡ
VALUING THE YET HEART OF-them forward
ΡΩΑΠΕΧΕΙΑΠΕΜΟΥΜΑΤΗΝΔ
7 IS-FROM-HAVING FROM ME VAIN YET
*s*1* Є *o.*
ΕϹΕΒΟΝΤΑΙΜΕΔΙΔΑϹΚΟΝΤ
THEY-ARE-REVERING ME TEACHING
A+Є
ΕϹΔΙΔΑϹΚΑΛΙΑϹΕΝΤΑΛΜΑ
TEACHings directions
B*s omit* for
ΤΑΑΝΘΡΩΠΩΝΑΦΕΝΤΕϹΓΑΡ
8 OF-humans FROM-LETTING for
ΤΗΝΕΝΤΟΛΗΝΤΟΥΘΕΟΥΚΡΑ
THE direction OF-THE God YE-ARE-
ΤΕΙΤΕΤΗΝΠΑΡΑΔΟϹΙΝΤΩΝ
HOLDING THE tradition OF-THE
B*s omit* OF-DIPPING *to* YE-ARE-DOING
ΑΝΘΡΩΠΩΝΒΑΠΤΙϹΜΟΥΞΕϹ
humans OF-DIPPING EWERS
ΤΩΝΚΑΙΠΟΤΗΡΙΩΝΚΑΙΠΑΡ
AND DRINK-cups AND BESIDE-
ΟΜΟΙΑΤΟΙΑΥΤΑΠΟΛΛΑΠΟΙ
LIKE such MANY YE-ARE-
ΕΙΤΕΚΑΙΕΛΕΓΕΝΑΥΤΟΙϹΚ
9 DOING AND He-said to-them IDEAL-
s o.
ΑΛΩϹΑΘΕΤΕΙΤΕΤΗΝΕΝΤΟΛ
ly YE-ARE-UN-PLACING THE direction
ΗΝΤΟΥΘΕΟΥΙΝΑΤΗΝΠΑΡΑΔ
OF-THE God THAT THE tradition
B *o. o.* A *o.*
ΟϹΙΝΥΜΩΝΤΗΡΗϹΗΤΕΜΩΥϹ
10 OF-YOU*p* YE-SH'LD-BE-KEEPING MOSES
B+Є
ΗϹΓΑΡΕΙΠΕΝΤΙΜΑΤΟΝΠΑΤ
for said BE-VALUING THE FATHER
ΕΡΑϹΟΥΚΑΙΤΗΝΜΗΤΕΡΑϹΟ
OF-YOU AND THE MOTHER OF-YOU
ΥΚΑΙΟΚΑΚΟΛΟΓΩΝΠΑΤΕΡΑ
AND THE-*one* EVIL-saying FATHER
ΗΜΗΤΕΡΑΘΑΝΑΤΩΤΕΛΕΥΤΑ
OR MOTHER to-DEATH LET-him-BE-deceasing
*s*B1 *for* ΤΕ *has* ΤΑΙ A ΟϹ *for* Є
ΤΩΥΜΕΙϹΔΕΛΕΓΕΤΕΕΑΝΕΙ
11 YE YET ARE-saying IF-EVER MAY-BE-
ΠΗΑΝΘΡΩΠΟϹΤΩΠΑΤΡΙΗΤΗ
saying human to-THE FATHER OR to-THE
ΜΗΤΡΙΚΟΡΒΑΝΟΕϹΤΙΝΔΩΡ
MOTHER CORBAN (*Hebrew*) WHICH IS oblation
ΟΝΟΕΑΝΕΞΕΜΟΥΩΦΕΛΗΘΗϹ
WHICH IF-EVER OUT OF-ME YOU-MAY-BE-BEING-bene-
A+ΚΑΙ AND *s*A ΑΙ *for* Є
ΟΥΚΕΤΙΑΦΙΕΤΕΑΥΤΟΝΟΥΔ
12 fited NOT-STILL YE-ARE-FROM-LETTING him NOT-YET-

*s*1* Є *o.* B*s omit* OF-him
ΕΝΠΟΙΗϹΑΙΤΩΠΑΤΡΙΑΥΤΟ
ONE TO-DO to-THE FATHER OF-him
B*s omit* OF-him
ΥΗΤΗΜΗΤΡΙΑΥΤΟΥΑΚΥΡΟΥ
13 OR to-THE MOTHER OF-him UN-SANCTIONING
ΝΤΕϹΤΟΝΛΟΓΟΝΤΟΥΘΕΟΥΤ
THE saying OF-THE God to-
s o.
ΗΠΑΡΑΔΟϹΕΙΥΜΩΝΗΠΑΡΕΔ
THE tradition OF-YOU*p* to-WHICH YE-BE-
s MANY such
ΩΚΑΤΕΚΑΙΠΑΡΟΜΟΙΑΤΟΙΑ
SIDE-GIVE AND BESIDE-LIKE such
ΥΤΑΠΟΛΛΑΠΟΙΕΙΤΕΚΑΙΠΡ
14 MANY YE-ARE-DOING AND TOWARD-
A ΠΑΝΤΑ ALL
ΟϹΚΑΛΕϹΑΜΕΝΟϹΠΑΛΙΝΤΟ
CALL*ing* AGAIN THE
B ΛΕΓΕΙ -IS-saying
ΝΟΧΛΟΝΕΛΕΓΕΝΑΥΤΟΙϹΑΚ
THRONG He-said to-them HEAR-YE
A*s* Є *o.* A ΑΙ *for* Є *s omits* OF-ME ALL
ΟΥϹΑΤΕΜΟΥΠΑΝΤΕϹΚΑΙϹΥ
OF-ME ALL AND BE-under-
A*s*+Ι A ΑΙ *for* Є
ΝΕΤΕΟΥΔΕΝΕϹΤΙΝΕΞΩΘΕ
15 standing NOT-YET-ONE IS OUT-PLACE
ΝΤΟΥΑΝΘΡΩΠΟΥΕΙϹΠΟΡΕΥ
OF-THE human INTO-GOING
*s*1* ΕΠ ON B ΤΟΚΟΙΝΟΥΝ
ΟΜΕΝΟΝΕΙϹΑΥΤΟΝΟΔΥΝΑΤ
INTO him WHICH IS-ABLE
THE COMMONING *for* W. IS-A. TO-C. A him TO-COMMON
ΑΙΚΟΙΝΩϹΑΙΑΥΤΟΝΑΛΛΑΤ
TO-COMMON him but THE
A *omits* OUT OF-THE human
ΑΕΚΤΟΥΑΝΘΡΩΠΟΥΕΚΠΟΡΕ
OUT OF-THE human OUT-GOINGS
A *adds* ΑΠΑΥΤΟΥΕΚΕΙΝΑ A *s*1*
ΥΟΜΕΝΑΕϹΤΙΝΤΑΚΟΙΝΟΥΝ
IS THE COMMONING
ΤΑΤΟΝΑΝΘΡΩΠΟΝΕΙΤΙϹΕΧ
16 THE human IF ANY IS-HAV-
B*s omit* IF *to* LET-him-BE-HEARING
ΕΙΩΤΑΑΚΟΥΕΙΝΑΚΟΥΕΤΩΚ
17 ING EARS TO-BE-HEARING LET-him-BE-HEARING AND
s Ο AB *omit* THE
ΑΙΟΤΕΕΙϹΗΛΘΕΝΕΙϹΤΟΝΟ
when He-INTO-CAME INTO THE HOME
ΙΚΟΝΑΠΟΤΟΥΟΧΛΟΥΕΠΗΡΩ
FROM THE THRONG inquireD-of
ΤΩΝΑΥΤΟΝΟΙΜΑΘΗΤΑΙΑΥΤ
Him THE LEARNERS OF-Him
B*s omit* ABOUT B*s* Ν B*s* Ν
ΟΥΠΕΡΙΤΗϹΠΑΡΑΒΟΛΗϹΚΑ
18 ABOUT THE BESIDE-CAST AND
*s*1* *o.*
ΙΛΕΓΕΙΑΥΤΟΙϹΟΥΤΩϹΚΑΙ
He-is-sayING to-them thus AND
s o. B1 *o.* A ΑΙ AB *omit*
ΥΜΕΙϹΑϹΥΝΕΤΟΙΕϹΤΕΟΥΠ
YE UNintelligent ARE NOT-as-
as-yet A ΑΙ *for* Є
ΩΝΟΕΙΤΕΟΤΙΠΑΝΤΟΕΞΩΘΕ
yet YE-ARE-MINDING that EVERY THE OUT-PLACE
s omits INTO
ΝΕΙϹΠΟΡΕΥΟΜΕΝΟΝΕΙϹΤΟ
INTO-GOING INTO THE

19 not contaminate him, seeing that it
is not going into his heart but into
the bowels, and is going out into
the latrine—cleansing all foods?''
20 Yet He said that "What is going
out of a man, that is contaminat-
21 ing the man. For inside, out of
the heart of men, are going out
evil reasonings, prostitutions, thefts,
22 murders, adulteries, greediness,
wickedness, guile, wantonness, a
wicked eye, calumny, pride, impru-
23 dence. All these wicked inside
things are going out; and *they* are
contaminating the man."

24 Now, rising thence, He came
away into the frontiers of Tyre
and Sidon. And entering into a
house, He wants no one to know
25 and He cannot elude them, but
straightway, a woman, whose little
daughter had an unclean spirit,
hearing about Him, entering, pros-
26 trates at His feet. Now the woman
was a Greek, a native of Syro-Phœ-
nicia, and she asked Him that He
should be casting the demon out of
27 her daughter. Yet Jesus said to
her, "Let the children first be sat-
isfied, for it is not ideal to take the
children's bread and cast it to the
puppies."

28 Now she answered and is say-
ing to Him, "Yes, Lord. For
the puppies also, underneath the
table, are eating of the little chil-
29 dren's scraps." And He said to
her, "Because of this saying, go.
The demon has come out of your
30 daughter." And coming away in-

20 **The supercilious Pharisees, who were so concerned lest they should be contaminated by contact with their inferiors, or by eating food with hands ceremonially unclean, were themselves the most contaminating of all. Their pride and evil reasonings were most defiling even when they complained of the disciples who ate with unwashed hands.**

24-30 **Compare Mt. 15:21-28.**

24 **Our Lord now comes near the borders of the land. This is most instructive and interesting to all who are outside the pale of the promises. Hitherto He had been blessing His own people and proselytes to Judaism. Now He comes into contact with a Greek, a Syro-Phenician woman. How will He act in the presence of this foreigner? He shows none of the arrogant hatred of the Jew, yet insists that she take the place to which the prophets assign the nations. She has no right at the table or to the food on it. This is for Israel. Our Lord was a Servant of the Circumcision (Ro. 15:8). He was not sent but to the lost sheep of the house of Israel. He had nothing for this alien. Instead of defending her nation and claiming equality with the favored Jew, she acknowledges their priority and superiority. But she was satisfied that His blessing was so bountiful that Israel could not contain it, and would leave an overplus for the nations. Thus she glorified God and believed His word. Such is the blessing of the nations in the kingdom.**

Even during Paul's itinerant ministry, the nations partook of Israel's spiritual things. They were debtors (Ro. 15:27). In the millennium they will be blessed with and through Israel. But, now that the secret of the present administration of grace has been revealed, we are no longer guests. We are not puppies, glad to get the scraps, but members of God's family (Eph. 2:19). The Syro-Phenician woman's place was far below Israel's. The transcendent riches of God's grace which are ours in Christ Jesus place us immeasurably above them. During the period from the call of Saul to his imprisonment in Rome the nations were Israel's guests, but gradually, as Israel's provision failed, they were given food of their own, until they needed none from Israel.

s NOT COMMON THE human s *omits* IS-ABLE him
ΝΑΝΘΡΩΠΟΝΟΥΔΥΝΑΤΑΙΑΥ
human NOT IS-ABLE him
s Ο Ι *o. o.*
ΤΟΝΚΟΙΝΩΣΑΙΟΤΙΟΥΚΕΙΣ
19 TO-COMMON that NOT it-IS-INTO-
s Ε *o.*
ΠΟΡΕΥΕΤΑΙΑΥΤΟΥΕΙΣΤΗΝ
GOING OF-him INTO THE
A+Α
ΚΑΡΔΙΑΝΑΛΛΕΙΣΤΗΝΚΟΙΛ
HEART but INTO THE CAVITY
ΙΑΝΚΑΙΕΙΣΤΟΝΑΦΕΔΡΩΝΑ
AND INTO THE FROM-SETTLE
s ΒΑΛΛΕΤΕ=-CASTING
ΕΚΠΟΡΕΥΕΤΑΙΚΑΘΑΡΙΖΩΝ
it-IS-OUT-GOING cleansING
ΠΑΝΤΑΤΑΒΡΩΜΑΤΑΕΛΕΓΕΝ
20 ALL THE FOODS He-said
ΔΕΟΤΙΤΟΕΚΤΟΥΑΝΘΡΩΠΟΥ
YET that THE OUT OF-THE human
s *o.*
ΕΚΠΟΡΕΥΟΜΕΝΟΝΕΚΕΙΝΟΚ
OUT-GOING that IS-
ΟΙΝΟΙΤΟΝΑΝΘΡΩΠΟΝΕΣΩΘ
21 COMMONING THE human INTO-PLACE
ΕΝΓΑΡΕΚΤΗΣΚΑΡΔΙΑΣΤΩΝ
for OUT OF-THE HEART OF-THE
B1 *o.*
ΑΝΘΡΩΠΩΝΟΙΔΙΑΛΟΓΙΣΜΟ
humans THE THRU-accounts
ΙΟΙΚΑΚΟΙΕΚΠΟΡΕΥΟΝΤΑΙ
THE EVIL ARE-OUT-GOING
ASB3 *o.* A ADULTERIES PROSTITUTIONS MURDERS
ΠΟΡΝΕΙΑΙΚΛΟΠΑΙΦΟΝΟΙΜ
22 PROSTITUTIONS thefts MURDERS ADUL-
thefts (s *o.*) MORE-HAVEings
ΟΙΧΕΙΑΙΠΛΕΟΝΕΞΙΑΙΠΟΝ
TERIES MORE-HAVEings wickeds
As *o.*
ΗΡΙΑΙΔΟΛΟΣΑΣΕΛΓΕΙΑΟΦ
FRAUD wantonness VIEWer
A+Ε
ΘΑΛΜΟΣΠΟΝΗΡΟΣΒΛΑΣΦΗΜ
wicked HARM-AVERment
A+Ε
ΙΑΥΠΕΡΗΦΑΝΙΑΑΦΡΟΣΥΝΗ
OVER-APPEARance UN-DISPOSition
ΠΑΝΤΑΤΑΥΤΑΤΑΠΟΝΗΡΑΕΣ
23 ALL these THE wicked INTO-
AB *o. o.*
ΩΘΕΝΕΚΠΟΡΕΥΕΤΑΙΚΑΚΕΙ
PLACE IS-OUT-GOING AND-that
AB *o. o.* A *adds* AND ΚΑΙ
ΝΑΚΟΙΝΟΙΤΟΝΑΝΘΡΩΠΟΝΕ
24 IS-COMMONING THE human thence
B1 *o.* A *omits* YET
ΚΕΙΘΕΝΔΕΑΝΑΣΤΑΣΑΠΗΛΘ
YET UP-STANDing He-FROM-CAME
Bs *omit* WITH-
ΕΝΕΙΣΤΑΜΕΘΟΡΙΑΤΥΡΟΥΚ
INTO THE WITH-boundaries OF-TYRE AND
B+Ε
ΑΙΣΙΔΩΝΟΣΚΑΙΕΙΣΕΛΘΩΝ
SIDON AND INTO-COMING
AB *o.*
ΕΙΣΟΙΚΙΑΝΟΥΔΕΝΑΗΘΕΛΗ
INTO HOME NOT-YET-ONE He-WILLS

AB *o.* A Η
ΣΕΝΓΝΩΝΑΙΚΑΙΟΥΚΗΔΥΝΑ
TO-KNOW AND NOT He-IS-enABLED
A *o.* s1* Λ B *o.* A *omits* but straightway
ΣΘΗΛΑΘΕΙΝΑΛΛΕΥΘΥΣΑΚ
25 TO-BE-OBLIVIOUSING but straightway HEAR-
A *adds* ΓΑΡ for
ΟΥΣΑΣΑΓΥΝΗΠΕΡΙΑΥΤΟΥΗ
ing WOMAN ABOUT Him OF-
s *omits* OF-her
ΣΕΙΧΕΝΤΟΘΥΓΑΤΡΙΟΝΑΥΤ
WHOM HAD THE DAUGHTER (*diminutive*) OF-her
AB *omit* INTO-
ΗΣΠΝΕΥΜΑΑΚΑΘΑΡΤΟΝΕΙΣ
spirit unclean INTO-
ΕΛΘΟΥΣΑΠΡΟΣΕΠΕΣΕΝΠΡΟ
COMING TOWARD-FALLS TOWARD
A WAS YET THE WOMAN
ΣΤΟΥΣΠΟΔΑΣΑΥΤΟΥΗΔΕΓΥ
26 THE FEET OF-Him THE YET WOMAN
B Δ B+Ε
ΝΗΗΝΕΛΛΗΝΙΣΣΥΡΟΦΟΙΝΙ
WAS GREEK SYRIA-PHOENICIAN
s *o.*
ΚΙΣΣΑΤΩΓΕΝΕΙΚΑΙΗΡΩΤΑ
to-THE breed AND she-askED
ΑΥΤΟΝΙΝΑΤΟΔΑΙΜΟΝΙΟΝΕ
Him THAT THE demon He-SH'D-
ΚΒΑΛΗΕΚΤΗΣΘΥΓΑΤΡΟΣΑΥ
BE-OUT-CASTING OUT OF-THE DAUGHTER OF-her
Bs ΚΑΙΕΛΕΓΕΝ AND He-said *for* T. Y. J. s.
ΤΗΣΟΔΕΙΗΣΟΥΣΕΙΠΕΝΑΥΤ
27 THE YET JESUS said to-her
ΗΑΦΕΣΠΡΩΤΟΝΧΟΡΤΑΣΘΗΝ
FROM-LET BEFORE-most TO-BE-satisfied
A IDEAL it-IS
ΑΙΤΑΤΕΚΝΑΟΥΓΑΡΕΣΤΙΝΚ
THE offsprings NOT for it-IS IDEAL
ΑΛΟΝΛΑΒΕΙΝΤΟΝΑΡΤΟΝΤΩ
TO-BE-GETTING THE BREAD OF-THE
A TO-BE-CASTING to-THE puppies
ΝΤΕΚΝΩΝΚΑΙΤΟΙΣΚΥΝΑΡΙΟ
offsprings AND to-THE puppies
ΙΣΒΑΛΕΙΝΗΔΕΑΠΕΚΡΙΘΗΚ
28 TO-BE-CASTING (*fut.*) THE YET she-answeredAND
ΑΙΛΕΓΕΙΑΥΤΩΝΑΙΚΥΡΙΕΚ
IS-sayING to-Him YEA Master! AND
Bs *omit* for s1 Α=FROM-
ΑΙΓΑΡΤΑΚΥΝΑΡΙΑΥΠΟΚΑΤ
for THE puppies UNDER-DOWN
s ARE-EATING UNDER-DOWN OF-THE TABLE A *o. o.* Ε
ΩΤΗΣΤΡΑΠΕΖΗΣΕΣΘΙΟΥΣΙ
OF-THE TABLE ARE-EATING
A *o.*
ΝΑΠΟΤΩΝΨΙΧΙΩΝΤΩΝΠΑΙΔ
FROM THE SCRAPS OF-THE little-boys-
ΙΩΝΚΑΙΕΙΠΕΝΑΥΤΗΔΙΑΤΟ
29 and-girls AND He-said to-her THRU this
ΥΤΟΝΤΟΝΛΟΓΟΝΥΠΑΓΕΕΞΕ
THE saying BE-UNDER-LEADING HAS-
A THE demon OUT OF-THE DAUGHTER OF-YOU
ΛΗΛΥΘΕΝΕΚΤΗΣΘΥΓΑΤΡΟΣ
OUT-COME OUT OF-THE DAUGHTER
s1* Ε *o.*
ΣΟΥΤΟΔΑΙΜΟΝΙΟΝΚΑΙΑΠΕ
30 OF-YOU THE demon AND FROM-COMING

31-37 Compare Mt. 15:29-31.

32 The meeting with the Greek woman of Syro-Phenicia suggests a phase of kingdom service for which Israel, in our Lord's day, was utterly incapable. In Jehovah's day the Lord's word will go forth from Jerusalem. The evangel will be proclaimed in every corner of the earth. The knowledge of Jehovah will cover the earth as the waters cover the sea. It will be the greatest missionary program the earth has ever seen, and the first to be fully successful.

But the nation of Israel in our Lord's day was no more fitted to proclaim the evangel than a deaf-mute. They did not hear Him themselves, and they would not proclaim His message because they could not hear. This is the setting which suggests itself when they bring the Lord a deaf-mute, and He heals him. The peculiar method of healing has remained quite a mystery to theologians, who are at a loss why He should not heal him with a word, instead of putting His fingers in his ears and touching his tongue. Some have suggested that saliva is a healing agent! But the saliva was not put on his tongue. Little significance can be gathered from His actions unless we interpret their symbolism along rational lines.

There are three elements in their preparation for the millennial ministry: His works, His words, His sufferings. His works will force themselves on their attention. This is signified by His thrusting His fingers in the deaf man's ears. His words are signified by the saliva which came out of His mouth, and, accompanied by the touching of his tongue, enable them to talk. He will put His words in their mouths. His groan are the signs of His sufferings. Through them Israel will be saved. And the unrestrainable proclamation was but a small rehearsal of that glorious day when the glad tidings will be heard in every land. The Jews are the great missionary nation. They are now being schooled in the great university of experience for the future evangelization of the world. They are inured to every climate, familiar with every language, at home in every country. Sustained by the authority of the King of kings, they will carry out the first successful world missionary movement.

to her own house, she found the
little girl cast on the couch, and
the demon come out.
31 And again coming out of the
boundaries of Tyre, He came
through Sidon to the sea of Galilee,
amidst the boundaries of Decap-
32 olis. And they are bringing to Him
a deaf-mute and stammerer, and
they are entreating Him that He
33 may place His hand on him. And,
getting him away from the throng
privately, He thrusts His fingers
into his ears, and, spitting, touches
34 his tongue. And, looking up into
heaven, He groans, and is saying
to him, "Ephphatha", which is,
35 "Be opened". And immediately
his hearing was opened and
straightway the bond of his tongue
was loosed, and he talked correctly.
36 And He cautions them that they
may be telling no one, yet, as much
as He cautioned them, *they* rather
proclaimed it more exceedingly.
37 And they were superexceedingly
astonished, saying, "He has done
all ideally, and the deaf-mutes He
is making to be hearing, and the
dumb to be talking."
8 In those days, there being again
a vast throng having nothing they
may be eating, He, calling to His
2 disciples, is saying to them, "I
have compassion on the throng,
seeing that already three days they
are remaining with Me and they
have nothing they may be eating.
3 And should I be dismissing them to
their homes fasting, they will faint
on the road, and some of them
have arrived from afar."
4 And His disciples answered Him

AB *o.*=-her
ΛΘΟΥCΑΕΙCΤΟΝΟΙΚΟΝΕΑΥ
INTO THE HOME OF-self
B *o.* A ΚΑΙΤΗΝΘΥΓΑΤΕΡΑ *for*
ΤΗΝCΕΥΡΕΝΤΟΠΑΙΔΙΟΝΒΕΒ
she-FOUND THE little-girl HAVING-
THE little-girl A Η A C *s o.* A C
ΛΗΜΕΝΟΝΕΠΙΤΗΝΚΛΕΙΝΗΝ
been-CAST ON THE couch
A *omits* AND A *has* THE d. H.-OUT-COME *after* she-FOUND
ΚΑΙΤΟΔΑΙΜΟΝΙΟΝΕΞΕΛΗΛ
AND THE demon HAVING-OUT-COME
ΥΘΟCΚΑΙΠΑΛΙΝΕΞΕΛΘΩΝΕ
31 AND AGAIN OUT-COMING OUT
A OF-TYRE AND SIDON He-CAME TOWARD A ΚΑΙ
ΚΤΩΝΟΡΙΩΝΤΥΡΟΥΗΛΘΕΝΔ
OF-THE boundaries OF-TYRE He-CAME THRU
B+Ε A ΠΡΟC TOWARD
ΙΑCΙΔΩΝΟCΕΙCΤΗΝΘΑΛΑC
SIDON INTO THE SEA
B+Ε
CΑΝΤΗCΓΑΛΙΛΑΙΑCΑΝΑΜΕ
OF-THE GALILEE UP MIDst
CΟΝΤΩΝΟΡΙΩΝΔΕΚΑΠΟΛΕΩ
OF-THE boundaries TEN-city (Decapolis)
CΚΑΙΦΕΡΟΥCΙΝΑΥΤΩΚΩΦΟ
32 AND THEY-ARE-CARRYING to-Him MUTE
A *omits* AND AsB[1] *o.*
ΝΚΑΙΜΟΓΓΙΛΑΛΟΝΚΑΙΠΑΡ
AND DIFFICULTY-TALKer AND THEY-ARE-
ΑΚΑΛΟΥCΙΝΑΥΤΟΝΙΝΑΕΠΙ
BESIDE-CALLING Him THAT He-MAY-
s[1]* ΑC *s o.* s[1]**adds*C
ΘΗΑΥΤΩΤΗΝΧΕΙΡΑΚΑΙΑΠΟ
33 BE-ON-PLACING to-him THE HAND AND FROM-GET-
ΛΑΒΟΜΕΝΟCΑΥΤΟΝΑΠΟΤΟΥ
TING Him FROM THE
s according-to OWN FROM THE THRONG s[1]*Λ B
ΟΧΛΟΥΚΑΤΙΔΙΑΝΕΒΑΛΕΝΤ
THRONG according-to OWN He-CAST THE
s omits OF-Him
ΟΥCΔΑΚΤΥΛΟΥCΑΥΤΟΥΕΙC
FINGERS OF-Him INTO
ΤΑΩΤΑΑΥΤΟΥΚΑΙΠΤΥCΑCΗ
THE EARS OF-him AND SPITT*ing* TOUCH-
ΨΑΤΟΤΗCΓΛΩCCΗCΑΥΤΟΥΚ
34 ES OF-THE TONGUE OF-him AND
ΑΙΑΝΑΒΛΕΨΑCΕΙCΤΟΝΟΥΡ
UP-look*ing* INTO THE heaven
B *o.*
ΑΝΟΝΕCΤΕΝΑΞΕΝΚΑΙΛΕΓΕ
He-groans AND IS-saying
s[2] Ε *but erases* B *o.*
ΙΑΥΤΩΕΦΦΑΘΑΟΕCΤΙΝΔΙΑ
to-him EPHPHATHA WHICH IS BE-BEING-
s Υ *o.* B*s omit* immediately -THRU-
ΝΟΙΧΘΗΤΙΚΑΙΕΥΘΕΩCΔΙΗ
35 THRU-UP-OPENed AND immediately WERE-
s Υ *o.* A Χ Θ *for* Γ
ΝΟΙΓΗCΑΝΑΥΤΟΥΑΙΑΚΟΑΙ
THRU-UP-OPENED OF-him THE HEARings
AB *omit* straightway
ΚΑΙΕΥΘΥCΕΛΥΘΗΟΔΕCΜΟC
AND straightway WAS-LOOSED THE BOND
ΤΗCΓΛΩCCΗCΑΥΤΟΥΚΑΙΕΛ
OF-THE TONGUE OF-him AND he-TALK-

s o.
ΛΛΕΙΟΡΘΩCΚΑΙΔΙΕCΤΕΙΛ
36 ED ERECTly AND He-THRU-PUTS
A Ε Ι
ΑΤΟΑΥΤΟΙCΙΝΑΜΗΔΕΝΙΛΕ
to-them THAT to-NO-YET-ONE THEY-
A Π
ΓΩCΙΝΟCΟΝΔΕΑΥΤΟΙCΔΙΕ
MAY-BE-saying as-much-as YET to-them He-THRU-
A *omits* they
CΤΕΛΛΕΤΟΑΥΤΟΙΜΑΛΛΟΝΠ
PUT they RATHER more-
s ΩC
ΕΡΙCCΟΤΕΡΟΝΕΚΗΡΥCCΟΝ
excessive PROCLAIMED
ΚΑΙΥΠΕΡΠΕΡΙCCΩCΕΞΕΠΛ
37 AND OVER-excessively THEY-*were*-as-
ΗCCΟΝΤΟΛΕΓΟΝΤΕCΚΑΛΩC
tonished saying IDEALly
B *adds* ΩC AS
ΠΑΝΤΑΠΕΠΟΙΗΚΕΝΚΑΙΤΟΥ
ALL He-HAS-DONE AND THE
CΚΩΦΟΥCΠΟΙΕΙΑΚΟΥΕΙΝΚ
MUTES He-IS-making TO-BE-HEARING AND
B*s omit* THE *s o.*
ΑΙΤΟΥCΑΛΑΛΟΥCΛΑΛΕΙΝΕ
8 THE UN-TALKS TO-BE-TALKING IN
ΝΕΚΕΙΝΑΙCΤΑΙCΗΜΕΡΑΙC
those THE DAYS
A Μ *o. o.*
ΠΑΛΙΝΠΟΛΛΟΥΟΧΛΟΥΟΝΤΟ
AGAIN OF-MANY THRONG BEING
CΚΑΙΜΗΕΧΟΝΤΩΝΤΙΦΑΓΩC
AND NO OF-HAVING ANY THEY-MAY-BE-
ΙΝΠΡΟCΚΑΛΕCΑΜΕΝΟCΤΟΥ
EATING TOWARD-CALL*ing* THE
s omits OF-Him
CΜΑΘΗΤΑCΑΥΤΟΥΛΕΓΕΙΑΥ
LEARNers OF-Him He-IS-sayING to-them
s Ε *o.*
ΤΟΙCCΠΛΑΓΧΝΙΖΟΜΑΙΕΠΙ
2 I-AM-*being*-compassionated ON
B+C
ΤΟΝΟΧΛΟΝΟΤΙΗΔΗΗΜΕΡΑΙ
THE THRONG that ALREADY DAYS
B*s o.* B+ΙΝ *s o.* B *omits* to-ME
ΤΡΕΙCΠΡΟCΜΕΝΟΥCΙΝΜΟΙ
THREE THEY-ARE-TOWARD-REMAINING to-ME
s o.
ΚΑΙΟΥΚΕΧΟΥCΙΝΤΙΦΑΓΩC
AND NOT THEY-ARE-HAVING ANY THEY-MAY-BE-EAT-
ΙΝΚΑΙΕΑΝΑΠΟΛΥCΩΑΥΤΟΥ
3 ING AND IF-EVER I-SH'D-BE-FROM-LOOSING them
s o.
CΝΗCΤΕΙCΕΙCΟΙΚΟΝΑΥΤΩ
fasting INTO HOME OF-them
ΝΕΚΛΥΘΗCΟΝΤΑΙΕΝΤΗΟΔΩ
THEY-WILL-BE-BEING-OUT-LOOSED IN THE WAY
A *omits* AND A *adds* ΓΑΡ for A *omits* FROM
ΚΑΙΤΙΝΕCΑΥΤΩΝΑΠΟΜΑΚΡ
AND ANY OF-them FROM FAR-place
B Ε Ι *o.*=ARE
ΟΘΕΝΗΚΑCΙΝΚΑΙΑΠΕΚΡΙΘ
4 HAVE-ARRIVED AND answered
s omits to-Him
ΗCΑΝΑΥΤΩΟΙΜΑΘΗΤΑΙΑΥΤ
to-Him THE LEARNers OF-Him

1-3 Compare Mt. 15:32-34.

1 Why were there two different occasions on which our Lord fed a great company of people? Why five cakes in one instance and seven in the other? Great as is the miracle performed on these two occasions, we are not satisfied until we can read the *sign*. What did it signify?

Man shall not live on bread only, but on every word which proceeds out of the mouth of God. The written and the living Word are the true bread of God. The living Word cannot be divided. But the written word is composed of separate books. These may well be represented by the cakes given to the multitude.

These signs are in the wilderness, hence cannot be in the kingdom, but give us His provision for His people before the kingdom comes. The kingdom testimony is divided into two distinct periods, one, in the first century, which is past, and one, still to come, at the end of the eon, which is future. The first sign, where there were five cakes, brings before us the past means of subsistence, of the kingdom saints, the first three "gospels", Acts and Hebrews. (John is intended for the kingdom itself.) It was this spiritual food that sufficed for so many, and left such an abundant surplus. May we not distribute these scraps to the nations, according to the previous sign? Nothing is said of what was done with them, but we know that the nations came in for some blessing, as recorded in the book of Acts.

God has made provision for the future wilderness needs of His kingdom people by means of seven epistles, corresponding to the seven cakes in the second sign. These are James, first and second Peter, first, second and third John, and Jude. Though the scraps are not so abundant, we know that there will be some among the nations who will find some crumbs even at that time.

6-10 Compare Mt. 15:35-39.

11-21 Compare Mt. 16:1-12. See Lu. 12:1-3.

12 After giving them this marvelous sign they ask for a sign! His exclamation shows how hopeless He thought them. Suppose He should? They would not recognize it. It is useless to speak to the deaf or put a picture before the eyes of the blind.

that "Whence can any one satisfy
these with bread here in a wilder-
5 ness?" And He inquired of them,
"How many cakes have you?"
6 Now they say "Seven". And He
is charging the throng to be lean-
ing back on the earth, and taking
the seven cakes, giving thanks, He
breaks and gave to His disciples,
that they may place them before
them. And they place them before
7 the throng. And they had a few
small fishes. And blessing them,
He said, "Place these also before
8 them." And they all ate and are
satisfied. And they pick up seven
hampers of the surplus fragments.
9 Now those eating were about four
thousand. And He dismisses them.
10 And straightway *He*, stepping
into the ship with His disciples,
came into the parts of Dalmanu-
11 tha. And the Pharisees came out
and begin to discuss with Him,
seeking to see a sign from Him
12 from heaven, trying Him. And
sighing in His spirit, He is saying,
"Why is this generation seeking
for a sign? Verily I am saying to
you, If a sign shall be given to
13 this generation—!" And leaving
them, again stepping into a ship,
He came away to the other side.
14 And they forgot to get bread,
and, except one cake, they had none
15 with them in the ship. And He
cautioned them, saying, "See!
Beware of the leaven of the Phar-
isees and the leaven of Herod."
16 And they reasoned with one an-
other, saying that "We have no
17 bread!" And, knowing it, Jesus
is saying to them, "Why are you
reasoning that you have no bread?

s ΚΑΙΕΙΠΑΝ AND say *for* that A *omits* that
ΟΥΟΤΙΠΟΘΕΝΤΟΥΤΟΥϹΔΥΝ
that ?-WHICH-PLACE these WILL-BE-
s Ε o.
ΗϹΕΤΑΙΤΙϹΩΔΕΧΟΡΤΑϹΑΙ
ABLE ANY here TO-satisfy
A *plural* + Ι Bs *omit* ON
ΑΡΤΩΝΕΠΕΡΗΜΙΑϹΚΑΙΕΠΗ
5 OF-BREADS ON DESOLATE AND He-inquir-
ΡΩΤΑΑΥΤΟΥϹΠΟϹΟΥϹΕΧΕΤ
ES-of them how-many YE-ARE-HAV-
A ΑΙ s BREADS YE-ARE-HAVING A Ο s ·Ζ·=7
ΕΑΡΤΟΥϹΟΙΔΕΕΙΠΑΝΕΠΤΑ
ING BREADS THE YET THEY-say SEVEN
A Η Ι s o.ΑΝ
ΚΑΙΠΑΡΑΓΓΕΛΛΕΙΤΩΟΧΛΩ
6 AND He-IS-charging to-THE THRONG
ΑΝΑΠΕϹΕΙΝΕΠΙΤΗϹΓΗϹΚΑ
TO-BE-UP-FALLING ON THE LAND AND
s1+Ε s ·Ζ·=7
ΙΛΑΒΩΝΤΟΥϹΕΠΤΑΑΡΤΟΥϹ
GETTING THE SEVEN BREADS
ΕΥΧΑΡΙϹΤΗϹΑϹΕΚΛΑϹΕΝΚ
thanking He-BREAKS AND
ΑΙΕΔΙΔΟΥΤΟΙϹΜΑΘΗΤΑΙϹ
He-GAVE to-THE LEARNers
A o. o.
ΑΥΤΟΥΙΝΑΠΑΡΑΤΙΘΩϹΙΝΚ
OF-Him THAT THEY-MAY-BE-BESIDE-PLACING AND
ΑΙΠΑΡΕΘΗΚΑΝΤΩΟΧΛΩΚΑΙ
7 THEY-BESIDE-PLACE to-THE THRONG AND
A Ο
ΕΙΧΑΝΙΧΘΥΔΙΑΟΛΙΓΑΚΑΙ
THEY-HAD FISHES (*diminutive*) FEW AND
A ΤΑΥΤΑ these *adds* A *omits* them s1 *omits* He-s. A. t.
ΕΥΛΟΓΗϹΑϹΑΥΤΑΕΙΠΕΝΚΑ
blessing them He-said AND
A. o. A TO-B.-P. A. them s1ΕΘ(ΑΕΘΗ)ΗΚΕΝ A *om.* AND
ΙΤΑΥΤΑΠΑΡΑΤΙΘΕΝΑΙΚΑΙ
8 these TO-BESIDE-PLACE AND
A *adds* ΔΕ AB *omit* ALL
ΕΦΑΓΟΝΠΑΝΤΕϹΚΑΙΕΧΟΡΤ
THEY-ATE ALL AND ARE-satisfied
AB *omit* THE
ΑϹΘΗϹΑΝΚΑΙΗΡΑΝΤΑΠΕΡΙ
AND THEY-LIFT THE excess
ϹϹΕΥΜΑΤΑΚΛΑϹΜΑΤΩΝΕΠΤ
OF-BREAKS SEVEN
s Φ Bs *omit* THE *ones*-EATING
ΑϹΠΥΡΙΔΑϹΗϹΑΝΔΕΟΙΦΑΓ
9 HAMPERS THEY-WERE YET THE *ones*-EAT-
s *omits* AS s o.
ΟΝΤΕϹΩϹΤΕΤΡΑΚΙϹΧΕΙΛΙ
ING AS FOUR-times-THOUSAND
ΟΙΚΑΙΑΠΕΛΥϹΕΝΑΥΤΟΥϹΚ
10 AND He-FROM-LOOSES them AND
A *for* Υ *has* ΕΩ A IN-S. immediately As *omit* He
ΑΙΕΥΘΥϹΕΜΒΑϹΑΥΤΟϹΕΙϹ
straightway IN-STEPPING He INTO
ΤΟΠΛΟΙΟΝΜΕΤΑΤΩΝΜΑΘΗΤ
THE FLOATER WITH THE LEARNers
s1* *adds* ΟΙΗϹΟΥϹ THE JESUS
ΩΝΑΥΤΟΥΗΛΘΕΝΕΙϹΤΑΜΕΡ
OF-Him CAME INTO THE PARTS
B+Ν
ΗΔΑΛΜΑΝΟΥΘΑΚΑΙΕΞΗΛΘΟ
11 DALMANUTHA AND OUT-CAME

B+Ε
ΝΟΙΦΑΡΙϹΑΙΟΙΚΑΙΗΡΞΑΝ
THE PHARISEES AND THEY-begin
ΤΟϹΥΝΖΗΤΕΙΝΑΥΤΩΖΗΤΟΥ
TO-BE-TOGETHER-SEEKING to-Him SEEKING
s o. AB *om.* T.-B.-P.
ΝΤΕϹΠΑΡΑΥΤΟΥϹΗΜΕΙΟΝΙ
BESIDE Him SIGN TO-BE-
s o.
ΔΙΝΑΠΟΤΟΥΟΥΡΑΝΟΥΠΕΙΡ
PERCEIVING FROM THE heaven trying
ΑΖΟΝΤΕϹΑΥΤΟΝΚΑΙΑΝΑϹΤ
12 Him AND UP-groaning
A+Ε=-self
ΕΝΑΞΑϹΤΩΠΝΕΥΜΑΤΙΑΥΤΟ
to-THE spirit OF-Him
A SIGN IS-ON-SEEKING Bs *omit* -ON-
ΥΛΕΓΕΙΤΙΗΓΕΝΕΑΑΥΤΗΕΠ
He-IS-saying ANY THE generation this IS-ON-
s o. s o.
ΙΖΗΤΕΙϹΗΜΕΙΟΝΑΜΗΝΛΕΓ
SEEKING SIGN AMEN I-AM-say-
B *omits* to-YOUp
ΩΥΜΙΝΕΙΔΟΘΗϹΕΤΑΙΤΗΓΕ
ING to-YOUp IF WILL-BE-BEING-GIVEN to-THE gener-
s o.
ΝΕΑΤΑΥΤΗϹΗΜΕΙΟΝΚΑΙΑΦ
13 ation this SIGN AND FROM-
s o. A o. A IN-STEPPing AGAIN Bs *om.* I. F.
ΕΙϹΑΥΤΟΥϹΠΑΛΙΝΕΜΒΑϹΕ
LETTING them AGAIN IN-STEPPing INTO
ΙϹΠΛΟΙΟΝΑΠΗΛΘΕΝΕΙϹΤΟ
FLOATER He-FROM-CAME INTO THE
B1 Ε
ΠΕΡΑΝΚΑΙΕΠΕΛΑΘΟΝΤΟΛΑ
14 OTHER-SIDE AND THEY-forgot TO-BE-
ΒΕΙΝΑΡΤΟΥϹΚΑΙΕΙΜΗΕΝΑ
GETTING BREADS AND IF NO ONE
ΑΡΤΟΝΟΥΚΕΙΧΟΝΜΕΘΕΑΥΤ
BREAD NOT THEY-HAD WITH selves
s1* o.
ΩΝΕΝΤΩΠΛΟΙΩΚΑΙΔΙΕϹΤΕ
15 IN THE FLOATER AND He-THRU-PUT
ΛΛΕΤΟΑΥΤΟΙϹΛΕΓΩΝΟΡΑΤ
to-them saying BE-SEEING
ΕΒΛΕΠΕΤΕΑΠΟΤΗϹΖΥΜΗϹΤ
BE-looking FROM THE FERMENT OF-
B+Ε
ΩΝΦΑΡΙϹΑΙΩΝΚΑΙΤΗϹΖΥΜ
THE PHARISEES AND OF-THE FERMENT
ΗϹΗΡΩΔΟΥΚΑΙΔΙΕΛΟΓΙΖΟ
16 OF-HEROD AND THEY-THRU-accounted
Bs *omit* saying
ΝΤΟΠΡΟϹΑΛΛΗΛΟΥϹΛΕΓΟΝ
TOWARD one-another saying
B THEY- ΥϹΙ
ΤΕϹΟΤΙΑΡΤΟΥϹΟΥΚΕΧΟΜΕ
that BREADS NOT WE-ARE-HAVING
Bs2 *omit* THE JESUS
ΝΚΑΙΓΝΟΥϹΟΙΗϹΟΥϹΛΕΓΕ
17 AND KNOWING THE JESUS He-IS-saying
ΙΑΥΤΟΙϹΤΙΔΙΑΛΟΓΙΖΕϹΘ
to-them ANY YE-ARE-THRU-accounting
ΕΟΤΙΑΡΤΟΥϹΟΥΚΕΧΕΤΕΟΥ
that BREADS NOT YE-ARE-HAVING NOT-as-

19-20 See 6[41-44]8[7-9].

19 The comparison here suggested by our Lord is most striking and important. He is seeking to show them that God's blessing comes in *inverse ratio* to human provision. This is the highest mathematics, and quite beyond the powers of the unspiritual mind. If reasoning could devise a way to satisfy five thousand with five cakes and leave a remainder, then the remainder would be *smaller* than seven divided among only four thousand. But the opposite is true. Every word used, when carefully translated, emphasizes the great truth that the less of man's work in God's operations the greater the work and the larger the excess. The following list of words will help to fix this on our minds and in our hearts:

five cakes	seven cakes
five thousand	four thousand
twelve panniers	seven hampers
packed (Jn. 6[13])	filled

Let us not be like the apostles who failed to figure out the formula for these equations, and could not apply it in their own experience.

22 Many explanations have been offered for this most peculiar method of healing, all of which seem to be no clearer than the sight of the blind man at first. It is questionable whether any explanation can or ought to be offered on natural grounds. The Lord could have healed him completely in an instant, but He did not choose to do so. It is evidently another sign, and we will find its meaning in the restoration of Israel's spiritual sight. The cure was accomplished by that which proceeded out of His mouth—the word of God. As was so often the case there was an interval. At first the blind man's sight was blurred. Later he saw clearly. So it was with Israel. In the past they saw that there would be a gradual growth, like a tree, until the kingdom. But it will take another application of His hands in the future to restore them. Then they will no longer be puzzled by the course of events. Throughout the past proclamation of the kingdom, especially in the Pentecostal era, the prospect of the kingdom was vague. It will not be so at the time of the end.

27-31 Compare Mt.16[13-21]Lu.9[18-22].

Are you not yet apprehending,
neither understanding? Is your
18 heart still calloused? Having eyes,
are you not observing? And, hav-
ing ears, are you not hearing?
And are you not remembering?
19 When I break the five cakes [of
bread] for the five thousand, how
many panniers full of fragments
do you pick up?" They are saying
20 to Him, "Twelve". "And when
the seven cakes [of bread] are for
the four thousand, how many
hampers filled up with fragments
do you pick up?" And they are
21 saying to Him, "Seven". And He
said to them, "How is it you are
not yet understanding?"
22 And they are coming to Beth-
saida, and are bringing to Him a
blind man and entreating Him
that He should be touching him.
23 And getting hold of the blind
man's hand, He brings him out-
side of the village, and spitting
into his eyes, placing hands on
him, He inquired of him, "Are
24 you observing anything?" And
looking up, he said "I am observ-
ing men, that I am seeing as trees,
25 walking." Thereafter again He
places hands on his eyes, and he is
keen-sighted and was restored and
he looked at everything distinctly.
26 And He dispatches him into his
home, saying, "You may neither
be entering the village, nor be
speaking to anyone in the village."
27 And Jesus and His disciples
came out into the villages of Cæ-
sarea Philippi, and on the way He
inquired of His disciples, saying to
them, "Who are men saying that I
28 am?" Now those speaking say to
Him, "'John the baptist', and
others 'Elijah', yet others that He
29 is 'one of the prophets'." And

A ΔΙ *for* Є   B¹+Ι A ΔΙ *for* Є
ΠΩΝΟΕΙΤΕΟΥΔΕCΥΝΙΕΤΕΕ
YET YE-ARE-MINDING NOT-YET YE-ARE-understanding
B*s omit* STILL
ΤΙΠΕΠΩΡΩΜΕΝΗΝΕΧΕΤΕΤΗ
STILL HAVING-*been*-CALLOUSED YE-ARE-HAVING THE
ΝΚΑΡΔΙΑΝΥΜΩΝΟΦΘΑΛΜΟΥ
18 HEART OF-YOU*p* VIEWERS
A*s* ΔΙ *s*¹ *om.* AND
CΕΧΟΝΤΕCΟΥΒΛΕΠΕΤΕΚΑΙ
HAVING NOT YE-ARE-looking AND
B¹ *o.*   A ΔΙ
ΩΤΑΕΧΟΝΤΕCΟΥΚΑΚΟΥΕΤΕ
EARS HAVING NOT YE-ARE-HEARING
A ΔΙ *for* Є
ΚΑΙΟΥΜΝΗΜΟΝΕΥΕΤΕΟΤΕΤ
19 AND NOT YE-ARE-remembering when THE
ΟΥCΠΕΝΤΕΑΡΤΟΥCΕΚΛΑCΑ
FIVE BREADS I-BREAK
s o.
ΕΙCΤΟΥCΠΕΝΤΑΚΙCΧΕΙΛΙ
INTO THE FIVE-times-THOUSAND
s adds ΚΑΙ AND   A FULL OF-BREAKS
ΟΥCΠΟCΟΥCΚΟΦΙΝΟΥCΚΛΑ
how-many PANNIERS OF-BREAKS
A Η *o. and s omits* Є
CΜΑΤΩΝΠΛΗΡΕΙCΗΡΑΤΕΛΕ
FULL YE-LIFT THEY-
s ΙΒ=12   A ΔΕ
ΓΟΥCΙΝΑΥΤΩΔΩΔΕΚΑΟΤΕΚ
20 ARE-saying to-Him TWO-TEN when AND
B *omits* AND   AB *omit* BREADS
ΑΙΤΟΥCΕΠΤΑΑΡΤΟΥCΕΙCΤ
THE SEVEN BREADS INTO THE
A *o. o.*   AB+Є
ΟΥCΤΕΤΡΑΚΙCΧΙΛΙΟΥCΠΟ
FOUR-times-THOUSAND OF-how-
CΩΝCΠΥΡΙΔΩΝΠΛΗΡΩΜΑΤΑ
many HAMPERS FILLing
A ΟΙΔΕΕΙΠΟΝ
ΚΛΑCΜΑΤΩΝΗΡΑΤΕΚΑΙΛΕΓ
OF-BREAKS YE-LIFT AND THEY-ARE-
for AND THEY-ARE-saying   A*s omit* to-Him
ΟΥCΙΝΑΥΤΩΕΠΤΑΚΑΙΕΛΕΓ
21 saying to-Him SEVEN AND He-said
s omits how B *omits* -as-yet B ΝΟΕΙΤΕ
ΕΝΑΥΤΟΙCΠΩCΟΥΠΩCΥΝΙΕ
to-them how NOT-as-yet YE-ARE-under-
A ΔΙ *for* Є   A*s*¹* Є *o.*=He-is-
ΤΕΚΑΙΕΡΧΟΝΤΑΙΕΙCΒΗΘC
22 standing AND THEY-ARE-COMING INTO BETHSAIDA
ΑΙΔΑΝΚΑΙΦΕΡΟΥCΙΝΑΥΤΩ
AND THEY-ARE-CARRYING to-Him
ΤΥΦΛΟΝΚΑΙΠΑΡΑΚΑΛΟΥCΙ
BLIND AND THEY-ARE-BESIDE-CALLING
ΝΑΥΤΟΝΙΝΑΑΥΤΟΥΑΨΗΤΑΙ
Him THAT OF-him He-SH'D-BE-TOUCH-
ΚΑΙΕΠΙΛΑΒΟΜΕΝΟCΤΗCΧΕ
23 ING AND ON-GETTING OF-THE HAND
A Γ Δ *o.*
ΙΡΟCΤΟΥΤΥΦΛΟΥΕΞΗΝΕΓΚ
OF-THE BLIND He-OUT-CARRIES
ΕΝΑΥΤΟΝΕΞΩΤΗCΚΩΜΗCΚΑ
him OUT OF-THE VILLAGE AND
ΙΠΤΥCΑCΕΙCΤΑΟΜΜΑΤΑΑΥ
SPITT*ing* INTO THE eyes OF-him

s o.   A OF-
ΤΟΥΕΠΙΘΕΙCΤΑCΧΕΙΡΑCΑ
ON-PLACING THE HANDS to-
A ΟΥ A Є
ΥΤΩΕΠΗΡΩΤΑΑΥΤΟΝΕΙΤΙΒ
him He-inquired-of him IF ANY YOU-
A*s o.*   *s*¹* ΕΙΠΕΝ
ΛΕΠΕΙCΚΑΙΑΝΑΒΛΕΨΑCΕΛ
24 ARE-looking AND UP-look*ing* he-said
ΕΓΕΝΒΛΕΠΩΤΟΥCΑΝΘΡΩΠΟ
I-AM-looking THE humans
ΥCΟΤΙΩCΔΕΝΔΡΑΟΡΩΠΕΡΙ
that AS TREES I-AM-SEEING ABOUT-
B *omits* -ON-
ΠΑΤΟΥΝΤΑCΕΙΤΑΠΑΛΙΝΕΠ
25 TREADING THEREAFTER AGAIN He-ON-
s o.
ΕΘΗΚΕΝΤΑCΧΕΙΡΑCΕΠΙΤΟ
PLACES THE HANDS ON THE
A *for* he-THRU-l. *has* He-makes him TO-UP-look ΕΠ
ΥCΟΦΘΑΛΜΟΥCΑΥΤΟΥΚΑΙΔ
VIEWERS OF-him AND he-
ΟΙΗCΕΝΑΥΤΟΝΑΝΑΒ (B O) ΛΕΨΑΙ
ΙΕΒΛΕΨΕΝΚΑΙΑΠΕΚΑΤΕCΤ
THRU-looks AND he-WAS-restored
B*s o. o.*   *s*¹* *o. o.*   A*s*¹* Ψ   *s*¹* Δ
ΑΘΗΚΑΙΕΝΕΒΛΕΠΕΝΤΗΛΑΥ
AND he-IN-looked FINISH-RADIANCE-
A+C   *s o.*
ΓΩCΑΠΑΝΤΑΚΑΙΑΠΕCΤΕΙΛ
26 ly ALL (*emph.*) AND He-commissions
*s*¹* INTO THE HOME him AB *omit* THE
ΕΝΑΥΤΟΝΕΙCΤΟΝΟΙΚΟΝΑΥ
him INTO THE HOME OF-him
*s*¹* *omits* -YET
ΤΟΥΛΕΓΩΝΜΗΔΕΕΙCΤΗΝΚΩ
saying NOT-YET INTO THE VILLAGE
B*s omit* NO-YET *to* VILLAGE
ΜΗΝΕΙCΕΛΘΗCΜΗΔΕΕΙΠΗC
YOU-MAY-BE-INTO-COMING NO-YET YOU-MAY-BE-say-
ΤΙΝΙΕΝΤΗΚΩΜΗΚΑΙΕΞΗΛΘ
27 ING to-ANY IN THE VILLAGE AND OUT-CAME
ΕΝΟΙΗCΟΥCΚΑΙΟΙΜΑΘΗΤΑ
THE JESUS AND THE LEARNers
ΙΑΥΤΟΥΕΙCΤΑCΚΩΜΑCΚΑΙ
OF-Him INTO THE VILLAGES OF-CAE-
A*s o.*
CΑΡΕΙΑCΤΗCΦΙΛΙΠΠΟΥΚΑ
SAREA OF-THE Philippi AND
ΙΕΝΤΗΟΔΩΕΠΗΡΩΤΑΤΟΥCΜ
IN THE WAY He-inquired-of THE LEARN-
A *omits* OF-Him
ΑΘΗΤΑCΑΥΤΟΥΛΕΓΩΝΑΥΤΟ
ers OF-Him saying to-them
*Υ *but dotted and dots erased*
ΙCΤΙΝΑΜΕΛΕΓΟΥCΙΝΟΙΑΝ
ANY ME ARE-saying THE humans
A *for* THEY-say to-Him *ones*-saying ΑΠΕΚΡΙΘ
ΘΡΩΠΟΙΕΙΝΑΙΟΙΔΕΕΙΠΑΝ
28 TO-BE THE YET THEY-say
ΗCΑΝ THEY-answered B*s*¹* *add* ΟΤΙ B *o.*
ΑΥΤΩΛΕΓΟΝΤΕCΙΩΑΝΝΗΝΤ
to-Him *ones*-saying JOHN THE
ΟΝΒΑΠΤΙCΤΗΝΚΑΙΑΛΛΟΙΗ
DIPist AND others ELIAS
A *omits* that A ΕΝΑ *accusative*
ΛΕΙΑΝΑΛΛΟΙΔΕΟΤΙΕΙCΤΩ
others YET that ONE OF-THE

29 Here we find the first sharp distinction between the unbelieving nation and the little band of believers, represented by Peter. This marks the great crisis in His ministry. Henceforth He is no longer concerned with proclaiming the kingdom to the nation, but is teaching His own disciples concerning His sufferings. In fact, He warns them not to tell that He is the Christ. The nation has rejected Him and His proclamation. The kingdom that drew near is now receding. The result of His labors lies in the confession of a few, of whom Peter is the type, who recognize Him as the Messiah, and as the Son of God. Now He begins His new ministry, and, strange to say, His message is immediately opposed by Peter. Notwithstanding all that He taught them concerning His sufferings in the period now begun, it was not till after they were over that the apostles received and believed His words. They wished to persist in proclaiming the kingdom. A similar condition exists today. The kingdom was once more proclaimed during the period covered by the book of Acts, and once more rejected. Still some persist, like Peter, in keeping up its proclamation.

32-33 Compare Mt. 16^{22,23}.

33 The term "satan", here applied to Peter, is Hebrew for *adversary*. It is a common noun except when used of him who is otherwise called the Serpent and Slanderer.

34-38 Compare Mt.16$^{24-27}$Lu.9$^{23-26}$.

34 Not only does the Lord now look forward to sufferings for Himself, but His followers also must taste of His cup. While proclaiming the kingdom, they anticipated wearing a crown. Now they must renounce all of self and bear a cross.

35 *Soul* never means *life*. Life depends on spirit. Soul is the conscious sensation resulting from the union of the body with the spirit. He who wants to save his soul, will seek his own pleasure and comfort and shrink from self-denial and cross-bearing. In the kingdom there will be every delight the soul can crave. Hence the disciple that does not suffer for His sake and so loses his place in the kingdom, saves his soul for the time, but loses it in the kingdom. Anyone who should gain the whole world, yet not be able to enjoy it, loses his soul.

He inquired of them, "Now *you*,
who are you saying that I am?"
And answering, Peter is saying to
Him, "*Thou* art the Christ, the
30 Son of God." And He warns
them, that they may be telling no
31 one about Him. And He begins to
teach them that the Son of Mankind must be suffering much and
be rejected by the elders and the
chief priests and the scribes, and be
killed, and after three days rise.
32 And He spoke the word boldly.
And Peter, taking Him to him, be-
33 gins to be rebuking Him. Now,
Jesus, being turned about and perceiving His disciples, rebukes Peter,
and is saying, "Go behind Me, satan! seeing that you are not disposed to that which is of God but
that which is of men."

34 And, calling the throng to Him,
together with His disciples, He said
to them, "If anyone wants to come
after Me, let him renounce himself and pick up his own cross and
35 be following Me. For whoever
should be wanting to save his own
soul, will be destroying it, yet
whoever shall be destroying his
soul on account of Me and of the
36 evangel, will be saving it. For
what is it benefiting a man to
gain the whole world and forfeit
37 his soul? For what may a man
give in exchange for his own soul?
38 For whoever should be ashamed of
Me and My words in this adulterous and sinning generation, of him
the Son of Mankind also will be
ashamed, whenever He may be
coming in the glory of His Father,
with the holy messengers."

A IS-saying ΛΕΓΕΙ
ΝΠΡΟΦΗΤΩΝΚΑΙΑΥΤΟϹΕΠΗ
29 BEFORE-AVERers AND He inquirED-

A to-them ¦
ΡΩΤΑΑΥΤΟΥϹΥΜΕΙϹΔΕΤΙΝ
of them YE YET ANY

As ΑΙ *for* Ε s1* Ε o. Bs *omit* AND
ΑΜΕΛΕΓΕΤΕΕΙΝΑΙΚΑΙΑΠΟ
ME ARE-saying TO-BE AND answerING

s *adds* ΔΕ YET
ΚΡΙΘΕΙϹΟΠΕΤΡΟϹΛΕΓΕΙΑ
THE Peter IS-saying to-

AB *omit* THE SON OF-THE God
ΥΤΩϹΥΕΙΟΧΡΙϹΤΟϹΟΥΙΟϹ
Him YOU ARE THE ANOINTED THE SON

s o.
ΤΟΥΘΕΟΥΚΑΙΕΠΕΤΕΙΜΗϹΕ
30 OF-THE God AND He-rebukes

ΝΑΥΤΟΙϹΙΝΑΜΗΔΕΝΙΛΕΓΩ
to-them THAT to-NO-YET-ONE THEY-MAY-BE-

ϹΙΝΠΕΡΙΑΥΤΟΥΚΑΙΗΡΞΑΤ
31 sayING ABOUT Him AND He-begins

s o.
ΟΔΙΔΑϹΚΕΙΝΑΥΤΟΥϹΟΤΙΔ
TO-BE-TEACHING them that it-IS-

ΕΙΤΟΝΥΙΟΝΤΟΥΑΝΘΡΩΠΟΥ
BINDING THE SON OF-THE human

ΠΟΛΛΑΠΑΘΕΙΝΚΑΙΑΠΟΔΟΚ
much TO-BE-EMOTIONING AND TO-BE-FROM-tested

s1* Ε o. A ΑΠΟ FROM
ΙΜΑϹΘΗΝΑΙΥΠΟΤΩΝΠΡΕϹΒ
by THE SENIORS

A *omits* THE
ΥΤΕΡΩΝΚΑΙΤΩΝΑΡΧΙΕΡΕΩ
AND THE chief-SACRED-*ones*

A *omits* THE A ΑΙ *for* Ε
ΝΚΑΙΤΩΝΓΡΑΜΜΑΤΕΩΝΚΑΙ
AND THE WRITERS AND

ΑΠΟΚΤΑΝΘΗΝΑΙΚΑΙΜΕΤΑΤ
TO-BE-FROM-KILLED AND after THREE

ΡΕΙϹΗΜΕΡΑϹΑΝΑϹΤΗΝΑΙΚ
32 DAYS TO-UP-STAND AND

B1 o.
ΑΙΠΑΡΡΗϹΙΑΤΟΝΛΟΓΟΝΕΛ
to-boldness THE saying He-TALK-

ΑΛΕΙΚΑΙΠΡΟϹΛΑΒΟΜΕΝΟϹ
ED AND TOWARD-GETTING

B THE Peter Him
ΑΥΤΟΝΟΠΕΤΡΟϹΗΡΞΑΤΟΕΠ
Him THE Peter begins TO-BE-

B+Ε Bs *omit* JESUS
ΙΤΙΜΑΝΑΥΤΩΟΔΕΙΗϹΟΥϹΕ
33 rebukING to-Him THE YET JESUS BE-

s o.
ΠΙϹΤΡΑΦΕΙϹΚΑΙΙΔΩΝΤΟΥ
ING-ON-TURNED AND PERCEIVING THE

B+Ε
ϹΜΑΘΗΤΑϹΑΥΤΟΥΕΠΕΤΙΜΗ
LEARNers OF-Him He-rebukes

Bs *omit* to-THE A *omits* AND A saying ΩΝ
ϹΕΝΤΩΠΕΤΡΩΚΑΙΛΕΓΕΙΥΠ
to-THE Peter AND IS-saying BE-UNDER-

ΑΓΕΟΠΙϹΩΜΟΥϹΑΤΑΝΑΟΤΙ
LEADING BEHIND OF-ME SATAN (adversary) that

s o.
ΟΥΦΡΟΝΕΙϹΤΑΤΟΥΘΕΟΥΑΛ
NOT YOU-ARE-beING-DISPOSed-to THE OF-THE God but

ΛΑΤΑΤΩΝΑΝΘΡΩΠΩΝΚΑΙΠΡ
34 THE OF-THE humans AND TOWARD-

ΟϹΚΑΛΕϹΑΜΕΝΟϹΤΟΝΟΧΛΟ
CALLing THE THRONG

s1* Ε o.
ΝϹΥΝΤΟΙϹΜΑΘΗΤΑΙϹΑΥΤΟ
TOGETHER to-THE LEARNers OF-Him

A ΟϹ WHO
ΥΕΙΠΕΝΑΥΤΟΙϹΕΙΤΙϹΘΕΛ
He-said to-them IF ANY IS-WILLING

ΕΙΟΠΙϹΩΜΟΥΕΛΘΕΙΝΑΠΑΡ
BEHIND OF-ME TO-BE-COMING LET-him-re-

ΝΗϹΑϹΘΩΕΑΥΤΟΝΚΑΙΑΡΑΤ
nounce self AND LET-him-LIFT

AB o. = -him
ΩΤΟΝϹΤΑΥΡΟΝΕΑΥΤΟΥΚΑΙ
THE pale OF-self AND

s o. A *omits* IF-
ΑΚΟΛΟΥΘΕΙΤΩΜΟΙΟϹΓΑΡΕ
35 LET-him-BE-followING to-ME WHO for IF-

B OF-self soul As o. = -him
ΑΝΘΕΛΗΤΗΝΨΥΧΗΝΕΑΥΤΟΥ
EVER MAY-BE-WILLING THE soul OF-self

ϹΩϹΑΙΑΠΟΛΕϹΕΙΑΥΤΗΝΟϹ
TO-SAVE WILL-BE-destroyING her WHO

A SHOULD- Η o.
ΔΑΝΑΠΟΛΕϹΕΙΤΗΝΨΥΧΗΝΑ
YET-EVER WILL-BE-destroyING THE soul OF-

ΥΤΟΥΕΝΕΚΕΝΕΜΟΥΚΑΙΤΟΥ
him on-account-of ME AND OF-THE

ΕΥΑΓΓΕΛΙΟΥϹΩϹΕΙΑΥΤΗΝ
WELL-MESSAGE WILL-BE-SAVING her

A *for* IS-b. ΩΦΕΛΗϹΕΙ o.sB1 Bs *omit* THE
ΤΙΓΑΡΩΦΕΛΕΙΤΟΝΑΝΘΡΩΠ
36 ANY for IS-benefitING THE human

s1* ϹΑΕΑΝ *adds* A Η o. = he-SHOULD-BE-GAINING
ΟΝΚΕΡΔΗϹΑΙΤΟΝΚΟϹΜΟΝΟ
TO-GAIN THE SYSTEM WHOLE

A he-MAY-BE-BEING-FINED o. o. o.
ΛΟΝΚΑΙΖΗΜΙΩΘΗΝΑΙΤΗΝΨ
AND TO-BE-FINED THE soul

A *omits* for *adds* Η OR Bs1* ΟΙΑϹΕΙ+ As *om.* T
ΥΧΗΝΑΥΤΟΥΤΙΓΑΡΔΩΟΑΝΘ
37 OF-him ANY for MAY-BE-GIVING THE

ΡΩΠΟϹΑΝΤΑΛΛΑΓΜΑΤΗϹΨΥ
human EXCHANGE OF-THE soul

As o. = -him A *omits* IF-EVER
ΧΗϹΕΑΥΤΟΥΟϹΓΑΡΕΑΝΕΠΑ
38 OF-self WHO for IF-EVER MAY-BE-

ΙϹΧΥΝΘΗΜΕΚΑΙΤΟΥϹΕΜΟΥ
BEING-ON-VILED ME AND THE MY

ϹΛΟΓΟΥϹΕΝΤΗΓΕΝΕΑΤΑΥΤ
sayings IN THE generation this

ΗΤΗΜΟΙΧΑΛΙΔΙΚΑΙΑΜΑΡΤ
THE ADULTERESS AND misser

ΩΛΩΚΑΙΟΥΙΟϹΤΟΥΑΝΘΡΩΠ
AND THE SON OF-THE human

s Ε o.
ΟΥΕΠΑΙϹΧΥΝΘΗϹΕΤΑΙΑΥΤ
WILL-BE-BEING-ON-VILED him

ΟΝΟΤΑΝΕΛΘΗΕΝΤΗΔΟΞΗΤΟ
when-EVER He-MAY-BE-COMING IN THE esteem OF-

1 Compare Mt.16^{28}Lu.9^{27}2 Pet.1$^{16-18}$.

1 It is most fitting that the kingdom proclamation should close with a demonstration of its glory and power. It should have come immediately and for all, yet now it is put far into the future. Some should live to see it. This is shortened to six typical days, a week of work, leading up to the seventh day, or sabbatism, as the kingdom is called. Only Peter, James, and John are taken, for they represent three different classes in Israel who will enter the kingdom. James stands for those who died in faith in the past, for he was assassinated by Herod (Ac. 12^{1}). Peter, by his epistles, ministers to those who will be in the great affliction of the end time. He also dies a martyr. John suggests those who will live through the end time and enter the kingdom alive (Jn. 21$^{18-23}$). These all enter the kingdom and behold His glory, and meet Moses and Elijah, representatives of the two ministries, the law and the prophets.

The glory of the kingdom did not consist in the lightnings of Sinai, or spectacular scenes of bliss, but in the transformation of Christ. No longer was His glory veiled beneath the form more marred than any man's, but the immanent splendor of His person shone through His glistening garments.

2-10 Compare Mt. 17$^{1-9}$; Lu. 9^{36}.

5 Alas, poor Peter! The presence of Moses and Elijah, who were held in highest veneration by the Jews, quite overcame his reason. The solitary sublimity of the transformed Christ should have so filled his vision that Moses and Elijah would hardly appear. The kingdom is not going to be a triumvirate. Moses and Elijah will be completely eclipsed by Christ. It is the same error that the unbelieving nation has made. They thought Him a prophet or even Elijah. Why should Peter put them on a level with Him? There must be only one tabernacle in Israel, and that one is Christ Himself, the embodiment of the complement of the Deity (Col. 2^{9}). No wonder a cloud blotted out the vision, and a voice corrected his misconception. No longer were they to hearken to the prophets. "This is My beloved Son. Be hearing *Him!*"

9 And He said to them, "Verily,
I am saying to you, that there are
some standing here who under no
circumstances should be tasting
death till they should be perceiving
the kingdom of God having come in
2 power." And after six days Jesus
is taking aside Peter and James
and John and is bringing them up
into a very high mountain alone
privately. And He was trans-
3 formed in front of them. And His
garments became glistening, very
white, as snow, such as no fuller on
4 earth is able thus to whiten. And
Elijah, with Moses, was seen by
them, and they were conferring
with Jesus.
5 And answering, Peter is saying
to Jesus, "Rabbi, it is ideal for us
to be here! And we should be mak-
ing three tabernacles, for Thee one,
and Moses one, and Elijah one."
6 For he was not aware what he
should answer, for they became
7 terrified. And there came a cloud,
overshadowing them. And a voice
came out of the cloud, saying,
"This is My beloved Son. Be hear-
8 ing Him!" And suddenly, look-
ing about, they no longer perceived
anyone, except Jesus only, with
themselves.
9 And at their descending from
the mountain, He cautions them
that they should not be relating to
any one what they perceived, ex-
cept when the Son of Mankind
should be rising from among the
10 dead. And they hold the word,
discussing with themselves what
is the rising from among the dead.
11 And they inquired of Him, saying
that "The Pharisees and the scribes

ΥΠΑΤΡΟϹΑΥΤΟΥΜΕΤΑΤѠΝΑ
THE FATHER OF-Him WITH THE MES-
ΓΓΕΛѠΝΤѠΝΑΓΙѠΝΚΑΙΕΛΕ
9 SENGERS THE HOLY AND He-said
ΓΕΝΑΥΤΟΙϹΑΜΗΝΛΕΓѠΥΜΙ
to-them AMEN I-AM-saying to-YOU p
B here OF-THE
ΝΟΤΙΕΙϹΙΝΤΙΝΕϹΤѠΝѠΔΕ
that ARE ANY OF-THE here
s Ѡ o. o.
ΕϹΤΗΚΟΤѠΝΟΙΤΙΝΕϹΟΥΜΗ
ones-HAVING-STOOD WHO-ANY NOT NO
ΓΕΥϹѠΝΤΑΙΘΑΝΑΤΟΥΕѠϹΑ
SHOULD-BE-TASTING OF-DEATH TILL EVER
s o.
ΝΙΔѠϹΙΝΤΗΝΒΑϹΙΛΕΙΑΝΤ
THEY-MAY-BE-PERCEIVING THE KINGdom OF-
ΟΥΘΕΟΥΕΛΗΛΥΘΥΙΑΝΕΝΔΥ
THE God HAVING-COME IN ABILITY
A Θ o.
ΝΑΜΕΙΚΑΙΜΕΤΑΗΜΕΡΑϹΕΞ
2 AND after DAYS SIX
A THE JESUS IS-BESIDE-G. s o.
ΠΑΡΑΛΑΜΒΑΝΕΙΟΙΗϹΟΥϹΤ
IS-BESIDE-GETTING THE JESUS THE
ΟΝΠΕΤΡΟΝΚΑΙΤΟΝΙΑΚѠΒΟ
Peter AND THE JACOBUS
AB omit THE B o.
ΝΚΑΙΤΟΝΙѠΑΝΝΗΝΚΑΙΑΝΑ
AND THE JOHN AND IS-UP-CAR-
s o.
ΦΕΡΕΙΑΥΤΟΥϹΕΙϹΟΡΟϹΥΨ
RYING them INTO mountain HIGH
AB omit VERY
ΗΛΟΝΛΙΑΝΚΑΤΙΔΙΑΝΜΟΝΟ
VERY according-to OWN ONLY
ΥϹΚΑΙΜΕΤΕΜΟΡΦѠΘΗΕΜΠΡ
AND He-was-after-FORMED IN-TOWARD-
ΟϹΘΕΝΑΥΤѠΝΚΑΙΤΑΙΜΑΤΙ
3 PLACE OF-them AND THE GARMENTS
A ON *for* Ε
ΑΑΥΤΟΥΕΓΕΝΕΤΟϹΤΙΛΒΟΝ
OF-Him BECAME GLISTENING
B+Ε Bs *omit* AS SNOW
ΤΑΛΕΥΚΑΛΙΑΝѠϹΧΕΙѠΝΟΙ
WHITE VERY AS SNOW THE-
ΑΓΝΑΦΕΥϹΕΠΙΤΗϹΓΗϹΟΥΔ
WHICH CARDER ON THE LAND NOT IS-
A *omits* thus s1* Ε o.
ΥΝΑΤΑΙΟΥΤѠϹΛΕΥΚΑΝΑΙΚ
4 ABLE thus TO-WHITEN AND
B+Ε
ΑΙѠΦΘΗΑΥΤΟΙϹΗΛΙΑϹϹΥΝ
WAS-VIEWED to-them ELIAS TOGETHER
A o. sB1 Η o. s *omits* TOGETHER- B1 Ν
ΜѠΥϹΕΙΚΑΙΗϹΑΝϹΥΛΛΑΛΟ
to-MOSES AND THEY-WERE TOGETHER-TALKING
ΥΝΤΕϹΤѠΙΗϹΟΥΚΑΙΑΠΟΚΡ
5 to-THE JESUS AND answering
ΙΘΕΙϹΟΠΕΤΡΟϹΛΕΓΕΙΤѠΙ
THE Peter IS-saying to-THE JE-
ΗϹΟΥΡΑΒΒΕΙΚΑΛΟΝΕϹΤΙΝ
SUS RABBI IDEAL it-IS

ΗΜΑϹѠΔΕΕΙΝΑΙΚΑΙΠΟΙΗϹ
US here TO-BE AND WE-SHOULD-BE-
s Γ=3 A BOOTHS THREE
ѠΜΕΝΤΡΕΙϹϹΚΗΝΑϹϹΟΙΜΙ
making THREE BOOTHS to-YOU ONE
A o.
ΑΝΚΑΙΜѠΥϹΕΙΜΙΑΝΚΑΙΗΛ
AND to-MOSES ONE AND to-ELIAS
As o. s o. A ΛΑΛΗ
ΕΙΑΜΙΑΝΟΥΓΑΡΗΔΕΙΤΙΑΠ
6 ONE NOT for he-HAD-PERC'VED ANY he-
(sΕ)ϹΕΙΗϹΑΝ *for* he-M.-B.-a. A for OUT-FEAR A *omits* T.-B.
ΟΚΡΙΘΗΕΚΦΟΒΟΙΓΑΡΕΓΕΝ
MAY-BE-answering OUT-FEAR for THEY-BECAME
ΟΝΤΟΚΑΙΕΓΕΝΕΤΟΝΕΦΕΛΗ
7 AND BECAME CLOUD
s+Ε
ΕΠΙϹΚΙΑΖΟΥϹΑΑΥΤΟΙϹΚΑ
ON-SHADING to-them AND
A ΗΛΘΕΝ s OUT OF-THE CLOUD SOUND
ΙΕΓΕΝΕΤΟΦѠΝΗΕΚΤΗϹΝΕΦ
BECAME SOUND OUT OF-THE CLOUD
Bs *omit* saying
ΕΛΗϹΛΕΓΟΥϹΑΟΥΤΟϹΕϹΤΙ
saying this IS
s* *adds* IN WHOM I-WELL-SEEM ΕΝѠ
ΝΟΥΙΟϹΜΟΥΟΑΓΑΠΗΤΟϹΑΚ
THE SON OF-ME THE beLOVED BE-
ΗΥΔΟΚΗϹΑ A OF-Him BE-HEARING
ΟΥΕΤΕΑΥΤΟΥΚΑΙΕΞΑΠΙΝΑ
8 HEARING OF-Him AND OUT-UN-APPEARly
ΠΕΡΙΒΛΕΨΑΜΕΝΟΙΟΥΚΕΤΙ
ABOUT-looking NOT-STILL
A ΑΛΛΑ but *for* IF NO
ΟΥΔΕΝΑΕΙΔΟΝΕΙΜΗΤΟΝΙΗ
NOT-YET-ONE THEY-PERCEIVED IF NO THE JESUS
B WITH selves IF NO T. J. O. B ΤΑ *for* Θ A *omits* AND
ϹΟΥΝΜΟΝΟΝΜΕΘΕΑΥΤѠΝΚΑ
9 ONLY WITH selves AND
B1+Ι A *adds* ΔΕ YET B ΕΚ
ΙΚΑΤΑΒΑΙΝΟΝΤѠΝΑΥΤѠΝΑ
OF-DOWN-STEPPING them FROM
OUT s o.
ΠΟΤΟΥΟΡΟΥϹΔΙΕϹΤΕΙΛΑΤ
THE mountain He-THRU-PUTS
ΟΑΥΤΟΙϹΙΝΑΜΗΔΕΝΙΑΕΙΔ
to-them THAT to-NO-YET-ONE WHICH THEY-
A THEY-S.-BE.-r. W- THEY-P. s1 *omits* IF NO
ΟΝΔΙΗΓΗϹѠΝΤΑΙΕΙΜΗΟΤΑ
PERCEIVED THEY-SHOULD-BE-relating IF NO when-EVER
ΝΟΥΙΟϹΤΟΥΑΝΘΡѠΠΟΥΕΚΝ
THE SON OF-THE human OUT OF-
ΕΚΡѠΝΑΝΑϹΤΗΚΑΙΤΟΝΛΟΓ
10 DEAD-*ones* MAY-BE-UP-STANDING AND THE saying
ΟΝΕΚΡΑΤΗϹΑΝΠΡΟϹΕΑΥΤΟ
THEY-HOLD TOWARD selves
ΥϹϹΥΝΖΗΤΟΥΝΤΕϹΤΙΕϹΤΙ
TOGETHER-SEEKING ANY IS
ΝΤΟΕΚΝΕΚΡѠΝΑΝΑϹΤΗΝΑΙ
THE OUT OF-DEAD-*ones* TO-UP-STAND
A THEY-inquire-of ΗϹΑΝ *for* ѠΝ
ΚΑΙΕΠΗΡѠΤѠΝΑΥΤΟΝΛΕΓΟ
11 AND THEY-inquirED-of Him saying
AB *omit* THE PHARISEES AND
ΝΤΕϹΟΤΙΛΕΓΟΥϹΙΝΟΙΦΑΡ
that ARE-saying THE PHARISEES

11-13 Compare Mt. 17[10-13].

11 The Minor Prophets close with the promise (Mal. 4[5,6]):

> Lo! *I* send you Elijah the prophet
> Before the great and fearful day of Jehovah comes
> And he restores the heart of the fathers to the sons,
> And the heart of the sons to their fathers,
> Lest I should come and smite the earth to its doom.

John the baptist came in the spirit and power of Elijah, and would have done his work had the people repented. But he did not exercise the destructive power of that prophet. So Elijah must come again, before the kingdom is established. There is little doubt that one of the two witnesses of the end time is Elijah (Un. 11[3-12]), for they perform similar prodigies. Both cause a drought for three and a half years. Both destroy their enemies by supernatural fire. Elijah did not die, but was taken up heavenward in a tempest (2 Ki. 2[11]). His appearance on the mount, an actual spectator of Christ's glory, qualifies Him for the testimony which the two witnesses will uphold.

13 See Mt.11[14]Lu.1[17].

14-27 Compare Mt.17[14-21]Lu.9[37-42].

14 Having descended from the mountain, the Lord now faces Golgotha. Instead of the power and glory, He speaks of weakness and shame. He will not allow them to even mention what they have seen, until the time to proclaim the kingdom once more arrives. The first symptom of this change has already been made manifest to the disciples He has left behind. They are unable to cast out the demon from the dumb boy. Their power over the unseen world is on the wane! The demons have perceived the unbelief of the nation, and are well aware of the great change which is coming over His ministry. He no longer wishes to display His power, or that of His apostles. Rather, He is laboring to teach them a far more difficult lesson—that of His weakness and death. He does not wish them to go about proclaiming the kingdom, so He withdraws the power that they had received over demons.

19 It is not that they had not faith enough to cast out the demon, but they refused to recognize the change which

are saying that Elijah must come
12 first." Now He avers to them,
"Elijah, indeed, coming first, is re-
storing all. And how is it written
of the Son of Mankind that He
may be suffering much and may be
13 scorned? But I am saying to you
that Elijah, also, has come, and they
do to him whatever they wanted,
according as it is written of him."
14 And coming to the disciples,
they perceived a vast throng about
them, and scribes discussing with
15 them. And straightway the entire
throng, perceiving Him, were over-
awed and racing toward Him,
16 saluted Him. And He inquires of
the scribes, "What are you dis-
17 cussing with yourselves?" And
one of the throng answered Him,
"Teacher, I bring my son to
18 Thee, having a dumb spirit. And
wherever it may be getting him
down, it is tearing him, and he is
frothing and grating his teeth,
and is withering away. And I
say to Thy disciples that they
should be casting it out and they
have not the strength."
19 Now, answering, He is saying to
them, "O unbelieving generation!
Till when shall I be with you? Till
when shall I bear with you?
20 Bring him to Me." And they
bring him to Him, and the spirit,
perceiving Him, straightway vio-
lently convulses him, and, falling on
the earth, he wallowed, frothing.
21 And He inquires of his father,
"How long a time is it since this
has come upon him?" Now he said
22 "From a little boy. And often it
cast him into the fire also, and into
waters, that it should be destroy-
ing him. But if Thou art anyway
able, help us, having compassion on

s o.
ICΑΙΟΙΚΑΙΟΙΓΡΑΜΜΑΤЄΙ
AND THE WRITERS

As o. s o.
COTIΗΛЄΙΑΝΔЄΙЄΛΘЄΙΝΠ
that ELIAS it-IS-BINDING TO-BE-COMING BE-

A *for* He-AVERRed *has* ΑΠΟΚΡΙΘЄΙCЄΙΠЄΝ s o.
ΡѠΤΟΝΟΔЄЄΦΗΑΥΤΟΙCΗΛЄ
12 FORE-most THE YET He-AVERRed to-them ELIAS

s² C
ΙΑCΜЄΝЄΛΘѠΝΠΡѠΤΟΝΑΠΟ
INDEED COMING BEFORE-most IS-restor-

B¹s¹* Τ s¹* Α *for* Ι s o. A according-AS Θ o.
ΚΑΘΙCΤΑΝЄΙΠΑΝΤΑΚΑΙΠѠ
ING ALL AND how

CΓЄΓΡΑΠΤΑΙЄΠΙΤΟΝΥΙΟΝ
it-HAS-*been*-WRITTEN ON THE SON

ΤΟΥΑΝΘΡѠΠΟΥΙΝΑΠΟΛΛΑΠ
OF-THE human THAT much He-

s Θ B Η
ΑΘΗΚΑΙЄΞΟΥΔЄΝѠΘΗΑΛΛΑ
13 MAY-BE-EMOTIONING AND MAY-BE-BEING-scorned but

s¹* *omits* that s o.
ΛЄΓѠΥΜΙΝΟΤΙΚΑΙΗΛЄΙΑC
I-AM-sayING to-YOUp that AND ELIAS

s² *adds* ЄΝ
ЄΛΗΛΥΘЄΝΚΑΙЄΠΟΙΗCΑΝΑ
HAS-COME AND THEY-DO to-

A -WILL ΗCΑΝ
ΥΤѠΟCΑΗΘЄΛΟΝΚΑΘѠCΓЄΓ
him as-much-as THEY-WILLED according-as it-HAS-

s Є o. A Ѡ
ΡΑΠΤΑΙЄΠΑΥΤΟΝΚΑΙЄΛΘΟ
14 *been*-WRITTEN ON him AND COMING

A o. o. o.
ΝΤЄCΠΡΟCΤΟΥCΜΑΘΗΤΑCЄ
TOWARD THE LEARNers THEY-

A Є *and* B¹ Α
ΙΔΟΝΟΧΛΟΝΠΟΛΥΝΠЄΡΙΑΥ
PERCEIVED THRONG MANY ABOUT them

ΤΟΥCΚΑΙΓΡΑΜΜΑΤЄΙCCΥΝ
AND WRITERS TOGETHER-

A *omits* TOWARD s¹*+Є A Ι
ΖΗΤΟΥΝΤΑCΠΡΟCΑΥΤΟΥCΚ
15 SEEKING TOWARD them AND

A ЄѠ *for* Υ A ѠΝ
ΑΙЄΥΘΥCΠΑCΟΟΧΛΟCΙΔΟΝ
straightway EVERY THE THRONG PERCEIVING

A o. o. o. A o. o.
ΤЄCΑΥΤΟΝЄΞЄΘΑΜΒΗΘΗCΑ
Him WERE-OUT-AWED

A o. A BEFORE- o.
ΝΚΑΙΠΡΟCΤΡЄΧΟΝΤЄCΗCΠ
AND TOWARD-RACING THEY-

ΑΖΟΝΤΟΑΥΤΟΝΚΑΙЄΠΗΡѠΤ
16 greetED Him AND He-inquires-of

Bs+ΑΥ=them Bs *omit* WRITERS
ΗCЄΝΤΟΥCΓΡΑΜΜΑΤЄΙCΤΙ
the WRITERS ANY

Bs* *o. but s restores*
CΥΝΖΗΤЄΙΤЄΠΡΟCЄΑΥΤΟΥ
YE-ARE-TOGETHER-SEEKING TOWARD selves

A Ο A ЄΙC *for* Η A *omits* to-Him
CΚΑΙΑΠЄΚΡΙΘΗΑΥΤѠЄΙCЄ
17 AND answered to-Him ONE OUT

A *adds* ЄΙΠЄΝ said
ΚΤΟΥΟΧΛΟΥΔΙΔΑCΚΑΛЄΗΝ
OF-THE THRONG TEACHer! I-CARRY

ЄΓΚΑΤΟΝΥΙΟΝΜΟΥΠΡΟCCЄ
THE SON OF-ME TOWARD YOU

ЄΧΟΝΤΑΠΝЄΥΜΑΑΛΑΛΟΝΚΑ
18 HAVING spirit UN-TALK AND

s¹* *omits* IF-EVER
ΙΟΠΟΥЄΑΝΑΥΤΟΝΚΑΤΑΛΑΒ
THE-?-where IF-EVER him it MAY-BE-DOWN-GETT-

s *omits* him
ΗΡΗCCЄΙΑΥΤΟΝΚΑΙΑΦΡΙΖ
ING it-IS-BURSTING him AND he-IS-FROTHIZING

ЄΙΚΑΙΤΡΙΖЄΙΤΟΥCΟΔΟΝΤ
AND IS-GRATING THE TEETH

Bs *omit* OF-him A Є o.
ΑCΑΥΤΟΥΚΑΙΞΗΡΑΙΝЄΤΑΙ
OF-him AND he-IS-*be*ING-DRIED

A ΟΝ *for* Α
ΚΑΙЄΙΠΑΤΟΙCΜΑΘΗΤΑΙCC
AND I-say to-THE LEARNers OF-

s o.
ΟΥΙΝΑΑΥΤΟЄΚΒΑΛѠCΙΝΚΑ
YOU THAT it THEY-SH'D-BE-OUT-CASTING AND

ΙΟΥΚΙCΧΥCΑΝΟΔЄΑΠΟΚΡΙ
19 NOT THEY-are-STRONG THE YET answerING

ΘЄΙCΑΥΤΟΙCΛЄΓЄΙѠΓЄΝЄ
to-them He-IS-sayING O! generation

ΑΑΠΙCΤΟCЄѠCΠΟΤЄΠΡΟCΥ
UN-BELIEVing TILL ?-when TOWARD YOUp

ΜΑCЄCΟΜΑΙЄѠCΠΟΤЄΑΝЄΞ
I-SHALL-BE TILL ?-when I-SHALL-BE-

ΟΜΑΙΥΜѠΝΦЄΡЄΤЄΑΥΤΟΝΠ
toleratING OF-YOUp BE-CARRYING him TO-

AB o.
ΡΟCЄΜЄΚΑΙΗΝЄΓΚΑΝΑΥΤΟ
20 WARD ME AND THEY-CARRY him

ΝΠΡΟCΑΥΤΟΝΚΑΙΙΔѠΝΑΥΤ
TOWARD Him AND PERCEIVING Him

A immediately THE spirit *for* Υ *has* ЄѠ A *om.* TOGETHER-
ΟΝΤΟΠΝЄΥΜΑЄΥΘΥCCΥΝЄC
THE spirit straightway TOGETHER-CON-

ΠΑΡΑΞЄΝΑΥΤΟΝΚΑΙΠЄCѠΝ
VULSES him AND FALLING

B+Є
ЄΠΙΤΗCΓΗCЄΚΥΛΙЄΤΟΑΦΡ
ON THE LAND he-ROLLED FROTHIZING

ΙΖѠΝΚΑΙЄΠΗΡѠΤΗCЄΝΤΟΝ
21 AND He-inquires-of THE

ΠΑΤЄΡΑΑΥΤΟΥΠΟCΟCΧΡΟΝ
FATHER OF-him how-long TIME

As¹* o. s² ЄΞΟΥ OUT OF-WHICH *for* TILL
ΟCЄCΤΙΝЄѠCΤΟΥΤΟΓЄΓΟΝ
it-IS TILL this HAS-BECOME

A *omits* OUT
ЄΝΑΥΤѠΟΔЄЄΙΠЄΝЄΚΠΑΙΔ
to-him THE YET he-said OUT OF-little-

A+Є
ΙΟΘЄΝΚΑΙΠΟΛΛΑΚΙCΚΑΙЄ
22 boy-PLACE AND MANY-times AND INTO

Bs *omit* THE A him AND INTO THE FIRE
ΙCΤΟΠΥΡΑΥΤΟΝЄΒΑΛЄΝΚΑ
THE FIRE him it-CAST AND

ΙЄΙCΥΔΑΤΑΙΝΑΑΠΟΛЄCΗΑ
INTO waters THAT it-SH'D-BE-destroyING him

s+Α A o. A ΑCΑΙ *for* Η
ΥΤΟΝΑΛΛЄΙΤΙΔΥΝΗΒΟΗΘΗ
but IF ANY YOU-ARE-ABLE help

His new attitude involved, which would keep them from attempting such a miracle. The great lesson in this sign is that the demon will not come out of Israel under the ministry of the apostles, as set forth in the book of Acts. Their effort is a failure. Even after that there is a delay, during which there are convulsions. The demon will go out of the nation in the midst of the severest throes, leaving it almost lifeless. The experience of the demoniac is a parallel to the experience of Israel, beginning with the renewed proclamation of the kingdom by the apostles, during the Lord's absence. Hence there is such insistence on faith and such a protracted period taken up in his healing. We may be sure that the apostles did not understand the significance of their own failure, neither could He explain this to them at that time without revealing secrets God had reserved. Had they known it they could not have entered whole-heartedly into their Pentecostal ministry. It is just such scenes as this, so meaningless and tedious to unbelief, yet so significant to the anointed eye, which overwhelm us with a sense of the divine presence on the sacred page.

30-32 Compare Mt.17[22,23]Lu.9[43-45].

30 How unlike his former journeys which were crowded with the powers of the coming eon! He spread abroad blessing with a lavish hand. The sick sought Him and were cured. The unclean spirits left at His slightest word. He scarcely had time to eat or sleep, so fully was He occupied in relieving the infirmities of the people. There is a season for every act under the sun; a time when it should, and a time when it should not be done. It had pleased God to testify to the proclamation of the kingdom by appropriate powers and signs. But now that season is past. The heralding has been hushed. The signs cease. He walks a lonely Wanderer, rejected, proscribed, threatened. Seeking to enlist the sympathy of His disciples, His words thrust them from Him, for they cannot comprehend, and His manner makes them afraid to ask. Lonely in the midst of His people! Lonely in the midst of His intimate friends! And so He sets His face toward the cross whose chill shadow is already casting its pall about Him.

23 us!" Now Jesus said to him, "If
you are able to believe—all is
possible to him who is believing."
24 Straightway, crying, the father of
the little boy said, with tears, "I
am believing! Help me in unbe-
lief!"

25 Now Jesus, perceiving that the
throng is racing on together, re-
bukes the unclean spirit, saying to
it, "Dumb and deaf-mute spirit, *I*
am enjoining you to come out of
him, and by no means may you be
entering into him any longer."
26 And crying and convulsing him
much, it came out, and he became
as if dead, so that the majority said
27 that he died. Now Jesus, holding
his hand, rouses him, and he rose.

28 And at His entering the house,
His disciples inquired privately of
Him, "Wherefore could *we* not
29 cast it out?" And He said to them,
"This species can come out by
nothing except by prayer and fast-
ing."

30 And coming out thence, they
went along through Galilee, and
He did not want any one to know.
31 For He taught His disciples and
said to them that "The Son of
Mankind is being betrayed into the
hands of men, and they will be kill-
ing Him. And being killed, after
32 three days He will rise." Yet they
were ignorant of the declaration,
and they were afraid to inquire of
Him.

33 And they came into Capernaum,
and, being come into the house, He
inquired of them, "What did you
reason with yourselves on the
34 road?" Yet they were silent, for
they argued with one another on the

ϹΟΝΗΜΙΝϹΠΛΑΓΧΝΙϹΘΕΙϹ
to-us BEING-compassionated

ΕΦΗΜΑϹΟΔΕΙΗϹΟΥϹΕΙΠΕΝ
23 ON US THE YET JESUS said

Bs1* Η o. o. o. Bs omit TO-B.
ΑΥΤΩΤΟΕΙΔΥΝΑϹΑΙΠΙϹΤΕ
to-him THE IF YOU-ARE-ABLE TO-BELIEVE

ΥϹΑΙΠΑΝΤΑΔΥΝΑΤΑΤΩΠΙϹ
ALL ABLE to-THE *one*-BE-

As1* *add* ΚΑΙ A ΕΩ *for* Υ s1* *omits* straightway
ΤΕΥΟΝΤΙΕΥΘΥϹΚΡΑΞΑϹΟΠ
24 LIEVING straightway CRY*ing* THE FA-

Bs *omit* WITH TEARS
ΑΤΗΡΤΟΥΠΑΙΔΙΟΥΜΕΤΑΔΑ
THER OF-THE little-boy WITH TEARS

ΚΡΥΩΝΕΛΕΓΕΝΠΙϹΤΕΥΩΒΟ
said I-AM-BELIEVING BE-help-

A+Ε
ΗΘΕΙΜΟΥΤΗΑΠΙϹΤΙΑΙΔΩΝ
25 ING OF-ME to-THE UN-BELIEF PERCEIVING

ΔΕΟΙΗϹΟΥϹΟΤΙΕΠΙϹΥΝΤΡ
YET THE JESUS that IS-ON-TOGETHER-RACING

B *omits* THE s o.
ΕΧΕΙΟΟΧΛΟϹΕΠΕΤΕΙΜΗϹΕ
THE THRONG He-rebukes

ΝΤΩΠΝΕΥΜΑΤΙΤΩΑΚΑΘΑΡΤ
to-THE spirit THE unclean

A THE spirit THE UN-TALK AND MUTE
ΩΛΕΓΩΝΑΥΤΩΤΟΑΛΑΛΟΝΚΑ
sayING to-it THE UN-TALK AND

Bs *omit* THE s1* *omits*, B1 *repeats* I
ΙΚΩΦΟΝΤΟΠΝΕΥΜΑΕΓΩΕΠΙ
MUTE THE spirit I AM-en-

A to-YOU AM-enjoinING
ΤΑϹϹΩϹΟΙΕΞΕΛΘΕΕΞΑΥΤΟ
joinING to-YOU BE-OUT-COMING OUT OF-him

ΥΚΑΙΜΗΚΕΤΙΕΙϹΕΛΘΗϹΕΙ
AND NO-NOT-STILL YOU-MAY-BE-INTO-COMING INTO

A Ν
ϹΑΥΤΟΝΚΑΙΚΡΑΞΑϹΚΑΙΠΟ
26 him AND CRY*ing* AND much

A Ν B *omits* him, *s erased once*
ΛΛΑϹΠΑΡΑΞΑϹΑΥΤΟΝΕΞΗΛ
CONVULS*ing* him it-OUT-CAME

ΘΕΝΚΑΙΕΓΕΝΕΤΟΩϹΕΙΝΕΚ
AND he-BECAME AS-IF DEAD

ΡΟϹΩϹΤΕΤΟΥϹΠΟΛΛΟΥϹΛΕ
AS-BESIDES THE MANY TO-BE-

ΓΕΙΝΟΤΙΑΠΕΘΑΝΕΝΟΔΕΙΗ
27 sayING that he-FROM-DIED THE YET JESUS

A *adds* ΑΥΤΟΝ s o.
ϹΟΥϹΚΡΑΤΗϹΑϹΤΗϹΧΕΙΡΟ
HOLD*ing* OF-THE HAND

A *omits* OF-him
ϹΑΥΤΟΥΗΓΕΙΡΕΝΑΥΤΟΝΚΑ
OF-him ROUSES him AND

A Α
ΙΑΝΕϹΤΗΚΑΙΕΙϹΕΛΘΟΝΤΟ
28 he-UP-STOOD AND OF-INTO-COMING

A o. A Ν Bs *omit* THE
ϹΑΥΤΟΥΕΙϹΤΟΝΟΙΚΟΝΟΙΜ
OF-Him INTO THE HOME THE LEARN-

B1 Θ A i.-of H. a.-to o.
ΑΘΗΤΑΙΑΥΤΟΥΚΑΤΙΔΙΑΝΕ
ers OF-Him according-to OWN in-

Bs *omit* THRU- Bs Ο=that s o.
ΠΗΡΩΤΩΝΑΥΤΟΝΔΙΑΤΙΗΜΕ
quirED-of Him THRU-ANY WE

ΙϹΟΥΚΗΔΥΝΗΘΗΜΕΝΕΚΒΑΛ
NOT WERE-enABLED TO-BE-OUT-CAST-

ΕΙΝΑΥΤΟΚΑΙΕΙΠΕΝΑΥΤΟΙ
29 ING (*fut.*) it AND He-said to-them

ϹΤΟΥΤΟΤΟΓΕΝΟϹΕΝΟΥΔΕΝ
this THE breed IN to-NOT-YET-ONE

s Ε o.
ΙΔΥΝΑΤΑΙΕΞΕΛΘΕΙΝΕΙΜΗ
IS-ABLE TO-BE-OUT-COMING IF NO

B *omits* AND fast *by* s5
ΕΝΠΡΟϹΕΥΧΗΚΑΙΝΗϹΤΕΙΑ
IN prayer AND fast

Bs o. o.
ΚΑΙΕΚΕΙΘΕΝΕΞΕΛΘΟΝΤΕϹ
30 AND thence OUT-COMING

B ΠΑΡ *by a later hand*
ΠΑΡΕΠΟΡΕΥΟΝΤΟΔΙΑΤΗϹΓ
THEY-BESIDE-WENT THRU THE GAL-

B+Ε
ΑΛΙΛΑΙΑϹΚΑΙΟΥΚΗΘΕΛΕΝ
ILEE AND NOT He-WILLED

A Ω o.
ΙΝΑΤΙϹΓΝΟΙΕΔΙΔΑϹΚΕΝΓ
31 THAT ANY MAY-BE-KNOWING He-TAUGHT for

ΑΡΤΟΥϹΜΑΘΗΤΑϹΑΥΤΟΥΚΑ
THE LEARNers OF-Him AND

B *omits* to-them
ΙΕΛΕΓΕΝΑΥΤΟΙϹΟΤΙΟΥΙΟ
said to-them that THE SON

ϹΤΟΥΑΝΘΡΩΠΟΥΠΑΡΑΔΙΔΟ
OF-THE human IS-*be*ING-BESIDE-GIVEN

s o.
ΤΑΙΕΙϹΧΕΙΡΑϹΑΝΘΡΩΠΩΝ
INTO HANDS OF-humans

ΚΑΙΑΠΟΚΤΕΝΟΥϹΙΝΑΥΤΟΝ
AND THEY-WILL-BE-FROM-KILLING Him

s o. A ΤΗ to-THE
ΚΑΙΑΠΟΚΤΑΝΘΕΙϹΜΕΤΑΤΡ
AND BEING-FROM-KILLED after THREE

As o. A ΤΗ THIRD A o.
ΕΙϹΗΜΕΡΑϹΑΝΑϹΤΗϹΕΤΑΙ
DAYS He-WILL-BE-UP-STANDING

ΟΙΔΕΗΓΝΟΟΥΝΤΟΡΗΜΑΚΑΙ
32 THE-*ones* YET UN-KNEW THE declaration AND

ΕΦΟΒΟΥΝΤΟΑΥΤΟΝΕΠΕΡΩΤ
THEY-FEARED Him TO-inquire-of

A Ε A ΠΕ
ΗϹΑΙΚΑΙΗΛΘΟΝΕΙϹΚΑΦΑΡ
33 AND THEY-CAME INTO CAPERNAUM

ΝΑΟΥΜΚΑΙΕΝΤΗΟΙΚΙΑΓΕΝ
AND IN THE HOME BECOM-

ΟΜΕΝΟϹΕΠΗΡΩΤΑΑΥΤΟΥϹΤ
ING He-inquirED-of them ANY

Bs *omit* TOWARD selves
ΙΕΝΤΗΟΔΩΠΡΟϹΕΑΥΤΟΥϹΔ
IN THE WAY TOWARD selves YE-

A ΑΙ *for* Ε
ΙΕΛΟΓΙΖΕϹΘΕΟΙΔΕΕϹΙΩΠ
34 THRU-accountED THE-*ones* YET were-SILENT

ΩΝΠΡΟϹΑΛΛΗΛΟΥϹΓΑΡΔΙΕ
TOWARD one-another for THEY-

$^{33-34}$ Compare Mt.18^{1}Lu.9^{46}.

^{34} While the Son of God was in sad contemplation of the deep humiliation of the cross, His disciples were puffed up with pride, arguing about their own greatness. They could hardly have been further removed from Him in spirit. He Who had been above all was now sinking beneath all. Higher than the archangels was His primeval position; lower than the lowest of sinners is the appalling place to which His path is winding. Higher! is the selfish shout of man, intent on his own exaltation, though he tread his fellows under foot to reach his proud pinnacle. Lower! was the cry of Christ, intent on the weal of others, though He be trodden in the mire to serve them. True greatness can never be attained by striving for self. It lies only in service for others.

$^{35-37}$ Compare Mt.18$^{2-6}$Lu.9^{47,48}22$^{24-30}$.

$^{38-41}$ Compare Lu. 9$^{49-50}$.

^{38} It was not long since the disciples had failed to cast out a demon. They were doubtless jealous of this man, for they wished to monopolize all the privileges of discipleship. The spirit of this act of the apostles has been a curse in Christendom. We are apt to think that only those who follow with us are countenanced by the Lord, or have a right to a place in His service. But the incident seems to point to a wider thought. The Lord evidently was not present when John used his authority to stop the offending miracle-worker. So, after His ascension, a whole group of men arose with Paul at their head, who did not follow with the twelve. It took much careful work to persuade the apostles that he had a ministry from the Lord as well as they (Gal. 2^{2}). There was a great work done, including the actual casting out of demons (Ac. 16^{18}), in which the twelve apostles had no part. We are not associated with the twelve apostles, but with this group. Because the believing Jews would not allow the nations a place in the kingdom or the pardon of sins, their own pardon was recalled. The work here hinted at and commended by our Lord in time displaced the ministry of the twelve apostles. It is only by a grasp of their dispensational application that we may read these signs.

35 road as to who is greater. And, be-
ing seated, He summons the twelve
and is saying to them, "If any one
wants to be first, he will be last of
36 all, and servant of all." And tak-
ing a little child, He stands it in
their midst, and clasping it in His
37 arms, said to them, "Whoever
should be receiving one of such
little children on My name, is re-
ceiving Me: and whoever should
be receiving Me, is not receiving
Me, but Him Who commissions
Me."

38 John averred to Him, saying,
"Teacher, we perceived someone
casting out demons in Thy name,
who is not following with us, and
we forbade him, seeing that he fol-
39 lowed not with us." Yet Jesus
said, "Be not forbidding him, for
there is no one who will be doing
powers on My name, and will be
able swiftly to speak evil of Me.
40 For who is not against us is for us.
41 For whoever should be giving you
a cup of water to drink in the
Name, seeing that you are Christ's,
verily I am saying to you that he
should by no means be losing his
wages.

42 And whoever should be snaring
one of these little ones who are be-
lieving into Me, it were ideal for
him rather if a millstone requiring
an ass to turn it were lying about
his neck and he were cast into the
43 sea. And if your hand should ever
be snaring you, strike it off. It is
ideal for you to be entering into
life maimed, rather than, having
two hands, to come away into Ge-
henna, into the inextinguishable
44 fire where their worm is not deceas-
ing and the fire is not being extin-
45 guished. And if your foot should

s+Γ A *omits* IN THE WAY
ΛΕΧΘΗϹΑΝΕΝΤΗΟΔΩΤΙϹΜΕ
WERE-THRU-said IN THE WAY ANY GREATER

AB *omit* IS A+Ε
ΙΖΩΝΕϹΤΙΝΚΑΙΚΑΘΙϹΑϹΕ
35 IS AND being-seated He-

s ΙΒ
ΦΩΝΗϹΕΝΤΟΥϹΔΩΔΕΚΑΚΑΙ
SOUNDS THE TWO-TEN AND

ΛΕΓΕΙΑΥΤΟΙϹΕΙΤΙϹΘΕΛΕ
IS-sayING to-them IF ANY IS-WILLING

s1* Ε o.
ΙΠΡΩΤΟϹΕΙΝΑΙΕϹΤΑΙΠΑΝ
BEFORE-most TO-BE he-WILL-BE OF-ALL

ΤΩΝΕϹΧΑΤΟϹΚΑΙΠΑΝΤΩΝΔ
LAST AND OF-ALL THRU-

ΙΑΚΟΝΟϹΚΑΙΛΑΒΩΝΠΑΙΔΙ
36 SERVITOR AND GETTING little-boy-or-

A Μ
ΟΝΕϹΤΗϹΕΝΑΥΤΟΕΝΜΕϹΩΑ
girl He-STANDS it IN MIDST OF-

s *had* +ΕΙΠ *but cancels*
ΥΤΩΝΚΑΙΕΝΑΓΚΑΛΙϹΑΜΕΝ
them AND IN-CLASP*ing*

ΟϹΑΥΤΟΕΙΠΕΝΑΥΤΟΙϹΟϹΑ
37 it said to-them WHO EVER

s *omits* such
ΝΕΝΤΩΝΤΟΙΟΥΤΩΝΠΑΙΔΙΩ
ONE OF-THE such little-boys-or-girls

s+ΤΟΥΤΩΝ s Ε o.
ΝΔΕΞΗΤΑΙΕΠΙΤΩΟΝΟΜΑΤΙ
SH'D-BE-RECEIVING ON THE NAME

Bs *omit* IF- s *omits* -EVER
ΜΟΥΕΜΕΔΕΧΕΤΑΙΚΑΙΟϹΕΑ
OF-ME ME IS-RECEIVING AND WHO IF-EVER

A Ξ s Ε s Ε o.
ΝΕΜΕΔΕΞΗΤΑΙΟΥΚΕΜΕΔΕΧ
ME MAY-BE-RECEIVING NOT ME IS-RECEIV-

s Ε o. s o.
ΕΤΑΙΑΛΛΑΤΟΝΑΠΟϹΤΕΙΛΑ
ING but THE *One*-commissioning

A *for* AVERRED ΑΠΕΚΡΙΘΗΔΕ *omits* THE B o.
ΝΤΑΜΕΕΦΗΑΥΤΩΟΙΩΑΝΝΗϹ
38 ME AVERRED to-Him THE JOHN

Bs *omit* saying
ΛΕΓΩΝΔΙΔΑϹΚΑΛΕΕΙΔΟΜΕ
saying TEACHER! WE-PERCEIVED

A *omits* IN
ΝΤΙΝΑΕΝΤΩΟΝΟΜΑΤΙϹΟΥΕ
ANY IN THE NAME OF-YOU OUT-

ΚΒΑΛΛΟΝΤΑΔΑΙΜΟΝΙΑΟϹΟ
CASTING demons WHO NOT

Bs *omit* WHO NOT IS-following to-us
ΥΚΑΚΟΛΟΥΘΕΙΗΜΙΝΚΑΙΕΚ
IS-following to-us AND WE-FOR-

A ϹΑ *for* Ο A Α
ΩΛΥΟΜΕΝΑΥΤΟΝΟΤΙΟΥΚΗΚ
BADE him that NOT he-fol-

s o.
ΟΛΟΥΘΕΙΗΜΙΝΟΔΕΙΗϹΟΥϹ
39 lowed to-us THE YET JESUS

ΕΙΠΕΝΜΗΚΩΛΥΕΤΕΑΥΤΟΝΟ
said NO BE-FORBIDDING him NOT-

s o.
ΥΔΕΙϹΓΑΡΕϹΤΙΝΟϹΠΟΙΗϹ
YET-ONE for IS WHO WILL-BE-DOING

ΕΙΔΥΝΑΜΙΝΕΠΙΤΩΟΝΟΜΑΤ
ABILITY ON THE NAME

s Ε o.
ΙΜΟΥΚΑΙΔΥΝΗϹΕΤΑΙΤΑΧΥ
OF-ME AND WILL-BE-ABLE SWIFTLY

ΚΑΚΟΛΟΓΗϹΑΙΜΕΟϹΓΑΡΟΥ
40 TO-EVIL-say ME WHO for NOT

A Υ=-YOU*p* A Υ=YOU*p*
ΚΕϹΤΙΝΚΑΘΗΜΩΝΥΠΕΡΗΜΩ
IS DOWN OF-US OVER US

AB *omit* IF-
ΝΕϹΤΙΝΟϹΓΑΡΕΑΝΠΟΤΙϹΗ
41 IS WHO for IF-EVER SH'D-BE-DRINKIZING

ΥΜΑϹΠΟΤΗΡΙΟΝΥΔΑΤΟϹΕΝ
YOU*p* DRINK-cup OF-water IN

s1* *adds* OF-ME ΜΟΥ s1* ΕΜΟΝ MY *for* ANOINTED
ΟΝΟΜΑΤΙΟΤΙΧΡΙϹΤΟΥΕϹΤ
NAME that OF-ANOINTED YE-ARE

As ΑΙ *for* Ε A *omits* that
ΕΑΜΗΝΛΕΓΩΥΜΙΝΟΤΙΟΥΜΗ
AMEN I-AM-sayING to-YOU*p* that NOT NO

ΑΠΟΛΕϹΗΤΟΝΜΙϹΘΟΝΑΥΤΟ
he-SH'D-BE-destroyING THE HIRE OF-him

Bs *omit* IF-
ΥΚΑΙΟϹΕΑΝϹΚΑΝΔΑΛΙϹΗΕ
42 AND WHO IF-EVER SHOULD-BE-SNARING ONE

B+Ε
ΝΑΤΩΝΜΙΚΡΩΝΤΟΥΤΩΝΤΩΝ
OF-THE LITTLE these THE

s *omits* INTO ME
ΠΙϹΤΕΥΟΝΤΩΝΕΙϹΕΜΕΚΑΛ
ones-BELIEVING INTO ME IDEAL

A to-him it-IS
ΟΝΕϹΤΙΝΑΥΤΩΜΑΛΛΟΝΕΙΠ
it-IS to-him RATHER IF IS-

s o. Bs *omit* STONE Bs o. o.
ΕΡΙΚΕΙΤΑΙΛΙΘΟϹΜΥΛΙΚΟ
ABOUT-LYING STONE MILLIC

A *omits* Assic
ϹΟΝΙΚΟϹΠΕΡΙΤΟΝΤΡΑΧΗΛ
Assic ABOUT THE NECK

s Ε o.
ΟΝΑΥΤΟΥΚΑΙΒΕΒΛΗΤΑΙΕΙ
OF-him AND he-HAS-*been*-CAST INTO

ϹΤΗΝΘΑΛΑϹϹΑΝΚΑΙΕΑΝϹΚ
43 THE SEA AND IF-EVER SHOULD-

A Ζ
ΑΝΔΑΛΙϹΗϹΕΗΧΕΙΡϹΟΥΑΠ
BE-SNARING YOU THE HAND OF-YOU FROM-

A *adds* to-YOU ϹΟΙ
ΟΚΟΨΟΝΑΥΤΗΝΚΑΛΟΝΕϹΤΙ
STRIKE her IDEAL it-IS

A *omits* YOU
ΝϹΕΚΥΛΛΟΝΕΙϹΕΛΘΕΙΝΕΙ
YOU MAIMED TO-BE-INTO-COMING INTO

ϹΤΗΝΖΩΗΝΗΤΑϹΔΥΟΧΕΙΡΑ
THE LIFE OR THE TWO HANDS

s1* ΕΙϹ -INTO-
ϹΕΧΟΝΤΑΑΠΕΛΘΕΙΝΕΙϹΤΗ
HAVING TO-BE-FROM-COMING INTO THE

s2 *cancels* INTO THE FIRE THE UN-EXTINGUISHable *but restored*
ΝΓΕΕΝΝΑΝΕΙϹΤΟΠΥΡΤΟΑϹ
GEHENNA INTO THE FIRE THE UN-EX-

Bs *omit* THE-?-where *to* IS-*being*-EXTINGUISHED
ΒΕϹΤΟΝΟΠΟΥΟϹΚΩΛΗΞΑΥΤ
44 TINGUISHable THE-?-where THE WORM OF-them

ΩΝΟΥΤΕΛΕΥΤΑΚΑΙΤΟΠΥΡΟ
NOT IS-deceasING AND THE FIRE NOT

ΥϹΒΕΝΝΥΤΑΙΚΑΙΕΑΝΟΠΟΥ
45 IS-*be*ING-EXTINGUISHED AND IF-EVER THE FOOT

40 See Mt.12[30]Lu.11[23].
41 See Mt. 10[40-42].
42 Compare Mt. 18[6].
43 Compare Mt.5[30]. See Deut.13[6-11]Isa. 33[14]66[24].
45 Gehenna, the valley of Hinnom just below Jerusalem, must not be confounded with the lake of fire, or Tartarus, or the unseen, commonly called "hell" or hades. Its fire and worms are quite as literal as can be, for the city offal is burned there. No living beings are cast into this incinerator. It is the worms, which feed on the carcases of criminals, who do not die. The fire is kept burning at all times. This will be the place where bodies of executed malefactors will be cast during the kingdom era.
49 Since the kingdom has been rejected, entrance into it is necessarily a path of judgment. Salt is a preservative. During the kingdom era corruption will be stayed. The salt that counteracts the corruption of that day will be fire, a judgment. As already elaborated, nothing that offends can enter that kingdom. It must be judged. If not, it will drag down those who harbor it into Gehenna and its fires.
47-48 Compare Mt. 5[29].
49 See Lev.2[13]Eze.43[24].
50 See Mt.5[13]Lu.14[34,35]Col.4[6].
1-12 Compare Mt. 19[1-12].
1 Our Lord is now in Perea, over which Herod held sway. Herod had dismissed his wife for no other reason than that he wanted to marry Herodias, his brother's wife. It was John the baptist's protest against this which really cost him his life. Hence the Pharisees hope to put the Lord on the horns of a dilemma. If He countenances Herod's act, that could easily be used against Him. If He condemns it, that could be used to inflame the Herodians, if not Herod himself. But the Lord is equal to the occasion. He is greater than Moses. He knew the hardness of their hearts. He, therefore, revokes the law, and bases the union of man and wife on the original creation. Adam was both male and female in one body when he was first created (Gen.1[27]). Later God took from Adam, not a rib, but a cell, and builded a woman. Marriage is the reversal of this. A male and a female are joined together to make one complete human being, as Adam was at his creation. God, Who took Eve out of Adam, and

be snaring you, strike it off. For
it is ideal for you to be entering
into life maimed or lame, rather
than, having two feet, to be cast in-
to the Gehenna, into the inex-
46 tinguishable fire where their worm
is not deceasing, and the fire is not
47 being extinguished. And if your
eye should be snaring you, cast it
out. It is ideal for you to be enter-
ing into the kingdom of God one-
eyed, rather than, having two eyes,
to be cast into the Gehenna of fire
48 where their worm is not deceasing
and the fire is not being ex-
49 tinguished. For every one will be
salted with fire, and every sacrifice
50 will be salted with salt. Salt is
ideal, yet if the salt should be be-
coming savorless, with what will
you be seasoning it? Have salt in
yourselves and be at peace with one
another."

10 And rising from thence, He is
coming into the boundaries of
Judea and the other side of the Jor-
dan, and again throngs are going
to Him, and again, as He had been
2 accustomed, He taught them. And
the Pharisees, approaching, in-
quired of Him if a husband is
allowed to dismiss a wife, trying
3 Him. Yet answering, He said to
them, "What does Moses direct
4 you?" Yet they say, "Moses per-
mits us to write a scroll of divorce,
5 and to dismiss her." And answer-
ing, Jesus said to them, "In view of
your hardheartedness he writes this
6 precept for you. Yet from the be-
ginning of creation God makes them
7 male and female. On this account
a man will be leaving his father
and mother and will be joined to
8 his wife, and the two will be for

s ЄI *for* H
CCOYCKANΔΑΛΙΖΗCΕΑΠΟΚ
OF-YOU MAY-BE-SNARING YOU FROM-STRIKE

A H Bs *omit* for
ΟΨΟΝΑΥΤΟΝΚΑΛΟΝΓΑΡΕCΤ
it IDEAL for it-IS

s o. s INTO THE LIFE TO-BE-I.-C.
ΙΝCΕΕΙCΕΛΘΕΙΝΕΙCΤΗΝΖ
YOU TO-BE-INTO-COMING INTO THE LIFE

AB *omit* MAIMED OR
ΩΗΝΚΥΛΛΟΝΗΧΩΛΟΝΗΤΟΥC
MAIMED OR LAME OR THE

ΔΥΟΠΟΔΑCΕΧΟΝΤΑΒΛΗΘΗΝ
TWO FEET HAVING TO-BE-CAST

s INTO THE GEHENNA TO-BE-CAST Bs *omit* INTO *to* IS-*b*.-EX.
ΑΙΕΙCΤΗΝΓΕΕΝΝΑΝΕΙCΤΟ
INTO THE GEHENNA INTO THE

ΠΥΡΤΟΑCΒΕCΤΟΝΟΠΟΥΟCΚ
46 FIRE THE UN-EXTINGUISHable THE-?-where THE WORM

ΩΛΗΞΑΥΤΩΝΟΥΤΕΛΕΥΤΑΚΑ
OF-them NOT IS-deceasING AND

ΙΤΟΠΥΡΟΥCΒΕΝΝΥΤΑΙΚΑΙ
47 THE FIRE NOT IS-*be*ING-EXTINGUISHED AND

ΕΑΝΟΟΦΘΑΛΜΟCCOYCKANΔ
IF-EVER THE VIEWer OF-YOU MAY-BE-SNARING

ΑΛΙΖΗCΕΕΚΒΑΛΕΑΥΤΟΝΚΑ
YOU BE-OUT-CASTING it IDEAL

A COI to-YOU
ΛΟΝCΕΕCΤΙΝΜΟΝΟΦΘΑΛΜΟ
YOU it-IS ONLY-VIEWer

s1* *omits* TO-BE-I.-C s o. s1* ΖΩ
ΝΕΙCΕΛΘΕΙΝΕΙCΤΗΝΒΑCΙ
TO-BE-INTO-COMING INTO THE KINGdom

s o. A INTO THE KINGdom OF-THE God TO-BE-INTO-COMING
ΛΕΙΑΝΤΟΥΘΕΟΥΗΔΥΟΟΦΘΑ
OF-THE God OR TWO VIEWers

ΛΜΟΥCΕΧΟΝΤΑΒΛΗΘΗΝΑΙΕ
HAVING TO-BE-CAST INTO

B *omits* THE Bs *omit* OF-THE FIRE
ΙCΤΗΝΓΕΕΝΝΑΝΤΟΥΠΥΡΟC
THE GEHENNA OF-THE FIRE

ΟΠΟΥΟCΚΩΛΗΞΑΥΤΩΝΟΥΤΕ
48 THE-?-where THE WORM OF-them NOT IS-de-

ΛΕΥΤΑΚΑΙΤΟΠΥΡΟΥCΒΕΝΝ
ceasING AND THE FIRE NOT IS-*be*ING-EXTIN-

AB *omit* IN
ΥΤΑΙΠΑCΓΑΡΕΝΠΥΡΙΑΛΙC
49 GUISHED EVERY for IN FIRE WILL-BE-BEING-

Bs *omit* AND *to* WILL-BE-BEING-SALTED
ΘΗCΕΤΑΙΚΑΙΠΑCΑΘΥCΙΑΑ
SALTED AND EVERY sacrifice to-

ΛΙΑΛΙCΘΗCΕΤΑΙΚΑΛΟΝΤΟ
50 SALT WILL-BE-BEING-SALTED IDEAL THE

s1* o.
ΑΛΑCΕΑΝΔΕΤΟΑΛΑCΑΝΑΛΟ
SALT IF-EVER YET THE SALT UN-SALT

ΝΓΕΝΗΤΑΙΕΝΤΙΝΙΑΥΤΟΑΡ
MAY-BE-BECOMING IN ANY it YE-WILL-

A ΑΙ *for* Ε
ΤΥCΕΤΕΕΧΕΤΕΕΝΕΑΥΤΟΙC
BE-seasonING BE-HAVING IN selves

BA1s1* o. s1 o. A ΑΙ *for* Ε
ΑΛΑCΚΑΙΕΙΡΗΝΕΥΕΤΕΕΝΑ
SALT AND BE-being-at-PEACE IN one-

A o. o.
ΛΛΗΛΟΙCΚΑΙΕΚΕΙΘΕΝΑΝΑ
10 another AND thence UP-STAND-

CΤΑCΕΡΧΕΤΑΙΕΙCΤΑΟΡΙΑ
ing He-IS-COMING INTO THE boundaries

A *for* AND *has* ΔΙΑΤΟΥ THRU THE
ΤΗCΙΟΥΔΑΙΑCΚΑΙΠΕΡΑΝΤ
OF-THE JUDEA AND OTHER-SIDE OF-

B2 M
ΟΥΙΟΡΔΑΝΟΥΚΑΙCΥΝΠΟΡΕ
THE JORDAN AND ARE-TOGETHER-GOING

ΥΟΝΤΑΙΠΑΛΙΝΟΧΛΟΙΠΡΟC
AGAIN THRONGS TOWARD

ΑΥΤΟΝΚΑΙΩCΕΙΩΘΕΙΠΑΛΙ
Him AND AS He-HAD-CUSTOMED AGAIN

ΝΕΔΙΔΑCΚΕΝΑΥΤΟΥCΚΑΙΠ
2 He-TAUGHT them AND TO-

AB *omit* THE B+Ε
ΡΟCΕΛΘΟΝΤΕCΟΙΦΑΡΙCΑΙ
WARD-COMING THE PHARISEES

A HCAN *for* ΩΝ
ΟΙΕΠΗΡΩΤΩΝΑΥΤΟΝΕΙΕΞΕ
inquirED-of Him IF it-IS-allowed

CΤΙΝΑΝΔΡΙΓΥΝΑΙΚΑΑΠΟΛ
to-MAN WOMAN TO-FROM-LOOSE

s o.
ΥCΑΙΠΕΙΡΑΖΟΝΤΕCΑΥΤΟΝ
tryING Him

ΟΔΕΑΠΟΚΡΙΘΕΙCΕΙΠΕΝΑΥ
3 THE YET answerING He-said to-them

ΤΟΙCΤΙΥΜΙΝΕΝΕΤΕΙΛΑΤΟ
ANY to-YOU*p* directs

A o. A O A MOSES permits
ΜΩΥCΗCΟΙΔΕΕΙΠΑΝΕΠΕΤΡ
4 MOSES THE-*ones* YET say permits

A o.
ΕΨΕΝΜΩΥCΗCΒΙΒΛΙΟΝΑΠΟ
MOSES SCROLLet OF-FROM-

CΤΑCΙΟΥΓΡΑΨΑΙΚΑΙΑΠΟΛ
STAND TO-WRITE AND TO-FROM-LOOSE

Bs *omit* AND answerING Bs *add* YET ΔΕ
ΥCΑΙΚΑΙΑΠΟΚΡΙΘΕΙCΟΙΗ
5 AND answerING THE JESUS

CΟΥCΕΙΠΕΝΑΥΤΟΙCΠΡΟCΤ
said to-them TOWARD THE

ΗΝCΚΛΗΡΟΚΑΡΔΙΑΝΥΜΩΝΕ
HARD-HEART OF-YOU*p* he-

ΓΡΑΨΕΝΥΜΙΝΤΗΝΕΝΤΟΛΗΝ
WRITES to-YOU*p* THE direction

ΤΑΥΤΗΝΑΠΟΔΕΑΡΧΗCΚΤΙC
6 this FROM YET ORIGINal OF-CREATION

ΕΩCΑΡCΕΝΚΑΙΘΗΛΥΕΠΟΙΗ
MALE AND female makes

Bs *omit* THE God
CΕΝΑΥΤΟΥCΟΘΕΟCΕΝΕΚΕΝ
7 them THE God on-account-of

AsB1 o. s o.
ΤΟΥΤΟΥΚΑΤΑΛΕΙΨΕΙΑΝΘΡ
this WILL-BE-leaving human

s ΩΝ
ΩΠΟCΤΟΝΠΑΤΕΡΑΑΥΤΟΥΚΑ
THE FATHER OF-him AND

thus made the separation, yokes them together again in marriage. They become a physiological unit. No man should destroy such a union. Only one cause was given by our Lord as a ground for divorce (Mt.5[32]). In this day of grace even this is not valid. Only desertion by an unbelieving husband or wife breaks the bonds of matrimony (1 Co.7[15]). The reason for this lies in the character of this economy. It is the opposite of the administration of a stony law over hard hearts. God is now dealing in pure, unadulterated *grace*, which forgives offenses and pleads for reconciliation in the most desperate circumstances. This should be reflected in all our social relations, especially in the marriage bond.

4 See Deut.24[1]Mt.5[31,32].

6 See Gen.1[27]5[2].

7 See Gen.2[24]LXX 1 Co.6[16]Eph.5[31].

12 See Lu.16[18]Ro.7[3]1 Co.7[10,11].

13-16 Compare Mt.19[13-15]Lu.18[15-17].

13 Children were not supposed to be capable of understanding Him, hence, hardly candidates for the kingdom. But they had the very essential which was so lacking among His disciples at this time. They had implicit faith in what they were told, and trusted those who told them. The disciples, alas, were also immature in understanding. They did not apprehend the need of the cross which He was seeking to sink into their hearts. Yet they lacked the child-like faith which believes, though it cannot comprehend.

20 The incident of the rich man contains the line of thought suggested by the little children. He was their opposite. He had confidence in himself, in his accomplishments, in his ideas. He wanted to work his way into the kingdom. As a matter of fact what he had done so far had resulted in a condition quite the opposite of the kingdom. His many acquisitions, the result of his activities, meant so much loss to his poorer neighbors. He had been anything but *good* to them. Had the kingdom come at that moment, he must have lost all except his own allotment. If then, he really had faith in that kingdom, and wished to enter it and enjoy eonian life, the only practical way to prove it would be to do all he could to bring about kingdom conditions. It would be absolutely impossible to hold on

one flesh, so that they are no
9 longer two, but one flesh. What
God, then, yokes together, let no
man be separating."
10 And in the house again, His dis-
ciples inquired of Him concerning
11 this. And He is saying to them,
"Whoever should be dismissing his
wife and should be marrying an-
other is committing adultery with
12 her. And if *she*, dismissing her hus-
band, should be marrying another,
she is committing adultery."
13 And they brought little children
to Him that He should be touching
them, yet the disciples rebuke
14 them. Yet Jesus, perceiving it, re-
sents it, and said to them, "Let the
little children be coming to Me,
and be forbidding them not, for of
15 such is the kingdom of God. Ver-
ily, I am saying to you, whoever
should not be receiving the king-
dom of God as a little child, may
under no circumstances be enter-
16 ing into it." And clasping them
in His arms, He is placing His
hands on them in benediction.
17 And at His going out into the
road, *lo!* one certain rich man,
running toward Him and falling on
his knees, inquired of Him, "Good
Teacher! What shall I be doing
that I should be enjoying the allot-
18 ment of eonian life?" Now Jesus
said to him, "Why are you term-
ing Me good? No one is good ex-
19 cept One, God. You are acquainted
with the precepts, 'You should not
be murdering; you should not be
committing adultery; you should
not be stealing; you should not be
testifying falsely; you should not
be cheating; be honoring your
father and mother.' "
20 Now he averred to Him, "Teach-
er, all these I maintain from my
21 youth." Now Jesus, looking at

Bs *omit* AND *to* OF-him
ΙΤΗΝΜΗΤΕΡΑΚΑΙΠΡΟCΚΟΛ
THE MOTHER AND WILL-BE-BEING-TOWARD-
ΛΗΘΗCΕΤΑΙΤΗΓΥΝΑΙΚΙΑΥ
JOINED to-THE WOMAN OF-him
ΤΟΥΚΑΙΕCΟΝΤΑΙΟΙΔΥΟΕΙ
8 AND WILL-BE . THE TWO INTO
CCΑΡΚΑΜΙΑΝΩCΤΕΟΥΚΕΤΙ
FLESH ONE AS-BESIDES NOT-STILL
B ONE FLESH
ΕΙCΙΝΔΥΟΑΛΛΑCΑΡΞΜΙΑΟ
9 THEY-ARE TWO but FLESH ONE WHICH
A *omits* THE
ΟΥΝΟΘΕΟCCΥΝΕΖΕΥΞΕΝΑΝ
THEN THE God TOGETHER-YOKES human
ΘΡΩΠΟCΜΗΧΩΡΙΖΕΤΩΚΑΙΕ
10 NO LET-BE-SPACIZING AND INTO
A Ν *o.*=IN A *o.* A *o.*
ΙCΤΗΝΟΙΚΙΑΝΠΑΛΙΝΟΙΜΑ
THE HOME AGAIN THE LEARN-
Bs *omit* OF-Him *s* ΩΝ
ΘΗΤΑΙΑΥΤΟΥΠΕΡΙΤΟΥΤΟΥ
ers OF-Him ABOUT this
A ΗCΑΝ *for* ΩΝ
ΕΠΗΡΩΤΩΝΑΥΤΟΝΚΑΙΛΕΓΕ
11 inquired-of Him AND He-is-saying
Bs *omit* IF-
ΙΑΥΤΟΙCΟCΕΑΝΑΠΟΛΥCΗΤ
to-them WHO IF-EVER SH'D-BE-FROM-LOOSING THE
ΗΝΓΥΝΑΙΚΑΑΥΤΟΥΚΑΙΓΑΜ
WOMAN OF-him AND SH'D-BE-
s Ε *o.*
ΗCΗΑΛΛΗΝΜΟΙΧΑΤΑΙΕΠΑΥ
MARRYING other IS-committing-ADULTERY ON her
A ΓΥΝΗ WOMAN A Η
ΤΗΝΚΑΙΕΑΝΑΥΤΗΑΠΟΛΥCΑ
12 AND IF-EVER she FROM-LOOS*ing*
A *o. o.* A *adds* ΚΑΙ A Θ
CΑΤΟΝΑΝΔΡΑΑΥΤΗCΓΑΜΗC
THE MAN OF-her SH'D-BE-MARRYING
A Ω *o.*
ΗΑΛΛΟΝΜΟΙΧΑΤΑΙΚΑΙΠΡΟ
13 other she-is-committing-ADULTERY AND THEY-
CΕΦΕΡΟΝΑΥΤΩΠΑΙΔΙΑΙΝΑ
TOWARD-CARRIED to-Him little-boys-and-girls THAT
A He-SH'D-BE-TOUCHING OF-them
ΑΥΤΩΝΑΨΗΤΑΙΟΙΔΕΜΑΘΗΤ
OF-them He-SH'D-BE-TOUCHING THE YET LEARNers
B+Ε A Ω *o. o. o. o.* A *adds* ΠΡ
ΑΙΕΠΕΤΙΜΗCΑΝΑΥΤΟΙCΙΔ
14 rebuke to-them PER-
ΟCΦΕΡΟΥCΙΝ=ARE-rebuking to-THE *ones*-TOWARD-
ΩΝΔΕΟΙΗCΟΥCΗΓΑΝΑΚΤΗC
CEIVING YET THE JESUS resents
CARRYING
ΕΝΚΑΙΕΙΠΕΝΑΥΤΟΙCΑΦΕΤ
AND said to-them FROM-LET
s Ε *o.*
ΕΤΑΠΑΙΔΙΑΕΡΧΕCΘΑΙΠΡΟ
THE little-boys-and-girls TO-BE-COMING TOWARD
B *omits* AND A ΑΙ *for* Ε
CΜΕΚΑΙΜΗΚΩΛΥΕΤΕΑΥΤΑΤ
ME AND NO BE-FORBIDDING them OF-
ΩΝΓΑΡΤΟΙΟΥΤΩΝΕCΤΙΝΗΒ
THE for such IS THE KING-
s o.
ΑCΙΛΕΙΑΤΟΥΘΕΟΥΑΜΗΝΛΕ
15 dom OF-THE God AMEN I-AM-

Bs *omit* IF- *s* Ε *o.*
ΓΩΥΜΙΝΟCΕΑΝΜΗΔΕΞΗΤΑΙ
saying to-YOU*p* WHO IF-EVER NO SH'D-BE-RECEIVING
s o.
ΤΗΝΒΑCΙΛΕΙΑΝΤΟΥΘΕΟΥΩ
THE KINGdom OF-THE God AS
*s*1* Ε *o.*
CΠΑΙΔΙΟΝΟΥΜΗΕΙCΕΛΘΗΕ
little-boy-or-girl NOT NO MAY-BE-INTO-COMING IN-
ΙCΑΥΤΗΝΚΑΙΕΝΑΓΚΑΛΙCΑ
16 TO her AND IN-CLASP*ing*
A *omits* -DOWN- A He-is-b. *after* them
ΜΕΝΟCΑΥΤΑΚΑΤΕΥΛΟΓΕΙΤ
them He-IS-DOWN-blessing PLAC-
s o.
ΙΘΕΙCΤΑCΧΕΙΡΑCΕΠΑΥΤΑ
ING THE HANDS ON them
A+ΑΥΤΑ them *after* He-is-blessing
ΚΑΙΕΚΠΟΡΕΥΟΜΕΝΟΥΑΥΤΟ
17 AND OF-OUT-GOING OF-Him
Bs *omit* BE-PERCEIVING ANY RICH
ΥΕΙCΟΔΟΝΙΔΟΥΤΙCΠΛΟΥC
INTO WAY BE-PERCEIVING ANY RICH
A *omits* ONE
ΙΟCΠΡΟCΔΡΑΜΩΝΕΙCΚΑΙΓ
TOWARD-RUNNING ONE AND KNEE-
ΟΝΥΠΕΤΗCΑCΑΥΤΟΝΕΠΗΡΩ
FALL*ing* him inquired-of
ΤΑΑΥΤΟΝΔΙΔΑCΚΑΛΕΑΓΑΘ
Him TEACHer! GOOD!
ΕΤΙΠΟΙΗCΩΙΝΑΖΩΗΝΑΙΩΝ
ANY I-SHALL-BE-DOING THAT LIFE eonian
ΙΟΝΚΛΗΡΟΝΟΜΗCΩΟΔΕΙΗC
18 I-SHOULD-BE-tenanting THE YET JESUS
ΟΥCΕΙΠΕΝΑΥΤΩΤΙΜΕΛΕΓΕ
said to-him ANY ME YOU-ARE-say-
ΙCΑΓΑΘΟΝΟΥΔΕΙCΑΓΑΘΟC
ING GOOD NOT-YET-ONE GOOD
ΕΙΜΗΕΙCΟΘΕΟCΤΑCΕΝΤΟΛ
19 IF NO ONE THE God THE directions
A YOU-SH'D-BE-ADULTERING NO YOU-SH'D-BE-MURDERING
ΑCΟΙΔΑCΜΗΦΟΝΕΥCΗCΜΗΜ
YOU'VE-PERC'VED NO YOU-SH'D-BE-MURDERING NO YOU-
*s*1 *omits* NO YOU-SH'D-BE-ADULTERING
ΟΙΧΕΥCΗCΜΗΚΛΕΨΗCΜΗΨΕ
SH'D-BE-ADULTERING NO YOU-SH'D-BE-stealing NO YOU-
B1 *omits* NO YOU-SHOULD-BE-depriving
ΥΔΟΜΑΡΤΥΡΗCΗCΜΗΑΠΟCΤ
SHOULD-BE-FALSE-witnessing NO YOU-SHOULD-BE-
s o.
ΕΡΗCΗCΤΕΙΜΑΤΟΝΠΑΤΕΡΑ
depriving BE-VALUING THE FATHER
*s*1* *adds* CΟΥ A ΑΠΟ
CΟΥΚΑΙΤΗΝΜΗΤΕΡΑΟΔΕΕΦ
20 OF-YOU AND THE MOTHER THE YET he-AVER-
ΚΡΙΘΕΙCΕΙΠΕΝ answering he-said
ΗΑΥΤΩΔΙΔΑCΚΑΛΕΤΑΥΤΑΠ
red to-Him TEACHer! these ALL
A *o. o. o.*
ΑΝΤΑΕΦΥΛΑΞΑΜΗΝΕΚΝΕΟΤ
I-GUARD OUT OF-YOUTH
A *omits* JESUS
ΗΤΟCΜΟΥΟΔΕΙΗCΟΥCΕΜΒΑ
21 OF-ME THE YET JESUS IN-look*ing*
ΕΨΑCΑΥΤΩΗΓΑΠΗCΕΝΑΥΤΟ
to-him LOVES him

to his lands in that day, for it will be redistributed according to each one's need. The disciples in the Pentecostal era acted on the principles of the kingdom. They did not sell their own allotments, but disposed of the allotments of others which they had acquired, using the proceeds to help those who were in need (Ac. 2[45]).

15 See Mt.18[2,3].

17-22 Compare Mt.19[16-22]Lu.18[18-23].

19 See Ex.20[12-16].

21 See Mt.6[19-21]Lu.12[33,34]16[9].

22-27 Compare Mt.19[23-26]Lu.18[24-27].

23 All human kingdoms have a high place for those who have wealth. They have no difficulty in entering. Indeed, it has come to the point where the wealth of the world is the controlling factor in government. Policies are dictated, laws are passed, treaties are made, wars are fought, all to protect invested capital or to promote the accumulation of wealth. The majority of mankind have become the slaves of the minority, who hold them by bonds of gold. There is no human remedy. In God's kingdom all this will be reversed. No rich man, as such, will enter, for his riches will bave been destroyed in the previous judgment era, or will not be recognized. But the greatest hindrance is the lack of confidence in Christ.

24 See Job 31[24]Ps.49[6-9]1 Ti.6[17-19].

27 See Jer.32[17]Lu.1[37].

28-31 Compare Mt.19[27-30]Lu.18[28-30].

30 This has proven a stumbling block to many, who seek to apply it to the present grace. They have left all, but do *not* receive either a hundred fold or indeed a hundredth part of what they have lost. The reference is strictly confined to the Jewish disciples in the era in which the kingdom was proclaimed. After Pentecost the disciples had all things in common, so that all had an interest in and enjoyment of hundreds of houses and fields (Ac. 2[44]4[32]), being bound by more than natural ties to thousands of fellow believers, who cared for their welfare, so that there were none indigent among them (Ac. 4[34]). There was a daily dispensation which took in all, even the widows who might have been in sore straits under any other dispensation. But today there is no temporal profit in standing true. Our greatest priv-

him, loves him, and said to him,
"In one thing you are still wanting. Go, sell whatever you have,
and be giving to the poor, and you
will be having treasure in heaven.
And come hither: be following Me,
22 picking up the cross." Yet he, being somber at the word, came away
sorrowing, for he had many acquisitions.
23 And, looking about, Jesus is
saying to His disciples, "How
squeamishly shall those who have
money be entering into the king-
24 dom of God!" Now the disciples
were awed at His words. Yet Jesus,
again, answering, is saying to them,
"Children, how squeamish it is
for those who have confidence in
money to be entering into the king-
25 dom of God! It is easier for a
camel to come through the eye of
a needle than for the rich to be entering into the kingdom of God."
26 Now they were exceedingly astonished, saying to Him, "And can
27 any one be saved?" Now, looking
at them, Jesus is saying, "With
men it is impossible, but not with
God, for all is possible with God."
28 Peter begins to say to Him, "*Lo!*
we leave all and follow Thee!
What consequently, will there be
29 for us?" Jesus averred to him,
"Verily, I am saying to you that
there is no one who leaves a house,
or brothers, or sisters, or father, or
mother, or wife, or children, or
fields, on My account and on ac-
30 count of the evangel, who should
not be getting back a hundredfold
now, in this era, houses and
brothers and sisters and mothers
and father and children and fields,

AB *omit* STILL A ΟΙ
ΝΚΑΙΕΙΠΕΝΑΥΤΩΕΤΙΕΝCΕ
AND said to-him STILL ONE YOU

s o.
ΥCΤΕΡΕΙΥΠΑΓΕΟCΑΕΧΕΙC
IS-WANTING BE-UNDER-LEADING as-much-as YOU-ARE-

AB *omit* to-THE
ΠΩΛΗCΟΝΚΑΙΔΟCΤΟΙCΠΤΩ
HAVING SELL AND BE-GIVING to-THE POOR

ΧΟΙCΚΑΙΕΞΕΙCΘΗCΑΥΡΟΝ
AND YOU'LL-BE-HAVING PLACED-INTO-MORROW

ΕΝΟΥΡΑΝΩΚΑΙΔΕΥΡΟΑΚΟΛ
IN heaven AND HITHER BE-following

s o. B*s omit* LIFTING THE pale
ΟΥΘΕΙΜΟΙΑΡΑCΤΟΝCΤΑΥΡ
to-ME LIFTing THE pale

ΟΝΟΔΕCΤΥΓΝΑCΑCΕΠΙΤΩΛ
22 THE YET SOMBERing ON THE say-

ΟΓΩΑΠΗΛΘΕΝΛΥΠΟΥΜΕΝΟC
ing he-FROM-CAME SORROWING

ΗΝΓΑΡΕΧΩΝΚΤΗΜΑΤΑΠΟΛΛ
he-WAS for HAVING ACQUISITIONS MANY

ΑΚΑΙΠΕΡΙΒΛΕΨΑΜΕΝΟCΟΙ
23 AND ABOUT-looking THE JE-

*s*1* ΕΛΕΓΕΝ said
ΗCΟΥCΛΕΓΕΙΤΟΙCΜΑΘΗΤΑ
SUS IS-saying to-THE LEARNERS

ΙCΑΥΤΟΥΠΩCΔΥCΚΟΛΩCΟΙ
OF-Him how ILL-VICTUALly THE-

ΤΑΧΡΗΜΑΤΑΕΧΟΝΤΕCΕΙCΤ
ones THE moneys HAVING INTO THE

s o.
ΗΝΒΑCΙΛΕΙΑΝΤΟΥΘΕΟΥΕΙ
KINGdom OF-THE God WILL-

s Ε *o.*
CΕΛΕΥCΟΝΤΑΙΟΙΔΕΜΑΘΗΤ
24 BE-INTO-COMING THE YET LEARNERS

ΑΙΕΘΑΜΒΟΥΝΤΟΕΠΙΤΟΙCΛ
WERE-AWED ON THE say-

A *omits* JESUS AGAIN
ΟΓΟΙCΑΥΤΟΥΟΔΕΙΗCΟΥCΠ
ings OF-Him THE YET JESUS AGAIN

ΑΛΙΝΑΠΟΚΡΙΘΕΙCΛΕΓΕΙΑ
answering IS-saying to-

A+Ι
ΥΤΟΙCΤΕΚΝΑΠΩCΔΥCΚΟΛΟ
them offsprings how ILL-VICTUALED

B*s omit* THE *ones*-HAVING-confidence ON moneys
ΝΕCΤΙΝΤΟΥCΠΕΠΟΙΘΟΤΑC
it-IS THE *ones*-HAVING-confidence

ΕΠΙΧΡΗΜΑCΙΝΕΙCΤΗΝΒΑC
ON moneys INTO THE KINGdom

ΙΛΕΙΑΝΤΟΥΘΕΟΥΕΙCΕΛΘΕ
OF-THE God TO-BE-INTO-COMING

A *adds* ΔΕ YET
ΙΝΕΥΚΟΠΩΤΕΡΟΝΕCΤΙΝΚΑ
25 easier it IS CAMEL

A*s omit* THE *s*1* Η ΤΟ *o.*
ΜΗΛΟΝΔΙΑΤΗCΤΡΥΜΑΛΙΑC
THRU THE BORE

A*s omit* OF-THE A*s* ΕΙC= -INTO-
ΤΗCΡΑΦΙΔΟCΔΙΕΛΘΕΙΝΗΠ
OF-THE SEW-er TO-BE-THRU-COMING OR RICH

s o.
ΛΟΥCΙΟΝΕΙCΤΗΝΒΑCΙΛΕΙ
INTO THE KINGdom

ΑΝΤΟΥΘΕΟΥΕΙCΕΛΘΕΙΝΟΙ
26 OF-THE God TO-BE-INTO-COMING THE-*ones*

ΔΕΠΕΡΙCCΩCΕΞΕΠΛΗCCΟΝ
YET exceedingly *were*-astonished

A+Ε selves ΥC *for* Ν
ΤΟΛΕΓΟΝΤΕCΠΡΟCΑΥΤΟΝΚ
saying TOWARD Him AND

ΑΙΤΙCΔΥΝΑΤΑΙCΩΘΗΝΑΙΕ
27 ANY IS-ABLE TO-BE-SAVED IN-

B*s omit* YET
ΜΒΛΕΨΑCΔΕΑΥΤΟΙCΟΙΗCΟ
look*ing* YET to-them THE JESUS

*s*1* ΕΙΠΕΝ *s o.*
ΥCΛΕΓΕΙΠΑΡΑΑΝΘΡΩΠΟΙC
IS-saying BESIDE humans

B*s omit* THE
ΑΔΥΝΑΤΟΝΑΛΛΟΥΠΑΡΑΤΩΘ
UN-ABLE but NOT BESIDE THE God

B*s omit* IS
ΕΩΠΑΝΤΑΓΑΡΔΥΝΑΤΑΕCΤΙ
ALL for ABLE IS

B *omits* THE *s o.*
ΝΠΑΡΑΤΩΘΕΩΗΡΞΑΤΟΛΕΓΕ
28 BESIDE THE God begins TO-BE-SAYING

A THE Peter TO-BE-SAYING *s o.*
ΙΝΟΠΕΤΡΟCΑΥΤΩΙΔΟΥΗΜΕ
THE Peter to-Him BE-PERCEIVING WE

ΙCΑΦΗΚΑΜΕΝΠΑΝΤΑΚΑΙΗΚ
FROM-LET ALL AND follow

B Κ AB *omit* ANY C. WILL-BE to-US
ΟΛΟΥΘΗCΑΜΕΝCΟΙΤΙΑΡΑΕ
to-YOU ANY CONSEQUENT-

AB *omit* to-him A ΑΠΟΚΡΙΘΕΙC answerING *for* A.
CΤΑΙΗΜΙΝΕΦΗΑΥΤΩΟΙΗCΟ
29 LY WILL-BE to-US AVERRed to-him THE JESUS

A *adds* ΕΙΠΕΝ said B*s omit* that
ΥCΑΜΗΝΛΕΓΩΥΜΙΝΟΤΙΟΥΔ
AMEN I-AM-sayING to-YOU*p* that NOT-YET-

s o.
ΕΙCΕCΤΙΝΟCΑΦΗΚΕΝΟΙΚΙ
ONE IS WHO FROM-LETS HOME

ΑΝΗΑΔΕΛΦΟΥCΗΑΔΕΛΦΑCΗ
OR brothers OR sisters OR

B MOTHER OR FATHER B*s omit* OR WOMAN
ΠΑΤΕΡΑΗΜΗΤΕΡΑΗΓΥΝΑΙΚ
FATHER OR MOTHER OR WOMAN

*s*1* *omits* on-account OF-ME AND
ΑΗΤΕΚΝΑΗΑΓΡΟΥCΕΝΕΚΕΝ
OR offspring OR FIELDS on-account

AB1 *omit* on-account
ΕΜΟΥΚΑΙΕΝΕΚΕΝΤΟΥΕΥΑΓ
OF-ME AND on-account OF-THE WELL-MES-

AB *omit* -FROM-
ΓΕΛΙΟΥΕΑΝΜΗΑΠΕΛΑΒΗΕΚ
30 SAGE IF-EVER NO MAY-BE-FROM-GETTING HUN-

ΑΤΟΝΤΑΠΛΑCΙΟΝΑΝΥΝΕΝΤ
DRED-FOLD NOW IN THE

*s*1 *omits* HOMES *to* offspring
ΩΚΑΙΡΩΤΟΥΤΩΟΙΚΙΑCΚΑΙ
SEASON this HOMES AND

ΑΔΕΛΦΟΥCΚΑΙΑΔΕΛΦΑCΚΑ
brothers AND sisters AND

A*s o.* AB*s*1* *omit* AND FATHER
ΙΜΗΤΕΡΑCΚΑΙΠΑΤΕΡΑΚΑΙ
MOTHERS AND FATHER AND

ilege is to suffer. Our reward is in the heavens. It is most mischievous to "appropriate" such promises, for they cannot be fulfilled. The motive that underlies them is utterly foreign to the truth for today. Present advantage is not a bait to catch the unbeliever now, and future reward is not in lands, but in the celestial realms.

31 See Lu. 13^{30}.

31 Those who forsook all their worldly properties and prospects were the poorest and last, yet these are the ones who will become first in the kingdom. Even in the Pentecostal era this was true. Peter could truly say "Silver and gold I do not possess" (Ac. 3^{6}). No one had less of wealth. The high priests controlled great stores of treasure beside their personal fortunes. Yet who was lower than they? Material and spiritual values are usually in inverse ratio.

32-34 Compare Mt.20^{17-19}Lu.18^{31-34}.

35-41 Compare Mt. 20^{20-24}.

35 There were only two places of great honor next to the king in an eastern monarchy. One was at his right and the other at his left. But among our Lord's apostles three were foremost and privileged. These were Peter, James, and John. This is evidently a piece of petty diplomacy on the part of John and James, intended to prevent Peter from getting the first place. Such selfish insistence completely dissipates the usual conception of the "sons of thunder", as our Lord called them. John was not at all the meek, mild, gentle, amiable character he is popularly supposed to be. He was loud, egotistic, selfish. His writings do not reveal his natural characteristics, but rather the power of grace to counteract them. Would the apostle of love seek to supplant Peter? Yet the exquisiteness of that same grace is seen when it takes the boastings of the flesh and makes them good. They were not able to drink the cup which He was drinking. Yet the spirit later made them able. James was assassinated by Herod (Ac. 12^{2}). It is quite possible that this passage supports the tradition that John also was killed by the Jews. The fact that his written ministry applies to the time of the Lord's return does not allow of a record of his death in the scriptures. See Jn. 21^{20}.

What makes this request so terribly atrocious is its utter antagonism to the spirit of Christ, at this time.

with persecutions, and in the com-
31 ing eon, eonian life. Yet many
first will be last, and the last
first."

32 Now they were on the road, as-
cending into Jerusalem, and Jesus
was preceding them. And they
were awed, yet those following
feared. And, again taking the
twelve aside, He begins to tell
them what is about to be befalling
33 Him. "*Lo!* we are ascending into
Jerusalem, and the Son of Man-
kind will be betrayed to the chief
priests and the scribes, and they
will be condemning Him to death,
and will be betraying Him to the
34 nations, and will be deriding Him,
and spitting on Him, and scourg-
ing Him, and killing Him, and
after three days He will be rising."

35 And James and John, the two
sons of Zebedee, are going to Him,
saying to Him, "Teacher, we want
that, whatever we should be re-
questing of Thee, Thou shouldst be
36 doing for us." Yet He said to
them, "What are you wanting I
37 shall be doing for you?" Now they
said to Him, "Grant to us that we
should be sitting, one at Thy right
and one at Thy left, in Thy glory."
38 Yet Jesus said to them, "You are
not aware what you are request-
ing. Are you able to drink the
cup which *I* am drinking, or to be
baptized with the baptism with
39 which *I* am being baptized?" Yet
they say to Him, "We are able."
Yet Jesus said to them, "The cup
indeed which *I* am drinking shall
you be drinking, and you shall be
baptized with the baptism with
40 which *I* am being baptized. Yet to
be seated at My right or at the left

s1* *omits* AND FIELDS WITH CHASE-ings
ΤΕΚΝΑΚΑΙΑΓΡΟΥCΜΕΤΑΔΙ
offsprings AND FIELDS WITH CHASE-
ΩΓΜΩΝΚΑΙΕΝΤΩΑΙΩΝΙΤΩΕ
ings AND IN THE eon THE COM-
B Δ
ΡΧΟΜΕΝΩΖΩΗΝΑΙΩΝΙΟΝΠΟ
31 ING LIFE eonian MANY
ΛΛΟΙΔΕΕCΟΝΤΑΙΠΡΩΤΟΙΕ
YET WILL-BE BEFORE-most LAST
As *omit* THE
CΧΑΤΟΙΚΑΙΟΙΕCΧΑΤΟΙΠΡ
AND THE LAST BEFORE-
ΩΤΟΙΗCΑΝΔΕΕΝΤΗΟΔΩΑΝΑ
32 most THEY-WERE YET IN THE WAY UP-STEP-
ΒΑΙΝΟΝΤΕCΕΙCΙΕΡΟCΟΛΥ
PING INTO JERUSALEM
ΜΑΚΑΙΗΝΠΡΟΑΓΩΝΑΥΤΟΥC
AND WAS BEFORE-LEADING them
ΟΙΗCΟΥCΚΑΙΕΘΑΜΒΟΥΝΤΟ
THE JESUS AND THEY-*were*-AWED
A ΚΑΙ AND *for* THE-*ones* YET
ΟΙΔΕΑΚΟΛΟΥΘΟΥΝΤΕCΕΦΟ
THE-*ones* YET following FEARED
ΒΟΥΝΤΟΚΑΙΠΑΡΑΛΑΒΩΝΠΑ
AND BESIDE-GETTING AGAIN
s ΙΒ=12
ΛΙΝΤΟΥCΔΩΔΕΚΑΗΡΞΑΤΟΑ
THE TWO-TEN He-begins to-
s o.
ΥΤΟΙCΛΕΓΕΙΝΤΑΜΕΛΛΟΝΤ
them TO-BE-saying THE being-ABOUT
s o.
ΑΑΥΤΩCΥΜΒΑΙΝΕΙΝΟΤΙΙΔ
33 to-Him TO-BE-befalling that BE-PER-
s Є o. s o.
ΟΥΑΝΑΒΑΙΝΟΜΕΝΕΙCΙΕΡΟ
CEIVING WE-ARE-UP-STEPPING INTO JERUSALEM
CΟΛΥΜΑΚΑΙΟΥΙΟCΤΟΥΑΝΘ
AND THE SON OF-THE human
ΡΩΠΟΥΠΑΡΑΔΟΘΗCΕΤΑΙΤΟ
WILL-BE-BEING-BESIDE-GIVEN to-THE
s o. s1* *omits* A. to-T. W.
ΙCΑΡΧΙΕΡΕΥCΙΝΚΑΙΤΟΙC
chief-SACRED-*ones* AND to-THE
ΓΡΑΜΜΑΤΕΥCΙΝΚΑΙΚΑΤΑΚ
writers AND THEY-WILL-BE-
ΡΙΝΟΥCΙΝΑΥΤΟΝΘΑΝΑΤΩΚ
DOWN-JUDGING Him to-DEATH AND
ΑΙΠΑΡΑΔΩCΟΥCΙΝΑΥΤΟΝΤ
THEY-WILL-BE-BESIDE-GIVING Him to-
s Є o.
ΟΙCΕΘΝΕCΙΝΚΑΙΕΜΠΑΙΞΟ
34 THE NATIONS AND THEY-WILL-BE-IN-sport-
s1* o.
ΥCΙΝΑΥΤΩΚΑΙΕΜΠΤΥCΟΥC
ING to-Him AND THEY-WILL-BE-IN-SPITTING
A -scourging Him AND -IN-SPIT (B+Є) TING to-Him
ΙΝΑΥΤΩΚΑΙΜΑCΤΙΓΩCΟΥC
to-Him AND THEY-WILL-BE-scourging
A *omits* AND THEY-WILL-BE-FROM-KILLING
ΙΝΑΥΤΟΝΚΑΙΑΠΟΚΤΕΝΟΥC
Him AND THEY-WILL-BE-FROM-KILLING

A to-THE THIRD ΤΗΤΡΙΤΗ s o. DAY o.
ΙΝΚΑΙΜΕΤΑΤΡΕΙCΗΜΕΡΑC
AND after THREE DAYS
s1* ΠΑΡΑ -BESIDE-
ΑΝΑCΤΗCΕΤΑΙΚΑΙΠΡΟCΠΟ
35 He-WILL-BE-UP-STANDING AND ARE-TOWARD-GOING
ΡΕΥΟΝΤΑΙΑΥΤΩΙΑΚΩΒΟCΚ
to-Him JACOBUS AND
B o. A *omits* THE As *omit* TWO
ΑΙΙΩΑΝΝΗCΟΙΔΥΟΥΙΟΙΖΕ
JOHN THE TWO SONS OF-ZEB-
A *omits* to-Him
ΒΕΔΑΙΟΥΛΕΓΟΝΤΕCΑΥΤΩΔ
EDEE saying to-Him TEACH-
s1* *omits* THAT *to* BE-GIVING to-US
ΙΔΑCΚΑΛΕΘΕΛΟΜΕΝΙΝΑΟΕ
er! WE-ARE-WILLING THAT WHICH IF-
As Ο=-ARE- *for* -SH'D-BE-
ΑΝΑΙΤΗCΩΜΕΝCΕΠΟΙΗCΗC
EVER WE-SH'D-BE-REQUESTING YOU YOU-SHOULD-BE-DOING
ΗΜΙΝΟΔΕΕΙΠΕΝΑΥΤΟΙCΤΙ
36 to-us THE YET He-said to-them ANY
s ΔΙ As2 *had* ΔΙ A I-SH'L-BE-D. ME
ΘΕΛΕΤΕΜΕΠΟΙΗCΩΥΜΙΝΟΙ
37 YE-ARE-WILLING ME I-SHALL-BE-DOING to-YOU*p* THE-*ones*
B Δ A+Є
ΔΕΕΙΠΟΝΑΥΤΩΔΟCΗΜΙΝΙΝ
YET said to-Him BE-GIVING to-US THAT
A OUT OF-RIGHT OF-YOU
ΑΕΙCCΟΥΕΚΔΕΞΙΩΝΚΑΙΕΙ
ONE OF-YOU OUT OF-RIGHT AND ONE
AB *omit* OF-YOU B ΑΡΙCΤΕΡΩΝ A+COY OF-YOU
CCΟΥΕΞΕΥΩΝΥΜΩΝΚΑΘΙCΩ
OF-YOU OUT OF-left WE-SHOULD-BE-seat-
ΜΕΝΕΝΤΗΔΟΞΗCΟΥΟΔΕΙΗC
38 ING IN THE esteem OF-YOU THE YET JESUS
ΟΥCΕΙΠΕΝΑΥΤΟΙCΟΥΚΟΙΔ
said to-them NOT YE-HAVE-
s ΔΙ *for* Є s o. A ΔΙ *for* Є As ΔΙ
ΑΤΕΤΙΑΙΤΕΙCΘΕΔΥΝΑCΘΕ
PERCEIVED ANY YE-ARE-REQUESTING YE-ARE-ABLE
B+Є
ΠΙΕΙΝΤΟΠΟΤΗΡΙΟΝΟΕΓΩΠ
TO-BE-DRINKING THE DRINK-cup WHICH I AM-
A ΚΑΙ AND *for* OR
ΙΝΩΗΤΟΒΑΠΤΙCΜΑΟΕΓΩΒΑ
DRINKING OR THE DIPism WHICH I AM-
s Є o.
ΠΤΙΖΟΜΑΙΒΑΠΤΙCΘΗΝΑΙΟ
39 *be*ING-DIPIZED TO-BE-DIPIZED THE
A Ο B1 Ο
ΙΔΕΕΙΠΑΝΑΥΤΩΔΥΝΑΜΕΘΑ
YET THEY-say to-Him WE-ARE-ABLE
ΟΔΕΙΗCΟΥCΕΙΠΕΝΑΥΤΟΙC
THE YET JESUS said to-them
Bs *omit* INDEED B+Є
ΤΟΜΕΝΠΟΤΗΡΙΟΝΟΕΓΩΠΙΝ
THE INDEED DRINK-cup WHICH I AM-DRINK-
A ΔΙ *for* Є
ΩΠΙΕCΘΕΚΑΙΤΟΒΑΠΤΙCΜΑ
ING YE'LL-BE-DRINKING AND THE DIPism
s Є o.
ΟΕΓΩΒΑΠΤΙΖΟΜΑΙΒΑΠΤΙC
WHICH I AM-*being*-DIPIZED YE-WILL-BE-BEING-
A ΔΙ *for* Є
ΘΗCΕCΘΕΤΟΔΕΚΑΘΙCΑΙΕΚ
40 DIPIZED THE YET TO-be-seated OUT
A ΚΑΙ AND *for* OR
ΔΕΞΙΩΝΜΟΥΗΕΞΕΥΩΝΥΜΩΝ
OF-RIGHT OF-ME OR OUT OF-left

41 The other apostles are no better than the sons of Zebedee. They all want place, power, prestige. They little know the kind of kingdom they are to enter. They dream of some oriental despotism in which the whims of the ruling class, and their desires, are the only law. But in the kingdom all sovereignty will be based on service. None will rule there who have not suffered. They will rule the people as a shepherd tends his sheep. They will lead them and feed them and protect them. So the great King and Shepherd served them when He suffered for their ransom.

42-45 Compare Mt.20[25-28]Lu.22[24-27].

46-52 Compare Mt.20[29-34]Lu.18[35-43]. See also Mt.9[27-31].

46 There were probably four blind men healed at Jericho, one as He was nearing the city (Lu. 18[35]), Bar Timeus, at His going out, and two more, at about the same time (Mt.20[29]). To the spiritual mind there is a delightful harmony between all our Lord's words and ways. He did not go down to Jericho, the city of the curse (Josh. 6[26]) until He had been rejected. It is most fitting that He should pass through it on this journey. The contrast between the single blind man before He entered the city and the three after leaving it is very suggestive. So far as we know, only Mary, of all His disciples, had her eyes opened to the truth that He was to enter the place of the curse and die (Mt.26[12]). But, after He had passed through, the eyes of many were opened.

To this very day an accursed Christ, a suffering Saviour, is distasteful to the human heart. As a Leader or Example He is welcome and is accorded the place supreme among the sons of Adam. As such, He supports the self-righteous attitude of the sons of Cain. They are glad to enlist under His banner, as one like Him, ready to fight an external foe. But to find that foe in themselves, to see in His humiliation and shame an intimation of their own, and acknowledge His accursed death as their deserts, requires a miracle on God's part greater in its way than any He ever wrought. And he who knows the power of this in his own heart cannot doubt the lesser miracles of holy writ.

is not Mine to give, but is for whom
it has been made ready by My
Father."
41 And when the ten hear, they be-
gin to be resentful about James and
42 John. And calling them to Him,
Jesus is saying to them, "You are
aware that those of the nations
who are presuming to be chief are
lording over them, and their great
43 men are coercing them. Yet not
thus is it among you. But whoever
should be wanting to become great
among you, will be your servant.
44 And whoever should be wanting to
be foremost among you, will be the
45 slave of all. For the Son of Man-
kind, also, came not to be served,
but to serve, and to give His soul a
ransom for many."
46 And they are coming into Jeri-
cho. And at His going out from
Jericho, and His disciples and a
considerable throng, the son of
Timeus, Bar-Timeus, blind and a
beggar, sat beside the road.
47 And hearing that it is Jesus the
Nazarene, he begins to cry and say,
"Jesus, Son of David, be merciful
48 to me!" And many rebuked him,
that he should be silent. Yet much
rather he cried, "Son of David, be
merciful to me!"
49 And standing, Jesus said,
"Summon him." And they are
summoning the blind man, saying
to him, "Courage! Rouse, He is
50 summoning you." Now, casting off
his cloak, springing up, he came to
51 Jesus. And, answering him, Jesus
said, "What do you want I shall
be doing to you?" Now the blind
man said to Him, "Rabboni, that I
52 should be recovering sight!" Now
Jesus said to him, "Go. Your faith
has saved you." And straightway

ΟΥΚΕϹΤΙΝΕΜΟΝΔΟΥΝΑΙΑΛ
NOT IS MY TO-GIVE but
AB *omit* by THE FATHER OF-ME *and s formerly dotted it*
ΛΟΙϹΗΤΟΙΜΑϹΤΑΙΥΠΟΤΟΥ
to-WHOM it-HAS-*been*-made-READY by THE
ΠΑΤΡΟϹΜΟΥΚΑΙΑΚΟΥϹΑΝΤ
41 FATHER OF-ME AND HEAR*ing*
A *omits* begin A Η TO-resent
ΕϹΟΙΔΕΚΑΗΡΞΑΝΤΟΑΓΑΝΑ
THE TEN begin TO-BE-resentING
A ΗϹΑΝ *s* ΚΑΙ+ A ΤΩΝΔΥΟΑΔΕΛΦΩΝ
ΚΤΕΙΝΠΕΡΙΙΑΚΩΒΟΥΚΑΙΙ
ABOUT JACOBUS AND JOHN
B *o.* A ΟΔΕΙΗϹΟΥϹ THE YET JESUS *for* AND
ΩΑΝΝΟΥΚΑΙΠΡΟϹΚΑΛΕϹΑΜ
42 AND TOWARD-CALL*ing*
A*s*[1]* *omit* THE A *omits* JESUS
ΕΝΟϹΑΥΤΟΥϹΟΙΗϹΟΥϹΛΕΓ
them THE JESUS IS-sayING
ΕΙΑΥΤΟΙϹΟΙΔΑΤΕΟΤΙΟΙΔ
to-them YE-HAVE-PERCEIVED that THE *ones-*
ΟΚΟΥΝΤΕϹΑΡΧΕΙΝΤΩΝΕΘΝ
SEEMING TO-BE-chief OF-THE NATIONS
ΩΝΚΑΤΑΚΥΡΙΕΥΟΥϹΙΝΑΥΤ
ARE-DOWN-masterING OF-them
s ΒΑϹΙΛΕΙϹ KINGS *for* G.-*o.* OF-t.
ΩΝΚΑΙΟΙΜΕΓΑΛΟΙΑΥΤΩΝΚ
AND THE GREAT-*ones* OF-them ARE-
ΑΤΕΞΟΥϹΙΑΖΟΥϹΙΝΑΥΤΩΝ
coercING OF-them
A -WILL-BE ΑΙ
ΟΥΧΟΥΤΩϹΔΕΕϹΤΙΝΕΝΥΜΙ
43 NOT thus YET it-IS IN YOU*p*
B*s* *omit* IF- A TO-BE-BECOMING GREAT
ΝΑΛΛΟϹΕΑΝΘΕΛΗΜΕΓΑϹΓΕ
but WHO IF-EVER MAY-BE-WILLING GREAT TO-BE-
s LET-him-BE Ω *o.*
ΝΕϹΘΑΙΕΝΥΜΙΝΕϹΤΑΙΥΜΩ
BECOMING IN YOU*p* WILL-BE OF-YOU*p*
B*s* *omit* IF-
ΝΔΙΑΚΟΝΟϹΚΑΙΟϹΕΑΝΘΕΛ
44 THRU-SERVitor AND WHO IF-EVER MAY-BE-
A ΥΜΩΝΓΕΝΕϹΘΑΙ OF-YOU*p* TO-BE-BECOMING
ΗΕΝΥΜΙΝΕΙΝΑΙΠΡΩΤΟϹΕϹ
WILLING IN YOU*p* TO-BE BEFORE-most WILL-BE
ΤΑΙΠΑΝΤΩΝΔΟΥΛΟϹΚΑΙΓΑ
45 OF-ALL SLAVE AND for
ΡΟΥΙΟϹΤΟΥΑΝΘΡΩΠΟΥΟΥΚ
THE SON OF-THE human NOT
ΗΛΘΕΝΔΙΑΚΟΝΗΘΗΝΑΙΑΛΛ
CAME TO-BE-THRU-SERVED but
ΑΔΙΑΚΟΝΗϹΑΙΚΑΙΔΟΥΝΑΙ
TO-THRU-SERVE AND TO-GIVE
ΤΗΝΨΥΧΗΝΑΥΤΟΥΛΥΤΡΟΝΑ
THE soul OF-Him LOOSENer IN-
B[1] *omits* AND THEY-ARE-C. INTO J.
ΝΤΙΠΟΛΛΩΝΚΑΙΕΡΧΟΝΤΑΙ
46 STEAD OF-MANY AND THEY-ARE-COMING
B+Ε
ΕΙϹΙΕΡΙΧΩΚΑΙΕΚΠΟΡΕΥΟ
INTO JERICHO AND OF-OUT-GOING
A *o.*
ΜΕΝΟΥΑΥΤΟΥΑΠΟΙΕΡΕΙΧΩ
OF-Him FROM JERICHO

ΚΑΙΤΩΝΜΑΘΗΤΩΝΑΥΤΟΥΚΑ
AND THE LEARNers OF-Him AND
A *omits* THE B+Ε
ΙΟΧΛΟΥΙΚΑΝΟΥΟΥΙΟϹΤΙΜ
OF-THRONG enough THE SON OF-TIM-
B+Ε B*s* *omit* THE
ΑΙΟΥΒΑΡΤΙΜΑΙΟϹΟΤΥΦΛΟ
EUS BAR-TIMEUS THE BLIND
AB *omit* AND A ΩΝ A T.-R. *after* WAY
ϹΚΑΙΠΡΟϹΑΙΤΗϹΕΚΑΘΗΤΟ
AND TOWARD-REQUESTer sat
ΠΑΡΑΤΗΝΟΔΟΝΚΑΙΑΚΟΥϹΑ
47 BESIDE THE WAY AND HEAR*ing*
B it-is THE NAZARENE B Α ΗΝ
ϹΟΤΙΙΗϹΟΥϹΟΝΑΖΩΡΑΙΟϹ
that JESUS THE NAZARENE
ΕϹΤΙΝΗΡΞΑΤΟΚΡΑΖΕΙΝΚΑ
it-IS begins TO-BE-CRYING AND
A ΟΥΙΟϹ THE SON *for* SON!
ΙΛΕΓΕΙΝΥΙΕΔΑΥΕΙΔΙΗϹΟ
TO-BE-sayING SON! *of*-DAVID JESUS
B+Ε
ΥΕΛΕΗϹΟΝΜΕΚΑΙΕΠΕΤΙΜΩ
48 BE-MERCIFUL-to ME AND rebukED
B ΟΝ
ΝΑΥΤΩΠΟΛΛΟΙΙΝΑϹΙΩΠΗϹ
to him MANY THAT he-SH'D-BE-being-
ΗΟΔΕΠΟΛΛΩΜΑΛΛΟΝΕΚΡΑΖ
SILENT THE YET to-much RATHER he-CRIED
ΕΝΥΙΕΔΑΥΕΙΔΕΛΕΗϹΟΝΜΕ
SON! *of*-DAVID BE-MERCIFUL-to ME
ΚΑΙϹΤΑϹΟΙΗϹΟΥϹΕΙΠΕΝΦ
49 AND STAND*ing* THE JESUS said SOUND
A ΘΗΝΑΙ A him TO-SOUND
ΩΝΗϹΑΤΕΑΥΤΟΝΚΑΙΦΩΝΟΥ
him AND THEY-ARE-SOUND-
B*s* *o.*
ϹΙΝΤΟΝΤΥΦΛΟΝΛΕΓΟΝΤΕϹ
ING THE BLIND sayING
ΑΥΤΩΘΑΡϹΕΙΕΓΕΙΡΕΦΩΝΕ
to-him BE-COURAGE-ING BE-ROUSING He-IS-SOUNDING
ΙϹΕΟΔΕΑΠΟΒΑΛΩΝΤΟΙΜΑΤ
50 YOU THE YET FROM-CASTING THE cloak
A ΑΝΑϹΤΑϹ UP-STAND*ing*
ΙΟΝΑΥΤΟΥΑΝΑΠΗΔΗϹΑϹΗΛ
OF-him UP-SPRING*ing* he-CAME
ΘΕΝΠΡΟϹΤΟΝΙΗϹΟΥΝΚΑΙΑ
51 TOWARD THE JESUS AND an-
A *adds* ΛΕΓΕΙ IS-sayING
ΠΟΚΡΙΘΕΙϹΑΥΤΩΟΙΗϹΟΥϹ
swerING to-him THE JESUS
A *omits* said A YOU-ARE-W. I'LL-BE-DOING to-YOU
ΕΙΠΕΝΤΙϹΟΙΘΕΛΕΙϹΠΟΙΗ
said ANY to-YOU YOU-ARE-WILLING I'LL-BE-DO-
ϹΩΟΔΕΤΥΦΛΟϹΕΙΠΕΝΑΥΤΩ
ING THE YET BLIND said to-Him
B+Ε B*s*[2] *add* AND ΚΑΙ
ΡΑΒΒΟΥΝΙΙΝΑΑΝΑΒΛΕΨΩΟ
52 RABBONI THAT I-SH'D-BE-UP-looking THE
B*s*[2] *omit* YET, *but s restores to* THE YET
ΔΕΙΗϹΟΥϹΕΙΠΕΝΑΥΤΩΥΠΑ
YET JESUS said to-him BE-UNDER-
ΓΕΗΠΙϹΤΙϹϹΟΥϹΕϹΩΚΕΝϹ
LEADING THE BELIEF OF-YOU HAS-SAVED YOU

1-7 Compare Mt. 21[1-7] Lu. 19[28-36].

1 Strange as it may seem, there are only seven recorded visits of Christ to Jerusalem. And it was the temple rather than the city which drew Him, for He came only to fulfill the law, and to keep the festivals. The first was His own dedication to God (Lu. 2[22]). The second was at twelve years of age, when He became "a son of the law" (Lu.2[42]). The third and fourth were for the Passover festivals at the beginning of His public ministry. Then we find Him in the temple for the festival of Tabernacles (Jn.7[2,10]) and Dedications (Jn. 10[22]). The last occasion, here referred to, was for the Passover festival. Only on this last visit is He spoken of as being in the city itself, once at Bethesda (Jn. 5[2]), and again in the upper room (14[15]). At His first visit a sacrifice was offered for Him, at the last He Himself became the Sacrifice.

2 The animal on which our Lord is mounted is always in keeping with His immediate concerns. When He will come forth to battle with His enemies, He will be seated on a white horse, at once a symbol of exalted rank and of war (Un.19[11]). Indeed, His very lack of a mount on His journeys is in harmony with His humiliation. Now He, for the first time in His career exercising the right which is accorded to every oriental king, commandeers a colt for His entry into Jerusalem. But kings do not ride on colts. Nothing less than a chariot or a white horse befits their rank. As the prophets predicted, He is humble, riding on the foal of an ass (Zech.9[9]). His glory is in His humility. His majesty is in His meekness.

But there is more than lowliness. There is salvation, or rather redemption. The firstling of an ass must be ransomed with a flockling (Ex. 13[13]). The animal He rode was a type of the ransomed who supported Him in His humiliation. Hence He does not go to the palace of the king, but to the sanctuary. There must be redemption before there can be a righteous reign. Herein lies the point of the whole picture. As King He comes with *salvation*.

8-10 Compare Mt.21[8,9] Lu.19[37-44] Jn.12[12-16].

9 See Ps. 118[25,26].

10 See Ps. 148[1].

he recovers sight and followed Him
on the road.

11 And when they are drawing
near to Jerusalem and to Beth-
phage and to Bethany, toward the
mount of Olives, He is dispatching
2 two of His disciples, and He is say-
ing to them, "Go into the village
facing you, and straightway, going
into it, you will be finding a colt
hitched, on which no man as yet is
3 seated. Loose it and bring it. And
if any one should be saying to you,
'What is this you are doing?'
say that 'The Lord is having need
of it, and straightway He is dis-
patching it here again.' "
4 And they came away and found
the colt hitched to the door outside
on the encircling road, and they
5 are loosing it. And some of those
standing there said to them,
"What are you doing, loosing the
6 colt?" Now they told them accord-
ing as Jesus said, and they let
7 them. And they are bringing the
colt to Jesus, and they are casting
their own garments on it, and He is
seated on it.
8 And many strew their own gar-
ments in the road, yet others, soft
foliage, chopping it out of the
fields, and strewed it on the road.
9 And those preceding and those fol-
lowing cried, saying, "Hosanna!
Blessed be the One coming in the
10 name of the Lord! And blessed
be the coming kingdom of our fa-
ther David in the name of the
Lord! Hosanna among the high-
est!"
11 And Jesus entered into Jerusa-
lem and into the sanctuary. And
looking all about, it being already

A ЄѠ *for* Υ
ЄΚΑΙЄΥΘΥCΑΝЄΒΛЄΨЄΝΚΑ
AND straightway he-up-looks AND

ΙΗΚΟΛΟΥΘЄΙΑΥΤѠЄΝΤΗΟΔ
followed to-Him IN THE WAY

ѠΚΑΙΟΤЄЄΓΓΙΖΟΥCΙΝЄΙC
11 AND when THEY-ARE-NEARING INTO
A ΙΛΗΜ Bs *omit* AND *late* B *corrector adds*(B¹ Δ)C
ΙЄΡΟCΟΛΥΜΑΚΑΙЄΙCΒΗΘΦ
JERUSALEM AND INTO BETHPHAGE
AB *omit* INTO
ΑΓΗΚΑΙЄΙCΒΗΘΑΝΙΑΝΠΡΟ
AND INTO BETHANY TOWARD
B *blank after* m. B ΤΟ THE *s* Є *o.*
CΤΟΟΡΟCΤѠΝЄΛΑΙѠΝΑΠΟC
THE mountain OF-THE OLIVES He-is-com-

ΤЄΛΛЄΙΔΥΟΤѠΝΜΑΘΗΤѠΝΑ
missioning TWO OF-THE LEARNERS OF-
s o.
ΥΤΟΥΚΑΙΛЄΓЄΙΑΥΤΟΙCΥΠ
2 Him AND He-is-saying to-them BE-UN-

ΑΓЄΤЄЄΙCΤΗΝΚѠΜΗΝΤΗΝΚ
DER-LEADING INTO THE VILLAGE THE DOWN-
THE DOWN-IN-INSTEAD OF-YOU*p by s*⁵ A *for* Υ *has* ЄѠ
ΑΤЄΝΑΝΤΙΥΜѠΝΚΑΙЄΥΘΥC
IN-INSTEAD OF-YOU*p* AND straightway

ЄΙCΠΟΡЄΥΟΜЄΝΟΙЄΙCΑΥΤ
INTO-GOING INTO her
A ΑΙ *for* Є
ΗΝЄΥΡΗCЄΤЄΠѠΛΟΝΔЄΔЄΜ
YE-WILL-BE-FINDING COLT HAVING-*been*-
s o. A ΠѠΠΟΤЄ ever
ЄΝΟΝЄΦΟΝΟΥΔЄΙCΟΥΠѠΑΝ
BOUND ON WHICH NOT-YET-ONE NOT-as-yet OF-hu-
s hu. NOT-as-y. A+Κ Κ A+Ν A+C
ΘΡѠΠѠΝЄΚΑΘΙCЄΝΛΥCΑΤЄ
mans is-seated LOOSE
A *omits* AND A ΑΓΑΓЄΤЄ BE-LEADING
ΑΥΤΟΝΚΑΙΦЄΡЄΤЄΚΑΙЄΑΝ
3 it AND BE-CARRYING AND IF-EVER

ΤΙCΥΜΙΝЄΙΠΗΤΙΠΟΙЄΙΤЄ
ANY to-YOU*p* MAY-BE-saying ANY YE-ARE-DOING
B *omits* that
ΤΟΥΤΟЄΙΠΑΤЄΟΤΙΟΚΥΡΙΟ
this say that THE Master
As o.
CΑΥΤΟΥΧΡЄΙΑΝЄΧЄΙΚΑΙЄ
OF-it need IS-HAVING AND strai-
A ЄѠ *for* Υ B He-is-c. AGAIN it A *omits* AGAIN
ΥΘΥCΑΥΤΟΝΑΠΟCΤЄΛΛЄΙΠ
ghtway it He-is-commissioning AGAIN
A *omits* AND A *adds* ΔЄ YET
ΑΛΙΝѠΔЄΚΑΙΑΠΗΛΘΟΝΚΑΙ
4 here AND THEY-FROM-CAME AND
AB *omit* THE
ЄΥΡΟΝΤΟΝΠѠΛΟΝΔЄΔЄΜЄΝ
THEY-FOUND THE COLT HAVING-*been*-BOUND
B *omits* THE
ΟΝΠΡΟCΤΗΝΘΥΡΑΝЄΞѠЄΠΙ
TOWARD THE DOOR OUT ON

ΤΟΥΑΜΦΟΔΟΥΚΑΙΛΥΟΥCΙΝ
THE ENVELOPE-WAY AND THEY-ARE-LOOSING

ΑΥΤΟΝΚΑΙΤΙΝЄCΤѠΝЄΚЄΙ
5 it AND ANY OF-THE-*ones* there

ЄCΤΗΚΟΤѠΝЄΛЄΓΟΝΑΥΤΟΙ
HAVING-STOOD said to-them

CΤΙΠΟΙЄΙΤЄΛΥΟΝΤЄCΤΟΝ
ANY YE-ARE-DOING LOOSING THE
A Α
ΠѠΛΟΝΟΙΔЄЄΙΠΟΝΑΥΤΟΙC
6 COLT THE YET THEY-said to-them
A ЄΝЄΤЄΙΛΑΤΟ directs
ΚΑΘѠCЄΙΠЄΝΟΙΗCΟΥCΚΑΙ
according-AS said THE JESUS AND
for T.-ARE-C. *s*¹* *has* ΑΓΟΥCΙΝ *and* A ΗΓΑΓΟΝ
ΑΦΗΚΑΝΑΥΤΟΥCΚΑΙΦЄΡΟΥ
7 THEY-FROM-LET them AND THEY-ARE-CAR-

CΙΝΤΟΝΠѠΛΟΝΠΡΟCΤΟΝΙΗ
RYING THE COLT TOWARD THE JESUS
A ЄΠЄΒΑΛΟΝ -CAST *past s*¹* OF-
CΟΥΝΚΑΙЄΠΙΒΑΛΛΟΥCΙΝΑ
AND THEY-ARE-ON-CASTING to-it
them *s*¹*+Ν A*s*¹* *o.*=-them *s*¹* *o.*
ΥΤѠΤΑΙΜΑΤΙΑЄΑΥΤѠΝΚΑΙ
THE GARMENTS OF-selves AND
A+Є *s*¹* Α A Ѡ *o.* A *omits* AND
ЄΚΑΘΙCЄΝЄΠΑΥΤΟΝΚΑΙΠΟ
8 He-is-seated ON it AND MANY
A *adds* ΔЄ YET A*s o.*=-them
ΛΛΟΙΤΑΙΜΑΤΙΑЄΑΥΤѠΝЄC
THE GARMENTS OF-selves STREW
A ЄΝ IN A *o.* A Ѡ *o.*
ΤΡѠCΑΝЄΙCΤΗΝΟΔΟΝΑΛΛΟ
INTO THE WAY others
A+Ο A ЄΚΟΠΤΟΝ STRUCK
ΙΔЄCΤΙΒΑΔΑCΚΟΨΑΝΤЄCЄ
YET soft-foliage STRIK*ing* OUT
A ΔЄΝΔΡѠΝ TREES Bs *omit* A. S. I. T. W.
ΚΤѠΝΑΓΡѠΝΚΑΙЄCΤΡѠΝΝΥ
OF-THE FIELDS AND STREWED

ΟΝЄΙCΤΗΝΟΔΟΝΚΑΙΟΙΠΡΟ
9 INTO THE WAY AND THE *ones*-BE-

ΑΓΟΝΤЄCΚΑΙΟΙΑΚΟΛΟΥΘΟ
FORE-LEADING AND THE *ones*-following
Bs *omit* saying
ΥΝΤЄCЄΚΡΑΖΟΝΛЄΓΟΝΤЄC
CRIED saying

ѠCΑΝΝΑЄΥΛΟΓΗΜЄΝΟCΟЄΡ
HOSANNA be*ing*-blessed THE *One*-

ΧΟΜЄΝΟCЄΝΟΝΟΜΑΤΙΚΥΡΙ
COMING IN NAME OF-Master
Bs *omit* AND
ΟΥΚΑΙЄΥΛΟΓΗΜЄΝΗΗЄΡΧΟ
10 AND be*ing*-blessed THE COMING
Bs *omit* IN NAME OF-Master
ΜЄΝΗΒΑCΙΛЄΙΑЄΝΟΝΟΜΑΤ
KINGdom IN NAME

ΙΚΥΡΙΟΥΤΟΥΠΑΤΡΟCΗΜѠΝ
OF-Master OF-THE FATHER OF-US

ΔΑΥЄΙΔѠCΑΝΝΑЄΝΤΟΙCΥΨ
DAVID HOSANNA IN THE HIGH-
s o.
ΙCΤΟΙCΚΑΙЄΙCΗΛΘЄΝЄΙC
11 est-*ones* AND INTO-CAME INTO
Bs *omit* THE JESUS AND
ΙЄΡΟCΟΛΥΜΑΟΙΗCΟΥCΚΑΙ
JERUSALEM THE JESUS AND

ЄΙCΤΟΙЄΡΟΝΚΑΙΠЄΡΙΒΛЄ
INTO THE SACRED-place AND ABOUT-look*ing*
s Є *o. o.*
ΨΑΜЄΝΟCΠΑΝΤΑΟΨΙΑCΗΔΗ
ALL evening ALREADY

11 See Mt. 21[10,11].

12-14 Compare Mt. 21[18,19].

12 A beautiful figure of the condition of Israel at that time is found in the barren fig tree. On a fruitful fig tree the figs form before the leaves, and the first crop should be ready to eat when the tree is in full leaf. It was evidently too early in the season to expect figs, yet there was one tree which *seemed* to be in advance of its time. What a marvelously accurate delineation of the nation! God's due time had not yet come. Yet they pretended to all the righteousness and sweetness and goodness which will characterize the kingdom. They were a vain show. Love, joy, and peace were not to be found on the branches of their profession. They were a pious sham. This seems to be the only time He used His miraculous power for destruction. As we look upon Israel today, with even the leaves of their profession withered, let us remember that they are no less miracles than the fig tree by which they were prefigured. The cursing of the fig tree took place immediately after His formal presentation to Jerusalem as their King, and is a standing symbol of their rejection. The present movement to reëstablish Zion is an effort of the fig tree to put forth leaves once again.

15-19 Compare Mt.21[12-16]Lu.19[45-48]. See Jn.2[13-17].

15 He now gives His final judgment of the spiritual side of their apostasy by entering the sanctuary and driving out the traders as He had done at the beginning of His ministry (Jn. 2[13]). Covetousness is leaven and idolatry (1 Co.5[10]Col.3[5]). The Passover was approaching. So He cleanses His Father's house from leaven and rebukes them for worshiping money instead of praising God.

17 Compare Isa.56[7]Jer.7[11].

20-23 Compare Mt.21[20-22]. See Mt.17[20] Lu.17[6]1 Co.13[2].

20 There is a close connection between the fig tree—Israel politically—and the mountain—Rome's oppressive tyranny—as well as between the cursing of the fig tree and the removal of the mountain into the sea. If Israel had believed, the Roman oppressors would have been scattered among the nations, whence they came.

the evening hour, He came out to
Bethany with the twelve.
12 And on the morrow, at their coming out from Bethany, He hungers.
13 And perceiving one fig tree from
afar having leaves, He came, if,
consequently, He will be finding
anything on it. And, coming to
it, He found nothing except leaves,
for it was not the season of figs.
14 And answering, He said to it, "No
longer may any one be eating fruit
of you for the eon." And His disciples heard.
15 And they are coming into Jerusalem. And Jesus, entering into the
sanctuary, begins to be casting out
those selling and those buying in
the sanctuary, and He overturns
the tables of the brokers, and the
16 seats of those selling doves, and did
not give leave that any one should
be carrying an article through the
17 sanctuary. And He taught and
said to them, "Is it not written
that 'My house shall be called a
house of prayer for all nations'?
Yet *you* make it a cave of robbers."
18 And the chief priests and scribes
hear, and they sought how they
should be destroying Him, for they
feared Him, for the entire throng
was astonished at His teaching.
19 And whenever it came to be evening, they went outside the city.
20 And going by in the morning,
they perceived the fig tree withered
21 from the roots. And, recollecting,
Peter is saying to Him, "Rabbi!
Lo! The fig tree which Thou didst
22 curse has withered!" And answering, Jesus is saying to them, "If
23 you have faith of God, verily, I
am saying to you, that whoever
should be saying to this mountain,

B *omits* THE HOUR
ΟΥϹΗϹΤΗϹΩΡΑϹΕΞΗΛΘΕΝΕ
OF-BEING THE HOUR He-OUT-CAME INTO

s ΙΒ=12
ΙϹΒΗΘΑΝΙΑΝΜΕΤΑΤΩΝΔΩΔ
BETHANY WITH THE TWO-TEN

ΕΚΑΚΑΙΤΗΕΠΑΥΡΙΟΝΕΞΕΛ
12 AND to-THE ON-MORROW OF-OUT-COM-

ΘΟΝΤΩΝΑΥΤΩΝΑΠΟΒΗΘΑΝΙ
ING them FROM BETHANY

A*s o.* *s*[1] *omits* He-HUNGERS
ΑϹΕΠΕΙΝΑϹΕΝΚΑΙΙΔΩΝϹΥ
13 He-HUNGERS AND PERCEIVING FIG-tree

AB *omit* ONE
ΚΗΝΜΙΑΝΑΠΟΜΑΚΡΟΘΕΝΕΧ
ONE FROM FAR-place HAV-

ΟΥϹΑΝΦΥΛΛΑΗΛΘΕΝΕΙΑΡΑ
ING leaves He-CAME IF CONSEQUENT-

s o.
ΤΙΕΥΡΗϹΕΙΕΝΑΥΤΗΚΑΙΕΛ
LY ANY He'LL-BE-FINDING IN her AND COMING

ΘΩΝΕΠΑΥΤΗΝΟΥΔΕΝΕΥΡΕΝ
ON her NOT-YET-ONE He-FOUND

A+Υ=NOT A *omits* NOT
ΕΙΜΗΦΥΛΛΑΟΓΑΡΚΑΙΡΟϹΟ
IF NO leaves THE for SEASON NOT

A WAS SEASON
ΥΚΗΝϹΥΚΩΝΚΑΙΑΠΟΚΡΙΘΕ
14 WAS OF-FIGS AND answering

ΙϹΕΙΠΕΝΑΥΤΗΜΗΚΕΤΙΕΙϹ
He-said to-her NO-STILL INTO

A OUT OF-YOU INTO THE eon *s o.*
ΤΟΝΑΙΩΝΑΕΚϹΟΥΜΗΔΕΙϹΚ
THE eon OUT OF-YOU NO-YET-ONE FRUIT

ΑΡΠΟΝΦΑΓΟΙΚΑΙΗΚΟΥΟΝΟ
MAY-he-BE-EATING AND HEARD THE

ΙΜΑΘΗΤΑΙΑΥΤΟΥΚΑΙΕΡΧΟ
15 LEARNers OF-Him AND THEY-ARE-

s[1*] *o.*
ΝΤΑΙΕΙϹΙΕΡΟϹΟΛΥΜΑΚΑΙ
COMING INTO JERUSALEM AND

B*s omit* THE JESUS
ΕΙϹΕΛΘΩΝΟΙΗϹΟΥϹΕΙϹΤΟ
INTO-COMING THE JESUS INTO THE

A *adds* AND ΚΑΙ
ΙΕΡΟΝΗΡΞΑΤΟΕΚΒΑΛΛΕΙΝ
SACRED-place He-begins TO-BE-OUT-CASTING

ΤΟΥϹΠΩΛΟΥΝΤΑϹΚΑΙΤΟΥϹ
THE *ones*-SELLING AND THE

A *for* THE SACRED-place ΑΥΤΩ it
ΑΓΟΡΑΖΟΝΤΑϹΕΝΤΩΙΕΡΩΚ
ones-BUYING IN THE SACRED-place AND

ΑΙΤΑϹΤΡΑΠΕΖΑϹΤΩΝΚΟΛΛ
THE tables OF-THE LOPPers

ΥΒΙϹΤΩΝΚΑΙΤΑϹΚΑΘΕΔΡΑ
AND THE DOWN-SETTLES

ϹΤΩΝΠΩΛΟΥΝΤΩΝΤΑϹΠΕΡΙ
OF-THE *ones*-SELLING THE DOVES

s[1*] *has* He-DOWN-TURNS *after* LOPPers
ϹΤΕΡΑϹΚΑΤΕϹΤΡΕΨΕΝΚΑΙ
16 He-DOWN-TURNS AND

ΟΥΚΗΦΙΕΝΙΝΑΤΙϹΔΙΕΝΕΓ
NOT FROM-LET THAT ANY MAY-BE-THRU-CARRY-

ΚΗϹΚΕΥΟϹΔΙΑΤΟΥΙΕΡΟΥΚ
17 ING INSTRUMENT THRU THE SACRED-place AND

A *omits* AND A ΛΕΓΩΝ saying
ΑΙΕΔΙΔΑϹΚΕΝΚΑΙΕΛΕΓΕΝ
He-TAUGHT AND said

B *omits* to-them
ΑΥΤΟΙϹΟΥΓΕΓΡΑΠΤΑΙΟΤΙ
to-them NOT it-HAS-*been*-WRITTEN that

ΟΟΙΚΟϹΜΟΥΟΙΚΟϹΠΡΟϹΕΥ
THE HOME OF-ME HOME OF-prayer

ΧΗϹΚΛΗΘΗϹΕΤΑΙΠΑϹΙΝΤΟ
WILL-BE-BEING-CALLED to-ALL THE

A it make B HAVE-made +Π
ΙϹΕΘΝΕϹΙΝΥΜΕΙϹΔΕΕΠΟΙ
NATIONS YE YET make

B Κ
ΗϹΑΤΕΑΥΤΟΝϹΠΗΛΑΙΟΝΛΗ
it CAVE OF-ROB-

ϹΤΩΝΚΑΙΗΚΟΥϹΑΝΟΙΑΡΧΙ
18 BERS AND HEAR THE chief-SACRED-

s o. *s o.*
ΕΡΕΙϹΚΑΙΟΙΓΡΑΜΜΑΤΕΙϹ
ones AND THE WRITERS

ΚΑΙΕΖΗΤΟΥΝΠΩϹΑΥΤΟΝΑΠ
AND THEY-SOUGHT how Him THEY-

ΟΛΕϹΩϹΙΝΕΦΟΒΟΥΝΤΟΓΑΡ
SHOULD-BE-destroying THEY-FEARED for

A ΟΤΙ that A *omits* for
ΑΥΤΟΝΠΑϹΓΑΡΟΟΧΛΟϹΕΞΕ
Him EVERY for THE THRONG *was*-aston-

s ΟΝ *for* Ε
ΠΛΗϹϹΕΤΟΕΠΙΤΗΔΙΔΑΧΗΑ
ishED ON THE TEACHING OF-

A Ε *o.*=when A+Ι
ΥΤΟΥΚΑΙΟΤΑΝΟΨΕΕΓΕΝΕΤ
19 Him AND when-EVER evening BECAME

s Ε *o.*
ΟΕΞΕΠΟΡΕΥΟΝΤΟΕΞΩΤΗϹΠ
THEY-OUT-WENT OUT OF-THE city

A morning BESIDE-GOING *s*[1*] Ε=-GONE ΕΤΟ
ΟΛΕΩϹΚΑΙΠΑΡΑΠΟΡΕΥΟΜΕ
20 AND BESIDE-GOING

s[1*] *o. o. o.* *s*[1*] *adds* (A*s o.*) ΚΑΙ AND
ΝΟΙΠΡΩΙΕΙΔΟΝΤΗΝϹΥΚΗΝ
morning THEY-PERCEIVED THE FIG-tree

ΕΞΗΡΑΜΜΕΝΗΝΕΚΡΙΖΩΝΚΑ
21 HAVING-*been*-DRIED OUT OF-ROOTS AND

s o.
ΙΑΝΑΜΝΗϹΘΕΙϹΟΠΕΤΡΟϹΛ
BEING-UP-REMINDED THE Peter IS-

A *o.* *s* Ε+
ΕΓΕΙΑΥΤΩΡΑΒΒΕΙΙΔΕΗϹΥ
saying to-Him RABBI BE-PERCEIVING THE

ΚΗΗΝΚΑΤΗΡΑϹΩΕΞΗΡΑΝΤΑ
FIG-tree WHICH YOU-DOWN-EXECRATE HAS-DRIED

ΙΚΑΙΑΠΟΚΡΙΘΕΙϹΟΙΗϹΟΥ
22 AND answering THE JESUS

AB *omit* IF
ϹΛΕΓΕΙΑΥΤΟΙϹΕΙΕΧΕΤΕΠ
IS-saying to-them IF YE-ARE-HAVING BE-

A *adds* ΓΑΡ for
ΙϹΤΙΝΘΕΟΥΑΜΗΝΛΕΓΩΥΜΙ
23 LIEF OF-God AMEN I-AM-saying to-YOU

s omits that B*s* IF- *omit* *s o.*
ΝΟΤΙΟϹΑΝΕΙΠΗΤΩΟΡΕΙΤ
that WHO IF-EVER MAY-BE-saying to-THE mountain this

24 See Ja.1[5,6] 1 Jn.5[14,15].

24 Whatever prayer is offered in accord with the will of God will be answered in His time. Whatever is not in line with His purpose need not expect to be fulfilled.

25 See Mt.6[14,15] 18[35] Col.3[13].

25 We have the forgiveness of offenses according to the *riches* of His *grace* (Eph. 1[7]). There are no conditions, no qualifications, no demands that we cannot fulfill, in God's dealings with us. But with Israel nationally, forgiveness was on a much lower level. It depended on their response and could be revoked. The confusion which exists today would be largely dispelled if we would get a grasp of our own transcendent position in grace and revel in it, and refuse to drag it down to the precarious position here indicated. This is not grace, far less the rich and redundant favor which is ours in Christ Jesus.

26 See Ja. 2[13].

27-33 Compare Mt.21[23-27] Lu.20[1-8].

27 The chief priests were in supreme authority in the sanctuary. They should have cleansed its courts of this pernicious traffic. But it was probably their own covetousness that countenanced the desecration. They feel that He has gone beyond His rights, and think they can curb Him by demanding His credentials. But they were not only hypocrites, but cowards. He knew that they would not dare to question His acts if He were popular with the people. He knew that they would not dare question the authority of John the baptist, for the people never lost their faith in him. So He exposes their hypocrisy by a simple question. The proud priests confess that they are afraid to answer Him. Yet worse than this, they convict themselves of the utmost incapacity for their office. They should be able to discern whether John's baptism was of God or not, for it was their function to know the mind of God and to teach the people. Seeking to undermine His authority they effectually destroy their own. Man's every attempt to deny the authority of conscience or revelation can end only in the eventual unmasking of his own pretentions. His defiance only strengthens his ultimate conviction of the supremacy of God.

'Be picked up and cast into the
sea', and should not be doubting in
his heart, but should be believing
that what he is speaking is occurring,
it shall be his, whatever he
24 may be saying. Therefore I am saying
to you, All, whatever you are
praying and requesting, be believing
that you obtained, and it will be
25 yours. And whenever you may be
standing praying, be forgiving, if
you have anything against any one,
that your Father also, Who is in
the heavens, may be forgiving you
26 your offenses. Now if *you* are not
forgiving, neither will your Father
Who is in the heavens be forgiving
your offenses."

27 And they are coming into Jerusalem
again, and at His walking in
the sanctuary, the chief priests and
the scribes and the elders are com-
28 ing to Him, and they said to Him,
"By what authority are you doing
these things, or who gives you this
authority, that you may be doing
29 these things?" Now Jesus, answering,
said to them, "*I* also will be
inquiring of you one word, and
answer Me, and *I* will be declaring
to you by what authority I
30 am doing these things. The baptism
of John—whence was it? Was
it out of heaven or out of men?
31 Answer Me!" And they reasoned
with themselves, saying, "If we
should be saying 'Out of heaven',
he will be declaring, 'Wherefore,
then, do you not believe him?'
32 But should we be saying 'Out of
men'?" They feared the people,
for all had it that John really was
33 a prophet. And, answering Jesus,
they are saying, "We are not
aware." And answering, Jesus is
saying to them, "Neither am *I* telling
you by what authority I am doing
these things."

ΟΥΤΩΑΡΘΗΤΙΚΑΙΒΛΗΘΗΤΙ
BE-BEING-LIFTED AND BE-BEING-CAST

ΕΙCΤΗΝΘΑΛΑCCΑΝΚΑΙΜΗΔ
INTO THE SEA AND NO MAY-

ΙΑΚΡΙΘΗΕΝΤΗΚΑΡΔΙΑΑΥΤ
BE-BEING-THRU-JUDGED IN THE HEART OF-him

Bs o. A Δ A Є
ΟΥΑΛΛΑΠΙCΤΕΥCΗΟΤΙΟΛΑ
but SH'D-BE-BELIEVING that WHICH he-

A Γ s o. s Є o.
ΛΕΙΓΕΙΝΕΤΑΙΕCΤΑΙΑΥΤΩ
IS-TALKING IS-BECOMING WILL-BE to-him

Bs omit WHICH IF-EVER he-MAY-BE-saying
ΟΕΑΝΕΙΠΗΔΙΑΤΟΥΤΟΛΕΓΩ
24 WHICH IF-EVER he-MAY-BE-saying THRU this I-AM-saying

A adds ΑΝ EVER A Ο
ΥΜΙΝΠΑΝΤΑΟCΑΠΡΟCΕΥΧΕ
to-YOUp ALL as-much-as YE-ARE-prayING

ΜΕΝΟΙ A omits AND s o.
CΘΕΚΑΙΑΙΤΕΙCΘΕΠΙCΤΕΥ
AND REQUESTING BE-BELIEVING

A ΑΙ A ΛΑΜΒΑΝΕΤΑΙ s Є
ΕΤΕΟΤΙΕΛΑΒΕΤΕΚΑΙΕCΤΑ
that YE-GOT AND it-WILL-BE

s o. s omits ΚΗ A ΕΤΑΙ
ΙΥΜΙΝΚΑΙΟΤΑΝCΤΗΚΗΤΕΠ
25 to-YOUp AND when-EVER YE-MAY-BE-STAND'G-firm pr-

As ΑΙ for Є
ΡΟCΕΥΧΟΜΕΝΟΙΑΦΙΕΤΕΕΙ
aying BE-FROM-LETTING IF

As ΑΙ for Є
ΤΙΕΧΕΤΕΚΑΤΑΤΙΝΟCΙΝΑΚ
ANY YE-ARE-HAVING DOWN OF-ANY THAT AND

ΑΙΟΠΑΤΗΡΥΜΩΝΟΕΝΤΟΙCΟ
THE FATHER OF-YOUp THE IN THE heav-

A +Є
ΥΡΑΝΟΙCΑΦΗΥΜΙΝΤΑΠΑΡΑ
ens MAY-BE-FROM-LETTING to-YOUp THE BE-

Bs omit verse 26, IF to BESIDE-FALLS OF-YOUp
ΠΤΩΜΑΤΑΥΜΩΝΕΙΔΕΥΜΕΙC
26 SIDE-FALLS OF-YOUp IF YET YE

ΟΥΚΑΦΙΕΤΑΙΟΥΔΕΟΠΑΤΗΡ
NOT ARE-FROM-LETTING NOT-YET THE FATHER

ΥΜΩΝΟΕΝΤΟΙCΟΥΡΑΝΟΙCΑ
OF-YOUp THE IN THE heavens WILL-

ΦΗCΕΙΤΑΠΑΡΑΠΤΩΜΑΤΑΥΜ
BE-FROM-LETTING THE BESIDE-FALLS OF-YOUp

s1* o.
ΩΝΚΑΙΕΡΧΟΝΤΑΙΠΑΛΙΝΕΙ
27 AND THEY-ARE-COMING AGAIN INTO

CΙΕΡΟCΟΛΥΜΑΚΑΙΕΝΤΩΙΕ
JERUSALEM AND IN THE SACRED-

ΡΩΠΕΡΙΠΑΤΟΥΝΤΟCΑΥΤΟΥ
place OF-ABOUT-TREADING OF-Him

ΕΡΧΟΝΤΑΙΠΡΟCΑΥΤΟΝΟΙΑ
ARE-COMING TOWARD Him THE chief-

ΡΧΙΕΡΕΙCΚΑΙΟΙΓΡΑΜΜΑΤ
SACRED-*ones* AND THE WRITERS

s o.
ΕΙCΚΑΙΟΙΠΡΕCΒΥΤΕΡΟΙΚ
28 AND THE SENIORS AND

A ΛΕΓΟΥCΙΝ -ARE-saying
ΑΙΕΛΕΓΟΝΑΥΤΩΕΝΠΟΙΑΕΞ
THEY-said to-Him IN ?-THE-WHICH author-

A ΚΑΙ AND
ΟΥCΙΑΤΑΥΤΑΠΟΙΕΙCΗΤΙC
ity these YOU-ARE-DOING OR ANY

A THE authority this GIVES
CΟΙΕΔΩΚΕΝΤΗΝΕΞΟΥCΙΑΝ
to-YOU GIVES THE authority

ΤΑΥΤΗΝΙΝΑΤΑΥΤΑΠΟΙΗCΟ
29 this THAT these YOU-MAY-BE-DOING THE

Bs omit answerING
ΔΕΙΗCΟΥCΑΠΟΚΡΙΘΕΙCΕΙ
YET JESUS answerING said

ΠΕΝΑΥΤΟΙCΕΠΕΡΩΤΗCΩΥΜ
to-them SHALL-BE-inquirING-of YOUp

A AND-I YOUp B omits AND-I
ΑCΚΑΓΩΕΝΑΛΟΓΟΝΚΑΙΑΠΟ
AND-I ONE sayING AND BE-answer-

A ΑΙ ABs1* ΚΑΙ AND for AND-I
ΚΡΙΘΗΤΕΜΟΙΚΑΓΩΕΡΩΥΜΙ
ING to-ME AND-I SHALL-BE-declarING

ΝΕΝΠΟΙΑΕΞΟΥCΙΑΤΑΥΤΑΠ
to-YOUp IN ?-THE-WHICH authority these I-AM-

B o.
ΟΙΩΤΟΒΑΠΤΙCΜΑΤΟΙΩΑΝΝ
30 DOING THE DIPism THE OF-JOHN

AB omit ?-WHICH-PLACE it-WAS s omits it-WAS
ΟΥΠΟΘΕΝΗΝΕΞΟΥΡΑΝΟΥΗΝ
?-WHICH-PLACE it-WAS OUT OF-heaven it-WAS

ΗΕΞΑΝΘΡΩΠΩΝΑΠΟΚΡΙΘΗΤ
OR OUT OF-humans BE-answerING

A ΑΙ for Є s1* ΠΡΟC -TOWARD- A omits -THRU- s2 ΑΙ
ΕΜΟΙΚΑΙΔΙΕΛΟΓΙΖΟΝΤΟΠ
31 to-ME AND THEY-THRU-accounted TO-

THRU, *but restores* TOWARD
ΡΟCΕΑΥΤΟΥCΛΕΓΟΝΤΕCΕΑ
WARD selves sayING IF-EVER

ΝΕΙΠΩΜΕΝΕΞΟΥΡΑΝΟΥΕΡΕ
WE-MAY-BE-sayING OUT OF-heaven He-WILL-

A omits THEN
ΙΔΙΑΤΙΟΥΝΟΥΚΕΠΙCΤΕΥC
BE-declarING THRU ANY THEN NOT YE-BELIEVE

ΑΤΕΑΥΤΩΑΛΛΑΕΙΠΩΜΕΝΕΞ
32 to-him but WE-MAY-BE-sayING OUT

ΑΝΘΡΩΠΩΝΕΦΟΒΟΥΝΤΟΤΟΝ
OF-humans THEY-FEARED THE

s ΟΧΛΟΝ s1* o.
ΛΑΟΝΑΠΑΝΤΕCΓΑΡΕΙΧΟΝΤ
PEOPLE ALL (*emph.*) for HAD THE

B o. A that BEINGly s1* omits BEINGly
ΟΝΙΩΑΝΝΗΝΟΝΤΩCΟΤΙΠΡΟ
JOHN BEINGly that BEFORE-

ΦΗΤΗCΗΝΚΑΙΑΠΟΚΡΙΘΕΝΤ
33 AVERER he-WAS AND answerING

A THEY-ARE-sayING to-THE JESUS
ΕCΤΩΙΗCΟΥΛΕΓΟΥCΙΝΟΥΚ
to-THE JESUS THEY-ARE-sayING NOT

Bs omit answerING
ΟΙΔΑΜΕΝΚΑΙΑΠΟΚΡΙΘΕΙC
WE-HAVE-PERCEIVED AND answerING

s o.
ΟΙΗCΟΥCΛΕΓΕΙΑΥΤΟΙCΟΥ
THE JESUS IS-sayING to-them NOT-

ΔΕΕΓΩΛΕΓΩΥΜΙΝΕΝΠΟΙΑΕ
YET I AM-sayING to-YOUp IN ?-THE-WHICH au-

ΞΟΥCΙΑΤΑΥΤΑΠΟΙΩΚΑΙΗΡ
thority these I-AM-DOING AND He-begins

12 And He begins to talk to them
in parables: "A man plants a vine-
yard and places a stone dike about
it and excavates a vat and builds a
tower and leased it to farmers, and
2 travels. And he dispatches a slave,
at the season, to the farmers, that
he may be getting from the fruit of
the vineyard from the farmers.
3 And taking him, they lash him
4 and dispatch him empty. And
again he dispatches to them anoth-
er slave, and that one, pelting with
stones, summarily they dispatch in
5 dishonor. And again he dispatches
another and that one they kill, and
many others, lashing these, indeed,
yet killing these.
6 He still had one son, his beloved.
He dispatches him also last to
them, saying that 'They will be re-
7 specting my son.' Yet those farm-
ers say to themselves that 'This is
the enjoyer of the allotment. Hith-
er! We may be killing him, and
the enjoyment of the allotment will
8 be ours!' And taking him, they
kill him and cast him outside of the
vineyard.
9 What, then, will the lord of the
vineyard be doing? He will be
coming and destroying the farmers
and will be giving the vineyard to
10 others. Did you not read this
scripture?

> 'The stone which the builders reject,
> This came to be for the head of the corner.
> 11 This came from the Lord,
> And it is marvelous in our eyes.' "

12 And they sought to hold Him, and
they were afraid of the throng, for
they know that He spoke the para-

1-12 Compare Mt.21:33-46 Lu.20:9-19.

1 This was a most familiar illustration for His hearers. Vineyards were usually planted on stony ground. After clearing, the stones were built into a broad stone fence, sometimes not much more than a carefully piled heap, without cement. The vat, into which the grapes were cast for pressing, was usually cut in the natural rock on a hillside, with an opening in the bottom for the juice to escape. When the grapes were ripe a watchman was on guard at all times, being stationed on the tower, which overlooked the whole vineyard.

Israel is the vineyard of Jehovah (Isa. 5:7). The parable describes the treatment accorded God's messengers and prophets, whom He sent to recall them to their duty to Him. It was one long story of rebellion and violence. Each generation prided itself that it would not persecute the prophets as its fathers had done, yet, when put to the test, exceeded them in their mistreatment of His slaves. The priests and scribes and elders were the farmers to whose care the vineyard had been committed. The Lord boldly predicts their course with regard to Himself, and, incidentally, He answers their question as to His authority. They were simply hirelings, with no authority whatever when He was on the scene. The vineyard was His Father's. They were answerable to Him. Perhaps nowhere is the darkness of man's mind and the hardness of his heart more apparent than when, in stubborn rebellion against God, he carries out the revealed will of God. Though this was a parable, they knew that He was speaking of them. Why, then, did they persist in doing what He said they would do? They will have no place or power in the kingdom.

10 Compare Ps. 118:22,23. See 1 Pt. 2:4-8.

10 The capstone of the corner is usually the most ornate on a building. The very finest block of stone would ordinarily be reserved for it. But the rulers in Israel refused to give Him any place in the edifice. He was rejected and despised. But when it is finished He will have the highest and most glorious position. How blind they must have been, after this plain prediction, to go on in senseless rage to fulfill His words to the letter!

ΞΑΤΟΑΥΤΟΙϹΕΝΠΑΡΑΒΟΛΑ
to-them IN BESIDE-CASTS
A ΕΓ s o. A plants human
ΙϹΛΑΛΕΙΝΑΜΠΕΛΩΝΑΝΘΡ
TO-BE-TALKING VINEyard human
ΩΠΟϹΕΦΥΤΕΥϹΕΝΚΑΙΠΕΡΙ
plants AND ABOUT-PLACES
ΕΘΗΚΕΝΦΡΑΓΜΟΝΚΑΙΩΡΥΞ
BARRIER AND EXCAVATES
ΕΝΥΠΟΛΗΝΙΟΝΚΑΙΩΚΟΔΟΜ
UNDER-THROUGH AND HOME-BUILDS
B now Ο
ΗϹΕΝΠΥΡΓΟΝΚΑΙΕΞΕΔΕΤΟ
TOWER AND OUT-GAVE
ΑΥΤΟΝΓΕΩΡΓΟΙϹΚΑΙΑΠΕΔ
him to-LAND-ACTers AND travels
s o.
ΗΜΗϹΕΝΚΑΙΑΠΕϹΤΕΙΛΕΝΠ
2 AND he-commissions TO-
ΡΟϹΤΟΥϹΓΕΩΡΓΟΥϹΤΩΚΑΙ
WARD THE LAND-ACTers to-THE SEASON
ΡΩΔΟΥΛΟΝΙΝΑΠΑΡΑΤΩΝΓΕ
SLAVE THAT BESIDE THE LAND-
s1* ΟΙ for Η A ΟΥ A Ο
ΩΡΓΩΝΛΑΒΗΑΠΟΤΩΝΚΑΡΠΩ
ACTers he-MAY-BE-GETTING FROM THE FRUITS
A Υ A for AND ΟΙ ΔΕ THE YET
ΝΤΟΥΑΜΠΕΛΩΝΟϹΚΑΙΛΑΒΟ
3 OF-THE VINEyard AND GETTING
A o.
ΝΤΕϹΑΥΤΟΝΕΔΕΙΡΑΝΚΑΙΑ
him THEY-SKIN AND THEY-
s o. As ΑΙ for Ε
ΠΕϹΤΕΙΛΑΝΚΕΝΟΝΚΑΙΠΑΛ
4 commission EMPTY AND AGAIN
s o.
ΙΝΑΠΕϹΤΕΙΛΕΝΠΡΟϹΑΥΤΟ
he-commissions TOWARD them
s1* omits SLAVE
ΥϹΑΛΛΟΝΔΟΥΛΟΝΚΑΚΕΙΝΟ
other SLAVE AND-that-one
Bs omit STONE-CASTing
ΝΛΙΘΟΒΟΛΗϹΑΝΤΕϹΕΚΕΦΑ
STONE-CASTing THEY-HEAD
A+Α Bs omit THEY-commission
ΛΙΩϹΑΝΚΑΙΑΠΕϹΤΕΙΛΑΝΗ
AND THEY-commission UN-
B+Ε Bs ΑϹΑΝ o. o. Bs omit AGAIN
ΤΙΜΩΜΕΝΟΝΚΑΙΠΑΛΙΝΑΛΛ
5 VALUING AND AGAIN other
s o.
ΟΝΑΠΕϹΤΕΙΛΕΝΚΑΚΕΙΝΟΝ
he-commissions AND-that-one
s o.
ΑΠΕΚΤΕΙΝΑΝΚΑΙΠΟΛΛΟΥϹ
THEY-FROM-KILL AND MANY
s Ο had Bs o.
ΑΛΛΟΥϹΤΟΥϹΜΕΝΔΕΡΟΝΤΕ
others THE-ones INDEED SKINNING
Bs o. s2 Ι Bs2 Υ
ϹΤΟΥϹΔΕΑΠΟΚΤΕΝΝΟΝΤΕϹ
THE-ones YET FROM-KILLING
A adds ΟΥΝ A ΕΧΩΝ
ΕΤΙΕΝΑΕΙΧΕΝΥΙΟΝΑΓΑΠΗ
6 STILL ONE he-HAD SON beLOVED
Bs omit OF-him s o. Bs omit AND
ΤΟΝΑΥΤΟΥΑΠΕϹΤΕΙΛΕΝΚΑ
OF-him he-commissions AND

A TOWARD them LAST
ΙΑΥΤΟΝΕϹΧΑΤΟΝΠΡΟϹΑΥΤ
him LAST TOWARD them
ΟΥϹΛΕΓΩΝΟΤΙΕΝΤΡΑΠΗϹΟ
saying that THEY-WILL-BE-abashing
s o.
7 ΝΤΑΙΤΟΝΥΙΟΝΜΟΥΕΚΕΙΝΟ
THE SON OF-ME those
A said TOWARD selves
ΙΔΕΟΙΓΕΩΡΓΟΙΠΡΟϹΕΑΥΤ
YET THE LAND-ACTers TOWARD selves
A Ο
ΟΥϹΕΙΠΑΝΟΤΙΟΥΤΟϹΕϹΤΙ
say that this IS
ΝΟΚΛΗΡΟΝΟΜΟϹΔΕΥΤΕΑΠΟ
THE tenant HITHER WE-MAY-
s o.
ΚΤΕΙΝΩΜΕΝΑΥΤΟΝΚΑΙΗΜΩ
BE-FROM-KILLING him AND OF-US
s Ε o.
ΝΕϹΤΑΙΗΚΛΗΡΟΝΟΜΙΑΚΑΙ
8 WILL-BE THE tenancy AND
A him THEY-FROM-KILL s o.
ΛΑΒΟΝΤΕϹΑΠΕΚΤΕΙΝΑΝΑΥ
GETTING THEY-FROM-KILL him
B Α s omits him
ΤΟΝΚΑΙΕΞΕΒΑΛΟΝΑΥΤΟΝΕ
AND THEY-OUT-CAST (past) him OUT
B omits THEN
ΞΩΤΟΥΑΜΠΕΛΩΝΟϹΤΙΟΥΝΠ
9 OF-THE VINEyard ANY THEN WILL-
ΟΙΗϹΕΙΟΚΥΡΙΟϹΤΟΥΑΜΠΕ
BE-DOING THE master OF-THE VINEyard
ΛΩΝΟϹΕΛΕΥϹΕΤΑΙΚΑΙΑΠΟ
he-WILL-BE-COMING AND WILL-BE-
ΛΕϹΕΙΤΟΥϹΓΕΩΡΓΟΥϹΚΑΙ
destroying THE LAND-ACTers AND
ΔΩϹΕΙΤΟΝΑΜΠΕΛΩΝΑΛΛΟ
WILL-BE-GIVING THE VINEyard to-others
ΙϹΟΥΔΕΤΗΝΓΡΑΦΗΝΤΑΥΤΗ
10 NOT-YET THE WRITING this
ΝΑΝΕΓΝΩΤΕΛΙΘΟΝΟΝΑΠΕΔ
YE-read STONE WHICH FROM-test
ΟΚΙΜΑϹΑΝΟΙΟΙΚΟΔΟΜΟΥΝ
THE ones-HOME-BUILDING
ΤΕϹΟΥΤΟϹΕΓΕΝΗΘΗΕΙϹΚΕ
this WAS-BECOME INTO HEAD
ΦΑΛΗΝΓΩΝΙΑϹΠΑΡΑΚΥΡΙΟ
11 OF-CORNER BESIDE OF-Master
ΥΕΓΕΝΕΤΟΑΥΤΗΚΑΙΕϹΤΙΝ
BECAME this AND it-IS
ΘΑΥΜΑϹΤΗΕΝΟΦΘΑΛΜΟΙϹΗ
MARVELOUS IN VIEWers OF-
ΜΩΝΚΑΙΕΖΗΤΟΥΝΑΥΤΟΝΚΡ
12 US AND THEY-SOUGHT Him TO-HOLD
ΑΤΗϹΑΙΚΑΙΕΦΟΒΗΘΗϹΑΝΤ
AND THEY-WERE-afraid-of THE
ΟΝΟΧΛΟΝΕΓΝΩϹΑΝΓΑΡΟΤΙ
THRONG THEY-KNOW for that

13-17 Compare Mt.22$^{15-22}$Lu.20$^{19-26}$.

13 There were many insurrections and disturbances in Palestine during the first century due to hatred of the foreign domination, and especially because of taxation. The poll tax was a practical pledge of allegiance to Cæsar, or rather a badge of subjection. Some of the Jews were in doubt whether it was right to pay it. But it was a most dangerous dilemma in which they hoped to place Him. His followers would soon desert a Messiah Who openly counseled subjection to a gentile tyrant, and the authorities would make no delay in executing any popular leader who spoke against the poll tax. The crafty hypocrites who planned this trap were careful to keep clear of it themselves, for they were afraid it might lead them into complications. So they sent some of the two opposing parties, one of whom, they were sure, would cause His downfall.

He first tears off their hypocritical mask. "Why are you trying Me?" Each word is worthy of separate emphasis. Their motive was wrong. They were not conscientious patriots seeking counsel from the true King of Israel, but false traitors seeking to assassinate Him. How pathetic was His next appeal! Cæsar was collecting coffers on coffers of denarii, yet He did not number a single one among His acquaintances! The usurper is satiated with tribute; the rightful Sovereign is penniless.

By accepting the Roman currency, they virtually acknowledged their subjection to Cæsar. It was only just that they should fulfill their obligations to him so long as it was God's will that they should suffer for their insubordination to Him. But the rest of the reply was not demanded by the question. It may refer partly to the payment of the temple taxes (Mt. 17$^{24-27}$; Ex. 30$^{11-16}$) for the services of the sanctuary, but, in a broader sense, included all their obligations to God. This would, of course, first of all involve paying Him the loyalty and honor due Him as God's King. They sought to show that He was a traitor to Rome. He exposed their disloyalty to God.

18-25 Compare Mt.22$^{23-30}$. See Lu.20$^{27-36}$.

18 See Ac. 23^{8}.

19 See Deut. 25^{5,6}.

ble with them in view. And, leaving Him, they came away.
13 And they are dispatching to
Him some of the Pharisees and of
the Herodians that they should
14 catch Him by word. And, coming, they are saying to Him,
"Teacher, we are aware that you
are true, and you are not caring
about any one, for you are not
looking at the face of men, but of a
truth you are teaching the way of
God. Is it allowed to give poll-tax
to Cæsar or not? May we be giving, or may we not be giving?"
15 Now He, having perceived their
hypocrisy, said to them, "Why are
you trying Me? Bring Me a
denarius that I may make its
16 acquaintance." Now they bring it.
And He is saying to them, "Whose
is this image and inscription?"
Now they say to Him, "Cæsar's."
17 Now Jesus said to them, "What is
Cæsar's pay to Cæsar, and what is
God's to God." And they were
astounded at Him.
18 And Sadducees are coming to
Him, who are saying there is no
resurrection, and they inquired of
19 Him, saying, "Teacher, Moses
writes to us that, if someone's
brother should be dying, and leaving a wife and leaving no child,
that his brother may be taking his
wife and should be raising up seed
20 to his brother. There were seven
brothers, and the first got a wife
21 and, dying, leaves no seed. And the
second got her, and died, leaving
no seed, and the third similarly.
22 And the seven also took her similarly and leave no seed. Last of all
23 the woman also died. In the resurrection, then, whenever they may

A THE BESIDE-CAST TOWARD them
ΠΡΟϹΑΥΤΟΥϹΤΗΝΠΑΡΑΒΟΛ
TOWARD them THE BESIDE-CAST

ΗΝΕΙΠΕΝΚΑΙΑΦΕΝΤΕϹΑΥΤ
He-said AND FROM-LETTING Him

ΟΝΑΠΗΛΘΟΝΚΑΙΑΠΟϹΤΕΛΛ
13 THEY-FROM-CAME AND THEY-ARE-commissionING

A+Ε
ΟΥϹΙΝΠΡΟϹΑΥΤΟΝΤΙΝΑϹΤ
TOWARD Him ANY OF-

B+Ε
ΩΝΦΑΡΙϹΑΙΩΝΚΑΙΤΩΝΗΡΩ
THE PHARISEES AND OF-THE HERODians

ΔΙΑΝΩΝΙΝΑΑΥΤΟΝΑΓΡΕΥϹ
THAT Him THEY-SHOULD-BE-

A ΟΙΔΕ THE YET *for* AND
ΩϹΙΝΛΟΓΩΚΑΙΕΛΘΟΝΤΕϹΑ
14 CATCHING to-saying AND COMING THEY-

ΕΓΟΥϹΙΝΑΥΤΩΔΙΔΑϹΚΑΛΕ
ARE-sayING to-Him TEACHER!

ΟΙΔΑΜΕΝΟΤΙΑΛΗΘΗϹΕΙΚΑ
WE-HAVE-PERCEIVED that TRUE YOU-ARE AND

s o.
ΙΟΥΜΕΛΕΙϹΟΙΠΕΡΙΟΥΔΕΝ
NOT IS-CARING to-YOU ABOUT NOT-YET-ONE

s o.
ΟϹΟΥΓΑΡΒΛΕΠΕΙϹΕΙϹΠΡΟ
NOT for YOU-ARE-lookING INTO face

ϹΩΠΟΝΑΝΘΡΩΠΩΝΑΛΛΕΠΑΛ
OF-humans but ON TRUTH

ΗΘΕΙΑϹΤΗΝΟΔΟΝΤΟΥΘΕΟΥ
THE WAY OF-THE God

s o.
ΔΙΔΑϹΚΕΙϹΕΞΕϹΤΙΝΔΟΥΝ
YOU-ARE-TEACHING it-IS-allowed TO-GIVE

A POLL-TAX to-CAESAR TO-GIVE
ΑΙΚΗΝϹΟΝΚΑΙϹΑΡΙΗΟΥΔΩ
POLL-TAX to-CAESAR OR NOT WE-MAY-

s o. *s*[1]* Ν
ΜΕΝΗΜΗΔΩΜΕΝΟΔΕΕΙΔΩϹΑ
15 BE-GIVING OR NO WE-MAY-BE-GIVING THE YET HAVING-PER-

ΥΤΩΝΤΗΝΥΠΟΚΡΙϹΙΝΕΙΠΕ
CEIVED OF-them THE hypocrisy He-said

s o. A ΑΙ
ΝΑΥΤΟΙϹΤΙΜΕΠΕΙΡΑΖΕΤΕ
to-them ANY ME YE-ARE-trying

A ΑΙ *for* Ε *s*[1]* *adds* ΩΔΕ
ΦΕΡΕΤΕΜΟΙΔΗΝΑΡΙΟΝΙΝΑ
BE-YE-CARRYING to-ME DENARIUS THAT

Ε+*s*
ΙΔΩΟΙΔΕΗΝΕΓΚΑΝΚΑΙΛΕΓ
16 I-MAY-BE-PERCEIVING THE YET THEY-CARRY AND He-IS-say-

ΕΙΑΥΤΟΙϹΤΙΝΟϹΗΕΙΚΩΝΑ
ING to-them OF-ANY THE image this

A THEY-ARE-sayING *for* THE YET THEY-say ΛΕΓΟΥϹΙΝ
ΥΤΗΚΑΙΗΕΠΙΓΡΑΦΗΟΙΔΕΕ
AND THE ON-WRITING THE YET THEY-

A *has* AND answerING THE *for* THE YET ΚΑΙΑΠ
ΙΠΑΝΑΥΤΩΚΑΙϹΑΡΟϹΟΔΕΙ
17 say to-Him OF-CAESAR THE YET JE-

ΟΚΡΙΘΕΙϹΟ B *omits* to-them
ΗϹΟΥϹΕΙΠΕΝΑΥΤΟΙϹΤΑΚΑ
SUS said to-them THE OF-CAE-

A BE-FROM-GIVING THE OF-CAESAR
ΙϹΑΡΟϹΑΠΟΔΟΤΕΚΑΙϹΑΡΙ
SAR BE-FROM-GIVING to-CAESAR

ΚΑΙΤΑΤΟΥΘΕΟΥΤΩΘΕΩΚΑΙ
AND THE OF-THE God to-THE God AND

A -OUT- *omits* A ϹΑ
ΕΞΕΘΑΥΜΑΖΟΝΕΠΑΥΤΩΚΑΙ
18 THEY-OUT-MARVELED ON Him AND

ΕΡΧΟΝΤΑΙϹΑΔΔΟΥΚΑΙΟΙΠ
ARE-COMING SADDUCEES TO-

ΡΟϹΑΥΤΟΝΟΙΤΙΝΕϹΛΕΓΟΥ
WARD Him WHO-ANY ARE-sayING

ϹΙΝΑΝΑϹΤΑϹΙΝΜΗΕΙΝΑΙΚ
UP-STANDING NO TO-BE AND

A ΗϹΑΝ *for* ΩΝ
ΑΙΕΠΗΡΩΤΩΝΑΥΤΟΝΛΕΓΟΝ
THEY-inquirED-of Him sayING

A *o.*
ΤΕϹΔΙΔΑϹΚΑΛΕΜΩΥϹΗϹΕΓ
19 TEACHer! MOSES WRITES

ΡΑΨΕΝΗΜΙΝΟΤΙΕΑΝΤΙΝΟϹ
to-US that IF-EVER OF-ANY

ΑΔΕΛΦΟϹΑΠΟΘΑΝΗΚΑΙΚΑΤ
brother MAY-BE-FROM-DYING AND MAY-BE-

A+Ε *s*Ψ A *adds* ΤΕΚΝΑ
ΑΛΙΠΗΓΥΝΑΙΚΑΚΑΙΜΗΑΦΗ
leavING WOMAN AND NO MAY-BE-

A *omits* off. *s*[1]* Δ *o. and now restored to* ΤΕΚΝΑ
ΤΕΚΝΟΝΙΝΑΛΑΒΗΟΑΔΕΛΦΟ
FROM-LETTING offspring THAT MAY-BE-GETTING THE brother

B*s* *omit* OF-him
ϹΑΥΤΟΥΤΗΝΓΥΝΑΙΚΑΑΥΤΟ
OF-him THE WOMAN OF-him

A ΕΙ
ΥΚΑΙΕΞΑΝΑϹΤΗϹΗϹΠΕΡΜΑ
AND SHOULD-BE-OUT-UP-STANDING seed

s Ζ=7
ΤΩΑΔΕΛΦΩΑΥΤΟΥΕΠΤΑΔΕ
20 to-THE brother OF-him SEVEN brothers

*s** *adds*, *s*[2] *cancels* ΠΑΡΗΜΙΝ *s*[1] ΕΙϹ ONE *for* BEFORE
ΛΦΟΙΗϹΑΝΚΑΙΟΠΡΩΤΟϹΕΛ
WERE AND THE BEFORE-most GOT

ΑΒΕΝΓΥΝΑΙΚΑΚΑΙΑΠΟΘΝΗ
WOMAN AND FROM-DYING

ϹΚΩΝΟΥΚΑΦΗΚΕΝϹΠΕΡΜΑΚ
21 NOT FROM-LETS seed AND

ΑΙΟΔΕΥΤΕΡΟϹΕΛΑΒΕΝΑΥΤ
THE second GOT her

A AND NOT-YET he FROM-LETS *for* NO l. ΚΑΙΟΥΔΕΑΥΤ
ΗΝΚΑΙΑΠΕΘΑΝΕΝΜΗΚΑΤΑΛ
AND FROM-DIED NO leavING

ΟϹΑΦΗΚΕΝ
ΙΠΩΝϹΠΕΡΜΑΚΑΙΟΤΡΙΤΟϹ
seed AND THE third

B*s* *omit* AND GOT her AS-SAMEly
ΩϹΑΥΤΩϹΚΑΙΕΛΑΒΟΝΑΥΤΗ
22 AS-SAMEly AND GOT her

B*s* *omit* AND
ΝΩϹΑΥΤΩϹΚΑΙΟΙΕΠΤΑΚΑΙ
AS-SAMEly AND THE SEVEN AND

s[1]* Ε
ΟΥΚΑΦΗΚΑΝϹΠΕΡΜΑΕϹΧΑΤ
NOT FROM-LET seed LAST

A Η A FROM-DIED AND THE WOMAN
ΟΝΠΑΝΤΩΝΚΑΙΗΓΥΝΗΑΠΕΘ
OF-ALL AND THE WOMAN FROM-DIED

B*s* *omit* THEN
ΑΝΕΝΕΝΤΗΟΥΝΑΝΑϹΤΑϹΕΙ
23 IN THE THEN UP-STANDing

be rising, whose will the woman
be? For the seven have had her as
wife."

24 Jesus averred to them, "Are you
not therefore deceived, not being
acquainted with the scriptures, nei-
25 ther the power of God? For
whenever they should be rising
from among the dead, they are
neither marrying nor being given
in marriage, but are as the messen-
26 gers which are in the heavens. Now
concerning the dead, that they are
roused, did you not read in the
scroll of Moses, at the thorn bush,
how God spoke to him, saying, 'I
am the God of Abraham, and the
God of Isaac, and the God of
27 Jacob'? He is not the God of the
dead, but of the living. *You,* then,
are much deceived."

28 And one of the scribes, ap-
proaching, hearing them discuss-
ing, perceiving that He answered
them ideally, inquires of Him,
"What is the foremost precept of
29 all?" Jesus answered him that
"The foremost precept of all is
'Hear, Israel! the Lord our God is
30 one Lord. And you shall be lov-
ing the Lord your God with your
whole heart, and with your whole
soul, and with your whole compre-
hension, and with your whole
strength.' This is the foremost
31 precept. And the second is like
it: 'You shall be loving your asso-
ciate as yourself.' Now no other
precept is greater than these."
32 And the scribe said to Him, "Of a
truth, Teacher, Thou sayest ideal-
ly that He is One, and there is no
33 other more than He, and to be lov-
ing Him with your whole heart and
with the whole understanding and
with the whole soul, and with the
whole strength, and to be loving

18 Now that He has answered the hardest question of the Pharisees and Herodians, the Sadducees bring Him their best argument against the truth of resurrection. There is the constant tendency, even among the household of faith, to present practical difficulties in order to discredit the truth. And the answer is always the same. Those who do not believe God are deceived because they are not acquainted with the scriptures or the power of God. The difficulties are of their own making. The marriage state is not carried over into the resurrection.

26-27 Compare Mt.22:31-33 Lu.20:37,38. See Ex.3:6.

26 According to the Sadducees, Abraham, Isaac, and Jacob will never be raised from the dead, hence will never live, and God is the God of the dead. The Lord does not affirm that they are alive, for then they would not be raised. His argument demands that they be dead, and that resurrection be a necessity to bring them back to life. There were those in the Corinthian ecclesia who followed the Sadducees on this very subject (1 Co.15:12-28). They denied the resurrection of any: Paul proves the vivification of all. Not only will all be raised from the dead, but all will be given life beyond death at the consummation. Then it will be seen that God is indeed a God, not of the dead, but of the living. This could never be true if there were no resurrection. Far less could it prove the necessity of resurrection if there were no death.

28-34 Compare Mt. 22:34-46.

28 We would expect the Lord to choose one of the "ten commandments". But not one of these compares with the one He selected. Mere negative precepts—*thou shalt not*—are not in the same class with this positive, lofty conception of conduct based on love. The second would displace all human legislation, were it possible to enforce it. But how much better is the grand truth that we rest on His love to us, not ours to Him! He loves us with all the ardor of His heart. This is unutterably better than the best precept.

29 Compare Deut. 6:4,5.

31 See Lev.19:18 Ro.13:8-10 Ga.5:14 Ja.2:8.

32 See Deut.4:39 Isa.41:6-14.

Bs *omit* when-EVER THEY-MAY-BE-UP-STANDING
ΟΤΑΝΑΝΑΣΤΩΣΙΝΤΙΝΟΣΑΥ
when-EVER THEY-MAY-BE-UP-STANDING OF-ANY OF-them
Bs *omit* THE
ΤΩΝΕΣΤΑΙΗΓΥΝΗΟΙΓΑΡΕΠ
WILL-BE THE WOMAN THE for SEVEN
A AND answering *for* AVERS ΚΑ
ΤΑΕΣΧΟΝΑΥΤΗΝΓΥΝΑΙΚΑΕ
24 have-HAD her WOMAN AVER-
ΙΑΠΟΚΡΙΘΕΙΣ A T. J. said to-t. *adds* ΕΙΠΕΝ
ΦΗΑΥΤΟΙΣΟΙΗΣΟΥΣΟΥΔΙΑ
RED to-them THE JESUS NOT THRU
As *for* Ε *have* ΔΙ A *o.*
ΤΟΥΤΟΠΛΑΝΑΣΘΕΜΗΕΙΔΟΤ
this YE-ARE-*be*ING-STRAYED NO HAVING-PERCEIV-
ΕΣΤΑΣΓΡΑΦΑΣΜΗΔΕΤΗΝΔΥ
ED THE WRITINGS NO-YET THE ABILITY
ΝΑΜΙΝΤΟΥΘΕΟΥΟΤΑΝΓΑΡΕ
25 OF-THE God when-EVER for OUT
ΚΝΕΚΡΩΝΑΝΑΣΤΩΣΙΝΟΥΤΕ
OF-DEAD-*ones* THEY-MAY-BE-UP-STANDING NOT-BESIDES
s¹ *omits* NOT-B. T.-A.-M. Bs *omit* -OUT- A ΣΚΟ
ΓΑΜΟΥΣΙΝΟΥΤΕΕΚΓΑΜΙΖΟ
THEY-ARE-MARRYING NOT-BESIDES THEY-ARE-OUT-MARRIAG-
As *omit* THE
ΝΤΑΙΑΛΛΑΕΙΣΙΝΩΣΟΙΑΓΓΕ
IZING but THEY-ARE AS THE MESSENGERS
s *omits* WHICH
ΛΟΙΟΙΕΝΤΟΙΣΟΥΡΑΝΟΙΣΠ
26 WHICH IN THE heavens A-
ΕΡΙΔΕΤΩΝΝΕΚΡΩΝΟΤΙΕΓΕ
BOUT YET THE DEAD-*ones* that THEY-ARE-
As ΔΙ *for* Ε
ΙΡΟΝΤΑΙΟΥΚΑΝΕΓΝΩΤΕΕΝ
*be*ING-ROUSED NOT YE-read (*past*) IN
A *o.*
ΤΗΒΙΒΛΩΜΩΥΣΕΩΣΕΠΙΤΟΥ
THE SCROLL OF-MOSES ON OF-THE
A *o.*=AS
ΒΑΤΟΥΠΩΣΕΙΠΕΝΑΥΤΩΟΘΕ
THORN-BUSH how said to-him THE God
ΟΣΛΕΓΩΝΕΓΩΟΘΕΟΣΑΒΡΑΑ
saying I THE God *of*-ABRAHAM
B *omits* THE s¹* *o.* B *omits* THE
ΜΚΑΙΟΘΕΟΣΙΣΑΑΚΚΑΙΟΘΕ
AND THE God *of*-ISAAC AND THE God
B *omits* THE
ΟΣΙΑΚΩΒΟΥΚΕΣΤΙΝΟΘΕΟΣ
27 *of*-JACOB NOT IS THE God
ΝΕΚΡΩΝΑΛΛΑΖΩΝΤΩΝΥΜΕΙ
OF-DEAD-*ones* but OF-LIVING YE
Bs *omit* YE THEN Bs¹* Ε *o.*
ΣΟΥΝΠΟΛΥΠΛΑΝΑΣΘΑΙΚΑΙ
28 THEN much TO-BE-*be*ING-STRAYED AND
ΠΡΟΣΕΛΘΩΝΕΙΣΤΩΝΓΡΑΜΜ
TOWARD-COMING ONE OF-THE WRITERS
A ΔΙ *for* Ε
ΑΤΕΩΝΑΚΟΥΣΑΣΑΥΤΩΝΣΥΝ
HEAR*ing* OF-them TOGETHER-
As *o.* s¹* Ν
ΖΗΤΟΥΝΤΩΝΕΙΔΩΣΟΤΙΚΑΛ
SEEKING HAVING-PERCEIVED that IDEALLY
A to-them He-answered
ΩΣΑΠΕΚΡΙΘΗΑΥΤΟΙΣΕΠΗΡ
He-answered to-them inquires-of
ΩΤΗΣΕΝΑΥΤΟΝΠΟΙΑΕΣΤΙΝ
Him ?-THE-WHICH IS

A BEFORE-most OF-ALL direction
ΕΝΤΟΛΗΠΡΩΤΗΠΑΝΤΩΝΑΠΕ
29 direction BEFORE-most OF-ALL answered
A T. YET J. a. +ΔΕ Bs *omit* to-him
ΚΡΙΘΗΟΙΗΣΟΥΣΑΥΤΩΟΤΙΠ
THE JESUS to-him that BE-
Bs *omit* OF-ALL direction A *omits* IS
ΡΩΤΗΠΑΝΤΩΝΕΝΤΟΛΗΕΣΤΙ
FORE-most OF-ALL direction IS
ΝΑΚΟΥΕΙΣΡΑΗΛΚΥΡΙΟΣΟΘ
BE-HEARING ISRAEL Master THE God
ΕΟΣΗΜΩΝΚΥΡΙΟΣΕΙΣΕΣΤΙ
OF-US Master ONE IS
ΝΚΑΙΑΓΑΠΗΣΕΙΣΚΥΡΙΟΝΤ
30 AND YOU'LL-BE-LOVING Master THE
B *omits* THE
ΟΝΘΕΟΝΣΟΥΕΞΟΛΗΣΤΗΣΚΑ
God OF-YOU OUT OF-WHOLE THE HEART
B *omits* THE
ΡΔΙΑΣΣΟΥΚΑΙΕΞΟΛΗΣΤΗΣ
OF-YOU AND OUT OF-WHOLE THE
A soul OF-Y. A. O. OF-W. T. *before* STRENGTH B *omits* THE
ΨΥΧΗΣΣΟΥΚΑΙΕΞΟΛΗΣΤΗΣ
soul OF-YOU AND OUT OF-WHOLE THE
ΔΙΑΝΟΙΑΣΣΟΥΚΑΙΕΞΟΛΗΣ
THRU-MIND OF-YOU AND OUT OF-WHOLE
Bs *omit* this BEFORE direction and
ΤΗΣΙΣΧΥΟΣΣΟΥΑΥΤΗΠΡΩΤ
THE STRENGTH OF-YOU this BEFORE-most
Bs *omit* LIKE
ΗΕΝΤΟΛΗΚΑΙΔΕΥΤΕΡΑΟΜΟ
31 direction AND second LIKE
AB *omit* IS s *o.*
ΙΑΑΥΤΗΕΣΤΙΝΑΓΑΠΗΣΕΙΣ
to-her IS YOU'LL-BE-LOVING
ΤΟΝΠΛΗΣΙΟΝΣΟΥΩΣΣΕΑΥΤ
THE NIGH-*one* OF-YOU AS YOURSELF
AB *omit* YET
ΟΝΜΕΙΖΩΝΔΕΤΟΥΤΩΝΑΛΛΗ
32 GREATER YET OF-these other
B *omits* AND
ΕΝΤΟΛΗΟΥΚΕΣΤΙΝΚΑΙΕΙΠ
direction NOT IS AND said
ΕΝΑΥΤΩΟΓΡΑΜΜΑΤΕΥΣΚΑΛ
to-Him THE WRITER IDEALLY
s *o.*
ΩΣΔΙΔΑΣΚΑΛΕΕΠΑΛΗΘΕΙΑ
TEACHER! ON TRUTH
s¹* Ε
ΣΕΙΠΑΣΟΤΙΕΙΣΕΣΤΙΝΚΑΙ
YOU-say that ONE He-IS AND
ΟΥΚΕΣΤΙΝΑΛΛΟΣΠΛΗΝΑΥΤ
NOT IS other MOREly OF-Him
ΟΥΚΑΙΤΟΑΓΑΠΑΝΑΥΤΟΝΕΞ
33 AND THE TO-BE-LOVING Him OUT
B *omits* THE AB *omit* OF-YOU
ΟΛΗΣΤΗΣΚΑΡΔΙΑΣΣΟΥΚΑΙ
OF-WHOLE THE HEART OF-YOU AND
ΕΞΟΛΗΣΤΗΣΣΥΝΕΣΕΩΣΚΑΙ
OUT OF-WHOLE THE understanding AND
Bs *omit* THE soul AND OUT OF-WHOLE
ΕΞΟΛΗΣΤΗΣΨΥΧΗΣΚΑΙΕΞΟ
OUT OF-WHOLE THE soul AND OUT OF-
s¹* *omits* THE
ΛΗΣΤΗΣΙΣΧΥΟΣΚΑΙΤΟΑΓΑ
WHOLE THE STRENGTH AND THE TO-BE-LOV-

33 See 1 Sa.15[22]Hos.6[6]Mic.6[6-8].

34 Compare Lu. 20[39,40].

35 Compare Mt.22[41,45]Lu.20[41-44].

35 Now that the Lord has answered all His opposers, He propounds a question which they do not attempt to answer. The Messiah was the great central figure of prophecy. The scribes had many traditions about Him. Perhaps the best known title given Him was Messiah ben David, for the son of Jesse was the greatest national hero, and to him was given the kingdom covenant. But they utterly failed to see that He was also the Son of God, and was identical with the One David called his Lord. None of the theophanies, or manifestations of God, in ancient times could have been appearances of the one invisible God (Col.1[15] 1 Tim.1[17]). No one has ever seen God: the only begotten God ... *He* unfolds Him (Jn.1[18]). Jacob saw Elohim at Peniel face to face (Gen.32[30]). Isaiah saw Jehovah Tsebahoth (Isa.6[5] Jn. 12[41]). These and others of like nature can be no other than the One Who is the Image of the invisible God (Col. 1[15]; 2 Co. 4[4]). The God of the scriptures is one God. He has His spirit, which is identical with Him in personality. Otherwise Christ had two fathers, for He is the only-begotten of the Father (Jn. 1[14]) and of the holy spirit (Mt. 1[18]). Just as a man and his spirit are one, so God and His spirit are one. The Son of God is a distinct personality, as David shows when he says "The Lord said to my Lord." Yet there is the closest unity, the same as exists between an idea and its verbal expression, a person and his statue or image. God can be known to human creatures only through His Word and His Image, Who is Christ, the Son of God.

36-37 See 2 Sa.23[2]Ps.110[1].

38-40 Compare Mt.23[1-14]Lu.20[45-47].

38 While the scribes were degrading Christ to the level of a mere descendant of David, they were seeking to exalt themselves in the eyes of the people.

41-44 Compare Lu. 21[1-4].

41 See 2 Ki. 12[9].

42 The magnitude of a gift to God is not measured by its size but by the remainder which is left. True giving is a venture of faith.

the associate as yourself, is excessively more than all the holocausts and the sacrifices."
34 And Jesus, perceiving him, that he answered apprehendingly, said to him, "You are not far from the kingdom of God." And no one dared to inquire of Him any more.
35 And answering, Jesus said, teaching in the sanctuary, "How are the scribes saying that the
36 Christ is the Son of David? For David himself said, in the holy spirit,

'The Lord said to my Lord,
"Be sitting at My right,
Till I should be placing Thy enemies
For a footstool of Thy feet."'

37 David himself, then, is terming Him 'Lord', and whence is He his Son?" And the vast throng hears Him with relish.
38 And in His teaching He said to them, "Beware of the scribes, who are wanting to walk in robes, and
39 salutations in the markets, and front seats in the synagogues, and the first reclining places at the din-
40 ners, who are devouring the houses of widows and for a pretense are prolix in praying. These will be getting more excessive judgment."
41 And Jesus, being seated facing the treasury, beheld how the throng is casting the coppers into the treasury. And many rich cast
42 in much. And one woman, a poor widow, coming, cast in two mites, which is a quadrans [.39¢, .75*f*].
43 And calling His disciples to Him, He said to them, "Verily, I am saying to you that this poor widow cast in more than all who are casting

s1* adds CΟΥ Bs o.=self
ΠΑΝΤΟΝΠΛΗCΙΟΝΩCCΕΑΥΤ
ING THE NIGH-one AS YOURself
A ΠΛΙΟΝ MORE
ΟΝΠΕΡΙCCΟΤΕΡΟΝΕCΤΙΝΠ
more-excessive IS OF-
ΑΝΤΩΝΤΩΝΟΛΟΚΑΥΤΩΜΑΤΩ
ALL THE WHOLE-BURNS
AB omit THE
ΝΚΑΙΤΩΝΘΥCΙΩΝΚΑΙΟΙΗC
34 AND THE SACRIFICES AND THE JESUS
s+Ε
ΟΥCΙΔΩΝΑΥΤΟΝΟΤΙΝΟΥΝΕ
PERCEIVING him that MIND-HAVINGly
ΧΩCΑΠΕΚΡΙΘΗΕΙΠΕΝΑΥΤΩ
he-answered said to-him
s1 omits Y.-A., s2 puts it after K., s5 restores it
ΟΥΜΑΚΡΑΝΕΙΑΠΟΤΗCΒΑCΙ
NOT FAR YOU-ARE FROM THE KINGdom
s o. s o.
ΛΕΙΑCΤΟΥΘΕΟΥΚΑΙΟΥΔΕΙ
OF-THE God AND NOT-YET-ONE
CΟΥΚΕΤΙΕΤΟΛΜΑΑΥΤΟΝΕΠ
NOT-STILL DARED Him TO-in-
s1* to-i.-of Him s Ε o.
ΕΡΩΤΗCΑΙΚΑΙΑΠΟΚΡΙΘΕΙ
35 quire-of AND answering
CΟΙΗCΟΥCΕΛΕΓΕΝΔΙΔΑCΚ
THE JESUS said TEACHING
ΩΝΕΝΤΩΙΕΡΩΠΩCΛΕΓΟΥCΙ
IN THE SACRED-place how ARE-saying
s o.
ΝΟΙΓΡΑΜΜΑΤΕΙCΟΤΙΟΧΡΙ
THE WRITERS that THE ANOINT-
A IS of-DAVID
CΤΟCΥΙΟCΔΑΥΕΙΔΕCΤΙΝΑ
36 ED SON of-DAVID IS he
Bs omit for B omits IN
ΥΤΟCΓΑΡΔΑΥΕΙΔΕΙΠΕΝΕΝ
for DAVID said IN
A THE omits A omits THE A ΛΕΓΕΙ
ΤΩΠΝΕΥΜΑΤΙΤΩΑΓΙΩΕΙΠΕ
THE spirit THE HOLY said
B THE omits
ΝΟΚΥΡΙΟCΤΩΚΥΡΙΩΜΟΥΚΑ
THE Master to-THE Master OF-ME BE-sitt-
B ICON for ΟΥ
ΘΟΥΕΚΔΕΞΙΩΝΜΟΥΕΩCΑΝΘ
ING OUT OF-RIGHT OF-ME TILL EVER I-MAY-
B -DOWN for -FOOT ΚΑΤΩ
ΩΤΟΥCΕΧΘΡΟΥCCΟΥΥΠΟΠΟ
BE-PLACING THE enemies OF-YOU UNDER-FOOT
ΔΙΟΝΤΩΝΠΟΔΩΝCΟΥΑΥΤΟC
37 OF-THE FEET OF-YOU he
Bs THEN omit
ΟΥΝΔΑΥΕΙΔΛΕΓΕΙΑΥΤΟΝΚ
THEN DAVID IS-saying Him Mas-
s1* ΠΩC B OF-Him He-IS SON
ΥΡΙΟΝΚΑΙΠΟΘΕΝΥΙΟCΑΥΤ
ter AND ?-WHICH-PLACE SON OF-him
s omits THE
ΟΥΕCΤΙΝΚΑΙΟΠΟΛΥCΟΧΛΟ
He-IS AND THE MANY THRONG
AB HEARD o.
CΗΚΟΥCΕΝΑΥΤΟΥΗΔΕΩCΚΑ
38 HEARS OF-Him GRATIFYly AND
Bs omit to-them A He-said IN THE TEACHing OF-Him
ΙΑΥΤΟΙCΕΝΤΗΔΙΔΑΧΗΑΥΤ
to-them IN THE TEACHing OF-Him

ΟΥΕΛΕΓΕΝΒΛΕΠΕΤΕΑΠΟΤΩ
He-said BE-looking FROM THE
As ΑΙ for Ε
ΝΓΡΑΜΜΑΤΕΩΝΤΩΝΘΕΛΟΝΤ
WRITERS THE ones-WILLING
s o.
ΩΝΕΝCΤΟΛΑΙCΠΕΡΙΠΑΤΕΙ
IN robes TO-BE-ABOUT-TREADING
ΝΚΑΙΑCΠΑCΜΟΥCΕΝΤΑΙCΑ
AND greetings IN THE BUY-
ΓΟΡΑΙCΚΑΙΠΡΩΤΟΚΑΘΕΔΡ
39 places AND BEFORE-most-DOWN-SETTLES
ΙΑCΕΝΤΑΙCCΥΝΑΓΩΓΑΙCΚ
IN THE TOGETHER-LEADS AND
A Η
ΑΙΠΡΩΤΟΚΛΙCΙΑCΕΝΤΟΙC
BEFORE-most-CLINES IN THE
s o. B o.
ΔΕΙΠΝΟΙCΟΙΚΑΤΕCΘΙΟΝΤ
40 DINNERS THE ones-DOWN-EATING
ΕCΤΑCΟΙΚΙΑCΤΩΝΧΗΡΩΝΚ
THE HOMES OF-THE WIDOWS AND
ΑΙΠΡΟΦΑCΕΙΜΑΚΡΑΠΡΟCΕ
to-BEFORE-APPEARance FAR praying
ΥΧΟΜΕΝΟΙΟΥΤΟΙΛΗΜΨΟΝΤ
these WILL-BE-GETTING
ΑΙΠΕΡΙCCΟΤΕΡΟΝΚΡΙΜΑΚ
41 more-excessive JUDGment AND
A+Ε Bs omit THE JESUS B ΑΠ o.
ΑΙΚΑΘΙCΑCΟΙΗCΟΥCΚΑΤΕ
being-seated THE JESUS DOWN-IN-IN-
ΝΑΝΤΙΤΟΥΓΑΖΟΦΥΛΑΚΙΟΥ
STEAD OF-THE EXCHEQUER-GUARD
s1* o.
ΕΘΕΩΡΕΙΠΩCΟΟΧΛΟCΒΑΛΛΑ
He-beheld how THE THRONG IS-CASTING
AB omit THE
ΕΙΤΟΝΧΑΛΚΟΝΕΙCΤΟΓΑΖΟ
THE COPPER INTO THE EXCHEQUER-
ΦΥΛΑΚΙΟΝΚΑΙΠΟΛΛΟΙΠΛΟ
GUARD AND MANY RICH
s1*+ΕΞ
ΥCΙΟΙΕΒΑΛΛΟΝΠΟΛΛΑΚΑΙ
42 CAST much AND
AB omit WOMAN
ΕΛΘΟΥCΑΜΙΑΓΥΝΗΧΗΡΑΠΤ
COMING ONE WOMAN WIDOW POOR
s o.
ΩΧΗΕΒΑΛΕΝΛΕΠΤΑΔΥΟΟΕC
CAST leptons TWO WHICH IS
s o.
ΤΙΝΚΟΔΡΑΝΤΗCΚΑΙΠΡΟCΚ
43 QUADRANS AND TOWARD-CALLing
ΑΛΕCΑΜΕΝΟCΤΟΥCΜΑΘΗΤΑ
THE LEARNers
CΑΥΤΟΥΕΙΠΕΝΑΥΤΟΙCΑΜΗ
OF-Him He-said to-them AMEN
ΝΛΕΓΩΥΜΙΝΟΤΙΗΧΗΡΑΑΥΤ
I-AM-saying to-YOUp that THE WIDOW this
s o.
ΗΗΠΤΩΧΗΠΛΕΙΟΝΠΑΝΤΩΝΕ
THE POOR MORE OF-ALL CAST

44 See 2 Co. 8[12].

1-8 Compare Mt. 24[1-8]; Lu. 21[5-11].

2 It took forty-six years to build the temple (Jn. 2[20]). Our Lord had already hinted that it would be razed to the ground. While He was within the sacred precincts, it was the abode of God. Now that He has left it for the last time, it is a tenantless shell, forsaken by Jehovah. Hence He foretells its destruction. In the spiritual habitation which takes its place, Peter speaks of the saints of the Circumcision as living stones (1 Pt. 2[5]). Hence these stones of the temple may well stand for the whole structure of the priesthood, for not only the sanctuary, but the whole Levitical system was demolished at the siege of Jerusalem, about four decades later.

5 It must be remembered that the present interval of God's transcendent grace was an absolute secret, concealed in God (Eph. 3[9]) and that even the times and eras of the kingdom could not be revealed at that time (Ac.1[7]). If these are left out of sight, the events here spoken of by our Lord go right on from His time to the time of the end, just before the kingdom comes. We are in the interval between the demolition of the sanctuary (about 70 A. D.) and the still future course of events which are given in fuller detail under the first four seals in the Unveiling.

The white horse rider (Un. 6[2]) is the false messiah who comes in His name, the fiery red horse brings on the battles, the black horse corresponds to the famine here foretold, while the fifth seal brings us the fate of those who testify in that day.

10 This is not the evangel of God's grace which we proclaim, but the evangel of the kingdom, which will be heralded once again in the great judgment era which immediately precedes the coming of Christ to reign over the earth. It will be carried on by an elect company in Israel who, like the two witnesses (Un. 11[3]), will be upheld by divine power. His coming for us is not contingent on any missionary program of the "church".

6 Compare Un. 6[2]. First Seal.

7 Compare Un. 6[4]. Second Seal.

8 Compare Un. 6[5-8]. Third and Fourth Seals.

9-13 Compare Mt.24[9-14]Lu.21[12-19].

44 into the treasury. For all cast out
of their superfluity, yet *she*, out of
her want, cast in all, as much as she
had—her whole livelihood."

13 And at His going out of the
sanctuary, one of His disciples is
saying to Him, "Teacher! *Lo!*
what manner of stones and what
2 manner of buildings!" And answering, Jesus said to him, "Are
you observing these great buildings? Under no circumstances
may a stone be left upon a stone
here which may not by all means be
demolished."

3 And at His sitting on the mount
of Olives, facing the sanctuary, Peter and James and John and Andrew inquired of Him privately,
4 "Tell us, when will these things be?
And what is the sign when all this
should be about to be concluded?"

5 Now Jesus, answering, begins
to say to them, "Beware that
no one should be deceiving you!
6 For many will be coming on My
name, saying that '*I* am!' and they
7 will be deceiving many. Now
whenever you should be hearing
battles and tidings of battles, see
that you are not alarmed, for it
must be occurring, but not as yet
8 is the consummation. For nation
will be roused against nation, and
kingdom against kingdom. And
there will be quakes in places.
And there will be famines and
disturbances. These are the begin-
9 ning of travails. Yet *you* be looking to yourselves. For they will be
betraying you to the sanhedrins
and you will be lashed in synagogues, and yet you will stand before governors and kings on My
account, for a testimony to them.
10 And the evangel must first be proclaimed to all nations.

A Φ B+Є
ΑΡΨΕΥΔΟΧΡΙϹΤΟΙΚΑΙΨΕΥ
FALSE-ANOINTEDS AND FALSE-BE-

s Є o.
ΔΟΠΡΟΦΗΤΑΙΚΑΙΔΩϹΟΥϹΙ
FORE-AVERers AND THEY-WILL-BE-GIVING

s o.
ΝϹΗΜΕΙΑΚΑΙΤΕΡΑΤΑΠΡΟϹ
SIGNS AND MIRACLES TOWARD

ΤΟΑΠΟΠΛΑΝΑΝΕΙΔΥΝΑΤΟΝ
THE TO-BE-FROM-STRAYING IF ABLE

Bs AND omits
ΚΑΙΤΟΥϹΕΚΛΕΚΤΟΥϹΥΜΕΙ
23 AND THE chosen-ones YE

A ΔΙ B omits BE-PERCEIVING
ϹΔΕΒΛΕΠΕΤΕΙΔΟΥΠΡΟΕΙΡ
YET BE-looking BE-PERCEIVING I-HAVE-BE-

A+Δ A o.
ΗΚΑΥΜΙΝΠΑΝΤΑΑΛΛΑΕΝΕΚ
24 FORE-declared to-YOUp ALL but IN those

ΕΙΝΑΙϹΤΑΙϹΗΜΕΡΑΙϹΜΕΤ
THE DAYS after

B+Є
ΑΤΗΝΘΛΙΨΙΝΕΚΕΙΝΗΝΟΗΛ
THE CONSTRICTION that THE SUN

ΙΟϹϹΚΟΤΙϹΘΗϹΕΤΑΙΚΑΙΗ
WILL-BE-BEING-DARKened AND THE

s o.
ϹΕΛΗΝΗΟΥΔΩϹΕΙΤΟΦΕΓΓΟ
MOON NOT WILL-BE-GIVING THE BEAM

ϹΑΥΤΗϹΚΑΙΟΙΑϹΤΕΡΕϹΕϹ
25 OF-her AND THE GLEAMers WILL-BE

Bs omit OUT- B+Є
ΟΝΤΑΙΕΚΤΟΥΟΥΡΑΝΟΥΕΚΠ
OUT OF-THE heaven OUT-FALL-

ΙΠΤΟΝΤΕϹΚΑΙΑΙΔΥΝΑΜΕΙ
ING AND THE ABILITIES

ϹΑΙΕΝΤΟΙϹΟΥΡΑΝΟΙϹϹΑΛ
THE IN THE heavens WILL-BE-

ΕΥΘΗϹΟΝΤΑΙΚΑΙΤΟΤΕΟΨΟ
26 BEING-SHAKEN AND then THEY-WILL-

ΝΤΑΙΤΟΝΥΙΟΝΤΟΥΑΝΘΡΩΠ
BE-VIEWING THE SON OF-THE human

ΟΥΕΡΧΟΜΕΝΟΝΕΝΝΕΦΕΛΑΙ
COMING IN CLOUDS

A AND esteem much
ϹΜΕΤΑΔΥΝΑΜΕΩϹΠΟΛΛΗϹΚ
WITH ABILITY much AND

ΑΙΔΟΞΗϹΚΑΙΤΟΤΕΑΠΟϹΤΕ
27 esteem AND then He-WILL-BE-commis-

s Λ B omits OF-Him
ΛΕΙΤΟΥϹΑΓΓΕΛΟΥϹΑΥΤΟΥ
sioning THE MESSENGERS OF-Him

ΚΑΙΕΠΙϹΥΝΑΞΕΙΤΟΥϹΕΚΛ
AND He-WILL-BE-ON-TOGETHER-LEADING THE chosen-ones

ΕΚΤΟΥϹΑΥΤΟΥΕΚΤΩΝΤΕϹϹ
OF-Him OUT OF-THE FOUR

ΑΡΩΝΑΝΕΜΩΝΑΠΑΚΡΟΥΓΗϹ
WINDS FROM EXTREMITY OF-LAND

ΕΩϹΑΚΡΟΥΟΥΡΑΝΟΥΑΠΟΔΕ
28 TILL EXTREMITY OF-heaven FROM YET

ΤΗϹϹΥΚΗϹΜΑΘΕΤΕΤΗΝΠΑΡ
THE FIG-tree BE-LEARNING THE BESIDE-

ΑΒΟΛΗΝΟΤΑΝΗΔΗΟΚΛΑΔΟϹ
CAST when-EVER ALREADY THE bough

ΑΥΤΗϹΑΠΑΛΟϹΓΕΝΗΤΑΙΚΑ
OF-her TENDER MAY-BE-BECOMING AND

s o.
ΙΕΚΦΥΗΤΑΦΥΛΛΑΓΕΙΝΩϹΚ
MAY-BE-OUT-SPROUTING THE leaves YE-ARE-KNOWING

B² ΔΙ for Є
ΕΤΕΟΤΙΕΓΓΥϹΤΟΘΕΡΟϹΕϹ
that NEAR THE WARM IS

s o.
ΤΙΝΟΥΤΩϹΚΑΙΥΜΕΙϹΟΤΑΝ
29 thus AND YE when-EVER

A ΔΙ for Є s o.
ΙΔΗΤΕΤΑΥΤΑΓΕΙΝΟΜΕΝΑΓ
YE-MAY-BE-PERCEIVING these BECOMING YE-

s o. A ΔΙ for Є
ΕΙΝΩϹΚΕΤΕΟΤΙΕΓΓΥϹΕϹΤ
BE-KNOWING that NEAR it-IS

ΙΝΕΠΙΘΥΡΑΙϹΑΜΗΝΛΕΓΩΥ
30 ON DOORS AMEN I-AM-saying to-

ΜΙΝΟΤΙΟΥΜΗΠΑΡΕΛΘΗΗΓΕ
YOUp that NOT NO MAY-BE-BESIDE-COMING THE gen-

s o. o.ASo. o. so.
ΝΕΑΑΥΤΗΜΕΧΡΙϹΟΤΟΥΤΑΥ
eration this UNTO THE OF-THE these

A ALL these
ΤΑΠΑΝΤΑΓΕΝΗΤΑΙΟΟΥΡΑΝ
31 ALL MAY-BE-BECOMING THE heaven

A Є o.
ΟϹΚΑΙΗΓΗΠΑΡΕΛΕΥϹΟΝΤΑ
AND THE LAND WILL-BE-BESIDE-COMING

B omits NO
ΙΟΙΔΕΛΟΓΟΙΜΟΥΟΥΜΗΠΑΡ
THE YET sayings OF-ME NOT NO WILL-BE-

A ΘΩϹΙΝ o. o. o.
ΕΛΕΥϹΟΝΤΑΙΠΕΡΙΔΕΤΗϹΗ
32 BESIDE-COMING ABOUT YET THE DAY

s for OR has AND ΚΑΙ A omits THE
ΜΕΡΑϹΕΚΕΙΝΗϹΗΤΗϹΩΡΑϹ
that OR THE HOUR

B omits THE
ΟΥΔΕΙϹΟΙΔΕΝΟΥΔΕΟΙΑΓΓ
NOT-YET-ONE HAS-PERCEIVED NOT-YET THE MESSEN-

B C Bs omit THE
ΕΛΟΙΟΙΕΝΟΥΡΑΝΩΟΥΔΕΟΥ
GERS THE IN heaven NOT-YET THE SON

ΙΟϹΕΙΜΗΟΠΑΤΗΡΒΛΕΠΕΤΕ
33 IF NO THE FATHER BE-looking

s o. B omits AND BE-praying
ΑΓΡΥΠΝΕΙΤΕΚΑΙΠΡΟϹΕΥΧ
YE-BE-being-vigilant AND BE-praying

A ΔΙ for Є B Є o.
ΕϹΘΕΟΥΚΟΙΔΑΤΑΙΓΑΡΠΟΤ
NOT YE-HAVE-PERCEIVED for ?-when

ΕΟΚΑΙΡΟϹΕϹΤΙΝΩϹΑΝΘΡΩ
34 THE SEASON IS AS human

s o.
ΠΟϹΑΠΟΔΗΜΟϹΑΦΕΙϹΤΗΝΟ
traveler FROM-LETTING THE HOME

B o.=-him
ΙΚΙΑΝΕΑΥΤΟΥΚΑΙΔΟΥϹΤΟ
OF-self AND GIVING to-THE

B o-=-him
ΙϹΔΟΥΛΟΙϹΕΑΥΤΟΥΤΗΝΕΞ
SLAVES OF-self THE authority

was to intervene they never could have carried on their Pentecostal ministry, and God could not have used Israel's defection as the basis of a much greater and grander exhibition of grace than the kingdom contemplates.

35 While the Son did not know the day or hour, we can now see that He was aware that there would be a delay. He is the light of the world. His absence is night. He might have come at evening. This probably refers to the early Pentecostal proclamation (Ac. 3[20]). The great crisis, or midnight, was when Israel was repudiated (Ac. 28[26], [27]). Perhaps the present awakening in Israel is the cock-crowing. The darkest hour still lies ahead. But in the morning He will surely come. When these signs begin to come to pass then it will be possible to watch events. We, however, do not *watch* the events which accompany the wrath of God, but *wait* for God's Son to rescue us from the coming indignation (1 Th. 1[10]).

33-37 Compare Mt. 24[45-51].

1-2 Compare Mt. 26[1-5] Lu. 22[1-2].

1 The actual festival of Unleavened Bread did not commence until the day after the Passover (Lev. 23[5,6]), but, since all leaven was removed on the day of the Passover, and it was eaten with unleavened bread (Ex. 12[8]), it came to be included in "unleavened bread".

2 How blind they were! The Passover *must* be killed before the festival, not because it might create a tumult of the people, but because this was God's order. They were at great pains and trouble, in their rabid rebellion against God, that they might fulfill the will of God! So it is always. God's enemies are carrying out His will in their very opposition. The Lamb must be slain on the fourteenth, and God can use the fearfulness of the priests to fulfill it, so long as He cannot use their faithfulness.

3-9 Compare Mt. 26[6-13]; Jn. 12[1-8]. See Lu. 7[36-38].

3 How precious to the heart of our Lord must have been the intelligent, sacrificing worship of this woman! She alone seems to have understood Him concerning His impending death, or appreciated, in some measure, its preciousness. It is the time, the effort,

authority, and to each his work,
and he directs the doorkeeper that
35 he may be watching. Be watching,
then, for you are not aware when
the lord of the house is coming, at
evening, or midnight, or cock-
36 crowing, or morning, lest, coming
suddenly, he may be finding you
37 drowsing. Now what I am saying
to you I am saying to all: 'Be
watching!' "

14 Now after two days was the
Passover, and the unleavened
bread. And the chief priests and
scribes sought how, laying hold of
Him by guile, they may be killing
2 Him. For they said, "Not in the
festival, lest at some time there
will be a tumult of the people."
3 And at His being in Bethany, in
the house of Simon the leper, at
His lying down, a woman came,
having an alabaster vase of verita-
ble nard attar, costly. And crush-
ing the alabaster vase, she pours it
down on His head.
4 Now some were resenting it to
themselves and saying, "For what
has this destruction of the attar oc-
5 curred? For this attar could
have been disposed of for above
three hundred denarii [$47.07,
£9 13*s* 9*d*] and given to the poor."
6 And they muttered against her. Yet
Jesus said, "Leave her! Why are
you affording her weariness? For
she works an ideal work in Me.
7 For you have the poor with you al-
ways, and whenever you may want
you can always do well to them,
8 yet Me you have not always. *She*
does with what she had. She gets
beforehand to anoint My body
9 with attar for burial. Now verily
I am saying to you, wherever
this evangel may be proclaimed
in the whole world, this also which
she does shall be spoken of for a
memorial of her."

Bs *omit* AND
ΟΥϹΙΑΝΚΑΙΕΚΑϹΤΩΤΟΕΡΓ
AND to-EACH THE work

ΟΝΑΥΤΟΥΚΑΙΤΩΘΥΡΩΡΩΕΝ
OF-him AND to-THE DOOR-SEE-er he-di-

s o.
ΕΤΕΙΛΑΤΟΙΝΑΓΡΗΓΟΡΗΓΡ
35 rects THAT he-MAY-BE-watching BE-

s o. A ΑΙ
ΗΓΟΡΕΙΤΕΟΥΝΟΥΚΟΙΔΑΤΕ
watching THEN NOT YE-HAVE-PERCEIVED

ΓΑΡΠΟΤΕΟΚΥΡΙΟϹΤΗϹΟΙΚ
for ?-when THE master OF-THE HOME

A *omits* OR B¹ Δ
ΙΑϹΕΡΧΕΤΑΙΗΟΨΕΗΜΕϹΟΝ
IS-COMING OR evening OR MIDNIGHT

A Υ
ΥΚΤΙΟΝΗΑΛΕΚΤΟΡΟΦΩΝΙΑ
OR OF-UN-LAY-SOUNDING

s Ε o.
ϹΗΠΡΩΙΜΗΕΛΘΩΝΕΞΑΙΦΝΗ
36 OR morning NO COMING suddenly

ϹΕΥΡΗΥΜΑϹΚΑΘΕΥΔΟΝΤΑϹ
he-MAY-BE-FINDING YOU*p* DOWN-LOUNGING

A Δ A+Ε
ΟΔΕΥΜΙΝΛΕΓΩΠΑϹΙΝΛΕΓΩ
37 WHICH YET to-YOU*p* I-AM-saying to-ALL I-AM-saying

ΓΡΗΓΟΡΕΙΤΕΗΝΔΕΤΟΠΑϹΧ
14 BE-watching it-WAS YET THE PASSOVER

ΑΚΑΙΤΑΑΖΥΜΑΜΕΤΑΔΥΟΗΜ
AND THE UNFERMENTED after TWO DAYS

ΕΡΑϹΚΑΙΕΖΗΤΟΥΝΟΙΑΡΧΙ
AND SOUGHT THE chief-SACRED-

s o. s o.
ΕΡΕΙϹΚΑΙΟΙΓΡΑΜΜΑΤΕΙϹ
ones AND THE WRITERS

ΠΩϹΑΥΤΟΝΕΝΔΟΛΩΚΡΑΤΗϹ
how Him IN FRAUD HOLD*ing*

s o. s o.
ΑΝΤΕϹΑΠΟΚΤΕΙΝΩϹΙΝΕΛΕ
2 THEY-MAY-BE-FROM-KILLING THEY-said

A ΔΕ YET
ΓΟΝΓΑΡΜΗΕΝΤΗΕΟΡΤΗΜΗΠ
for NO IN THE FESTIVAL NO ?-when

A TUMULT WILL-BE
ΟΤΕΕϹΤΑΙΘΟΡΥΒΟϹΤΟΥΛΑ
WILL-BE TUMULT OF-THE PEOPLE

ΟΥΚΑΙΟΝΤΟϹΑΥΤΟΥΕΝΒΗΘ
3 AND OF-BEING OF-Him IN BETHANY

s¹* *omits* THE
ΑΝΙΑΕΝΤΗΟΙΚΙΑϹΙΜΩΝΟϹ
IN THE HOME OF-SIMON

ΤΟΥΛΕΠΡΟΥΚΑΤΑΚΕΙΜΕΝΟ
THE leper OF-DOWN-LYING

B o.
ΥΑΥΤΟΥΗΛΘΕΝΓΥΝΗΕΧΟΥϹ
OF-Him CAME WOMAN HAVING

ΑΛΑΒΑϹΤΡΟΝΜΥΡΟΥΝΑΡΔ
ALABASTER OF-ATTAR NARD

A -VALUE *for* -FINISH ΙΜΟΥ
ΟΥΠΙϹΤΙΚΗϹΠΟΛΥΤΕΛΟΥϹ
BELIEVic OF-MUCH-FINISH

Bs *omit* AND As¹* Ο
ΚΑΙϹΥΝΤΡΙΨΑϹΑΤΗΝΑΛΑΒ
AND crush*ing* THE ALABASTER

Bs *omit* DOWN
ΑϹΤΡΟΝΚΑΤΕΧΕΕΝΑΥΤΟΥΚ
she-DOWN-POURS OF-Him DOWN

ΑΤΑΤΗϹΚΕΦΑΛΗϹΗϹΑΝΔΕΤ
4 OF-THE HEAD WERE YET ANY

ΙΝΕϹΑΓΑΝΑΚΤΟΥΝΤΕϹΠΡΟ
resenting TOWARD

s¹* o. Bs *omit* AND saying
ϹΕΑΥΤΟΥϹΚΑΙΛΕΓΟΝΤΕϹΕ
selves AND saying INTO

s o.
ΙϹΤΙΗΑΠΩΛΕΙΑΑΥΤΗΤΟΥΜ
ANY THE destruction this OF-THE ATTAR

ΥΡΟΥΓΕΓΟΝΕΝΗΔΥΝΑΤΟΓΑ
5 HAS-BECOME *was*-ABLE for

s *omits* this
ΡΤΟΥΤΟΤΟΜΥΡΟΝΠΡΑΘΗΝΑ
this THE ATTAR TO-BE-disposed-of

s OF-DENARII THREE-hundred
ΙΕΠΑΝΩΤΡΙΑΚΟϹΙΩΝΔΗΝΑ
ON-UP THREE-hundred OF-DENARII

s Ε o.
ΡΙΩΝΚΑΙΔΟΘΗΝΑΙΤΟΙϹΠΤ
AND TO-BE-GIVEN to-THE POOR

B+Ε s ΟΥ
ΩΧΟΙϹΚΑΙΕΝΕΒΡΙΜΩΝΤΟΑ
AND THEY-IN-THUNDERED to-

ΥΤΗΟΔΕΙΗϹΟΥϹΕΙΠΕΝΑΦΕ
6 her THE YET JESUS said FROM-LET

A ΑΙ *for* Ε
ΤΕΑΥΤΗΝΤΙΑΥΤΗΚΟΠΟΥϹΠ
her ANY to-her toils YE-

A ΑΙ *for* Ε AB *omit* for
ΑΡΕΧΕΤΕΚΑΛΟΝΓΑΡΕΡΓΟΝ
ARE-tendering IDEAL for work

Η o. B¹s¹*
ΕΙΡΓΑϹΑΤΟΕΝΕΜΟΙΠΑΝΤΟ
7 she-works IN ME always

ΤΕΓΑΡΤΟΥϹΠΤΩΧΟΥϹΕΧΕΤ
for THE POOR YE-ARE-HAVING

A ΑΙ *for* Ε
ΕΜΕΘΕΑΥΤΩΝΚΑΙΟΤΑΝΘΕΛ
WITH selves AND when-EVER YE-MAY-BE-

s¹* *omits* to-them As ΑΙ A Υ As¹* *om.* always
ΗΤΕΔΥΝΑϹΘΕΑΥΤΟΙϹΠΑΝΤ
WILLING YE-ARE-ABLE to-them always

ΟΤΕΕΥΠΟΙΗϹΑΙΕΜΕΔΕΟΥΠ
WELL TO-DO ME YET NOT al-

A ΑΙ *for* Ε Bs *omit* she
ΑΝΤΟΤΕΕΧΕΤΕΟΕϹΧΕΝΑΥΤ
8 ways YE-ARE-HAVING WHICH she-has-HAD she

ΗΕΠΟΙΗϹΕΝΠΡΟΕΛΑΒΕΝΜΥ
DOES she-BEFORE-GETS TO-AT-

A OF-ME THE BODY
ΡΙϹΑΙΤΟϹΩΜΑΜΟΥΕΙϹΤΟΝ
TARize THE BODY OF-ME INTO THE

A *omits* YET
ΕΝΤΑΦΙΑϹΜΟΝΑΜΗΝΔΕΛΕΓ
9 IN-sepulchering AMEN YET I-AM-say-

ΩΥΜΙΝΟΠΟΥΕΑΝΚΗΡΥΧΘΗΤ
ING to-YOU*p* THE-?-where IF-EVER MAY-BE-BEING-PROCLAIM-

Bs *omit* this
ΟΕΥΑΓΓΕΛΙΟΝΤΟΥΤΟΕΙϹΟ
ED THE WELL-MESSAGE this INTO WHOLE

B²+C
ΛΟΝΤΟΝΚΟϹΜΟΝΚΑΙΟΕΠΟΙ
THE SYSTEM AND WHICH she-DOES

the treasure, that we "waste" in our worship of Him that gains His gratitude and touches His heart. "Practical" religion provides for the poor; spiritual worship lavishes its all on Him. Benefactors receive their reward in the gratitude of those whom they help. But when has even such a costly gift been so richly rewarded? Men have given as much as a million times the sum she did for philanthropy. But whose name can be mentioned with hers? Yet she simply did with what she had. We do not need to have much, but only give our best and our reward will be beyond all calculation.

10 The woman *gave*, Judas *got*. They resented the woman's act and would have taken her treasure from her had they known. The chief priests rejoiced and promised Judas a substantial reward. Who would like to earn thirty pieces of silver? Religious men who know not Christ are always ready to pay for His betrayal.

10-16 Compare Mt. 26^{14-19}; Lu. 22^{3-13}.

12 "The first day of the unleavened bread" was not, as might be supposed, the first day of the festival of unleavened bread (Lev. 23^{7}), but the day before, the day of the Passover proper. Similarly, the term Passover was often applied to the festival which followed.

12 The passover must be sacrificed on the fourteenth day of the first month "*between* [not *in*] the [two] evenings [of one day]" (Ex. 12^{6}). This made it possible for our Lord to eat the passover and be the Passover all in one day, between the sunset which began the fourteenth of Nisan, and the sunset which closed it.

13 Bearing water jars was "women's work" and it was a singular sight to see a man with a water jar. There probably was not another in all Jerusalem. His household must have been small, hence he could accommodate so many extra guests at the Passover. It was the custom for families to join into groups large enough to eat a whole lamb (Ex. 12^{4}).

17-21 Compare Mt.26^{20-25} Lu.$22^{14,21-23}$ Jn. 13^{18-30}.

17 With what mingled feelings would our Lord eat this passover! Joy to see the fruit of His labors, sorrow at the treachery of Judas, while over all was the shadow of the cross.

10 And Judas Iscariot, one of the
twelve, came away to the chief
priests that he may be betraying
11 Him to them. Now, when hearing,
they rejoiced, and promise to give
him silver, and he sought how he
may be opportunely betraying
Him.
12 And on the first day of the unleavened
bread, when they sacrificed
the passover, His disciples are
saying to Him, "Where dost Thou
want us to come away and make
ready that Thou mayest eat the
13 passover?" And He is dispatching
two of His disciples and is
saying to them, "A man going into
the city will be meeting you,
bearing a jar of water. Follow
14 him. And wherever he should
be entering, say to the householder
that 'The Teacher is saying,
"Where is My caravansary, where
I may be eating the passover with
15 My disciples?"' And *he* will be
showing you a large upper room
ready, with places spread, and
16 there make ready for us." And
His disciples came out and came
into the city and they found it according
as He said to them. And
they make ready the passover.
17 And as it is becoming evening,
18 He is coming with the twelve. And,
at their lying back at table and
eating, Jesus said, "Verily, I am
saying to you that one of you, who
is eating with Me, shall betray
19 Me." Now they begin to be sorrowful
and are saying to Him, one by
one, "It is not *I*, Rabbi?" and
20 another, "It is not *I*?" Now answering,
He said to them, "It is
one of the twelve who is dipping
21 his hand in the dish with Me; seeing
that the Son of Mankind is indeed

ΗϹΕΝΑΥΤΗΛΑΛΗΘΗϹΕΤΑΙΕ
this WILL-BE-BEING-TALKED INTO

ΙϹΜΝΗΜΟϹΥΝΟΝΑΥΤΗϹΚΑΙ
10 REMINDER OF-her AND

Bs¹* *omit* THE A *for* Θ *has* THC As¹* *om.* T.
ΙΟΥΔΑϹΟΙϹΚΑΡΙΩΘΟΕΙϹΤ
JUDAS THE ISCARIOT THE ONE OF-

A *omits* ONE OF-THE TWO-TEN
ΩΝΔΩΔΕΚΑΑΠΗΛΘΕΝΠΡΟϹΤ
THE TWO-TEN FROM-CAME TOWARD THE

s o. A he-MAY-BE-B.-G. Him
ΟΥϹΑΡΧΙΕΡΕΙϹΙΝΑΑΥΤΟΝ
chief-SACRED-*ones* THAT Him

B ΟΙ A ΚΑΙ AND *for* THE YET
ΠΑΡΑΔΩΑΥΤΟΙϹΟΙΔΕΑΚΟΥ
11 he-MAY-BE-BESIDE-GIVING to-them THE YET HEAR*ing*

*s*¹* Δ
ϹΑΝΤΕϹΕΧΑΡΗϹΑΝΚΑΙΕΠΗ
THEY-JOYed AND THEY-prom-

s o. A Δ
ΓΓΕΙΛΑΝΤΟΑΥΤΩΑΡΓΥΡΙΟ
ise to-him SILVER

A *o.* *s o.*
ΝΔΟΥΝΑΙΚΑΙΕΖΗΤΕΙΠΩϹΑ
TO-GIVE AND he-SOUGHT how Him

B ΟΙ, *or* Ω
ΥΤΟΝΕΥΚΑΙΡΩϹΠΑΡΑΔΩΚΑ
12 WELL-SEASONly he-MAY-BE-BESIDE-GIVING

ΙΤΗΠΡΩΤΗΗΜΕΡΑΤΩΝΑΖΥΜ
AND to-THE BEFORE-most DAY OF-THE UN-FERMENT-

ΩΝΟΤΕΤΟΠΑϹΧΑΕΘΥΟΝΛΕΓ
ED when THE PASSOVER THEY-SACRIFICED ARE-

ΟΥϹΙΝΑΥΤΩΟΙΜΑΘΗΤΑΙΑΥ
sayING to-Him THE LEARNers OF-Him

s o.
ΤΟΥΠΟΥΘΕΛΕΙϹΑΠΕΛΘΟΝΤ
?-where YOU-ARE-WILLING FROM-COMING

ΕϹΕΤΟΙΜΑϹΩΜΕΝΙΝΑΦΑΓΗ
WE-SHOULD-BE-making-READY THAT YOU-MAY-BE-

ϹΤΟΠΑϹΧΑΚΑΙΑΠΟϹΤΕΛΛΕ
13 EATING THE PASSOVER AND He-IS-commissioning

s for Υ *had* ΙC
ΙΔΥΟΤΩΝΜΑΘΗΤΩΝΑΥΤΟΥΚ
TWO OF-THE LEARNers OF-Him AND

B Є
ΑΙΛΕΓΕΙΑΥΤΟΙϹΥΠΑΓΕΤΑ
He-IS-sayING to-them IS-UNDER-LEADING

B *o.*
ΙϹΕΙϹΤΗΝΠΟΛΙΝΚΑΙΑΠΑΝΤ
INTO THE city AND WILL-BE-FROM-

s o.
ΗϹΕΙΥΜΙΝΑΝΘΡΩΠΟϹΚΕΡΑ
meetING to-YOU*p* human HOLDER *dimin-*

ΜΙΟΝΥΔΑΤΟϹΒΑϹΤΑΖΩΝΑΚ
utive OF-water BEARING follow

ΟΛΟΥΘΗϹΑΤΕΑΥΤΩΚΑΙΟΠΟ
14 to-him AND THE-?-where

AB IF- *omit*
ΥΕΑΝΕΙϹΕΛΘΗΕΙΠΑΤΕΤΩΟ
IF-EVER he-MAY-BE-INTO-COMING say to-THE HOME-

ΙΚΟΔΕϹΠΟΤΗΟΤΙΟΔΙΔΑϹΚ
OWNER that THE TEACHER

ΑΛΟϹΛΕΓΕΙΠΟΥΕϹΤΙΝΤΟΚ
IS-sayING ?-where IS THE DOWN-

A *omits* OF-ME
ΑΤΑΛΥΜΑΜΟΥΟΠΟΥΤΟΠΑϹΧ
LOOSE OF-ME THE-?-where THE PASSOVER

ΑΜΕΤΑΤΩΝΜΑΘΗΤΩΝΜΟΥΦΑ
WITH THE LEARNers OF-ME I-MAY-

A *o.*
ΓΩΚΑΙΑΥΤΟϹΥΜΙΝΔΕΙΞΕΙ
15 BE-EATING AND he to-YOU*p* WILL-BE-SHOWING

B² Ω
ΑΝΑΓΑΙΟΝΜΕΓΑΕϹΤΡΩΜΕΝ
UP-LAND GREAT HAVING-*been*-STREWN

*s*A *omits* READY AND *s o. o.*
ΟΝΕΤΟΙΜΟΝΚΑΙΕΚΕΙΕΤΟΙ
READY AND there make-YE-

A ΑΙ *for* Є
ΜΑϹΑΤΕΗΜΙΝΚΑΙΕΞΗΛΘΟΝ
16 READY to-US AND OUT-CAME

Bs *omit* OF-Him *s*¹* *omits* AND CAME
ΟΙΜΑΘΗΤΑΙΑΥΤΟΥΚΑΙΗΛΘ
THE LEARNers OF-Him AND CAME

ΟΝΕΙϹΤΗΝΠΟΛΙΝΚΑΙΕΥΡΟ
INTO THE city AND THEY-FOUND

ΝΚΑΘΩϹΕΙΠΕΝΑΥΤΟΙϹΚΑΙ
according-AS He-said to-them AND

ΗΤΟΙΜΑϹΑΝΤΟΠΑϹΧΑΚΑΙΟ
17 THEY-make-READY THE PASSOVER AND OF-

*s*¹* ΟΥ *for* Η
ΨΙΑϹΓΕΝΟΜΕΝΗϹΕΡΧΕΤΑΙ
evening BECOMING He-IS-COMING

ΜΕΤΑΤΩΝΔΩΔΕΚΑΚΑΙΑΝΑΚ
18 WITH THE TWO-TEN AND OF-UP-LYING

ΕΙΜΕΝΩΝΑΥΤΩΝΚΑΙΕϹΘΙΟ
OF-them AND OF-EATING

A said THE JESUS
ΝΤΩΝΟΙΗϹΟΥϹΕΙΠΕΝΑΜΗΝ
THE JESUS said AMEN

ΛΕΓΩΥΜΙΝΟΤΙΕΙϹΕΞΥΜΩΝ
I-AM-sayING to-YOU*p* that ONE OUT OF-YOU*p*

B OF-THE *ones*-EATING ΤΩΝΕϹΘΙΟΝΤΩΝ
ΠΑΡΑΔΩϹΕΙΜΕΟΕϹΘΙΩΝΜΕ
WILL-BE-BESIDE-GIVING ME THE *one*-EATING WITH

Bs *omit* THE YET *s o.*
ΤΕΜΟΥΟΙΔΕΗΡΞΑΝΤΟΛΥΠΕ
19 ME THE YET THEY-begin TO-BE-SOR-

A Є *o.* *s o.*
ΙϹΘΑΙΚΑΙΛΕΓΕΙΝΑΥΤΩΕΙ
ROWING AND TO-BE-sayING to-Him ONE

A Θ *o.*
ϹΚΑΤΑΕΙϹΜΗΤΙΕΓΩΕΙΜΙΡ
according-to ONE NO-ANY I AM RABBI

Bs *omit* AM RABBI AND other NO-ANY I
ΑΒΒΕΙΚΑΙΑΛΛΟϹΜΗΤΙΕΓΩΟ
20 AND other NO-ANY I THE

Bs *omit* answerING
ΔΕΑΠΟΚΡΙΘΕΙϹΕΙΠΕΝΑΥΤ
YET answerING He-said to-them

Bs *omit* OUT
ΟΙϹΕΙϹΕΚΤΩΝΔΩΔΕΚΑΟΕΜ
ONE OUT OF-THE TWO-TEN THE *one*-

Bs *omit* THE HAND
ΒΑΠΤΟΜΕΝΟϹΜΕΤΕΜΟΥΤΗΝ
IN-DIPPING WITH ME THE

B *adds* ЄΝ IN- A *omits* that
ΧΕΙΡΑΕΙϹΤΟΤΡΥΒΛΙΟΝΟΤ
21 HAND INTO THE DISH that

ΙΟΜΕΝΥΙΟϹΤΟΥΑΝΘΡΩΠΟΥ
THE INDEED SON OF-THE human

21 So atrocious was the treachery of Judas Iscariot that we sympathize with those who find it difficult to see how God's grace can ever reach him. But Paul was a greater sinner (1 Tim. 1^{15}). Judas did not commit his crime until after the Slanderer had put it into his heart (Jn. 13^{2}). He regretted his action (Mt. 27^{3}). Not so Paul. We can have no sympathy, however, with the attempts to twist the translation to agree with their thoughts. The phrase "that man" refers to Judas in one sentence, so must also refer to him in the next. The Lord is thinking of His own sufferings and Judas' share in them, not of Judas' fate.

22-25 Compare Mt.26$^{26-29}$ Lu.22$^{15-20}$ 1 Co. 11$^{23-25}$.

22 It is notable that in this account, as in Matthew, the last dinner is considered a part of the Passover and no mention is made of any memorial for their future observance. The simple figure of speech here used has caused much misunderstanding. The Greek and Hebrew substantive, *to be*, is not expressed when dealing with matters of fact. But when a figure is intended, the verb must be used. "This IS My body" means that the bread represents His body. "This My body" (without *is*) could be used only when He was actually speaking of His own physical frame. The sustenance and joy of all believers in Christ is symbolized by partaking of the bread and drinking of the cup. The flesh is benefiting nothing. The spirit is that which is vivifying (Jn. 6^{63}). It is the spiritual and hearty appropriation of Christ's sufferings which brings satisfaction and delight. This will be ours in its fullness when we are with Him. Till He comes we are reminded of it by partaking of the broken bread and poured out wine.

24 The new covenant is with the nation of Israel (Jer. 31^{32}; 32^{40}; Eze. 36$^{24-30}$; Heb. 8$^{7-12}$; 10$^{15-17}$) even as the old one was. The first was dedicated with the blood of calves and he-goats (Ex. 24^{8}), but the new with the precious blood of Christ (Heb.9$^{15-27}$). The first was conditioned on their obedience, the second on His.

26-28 Compare Mt.26$^{30-32}$Lu.22$^{35-39}$.

27 Compare Zech. 13^{7}.

29-31 Compare Mt.26$^{33-35}$ Lu.22$^{31-34}$ Jn. 13$^{36-38}$.

32-42 Compare Mt.26$^{36-46}$Lu.22^{46}Jn.18^{1,2}.

going according as it is written concerning Him, yet woe to that man through whom the Son of Mankind is being betrayed! Ideal were it for Him if that man were not born!"

22 And at their eating, Jesus, taking bread, blessing, breaks it, and
gives to them and said, "Take: this
23 is My body." And, taking the cup,
giving thanks, He gives it to them,
24 and they all drank of it. And He
said to them, "This is My blood of
the new covenant being poured out
25 for many. Verily, I am saying to
you, that no longer under any circumstances may I be drinking of the product of the grape vine till that day whenever I should be drinking it new in the kingdom of God."
26 And, singing a hymn, they came
out to the mount of Olives.
27 And Jesus is saying to them that "You all shall be snared in Me in this night, seeing that it is written,

> 'I shall be smiting the shepherd
> And the sheep shall be scattered.'

28 But after I am roused I shall be
29 preceding you into Galilee. Yet
Peter averred to Him, "And if all
shall be snared, nevertheless not
30 I!" And Jesus is saying to him,
"Verily, I am saying to you that
you, today, in this night, ere the
cock crows twice, will be renounc-
31 ing Me thrice." Yet Peter spoke
still more extravagantly, "If ever I
must die with Thee, I shall under
no circumstances be renouncing
Thee!" Now all also said similarly.
32 And they are coming into a free-
hold, the name of which is Geth-
semane. And He is saying to His
disciples, "Be seated here while I
33 may be praying." And He is tak-

s o.
ΥΠΑΓΕΙΚΑΘΩCΓΕΓΡΑΠΤΑΙ
IS-UNDER-LEADING according-AS it-HAS-*been*-WRITTEN

ΠΕΡΙΑΥΤΟΥΟΥΑΙΔΕΤΩΑΝΘ
ABOUT Him WOE YET to-THE human

s o.
ΡΩΠΩΕΚΕΙΝΩΔΙΟΥΟΥΙΟCΤ
that THRU WHOM THE SON OF-

ΟΥΑΝΘΡΩΠΟΥΠΑΡΑΔΙΔΟΤΑ
THE human IS-*be*ING-BESIDE-GIVEN

B *omits* it-WAS A Η *o.*=OR
ΙΚΑΛΟΝΗΝΑΥΤΩΕΙΟΥΚΕΓΕ
IDEAL it-WAS to-Him IF NOT WAS-gen-

A *o.*
ΝΝΗΘΗΟΑΝΘΡΩΠΟCΕΚΕΙΝΟ
erated THE human that

CΚΑΙΕCΘΙΟΝΤΩΝΑΥΤΩΝΛΑ
22 AND OF-EATING OF-them GETTING

Bs* *omit* THE JESUS *but* s² *restores* s He-BREAKS bless*ing*
ΒΩΝΟΙΗCΟΥCΑΡΤΟΝΕΥΛΟΓ
THE JESUS BREAD bless*ing*

ΗCΑCΕΚΛΑCΕΝΚΑΙΕΔΩΚΕΝ
He-BREAKS AND GIVES

A ΑΙ
ΑΥΤΟΙCΚΑΙΕΙΠΕΝΛΑΒΕΤΕ
to-them AND said BE-GETTING

ΤΟΥΤΟΕCΤΙΝΤΟCΩΜΑΜΟΥΚ
23 this IS THE BODY OF-ME AND

Bs *omit* THE
ΑΙΛΑΒΩΝΤΟΠΟΤΗΡΙΟΝΕΥΧ
GETTING THE DRINK-cup thank*ing*

ΑΡΙCΤΗCΑCΕΔΩΚΕΝΑΥΤΟΙ
He-GIVES to-them

CΚΑΙΕΠΙΟΝΕΞΑΥΤΟΥΠΑΝΤ
AND THEY-DRANK OUT OF-it ALL

B *omits* to-them
ΕCΚΑΙΕΙΠΕΝΑΥΤΟΙCΤΟΥΤ
24 AND He-said to-them this

A *adds* THE ΤΟ Bs *omit* NEW
ΟΕCΤΙΝΤΟΑΙΜΑΜΟΥΤΗCΚΑ
IS THE BLOOD OF-ME OF-THE NEW

A ABOUT MANY *be*ING-OUT-POURED
ΙΝΗCΔΙΑΘΗΚΗCΤΟΕΚΧΥΝΝ
covenant THE *be*ING-OUT-POURED

A ΠΕΡΙ ABOUT
ΟΜΕΝΟΝΥΠΕΡΠΟΛΛΩΝΑΜΗΝ
25 OVER MANY AMEN

s *omits* NOT-STILL
ΛΕΓΩΥΜΙΝΟΤΙΟΥΚΕΤΙΟΥΜ
I-AM-sayING to-YOU*p* that NOT-STILL NOT NO

ΗΠΙΩΕΚΤΟΥΓΕΝΗΜΑΤΟCΤΗ
I-MAY-BE-DRINKING OUT OF-THE product OF-THE

CΑΜΠΕΛΟΥΕΩCΤΗCΗΜΕΡΑC
GRAPE-VINE TILL OF-THE DAY

s o.
ΕΚΕΙΝΗCΟΤΑΝΑΥΤΟΠΙΝΩ
that when-EVER it I-MAY-BE-DRINKING

ΚΑΙΝΟΝΕΝΤΗΒΑCΙΛΕΙΑΤΟ
NEW IN THE KINGdom OF-THE

ΥΘΕΟΥΚΑΙΥΜΝΗCΑΝΤΕCΕΞ
26 God AND HYMN*ing* THEY-

ΗΛΘΟΝΕΙCΤΟΟΡΟCΤΩΝΕΛΑ
OUT-CAME INTO THE mountain OF-THE OLIVES

ΙΩΝΚΑΙΛΕΓΕΙΑΥΤΟΙCΟΙΗ
27 AND IS-sayING to-them THE JESUS

CΟΥCΟΤΙΠΑΝΤΕCCΚΑΝΔΑΛ
that ALL YE-SHALL-BE-BEING-

B Є *o.* Bs *omit* IN ME IN THE NIGHT this
ΙCΘΗCΕCΘΑΙΕΝΕΜΟΙΕΝΤΗ
SNARED IN ME IN THE

ΝΥΚΤΙΤΑΥΤΗΟΤΙΓΕΓΡΑΠΤ
NIGHT this that HAS-*been*-WRITTEN

ΑΙΠΑΤΑΞΩΤΟΝΠΟΙΜΕΝΑΚΑ
I-SHALL-BE-SMITING THE SHEPHERD AND

A WILL-BE-BEING-THRU-SCATTERED THE SHEEP
ΙΤΑΠΡΟΒΑΤΑΔΙΑCΚΟΡΠΙC
THE SHEEP WILL-BE-BEING-THRU-SCATTERED

ΘΗCΟΝΤΑΙΑΛΛΑΜΕΤΑΤΟΕΓ
28 but after THE TO-BE-

ΕΡΘΗΝΑΙΜΕΠΡΟΑΞΩΥΜΑCΕ
ROUSED ME I'LL-BE-BEFORE-LEADING YOU*p* INTO

B+Є
ΙCΤΗΝΓΑΛΙΛΑΙΑΝΟΔΕΠΕΤ
29 THE GALILEE THE YET Peter

A AND IF
ΡΟCΕΦΗΑΥΤΩΕΙΚΑΙΠΑΝΤΕ
AVERRED to-Him IF AND ALL

CCΚΑΝΔΑΛΙCΘΗCΟΝΤΑΙΑΛ
WILL-BE-BEING-SNARED but

ΛΟΥΚΕΓΩΚΑΙΛΕΓΕΙΑΥΤΩΟ
30 NOT I AND IS-sayING to-him THE

ΙΗCΟΥCΑΜΗΝΛΕΓΩCΟΙΟΤΙ
JESUS AMEN I-AM-sayING to-YOU that

s YOU *omits* Bs *omit* IN A THE NIGHT this
CΥCΗΜΕΡΟΝΕΝΤΑΥΤΗΤΗΝΥ
YOU today IN this THE NIGHT

A+Є s *omits* OR twice
ΚΤΙΠΡΙΝΗΔΙCΑΛΕΚΤΟΡΑΦ
ERE OR twice UN-LAYER TO-

A+Є A WILL-BE-renouncING ME s ЄΙ
ΩΝΗCΑΙΤΡΙCΜΕΑΠΑΡΝΗCΗ
SOUND THRICE ME WILL-BE-renouncING

Bs *omit* Peter A Ο Υ
ΟΔΕΠΕΤΡΟCΕΚΠΕΡΙCCΩCΕ
31 THE YET Peter OUT-excessively TALK-

A ЄΓЄΝ=said Bs *omit* RATHER s¹* *o. o. o.* A ΑΙ.Η+s¹*
ΛΑΛΕΙΜΑΛΛΟΝΕΑΝΔΕΗΜΕC
ED RATHER IF-EVER it-MAY-BE-BINDING ME

s o.
ΥΝΑΠΟΘΑΝΕΙΝCΟΙΟΥΜΗCΕ
TO-BE-TOGETHER-FROM-DYING to-YOU NOT NO YOU

s Ω s Є *o.* ΟΜΟΙΩC LIKE-AS s¹*
ΑΠΑΡΝΗCΟΜΑΙΩCΑΥΤΩCΔΕ
I-SHALL-BE-renouncING AS-SAMEly YET

B *omits* YET *above*
ΚΑΙΠΑΝΤΕCΕΛΕΓΟΝΚΑΙΕΡ
32 AND ALL said AND THEY-

ΧΟΝΤΑΙΕΙCΧΩΡΙΟΝΟΥΤΟΟ
ARE-COMING INTO freehold OF-WHICH THE NAME

B¹ Τ
ΝΟΜΑΓΕΘCΗΜΑΝΕΙΚΑΙΛΕΓ
GETHSEMANE AND He-IS-say-

A *omits* OF-Him
ΕΙΤΟΙCΜΑΘΗΤΑΙCΑΥΤΟΥΚ
ING to-THE LEARNers OF-Him BE-

B¹ *omits* here
ΑΘΙCΑΤΕΩΔΕΕΩCΠΡΟCΕΥΞ
seated here TILL I-SHOULD-BE-prayING

34 The problem of evil is solved for us in the dark shadows of Gethsemane. No one will dispute that He did not deserve to drink the cup that His Father set before Him. No one will find fault with His will, though it was not in line with His Father's. How easily it might have passed from Him! A word would have sufficed to destroy all His enemies. But He had not come to do His own will. And now that the will of God led Him into the sorest suffering and deepest distress, He receives this evil from the hand of God, Who makes it the basis of boundless blessing, not only to mankind and all creation, but to Christ Himself and to His own glory and praise. The evil was short, sharp and temporary. The results will be without limits in time or space. The terrible treatment of the Holy One by the God Whom He so faithfully served is a far more perplexing problem than the introduction of evil into the creation. In both cases it is a temporary infliction fraught with infinite blessing for God and all His creatures.

36 See Heb. 5[7,8].

36 It was quite possible for God to have spared Christ the sufferings of the cross. But it could only be done at the cost of untold loss to God, to His creatures and to Christ Himself. God's love could never be known apart from this bitter cup. His grace could never flow forth apart from it. Let us thank Him that He is not doing merely what is possible and easy, but what is for our highest good and His greatest glory.

37 The indifference of the apostles in this, His hour of deepest trial, seems unutterably sad. More and more He is becoming the Lonely One. His nearest friends are far from Him in spirit. God alone is with Him. And soon He also will abandon Him. Only the betrayer is active. He is not drowsing. Neither is the vast throng of His enemies. And then the apostles also become alert. His sufferings did not seem sufficiently serious to ward off sleep. But when they were in danger of suffering themselves, they are suddenly wide awake, and feel no more need of sleep.

43-46 Compare Mt.26[47-50] Lu.22[47,48] Jn. 18[3-9].

47-50 Compare Mt.26[51-56]Lu.22[49-53]. See Jn.18[10,11].

ing Peter and James and John
aside with Himself, and He begins
34 to be overawed and depressed. And
He is saying to them, "My soul is
sorrow-stricken to death. Remain
35 here and be watching." And coming forward a little, He fell on the
earth and prayed that if it is possible the hour may pass by from
36 Him. And He said, "Abba, Father, all is possible to Thee. Have
this cup carried aside from Me.
But not what *I* will, but what
Thou!"

37 And He is coming and finding
them drowsing. And He is saying
to Peter, "Simon, are you drowsing? Have you not the strength
38 to watch one hour? Be watching
and praying lest you may be entering into trial. The spirit, indeed, is eager; yet the flesh is infirm."

39 And again, coming away, He
40 prays, saying the same words. And
coming again, He found them
drowsing, for their eyes were torpid. And they were not aware
41 what they may answer Him. And
He is coming the third time and
saying to them, "Drowse on furthermore and rest! It is having its
fill. The hour came. *Lo!* The Son
of Mankind is being betrayed into
the hands of sinners.

42 Rouse! We may be going. *Lo!*
he who is betraying Me has drawn
43 near!" And straightway, while
He is still talking, Judas Iscariot,
one of the twelve, is coming along,
and with him a vast throng, with
swords and cudgels, from the chief
priests and scribes and elders.
44 Now His betrayer had given them

s1* omits THE
ΩΜΑΙΚΑΙΠΑΡΑΛΑΜΒΑΝΕΙΤ
33 AND He-IS-BESIDE-GETTING THE

s omits THE
ΟΝΠΕΤΡΟΝΚΑΙΤΟΝΙΑΚΩΒΟ
Peter AND THE JACOBUS

s omits THE B o. A ΘBso.=Him
ΝΚΑΙΤΟΝΙΩΑΝΝΗΝΜΕΤΕΑΥ
AND THE JOHN WITH Self

ΤΟΥΚΑΙΗΡΞΑΤΟΕΚΘΑΜΒΕΙ
AND begins TO-BE-*be*ING-OUT-AWED

A Є o. s o.
ΣΘΑΙΚΑΙΑΔΗΜΟΝΕΙΝΚΑΙΛ
34 AND TO-BE-depressING AND He-

ΕΓΕΙΑΥΤΟΙΣΠΕΡΙΛΥΠΟΣΕ
IS-sayING to-them ABOUT-SORROWED IS

ΣΤΙΝΗΨΥΧΗΜΟΥΕΩΣΘΑΝΑΤ
THE soul OF-ME TILL OF-DEATH

s o.
ΟΥΜΕΙΝΑΤΕΩΔΕΚΑΙΓΡΗΓΟ
REMAIN here AND BE-watchING

s o.
ΡΕΙΤΕΚΑΙΠΡΟΕΛΘΩΝΜΕΙΚ
35 AND BEFORE-COMING LITTLE

A Є C o.
ΡΟΝΕΠΙΠΤΕΝΕΠΙΤΗΣΓΗΣΚ
He-FELL ON THE LAND AND

s omits THAT
ΑΙΠΡΟΣΗΥΧΕΤΟΙΝΑΕΙΔΥΝ
He-prayED THAT IF ABLE

s1* omits it-IS s ΙΝ for Η
ΑΤΟΝΕΣΤΙΝΠΑΡΕΛΘΗΑΠΑΥ
it-IS MAY-BE-BESIDE-COMING FROM Him

ΤΟΥΗΩΡΑΚΑΙΕΛΕΓΕΝΑΒΒΑ
36 THE HOUR AND He-said ABBA

ΟΠΑΤΗΡΠΑΝΤΑΔΥΝΑΤΑΣΟΙ
THE FATHER ALL ABLE to-YOU

B Є o.
ΠΑΡΕΝΕΓΚΑΙΤΟΠΟΤΗΡΙΟΝ
HAVE-BESIDE-CARRIED THE DRINK-cup

ΤΟΥΤΟΑΠΕΜΟΥΑΛΛΟΥΤΙΕΓ
this FROM ME but NOT ANY I

ΩΘΕΛΩΑΛΛΑΤΙΣΥΚΑΙΕΡΧΕ
37 AM-WILLING but ANY YOU AND He-IS-COM-

ΤΑΙΚΑΙΕΥΡΙΣΚΕΙΑΥΤΟΥΣ
ING AND IS-FINDING them

A omits AND A omits to-THE
ΚΑΘΕΥΔΟΝΤΑΣΚΑΙΛΕΓΕΙΤ
DOWN-LOUNGING AND He-IS-sayING to-

s o.
ΩΠΕΤΡΩΣΙΜΩΝΚΑΘΕΥΔΕΙΣ
THE Peter SIMON YOU-ARE-DOWN-LOUNGING

B1+Є
ΟΥΚΙΣΧΥΣΑΣΜΙΑΝΩΡΑΝΓΡ
NOT YOU-are-STRONG ONE HOUR TO-

ΗΓΟΡΗΣΑΙΓΡΗΓΟΡΕΙΤΕΚΑ
38 watch BE-watchING AND

s ΑΙ Bs1* omit -INTO-
ΙΠΡΟΣΕΥΧΕΣΘΕΙΝΑΜΗΕΙΣ
BE-prayING THAT NO YE-MAY-BE-

s ΑΙ for Є s o.
ΕΛΘΗΤΕΕΙΣΠΕΙΡΑΣΜΟΝΤΟ
INTO-COMING INTO trial THE

ΜΕΝΠΝΕΥΜΑΠΡΟΘΥΜΟΝΗΔΕ
INDEED spirit BEFORE-FEEL THE YET

ΣΑΡΞΑΣΘΕΝΗΣΚΑΙΠΑΛΙΝΑ
39 FLESH UN-FIRM AND AGAIN FROM-

ΠΕΛΘΩΝΠΡΟΣΗΥΞΑΤΟΤΟΝΑ
COMING He-prays THE SAME

ΥΤΟΝΛΟΓΟΝΕΙΠΩΝΚΑΙΠΑΛ
40 saying sayING AND AGAIN

A ΥΠΟΣΤΡΕΨΑΣ A He-FOUND them AGAIN
ΙΝΕΛΘΩΝΕΥΡΕΝΑΥΤΟΥΣΚΑ
COMING He-FOUND them DOWN-

ΘΕΥΔΟΝΤΑΣΗΣΑΝΓΑΡΑΥΤΩ
LOUNGING WERE for OF-them

A THE VIEWERS OF-them s1* Є Β Α Ρ
ΝΟΙΟΦΘΑΛΜΟΙΚΑΤΑΒΑΡΥΝ
THE VIEWERS *be*ING-DOWN-HEAVIED

Η s o.
ΟΜΕΝΟΙΚΑΙΟΥΚΗΔΕΙΣΑΝΤ
AND NOT THEY-HAD-PERCEIVED ANY

ΙΑΠΟΚΡΙΘΩΣΙΝΑΥΤΩΚΑΙΕ
41 THEY-MAY-BE-answerING to-Him AND He-

ΡΧΕΤΑΙΤΟΤΡΙΤΟΝΚΑΙΛΕΓ
IS-COMING THE third AND IS-sayING

A omits THE
ΕΙΑΥΤΟΙΣΚΑΘΕΥΔΕΤΕΤΟΛ
to-them BE-DOWN-LOUNGING THE rest

ΟΙΠΟΝΚΑΙΑΝΑΠΑΥΕΣΘΕΑΠ
AND BE-UP-CEASING it-IS-

ΕΧΕΙΗΛΘΕΝΗΩΡΑΙΔΟΥΠΑΡ
FROM-HAVING CAME THE HOUR BE-PERCEIVING IS-

ΑΔΙΔΟΤΑΙΟΥΙΟΣΤΟΥΑΝΘΡ
*be*ING-BESIDE-GIVEN THE SON OF-THE human

A omits THE s o.
ΩΠΟΥΕΙΣΤΑΣΧΕΙΡΑΣΤΩΝΑ
INTO THE HANDS OF-THE miss-

ΜΑΡΤΩΛΩΝΕΓΕΙΡΕΣΘΕΑΓΩ
42 ers BE-*be*ING-ROUSED WE-MAY-BE-

ΜΕΝΙΔΟΥΟΠΑΡΑΔΙΔΟΥΣΜΕ
LEADING BE-PERCEIVING THE *one*-BESIDE-GIVING ME

A+Є sC A ЄΩ for Υ
ΗΓΓΙΚΕΝΚΑΙΕΥΘΥΣΕΤΙΑΥ
43 HAS-NEARED AND straightway STILL OF-Him

ΤΟΥΛΑΛΟΥΝΤΟΣΠΑΡΑΓΕΙΝ
TALKING IS-BESIDE-BECOMING

s omits THE Bs omit THE ISCARIOT
ΕΤΑΙΟΙΟΥΔΑΣΟΙΣΚΑΡΙΩΤ
THE JUDAS THE ISCARIOT

ΗΣΕΙΣΤΩΝΔΩΔΕΚΑΚΑΙΜΕΤ
ONE OF-THE TWO-TEN AND WITH

Bs omit MANY
ΑΥΤΟΥΟΧΛΟΣΠΟΛΥΣΜΕΤΑΜ
him THRONG MANY WITH SWORDS

B ΑΠΟ FROM
ΑΧΑΙΡΩΝΚΑΙΞΥΛΩΝΠΑΡΑΤ
AND WOODS BESIDE THE

A omits THE
ΩΝΑΡΧΙΕΡΕΩΝΚΑΙΤΩΝΓΡΑ
chief-SACRED-*ones* AND THE WRITERS

A ΑΙ or Є As1 omit THE
ΜΜΑΤΕΩΝΚΑΙΤΩΝΠΡΕΣΒΥΤ
AND THE SENIORS

ΕΡΩΝΔΕΔΩΚΕΙΔΕΟΠΑΡΑΔΙ
44 HAD-GIVEN YET THE *one*-BESIDE-GIVING

45 The perfidious kiss of Judas was the last token of affection He received from His apostles. Judas was among those who so recently vowed to stand by Him to the death, if need be. He had been entrusted with the funds (Jn.12[6] 13[29]), though he was a thief. There is reason to believe that he was above the peasant class in the social scale, and so of superior breeding to the rest of the apostles. The betrayal of his Lord was an awful crime, and yet it seems ten times more terrible, the way he sought to conceal it under a show of affection. May God keep us from hypocrisy! It is ever so much better to be an open enemy of Christ than to cover an alien and avaricious heart with the cloak of Christianity.

47 How often do the Lord's servants show such zeal! By some swift sword thrust they cut off a hearing for their message.

48 See Lu.24[44].

48 All this show of force was a symptom of fear. If they wanted to arrest Him, why did they not do it on the previous day when He was in their stronghold, the sanctuary? Nothing could have been simpler. There were temple guards, the Sanhedrin and the high priest's house were near at hand, and, if need be, the Roman soldiers were within call. That ought to suffice to arrest a harmless unarmed Man, even if He has a few followers. But they were afraid of the populace. It was a deed of darkness best done in the night. So the chief priests arm their followers, and hire the traitor, and get false witnesses, and stir up the people, and put political pressure on Pilate, all to secure the demolition of the true Temple and the murder of the true Messiah. How terrible is religion apart from the grace of God! Yet beneath it all we can see that, unconsciously, they are carrying out the purpose of God. Though they fail to worship their God, they do not fail to sacrifice the Lamb of God. It was the work of the priests. No one else could do it. Such is the wisdom of God that He uses their hatred to fulfill His will.

52 Linen, used as clothing, typifies righteousness. No one could fly from Him in His hour of need without exposing his own shame and utter lack of righteousness.

a signal, saying, "Whomever I
should be kissing is He. Hold
Him, and lead Him away secure-
45 ly." And coming, straightway ap-
proaching Him, he is saying, "Rab-
bi, Rabbi," and he kisses Him
46 fondly. Now they laid their hands
47 on Him and hold Him. Now a cer-
tain one of those standing by, pull-
ing a sword, hits the chief priest's
slave and amputates the lobe of his
ear.

48 And answering, Jesus said to
them, "Do you come out with
swords and cudgels to apprehend
49 Me as after a robber? Daily
was I with you in the sanctuary,
teaching, and you do not hold Me,
but that the scriptures may be ful-
50 filled." And deserting Him, they
51 all fled. And one, a certain youth,
was following with Him clothed in
a linen wrapper on his naked body,
and the youths are holding him.
52 Yet he, leaving the linen wrapper,
fled from them naked.

53 And they led Jesus away to the
chief priest Caiaphas, and all the
chief priests and the elders and the
scribes are coming together to Him.
54 And Peter follows Him from afar,
till within the court yard of the
chief priest, and was sitting to-
gether with the deputies, and
warming himself at the light.

55 Now the chief priests and the
whole Sanhedrin sought false testi-
mony against Jesus, to put Him to
56 death, and they found none, for
many testified against Him falsely,
and the testimonies were not con-
57 sistent. And some, rising, testified

s¹*+Λ
ΒΑΛΕΝΤΩΝΒΑΛΛΟΝΤΩΝΕΙϹ
OF-THE *ones*-CASTING INTO

ΤΟΓΑΖΟΦΥΛΑΚΙΟΝΠΑΝΤΕϹ
44 THE EXCHEQUER-GUARD ALL

ΓΑΡΕΚΤΟΥΠΕΡΙϹϹΕΥΟΝΤΟ
for OUT OF-THE exceeding

ϹΑΥΤΟΙϹΕΒΑΛΟΝΑΥΤΗΔΕΕ
to-them CAST (*past*) this-*one* YET OUT

A Є
ΚΤΗϹΥϹΤΕΡΗϹΕΩϹΑΥΤΗϹΠ
OF-THE WANTING OF-her ALL

ΑΝΤΑΟϹΑΕΙΧΕΝΕΒΑΛΕΝΟΛ
as-much-as she-HAD CAST WHOLE

ΟΝΤΟΝΒΙΟΝΑΥΤΗϹΚΑΙΕΚΠ
13 THE livelihood OF-her AND OF-OUT-GO-

ΟΡΕΥΟΜΕΝΟΥΑΥΤΟΥΕΚΤΟΥ
ING OF-Him OUT OF-THE

Bs *omits* OUT
ΙΕΡΟΥΛΕΓΕΙΑΥΤΩΕΙϹΕΚΤ
SACRED-place IS-saying to-Him ONE OUT OF-

s¹ *repeats* TEACHER!
ΩΝΜΑΘΗΤΩΝΑΥΤΟΥΔΙΔΑϹΚ
THE LEARNERS OF-Him TEACHER!

ΑΛΕΙΔΕΠΟΤΑΠΟΙΛΙΘΟΙΚΑ
BE-PERCEIVING ?-where-FROM STONES AND

ΙΠΟΤΑΠΑΙΟΙΚΟΔΟΜΑΙΚΑΙ
2 ?-where-FROM HOME-BUILDings AND

Bs answering *omit*
ΑΠΟΚΡΙΘΕΙϹΟΙΗϹΟΥϹΕΙΠ
answering THE JESUS said

s o.
ΕΝΑΥΤΩΒΛΕΠΕΙϹΤΑΥΤΑϹΤ
to-him YOU-ARE-looking these THE

ΑϹΜΕΓΑΛΑϹΟΙΚΟΔΟΜΑϹΟΥ
GREAT HOME-BUILDings NOT

A *omits* here
ΜΗΑΦΕΘΗΩΔΕΛΙΘΟϹΕΠΙΛΙ
NO MAY-BE-BEING-FROM-LET here STONE ON STONE

A Ω *o.* s¹* *omits* NO s¹*+ϹΕΤΕ
ΘΟΝΟϹΟΥΜΗΚΑΤΑΛΥΘΗΚΑΙ
3 WHICH NOT NO MAY-BE-BEING-DOWN-LOOSED AND

ΚΑΘΗΜΕΝΟΥΑΥΤΟΥΕΙϹΤΟΟ
OF-sitting OF-Him INTO THE moun-

ΡΟϹΤΩΝΕΛΑΙΩΝΚΑΤΕΝΑΝΤ
tain OF-THE OLIVES DOWN-IN-INSTEAD

A Є ΩΝ *for* Α
ΙΤΟΥΙΕΡΟΥΕΠΗΡΩΤΑΑΥΤΟ
OF-THE SACRED-place inquired-of Him

B¹ Θ AB *omit* THE
ΝΚΑΤΙΔΙΑΝΟΠΕΤΡΟϹΚΑΙΙ
according-to OWN THE Peter AND JA-

B *o.*
ΑΚΩΒΟϹΚΑΙΙΩΑΝΝΗϹΚΑΙΑ
COBUS AND JOHN AND AN-

A Є *o.*
ΝΔΡΕΑϹΕΙΠΟΝΗΜΙΝΠΟΤΕΤ
4 DREW say to-us ?-when these

s o.
ΑΥΤΑΕϹΤΑΙΚΑΙΤΙΤΟϹΗΜΕ
WILL-BE AND ANY THE SIGN

ΙΟΝΟΤΑΝΜΕΛΛΗΤΑΥΤΑϹΥΝ
when-EVER MAY-BE-ABOUT these TO-BE-BEING-

s o. A ALL TO-BE-concluded
ΤΕΛΕΙϹΘΑΙΠΑΝΤΑΟΔΕΙΗϹ
5 concluded ALL THE YET JESUS

Bs *omit* answering A to-them begins TO-BE-saying
ΟΥϹΑΠΟΚΡΙΘΕΙϹΗΡΞΑΤΟΛ
answering begins TO-

s o.
ΕΓΕΙΝΑΥΤΟΙϹΒΛΕΠΕΤΕΜΗ
BE-saying to-them BE-looking NO

ΤΙϹΥΜΑϹΠΛΑΝΗϹΗΠΟΛΛΟΙ
6 ANY YOU*p* SHOULD-BE-STRAYING MANY

Bs for *omit*
ΓΑΡΕΛΕΥϹΟΝΤΑΙΕΠΙΤΩΟΝ
for WILL-BE-COMING ON THE NAME

ΟΜΑΤΙΜΟΥΛΕΓΟΝΤΕϹΟΤΙΕ
OF-ME saying that I

ΓΩΕΙΜΙΚΑΙΠΟΛΛΟΥϹΠΛΑΝ
AM AND MANY THEY-WILL-BE-

B *o.*
ΗϹΟΥϹΙΝΟΤΑΝΔΕΑΚΟΥϹΗΤ
7 STRAYING when-EVER YET YE SH'D-BE-HEARING

ΕΠΟΛΕΜΟΥϹΚΑΙΑΚΟΑϹΠΟΛ
BATTLES AND HEARings OF-BAT-

AB *omit* BE-SEEING *and s once cancelled* Bs¹* Є *o.*
ΕΜΩΝΟΡΑΤΕΜΗΘΡΟΕΙϹΘΑΙ
TLES BE-SEEING NO TO-BE-*being*-ALARMED

B *omits* for *by s⁵*
ΔΕΙΓΑΡΓΕΝΕϹΘΑΙΑΛΛΟΥΠ
it-IS-BINDING for TO-BE-BECOMING but NOT-as-yet

s¹* Є *o.*
ΩΤΟΤΕΛΟϹΕΓΕΡΘΗϹΕΤΑΙΓ
8 THE FINISH WILL-BE-BEING-ROUSED for

Bs *o.* s¹* *omits* KINGdom ON
ΑΡΕΘΝΟϹΕΠΙΕΘΝΟϹΚΑΙΒΑ
NATION ON NATION AND KING-

s o. Bs *omit* AND
ϹΙΛΕΙΑΕΠΙΒΑϹΙΛΕΙΑΝΚΑ
dom ON KINGdom AND

As *o.* a.-to P. W.-BE F. *by s⁵*
ΙΕϹΟΝΤΑΙϹΕΙϹΜΟΙΚΑΤΑΤ
WILL-BE QUAKings according-to PLA-

Bs *omit* AND B+Є
ΟΠΟΥϹΚΑΙΕϹΟΝΤΑΙΛΙΜΟΙ
CES AND WILL-BE FAMINES

A *above* 1 *line* Bs *omit* A. D. A ΑΙ B+Є
ΚΑΙΤΑΡΑΧΑΙΑΡΧΗΩΔΙΝΩΝ
AND DISTURBances ORIGINAL OF-travails

s⁵ *supplies* selves
ΤΑΥΤΑΒΛΕΠΕΤΕΔΕΥΜΕΙϹΕ
9 these YE-BE-looking YET YE selves

B *omits* for
ΑΥΤΟΥϹΠΑΡΑΔΩϹΟΥϹΙΝΓΑ
THEY-WILL-BE-BESIDE-GIVING for

ΓΥΜΑϹΕΙϹϹΥΝΕΔΡΙΑΚΑΙΕ
YOU*p* INTO Sanhedrins AND INTO

A ΑΙ
ΙϹϹΥΝΑΓΩΓΑϹΔΑΡΗϹΕϹΘΕ
TOGETHER-LEADS YE-WILL-BE-*being*-SKINNED

Bs *omit* YET
ΚΑΙΕΠΙΗΓΕΜΟΝΩΝΔΕΚΑΙΒ
AND ON LEADers YET AND KINGS

Bs¹* Є *o.*
ΑϹΙΛΕΩΝϹΤΑΘΗϹΕϹΘΑΙΕΝ
TO-BE-BEING-STOOD (*fut.*) on-ac-

B Δ *o.*
ΕΚΕΝΕΜΟΥΕΙϹΜΑΡΤΥΡΙΟΝ
count OF-ME INTO witness

ΑΥΤΟΙϹΚΑΙΕΙϹΠΑΝΤΑΤΑΕ
10 to-them AND INTO ALL THE NA-

11 The method of salvation varies according to God's administration. To say that it is for those who endure to the end, in this economy of pure unmixed grace, would be most misleading. Only at the time specified, just before the consummation which ushers in the kingdom, is salvation accorded to those who endure. The same is true of preparation in speaking. It has no reference to the preaching of the evangel today, but to the defense of those who answer for their lives in the great affliction.

12-13 See Lu. 12^{51-53}.

14-17 Compare Mt. 24^{15-22}.

14 See Dan.$9^{27}12^{11}$.

14 The great chronological monument for the time of the end is the middle of the seventieth heptad, when the prince breaks his covenant with Israel, the daily offering ceases and the detestation of desolation is given (Dan.12^{11}). This marks the beginning of the great unparalleled affliction, such as has never yet been known even to the persecuted Jew. So terrible will it be that not a soul would be saved through it if God did not cut it short. There seems to be some asylum for those who flee into the mountains of Judea. In the Unveiling this flight is spoken of under the figure of a woman. "And the woman fled into the wilderness where she has a place made ready by God, that they may be nurturing her there a thousand two hundred sixty days" (Un.12^{6}). To the wild fastnesses southeast of Judea they fly before the fury of the Satanic onslaught, with no preparations, no provisions, nothing to preserve them alive for their three and a half years' sojourn. Yet they will be miraculously fed and sheltered, as they were once before in the forty years' wanderings in the same wilderness. In the inclement weather of a Palestine winter such a flight would be beyond endurance, especially to those not inured to hardship. Yet amidst it all, their safety is assured, for God has already predicted their preservation and salvation, and He is well able to care for His own.

15 See Lu.17^{31-33}.

19 See Dan.12^{1}Un.6^{9-11}. Fifth Seal.

21-23 Compare Mt.24^{23-28}. See Lu.17^{22-24}.

21 The coming of Christ for His body, the ecclesia to which we belong, will

11 And whenever they may be
leading you to betrayal, do not
worry beforehand what you should
be speaking, neither be meditating,
but whatever may be given to you
in that hour, this be speaking, for it
is not *you* who are speaking, but
12 the holy spirit. And brother
will be betraying brother to death,
and father, child. And children
will be rising against parents, and
13 will be causing them to die. And
you will be hated by all because of
My name. Yet he who endures to
the consummation, *he* shall be
saved.

14 Now whenever you may be perceiving the abomination of desolation which is declared by Daniel the
prophet standing where it must not
(let him who is reading apprehend),
then let those in Judea be fleeing
15 into the mountains. Now let not
him who is on the housetop descend into the house, neither let
him enter to pick up anything out
16 of his house. And let not him who
is in the field turn back to that behind, to pick up his cloak.

17 Now woe to those who are pregnant and suckling in those days!
18 Yet be praying that your flight
may not be occurring in winter,
19 for those days will be affliction,
such as has not occurred from
the beginning of the creation which
God creates till now, and under no
circumstances may be occurring.
20 And, except the Lord discounts the
days, no flesh at all would be saved.
But because of the chosen whom
He chooses, He discounts the days.

21 And then, if any one should be
saying to you '*Lo!* Here is Christ!'
and '*Lo!* There!' be not believing.

s¹ ΠΡΟCΤΟΝΛΑΟΝ *for* B. A IS-B. B.
ΘΝΗΠΡѠΤΟΝΔЄΙΚΗΡΥΧΘΗΝ
TIONS BEFORE-most IS-BINDING TO-BE-PROCLAIMED
A *omits* AND
ΑΙΤΟЄΥΑΓΓЄΛΙΟΝΚΑΙΟΤΑ
11 THE WELL-MESSAGE AND when-EVER
A+ΔЄ YET
ΝΑΓѠCΙΝΥΜΑCΠΑΡΑΔΙΔΟΝ
THEY-MAY-BE-LEADING YOU*p* BESIDE-GIVING
B Є *o.*
ΤЄCΜΗΠΡΟΜЄΡΙΜΝΑΤΑΙΤΙ
NO BE-YE-being-BEFORE-anxious ANY
A ΑΙ *for* Є Bs *omit* NO YET BE-YE-m.
ΛΑΛΗCΗΤЄΜΗΔЄΜЄΛЄΤΑΤЄ
YE-SH'D-BE-TALKING NO YET BE-YE-meditating
A *omits* IF-
ΑΛΛΟЄΑΝΔΟΘΗΥΜΙΝЄΝЄΚЄ
but WHICH IF-EVER MAY-BE-BEING-GIVEN to-YOU*p* IN that
s o.
ΙΝΗΤΗѠΡΑΤΟΥΤΟΛΑΛЄΙΤЄ
THE HOUR this YE-BE-TALKING
A ΑΙ *s o.*
ΟΥΓΑΡЄCΤЄΥΜЄΙCΟΙΛΑΛΟ
NOT for ARE YE THE *ones*-TALKING
ΥΝΤЄCΑΛΛΑΤΟΠΝЄΥΜΑΤΟΑ
but THE spirit THE HOLY
A *omits* AND A *adds* ΔЄ YET
ΓΙΟΝΚΑΙΠΑΡΑΔѠCЄΙΑΔЄΛ
12 AND WILL-BE-BESIDE-GIVING brother
ΦΟCΑΔЄΛΦΟΝЄΙCΘΑΝΑΤΟΝ
brother INTO DEATH
ΚΑΙΠΑΤΗΡΤЄΚΝΟΝΚΑΙЄΠΑ
AND FATHER offsprings AND WILL-BE-ON-
B Є *o.*
ΝΑCΤΗCΟΝΤΑΙΤЄΚΝΑЄΠΙΓ
UP-STANDING offsprings ON pa-
s o.
ΟΝЄΙCΚΑΙΘΑΝΑΤѠCΟΥCΙΝ
rents AND THEY-WILL-BE-(causing-to)-DIE
A ΑΙ *s o.*
ΑΥΤΟΥCΚΑΙЄCЄCΘЄΜЄΙCΟ
13 them AND YE-WILL-BE being-HATED
ΥΜЄΝΟΙΥΠΟΠΑΝΤѠΝΔΙΑΤΟ
by ALL THRU THE
s o.
ΟΝΟΜΑΜΟΥΟΔЄΥΠΟΜЄΙΝΑC
NAME OF-ME THE YET *one*-UNDER-REMAIN*ing*
B+C
ЄΙCΤЄΛΟCΟΥΤΟCCѠΘΗCЄΤ
INTO FINISH this-*one* WILL-BE-BEING-SAVED
ΑΙΟΤΑΝΔЄΙΔΗΤЄΤΟΒΔЄΛΥ
14 when-EVER YET YE-MAY-BE-PERCEIVING THE ABOMINA-
Bs *omit* THE being-declared *to* BEFORE-AVERer
ΓΜΑΤΗCЄΡΗΜѠCЄѠCΤΟΡΗΘ
TION OF-THE DESOLATING THE being-de-
ЄΝΥΠΟΔΑΝΙΗΛΤΟΥΠΡΟΦΗΤ
clared by DANIEL THE BEFORE-AVERer
A ЄCΤΟC *s o.*
ΟΥЄCΤΗΚΟΤΑΟΠΟΥΟΥΔЄΙΟ
HAVING-STOOD THE-?-where NOT it-IS-BINDING
ΑΝΑΓΙΝѠCΚѠΝΝΟЄΙΤѠΤΟΤ
THE *one*-reading LET-BE-MINDING then
ЄΟΙЄΝΤΗΙΟΥΔΑΙΑΦЄΥΓЄΤ
THE-*ones* IN THE JUDEA LET-BE-FLEEING
B *omits* YET
ѠCΑΝЄΙCΤΑΟΡΗΟΔЄЄΠΙΤΟ
15 INTO THE mountains THE-*one* YET ON THE

ΥΔѠΜΑΤΟCΜΗΚΑΤΑΒΑΤѠЄΙ
housetop NO LET-BE-DOWN-STEPPING INTO
Bs *omit* INTO THE HOME
CΤΗΝΟΙΚΙΑΝΜΗΔЄЄΙCЄΛΘ
THE HOME NO-YET LET-INTO-COME
B Є B ANY TO-LIFT
ΑΤѠΑΡΑΙΤΙЄΚΤΗCΟΙΚΙΑC
TO-LIFT ANY OUT OF-THE HOME
ΑΥΤΟΥΚΑΙΟЄΙCΤΟΝΑΓΡΟΝ
16 OF-him AND THE-*one* INTO THE FIELD
Bs BEING *omit* *s omits* INTO THE
ѠΝΜΗЄΠΙCΤΡЄΨΑΤѠЄΙCΤΑ
BEING NO LET-ON-TURN INTO THE
ΟΠΙCѠΑΡΑΙΤΟΙΜΑΤΙΟΝΑΥ
BEHIND TO-LIFT THE cloak OF-him
A Γ
ΤΟΥΟΥΑΙΔЄΤΑΙCЄΝΓΑCΤΡ
17 WOE YET TO-THE-*ones* IN BELLY
ΙЄΧΟΥCΑΙCΚΑΙΤΑΙCΘΗΛΑ
HAVING AND to-THE *ones*-suckling
ΖΟΥCΑΙCЄΝЄΚЄΙΝΑΙCΤΑΙ
IN those THE
A ΑΙ
CΗΜЄΡΑΙCΠΡΟCЄΥΧЄCΘЄΔ
18 DAYS BE-YE-praying YET
Bs¹ *omit* THE FLEEing OF-YOU*p*, by s⁵
ЄΙΝΑΜΗΓЄΝΗΤΑΙΗΦΥΓΗΥΜѠ
THAT NO MAY-BE-BECOMING THE FLEEing OF-YOU*p*
s o.
ΝΧЄΙΜѠΝΟCЄCΟΝΤΑΙΓΑΡΑ
19 OF-WINTER WILL-BE for THE
B+Є A+Є
ΙΗΜЄΡΑΙЄΚЄΙΝΑΙΘΛΙΨΙC
DAYS those CONSTRICTION
ΟΙΑΟΥΓЄΓΟΝЄΝΤΟΙΑΥΤΗΑ
THE-WH'CH NOT HAS-BECOME such FROM
A C A+Є
ΠΑΡΧΗCΚΤΙCЄѠCΗΝЄΚΤΙC
ORIGINal OF-CREATION WHICH CREATES
ЄΝΟΘЄΟCЄѠCΤΟΥΝΥΝΚΑΙΟ
THE God TILL OF-THE NOW AND NOT
ΥΜΗΓЄΝΗΤΑΙΚΑΙЄΙΜΗЄΚΟ
20 NO MAY-BE-BECOMING AND IF NO LOPPS
A Master LOPPS
ΛΟΒѠCЄΝΚΥΡΙΟCΤΑCΗΜЄΡ
Master THE DAYS
ΑCΟΥΚΑΝЄCѠΘΗΠΑCΑCΑΡΞ
NOT EVER WAS-SAVED EVERY FLESH
A *o.*
ΑΛΛΑΔΙΑΤΟΥCЄΚΛЄΚΤΟΥC
but THRU THE chosen
ΟΥCЄΞЄΛЄΞΑΤΟЄΚΟΛΟΒѠC
WHOM He-chooses He-LOPPS
ЄΝΤΑCΗΜЄΡΑCΚΑΙΤΟΤЄЄΑ
21 THE DAYS AND then IF-EVER
s+Є A ΟΥ *for* Є
ΝΤΙCΥΜΙΝЄΙΠΗΙΔЄѠΔЄΟΧ
ANY to-YOU*p* MAY-BE-saying BE-PERCEIVING here THE
As *omit* AND *after* A. AΗ *s*Є+AΟΥ *for* Є
ΡΙCΤΟCΚΑΙΙΔЄЄΚЄΙΜΗΠΙ
ANOINTED AND BE-PERCEIVING there NO BE-BE-
A ΑΙ *for* Є *s* YET ΔЄ
CΤЄΥЄΤЄЄΓЄΡΘΗCΟΝΤΑΙΓ
22 LIEVING WILL-BE-BEING-ROUSED for

take place more than three and a half years before this time, possibly as many as thirty-seven or sixty-seven. But no one will be able to say when He will come to Israel until the abomination of desolation is set up and the great affliction begins. Then all may be assured that He will not come for three and a half years. By this they will recognize the many false messiahs who will rise at that time.

But after three and a half years marvelous portents in the sky will herald the advent of the long-desired Messiah. He will come as a lightning flash, clothed in glorious majesty and might. His first act will be to gather the trembling outcasts of Israel from all quarters of the earth about Him, for theirs is the kingdom for the eons of the eons.

23 See 2 Pt. 3^{17}.

24-27 Compare Mt.24$^{29-31}$ Lu.21$^{25-27}$ Un. 6$^{12-17}$. Sixth Seal.

26 See Dan.7^{13,14}2 Th.1$^{7-10}$Un.1^{7}.

28-32 Compare Mt.24$^{32-36}$Lu.21$^{29-31}$.

28 The fig tree is political Israel. None of the signs here spoken of have yet occurred, so that we cannot say that its leaves are sprouting out. But much that has occurred in recent years indicates that its boughs are becoming tender. The Zionist movement, the Balfour declaration, recognizing the right of the Jews to their ancient homeland, the British mandate, under which there is a greater exodus to Palestine than under Moses, the Jewish colonization, the new Hebrew university on mount Scopus, the change of attitude on the part of many Jews toward Christ—all these acts and facts indicate that Israel is practically a political unit with a land, a flag, a national anthem, a patriotic spirit—but without a king. It is time for the fig tree to put forth its leaves! But before that Christ will come to the air to catch us away to be with Himself. Before He can declare war with the earth His ambassadors of peace must be withdrawn.

30 These things *should* have occurred in that generation. Yet He warns them that no one knows the time. It is a secret which God has not confided to men, nor to His heavenly messengers —not even to the Son. The reason is clear. Had the apostles known all that

22 For false christs and false prophets
will be roused, and they will be giving
signs and miracles to lead
astray, if possible, even those who
23 are chosen. Now *you* beware! *Lo!*
I have declared it all to you before.
24 But in those days, after that affliction,
the sun shall be darkened and
the moon shall not be giving her
25 beams. And the stars shall be falling
out of heaven, and the powers
in the heavens shall be shaken.
26 And then shall they be viewing the
Son of Mankind coming in clouds
27 with much power and glory. And
then He will be dispatching His
messengers and assembling His
chosen ones from the four winds,
from the extremity of the earth to
the extremity of heaven.
28 Now be learning a parable from
the fig tree. Whenever its bough
may already be becoming tender
and the leaves sprouting out, you
know that warm weather is near.
29 Thus also you, whenever you may
be perceiving these things occurring,
know that it is near—at the
30 doors. Verily, I am saying to you
that this generation may by no
means be passing by until all
these things should be occurring.
31 Heaven and earth shall be passing
by, yet My words shall by no means
be passing by.
32 Now concerning that day or
hour no one is aware—neither the
messengers in heaven, nor the Son
33 —except the Father. Beware! Be
vigilant and praying, for you are
not aware when the era is.
34 It is as a man, a traveler, leaving
his home and giving his slaves

ΝΕϹΑΝΑϹΤΑΝΤΕϹΕΨΕΥΔΟΜ
UP-STANDING FALSE-witnessED

ΑΡΤΥΡΟΥΝΚΑΤΑΥΤΟΥΛΕΓΟ
DOWN OF-Him sayING

s ΕΙΠΕΝ He-said *for* WE *to* sayING
ΝΤΕϹΟΤΙΗΜΕΙϹΗΚΟΥϹΑΜΕ
58 that WE HEAR

ΝΑΥΤΟΥΛΕΓΟΝΤΟϹΟΤΙΕΓΩ
OF-Him sayING that I

A o.
ΚΑΤΑΛΥϹΩΤΟΝΝΑΟΝΤΟΥΤΟ
SHALL-BE-DOWN-LOOSING THE TEMPLE this

ΝΤΟΝΧΕΙΡΟΠΟΙΗΤΟΝΚΑΙΔ
THE HAND-made AND THRU

ΙΑΤΡΙΩΝΗΜΕΡΩΝΑΛΛΟΝΑΧ
THREE DAYS other UN-

ΕΙΡΟΠΟΙΗΤΟΝΟΙΚΟΔΟΜΗϹ
HAND-made I-SHALL-BE-HOME-BUILDING

A² *supplies* Ε *small and dim*
ΩΚΑΙΟΥΔΕΟΥΤΩϹΙϹΗΗΝΗΜ
59 AND NOT-YET thus EQUAL WAS THE wit-

ΑΡΤΥΡΙΑΑΥΤΩΝΚΑΙΑΝΑϹΤ
60 ness OF-them AND UP-STANDING

ΑϹΟΑΡΧΙΕΡΕΥϹΕΙϹΜΕϹΟΝ
THE chief-SACRED-*one* INTO MIDst

ΕΠΗΡΩΤΗϹΕΝΤΟΝΙΗϹΟΥΝΛ
inquires-of THE JESUS say-

B+Ε B *adds* Ο
ΕΓΩΝΟΥΚΑΠΟΚΡΙΝΗΟΥΔΕΝ
ING NOT YOU-ARE-answerING NOT-YET-ONE

ΤΙΟΥΤΟΙϹΟΥΚΑΤΑΜΑΡΤΥΡ
ANY these OF-YOU ARE-DOWN-witnessING

B²+C B *omits* JESUS
ΟΥϹΙΝΟΔΕΙΗϹΟΥϹΕϹΙΩΠΑ
61 THE YET JESUS WAS-SILENT

A *omits* NOT B+Ε A NOT-YET-ONE answers
ΚΑΙΟΥΚΑΠΕΚΡΙΝΑΤΟΟΥΔΕ
AND NOT answers NOT-YET-ONE

A Ε
ΝΠΑΛΙΝΟΑΡΧΙΕΡΕΥϹΕΠΗΡ
AGAIN THE chief-SACRED-*one* inquirED-of

ΩΤΑΑΥΤΟΝΚΑΙΛΕΓΕΙΑΥΤΩ
Him AND IS-sayING to-Him

ϹΥΕΙΟΧΡΙϹΤΟϹΟΥΙΟϹΤΟΥ
YOU ARE THE ANOINTED THE SON OF-THE

Bs *omit* OF-THE God s¹* ΘΕΟΥ God *for* blessed
ΘΕΟΥΤΟΥΕΥΛΟΓΗΤΟΥΟΔΕΙ
62 God THE blessed THE YET JE-

ΗϹΟΥϹΕΙΠΕΝΕΓΩΕΙΜΙΚΑΙ
SUS said I AM AND

A ΑΙ
ΟΨΕϹΘΕΤΟΝΥΙΟΝΤΟΥΑΝΘΡ
YE-WILL-BE-VIEWING THE SON OF-THE human

A sittING OUT OF-RIGHT
ΩΠΟΥΕΚΔΕΞΙΩΝΚΑΘΗΜΕΝΟ
OUT OF-RIGHT sittING

ΝΤΗϹΔΥΝΑΜΕΩϹΚΑΙΕΡΧΟΜ
OF-THE ABILITY AND COMING

ΕΝΟΝΜΕΤΑΤΩΝΝΕΦΕΛΩΝΤΟ
WITH THE CLOUDS OF-THE

ΥΟΥΡΑΝΟΥΟΔΕΑΡΧΙΕΡΕΥϹ
63 heaven THE YET chief-SACRED-*one*

B¹ o. B¹ Κ
ΔΙΑΡΡΗΞΑϹΤΟΥϹΧΙΤΩΝΑϹ
THRU-BURSTING THE TUNICS

A o.
ΑΥΤΟΥΛΕΓΕΙΤΙΕΤΙΧΡΕΙΑ
OF-him IS-sayING ANY STILL need

AB *omit* BE-PERCEIVING NOW
ΝΕΧΟΜΕΝΜΑΡΤΥΡΩΝΙΔΕΝΥ
64 WE-ARE-HAVING OF-witnesses BE-PERCEIVING

A Ν A+Ε
ΝΗΚΟΥϹΑΤΕΤΗϹΒΛΑϹΦΗΜΙ
NOW YE-HEAR OF-THE HARM-AVERment

A Ν A+Ε
ΑϹΤΙΥΜΙΝΦΑΙΝΕΤΑΙΟΙΔΕ
ANY to-YOU*p* it-IS-APPEARING THE YET

B+Ε
ΠΑΝΤΕϹΚΑΤΕΚΡΙΝΑΝΑΥΤΟ
ALL DOWN-JUDGE Him

A TO-BE liable
ΝΕΝΟΧΟΝΕΙΝΑΙΘΑΝΑΤΟΥΚ
65 liable TO-BE OF-DEATH AND

ΑΙΗΡΞΑΝΤΟΤΙΝΕϹΕΜΠΤΥΕ
begin ANY TO-BE-IN-SPITTING

ΙΝΑΥΤΩΚΑΙΠΕΡΙΚΑΛΥΠΤΕ
to-Him AND TO-BE-ABOUT-COVERING

A THE face OF-Him
ΙΝΑΥΤΟΥΤΟΠΡΟϹΩΠΟΝΚΑΙ
OF-Him THE face AND

ΚΟΛΑΦΙΖΕΙΝΑΥΤΟΝΚΑΙΛΕ
TO-BE-FROM-CHASTISING Him AND TO-BE-

ΓΕΙΝΑΥΤΩΠΡΟΦΗΤΕΥϹΟΝΚ
sayING to-Him BEFORE-AVER AND

ΑΙΟΙΥΠΗΡΕΤΑΙΡΑΠΙϹΜΑϹ
THE subservients to-SLAPS

ΙΝΑΥΤΟΝΕΛΑΒΟΝΚΑΙΟΝΤΟ
66 Him GOT AND OF-BEING

A IN THE COURT DOWN
ϹΤΟΥΠΕΤΡΟΥΚΑΤΩΕΝΤΗΑΥ
THE Peter DOWN IN THE COURT

s *omits* OF-THE
ΛΗΕΡΧΕΤΑΙΜΙΑΤΩΝΠΑΙΔΙ
IS-COMING ONE OF-THE maids

s Η o.
ϹΚΩΝΤΟΥΑΡΧΙΕΡΕΩϹΚΑΙΙ
67 OF-THE chief-SACRED-*one* AND PER-

A Ε o.
ΔΟΥϹΑΤΟΝΠΕΤΡΟΝΘΕΡΜΑΙ
CEIVING THE Peter WARMING

ΝΟΜΕΝΟΝΕΜΒΛΕΨΑϹΑΑΥΤΩ
IN-lookING to-him

ΛΕΓΕΙΚΑΙϹΥΜΕΤΑΤΟΥΝΑΖ
she-IS-sayING AND YOU WITH THE NAZAREAN

s JESUS WERE THE NAZAREAN A *omits* THE A JESUS WERE
ΑΡΗΝΟΥΗϹΘΑΤΟΥΙΗϹΟΥΟΔ
68 WERE THE JESUS THE YET

A Κ o.
ΕΗΡΝΗϹΑΤΟΛΕΓΩΝΟΥΤΕΟΙ
he-disowns sayING NOT-BESIDES I-HAVE-

A Δ=-YET A ANY YOU
ΔΑΟΥΤΕΕΠΙϹΤΑΜΑΙϹΥΤΙΛ
PERCEIVED NOT-BESIDES I-AM-adeptING YOU ANY ARE-

ΕΓΕΙϹΚΑΙΕΞΗΛΘΕΝΕΞΩΕΙ
sayING AND he-OUT-CAME OUT INTO

66 Poor Peter! Recklessly brave when his courage was called into question, he finds himself a contemptible coward, in spite of all his protestations. Only a few hours before he was ready to die for His Master and was proud of being not merely one of His disciples, but one of the three most intimate with Him. Of course, all the others might renounce Christ, but not he! His thoughts should have remained fixed on the fate of his Master. Instead he is concerned about himself and does not hesitate to find comfort in the enemy's camp. He was not risking his life to save his Master, but deserting his Master to save his own life.

But let us not blame Peter too severely. He is the great and fearless apostle in the making. Satan is sifting the chaff out of him. God is teaching him the lesson of his own untrustworthy self, and leading him to confidence in Himself.

66-71 Compare Mt.26:69-74 Lu.22:55-60 Jn. 18:15-18.

69-71 Compare Jn. 18:25-27.

72 Compare Mt.26:75 Lu.22:61,62.

1-8 Compare Mt.27:1,2,11-12 Lu.23:1-17 Jn. 18:28-39. See Ps.22:2.

1 The Sanhedrin had jurisdiction in religious affairs only. They did not have the power of death. That was reserved by the civil authorities. Hence it was necessary to secure Pilate's sentence in order to have Him executed. The governor was not interested in their religious differences. His only concern was to guard the state. Hence his first question was concerning His royal pretentions. Christ does not deny that He is a king. In John's account we are told that He explained to Pilate that, at that time His kingdom was not of this world, and that His deputies would not fight (Jn.18:36). That was all that Pilate needed to know. If Christ was not planning violence, He was no menace to the Roman power. Moreover, when the Lord calmly told Pilate that he had no authority over Him at all except what was given him from above (Jn. 19:11), He practically takes the scepter from his hand and assumes the government Himself. The despised Prisoner is kingly, sublime; the cringing governor nothing but a political pawn.

5 See Isa.53:7.

69 And the maid, perceiving him,
begins again to say to those standing by that "*This* is one of them."
70 Yet he denied again. And after a
little, those standing by said again
to Peter, "Truly you are of them,
for you are a Galilean also, and
71 your speech is alike." Now he begins to be anathematizing and
swearing that "I am not acquainted with this man of whom you are
72 telling!" And, straightway, a
cock crows a second [time]. And
Peter recollects the declaration, as
Jesus said to him that "Ere a cock
crow twice, you will be renouncing
Me thrice." And, reflecting, he lamented.

15 And straightway in the morning the chief priests with the elders
and the scribes and the whole Sanhedrin hold a consultation. Binding Jesus, they carry Him away
2 and give Him over to Pilate. And
Pilate inquires of Him, "Are *you*
the king of the Jews?" Now, answering him, He is saying, "*You*
3 are saying it." And the chief
4 priests accused Him much. Now
Pilate inquires of Him again, saying, "Are you answering nothing
at all? *Lo!* of how much they are
5 accusing you!" Yet Jesus no
longer answered anything, so that
Pilate is marveling.

6 Now at the festival he released
one prisoner to them, even whom
7 they requested. Now there was
one termed Bar-Abbas, bound with
the insurrectionists who had done
some murder in the insurrection.
8 And the throng, exclaiming, begins
to be requesting according as he
9 ever did for them. Now Pilate

Bs *omit* AND UN-LAYer SOUNDS
ϹΤΟΠΡΟΑΥΛΙΟΝΚΑΙΑΛΕΚΤ 20
THE BEFORE-COURT AND UN-LAYer
ΩΡΕΦΩΝΗϹΕΝΚΑΙΗΠΑΙΔΙϹ 40
69 SOUNDS AND THE maid
B *for* begins AGAIN TO-BE-sayING *has* ΕΙΠΕΝ said
ΚΗΙΔΟΥϹΑΑΥΤΟΝΗΡΞΑΤΟΠ 60
PERCEIVING him begins AGAIN
A AGAIN begins
ΑΛΙΝΛΕΓΕΙΝΤΟΙϹΠΑΡΕϹΤ 80
TO-BE-sayING to-THE *ones*-HAVING-BESIDE-
A ΗΚΟ *for* Ω
ΩϹΙΝΟΤΙΟΥΤΟϹΕΞΑΥΤΩΝΕ 100
STOOD that this-*one* OUT OF-them IS
s[1]* *omits* AND
ϹΤΙΝΟΔΕΠΑΛΙΝΗΡΝΕΙΤΟΚ 20
70 THE YET AGAIN he-disownED AND
A *o.*
ΑΙΜΕΤΑΜΕΙΚΡΟΝΠΑΛΙΝΟΙ 40
after LITTLE AGAIN THE
ΠΑΡΕϹΤΩΤΕϹΕΛΕΓΟΝΤΩΠΕ 60
ones-HAVING-BESIDE-STOOD said to-THE Peter
ΤΡΩΑΛΗΘΩϹΕΞΑΥΤΩΝΕΙΚΑ 80
TRUly OUT OF-them YOU-ARE AND
A *o.*
ΙΓΑΡΓΑΛΕΙΛΑΙΟϹΕΙΚΑΙΗ 200
for GALILEAN YOU-ARE AND THE
Bs *omit* AND THE TALK OF-YOU IS-beING-LIKE
ΛΑΛΙΑϹΟΥΟΜΟΙΑΖΕΙΟΔΕΗ 20
71 TALK OF-YOU IS-beING-LIKE THE YET he-
ΡΞΑΤΟΑΝΑΘΕΜΑΤΙΖΕΙΝΚΑ 40
begins TO-BE-anathematizING AND
B ΝΑΙ
ΙΟΜΝΥΕΙΝΟΤΙΟΥΚΟΙΔΑΤΟ 60
TO-BE-SWEARING that NOT I'VE-PERCEIVED THE
s *omits* this WHOM YE-ARE-sayING
ΝΑΝΘΡΩΠΟΝΤΟΥΤΟΝΟΝΛΕΓ 80
human this WHOM YE-ARE-
A ΑΙ *for* Ε A *omits* straightway s *omits* OUT OF-second
ΕΤΕΚΑΙΕΥΘΥϹΕΚΔΕΥΤΕΡΟ 300
72 sayING AND straightway OUT OF-second
ΥΑΛΕΚΤΩΡΕΦΩΝΗϹΕΝΚΑΙΑ 20
UN-LAYer SOUNDS AND IS-
ΝΕΜΝΗϹΘΗΟΠΕΤΡΟϹΤΟΡΗΜ 40
UP-REMINDED THE Peter THE declaration
ΑΩϹΕΙΠΕΝΑΥΤΩΟΙΗϹΟΥϹΟ 60
AS said to-him THE JESUS that
s *omits* twice A TO-SOUND twice
ΤΙΠΡΙΝΑΛΕΚΤΟΡΑΔΙϹΦΩΝ 80
ERE UN-LAYer twice TO-SOUND
AB[1]+Ε A YOU-WILL-BE-renouncING ME THRice
ΗϹΑΙΤΡΙϹΜΕΑΠΑΡΝΗϹΗΚΑ 400
THRice ME YOU-WILL-BE-renouncING AND
s[2] *for* ΑΙ *has* Ε s[1]* ΥϹ *for* Ι
ΙΕΠΙΒΑΛΩΝΕΚΛΑΙΕΝΚΑΙΕ 20
15 ON-CASTING he-LAMENTED AND stra-
A ΕΩ *for* Υ Bs *omit* ON THE
ΥΘΥϹΕΠΙΤΟΠΡΩΙϹΥΜΒΟΥΛ 40
ightway ON THE morning TOGETHER-COUNSEL
s ΕΤΟΙΜΑϹΑΝΤΕϹ mak*ing*-READY
ΙΟΝΠΟΙΗϹΑΝΤΕϹΟΙΑΡΧΙΕ 60
DO*ing* THE chief-SACRED-
ΡΕΙϹΜΕΤΑΤΩΝΠΡΕϹΒΥΤΕΡ 80
ones WITH THE SENIORS
AB *omit* THE A ΑΙ *for* Ε
ΩΝΚΑΙΤΩΝΓΡΑΜΜΑΤΕΩΝΚΑ 500
AND THE WRITERS AND

ΙΟΛΟΝΤΟϹΥΝΕΔΡΙΟΝΔΗϹΑ 20
WHOLE THE Sanhedrin BIND*ing*
ΝΤΕϹΤΟΝΙΗϹΟΥΝΑΠΗΝΕΓΚ 40
THE JESUS THEY-FROM-CARRY
Bs *omit* to-THE
ΑΝΚΑΙΠΑΡΕΔΩΚΑΝΤΩΠΕΙΛ 60
AND THEY-BESIDE-GIVE to-THE PILATE
ΑΤΩΚΑΙΕΠΗΡΩΤΗϹΕΝΑΥΤΟ 80
2 AND inquires-of Him
ΝΟΠΕΙΛΑΤΟϹϹΥΕΙΟΒΑϹΙΛ 600
THE PILATE YOU ARE THE KING
ΕΥϹΤΩΝΙΟΥΔΑΙΩΝΟΔΕΑΠΟ 20
OF-THE JUDA-ans THE YET answerING
A *adds* ΕΙΠΕΝ He-said A *omits* He-IS-sayING
ΚΡΙΘΕΙϹΑΥΤΩΛΕΓΕΙϹΥΛΕ 40
to-him He-IS-sayING YOU ARE-say-
ΓΕΙϹΚΑΙΚΑΤΗΓΟΡΟΥΝΑΥΤ 60
3 ING AND accused OF-Him
ΟΥΟΙΑΡΧΙΕΡΕΙϹΠΟΛΛΑΟΔ 80
4 THE chief-SACRED-*ones* much THE YET
ΕΠΕΙΛΑΤΟϹΠΑΛΙΝΕΠΗΡΩΤ 700
PILATE AGAIN inquires-of
B Α *o. o. o.* s[1]* *omits* saying
ΗϹΕΝΑΥΤΟΝΛΕΓΩΝΟΥΚΑΠΟ 20
Him sayING NOT YOU-ARE-
B+Ε B NOT-YET-ONE *in margin*
ΚΡΙΝΗΟΥΔΕΝΙΔΕΠΟϹΑϹΟΥ 40
answerING NOT-YET-ONE BE-PERCEIVING how-much OF-YOU
A ΚΑΤΑΜΑΡΤΥΡΟΥϹΙΝ -DOWN-witnessING
ΚΑΤΗΓΟΡΟΥϹΙΝΟΔΕΙΗϹΟΥ 60
5 THEY-ARE-accusING THE YET JESUS
ϹΟΥΚΕΤΙΟΥΔΕΝΑΠΕΚΡΙΘΗ 80
NOT-STILL NOT-YET-ONE answerED
ΩϹΤΕΘΑΥΜΑΖΕΙΝΤΟΝΠΕΙΛ 800
AS-BESIDES TO-BE-MARVELING THE PILATE
ΑΤΟΝΚΑΤΑΔΕΕΟΡΤΗΝΑΠΕΛ 20
6 according-to YET FESTIVAL he-FROM-
ΥΕΝΑΥΤΟΙϹΕΝΑΔΕϹΜΙΟΝΟ 40
LOOSED to-them ONE BOUND-*one* WHOM
AB[1]s[1]* Α
ΝΠΕΡΗΤΟΥΝΤΟΗΝΔΕΟΛΕΓΟ 60
7 EVEN THEY-REQUESTED WAS YET THE *one*-beING-
ΜΕΝΟϹΒΑΡΑΒΒΑϹΜΕΤΑΤΩΝ 80
said Bar-Abbas WITH THE
Bs TOGETHER- *omit*
ϹΥΝϹΤΑϹΙΑϹΤΩΝΔΕΔΕΜΕΝ 900
TOGETHER-STANDERS HAVING-*been*-BOUND
A+Ε s *o.*
ΟϹΟΙΤΙΝΕϹΕΝΤΗϹΤΑϹΕΙΦ 20
WHO-ANY IN THE STANDING MUR-
AB *omit* ANY
ΟΝΟΝΤΙΝΑΠΕΠΟΙΗΚΕΙϹΑΝ 40
DER ANY HAD-DONE
Bs[1]*[2] -STEPP*ing* *o. o. o.*
ΚΑΙΑΝΑΒΟΗϹΑϹΟΟΧΛΟϹΗΡ 60
8 AND UP-IMPLOR*ing* THE THRONG begins
Bs *omit* ever
ΞΑΤΟΑΙΤΕΙϹΘΑΙΚΑΘΩϹΑΕ 80
TO-BE-REQUESTING according-AS ever
ΙΕΠΟΙΕΙΑΥΤΟΙϹΟΔΕΠΕΙΛ 54000
9 he-DID to-them THE YET PILATE

7 **Bar-Abbas, which means son of the father, *had* committed the political crime against the Roman government which they tried to fasten on our Lord. He was a murderer. The Lord was a life giver. Yet, because he was the son of their father, the Slanderer (Jn. 8^{44}), they preferred him to the Beloved Son of God. It seems, however, that the people might have made a different choice had they not been excited by the priests. So that we may trace the crucifixion of Christ backward, with varying degrees of responsibility, through Pilate, the strong governor, who weakly yielded to the people, who were swayed by the priests, who were controlled by Satan, who was carrying out the purpose of God. Most of these were bitterly opposed to God, and none of them had any desire to work His will, yet all are moved by motives of which they are unconscious, to do what He has determined shall be done.**

9-15 **Compare Mt.27$^{17-26}$Lu.23$^{16-25}$Jn.18^{39}.**

11 **Compare Jn. 18^{40}. See Ac. 3^{14}.**

12 **Compared to the malignant hatred of the priests, Pilate's weak submission to the will of the people is merely censurable. Indeed, they are to be contrasted, for Pilate, in his ignorance, was much impressed by the claims of Christ, and sought to release Him. The priests, whose whole life had been devoted to a study of God's law, were blind to the plainest indications of His messiahship. Pilate marveled that He did not reply to the priests. They should have known Him by His silence, even if they had no ears for His words, for the prophet had foretold (Isa. 53^{7}):**

He is hard pressed, and *He* is humiliated,
Yet He is not opening His mouth:
He is fetched as a flockling to the slaughter,
And as a ewe before its shearers is mute,
So He is not opening His mouth.

His silence before the deaf leaders of religion was not dictated by haughty contempt. It was useless to speak. They could not hear. So His silence is the God-given sign which they should have heeded.

14 **Compare Jn. 19$^{4-16}$.**

16-20 **Compare Mt.27$^{27-32}$Jn.19$^{1-3}$.**

19 **See Mic. 5^{1}.**

answered them, saying, "Are you
wanting that I should be releasing
10 to you the king of the Jews?" For
he recognized that the chief priests
had betrayed Him through envy.
11 Now the chief priests excite the
throng, that he should rather be
releasing Bar-Abbas to them.
12 Now Pilate, answering again,
said to them, "What then are you
wanting that I shall be doing to
him whom you are terming the king
13 of the Jews?" Now again they
14 cry, saying, "Crucify him!" Yet
Pilate said to them, "For, what
evil does he?" Yet they cry exceedingly, saying, "Crucify him!"
15 Now Pilate, intending to do
enough for the throng, releases
Bar-Abbas to them and gives up
Jesus for a whipping, that He may
be crucified.
16 Now the soldiers led Him away
within the courtyard, which is the
Pretorium, and they are calling to-
17 gether the whole squadron. And
they are dressing Him in purple,
and, braiding a thorny wreath,
18 they are placing it about Him. And
they begin to salute Him and say,
"Rejoice! King of the Jews!"
19 And they beat His head with a
reed, and spat on Him, and kneel-
20 ing, they worshiped Him. And
when they deride Him, they strip
Him of the purple and put His
own garments on Him, and they
are leading Him out that they
should be crucifying Him.
21 And they are conscripting a
certain Simon, a Cyrenian, passing
along, coming from the field, the
father of Alexander and Rufus,
that he should be picking up His

ΑΤΟCΑΠΕΚΡΙΘΗΑΥΤΟΙCΛΕ 20
answered to-them saying

ΓΩΝΘΕΛΕΤΕΑΠΟΛΥCΩΥΜΙΝ 40
YE-ARE-WILLING I-SH'D-BE-FROM-LOOSING to-YOU

ΤΟΝΒΑCΙΛΕΑΤΩΝΙΟΥΔΑΙΩ 60
THE KING OF-THE JUDA-ans

Bs omit -ON- *s o. o. s1** *s1*o.* *Bs o.* | *s1**
ΝΕΠΕΓΕΙΝΩCΚΕΝΓΑΡΟΤΙΔ 80
10 he-ON-KNEW for that THRU

A *o. o.*
ΙΑΦΘΟΝΟΝΠΑΡΑΔΕΔΩΚΕΙC 100
ENVY HAD-BESIDE-GIVEN

B *omits* THE chief-SACRED-*ones*
ΑΝΑΥΤΟΝΟΙΑΡΧΙΕΡΕΙCΟΙ 20
11 Him THE chief-SACRED-*ones* THE

A *o.*
ΔΕΑΡΧΙΕΡΕΙCΑΝΕCΕΙCΑΝ 40
YET chief-SACRED-*ones* UP-QUAKE

ΤΟΝΟΧΛΟΝΙΝΑΜΑΛΛΟΝΤΟΝ 60
THE THRONG THAT RATHER THE

ΒΑΡΑΒΒΑΝΑΠΟΛΥCΗΑΥΤΟΙ 80
Bar-Abbas he-SH'D-BE-FROM-LOOSING to-them

A answerING AGAIN
CΟΔΕΠΕΙΛΑΤΟCΠΑΛΙΝΑΠΟ 200
12 THE YET PILATE AGAIN answerING

A ΕΙΠΕΝ
ΚΡΙΘΕΙCΕΛΕΓΕΝΑΥΤΟΙCΤ 20
said to-them ANY

Bs omit YE-ARE-WILLING AB *omit* WHOM
ΙΟΥΝΘΕΛΕΤΑΙΠΟΙΗCΩΟΝΛ 40
THEN YE-ARE-WILLING I-SHALL-BE-DOING WHOM YE-

A *omits* YE-ARE-sayING
ΕΓΕΤΕΤΟΝΒΑCΙΛΕΑΤΩΝΙΟ 60
ARE-sayING THE KING OF-THE JUDA-

ΥΔΑΙΩΝΟΙΔΕΠΑΛΙΝΕΚΡΑΞ 80
13 ans THE YET AGAIN THEY-CRY

Bs omit sayING
ΑΝΛΕΓΟΝΤΕCCΤΑΥΡΩCΟΝΑ 300
sayING impale Him

ΥΤΟΝΟΔΕΠΕΙΛΑΤΟCΕΛΕΓΕ 20
14 THE YET PILATE said

s1 omits* to-them B He-DOES EVIL
ΝΑΥΤΟΙCΤΙΓΑΡΚΑΚΟΝΕΠΟ 40
to-them ANY for EVIL He-DOES

ΙΗCΕΝΟΙΔΕΠΕΡΙCCΩCΕΚΡ 60
THE YET exceedingly THEY-CRY

A Ο AB *omit* sayING
ΑΞΑΝΛΕΓΟΝΤΕCCΤΑΥΡΩCΟ 80
sayING impale

ΝΑΥΤΟΝΟΔΕΠΕΙΛΑΤΟCΒΟΥ 400
15 Him THE YET PILATE intendING

s TO-DO THE enough to-THE THRONG
ΛΟΜΕΝΟCΤΩΟΧΛΩΤΟΙΚΑΝΟ 20
to-THE THRONG THE enough

B ΕΙΝ *o.*=TO-BE-DOING
ΝΠΟΙΗCΑΙΑΠΕΛΥCΕΝΑΥΤΟ 40
TO-DO FROM-LOOSES to-them

B *omits* AND
ΙCΤΟΝΒΑΡΑΒΒΑΝΚΑΙΠΑΡΕ 60
THE Bar-Abbas AND BESIDE-GIVES

B *adds* ΔΕ YET
ΔΩΚΕΝΤΟΝΙΗCΟΥΝΦΡΑΓΕΛ 80
THE JESUS WHIPPING

s contracted as CΤΡΘΗ
ΛΩCΑCΙΝΑCΤΑΥΡΩΘΗΟΙΔΕ 500
16 THAT He-MAY-BE-BEING-impaled THE YET

CΤΡΑΤΙΩΤΑΙΑΠΗΓΑΓΟΝΑΥ 20
WARriors FROM-LED Him

ΤΟΝΕCΩΤΗCΑΥΛΗCΟΕCΤΙΝ 40
within OF-THE COURT WHICH IS

B2 Γ
ΠΡΑΙΤΩΡΙΟΝΚΑΙCΥΝΚΑΛΟ 60
PRETORIUM AND THEY-ARE-TOGETHER-

ΥCΙΝΟΛΗΝΤΗΝCΠΕΙΡΑΝΚΑ 80
17 CALLING WHOLE THE BAND AND

A *o. o. o. o.*
ΙΕΝΔΙΔΥCΚΟΥCΙΝΑΥΤΟΝΠ 600
THEY-ARE-IN-SLIPPING Him PUR-

ΟΡΦΥΡΑΝΚΑΙΠΕΡΙΤΙΘΕΑC 20
PLE AND THEY-ARE-ABOUT-PLACING

ΙΝΑΥΤΩΠΛΕΞΑΝΤΕCΑΚΑΝΘ 40
to-Him BRAIDing POINT-FLOWERY

ΙΝΟΝCΤΕΦΑΝΟΝΚΑΙΗΡΞΑΝ 60
18 WREATH AND THEY-begin

ΤΟΑCΠΑΖΕCΘΑΙΑΥΤΟΝΚΑΙ 80
TO-BE-greetING Him AND

AB *omit* AND TO-BE-sayING *Bs omit* THE *Bs o.*
ΛΕΓΕΙΝΧΑΙΡΕΟΒΑCΙΛΕΥC 700
TO-BE-sayING BE-JOYING THE KING

ΤΩΝΙΟΥΔΑΙΩΝΚΑΙΕΤΥΠΤΟ 20
19 OF-THE JUDA-ans AND THEY-BEAT (*past*)

ΝΑΥΤΟΥΤΗΝΚΕΦΑΛΗΝΚΑΛΑ 40
OF-Him THE HEAD to-REED

ΜΩΚΑΙΕΝΕΠΤΥΟΝΑΥΤΩΚΑΙ 60
AND THEY-IN-SPAT to-Him AND

ΤΙΘΕΝΤΕCΤΑΓΟΝΑΤΑΠΡΟC 80
PLACING THE KNEES THEY-WOR-

ΕΚΥΝΟΥΝΑΥΤΩΚΑΙΟΤΕΕΝΕ 800
20 shipED to-Him AND when THEY-IN-

A Ε *o.*
ΠΑΙΞΑΝΑΥΤΩΕΞΕΔΥCΑΝΑΥ 20
SPORT to-Him THEY-OUT-SLIP Him

ΤΟΝΤΗΝΠΟΡΦΥΡΑΝΚΑΙΕΝΕ 40
THE PURPLE AND THEY-IN-

B *omits* OWN A *adds* ΤΑ THE A G. T. O.
ΔΥCΑΝΑΥΤΟΝΤΑΙΔΙΑΙΜΑΤ 60
SLIP Him THE OWN GARMENTS

A *omits* OF-Him A *omits* -OUT-
ΙΑΑΥΤΟΥΚΑΙΕΞΑΓΟΥCΙΝΑ 80
OF-Him AND THEY-ARE-OUT-LEADING Him

A ΟΥ *s omits* Him
ΥΤΟΝΙΝΑCΤΑΥΡΩCΩCΙΝΑΥ 900
THAT THEY-SHOULD-BE-impaling Him

B1s1* Ε
ΤΟΝΚΑΙΑΓΓΑΡΕΥΟΥCΙΝΠΑ 20
21 AND THEY-ARE-DRAFTING BESIDE-

ΡΑΓΟΝΤΑΤΙΝΑCΙΜΩΝΑΚΥΡ 40
LEADING ANY SIMON CYRENIAN

A Κ
ΗΝΑΙΟΝΕΡΧΟΜΕΝΟΝΑΠΑΓΡ 60
COMING FROM FIELD

ΟΥΤΟΝΠΑΤΕΡΑΑΛΕΞΑΝΔΡΟ 80
THE FATHER OF-ALEXANDER

ΥΚΑΙΡΟΥΦΟΥΙΝΑΑΡΗΤΟΝC 55000
AND OF-RUFUS THAT HE-SH'D-BE-LIFTING THE

21 Compare Lu.23[26-31] Jn.19[17].
22-28 Compare Mt.27[33-38] Lu.23[36-43] Jn. 19[17-24]. See Ps.69[21] 22[18].
26 Mark, with characteristic brevity, gives only the charge on the inscription. This was probably included in the full title, which probably read

THIS IS JESUS THE NAZARENE
THE KING OF THE JEWS

John's account has almost all of it (Jn. 19[19]), Matthew says nothing of the appellation "Nazarene" (Mt.27[37]), Luke (23[38]) and Mark omit His personal name. These were written in the three languages of the day, Greek, Latin, and Hebrew. It is not likely that Pilate allowed any changes to be made after he said "What I have written, I have written!" (Jn.19[22]). Each account accords with its peculiar character. Mark, as befits the record of a Servant's death, gives only the charge, and says nothing of the various languages. In the inspired accounts of this inscription we have an illustration of the way in which the spirit culls only such facts for each account of our Lord's life as are pertinent to the particular aspect of His character which is being presented.
27 See Isa.53[12].
29-30 Compare Mt.27[39-44] Lu.23[35-37] Jn. 2[19-21].
29 How profanely silly are man's comments on the cross of Christ! He had never said that He would demolish the temple of God. They were doing that! Should He descend He could not fulfill this word that they are casting in His teeth. Likewise, the insufferable stupidity of the priests could not apprehend that, if He would save others, He could not save Himself.
33-34 Compare Mt. 27[45,46]; Lu. 23[44-45].
33 God draws the veil of darkness over the scene during the awful hours in which He abandoned His Son. Then it was that He was accursed (Deut.21[23] Ga.3[13]). Then it was that it pleased Jehovah to bruise Him, to put Him to grief, to make His soul a trespass offering (Isa. 53[10]). Here is a holy of holies into which we dare not come but with bowed hearts and unshod feet. It was the moral crisis of universal history, the grand, long-heralded event that will make this earth the shrine of all creation.
34 Ps.22[1].
35-36 Compare Mt.27[47-49]; Jn.19[25-29].

22 cross. And they are bringing Him
to Golgotha Place, which is, being
23 construed, "Skull Place." And
they gave Him wine with myrrh
to drink, yet He did not take it.
24 And, crucifying Him, they are dividing
His garments, casting a lot
for them, what any should be tak-
25 ing away. Now it was the third
hour [about 9 A. M.], and they cru-
26 cify Him. And there was an inscription
with His charge inscribed,

"THE KING OF THE JEWS."

27 And together with Him they are
crucifying two robbers, one at the
right and one at the left of Him.
29 And those going by blasphemed
Him, wagging their heads and saying,
"Aha! You who are demolishing
the temple and building it in
30 three days, save yourself by de-
31 scending from the cross!" Likewise
the chief priests also, with the
scribes, scoffing with one another,
said, "Others he saves, himself he
32 cannot save! Let Christ, the king
of Israel, descend now from the
cross, that we may be perceiving
and should be believing!" And
those crucified together with Him
reproached Him.
33 And at the coming of the sixth
hour [about noon] it came to be
dark over the whole land till the
34 ninth hour [about 3 P.M.]. And at
the ninth hour Jesus implores with
a loud voice, saying, *"Eloi! Eloi!
Lema sabachthani?"*, which is being
construed, *"My God! My God!
Why didst Thou abandon Me?"*
35 And some of those standing by,
hearing it, said, *"Lo!* He is sum-
36 moning Elijah!" Now, some one,
running, and soaking a sponge
with vinegar, sticking it on a reed,

ΤΑΥΡΟΝΑΥΤΟΥΚΑΙΦΕΡΟΥΣ
22 pale OF-Him AND THEY-ARE-CARRY-

A *omits* THE
ΙΝΑΥΤΟΝΕΠΙΤΟΝΓΟΛΓΟΘΑ
ING Him ON THE GOLGOTHA

s[1*] *omits* PLACE s+ΠΕΡ
ΝΤΟΠΟΝΟΕΣΤΙΝΜΕΘΕΡΜΗΝ
PLACE WHICH IS *being*-after-TRANS-

AB Σ
ΕΥΟΜΕΝΟΝΚΡΑΝΙΟΥΤΟΠΟΣ
LATED OF-SKULL PLACE

Bs *omit* TO-BE-DRINKING
ΚΑΙΕΔΙΔΟΥΝΑΥΤΩΠΙΕΙΝΕ
23 AND THEY-GAVE to-Him TO-BE-DRINKING

A *o.*
ΣΜΥΡΝΙΣΜΕΝΟΝΟΙΝΟΝΟΣΔ
HAVING-*been*-MYRRHIZED WINE WHO YET

B THEY-ARE-IMPALING ΟΥΣΙΝ
ΕΟΥΚΕΛΑΒΕΝΚΑΙΣΤΑΥΡΩΣ
24 NOT GOT AND IMPAL*ing*

B *o. o. o. o. o.* B *adds* ΚΑΙ AND
ΑΝΤΕΣΑΥΤΟΝΔΙΑΜΕΡΙΖΟΝ
Him THEY-ARE-THRU-PARTING

A+Ε s *had* +Ε
ΤΑΙΤΑΙΜΑΤΙΑΑΥΤΟΥΒΑΛΛ
THE GARMENTS OF-Him CASTING

ΟΝΤΕΣΚΛΗΡΟΝΕΠΑΥΤΑΤΙΣ
LOT ON them ANY

A third HOUR
ΤΙΑΡΗΗΝΔΕΩΡΑΤΡΙΤΗΚΑΙ
25 ANY SH'D-BE-LIFTING WAS YET HOUR third AND

ΕΣΤΑΥΡΩΣΑΝΑΥΤΟΝΚΑΙΗΝ
26 THEY-impale Him AND WAS

ΗΕΠΙΓΡΑΦΗΤΗΣΑΙΤΙΑΣΑΥ
THE ON-WRITING OF-THE cause OF-Him

ΤΟΥΕΠΙΓΕΓΡΑΜΜΕΝΗΟΒΑΣ
HAVING-*been*-ON-WRITTEN THE KING

ΙΛΕΥΣΤΩΝΙΟΥΔΑΙΩΝΚΑΙΣ
27 OF-THE JUDA-ans AND TO-

B ΕΣΤΑΥΡΩΣΑΝ -impale
ΥΝΑΥΤΩΣΤΑΥΡΟΥΣΙΝΔΥΟΛ
GETHER to-Him THEY-ARE-impaling TWO ROB-

ΗΣΤΑΣΕΝΑΕΚΔΕΞΙΩΝΚΑΙΕ
BERS ONE OUT OF-RIGHT AND ONE

ΝΑΕΞΕΥΩΝΥΜΩΝΑΥΤΟΥΚΑΙ
29 OUT OF-left OF-Him AND

ΟΙΠΑΡΑΠΟΡΕΥΟΜΕΝΟΙΕΒΛ
THE-*ones* BESIDE-GOING HARM-

ΑΣΦΗΜΟΥΝΑΥΤΟΝΚΕΙΝΟΥΝ
AVERRED Him STIRRING

ΤΕΣΤΑΣΚΕΦΑΛΑΣΑΥΤΩΝΚΑ
THE HEADS OF-them AND

s *cancels* AHA! *then restores*
ΙΛΕΓΟΝΤΕΣΟΥΑΟΚΑΤΑΛΥΩ
saying AHA! THE *one*-DOWN-LOOSING

B HOME-BUILDING IN THREE DAYS A *omits* IN
ΝΤΟΝΝΑΟΝΚΑΙΕΝΤΡΙΣΙΝΗ
THE TEMPLE AND IN THREE DAYS

ΜΕΡΑΙΣΟΙΚΟΔΟΜΩΝΣΩΣΟΝ
30 HOME-BUILDING SAVE

A *adds* ΚΑΙ AND A *o.*
ΣΕΑΥΤΟΝΚΑΤΑΒΑΣΑΠΟΤΟΥ
YOURself DOWN-STEPP*ing* FROM THE

ΣΤΑΥΡΟΥΟΜΟΙΩΣΚΑΙΟΙΑΡ
31 pale LIKE-AS AND THE chief-

ΧΙΕΡΕΙΣΕΜΠΑΙΖΟΝΤΕΣΠΡ
SACRED-*ones* IN-sporting TOWARD

ΟΣΑΛΛΗΛΟΥΣΜΕΤΑΤΩΝΓΡΑ
one-another WITH THE WRITERS

A ΑΙ *for* Ε
ΜΜΑΤΕΩΝΕΛΕΓΟΝΑΛΛΟΥΣΕ
said others He-

ΣΩΣΕΝΕΑΥΤΟΝΟΥΔΥΝΑΤΑΙ
SAVES self NOT He-IS-ABLE

ΣΩΣΑΙΟΧΡΙΣΤΟΣΟΒΑΣΙΛΕ
32 TO-SAVE THE ANOINTED THE KING

Bs *omit* OF-THE
ΥΣΤΟΥΙΣΡΑΗΛΚΑΤΑΒΑΤΩ
OF-THE ISRAEL LET-BE-DOWN-STEPPING NOW

ΥΝΑΠΟΤΟΥΣΤΑΥΡΟΥΙΝΑΙΔ
FROM THE pale THAT WE-MAY-

ΩΜΕΝΚΑΙΠΙΣΤΕΥΣΩΜΕΝΚΑ
BE-PERCEIVING AND WE-SHOULD-BE-BELIEVING AND

A *omits* TOGETHER
ΙΟΙΣΥΝΕΣΤΑΥΡΩΜΕΝΟΙΣΥ
THE-*ones* HAVING-*been*-TOGETHER-impaled TOGETH-

A *omits* AND
ΝΑΥΤΩΩΝΕΙΔΙΖΟΝΑΥΤΟΝΚ
33 ER to-Him REPROACHED Him AND

A *adds* ΔΕ YET
ΑΙΓΕΝΟΜΕΝΗΣΩΡΑΣΕΚΤΗΣ
OF-BECOMING HOUR sixth

ΣΚΟΤΟΣΕΓΕΝΕΤΟΕΦΟΛΗΝΤ
DARKness BECAME ON WHOLE THE

ΗΝΓΗΝΕΩΣΩΡΑΣΕΝΑΤΗΣΚΑ
34 LAND TILL HOUR OF-NINTH AND

Bs *omit* to-THE Bs NINTH HOUR
ΙΤΗΩΡΑΤΗΕΝΑΤΗΕΒΟΗΣΕΝ
to-THE HOUR THE NINTH IMPLORES

Bs *omit* saying
ΟΙΗΣΟΥΣΦΩΝΗΜΕΓΑΛΗΛΕΓ
THE JESUS to-SOUND GREAT saying

for Ε B *has* Α, A Ι B ΖΑ Ι B Φ, As[1*] Κ
ΩΝΕΛΩΙΕΛΩΙΛΕΜΑΣΑΒΑΧΘ
ELOI ELOI LEMA SABACHTHANI

for Θ *above* s[1*] *has* Τ
ΑΝΕΙΟΕΣΤΙΝΜΕΘΕΡΜΗΝΕΥ
WHICH IS *being*-after-TRANSLATED

A *omits* OF-ME B *omits* THE G. O.-M.
ΟΜΕΝΟΝΟΘΕΟΣΜΟΥΟΘΕΟΣΜ
THE God OF-ME THE God OF-

A ME YOU-abandoned A Ν A+Ε
ΟΥΕΙΣΤΙΕΓΚΑΤΕΛΙΠΕΣΜΕ
ME INTO ANY YOU-abandoned ME

B *omits* -BESIDE- A ΕΚΕΙ there s Ω *o. o.*
ΚΑΙΤΙΝΕΣΤΩΝΠΑΡΕΣΤΗΚΟ
35 AND ANY OF-THE *ones*-HAVING-BESIDE-STOOD

ΤΩΝΑΚΟΥΣΑΝΤΕΣΕΛΕΓΟΝΙ
HEAR*ing* said BE-

A ΟΥ *for* Ε
ΔΕΗΛΕΙΑΝΦΩΝΕΙΔΡΑΜΩΝΔ
36 PERCEIVING ELIAS He-IS-SOUNDING RUNNING YET

A Ε=ONE B *omits* AND
ΕΤΙΣΚΑΙΓΕΜΙΣΑΣΣΠΟΓΓΟ
ANY AND REPLETIZ*ing* SPONGE

A *adds* ΤΕ BESIDES
ΝΟΞΟΥΣΠΕΡΙΘΕΙΣΚΑΛΑΜΩ
OF-vinegar ABOUT-PLACING to-REED

26 See Ps.69[21].

37-39 Compare Mt.27[50-54] Lu.23[45-47] Jn. 19[30-37].

37 No man could take His life from Him. All the weariness and wounds did not exhaust His vitality. At the very last He cries out with a loud voice. He laid down His soul of His own will. No mere man could die as He did. Thus it was that the Roman centurion recognized His divinity. And thus it is that the alien nations have learned that He is indeed God's Son.

39 See Heb.10[19,20].

38 The curtain of the temple was a symbol of His physical body. It is a mistake to suppose that God was *manifest* in His flesh (1 Tim.3[16]). He was veiled, just as the curtain in the holy place veiled the holiest of all from view. It was the rending of the curtain by God which made manifest the way into the presence of God. So His rending on the cross, not the body of His humiliation, clears the way for all into the inmost precincts of God's dwelling.

40-41 Compare Mt.27[55,56]Lu.23[48,49].

41 See Lu.8[3].

42-47 Compare Mt.27[57-66] Lu.23[50-56] Jn. 19[38-42].

42 The Passover was always on the fourteenth day of the first month, and the festival of unleavened bread began on the fifteenth. The first day of unleavened bread was a special sabbath. This was followed by the weekly sabbath (Mt.28[1]), so that two sabbaths came together on this occasion. The Lord was crucified on the preparation day before the great sabbath and rose on the weekly sabbath which followed.

42 The sufferings of Christ are over. His humiliation is past. Henceforth no honors are too high for Him, no glories too great. Even before His resurrection we see the symptoms of His exaltation. Joseph of Arimathea may be construed as "the heights shall be added". His name is a prophecy of coming glories. He comes without fear and takes the incorruptible body to the tomb. As the prophet foretold, He was given a tomb with the wicked, nevertheless, He was with the rich in His death (Isa.53[9]).

43 See Lu.2[25-38].

40-47 Compare Mt.27[50-66] Lu.23[53-56] Jn. 19[38-42].

gave Him a drink, saying, "Let
be! We may see if Elijah is coming to take Him down."
37 Now Jesus, letting out a loud
38 sound, expires. And the curtain
of the temple is rent in two from
39 above to the bottom. Now the centurion, who stood by in front of
Him, perceiving that, crying thus,
He expires, said, "Truly, this man
40 was God's Son!" Now there were
women also, beholding from afar,
among whom was Mary Magdalene
also, and Mary of James the Little,
41 and Joses' mother and Salome,
who followed Him when He was in
Galilee, and dispensed to Him, and
many others who ascend with Him
into Jerusalem.
42 And, already coming to be evening, since it was the preparation
43 which is for the sabbath, Joseph
from Arimathea, a respectable counselor, who himself also was anticipating the kingdom of God, coming
with daring, entered in to Pilate
and requests the body of Jesus.
44 Now Pilate marvels if He has died
already, and, calling to the centurion, inquires of him if He died
45 long ago. And knowing it from
the centurion, he presents the
corpse to Joseph.
46 And buying a linen wrapper,
and taking Him down, he wraps
Him in the linen wrapper, and
places Him in a tomb which was
quarried out of rock. And he rolls
a large stone on to the door of the
47 tomb. Now Mary Magdalene and
Mary of Joses beheld where He has
been placed.

ΕΠΟΤΙΖΕΝΑΥΤΟΝΛΕΓΩΝΑΦ
DRINKIZED Him SAYING FROM-
s C o.
ΕΤΕΙΔΩΜΕΝΕΙΕΡΧΕΤΑΙΗΛ
LET WE-MAY-BE-PERCEIVING IF IS-COMING ELIAS
A o.
ΕΙΑΣΚΑΘΕΛΕΙΝΑΥΤΟΝΟΔΕ
37 TO-BE-DOWN-LIFTING Him THE YET
ΙΗΣΟΥΣΑΦΕΙΣΦΩΝΗΝΜΕΓΑ
JESUS FROM-LETTING SOUND GREAT
ΛΗΝΕΞΕΠΝΕΥΣΕΝΚΑΙΤΟΚΑ
38 expires AND THE DOWN-
ΤΑΠΕΤΑΣΜΑΤΟΥΝΑΟΥΕΣΧΙ
EXPANDER OF-THE TEMPLE IS-SPLIT
B o.
ΣΘΗΕΙΣΔΥΟΑΠΟΑΝΩΘΕΝΕΩ
INTO TWO FROM UP-PLACE TILL
ΣΚΑΤΩΙΔΩΝΔΕΟΚΕΝΤΥΡΙΩ
39 DOWN PERCEIVING YET THE CENTURION
ΝΟΠΑΡΕΣΤΗΚΩΣΕΞΕΝΑΝΤΙ
THE *one*-HAVING-BESIDE-STOOD OUT OF-IN-INSTEAD
Bs *omit* CRY*ing*
ΑΣΑΥΤΟΥΟΤΙΟΥΤΩΣΚΡΑΞΑ
of-Him that thus CRY*ing*
ΣΕΞΕΠΝΕΥΣΕΝΕΙΠΕΝΑΛΗΘ
He-expires said TRUly
A THE human this
ΩΣΟΥΤΟΣΟΑΝΘΡΩΠΟΣΥΙΟΣ
this THE human SON
A WAS OF-God
ΘΕΟΥΗΝΗΣΑΝΔΕΚΑΙΓΥΝΑΙ
40 OF-God WAS WERE YET AND WOMEN
ΚΕΣΑΠΟΜΑΚΡΟΘΕΝΘΕΩΡΟΥ
FROM FAR-place beholdING
Bs *omit* WAS B+M
ΣΑΙΕΝΑΙΣΗΝΚΑΙΜΑΡΙΑΗΜ
IN WHOM WAS AND MARY THE MAG-
Bs *omit* OF-THE
ΑΓΔΑΛΗΝΗΚΑΙΜΑΡΙΑΗΤΟΥ
DALENE AND MARY THE OF-THE
s o.
ΙΑΚΩΒΟΥΤΟΥΜΕΙΚΡΟΥΚΑΙ
JACOBUS THE LITTLE AND
As *omit* THE As1* o. o. o.
ΗΙΩΣΗΤΟΣΜΗΤΗΡΚΑΙΣΑΛΩ
THE JOSES MOTHER AND SALOME
A+K A o.
ΜΗΑΙΟΤΕΗΝΕΝΤΗΓΑΛΕΙΛΑ
41 who when He-WAS IN THE GALILEE
ΙΑΗΚΟΛΟΥΘΟΥΝΑΥΤΩΚΑΙΔ
followED to-Him AND THRU-
A *for* ΛΛ *has* ΙΤΕΡ
ΙΗΚΟΝΟΥΝΑΥΤΩΚΑΙΑΛΛΑΙ
SERVED to-Him AND others
ΠΟΛΛΑΙΑΙΣΥΝΑΝΑΒΑΣΑΙΑ
MANY THE *ones*-TOGETHER-UP-STEPP*ing* to-
ΥΤΩΕΙΣΙΕΡΟΣΟΛΥΜΑΚΑΙΗ
42 Him INTO JERUSALEM AND AL-
B o.
ΔΗΟΨΕΙΑΣΓΕΝΟΜΕΝΗΣΕΠΕ
READY evening OF-BECOMING since
A+ΔΗ BIND
ΙΗΝΠΑΡΑΣΚΕΥΗΟΕΣΤΙΝΠΡ
it-WAS preparation WHICH IS TOWARD-

sB1 o.=BEFORE-SABBATH
ΟΣΣΑΒΒΑΤΟΝΕΛΘΩΝΙΩΣΗΦ
43 SABBATH COMING JOSEPH
B *omits* THE A o.
ΟΑΠΟΑΡΕΙΜΑΘΑΙΑΣΕΥΣΧΗ
THE FROM ARIMATHEA WELL-FIGURED
s1* *omits* WHO
ΜΩΝΒΟΥΛΕΥΤΗΣΟΣΚΑΙΑΥΤ
COUNSELlor WHO AND he
ΟΣΗΝΠΡΟΣΔΕΧΟΜΕΝΟΣΤΗΝ
WAS TOWARD-RECEIVING THE
ΒΑΣΙΛΕΙΑΝΤΟΥΘΕΟΥΤΟΛΜ
KINGdom OF-THE God DAR*ing*
A *omits* THE
ΗΣΑΣΕΙΣΗΛΘΕΝΠΡΟΣΤΟΝΠ
INTO-CAME TOWARD THE PI-
ΕΙΛΑΤΟΝΚΑΙΗΤΗΣΑΤΟΤΟΣ
LATE AND REQUESTS THE BODY
ΩΜΑΤΟΥΙΗΣΟΥΟΔΕΠΕΙΛΑΤ
44 OF-THE JESUS THE YET PILATE
s Z
ΟΣΕΘΑΥΜΑΣΕΝΕΙΗΔΗΤΕΘΝ
MARVELS IF ALREADY He-HAS-DIED
ΗΚΕΝΚΑΙΠΡΟΣΚΑΛΕΣΑΜΕΝ
AND TOWARD-CALL*ing*
ΟΣΤΟΝΚΕΝΤΥΡΙΩΝΑΕΠΗΡΩ
THE CENTURION he-inquires-of
B ΗΔΗ ALREADY
ΤΗΣΕΝΑΥΤΟΝΕΙΠΑΛΑΙΑΠΕ
him IF OLD He-FROM-
ΘΑΝΕΝΚΑΙΓΝΟΥΣΑΠΟΤΟΥΚ
45 DIED AND KNOWING FROM THE CEN-
ΕΝΤΥΡΙΩΝΟΣΕΔΩΡΗΣΑΤΟΤ
TURION he-GIVES-gratuitously THE
A C o.=BODY A1 O B o.
ΟΠΤΩΜΑΤΩΙΩΣΗΦΚΑΙΑΓΟΡ
46 corpse to-THE JOSEPH AND BUY*ing*
Bs *omit* AND
ΑΣΑΣΣΙΝΔΟΝΑΚΑΙΚΑΘΕΛΩ
linen-wrapper AND DOWN-LIFTING
ΝΑΥΤΟΝΕΝΕΙΛΗΣΕΝΤΗΣΙΝ
Him he-IN-WHIRLS to-THE linen-
A ΚΑ *for* Ε A o.
ΔΟΝΙΚΑΙΕΘΗΚΕΝΑΥΤΟΝΕΝ
wrapper AND PLACES Him IN
A ΕΙΩ
ΜΝΗΜΑΤΙΟΗΝΛΕΛΑΤΟΜΗΜΕ
memorial-vault WHICH WAS HAVING-*been*-quarried
ΝΟΝΕΚΠΕΤΡΑΣΚΑΙΠΡΟΣΕΚ
OUT OF-ROCK AND TOWARD-ROLLS
AB *omit* GREAT
ΥΛΙΣΕΝΛΙΘΟΝΜΕΓΑΝΕΠΙΤ
STONE GREAT ON THE
s1* *omits* THE YET *to* SABBATH
ΗΝΘΥΡΑΝΤΟΥΜΝΗΜΕΙΟΥΗΔ
47 DOOR OF-THE memorial-vault THE YET
ΕΜΑΡΙΑΗΜΑΓΔΑΛΗΝΗΚΑΙΜ
MARY THE MAGDALENE AND MARY
A Φ o. o.
ΑΡΙΑΗΙΩΣΗΤΟΣΕΘΕΩΡΟΥΝ
THE OF-JOSES beheld
s o. A Ε o.
ΠΟΥΤΕΘΕΙΤΑΙΚΑΙΔΙΑΓΕΝ
16 ?-where He-HAS-*been*-PLACED AND OF-THRU-BECOMING

1 Compare Lu.23[56].

1 In the hot climate of the orient it is necessary to embalm the bodies of the dead promptly. As the first sabbath of the festival of unleavened bread was so near, in which no servile work could be undertaken (Lev.23[7]), they simply swathed the body in a mixture of myrrh and aloes, until the time when they could rub it with spices and prepare it properly, for they were not aware how unnecessary this was in His case, seeing that He was not tainted with corruption even in death. At first it seems very strange that they should so hurriedly buy the spices that evening, before the sabbath came, for they could not use them until the sabbath was past. We would expect them to wait until the day after the sabbath.

The reason for this lies in the fact that there were two sabbaths in conjunction. The weekly sabbath followed immediately after the first day of unleavened bread, hence they could not buy spices on it. His own teaching would give them leave to do this good work on an ordinary sabbath. Hence their haste in buying the spices on the day of preparation.

2-4 Compare Mt.28[1]Lu.24[1,2].

5-7 Compare Mt.28[2-7]Lu.24[3-7].

7 See 14[28].

8 Compare Mt.28[8-10]Lu.24[8-12]. See Mt. 28[11-15].

9-11 Compare Jn. 20[1-18].

9 "The first sabbath", which elsewhere is called "one of the sabbaths" was the first of the series of seven sabbaths from the waving of Firstfruits till Pentecost. Our Lord was roused from the dead on the day which denoted a finished work, not upon the day that began the weekly toil.

9-12 Both Vaticanus and Sinaiticus omit the last twelve verses, but *s* tacitly admits a longer conclusion to Mark, by spacing out the text of the last few pages, and by the fact that the last four pages are "cancel leaves", written by a different scribe. The original conclusion of Mark was torn out, and a shorter one substituted for it. Likewise, B admits a longer conclusion by leaving a blank column after verse eight, the only blank column in the whole manuscript. Our text is taken from Alexandrinus.

16 And at the elapsing of the sab-
bath, Mary Magdalene and Mary of
James and Salome buy spices that,
coming, they should be rubbing
2 Him. And very early in the morn-
ing on one of the sabbaths they are
coming to the tomb at the rising of
3 the sun. And they said to them-
selves, "Who will be rolling the
stone from the door of the tomb for
4 us?" And, looking up, they behold
that the stone has been rolled back,
for it was tremendously great.

5 And, entering the tomb, they
perceived a youth sitting at the
right, clothed with a white robe,
6 and they were overawed. Now he
is saying to them, "Be not over-
awed! You are seeking Jesus the
Nazarean Who has been crucified.
He was roused! He is not here! *Lo!*
the place where they place Him!
7 But go, say to His disciples and to
Peter, that He is preceding you in-
to Galilee. There you shall see
Him, according as He said to you."
8 And, coming out, they fled from
the tomb, for trembling and amaze-
ment had them. And they said
nothing to any one, for they were
afraid.

9 Now, rising in the morning, in
the first sabbath, He appeared first
to Mary Magdalene, from whom He
10 had cast out seven demons. She,
being gone, reports to those coming
to be with Him, who are mourning
11 and lamenting. And they, hearing
that He is living, and was gazed
12 upon by her, disbelieve. Yet after
these things He was manifested in
a different form to two of them as
they are walking, going into a field.
13 And they, coming away, report to

A *omits* THE s1*+ΔΕ
ΟΜΕΝΟΥΤΟΥϹΑΒΒΑΤΟΥΗΜΑ
OF-THE SABBATH THE MARY

ΡΙΑΗΜΑΓΔΑΛΗΝΗΚΑΙΜΑΡΙ
THE MAGDALENE AND MARY
s1* *omits* OF-THE
ΑΗΤΟΥΙΑΚΩΒΟΥΚΑΙϹΑΛΩΜ
THE OF-THE JACOBUS AND SALOME

ΗΗΓΟΡΑϹΑΝΑΡΩΜΑΤΑΙΝΑΕ
BUY SPICES THAT COM-
AsB1 *o.*
ΛΘΟΥϹΑΙΑΛΕΙΨΩϹΙΝΑΥΤΟ
ING THEY-SH'D-BE-RUBBING Him
B+Ε B *omits* to-THE A+Ϲ A+Ϲ A *om.* OF-T.
ΝΚΑΙΛΙΑΝΠΡΩΙΤΗΜΙΑΤΩΝ
2 AND VERY morning to-THE ONE OF-THE

ϹΑΒΒΑΤΩΝΕΡΧΟΝΤΑΙΕΠΙΤ
SABBATHS THEY-ARE-COMING ON THE
s *o.* s1*Δ s *o.*
ΟΜΝΗΜΕΙΟΝΑΝΑΤΕΙΛΑΝΤΟ
memorial-vault OF-UP-ris*ing*

ϹΤΟΥΗΛΙΟΥΚΑΙΕΛΕΓΟΝΠΡ
3 OF-THE SUN AND THEY-said TOWARD

ΟϹΕΑΥΤΑϹΤΙϹΑΠΟΚΥΛΙϹΕ
selves ANY SHALL-BE-FROM-ROLLING

ΙΗΜΙΝΤΟΝΛΙΘΟΝΕΚΤΗϹΘΥ
to-US THE STONE OUT OF-THE DOOR

ΡΑϹΤΟΥΜΝΗΜΕΙΟΥΚΑΙΑΝΑ
4 OF-THE memorial-vault AND UP-look*ing*
s *omits* that
ΒΛΕΨΑϹΑΙΘΕΩΡΟΥϹΙΝΟΤΙ
THEY-ARE-beholding that
A Π Ο -FROM- s ΜΕΝΟΝΤΟΝΛΙΘΟΝ
ΑΝΑΚΕΚΥΛΙϹΤΑΙΟΛΙΘΟϹΗ
HAS-*been*-UP-ROLLED THE STONE it-WAS
B *omits* INTO-
ΝΓΑΡΜΕΓΑϹϹΦΟΔΡΑΚΑΙΕΙ
5 for GREAT VEHEMENT AND INTO-

ϹΕΛΘΟΥϹΑΙΕΙϹΤΟΜΝΗΜΕΙ
COMING INTO THE memorial-vault
A *o.*
ΟΝΕΙΔΟΝΝΕΑΝΙϹΚΟΝΚΑΘΗ
THEY-PERCEIVED YOUTH sitting

ΜΕΝΟΝΕΝΤΟΙϹΔΕΞΙΟΙϹΠΕ
IN THE RIGHTS HAVING-

ΡΙΒΕΒΛΗΜΕΝΟΝϹΤΟΛΗΝΛΕ
been-ABOUT-CAST robe WHITE

ΥΚΗΝΚΑΙΕΞΕΘΑΜΒΗΘΗϹΑΝ
AND THEY-WERE-OUT-AWED

ΟΔΕΛΕΓΕΙΑΥΤΑΙϹΜΗΕΚΘΑ
6 THE YET he-IS-saying to-them NO YE-BE-*being*-

ΜΒΕΙϹΘΕΙΗϹΟΥΝΖΗΤΕΙΤΕ
OUT-AWED JESUS YE-ARE-SEEKING
s1 *omits* THE NAZAREAN
ΤΟΝΝΑΖΑΡΗΝΟΝΤΟΝΕϹΤΑΥ
THE NAZAREAN THE *One*-HAVING-

ΡΩΜΕΝΟΝΗΓΕΡΘΗΟΥΚΕϹΤΙ
been-impalED He-WAS-ROUSED NOT He-IS

ΝΩΔΕΙΔΕΟΤΟΠΟϹΟΠΟΥΕΘΗ
here BE-PERCEIVING THE PLACE THE-?-where THEY-

B2 *o.*
ΚΑΝΑΥΤΟΝΑΛΛΑΥΠΑΓΕΤΕΕ
7 PLACE Him but BE-UNDER-LEADING say

ΙΠΑΤΕΤΟΙϹΜΑΘΗΤΑΙϹΑΥΤ
to-THE LEARNers OF-Him

ΟΥΚΑΙΤΩΠΕΤΡΩΟΤΙΠΡΟΑΓ
AND to-THE Peter that He-IS-BEFORE-
s+Ε
ΕΙΥΜΑϹΕΙϹΤΗΝΓΑΛΙΛΑΙΑ
LEADING YOU*p* INTO THE GALILEE
A ΑΙ *for* Ε
ΝΕΚΕΙΑΥΤΟΝΟΨΕϹΘΕΚΑΘΩ
there Him YE-WILL-BE-VIEWING according-

ϹΕΙΠΕΝΥΜΙΝΚΑΙΕΞΕΛΘΟΥ
8 AS He-said to-YOU*p* AND OUT-COMING

ϹΑΙΕΦΥΓΟΝΑΠΟΤΟΥΜΝΗΜΕ
THEY-FLED FROM THE memorial-vault
A ΔΕ YET
ΙΟΥΕΙΧΕΝΓΑΡΑΥΤΑϹΤΡΟΜ
it-HAD for them TREMBLING

ΟϹΚΑΙΕΚϹΤΑϹΙϹΚΑΙΟΥΔΕ
AND OUT-STANDing AND to-NOT-YET-

ΝΙΟΥΔΕΝΕΙΠΟΝΕΦΟΒΟΥΝΤ
ONE NOT-YET-ONE THEY-said THEY-FEARED
Bs *omit all from* UP-STAND*ing to the end, but* B
ΟΓΑΡΑΝΑϹΤΑϹΔΕΠΡΩΙΠΡΩ
9 for UP-STAND*ing* YET to-morning BEFORE-
admits a longer conclusion by leaving a blank column for it,
ΤΗϹΑΒΒΑΤΟΥΕΦΑΝΗΠΡΩΤΟ
most OF-SABBATH He-APPEARED BEFORE-most
and s *spaces out the text of the last few pages, which were*
ΝΜΑΡΙΑΤΗΜΑΓΔΑΛΗΝΗΑΦΗ
to-MARY THE MAGDALENE FROM WHOM
re-written in a different hand
ϹΕΚΒΕΒΛΗΚΕΙΕΠΤΑΔΑΙΜΟ
He-HAD-OUT-CAST SEVEN DEMONS

ΝΙΑΕΚΕΙΝΗΠΟΡΕΥΘΕΙϹΑΑ
10 that-*one* BEING-GONE FROM-

ΠΗΓΓΕΙΛΕΝΤΟΙϹΜΕΤΑΥΤΟ
MESSAGES to-THE-*ones* WITH Him

ΥΓΕΝΟΜΕΝΟΙϹΠΕΝΘΟΥϹΙΝ
BECOMING MOURNING

ΚΑΙΚΛΑΙΟΥϹΙΝΚΑΚΕΙΝΟΙ
11 AND LAMENTING AND-those

ΑΚΟΥϹΑΝΤΕϹΟΤΙΖΗΚΑΙΕΘ
HEAR*ing* that He-IS-LIVING AND WAS-

ΕΑΘΗΥΠΑΥΤΗϹΗΠΙϹΤΗϹΑΝ
gazED by her UN-BELIEVE

ΜΕΤΑΔΕΤΑΥΤΑΔΥϹΙΝΕΞΑΥ
12 after YET these to-TWO OUT OF-them

ΤΩΝΠΕΡΙΠΑΤΟΥϹΙΝΕΦΑΝΕ
ARE-ABOUT-TREADING He-WAS-made-

ΡΩΘΗΕΝΕΤΕΡΑΜΟΡΦΗΠΟΡΕ
APPEAR IN DIFFERENT FORM to-*ones*-GOING

ΥΟΜΕΝΟΙϹΕΙϹΑΓΡΟΝΚΑΚΕ
13 INTO FIELD AND-those

ΙΝΟΙΑΠΕΛΘΟΝΤΕϹΑΠΗΓΓΕ
FROM-COMING FROM-MESSAGE

The reason for these omissions is plain from the character of the narrative. Failing to see the proper place of this commission, and that *the record itself says that it was fulfilled* (16[20]), the proclamation was found to be impracticable, hence was considered spurious. Those who took this commission on themselves found they could not cast out demons, take up serpents, drink poison, or raise the dead, though they might seem to speak new languages or help the ailing.

This commission is for all *creation*. It is not confined to Israel, or mankind, but is directed to men as a part of the wider realm of creation. Originally, Adam was on close terms with the lower creatures. This commission will be restored in the kingdom.

Paul, in his earlier ministries, had a part in this proclamation. While on the island of Melita, a viper fastens on his hand. The natives looked for him to become inflamed or suddenly fall dead, but he twitched it off into the fire and felt no ill effects (Ac. 28 1-6). There, too, he heals the father of Publius and others in the island. The strange part of this is that this occurred after he himself had a physical disability and did not cure his friends. The reason is that this gospel was to be preached to every creature, and had not reached Melita before. When this narrative was closed it had been proclaimed *everywhere*, and was confirmed with signs following. Connected with the kingdom, it now awaits its fullest fruitage in that glorious day. Its signs reverse the curse of Eden. The serpent is rendered harmless and poison is powerless to produce death.

12-13 Compare Lu. 24[13-35].

14 Compare Lu.24[36-44] Jn.20[19-25]. See 1 Co. 15[5].

15 See Mt.28[18-20]Lu.24[45-49]Col.1[23].

16 See Ac.16[29-34].

17 See Ac.28[5]9[32-35]Ja.5[14,15].

19 Compare Lu.24[50-53]Ac.1[1-11]. See Ps. 110[1].

20 See Ac.5[12]Heb.2[4].

the rest. Neither do they believe
them.
14 Now subsequently He was mani-
fested to the eleven as they are ly-
ing back at table, and reproaches
their unbelief and hardhearted-
ness, seeing that they believe not
those who gaze on Him having
been roused from among the dead.
15 And He said to them, "Going into
all the world, proclaim the evangel
16 to the entire creation. He who be-
lieves and is baptized shall be
saved, yet he who disbelieves shall
17 be condemned. Now these signs
shall fully follow those who be-
lieve: In My name they shall be
casting out demons; they will be
18 talking in new languages; they will
be picking up serpents; and if
they should be drinking anything
deadly, it may under no circum-
stances be harming them; they
will be placing hands on those who
are ailing, and it will be well with
them."
19 The Lord, indeed, then, after
talking with them, was taken up
into heaven and is seated at the
20 right hand of God. Now they,
coming away, proclaim everywhere,
the Lord coöperating with them
and confirming the word by signs
following.

ΙΑΝΤΟΙϹΛΟΙΠΟΙϹΟΥΔΕΕ
to-THE rest NOT-YET to-

ΚΕΙΝΟΙϹΕΠΙϹΤΕΥϹΑΝΥϹΤ
14 those THEY-BELIEVE subsequent-

ΕΡΟΝΔΕΑΝΑΚΕΙΜΕΝΟΙϹΑΥ
ly YET to-UP-LYING them

ΤΟΙϹΤΟΙϹΕΝΔΕΚΑΕΦΑΝΕΡ
to-THE ONE-TEN He-WAS-made-AP-

ΩΘΗΚΑΙΩΝΕΙΔΙϹΕΝΤΗΝΑΠ
PEAR AND He-REPROACHES THE UN-BE-

ΙϹΤΙΑΝΑΥΤΩΝΚΑΙϹΚΛΗΡ
LIEF OF-them AND HARD-HEART

ΟΚΑΡΔΙΑΝΟΤΙΤΟΙϹΘΕΑϹΑ
that to-THE *ones-gazing*

ΜΕΝΟΙϹΑΥΤΟΝΕΓΗΓΕΡΜΕΝ
Him HAVING-*been*-ROUSED

ΟΝΕΚΝΕΚΡΩΝΟΥΚΕΠΙϹΤΕΥ
OUT OF-DEAD-*ones* NOT THEY-BELIEVE

ϹΑΝΚΑΙΕΙΠΕΝΑΥΤΟΙϹΠΟΡ
15 AND He-said to-them BEING-GONE

ΕΥΘΕΝΤΕϹΕΙϹΤΟΝΚΟϹΜΟΝ
INTO THE SYSTEM

ΑΠΑΝΤΑΚΗΡΥΞΑΤΕΤΟΕΥΑΓ
ALL (*emph.*) PROCLAIM THE WELL-MES-

ΓΕΛΙΟΝΠΑϹΗΤΗΚΤΙϹΕΙΟΠ
16 SAGE TO-EVERY THE CREATION THE *one*-

ΙϹΤΕΥϹΑϹΚΑΙΒΑΠΤΙϹΘΕΙ
BELIEV*ing* AND BEING-DIPIZED

ϹϹΩΘΗϹΕΤΑΙΟΔΕΑΠΙϹΤΗϹ
WILL-BE-BEING-SAVED THE YET *one*-UN-BELIEV*ing*

ΑϹΚΑΤΑΚΡΙΘΗϹΕΤΑΙϹΗΜΕ
17 WILL-BE-BEING-DOWN-JUDGED SIGNS

ΙΑΔΕΤΟΙϹΠΙϹΤΕΥϹΑϹΙΝΠ
YET to-THE *ones*-BELIEV*ing* WILL-

ΑΡΑΚΟΛΟΥΘΗϹΕΙΤΑΥΤΑΕΝ
BE-BESIDE-following these IN

ΤΩΟΝΟΜΑΤΙΜΟΥΔΑΙΜΟΝΙΑ
THE NAME OF-ME demons

ΕΚΒΑΛΟΥϹΙΝΓΛΩϹϹΑΙϹΛΑ
THEY-WILL-BE-OUT-CASTING to-TONGUES THEY-

ΛΗϹΟΥϹΙΝΚΑΙΝΑΙϹΟΦΙϹΑ
18 WILL-BE-TALKING NEW serpents THEY-

ΡΟΥϹΙΝΚΑΝΘΑΝΑϹΙΜΟΝΤΙ
WILL-BE-LIFTING AND-[IF]-EVER DEATHly ANY

ΠΙΩϹΙΝΟΥΜΗΑΥΤΟΥϹΒΛΑΨ
THEY-MAY-BE-DRINKING NOT NO them it-SH'D-BE-

ΗΕΠΙΑΡΡΩϹΤΟΥϹΧΕΙΡΑϹΕ
HARMING ON UN-FARE-WELL HANDS THEY-

ΠΙΘΗϹΟΥϹΙΝΚΑΙΚΑΛΩϹΕΞ
WILL-BE-ON-PLACING AND IDEALly THEY-

ΟΥϹΙΝΟΜΕΝΟΥΝΚΥΡΙΟϹΜΕ
19 WILL-BE-HAVING THE INDEED THEN Master after

ΤΑΤΟΛΑΛΗϹΑΙΑΥΤΟΙϹΑΝΕ
THE TO-TALK to-them WAS-UP-

ΛΗΜΦΘΗΕΙϹΤΟΝΟΥΡΑΝΟΝΚ
GOTTEN INTO THE heaven AND

ΑΙΕΚΑΘΕΙϹΕΝΕΚΔΕΞΙΩΝΤ
is-seated OUT OF-RIGHT OF-

ΟΥΘΕΟΥΕΚΕΙΝΟΙΔΕΕΞΕΛΘ
20 THE God those YET OUT-COMING

ΟΝΤΕϹΕΚΗΡΥΞΑΝΠΑΝΤΑΧΟ
PROCLAIM EVERY-SOIL

ΥΤΟΥΚΥΡΙΟΥϹΥΝΕΡΓΟΥΝΤ
OF-THE Master TOGETHER-ACTING

ΟϹΚΑΙΤΟΝΛΟΓΟΝΒΕΒΑΙΟΥ
AND THE saying OF-confirming

ΝΤΟϹΔΙΑΤΩΝΕΠΑΚΟΛΟΥΘΟ
THRU THE ON-following

ΥΝΤΩΝϹΗΜΕΙΩΝ
SIGNS

LUKE'S ACCOUNT

THE HUMANITY of our Lord is most prominent in this portrayal. Matthew's genealogy records His regal ancestry through Joseph, His mother's husband, to David and Abraham. Luke traces His descent through Mary and her father Heli to Adam and God. One places the emphasis on the King, the Son of David, the other sets Him forth as the Son of Mankind. Consequently, this life of our Lord has a scope wider than the chosen people, and its sympathies reach out to those beyond the pale of Judaism.

In the introduction to the book of Acts the author characterizes this as "the former account . . . concerning all which Jesus begins to do as well as to teach until the day on which He was taken up". Thus this biography links up with the labors of the apostles in Acts, and leads on to Paul's special evangel to the nations, and is not eclipsed until Israel is set aside. Hence it approaches more closely to the grace we enjoy than any of the other accounts.

In this biography we have the ideal Man. He is a King, as in Matthew, He serves as in Mark, He is divine as in John, but these aspects are subordinated to bring into strong relief the sympathetic, gracious, human side of His character. His birth and childhood are given much place. His maturity is announced before He enters His public ministry. His kinship with the whole race is emphasized in the commission He gives His disciples.

It is the longest account we have of our Lord's life and records six miracles and eleven parables not found elsewhere. These are characteristic of the sympathetic Saviour and Healer of His people. The miraculous draft of fishes (5^{4-11}), convinces Peter of his own sinfulness and makes him a fisher of men. The raising of the widow of Nain's son (7^{11-18}), restores him to his disconsolate mother. The woman with a spirit of infirmity is released (13^{11-13}). The man with the dropsy is healed on the sabbath (14^{1-6}). The ten lepers are cleansed and the Samaritan alone returns to thank Him (17^{12-19}). One of those who came to arrest Him having his ear cut off by an impetuous disciple, He arrests His captors long enough to heal it. Such scenes of sympathy and salvation pervade this portrayal of our Lord.

The author of this account was not an apostle, like Matthew and John, nor a local Jew, like Mark, nor was he an actual witness of any of the matters of which he writes, but he was closely associated with those who had been with Him from the beginning. Hence this account is in the nature of a biography drawn from existing sources and eye witnesses. Many similar accounts were written at the time, but, not possessing the vitality of a divine revelation, they were ephemeral and perished.

Luke's close connection with the apostle Paul has led some to believe that this account is really a Pauline production and sets forth the life of our Lord in accord with the teaching of the apostle to the nations. But there is only a slight element of truth in this position. Luke's commission, conveying repentance and the pardon of sins to all nations, based on the sufferings of Christ (24^{46-47}) was used by Paul in his earliest ministry (Ac.$13^{28, 47}$), when he was proclaiming Christ according to the flesh (2 Co.5^{16}). Paul's later ministries, especially that for today, as set forth in his prison epistles, are based on His celestial glories, not on His terrestrial humiliation. All depends on the absence of all the features of God's operations which we find in Luke. Both cannot be true at the same time.

Luke brings blessing to the nations according to the place they occupy in the Pentecostal era. They are the Uncircumcision who are merely guests at Israel's board. The revelation of the secret administration in which we find ourselves is in gracious contrast with all this. We are no longer guests but members of God's family. We are not aliens but fellow citizens (Eph.2^{11-22}). Our blessings do not come *through* Israel but in spite of their apostasy. They are not on earth, but in the heavens.

Luke lets a little stream of blessing trickle through to the nations. Paul submerges us in celestial bliss far beyond the highest hopes held out to the favored nation.

1 Many biographies of the life of our blessed Lord were composed during the lifetime of those who had known Him. Luke had exceptional opportunities for such a work and proposes to write an account which would be *accurate* and *consecutive*. Being trained as a gentile, and writing to one, he would naturally fall in line with the spirit's design to cover an aspect of His life which supplements Matthew's King and Mark's Servant and John's Son. He presented Him as God's ideal Man. He carefully checked all the material by first hand evidence. His historical references have all been found to be exact. We may rest assured that all the facts have been fully confirmed.

3 The expression "from the very first" may also be rendered "from above", as when the curtain of the temple was rent from the top (Mt. 27[51]). It would then signify that this account was a special revelation from heaven. This is true, but it is not the point in this passage. Though inspired from above, the evidence here given is rather the human side. The expression contains the Greek element *ana* UP, which also means *back*, or *anew* (Jn.3[3,7]). Paul could not possibly mean that the Jews who hated him had a revelation of him "from above", but, rather, they knew him "from the very first" (Ac. 26[5]). So here, Luke could not *follow* "from above". In space, the expression means "from above"; in time, "from the very first", or "anew".

5 This is Herod the Great, father of Herod Antipas (3[1]) and grandfather of Herod Agrippa I. (Ac.12[1]) and great grandfather of Agrippa II. (Ac. 25[13]).

5 Zacharias means "Jehovah remembers" and Elizabeth signifies "what God swears". Jehovah is now about to remember what He has sworn to do for His people Israel. The result of their union is John, "Jehovah is gracious".

5 The routine or "course" of Abia, or Abijah, was the eighth of the twenty-four into which Aaron's descendants were divided (1 Chr. 24[10]). Each ministered in the temple for a week.

13 We are not told what was Zacharias' petition because it was always the greatest desire of any man to have a son, and he, though just and blameless, had been denied this divine favor.

SINCE, in fact, even many take in
hand to compose a narrative concerning
the matters of which we
have been fully assured among
2 ourselves, according as those who,
from the beginning, becoming
eyewitnesses and deputies of the
3 word, give them over to us, it
seems good to me also, having
fully followed all accurately
from the very first, to write to
you consecutively, most mighty
4 Theophilus, that you may be
recognizing the certainty of the
words concerning which you
were instructed.

5 There came to be, in the days of
Herod, the king of Judea, a certain
priest, named Zacharias, of the
routine of Abia, and his wife, of
the daughters of Aaron, and her
6 name is Elizabeth. Now they were
both just in front of God, going in
all the precepts and just statutes of
7 the Lord blameless. And they had
no child, forasmuch as Elizabeth
was barren, and both of them were
advanced in their days.

8 Now it occurred, in his priestly
duties in the order of his routine
9 in front of God, according to the
custom of the priestly office, he
chanced to burn incense, entering
10 into the temple of the Lord. And
the entire multitude of the people
was praying outside at the hour of
11 incense. Now a messenger of the
Lord was seen by him standing at
the right of the altar of incense.
12 And Zacharias, perceiving it, was
disturbed, and fear fell on him.

13 Now the messenger said to him,
"Fear not, Zacharias, because
your petition is hearkened to,
and your wife Elizabeth shall be
bearing you a son, and you shall be

ЄΠЄΙΔΗΠЄΡΠΟΛΛΟΙЄΠЄΧЄ
ON-IF-BIND-EVEN MANY ON-HAND

ΙΡΗCΑΝΑΝΑΤΑΞΑCΘΑΙΔΙΗ
TO-UP-SET relation

ΓΗCΙΝΠЄΡΙΤωΝΠЄΠΛΗΡΟΦ
ABOUT THE HAVING-*been*-FULL-

ΟΡΗΜЄΝωΝЄΝΗΜΙΝΠΡΑΓΜΑ
CARRIED IN US PRACTISES

A ω A+Є
ΤωΝΚΑΘωCΠΑΡЄΔΟCΑΝΗΜΙ
2 according-AS BESIDE-GIVE to-US

ΝΟΙΑΠΑΡΧΗCΑΥΤΟΠΤΑΙΚΑ
THE-*ones* FROM ORIGINal SAME-VIEWERS AND

ΙΥΠΗΡЄΤΑΙΓЄΝΟΜЄΝΟΙΤΟ
subservients BECOMING OF-THE

A+N
ΥΛΟΓΟΥЄΔΟΞЄΚΑΜΟΙΠΑΡΗ
3 saying it-SEEMS AND-to-ME HAVING-BE-

ΚΟΛΟΥΘΗΚΟΤΙΑΝωΘЄΝΠΑC
SIDE-followED UP-PLACE to-ALL

Bs+Є
ΙΝΑΚΡΙΒωCΚΑΘЄΞΗCCΟΙΓ
EXACTly according-to-next to-YOU TO-

ΡΑΨΑΙΚΡΑΤΙCΤЄΘЄΟΦΙΛЄ
WRITE MOST-HOLDing! Theophilus! (God-FOND)

s1* ΟΙ
ΙΝΑЄΠΙΓΝωCΠЄΡΙωΝΚΑΤΗ
4 THAT YOU-MAY-BE-ON-KNOWING ABOUT WHICH YOU-WERE-

s o.
ΧΗΘΗCΛΟΓωΝΤΗΝΑCΦΑΛЄΙ
instructED sayings THE UN-TOTTER .

ΑΝЄΓЄΝЄΤΟЄΝΤΑΙCΗΜЄΡΑ
5 it-BECAME IN THE DAYS

Bs *omit* THE
ΙCΗΡωΔΟΥΤΟΥΒΑCΙΛЄωCΤ
OF-HEROD THE KING OF-

ΗCΙΟΥΔΑΙΑCΙЄΡЄΥCΤΙCΟ
THE JUDEA SACRED-*one* ANY to-

ΝΟΜΑΤΙΖΑΧΑΡΙΑCЄΞЄΦΗΜ
NAME ZACHARIAS OUT OF-ON-DAY

B+Є Bs *omit* THE
ЄΡΙΑCΑΒΙΑΚΑΙΗΓΥΝΗΑΥΤ
ABIA AND THE WOMAN to-him

A ΟΥ *for* ω
ωЄΚΤωΝΘΥΓΑΤЄΡωΝΑΑΡωΝ
OUT OF-THE DAUGHTERS *of*-AARON

A *omits* THE As o.
ΚΑΙΤΟΟΝΟΜΑΑΥΤΗCЄΛЄΙC
AND THE NAME OF-her ELIZABETH

ΑΒЄΤΗCΑΝΔЄΔΙΚΑΙΟΙΑΜΦ
6 THEY-WERE YET JUST both

A ω Π
ΟΤЄΡΟΙЄΝΑΝΤΙΟΝΤΟΥΘЄΟ
IN-INSTEAD OF-THE God

ΥΠΟΡЄΥΟΜЄΝΟΙЄΝΠΑCΑΙC
GOING IN ALL

ΤΑΙCЄΝΤΟΛΑΙCΚΑΙΔΙΚΑΙ
THE directions AND JUST-effects

ωΜΑCΙΝΤΟΥΚΥΡΙΟΥΑΜЄΜΠ
OF-THE Master UN-BLAMable

ΤΟΙΚΑΙΟΥΚΗΝΑΥΤΟΙCΤЄΚ
7 AND NOT WAS to-them offspring

A THE ELIZABETH WAS B *omits* THE A o.
ΝΟΝΚΑΘΟΤΙΗΝΗЄΛЄΙCΑΒЄ
DOWN-that WAS THE ELIZABETH

ΤCΤЄΙΡΑΚΑΙΑΜΦΟΤЄΡΟΙΠ
STERILE AND both HAV-

ΡΟΒЄΒΗΚΟΤЄCЄΝΤΑΙCΗΜЄ
ING-BEFORE-STEPPED IN THE DAYS

ΡΑΙCΑΥΤωΝΗCΑΝЄΓЄΝЄΤΟ
8 OF-them WERE it-BECAME

ΔЄЄΝΤωΙЄΡΑΤЄΥЄΙΝΑΥΤΟ
YET IN THE TO-BE-SACREDING him

B+Є
ΝЄΝΤΗΤΑΞЄΙΤΗCЄΦΗΜЄΡΙ
IN THE ORDER OF-THE ON-DAY

B o. o.
ΑCΑΥΤΟΥЄΝΑΝΤΙΟΝΤΟΥΘЄ
OF-him IN-INSTEAD OF-THE God

ΟΥΚΑΤΑΤΟЄΘΟCΤΗCΙЄΡΑΤ
9 according-to THE CUSTOM OF-THE SACREDing

B1 o. Bs1* o.
ЄΙΑCЄΛΑΧЄΝΤΟΥΘΥΜΙΑCΑ
he-CHANCED-UPON OF-THE TO-SACRIFICE-(incense)

ΙЄΙCЄΛΘωΝЄΙCΤΟΝΝΑΟΝΤ
INTO-COMING INTO THE TEMPLE OF-

ΟΥΚΥΡΙΟΥΚΑΙΠΑΝΤΟΠΛΗΘ
10 THE Master AND EVERY THE multitude

A OF-THE PEOPLE WAS
ΟCΗΝΤΟΥΛΑΟΥΠΡΟCЄΥΧΟΜ
WAS OF-THE PEOPLE prayING

ЄΝΟΝЄΞωΤΗωΡΑΤΟΥΘΥΜΙΑ
OUT to-THE HOUR OF-THE incense

ΜΑΤΟCωΦΘΗΔЄΑΥΤωΑΓΓЄΛ
11 WAS-VIEWED YET to-him MESSENGER

ΟCΚΥΡΙΟΥЄCΤωCЄΚΔЄΞΙω
OF-Master HAVING-STOOD OUT OF-RIGHT

ΝΤΟΥΘΥCΙΑCΤΗΡΙΟΥΤΟΥΘ
OF-THE SACRIFICE-place OF-THE in-

ΥΜΙΑΜΑΤΟCΚΑΙЄΤΑΡΑΧΘΗ
12 cense AND WAS-DISTURBED

ΖΑΧΑΡΙΑCΙΔωΝΚΑΙΦΟΒΟC
ZACHARIAS PERCEIVING AND FEAR

ЄΠЄΠЄCЄΝЄΠΑΥΤΟΝЄΙΠЄΝ
13 ON-FELL ON him said

ΔЄΠΡΟCΑΥΤΟΝΟΑΓΓЄΛΟCΜ
YET TOWARD him THE MESSENGER NO

ΗΦΟΒΟΥΖΑΧΑΡΙΑΔΙΟΤΙЄΙ
BE-FEARING ZACHARIAS THRU-that IS-INTO-

A+Є
CΗΚΟΥCΘΗΗΔЄΗCΙCCΟΥΚΑ
HEARD THE petition OF-YOU AND

A o.
ΙΗΓΥΝΗCΟΥЄΛЄΙCΑΒЄΤΓЄ
THE WOMAN OF-YOU ELIZABETH WILL-BE-

s had Υ *at first*
ΝΝΗCЄΙΥΙΟΝCΟΙΚΑΙΚΑΛЄ
generatING SON to-YOU AND YOU-WILL-BE-

14 We have here a marvelous characterization of John the baptist and his career. His name indicates the return of Jehovah's favor to Israel in sending them the greatest of all the prophets after His long silence. The honor of being his parents will bring joy beyond the possession of many sons.

15 It is implied that John will not be great in the eyes of the world. He had none of the marks of earthly rank or power. His robes were rude, his food forbidding, his palace a place in the wilderness. The high priests were clothed in glorious garments and dwelt in Jehovah's temple, yet were contemptible in His sight. Greatness in God's sight involves meanness in the sight of men.

15 John seems to have been a perpetual Nazarite, at least in the matter of wine. (Of the Nazarites an account is given in the sixth chapter of Numbers.) This involved a lonely and consecrated life until his public ministry. The spirit of God came on the prophets occasionally, but John was filled with holy spirit before his birth. What an equipment for his marvelous ministry!

15 Nazarite is from Hebrew *nahzar*, to sequester, and has no connection with Nazareth, which means a scion. Our Lord, who is presented to us in Luke's account as "the Man Whose name is the Sprout" (Zech.6[12]) was called a Nazarene, or Nazarean, being an inhabitant of Nazareth. He was not a Nazarite.

17 The last of the prophets promised that Elijah should return (Mal.4[5,6]).

> Lo! *I* send you Elijah the prophet
> Before the great and fearful day of Jehovah comes
> And he restores the heart of the fathers to the sons,
> And the heart of the sons to their fathers,
> Lest I should come and smite the earth to its doom.

John the baptist was not Elijah, but came with the same spirit and power. He was capable of performing the same work. When the scribes objected, saying that Elijah must come first, the Lord acknowledged the fact (Mt. 17[10]). Hence he is probably one of the two witnesses (Un. 11[3-12]) who come just before the kingdom is established. Meanwhile, had the nation been able to receive it, his work could have been done by John the baptist.

14 calling his name John. And you
shall have joy and exultation, and
many shall be rejoicing at his
15 birth. For he shall be great in the
sight of the Lord, and may under
no circumstances be drinking wine
and intoxicant, and he will be filled
with holy spirit while still of his
16 mother's womb. And many of the
sons of Israel shall he be turning
17 back to the Lord their God. And
he shall be coming before in His
sight in the spirit and power of
Elijah, to turn back the hearts of
the fathers to the children, and the
stubborn to the prudence of the
just, to make ready a people
formed for the Lord."

18 And Zacharias said to the messenger, "By what shall I be knowing this? For *I* am aged, and my
wife is advanced in her days."

19 And, answering, the messenger
said to him, "*I* am Gabriel, who
stand before God, and I was dispatched to speak to you and to
20 bring you this evangel. And *lo!*
you shall be silent and unable to
talk until the day on which these
things may be occurring, because
you do not believe my words,
which will be fulfilled in their season."

21 And the people were hoping for
Zacharias, and they marveled at his
22 delay in the temple. Yet, on coming out, he was not able to talk to
them, and they recognize that he
has seen an apparition in the temple. And *he* was motioning to them
23 and continued a deaf-mute. And
it occurred, as the days of his ministry are fulfilled, he came away
into his home.

ϹΕΙϹΤΟΟΝΟΜΑΑΥΤΟΥΙΩΑΝ
CALLING THE NAME OF-him JOHN

sB²o.
ΝΗΝΚΑΙΕϹΤΑΙΧΑΡΑϹΟΙΚΑ
14 AND WILL-BE JOY to-YOU AND

A+Є
ΙΑΓΑΛΛΙΑϹΙϹΚΑΙΠΟΛΛΟΙ
exulting AND MANY

ΕΠΙΤΗΓΕΝΕϹΕΙΑΥΤΟΥΧΑΡ
ON THE generating OF-him WILL-BE-

ΗϹΟΝΤΑΙΕϹΤΑΙΓΑΡΜΕΓΑϹ
15 JOYING he-WILL-BE for GREAT

As omit OF-THE
ΕΝΩΠΙΟΝΤΟΥΚΥΡΙΟΥΚΑΙΟ
IN-VIEW OF-THE Master AND WINE

ΙΝΟΝΚΑΙϹΙΚΕΡΑΟΥΜΗΠΙΗ
AND INTOXICANT NOT NO he-MAY-BE-

ΚΑΙΠΝΕΥΜΑΤΟϹΑΓΙΟΥΠΛΗ
DRINKING AND OF-spirit HOLY he-WILL-

ϹΘΗϹΕΤΑΙΕΤΙΕΚΚΟΙΛΙΑϹ
BE-BEING-FILLED STILL OUT OF-CAVITY

ΜΗΤΡΟϹΑΥΤΟΥΚΑΙΠΟΛΛΟΥ
16 OF-MOTHER OF-him AND MANY

ϹΤΩΝΥΙΩΝΙϹΡΑΗΛΕΠΙϹΤΡ
OF-THE SONS of-ISRAEL he-WILL-BE-ON-

ΕΨΕΙΕΠΙΚΥΡΙΟΝΤΟΝΘΕΟΝ
TURNING ON Master THE God

B had +C
ΑΥΤΩΝΚΑΙΑΥΤΟϹΠΡΟΕΛΕΥ
17 OF-them AND he WILL-BE-BEFORE-

ϹΕΤΑΙΕΝΩΠΙΟΝΑΥΤΟΥΕΝΠ
COMING IN-VIEW OF-Him IN spir-

sB¹+Є
ΝΕΥΜΑΤΙΚΑΙΔΥΝΑΜΕΙΗΛΙ
it AND ABILITY OF-ELIAS

sB¹Δ o.
ΟΥΕΠΙϹΤΡΕΨΑΙΚΑΡΔΙΑϹΠ
TO-ON-TURN HEARTS OF-

A o.
ΑΤΕΡΩΝΕΠΙΤΕΚΝΑΚΑΙΑΠΕ
FATHERS ON offsprings AND UN-PER-

ΙΘΕΙϹΕΝΦΡΟΝΗϹΕΙΔΙΚΑΙ
suadable IN disposition OF-JUST-ones

Bs omit to-THE
ΩΝΕΤΟΙΜΑϹΑΙΤΩΚΥΡΙΩΛΑ
TO-make-READY to-THE Master PEOPLE

ΟΝΚΑΤΕϹΚΕΥΑϹΜΕΝΟΝΚΑΙ
18 HAVING-been-constructed AND

ΕΙΠΕΝΖΑΧΑΡΙΑϹΠΡΟϹΤΟΝ
said ZACHARIAS TOWARD THE

ΑΓΓΕΛΟΝΚΑΤΑΤΙΓΝΩϹΟΜΑ
MESSENGER according-to ANY I-SHALL-BE-KNOWING

ΙΤΟΥΤΟΕΓΩΓΑΡΕΙΜΙΠΡΕϹ
this I for AM SENIOR

ΒΥΤΗϹΚΑΙΗΓΥΝΗΜΟΥΠΡΟΒ
AND THE WOMAN OF-ME HAVING-BE-

ΕΒΗΚΥΙΑΕΝΤΑΙϹΗΜΕΡΑΙϹ
FORE-STEPPED IN THE DAYS

ΑΥΤΗϹΚΑΙΑΠΟΚΡΙΘΕΙϹΟΑ
19 OF-her AND answering THE MES-

ΓΓΕΛΟϹΕΙΠΕΝΑΥΤΩΕΓΩΕΙ
SENGER said to-him I AM

ΜΙΓΑΒΡΙΗΛΟΠΑΡΕϹΤΗΚΩϹ
GABRIEL THE one-HAVING-BESIDE-STOOD

ΕΝΩΠΙΟΝΤΟΥΘΕΟΥΚΑΙΑΠΕ
IN-VIEW OF-THE God AND I-WAS-

ϹΤΑΛΗΝΛΑΛΗϹΑΙΠΡΟϹϹΕΚ
commissioned TO-TALK TOWARD YOU AND

ΑΙΕΥΑΓΓΕΛΙϹΑϹΘΑΙϹΟΙΤ
TO-WELL-MESSAGize to-YOU these

ΑΥΤΑΚΑΙΙΔΟΥΕϹΗϹΙΩΠΩΝ
20 AND BE-PERCEIVING YOU'LL-BE being-SILENT

ΚΑΙΜΗΔΥΝΑΜΕΝΟϹΛΑΛΗϹΑ
AND NO being-ABLE TO-TALK

ΙΑΧΡΙΗϹΗΜΕΡΑϹΓΕΝΗΤΑΙ
UNTIL WHICH DAY MAY-BE-BECOMING

ΤΑΥΤΑΑΝΘΩΝΟΥΚΕΠΙϹΤΕΥ
these INSTEAD OF-WHICH NOT YOU-BELIEVE

ϹΑϹΤΟΙϹΛΟΓΟΙϹΜΟΥΟΙΤΙ
to-THE sayings OF-ME WHO-ANY

ΝΕϹΠΛΗΡΩΘΗϹΟΝΤΑΙΕΙϹΤ
WILL-BE-BEING-FILLED NTO THE

ΟΝΚΑΙΡΟΝΑΥΤΩΝΚΑΙΗΝΟΛ
21 SEASON OF-them AND WAS THE PEO-

ΑΟϹΠΡΟϹΔΟΚΩΝΤΟΝΖΑΧΑΡ
PLE TOWARD-SEEMING THE ZACHARIAS

ΙΑΝΚΑΙΕΘΑΥΜΑΖΟΝΕΝΤΩΧ
AND THEY-MARVELED IN THE TO-

B IN THE TEMPLE him
ΡΟΝΙΖΕΙΝΑΥΤΟΝΕΝΤΩΝΑΩ
BE-delaying him IN THE TEMPLE

B² H
ΕΞΕΛΘΩΝΔΕΟΥΚΕΔΥΝΑΤΟΛ
22 OUT-COMING YET NOT he-was-ABLE TO-

ΑΛΗϹΑΙΑΥΤΟΙϹΚΑΙΕΠΕΓΝ
TALK to-them AND THEY-ON-KNOW

ΩϹΑΝΟΤΙΟΠΤΑϹΙΑΝΕΩΡΑΚ
that VIEW he-HAS-SEEN

ΕΝΕΝΤΩΝΑΩΚΑΙΑΥΤΟϹΗΝΔ
IN THE TEMPLE AND he WAS THRU-

ΙΑΝΕΥΩΝΑΥΤΟΙϹΚΑΙΔΙΕΜ
NODDING to-them AND THRU-REMAIN-

ΕΝΕΝΚΩΦΟϹΚΑΙΕΓΕΝΕΤΟΩ
23 ED MUTE AND it-BECAME AS

ϹΕΠΛΗϹΘΗϹΑΝΑΙΗΜΕΡΑΙΤ
ARE-FILLED THE DAYS OF-

s o.
ΗϹΛΕΙΤΟΥΡΓΙΑϹΑΥΤΟΥΑΠ
THE officiation OF-him he-FROM-

ΗΛΘΕΝΕΙϹΤΟΝΟΙΚΟΝΑΥΤΟ
CAME INTO THE HOME OF-him

18 Zacharias does not believe the glad news. Hence he is stricken dumb, for unbelief has no right to speak of the things of God.

19 Gabriel gave Daniel the explanation of two of his visions (Dan. 8[16],9[21]).

24 The joyful faith of Elizabeth is in striking contrast to the doubts of Zacharias. There is also a double contrast to Abraham and Sarah, who were also denied a child until their old age. But in their case Sarah was sceptical and Abraham believed God. But in both cases the promise was performed.

26 No fact in the scriptures is more guardedly and circumspectly presented than the virgin birth of our Lord. The great issues involved, not merely the reputation of His mother, but the value of His relationship to both God and man, depend upon the question of His paternity. Once we see that He had no human father, the miracle of His sinless life, the value of His sacrificial death, the secret of His celestial Sonship are all revealed. No man, descended on both sides from Adam, has ever approached a sinless life. All deserve death and cannot save themselves, much less others. There must be a cause for His unapproachable perfection, and it is found only in the fact that He was born, not of bloods, nor of the will of the flesh, nor of the will of man, but of God.

To protect the name of Miriam as well as to link Him with the regal line of David, He is born within wedlock, and Joseph, the husband, is assured of the facts in a dream (Mt. 1 20). Miriam is presented as chaste and God-fearing, but her most blessed place among women is not awarded to her as of merit but of divine favor.

31 The name Jesus is a compound signifying Jehovah the Saviour. It is the same as Joshua, whose first name, Hoshea, *salvation*, was changed to Jehoshua, *salvation of Jehovah*. He was a type of Israel's Messiah, Who will lead them into the promised place of blessing.

33 The *reign* of Christ is for the eons, a long but limited period. He then gives up the kingdom to God the Father, so that the kingdom itself is *endless* (1 Co. 15[24]). The negative is the only means used in the scriptures to denote endlessness.

24 Now after these days Elizabeth,
his wife, conceived, and kept herself close five months, saying, that
25 "Thus has the Lord done to me, in
the days in which he took notice to
eliminate my reproach among
men."
26 Now in the sixth month the messenger Gabriel was dispatched
from God to a city of Galilee,
27 named Nazareth, to a virgin, espoused to a man named Joseph, of
the house and kindred of David.
And the name of the virgin is Mir-
28 iam. And entering to her the messenger said, "Rejoice, O favored
one! The Lord is with you! Bless-
29 ed are you among women!" Now
perceiving it, she was agitated at
his word, and she reasoned what
manner of salutation this may be.
30 And the messenger said to her,
"Fear not, Miriam, for you found
31 favor with God. And *lo!* you shall
be conceiving and pregnant and be
bringing forth a Son, and you shall
32 be calling His name Jesus. *He*
shall be great, and shall be called
the Son of the Most High, and the
Lord God shall be giving Him the
33 throne of David, His father, and
He shall be reigning over the house
of Jacob for the eons, and of His
kingdom there shall be no consummation."
34 Yet Miriam said to the messenger, "How shall this be, since I am
35 not knowing a man?" And, answering, the messenger said to her,
"Holy spirit shall be coming on
you, and the power of the Most
High shall be overshadowing you;
wherefore the holy One Who is being generated also, shall be called
36 the Son of God. And *lo!* Elizabeth, your relative, *she* also has conceived a son, in her decrepitude,

ΥΜΕΤΑΔΕΤΑΥΤΑCΤΑCΗΜΕΡ
24 after YET these THE DAYS
A o.
ΑCCΥΝΕΛΑΒΕΝΕΛΕΙCΑΒΕΤ
TOGETHER-GOT ELIZABETH
ΗΓΥΝΗΑΥΤΟΥΚΑΙΠΕΡΙΕΚΡ
THE WOMAN OF-him AND ABOUT-HID
ΥΒΕΝΕΑΥΤΗΝΜΗΝΑCΠΕΝΤΕ
herself MONTHS FIVE
ΛΕΓΟΥCΑΟΤΙΟΥΤΩCΜΟΙΠΕ
25 saying that thus to-ME HAS-
s omits THE
ΠΟΙΗΚΕΝΟΚΥΡΙΟCΕΝΗΜΕΡ
DONE THE Master IN DAYS
ΑΙCΑΙCΕΠΕΙΔΕΝΑΦΕΛΕΙΝ
to-WHICH He-ON-PERCEIVED TO-BE-FROM-LIFTING
sB¹ o. o. A o.
ΤΟΟΝΕΙΔΟCΜΟΥΕΝΑΝΘΡΩΠ
THE REPROACH OF-ME IN humans
ΟΙCΕΝΔΕΤΩΜΗΝΙΤΩΕΚΤΩΑ
26 IN YET THE MONTH THE SIXTH WAS-
ΠΕCΤΑΛΗΟΑΓΓΕΛΟCΓΑΒΡΙ
commissioned THE MESSENGER GABRIEL
A Υ=by
ΗΛΑΠΟΤΟΥΘΕΟΥΕΙCΠΟΛΙΝ
FROM THE God INTO city
s¹* ΙΟ(Β+Є)ΥΔΑΙΑC JUDEA
ΤΗCΓΑΛΙΛΑΙΑCΗΟΝΟΜΑΝΑ
OF-THE GALILEE to-WHICH NAME NAZ-
A ΑΘ s²+Μ *erased*
ΖΑΡΕΤΠΡΟCΠΑΡΘΕΝΟΝΕΜΝ
27 ARETH TOWARD virgin HAVING-
ΗCΤΕΥΜΕΝΗΝΑΝΔΡΙΩΟΝΟΜ
been-espoused to-MAN to-WHOM NAME
AB *omit* AND FATHERhood
ΑΙΩCΗΦΕΞΟΙΚΟΥΚΑΙΠΑΤΡ
JOSEPH OUT OF-HOME AND FATHERhood
ΙΑCΔΑΥΕΙΔΚΑΙΤΟΟΝΟΜΑΤ
of-DAVID AND THE NAME OF-
ΗCΠΑΡΘΕΝΟΥΜΑΡΙΑΜΚΑΙΕ
28 THE virgin MARIAM AND INTO-
A THE MESSENGER TOWARD her B *omits* THE MESSENGER
ΙCΕΛΘΩΝΠΡΟCΑΥΤΗΝΟΑΓΓ
COMING TOWARD her THE MES-
A ΑΙ *for* Є
ΕΛΟCΕΙΠΕΝΧΑΙΡΕΚΕΧΑΡΙ
SENGER said BE-JOYING HAVING-*been*-graced
ΤΩΜΕΝΗΟΚΥΡΙΟCΜΕΤΑCΟΥ
THE Master WITH YOU
Bs *omit* beING-blessed YOU IN WOMEN
ΕΥΛΟΓΗΜΕΝΗCΥΕΝΓΥΝΑΙΞ
beING-blessed YOU IN WOMEN
Bs *omit* PERCEIVING
ΙΝΗΔΕΙΔΟΥCΑΕΠΙΤΩΛΟΓΩ
29 THE YET PERCEIVING ON THE saying
Bs *omit* OF-him A she-WAS-THRU-DISTURBED ON THE saying
ΑΥΤΟΥΔΙΕΤΑΡΑΧΘΗΚΑΙΔΙ
OF-him she-WAS-THRU-DISTURBED AND THRU-
ΕΛΟΓΙΖΕΤΟΠΟΤΑΠΟCΕΙΗΟ
accountED ?-where-FROM MAY-BE THE
ΑCΠΑCΜΟCΟΥΤΟCΚΑΙΕΙΠΕ
30 greeting this AND said

ΝΟΑΓΓΕΛΟCΑΥΤΗΜΗΦΟΒΟΥ
THE MESSENGER to-her NO BE-FEARING
ΜΑΡΙΑΜΕΥΡΕCΓΑΡΧΑΡΙΝΠ
MARIAM YOU-FOUND for grace BE-
ΑΡΑΤΩΘΕΩΚΑΙΙΔΟΥCΥΛΛΗ
31 SIDE THE God AND BE-PERCEIVING YOU-WILL-BE-
ΜΨΗΕΝΓΑCΤΡΙΚΑΙΤΕΞΗΥΙ
TOGETHER-GETTING IN BELLY AND YOU'LL-BE-BRINGING-
ΟΝΚΑΙΚΑΛΕCΕΙCΤΟΟΝΟΜΑ
FORTH SON AND YOU'LL-BE-CALLING THE NAME
ΑΥΤΟΥΙΗCΟΥΝΟΥΤΟCΕCΤΑ
32 OF-Him JESUS this-*One* WILL-BE
ΙΜΕΓΑCΚΑΙΥΙΟCΥΨΙCΤΟΥ
GREAT AND SON OF-HIGHest
ΚΛΗΘΗCΕΤΑΙΚΑΙΔΩCΕΙΑΥ
WILL-BE-BEING-CALLED AND He'LL-BE-GIVING to-
ΤΩΚΥΡΙΟCΟΘΕΟCΤΟΝΘΡΟΝ
Him Master THE God THE THRONE
ΟΝΔΑΥΕΙΔΤΟΥΠΑΤΡΟCΑΥΤ
of-DAVID THE FATHER OF-Him
ΟΥΚΑΙΒΑCΙΛΕΥCΕΙΕΠΙΤΟ
33 AND He-WILL-BE-reignING ON THE
ΝΟΙΚΟΝΙΑΚΩΒΕΙCΤΟΥCΑΙ
HOME *of*-JACOB INTO THE eons
ΩΝΑCΚΑΙΤΗCΒΑCΙΛΕΙΑCΑ
AND OF-THE KINGdom OF-
ΥΤΟΥΟΥΚΕCΤΑΙΤΕΛΟCΕΙΠ
34 Him NOT WILL-BE FINISH said
B² o.
ΕΝΔΕΜΑΡΙΑΜΠΡΟCΤΟΝΑΓΓ
YET MARIAM TOWARD THE MESSENGER
B *late corrector adds* ΜΟΙ *in margin* A o.
ΕΛΟΝΠΩCΕCΤΑΙΤΟΥΤΟΕΠΕ
how WILL-BE this since
B+Є
ΙΑΝΔΡΑΟΥΓΙΝΩCΚΩΚΑΙΑΠ
35 MAN NOT I-AM-KNOWING AND answer-
ΟΚΡΙΘΕΙCΟΑΓΓΕΛΟCΕΙΠΕ
ING THE MESSENGER said
ΝΑΥΤΗΠΝΕΥΜΑΑΓΙΟΝΕΠΕΛ
to-her spirit HOLY WILL-BE-ON-
B+Є
ΕΥCΕΤΑΙΕΠΙCΕΚΑΙΔΥΝΑΜ
COMING ON YOU AND ABILITY
ΙCΥΨΙCΤΟΥΕΠΙCΚΙΑCΕΙC
OF-HIGHest WILL-BE-ON-SHADING to-
ΟΙΔΙΟΚΑΙΤΟΓΕΝΝΩΜΕΝΟΝ
YOU THRU-WHICH AND THE *One*-beING-generated
ΑΓΙΟΝΚΛΗΘΗCΕΤΑΙΥΙΟCΘ
HOLY WILL-BE-BEING-CALLED SON OF-
AB² o.
36 ΕΟΥΚΑΙΙΔΟΥΕΛΕΙCΑΒΕΤΗ
God AND BE-PERCEIVING ELIZABETH THE
B² Η
CΥΓΓΕΝΙCCΟΥΚΑΙΑΥΤΗCΥ
TOGETHER-generated OF-YOU AND she HAS-TO-

39 John was sent to prepare the path of the Lord, and this he does even before he is born. Miriam doubtless kept her holy secret to herself, reflecting that God would make it known to whom it was necessary in His own time. Yet the moment she comes into the presence of the spirit-filled forerunner, unborn babe that he was, he recognized and rejoiced in the presence of his Lord. The effect of this on Miriam was wonderful. The messenger had told her of Elizabeth, and Elizabeth's words reveal the fact that she shares her secret.

In the joy and exultation of these two blessed women we have a small foretaste of what the coming of Christ means to the world. Beginning with these two Jewish mothers, its widening circle will include His faithful followers, then the whole nation, and through them all the nations of the earth. And even before this He will have gone out in grace to the nations, during the apostasy of Israel, and chosen those who will wing the exultant note to the furthest bounds of the creation. Elizabeth begins the song that swells into the anthem of the universe at the consummation.

46 Miriam responds with her magnificat. Its keynote is simple, yet sublime. Those who magnify the Lord cannot be else but happy. Those who humble themselves are sure to be blessed. She takes the place of the slave and rejoices to own Him her Lord. She knows herself an obscure, despised fellaheen, and suddenly she has become the most favored of mortals, a woman to whom all women will yield the palm of blessedness! But her thoughts are not of herself alone. Her case is but a pledge that God will scatter the proud and exalt the low. He will visit down-trodden Israel and place them on the throne. Now that He has begun to show mercy to His people, He will perform all the promises made to Abraham and the prophets. For whatever promises are of God, are in Him "Yes" (2 Co.1[20]). He is the pledge of the performance of every promise God has made, for the Seed of the woman shall bruise the serpent's head, and by His bruised heel bring in blessing far beyond the prophets' most entrancing predictions. The bliss begins with His mother Mary.

and this is the sixth month with her
37 who is called barren, seeing that no
declaration shall be impossible
with God."

38 Now Miriam said, "*Lo!* the slave
of the Lord! May it come to be
with me according to your declaration!"
And the messenger came
away from her.

39 Now in these days Miriam, rising,
went with diligence into the
mountains, into a city of Judah.
40 And she entered into the house of
Zacharias, and salutes Elizabeth.
41 And it occurred, as Elizabeth
hears the salutation of Miriam, the
babe jumps in her womb, and Eliz-
42 abeth is filled with holy spirit, and
she shouts out with a loud voice
and said, "*Blessed are you among*
women, and blessed is the fruit of
43 *your womb! And whence is this*
to me, that the mother of my Lord
44 *may be coming to me? For lo! as*
the sound of your salutation came
into my ears, the babe jumps with
45 *exultation in my womb. And*
happy is she who believes that
there shall be a maturing of what
has been spoken to her by the
Lord!"

46 And Miriam said,

"My soul is magnifying the Lord,
47 And my spirit exults in God my Saviour,
48 Seeing that He looks on the humiliation of His slave.
For *lo!* from now on all generations will count me happy,
49 Seeing that the Power does great things for me,
And holy is His name,
50 And His mercy is for generations and generations
To those fearing Him.

A ΥΙΑ *for* ΕΝ
ΝΕΙΛΗΦΕΝΥΙΟΝΕΝΓΗΡΕΙΑ
GETHER-GOT SON IN VETERAN OF-
B*s omit* THE
ΥΤΗCΚΑΙΟΥΤΟCΟΜΗΝΕΚΤΟ
her AND this THE MONTH sixth
CΕCΤΙΝΑΥΤΗΤΗΚΑΛΟΥΜΕΝ
IS to-her THE *one-be*ING-CALLED
B *repeats and cancels* that NOT WILL-BE-UN-ABLE
ΗCΤΕΙΡΑΟΤΙΟΥΚΑΔΥΝΑΤΗ
37 STERILE that NOT WILL-BE-UN-ABLE
Bs1* ΤΟΥΘΕΟΥ
CΕΙΠΑΡΑΤΩΘΕΩΠΑΝΡΗΜΑΕ
38 BESIDE THE God EVERY declaration said
B² *o.*
ΙΠΕΝΔΕΜΑΡΙΑΜΙΔΟΥΗΔΟΥ
YET MARIAM BE-PERCEIVING THE SLAVE
ΛΗΚΥΡΙΟΥΓΕΝΟΙΤΟΜΟΙΚΑ
OF-Master MAY-it-BE-BECOMING to-me accord-
ΤΑΤΟΡΗΜΑCΟΥΚΑΙΑΠΗΛΘΕ
ing-to THE declaration OF-YOU AND FROM-CAME
A *adds* ΚΑΙ AND
ΝΑΠΑΥΤΗCΟΑΓΓΕΛΟCΑΝΑC
39 FROM her THE MESSENGER UP-STAND*ing*
A *omits* YET
ΤΑCΑΔΕΜΑΡΙΑΜΕΝΤΑΙCΗΜ
YET MARIAM IN THE DAYS
s ΕΤΟ
ΕΡΑΙCΤΑΥΤΑΙCΕΠΟΡΕΥΘΗ
these WAS-GONE
A*s o.*
ΕΙCΤΗΝΟΡΕΙΝΗΝΜΕΤΑCΠΟ
INTO THE mountainous WITH DILIGENCE
ΥΔΗCΕΙCΠΟΛΙΝΙΟΥΔΑΚΑΙ
40 INTO city *of*-JUDA AND
ΕΙCΗΛΘΕΝΕΙCΤΟΝΟΙΚΟΝΖ
she-INTO-COME INTO THE HOME OF-
ΑΧΑΡΙΟΥΚΑΙΗCΠΑCΑΤΟΤΗ
ZACHARIAS AND greets THE
*s*B1+Ε
ΝΕΛΙCΑΒΕΤΚΑΙΕΓΕΝΕΤΟ
41 ELIZABETH AND it-BECAME
B² *o.* A THE ELIZABETH
ΩCΗΚΟΥCΕΝΤΟΝΑCΠΑCΜΟΝ
AS HEARS THE greeting
THE greeting OF-THE MARY AB² *o.*
ΤΗCΜΑΡΙΑCΗΕΛΕΙCΑΒΕΤΕ
OF-THE MARY THE ELIZABETH JUMPS
B² *o.*
CΚΙΡΤΗCΕΝΤΟΒΡΕΦΟCΕΝΤ
THE BABE IN THE
ΗΚΟΙΛΙΑΑΥΤΗCΚΑΙΕΠΛΗC
CAVITY OF-her AND IS-FILLED
AB² *o.*
ΘΗΠΝΕΥΜΑΤΟCΑΓΙΟΥΗΕΛΕ
OF-spirit HOLY THE ELIZA-
s UP-IMPLORES ΑΝΕΒΟΗCΕΝ B² *o.* B Κ
ΙCΑΒΕΤΚΑΙΑΝΕΦΩΝΗCΕΝΦ
42 BETH AND she-UP-SOUNDS SOUND
ΡΑΥΓΗ CRY
ΩΝΗΜΕΓΑΛΗΚΑΙΕΙΠΕΝΕΥΛ
GREAT AND said *be*ING-
ΟΓΗΜΕΝΗCΥΕΝΓΥΝΑΙΞΙΝΚ
blessed YOU IN WOMEN AND
ΑΙΕΥΛΟΓΗΜΕΝΟCΟΚΑΡΠΟC
*be*ING-blessed THE FRUIT

ΤΗCΚΟΙΛΙΑCCΟΥΚΑΙΠΟΘΕ
43 OF-THE CAVITY OF-YOU AND ?-WHICH-PLACE
ΝΜΟΙΤΟΥΤΟΙΝΑΕΛΘΗΗΜΗΤ
to-ME this THAT MAY-BE-COMING THE MOTH-
Bs1*+Ε
ΗΡΤΟΥΚΥΡΙΟΥΜΟΥΠΡΟCΜΕ
ER OF-THE Master OF-ME TOWARD ME
ΙΔΟΥΓΑΡΩCΕΓΕΝΕΤΟΗΦΩΝ
44 BE-PERCEIVING for AS BECAME THE SOUND
ΗΤΟΥΑCΠΑCΜΟΥCΟΥΕΙCΤΑ
OF-THE greeting OF-YOU INTO THE
ΩΤΑΜΟΥΕCΚΙΡΤΗCΕΝΕΝΑΓ
EARS OF-ME JUMPS IN exult-
A THE BABE IN exulting
ΑΛΛΙΑCΕΙΤΟΒΡΕΦΟCΕΝΤΗ
ing THE BABE IN THE
ΚΟΙΛΙΑΜΟΥΚΑΙΜΑΚΑΡΙΑΗ
45 CAVITY OF-ME AND HAPPY THE
ΠΙCΤΕΥCΑCΑΟΤΙΕCΤΑΙΤΕ
one-BELIEV*ing* that WILL-BE matur-
A *o.*
ΛΕΙΩCΙCΤΟΙCΛΕΛΑΛΗΜΕΝ
ing to-THE HAVING-*been*-TALKED
ΟΙCΑΥΤΗΠΑΡΑΚΥΡΙΟΥΚΑΙ
46 to-her BESIDE Master AND
ΕΙΠΕΝΜΑΡΙΑΜΜΕΓΑΛΥΝΕΙ
said MARIAM IS-magnifyING
ΗΨΥΧΗΜΟΥΤΟΝΚΥΡΙΟΝΚΑΙ
47 THE soul OF-ME THE Master AND
ΗΓΑΛΛΙΑCΕΝΤΟΠΝΕΥΜΑΜΟ
exults THE spirit OF-ME
ΥΕΠΙΤΩΘΕΩΤΩCΩΤΗΡΙΜΟΥ
ON THE God THE Saviour OF-ME
ΟΤΙΕΠΕΒΛΕΨΕΝΕΠΙΤΗΝΤΑ
48 that ON-looks ON THE LOW-
A*s o.*
ΠΕΙΝΩCΙΝΤΗCΔΟΥΛΗCΑΥΤ
ness OF-THE SLAVE OF-Him
ΟΥΙΔΟΥΓΑΡΑΠΟΤΟΥΝΥΝΜΑ
BE-PERCEIVING for FROM THE NOW WILL-
ΚΑΡΙΟΥCΙΝΜΕΠΑCΑΙΑΙΓΕ
BE-HAPPYizING ME ALL THE gener-
ΝΕΑΙΟΤΙΕΠΟΙΗCΕΝΜΟΙΜΕ
49 ations that DOES to-ME GREAT-
B*s o. o.*
ΓΑΛΕΙΑΟΔΥΝΑΤΟCΚΑΙΑΓΙ
nesses THE ABLE-*One* AND HOLY
*s*1* ΕΛΕΟC MERCY
ΟΝΤΟΟΝΟΜΑΑΥΤΟΥΚΑΙΤΟΕ
50 THE NAME OF-Him AND THE MER-
s Ν A*o. o.*
ΛΕΟCΑΥΤΟΥΕΙCΓΕΝΕΑCΚΑ
CY OF-Him INTO generations AND
A *o.* A ΓΕΝΕΩΝ *s* Ν
ΙΓΕΝΕΑCΤΟΙCΦΟΒΟΥΜΕΝΟ
generations to-THE *ones*-FEARING
ΙCΑΥΤΟΝΕΠΟΙΗCΕΝΚΡΑΤΟ
51 Him He-DOES HOLDING

56 Miriam remains with Elizabeth until it is time for John to be born. Though nothing further is told us of their communion, we may easily imagine the overflowing fullness of joy which characterized their intercourse. Then she returns to Nazareth.

57 The birth of a boy is always the cause of great rejoicing in the East, where sons are counted the crown of the marriage relation, especially if it be the firstborn. In the case of John the baptist this was enhanced by the fact that his parents were old and had little hope of having a child. Above all this was the sense of overpowering awe inspired by the supernatural manifestations that accompanied his generation. His father remained dumb until he had learned to believe the promise of God and needed his speech to prophesy His praise.

59 The eighth day after the birth of a boy was, and still is, a great event in Israel. Until then the mother is unclean (Lev. 12[2]). On that day the relatives gather to circumcise the infant according to the law (Lev. 12[3]). Then, also, they give it its given name. It was the custom to choose the name from among its ancestors or relatives, and, in this case, they concluded to give it the name of its father, Zacharias. This means "Remembered by Jehovah", most fitting for John's father, but not at all suitable for him. In him Jehovah favors Israel, hence he is named John. How his mother learned this name we are not told, unless by that spiritual intuition which controlled her greeting of Miriam. They do not hearken to her, but ask her husband. He had been commanded by the messenger to name him John (Lu.1[13]), hence he confirms his wife's selection. Only the Lord knows what names to give to His instruments.

65 Such marvels soon spread in a land like Israel, especially as the time for the fulfillment of the prophecies drew near. Their holy scriptures contained many promises of future greatness for the nation, and they all converged in the coming Messiah for Whom some of them were looking. It was well known that Elijah would come even before the Messiah, to prepare His path (Mal.4[5]). It was a day of expectation.

51 He does mightily with His arm,
He scatters the proud in the comprehension of their hearts,
52 He pulls down potentates from thrones,
And exalts the low.
53 He fills the hungry with good things,
And the rich He sends away empty.
54 He supported Israel His boy,
To be reminded of mercies
55 (According as He speaks to our fathers)
To Abraham and to his seed, for the eon."

56 Now Miriam remains with her
about three months, and returns to
her home.
57 Now Elizabeth's time is fulfilled
for her to be bringing forth, and she
58 bears a son. And the homes about
and her relatives hear that the
Lord magnifies His mercy with her
and they rejoiced with her.
59 And it occurred on the eighth
day they came to circumcise the
little boy, and they called him by
the name of his father, Zacharias.
60 And answering, his mother said,
"*No.* But he shall be called John."
61 And they said to her that "There
is not one of your relationship who
62 is called by this name." Now they
nodded to his father, what he
should be wanting it to be called.
63 And requesting a tablet, he writes,
saying, "John is his name." And
64 they all marvel. Now, instantly,
his mouth was opened, and his
tongue, and he talked, blessing
God.
65 And fear came on all the homes
about them, and in the whole of
mountainous Judea all these dec-

B+Є
ϹΕΝΒΡΑΧΙΟΝΙΑΥΤΟΥΔΙΕϹ
IN (upper)-arm OF-Him He-THRU-

ΚΟΡΠΙϹΕΝΥΠΕΡΗΦΑΝΟΥϹΔ
SCATTERS OVER-APPEARING THRU-

s²+C *deleted*
ΙΑΝΟΙΑΚΑΡΔΙΑϹΑΥΤΩΝΚΑ
52 MIND OF-HEART OF-them He-

B² *o.*
ΘΕΙΛΕΝΔΥΝΑϹΤΑϹΑΠΟΘΡΟ
DOWN-LIFTS ABLERS FROM THRONES

ΝΩΝΚΑΙΥΨΩϹΕΝΤΑΠΕΙΝΟΥ
AND HEIGHTENS LOW-*ones*

A *o.*
ϹΠΕΙΝΩΝΤΑϹΕΝΕΠΛΗϹΕΝΑ
53 HUNGERING-*ones* He-IN-FILLS OF-

ΓΑΘΩΝΚΑΙΠΛΟΥΤΟΥΝΤΑϹΕ
GOODS AND *ones*-being-RICH He-

ΞΑΠΕϹΤΕΙΛΕΝΚΕΝΟΥϹΑΝΤ
54 OUT-FROM-PUTS EMPTY He-sup-

ΕΛΑΒΕΤΟΙϹΡΑΗΛΠΑΙΔΟϹΑ
ported ISRAEL boy OF-

A Є *o.*
ΥΤΟΥΜΝΗϹΘΗΝΑΙΕΛΕΟΥϹΚ
55 Him TO-BE-REMINDED OF-MERCIES ac-

ΑΘΩϹΕΛΑΛΗϹΕΝΠΡΟϹΤΟΥϹ
cording-as TALKS TOWARD THE

ΠΑΤΕΡΑϹΗΜΩΝΤΩΑΒΡΑΑΜΚ
FATHERS OF-US to-THE ABRAHAM AND

ΑΙΤΩϹΠΕΡΜΑΤΙΑΥΤΟΥΕΙϹ
to-THE seed OF-him INTO

B² *o.*
ΤΟΝΑΙΩΝΑΕΜΕΙΝΕΝΔΕΜΑΡ
56 THE eon REMAINS YET MARIAM

B*s* *omit* -IF *o. o.*
ΙΑΜϹΥΝΑΥΤΗΩϹΕΙΜΗΝΑϹΤ
TOGETHER to-her AS-IF MONTHS THREE

B¹ *o.*
ΡΕΙϹΚΑΙΥΠΕϹΤΡΕΨΕΝΕΙϹ
AND returns INTO

A*s* *o.*
ΤΟΝΟΙΚΟΝΑΥΤΗϹΤΗΔΕΕΛΕ
57 THE HOME OF-her to-THE YET ELIZA-

ΙϹΑΒΕΤΕΠΛΗϹΘΗΟΧΡΟΝΟϹ
BETH IS-FILLED THE TIME

ΤΟΥΤΕΚΕΙΝΑΥΤΗΝΚΑΙΕΓΕ
OF-THE TO-BE-BRINGING-FORTH her AND she-gen-

ΝΝΗϹΕΝΥΙΟΝΚΑΙΗΚΟΥϹΑΝ
58 erates SON AND HEAR

ΟΙΠΕΡΙΟΙΚΟΙΚΑΙΟΙϹΥΓΓ
THE ABOUT-HOMES AND THE TOGETHER-

s o. A C *has small, above the line*
ΕΝΕΙϹΑΥΤΗϹΟΤΙΕΜΕΓΑΛΥ
generateds OF-her that magnifies

ΝΕΝΚΥΡΙΟϹΤΟΕΛΕΟϹΑΥΤΟ
Master THE MERCY OF-Him

ΥΜΕΤΑΥΤΗϹΚΑΙϹΥΝΕΧΑΙΡ
WITH her AND THEY-TOGETHER-JOYED

ΟΝΑΥΤΗΚΑΙΕΓΕΝΕΤΟΕΝΤΗ
59 to-her AND BECAME IN THE

A EIGHTH DAY, *omitting* THE
ΗΜΕΡΑΤΗΟΓΔΟΗΗΛΘΟΝΠΕΡ
DAY THE EIGHTH THEY-CAME TO-BE-ABOUT-

s o.
ΙΤΕΜΕΙΝΤΟΠΑΙΔΙΟΝΚΑΙΕ
CUTTING THE little-boy AND THEY-

ΚΑΛΟΥΝΑΥΤΟΕΠΙΤΩΟΝΟΜΑ
CALLED him ON THE NAME

ΤΙΤΟΥΠΑΤΡΟϹΑΥΤΟΥΖΑΧΑ
OF-THE FATHER OF-him ZACHARIAS

ΡΙΑΝΚΑΙΑΠΟΚΡΙΘΕΙϹΑΗΜ
60 AND answering THE MOTH-

ΗΤΗΡΑΥΤΟΥΕΙΠΕΝΟΥΧΙΑΛ
ER OF-him said NOT(*emph.*) but

ΛΑΚΛΗΘΗϹΕΤΑΙΙΩΑΝΝΗϹΚ
61 he-WILL-BE-BEING-CALLED JOHN AND

s Δ
ΑΙΕΙΠΟΝΠΡΟϹΑΥΤΗΝΟΤΙΟ
THEY-said TOWARD her that NOT-

s o.
ΥΔΕΙϹΕϹΤΙΝΕΚΤΗϹϹΥΓΓΕ
YET-ONE IS OUT OF-THE TOGETHER-gen-

s o. A Є *o.*
ΝΕΙΑϹϹΟΥΟϹΚΑΛΕΙΤΑΙΤΩ
erated OF-YOU WHO IS-*be*ING-CALLED to-THE

ΟΝΟΜΑΤΙΤΟΥΤΩΕΝΕΝΕΥΟΝ
62 NAME this THEY-IN-NODDED

ΔΕΤΩΠΑΤΡΙΑΥΤΟΥΤΟΤΙΑΝ
YET to-THE FATHER OF-him THE ANY EVER

s o. *s* Є *o.* A+N
ΘΕΛΟΙΚΑΛΕΙϹΘΑΙΑΥΤΟΚΑ
63 he-MAY-BE-WILLING TO-BE-*be*ING-CALLED it AND

B¹+Є B¹+Є
ΙΑΙΤΗϹΑϹΠΙΝΑΚΙΔΙΟΝΕΓ
REQUEST*ing* tablet he-

B² *o.*
ΡΑΨΕΝΛΕΓΩΝΙΩΑΝΝΗϹΕϹΤ
WRITES saying JOHN IS

B² *o.* TO *by late corrector of* B
ΙΝΤΟΟΝΟΜΑΑΥΤΟΥΚΑΙΕΘΑ
THE NAME OF-him AND THEY-MAR-

ΥΜΑϹΑΝΠΑΝΤΕϹΑΝΕΩΧΘΗΔ
64 VEL ALL WAS-UP-OPENED YET

ΕΤΟϹΤΟΜΑΑΥΤΟΥΠΑΡΑΧΡΗ
THE MOUTH OF-him instantly

ΜΑΚΑΙΗΓΛΩϹϹΑΑΥΤΟΥΚΑΙ
AND THE TONGUE OF-him AND

s o.
ΕΛΑΛΕΙΕΥΛΟΓΩΝΤΟΝΘΕΟΝ
he-TALKED blessing THE God

A*s*¹* *omit* AND A*s*¹* *add* ΔΕ YET
ΚΑΙΕΓΕΝΕΤΟΕΠΙΠΑΝΤΑϹΦ
65 AND BECAME ON ALL FEAR

ΟΒΟϹΤΟΥϹΠΕΡΙΟΙΚΟΥΝΤΑ
THE ABOUT-HOMING

A*s* *o.*
ϹΑΥΤΟΥϹΚΑΙΕΝΟΛΗΤΗΟΡΕ
them AND IN WHOLE THE mountain-

*s*¹ *for* WAS-THRU-TALKED ALL *had* ΔΙΑ THRU
ΙΝΗΤΗϹΙΟΥΔΑΙΑϹΔΙΕΛΑΛ
ous OF-THE JUDEA *was*-THRU-TALKED

ΕΙΤΟΠΑΝΤΑΤΑΡΗΜΑΤΑΤΑΥ
ALL THE declarations these

67 Never, in the temple worship, had Zacharias intoned a psalm of praise so full of goodness and glory for the people of Israel as burst from his spirit-filled lips when his tongue once more found utterance. First, like a true priest, he leads his hearers' hearts to worship Jehovah. Then he turns to his own child and portrays his mission. He begins with a tribute to the Messiah, yet unborn, Who, though He will follow John, was before him. This is very fine, and shows the touch of the divine spirit. Merely human knowledge and devotion would have caused him to pen a pean of praise in honor of his son, the greatest of all the prophets. Yet the moral greatness of John is most clearly revealed in his constant note of abnegation. "I must be inferior", was his insistent claim for himself. And here we see his father before him forgetting for a while his great son, to celebrate the praise of his son's greater Lord.

The nation of Israel is continually before him in this psalm. The Lord is the God of Israel. The redemption is for the same people. The salvation is national, arising from the house of David. It is from their enemies, the Romans, who rule them with rigor, and who even interfere with their religion. His highest hope, as a priest, is to fearlessly offer divine service to Jehovah in benignity and righteousness all his days (75). That was the worst feature of the Roman rule. The worship of God in the temple was always in danger of interruption or restraint. Now he begins to see the dawn of a day when His worship will be fearless and free from foreign domination. The chief priest was being continually displaced by another who was more favorable to the ruling power.

76 No longer is Zacharias unbelieving. The messenger's announcement of John's ministry is reiterated in his description of his son's mission. It is the custom, in the East, to prepare the roads for the passage of a great potentate. His most trusted servant goes before to see that it has been repaired. So John was sent to prepare the hearts of the people for the Most High. He was the greatest of all the prophets before the coming of Messiah.

66 larations were talked about. And
all who hear pondered in their
hearts, saying, "What, consequently, will this little boy be?" For the
hand also of the Lord was with it.
67 And Zacharias, its father, is
filled with holy spirit and prophesies, saying,

68 "Blessed be the Lord, the God of Israel,
Seeing that He visits
And makes a redemption for His people
69 And rouses a horn of salvation for us
In the house of David His boy
70 According as He speaks through the mouth of His holy prophets
Who are from the eon,
71 Salvation from our enemies,
And out of the hand of all those who are hating us,
72 To do mercy with our fathers,
And to be reminded of His holy covenant,
73 The oath which he swears to Abraham our father,
74 To grant to us, being rescued out of the hand of our enemies,
To be fearlessly offering divine service to Him
75 In benignity and righteousness before Him all our days.
76 Now *you*, also, little boy, shall be called a prophet of the Most High,
For you shall be going before in sight of the Lord
To make His roads ready,
77 To give the knowledge of salvation to His people
In the pardon of their sins,
78 Through the merciful compassions of our God,
In which the Day-spring from on high visits us,
79 To make Its advent to those sitting in darkness and the shadow of death,
To direct our feet into the path of peace."

80 Now the little boy grows up
and became staunch in spirit and
was in the wildernesses till the day
of his indication to Israel.

ΤΑΚΑΙΕΘΕΝΤΟΠΑΝΤΕΣΟΙΑ
66 AND PLACED ALL THE *ones*-
B OF-selves +Ε
ΚΟΥΣΑΝΤΕΣΕΝΤΗΚΑΡΔΙΑΑ
HEAR*ing* IN THE HEART OF-
ΥΤΩΝΛΕΓΟΝΤΕΣΤΙΑΡΑΤΟΠ
them saying ANY CONSEQUENTLY THE
A *omits* for
ΑΙΔΙΟΝΤΟΥΤΟΕΣΤΑΙΚΑΙΓ
little-boy this WILL-BE AND for
s o.
ΑΡΧΕΙΡΚΥΡΙΟΥΗΝΜΕΤΑΥΤ
HAND OF-Master WAS WITH it
ΟΥΚΑΙΖΑΧΑΡΙΑΣΟΠΑΤΗΡΑ
67 AND ZACHARIAS THE FATHER OF-it
ΥΤΟΥΕΠΛΗΣΘΗΠΝΕΥΜΑΤΟΣ
IS-FILLED OF-spirit
AB¹s¹* Ε Π Ρ Ο B² o.
ΑΓΙΟΥΚΑΙΠΡΟΕΦΗΤΕΥΣΕΝ
HOLY AND BEFORE-AVERS
ΛΕΓΩΝΕΥΛΟΓΗΤΟΣΚΥΡΙΟΣ
68 sayING blessed Master
A I
ΟΘΕΟΣΤΟΥΙΣΡΑΗΛΟΤΙΕΠΕ
THE God OF-THE ISRAEL that He-ON-
B² o.
ΣΚΕΨΑΤΟΚΑΙΕΠΟΙΗΣΕΝΑΥ
NOTES AND DOES LOOS-
ΤΡΩΣΙΝΤΩΛΑΩΑΥΤΟΥΚΑΙΗ
69 ening to-THE PEOPLE OF-Him AND ROUS-
B² o.
ΓΕΙΡΕΝΚΕΡΑΣΣΩΤΗΡΙΑΣΗ
ES horn OF SAVing to-
A+Ε Bs *omit* THE Bs *omit* THE
ΜΙΝΕΝΤΩΟΙΚΩΔΑΥΕΙΔΤΟΥ
US IN THE HOME *of*-DAVID THE
ΠΑΙΔΟΣΑΥΤΟΥΚΑΘΩΣΕΛΑΛ
70 boy OF-Him according-AS He-TALKS
B² o.
ΗΣΕΝΔΙΑΣΤΟΜΑΤΟΣΤΩΝΑΓ
THRU MOUTH OF-THE HOLY
Bs *omit* OF-THE s OF-Him BEFORE-AVERers
ΙΩΝΤΩΝΑΠΑΙΩΝΟΣΠΡΟΦΗΤ
OF-THE FROM eon BEFORE-AVERers
ΩΝΑΥΤΟΥΣΩΤΗΡΙΑΝΕΞΕΧΘ
71 OF-Him SAVing OUT OF-ene-
ΡΩΝΗΜΩΝΚΑΙΕΚΧΕΙΡΟΣΠΑ
mies OF-US AND OUT OF-HAND OF-ALL
s o.
ΝΤΩΝΤΩΝΜΕΙΣΟΥΝΤΩΝΗΜΑ
THE *ones*-HATING US
ΣΠΟΙΗΣΑΙΕΛΕΟΣΜΕΤΑΤΩΝ
72 TO-DO MERCY WITH THE
ΠΑΤΕΡΩΝΗΜΩΝΚΑΙΜΝΗΣΘΗ
FATHERS OF-US AND TO-BE-REMINDED
ΝΑΙΔΙΑΘΗΚΗΣΑΓΙΑΣΑΥΤΟ
OF-covenant HOLY OF-Him
B² o.
ΥΟΡΚΟΝΟΝΩΜΟΣΕΝΠΡΟΣΑΒ
73 OATH WHICH He-SWEARS TOWARD ABRA-
ΡΑΑΜΤΟΝΠΑΤΕΡΑΗΜΩΝΤΟΥ
HAM THE FATHER OF-US OF-THE

s¹* Ε o. s o.
ΔΟΥΝΑΙΗΜΙΝΑΦΟΒΩΣΕΚΧΕ
74 TO-GIVE to-us UN-FEARly OUT OF-
Bs *omit* OF-THE A o. Bs *omit* OF-US
ΙΡΟΣΤΩΝΕΧΘΡΩΝΗΜΩΝΡΥΣ
HAND OF-THE enemies OF-US BEING-res-
ΘΕΝΤΑΣΛΑΤΡΕΥΕΙΝΑΥΤΩΕ
75 cUED TO-BE-offerING-DIVINE-SERVICE to-Him IN
ΝΟΣΙΟΤΗΤΙΚΑΙΔΙΚΑΙΟΣΥ
BENIGNity AND JUSTice
As ALL o.
ΝΗΕΝΩΠΙΟΝΑΥΤΟΥΠΑΣΑΙΣ
IN-VIEW OF-Him to-ALL
As o. As o.
ΤΑΙΣΗΜΕΡΑΙΣΗΜΩΝΚΑΙΣΥ
76 THE DAYS OF-US AND YOU
YET *omitted by* A
ΔΕΠΑΙΔΙΟΝΠΡΟΦΗΤΗΣΥΨΙ
YET little-boy BEFORE-AVERer OF-HIGH-
ΣΤΟΥΚΛΗΘΗΣΗΠΡΟΠΟΡΕΥΣ
est WILL-BE-BEING-CALLED YOU-WILL-BE-BEFORE-GO-
A ΠΡΟΠΡΟΣΩΠΟΥ BEFORE face *for* IN-VIEW
ΗΓΑΡΕΝΩΠΙΟΝΚΥΡΙΟΥΕΤΟ
ING for IN-VIEW OF-Master TO-make-
ΙΜΑΣΑΙΟΔΟΥΣΑΥΤΟΥΤΟΥΔ
77 READY WAYS OF-Him OF-THE TO-
ΟΥΝΑΙΓΝΩΣΙΝΣΩΤΗΡΙΑΣΤ
GIVE KNOWledge OF-SAVing to-
s o.
ΩΛΑΩΑΥΤΟΥΕΝΑΦΕΣΕΙΑΜΑ
THE PEOPLE OF-Him IN FROM-LETTING OF-misses
A ΗΜΩΝ OF-US
ΡΤΙΩΝΑΥΤΩΝΔΙΑΣΠΛΑΓΧΝ
78 OF-them THRU compassions
ΑΕΛΕΟΥΣΘΕΟΥΗΜΩΝΕΝΟΙΣ
MERCIES OF-God OF-US IN WHICH
Bs¹* ΕΠΙΣΚΕΨΕΤΑΙ
ΕΠΕΣΚΕΨΑΤΟΗΜΑΣΑΝΑΤΟΛ
ON-NOTES US rising
ΗΕΞΥΨΟΥΣΕΠΙΦΑΝΑΙΤΟΙΣ
79 OUT OF-HIGH TO-ON-APPEAR to-THE-*ones*
s o.
ΕΝΣΚΟΤΕΙΚΑΙΣΚΙΑΘΑΝΑΤ
IN DARK AND SHADE OF-DEATH
ΟΥΚΑΘΗΜΕΝΟΙΣΤΟΥΚΑΤΕΥ
sittING OF-THE TO-DOWN-
ΘΥΝΑΙΤΟΥΣΠΟΔΑΣΗΜΩΝΕΙ
straighten THE FEET OF-US INTO
s o.
ΣΟΔΟΝΕΙΡΗΝΗΣΤΟΔΕΠΑΙΔ
80 WAY OF-PEACE THE YET little-boy
B o. s Ε o.
ΙΟΝΗΥΞΑΝΕΝΚΑΙΕΚΡΑΤΑΙ
GROWS-UP AND became-staunch
ΟΥΤΟΠΝΕΥΜΑΤΙΚΑΙΗΝΕΝΤ
to-spirit AND WAS IN THE
ΑΙΣΕΡΗΜΟΙΣΕΩΣΗΜΕΡΑΣΑ
DESOLATES TILL OF-DAY OF-
A o.
ΝΑΔΕΙΞΕΩΣΑΥΤΟΥΠΡΟΣΤΟ
UP-SHOWing OF-him TOWARD THE
A *omits* YET
ΝΙΣΡΑΗΛΕΓΕΝΕΤΟΔΕΕΝΤΑ
2 ISRAEL BECAME YET IN THE

1 We have here a most notable example of God's overruling providence. Mary and Joseph lived in Nazareth, and Christ must be born in Bethlehem. How is this to be brought about? Little did Cæsar dream that this is the real reason for his arrogant decree to register the entire earth. He had no right to make such a decree and could not enforce it, for his dominions did not include the entire earth. To the north Ireland and Scotland were not his. Nor did his sway reach to farther Germany or India. He would like to have enrolled all men in his empire, but Rome never was a world kingdom such as Alexander and Nebuchadnezzar ruled. So Cæsar, at exactly the right time, orders Joseph and Miriam to journey to Bethlehem, that the scriptures may be fulfilled, as it is written (Micah 5[2]):

And *thou,* Bethlehem Ephratah,
Too mean to be among the thousands of Judah,
From you He comes forth to Me to be Ruler in Israel
And His coming forth is from formerly, from eonian days.

It seems most probable that Christ was born in a limestone cave used as a cattle shed in the courtyard of the caravansary at Bethlehem. Salmon and Rahab, the parents of Boaz, seem to have been the first to settle in Bethlehem, and may have built this place, where David was born. The king seems to have given it to Chimham (2 Sa. 19[37-40]) as a reward for his father's faithfulness, and his descendant converted it into a khan. Thus it was that David's Lord was born in David's home.

8 From David's day to the present, the country about Bethlehem has had its hardy shepherds, who guard their flocks from the wild beasts which infest the deep ravines and gorges leading to the Dead Sea on the east and the plains of Philistia on the west, as well as the wilder robbers from the desert and raiders from the coast. At night the flock is driven into an enclosure surrounded by a wall of loose stones and the shepherd closes the entrance with his own body, thus becoming the door (Jn. 10[7]). Such were guarding their flocks on the night of the nativity, when the great Shepherd of Israel was born.

2 Now it occurred, in those days,
that a decree came out from Cæsar
Augustus that the entire inhabited
2 earth be registered. This first
registration occurred during Quir-
3 inus' governing of Syria. And all
went to be registered, each to his
own city.
4 Now Joseph also ascended from
Galilee, out of the city of Nazareth,
into Judea, into the city of David
which is called Bethlehem, because
of his being of the house and kin-
5 dred of David, to be registered to-
gether with Miriam, his espoused
6 wife, who is parturient. Now it oc-
curred as they were there, the days
for her to be bringing forth are
7 fulfilled. And she brought forth
her firstborn Son, and swaddles
Him and cradles Him in a manger,
because there was no place for them
in the caravansary.
8 And there were shepherds in the
same district out in the field fold,
maintaining guard over their flock
9 at night. And *lo!* a messenger of
the Lord stood by them, and the
glory of God shines about them,
and they were afraid with a great
10 fear. And the messenger said to
them, "Fear not, for *lo!* I am
bringing you an evangel of great
joy, which will be for the entire
11 people, seeing that today was
brought forth to you a Saviour,
Who is Christ, the Lord, in the city
12 of David. And this is the sign to
you: you will be finding a Babe,
swaddled and lying in a manger."
13 And suddenly with the messen-
ger there came to be a multitude of
the heavenly host, praising God
and saying,

s o.
ΙΣΗΜΕΡΑΙΣΕΚΕΙΝΑΙΣΕΞΗ
DAYS those OUT-CAME

B² o.
ΛΘΕΝΔΟΓΜΑΠΑΡΑΚΑΙΣΑΡΟ
decree BESIDE CAESAR

s o.
ΣΑΥΓΟΥΣΤΟΥΑΠΟΓΡΑΦΕΣΘ
AUGUSTUS (*Latin*) TO-BE-*be*ING-FROM-WRITTEN

s Ε o.
ΑΙΠΑΣΑΝΤΗΝΟΙΚΟΥΜΕΝΗΝ
EVERY THE *be*ING-HOMED

s¹+Ν Bs¹* *omit* THE s¹* BECAME BEFORE
ΑΥΤΗΗΑΠΟΓΡΑΦΗΠΡΩΤΗΕΓ
2 this THE FROM-WRITING BEFORE-most BECAME

ΕΝΕΤΟΗΓΕΜΟΝΕΥΟΝΤΟΣΤΗ
OF-LEADershipING OF-THE

A Η A ΥBΕΙΝ *for* ΗΝΙ *but* B² *del.* Ε
ΣΣΥΡΙΑΣΚΥΡΗΝΙΟΥΚΑΙΕΠ
3 SYRIA OF-QUIRINUS AND WENT

s¹* *omits* ALL s¹* EACH TO-BE-*be*ING-FROM-
ΟΡΕΥΟΝΤΟΠΑΝΤΕΣΑΠΟΓΡΑ
ALL TO-BE-*be*ING-FROM-

WRITTEN s¹* Ε o. A Ι ΔΙ
ΦΕΣΘΑΙΕΚΑΣΤΟΣΕΙΣΤΗΝΕ
WRITTEN EACH INTO THE OF-

ΑΝ s¹* ΩΝ
ΑΥΤΟΥΠΟΛΙΝΑΝΕΒΗΔΕΚΑΙ
4 self city UP-STEPPED YET AND

B+Ε
ΙΩΣΗΦΑΠΟΤΗΣΓΑΛΙΛΑΙΑΣ
JOSEPH FROM THE GALILEE

A Δ As Θ
ΕΚΠΟΛΕΩΣΝΑΖΑΡΕΤΕΙΣΤΗ
OUT OF-city NAZARETH INTO THE

s¹* *adds* ΤΗΝ THE
ΝΙΟΥΔΑΙΑΝΕΙΣΠΟΛΙΝΔΑΥ
JUDEA INTO city *of*-DAVID

B² o. A Ε o.
ΕΙΔΗΤΙΣΚΑΛΕΙΤΑΙΒΗΘΛΕ
WHO-ANY IS-*be*ING-CALLED BETHLEHEM

ΕΜΔΙΑΤΟΕΙΝΑΙΑΥΤΟΝΕΞΟ
THRU THE TO-BE him OUT OF-

B² o.
ΙΚΟΥΚΑΙΠΑΤΡΙΑΣΔΑΥΕΙΔ
HOME AND OF-FATHERhood *of*-DAVID

As¹* Φ Εs²Σ+ A Μ
ΑΠΟΓΡΑΨΑΣΘΑΙΣΥΝΜΑΡΙΑ
5 TO-BE-FROM-WRITTEN TOGETHER *to*-MARIAM

B²s²+Μ *but* s² *deletes* Bs *omit* WOMAN
ΜΤΗΕΜΝΗΣΤΕΥΜΕΝΗΑΥΤΩΓ
THE *one*-HAVING-*been*-espoused to-him WO-

As Ν
ΥΝΑΙΚΙΟΥΣΗΕΓΚΥΩΕΓΕΝΕ
6 MAN BEING to-IN-TEEM BECAME

ΤΟΔΕΕΝΤΩΕΙΝΑΙΑΥΤΟΥΣΕ
YET IN THE TO-BE them there

ΚΕΙΕΠΛΗΣΘΗΣΑΝΑΙΗΜΕΡΑ
ARE-FILLED THE DAYS

s o.
ΙΤΟΥΤΕΚΕΙΝΑΥΤΗΝΚΑΙΕΤ
7 OF-THE TO-BE-BRINGING-FORTH her AND she-BRO-

B² o.
ΕΚΕΝΤΟΝΥΙΟΝΑΥΤΗΣΤΟΝΠ
UGHT-FORTH THE SON OF-her THE BE-

ΡΩΤΟΤΟΚΟΝΚΑΙΕΣΠΑΡΓΑΝ
FORE-most-BROUGHT-FORTH AND SWADDLES

AB+Ε *del. by* B²
ΩΣΕΝΑΥΤΟΝΚΑΙΑΝΕΚΛΙΝΕ
Him AND UP-CLINES

s *had* ΕΠΙ ON
ΝΑΥΤΟΝΕΝΦΑΤΝΗΔΙΟΤΙΟΥ
Him IN MANGER THRU-that NOT

ΚΗΝΑΥΤΟΙΣΤΟΠΟΣΕΝΤΩΚΑ
WAS to-them PLACE IN THE DOWN-

s ΑΙ *for* Ε
ΤΑΛΥΜΑΤΙΚΑΙΠΟΙΜΕΝΕΣΗ
8 LOOSE AND SHEPHERDS WERE

ΣΑΝΕΝΤΗΧΩΡΑΤΗΑΥΤΗΑΓΡ
IN THE SPACE to-THE SAME FIELD-

ΑΥΛΟΥΝΤΕΣΚΑΙΦΥΛΑΣΣΟΝ
COURTING AND GUARDING

ΤΕΣΦΥΛΑΚΑΣΤΗΣΝΥΚΤΟΣΕ
GUARD-houses OF-THE NIGHT ON

ΠΙΤΗΝΠΟΙΜΝΗΝΑΥΤΩΝΚΑΙ
9 THE SHEEP-herd of-them AND

BE-PERCEIVING *omitted by* BS s² ΘΕΟΥ *but deletes it*
ΙΔΟΥΑΓΓΕΛΟΣΚΥΡΙΟΥΕΠΕ
BE-PERCEIVING MESSENGER OF-Master ON-STOOD

A *had but erases* +Ν ABs¹* ΚΥΡΙΟΥ
ΣΤΗΑΥΤΟΙΣΚΑΙΔΟΞΑΘΕΟΥ
to-them AND esteem OF-God

s¹* ΕΠ ON *for* ΠΕΡΙ s¹* Ι
ΠΕΡΙΕΛΑΜΨΕΝΑΥΤΟΥΣΚΑΙ
ABOUT-SHINES them AND

B VEHEMENT ΣΦΟΔΡΑ B *omits* GREAT
ΕΦΟΒΗΘΗΣΑΝΦΟΒΟΝΜΕΓΑΝ
THEY-WERE-afraid FEAR GREAT

ΚΑΙΕΙΠΕΝΑΥΤΟΙΣΟΑΓΓΕΛ
10 AND said to-them THE MESSENGER

s o. A ΑΙ *for* Ε
ΟΣΜΗΦΟΒΕΙΣΘΕΙΔΟΥΓΑΡΕ
NO YE-BE-FEARING BE-PERCEIVING for I-AM-

ΥΑΓΓΕΛΙΖΟΜΑΙΥΜΙΝΧΑΡΑ
WELL-MESSAGIZING to-YOU*p* JOY

s¹* ΙΝ
ΝΜΕΓΑΛΗΝΗΤΙΣΕΣΤΑΙΠΑΝ
GREAT WHICH-ANY WILL-BE to-EVERY

ΤΙΤΩΛΑΩΟΤΙΕΤΕΧΘΗΥΜΙΝ
11 THE PEOPLE that WAS-BROUGHT-FORTH to-YOU*p*

B² o.
ΣΗΜΕΡΟΝΣΩΤΗΡΟΣΕΣΤΙΝΧ
to-DAY SAVIOUR WHO IS AN-

s o.
ΡΙΣΤΟΣΚΥΡΙΟΣΕΝΠΟΛΕΙΔ
OINTED Master IN city *of*-DA-

s¹* to-us Η A Ε+ B *omits* THE
ΑΥΕΙΔΚΑΙΤΟΥΤΟΥΜΙΝΤΟΣ
12 VID AND this to-YOU*p* THE SIGN

s o. As ΑΙ *for* Ε
ΗΜΕΙΟΝΕΥΡΗΣΕΤΕΒΡΕΦΟΣ
YE-WILL-BE-FINDING BABE

s+Σ As¹ *omit* AND s¹ *omits* LY-
ΕΣΠΑΡΓΑΝΩΜΕΝΟΝΚΑΙΚΕΙ
HAVING-*been*-SWADDLED AND LYING

ING s *had* ΕΠΙ ON As Ε o.
ΜΕΝΟΝΕΝΦΑΤΝΗΚΑΙΕΞΑΙΦ
13 IN MANGER AND suddenly

ΝΗΣΕΓΕΝΕΤΟΣΥΝΤΩΑΓΓΕΛ
BECAME TOGETHER to-THE MESSENGER

B¹+Ε
ΩΠΛΗΘΟΣΣΤΡΑΤΙΑΣΟΥΡΑΝ
multitude OF-host heavenly

B Ι *above line*
ΙΟΥΑΙΝΟΥΝΤΩΝΤΟΝΘΕΟΝΚ
PRAISING THE God AND

9 When the darkness is suddenly illumined by a celestial splendor and the Lord's messengers stood by them, their courage fled and they were afraid. But the messenger reassures them and announces the great event which has occurred. Men may sleep, utterly oblivious of the birth that brings blessing to all mankind, but the heavenly hosts hail His humanity with exultation and cannot contain their joy.

14 The far-flung effects of the incarnation are not confined to humanity. They reach from the highest of heaven's hosts to the lowest of humankind. It is the ultimate that is in view here. Peace has not yet appeared on earth, or delight among men. Even the heavenly hosts have had but a beginning of the glory that shall be. The messengers may not have known the method, they may not have understood the long delay, but they gained a glimpse of the goal. Through the birth of this Babe all God's great purposes of blessing will flow to the utmost bounds of creation. It is the pledge of all that heart can wish or God desire.

15 The shepherds did not delay, but hurried to confirm the marvelous message which they had heard. What a contrast with the wonderful words was the humble scene they witnessed! No pomp, no state, not even a human habitation! They found the lowly family, and the Babe cradled in a manger! Such glory as was there was spiritual. Heaven alone celebrated the Saviour's birth. The magi who saw His star in the East did not offer their oblations until a later date.

21 In all things the Lord fulfilled the law. Even in His infancy its letter and spirit were observed. Not only was He circumcised, but the special statutes for the firstborn were respected (Ex. 13[2]). After the season of forty days for purification were observed (Lev.12[2-4]), they brought an atonement for Miriam for a sin offering. Had they been able, they doubtless would have brought a lamb for an ascending offering (Lev. 12[8]). But such was their poverty, that they used the substitute provided for the poor. And, indeed, no lamb was necessary, for the true Lamb would be offered in due time.

14 "Glory to God among the highest!
And on earth peace,
Delight among men!"

15 And it occurred, as the messengers came away from them into
heaven, the shepherds spoke to one
another, saying, "By all means we
should be passing through to Bethlehem, and we may be perceiving
this declaration which has come
to pass, which the Lord makes
16 known to us." And they came
hurrying, and they found Miriam
as well as Joseph, and the Babe
17 lying in the manger. Now, perceiving it, they make known concerning
the declaration which is spoken to
18 them about this little Boy. And all
who hear marvel concerning that
which is being spoken to them by
19 the shepherds. Now Miriam preserved all these declarations, par-
20 leying in her heart. And the shepherds return, glorifying and praising God for all that they hear and
perceived, according as it was
spoken to them.

21 And when the eight days to His
circumcision are fulfilled, and His
name was called Jesus, which He
was called by the messenger before
22 His conception in the womb, and
when the days of their cleansing
are fulfilled according to the law of
Moses, they led Him up into Jerusalem to present Him to the Lord,
23 (according as it is written in the
law of the Lord, that "Every male
opening the matrix shall be called
24 holy to the Lord"), and to give a
sacrifice according to that which is
declared in the law of the Lord, "a
pair of turtle doves or two squabs
of the doves."

25 And *lo!* there was a man in Je-

ΑΙΛΕΓΟΝΤΩΝΔΟΞΑΕΝΥΨΙϹ
14 saying esteem IN HIGHest-ones
s o.
ΤΟΙϹΘΕΩΚΑΙΕΠΙΓΗϹΕΙΡΗ
to-God AND ON LAND PEACE
B¹s¹(erased)A+C
ΝΗΕΝΑΝΘΡΩΠΟΙϹΕΥΔΟΚΙΑ
IN humans WELL-SEEMing
ΚΑΙΕΓΕΝΕΤΟΩϹΑΠΗΛΘΟΝΑ
15 AND BECAME AS FROM-CAME FROM
A *adds* AND THE MEN ΚΑΙΟΙΑΝΘΡΩΠΟΙ *below after*
ΠΑΥΤΩΝΕΙϹΤΟΝΟΥΡΑΝΟΝΟ
them INTO THE heaven THE
MESSENGERS s¹ *omits* THE As ΑΙ *for* Ε A ΕΙΠ
ΙΑΓΓΕΛΟΙΟΙΠΟΙΜΕΝΕϹΕΛ
MESSENGERS THE SHEPHERDS TALKED
ON said AB *omit* saying
ΑΛΟΥΝΠΡΟϹΑΛΛΗΛΟΥϹΛΕΓ
TOWARD one-another saying
ΟΝΤΕϹΔΙΕΛΘΩΜΕΝΔΗΕΩϹΒ
WE-MAY BE-THRU-COMING BIND TILL BETH-
ΗΘΛΕΕΜΚΑΙΙΔΩΜΕΝΤΟΡΗΜ
LEHEM AND WE-MAY-BE-PERCEIVING THE decla-
ΑΤΟΥΤΟΤΟΓΕΓΟΝΟϹΟΟΚΥΡ
ration this THE HAVING-BECOME WHICH THE Mas-
A+Ε
ΙΟϹΕΓΝΩΡΙϹΕΝΗΜΙΝΚΑΙΗ
16 ter KNOWIZES to-US AND THEY-
B¹ Λ ABs¹*+ΑΝ
ΛΘΟΝϹΠΕΥϹΑΝΤΕϹΚΑΙΕΥΡ
CAME being-DILIGENT AND THEY-
Δ B¹s*
ΟΝΤΗΝΤΕΜΑΡΙΑΜΚΑΙΤΟΝΙ
FOUND THE BESIDES MARIAM AND THE JO-
ΩϹΗΦΚΑΙΤΟΒΡΕΦΟϹΚΕΙΜΕ
SEPH AND THE BABE LYING
ΝΟΝΕΝΤΗΦΑΤΝΗΙΔΟΝΤΕϹΔ
17 IN THE MANGER PERCEIVING YET
A+ΔΙ THRU-
ΕΕΓΝΩΡΙϹΑΝΠΕΡΙΤΟΥΡΗΜ
THEY-KNOWize ABOUT THE declara-
ΑΤΟϹΤΟΥΛΑΛΗΘΕΝΤΟϹΑΥΤ
tion THE BEING-TALKED to-them
ΟΙϹΠΕΡΙΤΟΥΠΑΙΔΙΟΥΤΟΥ
ABOUT THE little-boy this
ΤΟΥΚΑΙΠΑΝΤΕϹΟΙΑΚΟΥϹΑ
18 AND ALL THE *ones*-HEARing
ΝΤΕϹΕΘΑΥΜΑϹΑΝΠΕΡΙΤΩΝ
MARVEL ABOUT THE
ΛΑΛΗΘΕΝΤΩΝΥΠΟΤΩΝΠΟΙΜ
BEING-TALKED by THE SHEPHERDS
ΕΝΩΝΠΡΟϹΑΥΤΟΥϹΗΔΕΜΑΡ
19 TOWARD them THE YET MARIAM
Bs¹* o. s o.
ΙΑΜΠΑΝΤΑϹΥΝΕΤΗΡΕΙΤΑΡ
ALL TOGETHER-KEPT THE decla-
B *omits* these s Ν
ΗΜΑΤΑΤΑΥΤΑϹΥΜΒΑΛΛΟΥϹ
rations these TOGETHER-CASTING
ΑΕΝΤΗΚΑΡΔΙΑΑΥΤΗϹΚΑΙΥ
20 IN THE HEART OF-her AND re-

As ΑΙ *for* Ε
ΠΕϹΤΡΕΨΑΝΟΙΠΟΙΜΕΝΕϹΔ
TURN THE SHEPHERDS es-
ΟΞΑΖΟΝΤΕϹΚΑΙΑΙΝΟΥΝΤΕ
teemizING AND PRAISING
ϹΤΟΝΘΕΟΝΕΠΙΠΑϹΙΝΟΙϹΗ
THE God ON ALL to-WHICH THEY-
As o.
ΚΟΥϹΑΝΚΑΙΕΙΔΟΝΚΑΘΩϹΕ
HEAR AND PERCEIVED according-AS WAS-
ΛΑΛΗΘΗΠΡΟϹΑΥΤΟΥϹΚΑΙΟ
21 TALKED TOWARD them AND when
ΤΕΕΠΛΗϹΘΗϹΑΝΗΜΕΡΑΙΟΚ
ARE-FILLED DAYS EIGHT
s o.
ΤΩΤΟΥΠΕΡΙΤΕΜΕΙΝΑΥΤΟΝ
OF-THE TO-BE-ABOUT-CUTTING Him
ΚΑΙΕΚΛΗΘΗΤΟΟΝΟΜΑΑΥΤΟ
AND WAS-CALLED THE NAME OF-Him
s¹* ΛΕΧ
ΥΙΗϹΟΥϹΤΟΚΛΗΘΕΝΥΠΟΤΟ
JESUS THE BEING-CALLED by THE
B² o.
ΥΑΓΓΕΛΟΥΠΡΟΤΟΥϹΥΛΛΗΜ
MESSENGER BEFORE THE TO-BE-TOGETHER-
s¹ Η
ΦΘΗΝΑΙΑΥΤΟΝΕΝΤΗΚΟΙΛΙ
GOTTEN Him IN THE CAVITY
s² ΡΩ *for* C *but* s⁵ *restores*
ΑΚΑΙΟΤΕΕΠΛΗϹΘΗϹΑΝΑΙΗ
22 AND when ARE-FILLED THE DAYS
B ΤΟΥ *by late corrector*
ΜΕΡΑΙΤΟΥΚΑΘΑΡΙϹΜΟΥΑΥ
OF-THE cleansing OF-them
A o.
ΤΩΝΚΑΤΑΤΟΝΝΟΜΟΝΜΩΥϹΕ
according-to THE LAW OF-MOSES
ΩϹΑΝΗΓΑΓΟΝΑΥΤΟΝΕΙϹΙΕ
THEY-UP-LED Him INTO JERU-
s¹*+ΕΤ
ΡΟϹΟΛΥΜΑΠΑΡΑϹΤΗϹΑΙΤΩ
SALEM TO-BESIDE-STAND (*fut.*) to-THE
ΚΥΡΙΩΚΑΘΩϹΓΕΓΡΑΠΤΑΙΕ
23 Master according-AS it-HAS-*been*-WRITTEN IN
ΝΝΟΜΩΚΥΡΙΟΥΟΤΙΠΑΝΑΡϹ
LAW OF-Master that EVERY MALE
s¹* Ω
ΕΝΔΙΑΝΟΙΓΟΝΜΗΤΡΑΝΑΓΙ
THRU-UP-OPENING matrix HOLY
ΟΝΤΩΚΥΡΙΩΚΛΗΘΗϹΕΤΑΙΚ
24 to-THE Master WILL-BE-BEING-CALLED AND
ΑΙΤΟΥΔΟΥΝΑΙΘΥϹΙΑΝΚΑΤ
OF-THE TO-GIVE SACRIFICE according-
A *omits* THE
ΑΤΟΕΙΡΗΜΕΝΟΝΕΝΤΩΝΟΜΩ
to THE HAVING-*been*-declared IN THE LAW
ΚΥΡΙΟΥΖΕΥΓΟϹΤΡΥΓΟΝΩΝ
OF-Master YOKE OF-COO-ers
A+Ε
ΗΔΥΟΝΟϹϹΟΥϹΠΕΡΙϹΤΕΡΩ
OR TWO YOUNGling OF-DOVES
A WAS human
ΝΚΑΙΙΔΟΥΑΝΘΡΩΠΟϹΗΝΕΝ
25 AND BE-PERCEIVING human WAS IN

25 Simeon signifies *to hear*, and is representative of those in Judah whose ears were open to the law of the Lord and who looked for the fulfillment of the prophetic promises. As the years spoken of by Daniel the prophet had nearly elapsed, and the sixty-nine heptads had almost run their course (Dan. 9[25-26]) it was time for Messiah to appear, and such aged saints as Simeon would seek no greater boon than to set their eyes on the Lord's Anointed before they fell asleep. We may compare them with those in these dark days who see the signs of His impending presence, and pray for the privilege of surviving for His advent. There is no hope or consolation in anything, but He will transcend all our expectations.

28 The faith of Simeon was Abrahamic in its scope: He saw Israel, not merely blessed, but a blessing to the other nations. Not only was he not so narrow as the nation and their hopes, but he was aware of their apostasy. Hence he intimates something of the sufferings of Christ and His rejection by the unregenerate nation. Thus, even in His infancy, the somber shadows of the accursed tree loomed up in the distance. Few, indeed, were there like Simeon who could see it afar.

35 The sufferings of Miriam, the mother of our Lord, are merely hinted on occasion, and can be better imagined than described. She harbored in her heart all the glorious things that were said of Him. The messenger's first announcement, the dream of Joseph, the salutation of Elizabeth, the story of the shepherds, the solemn words of Simeon, the later visit of the magi, and the warning which sent them into Egypt all conspired to raise high hopes in her heart, yet left her without a full comprehension of His mission. When He was left behind in the temple, she sought Him sorrowing. His reply that she should have known that He must be in that which is His Father's shows that she could not understand Him. Later, in His ministry, when she sought to see Him, He almost disavowed all physical bonds for spiritual ties. This must have seemed hard for her. And, after all her high hopes, to stand beneath His shameful cross—surely then it was that a saber passed through her suffering soul!

rusalem whose name is Simeon.
And this man was just and pious,
anticipating the consolation of Israel, and holy spirit was on him.
26 And he was apprised by the holy
spirit that he would not be acquainted with death ere he should
be acquainted with the Lord's
27 Christ. And he came, in the spirit,
into the sanctuary, and as the parents of the little Boy Jesus are leading Him in for them to do according to the custom of the law con-
28 cerning Him, *he* also receives Him,
clasping Him in his arms, and
blesses God, and said,

29 "Now, O Owner, art Thou dismissing Thy slave in peace,
According to Thy declaration,
30 Seeing that my eyes perceived Thy Salvation,
31 Which Thou dost make ready before the face of all the peoples,
32 A Light for the revelation to the nations,
And the Glory of Thy people Israel."

33 And His father and mother were
marveling at that which is being
34 spoken concerning Him. And Simeon blesses them and said to Miriam, His mother,

"*Lo! He* is lying for the fall and resurrection of many in Israel,
And for a sign contradicted.
35 Yet a saber shall be passing through your own soul also,
So that the reasonings of many hearts should be revealed."

36 And there was a prophetess,
Anna, a daughter of Phanuel, out
of the tribe of Asher (she was much
advanced in days, living with a
husband seven years from her vir-
37 ginity, and she is a widow of
eighty-four years) who does not
withdraw from the sanctuary,

s1* adds OF-him ΑΥΤΟΥ
ΙΕΡΟΥϹΑΛΗΜΩΟΝΟΜΑϹΥΜΕ
JERUSALEM to-WHOM NAME SIMEON

ΩΝΚΑΙΟΑΝΘΡΩΠΟϹΟΥΤΟϹΔ
AND THE human this JUST

s1* ϹΕ
ΙΚΑΙΟϹΚΑΙΕΥΛΑΒΗϹΠΡΟϹ
AND pious TOWARD-

ΔΕΧΟΜΕΝΟϹΠΑΡΑΚΛΗϹΙΝΤ
RECEIVING BESIDE-CALLing OF-

ΟΥΙϹΡΑΗΛΚΑΙΠΝΕΥΜΑΗΝΑ
THE ISRAEL AND spirit WAS HOLY

ΓΙΟΝΕΠΑΥΤΟΝΚΑΙΗΝΑΥΤΩ
26 ON him AND WAS to-him

ΚΕΧΡΗΜΑΤΙϹΜΕΝΟΝΥΠΟΤΟ
HAVING-been-apprized by THE

ΥΠΝΕΥΜΑΤΟϹΤΟΥΑΓΙΟΥΜΗ
spirit THE HOLY NO

s o. s1* ΕΩϹ s1* o. A o. o.
ΙΔΕΙΝΘΑΝΑΤΟΝΠΡΙΝΗΑΝΙ
TO-BE-PERCEIVING DEATH ERE OR EVER MAY-

ΔΗΤΟΝΧΡΙϹΤΟΝΚΥΡΙΟΥΚΑ
27 BE-PERCEIVING THE ANOINTED OF-Master AND

ΙΗΛΘΕΝΕΝΤΩΠΝΕΥΜΑΤΙΕΙ
he-CAME IN THE spirit INTO

A o. o.
ϹΤΟΙΕΡΟΝΚΑΙΕΝΤΩΕΙϹΑΓ
THE SACRED-place AND IN THE TO-BE-INTO-LEAD-

ΑΓΕΙΝΤΟΥϹΓΟΝΕΙϹΤΟΠΑΙ
ING THE parents THE little-boy

s1* omits JESUS
ΔΙΟΝΙΗϹΟΥΝΤΟΥΠΟΙΗϹΑΙ
JESUS OF-THE TO-DO

A Η o.
ΑΥΤΟΥϹΚΑΤΑΤΟΕΙΘΙϹΜΕΝ
them according-to THE HAVING-been-accustom-

ΟΝΤΟΥΝΟΜΟΥΠΕΡΙΑΥΤΟΥΚ
28 ED OF-THE LAW ABOUT Him AND

s1 adds ΔΕ YET
ΑΙΑΥΤΟϹΕΔΕΞΑΤΟΑΥΤΟΕΙ
he RECEIVES Him INTO

Bs omit OF-him
ϹΤΑϹΑΓΚΑΛΑϹΑΥΤΟΥΚΑΙΕ
THE CLASP-in-arms OF-him AND bless-

ΥΛΟΓΗϹΕΝΤΟΝΘΕΟΝΚΑΙΕΙ
ES THE God AND said

s1*+Λ
ΠΕΝΝΥΝΑΠΟΛΥΕΙϹΤΟΝΔΟΥ
29 NOW YOU-ARE-FROM-LOOSING THE SLAVE

ΛΟΝϹΟΥΔΕϹΠΟΤΑΚΑΤΑΤΟΡ
OF-YOU OWNER! according-to THE de-

A o.
ΗΜΑϹΟΥΕΝΕΙΡΗΝΗΟΤΙΕΙΔ
30 claration OF-YOU IN PEACE that PERCEIVED

ΟΝΟΙΟΦΘΑΛΜΟΙΜΟΥΤΟϹΩΤ
THE VIEWers OF-ME THE SAVing

ΗΡΙΟΝϹΟΥΟΗΤΟΙΜΑϹΑϹΚΑ
31 OF-YOU WHICH YOU-make-READY accord-

ΤΑΠΡΟϹΩΠΟΝΠΑΝΤΩΝΤΩΝΛ
ing-to face OF-ALL THE PEO-

ΑΩΝΦΩϹΕΙϹΑΠΟΚΑΛΥΨΙΝΕ
32 PLES LIGHT INTO FROM-COVERing OF-

ΘΝΩΝΚΑΙΔΟΞΑΝΛΑΟΥϹΟΥΙ
NATIONS AND esteem OF-PEOPLE OF-YOU IS-

A ΙΩϹΗΦ JOSEPH
ϹΡΑΗΛΚΑΙΗΝΟΠΑΤΗΡΑΥΤΟ
33 RAEL AND WAS THE FATHER OF-Him

A AND THE MOTHER OF-Him s1 ΑΥΤΟΥ adds
ΥΚΑΙΗΜΗΤΗΡΘΑΥΜΑΖΟΝΤΕ
AND THE MOTHER MARVELING

ϹΕΠΙΤΟΙϹΛΑΛΟΥΜΕΝΟΙϹΠ
ON THE being-TALKED ABOUT

s Η
ΕΡΙΑΥΤΟΥΚΑΙΕΥΛΟΓΗϹΕΝ
34 Him AND blesses

B2 o.
ΑΥΤΟΥϹϹΥΜΕΩΝΚΑΙΕΙΠΕΝ
them SIMEON AND said

ΠΡΟϹΜΑΡΙΑΜΤΗΝΜΗΤΕΡΑΑ
TOWARD MARIAM THE MOTHER OF-

ΥΤΟΥΙΔΟΥΟΥΤΟϹΚΕΙΤΑΙΕ
Him BE-PERCEIVING this-One IS-LYING INTO

ΙϹΠΤΩϹΙΝΚΑΙΑΝΑϹΤΑϹΙΝ
FALL AND UP-STANDing

s1* omits INTO
ΠΟΛΛΩΝΕΝΤΩΙϹΡΑΗΛΚΑΙΕ
OF-MANY IN THE ISRAEL AND INTO

s o.
ΙϹϹΗΜΕΙΟΝΑΝΤΙΛΕΓΟΜΕΝ
SIGN being-contradicted

B omits YET
ΟΝΚΑΙϹΟΥΔΕΑΥΤΗϹΤΗΝΨΥ
35 AND OF-YOU YET SAME THE soul

ΧΗΝΔΙΕΛΕΥϹΕΤΑΙΡΟΜΦΑΙ
WILL-BE-THRU-COMING SABER

ΑΟΠΩϹΑΝΑΠΟΚΑΛΥΦΘΩϹΙΝ
WHICH-how EVER MAY-BE-BEING-FROM-COVERED

ΕΚΠΟΛΛΩΝΚΑΡΔΙΩΝΔΙΑΛΟ
OUT OF-MANY HEARTS THRU-accounts

s1* adds ΠΟΝΗΡΟΙ
ΓΙϹΜΟΙΚΑΙΗΝΑΝΝΑΠΡΟΦΗ
36 AND WAS ANNA BEFORE-AVERess

ΤΙϹΘΥΓΑΤΗΡΦΑΝΟΥΗΛΕΚΦ
DAUGHTER PHANUEL OUT OF-

s2 adds ΚΑΙ but it is deleted
ΥΛΗϹΑϹΗΡΑΥΤΗΠΡΟΒΕΒΗΚ
tribe ASER this-one HAVING-BEFORE-STEPPED

s for ΖΗ originally ΧΗ
ΥΙΑΕΝΗΜΕΡΑΙϹΠΟΛΛΑΙϹΖ
IN DAYS MANY LIV-

ΡΕΥ B late corrector adds ΤΟΥ and ΑΥΤΟϹ s Ζ
ΗϹΑϹΑΜΕΤΑΑΝΔΡΟϹΕΤΗΕΠ
ing WITH MAN YEARS SEVEN

A YEARS SEVEN WITH MAN AB+Ε
ΤΑΑΠΟΤΗϹΠΑΡΘΕΝΙΑϹΑΥΤ
FROM THE virginity OF-her

s Ε erased
ΗϹΚΑΙΑΥΤΗΧΗΡΑΕΩϹΕΤΩΝ
37 AND she WIDOW TILL OF-YEARS

s1*ΕΒΔΟΜ=SEVEN-TY
ΟΓΔΟΗΚΟΝΤΑΤΕϹϹΑΡΩΝΗΟ
EIGHT-Y FOUR WHO NOT

B1+Ε Bs omit FROM s ΕΚ OUT, once dotted
ΥΚΑΦΙϹΤΑΤΟΑΠΟΤΟΥΙΕΡΟ
is-FROM-STOOD FROM THE SACRED-place

36 Anna, or Hannah (1 Sa.1[20]), meaning *gracious*, being of the tribe of Asher, probably represents the remnant in Israel who were true to Jehovah, as Simeon represents those of Judah. This is further intimated by her long life of celibacy after the death of her husband. It was exceedingly rare for a widow to remain unmarried, and it reflects great credit on her spirituality and desire to serve God. Like her, the ten tribes had long been without a husband. They were divorced (Hos. 2[2]) and were to abide many days before they could be His again (Hos. 3[3]; Jer. 3[1]). As Anna responded to Simeon's utterance, so will Israel be joined to Judah in the days of their restoration.

39 Between the presentation in the temple and the return to Nazareth the events recorded in Matthew's account probably took place. The visit of the magi and the sojourn in Egypt must have come after the fortieth day, when they went into the temple, for they could not and would not have come from Egypt as long as Herod sought the life of the Babe. These incidents, however, have no bearing on Luke's biography, but pertain to the kingdom account, as given by Matthew. The magi sought the King of Israel. Herod did not fear Him as a man but as a prospective King. Each account selects only such incidents in His life as pertain to its peculiar theme.

39 Only in this account, as is fitting, do we find any reference to His youth and private character. Matthew hurries us on to His proclamation of the kingdom, Mark begins with His baptism and ministry, and John omits His early life. It is well that His varied glories should each have a separate presentation, for even thus He is too glorious for our grasp.

41 Up to twelve years of age a Jewish youth was not expected to be present at the Passover in Jerusalem or responsible for his acts. At twelve years, however, he became "a son of the law", and must keep the festival, and assume a direct relationship to the law as an individual. This is why, at that age, He went with His parents and acted independently of them by associating with the teachers of the law in

with fasts and petitions offering
38 divine service night and day. And
standing by in the same hour, she
made a response to God, and spoke
concerning Him to all who are anticipating
redemption in Jerusalem.
39 And, as they accomplish all
according to the law of the Lord,
they turn back into Galilee, into
40 their own city, Nazareth. Now the
little Boy grows up and became
staunch in spirit, being filled with
wisdom, and the grace of God was
on Him.
41 And His parents went yearly into
Jerusalem to the Passover festi-
42 val. And when He came to be
twelve years, at their going up into
Jerusalem according to the custom
43 of the festival, and finishing the
days, at their return the Boy Jesus
remains behind in Jerusalem, and
44 His parents know it not. Now,
inferring that He is in the caravan,
they came on the way a day,
and they hunted Him among the
relatives and those known to them.
45 And not finding Him, they return
into Jerusalem hunting Him.
46 And it occurred, after three
days they found Him in the sanctuary,
seated in the midst of the
teachers, both hearing them and in-
47 quiring of them. Now all those
hearing Him are amazed at His un-
48 derstanding and answers. And perceiving
Him, they were astonished.
And His mother said to Him,
"Child, why do you thus to us?
Lo! your father and I painfully
49 sought you." And He said to

A s o. s¹ o. s¹ o. o.
ΥΝΗϹΤΕΙΑΙϹΚΑΙΔΕΗϹΕϹΙ
to-fasts AND to-petitions

B o.
ΝΛΑΤΡΕΥΟΥϹΑΝΥΚΤΑΚΑΙΗ
offerING-DIVINE-SERVICE NIGHT AND DAY

A o.
ΜΕΡΑΝΚΑΙΑΥΤΗΤΗΩΡΑΕΠΙ
38 AND to-SAME THE HOUR ON-STAND-

s o.
ϹΤΑϹΑΑΝΘΩΜΟΛΟΓΕΙΤΟΤΩ
ing she-INSTEAD-avowed to-THE

A ΚΥΡΙΩ Master
ΘΕΩΚΑΙΕΛΑΛΕΙΠΕΡΙΑΥΤΟ
God AND TALKED ABOUT Him

B o.
ΥΠΑϹΙΝΤΟΙϹΠΡΟϹΔΕΧΟΜΕ
to-ALL THE *ones*-TOWARD-RECEIVING

Bs *omit* IN
ΝΟΙϹΛΥΤΡΩϹΙΝΕΝΙΕΡΟΥϹ
Loosening IN JERUSALEM

s¹* Ε Bs o.
ΑΛΗΜΚΑΙΩϹΕΤΕΛΕϹΑΝΑΠΑ
39 AND AS THEY-FINISH ALL *emph.*

s *omits* THE
ΝΤΑΤΑΚΑΤΑΤΟΝΝΟΜΟΝΚΥΡ
THE according-to THE LAW OF-Mas-

Bs¹* Ε -ON- s¹* Ε s¹* *omits* THE
ΙΟΥΥΠΕϹΤΡΕΨΑΝΕΙϹΤΗΝΓ
ter THEY-UP-TURN INTO THE GAL-

B¹+Ε Bs¹* *omit* THE
ΑΛΙΛΑΙΑΝΕΙϹΤΗΝΠΟΛΙΝΕ
ILEE INTO THE city OF-

A ΑΒΘ *probably at first*
ΑΥΤΩΝΝΑΖΑΡΕΤΤΟΔΕΠΑΙΔ
40 selves NAZARETH THE YET little-boy

B² o.
ΙΟΝΗΥΞΑΝΕΝΚΑΙΕΚΡΑΤΑΙ
UP-GROWS AND became-staunch

Bs *omit* to-spirit
ΟΥΤΟΠΝΕΥΜΑΤΙΠΛΗΡΟΥΜΕ
to-spirit beING-FILLED

B *o. and erased in* s
ΝΟΝϹΟΦΙΑϹΚΑΙΧΑΡΙϹΘΕΟ
OF-WISDOM AND grace OF-God

ΥΗΝΕΠΑΥΤΟΚΑΙΕΠΟΡΕΥΟΝ
41 WAS ON it AND WENT

s o. s¹ Θ
ΤΟΟΙΓΟΝΕΙϹΑΥΤΟΥΚΑΤΕΤ
THE parents OF-Him according-to YEAR

s¹* o.
ΟϹΕΙϹΙΕΡΟΥϹΑΛΗΜΤΗΕΟΡ
INTO JERUSALEM to-THE FESTIVAL

ΤΗΤΟΥΠΑϹΧΑΚΑΙΟΤΕΕΓΕΝ
42 OF-THE PASSOVER AND when BECAME

sB ΙΒ s¹* *adds* ΚΑΙ
ΕΤΟΕΤΩΝΔΩΔΕΚΑΑΝΑΒΑΙΝ
OF-YEARS TWO-TEN OF-UP-STEPPING

Bs *omit* INTO JERUSALEM
ΟΝΤΩΝΑΥΤΩΝΕΙϹΙΕΡΟϹΟΛ
OF-them INTO JERUSALEM

ΥΜΑΚΑΤΑΤΟΕΘΟϹΤΗϹΕΟΡΤ
according-to THE CUSTOM OF-THE FESTIVAL

s o.
ΗϹΚΑΙΤΕΛΕΙΩϹΑΝΤΩΝΤΑϹ
43 AND OF-matur*ing* THE

ΗΜΕΡΑϹΕΝΤΩΥΠΟϹΤΡΕΦΕΙ
DAYS IN THE TO-BE-returning

s¹* *omits* JESUS
ΝΑΥΤΟΥϹΥΠΕΜΕΙΝΕΝΙΗϹΟ
them UNDER-REMAINS JESUS

ΥϹΟΠΑΙϹΕΝΙΕΡΟΥϹΑΛΗΜΚ
THE boy IN JERUSALEM AND

A o. o. o.ΑΙΩϹΗΦΚ(s o.)ΑΙΗΜ
ΑΙΟΥΚΕΓΝΩϹΑΝΟΙΓΟΝΕΙϹ
NOT KNOW THE parents

ΗΤΗΡ JOSEPH AND THE MOTHER *for* THE parents
ΑΥΤΟΥΝΟΜΙϹΑΝΤΕϹΔΕΑΥΤ
44 OF-Him infer*ring* YET Him

A IN THE TOGETHER-WAY TO-BE
ΟΝΕΙΝΑΙΕΝΤΗϹΥΝΟΔΙΑΗΛ
TO-BE IN THE TOGETHER-WAY THEY-

ΘΟΝΗΜΕΡΑϹΟΔΟΝΚΑΙΑΝΕΖ
CAME OF-DAY WAY AND THEY-UP-

ΗΤΟΥΝΑΥΤΟΝΕΝΤΟΙϹϹΥΓΓ
SOUGHT Him IN THE TOGETHER-

B *inserted* Υ s¹* *omits* AND to-THE KNOWN
ΕΝΕϹΙΝΚΑΙΤΟΙϹΓΝΩϹΤΟΙ
generateds AND to-THE KNOWN

Bs *omit* Him
ϹΚΑΙΜΗΕΥΡΟΝΤΕϹΑΥΤΟΝΥ
45 AND NO FINDING Him THEY-

s¹* o.
ΠΕϹΤΡΕΨΑΝΕΙϹΙΕΡΟΥϹΑΛ
reTURN INTO JERUSALEM

As¹* o. o. o. UP- *omit*
ΗΜΑΝΑΖΗΤΟΥΝΤΕϹΑΥΤΟΝΚ
46 UP-SEEKING Him AND

A Θ o.
ΑΙΕΓΕΝΕΤΟΜΕΤΑΗΜΕΡΑϹΤ
it-BECAME after DAYS THREE

B¹ o.
ΡΕΙϹΕΥΡΟΝΑΥΤΟΝΕΝΤΩΙΕ
THEY-FOUND Him IN THE SACRED

A Μ
ΡΩΚΑΘΕΖΟΜΕΝΟΝΕΝΜΕϹΩΤ
place *be*ING-seated IN MIDst OF-

ΩΝΔΙΔΑϹΚΑΛΩΝΚΑΙΑΚΟΥΟ
THE TEACHERS AND HEARING

s¹* Η
ΝΤΑΑΥΤΩΝΚΑΙΕΠΕΡΩΤΩΝΤ
OF-them AND inquirING-of

ΑΑΥΤΟΥϹΕΞΙϹΤΑΝΤΟΔΕΠΑ
47 them *are*-OUT-STOOD YET ALL

B *omits* THE *ones*-HEARING OF-Him
ΝΤΕϹΟΙΑΚΟΥΟΝΤΕϹΑΥΤΟΥ
THE *ones*-HEARING OF-Him

s o.
ΕΠΙΤΗϹΥΝΕϹΕΙΚΑΙΤΑΙϹΑ
ON to-THE understanding AND to-THE an-

ΠΟΚΡΙϹΕϹΙΝΑΥΤΟΥΚΑΙΙΔ
48 swerings OF-Him AND PER-

ΟΝΤΕϹΑΥΤΟΝΕΞΕΠΛΑΓΗϹΑ
CEIVING Him THEY-were-astonished

B² o. A TOWARD Him THE MOTHER
ΝΚΑΙΕΙΠΕΝΠΡΟϹΑΥΤΟΝΗΜ
AND said TOWARD Him THE MO-

OF-Him said
ΗΤΗΡΑΥΤΟΥΤΕΚΝΟΝΤΙΕΠΟ
THER OF-Him offspring ANY YOU-DO

Α+Ε
ΙΗϹΑϹΗΜΙΝΟΥΤΩϹΙΔΟΥΟΠ
to-us thus BE-PERCEIVING THE

ΑΤΗΡϹΟΥΚΑΓΩΟΔΥΝΩΜΕΝΟ
FATHER OF-YOU AND-I *be*ING-PAINED

Bs¹* o. B² o.
ΙΕΖΗΤΟΥΜΕΝϹΕΚΑΙΕΙΠΕΝ
49 SOUGHT YOU AND He-said

the temple, and did not return with them after the seven days of the festival were over. He was now free to begin His preparation for His future ministry. He must, at some time, begin the breach which would bring Him entirely under the will and work of God, and this was the time and place to do it most delicately and effectively.

48 Though Herod was dead and Archelaus had been banished by this time, the absence of their Son no doubt revived the dread, inspired by the massacre of the babes of Bethlehem, which caused them to dwell in Nazareth. This may have been the first time they had taken Him outside Galilee, since their return from Egypt, for fear that His royal rights would endanger His life. Hence His absence would mean much more to them than that He had been lost among the thousands who crowded the roads from the holy city. And, indeed, His astonishing discourse with the doctors could easily have reminded some of the previous prodigies and predictions that accompanied His infancy. But, no doubt, He was already conscious of God's will for Him, and that His time had not yet come. So He returns to Nazareth until His majority, or about thirty years of age. Not till then could He take up His public ministry.

1 This is the most precise chronological memorandum in the scriptures. Yet, even so, the various chronologies are only approximately agreed, partly because, in expressing years in figures, no account is taken of their overlap. Assuming that John the baptist began his ministry at thirty years, according to custom, our Lord's age at this time would be six months less, or twenty-nine and a half. This makes the fifteenth year of Tiberius and the twenty-ninth year of our Lord the same for more than half of their extent.

According to Roman reckoning, the first year of Tiberius was probably 765, two years before the death of Augustus in 767. This would make the fifteenth of Tiberius 780 A.U.C. Pilate was governor from 779 to 789. Herod, tetrarch of Galilee was in power from 750 to 792, while his brother Philip continued to his death in 786.

2-11 Compare Mt.3:1-10 Mk.1:2-5 Jn.1:6-8,19-23.

them, "Why is it that you sought
Me? Had you not perceived that
I must be in that which is My Fa-
50 ther's?" And *they* do not under-
stand the declaration which He
speaks to them.
51 And He descended with them
and came into Nazareth, and was
subject to them. And His mother
carefully kept all these declara-
tions, parleying them in her heart.
52 And Jesus progressed in wisdom
and stature, and favor with God
and men.

3 Now in the fifteenth year of
the government of Tiberius Cæsar,
Pontius Pilate being governor of
Judea, and Herod being tetrarch of
Galilee, yet Philip his brother be-
ing tetrarch of the province of Itu-
rea and Trachonitis, and Lysanias
2 being tetrarch of Abilene, Annas
and Caiaphas being chief priests,
came the declaration of God to
John, the son of Zacharias, in the
3 wilderness. And he came into the
entire country about the Jordan,
proclaiming the baptism of repent-
4 ance for the pardon of sins, as it is
written in the scroll of the sayings
of Isaiah the prophet, saying,

"A voice imploring in the wilderness,
'Make ready the road of the Lord!
Be making His highways straight!
5 Every ravine shall be filled,
And every mountain and hill shall be made low,
And the crooked shall be straight,
And the rough roads smooth,
6 And all flesh shall be viewing the salvation of God'."

7 He said, then, to the throngs go-
ing out to be baptized by him,
"Progeny of vipers! Who intim-

s1* o.
ΠΡΟϹΑΥΤΟΥϹΤΙΟΤΙΕΖΗΤΕ
TOWARD them ANY that YE-SOUGHT

ΙΤΕΜΕΟΥΚΗΔΕΙΤΕΟΤΙΕΝΤ
ME NOT YE-HAD-PERCEIVED that IN THE

s o.
ΟΙϹΤΟΥΠΑΤΡΟϹΜΟΥΔΕΙΕΙ
OF-THE FATHER OF-ME IS-BINDING TO-

s1* Ε o.
ΝΑΙΜΕΚΑΙΑΥΤΟΙΟΥϹΥΝΗΚ
50 BE ME AND they NOT understand

ΑΝΤΟΡΗΜΑΟΕΛΑΛΗϹΕΝΑΥΤ
THE declaration WHICH TALKS to-them

ΟΙϹΚΑΙΚΑΤΕΒΗΜΕΤΑΥΤΩΝ
51 AND DOWN-STEPPED WITH them

A ΑB1Θ
ΚΑΙΗΛΘΕΝΕΙϹΝΑΖΑΡΕΤΚΑ
AND CAME INTO NAZARETH AND

ΙΗΝΥΠΟΤΑϹϹΟΜΕΝΟϹΑΥΤΟ
WAS being-UNDER-SET to-them

ΙϹΚΑΙΗΜΗΤΗΡΑΥΤΟΥΔΙΕΤ
AND THE MOTHER OF-Him THRU-KEPT

s o. Bs o. A THE d. ALL (emph.) these Bs1* omit these
ΗΡΕΙΑΠΑΝΤΑΤΑΡΗΜΑΤΑΤΑ
ALL (emph.) THE declarations these

ABs1* omit TOGETHER-CASTING
ΥΤΑϹΥΜΒΑΛΛΟΥϹΑΕΝΤΗΚΑ
TOGETHER-CASTING IN THE HEART

ABs1* o-=OF-her s1* adds Ο THE
ΡΔΙΑΕΑΥΤΗϹΚΑΙΙΗϹΟΥϹΠ
52 OF-herself AND JESUS pro-

AB omit IN B2 o. THE omitted by A
ΡΟΕΚΟΠΤΕΝΕΝΤΗϹΟΦΙΑΚΑ
gressed IN THE to-WISDOM AND

s1* omits BESIDE
ΙΗΛΙΚΙΑΚΑΙΧΑΡΙΤΙΠΑΡΑ
to-PRIME AND to-grace BESIDE

s1* ΟΥ s o.
ΘΕΩΚΑΙΑΝΘΡΩΠΟΙϹΕΝΕΤΕ
God AND to-humans IN YEAR

3
YET once dotted by s
ΙΔΕΠΕΝΤΕΚΑΙΔΕΚΑΤΩΤΗϹ
YET FIVE-AND-TENTH OF-THE

A+Ε
ΗΓΕΜΟΝΙΑϹΤΙΒΕΡΙΟΥΚΑΙ
LEADership OF-TIBERIUS CAESAR

ϹΑΡΟϹΗΓΕΜΟΝΕΥΟΝΤΟϹΠΟ
OF-LEADershipING OF-MA-

s o. s1* omits OF-THE JUDEA
ΝΤΙΟΥΠΕΙΛΑΤΟΥΤΗϹΙΟΥΔ
RINE (Pontius) PILATE OF-THE JUDEA

As1* +Α
ΑΙΑϹΚΑΙΤΕΤΡΑΡΧΟΥΝΤΟϹ
AND OF-FOURth-chiefING

B+Ε A OF-HEROD OF-THE GALILEE
ΤΗϹΓΑΛΙΛΑΙΑϹΗΡΩΔΟΥΦΙ
OF-THE GALILEE OF-HEROD OF-

ΛΙΠΠΟΥΔΕΤΟΥΑΔΕΛΦΟΥΑΥ
PHILIP YET THE brother OF-him

s1* adds Α
ΤΟΥΤΕΤΡΑΡΧΟΥΝΤΟϹΤΗϹΙ
FOURth-chiefING OF-THE ITU-

s1* ΤΕ BESIDES B1+Ε A+Ε
ΤΟΥΡΑΙΑϹΚΑΙΤΡΑΧΩΝΙΤΙ
REA AND Trachonitis

ΔΟϹΧΩΡΑϹΚΑΙΛΥϹΑΝΙΟΥΤ
OF-SPACE AND OF-LYSANIAS OF-

s o. s1*+Α
ΗϹΑΒΕΙΛΗΝΗϹΤΕΤΡΑΡΧΟΥ
THE ABILENE FOURth-chiefING

ΝΤΟϹΕΠΙΑΡΧΙΕΡΕΩϹΑΝΝΑ
2 ON chief-SACRED-one of-ANNAS

ΚΑΙΚΑΙΑΦΑΕΓΕΝΕΤΟΡΗΜΑ
AND of-CAIAPHAS BECAME declaration

B o.
ΘΕΟΥΕΠΙΙΩΑΝΝΗΝΤΟΝΖΑΧ
OF-God ON JOHN THE OF-ZACH-

ΑΡΙΟΥΥΙΟΝΕΝΤΗΕΡΗΜΩΚΑ
3 ARIAS SON IN THE DESOLATE AND

AB omit THE
ΙΗΛΘΕΝΕΙϹΠΑϹΑΝΤΗΝΠΕΡ
CAME INTO EVERY THE ABOUT-

ΙΧΩΡΟΝΤΟΥΙΟΡΔΑΝΟΥΚΗΡ
SPACE OF-THE JORDAN PRO-

ΥϹϹΩΝΒΑΠΤΙϹΜΑΜΕΤΑΝΟΙ
CLAIMING DIPism OF-after-MIND

ΑϹΕΙϹΑΦΕϹΙΝΑΜΑΡΤΙΩΝΩ
4 INTO FROM-LETTING OF-misses AS

B+Ι
ϹΓΕΓΡΑΠΤΑΙΕΝΒΙΒΛΩΛΟΓ
it-HAS-been-WRITTEN IN SCROLL OF-sayings

Bs omit saying
ΩΝΗϹΑΙΟΥΤΟΥΠΡΟΦΗΤΟΥΛ
OF-ISAIAH THE BEFORE-AVERer say-

ΕΓΟΝΤΕϹΦΩΝΗΒΟΩΝΤΟϹΕΝ
ING SOUND OF-IMPLORING IN

ΤΗΕΡΗΜΩΕΤΟΙΜΑϹΑΤΕΤΗΝ
THE DESOLATE make-YE-READY THE

Bs omit THE s o.
ΟΔΟΝΤΟΥΚΥΡΙΟΥΕΥΘΕΙΑϹ
WAY OF-THE Master straight

As ΑΙ for Ε
ΠΟΙΕΙΤΕΤΑϹΤΡΙΒΟΥϹΑΥΤ
YE-BE-making THE WEAR OF-Him

A o.
ΟΥΠΑϹΑΦΑΡΑΓΞΠΛΗΡΩΘΗϹ
5 EVERY RAVINE WILL-BE-BEING-FILLED

ΕΤΑΙΚΑΙΠΑΝΟΡΟϹΚΑΙΒΟΥ
AND EVERY mountain AND HILL

s o. s Ε o.
ΝΟϹΤΑΠΕΙΝΩΘΗϹΕΤΑΙΚΑΙ
WILL-BE-BEING-made-LOW AND

s Ε o. s o.
ΕϹΤΑΙΤΑϹΚΟΛΙΑΕΙϹΕΥΘΕ
WILL-BE THE CROOKED INTO straight

B C s1* Ο s o.
ΙΑΝΚΑΙΑΙΤΡΑΧΕΙΑΙΕΙϹΟ
AND THE ROUGHS INTO WAYS

s o.
ΔΟΥϹΛΕΙΑϹΚΑΙΟΨΕΤΑΙΠΑ
6 SMOOTH AND WILL-BE-VIEWING EVERY

ϹΑϹΑΡΞΤΟϹΩΤΗΡΙΟΝΤΟΥΘ
FLESH THE SAVING OF-THE God

s1* Ο
ΕΟΥΕΛΕΓΕΝΟΥΝΤΟΙϹΕΚΠΟ
7 he-said THEN to-THE OUT-GOING

ΡΕΥΟΜΕΝΟΙϹΟΧΛΟΙϹΒΑΠΤ
THRONGS TO-BE-DIPIZED

ΙϹΘΗΝΑΙΥΠΑΥΤΟΥΓΕΝΝΗΜ
by him product!

8 At this time John had attained his majority, and, according to the law (Nu.18[8-24]) was entitled to the easy, comfortable and honorable career of a priest, ministering one week in twenty-four in the temple service, clothed in the sacred vestments, fed at the altar, and supported by the tithes of the people. He, however, forsakes the forms and ceremonies of divine worship for those vital functions in which the priesthood had failed. They should have brought the people to repentance and prepared them for Messiah. Instead, we find them His sorest opponents.

John's work was to smooth the path of the coming Christ. In a most serious sense, it was not a success. Though he made many disciples, and baptized multitudes more, when Christ came His path was far from smooth, His road was very rough.

John's gospel was essentially one of works. He looked for fruit. When he was asked, What shall we do? he did not urge them to believe, but advised them as to their conduct. He aimed at a reformation in the nation, similar to that demanded by the prophets that went before him. He had no illusions as to the effect of his baptism. Unless accompanied by heartfelt repentance it would be useless. He had no difficulty in getting them to submit to baptism, but was furious in his denunciation of those who wished it without conforming their lives to its spiritual import. The cleansing of baptism in water is external and ceremonial: the purification he wished to produce was internal and spiritual.

10 The lack of love among the people seems to have led to unlawful selfishness. The poor were not being provided for. Hence he exhorts them to observe a measure of that commandment which bade them love their associate as themselves.

12 The tribute collectors were notably unjust in raising their assessments to their own profit. They kept the peasants impoverished.

14 The soldiers took advantage of their position to extort money by force or blackmail, and thus harassed the people.

15-18 Compare Mt.3[11,12] Mk.1[7,8] Jn.1[15,26,27,30-34].

ates to you to be fleeing from fu-
8 ture indignation? — Then produce
fruits worthy of repentance. And
you should not begin to be saying
among yourselves, 'We have Abra-
ham for father', for I am saying
to you that God is able to rouse
children to Abraham out of these
9 stones. Now the ax also is already
lying at the root of the trees.
Every tree, then, which is not pro-
ducing fine fruit is being hewn
down and cast into the fire."
10 And the throngs inquired of
him, saying, "What then should
11 we be doing?" Now answering, he
said to them, "He who has two tu-
nics, let him be sharing with him
who has none, and let him who has
food be doing likewise."
12 Now tribute collectors also came
to be baptized, and they said to him,
"Teacher, what should we be do-
13 ing?" Now he said to them, "Im-
pose nothing more than has been
prescribed to you."
14 Now soldiers also inquired of
him, saying, "What should *we* also
be doing?" And he said to them,
"You should intimidate no one,
neither be blackmailing, and be suf-
ficed with your rations."
15 Now as the people were hoping,
and all reasoning in their hearts
concerning John, if perchance *he*
may be the Christ, John answers,
16 saying to all, "*I*, indeed, am baptiz-
ing you with water, yet One
stronger than I is coming, the thong
of Whose sandals I am not compe-
tent to loose. *He* will be baptiz-
ing you in holy spirit and fire,
17 Whose winnowing shovel is in His
hand, and He will be scouring His

8 o.
ΑΤΑΕΧΙΔΝΩΝΤΙCΥΠΕΔΕΙΞ
OF-VIPERS ANY UNDER-SHOWS

ΕΝΥΜΙΝΦΥΓΕΙΝΑΠΟΤΗCΜΕ
to-YOUp TO-BE-FLEEING FROM THE being-

ΛΛΟΥCΗCΟΡΓΗCΠΟΙΗCΑΤΕ
8 ABOUT INDIGNATION DO

B WORTHY FRUITS
ΟΥΝΚΑΡΠΟΥCΑΞΙΟΥCΤΗCΜ
THEN FRUITS WORTHY OF-THE after-

A ΑΙ
ΕΤΑΝΟΙΑCΚΑΙΜΗΑΡΞΗCΘΕ
MINDing AND NO YE-SH'D-BE-beginnING

ΛΕΓΕΙΝΕΝΕΑΥΤΟΙCΠΑΤΕΡ
TO-BE-saying IN selves FATHER

ΑΕΧΟΜΕΝΤΟΝΑΒΡΑΑΜΛΕΓΩ
WE-ARE-HAVING THE ABRAHAM I-AM-saying

ΓΑΡΥΜΙΝΟΤΙΔΥΝΑΤΑΙΟΘΕ
for to-YOUp that IS-ABLE THE God

ΟCΕΚΤΩΝΛΙΘΩΝΤΟΥΤΩΝΕΓ
OUT OF-THE STONES these TO-

A Ε o.
ΕΙΡΑΙΤΕΚΝΑΤΩΑΒΡΑΑΜΗΔ
9 ROUSE offsprings to-THE ABRAHAM ALREADY

B1+Ε
ΗΔΕΚΑΙΗΑΞΙΝΗΠΡΟCΤΗΝΡ
YET AND THE AX TOWARD THE ROOT

ΙΖΑΝΤΩΝΔΕΝΔΡΩΝΚΕΙΤΑΙ
OF-THE TREES IS-LYING

ΠΑΝΟΥΝΔΕΝΔΡΟΝΜΗΠΟΙΟΥ
EVERY THEN TREE NO DOING

ΝΚΑΡΠΟΝΚΑΛΟΝΕΚΚΟΠΤΕΤ
FRUIT IDEAL IS-beING-OUT-STRIKEN

ΑΙΚΑΙΕΙCΠΥΡΒΑΛΛΕΤΑΙΚ
10 AND INTO FIRE IS-beING-CAST AND

ΑΙΕΠΗΡΩΤΩΝΑΥΤΟΝΟΙΟΧΛ
inquirED-of him THE THRONGS

ΟΙΛΕΓΟΝΤΕCΤΙΟΥΝΠΟΙΗC
saying ANY THEN WE-SHOULD-BE-

A o.
ΩΜΕΝΑΠΟΚΡΙΘΕΙCΔΕΕΛΕΓ
11 DOING answerING YET he-said

A Ι
ΕΝΑΥΤΟΙCΟΕΧΩΝΔΥΟΧΙΤΩ
to-them THE one-HAVING TWO TUNICS

ΝΑCΜΕΤΑΔΟΤΩΤΩΜΗΕΧΟΝΤ
LET-BE-WITH-GIVING to-THE NO HAVING

ΙΚΑΙΟΕΧΩΝΒΡΩΜΑΤΑΟΜΟΙ
AND THE one-HAVING FOODS LIKE-AS

ΩCΠΟΙΕΙΤΩΗΛΘΟΝΔΕΚΑΙΤ
12 LET-BE-DOING CAME YET AND trib-

ΕΛΩΝΑΙΒΑΠΤΙCΘΗΝΑΙΚΑΙ
ute-collectors TO-BE-DIPIZED AND

ΕΙΠΟΝΠΡΟCΑΥΤΟΝΔΙΔΑCΚ
THEY-said TOWARD him TEACHER!

ΑΛΕΤΙΠΟΙΗCΩΜΕΝΟΔΕΕΙΠ
13 ANY WE-SHOULD-BE-DOING THE YET he-said

s1* *omits* he-said TOWARD them A Θ
ΕΝΠΡΟCΑΥΤΟΥCΜΗΔΕΝΠΛΕ
TOWARD them NO-YET-ONE MORE

ΟΝΠΑΡΑΤΟΔΙΑΤΕΤΑΓΜΕΝΟ
BESIDE THE HAVING-*been*-prescribED

ΝΥΜΙΝΠΡΑCCΕΤΕΕΠΗΡΩΤΩ
14 to-YOUp YE-BE-PRACTISING inquirED-of

ΝΔΕΑΥΤΟΝΚΑΙCΤΡΑΤΕΥΟΜ
YET him AND *ones*-WARRING

A AND WE ANY WILL-BE-DOING Ο
ΕΝΟΙΛΕΓΟΝΤΕCΤΙΠΟΙΗCΩ
saying ANY SHOULD-BE-DO-

s o. B *omits* TOWARD
ΜΕΝΚΑΙΗΜΕΙCΚΑΙΕΙΠΕΝΠ
ING AND WE AND he-said TO-

B Ι
ΠΟCΑΥΤΟΥCΜΗΔΕΝΑΔΙΑCΕ
WARD them NO-YET-ONE YE-SH'D-BE-THRU-

s1*+ΝΑ
ΙCΗΤΕΜΗΔΕCΥΚΟΦΑΝΤΗCΗ
QUAKING NO-YET YE-SHOULD-BE-FIG-ALLEGING

s o. sA ΑΙ *for* Ε
ΤΕΚΑΙΑΡΚΕΙCΘΕΤΟΙCΟΨΩ
AND YE-BE-*be*ING-SUFFICED to-THE PROVISION-

ΝΙΟΙCΥΜΩΝΠΡΟCΔΟΚΩΝΤΟ
15 PURCHASES OF-YOUp OF-TOWARD-SEEMING

CΔΕΤΟΥΛΑΟΥΚΑΙΔΙΑΛΟΓΙ
YET THE PEOPLE AND OF-THRU-accountING

ΖΟΜΕΝΩΝΠΑΝΤΩΝΕΝΤΑΙCΚ
ALL IN THE HEARTS

s*+Ε
ΑΡΔΙΑΙCΑΥΤΩΝΠΕΡΙΤΟΥΙ
OF-them ABOUT THE JOHN

B o.
ΩΑΝΝΟΥΜΗΠΟΤΕΑΥΤΟCΕΙΗ
NO ?when he MAY-BE

B1+Ε Bs o.
ΟΧΡΙCΤΟCΑΠΕΚΡΙΝΑΤΟΑΠ
16 THE ANOINTED answers to-ALL

Bs1* saying to-ALL A THE JOHN to-ALL (B o.) (*emph.*) saying
ΑCΙΝΛΕΓΩΝΟΙΩΑΝΝΗCΕΓΩ
(*emph.*) saying THE JOHN I

ΜΕΝΥΔΑΤΙΒΑΠΤΙΖΩΥΜΑCΕ
INDEED to-water AM-DIPIZING YOUp IS-

ΡΧΕΤΑΙΔΕΟΙCΧΥΡΟΤΕΡΟC
COMING YET THE STRONGER

As o.
ΜΟΥΟΥΟΥΚΕΙΜΙΙΚΑΝΟCΛΥ
OF-ME OF-WHOM NOT I-AM enough TO-

CΑΙΤΟΝΙΜΑΝΤΑΤΩΝΥΠΟΔΗ
LOOSE THE STRAP OF-THE sandals

s1 *omits* He
ΜΑΤΩΝΑΥΤΟΥΑΥΤΟCΥΜΑCΒ
OF-Him He YOUp WILL-

ΑΠΤΙCΕΙΕΝΠΝΕΥΜΑΤΙΑΓΙ
BE-DIPIZING IN spirit HOLY

ΩΚΑΙΠΥΡΙΟΥΤΟΠΤΥΟΝΕΝΤ
17 AND FIRE OF-WHOM THE WINNOWING-SHOVEL IN

Bs1 *omit* AND
ΗΧΕΙΡΙΑΥΤΟΥΚΑΙΔΙΑΚΑΘ
THE HAND OF-Him AND He-WILL-BE-THRU-

s*+Ε BΑΙ *for* ΙΕΙ
ΑΡΙΕΙΤΗΝΑΛΩΝΑΑΥΤΟΥΚΑ
cleansING THE THRESHing-floor OF-Him AND

threshing floor and be gathering
the grain into His barn, yet He
shall burn up the chaff with inex-
18 tinguishable fire.'' Indeed, then,
entreating many different things
also, he preached the evangel to the
people.
19 Now Herod, the tetrarch, being
exposed by him concerning Hero-
dias, his brother Philip's wife, and
concerning all the wickedness
20 which Herod does, adds this also to
all: he locks up John in jail also.
21 Now it occurred, as all the peo-
ple are baptized, and as Jesus is be-
ing baptized and praying, heaven
22 is opened, and the holy spirit de-
scends on Him in bodily appear-
ance as if a dove, and a voice came
out of heaven, saying, ''Thou art
My beloved Son: in Thee I de-
light.''
23 And Jesus Himself, when He be-
gan, was about thirty years, being
a son (as to the law) of Joseph, of
24 Heli, of Matthat, of Levi, of Melchi,
25 of Jannai, of Joseph, of Mattathias,
of Amos, of Nahum, of Esli, of
26 Naggai, of Maath, of Mattathias,
27 of Semein, of Josech, of Joda, of
Joannas, of Rhesa, of Zerubbabel,
28 of Salathiel, of Neri, of Melchi, of
Addi, of Cosam, of Elmadam, of
29 Er, of Jesus, of Eliezer, of Jorim,
30 of Matthat, of Levi, of Simeon, of
Judah, of Joseph, of Jonam, of Eli-
31 akim, of Melea, of Menna, of Mat-
32 tatha, of Nathan, of David, of Jes-
se, of Obed, of Boaz, of Salmon, of
33 Naasson, of Aminadab, of Admein,

15 John was a faithful forerunner who refused to receive the glory due to his Master. He often seems to have insisted that he was *not* the Christ. The difference between them was expressed in the two baptisms, his in water, and that in holy spirit and with fire. Water failed to separate the true from the false. But spirit makes them manifest. The Lord Himself never baptized in water, but left that for His disciples. He did not baptize in spirit until after His ascension.

19 Compare Mt.14:3-5 Mk.6:17,18.

19 Herod's treatment of John is here inserted ahead of time to close the account of John's ministry before opening that of his Master's.

21-22 Compare Mt.3:13-17 Mk.1:9-11 Jn.1:32-34.

23 Maturity and sonship, as distinguished from nativity and minority, were not attained at birth, but waited until the thirtieth year. The genealogy here given does not deal with birth or begettal, but with sonship. Hence it is not introduced until He arrives at His full manhood, and God Himself claims Him as His Son. The following pedigree is hardly intended to prove Him a descendant of Adam, but rather to show that this line, through which He came as to flesh, was absolutely incapable of producing the Sinless One, apart from His divine paternity.

23 This genealogy gives us the "Seed of the *woman*" (Gen.3:15) Who shall crush the serpent's head. Unlike Matthew's pedigree, it does not trace the physical male ancestry, but the legal line, through Mary back to Adam.

Christ is first proclaimed as the Son of God. Then He is shown to be the legal (not physical) son of Joseph. Joseph, also, is not the offspring of Heli, whose son he is said to be, for in Matthew we read that he was begotten by Jacob. He was, therefore, the son-in-law of Heli, by his marriage with Mary, Heli's daughter. As Heli had no son of his own his allotment passed to his daughter's husband (Nu.27:8) and so Joseph is the legal son of Heli and the physical son of Jacob.

27 The lines meet in Zerubbabel and Salathiel (Mt.1:12), just after the captivity, because the line of Nathan died out in Neri, so that Jechoniah's son

Bs ΓΑΓ *for* Ξ s* Δ B+Ν B+Є
ΙϹΥΝΑΞΕΙΤΟΝϹΙΤΟΝΕΙϹ 19
WILL-BE-TOGETHER-LEADING THE GRAIN INTO
s OF-Him *once dotted*
ΤΗΝΑΠΟΘΗΚΗΝΑΥΤΟΥΤΟΔΕ 40
THE FROM-PLACE OF-Him THE YET
s¹ ϹΒΕϹΙ s *o.*
ΑΧΥΡΟΝΚΑΤΑΚΑΥϹΕΙΠΥΡΙ 60
CHAFF He-SHALL-BE-DOWN-BURNING to-FIRE
B *has* Ϲ *above the line*
ΑϹΒΕϹΤΩΠΟΛΛΑΜΕΝΟΥΝΚΑ 80
18 UN-EXTINGUISHable MANY INDEED THEN AND
ΙΕΤΕΡΑΠΑΡΑΚΑΛΩΝΕΥΗΓΓ 100
DIFFERENT BESIDE-CALLING he-WELL-MES-
s¹ *o. o.*
ΕΛΙΖΕΤΟΤΟΝΛΑΟΝΟΔΕΗΡΩ 20
19 SAGIZED THE PEOPLE THE YET HEROD
s¹*+Δ
ΔΗϹΟΤΕΤΡΑΡΧΗϹΕΛΕΓΧΟΜ 40
THE FOURth-chief beING-EXPOSED
ΕΝΟϹΥΠΑΥΤΟΥΠΕΡΙΗΡΩΔΙ 60
by him ABOUT HERODIAS
Bs *omit* OF-PHILIP
ΑΔΟϹΤΗϹΓΥΝΑΙΚΟϹΦΙΛΙΠ 80
OF-THE WOMAN OF-PHILIP
s¹* *omits* AND
ΠΟΥΤΟΥΑΔΕΛΦΟΥΑΥΤΟΥΚΑ 200
THE brother OF-him AND
s *adds* ΤΩΝ, *once dotted*
ΙΠΕΡΙΠΑΝΤΩΝΩΝΕΠΟΙΗϹΕ 20
ABOUT ALL OF-WHICH DOES
B² *o.* s¹* OF-wickednesses OF-WHICH DOES
ΝΠΟΝΗΡΩΝΟΗΡΩΔΗϹΠΡΟϹΕ 40
20 OF-wickednesses THE HEROD adds
B² *o.*
ΘΗΚΕΝΚΑΙΤΟΥΤΟΕΠΙΠΑϹΙ 60
AND this ON ALL
B² *o.* Bs¹* *omit* AND s *o.* B² *o.*
ΝΚΑΙΚΑΤΕΚΛΕΙϹΕΝΤΟΝΙΩ 80
AND LOCKS THE JOHN
B *o.* Bs *omit* THE
ΑΝΝΗΝΕΝΤΗΦΥΛΑΚΗΕΓΕΝΕ 300
21 IN THE GUARD-house BECAME
s *o.*
ΤΟΔΕΕΝΤΩΒΑΠΤΙϹΘΗΝΑΙΑ 20
YET IN THE TO-BE-DIPIZED ALL-
ΠΑΝΤΑΤΟΝΛΑΟΝΚΑΙΙΗϹΟΥ 40
(*emph.*) THE PEOPLE AND JESUS
ΒΑΠΤΙϹΘΕΝΤΟϹΚΑΙΠΡΟϹΕ 60
OF-BEING-DIPIZED AND prayING
s Є *o.*
ΥΧΟΜΕΝΟΥΑΝΕΩΧΘΗΝΑΙΤΟ 80
TO-BE-UP-OPENED THE
ΝΟΥΡΑΝΟΝΚΑΙΚΑΤΑΒΗΝΑΙ 400
22 heaven AND TO-DOWN-STEP
ΤΟΠΝΕΥΜΑΤΟΑΓΙΟΝϹΩΜΑΤ 20
THE spirit THE HOLY to BODYic
As *o.* Bs *omit* IF
ΙΚΩΕΙΔΕΙΩϹΕΙΠΕΡΙϹΤΕΡ 40
perception AS-IF DOVE
ΑΝΕΠΑΥΤΟΝΚΑΙΦΩΝΗΝΕΞΟ 60
ON Him AND SOUND OUT OF-
Bs *omit* sayING
ΥΡΑΝΟΥΓΕΝΕϹΘΑΙΛΕΓΟΥϹ 80
heaven TO-BE-BECOMING sayING
ΑΝϹΥΕΙΟΥΙΟϹΜΟΥΟΑΓΑΠΗ 500
YOU ARE THE SON OF-ME THE be-LOVED

A Η
ΤΟϹΕΝϹΟΙΕΥΔΟΚΗϹΑΚΑΙΑ 20
23 IN YOU I-WELL-SEEM AND He
Bs *omit* THE A AS-IF OF-YEARS
ΥΤΟϹΗΝΟΙΗϹΟΥϹΑΡΧΟΜΕΝ 40
WAS THE JESUS beginning
THREE-TY beginning s Λ=30
ΟϹΩϹΕΙΕΤΩΝΤΡΙΑΚΟΝΤΑΩ 60
AS-IF OF-YEARS THREE-TY BE-
A AS *was*-LAWIZED SON
ΝΥΙΟϹΩϹΕΝΟΜΙΖΕΤΟΙΩϹΗ 80
ING SON AS *was*-LAWIZED JOSEPH
s Θ s Θ B+Η
ΦΤΟΥΗΛΕΙΤΟΥΜΑΤΘΑΤΤΟΥ 600
24 OF-THE ELI (*Heb.*) OF-THE MATTHAT OF-THE
A *o.*
ΛΕΥΕΙΤΟΥΜΕΛΧΕΙΤΟΥΙΑΝ 20
LEVI OF-THE MELCHI OF-THE JANNAI
A *o.* B¹ ΘΒΘ
ΝΑΙΤΟΥΙΩϹΗΦΤΟΥΜΑΤΤΑΘ 40
25 OF-THE JOSEPH OF-THE MATTATHIAS
ΙΟΥΤΟΥΑΜΩϹΤΟΥΝΑΟΥΜΤΟ 60
OF-THE AMOS OF-THE NAUM OF-THE
A *o.*
ΥΕϹΛΕΙΤΟΥΝΑΓΓΑΙΤΟΥΜΑ 80
26 ESLI OF-THE NAGGAI OF-THE MAATH
ΑΘΤΟΥΜΑΤΤΑΘΙΟΥΤΟΥϹΕΜ 700
OF-THE MATTATHIAS OF-THE SEMEIN
A *o.* A Φ A ΟΥ *for* Ω
ΕΕΙΝΤΟΥΙΩϹΗΧΤΟΥΙΩΔΑΤ 20
27 OF-THE JOSECH OF-THE JODA OF-
s¹ *o.*
ΟΥΙΩΑΝΑΝΤΟΥΡΗϹΑΤΟΥΖΟ 40
JOANNAS OF-THE RHESA OF-THE ZORO-
A+Μ
ΡΟΒΑΒΕΛΤΟΥϹΑΛΑΘΙΗΛΤΟ 60
BABEL OF-THE SALATHIEL OF-THE
ΥΝΗΡΕΙΤΟΥΜΕΛΧΕΙΤΟΥΑΔ 80
28 NERI OF-THE MELCHI OF-THE ADDI
s¹* *o.* A Ω
ΔΕΙΤΟΥΚΩϹΑΜΤΟΥΕΛΜΑΔΑ 800
OF-THE COSAM OF-THE ELMADAM
A ΙΩϹΗ
ΜΤΟΥΗΡΤΟΥΙΗϹΟΥΤΟΥΕΛΙ 20
29 OF-THE ER OF-THE JESUS OF-THE ELIEZER
Δs²Ι+ s *o.* sB¹ ΘΑΤs¹*+
ΕΖΕΡΤΟΥΙΩΡΕΙΜΤΟΥΜΑΤΘ 40
OF-THE JORIM OF-THE MATTHAT
Δ B Τ
ΑΘΤΟΥΛΕΥΕΙΤΟΥϹΥΜΕΩΝΤ 60
30 OF-THE LEVI OF-THE SIMEON OF-
ΟΥΙΟΥΔΑΤΟΥΙΩϹΗΦΤΟΥΙΩ 80
THE JUDAS OF-THE JOSEPH OF-THE JONAM
A ΑΝΑΝ
ΝΑΜΤΟΥΕΛΙΑΚΕΙΜΤΟΥΜΕΛ 900
31 OF-THE ELIAKIM OF-THE MELEA
A *omits* OF-THE MENNA B Є
ΕΑΤΟΥΜΕΝΝΑΤΟΥΜΑΤΤΑΘΑ 20
OF-THE MENNA OF-THE MATTATHA
Bs¹ Μ
ΤΟΥΝΑΘΑΝΤΟΥΔΑΥΕΙΔΤΟΥ 40
32 OF-THE NATHAN OF-THE DAVID OF-THE
s¹* Λ s¹* ΛΛs¹+
ΙΕϹϹΑΙΤΟΥΙΩΒΗΔΤΟΥΒΟΟ 60
JESSE OF-THE OBED OF-THE BOAZ
Λ Bs¹* ϹΑΛΑ
ϹΤΟΥϹΑΛΜΩΝΤΟΥΝΑΑϹϹΩΝ 80
OF-THE SALMOON OF-THE NAASSON
s¹* ΑΔΑΜ B *om.* OF-T. AM. A *om.* OF-T. A. s *o.*
ΤΟΥΑΜΙΝΑΔΑΒΤΟΥΑΔΜΕΙΝ 13000
33 OF-THE AMINADAB OF-THE ADMEIN

Salathiel was also the legal son and heir of Neri. From thence it is traced back to the second surviving son of Bathsheba the wife of David. From David back to Abraham this corresponds with Matthew's genealogy.

When Eve bore Cain she supposed that he was the promised Seed, so she said "I have acquired a man, Jehovah", and she names him "Cain", that is "Acquired". But before his brother Abel was born she realized her mistake, and called him "Abel", Vanity. The Seed was *not* to be the seed of Adam, but the Seed of the woman. This lesson is emphasized again when the male line dies out in Neri, and the allotment passes through a woman to a legal son, and this is repeated when Joseph becomes the son of Heli through his wife Mary. Not a single man in the whole list was capable of generating the One Who was to bruise the serpent's head. It is a broken, sinful pedigree. Hence the absolute necessity that He should be begotten, not of man, nor of the will of the flesh, but of God, and that a *virgin* should bring forth Emmanuel.

36 As this Cainan is not found in the Hebrew text and seems to have been unknown to some of the early fathers, some are inclined to regard it as a very early corruption of the text. But, if we retain it we have the notable number, seventy-seven, as the full total, and, when all names found also in Matthew's genealogy are omitted, we discover three groups of exactly twenty names each.

1-13 Compare Mt.4[1-11]Mk.1[12,13].

2 The Slanderer is the suzerain of the kingdoms of the earth. Before proclaiming the kingdom it was necessary that he should be met and overcome. He took the dominion away from mankind through his deception in the garden (1 Ti.2[14]).

Adam was in no need of food, yet he sinned. Christ was famished from a forty-day fast, yet He withstood the temptation to provide Himself with food. Adam was in a beautiful garden, the head of all creatures on earth, yet he yielded to Satan. Christ was in a wilderness among the wild beasts, yet He refused to do homage even though it should give Him the headship which was rightfully His.

of Arni, of Esrom, of Phares, of
34 Judah, of Jacob, of Isaac, of Abra-
35 ham, of Thara, of Nachor, of Ser-
uch, of Ragau, of Phalec, of Eber,
36 of Sala, of Cainan, of Arphaxad, of
37 Shem, of Noah, of Lamech, of Me-
thuselah, of Enoch, of Jared, of
38 Maleleel, of Cainan, of Enos, of
Seth, of Adam, of God.

4 Now Jesus, full of holy spirit, re-
turns from the Jordan, and was
led in the spirit in the wilderness
2 forty days, being tried by the Slan-
derer. And He ate nothing in
those days, and subsequently, at
3 their conclusion, He hungers. Now
the Slanderer said to Him, "If you
are God's son, speak to this stone
that it may be becoming bread."
4 And Jesus answered him, saying,
"It is written that, 'Not on bread
alone shall man be living, but on
every declaration of God'."
5 And the Slanderer, leading Him
up into a high mountain, shows
Him all the kingdoms of the inhab-
ited earth in a second of time.
6 And the Slanderer said to Him,
"To you shall I be giving all this
authority and the glory of them,
seeing that it has been given up to
me, and to whomever I will, I am
7 giving it. If you, then, should be
worshiping before me, it will all be
8 yours." And answering, Jesus
said to him, "Go behind Me, Satan!
It is written, 'The Lord your God
shall you be worshiping, and to
Him only shall you be offering
divine service'."
9 Now he led Him into Jerusalem
and he stands Him on the wing of
the sanctuary, and he said to Him,
"If you are God's son, be casting
10 yourself down hence, for it is
written that

A ΔΜ o. A omits OF-THE PHARES
ΤΟΥΑΡΝΕΙΤΟΥΕΣΡΩΜΤΟΥΦ
OF-THE ARNI OF-THE ESROM OF-THE PHA-
ΑΡΕΣΤΟΥΙΟΥΔΑΤΟΥΙΑΚΩΒ
34 RES OF-THE JUDAS OF-THE JACOB
s1* o.
ΤΟΥΙΣΑΑΚΤΟΥΑΒΡΑΑΜΤΟΥ
OF-THE ISAAC OF-THE ABRAHAM OF-THE
ABs1* o.
ΘΑΡΡΑΤΟΥΝΑΧΩΡΤΟΥΣΕΡΟ
35 THARA OF-THE NACHOR OF-THE SERUCH
A Γ
ΥΧΤΟΥΡΑΓΑΥΤΟΥΦΑΛΕΚΤΟ
OF-THE RAGAU OF-THE PHALEC OF-THE
ΥΕΒΕΡΤΟΥΣΑΛΑΤΟΥΚΑΙΝΑ
36 EBER OF-THE SALA OF-THE CAINAN
A N
ΜΤΟΥΑΡΦΑΞΑΔΤΟΥΣΗΜΤΟΥ
OF-THE ARPHAXAD OF-THE SEM OF-THE
As o.
ΝΩΕΤΟΥΛΑΜΕΧΤΟΥΜΑΘΘΟΥ
37 NOAH OF-THE LAMECH OF-THE MATHUSALA
A ΔΙ for Ε for Τ B² Δ A Θ
ΣΑΛΑΤΟΥΕΝΩΧΤΟΥΙΑΡΕΤΤ
OF-THE ENOCH OF-THE JARED OF-
As1* Ε s Μ
ΟΥΜΑΛΕΛΕΗΛΤΟΥΚΑΙΝΑΝΤ
38 MALELEEL OF-THE CAINAN OF-
A ΔΙ for Ε A Μ
ΟΥΕΝΩΣΤΟΥΣΗΘΤΟΥΑΔΑΜΤ
ENOS OF-THE SETH OF-THE ADAM OF-
ΟΥΘΕΟΥΙΗΣΟΥΣΔΕΠΛΗΡΗΣ
4 THE God JESUS YET FULL
A OF-spirit HOLY FULL s1 omits returns
ΠΝΕΥΜΑΤΟΣΑΓΙΟΥΥΠΕΣΤΡ
OF-spirit HOLY returns
ΕΨΕΝΑΠΟΤΟΥΙΟΡΔΑΝΟΥΚΑ
FROM THE JORDAN AND
s+ΤΟ A INTO ΕΙΣ
ΙΗΓΕΤΟΕΝΤΩΠΝΕΥΜΑΤΙΕΝ
was-LED IN THE spirit IN
A+Ν A ΟΝ for Ω s Μ=40 B² Α
ΤΗΕΡΗΜΩΗΜΕΡΑΣΤΕΣΣΕΡΑ
2 THE DESOLATE DAYS FOUR-TY
ΚΟΝΤΑΠΕΙΡΑΖΟΜΕΝΟΣΥΠΟ
being-tried by
ΤΟΥΔΙΑΒΟΛΟΥΚΑΙΟΥΚΕΦΑ
THE THRU-CASTER AND NOT He-ATE
s1+ΟΥΔΕΝ
ΓΕΝΟΥΔΕΝΕΝΤΑΙΣΗΜΕΡΑΙ
NOT-YET-ONE IN THE DAYS
ΣΕΚΕΙΝΑΙΣΚΑΙΣΥΝΤΕΛΕΣ
those AND OF-BEING-concluded
s o. Bs omit subsequently
ΘΕΙΣΩΝΑΥΤΩΝΥΣΤΕΡΟΝΕΠ
them subsequently He-
As o. A+ΚΑΙ AND A omits YET
ΕΙΝΑΣΕΝΕΙΠΕΝΔΕΑΥΤΩΟΔ
3 HUNGERS said YET to Him THE THRU-
s1* o.
ΙΑΒΟΛΟΣΕΙΥΙΟΣΕΙΤΟΥΘΕ
CASTER IF SON YOU-ARE OF-THE God
ΟΥΕΙΠΕΤΩΛΙΘΩΤΟΥΤΩΙΝΑ
BE-saying to-THE STONE this THAT
s1* Ο
ΓΕΝΗΤΑΙΑΡΤΟΣΚΑΙΑΠΕΚΡ
4 it-MAY-BE-BECOMING BREAD AND answered

A JESUS TOWARD him omits THE Bs omit saying
ΙΘΗΠΡΟΣΑΥΤΟΝΟΙΗΣΟΥΣΛ
TOWARD him THE JESUS say-
ΕΓΩΝΓΕΓΡΑΠΤΑΙΟΤΙΟΥΚΕ
ING it-HAS-been-WRITTEN that NOT ON
ΠΑΡΤΩΜΟΝΩΖΗΣΕΤΑΙΟΑΝΘ
BREAD ONLY WILL-BE-LIVING THE human
Bs omit but ON EVERY declaration OF-God
ΡΩΠΟΣΑΛΛΕΠΙΠΑΝΤΙΡΗΜΑ
but ON EVERY declaration
ΤΙΘΕΟΥΚΑΙΑΝΑΓΑΓΩΝΑΥΤ
5 OF-God AND UP-LEADING Him
Bs omit THE THRU-CASTER Bs1 omit INTO mountain HIGH
ΟΝΟΔΙΑΒΟΛΟΣΕΙΣΟΡΟΣΥΨ
THE THRU-CASTER INTO mountain HIGH
s o.
ΗΛΟΝΕΔΕΙΞΕΝΑΥΤΩΠΑΣΑΣ
he-shows to-Him ALL
s o.
ΤΑΣΒΑΣΙΛΕΙΑΣΤΗΣΟΙΚΟΥ
THE KINGdoms OF-THE OF-being-HOMED
ΜΕΝΗΣΕΝΣΤΙΓΜΗΧΡΟΝΟΥΚ
6 IN PRICK OF-TIME AND
ΑΙΕΙΠΕΝΑΥΤΩΟΔΙΑΒΟΛΟΣ
said to-Him THE THRU-CASTER
ΣΟΙΔΩΣΩΤΗΝΕΞΟΥΣΙΑΝΤΑ
to-YOU I'LL-BE-GIVING THE authority this
s o.
ΥΤΗΝΑΠΑΣΑΝΚΑΙΤΗΝΔΟΞΑ
EVERY (emph.) AND THE esteem
ΝΑΥΤΩΝΟΤΙΕΜΟΙΠΑΡΑΔΕΔ
OF-them that to-ME HAS-been-BESIDE-
B omits IF- s1* ΔΩΣΩ
ΟΤΑΙΚΑΙΩΕΑΝΘΕΛΩΔΙΔΩΜ
GIVEN AND to-WHOM IF-EVER I-MAY-BE-WILLING I-AM-
ΙΑΥΤΗΝΣΥΟΥΝΕΑΝΠΡΟΣΚΥ
7 GIVING her YOU THEN IF-EVER YOU-SHOULD-BE-
s1* adds ΜΟΙ to-me Bs1*+Ε s Ε o.
ΝΗΣΗΣΕΝΩΠΙΟΝΜΟΥΕΣΤΑΙ
worshiping IN-VIEW OF-ME WILL-BE
ΣΟΥΠΑΣΑΚΑΙΑΠΟΚΡΙΘΕΙΣ
8 OF-YOU EVERY AND answering
B o. B to-him said JESUS A said to-him THE JESUS
ΟΙΗΣΟΥΣΕΙΠΕΝΑΥΤΩΥΠΑΓ
THE JESUS said to-him BE-UNDER-LEAD-
Bs omit B.-U.-L. BEHIND OF-ME SATAN
ΕΟΠΙΣΩΜΟΥΣΑΤΑΝΑΓΕΓΡΑ
ING BEHIND OF-ME SATAN it-HAS-been-WRIT-
A YOU'LL-BE-worshiping Master THE God OF-YOU
ΠΤΑΙΚΥΡΙΟΝΤΟΝΘΕΟΝΣΟΥ
TEN Master THE God OF-YOU
ΠΡΟΣΚΥΝΗΣΕΙΣΚΑΙΑΥΤΩΜ
YOU-WILL-BE-worshiping AND to-Him ONLY
A adds ΚΑΙ A omits YET
ΟΝΩΛΑΤΡΕΥΣΕΙΣΗΓΑΓΕΝΔ
9 YOU-WILL-BE-offering-DIVINE-SERVICE he-LED YET
ΕΑΥΤΟΝΕΙΣΙΕΡΟΥΣΑΛΗΜΚ
Him INTO JERUSALEM AND
Bs omit Him
ΑΙΕΣΤΗΣΕΝΑΥΤΟΝΕΠΙΤΟΠ
STANDS Him ON THE flyer-
ΤΕΡΥΓΙΟΝΤΟΥΙΕΡΟΥΚΑΙΕ
let OF-THE SACRED-place AND said

Adam questioned God's goodness and offended Him by seeking that which He withheld. Our Lord refused to doubt His love, though every token of it seemed to have vanished. He would not put it to a test. On every point in which the first man failed, the second Man, though tempted many times more searchingly, stood the test triumphantly. No mere son of Adam could have stood. Had He not been the Son of God the stress would have been too great.

8 "It is written" is the sword of the spirit, that destroys the insinuations of the Slanderer. And if he counters with a passage (for error is best supported by an appeal to holy writ), the only defense is another stroke of "It is written!"

9 A wing of the sanctuary overhangs the steep and deep declivity looking down into the vale of Kedron. This dizzy depth, rather than an eminence on the temple building is intended. The "sanctuary", including the whole temple area, must always be distinguished from the temple proper.

14-15 Compare Mt.4[12]Mk.1[14,15].

14 At this point Luke, Matthew and Mark entirely omit any mention of events covering about one year, including the miracle at Cana of Galilee, the meeting with the Samaritan woman and the healing of the nobleman's son, which are recorded in John's account. Most of this time was spent in Capernaum, which became His own city during His ministry after His expulsion from Nazareth.

16 The greatest Prophet of all did not receive recognition in His own city. It seems to be human nature to find God only in that which is far off and dim. When He returned to the people with whom He had lived and toiled most of His life, He seems to have had no expectation of a hearing from them and spoke accordingly. But their terrible treatment of Him on this occasion did not deter Him from visiting them again a year or so later (Mt. 13[53-58]; Mk. 6[1-6]). Then He was able to heal a few of the sick, but could do no mighty deeds because of their unbelief and hardness of heart. All that His adopted city gave Him was a despised name. He was the only good that ever came out of it.

'His messengers shall be directed concerning Thee, to protect Thee,'

11 and that

'On their hands shall they be lifting Thee,
Lest at any time Thou shouldst be dashing Thy foot against a stone'."

12 And answering, Jesus said to him
that "It has been declared, 'You
shall not be putting the Lord your
God on trial'."
13 And, concluding every trial, the
Slanderer withdrew from Him un-
14 til an appointed time. And Jesus
returns, in the power of the spirit,
into Galilee, and the fame of Him
came out in the whole of the coun-
15 try about. And *He* taught in their
synagogues, being glorified by all.
16 And He came to Nazareth,
where he was reared, and, according
to His custom, He entered into
the synagogue on the day of the
17 sabbaths and rose to read. And
the scroll of the prophet Isaiah was
handed to Him and, opening the
scroll, He found the place where it
is written,

18 "The spirit of the Lord is on Me,
On account of which He anoints Me
To preach the evangel to the poor;
He has commissioned Me
To heal the crushed in heart,
To proclaim a pardon to the captives,
And the recovering of sight to the blind,
To dispatch the oppressed with a pardon,
19 To proclaim the acceptable year of the Lord."

20 And furling the scroll, giving it
back to the deputy, He is seated.
And the eyes of all in the syna-
21 gogue were staring at Him. Now
He begins to be saying to them that
"Today this scripture has been
22 fulfilled in your ears." And all

ΙΠΕΝΑΥΤΩΕΙΥΙΟCΕΙΤΟΥΘ
to-Him IF SON YOU-ARE OF-THE God

ΕΟΥΒΑΛΕCΕΑΥΤΟΝΕΝΤΕΥΘ
YOU-BE-CASTING yourself hence

s¹ *omits* for
ΕΝΚΑΤΩΓΕΓΡΑΠΤΑΙΓΑΡΟΤ
10 DOWN it-HAS-*been*-WRITTEN for that

ΙΤΟΙCΑΓΓΕΛΟΙCΑΥΤΟΥΕΝ
to-THE MESSENGERS OF-Him WILL-

s o. A Є o.
ΤΕΛΕΙΤΑΙΠΕΡΙCΟΥΤΟΥΔΙ
BE-*be*ING-directED ABOUT YOU OF-THE TO-

A Є o.
ΑΦΥΛΑΞΑΙCΕΚΑΙΟΤΙΕΠΙΧ
11 protect YOU AND that ON HANDS

B o.
ΕΙΡΩΝΑΡΟΥCΙΝCΕΜΗΠΟΤΕ
THEY'LL-BE-LIFTING YOU NO-?-when

ΠΡΟCΚΟΨΗCΠΡΟCΛΙΘΟΝΤΟ
YOU-SH'D-BE-TOWARD-STRIKING TOWARD STONE THE

B *separates* C O
ΝΠΟΔΑCΟΥΚΑΙΑΠΟΚΡΙΘΕΙ
12 FOOT OF-YOU AND answerING

s* *cancels* that, *but it is restored*
CΕΙΠΕΝΑΥΤΩΟΙΗCΟΥCΟΤΙ
said to-him THE JESUS that

AS o.
ΕΙΡΗΤΑΙΟΥΚΕΚΠΕΙΡΑCΕΙ
it-HAS-*been*-declarED NOT YOU-WILL-BE-OUT-TRYING

CΚΥΡΙΟΝΤΟΝΘΕΟΝCΟΥΚΑΙ
13 Master THE God OF-YOU AND

s o.
CΥΝΤΕΛΕCΑCΠΑΝΤΑΠΕΙΡΑ
conclud*ing* EVERY trial

CΜΟΝΟΔΙΑΒΟΛΟCΑΠΕCΤΗΑ
THE THRU-CASTer FROM-STOOD FROM

ΠΑΥΤΟΥΑΧΡΙΚΑΙΡΟΥΚΑΙΥ
14 Him UNTIL SEASON AND re-

ΠΕCΤΡΕΨΕΝΟΙΗCΟΥCΕΝΤΗ
TURNS THE JESUS IN THE

s o.
ΔΥΝΑΜΕΙΤΟΥΠΝΕΥΜΑΤΟCΕ
ABILITY OF-THE spirit INTO

B+Є
ΙCΤΗΝΓΑΛΙΛΑΙΑΝΚΑΙΦΗΜ
THE GALILEE AND AVERment

s *omits* ABOUT-
ΗΕΞΗΛΘΕΝΚΑΘΟΛΗCΤΗCΠΕ
OUT-CAME DOWN WHOLE OF-THE ABOUT-

s AC A *omits* He
ΡΙΧΩΡΟΥΠΕΡΙΑΥΤΟΥΚΑΙΑ
15 SPACE ABOUT Him AND He

ΥΤΟCΕΔΙΔΑCΚΕΝΕΝΤΑΙCC
TAUGHT IN THE TO-

ΥΝΑΓΩΓΑΙCΑΥΤΩΝΔΟΞΑΖΟ
GETHER-LEADS OF-them *be*ING-esteemizED

ΜΕΝΟCΥΠΟΠΑΝΤΩΝΚΑΙΗΛΘ
16 by ALL AND He-CAME

Bs *omit* THE B *late corrector* ЄsΒlo. AB *omit* -UP-
ΕΝΕΙCΤΗΝΝΑΖΑΡΑΤΟΥΗΝΑ
INTO THE NAZARETH where He-WAS

ΝΑΤΕΘΡΑΜΜΕΝΟCΚΑΙΕΙCΗ
HAVING-*been*-UP-NURTURED AND He-INTO-

A o.
ΛΘΕΝΚΑΤΑΤΟΕΙΩΘΟCΑΥΤΩ
CAME according-to THE HAVING-CUSTOMED to-Him

ΕΝΤΗΗΜΕΡΑΤΩΝCΑΒΒΑΤΩΝ
IN THE DAY OF-THE SABBATHS

ΕΙCΤΗΝCΥΝΑΓΩΓΗΝΚΑΙΑΝ
INTO THE TOGETHER-LEAD AND He-UP-

ΕCΤΗΑΝΑΓΝΩΝΑΙΚΑΙΕΠΕΔ
17 STOOD TO-read AND WAS-ON-GIVEN

ΟΘΗΑΥΤΩΒΙΒΛΙΟΝΤΟΥΠΡΟ
to-Him SCROLLet OF-THE BEFORE-

A OF-ISAIAH THE BEFORE-AVERer s ΑΝΑΠΤΥΞΑC
ΦΗΤΟΥΗCΑΙΟΥΚΑΙΑΝΟΙΞΑ
AVERer ISAIAH AND UP-OPEN*ing*

UP-ROTAT*ing* s *omits* THE
CΤΟΒΙΒΛΙΟΝΕΥΡΕΝΤΟΝΤΟ
THE SCROLLet He-FOUND THE PLACE

ΠΟΝΟΥΗΝΓΕΓΡΑΜΜΕΝΟΝΠΝ
18 where it-WAS HAVING-*been*-WRITTEN spirit

ΕΥΜΑΚΥΡΙΟΥΕΠΕΜΕΟΥΕΙΝ
OF-Master ON ME OF-WHICH on-

A *above* Є *line* AB+Є
ΕΚΕΝΕΧΡΙCΕΝΜΕΕΥΑΓΓΕΛ
account He-ANOINTS ME TO-WELL-MESSAGize

ΙCΑCΘΑΙΠΤΩΧΟΙCΑΠΕCΤΑ
TO-POOR He-HAS-commission-

B³ o. Bs *omit* TO-HEAL THE *ones*-HAVING-*been*-
ΛΚΕΝΜΕΙΑCΑCΘΑΙΤΟΥCCΥ
ED ME TO-HEAL THE *ones*-

crushED THE HEART
ΝΤΕΤΡΙΜΜΕΝΟΥCΤΗΝΚΑΡΔ
HAVING-*been*-crushED THE HEART

ΙΑΝΚΗΡΥΞΑΙΑΙΧΜΑΛΩΤΟΙ
TO-PROCLAIM to-captives

CΑΦΕCΙΝΚΑΙΤΥΦΛΟΙCΑΝΑ
FROM-LETTing AND to-BLIND-*ones* UP-looking

s o.
ΒΛΕΨΙΝΑΠΟCΤΕΙΛΑΙΤΕΘΡ
TO-commission *ones*-HAVING-

s o.
ΑΥCΜΕΝΟΥCΕΝΑΦΕCΕΙΚΗΡ
19 *been*-SHIVERED IN FROM-LETTing TO-PRO-

ΥΞΑΙΕΝΙΑΥΤΟΝΚΥΡΙΟΥΔΕ
CLAIM YEAR OF-Master RECEIV-

ΚΤΟΝΚΑΙΠΤΥΞΑCΤΟΒΙΒΛΙ
20 able AND ROTAT*ing* THE SCROLLet

ΟΝΑΠΟΔΟΥCΤΩΥΠΗΡΕΤΗΕΚ
FROM-GIVING to-THE subservient He-is-

A+Є
ΑΘΙCΕΝΚΑΙΠΑΝΤΩΝΟΙΟΦΘ
seated AND OF-ALL THE VIEWers

A IN THE TOGETHER-LEAD WERE THE VIEWers
ΑΛΜΟΙΕΝΤΗCΥΝΑΓΩΓΗΗCΑ
IN THE TOGETHER-LEAD WERE

ΝΑΤΕΝΙΖΟΝΤΕCΑΥΤΩΗΡΞΑ
21 STRETCHING to-Him He-begins

s o.
ΤΟΔΕΛΕΓΕΙΝΠΡΟCΑΥΤΟΥC
YET TO-BE-saying TOWARD them

ΟΤΙCΗΜΕΡΟΝΠΕΠΛΗΡΩΤΑΙ
that TODAY HAS-*been*-FILLED

testified of Him and marveled at
the gracious words which went out
of His mouth. And they said, "Is
23 not this Joseph's son?" And He
said to them, "Undoubtedly you
will be declaring this parable to
Me, 'Physician, cure yourself!'
'Whatever we hear occurring in
Capernaum do here also in your
own country'."
24 Now He said, "Verily, I am say-
ing to you that no prophet is accep-
25 table in his own country. Now of
a truth I am saying to you, that
there were many widows in Israel
in the days of Elijah, when heaven
is locked three years and six
months, as a great famine came to
26 be over the entire land, and to none
of them was Elijah sent, except
into Sarepta of Sidonia, to a widow
27 woman. And there were many
lepers in Israel with Elisha the
prophet, and none of them is
cleansed except Naaman the Syri-
an."
28 And those in the synagogue are
all filled with fury at hearing
29 these things, and, rising, they cast
Him out of the city, and led Him
to the brow of the mountain on
which their city had been built, so
as to push Him over the precipice.
30 Yet *He*, coming through their
midst, went.
31 And He came down into Caper-
naum, a city of Galilee, and He
was teaching them on the sabbaths.
32 And they were astonished at His
teaching, seeing that His word was
with authority.
33 And there was a man in the syn-
agogue having the spirit of an un-

18 What more blessed or precious portion could the Lord have read than the passage from Isaiah? Perhaps nowhere else is such a delightful portrayal of His mission (Isa. 61:1,2). No wonder they marveled at the gracious words which came from Him! But even more marvelous is the message conveyed by His silence. Had He read another sentence, He would have plunged them into "The day of vengeance of our God". The two are closely allied—much closer than appears, except in the prophecy. God's vengeance will be visited on His enemies when He redeems His people. But Christ's ministry was confined to the proclamation of the acceptable year. Let us note the contrast between the acceptable *year* and the *day* of vengeance. God is swift in judgment, but delights to delay in blessing. He might have used the last two thousand years for vengeance, for the prophet gives no hint of aught else before His glorious appearing. Instead, He fills it with transcendent manifestations of His grace.

23 The fame of Christ's miracles in Capernaum had reached His own neighbors. They were jealous in their unbelief. With marvelous skill He touches the sore spot and shows how thoroughly in accord with their own scriptures His ministry is. Even in the prophets blessing broke forth to outsiders when those within the covenant were in want. Sidon and Syria had no claim on Jehovah's mercy. Yet Elijah and Elisha, at a time of great need in Israel, are sent to convey God's mercies to the despised aliens. No doubt His language implied that there was a famine in Nazareth just as there was in Israel in Elijah's day (1 Ki.17), only that then heaven was locked three years and six months and physical sustenance failed, yet now heaven is opened for a like period (for Christ's ministry seems to have been about this length) and they famish in the midst of plenty. So, too, His words hinted that there were lepers in Nazareth as in Israel in Elisha's day (2 Ki. 5), yet they are not cured, though a greater than Elisha is in their midst. How pitiful is their prejudice and impotent rage! He does not flee from them, but fearlessly wends His way through their very midst.

ΗΓΡΑΦΗΑΥΤΗΕΝΤΟΙϹΩϹΙΝ 20
THE WRITING this IN THE EARS

ΥΜΩΝΚΑΙΠΑΝΤΕϹΕΜΑΡΤΥΡ 40
22 OF-YOUp AND ALL witnessED

ΟΥΝΑΥΤΩΚΑΙΕΘΑΥΜΑΖΟΝΕ 60
to-Him AND MARVELED ON

ΠΙΤΟΙϹΛΟΓΟΙϹΤΗϹΧΑΡΙΤ 80
THE sayings OF-THE grace

ΟϹΤΟΙϹΕΚΠΟΡΕΥΟΜΕΝΟΙϹ 100
to-THE OUT-GOING

ΕΚΤΟΥϹΤΟΜΑΤΟϹΑΥΤΟΥΚΑ 20
OUT OF-THE MOUTH OF-Him AND

A *o. o.* B8 A this IS SON *of-*
ΙΕΛΕΓΟΝΟΥΧΙΥΙΟϹΕϹΤΙ 39
THEY said NOT (*emph.*) SON IS

JOSEPH B² *o.*
ΝΙΩϹΗΦΟΥΤΟϹΚΑΙΕΙΠΕΝΠ 60
23 *of-*JOSEPH this AND He-said TO-

ΡΟϹΑΥΤΟΥϹΠΑΝΤΩϹΕΡΕΙΤ 80
WARD them ALL-ly YE'LL-BE-declar-

ΕΜΟΙΤΗΝΠΑΡΑΒΟΛΗΝΤΑΥΤ 200
ING to-ME THE BESIDE-CAST this

A ΑΙ *for* Ε
ΗΝΙΑΤΡΕΘΕΡΑΠΕΥϹΟΝϹΕΑ 20
HEALer! cure YOUrself

ΥΤΟΝΟϹΑΗΚΟΥϹΑΜΕΝΓΕΝΟ 40
as-much-as WE-HEAR BECOMING

A ΕΝ A *omits* THE A ΠΕ
ΜΕΝΑΕΙϹΤΗΝΚΑΦΑΡΝΑΟΥΜ 60
INTO THE CAPERNAUM

ΠΟΙΗϹΟΝΚΑΙΩΔΕΕΝΤΗΠΑΤ 80
DO AND here IN THE FATHER

ΡΙΔΙϹΟΥΕΙΠΕΝΔΕΑΜΗΝΛΕ 300
24 [-place] OF-YOU He-said YET AMEN I-AM-

A to-YOUp I-AM-saying *s o.*
ΓΩΥΜΙΝΟΤΙΟΥΔΕΙϹΠΡΟΦΗ 20
saying to-YOUp that NOT-YET-ONE BEFORE-AVERer

ΤΗϹΔΕΚΤΟϹΕϹΤΙΝΕΝΤΗΠΑ 40
RECEIVable IS IN THE FATH-

AB *o.* *s o.*
ΤΡΙΔΙΕΑΥΤΟΥΕΠΑΛΗΘΕΙΑ 60
25 ER[-place] OF-self ON TRUTH

AB *omit* that
ϹΔΕΛΕΓΩΥΜΙΝΟΤΙΠΟΛΛΑΙ 80
YET I-AM-saying to-YOUp that MANY

ΧΗΡΑΙΗϹΑΝΕΝΤΑΙϹΗΜΕΡΑ 400
WIDOWS WERE IN THE DAYS

AB¹+Ε
ΙϹΗΛΙΟΥΕΝΤΩΙϹΡΑΗΛΟΤΕ 20
OF-ELIAS IN THE ISRAEL when

s o. B *omits* ON
ΕΚΛΕΙϹΘΗΟΟΥΡΑΝΟϹΕΠΙΕ 40
IS-LOCKED THE heaven ON YEARS

ΤΗΤΡΙΑΚΑΙΜΗΝΑϹΕΞΩϹΕΓ 60
THREE AND MONTHS SIX AS BE-

AB+Ε
ΕΝΕΤΟΛΙΜΟϹΜΕΓΑϹΕΠΙΠΑ 80
CAME FAMINE GREAT ON EVERY

ϹΑΝΤΗΝΓΗΝΚΑΙΠΡΟϹΟΥΔΕ 500
26 THE LAND AND TOWARD NOT-YET-ONE

B8+Ε
ΜΙΑΝΑΥΤΩΝΕΠΕΜΦΘΗΗΛΙΑ 20
OF-them WAS-SENT ELIAS

B² ΦΘ B+Ε
ϹΕΙΜΗΕΙϹϹΑΡΕΠΤΑΤΗϹϹΙ 40
IF NO INTO SAREPTA OF-THE SIDO-

ΔΩΝΙΑϹΠΡΟϹΓΥΝΑΙΚΑΧΗΡ 60
NIA TOWARD WOMAN WIDOW

ΑΝΚΑΙΠΟΛΛΟΙΛΕΠΡΟΙΗϹΑ 80
27 AND MANY lepers WERE

A ON ELISSAIOS OF-THE BEFORE-A. IN THE I. B+Ε
ΝΕΝΤΩΙϹΡΑΗΛΕΠΙΕΛΙϹΑΙ 600
IN THE ISRAEL ON ELISSAIOS

s o.
ΟΥΤΟΥΠΡΟΦΗΤΟΥΚΑΙΟΥΔΕ 20
OF-THE BEFORE-AVERer AND NOT-YET-ONE

A Ε
ΙϹΑΥΤΩΝΕΚΑΘΑΡΙϹΘΗΕΙΜ 40
OF-them IS-cleansED IF NO

ΗΝΑΙΜΑΝΟϹΥΡΟϹΚΑΙΕΠΛΗ 60
28 NAAMAN THE SYRIAN AND ARE-FILLED

ϹΘΗϹΑΝΠΑΝΤΕϹΘΥΜΟΥΕΝΤ 80
ALL OF-fury IN THE

ΗϹΥΝΑΓΩΓΗΑΚΟΥΟΝΤΕϹΤΑ 700
TOGETHER-LEAD HEARING these

ΥΤΑΚΑΙΑΝΑϹΤΑΝΤΕϹΕΞΕΒ 20
29 AND UP-STAND*ing* THEY-OUT-

s¹ omits* Him
ΑΛΟΝΑΥΤΟΝΕΞΩΤΗϹΠΟΛΕΩ 40
CAST (*past*) Him OUT OF-THE city

ϹΚΑΙΗΓΑΓΟΝΑΥΤΟΝΕΩϹΟΦ 60
AND THEY-LED Him TILL OF-

ΡΥΟϹΤΟΥΟΡΟΥϹΕΦΟΥΗΠΟΛ 80
BROW OF-THE mountain ON OF-WHICH THE city

A OF-them HAD-*been*-BUILDED A ΕΙϹ ΤΟ
ΙϹΩΚΟΔΟΜΗΤΟΑΥΤΩΝΩϹΤΕ 800
HAD-*been*-BUILDED OF-them AS-BESIDES

ΚΑΤΑΚΡΗΜΝΙϹΑΙΑΥΤΟΝΑΥ 20
30 TO-DOWN-HANG Him He

ΤΟϹΔΕΔΙΕΛΘΩΝΔΙΑΜΕϹΟΥ 40
YET THRU-COMING THRU MIDst

ΑΥΤΩΝΕΠΟΡΕΥΕΤΟΚΑΙΚΑΤ 60
31 OF-them WENT AND He-DOWN-

A ΠΕ
ΗΛΘΕΝΕΙϹΚΑΦΑΡΝΑΟΥΜΠΟ 80
CAME INTO CAPERNAUM city

B+Ε
ΛΙΝΤΗϹΓΑΛΙΛΑΙΑϹΚΑΙΗΝ 900
OF-THE GALILEE AND He-WAS

ΔΙΔΑϹΚΩΝΑΥΤΟΥϹΕΝΤΟΙϹ 20
TEACHING them IN THE

ϹΑΒΒΑϹΙΝΚΑΙΕΞΕΠΛΗϹϹΟ 40
32 SABBATHS AND THEY-*were*-astonishED

ΝΤΟΕΠΙΤΗΔΙΔΑΧΗΑΥΤΟΥΟ 60
ON THE TEACHing OF-Him that

ΤΙΕΝΕΞΟΥϹΙΑΗΝΟΛΟΓΟϹΑ 80
IN authority WAS THE saying OF-

ΥΤΟΥΚΑΙΕΝΤΗϹΥΝΑΓΩΓΗΗ 16000
33 Him AND IN THE TOGETHER-LEAD WAS

31-32 Compare Mt.4$^{13-17}$Mk.1^{21,22}.

31 His rejection in "His own country" led to His making Capernaum "His own city". From this as a base, He circled about on His evangelistic tours, returning thither at their end. Much of His work was done in it, for it was on some of the main highways of traffic.

33-35 Compare Mk. 1$^{23-26}$.

33 Since the serpent deceived Eve in Eden, man has been subject, to some extent, to the spirits of the unseen world. One of the most marked features of the millennial eon is the absence of the evil influences which now actuate mankind from without. Satan will then be bound. Subordinate spirits will not be able to prey on humanity. To inaugurate this kingdom Messiah must be able to cope with demons and destroy their power over its subjects. Hence, every time that He cast out demons by His word, it was a sign that the kingdom of God was near, and that the King was present to dispossess the evil powers that opposed Him.

34 It is a sad commentary on the darkness of the human heart, when the demons show an intelligence far superior to the people who possessed the special revelation which was given to identify the Messiah. They wondered and questioned, but the demons knew Him and dared not disobey His word. Peter needed a special revelation from God to teach Him who Christ was, yet these wicked spirits knew and acknowledged that He was the Christ, the Son of God. So far is spirit superior to flesh that these demons readily recognized His divine Sonship, while few of His professed followers fully entered into His messianic glories.

38-39 Compare Mt.8^{14,15}Mk.1$^{29-31}$.

38 A fever usually runs its course. Indeed, it is dangerous to stop it. So the ills of mankind will never be cured of a sudden until the great Physician speaks the word. When He appears again Israel will be in the most awful pressure, but will be relieved the moment He arrives. Then they will serve Him as never before. Not only will bodily ills be healed, but the social and political diseases that mar man's day will disappear when He is on the scene.

clean demon, and he cries out with
34 a loud voice, saying, "*Ha!* what is
it to us and to you, Jesus the Naza-
rean? Did you come to destroy
us? I am aware who *you* are—
35 the holy One of God!" And Jesus
rebukes it, saying, "Be still, and
be coming out from him!" And,
pitching him into their midst, the
demon came out from him, not
harming him at all.
36 And awe came on all, and they
conferred with one another, saying,
"What word is this? seeing that
He is enjoining the unclean spirits
with authority and power and they
37 are coming out!" And a hubbub
about Him went forth to every
place in the country about.
38 Now, rising from the synagogue,
Jesus entered into the house of Si-
mon. Now Simon's mother-in-law
was pressed by a high fever, and
39 they ask Him about her. And
standing by above her, He rebukes
the fever, and the fever leaves her.
Now, rising instantly, she waited
on them.
40 Now at sunset all, as many as
had those who are infirm with vari-
ous diseases, led them also to Him.
Now, placing His hands on each
41 one of them, He cures them. Now
demons also came out from many,
clamoring and saying that "*You*
are the Christ, the Son of God!"
And, rebuking them, He did not
let them talk, seeing that they had
perceived that He is the Christ.
42 Now at the coming of day, com-
ing out, He went into a desolate
place. And the throngs sought for
Him, and they came to Him and

ΝΑΝΘΡΩΠΟϹΕΧΩΝΠΝΕΥΜΑΔ
human HAVING spirit OF-

ΑΙΜΟΝΙΟΥΑΚΑΘΑΡΤΟΥΚΑΙ
demon UN-clean AND

B o. Bs *omit* saying
ΑΝΕΚΡΑΞΕΝΦΩΝΗΜΕΓΑΛΗΛ
34 he-UP-CRIES to-SOUND GREAT say-

A+Ε A Υ o.
ΕΓΩΝΕΑΤΙΗΜΙΝΚΑΙϹΟΙΗ
ING HA! ANY to-US AND to-YOU JESUS

ϹΟΥΝΑΖΑΡΗΝΕΗΛΘΕϹΑΠΟΛ
NAZAREAN! YOU-CAME TO-destroy

ΕϹΑΙΗΜΑϹΟΙΔΑϹΕΤΙϹΕΙΟ
US I-HAVE-PERCEIVED YOU ANY ARE THE

AB+Ε
ΑΓΙΟϹΤΟΥΘΕΟΥΚΑΙΕΠΕΤΙ
35 HOLY-*one* OF-THE God AND rebukes

ΜΗϹΕΝΑΥΤΩΟΙΗϹΟΥϹΛΕΓΩ
to-it THE JESUS saying

B+Ε A OUT ΕΞ
ΝΦΙΜΩΘΗΤΙΚΑΙΕΞΕΛΘΕΑΠ
BE-BEING-MUZZLED AND BE-OUT-COMING FROM

B+Ε
ΑΥΤΟΥΚΑΙΡΙΨΑΝΑΥΤΟΝΤΟ
him AND TOSS*ing* him THE

ΔΑΙΜΟΝΙΟΝΕΙϹΤΟΜΕϹΟΝΕ
demon INTO THE MIDst OUT-

ΞΗΛΘΕΝΑΠΑΥΤΟΥΜΗΔΕΝΒΛ
CAME FROM him NO-YET-ONE HARM-

ΑΨΑΝΑΥΤΟΝΚΑΙΕΓΕΝΕΤΟΘ
36 *ing* him AND BECAME AWE

ΑΜΒΟϹΕΠΙΠΑΝΤΑϹΚΑΙϹΥΝ
ON ALL AND THEY-TO-

ΕΛΑΛΟΥΝΠΡΟϹΑΛΛΗΛΟΥϹΛ
GETHER-TALKED TOWARD one-another say-

ΕΓΟΝΤΕϹΤΙϹΟΛΟΓΟϹΟΥΤΟ
ING ANY THE saying this

ϹΟΤΙΕΝΕΞΟΥϹΙΑΚΑΙΔΥΝΑ
that IN authority AND ABILITY

s o.
ΜΕΙΕΠΙΤΑϹϹΕΙΤΟΙϹΑΚΑΘ
He-IS-enjoinING to-THE unclean

B² o. s* ΥΠΑΚΟ
ΑΡΤΟΙϹΠΝΕΥΜΑϹΙΝΚΑΙΕΞ
spirits AND THEY-

ΥΟΥϹΙΝΑΥΤΩ THEY-ARE-obeyING to-Him, s² *restores*
ΕΡΧΟΝΤΑΙΚΑΙΕΞΕΠΟΡΕΥΕ
37 ARE-OUT-COMING AND OUT-WENT

ΤΟΗΧΟϹΠΕΡΙΑΥΤΟΥΕΙϹΠΑ
RESOUND ABOUT Him INTO EVERY

ΝΤΑΤΟΠΟΝΤΗϹΠΕΡΙΧΩΡΟΥ
PLACE OF-THE ABOUT-SPACE

A ΕΚ OUT
ΑΝΑϹΤΑϹΔΕΑΠΟΤΗϹϹΥΝΑΓ
38 UP-STAND*ing* YET FROM THE TOGETHER-LEAD

Bs *omit* THE JESUS
ΩΓΗϹΟΙΗϹΟΥϹΕΙϹΗΛΘΕΝΕ
THE JESUS He-INTO-CAME IN-

AB *omit* OF-THE
ΙϹΤΗΝΟΙΚΙΑΝΤΟΥϹΙΜΩΝΟ
TO THE HOME OF-THE SIMON

ϹΠΕΝΘΕΡΑΔΕΤΟΥϹΙΜΩΝΟϹ
mother-IN-LAW YET OF-THE SIMON

ΗΝϹΥΝΕΧΟΜΕΝΗΠΥΡΕΤΩΜΕ
WAS *be*ING-pressed to-fever GREAT

ΓΑΛΩΚΑΙΗΡΩΤΗϹΑΝΑΥΤΟΝ
AND THEY-ask Him

ΠΕΡΙΑΥΤΗϹΚΑΙΕΠΙϹΤΑϹΕ
39 ABOUT her AND ON-STAND*ing* ON-

AB+Ε B² o.
ΠΑΝΩΑΥΤΗϹΕΠΕΤΙΜΗϹΕΝΤ
UP OF-her He-rebukes to-

ΩΠΥΡΕΤΩΚΑΙΑΦΗΚΕΝΑΥΤΗ
THE fever AND FROM-LETS her

AB *omit* THE fever
ΝΟΠΥΡΕΤΟϹΠΑΡΑΧΡΗΜΑΔΕ
THE fever instantly YET

s o.
ΑΝΑϹΤΑϹΑΔΙΗΚΟΝΕΙΑΥΤΟ
UP-STAND*ing* she-THRU-SERVED to-them

ΙϹΔΥΝΟΝΤΟϹΔΕΤΟΥΗΛΙΟΥ
40 OF-SLIPPING YET OF-THE SUN

Α+B
ΠΑΝΤΕϹΟϹΟΙΕΙΧΟΝΑϹΘΕΝ
ALL as-many-as HAD *ones*-being-UN-

ΟΥΝΤΑϹΝΟϹΟΙϹΠΟΙΚΙΛΑΙ
FIRM to-DISEASES VARIOUS

Bs *omit* AND
ϹΚΑΙΗΓΑΓΟΝΑΥΤΟΥϹΠΡΟϹ
AND LED them TOWARD

ΑΥΤΟΝΟΔΕΕΝΙΕΚΑϹΤΩΑΥΤ
Him THE YET ONE to-EACH OF-them

s ON-PLACING THE (s o.) HANDS As o. o.
ΩΝΤΑϹΧΕΙΡΑϹΕΠΙΤΙΘΕΙϹ
THE HANDS BEING-ON-PLACED

B o.
ΕΘΕΡΑΠΕΥϹΕΝΑΥΤΟΥϹΕΞΗ
41 He-cures them OUT-CAME

s ΟΝ *for* Ε, s *omits* FROM
ΡΧΕΤΟΔΕΚΑΙΔΑΙΜΟΝΙΑΑΠ
YET AND demons FROM

Bs o. o. o. s¹* ΩΝ *for* Α
ΟΠΟΛΛΩΝΚΡΑΥΓΑΖΟΝΤΑΚΑ
MANY clamorING AND

Bs *omit* THE ANOINTED
ΙΛΕΓΟΝΤΑΟΤΙϹΥΕΙΟΧΡΙϹ
saying that YOU ARE THE ANOINTED

ΤΟϹΟΥΙΟϹΤΟΥΘΕΟΥΚΑΙΕΠ
THE SON OF-THE God AND rebuk-

B¹+Ε s o.
ΙΤΙΜΩΝΟΥΚΕΙΑΑΥΤΑΛΑΛΕ
ING NOT He-LEFT them TO-BE-TALK-

s o.
ΙΝΟΤΙΗΔΕΙϹΑΝΤΟΝΧΡΙϹΤ
ING that THEY-HAD-PERCEIVED THE ANOINTED

ΟΝΑΥΤΟΝΕΙΝΑΙΓΕΝΟΜΕΝΗ
42 Him TO-BE OF-BECOMING

ϹΔΕΗΜΕΡΑϹΕΞΕΛΘΩΝΕΠΟΡ
YET DAY OUT-COMING He-WAS-

s¹ *omits* PLACE
ΕΥΘΗΕΙϹΕΡΗΜΟΝΤΟΠΟΝΚΑ
GONE INTO DESOLATE PLACE AND

ΙΟΙΟΧΛΟΙΕΠΕΖΗΤΟΥΝΑΥΤ
THE THRONGS ON-SOUGHT Him

40-41 Compare Mt.8[16,17]Mk.1[32-34].

42-44 Compare Mk.1[35-39].

44 No one who attentively reads the accounts of our Lord's ministry will fail to wonder why He confined Himself to Galilee and never evangelized the cities of Judea. Except for His seven visits to Jerusalem and journeys to Bethany beyond Jordan, it appears as if He absolutely ignored the most important section of the nation in His proclamation. On His journeys to and from Jerusalem He taught and healed, but, in accepted texts and versions, we have no account whatever of any proclamation in the synagogues of Judea. The solution of this lies in the reading we have followed in this passage. Both of our best manuscripts read *Judea* here instead of Galilee. The fact that Matthew and Mark speak of a journey through Galilee at about this time is no clear proof that He did not visit Judea also. These so-called parallel passages explain why some manuscripts have the reading Galilee. It is an attempt to "harmonize" what appears to be a discrepancy. It is not at all likely that it would be changed to Judea when the other accounts read Galilee. The editor has personally checked the reading in the Vaticanus and Sinaiticus MSS. That these two great manuscripts should have this reading unchallenged by correctors or editors seems to be proof sufficient to sustain it. It is a relief to know that He did not absolutely ignore that part of the country which, in some respects, had the greatest claim on His ministry. Our Lord sprang from the tribe of Judah, and could hardly complete His course without proclaiming to His own tribe.

1-3 Compare Mt.4[18]Mk.1[16].

4 See Jn. 21[1-8].

4 There are three principal methods of fishing spoken of in the scriptures. There was the hook and line (Mt. 17[27]) with which Peter caught the fish that had the poll-tax money in its mouth. There was the seine, or drag net (Mt. 13[47]), which was played out from a boat and dragged to the shore. Then there were other, smaller nets, operated from boats. These had to be used at night. It was considered foolish to even attempt to net fish in the day time. Hence Peter's mild remon-

detained Him lest He should be go-
43 ing from them. Now He said to
them that "In other cities also, I
must preach the evangel of the
kingdom of God, seeing that for
44 this was I commissioned." And He
was proclaiming in the synagogues
of Judea.

5 Now it occurred, as the throng is
importuning Him and is hearing
the word of God, *He* also was
standing beside lake Gennesaret,
2 and He perceived two ships stand-
ing beside the lake. Now the fish-
ers, stepping from them, rinse off
3 the nets. Now, stepping into one
of the ships, which was Simon's,
He asks him to be backing up
slightly from the land. Now, being
seated, He taught the throngs out
of the ship.

4 Now as He ceases speaking, He
said to Simon, "Back up into the
depth, and lower your nets for a
5 catch." And answering, Simon
said to Him, "Doctor, toiling
through the whole night, we got
nothing, yet, at Thy declaration I
6 shall be lowering the nets." And
doing this, they impound a vast
multitude of fishes. Now their nets
7 were torn through, and they beck-
on to their partners in the other
ship to come and join in taking
them. And they came, and they
fill both the ships so that they were
submerged.

8 Now Simon Peter, perceiving it,
prostrates before Jesus' knees, say-
ing, "Come away from me, seeing
that I am a man, a sinner, Lord!"
9 For awe engulfs him and all those
with him at the catch of fishes

ΟΝΚΑΙΗΛΘΟΝΕΩϹΑΥΤΟΥΚΑ
AND THEY-CAME TILL OF-Him AND

ΙΚΑΤΕΙΧΟΝΑΥΤΟΝΤΟΥΜΗΠ
THEY-DOWN-HAD Him OF-THE NO TO-

ΟΡΕΥΕϹΘΑΙΑΠΑΥΤΩΝΟΔΕΕ
43 BE-GOING FROM them THE YET He-

B² *o.*
ΙΠΕΝΠΡΟϹΑΥΤΟΥϹΟΤΙΚΑΙ
said TOWARD them that AND

ΤΑΙϹΕΤΕΡΑΙϹΠΟΛΕϹΙΝΕΥ
to-THE DIFFERENT cities TO-WELL-

B it-IS-BINDING ME s¹ ΤΟ
ΑΓΓΕΛΙϹΑϹΘΑΙΜΕΔΕΙΤΗΝ
MESSAGize ME it-IS-BINDING THE

ΕΥΑΓΓΕΛΙΟΝ WELL-MESSAGE A INTO
ΒΑϹΙΛΕΙΑΝΤΟΥΘΕΟΥΟΤΙΕ
KINGdom OF-THE God that ON

A ΙϹ A ΜΑΙ
ΠΙΤΟΥΤΟΑΠΕϹΤΑΛΗΝΚΑΙΗ
44 this I-WAS-commissioned AND He-

A ΕΝ IN A+Ι
ΝΚΗΡΥϹϹΩΝΕΙϹΤΑϹϹΥΝΑΓ
WAS PROCLAIMING INTO THE TOGETHER-

A+Ι A ΓΑΛΙΛΑΙΑϹ GALILEE
ΩΓΑϹΤΗϹΙΟΥΔΑΙΑϹΕΓΕΝΕ
5 LEADS OF-THE JUDEA BECAME

s¹* *adds* ϹΥΝΑΧΘΗΝΑΙ *omits* TO-BE-
ΤΟΔΕΕΝΤΩΤΟΝΟΧΛΟΝΕΠΙΚ
YET IN THE THE THRONG TO-BE-ON-

ON-LYING to-Him
ΕΙϹΘΑΙΑΥΤΩΚΑΙΑΚΟΥΕΙΝ
LYING to-Him AND TO-BE-HEARING

ΤΟΝΛΟΓΟΝΤΟΥΘΕΟΥΚΑΙΑΥ
THE saying OF-THE God AND He

s¹* *omits* LAKE
ΤΟϹΗΝΕϹΤΩϹΠΑΡΑΤΗΝΛΙΜ
WAS HAVING-STOOD BESIDE THE LAKE

A *o.*
ΝΗΝΓΕΝΝΗϹΑΡΕΤΚΑΙΕΙΔΕ
2 GENNESARET AND He-PERCEIV-

s¹* *omits* TWO A+ΡΙΑ B FLOATERS TWO
ΝΔΥΟΠΛΟΙΑΕϹΤΩΤΑΠΑΡΑΤ
ED TWO FLOATERS HAVING-STOOD BESIDE THE

As¹*(B *o.*)*o.* s¹* *omits* FROM
ΗΝΛΙΜΝΗΝΟΙΔΕΑΛΕΕΙϹΑ
LAKE THE YET fishers FROM

A FROM-STEPPing FROM them Bs *omit* FROM-
ΠΑΥΤΩΝΑΠΟΒΑΝΤΕϹΑΠΕΠΛ
them FROM-STEPPing FROM-PLUNGE

B Ο
ΥΝΑΝΤΑΔΙΚΤΥΑΕΜΒΑϹΔΕΕ
3 THE NETS IN-STEPPing YET INTO

Bs *omit* OF-THE
ΙϹΕΝΤΩΝΠΛΟΙΩΝΟΗΝΤΟΥϹ
ONE OF-THE FLOATERS WHICH WAS OF-THE SI-

ΙΜΩΝΟϹΗΡΩΤΗϹΕΝΑΥΤΟΝΑ
MON He-asks him FROM

A *o.* *o.* s *o.*
ΠΟΤΗϹΓΗϹΕΠΑΝΑΓΑΓΕΙΝΟ
THE LAND TO-BE-ON-UP-LEADING FEW

A *adds* ΚΑΙΑ+Ε A *omits* YET s ΕΝ ΤΩ Π
ΛΙΓΟΝΚΑΘΙϹΑϹΔΕΕΚΤΟΥΠ
being-seated YET OUT OF-THE FLOAT-

ΛΟΙΩ A He-TAUGHT OUT OF-THE FLOATER
ΛΟΙΟΥΕΔΙΔΑϹΚΕΝΤΟΥϹΟΧ
er He-TAUGHT THE THRONGS

ΛΟΥϹΩϹΔΕΕΠΑΥϹΑΤΟΛΑΛΩ
4 AS YET He-CEASES TALKING

ΝΕΙΠΕΝΠΡΟϹΤΟΝϹΙΜΩΝΑΕ
He-said TOWARD THE SIMON ON-

ΠΑΝΑΓΑΓΕΕΙϹΤΟΒΑΘΟϹΚΑ
UP-LEAD INTO THE DEPTH AND

ΙΧΑΛΑϹΑΤΕΤΑΔΙΚΤΥΑΥΜΩ
LOWER THE NETS OF-YOUP

ΝΕΙϹΑΓΡΑΝΚΑΙΑΠΟΚΡΙΘΕ
5 INTO CATCH AND answering

Bs *omit* THE s¹* said SIMON Bs *omit* to-Him
ΙϹΟϹΙΜΩΝΕΙΠΕΝΑΥΤΩΕΠΙ
THE SIMON said to-Him Adept

ϹΤΑΤΑΔΙΟΛΗϹΝΥΚΤΟϹΚΟΠ
THRU WHOLE NIGHT toiling

A Α
ΙΑϹΑΝΤΕϹΟΥΔΕΝΕΛΑΒΟΜΕ
NOT-YET-ONE WE-GOT

ΝΕΠΙΔΕΤΩΡΗΜΑΤΙϹΟΥΧΑΛ
ON YET THE declaration OF-YOU I'LL-BE-

A Ο NET ΟΝ *for* Α
ΑϹΩΤΑΔΙΚΤΥΑΚΑΙΤΟΥΤΟΠ
6 LOWERING THE NETS AND this DO-

s *o.*
ΟΙΗϹΑΝΤΕϹϹΥΝΕΚΛΕΙϹΑΝ
ing THEY-TOGETHER-LOCK

ΠΛΗΘΟϹΙΧΘΥΩΝΠΟΛΥΔΙΕΡ
multitude OF-FISHES MANY *was*-THRU-

AB¹*o.* A ΓΝΥ A Ο NET ΟΝ *for* Α
ΡΗϹϹΕΤΟΔΕΤΑΔΙΚΤΥΑΑΥΤ
BURSTED YET THE NETS OF-them

s¹* Ε
ΩΝΚΑΙΚΑΤΕΝΕΥϹΑΝΤΟΙϹΜ
7 AND THEY-DOWN-NOD to-THE WITH-

Bs *omit* THE
ΕΤΟΧΟΙϹΤΟΙϹΕΝΤΩΕΤΕΡΩ
HAVERS THE IN THE DIFFERENT

s¹+C s Ν
ΠΛΟΙΩΤΟΥΕΛΘΟΝΤΑϹϹΥΛΛ
FLOATER OF-THE COMING TO-BE-TO-

s¹+Μ+ΑΝ s Ε *o.* s Α
ΑΒΕϹΘΑΙΑΥΤΟΙϹΚΑΙΗΛΘΟ
GETHER-GETTING to-them AND THEY-CAME

s¹ ΟΙ *for* Α
ΝΚΑΙΕΠΛΗϹΑΝΑΜΦΟΤΕΡΑΤ
AND THEY-FILL both THE

ΑΠΛΟΙΑΩϹΤΕΒΥΘΙΖΕϹΘΑΙ
FLOATERS AS-BESIDES TO-BE-*being*-SUBMERGED

ΑΥΤΑΙΔΩΝΔΕϹΙΜΩΝΠΕΤΡΟ
8 them PERCEIVING YET SIMON Peter

B² *o.*
ϹΠΡΟϹΕΠΕϹΕΝΤΟΙϹΓΟΝΑϹ
TOWARD-FALLS to-THE KNEES

Bs *omit* OF-THE
ΙΝΤΟΥΙΗϹΟΥΛΕΓΩΝΕΞΕΛΘ
OF-THE JESUS saying BE-OUT-COMING

ΕΑΠΕΜΟΥΟΤΙΑΝΗΡΑΜΑΡΤΩ
FROM ME that MAN misser

s¹* *omits* Master!
ΛΟϹΕΙΜΙΚΥΡΙΕΘΑΜΒΟϹΓΑ
9 I-AM Master! AWE for

s¹* ΥϹ *for* Ν
ΡΠΕΡΙΕϹΧΕΝΑΥΤΟΝΚΑΙΠΑ
ABOUT-has-HAD him AND ALL

ΝΤΑϹΤΟΥϹϹΥΝΑΥΤΩΕΠΙΤΗ
THE-*ones* TOGETHER to-him ON THE

strance. If they could not catch any fish at night, why even try in broad daylight? But Peter is impressed by the One Who spoke as no man ever spoke, and did as he was bid, without the least expectation. It would be difficult to imagine his awe and consternation at the enormous catch. To fill two boats with a single catch would be almost a miracle at night. It certainly demonstrated that the Man Who bade them do it was the most remarkable Fisherman they had ever seen! And this was the purpose of the miracle: to portray Him as the great Fisher of men, and to set forth His ministry. The fish represent the disciples that He caught during His proclamation of the kingdom. The broken net pathetically pictures His sufferings for their sakes. Even the action of Peter and John in salvaging the fish and the submergence of the ships are significant of their ministries in the eras that followed His death.

8-11 Compare Mt.4:19-22 Mk.1:20.

11 This is the marvelous manner in which He recalls them. In a few minutes He gives them a preview of the mission which they are to fill, and then summons them to go fishing with Him. Henceforth they will catch men.

12-14 Compare Mt.8:1-4 Mk.1:40-44.

12 What a series of striking contrasts do we see in this scene! A loathsome leper with a vigorous and wholesome spirit, which does not doubt the Lord's ability, yet leaves Him to work His will. Whoever should touch him would be defiled and unclean. Instead, the One Who touches him not only remains undefiled but cleanses the leper! The priests should have hearkened to the prophet like Moses. Instead they are given the testimony of an outcast!

The cleansing of a leper included a beautiful type of the death and resurrection of Christ (Lev. 14). Two birds were taken, one was killed and the other, dipped in its blood, was set free to fly into the heavens. Besides this, the priest must offer various sacrifices and anoint his ear and hand and foot and head with oil, a symbol of the spirit. This erstwhile leper must have made good use of this timely opportunity to testify to the priests at Jerusalem, during the days of his cleansing.

15-16 Compare Mk. 1:45.

10 which they jointly took. Now like-
wise are James also and John,
Zebedee's sons, who were Simon's
mates. And Jesus said to Simon,
"Fear not! From now on you will
11 be catching men alive!" And
bringing the ships to the land,
leaving all, they follow Him.

12 And it occurred, as He is in one
of the cities, and *lo!* a man full of
leprosy. Now, perceiving Jesus,
falling on his face, he besought
Him, saying, "Lord, if Thou
shouldst be willing, Thou canst
13 cleanse me!" And, stretching out
a hand, He touches him, saying, "I
am willing! Be cleansed!" And
immediately the leprosy came
14 from him. And *He* charges him to
be speaking to no one. "But come
away and show yourself to the
priest, and offer for your cleans-
ing, according as Moses bids, for a
testimony to them."

15 Yet rather the account concern-
ing Him passed through, and vast
throngs came together to hear and
to be cured of their infirmities by
16 Him. Now *He* was retreating in the
wildernesses and praying.

17 And it occurred on one of the
days, and *He* was teaching, and the
Pharisees and teachers of the law
were sitting, who were come out of
every village of Galilee and of Ju-
dea and Jerusalem, and there was
power of the Lord for their heal-
18 ing. And *lo!* men carrying on a
couch a man who was paralyzed,
and they sought to be carrying him
in and to place him before Him.

B ωN OF-WHICH
ΑΓΡΑΤΩΝΙΧΘΥΩΝΗCΥΝΕΛΑ
CATCH OF-THE FISHES to-WHICH THEY-TOGETH-

ΒΟΝΟΜΟΙΩCΔΕΚΑΙΙΑΚΩΒΟ
10 ER-GOT LIKE-AS YET AND JACOBUS

s C B o. s C s OI+ s I o.
ΝΚΑΙΙΩΑΝΝΗΝΥΙΟΥCΖΕΒΕ
AND JOHN SONS OF-ZEBEDEE

ΔΑΙΟΥΟΙΗCΑΝΚΟΙΝΩΝΟΙΤ
WHICH WERE communioners to-

ΩCΙΜΩΝΙΚΑΙΕΙΠΕΝΠΡΟCΤ
THE SIMON AND said TOWARD THE

B *omits* THE
ΟΝCΙΜΩΝΑΟΙΗCΟΥCΜΗΦΟΒ
SIMON THE JESUS NO YOU-BE-

ΟΥΑΠΟΤΟΥΝΥΝΑΝΘΡΩΠΟΥC
FEARING FROM THE NOW humans

ΕCΗΖΩΓΡΩΝΚΑΙΚΑΤΑΓΑΓΟ
11 YOU'LL-BE LIVE-CATCHING AND DOWN-LEADING

ΝΤΕCΤΑΠΛΟΙΑΕΠΙΤΗΝΓΗΝ
THE FLOATers ON THE LAND

Bs o.
ΑΦΕΝΤΕCΑΠΑΝΤΑΗΚΟΛΟΥΘ
FROM-LETTING ALL (*emph.*) THEY-follow

ΗCΑΝΑΥΤΩΚΑΙΕΓΕΝΕΤΟΕΝ
12 to-Him AND it-BECAME IN

ΤΩΕΙΝΑΙΑΥΤΟΝΕΝΜΙΑΤΩΝ
THE TO-BE Him IN ONE OF-THE

ΠΟΛΕΩΝΚΑΙΙΔΟΥΑΝΗΡΠΛΗ
cities AND BE-PERCEIVING MAN FULL

A *adds* ΚΑΙ *omits* YET
ΡΗCΛΕΠΡΑCΙΔΩΝΔΕΤΟΝΙΗ
OF-leprosy PERCEIVING YET THE JESUS

CΟΥΝΠΕCΩΝΕΠΙΠΡΟCΩΠΟΝ
FALLING ON face

ΕΔΕΗΘΗΑΥΤΟΥΛΕΓΩΝΚΥΡΙ
he-WAS-BOUND OF-Him saying Master!

ΕΕΑΝΘΕΛΗCΔΥΝΑCΑΙΜΕΚΑ
IF-EVER YOU-SH'D-BE-WILLING YOU-ARE-ABLE ME TO-

s o. s¹ ΤΑC
ΘΑΡΙCΑΙΚΑΙΕΚΤΕΙΝΑCΤΗ
13 cleanse AND OUT-STRETCHing THE

s+C s *above line* ΛΑΕΙΠΩΝ
ΝΧΕΙΡΑΗΨΑΤΟΑΥΤΟΥΛΕΓΩ
HAND He-TOUCHES OF-him saying

ΝΘΕΛΩΚΑΘΑΡΙCΘΗΤΙΚΑΙΕ
I-AM-WILLING YOU-BE-BEING-cleansed AND im-

s *had*+Α
ΥΘΕΩCΗΛΕΠΡΑΑΠΗΛΘΕΝΑΠ
mediately THE leprosy FROM-CAME FROM

s o.
ΑΥΤΟΥΚΑΙΑΥΤΟCΠΑΡΗΓΓΕ
14 him AND He charges

s o.
ΙΛΕΝΑΥΤΩΜΗΔΕΝΙΕΙΠΕΙΝ
to-him to-NO-YET-ONE TO-BE-saying

s o. s¹ *omits* SHOW-Y. YOUR-
ΑΛΛΑΑΠΕΛΘΩΝΔΕΙΞΟΝCΕΑ
but FROM-COMING SHOW-YOU YOURself

self to-THE SACRED-*one* s o. s¹ *omits* AND
ΥΤΟΝΤΩΙΕΡΕΙΚΑΙΠΡΟCΕΝ
to-THE SACRED-*one* AND TOWARD-CARRY-YOU

s ΑΙ *for* Ε
ΕΓΚΕΠΕΡΙΤΟΥΚΑΘΑΡΙCΜΟ
ABOUT THE cleansing

B² o.
ΥCΟΥΚΑΘΩCΠΡΟCΕΤΑΞΕΝΜ
OF-YOU according-as TOWARD-SETS MOSES

A o.
ΩΥCΗCΕΙCΜΑΡΤΥΡΙΟΝΑΥΤ
INTO witness to-them

ΟΙCΔΙΗΡΧΕΤΟΔΕΜΑΛΛΟΝΟ
15 THRU-CAME YET RATHER THE

s¹ *omits* ABOUT
ΛΟΓΟCΠΕΡΙΑΥΤΟΥΚΑΙCΥΝ
saying ABOUT Him AND TOGETHER-

ΗΡΧΟΝΤΟΟΧΛΟΙΠΟΛΛΟΙΑΚ
CAME THRONGS MANY TO-BE-

ΟΥΕΙΝΚΑΙΘΕΡΑΠΕΥΕCΘΑΙ
HEARING AND TO-BE-*being*-cured

Bs *omit* FROM Him s o.
ΑΠΑΥΤΟΥΑΠΟΤΩΝΑCΘΕΝΕΙ
FROM Him FROM THE UN-FIRMS

ΩΝΑΥΤΩΝΑΥΤΟCΔΕΗΝΥΠΟΧ
16 OF-them He YET WAS UNDER-

ΩΡΩΝΕΝΤΑΙCΕΡΗΜΟΙCΚΑΙ
SPACING IN THE DESOLATES AND

ΠΡΟCΕΥΧΟΜΕΝΟCΚΑΙΕΓΕΝ
17 praying AND BECAME

ΕΤΟΕΝΜΙΑΤΩΝΗΜΕΡΩΝΚΑΙ
IN ONE OF-THE DAYS AND

ΑΥΤΟCΗΝΔΙΔΑCΚΩΝΚΑΙΗC
He WAS TEACHING AND WERE

As *omit* THE B+Ε
ΑΝΚΑΘΗΜΕΝΟΙΟΙΦΑΡΙCΑΙ
sitting THE PHARISEES

As *omit* THE
ΟΙΚΑΙΟΙΝΟΜΟΔΙΔΑCΚΑΛΟ
AND THE LAW-TEACHers

s¹ *omits* WHO
ΙΟΙΗCΑΝΕΛΗΛΥΘΟΤΕCΕΚΠ
WHO WERE HAVING-COME OUT OF-

B *adds* ΤΗC THE B+Ε
ΑCΗCΚΩΜΗCΤΗCΓΑΛΙΛΑΙΑ
EVERY VILLAGE OF-THE GALILEE

CΚΑΙΙΟΥΔΑΙΑCΚΑΙΙΕΡΟΥ
AND OF-JUDEA AND JERUSALEM

A+Ε
CΑΛΗΜΚΑΙΔΥΝΑΜΙCΚΥΡΙΟ
AND ABILITY OF-Master

Bs Ν o.
ΥΗΝΕΙCΤΟΙΑCΘΑΙΑΥΤΟΥC
WAS INTO THE TO-BE-HEALING them

B *had*+Ε
ΚΑΙΙΔΟΥΑΝΔΡΕCΦΕΡΟΝΤΕ
18 AND BE-PERCEIVING MEN CARRYING

B+Ε s human ON COUCH s *adds* ΒΕΒ
CΕΠΙΚΛΙΝΗCΑΝΘΡΩΠΟΝΟC
ON couch human WHO

ΛΗΒΛΗΜΕΝΟΝ (*an error*)
ΗΝΠΑΡΑΛΕΛΥΜΕΝΟCΚΑΙΕΖ
WAS HAVING-*been*-paralyzed AND THEY-

ΗΤΟΥΝΑΥΤΟΝΕΙCΕΝΕΓΚΕΙ
SOUGHT him TO-BE-INTO-CARRYING

As *omit* him
ΝΚΑΙΘΕΙΝΑΙΑΥΤΟΝΕΝΩΠΙ
AND TO-PLACE him IN-VIEW

[17-26] Compare Mt.9[1-8]Mk.2[1-12].

[17] The fame of the Lord must have been very great at this time to gather so large and so representative a throng. Galilee alone had over two hundred villages, according to Josephus, and we may suppose that Judea had at least half as many. It is notable that, though He did not go about in Judea as He did in Galilee, the Judeans came to Him.

[18] There is nothing unusual in the setting of this scene for an Oriental. To let down a *bed* through the steep roofs usually found in the West would be a feat in itself. But Eastern houses had flat roofs with battlements, easily accessible, often by a staircase on the side, and a place of continual resort. The roofing was readily removed, and this was often done in taking a corpse out of the house, for they had a superstitious fear of carrying a dead man through the doors.

[20] A well man could hardly have pressed his way into the presence of the Lord in such a crowd, so what could a poor paralytic do? But the faith of the friends was far from paralyzed. It was very vigorous, indeed. It was manifested by their act. And it was this faith, rather than the pitiable paralysis of the patient, that challenged the attention of the Lord. Such faith was far more than sufficient for the healing of his body. So He ignores his paralysis and addresses Himself to its cause.

Disease is the result of sin. This is true racially rather than individually. As individuals, our sufferings are not confined to the result of our own sins, but spring from the most complex combinations of heredity and environment. In the kingdom health will be an effect, not a cause, and the basis will be the pardon of sins. The lesser is included in the greater.

[24] Pardon is executive clemency based on *authority*. Only a high government official can pardon. Sin can be pardoned only by God and the One to Whom He delegates this authority. His mastery of paralysis proves that He can pardon sins. This proclaims Him the Son of Mankind, the coming One Who can banish both sin and sickness from the earth. This will not be fully accomplished until the final consummation.

19 And not finding how they may
carry him in because of the throng,
going up on the housetop they let
him down, with the cot, through the
tiles into the midst in front of Je-
20 sus. And, perceiving their faith,
He said to him, "Man, your sins
have been pardoned you."
21 And the scribes and the Phari-
sees begin to reason, saying, "Who
is this who is speaking blasphe-
mies? Who is able to pardon sins
except God only?"
22 Now Jesus, recognizing their
reasonings, answering, said to
them, "What are you reasoning in
23 your hearts? Which is easier, to be
saying, 'Your sins have been par-
doned you,' or to be saying, 'Rouse
and walk'?
24 Now, that you may be perceiving
that the Son of Mankind has au-
thority on earth to pardon sins (He
said to the paralytic) I am saying
to you, 'Rouse and pick up your
25 cot and go into your house'." And
rising instantly before them, pick-
ing up that on which he was laid, he
came away into his house, glorify-
26 ing God. And they were all taken
with amazement and glorified God,
and are filled with fear, saying that
"We perceived paradoxes today!"
27 And after these things He came
out and gazes at a tribute collector
named Levi, sitting at the tribute
office, and said to him, "Be follow-
28 ing Me." And leaving all, rising, he
29 follows Him. And Levi makes a
great reception for Him in his
house, and there was a vast throng

ΟΝΑΥΤΟΥΚΑΙΜΗΕΥΡΟΝΤΕϹ
19 OF-Him AND NO FINDING

ΠΟΙΑϹΕΙϹΕΝΕΓΚΩϹΙΝΑΥΤ
?-THE-WHICH THEY-MAY-BE-INTO-CARRYING him

ΟΝΔΙΑΤΟΝΟΧΛΟΝΑΝΑΒΑΝΤ
THRU THE THRONG UP-STEPPing

ΕϹΕΠΙΤΟΔΩΜΑΔΙΑΤΩΝΚΕΡ
ON THE housetop THRU THE potteries

ΑΜΩΝΚΑΘΗΚΑΝΑΥΤΟΝϹΥΝΤ
THEY-DOWN-LET him TOGETHER to-

AB+Ε
ΩΚΛΙΝΙΔΙΩΕΙϹΤΟΜΕϹΟΝΕ
THE cot INTO THE MIDst IN-

B ΠΑΝΤΩΝ OF-ALL *for* OF-THE J.
ΜΠΡΟϹΘΕΝΤΟΥΙΗϹΟΥΚΑΙΙ
20 TOWARD-PLACE OF-THE JESUS AND PER-

ΔΩΝΤΗΝΠΙϹΤΙΝΑΥΤΩΝΕΙΠ
CEIVING THE BELIEF OF-them He-said

Bs *omit* to-him s Ε
ΕΝΑΥΤΩΑΝΘΡΩΠΕΑΦΕΩΝΤΑ
to-him human! HAVE-*been*-FROM-LET

s o. s Υ+OF-YOU s *omits* OF-YOU
ΙϹΟΙΑΙΑΜΑΡΤΙΑΙϹΟΥΚΑΙ
21 to-YOU THE misses OF-YOU AND

s Ε o.
ΗΡΞΑΝΤΟΔΙΑΛΟΓΙΖΕϹΘΑΙ
begin TO-BE-THRU-acccountING

s o. B+Ε
ΟΙΓΡΑΜΜΑΤΕΙϹΚΑΙΟΙΦΑΡ
THE WRITERS AND THE PHARISEES

ΙϹΑΙΟΙΛΕΓΟΝΤΕϹΤΙϹΕϹΤ
sayING ANY IS

ΙΝΟΥΤΟϹΟϹΛΑΛΕΙΒΛΑϹΦΗ
this WHO IS-TALKING HARM-AVERments

B ΕΙ
ΜΙΑϹΤΙϹΔΥΝΑΤΑΙΑΦΙΕΝΑ
ANY IS-ABLE TO-FROM-LET

B misses TO-FROM-LET
ΙΑΜΑΡΤΙΑϹΕΙΜΗΜΟΝΟϹΟΘ
misses IF NO ONLY THE God

ΕΟϹΕΠΙΓΝΟΥϹΔΕΟΙΗϹΟΥϹ
22 ON-KNOWING YET THE JESUS

ΤΟΥϹΔΙΑΛΟΓΙϹΜΟΥϹΑΥΤΩ
THE THRU-accounts OF-them

ΝΑΠΟΚΡΙΘΕΙϹΕΙΠΕΝΠΡΟϹ
answerING said TOWARD

A ΑΙ
ΑΥΤΟΥϹΤΙΔΙΑΛΟΓΙΖΕϹΘΕ
them ANY YE-ARE-THRU-accountING

s1* Ε o.
ΕΝΤΑΙϹΚΑΡΔΙΑΙϹΥΜΩΝΤΙ
23 IN THE HEARTS OF-YOUp ANY

ΕϹΤΙΝΕΥΚΟΠΩΤΕΡΟΝΕΙΠΕ
IS easier TO-BE-say-

B | *above line* s Υ=OF-YOU
ΙΝΑΦΕΩΝΤΑΙϹΟΙΑΙΑΜΑΡΤ
ING HAVE-*been*-FROM-LET to-YOU THE misses

s *omits* OF-YOU B *has* | *above the line*
ΙΑΙϹΟΥΗΕΙΠΕΙΝΕΓΕΙΡΕΚ
OF-YOU OR TO-BE-sayING BE-ROUSING AND

s o. A o.
ΑΙΠΕΡΙΠΑΤΕΙΙΝΑΔΕΕΙΔΗ
24 BE-ABOUT-TREADING THAT YET YE-MAY-BE-

ΤΕΟΤΙΕΞΟΥϹΙΑΝΕΧΕΙΟΥΙ
PERCEIVING that authority IS-HAVING THE SON

B THE SON OF-THE human authority IS-HAVING
ΟϹΤΟΥΑΝΘΡΩΠΟΥΕΠΙΤΗϹΓ
OF-THE human ON THE LAND

ΗϹΑΦΙΕΝΑΙΑΜΑΡΤΙΑϹΕΙΠ
TO-FROM-LET misses He-said

s o. o. Τ Ι Κ
ΕΝΤΩΠΑΡΑΛΕΛΥΜΕΝΩϹΟΙΛ
to-THE *one*-HAVING-*been*-paralyZED to-YOU I-AM-

s ΟΝ B+Ε
ΕΓΩΕΓΕΙΡΕΚΑΙΑΡΑϹΤΟΚΛ
sayING BE-ROUSING AND LIFTing THE cot

A+Ε AB *omit* AND
ΙΝΙΔΙΟΝϹΟΥΚΑΙΠΟΡΕΥΟΥ
OF-YOU AND BE-GOING

ΕΙϹΤΟΝΟΙΚΟΝϹΟΥΚΑΙΠΑΡ
25 INTO THE HOME OF-YOU AND instantly

ΑΧΡΗΜΑΑΝΑϹΤΑϹΕΝΩΠΙΟΝ
UP-STANDing IN-VIEW

s Ο Υ
ΑΥΤΩΝΑΡΑϹΕΦΟΚΑΤΕΚΕΙΤ
OF-them LIFTing ON WHICH he-*was*-DOWN-LAID

ΟΑΠΗΛΘΕΝΕΙϹΤΟΝΟΙΚΟΝΑ
he-FROM-CAME INTO THE HOME OF-

ΥΤΟΥΔΟΞΑΖΩΝΤΟΝΘΕΟΝΚΑ
26 him esteemizING THE God AND

As+Ε
ΙΕΚϹΤΑϹΙϹΕΛΑΒΕΝΑΠΑΝΤ
OUT-STANDing GOT ALL (*emph.*)

A AND THEY-ARE-FILLED OF FEAR AND esteemED THE God
ΑϹΚΑΙΕΔΟΞΑΖΟΝΤΟΝΘΕΟΝ
AND esteemizED THE God

ΚΑΙΕΠΛΗϹΘΗϹΑΝΦΟΒΟΥΛΕ
AND THEY-ARE-FILLED OF-FEAR sayING

A o.
ΓΟΝΤΕϹΟΤΙΕΙΔΟΜΕΝΠΑΡΑ
that WE-PERCEIVED BESIDE-es-

B *has above line* ΤΑ
ΔΟΞΑϹΗΜΕΡΟΝΚΑΙΜΕΤΑΤΑ
27 teems TODAY AND after these

A ΕΙΔΕΝ PERCEIVED
ΥΤΑΕΞΗΛΘΕΝΚΑΙΕΘΕΑϹΑΤ
He-OUT-CAME AND gazes

ΟΤΕΛΩΝΗΝΟΝΟΜΑΤΙΛΕΥΕΙ
tribute-collector to-NAME LEVI

ΝΚΑΘΗΜΕΝΟΝΕΠΙΤΟΤΕΛΩΝ
sittING ON THE tribute-office

s ΛΕΓΕΙ
ΙΟΝΚΑΙΕΙΠΕΝΑΥΤΩΑΚΟΛΟ
AND He-said to-him YOU-BE-follow-

s o. A+Ε B o.
ΥΘΕΙΜΟΙΚΑΙΚΑΤΑΛΙΠΩΝΑ
28 ING to-ME AND leaving ALL

s+C *but deleted* B ΕΙ
ΠΑΝΤΑΑΝΑϹΤΑϹΗΚΟΛΟΥΘΗ
(*emph.*) UP-STANDing he-follows

B o. o. o.
ϹΕΝΑΥΤΩΚΑΙΕΠΟΙΗϹΕΝΔΟ
29 to-Him AND makes RECEP-

ΧΗΝΜΕΓΑΛΗΝΛΕΥΕΙϹΑΥΤΩ
TION GREAT LEVI to-Him

s Ω Ω o.
ΕΝΤΗΟΙΚΙΑΑΥΤΟΥΚΑΙΗΝΟ
IN THE HOME OF-him AND WAS THRONG

27-28 Compare Mt.9[9]Mk.2[13,14].

27 Human wisdom and expedience would have urged our Lord to choose for His apostles men of the highest character and reputation. Instead, He chooses those that were despised and abhorred. Not without cause were the collectors of revenue for Rome hated for their traitorous occupation and extortionate greed. John the baptist, in telling them to assess no more than what had been prescribed (3[13]), pointed out their most reprehensible practise. They collected far in excess of the government's requirements and kept the balance themselves. This opportunity to enrich themselves at the expense of their fellow-countrymen was the only motive which could tempt a Jew into this hated occupation. They were always classed with sinners.

Our Lord does not seek to cover His call of Levi, or Matthew, as he is usually named. He goes right to the tribute office and takes him from his work. He does not wait until he can meet him elsewhere, or until he changes his occupation, or has been put on probation. It is evident that He wishes to impress the people with the fact that He came to call the unrighteous and sinners, in order to magnify God's love and mercy rather than His justice.

29-32 Compare Mt.9[10-13]Mk.2[15-17].

31 What subtle irony there is in these words! The Pharisees and scribes were foully diseased within in spite of their pious appearance. Yet their ailment was like some insidious plague that deadens the nerves to its presence. The truth remains, the Lord could not call those who *thought* themselves whole, however serious their real condition.

33-35 Compare Mt.9[14,15]Mk.2[18-20].

33 How little did they realize the privilege of His presence! Not even John, let alone the Pharisees, could provide a spiritual banquet. Why should they have a physical feast?

36 Compare Mt.9[16]Mk.2[21].

37-39 Compare Mt.9[17]Mk.2[22].

36 The Pharisees were trying to patch up their old cloak by tearing a piece from His new one. Their old skin bottles were empty and decayed. They had no joy and the forms which once contained it had become corrupted

of tribute collectors and others who
were lying down with them.
30 And the Pharisees and the scribes
murmured about them to His disciples, saying, "Wherefore are you
eating and drinking with tribute
31 collectors and sinners?" And answering, Jesus said to them, "Those
who are sound have no need of a
32 physician, but those who are ill. I
have not come to call the just, but
sinners, to repentance."
33 Yet they said to Him, "John's
disciples are fasting frequently
and are making petitions; likewise
also those of the Pharisees; yet
yours are eating and drinking."
34 Now Jesus said to them, "Can
you make the sons of the bridal
chamber fast while the bridegroom
35 is with them? Yet days will be
coming, whenever the bridegroom
should be taken from them also,
then, in those days, they will be
fasting."
36 Now He told them a parable also, that "No one, rending a patch
from a new cloak, is patching it on
an old cloak. Yet if so, surely the
new will be rending it, and the
patch from the new will not be
agreeing with the old.
37 And no one is draining fresh
wine into old wine skins. Yet if so,
surely the fresh wine will be bursting the wine skins, and *it* will be
spilled, and the wine skins will be
38 destroyed. But fresh wine is to be
drained into new wine skins, and
39 both are preserved. And no one,
drinking the old, immediately
wants fresh, for he is saying, 'The
old is mellower.'"

A OF-tribute-collectors MANY *s1* omits* AND OF-others
ΧΛΟCΠΟΛΥCΤΕΛΩΝΩΝΚΑΙΑ
MANY OF-tribute-collectors AND OF-

ΛΛΩΝΟΙΗCΑΝΜΕΤΑΥΤΩΝΚΑ
others WHO WERE WITH them DOWN-

ΤΑΚΕΙΜΕΝΟΙΚΑΙΕΓΟΓΓΥΖ
30 LYING AND MURMURED
B1 Δ B+Ε A THE WRITERS OF-them AND THE
ΟΝΟΙΦΑΡΙCΑΙΟΙΚΑΙΟΙΓΡ
THE PHARISEES AND THE WRITERS
PHARISEES *s omits* OF-them
ΑΜΜΑΤΕΙCΑΥΤΩΝΠΡΟCΤΟΥ
OF-them TOWARD THE

CΜΑΘΗΤΑCΑΥΤΟΥΛΕΓΟΝΤΕ
LEARNERS OF-Him saying

CΔΙΑΤΙΜΕΤΑΤΩΝΤΕΛΩΝΩΝ
THRU ANY WITH THE tribute-collectors
s ΑΙ *for* Ε
ΚΑΙΑΜΑΡΤΩΛΩΝΕCΘΙΕΤΕΚ
AND missers YE-ARE-EATING AND
B+Ε
ΑΙΠΙΝΕΤΕΚΑΙΑΠΟΚΡΙΘΕΙ
31 YE-ARE-DRINKING AND answering
B *omits* THE
CΟΙΗCΟΥCΕΙΠΕΝΠΡΟCΑΥΤ
THE JESUS said TOWARD them
As o.
ΟΥCΟΥΧΡΕΙΑΝΕΧΟΥCΙΝΟΙ
NOT need ARE-HAVING THE

ΥΓΙΑΙΝΟΝΤΕCΙΑΤΡΟΥΑΛΛ
ones- beING-SOUND OF-HEALer but
s o.
ΑΟΙΚΑΚΩCΕΧΟΝΤΕCΟΥΚΕΛ
32 THE EVILly *ones*-HAVING NOT I-HAVE-

ΗΛΥΘΑΚΑΛΕCΑΙΔΙΚΑΙΟΥC
COME TO-CALL JUST-*ones*
s1 ΑCΕΒΕΙC
ΑΛΛΑΑΜΑΡΤΩΛΟΥCΕΙCΜΕΤ
but missers INTO after-MIND
B1 Δ
ΑΝΟΙΑΝΟΙΔΕΕΙΠΟΝΠΡΟCΑ
33 THE-*ones* YET said TOWARD Him
As add ΔΙΑΤΙ *but s dots and restores* B *o.*
ΥΤΟΝΟΙΜΑΘΗΤΑΙΙΩΑΝΝΟΥ
THE LEARNERS OF-JOHN

ΝΗCΤΕΥΟΥCΙΝΠΥΚΝΑΚΑΙΔ
ARE-fastING FREQUENT AND peti-

ΕΗCΕΙCΠΟΙΟΥΝΤΑΙΟΜΟΙΩ
tions THEY-ARE-makING LIKE-AS
B+Ε
CΚΑΙΟΙΤΩΝΦΑΡΙCΑΙΩΝΟΙ
AND THE-*ones* OF-THE PHARISEES THE
B+Ε B+Ε
ΔΕCΟΙΕCΘΙΟΥCΙΝΚΑΙΠΙΝ
YET to-YOUR ARE-EATING AND ARE-
A *omits* JESUS
ΟΥCΙΝΟΔΕΙΗCΟΥCΕΙΠΕΝΠ
34 DRINKING THE YET JESUS said TO-
*s1** ΝΤ *As* ΔΙ *s1** ΟΙ
ΡΟCΑΥΤΟΥCΜΗΔΥΝΑCΘΕΤΟ
WARD them NO ARE-ABLE THE
*s1** Ι *o.*
ΥCΥΙΟΥCΤΟΥΝΥΜΦΩΝΟCΕΝ
SONS OF-THE BRIDal-chamber IN

ΩΟΝΥΜΦΙΟCΜΕΤΑΥΤΩΝΕCΤ
WHICH THE BRIDE-groom WITH them IS

s1 omit* TO-make *As1** ΕΙΝ
ΙΝΠΟΙΗCΑΙΝΗCΤΕΥCΑΙΕΛ
35 TO-make TO-fast WILL-
s omits AND
ΕΥCΟΝΤΑΙΔΕΗΜΕΡΑΙΚΑΙΟ
BE-COMING YET DAYS AND when-

ΤΑΝΑΠΑΡΘΗΑΠΑΥΤΩΝΟΝΥΜ
EVER MAY-BE-BEING-FROM-LIFTED FROM them THE BRIDE-
s adds ΚΑΙ AND
ΦΙΟCΤΟΤΕΝΗCΤΕΥCΟΥCΙΝ
groom then THEY-WILL-BE-fastING

ΕΝΕΚΕΙΝΑΙCΤΑΙCΗΜΕΡΑΙ
IN those THE DAYS
s1 omits* YET AND *s1** TOWARD THEM BESIDE-CAST
CΕΛΕΓΕΝΔΕΚΑΙΠΑΡΑΒΟΛΗ
36 He-said YET AND BESIDE-CAST
s o.
ΝΠΡΟCΑΥΤΟΥCΟΤΙΟΥΔΕΙC
TOWARD them that NOT-YET-ONE
A *omits* FROM
ΕΠΙΒΛΗΜΑΑΠΟΙΜΑΤΙΟΥΚΑ
ON-CAST-*effect* FROM cloak NEW
A *omits* SPLITTING
ΙΝΟΥCΧΙCΑCΕΠΙΒΑΛΛΕΙΕ
SPLITTING IS-ON-CASTING ON

ΠΙΙΜΑΤΙΟΝΠΑΛΑΙΟΝΕΙΔΕ
cloak OLD IF YET
s1 omits* AND A Ζ
ΜΗΓΕΚΑΙΤΟΚΑΙΝΟΝCΧΙCΕ
NO-SURELY AND THE NEW WILL-BE-SPLIT-

ΙΚΑΙΤΩΠΑΛΑΙΩΟΥCΥΜΦΩΝ
TING AND to-THE OLD NOT WILL-BE-agreeING
A *omits* THE ON-CAST-*effect*
ΗCΕΙΤΟΕΠΙΒΛΗΜΑΤΟΑΠΟΤ
THE ON-CAST-*effect* THE FROM THE

ΟΥΚΑΙΝΟΥΚΑΙΟΥΔΕΙCΒΑΛ
37 NEW AND NOT-YET-ONE IS-CASTING

ΛΕΙΟΙΝΟΝΝΕΟΝΕΙCΑCΚΟΥ
WINE YOUNG INTO BOTTLES (of skin)

CΠΑΛΑΙΟΥCΕΙΔΕΜΗΓΕΡΗΞ
OLD IF YET NO-SURELY WILL-BE-
A *omits* THE A THE YOUNG WINE *s omits* THE YOUNG
ΕΙΟΟΙΝΟCΟΝΕΟCΤΟΥCΑCΚ
BURSTING THE WINE THE YOUNG THE BOTTLES

ΟΥCΚΑΙΑΥΤΟCΕΚΧΥΘΗCΕΤ
(of skin) AND it WILL-BE-BEING-OUT-POURED

ΑΙΚΑΙΟΙΑCΚΟΙΑΠΟΛΟΥΝΤ
AND THE BOTTLES (of skin) WILL-BE-*be*ING-destroy-
B *o.*
ΑΙΑΛΛΑΟΙΝΟΝΝΕΟΝΕΙCΑC
38 ED but WINE YOUNG INTO BOTTLES
s1 ΒΑΛΛΟΥCΙΝ
ΚΟΥCΚΑΙΝΟΥCΒΛΗΤΕΟΝΚΑ
(of skin) NEW CASTable AND
B*s omit* AND BOTH ARE-*be*ING-TOGETHER-KEPT
ΙΑΜΦΟΤΕΡΟΙCΥΝΤΗΡΟΥΝΤ
BOTH ARE-*be*ING-TOGETHER-KEPT
B*s2 omit* AND *s o.*
ΑΙΚΑΙΟΥΔΕΙCΠΙΩΝΠΑΛΑΙ
39 AND NOT-YET-ONE DRINKING OLD
B*s omit* immediately
ΟΝΕΥΘΕΩCΘΕΛΕΙΝΕΟΝΛΕΓ
immediately IS-WILLING YOUNG IS-sayING
B*s o.*
ΕΙΓΑΡΟΠΑΛΑΙΟCΧΡΗCΤΟΤ
for THE OLD kinder

and decayed. The wine the Lord gave them was full of cheer and gladness, and could not find expression in fasting and asceticism. All this was said, doubtless, at the reception of Levi, to defend the feasting and the joy, and to dispel the gloom which they sought to cast over it.

1-5 Compare Mt.12[1-8]Mk.2[23-28]Deut.23[25].

1 The somewhat enigmatical word *second-first* in the Greek has proved so inexplicable that many texts have omitted it, and few editors retain it. Many explanations have been offered, but most of them are based on conjecture. The solution seems simple. The Jews had several sabbaths besides the seventh day of the week. The fifteenth and the twenty-second of Nisan were sabbaths, being the first and last days of the festival of Unleavened Bread. When the weekly sabbath came on the sixteenth, two sabbaths would come together, one a "great day" (Jn. 19[31]), and the next an ordinary sabbath. To distinguish the fifteenth-sixteenth sabbath from the double sabbath a week later it was called the first, and to distinguish the second day from the first it was called the second-first (Lev. 23[6-8]). This was probably the day of His resurrection.

2 According to the law (Deut.23[25]), the disciples had a perfect right to pluck the ears and eat them, though this is not legal in the Western world. The Pharisees do not object to that, but to the act of rubbing, which they interpreted as work unlawful on the sabbath day. If we tear off the mask, we shall find that *they* were breaking the law, not the disciples. It was probably the festival of Unleavened Bread. The disciples eating the grain as it came from the stalks, certainly ate unleavened bread! But, in the spiritual realm, hypocrisy is leaven (12[1]), and they were guilty of hypocrisy, they were using leaven, at the very beginning of the feast, which was unlawful!

3 Though the disciples had committed no breach of the law, what if they had? The priests labor in the temple, David ate before God (1 Sa. 21[1-6]), and they were in the presence of the Lord of the Sabbath Himself. If He is not offended, why should they be?

6-11 Compare Mt.12[9-14]Mk.3[1-6].

6 Now it occurred on the second
first sabbath, He is going through
the sowings, and His disciples
plucked the ears and ate, rubbing
2 them together in their hands. Now
some of the Pharisees said to them,
"Why are you doing what is not
allowed to be done on the sab-
3 baths?" And answering, Jesus said
to them, "Now did you not read
this that David does, when he
hungers, he and those who are
4 with him, how he entered into the
house of God, and taking the show
bread, he ate also, and gives to
those with him also, that which no
one is allowed to eat except only
5 the priests?" And He said to
them that "The Son of Mankind is
Lord of the sabbath also."

6 Now it occurred on a different
sabbath also, He is entering into the
synagogue and teaching. And
there was a man there, and his
7 right hand was withered. Now the
scribes and the Pharisees scrutin-
ized Him, to see if He is curing on
the sabbath, that they may be find-
8 ing an accusation against Him. Yet
He had perceived their reasonings.
Now He said to the man having the
withered hand, "Rouse and stand
in the midst." And rising, he
9 stood. Now Jesus said to them, "I
will be enquiring of you if it is al-
lowed on the sabbath to do good or
to do evil, to save a soul or to de-
10 stroy?" And looking about on
them all, He said to the man,
"Stretch out your hand." Now he
does it, and his hand was restored
11 as the other. Now *they* are filled

Bs o. o. o.
ΕΡΟϹΕϹΤΙΝΕΓΕΝΕΤΟΔΕΕΝ
6 IS BECAME YET IN
Bs omit second-FIRST
ϹΑΒΒΑΤΩΔΕΥΤΕΡΟΠΡΩΤΩΔ
SABBATH second-BEFORE-most TO-
ΙΑΠΟΡΕΥΕϹΘΑΙΑΥΤΟΝΔΙΑ
BE-THRU-GOING Him THRU
ABs¹* omit THE
ΤΩΝϹΠΟΡΙΜΩΝΚΑΙΕΤΙΛΛΟ
THE sowings AND PLUCKED
s omits THE B AND ATE THE EARS
ΝΟΙΜΑΘΗΤΑΙΑΥΤΟΥΤΟΥϹϹ
THE LEARNers OF-Him THE EARS
ΤΑΧΥΑϹΚΑΙΗϹΘΙΟΝΨΩΧΟΝ
(of plants) AND ATE STROKE-HAVING
ΤΕϹΤΑΙϹΧΕΡϹΙΝΤΙΝΕϹΔΕ
2 to-THE HANDS ANY YET
B+Є Bs omit to-them
ΤΩΝΦΑΡΙϹΑΙΩΝΕΙΠΟΝΑΥΤ
OF-THE PHARISEES said to-them
As ΑΙ for Є s¹* X
ΟΙϹΤΙΠΟΙΕΙΤΕΟΟΥΚΕΞΕϹ
ANY YE-ARE-DOING WHICH NOT IS-allowed
B omits TO-BE-DOING Bs omit IN
ΤΙΝΠΟΙΕΙΝΕΝΤΟΙϹϹΑΒΒΑ
TO-BE-DOING IN THE SABBATHS
B omits THE
ϹΙΝΚΑΙΑΠΟΚΡΙΘΕΙϹΟΙΗϹ
3 AND answering THE JESUS
B TOWARD them said JESUS A said TOWARD them
ΟΥϹΠΡΟϹΑΥΤΟΥϹΕΙΠΕΝΟΥ
TOWARD them said NOT-
ΔΕΤΟΥΤΟΑΝΕΓΝΩΤΕΟΕΠΟΙ
YET this YE-read (past) WHICH DOES
Bs o. o. As o.
ΗϹΕΝΔΑΥΕΙΔΟΠΟΤΕΕΠΕΙΝ
DAVID THE-?-when HUNGERS
ΑϹΕΝΑΥΤΟϹΚΑΙΟΙΜΕΤΑΥΤ
he AND THE WITH him
B s omit BEING As¹* o.=As B omits how
ΟΥΟΝΤΕϹΠΩϹΕΙϹΗΛΘΕΝΕΙ
4 BEING how he-INTO-CAME INTO
ϹΤΟΝΟΙΚΟΝΤΟΥΘΕΟΥΚΑΙΤ
THE HOME OF-THE God AND THE
ΟΥϹΑΡΤΟΥϹΤΗϹΠΡΟΘΕϹΕΩ
BREADS OF-THE BEFORE-PLACING
A ЄΛΑΒЄΝ Bs omit AND s omits GETTING
ϹΛΑΒΩΝΚΑΙΕΦΑΓΕΝΚΑΙΕΔ
GETTING AND he-ATE AND GIVES
B omits AND
ΩΚΕΝΚΑΙΤΟΙϹΜΕΤΑΥΤΟΥΟ
AND to-THE-ones WITH him WHOM
ΥϹΟΥΚΕΞΕϹΤΙΝΦΑΓΕΙΝΕΙ
NOT IS-allowed TO-BE-EATING IF-
ΜΗΜΟΝΟΥϹΤΟΥϹΙΕΡΕΙϹΚΑ
5 NO ONLY THE SACRED-ones AND
Bs¹* omit that
ΙΕΛΕΓΕΝΑΥΤΟΙϹΟΤΙΚΥΡΙ
He-said to-them that Master
Bs OF-THE SABBATH THE SON OF-THE human
ΟϹΕϹΤΙΝΟΥΙΟϹΤΟΥΑΝΘΡΩ
IS THE SON OF-THE human
Bs omit AND
ΠΟΥΚΑΙΤΟΥϹΑΒΒΑΤΟΥΕΓΕ
6 AND OF-THE SABBATH BECAME

Bs omit AND
ΝΕΤΟΔΕΚΑΙΕΝΕΤΕΡΩϹΑΒΒ
YET AND IN DIFFERENT SABBATH
s o.
ΑΤΩΕΙϹΕΛΘΕΙΝΑΥΤΟΝΕΙϹ
TO-BE-INTO-COMING Him INTO
ΤΗΝϹΥΝΑΓΩΓΗΝΚΑΙΔΙΔΑϹ
THE TOGETHER-LEAD AND TO-BE-TEACH-
s o. A there human
ΚΕΙΝΚΑΙΗΝΑΝΘΡΩΠΟϹΕΚΕ
ING AND WAS human there
ΙΚΑΙΗΧΕΙΡΑΥΤΟΥΗΔΕΞΙΑ
AND THE HAND OF-him THE RIGHT
s o. o.
ΗΝΞΗΡΑΠΑΡΕΤΗΡΟΥΝΤΟΔΕ
7 WAS DRY BESIDE-KEPT YET
A omits Him
ΑΥΤΟΝΟΙΓΡΑΜΜΑΤΕΙϹΚΑΙ
Him THE WRITERS AND
B+Є
ΟΙΦΑΡΙϹΑΙΟΙΕΙΕΝΤΩϹΑΒ
THE PHARISEES IF IN THE SABBATH
B He'LL-BE-curING+C
ΒΑΤΩΘΕΡΑΠΕΥΕΙΙΝΑΕΥΡΩ
He-IS-curING THAT THEY-MAY-BE-
Bs¹* TO-BE-accusING B+Є o.Bs¹* AB omit DOWN
ϹΙΝΚΑΤΗΓΟΡΙΑΝΚΑΤΑΥΤΟ
FINDING accusation DOWN OF-Him
ΥΑΥΤΟϹΔΕΗΔΕΙΤΟΥϹΔΙΑΛ
8 He YET HAD-PERCEIVED THE THRU-ac-
A adds ΚΑΙ omits YET
ΟΓΙϹΜΟΥϹΑΥΤΩΝΕΙΠΕΝΔΕ
counts OF-them He-said YET
A ΑΝΘΡΩΠΩ B omits THE
ΤΩΑΝΔΡΙΤΩΤΗΝΞΗΡΑΝΕΧΟ
to-THE MAN THE THE DRY HAVING
ΝΤΙΤΗΝΧΕΙΡΑΕΓΕΙΡΕΚΑΙ
THE HAND BE-ROUSING AND
A THE YET ΟΔΕ for AND
ϹΤΗΘΙΕΙϹΤΟΜΕϹΟΝΚΑΙΑΝ
BE-STANDING INTO THE MIDst AND UP-
A THEN ΟΥΝ B omits THE
ΑϹΤΑϹΕϹΤΗΕΙΠΕΝΔΕΟΙΗϹ
9 STANDing he-STOOD said YET THE JESUS
Bs o.
ΟΥϹΠΡΟϹΑΥΤΟΥϹΕΠΕΡΩΤΗ
TOWARD them I'LL-BE-inquirING-of
Bs o. A Τ=ANY B o. A ΟΙϹ for Ω
ϹΩΥΜΑϹΕΙΕΞΕϹΤΙΝΤΩϹΑΒ
YOUp IF it-IS-allowed to-THE SABBATH
A plural ϹΙΝ
ΒΑΤΩΑΓΑΘΟΠΟΙΗϹΑΙΗΚΑΚ
TO-GOOD-DO OR TO-EVIL-DO
ΟΠΟΙΗϹΑΙΨΥΧΗΝϹΩϹΑΙΗΑ
soul TO-SAVE OR TO-
A ΚΤЄΙΝ for ΛЄϹ=TO-KILL
ΠΟΛΕϹΑΙΚΑΙΠΕΡΙΒΛΕΨΑΜ
10 destroy AND ABOUT-looking
ΕΝΟϹΠΑΝΤΑϹΑΥΤΟΥϹΕΙΠΕ
ALL them He-said
AB ΑΥΤΩ to-him for to-THE human s o.
ΝΤΩΑΝΘΡΩΠΩΕΚΤΕΙΝΟΝΤΗ
to-THE human OUT-STRETCH THE
s OUT-STRETCH ЄΞЄΤΙΝЄΝ
ΝΧΕΙΡΑϹΟΥΟΔΕΕΠΟΙΗϹΕΝ
HAND OF-YOU THE YET he-DOES
B Ο s¹* Η o. o.
ΚΑΙΑΠΕΚΑΤΕϹΤΑΘΗΗΧΕΙΡ
AND WAS-restorED THE HAND

6 Jewish tradition carried sabbath observance to ridiculous lengths. They gravely discussed whether it is lawful to put out one's hand to give to a beggar, and how far! They disagreed as to whether it is allowable to comfort the sick on that day! It is striking how many times the Lord is reported as healing on the sabbath. The reason is clear. These instances are signs indicative of the healing of the nation. But when the nation is cured it will enter into the great sabbatism of the day of the Lord, commonly called the millennium. Healing brings relaxation, rest. How fitting that it should be on the sabbath!

12 Communion with God is the only proper and adequate preparation for His work. The apostles were not chosen without God's guidance. They were not chosen for their own excellence, but for their fitness to fulfill the will of God and carry out His purpose. Thus one of them was actually selected from the beginning to betray his Lord.

13-16 Compare Mt.10[1-4]Mk.3[13-19].

13 The name "apostle" is really our "commissioner". They were to be His authoritative representatives, when He was not present. As God had given Him a commission, with authority to enforce it, so He delegated it to them. After His ascension they became the recognized leaders until the increasing apostasy deposed them and put James, the Lord's brother according to the flesh, in their place. In the kingdom they will rule the twelve tribes, with Matthias in the place of Judas.

14 Simon, or Peter, is always first among the apostles. His name hitherto was Simon, meaning Hearing, but the Lord changes it to Peter, meaning Rock, as he is the first stone in the spiritual edifice He is about to build. His father's name was John, but this is also changed by our Lord to Jonah, meaning Dove, a symbol of the spirit, and of Peter's spiritual paternity. Simon, son of John, is the physical man, Peter, son of Jonah, the spiritual.

17-19 Compare Mt.12[15-21]Mk.3[7-12].

20-23 Compare Mt. 5[1-12].

20 There is no reason for creating a difficulty by insisting that this is Luke's version of the Sermon on the Mount found in Matthew's account.

with folly, and they talked about it
to one another, saying, "Whatever
should they be doing to Jesus?"
12 Now it occurred in these days
He came away into the mountain to
pray, and throughout the night He
13 was in the prayer of God. And
when it became day He shouts to
His disciples, and chooses from
them twelve, whom He names apos-
14 tles also: Simon, whom He names
also Peter, and Andrew his brother,
and James and John, and Philip
15 and Bartholomew, and Matthew
and Thomas, and James of Alpheus
16 and Simon, called the Zealot, and
Judas of James and Judas Iscariot,
who also became a traitor.
17 And descending with them He
stood on an even place. And a vast
throng of His disciples and a vast
multitude of people from entire
Judea and Jerusalem and mari-
time Tyre and Sidon, who came to
18 hear Him and to be healed of their
diseases and who are annoyed by
19 unclean spirits, were cured. And
the entire throng sought to touch
Him, seeing that power came out
of Him, and He healed all.
20 And *He*, lifting up His eyes to
His disciples, said, "Happy are
the poor, seeing that yours is the
21 kingdom of God. Happy are they
who are hungering now, seeing that
you shall be satisfied. Happy are
they who are lamenting now, see-
ing that you shall be laughing.
22 Happy are you whenever men may

Bs *omit* AS THE other
ΑΥΤΟΥΩϹΗΑΛΛΗΑΥΤΟΙΔΕΕΠ 21
11 OF-him AS THE other they YET ARE

ΛΗϹΘΗϹΑΝΑΝΟΙΑϹΚΑΙΔΙΕ 40
FILLED OF-UN-MIND AND THRU-

ΛΑΛΟΥΝΠΡΟϹΑΛΛΗΛΟΥϹΛΕ 60
TALKED TOWARD one-another say-
Bs *omit* saying A Є *and* s *omits*
ΓΟΝΤΕϹΤΙΑΝΠΟΙΗϹΑΙΕΝΤ 80
ING ANY EVER MAY-THEY-BE-DOING to-

ΩΙΗϹΟΥΕΓΕΝΕΤΟΔΕΕΝΤΑΙ 100
12 THE JESUS BECAME YET IN THE

ϹΗΜΕΡΑΙϹΤΑΥΤΑΙϹΕΞΕΛΘ 20
DAYS these TO-BE-OUT-COM-

ΕΙΝΑΥΤΟΝΕΙϹΤΟΟΡΟϹΠΡΟ 40
ING Him INTO THE mountain TO-pray

ϹΕΥΞΑϹΘΑΙΚΑΙΗΝΔΙΑΝΥΚ 60
AND He-WAS THRU-NIGHTING
s1* ЄΠΙ ON
ΤΕΡΕΥΩΝΕΝΤΗΠΡΟϹΕΥΧΗΤ 80
IN THE prayer OF-

ΟΥΘΕΟΥΚΑΙΟΤΕΕΓΕΝΕΤΟΗ 200
13 THE God AND when it-BECAME DAY

ΜΕΡΑΠΡΟϹΕΦΩΝΗϹΕΝΤΟΥϹ 20
He-TOWARD-SOUNDS THE

ΜΑΘΗΤΑϹΑΥΤΟΥΚΑΙΕΚΛΕΞ 40
LEARNers OF-Him AND choos*ing*

ΑΜΕΝΟϹΑΠΑΥΤΩΝΔΩΔΕΚΑΟ 60
FROM them TWO-TEN WHOM

ΥϹΚΑΙΑΠΟϹΤΟΛΟΥϹΩΝΟΜΑ 80
AND commissioners NAMES

ϹΕΝϹΙΜΩΝΑΟΝΚΑΙΩΝΟΜΑϹ 300
14 SIMON WHOM AND He-NAMES

ΕΝΠΕΤΡΟΝΚΑΙΑΝΔΡΕΑΝΤΟ 20
Peter AND ANDREW THE

ΝΑΔΕΛΦΟΝΑΥΤΟΥΚΑΙΙΑΚΩ 40
brother OF-him AND JACOBUS
A *omits* AND B o. A *omits* AND
ΒΟΝΚΑΙΙΩΑΝΝΗΝΚΑΙΦΙΛΙ 60
AND JOHN AND Philip
s1* *omits* AND Bartholomew AB *omit* AND
ΠΠΟΝΚΑΙΒΑΡΘΟΛΟΜΑΙΟΝΚ 80
15 AND Bartholomew AND
sB1 Θ A *omits* AND
ΑΙΜΑΤΘΑΙΟΝΚΑΙΘΩΜΑΝΚΑ 400
MATTHEW AND THOMAS AND
Bs *omit* THE OF-THE
ΙΙΑΚΩΒΟΝΤΟΝΤΟΥΑΛΦΑΙΟ 20
JACOBUS THE OF-THE ALPHEUS

ΥΚΑΙϹΙΜΩΝΑΤΟΝΚΑΛΟΥΜΕ 40
AND SIMON THE *one-be*ING-CALLED
A *omits* AND
ΝΟΝΖΗΛΩΤΗΝΚΑΙΙΟΥΔΑΝΙ 60
16 BOILer AND JUDAS OF-

ΑΚΩΒΟΥΚΑΙΙΟΥΔΑΝΙϹΚΑΡ 80
JACOBUS AND JUDAS ISCARIOT
Bs1* Θ o. o. Bs *omit* AND
ΙΩΤΗΝΟϹΚΑΙΕΓΕΝΕΤΟΠΡΟ 500
WHO AND BECAME BEFORE-

ΔΟΤΗϹΚΑΙΚΑΤΑΒΑϹΜΕΤΑΥ 20
17 GIVER AND DOWN-STEPP*ing* WITH them
A+Є
ΤΩΝΕϹΤΗΕΠΙΤΟΠΟΥΠΕΔΙΝ 40
He-STOOD ON PLACE FOOT
A *omits* MANY
ΟΥΚΑΙΟΧΛΟϹΠΟΛΥϹΜΑΘΗΤ 60
AND THRONG MANY OF-LEARNers

ΩΝΑΥΤΟΥΚΑΙΠΛΗΘΟϹΠΟΛΥ 80
OF-Him AND multitude MANY
s1* *omits* OF-THE PEOPLE
ΤΟΥΛΑΟΥΑΠΟΠΑϹΗϹΤΗϹΙΟ 600
OF-THE PEOPLE FROM EVERY OF-THE JUDEA
s1* *add* Κ
ΥΔΑΙΑϹΚΑΙΙΕΡΟΥϹΑΛΗΜΚ 20
AND JERUSALEM AND
ΑΙΠΙΡΑΙΑϹ
ΑΙΤΗϹΠΑΡΑΛΙΟΥΤΥΡΟΥΚΑ 40
OF-THE BESIDE-SALTED OF-TYRE AND

ΙϹΕΙΔΩΝΟϹΟΙΗΛΘΟΝΑΚΟΥϹ 61
18 OF-SIDON WHO CAME TO-HEAR

ΑΙΑΥΤΟΥΚΑΙΙΑΘΗΝΑΙΑΠΟ 80
OF-Him AND TO-BE-HEALED FROM

ΤΩΝΝΟϹΩΝΑΥΤΩΝΚΑΙΟΙΕΝ 700
THE DISEASES OF-them AND THE *ones-*

ΟΧΛΟΥΜΕΝΟΙΑΠΟΠΝΕΥΜΑΤ 20
*be*ING-annoyED FROM spirits

ΩΝΑΚΑΘΑΡΤΩΝΕΘΕΡΑΠΕΥΟ 40
unclean *were*-curED
A Є
ΝΤΟΚΑΙΠΑϹΟΟΧΛΟϹΕΖΗΤΟ 60
19 AND EVERY THE THRONG SOUGHT
Ι o.
ΥΝΑΠΤΕϹΘΑΙΑΥΤΟΥΟΤΙΔΥ 80
TO-BE-TOUCHING OF-Him that ABILITY

ΝΑΜΙϹΠΑΡΑΥΤΟΥΕΞΗΡΧΕΤ 800
BESIDE Him OUT-CAME

ΟΚΑΙΙΑΤΟΠΑΝΤΑϹΚΑΙΑΥΤ 20
20 AND He-HEALED ALL AND He

ΟϹΕΠΑΡΑϹΤΟΥϹΟΦΘΑΛΜΟΥ 40
ON-LIFT*ing* THE VIEWers

ϹΑΥΤΟΥΕΙϹΤΟΥϹΜΑΘΗΤΑϹ 60
OF-Him INTO THE LEARNers

ΑΥΤΟΥΕΛΕΓΕΝΜΑΚΑΡΙΟΙΟ 80
OF-Him said HAPPY THE
s3 *adds* to-the spirit ΤΩΠΝΕΥΜΑΤΙ *but now deleted*
ΙΠΤΩΧΟΙΟΤΙΥΜΕΤΕΡΑΕϹΤ 900
POOR-*ones* that YOUR-more IS
s o.
ΙΝΗΒΑϹΙΛΕΙΑΤΟΥΘΕΟΥΜΑ 20
21 THE KINGdom OF-THE God HAPPY
s o.
ΚΑΡΙΟΙΟΙΠΕΙΝΩΝΤΕϹΝΥΝ 40
THE *ones*-HUNGERING NOW
s1*5 ΟΝΤΑs ΑΙ *for* Є
ΟΤΙΧΟΡΤΑϹΘΗϹΕϹΘΕΜΑΚΑ 60
that YE-WILL-BE-BEING-satisfiED HAPPY

ΡΙΟΙΟΙΚΛΑΙΟΝΤΕϹΝΥΝΟΤ 80
THE *ones*-LAMENTING NOW that
As ΑΙ *for* Є
ΙΓΕΛΑϹΕΤΕΜΑΚΑΡΙΟΙΕϹΤ 23000
22 YE-WILL-BE-LAUGHING HAPPY YE-ARE

Our Lord undoubtedly repeated much of His message to fresh audiences. The variations and differences in detail are intentional and correspond with the character of the account. Matthew takes Him up into a mountain and surrounds Him with His disciples. Luke takes Him *down* to an even place and surrounds Him with a vast concourse, though He spoke only to the disciples.

20 The weal and woe pronounced on the poor and rich, the hungry and the full, the lamenting and the laughing, those who are hated and those who are flattered, is strictly limited by the word *now*. Conditions on earth preceding the coming of the kingdom involve the true disciple in poverty, hunger, distress, and hatred. The same conditions will prevail again just before the kingdom actually appears. These beatitudes will be fulfilled in the vast throng who come out of the great affliction (Un. 7[13-17]). Of them it is said "They shall be hungering no longer . . . and every tear shall God be brushing away from their eyes." The woes are equally applicable in the same period to the apostates in great Babylon. The rich apostate Jews represented by the false woman of the apocalypse (Un. 17, 18) who indulge themselves and have no sorrow —these shall suffer death and mourning and famine. And those who see their judgment will repeat our Lord's words: *"Woe! Woe!"* (Un.18[10]). In the present interval of God's transcendent grace, while blessing comes to the nations because of Israel's rejection of the kingdom, there is no woe pronounced on the rich, but they are charged to use their riches for God (1 Tim. 6[17-19]).

24 Compare Ja.5[1-6].

25 Compare Prov. 14[13].

26 Compare Jn.15[19]Ja.4[4].

27-31 Compare Mt.5[38-44] 7[12] Ex.23[4] Prov. 25[21]Ro.12[20].

27-31 These precepts reflect the persecutions preceding the kingdom, and give the conduct proper to those who enter it.

28 Compare 23[34]Ac.7[60].

29 Compare 1 Co. 6[7].

30 Compare Deut. 15[7,8,10].

31 Compare Gal. 5[14].

be hating you, and whenever they
should be severing from you, and
reproaching you and casting out
your name as wicked, on account of
23 the Son of Mankind. You may be
rejoicing in that day and frisk, for
lo! your wages in heaven are vast,
for their fathers did the same to
24 the prophets. Moreover, Woe to
you rich, seeing that you have your
25 consolation in full! Woe to you
who are full now, seeing that you
shall be hungering! Woe to you
who are laughing now, seeing that
you shall be mourning, and lament-
26 ing! Woe, whenever all men should
say fine things of you, for their
fathers did the same to the false
prophets!
27 But to you who are hearing am
I saying: Be loving your enemies, be doing the ideal thing to
28 those who are hating you. Be bless-
ing those who are cursing you. Be
praying concerning those who are
29 traducing you. To him who is beat-
ing you on the cheek, tender the
other also. And you should not be
preventing him who is taking away
your cloak from taking your tunic
30 also. Now be giving to everyone
who is requesting you, and from
him who is taking away what is
31 yours be not demanding. And, ac-
cording as you are wanting that
men may be doing to you, *you* also
be doing likewise to them.
32 And if you are loving those lov-
ing you, what thanks is there to
you? For sinners also are loving
33 those loving them. And if you
should be doing good to those do-
ing good to you, what thanks is
there to you? For sinners also are
34 doing the same. And if you should
be lending to them from whom you

A ΑΙ *for* Є AB+Є
ЄΟΤΑΝΜΙϹΗϹΩϹΙΝΥΜΑϹΟΙ
when-EVER SH'D-BE-HATING YOUp THE
ΑΝΘΡΩΠΟΙΚΑΙΟΤΑΝΑΦΟΡΙ
humans AND when-EVER THEY-SH'D-BE-
s o.
ϹΩϹΙΝΥΜΑϹΚΑΙΟΝЄΙΔΙϹΩ
FROM-defining YOUp AND THEY-SH'D-BE-REPROACH-
ϹΙΝΚΑΙЄΚΒΑΛΩϹΙΝΤΟΟΝΟ
ING AND THEY-SH'D-BE-OUT-CASTING THE NAME
ΜΑΥΜΩΝΩϹΠΟΝΗΡΟΝЄΝЄΚΑ
OF-YOUp AS wicked on-account
ΤΟΥΥΙΟΥΤΟΥΑΝΘΡΩΠΟΥΧΑ
23 OF-THE SON OF-THE human YE-MAY-
ΡΗΤЄЄΝЄΚЄΙΝΗΤΗΗΜЄΡΑΚ
BE-JOYING IN that THE DAY AND
s ΑΙ *for* Є
ΑΙϹΚΙΡΤΗϹΑΤЄΙΔΟΥΓΑΡΟ
JUMP BE-PERCEIVING for THE
B ΤΟΙϹ
ΜΙϹΘΟϹΥΜΩΝΠΟΛΥϹЄΝΤΩΟ
HIRE OF-YOUp much IN THE heav-
B heavens ΟΙϹ *for* Ω *As o.*
ΥΡΑΝΩΚΑΤΑΤΑΑΥΤΑΓΑΡЄΠ
en according-to THE SAME for DID
A Є *o.*
ΟΙΟΥΝΤΟΙϹΠΡΟΦΗΤΑΙϹΟΙ
to-THE BEFORE-AVERers THE
ΠΑΤЄΡЄϹΑΥΤΩΝΠΛΗΝΟΥΑΙ
24 FATHERS OF-them MORElY WOE
ΥΜΙΝΤΟΙϹΠΛΟΥϹΙΟΙϹΟΤΙ
to-YOUp THE RICH-*ones* that
s ΑΙ *for* Є
ΑΠЄΧЄΤЄΤΗΝΠΑΡΑΚΛΗϹΙΝ
YE-ARE-FROM-HAVING THE BESIDE-CALLing
ΥΜΩΝΟΥΑΙΥΜΙΝΟΙЄΜΠЄΠΛ
25 OF-YOUp WOE to-YOUp THE *ones*-HAVING-*been*-IN-
A *omits* NOW *As o.*
ΗϹΜЄΝΟΙΝΥΝΟΤΙΠЄΙΝΑϹЄ
FILLED NOW that YE-WILL-BE-HUNGER-
Bs omit to-YOUp
ΤЄΟΥΑΙΥΜΙΝΟΙΓЄΛΩΝΤЄϹΝ
ING WOE to-YOUp THE *ones*-LAUGHING NOW
s ΑΙ *for* Є
ΥΝΟΤΙΠЄΝΘΗϹЄΤЄΚΑΙΚΛΑ
that YE-WILL-BE-MOURNING AND YE'LL-BE-
s ΑΙ *for* Є B to-YOUp IDEALly MAY-BE-
ΥϹЄΤЄΟΥΑΙΟΤΑΝΚΑΛΩϹЄΙ
26 LAMENTING WOE when-EVER IDEALly MAY-
sayING *s* THE humans ALL
ΠΩϹΙΝΥΜΑϹΠΑΝΤЄϹΟΙΑΝΘ
BE-sayING YOUp ALL THE humans
As¹ o.=these
ΡΩΠΟΙΚΑΤΑΤΑΑΥΤΑΓΑΡЄΠ
according-to THE SAME for DID
s once dotted ΨЄ ΥΔΟ
ΟΙΟΥΝΤΟΙϹΨЄΥΔΟΠΡΟΦΗΤ
to-THE FALSE-BEFORE-AVERers
B *omits* THE FATHERS OF-them
ΑΙϹΟΙΠΑΤЄΡЄϹΑΥΤΩΝΑΛΛΑ
27 THE FATHERS OF-them but
ΥΜΙΝΛЄΓΩΤΟΙϹΑΚΟΥΟΥϹ
to-YOUp I-AM-saying to-THE *ones*-HEARING
s ΑΙ *for* Є
ΙΝΑΓΑΠΑΤЄΤΟΥϹЄΧΘΡΟΥϹ
BE-LOVING THE enemies

s ΑΙ
ΥΜΩΝΚΑΛΩϹΠΟΙЄΙΤЄΤΟΙϹ
OF YOUp IDEALly BE-DOING to-THE
AB Є+ *s o.*
ΜΙϹΟΥϹΙΝΥΜΑϹЄΥΛΟΓЄΙΤ
28 *ones*-HATING YOUp BE-blessing
s ΑΙ
ЄΤΟΥϹΚΑΤΑΡΩΜЄΝΟΥϹΥΜΑ
THE *ones*-DOWN-EXECRATING YOUp
As ΔΙΑ ΥΠЄΡ OVER
ϹΠΡΟϹЄΥΧЄϹΘЄΠЄΡΙΤΩΝЄ
BE-prayING ABOUT THE *ones*-
A Є B+Π *deleted*
ΠΗΡЄΑΖΟΝΤΩΝΥΜΑϹΤΩΤΥΠ
29 traducING YOUp to-THE *one*-
*s¹** ЄΙϹ INTO *s¹**+ΔЄΞΙΑΝ RIGHT
ΤΟΝΤΙϹЄЄΠΙΤΗΝϹΙΑΓΟΝΑ
BEATING YOU ON THE CHEEK
ΠΑΡЄΧЄΚΑΙΤΗΝΑΛΛΗΝΚΑΙ
BE-tenderING AND THE other AND
ΑΠΟΤΟΥΑΙΡΟΝΤΟϹϹΟΥΤΟΙ
FROM THE *one*-LIFTING OF-YOU THE cloak
Bs omit OF- YOU
ΜΑΤΙΟΝΚΑΙΤΟΝΧΙΤΩΝΑϹΟ
AND THE TUNIC OF-YOU
Bs omit YET THE
ΥΜΗΚΩΛΥϹΗϹΠΑΝΤΙΔЄΤΩΑ
30 NO YOU-SHOULD-BE-FORBIDDING to-EVERY YET THE *one*-
ΙΤΟΥΝΤΙϹЄΔΙΔΟΥΚΑΙΑΠΟ
REQUESTING YOU BE-GIVING AND FROM
ΤΟΥΑΙΡΟΝΤΟϹΤΑϹΑΜΗΑΠΑ
THE *one*-LIFTING THE YOUR NO BE-FROM-RE-
ΙΤЄΙΚΑΙΚΑΘΩϹΘЄΛЄΤЄΙΝ
31 QUESTING AND according-as YE-ARE-WILLING THAT
A ΟΥ A ΑϹ
ΑΠΟΙΩϹΙΝΥΜΙΝΟΙΑΝΘΡΩΠ
MAY-BE-DOING to-YOUp THE humans
B *omits* AND YE *s o.* *s* ΑΙ *for* Є
ΟΙΚΑΙΥΜЄΙϹΠΟΙЄΙΤЄΑΥΤ
AND YE BE-DOING to-them
ΟΙϹΟΜΟΙΩϹΚΑΙЄΙΑΓΑΠΑΤ
32 LIKE-AS AND IF YE-ARE-LOVING
ЄΤΟΥϹΑΓΑΠΩΝΤΑϹΥΜΑϹΠΟ
THE *ones*-LOVING YOUp ?-THE-
ΙΑΥΜΙΝΧΑΡΙϹЄϹΤΙΝΚΑΙΓ
WHICH to-YOUp grace it-IS AND for
ΑΡΟΙΑΜΑΡΤΩΛΟΙΤΟΥϹΑΓΑ
THE missers THE *ones*-LOV-
ΠΩΝΤΑϹΑΥΤΟΥϹΑΓΑΠΩϹΙΝ
ING them ARE-LOVING
Bs¹ add* ΓΑΡ for
ΚΑΙЄΑΝΑΓΑΘΟΠΟΙΗΤЄΤΟΥ
33 AND IF-EVER YE-MAY-BE-GOOD-DOING THE
ϹΑΓΑΘΟΠΟΙΟΥΝΤΑϹΥΜΑϹΠ
ones-GOOD-DOING YOUp ?-THE-
ΟΙΑΥΜΙΝΧΑΡΙϹЄϹΤΙΝΚΑΙ
WHICH to-YOUp grace it-IS AND
for *omitted by Bs*
ΓΑΡΟΙΑΜΑΡΤΩΛΟΙΤΟΑΥΤΟ
for THE missers THE SAME
B²+Є A ΖЄ
ΠΟΙΟΥϹΙΝΚΑΙЄΑΝΔΑΝΙϹΗ
34 ARE-DOING AND IF EVER YE-SH'D-BE-LENDING

32-36 Compare Mt. 5[44-48].

35 We have here the substance of the new covenant which the Lord will make with Israel when He restores them to their land and to His favor (Jer.31[27-34]). After those days, He says

I put My law within them,
And I will write it on their hearts.

The second greatest commandment, to love your associate as yourself, never had more than a superficial and perfunctory observance. But Ezekiel declares that in that day He will give them a new heart and a new spirit, and will take away the stony heart and give them a heart of flesh (Eze. 36[26]). This is the essential basis of the kingdom in Israel. The law will not be enforced from without but by a vital power within. They will actually care for the welfare of others rather than their own. So long as each one is concerned for himself alone, the best that government can do is to restrain the resultant evil. This happy form of rule will not extend beyond the people of the covenant. The nations will be ruled with an iron club (Un. 19[15]). Their obedience will not be from the heart but compulsory, so that, when Satan is loosed, they are ready to rebel against the most beneficent form of government the world has ever seen (Un.20[7-10]).

36 The *principle* underlying these precepts is quite applicable in this day of grace, but a literal fulfillment of the promises is out of the question. Indeed, grace goes far beyond the spirit of this passage, for it gives freely without the promise of a recompense.

37-38 Compare Mt.7[1,2]Prov.19[17]Ja.2[13].

38 The figure is very expressive to one who has seen grain measured in the East. By squeezing down, shaking together and piling high until it runs over, the quantity of grain in a given measure is vastly increased. Grain was carried in the loose folds of the bosom of their garments.

39 Compare Mt. 15[14].

39 Besides its general application, the Lord undoubtedly referred especially to the religious leaders in Israel. On several occasions He characterized the scribes and Pharisees as blind guides (Mt. 15[14]; 23[16,24]). The light that was in them was darkness, hence it was very dense.

are expecting to get back, what
thanks is there to you? For sinners
also are lending to sinners that
they may get back the equivalent.
35 Moreover, be loving your enemies,
and be doing good, and be lending,
expecting nothing from them, and
your wages will be vast in the
heavens, and you will be sons of the
Most High, seeing that *He* is kind
to the ungrateful and wicked.
36 Become, then, pitiful, according
37 as your Father also is pitiful. And
be not judging, and under no cir-
cumstances may you be judged,
and do not convict, and under no
circumstances may you be con-
victed: be releasing and you shall
38 be released. Be giving and it will
be given to you, an ideal measure,
squeezed down and shaken together
and running over, shall they be giv-
ing into your bosom. For the same
measure with which you are meas-
uring will be measured to you
again."
39 Now He told them a parable al-
so, "Can any one who is blind be
guiding the blind? Will not both
40 be falling into a pit? The disciple
is not over his teacher, yet every
one who is readjusted will be as his
teacher.
41 Now why are you observing the
mote in your brother's eye, yet are
not considering the beam in your
42 own eye? Or how can you be say-
ing to your brother, 'Brother, let
me extract the mote in your eye,'
yourself not observing the beam in
your eye? Hypocrite! First ex-
tract the beam out of your eye,
and then you will be keen-sighted
to be extracting the mote in your
43 brother's eye. For a fine tree is not

s ΔΙ *for* Є s ΔΙ Bs *omit* -FROM-
ΤЄΠΑΡѠΝЄΛΠΙΖЄΤЄΑΠΟΛΑ
BESIDE WHOM YE-ARE-EXPECTING TO-BE-FROM-GET-
s o. B *omits* it-IS
ΒЄΙΝΠΟΙΑΥΜΙΝΧΑΡΙϹЄϹΤ
TING ?-THE-WHICH to-YOUp grace it-IS
Bs *omit* for
ΙΝΚΑΙΓΑΡΑΜΑΡΤѠΛΟΙΑΜΑ
AND for missers to-missers
B²+Є
ΡΤѠΛΟΙϹΔΑΝΙΖΟΥϹΙΝΙΝΑ
ARE-LENDING THAT
s+Є
ΑΠΟΛΑΒѠϹΙΝΤΑΙϹΑΠΛΗΝΑ
35 THEY-MAY-BE-FROM-GETTING THE EQUAL MOREly BE-
s ΔΙ *for* Є A+Κ
ΓΑΠΑΤЄΤΟΥϹЄΧΘΡΟΥϹΥΜѠ
LOVING THE enemies OF-YOUp
s ΔΙ *for* Є
ΝΚΑΙΑΓΑΘΟΠΟΙЄΙΤЄΚΑΙΔ
AND BE-GOOD-DOING AND BE-
B³+Є s ΔΙ *for* Є s+Δ
ΑΝΙΖЄΤЄΜΗΔЄΝΑΠЄΛΠΙΖΟ
LENDING NO-YET-ONE FROM-EXPECTING
ΝΤЄϹΚΑΙЄϹΤΑΙΟΜΙϹΘΟϹΥ
AND WILL-BE THE HIRE OF-
Bs¹ *omit* IN THE heavens
ΜѠΝΠΟΛΥϹЄΝΤΟΙϹΟΥΡΑΝΟ
YOUp much IN THE heavens
s ΔΙ *for* Є
ΙϹΚΑΙЄϹЄϹΘЄΥΙΟΙΥΨΙϹΤ
AND YE-WILL-BE SONS OF-Highest
ΟΥΟΤΙΑΥΤΟϹΧΡΗϹΤΟϹЄϹΤ
that He kind IS
ΙΝЄΠΙΤΟΥϹΑΧΑΡΙϹΤΟΥϹΚ
ON THE ungrateful AND
Bs *omit* THEN A ΔΙ *for* Є
ΑΙΠΟΝΗΡΟΥϹΓЄΙΝЄϹΘЄΟΥ
36 wicked BE-BECOMING THEN
AB+Є Bs *omit* AND
ΝΟΙΚΤΙΡΜΟΝЄϹΚΑΘѠϹΚΑΙ
PITIful according-as AND
A+Є
ΟΠΑΤΗΡΥΜѠΝΟΙΚΤΙΡΜѠΝЄ
THE FATHER OF-YOUp PITIful IS
s*+, s²*cancels* ΟΟΥΡΑΝΙΟϹ Є+AB A THAT ΙΝΑ *for* A.N.
ϹΤΙΝΚΑΙΜΗΚΡΙΝЄΤЄΚΑΙΟ
37 AND NO BE-JUDGING AND NOT
A *omits* AND B o. o. o. o.
ΥΜΗΚΡΙΘΗΤЄΚΑΙΜΗΚΑΤΑΔ
NO YE-MAY-BE-BEING-JUDGED AND NO BE-YE-convict-
B o. o. o. o.
ΙΚΑΖЄΤЄΚΑΙΟΥΜΗΚΑΤΑΔΙ
ING AND NOT NO YE-MAY-BE-BEING-
s ΔΙ *for* Є s ΔΙ *for* Є
ΚΑϹΘΗΤЄΑΠΟΛΥЄΤЄΚΑΙΑΠ
convicteD YE-BE-FROM-LOOSING AND YE-WILL-
As ΔΙ *for* Є s¹ ΔΙ *for* Є
ΟΛΥΘΗϹЄϹΘЄΔΙΔΟΤЄΚΑΙΔ
38 BE-BEING-FROM-LOOSED BE-GIVING AND it-
ΟΘΗϹЄΤΑΙΥΜΙΝΜЄΤΡΟΝΚΑ
WILL-BE-BEING-GIVEN to-YOUp MEASURE IDEAL
s¹* Δ *for* Є Bs *omit* AND
ΛΟΝΠЄΠΙЄϹΜЄΝΟΝΚΑΙϹЄϹ
HAVING-*been*-SQUEEZED AND HAVING-
Bs *omit* AND
ΑΛЄΥΜЄΝΟΝΚΑΙΥΠЄΡЄΚΧΥ
been-SHAKEN AND *be*ING-OVER-OUT-POURED
ΝΝΟΜЄΝΟΝΔѠϹΟΥϹΙΝЄΙϹΤ
THEY-WILL-BE-GIVING INTO THE

Bs o. Bs *omit* SAME
ΟΝΚΟΛΠΟΝΥΜѠΝΤѠΓΑΡΑΥΤ
BOSOM OF-YOUp to-THE for SAME
Bs *omit* to-WHICH As o. As ΔΙ B ΑΝΤΙ *above line*
ѠΜЄΤΡѠѠΜЄΤΡЄΙΤЄΑΝΤΙΜ
MEASURE to-WHICH YE-ARE-MEASURING WILL-BE-
ЄΤΡΗΘΗϹЄΤΑΙΥΜΙΝЄΙΠЄΝ
39 BEING-INSTEAD-MEASURED to-YOUp He-said
A *omits* AND
ΔЄΚΑΙΠΑΡΑΒΟΛΗΝΑΥΤΟΙϹ
YET AND BESIDE-CAST to-them
ΜΗΤΙΔΥΝΑΤΑΙΤΥΦΛΟϹΤΥΦ
NO-ANY IS-ABLE BLIND BLIND
s Κ o.
ΛΟΝΟΔΗΓЄΙΝΟΥΧΙΑΜΦΟΤЄ
TO-BE-WAY-LEADING NOT (*emph.*) both
As *omit* -IN-
ΡΟΙЄΙϹΒΟΘΥΝΟΝЄΜΠЄϹΟΥ
INTO PIT WILL-BE-IN-FALLING
ΝΤΑΙΟΥΚЄϹΤΙΝΜΑΘΗΤΗϹΥ
40 NOT IS LEARNer OVER
Bs *omit* OF-him
ΠЄΡΤΟΝΔΙΔΑϹΚΑΛΟΝΑΥΤΟ
THE TEACHer OF-him
s *omits* EVERY
ΥΚΑΤΗΡΤΙϹΜЄΝΟϹΔЄΠΑϹЄ
HAVING-*been*-DOWN-EQUIPPED YET EVERY WILL-
s Ѡ o.
ϹΤΑΙѠϹΟΔΙΔΑϹΚΑΛΟϹΑΥΤ
BE AS THE TEACHer OF-him
ΟΥΤΙΔЄΒΛЄΠЄΙϹΤΟΚΑΡΦΟ
41 ANY YET YOU-ARE-looking THE SHRIVEL
ϹΤΟЄΝΤѠΟΦΘΑΛΜѠΤΟΥΑΔЄ
THE IN THE VIEWer OF-THE brother
ΛΦΟΥϹΟΥΤΗΝΔЄΔΟΚΟΝΤΗΝ
OF-YOU THE YET BEAM THE
ЄΝΤѠΙΔΙѠΟΦΘΑΛΜѠΟΥΚΑΤ
IN THE OWN VIEWer NOT YOU-ARE-
Bs *omit* OR s *adds* ΔЄ YET
ΑΝΟЄΙϹΗΠѠϹΔΥΝΑϹΑΙΛЄΓ
42 DOWN-MINDING OR how YOU-ARE-ABLE TO-BE-say-
ЄΙΝΤѠΑΔЄΛΦѠϹΟΥΑΔЄΛΦЄ
ING to-THE brother OF-YOU brother!
ΑΦЄϹЄΚΒΑΛѠΤΟΚΑΡΦΟϹΤΟ
FROM-LET I-SH'D-BE-OUT-CASTING THE SHRIVEL THE-*one*
ЄΝΤѠΟΦΘΑΛΜѠϹΟΥΑΥΤΟϹΤ
IN THE VIEWer OF-YOU SAME THE
ΗΝЄΝΤѠΟΦΘΑΛΜѠϹΟΥΔΟΚΟ
IN THE VIEWer OF-YOU BEAM
ΝΟΥΒΛЄΠѠΝΥΠΟΚΡΙΤΑЄΚΒ
NOT lookING hypocrite BE-OUT-CAST-
ΑΛЄΠΡѠΤΟΝΤΗΝΔΟΚΟΝЄΚΤ
ING BEFORE-most THE BEAM OUT OF-
ΟΥΟΦΘΑΛΜΟΥϹΟΥΚΑΙΤΟΤЄ
THE VIEWer OF-YOU AND then
B *has* TO-BE-OUTCASTING *after* OF-YOU *below* s o.
ΔΙΑΒΛЄΨЄΙϹЄΚΒΑΛЄΙΝΤΟ
YOU-WILL-BE-THRU-lookING TO-BE-OUT-CASTING (*fut.*) THE
ΚΑΡΦΟϹΤΟЄΝΤѠΟΦΘΑΛΜѠΤ
SHRIVEL THE IN THE VIEWer OF-

40 Compare Mt.10 24,25 Jn.12 36.

41-42 Compare Mt. 7 3-5.

41 Even those who are not blind should distrust their own eyesight. We can all see the obstructions in the discernment of others. Heredity, environment, religious associations, all intrude into our perception of things divine. If each one were more anxious to discover his own defects, he would be more fitted to help others. But how shall we extract the beam in our own eye? By carefully comparing our conclusions with evidences of revelation. Too many of us stereotype "truth" rather than hold to the facts on which all truth depends. Truth that does not bear a microscopic comparison with the minutest fact of the inspired scriptures has no right to the name. A careful presentation of all the facts in available form should be the most efficient of all aids to remove our prejudices and reveal the truth.

43-45 Compare Mt.7 16-20 12 33-37.

43 In the kingdom "they shall sit every man under his vine and under his fig tree" (Mic. 4 4). The fig tree figures their righteous government, hence the prophet adds, "and none shall make them afraid". The vine portrays the gladness and joy that ensue. The nation of Israel will never produce figs or grapes so long as they are thorns and thorn bushes. Far less can the nations of the world who have not received the cultivation accorded the people of the covenant. Good government and happy homes come from the heart and cannot be imposed on the unregenerate by penal laws.

46-48 Compare Mt.7 21-25 Isa.26 3,4 28 16 ICo. 3 10,11.

46 This parable presents the permanent character of the kingdom. Its foundation is laid deep in the solid stratum of God's purpose rather than the insecure sand of human expedience. The superstructure may look safe, but the stress of political storms will wreck every state but the one which will displace them and have no end. So, also, are those who are allied with these kingdoms. Those who heard and obeyed Him built a house whose foundations would last for the eon. Those who do not obey are caught in the crash preceding the kingdom.

1-10 Compare Mt. 8 5-13.

producing rotten fruit, neither,
again, is a rotten tree producing
44 fine fruit. For each tree is known
by its own fruit, for they are not
culling figs from thorns, neither
may they be picking grapes from
thorn bushes.
45 A good man out of the good
treasure of his heart is bringing
forth what is good, and the wicked
man out of the wicked treasure of
his heart is bringing forth what is
wicked, for out of the superabundance
of the heart his mouth is
speaking.
46 Now why are you calling Me
'Lord', 'Lord', and are not doing
47 what I am saying? Every one coming
to Me and hearing My words
and doing them—I shall be inti-
48 mating to you what he is like. He
is like a man building a house, who
digs and deepens, and places the
foundation on a rock. Now, as an
inundation occurs, the river bursts
through to that house, and it has
not the strength to shake it, because
it is built ideally.
49 Now he who hears and does not
is like a man building a house on
the earth without a foundation, to
which the river bursts through,
and straightway it collapses, and
the crash of that house became
great."
7 Since, in fact, He completes all
His declarations in the hearing of
the people, He entered into Caper-
2 naum. Now a certain centurion's
slave, who was held in honor by
him, being ill, was about to decease.
3 Now, hearing concerning Jesus, he
dispatches to Him elders of the

ΟΥΑΔΕΛΦΟΥCΟΥΟΥΓΑΡΕCΤ
43 THE brother OF-YOU NOT for IS
ΙΝΔΕΝΔΡΟΝΚΑΛΟΝΠΟΙΟΥΝ
TREE IDEAL makING
A *omits* AGAIN
ΚΑΡΠΟΝCΑΠΡΟΝΟΥΔΕΠΑΛΙ
FRUIT ROTTEN NOT-YET AGAIN
ΝΔΕΝΔΡΟΝCΑΠΡΟΝΠΟΙΟΥΝ
TREE ROTTEN makING
ΚΑΡΠΟΝΚΑΛΟΝΕΚΑCΤΟΝΓΑ
44 FRUIT IDEAL EACH for
ΡΔΕΝΔΡΟΝΕΚΤΟΥΙΔΙΟΥΚΑ
TREE OUT OF-THE OWN FRUIT
A *o.* A Є *o.*
ΡΠΟΥΓΕΙΝΩCΚΕΤΑΙΟΥΓΑΡ
IS-*be*ING-KNOWN NOT for
s N
ΕΞΑΚΑΝΘΩΝCΥΛΛΕΓΟΥCΙΝ
OUT OF-POINT-FLOWERS THEY-ARE-TOGETHER-collecting
s¹+Λ+C
CΥΚΑΟΥΔΕΕΚΒΑΤΟΥCΤΑΦΥ
FIGS NOT-YET OUT OF-THORN-BUSH GRAPES
A THEY-MAY-BE-CROPPING GRAPES
ΛΗΝΤΡΥΓΩCΙΝΟΑΓΑΘΟCΑΝ
45 THEY-MAY-BE-CROPPING THE GOOD human
*s*B *omit* OF-him
ΘΡΩΠΟCΕΚΤΟΥΑΓΑΘΟΥΑΥΤ
OUT THE GOOD OF-him
ΟΥΘΗCΑΥΡΟΥΤΗCΚΑΡΔΙΑC
PLACED-INTO-MORROW OF-THE HEART
A+ΑΥΤΟΥ OF-him
ΠΡΟΦΕΡΕΙΤΟΑΓΑΘΟΝΚΑΙΟ
IS-BEFORE-CARRYING THE GOOD AND THE
B*s*¹* *omit* human
ΠΟΝΗΡΟCΑΝΘΡΩΠΟCΕΚΤΟΥ
wicked human OUT OF-THE
B*s* *omit* PLACED-INTO-MORROW OF-THE HEART OF-him
ΠΟΝΗΡΟΥΘΗCΑΥΡΟΥΤΗCΚΑ
wicked PLACED-INTO-MORROW of-THE HEART
ΡΔΙΑCΑΥΤΟΥΠΡΟΦΕΡΕΙΤΟ
OF-him IS-BEFORE-CARRYING THE
ΠΟΝΗΡΟΝΕΚΓΑΡΠΕΡΙCCΕΥ
wicked OUT for OF-excess
s THE MOUTH OF-him IS-TALKING
ΜΑΤΟCΚΑΡΔΙΑCΛΑΛΕΙΤΟC
OF-HEART IS-TALKING THE MOUTH
ΤΟΜΑΑΥΤΟΥΤΙΔΕΜΕΚΑΛΕΙ
46 OF-him ANY YET ME YE-ARE-CALLING
s ΑΙ *for* Є
ΤΕΚΥΡΙΕΚΥΡΙΕΚΑΙΟΥΠΟΙ
Master! Master! AND NOT YE-ARE-
s ΑΙΒΟ *for* Α
ΕΙΤΕΑΛΕΓΩΠΑCΟΕΡΧΟΜΕΝ
47 DOING WHICH I-AM-saying EVERY THE *one*-COMING
ΟCΠΡΟCΜΕΚΑΙΑΚΟΥΩΝΜΟΥ
TOWARD ME AND HEARING OF-ME
*s*¹* *adds* ΜΟΥ OF-ME
ΤΩΝΛΟΓΩΝΚΑΙΠΟΙΩΝΑΥΤΟ
THE sayings AND DOING them
s o.
ΥCΥΠΟΔΕΙΞΩΥΜΙΝΤΙΝΙΕC
I'LL-BE-UNDER-SHOWING to-YOU*p* ANY he-IS
ΤΙΝΟΜΟΙΟCΟΜΟΙΟCΕCΤΙΝ
48 LIKE LIKE he-IS

ΑΝΘΡΩΠΩΟΙΚΟΔΟΜΟΥΝΤΙΟ
to-human HOME-BUILDING HOME
ΙΚΙΑΝΟCΕCΚΑΨΕΝΚΑΙΕΒΑ
WHO DIGS AND DEEPENS
ΘΥΝΕΝΚΑΙΕΘΗΚΕΝΘΕΜΕΛΙ
AND PLACES foundation
ΟΝΕΠΙΤΗΝΠΕΤΡΑΝΠΛΗΜΜΥ
ON THE ROCK FULL-TRICKLE
*s*B¹ Η
ΡΑCΔΕΓΕΝΟΜΕΝΗCΠΡΟCΕΡ
YET OF-BECOMING TOWARD-BURSTS
o. B¹*s*¹*
ΡΗΞΕΝΟΠΟΤΑΜΟCΤΗΟΙΚΙΑ
THE river to-THE HOME
s o.
ΕΚΕΙΝΗΚΑΙΟΥΚΙCΧΥCΕΝC
that AND NOT it-is-STRONG TO-
A ΤΕΘΕΜΕΛΙΩΤΟ
ΑΛΕΥCΑΙΑΥΤΗΝΔΙΑΤΟΚΑΛ
SHAKE her THRU THE IDEALly
ΓΑΡΕΠΙΤΗΝΠΕ(B² ΕΙ *for* Η)ΤΡΑΝ *for* THRU *to* her
ΩCΟΙΚΟΔΟΜΗCΘΑΙΑΥΤΗΝΟ
49 TO-BE-*be*ING-HOME-BUILDED her THE
ΔΕΑΚΟΥCΑCΚΑΙΜΗΠΟΙΗCΑ
YET *one*-HEAR*ing* AND NO DO*ing*
CΟΜΟΙΟCΕCΤΙΝΑΝΘΡΩΠΩΟ
LIKE IS to-human HOME-
ΙΚΟΔΟΜΗCΑΝΤΙΟΙΚΙΑΝΕΠ
BUILD*ing* HOME ON
ΙΤΗΝΓΗΝΧΩΡΙCΘΕΜΕΛΙΟΥ
THE LAND apart-from foundation
B¹ *o.*
ΗΠΡΟCΕΡΡΗΞΕΝΟΠΟΤΑΜΟC
to-WHICH TOWARD-BURSTS THE river
A ΕΩ *for* Υ A *omits* -TOGETHER-
ΚΑΙΕΥΘΥCCΥΝΕΠΕCΕΝΚΑΙ
AND straightway it-TOGETHER-FALLS AND
ΕΓΕΝΕΤΟΤΟΡΗΓΜΑΤΗCΟΙΚ
BECAME THE BURST OF-THE HOME
A*s* Є
ΙΑCΕΚΕΙΝΗCΜΕΓΑΕΠΕΙΔΗ
7 that GREAT ON-IF-BIND
*s*¹* *omits* ALL
ΕΠΛΗΡΩCΕΝΠΑΝΤΑΤΑΡΗΜΑ
He-FILLS ALL THE declarations
ΤΑΑΥΤΟΥΕΙCΤΑCΑΚΟΑCΤΟ
OF-Him INTO THE HEARing OF-THE
A ΠΕ
ΥΛΑΟΥΕΙCΗΛΘΕΝΕΙCΚΑΦΑ
PEOPLE He-INTO-CAME INTO CAPERNAUM
ΡΝΑΟΥΜΕΚΑΤΟΝΤΑΡΧΟΥΔΕ
2 OF-HUNDRED-chief YET
*s*¹* *omits* EVILly HAVING
ΤΙΝΟCΔΟΥΛΟCΚΑΚΩCΕΧΩΝ
OF-ANY SLAVE EVILly HAVING
ΗΜΕΛΛΕΝΤΕΛΕΥΤΑΝΟCΗΝΑ
WAS-ABOUT TO-BE-deceasING WHO WAS to-
B+Є
ΥΤΩΕΝΤΙΜΟCΑΚΟΥCΑCΔΕΠ
3 him IN-VALUED HEAR*ing* YET ABOUT
s o.
ΕΡΙΤΟΥΙΗCΟΥΑΠΕCΤΕΙΛΕ
THE JESUS he-commissions

2 What He has said has neither interpretation nor application to nations outside the Israelitish fold. None of those present could so have understood His words, for their prejudice against the gentile nations was extreme, and He made no effort to disabuse their minds on this score. But we know that the nations will have a place in the kingdom, and that blessing will flow out to them through Israel. Does He give no hint of this? The centurion's slave gives us a graphic picture of the benefits which come to the nations through the mediacy of Israel.

The centurion himself is undoubtedly a proselyte to the Jewish faith or he certainly would not build a synagogue for them. The slave represents the subservient position of the nations in that day. But the most remarkable similarity is suggested by the distance between the Healer and the one who is healed. In Israel, all healing was done in His presence. They were at great pains to bring their sick from afar; they broke through the roof; His touch or the sound of His voice seemed essential to secure the desired blessing. And so it is with Israel. Until His future presence, they have no hope of partaking in the promises of the prophets. His feet will stand on the mount of Olives, His capital will be Jerusalem. The other nations, though at a distance, will also receive His healing balm as did the centurion's slave. There is no necessity for identifying this incident with that in Matthew's account. The lesson is the same, but the time and setting seem different.

The great principle of blessing at a distance through faith is followed much further in God's dealings with the nations in the present secret administration (Eph. 3[9]). Though Christ has not returned, and though Israel is not blessed, yet by faith we receive a blessing far superior to anything suggested by this scene. We are not slaves of Israel and do not depend on any intervention through Israel, but we have a place and a portion among the celestials which is immeasurably beyond both.

11 Death was defeated whenever it entered the presence of Christ. This was the greatest sign of His messiahship. For the kingdom will consist, to a large extent, of those who have died

Jews, asking Him so that He, coming, should be saving his slave
4 through it. Now those coming along to Jesus, entreat Him diligently, saying to Him that "He is worthy to whom He may tender
5 this, for he is loving our nation, and *he* builds us a synagogue."
6 Now Jesus went with them. Now, as He is already not far distant from the house, the centurion sends friends to Him, saying to Him, "Lord, do not bother, for I am not enough that Thou mayst
7 enter under my roof. Wherefore neither count I myself worthy to come to Thee. But say the word,
8 and my boy will be healed. For *I* also, am a man set under authority, having soldiers under me, and I am saying to this one, 'Go!', and he is going, and to another, 'Come!', and he is coming, and to my slave 'Do this', and he is doing it."
9 Now Jesus, hearing these things, marvels at him, and, turning to the throng following Him, said, "I am saying to you that not even in Is-
10 rael found I so much faith." And returning into the house, those being sent found the infirm slave sound.
11 And it occurred next, He went into a city called Nain. And a considerable number of His disciples and a vast throng went with Him.
12 Now as He nears the gate of the city, *lo!* an only begotten son of his mother, having died, was fetched out—and *she* was a widow. And a considerable throng of the city was

ΝΠΡΟCΑΥΤΟΝΠΡΕCΒΥΤΕΡΟ
TOWARD Him SENIORS

ΥCΤΩΝΙΟΥΔΑΙΩΝΕΡΩΤΩΝΑ
OF-THE JUDA-ans asking Him

AB *omit* He
ΥΤΟΝΟΠΩCΑΥΤΟCΕΛΘΩΝΔΙ
WHICH-how He COMING He-SH'D-

ΑCΩCΗΤΟΝΔΟΥΛΟΝΑΥΤΟΥΟ
4 BE-THRU-SAVING THE SLAVE OF-him THE

ΙΔΕΠΑΡΑΓΕΝΟΜΕΝΟΙΠΡΟC
YET *ones*-BESIDE-BECOMING TOWARD

s asked ΗΡΩΤΩΝ B ΟΥ *o.*
ΤΟΝΙΗCΟΥΝΠΑΡΕΚΑΛΕCΑΝ
THE JESUS BESIDE-CALL

ΑΥΤΟΝCΠΟΥΔΑΙΩCΛΕΓΟΝΤ
Him DILIGENTLY saying

B*s* *omit* to-Him
ΕCΑΥΤΩΟΤΙΑΞΙΟCΕCΤΙΝΩ
to-Him that WORTHY he-is to-WHOM

ΠΑΡΕΞΗΤΟΥΤΟΑΓΑΠΑΓΑΡΤ
5 He-SH'D-BE-tendering this he-IS-LOVING for THE

ΟΕΘΝΟCΗΜΩΝΚΑΙΤΗΝCΥΝΑ
NATION OF-US AND THE TOGETHER-

ΓΩΓΗΝΑΥΤΟCΩΚΟΔΟΜΗCΕΝ
LEAD he HOME-BUILDS

ΗΜΙΝΟΔΕΙΗCΟΥCΕΠΟΡΕΥΕ
6 to-US THE YET JESUS WENT

ΤΟCΥΝΑΥΤΟΙCΗΔΗΔΕΑΥΤΟ
TOGETHER to-them ALREADY YET OF-Him

s omits FROM
ΥΟΥΜΑΚΡΑΝΑΠΕΧΟΝΤΟCΑΠ
NOT FAR OF-FROM-HAVING FROM

B*s*¹ *omit* TOWARD A ΕΠ ON
ΟΤΗCΟΙΚΙΑCΕΠΕΜΨΕΝΠΡΟ
THE HOME SENDS TOWARD

B*s*¹ *omit* Him A THE HUNDRED-chief FOND-*ones*
CΑΥΤΟΝΦΙΛΟΥCΟΕΚΑΤΟΝΤ
Him FOND-*ones* THE HUNDRED-chief

B Η *s*¹* *omits* to-Him
ΑΡΧΟCΛΕΓΩΝΑΥΤΩΚΥΡΙΕΜ
saying to-Him Master! NO

A I-AM enough *s*¹ *o.*
ΗCΚΥΛΛΟΥΟΥΓΑΡΙΚΑΝΟCΕ
BE-FLAYING(self) NOT for enough I-AM

*s*¹ *o.* *s* OF-ME UNDER THE EXCLUDER
ΙΜΙΙΝΑΥΠΟΤΗΝCΤΕΓΗΝΜΟ
THAT UNDER THE EXCLUDER OF-ME

ΥΕΙCΕΛΘΗCΔΙΟΟΥΔΕΕΜΑΥ
7 YOU-MAY-BE-INTO-COMING THRU-WHICH NOT-YET Myself

ΤΟΝΗΞΙΩCΑΠΡΟCCΕΕΛΘΕΙ
I-am-WORTHY TOWARD YOU TO-BE-COMING

s Ν *aboveline s o.*
ΝΑΛΛΑΕΙΠΕΛΟΓΩΚΑΙΙΑΘΗ
but BE-saying to-saying AND WILL-BE-

B ΤΩ *o. o. o.*
CΕΤΑΙΟΠΑΙCΜΟΥΚΑΙΓΑΡΕ
8 BEING-HEALED THE boy OF-ME AND for I

ΓΩΑΝΘΡΩΠΟCΕΙΜΙΥΠΟΕΞΟ
human AM UNDER authority

ΥCΙΑΝΤΑCCΟΜΕΝΟCΕΧΩΝΥ
being-SET HAVING UNDER

ΠΕΜΑΥΤΟΝCΤΡΑΤΙΩΤΑCΚΑ
Myself WARRIORS AND

ΙΛΕΓΩΤΟΥΤΩΠΟΡΕΥΘΗΤΙΚ
I-AM-saying to-this BE-BEING-GONE AND

ΑΙΠΟΡΕΥΕΤΑΙΚΑΙΑΛΛΩΕΡ
he-IS-GOING AND to-other BE-

ΧΟΥΚΑΙΕΡΧΕΤΑΙΚΑΙΤΩΔΟ
COMING AND he-IS-COMING AND to-THE SLAVE

ΥΛΩΜΟΥΠΟΙΗCΟΝΤΟΥΤΟΚΑ
OF-ME DO this AND

ΙΠΟΙΕΙΑΚΟΥCΑCΔΕΤΑΥΤΑ
9 he-IS-DOING HEARing YET these

ΟΙΗCΟΥCΕΘΑΥΜΑCΕΝΑΥΤΟ
THE JESUS MARVELS him

ΝΚΑΙCΤΡΑΦΕΙCΤΩΑΚΟΛΟΥ
AND BEING-TURNED to-THE following

ΘΟΥΝΤΙΑΥΤΩΟΧΛΩΕΙΠΕΝΛ
Him THRONG said I-

B*s omit* that
ΕΓΩΥΜΙΝΟΤΙΟΥΔΕΕΝΤΩΙC
AM-saying to-YOU*p* that NOT-YET IN THE ISRAEL

ΡΑΗΛΤΟCΑΥΤΗΝΠΙCΤΙΝΕΥ
so-much BELIEF I-FOUND

ΡΟΝΚΑΙΥΠΟCΤΡΕΨΑΝΤΕCΕ
10 AND returning INTO

A THE *ones*-BEING-SENT INTO THE HOME
ΙCΤΟΝΟΙΚΟΝΟΙΠΕΜΦΘΕΝΤ
THE HOME THE *ones*-BEING-SENT

B*s omit* being-UN-FIRM
ΕCΕΥΡΟΝΤΟΝΑCΘΕΝΟΥΝΤΑ
FOUND THE being-UN-FIRM

ΔΟΥΛΟΝΥΓΙΑΙΝΟΝΤΑΚΑΙΕ
11 SLAVE being-SOUND AND it-BE-

*s*¹* Η
ΓΕΝΕΤΟΕΝΤΩΕΞΗCΕΠΟΡΕΥ
CAME IN THE next He-WAS-GONE

A ΕΤΟ *for* ΘΗ *s*¹* *omits* being-CALLED
ΘΗΕΙCΠΟΛΙΝΚΑΛΟΥΜΕΝΗΝ
INTO city being-CALLED

ΝΑΙΝΚΑΙCΥΝΕΠΟΡΕΥΟΝΤΟ
NAIN AND TOGETHER-WENT

A *omits* to-Him B*s omit* enough
ΑΥΤΩΟΙΜΑΘΗΤΑΙΑΥΤΟΥΙΚ
to-Him THE LEARNERS OF-Him enough

ΑΝΟΙΚΑΙΟΧΛΟCΠΟΛΥCΩCΔΕ
12 AND THRONG MANY AS YET

A +Ε
ΗΓΓΙCΕΝΤΗΠΥΛΗΤΗCΠΟΛΕ
He-NEARS to-THE GATE OF-THE city

ΩCΚΑΙΙΔΟΥΕΞΕΚΟΜΙΖΕΤΟ
AND BE-PERCEIVING WAS-OUT-FETCHED

A *omits* HAVING-DIED A SON ONLY-generated
ΤΕΘΝΗΚΩCΜΟΝΟΓΕΝΗCΥΙΟ
HAVING-DIED ONLY-generated SON

CΤΗΜΗΤΡΙΑΥΤΟΥΚΑΙΑΥΤΗ
to-THE MOTHER OF-him AND she

A *omits* WAS
ΗΝΧΗΡΑΚΑΙΟΧΛΟCΤΗCΠΟΛ
WAS WIDOW AND THRONG OF-THE city

in expectation, not having received the promises. Abraham will be there and David, but how can they enter except through resurrection? Therefore, Christ is the Resurrection and the Life. He that can raise the dead is the Messiah of Israel, He is the Son of God. Besides the rousing of Jairus' daughter, He brought Lazarus back from the tomb. The little girl had scarcely died, the widow's son was on his way to the tomb, and Lazarus had been dead three days. One was but a child, one a youth, the other a mature man. But each one responded to His word, and passed from death back into life. Thus will it be in the former resurrection, which will occur some thirteen hundred and thirty-five days after the middle of the seventieth heptad of the ninth of Daniel (Dan. 12[12]) or about seventy-five days after His epiphany. The faithful in Israel will arise to die no more, but the unbelieving will not awake until the close of the day of the Lord (Dan. 12[2]).

18-20 Compare Mt. 11[2-3].

18 By this time John had been in prison more than a year. Reports of the wonderful works of Christ probably brought to him the question of his own release. He had lived his whole life in the wide open spaces and close confinement must have been most depressing to his spirit, and led him to brood over his own fate. The news that he received concerning Christ seemed to cover only one phase of the activities of the One he had heralded. He baptized in holy spirit but not in fire. He did not burn up the chaff with fire. Were there to be *two* Messiahs? This one did only good and no evil. He could not hope to be released from prison by Him. Would He later execute the judgment foretold or was that the work of a different One? Such seems to be the trend of John's thoughts. He was anticipating the day of vengeance, when Christ would take His great power and reign. To have answered his question would involve the revelation of secrets which were not due to be known at that time. The kingdom was still being proclaimed. Its rejection could not be predicted without nullifying its proclamation. Hence the Lord does not reply to John's question, but bids those sent by him to note the character of the works

13 with her. And perceiving her, the
Lord has compassion on her, and
said to her, "Be not lamenting!"
14 And approaching, He touches the
bier. Now those bearing it stand.
And He said, "Youth, I am saying
15 to you, be roused!" And the dead
sits up and begins to be talking.
And He gives him back to his
mother.

16 Now fear got all, and they glorified God, saying that "A great
prophet was roused among us!"
and that, "God visits His peo-
17 ple!" And this saying concerning
Him came out in the whole of Judea and in the entire country
about.

18 And his disciples report to John
19 concerning all these things. And,
calling a certain two of his disciples to him, John sends to Jesus,
saying, "Art *Thou* the coming
One, or may we be hoping for a dif-
20 ferent One?" Now coming along
to Him, the men say, "John the
baptist dispatches us to Thee, saying, 'Art *Thou* the coming One, or
may we be hoping for another
21 One'?" In that hour He cures
many of diseases and scourges and
wicked spirits, and to many blind
22 He graciously granted sight. And
answering, Jesus said to them, "Go
and report to John what you perceived and hear, that the blind are
recovering sight, the lame walking,
lepers are being cleansed, and the
deaf-mutes are hearing, the dead
are being roused, and the evangel
23 is being preached to the poor. And
happy is he who is not being
shocked by Me."
24 Now, John's messengers coming

A *omits* WAS
ΕΩϹΙΚΑΝΟϹΗΝϹΥΝΑΥΤΗΚΑ
13 enough WAS TOGETHER to-her AND

ΙΙΔΩΝΑΥΤΗΝΟΚΥΡΙΟϹΕϹΠ
PERCEIVING her THE Master is-compas-

AB *o.*
ΛΑΓΧΝΙϹΘΗΕΠΑΥΤΗΝΚΑΙΕ
sionatED ON her AND said

ΙΠΕΝΑΥΤΗΜΗΚΛΑΙΕΚΑΙΠΡ
14 to-her NO BE-LAMENTING AND TO-

ΟϹΕΛΘΩΝΗΨΑΤΟΤΗϹϹΟΡΟΥ
WARD-COMING He-TOUCHES OF-THE BIER

ΟΙΔΕΒΑϹΤΑΖΟΝΤΕϹΕϹΤΗϹ
THE YET *ones*-BEARING STAND

ΑΝΚΑΙΕΙΠΕΝΝΕΑΝΙϹΚΕϹΟ
AND He-said YOUTH! to-YOU

B *omits* -UP-
ΙΛΕΓΩΕΓΕΡΘΗΤΙΚΑΙΑΝΕΚ
15 I-AM-SAYING BE-BEING-ROUSED AND is-UP-seated

A+Є
ΑΘΙϹΕΝΟΝΕΚΡΟϹΚΑΙΗΡΞΑ
THE DEAD AND begins

s o. B*s omit* -FROM-
ΤΟΛΑΛΕΙΝΚΑΙΑΠΕΔΩΚΕΝΑ
TO-BE-TALKING AND He-FROM-GIVES him

ΥΤΟΝΤΗΜΗΤΡΙΑΥΤΟΥΕΛΑΒ
16 to-THE MOTHER OF-him GOT

B *o.*
ΕΝΔΕΦΟΒΟϹΑΠΑΝΤΑϹΚΑΙΕ
YET FEAR ALL (*emph.*) AND es-

ΔΟΞΑΖΟΝΤΟΝΘΕΟΝΛΕΓΟΝΤ
teemizED THE God sayING

ΕϹΟΤΙΠΡΟΦΗΤΗϹΜΕΓΑϹΗΓ
that BEFORE-AVERer GREAT WAS-

A+Є
ΕΡΘΗΕΝΗΜΙΝΚΑΙΟΤΙΕΠΕϹ
ROUSED IN US AND that ON-NOTES

ΚΕΨΑΤΟΟΘΕΟϹΤΟΝΛΑΟΝΑΥ
THE God THE PEOPLE OF-

ΤΟΥΚΑΙΕΞΗΛΘΕΝΟΛΟΓΟϹΟ
17 Him AND OUT-CAME THE saying this

*s*1 *omits* ABOUT Him
ΥΤΟϹΕΝΟΛΗΤΗΙΟΥΔΑΙΑΠΕ
IN WHOLE THE JUDEA ABOUT

B*s omit* IN
ΡΙΑΥΤΟΥΚΑΙΕΝΠΑϹΗΤΗΠΕ
Him AND IN EVERY THE ABOUT-

s o.
ΡΙΧΩΡΩΚΑΙΑΠΗΓΓΕΙΛΑΝΙ
18 SPACE AND FROM-MESSAGE to-

B *o.*B²Ho.
ΩΑΝΝΕΙΟΙΜΑΘΗΤΑΙΑΥΤΟΥ
JOHN THE LEARNers OF-him

ΠΕΡΙΠΑΝΤΩΝΤΟΥΤΩΝΚΑΙΠ
19 ABOUT ALL OF-these AND TO-

ΡΟϹΚΑΛΕϹΑΜΕΝΟϹΔΥΟΤΙΝ
WARD-CALLing TWO ANY

ΑϹΤΩΝΜΑΘΗΤΩΝΑΥΤΟΥΟΙΩ
OF-THE LEARNers OF-him THE JOHN

B *o.* B K
ΑΝΝΗϹΕΠΕΜΨΕΝΠΡΟϹΤΟΝΙ
SENDS TOWARD THE JE-

ΥΡΙΟΝ Master
ΗϹΟΥΝΛΕΓΩΝϹΥΕΙΟΕΡΧΟΜ
SUS sayING YOU ARE THE *one*-COMING

A ΑΛΛΟΝ other
ΕΝΟϹΗΕΤΕΡΟΝΠΡΟϹΔΟΚΩΜ
OR DIFFERENT WE-MAY-BE-TOWARD-SEEMING

ΕΝΠΑΡΑΓΕΝΟΜΕΝΟΙΔΕΠΡΟ
20 BESIDE-BECOMING YET TOWARD

s THE MEN TOWARD Him *s*1 *omits* THE MEN A O
ϹΑΥΤΟΝΟΙΑΝΔΡΕϹΕΙΠΑΝΙ
Him THE MEN say JOHN

B *o.*
ΩΑΝΝΗϹΟΒΑΠΤΙϹΤΗϹΑΠΕϹ
THE DIPist commissions

s o. A ΑΛΚ *for* ΕΙΑ
ΤΕΙΛΕΝΗΜΑϹΠΡΟϹϹΕΛΕΓΩ
US TOWARD YOU sayING

s different ΕΤΕΡΟΝ
ΝϹΥΕΙΟΕΡΧΟΜΕΝΟϹΗΑΛΛΟ
YOU ARE THE *one*-COMING OR other

A this YET *for* that ΑΥΤΗΔΕ
ΝΠΡΟϹΔΟΚΩΜΕΝΕΝΕΚΕΙΝΗ
21 WE-MAY-BE-TOWARD-SEEMING IN that

*s*1* ΗΜΕΡΑ DAY
ΤΗΩΡΑΕΘΕΡΑΠΕΥϹΕΝΠΟΛΛ
THE HOUR He-cures MANY

B+Є
ΟΥϹΑΠΟΝΟϹΩΝΚΑΙΜΑϹΤΙΓ
FROM DISEASES AND scourges

*s*1* ΑΚΑΘΑΡΤΩΝ
ΩΝΚΑΙΠΝΕΥΜΑΤΩΝΠΟΝΗΡΩ
AND spirits wicked

ΝΚΑΙΤΥΦΛΟΙϹΠΟΛΛΟΙϹΕΧ
AND to-BLIND-*ones* MANY He-

AB*s*1 *omit* THE
ΑΡΙϹΑΤΟΤΟΒΛΕΠΕΙΝΚΑΙΑ
22 graces THE TO-BE-lookING AND an-

B*s omit* THE JESUS
ΠΟΚΡΙΘΕΙϹΟΙΗϹΟΥϹΕΙΠΕ
swerING THE JESUS He-said

ΝΑΥΤΟΙϹΠΟΡΕΥΘΕΝΤΕϹΑΠ
to-them BEING-GONE FROM-

s o. B *o.*B²Ho. A *o.*
ΑΓΓΕΙΛΑΤΕΙΩΑΝΝΕΙΑΕΙΔ
MESSAGE to-JOHN WHICH YE-

A Δ B*s omit* that
ΕΤΕΚΑΙΗΚΟΥϹΑΤΕΟΤΙΤΥΦ
PERCEIVED AND YE-HEAR that BLIND-*ones*

ΛΟΙΑΝΑΒΛΕΠΟΥϹΙΝΧΩΛΟΙ
ARE-UP-looking LAME-*ones*

ΠΕΡΙΠΑΤΟΥϹΙΝΛΕΠΡΟΙΚΑ
ARE-ABOUT-TREADING lepers ARE-*beING*

A *omits* AND
ΘΑΡΙΖΟΝΤΑΙΚΑΙΚΩΦΟΙΑΚ
cleansED AND MUTES ARE-

ΟΥΟΥϹΙΝΝΕΚΡΟΙΕΓΕΙΡΟΝ
HEARING DEAD ARE-*beING*-ROUSED

AB *omit* AND
ΤΑΙΚΑΙΠΤΩΧΟΙΕΥΑΓΓΕΛΙ
AND POOR-*ones* ARE-*beING*-WELL-MES-

ΖΟΝΤΑΙΚΑΙΜΑΚΑΡΙΟϹΕϹΤ
23 SAGIZED AND HAPPY he-IS

s o.
ΙΝΟϹΕΑΝΜΗϹΚΑΝΔΑΛΙϹΘΗ
WHO IF-EVER NO MAY-BE-BEING-SNARED

ΕΝΕΜΟΙΑΠΕΛΘΟΝΤΩΝΔΕΤΩ
24 IN ME OF-FROM-COMING YET THE

He is doing. This may be taken as a personal message to John that his suffering would be relieved even to the extent of rousing him from the dead.

19 As the form of the Greek word for DIFFERENT or "another" is indefinite as to gender, it may be rendered "a different thing" or "another thing". That is, John may have hoped that Christ was about to change His ministry of mercy to one of judgment, in which case he would be delivered.

21-23 Compare Mt. 11:4-6.

24-28 Compare Mt. 11:7-15.

24 Notwithstanding his question, John was no weakling or lover of luxury. He was not wavering in his confidence in Christ or desirous to escape merely for his own comfort. No one could call him a reed subject to the whim of every current of air! His imprisonment was proof of this, for he stood against the storm when he boldly accused Herod of his sin. His camel's hair garment proved that he was no silk robed courtier. They came out to see a prophet and that was what they saw. His present imprisonment was only an added proof of that, for such was the treatment which they usually gave a man of God. John, as the immediate forerunner of Christ, was the greatest of all the prophets.

27 Compare Mal. 3:1.

29 Compare 3:12.

29 John's call to repentance was to the whole nation, but the Pharisees and lawyers could not accept God's estimate of their lives. They justified themselves. The rest justified God. The common people and the tribute collectors, by undergoing his baptism at least acknowledged their own sinfulness. To this day the same principle obtains. Self-condemnation is a sure road to righteousness; self-justification is the road to ruin.

31 Compare Mt. 11:16-19.

31 Those who wish to oppose God's work have no difficulty in finding fault, for every virtue, fitly displayed, is turned into a vice by the distorting eyes of jealousy and hate. John's subject was sin, so he was an ascetic. It was not his work to lead them into the joys of the kingdom. That was for Messiah. He satisfied their souls with

away, He begins to say to the
throngs concerning John, "What
do you come out into the wilder-
ness to gaze at? A reed, shaken
25 by the wind? But what do you
come out to perceive? A man
garbed in soft garments? *Lo!*
those in glorious vesture and sub-
sisting in luxury are among royal-
26 ty. But why have you come out?
To perceive a prophet? Yes, I am
saying to you, and exceedingly
27 more than a prophet. This is he
concerning whom it is written,

> '*Lo! I* am dispatching My messenger before Thy face,
> Who will be constructing Thy road in front of Thee.'

28 For verily I am saying to you,
Among those born of women there
is no greater prophet than John
the baptist. Yet he who is smaller
in the kingdom of God is greater
than he.

29 And when all the people and the
tribute collectors also hear, they
justify God, being baptized with
30 the baptism of John. Yet the Phar-
isees and the lawyers repudiate the
counsel of God for themselves, not
31 being baptized by him. To what,
then, shall I be likening the men of
this generation, and what are they
32 like? They are like little boys
and girls sitting in the market and
shouting to one another, and say-
ing, 'We flute to you, and you do
not dance! We wail to you and
33 you do not lament!' For John the
baptist has come neither eating
bread nor drinking wine, and you
34 are saying 'He has a demon.' The
Son of Mankind has come eating
and drinking, and you are saying,
'*Lo!* a gluttonous man and a tip-

B *o.*
ΝΑΓΓΕΛΩΝΙΩΑΝΝΟΥΗΡΞΑΤ
MESSENGERS OF-JOHN He-begins

s¹* *omits* TOWARD s¹* | |
ΟΛΕΓΕΙΝΠΡΟϹΤΟΥϹΟΧΛΟΥ
TO-BE-saying TOWARD THE THRONGS

B *o.*
ϹΠΕΡΙΙΩΑΝΝΟΥΤΙΕΞΗΛΘΑ
ABOUT JOHN ANY YE-OUT-COME

s ΑΙ *for* Ε
ΤΕΕΙϹΤΗΝΕΡΗΜΟΝΘΕΑϹΑϹ
INTO THE DESOLATE TO-gaze

s Ε *o.*
ΘΑΙΚΑΛΑΜΟΝΥΠΟΑΝΕΜΟΥϹ
REED by WIND being-

B *has* ΟΝ *above line*
ΑΛΕΥΟΜΕΝΟΝΑΛΛΑΤΙΕΞΗΛ
25 SHAKEN but ANY YE-OUT-COME

s ΑΙ *for* Ε
ΘΑΤΕΙΔΕΙΝΑΝΘΡΩΠΟΝΕΝΜ
TO-BE-PERCEIVING human IN SOFT

A Η
ΑΛΑΚΟΙϹΙΜΑΤΙΟΙϹΗΜΦΙΕ
GARMENTS HAVING-*been*-

ϹΜΕΝΟΝΙΔΟΥΟΙΕΝΙΜΑΤΙϹ
ENVELOPED-IN BE-PERCEIVING THE-*ones* IN GARMENTing

ΜΩΕΝΔΟΞΩΚΑΙΤΡΥΦΗΥΠΑΡ
IN-esteemed AND to-ENERVATION belonging

ΧΟΝΤΕϹΕΝΤΟΙϹΒΑϹΙΛΕΙΟ
IN THE KINGish

Bs *o. o. o.*
ΙϹΕΙϹΙΝΑΛΛΑΤΙΕΞΕΛΗΛΥ
26 ARE but ANY YE-HAVE-OUT-COME

s ΑΙ *for* Ε
ΘΑΤΕΙΔΕΙΝΠΡΟΦΗΤΗΝΝΑΙ
TO-BE-PERCEIVING BEFORE-AVERer YEA

ΛΕΓΩΥΜΙΝΚΑΙΠΕΡΙϹϹΟΤΕ
I-AM-saying to-YOU*p* AND more-excessive

ΡΟΝΠΡΟΦΗΤΟΥΟΥΤΟϹΕϹΤΙ
27 OF-BEFORE-AVERer this IS

ΝΠΕΡΙΟΥΓΕΓΡΑΠΤΑΙΙΔΟΥ
ABOUT WHOM it-HAS-*been*-WRITTEN BE-PERCEIVING

Bs *omit* I
ΕΓΩΑΠΟϹΤΕΛΛΩΤΟΝΑΓΓΕΛ
I AM-commissionING THE MESSENGER

ΟΝΜΟΥΠΡΟΠΡΟϹΩΠΟΥϹΟΥΟ
OF-ME BEFORE face OF-YOU WHO

ϹΚΑΤΑϹΚΕΥΑϹΕΙΤΗΝΟΔΟΝ
WILL-BE-constructING THE WAY

AB *omit* AMEN
ϹΟΥΕΜΠΡΟϹΘΕΝϹΟΥΑΜΗΝΛ
28 OF-YOU IN-TOWARD-PLACE OF-YOU AMEN I-AM-

Bs *omit* for
ΕΓΩΓΑΡΥΜΙΝΜΕΙΖΩΝΕΝΓΕ
saying for to-YOU*p* GREATER IN gener-

s¹ Α *o.* Bs *omit* BEFORE-AVERer
ΝΝΗΤΟΙϹΓΥΝΑΙΚΩΝΠΡΟΦΗ
ated OF-WOMEN BEFORE-AVERer

B *o.* Bs *omit* THE DIPist
ΤΗϹΙΩΑΝΝΟΥΤΟΥΒΑΠΤΙϹΤ
OF-JOHN THE DIPist

Bs+Ε
ΟΥΟΥΔΕΙϹΕϹΤΙΝΟΔΕΜΙΚΡ
NOT-YET-ONE IS THE YET LITTLER

ΟΤΕΡΟϹΕΝΤΗΒΑϹΙΛΕΙΑΤΟ
IN THE KINGdom OF-THE

ΥΘΕΟΥΜΕΙΖΩΝΑΥΤΟΥΕϹΤΙ
God GREATer OF-him IS

ΝΚΑΙΠΑϹΟΛΑΟϹΑΚΟΥϹΑϹΚ
29 AND EVERY THE PEOPLE HEAR*ing* AND

ΑΙΟΙΤΕΛΩΝΑΙΕΔΙΚΑΙΩϹΑ
THE tribute-collectors THEY-JUSTIFY

ΝΤΟΝΘΕΟΝΒΑΠΤΙϹΘΕΝΤΕϹ
THE God BEING-DIPIZED

B *o.*
ΤΟΒΑΠΤΙϹΜΑΙΩΑΝΝΟΥΟΙΔ
30 THE DIPism OF-JOHN THE YET

B+Ε
ΕΦΑΡΙϹΑΙΟΙΚΑΙΟΙΝΟΜΙΚ
PHARISEES AND THE LAWers

ΟΙΤΗΝΒΟΥΛΗΝΤΟΥΘΕΟΥΗΘ
THE COUNSEL OF-THE God UN-

s *omits* INTO selves
ΕΤΗϹΑΝΕΙϹΕΑΥΤΟΥϹΜΗΒΑ
PLACE INTO selves NO BEING-

ΠΤΙϹΘΕΝΤΕϹΥΠΑΥΤΟΥΤΙΝ
31 DIPIZED by him to-ANY

s ΔΕ YET
ΙΟΥΝΟΜΟΙΩϹΩΤΟΥϹΑΝΘΡΩ
THEN I-SHALL-BE-LIKENING THE humans

ΠΟΥϹΤΗϹΓΕΝΕΑϹΤΑΥΤΗϹΚ
OF-THE generation this AND

ΑΙΤΙΝΙΕΙϹΙΝΟΜΟΙΟΙΟΜΟ
32 to-ANY THEY-ARE LIKE LIKE

ΙΟΙΕΙϹΙΝΠΑΙΔΙΟΙϹΤΟΙϹ
THEY-ARE to-little-boys-and-girls THE-*ones*

ΕΝΑΓΟΡΑΚΑΘΗΜΕΝΟΙϹΚΑΙ
IN BUY-place sitting AND

ΠΡΟϹΦΩΝΟΥϹΙΝΑΛΛΗΛΟΙϹ
TOWARD-SOUNDING to-one-another

Bs¹* *o. o.* ΕΙΑΥϹΙΝ Bs *omit* AND
ΚΑΙΛΕΓΟΝΤΑΗΥΛΗϹΑΜΕΝΥ
AND saying WE-FLAGEOLET to-

As ΑΙ *for* Ε
ΜΙΝΚΑΙΟΥΚΩΡΧΗϹΑϹΘΕΕΘ
YOU*p* AND NOT YE-DANCE WE-

Bs *omit* to-YOU*p*
ΡΗΝΗϹΑΜΕΝΥΜΙΝΚΑΙΟΥΚΕ
DIRGE to-YOU*p* AND NOT YE-

ΚΛΑΥϹΑΤΕΕΛΗΛΥΘΕΝΓΑΡΙ
33 LAMENT HAS-COME for JOHN

B *o.* Bs *omit* -BESIDES
ΩΑΝΝΗϹΟΒΑΠΤΙϹΤΗϹΜΗΤΕ
THE DIPist NO-BESIDES

B *o.* A BREAD EATING s ΔAB+Ε A WINE D.
ΕϹΘΙΩΝΑΡΤΟΝΜΗΤΕΠΙΝΩΝ
EATING BREAD NO-BESIDES DRINKING

s ΑΙ *for* Ε
ΟΙΝΟΝΚΑΙΛΕΓΕΤΕΔΑΙΜΟΝ
WINE AND YE-ARE-saying demon

ΙΟΝΕΧΕΙΕΛΗΛΥΘΕΝΟΥΙΟϹ
34 he-IS-HAVING HAS-COME THE SON

B *has* Ϲ *above line*
ΤΟΥΑΝΘΡΩΠΟΥΕϹΘΙΩΝΚΑΙ
OF-THE human EATING AND

B+Ε s ΑΙ *for* Ε
ΠΙΝΩΝΚΑΙΛΕΓΕΤΕΙΔΟΥΑΝ
DRINKING AND YE-ARE-saying BE-PERCEIVING hu-

food and made the wine for a marriage feast. All this was in accord with their message and ministry. Silly men, knowing neither, would have them mar their message by acts which jar with their ministry.

33 Compare 1[15].

36 Truth is best conveyed by contrast. In fact, all human knowledge is relative. We know nothing absolutely, but by its relation to other things. Herein lies the loveliness of this incident. The Pharisee was at the top, the woman at the bottom of the social scale. It is very striking and instructive to see these two brought together and to note their different reactions to the grace of Christ. The greatest glory of the Saviour was His love for sinners and His holiness which remained unspotted in contact with them. The touch of this woman of ill repute would have sent a shudder through the self-righteous Pharisee. It thrilled Him with compassion.

This Simon did not apprehend. He thought his Guest must be ignorant of her character to allow caresses, hence did not have even the insight of a prophet. But the ignorance was not on the Lord's part. He soon proved that by His parable. Neither was it on the woman's part. Her tears, her worship, all she did, show the deepest consciousness of her own sinfulness and of His salvation. It was Simon himself who was ignorant. He did not know his own sinfulness. He did not recognize his Saviour. He did not honor Him with the common courtesies of Oriental hospitality. If he had known Him he would have shown Him the utmost attention and rejoiced in the woman's worship.

There is no reason whatever for identifying this woman with Mary Magdalene. She had been a demoniac, not a sinner.

41 This simple parable contains the whole philosophy of sin. However hateful in itself, its ultimate effect is to produce an abundant response to God's love. The greatest triumphs of grace are in the darkest depths of degradation. The Pharisee, instead of being immensely superior to the social outcast, as he supposed, was at a vast disadvantage. His love for the Saviour was shallow, his response to His grace

pler, a friend of tribute collectors
35 and sinners.' And Wisdom was
justified by all her offspring."
36 Now a certain one of the Pharisees asked Him that He may be eating with him. And entering into the Pharisee's house, He reclined.
37 And *lo!* there was a certain woman in the city, a sinner. And recognizing that He is lying back at table in the Pharisee's house, fetching an alabaster vase of attar,
38 and standing behind, beside the feet of Jesus, lamenting, she begins to rain tears on His feet and wipes them off with the hairs of her head, and fondly kissed His feet, and
39 rubbed with the attar. Now the Pharisee who invites Him, perceiving it, said in himself, saying, "This one, if he were a prophet, would have known who and what manner of woman it is who is touching Him, seeing that she is a sinner."
40 And answering, Jesus said to him, "Simon, I have something to say to you." Now he is averring, "Teacher, say it!".
41 "A certain creditor had two debtors [paying] usury. The one owed five hundred denarii [$78.47, £16 2*s* 10*d*], yet the other fifty
42 [$7.847, £1 12*s* 6*d*]. Now, they having nothing to pay, he deals graciously with both. Which of them, then, will be loving him more?"
43 Now, answering, Simon said, "I take it that it is he with whom he deals more graciously." Now He said to him, "You decide correctly."
44 And, turning to the woman, He averred to Simon, "Are you observing this woman? I entered into your house; you do not give water for My feet, yet *she* rains tears on My feet and wipes them

ΘΡΩΠΟϹΦΑΓΟϹΚΑΙΟΙΝΟΠΟ
man EATER AND WINE-DRINKER

ΤΗϹΦΙΛΟϹΤЄΛΩΝΩΝΚΑΙΑΜ
FOND-*One* OF-tribute-collectors AND OF-miss-

B *has* Є *above the line*
ΑΡΤΩΛΩΝΚΑΙЄΔΙΚΑΙΩΘΗΗ
35 ers AND WAS-JUSTIFIED THE

s³ cancels ALL A THE *o.* OF-her ALL *s* ЄΡΓΩΝ
ϹΟΦΙΑΑΠΟΠΑΝΤΩΝΤΩΝΤЄΚ
WISDOM FROM ALL THE offsprings

ΝΩΝΑΥΤΗϹΗΡΩΤΑΔЄΤΙϹΑΥ
36 OF-her askED YET ANY Him

B+Є
ΤΟΝΤΩΝΦΑΡΙϹΑΙΩΝΙΝΑΦΑ
OF-THE PHARISEES THAT He-MAY-

ΓΗΜЄΤΑΥΤΟΥΚΑΙЄΙϹЄΛΘΩ
BE-EATING WITH him AND INTO-COMING

A Η A ΙΑ *for* Ο B+Є
ΝЄΙϹΤΟΝΟΙΚΟΝΤΟΥΦΑΡΙϹ
INTO THE HOME OF-THE PHARISEE

A ΑΝ *o.* *s¹** ЄΙΤΟ
ΑΙΟΥΚΑΤЄΚΛΙΘΗΚΑΙΙΔΟΥ
37 He-WAS-DOWN-CLINED AND BE-PERCEIVING

A IN THE city WHO-ANY WAS ' B¹ *o.*
ΓΥΝΗΗΤΙϹΗΝЄΝΤΗΠΟΛЄΙΑ
WOMAN WHO-ANY WAS IN THE city miss-

ΜΑΡΤΩΛΟϹΚΑΙЄΠΙΓΝΟΥϹΑ
er AND ON-KNOWING

ΟΤΙΚΑΤΑΚЄΙΤΑΙЄΝΤΗΟΙΚ
that He-IS-DOWN-LYING IN THE HOME

B+Є
ΙΑΤΟΥΦΑΡΙϹΑΙΟΥΚΟΜΙϹΑ
OF-THE PHARISEE requit*ing* (FETCH-

ϹΑΑΛΑΒΑϹΤΡΟΝΜΥΡΟΥΚΑΙ
38 *ing*) ALABASTER OF-ATTAR AND

A BESIDE THE FEET OF-THE JESUS BEHIND
ϹΤΑϹΑΟΠΙϹΩΠΑΡΑΤΟΥϹΠΟ
STAND*ing* BEHIND BESIDE THE FEET

B*s* ΑΥΤΟΥ OF-Him *for* OF-THE JESUS
ΔΑϹΤΟΥΙΗϹΟΥΚΛΑΙΟΥϹΑΤ
OF-THE JESUS LAMENTING to-

A begins TO-BE-RAINING THE FEET OF-Him, to-THE TEARS
ΟΙϹΔΑΚΡΥϹΙΝΗΡΞΑΤΟΒΡЄ
THE TEARS begins TO-BE-

ΧЄΙΝΤΟΥϹΠΟΔΑϹΑΥΤΟΥΚΑ
RAINING THE FEET OF-Him AND

A Η
ΙΤΑΙϹΘΡΙΞΙΝΤΗϹΚЄΦΑΛΗ
to-THE HAIRS OF-THE HEAD

A*s¹** Ξ *o.*
ϹΑΥΤΗϹЄΞЄΜΑϹϹЄΝΚΑΙΚΑ
OF-her she-OUT-WIPES AND DOWN-

ΤЄΦΙΛЄΙΤΟΥϹΠΟΔΑϹΑΥΤΟ
FONDED THE FEET OF-Him

ΥΚΑΙΗΛЄΙΦЄΝΤΩΜΥΡΩΙΔΩ
39 AND RUBBED to-THE ATTAR PERCEIV-

B+Є
ΝΔЄΟΦΑΡΙϹΑΙΟϹΟΚΑΛЄϹΑ
ING YET THE PHARISEE THE *one*-CALL*ing*

ϹΑΥΤΟΝЄΙΠЄΝЄΝЄΑΥΤΩΛЄ
Him he-said IN himself sayING

B *adds* Ο THE *but deletes*
ΓΩΝΟΥΤΟϹЄΙΗΝΠΡΟΦΗΤΗϹ
this-*One* IF He-WAS BEFORE-AVERER

ЄΓЄΙΝΩϹΚЄΝΑΝΤΙϹΚΑΙΠΟ
KNEW EVER ANY AND ?-where-

ΤΑΠΗΗΓΥΝΗΗΤΙϹΑΠΤЄΤΑΙ
FROM THE WOMAN WHO-ANY IS-TOUCHING

ΑΥΤΟΥΟΤΙΑΜΑΡΤΩΛΟϹЄϹΤ
OF-Him that misser she-IS

ΙΝΚΑΙΑΠΟΚΡΙΘЄΙϹΟΙΗϹΟ
40 AND answerING THE JESUS

ΥϹЄΙΠЄΝΠΡΟϹΑΥΤΟΝϹΙΜΩ
said TOWARD him SIMON

*s o.*B| *aboveline* A+ЄΦΗ
ΝЄΧΩϹΟΙΤΙЄΙΠЄΙΝΟΔЄΔΙ
I-AM-HAVING to-YOU ANY TO-BE-saying THE YET TEACH-

A *omits* He-IS-AVERRING
ΔΑϹΚΑΛЄЄΙΠЄΦΗϹΙΝΔΥΟΧ
41 er! BE-saying he-IS-AVERRING TWO USE-

A*s*B¹ *o.* B²+Є
ΡЄΟΦЄΙΛЄΤΑΙΗϹΑΝΔΑΝΙϹ
owers WERE to-LOANER

s o.
ΤΗΤΙΝΙΟЄΙϹΩΦЄΙΛЄΝΔΗΝ
ANY THE ONE OWED DENARII

B , *for* Є
ΑΡΙΑΠЄΝΤΑΚΟϹΙΑΟΔЄЄΤЄ
FIVE-hundred ' THE YET DIFFER-

ΡΟϹΠЄΝΤΗΚΟΝΤΑΜΗЄΧΟΝΤ
42 ENT FIVE-TY NO OF-HAVING

B *omits* YET
ΩΝΔЄΑΥΤΩΝΑΠΟΔΟΥΝΑΙΑΜ
YET them TO-FROM-GIVE to-both

ΦΟΤЄΡΟΙϹЄΧΑΡΙϹΑΤΟΤΙϹ
He-graces ANY

B*s omit* ON A *o.* A him WILL-BE-
ΟΥΝΑΥΤΩΝЄΠΙΠΛЄΙΟΝΑΓΑ
THEN OF-them ON MORE WILL-BE-
LOVING

ΠΗϹЄΙΑΥΤΟΝΑΠΟΚΡΙΘЄΙϹ
43 LOVING him answerING

B *omits* YET B*s omit* THE
ΔЄΟϹΙΜΩΝЄΙΠЄΝΥΠΟΛΑΜΒ
YET THE SIMON said I-AM-UNDER-GETTING

A*s o.*
ΑΝΩΟΤΙΩΤΟΠΛЄΙΟΝЄΧΑΡΙ
that to-whom THE MORE He-graces

ϹΑΤΟΟΔЄЄΙΠЄΝΑΥΤΩΟΡΘΩ
THE YET said to-him ERECTly

B+Є
ϹЄΚΡΙΝΑϹΚΑΙϹΤΡΑΦЄΙϹΠ
44 YOU-JUDGE AND BEING-TURNED TO-

ΡΟϹΤΗΝΓΥΝΑΙΚΑΤΩϹΙΜΩΝ
WARD THE WOMAN to-THE SIMON

s o.
ΙЄΦΗΒΛЄΠЄΙϹΤΑΥΤΗΝΤΗΝ
He-AVERRED YOU-ARE-looking this THE

ΓΥΝΑΙΚΑЄΙϹΗΛΘΟΝϹΟΥЄΙ
WOMAN I-INTO-CAME OF-YOU INTO

B to-ME |
ϹΤΗΝΟΙΚΙΑΝΥΔΩΡΜΟΥЄΠΙ
THE HOME water OF-ME ON

B *omits* THE A ON THE FEET OF-ME
ΤΟΥϹΠΟΔΑϹΟΥΚЄΔΩΚΑϹΑΥ
THE FEET NOT YOU-GIVE this-*one*

ΤΗΔЄΤΟΙϹΔΑΚΡΥϹΙΝЄΒΡЄ
YET to-THE TEARS RAINS

feeble, because he had no dire sense of sin. Without in the least encouraging or countenancing sin, we must acknowledge its place in God's purpose to establish and strengthen cordial relations between Himself and His creatures, and such communion as is quite out of the question by any other means. And the more serious the sin the more certain and loyal will be our love to the One Who delivers us from it. This is the only revealed or rational solution of the temporary presence of sin.

44 An honored guest would not only be given water, but would have had his feet washed by a slave; he would have been given a kiss of welcome by his host; and he would have been sprayed or rubbed with the fragrant essential oils or attars which are so common among the upper classes in the Orient. All these Simon had neglected, manifesting the poverty of his appreciation. All these the woman supplied in lavish measure and method, and so manifested the opulence of her love.

48 Undoubtedly, according to the parable, the Lord deals graciously with Simon as well as with the sinner. But it is to her alone He speaks the word of pardon and salvation. And, lest her act, the fruit of her faith, be confounded with it and be made the ground of her salvation, He concludes, "Your *faith* has saved you."

2 Compare Mt.27^{55,56}Mk.16^{9}.

2 Many of the Lord's disciples have been misjudged, but the case of Mary Magdalene seems to be the most flagrant. The name now stands for a repentant harlot, whereas there is not the least ground for fastening such a sin on Mary Magdalene. She was a demoniac. Seven demons had gone out of her. Now she, with other women, followed Him and the apostles in their journeys. They seem to have had the honor of supplying His wants out of their own wealth. This does not at all accord with the account of the woman who was a sinner in the city of Simon the Pharisee (7^{37}). Mary was from Magdala, on the western shore of the lake of Galilee, not far from Tiberias.

4-8 Compare Mt.13$^{1-9}$Mk.4$^{1-9}$.

5 The parable of the sower seems to have been repeated with some varia-

45 off with her hair; you do not give
Me a kiss, yet *she,* since I entered
did not intermit fondly kissing My
46 feet; you rub not My head with
oil, yet *she* rubs My feet with
47 attar. On behalf of which, I am
saying to you, her many sins have
been pardoned, seeing that she
loves much. Now to whom there
is scant pardoning, there is scant
48 loving." Now He said to her,
"Your sins have been pardoned."
49 And those lying back at table with
Him begin to be saying among
themselves, "Who is this who is
50 pardoning sins, also?" Now He
said to the woman, "Your faith
has saved you. Go into peace."

8 And it occurred consecutively,
He also traverses by city and village,
proclaiming and preaching
the evangel of the kingdom of God,
2 and with Him the twelve, and some
women who have been cured of
wicked spirits and infirmities:
Mary, who is called Magdalene,
from whom seven demons had come
3 out, and Joanna, wife of Chuza,
Herod's manager, and Susanna and
many others, who dispensed to Him
out of their possessions.
4 Now a vast throng being together,
and those of the city going out
to Him, He said through a parable,
5 "The sower came out to sow his
seed, and in his sowing, some indeed,
falls beside the road and was
trampled, and the flying creatures
6 of heaven devoured it. And other
falls down on the rock, and,
sprouting, is withered because of

ΞΕΝΜΟΥΤΟΥCΠΟΔΑCΚΑΙΤΑ
OF-ME THE FEET AND to-THE

A H
ΙCΘΡΙΞΙΝΑΥΤΗCΕΞΕΜΑΞΕ
HAIRS OF-her OUT-WIPES

ΝΦΙΛΗΜΑΜΟΙΟΥΚΕΔΩΚΑCΑ
45 FOND-*effect* to-ME NOT YOU-GIVE this-

ΥΤΗΔΕΑΦΗCΕΙCΗΛΘΟΝΟΥΔ
one YET FROM WHICH I-INTO-CAME NOT THRU-

As+Є
ΙΕΛΙΠΕΝΚΑΤΑΦΙΛΟΥCΑΜΟ
LACKED DOWN-FONDING OF-ME

ΥΤΟΥCΠΟΔΑCΕΛΑΙΩΤΗΝΚΕ
46 THE FEET to-OLIVE (oil) THE HEAD

As *o.*
ΦΑΛΗΝΜΟΥΟΥΚΗΛΕΙΨΑCΑΥ
OF-ME NOT YOU-RUB this-

s *o.* s OF-ME THE FEET
ΤΗΔΕΜΥΡΩΗΛΕΙΨΕΝΤΟΥCΠ
one YET to-ATTAR RUBS THE FEET

s1* ΕΙΠΟΝ
ΟΔΑCΜΟΥΟΥΧΑΡΙΝΛΕΓΩCΟ
47 OF-ME OF-WHICH grace I-AM-saying to-YOU

s1* Ο B THE misses OF-her
ΙΑΦΕΩΝΤΑΙΑΥΤΗCΑΙΑΜΑΡ
HAVE-*been*-FROM-LET OF-her THE misses

ΤΙΑΙΑΙΠΟΛΛΑΙΟΤΙΗΓΑΠΗ
THE MANY that she-LOVES

CΕΝΠΟΛΥΩΔΕΟΛΙΓΟΝΑΦΙΕ
much to-WHOM YET FEW IS-*be*ING-FROM-

B *adds* ΚΑΙ AND
ΤΑΙΟΛΙΓΟΝΑΓΑΠΑΕΙΠΕΝΔ
48 LET FEW IS-LOVING He-said YET

s1* Ο
ΕΑΥΤΗΑΦΕΩΝΤΑΙCΟΥΑΙΑΜ
to-her HAVE-*been*-FROM-LET OF-YOU THE misses

ΑΡΤΙΑΙΚΑΙΗΡΞΑΝΤΟΟΙCΥ
49 AND begin THE *ones*-TO-

ΝΑΝΑΚΕΙΜΕΝΟΙΛΕΓΕΙΝΕΝ
GETHER-UP-LYING TO-BE-saying IN

ΕΑΥΤΟΙCΤΙCΟΥΤΟCΕCΤΙΝ
selves ANY this IS

B2+Є *very small*
ΟCΚΑΙΑΜΑΡΤΙΑCΑΦΙΗCΙΝ
WHO AND misses IS-FROM-LETTING

ΕΙΠΕΝΔΕΠΡΟCΤΗΝΓΥΝΑΙΚ
50 He-said YET TOWARD THE WOMAN

ΑΗΠΙCΤΙCCΟΥCΕCΩΚΕΝCΕ
THE BELIEF OF-YOU HAS-SAVED YOU

ΠΟΡΕΥΟΥΕΙCΕΙΡΗΝΗΝΚΑΙ
8 BE-GOING INTO PEACE AND

A *o. o. o.*
ΕΓΕΝΕΤΟΕΝΤΩΚΑΘΕΞΗCΚΑ
it-BECAME IN THE according-to-next AND

AB *o.*
ΙΑΥΤΟCΔΙΩΔΕΥCΕΝΚΑΤΑΠ
He THRU-WAYS according-to ci-

ΟΛΙΝΚΑΙΚΩΜΗΝΚΗΡΥCCΩΝ
ty AND VILLAGE PROCLAIMING

ΚΑΙΕΥΑΓΓΕΛΙΖΟΜΕΝΟCΤΗ
AND WELL-MESSAGIZING THE

ΝΒΑCΙΛΕΙΑΝΤΟΥΘΕΟΥΚΑΙ
KINGdom OF-THE God AND

ΟΙΔΩΔΕΚΑCΥΝΑΥΤΩΚΑΙΓΥ
2 THE TWO-TEN TOGETHER to-Him AND WOM-

ΝΑΙΚΕCΤΙΝΕCΑΙΗCΑΝΤΕΘ
EN ANY WHO WERE HAVING-

ΕΡΑΠΕΥΜΕΝΑΙΑΠΟΠΝΕΥΜΑ
been-cureD FROM spirits

s ΑΚΑΘΑΡΤΩΝ unclean A *o.*
ΤΩΝΠΟΝΗΡΩΝΚΑΙΑCΘΕΝΕΙ
wicked AND UN-FIRMS

A+M
ΩΝΜΑΡΙΑΗΚΑΛΟΥΜΕΝΗΜΑΓ
MARY THE *be*ING-CALLED MAGDA-

ΔΑΛΗΝΗΑΦΗCΔΑΙΜΟΝΙΑΕΠ
LENE FROM WHOM demons SEVEN

B *o.*
ΤΑΕΞΕΛΗΛΥΘΕΙΚΑΙΙΩΑΝΝ
3 HAD-OUT-COME AND JOANNA

ΑΓΥΝΗΧΟΥΖΑΕΠΙΤΡΟΠΟΥΗ
WOMAN OF-CHUSA permitter OF-

ΡΩΔΟΥΚΑΙCΟΥCΑΝΝΑΚΑΙΕ
HEROD AND SUSANNA AND DIF-

A ΑΙ *for* Є A+Є
ΤΕΡΑΙΠΟΛΛΑΙΑΙΤΙΝΕCΔΙ
FERENT MANY WHO-ANY THRU-

B ΟΙC *for* Ω
ΗΚΟΝΟΥΝΑΥΤΩΕΚΤΩΝΥΠΑΡ
SERVED to-Him OUT OF-THE belongings

s1 ΩΝ *o.* s1* *o.*
ΧΟΝΤΩΝΑΥΤΑΙCCΥΝΙΟΝΤΟ
4 to-them OF-TOGETHER-BEING

CΔΕΟΧΛΟΥΠΟΛΛΟΥΚΑΙΤΩΝ
YET OF-THRONG MANY AND OF-THE

ΚΑΤΑΠΟΛΙΝΕΠΙΠΟΡΕΥΟΜΕ
according-to city OF-ON-GOING

ΝΩΝΠΡΟCΑΥΤΟΝΕΙΠΕΝΔΙΑ
TOWARD Him He-said THRU

s *o.*
ΠΑΡΑΒΟΛΗCΕΞΗΛΘΕΝΟCΠΕ
5 BESIDE-CAST OUT-CAME THE *one*-

s *o.*
ΙΡΩΝΤΟΥCΠΕΙΡΑΙΤΟΝCΠΟ
SOWING OF-THE TO-SOW THE seed

Bs *o.* s *o.*
ΡΟΝΕΑΥΤΟΥΚΑΙΕΝΤΩCΠΕΙ
ING OF-self AND IN THE TO-BE-SOW-

A *o.* B Δ
ΡΕΙΝΑΥΤΟΝΟΜΕΝΕΠΕCΕΝΠ
ING him WHICH INDEED FALLS BE-

ΑΡΑΤΗΝΟΔΟΝΚΑΙΚΑΤΕΠΑΤ
SIDE THE WAY AND it-WAS-trampleD

s *o.*
ΗΘΗΚΑΙΤΑΠΕΤΕΙΝΑΤΟΥΟΥ
AND THE flyers OF-THE heaven

B Δ
ΡΑΝΟΥΚΑΤΕΦΑΓΕΝΑΥΤΟΚΑ
6 DOWN-ATE it AND

As *o. o. o.* B *omits* THE
ΙΕΤΕΡΟΝΚΑΤΕΠΕCΕΝΕΠΙΤ
DIFFERENT DOWN-FALLS ON THE

ΗΝΠΕΤΡΑΝΚΑΙΦΥΕΝΕΞΗΡΑ
ROCK AND BEING-SPROUTED IS-DRIED

tions on various occasions at this period of His ministry. He had been proclaiming the kingdom for some considerable time and had noted the effects of His message. This is the gist of the parable. The picture presented was one so common that all His hearers were familiar with it. The roads ran right through the fields. The rocks and the thorns were plentiful. Every Spring they could see this parable repeated before their eyes. It is usual to use this parable indiscriminately of every proclamation of the evangel. But that is surely a serious error. The evangel is preached today to *open* blind eyes to the salvation of Christ. This parable was spoken that, hearing, they should *not* be understanding. Only those who already believe can grasp the meaning of a parable. Even they often fail to apprehend its force. The disciples did not understand. How, then, could the multitude possibly discern its hidden meaning?

In Israel the festivals represented a cycle of their spiritual history. Firstfruits and Pentecost and Ingathering were intended to tell of a spiritual harvest. Now He tells them of the sowing of the seed. There is only one Sower.

The usual elements of opposition were present when the Lord proclaimed the kingdom. The Slanderer, the flesh and the world were the three forces that frustrated His words. First, there was the opposition of the Slanderer that hindered many from believing at all. Among these were the scribes and Pharisees whom He called the children of the Slanderer, and whom John the baptist had called the offspring of vipers. Then, there was the mass of His disciples who, indeed, believed, in a sense, yet were not fit for the kingdom. The kingdom can be entered only through great trial and it will be most difficult for a rich man to get in. The great affliction (Un. 7 14) will take its toll of the half-hearted, leaving only the poor and honest hearts for the kingdom. Any attempt to "apply" this parable to the present grace will find its chief interest in the confusion that it creates. The kingdom proclamation demands endurance; the evangel of God's grace supplies it.

7 having no moisture. And other
falls in the midst of thorns, and,
sprouting together, the thorns
8 smother it. And other falls into
good earth, and, sprouting, produces fruit a hundredfold." Saying these things, He shouted,
"Who has ears to be hearing, let
him be hearing!"
9 Now His disciples inquired of
Him, saying, "What may this parable be?"
10 Now He said, "To you it has
been given to know the secrets of
the kingdom of God, yet to the rest
by parables, that, observing, they
should not be observing, and hearing, they should not be understanding.
11 Now this is the parable: The
12 seed is the word of God. Now
they beside the road are they who
hear; thereafter the Slanderer is
coming and is picking up the word
from their heart, lest, believing,
13 they may be saved. Now that on
the rock are they who, whenever
they should be hearing, are receiving the word with joy, and these
have no root, who are believing for
a season, and in a season of trial
14 are withdrawing. Now that falling among thorns, these are they
who hear and, being stifled by worries and riches, and by the gratifications of the life they lead, and
are bringing nothing to maturity.
15 Now that in the ideal earth, these
are they who, in an ideal and good
heart, hearing the word, are retaining it and are bearing fruit with
endurance.
16 Now no one lighting a lamp is
covering it with a vessel or is placing it underneath a couch, but is
placing it on a lampstand, that
those going in may be observing

s¹ adds* ΚΑΙ AND *s o.*
ΝΘΗΔΙΑΤΟΜΗΕΧΕΙΝΙΚΜΑΔ 20
THRU THE NO TO-BE-HAVING MOISTURE

A Μ B Μ
ΑΚΑΙΕΤΕΡΟΝΕΠΕCΕΝΕΝΜΕ 40
7 AND DIFFERENT FALLS IN MIDST

CΩΤΩΝΑΚΑΝΘΩΝΚΑΙCΥΝΦΥ 60
OF-THE POINT-FLOWERS AND being-TOGETHER-

s¹ omits* FROM-
ΕΙCΑΙΑΙΑΚΑΝΘΑΙΑΠΕΠΝΙ 80
SPROUTED THE POINT-FLOWERS FROM-CHOKE

*s¹** ΕΦΥΕΝ
ΞΑΝΑΥΤΟΚΑΙΕΤΕΡΟΝΕΠΕC 100
8 it AND DIFFERENT FALLS

ΕΝΕΙCΤΗΝΓΗΝΤΗΝΑΓΑΘΗΝ 20
INTO THE LAND THE GOOD

s¹ adds Ε *s¹ adds* ΚΑΙ AND
ΚΑΙΦΥΕΝΕΠΟΙΗCΕΝΚΑΡΠΟ 40
AND BEING-SPROUTED makes FRUIT

B+Ε
ΝΕΚΑΤΟΝΤΑΠΛΑCΙΟΝΑΤΑΥ 60
HUNDRED-FOLD these

ΤΑΛΕΓΩΝΕΦΩΝΕΙΟΕΧΩΝΩΤ 80
saying He-SOUNDED THE *one*-HAVING EARS

ΑΑΚΟΥΕΙΝΑΚΟΥΕΤΩΕΠΗΡΩ 200
9 TO-BE-HEARING LET-him-BE-HEARING inquired-of

ΤΩΝΔΕΑΥΤΟΝΟΙΜΑΘΗΤΑΙΑ 20
YET Him THE LEARNers OF-

Bs omit saying A MAY-BE THE BESIDE-CAST this
ΥΤΟΥΛΕΓΟΝΤΕCΤΙCΑΥΤΗΕ 40
Him saying ANY this MAY-

B omits THE
ΙΗΗΠΑΡΑΒΟΛΗΟΔΕΕΙΠΕΝΥ 60
10 BE THE BESIDE-CAST THE YET He-said to-

s had +C *here*
ΜΙΝΔΕΔΟΤΑΙΓΝΩΝΑΙΤΑΜΥ 80
YOU*p* it-HAS-*been*-GIVEN TO-KNOW THE CLOSE-

CΤΗΡΙΑΤΗCΒΑCΙΛΕΙΑCΤΟ 300
KEEPS OF-THE KINGdom OF-THE

ΥΘΕΟΥΤΟΙCΔΕΛΟΙΠΟΙCΕΝ 20
God to-THE YET rest IN

ΠΑΡΑΒΟΛΑΙCΙΝΑΒΛΕΠΟΝΤ 40
BESIDE-CASTS THAT looking

A CΑ
ΕCΜΗΒΛΕΠΩCΙΝΚΑΙΑΚΟΥΟ 60
NO THEY-MAY-BE-looking AND HEARING

s adds ΚΑΙ *s¹* adds* ΑΚΟΥΩCΙΝ *after* HEARING,
ΝΤΕCΜΗCΥΝΙΩCΙΝΕCΤΙΝΔ 80
11 NO THEY-MAY-BE-understanding IS YET

s² dots it, but it is restored
ΕΑΥΤΗΗΠΑΡΑΒΟΛΗΟCΠΟΡΟ 400
this THE BESIDE-CAST THE SEED

CΕCΤΙΝΟΛΟΓΟCΤΟΥΘΕΟΥΟ 20
12 IS THE saying OF-THE God THE

ΙΔΕΠΑΡΑΤΗΝΟΔΟΝΕΙCΙΝΟ 40
YET BESIDE THE WAY ARE THE

A Ο *o.*
ΙΑΚΟΥCΑΝΤΕCΕΙΤΑΕΡΧΕΤ 60
ones-HEAR*ing* THEREAFTER IS-COMING

A Ε *o.*
ΑΙΟΔΙΑΒΟΛΟCΚΑΙΑΙΡΕΙΤ 80
THE THRU-CASTer AND IS-LIFTING THE

ΟΝΛΟΓΟΝΑΠΟΤΗCΚΑΡΔΙΑC 500
saying FROM THE HEART

ΑΥΤΩΝΙΝΑΜΗΠΙCΤΕΥCΑΝΤ 20
OF-them THAT NO BELIEV*ing*

B *o.* *s¹** Ν
ΕCCΩΘΩCΙΝΟΙΔΕΕΠΙΤΗCΠ 40
13 THEY-MAY-BE-BEING-SAVED THE YET ON THE ROCK

*s¹** Ν
ΕΤΡΑCΟΙΟΤΑΝΑΚΟΥCΩCΙΝ 60
WHO when-EVER THEY-SHOULD-BE-HEARING

ΜΕΤΑΧΑΡΑCΔΕΧΟΝΤΑΙΤΟΝ 80
WITH JOY ARE-RECEIVING THE

*s¹** Τ(*B had* Δ)ΟΥΘΕΟΥ *for* AND
ΛΟΓΟΝΚΑΙΟΥΤΟΙΡΙΖΑΝΟΥ 600
saying AND these ROOT NOT

ΚΕΧΟΥCΙΝΟΙΠΡΟCΚΑΙΡΟΝ 20
ARE-HAVING WHO TOWARD SEASON

ΠΙCΤΕΥΟΥCΙΝΚΑΙΕΝΚΑΙΡ 40
ARE-BELIEVING AND IN SEASON

As o.
ΩΠΕΙΡΑCΜΟΥΑΦΙCΤΑΝΤΑΙ 60
OF-trial THEY-ARE-FROM-STANDING

ΤΟΔΕΕΙCΤΑCΑΚΑΝΘΑCΠΕC 80
14 THE YET INTO THE POINT-FLOWERS FALLING

ΟΝΟΥΤΟΙΕΙCΙΝΟΙΑΚΟΥCΑ 700
these ARE THE *ones*-HEAR*ing*

ΝΤΕCΚΑΙΥΠΟΜΕΡΙΜΝΩΝΚΑ 20
AND UNDER anxieties AND

Bs omit UNDER
ΙΠΛΟΥΤΟΥΚΑΙΥΠΟΗΔΟΝΩΝ 40
RICHES AND UNDER GRATIFICATIONS

ΤΟΥΒΙΟΥΠΟΡΕΥΟΜΕΝΟΙCΥ 60
OF-THE livelihood GOING being-

B Μ B+Ε
ΝΠΝΙΓΟΝΤΑΙΚΑΙΟΥΤΕΛΕC 80
TOGETHER-CHOKED AND NOT ARE-FINISH-CAR-

ΦΟΡΟΥCΙΝΤΟΔΕΕΝΤΗΚΑΛΗ 800
15 RYING THE YET IN THE IDEAL

A+Ε
ΓΗΟΥΤΟΙΕΙCΙΝΟΙΤΙΝΕCΕ 20
LAND these ARE WHO-ANY IN

ΝΚΑΡΔΙΑΚΑΛΗΚΑΙΑΓΑΘΗΑ 40
HEART IDEAL AND GOOD HEAR-

ΚΟΥCΑΝΤΕCΤΟΝΛΟΓΟΝΚΑΤ 60
ing THE saying ARE-DOWN-

ΕΧΟΥCΙΝΚΑΙΚΑΡΠΟΦΟΡΟΥ 80
HAVING AND ARE-FRUIT-CARRYING

CΙΝΕΝΥΠΟΜΟΝΗΟΥΔΕΙCΔΕ 900
16 IN UNDER-REMAINing NOT-YET-ONE YET

s o.
ΛΥΧΝΟΝΑΨΑCΚΑΛΥΠΤΕΙΑΥ 20
LAMP TOUCH*ing* IS-COVERING it

B+Ε
ΤΟΝCΚΕΥΕΙΗΥΠΟΚΑΤΩΚΛΙ 40
to-INSTRUMENT OR UNDER-DOWN OF-couch

s adds ΤΗΝ THE
ΝΗCΤΙΘΗCΙΝΑΛΛΕΠΙΛΥΧΝ 60
IS-PLACING but ON LAMPstand

s Ν *Bs omit* ON *B omits* THAT *to* LIGHT
ΙΑCΕΠΙΤΙΘΗCΙΝΙΝΑΟΙΕΙ 80
IS-ON-PLACING THAT THE *ones*-

CΠΟΡΕΥΟΜΕΝΟΙΒΛΕΠΩCΙΝ 32000
INTO-GOING MAY-BE-looking

9-10 Compare Mt.13[10-17]Mk.4[10-13]Isa.6[9].

11-12 Compare Mt.13[18,19]Mk.4[14,15].

13 Compare Mt.13[20,21]Mk.4[16,17].

14-15 Compare Mt.13[22,23]Mk.4[18-20].

16-18 Compare 11[33-36]Mt.5[15,16]Mk.4[21-25].

16 To enable His disciples to discern the difference between the fruitful and unfruitful hearers, He gives a further illustration. The hearty believer places his light on a stand. He makes the message known. The half-hearted one is slothful. He hides it under a couch. The worldly one puts his business first, and hides it under a vessel. These two shall lose the light they have, but the former shall receive more light.

17 Compare 12[2]Mt.10[26].

18 Compare 19[26]Mt.13[12]25[29].

18 In grace no one is deprived of the light he has, no matter how feebly it may flicker, yet the other part of the principle applies to all. He who has some light is on the way to further illumination.

19 The crowding out of His physical relations is symbolic of the trend of His ministry at this time. He was allying Himself with those of like spirit, and strengthening His union with them.

22-25 Compare Mt.8[18-27]Mk.4[35-41].

23 A lovely little likeness we have here of that great spiritual storm which engulfed them at His crucifixion. The wind would represent the unseen powers of evil, one of which entered into Judas, and the waters the people who were whipped into fury under their influence. Had the Lord been absent, as on another occasion, we would refer this trial to the time of the end. But He is with them. Does not His sleep speak of His death, and the consternation of the apostles the fear which His decease inspired? And His awakening—did not His resurrection proclaim Him Sovereign over all the powers of evil? Not only wind and wave, but sovereignties and dependencies obey His will.

26-31 Compare Mt.8[28,29]Mk.5[1-10].

26 Some manuscripts read Gadarenes for Gergesenes, or Gerasenes. Gadara is usually identified with the modern Um Keis, a place about three hours' travel from the lake shore on the far

17 the light. For there is nothing hid
which shall not become apparent,
neither concealed which should not
by all means be known and come to
18 be apparent. Beware, then, how
you are hearing! For whoever may
have, to him shall be given, and
whoever may not have, from him
shall be taken away also what he is
supposing to have."
19 Now His mother and His brothers
came along to Him, and they were
not able to fall in with Him be-
20 cause of the throng. Now it was
reported to Him, saying that "Thy
mother and Thy brothers stand
outside wanting to see Thee."
21 Now, answering, He said to them,
"These are My mother and My
brethren, who are hearing and do-
ing the word of God."
22 Now it occurred on one of the
days, *He*, as well as His disciples,
stepped into a ship, and He said to
them, "We may be passing
through to the other side of the
23 lake." And they set out. Now
while they are sailing He falls
asleep, and a storm of wind de-
scended to the lake, and they were
foundered and in danger.
24 Now, approaching, they rouse
Him, saying, "Doctor! Doctor!
We are perishing!" Now, being
roused, He rebukes the wind and
the surging of the water, and they
25 cease, and it became calm. Now He
said to them "Where is your
faith?" Yet, being afraid, they
marvel, saying to one another,
"Who, consequently, is this, see-
ing that He is enjoining the winds
also, and the water, and they are
obeying Him!"
26 And they sail down into the
country of the Gergesenes, which is
across from Galilee.
27 Now at His coming out on the

ΤΟΦΩϹΟΥΓΑΡΕϹΤΙΝΚΡΥΠΤ
17 THE LIGHT NOT for IS HIDDEN
ΟΝΟΟΥΦΑΝΕΡΟΝΓΕΝΗϹΕΤΑ
WHICH NOT apparent WILL-BE-BECOMING
A *omits* NO
ΙΟΥΔΕΑΠΟΚΡΥΦΟΝΟΟΥΜΗΓ
NOT-YET FROM-HIDDEN WHICH NOT NO SH'D-
A+ϹΕΤΑΙ
ΝΩϹΘΗΚΑΙΕΙϹΦΑΝΕΡΟΝΕΛ
BE-BEING-KNOWN AND INTO apparent MAY-BE-
s ΑΙ *for* Ε
ΘΗΒΛΕΠΕΤΕΟΥΝΠΩϹΑΚΟΥΕ
18 COMING YE-BE-lookING THEN how YE-ARE-HEARING
s ΑΙ A *omits* EVER A+ΕΑΝ IF-EVER
ΤΕΟϹΑΝΓΑΡΕΧΗΔΟΘΗϹΕΤΑ
WHO EVER for MAY-BE-HAVING WILL-BE-BEING-
ΙΑΥΤΩΚΑΙΟϹΑΝΜΗΕΧΗΚΑΙ
GIVEN to-him AND WHO EVER NO MAY-BE-HAVING AND
s o.
ΟΔΟΚΕΙΕΧΕΙΝΑΡΘΗϹΕΤΑΙ
WHICH he-IS-SEEMING TO-BE-HAVING WILL-BE-BEING-LIFTED
B Ε *o.*
ΑΠΑΥΤΟΥΠΑΡΕΓΕΝΟΝΤΟΔΕ
19 FROM him BESIDE-BECAME YET
AB *omit* OF-Him
ΠΡΟϹΑΥΤΟΝΗΜΗΤΗΡΑΥΤΟΥ
TOWARD Him THE MOTHER OF-Him
ΚΑΙΟΙΑΔΕΛΦΟΙΑΥΤΟΥΚΑΙ
AND THE brothers OF-Him AND
s o.
ΟΥΚΗΔΥΝΑΝΤΟϹΥΝΤΥΧΕΙΝ
NOT THEY-*were*-ABLE TO-BE-TOGETHER-HAPPENING
A *adds* ΚΑΙ AND
ΑΥΤΩΔΙΑΤΟΝΟΧΛΟΝΑΠΗΓΓ
20 to-Him THRU THE THRONG it-WAS-FROM-
A *omits* YET AB *omit* that B*s* *omit* SAVING
ΕΛΗΔΕΑΥΤΩΟΤΙΛΕΓΟΝΤΩΝ
MESSAGED YET to-Him that sayING
s omits OF-YOU
ΗΜΗΤΗΡϹΟΥΚΑΙΟΙΑΔΕΛΦΟ
THE MOTHER OF-YOU AND THE brothers
s o.
ΙϹΟΥΕϹΤΗΚΑϹΙΝΕΞΩΙΔΕΙ
OF-YOU HAVE-STOOD OUT TO-BE-PER-
B WILLING YOU
ΝϹΕΘΕΛΟΝΤΕϹΟΔΕΑΠΟΚΡΙ
21 CEIVING YOU WILLING THE YET answering
ΘΕΙϹΕΙΠΕΝΠΡΟϹΑΥΤΟΥϹΜ
He-said TOWARD them MOTH-
ΗΤΗΡΜΟΥΚΑΙΑΔΕΛΦΟΙΜΟΥ
ER OF-ME AND brothers OF-ME
ΟΥΤΟΙΕΙϹΙΝΟΙΤΟΝΛΟΓΟΝ
these ARE THE-*ones* THE saying
s omits OF-THE God
ΤΟΥΘΕΟΥΑΚΟΥΟΝΤΕϹΚΑΙΠ
OF-THE God HEARING AND DO-
s[1] *omits* IN
ΟΙΟΥΝΤΕϹΕΓΕΝΕΤΟΔΕΕΝΜ
22 ING it-BECAME YET IN ONE
s[1] *omits* AND He
ΙΑΤΩΝΗΜΕΡΩΝΚΑΙΑΥΤΟϹΕ
OF-THE DAYS AND He IN-
ΝΕΒΗΕΙϹΠΛΟΙΟΝΚΑΙΟΙΜΑ
STEPPED INTO FLOATer AND THE LEARN-
ΘΗΤΑΙΑΥΤΟΥΚΑΙΕΙΠΕΝΠΡ
ers OF-Him AND He-said TOWARD

ΟϹΑΥΤΟΥϹΔΙΕΛΘΩΜΕΝΕΙϹ
them WE-MAY-BE-THRU-COMING INTO
ΤΟΠΕΡΑΝΤΗϹΛΙΜΝΗϹΚΑΙΑ
THE OTHER-SIDE OF-THE LAKE AND THEY-
ΝΗΧΘΗϹΑΝΠΛΕΟΝΤΩΝΔΕΑΥ
23 WERE-UP-LEAD OF-FLOATING YET OF-
ΤΩΝΑΦΥΠΝΩϹΕΝΚΑΙΚΑΤΕΒ
them He-FROM-SLEEPS AND DOWN-STEPPED
B INTO THE LAKE OF-WIND
ΗΛΑΙΛΑΨΑΝΕΜΟΥΕΙϹΤΗΝΛ
storm OF-WIND INTO THE LAKE
ΙΜΝΗΝΚΑΙϹΥΝΕΠΛΗΡΟΥΝΤ
AND THEY-*were*-TOGETHER-FILLED
ΟΚΑΙΕΚΙΝΔΥΝΕΥΟΝΠΡΟϹΕ
24 AND THEY-*were*-DANGERED TOWARD-COM-
ΛΘΟΝΤΕϹΔΕΔΙΗΓΕΙΡΑΝΑΥ
ING YET THEY-THRU-ROUSE Him
ΤΟΝΛΕΓΟΝΤΕϹΕΠΙϹΤΑΤΑΕ
sayING Adept! A-
s once dotted Adept!
ΠΙϹΤΑΤΑΑΠΟΛΛΥΜΕΘΑΟΔΕ
dept! WE-ARE-*being*-destroyed THE YET
A *omits* -THRU- B+Ε
ΔΙΕΓΕΡΘΕΙϹΕΠΕΤΙΜΗϹΕΝ
BEING-THRU-ROUSED He-rebukes
s[1*] ΟΥ
ΤΩΑΝΕΜΩΚΑΙΤΩΚΛΥΔΩΝΙΤ
to-THE WIND AND to-THE SURGE OF-
s o.
ΟΥΥΔΑΤΟϹΚΑΙΕΠΑΥϹΑΝΤΟ
THE water AND THEY-CEASE
ΚΑΙΕΓΕΝΕΤΟΓΑΛΗΝΗΕΙΠΕ
25 AND it-BECAME CALM He-said
ΝΔΕΑΥΤΟΙϹΠΟΥΗΠΙϹΤΙϹΥ
YET to-them ?-where THE BELIEF OF-
s adds ΟΙ ΔΕ THE YET *s omits* YET
ΜΩΝΦΟΒΗΘΕΝΤΕϹΔΕΕΘΑΥΜ
YOU? BEING-afraid YET THEY-MARVEL
s omits TOWARD one-another
ΑϹΑΝΛΕΓΟΝΤΕϹΠΡΟϹΑΛΛΗ
sayING TOWARD one-another
ΛΟΥϹΤΙϹΑΡΑΟΥΤΟϹΕϹΤΙΝ
ANY CONSEQUENTLY this IS
ΟΤΙΚΑΙΤΟΙϹΑΝΕΜΟΙϹΕΠΙ
that AND to-THE WINDS He-IS-en-
ΤΑϹϹΕΙΚΑΙΤΩΥΔΑΤΙΚΑΙΥ
joinING AND to-THE water AND THEY-
B *omits* AND THEY-ARE-obeyING to-Him
ΠΑΚΟΥΟΥϹΙΝΑΥΤΩΚΑΙΚΑΤ
26 ARE-obeyING to-Him AND THEY-
s[1*] *o.*
ΕΠΛΕΥϹΑΝΕΙϹΤΗΝΧΩΡΑΝΤ
DOWN-FLOAT INTO THE SPACE OF-
A ΓΑΔΑΡ *o.* B *has* ΑϹ *for* ΓΕϹ
ΩΝΓΕΡΓΕϹΗΝΩΝΗΤΙϹΕϹΤΙΝ
THE GERGESENES WHICH-ANY IS
B+Ε
ΑΝΤΙΠΕΡΑΤΗϹΓΑΛΙΛΑΙΑϹ
INSTEAD-OTHER-SIDE OF-THE GALILEE
ΕΞΕΛΘΟΝΤΙΔΕΑΥΤΩΕΠΙΤΗ
27 to-OUT-COMING YET Him ON THE

side of the Jermuk river. This location does not at all suit the circumstances surrounding this miracle. Except at Tiberias there is no overhanging cliff on lake Galilee, but at the site of some ancient ruins called Chersa there is a steep declivity, and beyond the ruins are tombs in the mountain side. This site is "across from Galilee", on the eastern shore of the lake. The shore is so narrow at the base of the mountain that a herd of hogs, rushing down its steep sides, would not be able to stop before being drowned in the water. These facts, together with the manuscript evidence, seem sufficient to justify us in adopting the reading Gergesenes, rather than the usual Gadarenes.

28 The demons never seemed to be at a loss to identify the Lord. It might take a miracle to make men admit Him to be the Messiah. Few saw Him to be God's Son. But the demons usually insisted on giving Him this title and acknowledged His authority over them. In spiritual intelligence they were certainly far superior to any of His disciples. Hence they feared Him, realizing the lawlessness of their obsession of human beings.

In some abnormal trance states it is possible for a person to entirely yield control of his body to another mind. In this condition the thoughts of the directing mind find a response in the subject, before they can be uttered and conveyed through the usual channels. If one man can control another in this fashion, it is not difficult to see how demons can break down the human will and impose themselves on their victims. This was largely the case before the deluge, and is the reason why mankind was given a flesh diet thereafter. The present time is characterized by the activity of deceiving spirits (1 Ti.4^{1}). Satan is transfigured into an angel of light, and those under him seek to simulate the operations of God's holy spirit.

32-33 Compare Mt.8^{30-32}Mk.5^{11-15}Lev.11^{7-8} 1 Ki.22^{22}.

32 Hog raising was contrary to the law of Moses. Swine were unclean animals, unfit for food. Hence the Lord was quite justified in being the cause of their destruction. Indeed, there was a fitness in furnishing the unclean demons with unclean habitations.

land, there meets Him a certain
man out of the city who had demons,
and for a considerable time
puts on no cloak, and remained in
no house, but in the tombs.
28 Now, perceiving Jesus, and crying
out, he prostrates to Him and
said in a loud voice, "What is it to
me and to Thee, Jesus, Son of God
Most High? I am beseeching Thee,
Thou shouldst not be tormenting
29 me." For He charged the unclean
spirit to be coming out of the man,
for many times it had gripped him,
and he was bound with chains and
fetters, under guard, and bursting
through the bonds he was driven by
the demon into the wildernesses.
30 Now Jesus inquires of him, saying,
"What is your name?" Now
he said "Legion", seeing that
many demons entered into him.
31 And they entreated Him that He
should not enjoin them to be coming
away into the abyss.
32 Now there was a considerable
herd of hogs there, grazing on the
mountain, and they entreat Him
that He should permit them to be
entering into them. And He per-
33 mits them. Now the demons, coming
out from the man, entered into
the hogs, and the herd rushes down
the precipice into the lake and was
smothered.
34 Now the graziers, perceiving
what has occurred, fled and report
35 it in the city and in the fields. Now
they came out to perceive what has
occurred, and they came to Jesus
and they found the man, from
whom the demons came out, garmented
and sane, sitting at the feet
36 of Jesus, and they were afraid. Yet

Bs omit to-Him B ANY MAN
ΝΓΗΝΥΠΗΝΤΗϹΕΝΑΥΤΩΑΝΗ
LAND UNDER-meets to-Him MAN
Bs1* omit WHO Bs1* ΕΧΩΝ
ΡΤΙϹΕΚΤΗϹΠΟΛΕΩϹΟϹΕΙΧΕ
ANY OUT OF-THE city WHO HAD
As2 (but restored) ΕΚ ΧΡΟΝΩΝ ΙΚΑΝΩΝ
ΝΔΑΙΜΟΝΙΑΚΑΙΧΡΟΝΩΙΚΑ
demons AND to-TIME enough
As2 add ΚΑΙ (s2 res.) A+ΔΙ A ΚΕ for Δ As2 c. N. IN-S.
ΝΩΟΥΚΕΝΕΔΥϹΑΤΟΙΜΑΤΙΟ
NOT IN-SLIPS cloak
but s2 restores A+Ι
ΝΚΑΙΕΝΟΙΚΙΑΟΥΚΕΜΕΝΕΝ
AND IN HOME NOT REMAINED

ΑΛΛΕΝΤΟΙϹΜΝΗΜΑϹΙΝΙΔΩ
28 but IN THE memorial-tombs PERCEIV-
Bs omit AND
ΝΔΕΤΟΝΙΗϹΟΥΝΚΑΙΑΝΑΚΡ
ING YET THE JESUS AND UP-CRYing

ΑΞΑϹΠΡΟϹΕΠΕϹΕΝΑΥΤΩΚΑ
he-TOWARD-FALLS to-Him AND

ΙΦΩΝΗΜΕΓΑΛΗΕΙΠΕΝΤΙΕΜ
to-SOUND GREAT said ANY to-ME

ΟΙΚΑΙϹΟΙΙΗϹΟΥΥΙΕΤΟΥΘ
AND to-YOU JESUS SON OF-THE God
As ΔΑΙΟΜΕ
ΕΟΥΤΟΥΥΨΙϹΤΟΥΔΕΟΜΑΙϹ
OF-THE HIGHEST I-AM-beseeching OF-
B has ϹΑ above line
ΟΥΜΗΜΕΒΑϹΑΝΙϹΗϹΠΑΡΗΓ
29 YOU NO ME YOU-SH'D-BE-ORDEALizing He-charged
B Ι
ΓΕΛΛΕΝΓΑΡΤΩΠΝΕΥΜΑΤΙΤ
for to-THE spirit THE

ΩΑΚΑΘΑΡΤΩΕΞΕΛΘΕΙΝΑΠΟ
unclean TO-BE-OUT-COMING FROM

ΤΟΥΑΝΘΡΩΠΟΥΠΟΛΛΟΙϹΓΑ
THE human to-MANY for

ΡΧΡΟΝΟΙϹϹΥΝΗΡΠΑΚΕΙΑΥ
TIMES it-HAD-TOGETHER-SNATCHED him
A Ι o.
ΤΟΝΚΑΙΕΔΕϹΜΕΥΕΤΟΑΛΥϹ
AND he-WAS-BOUND to-UNLOOSES
s ΠΑΙΔΕϹ
ΕϹΙΝΚΑΙΠΕΔΑΙϹΦΥΛΑϹϹΟ
AND to-fetters beING-GUARDED
s1* omits AND AB1 o.
ΜΕΝΟϹΚΑΙΔΙΑΡΡΗϹϹΩΝΤΑ
AND THRU-BURSTING THE
s1 ΔΕΜΟΝΙΑ B Δ=FROM
ΔΕϹΜΑΗΛΑΥΝΕΤΟΥΠΟΤΟΥΔ
BONDS he-was-DRIVEN by THE de-
A ΟϹ o.
ΑΙΜΟΝΙΟΥΕΙϹΤΑϹΕΡΗΜΟΥ
mon INTO THE DESOLATES
s1* omits THE JESUS
ϹΕΠΗΡΩΤΗϹΕΝΔΕΑΥΤΟΝΟΙ
30 inquires-of YET him THE JE-
Bs omit saying A IS NAME
ΗϹΟΥϹΛΕΓΩΝΤΙϹΟΙΟΝΟΜΑ
SUS saying ANY to-YOU NAME
s1* omits and s2 ΔΙ+Bs
ΕϹΤΙΝΟΔΕΕΙΠΕΝΛΕΓΕΩΝΟ
IS THE YET said LEGION that
A demons MANY INTO-CAME
ΤΙΕΙϹΗΛΘΕΝΔΑΙΜΟΝΙΑΠΟ
INTO-CAME demons MANY

ΛΛΑΕΙϹΑΥΤΟΝΚΑΙΠΑΡΕΚΑ
31 INTO him AND THEY-BESIDE-CALL-
A Ε Ι o.
ΛΟΥΝΑΥΤΟΝΙΝΑΜΗΕΠΙΤΑΞ
ED Him THAT NO He-SH'D-BE-enjoinING
A ΕΙ for Η
ΗΑΥΤΟΙϹΕΙϹΤΗΝΑΒΥϹϹΟΝ
to-them INTO THE abyss
s o.
ΑΠΕΛΘΕΙΝΗΝΔΕΕΚΕΙΑΓΕΛ
32 TO-BE-FROM-COMING WAS YET there HERD

ΗΧΟΙΡΩΝΙΚΑΝΩΝΒΟϹΚΟΜΕ
OF-HOGS enough beING-HERBED
A ΩΝ for Η
ΝΗΕΝΤΩΟΡΕΙΚΑΙΠΑΡΕΚΑΛ
IN THE mountain AND THEY-BESIDE-CALL
As1* ΟΥΝ o. but s2 deleted A adds ΜΗ NO
ΕϹΑΝΑΥΤΟΝΙΝΑΕΠΙΤΡΕΨΗ
Him THAT He-SH'D-BE-permittING

ΑΥΤΟΙϹΕΙϹΕΚΕΙΝΟΥϹΕΙϹ
to-them INTO those TO-BE-
s1* omits to-them
ΕΛΘΕΙΝΚΑΙΕΠΕΤΡΕΨΕΝΑΥ
INTO-COMING AND He-permits to-

ΤΟΙϹΕΞΕΛΘΟΝΤΑΔΕΤΑΔΑΙ
33 them OUT-COMING YET THE demons

ΜΟΝΙΑΑΠΟΤΟΥΑΝΘΡΩΠΟΥΕ
FROM THE human IN-

ΙϹΗΛΘΟΝΕΙϹΤΟΥϹΧΟΙΡΟΥ
TO-CAME INTO THE HOGS
s had+Γ
ϹΚΑΙΩΡΜΗϹΕΝΗΑΓΕΛΗΚΑΤ
AND RUSHES THE HERD DOWN
s SEA ΘΑΛ
ΑΤΟΥΚΡΗΜΝΟΥΕΙϹΤΗΝΛΙΜ
THE HANG INTO THE LAKE
ΑϹϹΑΝ
ΝΗΝΚΑΙΑΠΕΠΝΙΓΗΙΔΟΝΤΕ
34 AND WAS-FROM-CHOKED PERCEIVING

ϹΔΕΟΙΒΟϹΚΟΝΤΕϹΤΟΓΕΓΟ
YET THE ones-HERBING THE HAVING-BE-
s o.
ΝΟϹΕΦΥΓΟΝΚΑΙΑΠΗΓΓΕΙΛ
COME THEY-FLED AND THEY-FROM-MESSAGE

ΑΝΕΙϹΤΗΝΠΟΛΙΝΚΑΙΕΙϹΤ
INTO THE city AND INTO THE

ΟΥϹΑΓΡΟΥϹΕΞΗΛΘΟΝΔΕΙΔ
35 FIELDS THEY-OUT-CAME YET TO-BE-
s o. B1 Α
ΕΙΝΤΟΓΕΓΟΝΟϹΚΑΙΗΛΘΟΝ
PERCEIVING THE HAVING-BECOME AND THEY-CAME
B1 Α
ΠΡΟϹΤΟΝΙΗϹΟΥΝΚΑΙΕΥΡΟ
TOWARD THE JESUS AND THEY-FOUND

ΝΚΑΘΗΜΕΝΟΝΤΟΝΑΝΘΡΩΠΟ
sitting THE human
for ΟΝ, below, Bs1* have ΕΝ and A ΕΙ A+ΕΛΑΥ+
ΝΑΦΟΥΤΑΔΑΙΜΟΝΙΑΕΞΗΛΘ
FROM WHOM THE demons OUT-CAME
AB+Ε
ΟΝΙΜΑΤΙϹΜΕΝΟΝΚΑΙϹΩΦΡ
beING-GARMENTED AND beING-sane

ΟΝΟΥΝΤΑΠΑΡΑΤΟΥϹΠΟΔΑϹ
BESIDE THE FEET

[34-37] Compare Mt.8[33,34]Mk.5[14-17].

[34] It is evident that the Gergesenes thought more of their hogs than of human beings. It is likely that there were other herds and other lawless practises which His presence would condemn. How terrible is the perversity that prefers darkness to light, because of the evil which it harbors! He seems to have remained but a little while, acceding to their request, but He does not leave them without a witness to His power and love, for the erstwhile demoniac carries on the work by proclaiming his cure to the whole city. The Lord seldom visited that side of the lake and may never have preached to them again.

[38-39] Compare Mk. 5[18-20].

[40] Compare Mt.9[1]Mk.5[21].

[41-42] Compare Mt.9[18]Mk.5[22-24].

[41] Undoubtedly, there is an intended contrast between this Jew, with the highest of privileges, who is at the head of a synagogue in Capernaum. and the centurion proselyte who had built them a synagogue. But the centurion is humble and confident in the Lord's power. He did not deem himself worthy of having the Lord enter his home. He saw no necessity for One so great as He to come into personal contact with the case. He recognized His lordship. As a result he received an instantaneous response. His slave was healed immediately (7[2-8]). Not so Jairus. The centurion felt unqualified to come himself, but Jairus comes and casts himself at His feet, and desires His presence in his house. Surely the chief of the synagogue is worthy to have Him enter his home! Had his faith equaled the centurion's, his daughter could have been saved long before. He is delayed. The throngs are so thick that He cannot hurry. So it is with Israel. Their faith is feeble. They cannot grasp His power to bless unless He is present.

[43] Meanwhile one who has a larger measure of faith is healed. Whether guided by intuition or by intelligence, she touches the tassel of His cloak. The "blossom", a fringe or tassel, was put on all garments as a reminder of the commandments (Nu.15[37-41]). On it was a ribbon of blue. The robe speaks of righteousness, the fringe or

those also who are perceiving how
the demoniac was saved report to
37 them. And the entire multitude of
the country about the Gergesenes
asks Him to be coming away from
them, seeing that they were pressed
with a great fear.

38 Now *He*, stepping into the ship,
returns. Now the man from whom
the demons had come out besought
Him to be with Him, yet Jesus dis-
39 misses him, saying, "Be returning
to your home and relate how much
God does for you." And he came
away to the whole city proclaim-
ing how much Jesus does for him.

40 Now it occurred, at Jesus' re-
turn, the throng welcomes Him, for
they were all hoping for Him.
41 And *lo!* a man came whose name
was Jairus, and *he* possessed the
chieftainship of the synagogue.
And, falling at the feet of Jesus,
he entreated Him to be entering
42 into his house, seeing that he had
an only begotten daughter of about
twelve years, and *she* died.

Now, at His going away, the
43 throngs stifled Him, and a woman
having a hemorrhage for twelve
years, whose whole livelihood being
consumed by physicians, has not
the strength to be cured by any
44 one. Approaching from behind,
she touches the tassel of His cloak,
and instantly her hemorrhage was
stanched.

45 And Jesus said, "Who touches
Me?" Now, at all denying it, Pe-
ter and those with Him, said,
"Doctor, the throngs are pressing
Thee and jostling, and art Thou
46 saying 'Who touches Me?'" Yet

B *omits* OF-THE
ΤΟΥΙΗCΟΥΚΑΙΕΦΟΒΗΘΗCΑ
OF-THE JESUS AND THEY-WERE-afraid
s adds saying ΛΕΓΟΝΤΕC
ΝΑΠΗΓΓΕΙΛΑΝΔΕΑΥΤΟΙCΚ
36 FROM-MESSAGE YET to-them AND
Bs *omit* AND
ΑΙΟΙΙΔΟΝΤΕCΠΩCΕCΩΘΗΟ
THE *ones*-PERCEIVING how WAS-SAVED THE
s1* Ε o.
ΔΑΙΜΟΝΙCΘΕΙCΚΑΙΗΡΩΤΗ
37 *one*-BEING-demonized AND asks
s o.
CΕΝΑΥΤΟΝΑΠΑΝΤΟΠΛΗΘΟC
Him EVERY (*emph.*) THE multitude
B Δ *for* ΓΕ *and* As2 (*but restored in s*) ΔΔΑΡ
ΤΗCΠΕΡΙΧΩΡΟΥΤΩΝΓΕΡΓΕ
OF-THE ABOUT-SPACE OF-THE GERGESENES
o. s o.
CΗΝΩΝΑΠΕΛΘΕΙΝΑΠΑΥΤΩΝ
TO-BE-FROM-COMING FROM them
s o.
ΟΤΙΦΟΒΩΜΕΓΑΛΩCΥΝΕΙΧΟ
that to-FEAR GREAT THEY-*were*-pressed
A *omits* YET Bs *omit* THE
ΝΤΟΑΥΤΟCΔΕΕΜΒΑCΕΙCΤΟ
He YET IN-STEPP*ing* INTO THE
for ΥΠ s1 ΕΠ, s* CΥΝ s1 Α As1+Ε s1 o.,
ΠΛΟΙΟΝΥΠΕCΤΡΕΨΕΝΕΔΕΙ
38 FLOATer returns besought
but the Ι *by* s* *is deleted*
ΤΟΔΕΑΥΤΟΥΟΑΝΗΡΑΦΟΥΕΞ
YET OF-Him THE MAN FROM WHOM HAD-
ΕΛΗΛΥΘΕΙΤΑΔΑΙΜΟΝΙΑΕΙ
OUT-COME THE demons TO-BE
ΝΑΙCΥΝΑΥΤΩΑΠΕΛΥCΕΝΔΕ
TOGETHER to-Him FROM-LOOSES YET
Bs *omit* THE JESUS
ΑΥΤΟΝΟΙΗCΟΥCΛΕΓΩΝΥΠΟ
39 him THE JESUS saying YOU-BE-
CΤΡΕΦΕΕΙCΤΟΝΟΙΚΟΝCΟΥ
returning INTO THE HOME OF-YOU
A DOES to-YOU
ΚΑΙΔΙΗΓΟΥΟCΑCΟΙΕΠΟΙΗ
AND BE-relating as-much-as to-YOU DOES
CΕΝΟΘΕΟCΚΑΙΑΠΗΛΘΕΝΚΑ
THE God AND he-FROM-CAME accord-
ΘΟΛΗΝΤΗΝΠΟΛΙΝΚΗΡΥCCΩ
ing-to WHOLE THE city PROCLAIMING
ΝΟCΑΕΠΟΙΗCΕΝΑΥΤΩΟΙΗC
as-much-as DOES to-him THE JESUS
Bs2 *omit but* s2 *restores* BECAME Bs2 IN YET
ΟΥCΕΓΕΝΕΤΟΔΕΕΝΤΩΥΠΟC
40 BECAME YET IN THE TO-BE-reTURN-
A ΨΑ o.
ΤΡΕΦΕΙΝΤΟΝΙΗCΟΥΝΑΠΕΔ
ING THE JESUS welcomes
ΕΞΑΤΟΑΥΤΟΝΟΟΧΛΟCΗCΑΝ
Him THE THRONG THEY-WERE
ΓΑΡΠΑΝΤΕCΠΡΟCΔΟΚΩΝΤΕ
for ALL TOWARD-SEEMING
s1 ΤΟΝΘΕΟΝ THE God *for* Him
CΑΥΤΟΝΚΑΙΙΔΟΥΗΛΘΕΝΑΝ
41 Him AND BE-PERCEIVING CAME MAN
B this Ο
ΗΡΩΟΝΟΜΑΙΑΕΙΡΟCΚΑΙΑΥ
to-WHOM NAME JAIRUS AND he

ΤΟCΑΡΧΩΝΤΗCCΥΝΑΓΩΓΗC
chief OF-THE TOGETHER-LEAD
ΥΠΗΡΧΕΝΚΑΙΠΕCΩΝΠΑΡΑΤ
belongED AND FALLING BESIDE THE
Bs1* *omit* OF-THE
ΟΥCΠΟΔΑCΤΟΥΙΗCΟΥΠΑΡΕ
FEET OF-THE JESUS he-BESIDE-
s o.
ΚΑΛΕΙΑΥΤΟΝΕΙCΕΛΘΕΙΝΕ
CALLED Him TO-BE-INTO-COMING INTO
ΙCΤΟΝΟΙΚΟΝΑΥΤΟΥΟΤΙΘΥ
42 THE HOME OF-him that DAUGH-
s1* *omits* WAS
ΓΑΤΗΡΜΟΝΟΓΕΝΗCΗΝΑΥΤΩ
TER ONLY-generated WAS to-him
ΩCΕΤΩΝΔΩΔΕΚΑΚΑΙΑΥΤΗΑ
AS OF-YEARS TWO-TEN AND this FROM-
ΠΕΘΝΗCΚΕΝΕΝΔΕΤΩΥΠΑΓΕ
DIED IN YET THE TO-BE-UNDER-
B+Ε
ΙΝΑΥΤΟΝΟΙΟΧΛΟΙCΥΝΕΠΝ
LEADING Him THE THRONGS TOGETHER-CHOKED
ΙΓΟΝΑΥΤΟΝΚΑΙΓΥΝΗΟΥCΑ
43 Him AND WOMAN BEING
ΕΝΡΥCΕΙΑΙΜΑΤΟCΑΠΟΕΤΩ
IN GUSHing OF-BLOOD FROM YEARS
B *omits* to-HEALers *to* livelihood
ΝΔΩΔΕΚΑΗΤΙCΙΑΤΡΟΙCΠΡ
TWO-TEN WHO-ANY to-HEALers TO-
ΟCΑΝΑΛΩCΑCΑΟΛΟΝΤΟΝΒΙ
WARD-UP-CONSUM*ing* WHOLE THE liveli-
s1* *adds* ΕΑΥΤΗCΚΑΙ s Υ=by s+Ν *had*
ΟΝΟΥΚΙCΧΥCΕΝΑΠΟΥΔΕΝΟ
hood NOT is-STRONG FROM NOT-YET-ONE
CΘΕΡΑΠΕΥΘΗΝΑΙΠΡΟCΕΛΘ
44 TO-BE-cured TOWARD-COMING
ΟΥCΑΟΠΙCΘΕΝΗΨΑΤΟΤΟΥΚ
BEHIND-PLACE she-TOUCHES OF-THE HANG-
ΡΑCΠΕΔΟΥΤΟΥΙΜΑΤΙΟΥΑΥ
FOOT OF-THE cloak OF-Him
ΤΟΥΚΑΙΠΑΡΑΧΡΗΜΑΕCΤΗΗ
AND instantly STOOD THE
A+Ε
ΡΥCΙCΤΟΥΑΙΜΑΤΟCΑΥΤΗC
GUSHing OF-THE BLOOD OF-her
ΚΑΙΕΙΠΕΝΟΙΗCΟΥCΤΙCΟΑ
45 AND said THE JESUS ANY THE *one*-
ΨΑΜΕΝΟCΜΟΥΑΡΝΟΥΜΕΝΩΝ
TOUCH*ing* OF-ME OF-disowning
ΔΕΠΑΝΤΩΝΕΙΠΕΝΟΠΕΤΡΟC
YET ALL said THE Peter
B *omits* AND THE-*ones* TOGETHER to-Him
ΚΑΙΟΙCΥΝΑΥΤΩΕΠΙCΤΑΤΑ
AND THE-*ones* TOGETHER to-Him Adept!
B o.
ΟΙΟΧΛΟΙCΥΝΕΧΟΥCΙΝCΕΚ
THE THRONGS ARE-pressing YOU AND
AB+Ε Bs *omit* AND *to* OF-ME
ΑΙΑΠΟΘΛΙΒΟΥCΙΝΚΑΙΛΕΓ
THEY-ARE-FROM-CONSTRICTING AND YOU-ARE-say-

tassel of its finish. Indeed, the Hebrew word for *blue* is formed from the word which means *to finish.* That which finished or completed our Lord's righteousness was His obedience to death. So that the woman may well figure that remnant in Israel who receive the salvation of their souls while the nation lies dead (1 Pet. 1[9]). The soul (not life) of the flesh is in the blood (Lev. 17[14]). Hers was a salvation of blood by blood. His suffering provided a blood redemption for the faithful few while the nation as such waited for redemption by power.

43-48 Compare Mt.9[20-22]Mk.5[25-34].

49-50 Compare Mk. 5[35,36].

49 The hopelessness of Israel's state is well figured by death. If we take all the disabilities and diseases which are given as signs of her spiritual condition, their sum would be death. And it is notable that in this case, as well as that of Lazarus, there was delay on His part. This is most marked with Lazarus, and there the Lord gives us the reason for His deliberate delay. He did not want to cure Lazarus; He wanted him to die, in order that God's glory might be manifested thereby (Jn. 11[4]).

So it is with Israel nationally. He could long ago have come and restored them to life. But, for their greater good and God's greater glory, He is deliberately delaying His return. He will wait until their condition is beyond all human help, until its very hopelessness will proclaim the power of His salvation.

51-56 Compare Mt.9[23-26]Mk.5[37-43].

1-6 Compare Mt.10[1-15]Mk.6[7-13].

1 Hitherto, it seems, the apostles had remained with him as disciples, to learn His words and ways. Now, however, they are empowered as apostles, to represent Him and carry the proclamation into communities which He Himself did not visit. We can well imagine the ardor with which they would assume their new powers and responsibilities. This was not a general commission for all time. It continued only so long as He Himself proclaimed the kingdom and was withdrawn when it was rejected and He made known His sufferings. In that the apostles could take no part.

Jesus said "Someone touches Me,
for *I* knew that power has come out
47 from Me." Now the woman, per-
ceiving that she did not elude Him,
came trembling, and prostrating to
Him, reports in front of the entire
people for what cause she touches
Him, and so was healed instantly.
48 Now He said to her, "Courage,
daughter! Your faith has saved
you! Go into peace!"
49 While He is still talking, some-
one of the chief of the synagogue is
coming, saying to him that "Your
daughter has died. Bother the
50 teacher no longer." Yet Jesus,
hearing it, answered him, saying,
"Fear not, only believe, and she
shall be saved."
51 Now, coming into the house, He
lets no one enter with Him except
Peter and James and John and the
father of the girl and the mother.
52 Now they all lamented and they
grieved for her. Now He said, "Be
not lamenting, for she did not
53 die, but is drowsing." And they
ridiculed Him, being aware that
54 she died. Yet *He,* casting all out-
side and holding her hand, shouts,
55 saying, *"Girl, be roused!"* And
her spirit turns back, and she rose
instantly, and He prescribes that she
56 be given something to eat. And her
parents were amazed. Yet He
charges them to tell no one what
has occurred.

9 Now, calling together the twelve
apostles, He gives them power and
authority over all the demons and
2 to be curing diseases. And He com-
missions them to be proclaiming
the kingdom of God and to be heal-

ΕΙCΤΙCΟΑΨΑΜΕΝΟCΜΟΥΟΔ
46 ING ANY THE *one*-TOUCH*ing* OF-ME THE YET
ΕΙΗCΟΥCΕΙΠΕΝΗΨΑΤΟΜΟΥ
JESUS said TOUCHES OF-ME
ΤΙCΕΓΩΓΑΡΕΓΝΩΝΔΥΝΑΜΙ
ANY I for KNEW ABILITY
A ΘΟΥCΑΝ
ΝΕΞΕΛΗΛΥΘΥΙΑΝΑΠΕΜΟΥΙ
47 HAVING-OUT-COME FROM ME PER-
s1 *omits* PERCEIVING *to* CAME
ΔΟΥCΑΔΕΗΓΥΝΗΟΤΙΟΥΚΕΛ
CEIVING YET THE WOMAN that NOT she-*was*-
ΑΘΕΝΤΡΕΜΟΥCΑΗΛΘΕΝΚΑΙ
OBLIVIOUS TREMBLING CAME AND
s *omits* WHICH *to* -FROM-
ΠΡΟCΠΕCΟΥCΑΑΥΤΩΔΙΗΝΑ
TOWARD-FALLING to-Him THRU WHICH
ΙΤΙΑΝΗΨΑΤΟΑΥΤΟΥΑΠΗΓΓ
cause she-TOUCHES OF-Him she-FROM-MESSAG-
ΕΙΛΕΝΕΝΩΠΙΟΝΠΑΝΤΟCΤΟ
ES IN-VIEW OF-EVERY THE
s+Ε
ΥΛΑΟΥΚΑΙΩCΙΑΘΗΠΑΡΑΧΡ
PEOPLE AND AS WAS-HEALED instantly
s *omits* to-her Bs *omit* BE-C.
ΗΜΑΟΔΕΕΙΠΕΝΑΥΤΗΘΑΡCΕ
48 THE YET He-said to-her BE-COURAGE-ING
B Η
ΙΘΥΓΑΤΕΡΗΠΙCΤΙCCΟΥCΕ
DAUGHTER THE BELIEF OF-YOU HAS-
CΩΚΕΝCΕΠΟΡΕΥΟΥΕΙCΕΙΡ
SAVED YOU BE-GOING INTO PEACE.
ΗΝΗΝΕΤΙΑΥΤΟΥΛΑΛΟΥΝΤΟ
49 STILL OF-Him TALKING
A ΑΠΟ FROM
CΕΡΧΕΤΑΙΤΙCΠΑΡΑΤΟΥΑΡ
IS-COMING ANY BESIDE THE chief-
Bs *omit* to-him
ΧΙCΥΝΑΓΩΓΟΥΛΕΓΩΝΑΥΤΩ
of-TOGETHER-LEAD sayING to-him
ΟΤΙΤΕΘΝΗΚΕΝΗΘΥΓΑΤΗΡC
that HAS-DIED THE DAUGHTER OF-
A *omits* -NOT-STILL
ΟΥΜΗΚΕΤΙCΚΥΛΛΕΤΟΝΔΙΔ
YOU NO-NOT-STILL BE-FLAYING THE TEACHer
ΑCΚΑΛΟΝΟΔΕΙΗCΟΥCΑΚΟΥ
50 THE YET JESUS HEAR*ing*
s1* ΕΙΠΕΝ said Bs *omit* sayING
CΑCΑΠΕΚΡΙΘΗΑΥΤΩΛΕΓΩΝ
answerED to-him sayING
As Ε *o.*
ΜΗΦΟΒΟΥΜΟΝΟΝΠΙCΤΕΥCΟ
NO BE-FEARING ONLY BELIEVE
o.
ΝΚΑΙCΩΘΗCΕΤΑΙΕΛΘΩΝΔΕ
51 AND she-WILL-BE-BEING-SAVED COMING YET
s NOT-YET-ONE ΟΥΔΕΝΑ *for* NOT
ΕΙCΤΗΝΟΙΚΙΑΝΟΥΚΑΦΗΚΕ
INTO THE HOME NOT He-FROM-LETS
AB *omit* -TOGETHER- Bs *omit* N.-Y.-O. B *adds* ΤΙ
ΝCΥΝΕΙCΕΛΘΕΙΝΟΥΔΕΝΑΑ
TO-BE-TOGETHER-INTO-COMING NOT-YET-ONE to-
ΝΑCΥΝ ANY TOGETHER A *omits* to-Him
ΥΤΩΕΙΜΗΠΕΤΡΟΝΚΑΙΙΑΚΩ
Him IF NO Peter AND JACOBUS

B JOHN AND JACOBUS B *o.*
ΒΟΝΚΑΙΙΩΑΝΝΗΝΚΑΙΤΟΝΠ
AND JOHN AND THE FA-
ΑΤΕΡΑΤΗCΠΑΙΔΟCΚΑΙΤΗΝ
THER OF-THE girl AND THE
ΜΗΤΕΡΑΕΚΛΑΙΟΝΔΕΠΑΝΤΕ
52 MOTHER LAMENTED YET ALL
CΚΑΙΕΚΟΠΤΟΝΤΟΑΥΤΗΝΟΔ
AND THEY-STRUCK-(*themselves*) her THE YET
A *omits* for A+Κ
ΕΕΙΠΕΝΜΗΚΛΑΙΕΤΕΟΥΓΑΡ
He-said NO BE-YE-LAMENTING NOT for
ΑΠΕΘΑΝΕΝΑΛΛΑΚΑΘΕΥΔΕΙ
she-FROM-DIED BUT she-IS-DOWN-LOUNGING
ΚΑΙΚΑΤΕΓΕΛΩΝΑΥΤΟΥΕΙΔ
53 AND THEY-DOWN-LAUGHED OF-Him HAVING-
ΟΤΕCΟΤΙΑΠΕΘΑΝΕΝΑΥΤΟC
54 PERCEIVED that she-FROM-DIED He
Bs *omit* OUT-CASTING *to* AND
ΔΕΕΚΒΑΛΩΝΠΑΝΤΑCΕΞΩΚΑ
YET OUT-CASTING ALL OUT AND
ΙΚΡΑΤΗCΑCΤΗCΧΕΙΡΟCΑΥ
HOLD*ing* OF-THE HAND OF-her
B C *above line*
ΤΗCΕΦΩΝΗCΕΝΛΕΓΩΝΗΠΑΙ
SOUNDS sayING THE girl
A ΟΥ *for* Ε
CΕΓΕΙΡΕΚΑΙΕΠΕCΤΡΕΨΕΝ
55 BE-ROUSING AND ON-TURNS
s1 *omits* AND she-UP-STOOD instantly
ΤΟΠΝΕΥΜΑΑΥΤΗCΚΑΙΑΝΕC
THE spirit OF-her AND she-UP-STOOD
ΤΗΠΑΡΑΧΡΗΜΑΚΑΙΔΙΕΤΑΞ
instantly AND He-prescribes
ΕΝΑΥΤΗΔΟΘΗΝΑΙΦΑΓΕΙΝΚ
56 to-her TO-BE-GIVEN TO-BE-EATING AND
ΑΙΕΞΕCΤΗCΑΝΟΙΓΟΝΕΙCΑ
OUT-STOOD THE parents OF-
ΥΤΗCΟΔΕΠΑΡΗΓΓΕΙΛΕΝΑΥ
her THE YET He-charges to-them
s *o.*
ΤΟΙCΜΗΔΕΝΙΕΙΠΕΙΝΤΟΓΕ
to-NO-YET-ONE TO-BE-sayING THE HAVING-
s Ν
ΓΟΝΟCCΥΓΚΑΛΕCΑΜΕΝΟCΔ
9 BECOME TOGETHER-CALLing YET
AB *omit* commissioners
ΕΤΟΥCΔΩΔΕΚΑΑΠΟCΤΟΛΟΥ
THE TWO-TEN commissioners
AB *o.*= -GIVES B ABILITY to-them
CΔΕΔΩΚΕΝΑΥΤΟΙCΔΥΝΑΜΙ
He-HAS-GIVEN to-them ABILITY
ΝΚΑΙΕΞΟΥCΙΑΝΕΠΙΠΑΝΤΑ
AND authority ON ALL
ΤΑΔΑΙΜΟΝΙΑΚΑΙΝΟCΟΥCΘ
THE demons AND DISEASES TO-
s *o.*
ΕΡΑΠΕΥΕΙΝΚΑΙΑΠΕCΤΕΙΛ
2 BE-curING AND He-commissions
ΕΝΑΥΤΟΥCΚΗΡΥCCΕΙΝΤΗΝ
them TO-BE-PROCLAIMING THE

3 The conditions under which the twelve apostles were sent forth had regard to the customs and usages of the land. They were going to their own countrymen and the most direct road to their hearts and confidence would be to depend entirely on their hospitality. Such was the custom then, and until very lately a poor peasant could travel all over that region without a purse, or provisions, or extra apparel. They slept in the same garments which they wore during the day. Strict etiquette demanded that every villager should invite them to eat with him. Indeed, on this point the Lord goes contrary to the established custom. To move from house to house would lead to much distraction and consume much time, so they remain in the first house they enter, so long as they are in the neighborhood. The villagers would not seriously object to this arrangement, for it saved them much toil and trouble. Each new lodging required special preparations and feasting and other courtesies which became burdensome and of no real benefit. Otherwise they were careful to keep the customs, and avoid needless persecution.

7-9 Compare 23[8]Mt.14[1],2Mk.6[14-16].

7 Notwithstanding that John had exposed Herod's sin in marrying his brother Philip's wife, as well as all his other wickedness, and that Herod had locked up John in jail, the tetrarch had a high opinion of him and feared him and was sorry to be trapped into putting him to death (Mk. 6[20-26]). He seems to have clung to the idea that the Lord was John, risen from the dead, and expressed a desire to make His acquaintance and was eager to see Him perform a miracle in his presence. It seems strange that he was not able to gratify his wish, and did not see the Lord until He stood before him on the night of His betrayal. Herod was glad indeed of the opportunity, but all his talking did not draw a single word from His mouth. That was the only sign that was given to Herod, and it should have sufficed (Isa.53[7]):

He is hard pressed and *He* is humiliated,
Yet He is not opening His mouth.

10-11 Compare Mt.14[13-14]Mk.6[30-34]Jn.6[1-4].

3 ing the infirm. And He said to
them, "Be picking up nothing for
the road, neither staff, nor beg-
gar's bag, nor bread, nor silver, nor
4 have two tunics apiece. And into
whatever house you may be enter-
ing, be remaining there, and be
5 coming away thence. And as
many as should not be receiving
you, coming out from that city,
twitch off even the dust from your
feet for a testimony to them."
6 Now, coming out, they passed
through each of the villages
preaching the evangel and curing
everywhere.
7 Now Herod the tetrarch hears
all that is occurring by Him, and
was bewildered because it was said
by some that John was roused from
8 among the dead, yet by some that
Elijah appeared, yet others that
some prophet of the ancients arose.
9 Now Herod said, "John *I* behead,
yet who is this about whom I am
hearing such things?" And he
sought to become acquainted with
Him.
10 And, returning, the apostles relate to Him whatever they do and
whatever they teach. And taking
them along He retreats privately
11 into a city called Bethsaida. Now
the throngs, knowing it, follow
Him. And, welcoming them, He
talked to them concerning the kingdom of God, and those having need
of a cure, He healed.
12 Now the day begins to be declin-
ing. Now the twelve, approaching,
said to Him, "Dismiss the throng,
that they, going into the villages
and fields around, should be put-
ting up for the night and finding

ΒΑCΙΛЄΙΑΝΤΟΥΘЄΟΥΚΑΙΙ
KINGdom OF-THE God AND TO-
B *omits* THE UN-FIRM s o.
ΑCΘΑΙΤΟΥCΑCΘЄΝЄΙCΚΑΙ
3 BE-HEALING THE UN-FIRM AND

ЄΙΠЄΝΠΡΟCΑΥΤΟΥCΜΗΔЄΝ
He-said TOWARD them NO-YET-ONE

ΑΙΡЄΤЄЄΙCΤΗΝΟΔΟΝΜΗΤЄ
BE-LIFTING INTO THE WAY NO-BESIDES
A RODS ΥC *for* Ν
ΡΑΒΔΟΝΜΗΤЄΠΗΡΑΝΜΗΤЄΑ
ROD NO-BESIDES BAG (beggar's) NO-BESIDES BR-
s Δ -YET
ΡΤΟΝΜΗΤЄΑΡΓΥΡΙΟΝΜΗΤЄ
EAD NO-BESIDES SILVER NO-BESIDES
Bs *omit* UP s1 *omits* TO-BE-HAVING s* ΤЄ
ΑΝΑΔΥΟΧΙΤωΝΑCЄΧЄΙΝΚΑ
4 UP TWO TUNICS TO-BE-HAVING AND

ΙЄΙCΗΝΑΝΟΙΚΙΑΝЄΙCЄΛΘ
INTO WHOM EVER HOME YE-MAY-BE-INTO-
s Ι Δ
ΗΤЄЄΚЄΙΜЄΝЄΤЄΚΑΙЄΚЄΙ
COMING there BE-YE-REMAINING AND thence

ΘЄΝЄΞЄΡΧЄCΘЄΚΑΙΟCΟΙΑ
5 BE-YE-OUT-COMING AND as-many-as EV-

ΝΜΗΔЄΧωΝΤΑΙΥΜΑCЄΞЄΡΧ
ER NO MAY-BE-RECEIVING YOU*p* OUT-COMING
s ЄΚ OUT
ΟΜЄΝΟΙΑΠΟΤΗCΠΟΛЄωCЄΚ
FROM THE city that
s o. Bs *omit* AND
ЄΙΝΗCΚΑΙΤΟΝΚΟΝΙΟΡΤΟΝ
AND THE DUST

ΑΠΟΤωΝΠΟΔωΝΥΜωΝΑΠΟΤΙ
FROM THE FEET OF-YOU*p* BE-YE-FROM-
A Ξ Δ o. s ΑΙ *for* Є s1* to-them Δ
ΝΑCCЄΤЄЄΙCΜΑΡΤΥΡΙΟΝЄ
QUIVERING INTO witness ON
ΥΤΟΙC *for* ON them
ΠΑΥΤΟΥCЄΞЄΡΧΟΜЄΝΟΙΔЄ
6 them OUT-COMING YET
s *omits* THE
ΔΙΗΡΧΟΝΤΟΚΑΤΑΤΑCΚωΜΑ
THEY-THRU-CAME according-to THE VILLAGES

CЄΥΑΓΓЄΛΙΖΟΜЄΝΟΙΚΑΙΘ
WELL-MESSAGIZING AND cur-

ЄΡΑΠЄΥΟΝΤЄCΠΑΝΤΑΧΟΥΗ
7 ING EVERY-SOIL HEARS
s1 *omits* THE FOURth-chief s+Δ
ΚΟΥCЄΝΔЄΗΡωΔΗCΟΤЄΤΡΑ
YET HEROD THE FOURth-chief
A o. Bs *omit* by Him
ΡΧΗCΤΑΓЄΙΝΟΜЄΝΑΥΠΑΥΤ
THE BECOMING by Him

ΟΥΠΑΝΤΑΚΑΙΔΙΗΠΟΡЄΙΔΙ
ALL AND was-bewildered THRU

ΑΤΟΛЄΓЄCΘΑΙΥΠΟΤΙΝωΝΟ
THE TO-BE-*being*-said by ANY that
B o. A+ЄΓ A ΤΑΙ *for* ΘΗ
ΤΙΙωΑΝΝΗCΗΓЄΡΘΗЄΚΝЄΚ
JOHN WAS-ROUSED OUT OF-DEAD-
Bs+Є
ΡωΝΥΠΟΤΙΝωΝΔЄΟΤΙΗΛΙΑ
8 *ones* by ANY YET that ELIAS

CЄΦΑΝΗΑΛΛωΝΔЄΟΤΙΠΡΟΦ
APPEARED OF-others YET that BEFORE-AVER-
A Є=INTO
ΗΤΗCΤΙCΤωΝΑΡΧΑΙωΝΑΝЄ
er ANY OF-THE ORIGINALS UP-STOOD
A *adds* ΚΑΙ *omits* YET As *omit* THE
CΤΗЄΙΠЄΝΔЄΟΗΡωΔΗCΙωΑ
9 said YET THE HEROD JOHN
B o. A+Є
ΝΝΗΝЄΓωΑΠЄΚЄΦΑΛΙCΑΤΙ
I FROM-HEADize ANY
A *adds* Ι ЄΓω
CΔЄЄCΤΙΝΟΥΤΟCΠЄΡΙΟΥΑ
YET IS this ABOUT WHOM I-
s1* Ι
ΚΟΥωΤΟΙΑΥΤΑΚΑΙЄΖΗΤЄΙ
AM-HEARING such AND SOUGHT
s o.
ΙΔЄΙΝΑΥΤΟΝΚΑΙΥΠΟCΤΡЄ
10 TO-BE-PERCEIVING Him AND RETURN*ing*

ΨΑΝΤЄCΟΙΑΠΟCΤΟΛΟΙΔΙΗ
THE commissioners relate
s o. o.=WHICH
ΓΗCΑΝΤΟΑΥΤωΟCΑЄΠΟΙΗC
to-Him as-much-as THEY-DO
s1 Є Bs *omit* AND as-much-as THEY-TEACH
ΑΝΚΑΙΟCΑЄΔΙΔΑΞΑΝΚΑΙΠ
AND as-much-as THEY-TEACH AND BE-

ΑΡΑΛΑΒωΝΑΥΤΟΥCΥΠЄΧωΡ
SIDE-GETTING them He-UNDER-SPACES
before city s1* ΤΟΠΟΝ ЄΡΗΜΟΝ, A *reverses* A ЄωC
ΗCЄΝΚΑΤΙΔΙΑΝЄΙCΠΟΛΙΝ
according-to OWN INTO city
s1* *omits* c. *b.*-c. B. A C s Δ A+Ν
ΚΑΛΟΥΜЄΝΗΝΒΗΘCΑΙΔΑΟΙ
11 *be*ING-CALLED BETHSAIDA THE

ΔЄΟΧΛΟΙΓΝΟΝΤЄCΗΚΟΛΟΥ
YET THRONGS KNOWING follow
A *omits* -FROM-
ΘΗCΑΝΑΥΤωΚΑΙΑΠΟΔЄΞΑΜ
to-Him AND FROM-RECEIV*ing*
s ΗCЄΝ *for* ЄΙ
ЄΝΟCΑΥΤΟΥCЄΛΑΛЄΙΑΥΤΟ
them He-TALKED to-them
s o.
ΙCΠЄΡΙΤΗCΒΑCΙΛЄΙΑCΤΟ
ABOUT THE KINGdom OF-THE
A o.
ΥΘЄΟΥΚΑΙΤΟΥCΧΡЄΙΑΝЄΧ
God AND THE-*ones* need HAVING

ΟΝΤΑCΘЄΡΑΠЄΙΑCΙΑΤΟΗΔ
12 OF-cure He-HEALED THE YET
B Η s1* Ν B+Є
ЄΗΜЄΡΑΗΡΞΑΤΟΚΛΙΝЄΙΝΠ
DAY begins TO-BE-deCLINING TO-

ΡΟCЄΛΘΟΝΤЄCΔЄΟΙΔωΔЄΚ
WARD-COMING YET THE TWO-TEN

ΑЄΙΠΟΝΑΥΤωΑΠΟΛΥCΟΝΤΟ
said to-Him FROM-LOOSE THE
s2 ΥC *for* Ν ΥC *for* Ν *but restored*
ΝΟΧΛΟΝΙΝΑΠΟΡЄΥΘЄΝΤЄC
THRONG THAT BEING-GONE
Bs *omit* THE
ЄΙCΤΑCΚΥΚΛωΚωΜΑCΚΑΙΤ
INTO THE to-AROUND VILLAGES AND THE

ΟΥCΑΓΡΟΥCΚΑΤΑΛΥCωCΙΝ
FIELDS THEY-SH'D-BE-DOWN-LOOSING

11 Bethsaida was probably situated on both sides of the mouth of the Jordan, as it enters the lake of Galilee. This makes it unnecessary to suppose there are two cities of the same name. Moreover there is a spot not far away which seems to answer to all that we know of the site. It is a desert place, not far from the lake, near a mountain, and a grassy spot large enough to seat the multitude.

12-17 Compare Mt.14$^{15-21}$Mk.6$^{35-44}$Jn.6$^{5-13}$.

13 This is one of the seven signs of John's account, which were given to prove that He was the Messiah. He is the true Bread, able to sustain His people even in a desert place. The lesson in this sign is more marvelous still if we carefully compare it with a similar occasion, when four thousand were fed on seven cakes. The astonishing thing is that the fragments left from feeding the greater number with the five cakes was much in excess of the fragments from feeding the smaller number with seven cakes. His power is not limited by the means He uses. We need never be discouraged because we have so little for Him to work with. On the contrary, He can do more with little than with much. Human aid hinders rather than helps Him.

18-20 Compare Mt.16$^{13-19}$Mk.8$^{27-29}$.

18 At this point a gloomy cloud begins to throw its sombre shadow over the little band of true disciples. It has become increasingly evident that the throngs utterly fail to recognize Him as the Messiah. They eagerly eat the food which His power provides, but cannot understand His words. To them He is no more than a wonder-working prophet. The power displayed in His prodigies amazed them, but the significance of His signs escaped them. They have rejected Him and His message. The pathway that led to a crown now leads to a cross. His messianic claims are laid aside. He actually warns them *not* to make Him known as the Christ. He enters the path of suffering. But, even as the multitude did not believe His words, so now His disciples fail to follow when He speaks of His death. The path to the cross was lonely. He could not make the message known, for His own apostles did not believe it.

forage, seeing that we are here in
13 a desolate place." Yet He said to
them, "*You* be giving them to eat."
Yet they say, "We have not more
than five cakes and two fishes, un-
less *we* go and should be buying
14 food for all these people." For
there were about five thousand
men.

Now He said to His disciples,
"Have them recline in groups of
15 about fifty apiece." And thus they
16 do, and cause all to recline. Now,
getting the five cakes and the two
fishes, looking up into heaven, He
blesses them, and breaks them up,
and gave to the disciples to place
17 before the throng. And they all
ate and are satisfied. And twelve
panniers of their surplus fragments
were picked up.

18 And it occurred as He was pray-
ing alone, the disciples were togeth-
er with Him, and Jesus inquires of
them, saying, "Who are the
19 throngs saying that I am?" Now
they, answering, say, " 'John the
baptist', yet others 'Elijah', yet
others that 'some prophet of the
20 ancients rose'." Now He said to
them, "Yet who are *you* saying
that I am?" Now Peter, answering,
21 said, "The Christ of God". Now,
warning them, He charges them
22 to tell no one this, saying that
"The Son of Mankind must be suf-
fering much and be rejected by the
elders and chief priests and scribes,
and be killed, and be roused the
third day."

A+Є B Є+
ΚΑΙΕΥΡΩϹΙΝΕΠΙϹΙΤΙϹΜΟ
AND THEY-SH'D-BE-FINDING ON-GRAIN

ΝΟΤΙΩΔΕΕΝΕΡΗΜΩΤΟΠΩΕϹ
that here IN DESOLATE PLACE WE-ARE

s omits TOWARD *s* Ι
ΜΕΝΕΙΠΕΝΔΕΠΡΟϹΑΥΤΟΥϹ
13 He-said YET TOWARD them

B TO-BE-EATING YE
ΔΟΤΕΑΥΤΟΙϹΥΜΕΙϹΦΑΓΕΙ
BE-GIVING to-them YE TO-BE-EATING

A Ο A+Є
ΝΟΙΔΕΕΙΠΑΝΟΥΚΕΙϹΙΝΗΜ
THE YET THEY-say NOT ARE to-us

A *o.* *s*1*+ЄϹ *omits* OR B*s*1* BREADS FIVE
ΙΝΠΛΕΙΟΝΗΠΕΝΤΕΑΡΤΟΙΚ
MORE OR FIVE BREADS AND

ΑΙΙΧΘΥΕϹΔΥΟΕΙΜΗΤΙΠΟΡ
FISHES TWO IF NO-ANY BEING-

s o.
ΕΥΘΕΝΤΕϹΗΜΕΙϹΑΓΟΡΑϹΩ
GONE WE SHOULD-BE-BUYING

ΜΕΝΕΙϹΠΑΝΤΑΤΟΝΛΑΟΝΤΟ
INTO ALL THE PEOPLE this

*s*1* ΔЄ *but deleted*
ΥΤΟΝΒΡΩΜΑΤΑΗϹΑΝΓΑΡΩϹ
14 FOODS THEY-WERE for AS-IF

AB+Є
ΕΙΑΝΔΡΕϹΠΕΝΤΑΚΙϹΧΙΛΙ
MEN FIVE-times-THOUSAND

ΟΙΕΙΠΕΝΔΕΠΡΟϹΤΟΥϹΜΑΘ
He-said YET TOWARD THE LEARNers

B+Є
ΗΤΑϹΑΥΤΟΥΚΑΤΑΚΛΙΝΑΤΕ
OF-Him DOWN-CLINE

A Η A *omits* AS-IF
ΑΥΤΟΥϹΚΛΙϹΙΑϹΩϹΕΙΑΝΑ
them CLINE AS-IF UP

ΠΕΝΤΗΚΟΝΤΑΚΑΙΕΠΟΙΗϹΑ
15 FIVE-TY AND THEY-DO

A ΑΝ *o.* AB+Є *s o.*
ΝΟΥΤΩϹΚΑΙΚΑΤΕΚΛΙΝΑΝΑ
thus AND THEY-DOWN-CLINE ALL

ΠΑΝΤΑϹΛΑΒΩΝΔΕΤΟΥϹΠΕΝ
16 (*emph.*) GETTING YET THE FIVE

ΤΕΑΡΤΟΥϹΚΑΙΤΟΥϹΔΥΟΙΧ
BREADS AND THE TWO FISHES

ΘΥΑϹΑΝΑΒΛΕΨΑϹΕΙϹΤΟΝΟ
UP-look*ing* INTO THE heav-

A Η *s omits* them
ΥΡΑΝΟΝΕΥΛΟΓΗϹΕΝΑΥΤΟΥ
en He-blesses them

A+Є
ϹΚΑΙΚΑΤΕΚΛΑϹΕΝΚΑΙΕΔΙ
AND DOWN-BREAKS AND GAVE

A+ΤΙ
ΔΟΥΤΟΙϹΜΑΘΗΤΑΙϹΠΑΡΑΘ
to-THE LEARNers TO-BESIDE-PLACE

A *o.*
ΕΙΝΑΙΤΩΟΧΛΩΚΑΙΕΦΑΓΟΝ
17 to-THE THRONG AND THEY-ATE

ΚΑΙΕΧΟΡΤΑϹΘΗϹΑΝΠΑΝΤΕ
AND ARE-satisfied ALL

ϹΚΑΙΗΡΘΗΤΟΠΕΡΙϹϹΕΥϹΑ
AND WAS-LIFTED THE exceed*ing*

s ΤΩΝ OF-THE
ΝΑΥΤΟΙϹΚΛΑϹΜΑΤΩΝΚΟΦΙ
to-them OF-BREAKS PANNIERS

ΝΟΙΔΩΔΕΚΑΚΑΙΕΓΕΝΕΤΟΕ
18 TWO-TEN AND it-BECAME IN

*s*1* *adds* ЄΝΤΟΠΩ *but dotted*
ΝΤΩΕΙΝΑΙΑΥΤΟΝΠΡΟϹΕΥΧ
THE TO-BE Him prayING

B1+ΗΝΤ
ΟΜΕΝΟΝΚΑΤΑΜΟΝΑϹϹΥΝΗϹ
according-to ONLY WERE-TOGETH-

ΑΝΑΥΤΩΟΙΜΑΘΗΤΑΙΚΑΙΕΠ
ER to-Him THE LEARNers AND inquires-

AB *omit* THE JESUS
ΗΡΩΤΗϹΕΝΑΥΤΟΥϹΟΙΗϹΟΥ
of them THE JESUS

ϹΛΕΓΩΝΤΙΝΑΜΕΛΕΓΟΥϹΙΝ
sayING ANY ME ARE-sayING

A ΑΝΘΡΩΠΟΙ B*s*1* THE THRONGS sayING
ΟΙΟΧΛΟΙΕΙΝΑΙΟΙΔΕΑΠΟΚ
19 THE THRONGS TO-BE THE YET answerING

A Ο B *o.*
ΡΙΘΕΝΤΕϹΕΙΠΑΝΙΩΑΝΝΗΝ
say JOHN

ΤΟΝΒΑΠΤΙϹΤΗΝΑΛΛΟΙΔΕΗ
THE DIPist others YET ELIAS

B+Є
ΛΙΑΝΑΛΛΟΙΔΕΟΤΙΠΡΟΦΗΤ
others YET that BEFORE-AVERer

ΗϹΤΙϹΤΩΝΑΡΧΑΙΩΝΑΝΕϹΤ
ANY OF-THE ORIGINals UP-STOOD

ΗΕΙΠΕΝΔΕΑΥΤΟΙϹΥΜΕΙϹΔ
20 He-said YET to-them YE YET

s ΑΙ *for* Є B*s omit* THE
ΕΤΙΝΑΜΕΛΕΓΕΤΕΕΙΝΑΙΟΔ
ANY ME ARE-sayING TO-BE THE YET

B*s* Peter YET A answerING YET THE Peter
ΕΠΕΤΡΟϹΑΠΟΚΡΙΘΕΙϹΕΙΠ
Peter answerING said

ΕΝΤΟΝΧΡΙϹΤΟΝΤΟΥΘΕΟΥΟ
21 THE ANOINTED OF-THE God THE

A+Є
ΔΕΕΠΙΤΙΜΗϹΑϹΑΥΤΟΙϹΠΑ
YET rebuk*ing* to-them He-

s o.
ΡΗΓΓΕΙΛΕΝΜΗΔΕΝΙΛΕΓΕΙ
chargES to-NO-YET-ONE TO-BE-sayING

ΝΤΟΥΤΟΕΙΠΩΝΟΤΙΔΕΙΤΟΝ
22 this sayING that it-IS-BINDING THE

*s*1* THE SON OF-THE human it-IS-BINDING
ΥΙΟΝΤΟΥΑΝΘΡΩΠΟΥΠΟΛΛΑ
SON OF-THE human much

ΠΑΘΕΙΝΚΑΙΑΠΟΔΟΚΙΜΑϹΘ
TO-BE-EMOTIONING AND TO-BE-FROM-tested

ΗΝΑΙΑΠΟΤΩΝΠΡΕϹΒΥΤΕΡΩ
FROM THE SENIORS

ΝΚΑΙΑΡΧΙΕΡΕΩΝΚΑΙΓΡΑΜ
AND chief-sacred-*ones* AND WRITERS

A ΑΙ *for* Є
ΜΑΤΕΩΝΚΑΙΑΠΟΚΤΑΝΘΗΝΑ
AND TO-BE-FROM-KILLED.

A ΑΝΑϹΤΗ
ΙΚΑΙΤΗΤΡΙΤΗΗΜΕΡΑΕΓΕΡ
AND to-THE third DAY TO-BE-ROUSED

21-25 Compare Mt.16:19-26 Mk.8:30-37.
23 With His prospects changed from a glorious kingdom to one of rejection and death, those of His disciples are altered, also. It will cost them much to follow Him in His path of rejection. It will mean daily renunciation of self. It will mean the carrying of a load which will bring them shame and suffering. Yet the highest honors of the kingdom are for such. Those who suffer with Him, reign with Him. If any of His disciples prefer to avoid this suffering and thus save his soul (not his *life*), he will lose the joys and honors of the kingdom. If any choose to lose or destroy his soul by association with Him in His rejection, he will save it, for his place will be high in the kingdom.

26-27 Compare Mt.16:27,28 Mk.8:38-9:1.

26 This is in anticipation, for hitherto there has been little cause to be ashamed of Him. To nerve them for the ordeal He gives them a glimpse of that future day when His shame will give place to glory, when He, instead of being the despised Nazarene, will be the most glorious Potentate of all the earth. No one will be ashamed of *Him* then! Yet He will be ashamed of those who are not loyal to Him in His humiliation.

27 This solemn statement seems to have been the cause of endless speculation. To one who has intelligently followed the narrative thus far it seems most appropriate. Had the kingdom proclamation been received by Israel, then it surely would have been set up in that generation. Even though it is rejected, the proclaiming has been faithfully done, and demands recognition. The private life of our Lord was pleasing to God, so He publicly acknowledged Him at His baptism, saying "This is My Beloved Son, in Whom I delight!" We have now reached the conclusion of the kingdom proclamation, and what is more fitting than to give a foretaste of that day, and thus approve His ministry? So, in anticipation, the kingdom is set up.

Peter, in his second epistle, considers this scene as a confirmation of the prophetic word. Not only will Christ have glory in the future day of His presence and power, but He has already been clothed with glory and honor.

23 Now He said to all, "If anyone
wants to be coming behind Me, let
him disown himself and pick up his
cross daily and be following Me.
24 For whoever should be wanting to
save his soul shall be destroying it,
yet whoever should be destroying
his soul on My account, *he* shall be
25 saving it. For what is a man
benefited, gaining the whole world,
yet destroying or forfeiting himself?

26 For whoever should be ashamed
of Me and of My words, of this one
the Son of Mankind shall be
ashamed, whenever He should be
coming in the glory of Him and of
the Father and of the holy messen-
27 gers. Now I am saying to you, tru-
ly there are some of those stand-
ing here who under no circum-
stances should be tasting death till
they should be perceiving the king-
dom of God."

28 Now it occurred about eight
days after these sayings, taking
along Peter and John and James
also, He ascended into the moun-
29 tain to pray. And it occurred, in
His praying, the appearance of His
face became different, and His
30 vesture glittering white. And *lo!*
two men conferred with Him, who
31 were Moses and Elijah, who, being
seen in glory, spoke of His exodus,
which He was about to be complet-
ing in Jerusalem.

32 Now Peter and those with him
were heavy with sleep. Yet, be-
coming alert, they perceived His
glory and the two men who stand
33 with Him. And it occurred, as they
were detached from Him, Peter said

ΝΑΙ
ΘΗΝΑΙΕΛΕΓΕΝΔΕΠΡΟCΠΑΝ 20
23 He-said YET TOWARD ALL
s o.
ΤΑCΕΙΤΙCΘΕΛΕΙΟΠΙCΩΜΟ 40
IF ANY IS-WILLING BEHIND ME
s1 ΕΛΘΕΙΝ B *had*+ΑΠ
ΥΕΡΧΕCΘΑΙΑΡΝΗCΑCΘΩΕΑ 60
TO-BE-COMING LET-him-disown self
ΥΤΟΝΚΑΙΑΡΑΤΩΤΟΝCΤΑΥΡ 80
AND LET-him-LIFT THE pale
s *at one time dotted* according-to DAY
ΟΝΑΥΤΟΥΚΑΘΗΜΕΡΑΝΚΑΙΑ 100
OF-him according-to DAY AND LET-
s o. AB *omit* IF-
ΚΟΛΟΥΘΕΙΤΩΜΟΙΟCΓΑΡΕΑ 20
24 him-BE-following to-ME WHO for IF-EVER
ΝΘΕΛΗΤΗΝΨΥΧΗΝΑΥΤΟΥCΩ 40
SHOULD-BE-WILLING THE soul OF-him TO-
CΑΙΑΠΟΛΕCΕΙΑΥΤΗΝΟCΔΑ 60
SAVE WILL-BE-destroying her WHO YET-EV-
ΝΑΠΟΛΕCΗΤΗΝΨΥΧΗΝΑΥΤΟ 80
ER SH'D-BE-destroying THE soul OF-him
ΥΕΝΕΚΕΝΕΜΟΥΟΥΤΟCCΩCΕ 200
on-account OF-ME this-*one* WILL-BE-SAV-
s *omits* ΤΑΙ A Є o.
ΙΑΥΤΗΝΤΙΓΑΡΩΦΕΛΕΙΤΑΙ 20
25 ING her ANY for IS-*being*-benefited
ΑΝΘΡΩΠΟCΚΕΡΔΗCΑCΤΟΝΚ 40
human GAIN*ing* THE SYS-
ΟCΜΟΝΟΛΟΝΕΑΥΤΟΝΔΕΑΠΟ 60
TEM WHOLE self YET destroy-
B *above line* Γ
ΛΕCΑCΗΖΗΜΙΩΘΕΙCΟCΓΑΡ 80
26 *ing* OR BEING-FINED WHO for
s Є o.
ΑΝΕΠΑΙCΧΥΝΘΗΜΕΚΑΙΤΟΥ 300
EVER MAY-BE-ON-VILED ME AND THE
CΕΜΟΥCΛΟΓΟΥCΤΟΥΤΟΝΟΥ 20
MY sayings this THE SON
ΙΟCΤΟΥΑΝΘΡΩΠΟΥΕΠΑΙCΧ 40
OF-THE human WILL-BE-BEING-
ΥΝΘΗCΕΤΑΙΟΤΑΝΕΛΘΗΕΝΤ 60
ON-VILED when-EVER He-MAY-BE-COMING IN
ΗΔΟΞΗΑΥΤΟΥΚΑΙΤΟΥΠΑΤΡ 80
THE esteem OF-Him AND OF-THE FATHER
ΟCΚΑΙΤΩΝΑΓΙΩΝΑΓΓΕΛΩΝ 400
AND OF-THE HOLY MESSENGERS
ΛΕΓΩΔΕΥΜΙΝΑΛΗΘΩCΕΙCΙ 20
27 I-AM-saying YET to-YOU*p* TRULY THEY-ARE
Bs ΑΥΤΟΥ A Ω o. o.
ΝΤΙΝΕCΤΩΝΩΔΕΕCΤΗΚΟΤΩ 40
ANY OF-THE here *ones*-HAVING-STOOD
Bs *omit* -ANY
ΝΟΙΤΕΙΝΕCΟΥΜΗΓΕΥCΩΝΤ 60
WHO-ANY NOT NO SHOULD-BE-TASTING
s o.
ΑΙΘΑΝΑΤΟΥΕΩCΑΝΙΔΩCΙΝ 80
OF-DEATH TILL EVER THEY-MAY-BE-PER-
s o.
ΤΗΝΒΑCΙΛΕΙΑΝΤΟΥΘΕΟΥΕ 500
28 CEIVING THE KINGdom OF-THE God BE-

ΓΕΝΕΤΟΔΕΜΕΤΑΤΟΥCΛΟΓΟ 20
CAME YET after THE sayings
ΥCΤΟΥΤΟΥCΩCΕΙΗΜΕΡΑΙΟ 40
these AS-IF DAYS EIGHT
Bs1* *omit* AND
ΚΤΩΚΑΙΠΑΡΑΛΑΒΩΝΠΕΤΡΟ 60
AND BESIDE-GETTING Peter
B o.
ΝΚΑΙΙΩΑΝΝΗΝΚΑΙΙΑΚΩΒΟ 80
AND JOHN AND JACOBUS
ΝΑΝΕΒΗΕΙCΤΟΟΡΟCΠΡΟCΕ 600
He-UP-STEPPED INTO THE mountain TO-pray
s ΧΕ s1* *omits* BECAME
ΥΞΑCΘΑΙΚΑΙΕΓΕΝΕΤΟΕΝΤ 20
29 AND BECAME IN THE
s1 ΞΑ
ΩΠΡΟCΕΥΧΕCΘΑΙΑΥΤΟΝΤΟ 40
TO-BE-praying Him THE
ΕΙΔΟCΤΟΥΠΡΟCΩΠΟΥΑΥΤΟ 60
PERCEPTION OF-THE face OF-Him
AB *omit* BECAME As+Є
ΥΕΓΕΝΕΤΟΕΤΕΡΟΝΚΑΙΟΙΜ 80
BECAME DIFFERENT AND THE GAR-
ΑΤΙCΜΟCΑΥΤΟΥΛΕΥΚΟCΕΞ 700
MENTING OF-Him WHITE OUT-
ΑCΤΡΑΠΤΩΝΚΑΙΙΔΟΥΑΝΔΡ 20
30 GLEAM-FLINGING AND BE-PERCEIVING MEN
ΕCΔΥΟCΥΝΕΛΑΛΟΥΝΑΥΤΩΟ 40
TWO TOGETHER-TALKED to-Him WHO-
A+Є A o.
ΙΤΙΝΕCΗCΑΝΜΩΥCΗCΚΑΙΗ 60
ANY WERE MOSES AND ELIAS
A o. Bs *omit* THE
ΛΕΙΑCΟΙΟΦΘΕΝΤΕCΕΝΤΗΔ 80
31 WHO BEING-VIEWED IN THE es-
ΟΞΗΕΛΕΓΟΝΤΗΝΕΞΟΔΟΝΑΥ 800
teem said THE OUT-WAY OF-Him
As Η
ΤΟΥΗΝΕΜΕΛΛΕΝΠΛΗΡΟΥΝΕ 20
WHICH He-WAS-ABOUT TO-BE-FILLING IN
ΝΙΕΡΟΥCΑΛΗΜΟΔΕΠΕΤΡΟC 40
32 JERUSALEM THE YET Peter
ΚΑΙΟΙCΥΝΑΥΤΩΗCΑΝΒΕΒΑ 60
AND THE TOGETHER to-Him WERE HAVING-*been*-
ΡΗΜΕΝΟΙΥΠΝΩΔΙΑΓΡΗΓΟΡ 80
HEAVIED to-SLEEP THRU-ROUS*ing*
A o. s Δ
ΗCΑΝΤΕCΔΕΕΙΔΟΝΤΗΝΔΟΞ 900
YET THEY-PERCEIVED THE esteem
ΑΝΑΥΤΟΥΚΑΙΤΟΥCΔΥΟΑΝΔ 20
OF-Him AND THE TWO MEN
ΡΑCΤΟΥCCΥΝΕCΤΩΤΑCΑΥΤ 40
THE HAVING-TOGETHER-STOOD to-Him
ΩΚΑΙΕΓΕΝΕΤΟΕΝΤΩΔΙΑΧΩ 60
33 AND BECAME IN THE TO-BE-*being*-
s Є o.
ΡΙΖΕCΘΑΙΑΥΤΟΥCΑΠΑΥΤΟ 80
THRU-SPACEized them FROM Him
A o.
ΥΕΙΠΕΝΟΠΕΤΡΟCΠΡΟCΤΟΝ 39000
said THE Peter TOWARD THE

28-33 Compare Mt.17:1-4 Mk.9:2-6.

33 Peter could not bear to hear the Lord speak of His sufferings, but here was a scene that was more to his liking. He desired to make it permanent, so proposes to build booths for the prophets and the Lord. But that was not at all the object in view. They were not yet occupied with the glory but with the Lord's suffering. Peter was premature. The time had not yet come. So the glory is swallowed up by a cloud, in which the solitary Sufferer appears alone. The Voice which came from heaven was a rebuke to Peter's proposal as well as an expression of the delight God had in His Son. Christ had been speaking to His disciples of His suffering, and Peter's words showed how utterly he ignored his Master's words. Moreover, he seemed to put Moses and Elijah on a level with the Lord. So the Voice directs him away from them, and they vanish from the scene.

34-36 Compare Mt.17:5-9 Mk.9:7,8 2 Pt.1:16-18.

37-42 Compare Mt.17:14-18 Mk.9:14-27.

37 What a change awaits Him when He descends from the glories of the holy mountain! There He was enveloped in the majesty and dignity of His high station. There He found Moses and Elijah in fellowship with the thoughts that filled His mind. Now He veils His glory and descends to a curious throng and to unbelieving disciples, the best of whom ignored the heavy cloud which hung over His soul. The first thing which meets Him suggests the change which has come over the spirit of His ministry. His disciples have been unable to cope with the evil spirit. Undoubtedly the unseen world of wickedness was well aware of the fact that they had succeeded in turning the leaders and people against Him. Hence the spirit refuses to obey the disciples. But their time had not yet fully come, so He rebukes the unclean spirit and heals the boy. This is a sign of the future failure of the kingdom proclamation under the apostles, as detailed in the book of Acts. As their message was refused by the nation, the signs and miracles which accompanied its proclamation gradually vanished. They will not be restored until His presence in the future.

to Jesus, "Doctor, it is ideal for us
to be here. And we should be mak-
ing three tabernacles, one for Thee,
and one for Moses, and one for Eli-
jah"—not being aware what he is
34 saying. Now at his saying these
things a cloud came and overshad-
ows them. Now they were afraid
at their entering into the cloud.
35 And a voice came out of the cloud
saying, "This is My chosen Son—
36 be hearing Him." And at the com-
ing of the voice, Jesus was found
alone. And *they* hush, and in those
days they report nothing to any
one of what they have seen.

37 Now it occurred on the next day,
at their coming down from the
mountain, a vast throng meets
38 with Him. And *lo!* a man from
the throng implores, saying,
"Teacher, I beseech Thee, look on
my son, for he is my only begotten!
39 And *lo!* a spirit is getting him, and
suddenly he is crying out and it is
tearing and convulsing him, with
froth, and is departing with diffi-
culty from him, crushing him.
40 And I besought Thy disciples that
they should cast it out and they
could not."

41 Now, answering, Jesus said, "O
unbelieving and perverted genera-
tion, till when shall I be with you
and bear with you? Lead your son
42 here to Me." Yet, while He is still
approaching, the demon tears and
violently convulses him. Yet Jesus
rebukes the unclean spirit and He
heals the boy and gives him back to
43 his father. Now they were all as-
tonished at the magnificence of God.

IHCOYNEΠICTATAKAΛONE
JESUS Adept IDEAL it-is
CTINHMACѠΔEEINAIKAIΠ
US here TO-BE AND WE-
s O sB¹ o.
OIHCѠMENCKHNACTPEICM
SHOULD-BE-making BOOTHS THREE ONE
s to-YOU ONE s to-MOSES ONE AS o.
IANCOIKAIMIANMѠYCEIK
to-YOU AND ONE to-MOSES AND
AB+E
AIMIANHΛIAMHEIΔѠCOΛE
ONE to-ELIAS NO HAVING-PERC'V'D WHICH he-
ΓEITAYTAΔEAYTOYΛEΓON
34 IS-saying these YET OF-him saying
TOCEΓENETONEΦEΛHKAIE
BECAME CLOUD AND ON-
A+E A C
ΠECKIAZENAYTOYCEΦOBH
SHADES them THEY-WERE-
A *adds* EKEINOYC those
ΘHCANΔEENTѠEICEΛΘEIN
afraid YET IN THE TO-BE-INTO-COMING
A *omits* them
AYTOYCEICTHNNEΦEΛHNK
35 them INTO THE CLOUD AND
AIΦѠNHEΓENETOEKTHCNE
SOUND BECAME OUT OF-THE CLOUD
ΦEΛHCΛEΓOYCAOYTOCECT
saying this IS
A AΓAΠHTOC beloved
INOYIOCMOYOEKΛEΛEΓME
THE SON OF-ME THE *One*-HAVING-*been*-chosen
NOCAYTOYAKOYETEKAIEN
36 OF-Him BE-HEARING AND IN
TѠΓENECΘAITHNΦѠNHNEY
THE TO-BE-BECOMING THE SOUND WAS-
PEΘHIHCOYCMONOCKAIAY
FOUND JESUS ONLY AND they
B+E
TOIECIΓHCANKAIOYΔENI
HUSH AND to-NOT-YET-ONE
s o.
AΠHΓΓEIΛANENEKEINAIC
THEY-FROM-MESSAGE IN those
TAICHMEPAICOYΔENѠNEѠ
THE DAYS NOT-YET-ONE OF-WHICH THEY-
B o. o. Bs *omit* IN
PAKACINEΓENETOΔEENTH
37 HAVE-SEEN BECAME YET IN THE
EΞHCHMEPAKATEΛΘONTѠN
next DAY OF-DOWN-COMING
AYTѠNAΠOTOYOPOYCCYNH
OF-them FROM THE mountain TOGETHER-
NTHCENAYTѠOXΛOCΠOΛYC
meets to-Him THRONG MANY
KAIIΔOYANHPAΠOTOYOXΛ
38 AND BE-PERCEIVING MAN FROM THE THRONG
Bs *omit* UP-
OYANEBOHCENΛEΓѠNΔIΔA
UP-IMPLORES saying TEACHER

CKAΛEΔEOMAICOYEΠIBΛE
I-AM-beseeching OF-YOU ON-look
s ON
ΨAIEΠITONYIONMOYOTIM
ON THE SON OF-ME that ONLY
ONOΓENHCMOIECTINKAII
39 generated to-ME he-IS AND BE-
s *omits* BE-PERCEIVING
ΔOYΠNEYMAΛAMBANEIAYT
PERCEIVING spirit IS-GETTING-UP him
A E o.
ONKAIEΞAIΦNHCKPAZEIK
AND suddenly he-IS-CRYING AND
AB *omit* it-IS-BURSTING
AIPACCEIKAICΠAPACCEI
it-IS-BURSTING AND IS-CONVULSING
B Λ
AYTONMETAAΦPOYKAIMOΓ
him WITH FROTH AND DIFFICUL-
ICAΠOXѠPEIAΠAYTOYCYN
tly IS-FROM-SPACING FROM him crushing
B+Es¹*+Y
TPIBONAYTONKAIEΔEHΘH
40 him AND I-besought
NTѠNMAΘHTѠNCOYINAEKB
OF-THE LEARNERS OF-YOU THAT THEY-SH'D-
AΛѠCINAYTOKAIOYKHΔYN
BE-OUT-CASTING it AND NOT THEY-WERE-
HΘHCANAΠOKPIΘEICΔEOI
41 enabled answering YET THE JE-
s AI *for* E
HCOYCEIΠENѠΓENEAAΠIC
SUS said o! generation UN-BELIEVING
TOCKAIΔIECTPAMMENHEѠ
AND HAVING-*been*-THRU-TURNED TILL
s *adds* MEΘ YMѠN *omits* TOWARD YOU*p*
CΠOTEECOMAIΠPOCYMACK
?-when I-SHALL-BE TOWARD YOU*p* AND
AIANEΞOMAIYMѠNΠPOCAΓ
I-SHALL-BE-tolerating OF-YOU*p* TOWARD-LEAD
ABs¹* *omit* to-ME A THE SON OF-YOU here
AΓEMOIѠΔETONYIONCOYE
42 to-ME here THE SON OF-YOU STILL
s¹* Y
TIΔEΠPOCEPXOMENOYAYT
YET OF-TOWARD-COMING OF-him
OYEPPHΞENAYTONTOΔAIM
BURSTS him THE demon
ONIONKAICYNECΠAPAΞEN
AND TOGETHER-CONVULSES
AB+E
EΠETIMHCENΔEOIHCOYCT
rebukes YET THE JESUS to-
ѠΠNEYMATITѠAKAΘAPTѠK
THE spirit THE unclean AND
AIIACATOTONΠAIΔAKAIA
He-HEALS THE boy AND FROM-
ΠEΔѠKENAYTONTѠΠATPIA
GIVES him to-THE FATHER OF-
YTOYEΞEΠΛHCCONTOΔEΠA
43 him *were*-astonished YET ALL

45 The Lord was not misled by the amazement of the multitude. He knew their fickleness and unbelief. But He was concerned more particularly that His disciples should not be deceived by the great impression which His miracle had produced. Coming immediately after the marvelous manifestation in the mountain, Peter, James, and John would naturally come to the conclusion that this was the time to restore the kingdom. They evidently were entirely unaware what "exodus" Moses and Elijah had been talking to Him about. So the Lord solemnly prefaces His repeated declaration of His sufferings with a request that they take due note of the present applause, and contrast it with the bitter words that were about to break forth after His betrayal, so that they, too, may learn what is in man, and learn to put no confidence in the flesh.

Now and again a "plain scripture" is asked for to prove a point of doctrine, on the supposition that no one could refuse to believe if such were produced. But alas, unbelief can stare the plainest passage out of countenance and never see its force. So the disciples were being continually reminded, in the plainest possible speech, that He was to suffer and die, but it did not affect them enough to arouse their questions.

46 This was a most shameful proceeding! How could the disciples think of nothing but their own exaltation at the very time that He was seeking to engage their hearts with His humiliation? In some sense, it is a far more miserable manifestation of human perversity than the unbelief of the multitude.

49 It could have been nothing less than pride and jealousy that caused the disciples to forbid any one to use the Lord's name in casting out demons. Perhaps they were smarting under their own failure, while the Lord was in the holy mountain. John seems to speak of it in a kind of confession, wrought by the Lord's rebuke. They wished to be greater than others, and each one wished to be the greatest of them all. While He was descending into the depths alone, craving their understanding and sympathy, they were seeking for place and power with no thought of paying the price.

Now at their all marveling at all
which Jesus did, He said to His dis-
44 ciples, "*You* be laying up these
sayings in your ears, for the Son of
Mankind is about to be betrayed in-
45 to the hands of men." Yet they
were ignorant of this declaration,
and it was screened from them, that
they should not be sensing it, and
they were afraid to ask Him con-
cerning this declaration.

46 Now a reasoning entered among
them, which of them should be
47 greater. Now Jesus, perceiving
the reasoning of their hearts, get-
ting hold of a little child, stands it
48 beside Himself, and said to them,
"Whoever should be receiving this
little child in My name, is receiv-
ing Me, and whoever should be re-
ceiving Me is receiving Him Who
commissioned Me, for he who pos-
sesses more of littleness among you
all, *he* is great."

49 Now, answering, John said,
"Doctor, we perceived someone
casting out demons in Thy name,
and we forbade him, seeing that he
50 is not following with us." Yet Je-
sus said to him, "Be not forbid-
ding, for who is not against you is
for you."

51 Now it occurred in the fulfill-
ment of the days of His taking up,
and *He* fixes His face steadfastly
52 to go to Jerusalem. And He
dispatches messengers before His
face. And, being gone, they enter-
ed into a village of the Samaritans,
53 so as to make ready for Him. And
they receive Him not, seeing that
His face was going to Jerusalem.

s o.
ΝΤΕϹΕΠΙΤΗΜΕΓΑΛΕΙΟΤΗΤ
ON THE magnificence

ΙΤΟΥΘΕΟΥΠΑΝΤΩΝΔΕΘΑΥΜ
OF-THE God OF-ALL YET OF-MARVEL-

B¹ o.
ΑΖΟΝΤΩΝΕΠΙΠΑϹΙΝΟΙϹΕΠ
ING ON ALL to-WHICH DID

Bs omit THE JESUS s¹ omits He-said B¹ o.
ΟΙΕΙΟΙΗϹΟΥϹΕΙΠΕΝΠΡΟϹ
THE JESUS He-said TOWARD

ΤΟΥϹΜΑΘΗΤΑϹΑΥΤΟΥΘΕϹΘ
44 THE LEARNers OF-Him BE-PLACING

A ΑΙ for Ε
ΕΥΜΕΙϹΕΙϹΤΑΩΤΑΥΜΩΝΤΟ
YE INTO THE EARS OF-YOUp THE

ΥϹΛΟΓΟΥϹΤΟΥΤΟΥϹΟΓΑΡΥ
sayings these THE for SON

ΙΟϹΤΟΥΑΝΘΡΩΠΟΥΜΕΛΛΕΙ
OF-THE human IS-ABOUT

s o.
ΠΑΡΑΔΙΔΟϹΘΑΙΕΙϹΧΕΙΡΑ
TO-BE-beING-BESIDE-GIVEN INTO HANDS

ϹΑΝΘΡΩΠΩΝΟΙΔΕΗΓΝΟΟΥΝ
45 OF-humans THE YET THEY-UN-KNEW

ΤΟΡΗΜΑΤΟΥΤΟΚΑΙΗΝΠΑΡΑ
THE declaration this AND WAS HAVING-been-

ΚΕΚΑΛΥΜΜΕΝΟΝΑΠΑΥΤΩΝΙ
BESIDE-COVERED FROM them THAT

s Ε o.
ΝΑΜΗΑΙϹΘΩΝΤΑΙΑΥΤΟΚΑΙ
NO THEY-MAY-BE-SENSING it AND

ΕΦΟΒΟΥΝΤΟΕΡΩΤΗϹΑΙΑΥΤ
THEY-FEARED TO-ask Him

ΟΝΠΕΡΙΤΟΥΡΗΜΑΤΟϹΤΟΥΤ
ABOUT THE declaration this

ΟΥΕΙϹΗΛΘΕΝΔΕΔΙΑΛΟΓΙϹ
46 INTO-CAME YET THRU-account

ΜΟϹΕΝΑΥΤΟΙϹΤΟΤΙϹΑΝΕΙ
IN them THE ANY EVER MAY-

s o. s Ο
ΗΜΕΙΖΩΝΑΥΤΩΝΟΔΕΙΗϹΟΥ
47 BE GREATER OF-them THE YET JESUS

A o. A Ν
ϹΕΙΔΩϹΤΟΝΔΙΑΛΟΓΙϹΜΟΝ
PERCEIVING THE THRU-account

ΤΗϹΚΑΡΔΙΑϹΑΥΤΩΝΕΠΙΛΑ
OF-THE HEART OF-them ON-GETTING

As Υ
ΒΟΜΕΝΟϹΠΑΙΔΙΟΝΕϹΤΗϹΕ
little-boy-or-girl STANDS

ΝΑΥΤΟΠΑΡΕΑΥΤΩΚΑΙΕΙΠΕ
it BESIDE Self AND said

A Ε o.
ΝΑΥΤΟΙϹΟϹΕΑΝΔΕΞΗΤΑΙΤ
48 to-them WHO IF-EVER SH'D-BE-RECEIVING this

s Ε o.
ΟΥΤΟΤΟΠΑΙΔΙΟΝΕΠΙΤΩΟΝ
THE little-boy-or-girl ON THE NAME

ΟΜΑΤΙΜΟΥΕΜΕΔΕΧΕΤΑΙΚΑ
OF-ME ME IS-RECEIVING AND

Bs omit IF- s omits -EVER s Χ Ε
ΙΟϹΕΑΝΕΜΕΔΕΞΗΤΑΙΔΕΧΕ
WHO IF-EVER ME SH'D-BE-RECEIVING IS-RECEIV-

A Ε o. s o.
ΤΑΙΤΟΝΑΠΟϹΤΕΙΛΑΝΤΑΜΕ
ING THE *One*-commissionING ME

Bs+Ε
ΟΓΑΡΜΙΚΡΟΤΕΡΟϹΕΝΠΑϹΙ
THE for LITTLER IN ALL

ΝΥΜΙΝΥΠΑΡΧΩΝΟΥΤΟϹΕϹΤ
to-YOUp belongING this IS

A ΑΙ AB omit THE
ΙΝΜΕΓΑϹΑΠΟΚΡΙΘΕΙϹΔΕΟ
49 GREAT answerING YET THE

B o.
ΙΩΑΝΝΗϹΕΙΠΕΝΕΠΙϹΤΑΤΑ
JOHN said Adept!

A o. A ΕΠΙ ON
ΕΙΔΟΜΕΝΤΙΝΑΕΝΤΩΟΝΟΜΑ
WE-PERCEIVED ANY IN THE NAME

ΤΙϹΟΥΕΚΒΑΛΛΟΝΤΑΔΑΙΜΟ
OF-YOU OUT-CASTING demons

A ϹΑ, or Ο
ΝΙΑΚΑΙΕΚΩΛΥΟΜΕΝΑΥΤΟΝ
AND WE-FORBADE him

ΟΤΙΟΥΚΑΚΟΛΟΥΘΕΙΜΕΘΗΜ
that NOT he-IS-followING WITH US

A adds ΚΑΙ omits YET Bs¹* omit THE
ΩΝΕΙΠΕΝΔΕΠΡΟϹΑΥΤΟΝΟΙ
50 said YET TOWARD him THE JE-

ΗϹΟΥϹΜΗΚΩΛΥΕΤΕΟϹΓΑΡΟ
SUS NO YE-BE-FORBIDDING WHO for NOT

s² Η but s⁵ restores As¹* Η, s⁵ Υ
ΥΚΕϹΤΙΝΚΑΘΥΜΩΝΥΠΕΡΥΜ
IS DOWN OF-YOUp OVER YOUp

ΩΝΕϹΤΙΝΕΓΕΝΕΤΟΔΕΕΝΤΩ
51 IS it-BECAME YET IN THE

A Ν
ϹΥΜΠΛΗΡΟΥϹΘΑΙΤΑϹΗΜΕΡ
TO-BE-beING-TOGETHER-FILLED THE DAYS

s¹* omits OF-Him
ΑϹΤΗϹΑΝΑΛΗΜΨΕΩϹΑΥΤΟΥ
OF-THE UP-GETTING OF-Him

B omits OF-Him
ΚΑΙΑΥΤΟϹΤΟΠΡΟϹΩΠΟΝΑΥ
AND He THE face OF-Him

As Ξ
ΤΟΥΕϹΤΗΡΙϹΕΝΤΟΥΠΟΡΕΥ
STANDS-fast OF-THE TO-BE-GOING

A ΕΝ IN
ΕϹΘΑΙΕΙϹΙΕΡΟΥϹΑΛΗΜΚΑ
52 INTO JERUSALEM AND

s o.
ΙΑΠΕϹΤΕΙΛΕΝΑΓΓΕΛΟΥϹΠ
He-commissions MESSENGERS BE-

A+Ε=OF-self
ΡΟΠΡΟϹΩΠΟΥΑΥΤΟΥΚΑΙΠΟ
FORE face OF-Him AND BEING-

ΡΕΥΘΕΝΤΕϹΕΙϹΗΛΘΟΝΕΙϹ
GONE THEY-INTO-CAME INTO

s¹* ΠΟΛΙΝ city As o. Bs¹* omit -BESIDES
ΚΩΜΗΝϹΑΜΑΡΕΙΤΩΝΩϹΤΕΕ
VILLAGE OF-SAMARitans AS-BESIDES TO-

ΤΟΙΜΑϹΑΙΑΥΤΩΚΑΙΟΥΚΕΔ
53 make-READY to-Him AND NOT THEY-

ΕΞΑΝΤΟΑΥΤΟΝΟΤΙΤΟΠΡΟϹ
RECEIVE Him that THE face

51 As the Jews are not beholden to the Samaritans (Jn.4[9]), it is no wonder that they retaliated at times and would have no intercourse with Jews! But in this case there seems to have been a special reason. The Jews worshiped in Jerusalem and the Samaritans claimed that Mt. Gerizim was the proper place to worship. It was just before the feast of Tabernacles, and caravans of Jews were going through Samaria, from Galilee, to worship at Jerusalem. Hence the affront offered to His disciples. But the Lord had very kindly feelings toward the Samaritans and had disciples among them (Jn. 4[39-42]).

54 The long standing antagonism between the two peoples finds expression in this harsh proposal. It goes to show how feebly even the dearest of His disciples, one of whom is sometimes called the apostle of love, followed the gracious spirit of His mission. It is of the utmost importance that we do not follow Biblical examples blindly, but discriminate the spirit which becomes us in Christ.

58 The Son of Mankind is the allottee of all the power and dignity forfeited by Adam. The beasts of the field and the birds of the air are among the meanest subjects in His dominion, for Adam was lord not only of his posterity, but of the whole creation under heaven. He named the animals and they obeyed him. As the eighth psalm says:

Thou art causing him to rule what
  Thy hands have made.
Thou dost put all under his feet,
Sheep and cows—all of them—
And even the beasts of the field,
The birds of the heavens, and the fish
  of the sea,
That which crosses the paths of the
  seas.

What pathos lies in this comparison! The lowest creatures in His realm are provided for, yet He, their Head, is homeless, and without a place to pillow His head!

59 Only about half a year remained of His ministry. He was on His way to the feast of Tabernacles, and six months later, at the Passover festival, He was to be offered up. Hence He urges the utmost diligence. The social ceremonies of entombment and leave-taking were tedious and distracting at such a crisis.

54 Now His disciples, James and John,
perceiving it, say, "Lord, art Thou
willing—may we be calling fire to
descend from heaven and consume
55 them as Elijah also does?" Now,
being turned, He rebukes them.
56 And they went into a different
village.
57 And at their going in the road,
some one said to Him, "I shall be
following Thee wherever Thou
mayest be coming away, Lord!"
58 And Jesus said to him, "The jackals have burrows, and the flying
creatures of the heaven roosts, yet
the Son of Mankind has not where
He may be reclining His head."
59 Now He said to a different one,
"Follow Me!" Yet he said,
"Lord, permit me first to come
60 away to entomb my father." Yet
He said to him, "Let the dead
entomb their own dead. Yet *you*,
coming away, be publishing the
kingdom of God."
61 Now a different one also said, "I
shall be following Thee, Lord! Yet
first permit me to take leave of
62 those in my home." Yet Jesus
said to him, "No one, putting his
hand to the plow and looking behind, is fit in the kingdom of God."
10 Now after these things the Lord
indicates seventy-two others also,
and He dispatches them two by two
before His face into every city and
place where *He* was about to be en-
2 tering. Now He said to them, "The
harvest, indeed, is vast, yet the
workers are few. Beseech then
the Lord of the harvest, so that He

ΩΠΟΝΑΥΤΟΥΗΝΠΟΡΕΥΟΜΕΝ 20
OF-Him WAS GOING
ΟΝΕΙϹΙΕΡΟΥϹΑΛΗΜΙΔΟΝΤ 40
54 INTO JERUSALEM PERCEIVING
Bs *omit* OF-Him
ΕϹΔΕΟΙΜΑΘΗΤΑΙΑΥΤΟΥΙΑ 60
YET THE LEARNERS OF-Him JACO-
B *o.* A Ο
ΚΩΒΟϹΚΑΙΙΩΑΝΝΗϹΕΙΠΑΝ 80
BUS AND JOHN say
ΚΥΡΙΕΘΕΛΕΙϹΕΙΠΩΜΕΝΠΥ 100
Master! YOU-ARE-WILLING WE-MAY-BE-saying FIRE
ΡΚΑΤΑΒΗΝΑΙΑΠΟΤΟΥΟΥΡΑ 20
TO-DOWN-STEP FROM THE heaven
ΝΟΥΚΑΙΑΝΑΛΩϹΑΙΑΥΤΟΥϹ 40
AND TO-UP-CONSUME them
Bs *omit* AS AND ELIAS DOES
ΩϹΚΑΙΗΛΙΑϹΕΠΟΙΗϹΕΝϹΤ 60
55 AS AND ELIAS DOES BEING-
AB+Є
ΡΑΦΕΙϹΔΕΕΠΕΤΙΜΗϹΕΝΑΥ 80
TURNED YET He-rebukes to-
ΤΟΙϹΚΑΙΕΠΟΡΕΥΘΗϹΑΝΕΙ 200
56 them AND THEY-WERE-GONE INTO
A *for* AND ЄΓЄΝЄΤΟΔЄ
ϹΕΤΕΡΑΝΚΩΜΗΝΚΑΙΠΟΡΕΥ 20
57 DIFFERENT VILLAGE AND OF-GOING
ΟΜΕΝΩΝΑΥΤΩΝΕΝΤΗΟΔΩΕΙ 40
OF-them IN THE WAY said
ΠΕΝΤΙϹΠΡΟϹΑΥΤΟΝΑΚΟΛΟ 60
ANY TOWARD Him I-SHALL-BE-fol-
s *omits* IF-
ΥΘΗϹΩϹΟΙΟΠΟΥΕΑΝΑΠΕΡΧ 80
lowING to-YOU THE-?-where IF-EVER YOU-MAY-BE-
Bs *omit* Master! B *omits* THE
ΗΚΥΡΙΕΚΑΙΕΙΠΕΝΑΥΤΩΟΙ 300
58 FROM-COMING Master! AND said to-him THE JE-
A ΑΙ *for* Є
ΗϹΟΥϹΑΙΑΛΩΠΕΚΕϹΦΩΛΕΟ 20
SUS THE JACKALS BURROWS
s *o.*
ΥϹΕΧΟΥϹΙΝΚΑΙΤΑΠΕΤΕΙΝ 40
ARE-HAVING AND THE flyers
ΑΤΟΥΟΥΡΑΝΟΥΚΑΤΑϹΚΗΝΩ 60
OF-THE heaven DOWN-BOOTHS
ϹΕΙϹΟΔΕΥΙΟϹΤΟΥΑΝΘΡΩΠ 80
THE YET SON OF-THE human
ΟΥΟΥΚΕΧΕΙΠΟΥΤΗΝΚΕΦΑΛ 400
NOT IS-HAVING ?-where THE HEAD
AB+Є
ΗΝΚΛΙΝΗΕΙΠΕΝΔΕΠΡΟϹΕΤ 20
59 MAY-BE-declINING said YET TOWARD DIFFER-
ΕΡΟΝΑΚΟΛΟΥΘΕΙΜΟΙΟΔΕΕ 40
ENT YOU-BE-following to-ME THE YET said
B ΚΥΡΙЄ *above line*
ΙΠΕΝΚΥΡΙΕΕΠΙΤΡΕΨΟΝΜΟ 60
BE-Master! permit-YOU to-ME
A TO-BE-FROM-COMING BEFORE Є Ι Ν *o.*
ΙΠΡΩΤΟΝΑΠΕΛΘΟΝΤΙΘΑΨΑ 80
BEFORE-most to-FROM-COMING TO-entomb
ΙΤΟΝΠΑΤΕΡΑΜΟΥΕΙΠΕΝΔΕ 500
60 THE FATHER OF-ME He-said YET

A *adds* ΟΙΗϹΟΥϹ THE JESUS
ΑΥΤΩΑΦΕϹΤΟΥϹΝΕΚΡΟΥϹΘ 20
to-him FROM-LET THE DEAD TO-
ΑΨΑΙΤΟΥϹΕΑΥΤΩΝΝΕΚΡΟΥ 40
entomb THE OF-selves DEAD
ϹϹΥΔΕΑΠΕΛΘΩΝΔΙΑΓΓΕΛΛ 60
YOU YET FROM-COMING BE-publishING
ΕΤΗΝΒΑϹΙΛΕΙΑΝΤΟΥΘΕΟΥ 80
THE KINGdom OF-THE God
ΕΙΠΕΝΔΕΚΑΙΕΤΕΡΟϹΑΚΟΛ 600
61 said YET AND DIFFERENT I-SHALL-BE-
ΟΥΘΗϹΩϹΟΙΚΥΡΙΕΠΡΩΤΟΝ 20
followING to-YOU Master! BEFORE-most
ΔΕΕΠΙΤΡΕΨΟΝΜΟΙΑΠΟΤΑΞ 40
YET permit to-ME TO-FROM-SET
ΑϹΘΑΙΤΟΙϹΕΙϹΤΟΝΟΙΚΟΝ 60
to-THE INTO THE HOME
B *omits* TOWARD him A THE JESUS TOWARD him
ΜΟΥΕΙΠΕΝΔΕΠΡΟϹΑΥΤΟΝΟ 80
62 OF-ME said YET TOWARD him THE
s *o.* Bs *o.* s[1] Ο
ΙΗϹΟΥϹΟΥΔΕΙϹΕΠΙΒΑΛΛΩ 700
JESUS NOT-YET-ONE ON-CASTING
B *omits* OF-him
ΝΤΗΝΧΕΙΡΑΑΥΤΟΥΕΠΑΡΟΤ 20
THE HAND OF-him ON PLOW
B+Є
ΡΟΝΚΑΙΒΛΕΠΩΝΕΙϹΤΑΟΠΙ 40
AND lookING INTO THE BEHIND
Bs[1]* *omit* IN A ЄΙϹ
ϹΩΕΥΘΕΤΟϹΕϹΤΙΝΕΝΤΗΒΑ 60
WELL-PLACED IS IN THE KING-
A+Ν
ϹΙΛΕΙΑΤΟΥΘΕΟΥΜΕΤΑΔΕΤ 80
10 dom OF-THE God after YET these
s *o.*
ΑΥΤΑΑΝΕΔΕΙΞΕΝΟΚΥΡΙΟϹ 800
UP-SHOWS THE Master
B *omits* AND
ΚΑΙΕΤΕΡΟΥϹΕΒΔΟΜΗΚΟΝΤ 20
AND DIFFERENT SEVENTY
s *omits* TWO s *o.* B *omits* them
ΑΔΥΟΚΑΙΑΠΕϹΤΕΙΛΕΝΑΥΤ 40
TWO AND He-commissions them
As *omit* TWO
ΟΥϹΑΝΑΔΥΟΔΥΟΠΡΟΠΡΟϹΩ 60
UP TWO TWO BEFORE face
ΠΟΥΑΥΤΟΥΕΙϹΠΑϹΑΝΠΟΛΙ 80
OF-Him INTO EVERY city
ΝΚΑΙΤΟΠΟΝΟΥΗΜΕΛΛΕΝΑΥ 900
AND PLACE where WAS-ABOUT He
Bs *omit* -INTO-
ΤΟϹΕΙϹΕΡΧΕϹΘΑΙΕΛΕΓΕΝ 20
2 TO-BE-INTO-COMING He-said
A ΟΥΝ THEN
ΔΕΠΡΟϹΑΥΤΟΥϹΟΜΕΝΘΕΡΙ 40
YET TOWARD them THE INDEED harvest
ϹΜΟϹΠΟΛΥϹΟΙΔΕΕΡΓΑΤΑΙ 60
MANY THE YET ACTers
s ΑΙ *for* Є
ΟΛΙΓΟΙΔΕΗΘΗΤΕΟΥΝΤΟΥΚ 80
FEW BE-BINDING THEN THE Mas-
ΥΡΙΟΥΤΟΥΘΕΡΙϹΜΟΥΟΠΩϹ 42000
ter OF-THE harvest WHICH-how

1 As the Lord was on His way to celebrate the festival of Ingathering, this was actually the time of harvest and He was comparing the physical to the spiritual state of the country. At harvest time there is much to do, so He appoints six times the original number of apostles to assist in the harvest work.

3 He has no illusions concerning the attitude of the people. They are hostile. They are wolves. Each house or city is now to be tested to see whether it contains friends or foes. In the case of a city there is a message for that which will not receive them, just the same as for that which will. The kingdom has drawn nigh whether they will have it or not.

4 This must be understood in its oriental setting. To this day special messengers on important business are required to forego the formal flattery and tedious etiquette of the Eastern salaam. These salutations included endless inquires and as many answers. It was considered highly proper to intrude into any discussion and even take a part in any bargaining that happened to be under way. These instructions were quite necessary if these apostles are to discharge their mission.

7 The common custom of the East is for each villager to have the privilege of entertaining a stranger. And each move from house to house would stir up a great deal of pride and hypocrisy and lead to some ill feeling, besides taking much time and distracting them and destroying their efficiency. At each house they would be feasted and be indulged with a general good time, all of which was entirely out of harmony with the spirit of their mission.

12 The sins of Sodom were so terrible that fire has effaced its very site. Yet these sins were not as offensive in God's sight as the rejection of His messengers. One was sin done in darkness. The other was a sin against light. The judgment of God will be absolutely fair to all.

13 Chorazin, Bethsaida, and Capernaum, "His own city", were the most favored of all places, for in them most of His mighty works were done. Yet now they, like Sodom, have disappeared, so that their sites are in dispute. They are cast down to "hell".

should be thrusting workers into
His harvest.
3 Go! *Lo!* I am dispatching you
4 as lambs in the midst of wolves. Be
bearing no purse, nor beggar's bag,
nor yet sandals, and you should be
greeting no one by the way.
5 Now into whatever house you
may be entering, first say, 'Peace to
6 this house!' And if a son of peace
should be there, your peace shall
be resting on it, otherwise, it will
7 come back again on you. Now be
remaining in this house, eating
and drinking what they have, for
the worker is worthy of his wages.
Be not proceeding from house to
house.
8 And into whatever city you may
be entering, and they should be receiving you, be eating what is plac-
9 ed before you, and be curing the
infirm in it, and be saying to them,
'The kingdom of God has drawn
near you.'
10 Now into whatever city you
should be entering, and they should
not be receiving you, coming out
11 into its square, say, 'The dust also
which is clinging to us out of your
city we are wiping from our feet
before you. Moreover, be knowing
this, that the kingdom of God has
12 drawn near you.' Now I am saying
to you that it will be more tolerable
for Sodom in that day than for
that city.
13 Woe to you, Chorazin! Woe to
you, Bethsaida! seeing that, if the
powers which are occurring in you
occurred in Tyre and Sidon, long
ago they would repent, sitting in
14 sackcloth and ashes. Moreover, it
will be more tolerable for Tyre and
Sidon in the judgment than for
15 you. And *you,* Capernaum, are you

B ACTers He-SH'D-BE-OUT-CASTING
ΕΚΒΑΛΛΗΕΡΓΑΤΑϹΕΙϹΤΟΝΘ
He-SH'D-BE-OUT-CASTING ACTers INTO THE har-

ΕΡΙϹΜΟΝΑΥΤΟΥΥΠΑΓΕΤΕΙ
3 vest OF-Him BE-UNDER-LEADING BE-

A sheep ΠΡΟΒ
ΔΟΥΑΠΟϹΤΕΛΛΩΥΜΑϹΩϹΑΡ
PERCEIVING I-AM-commissionING YOUp AS LAMBS

ΑΤΑ A Μ
ΝΑϹΕΝΜΕϹΩΛΥΚΩΝΜΗΒΑϹΤ
4 IN MIDST OF-WOLVES NO YE-BE-BEAR-

ΑΖΕΤΕΒΑΛΛΑΝΤΙΟΝΜΗΠΗΡ
ING purse NO BAG (beg-

Bs *omit* YET s1* *omits* AND
ΑΝΜΗΔΕΥΠΟΔΗΜΑΤΑΚΑΙΜΗ
gar's) NO YET sandals AND NO-YET-

ΔΕΝΑΚΑΤΑΤΗΝΟΔΟΝΑϹΠΑϹ
ONE according-to THE WAY YE-SHOULD-BE-

A HOME BE-INTO-COMING A ΡΧΗϹΘΕ
ΗϹΘΕΕΙϹΗΝΔΑΝΕΙϹΕΛΘΗΤ
5 greetING INTO WHOM YET-EVER YE-MAY-BE-INTO-COMING

s ΑΙ *for* Ε s ΑΙ *for* Ε
ΕΟΙΚΙΑΝΠΡΩΤΟΝΛΕΓΕΤΕΕ
HOME BEFORE-most BE-sayING PEACE

ΙΡΗΝΗΤΩΟΙΚΩΤΟΥΤΩΚΑΙΕ
6 to-THE HOME this AND IF-

B there MAY-BE s o. s1Ο+ *deleted*
ΑΝΗΕΚΕΙΥΙΟϹΕΙΡΗΝΗϹΕΠ
EVER MAY-BE there SON OF-PEACE WILL-BE-

B1s1* Η
ΑΝΑΠΑΥϹΕΤΑΙΕΠΑΥΤΟΝΗΕ
ON-restING ON it THE PEACE

ΙΡΗΝΗΥΜΩΝΕΙΔΕΜΗΓΕΕΦΥ
OF-YOUp IF YET NO-SURELY ON YOUp

ΜΑϹΑΝΑΚΑΜΨΕΙΕΝΑΥΤΗΔΕ
7 it-WILL-BE-UP-BOWING IN her YET

As+Ι
ΤΗΟΙΚΙΑΜΕΝΕΤΕΕϹΘΟΝΤΕ
to-THE HOME YE-BE-REMAINING EATING

B+Ε
ϹΚΑΙΠΙΝΟΝΤΕϹΤΑΠΑΡΑΥΤ
AND DRINKING THE BESIDE them

ΩΝΑΞΙΟϹΓΑΡΟΕΡΓΑΤΗϹΤΟ
WORTHY for THE ACTer OF-THE

Bs *omit* IS
ΥΜΙϹΘΟΥΑΥΤΟΥΕϹΤΙΝΜΗΜ
HIRE OF-him IS NO BE-

ΕΤΑΒΑΙΝΕΤΕΕΞΟΙΚΙΑϹΕΙ
YE-after-STEPPING OUT OF-HOME INTO

A *adds* Δ=YET
ϹΟΙΚΙΑΝΚΑΙΕΙϹΗΝΑΝΠΟΛ
8 HOME AND INTO WHOM EVER city

A ΑΙ *for* Ε
ΙΝΕΙϹΕΡΧΗϹΘΕΚΑΙΔΕΧΩΝ
YE-MAY-BE-INTO-COMING AND THEY-MAY-BE-RE-

ΤΑΙΥΜΑϹΕϹΘΙΕΤΕΤΑΠΑΡΑ
CEIVING YOUp BE-EATING THE being-BESIDE-

ΤΙΘΕΜΕΝΑΥΜΙΝΚΑΙΘΕΡΑΠ
9 PLACED to-YOUp AND BE-curing

A ΑΙ *for* Ε
ΕΥΕΤΕΤΟΥϹΕΝΑΥΤΗΑϹΘΕΝ
THE IN her UN-FIRM

s o. A ΑΙ *for* Ε
ΕΙϹΚΑΙΛΕΓΕΤΕΑΥΤΟΙϹΗΓ
AND BE-saying to-them HAS-

A+Ε
ΓΙΚΕΝΕΦΥΜΑϹΗΒΑϹΙΛΕΙΑ
NEARED ON YOUp THE KINGdom

ΤΟΥΘΕΟΥΕΙϹΗΝΔΑΝΠΟΛΙΝ
10 OF-THE God INTO WHOM YET-EVER city

A ΡΧΗϹΘΕ
ΕΙϹΕΛΘΗΤΕΚΑΙΜΗΔΕΧΩΝΤ
YE-MAY-BE-INTO-COMING AND NO THEY-MAY-BE-RECEIV-

ΑΙΥΜΑϹΕΞΕΛΘΟΝΤΕϹΕΙϹΤ
ING YOUp OUT-COMING INTO THE

s o.
ΑϹΠΛΑΤΕΙΑϹΑΥΤΗϹΕΙΠΑΤ
BROAD OF-her say-YE

ΕΚΑΙΤΟΝΚΟΝΙΟΡΤΟΝΤΟΝΚ
11 AND THE DUST THE BE-

s1 Υ A Ε+
ΟΛΛΗΘΕΝΤΑΗΜΙΝΕΚΤΗϹΠΟ
ING-JOINED to-US OUT OF-THE city

ΛΕΩϹΥΜΩΝΕΙϹΤΟΥϹΠΟΔΑϹ
OF-YOUp INTO THE FEET

Bs *omit* OF-US
ΗΜΩΝΑΠΟΜΑϹϹΟΜΕΘΑΥΜΙΝ
OF-US WE-ARE-FROM-WIPING to-YOUp

s1 *adds* ΥΜΙϹ
ΠΛΗΝΤΟΥΤΟΓΕΙΝΩϹΚΕΤΕΟ
MORELY this YE-BE-KNOWING that

As+Ε Bs *omit* ON YOUp
ΤΙΗΓΓΙΚΕΝΕΦΥΜΑϹΗΒΑϹΙ
HAS-NEARED ON YOUp THE KINGdom

AB *omit* YET
ΛΕΙΑΤΟΥΘΕΟΥΛΕΓΩΔΕΥΜΙ
12 OF-THE God I-AM-sayING YET to-YOUp

A more-tolerable it-WILL-BE IN THE DAY that
ΝΟΤΙϹΟΔΟΜΟΙϹΕΝΤΗΗΜΕΡ
that to-SODOM IN THE DAY

ΑΕΚΕΙΝΗΑΝΕΚΤΟΤΕΡΟΝΕϹ
that more-tolerable it-WILL-

s o.
ΤΑΙΗΤΗΠΟΛΕΙΕΚΕΙΝΗΟΥΑ
13 BE OR to-THE city that WOE

ΙϹΟΙΧΟΡΑΖΕΙΝΟΥΑΙϹΟΙΒ
to-YOU CHORAZIN WOE to-YOU BETH-

AB1 Δ s+Ν
ΗΘϹΑΙΔΑΟΤΙΕΙΕΝΤΥΡΩΚΑ
SAIDA that IF IN TYRE AND

AB+Ε A ΟΝΤΟ o. o.
ΙϹΙΔΩΝΙΕΓΕΝΗΘΗϹΑΝΑΙΔ
SIDON WERE-BECOME THE ABIL-

s o.
ΥΝΑΜΕΙϹΑΙΓΕΝΟΜΕΝΑΙΕΝ
ITIES THE *ones*-BECOMING IN

ΥΜΙΝΠΑΛΑΙΑΝΕΝϹΑΚΚΩΚΑ
YOUp OLD EVER IN SACKCLOTH-of-hair AND

ΙϹΠΟΔΩΚΑΘΗΜΕΝΟΙΜΕΤΕΝ
ASHES sitting THEY-after-MIND

B+Ε
ΟΗϹΑΝΠΛΗΝΤΥΡΩΚΑΙϹΙΔΩ
14 MORELY to-TYRE AND to-SIDON

ΝΙΑΝΕΚΤΟΤΕΡΟΝΕϹΤΑΙΕΝ
more-tolerable it-WILL-BE IN

ΤΗΚΡΙϹΕΙΗΥΜΙΝΚΑΙϹΥΚΑ
15 THE JUDGING OR to-YOUp AND YOU CAPER-

A ΠΕ A o. sB1 *omit* OF-THE
ΦΑΡΝΑΟΥΜΜΗΕΩϹΤΟΥΟΥΡΑ
NAUM NO TILL OF-THE heaven

17 But a short time before, nine of the apostles had tried without success to cast out a demon (9[40]). The Lord had not specifically empowered the disciples for this work. Under these circumstances they had much cause to rejoice at the power in their possession. The Lord, being in intimate touch with the spirit world, had noted that its head had come down, no doubt at a signal of distress from his minions. This, of course, has no connection with the so-called "fall of Satan", of which we never read in the scriptures, but has reference to Satan's action in response to their ejection of demons in Christ's name. Knowing the power of the enemy, and what He and His disciples would yet suffer at his hands, our Lord seeks to put their joy on a more secure footing. Indeed, unless their names are engraven in heaven, and thus under the protection of the Almighty, these spiritual powers over which they are triumphing, will try them beyond endurance.

21 This is a most delightful glimpse of the inner thoughts of the Son of God. No doubt He had noticed from the very first that His message had little appeal to such as we would naturally suppose would be most eager and appreciative. He was continually clashing with the most intelligent classes. He had a following largely recruited from the lower stratum of society, the *fellaheen,* mostly fishermen and farmers, men who toiled for their living, while the professional scholars, scribes, priests, and teachers of the law, were antagonistic. Nevertheless, seeing that this was evidently God's will, He does not *endure* it, or *bear* with it, but *acquiesces* and *exults.* Let us not *endure* but *enjoy* the will of God, no matter how unsatisfactory it seems. He is working for His glory and His creatures' good. We desire success and recognition for our small share of service, with little thought of His larger purpose. It is God's way to turn the wisdom of the wise into folly, and to use that which is despised to effect His will, so that no flesh should be able to boast itself in His presence. The thought that God positively conceals His truth from some shows how impossible it is for His slaves to be "successful" in the accepted meaning of the term.

not being exalted to heaven? You
shall subside to the unseen!
16 He who is hearing you is hear-
ing Me. And he who is repudiat-
ing you is repudiating Me. Yet he
who is repudiating Me is repudiat-
ing Him Who commissions Me."
17 Now the seventy-two return with
joy, saying, "Lord, the demons al-
so are subject to us in Thy name!"
18 Yet He said to them, "I beheld Sa-
tan as lightning falling out of heav-
19 en. *Lo!* I have given you authority
to be treading upon serpents and
scorpions and on the entire power
which is of the enemy, and nothing
will be injuring you under any cir-
20 cumstances. However, be not re-
joicing in this, that the spirits are
subject to you. Yet be rejoicing
that your names are engraved in
the heavens."
21 In this hour He exults in the holy
spirit and said, "I am acclaiming
Thee, Father, Lord of heaven and
earth, seeing that Thou dost con-
ceal these things from the wise and
intelligent and dost reveal them
to minors. Yea, Father, seeing that
thus it became a delight in Thy
presence!"
22 And being turned to the disci-
ples He said, "All was given up to
Me by My Father, and no one
knows who the Son is except the
Father, and who the Father is ex-
cept the Son, and to whom the Son
should be intending to unveil Him."
23 And being turned to His disci-
ples, He said privately, "Happy are
the eyes which are observing what
24 you are observing! For I am say-
ing to you that many prophets and
kings want to be perceiving what
you are observing, and they per-
ceive not, and to hear of Me what

A ΕΙϹΑ As *omit* OF-THE s Ο+ *had*
ΝΟΥΥΨΩΘΗϹΗΕΩϹΤΟΥΑΔΟΥ
WILL-BE-BEING-HEIGHTENED TILL OF-THE UN-PERCEIV-
B *o. o. o. o. o.* A OF-YOU*p one*-HEARING
ΚΑΤΑΒΙΒΑϹΘΗϹΗΟΑΚΟΥΩΝ
16 ED YOU-WILL-BE-BEING-DOWN-STEPIZED THE *one*-HEARING
ΥΜΩΝΕΜΟΥΑΚΟΥΕΙΚΑΙΟΑΘ
OF-YOU*p* OF-ME IS-HEARING AND THE *one*-
ΕΤΩΝΥΜΑϹΕΜΕΑΘΕΤΕΙΟΔΕ
UN-PLACING YOU*p* ME IS-UN-PLACING THE-*one* YET
ΕΜΕΑΘΕΤΩΝΑΘΕΤΕΙΤΟΝΑΠ
ME UN-PLACING IS-UN-PLACING THE *One*-
s o.
ΟϹΤΕΙΛΑΝΤΑΜΕΥΠΕϹΤΡΕΨ
17 commission*ing* ME return
A WITH JOY THE SEVENTY As *omit* TWO
ΑΝΔΕΟΙΕΒΔΟΜΗΚΟΝΤΑΔΥΟ
YET THE SEVENTY TWO
ΜΕΤΑΧΑΡΑϹΛΕΓΟΝΤΕϹΚΥΡ
WITH JOY saying Master!
ΙΕΚΑΙΤΑΔΑΙΜΟΝΙΑΥΠΟΤΑ
AND THE demons IS-*being*-UNDER-SET
ϹϹΕΤΑΙΗΜΙΝΕΝΤΩΟΝΟΜΑΤ
to-US IN THE NAME
ΙϹΟΥΕΙΠΕΝΔΕΑΥΤΟΙϹΕΘΕ
18 OF-YOU He-said YET to-them I-beheld
ΩΡΟΥΝΤΟΝϹΑΤΑΝΑΝΩϹΑϹΤ
THE SATAN (adversary) AS GLEAM-
B OUT OF-THE heaven AS GLEAM-FLING
ΡΑΠΗΝΕΚΤΟΥΟΥΡΑΝΟΥΠΕϹ
FLING OUT OF-THE heaven FALLING
A ΔΙΔΩΜΙ I-AM-GIVING
ΟΝΤΑΙΔΟΥΔΕΔΩΚΑΥΜΙΝΤΗ
19 BE-PERCEIVING I-HAVE-GIVEN to-YOU*p* THE
ΝΕΞΟΥϹΙΑΝΤΟΥΠΑΤΕΙΝΕΠ
authority OF-THE TO-BE-TREADING ON-
ΑΝΩΦΕΩΝΚΑΙϹΚΟΡΠΙΩΝΚ
UP OF-serpents AND OF-SCATTER-VENOMS AND
ΑΙΕΠΙΠΑϹΑΝΤΗΝΔΥΝΑΜΙΝ
ON EVERY THE ABILITY
As *omit* THE
ΤΗΝΤΟΥΕΧΘΡΟΥΚΑΙΟΥΔΕΝ
THE OF-THE enemy AND NOT-YET-ONE
s¹ *omits* NOT NO B Η *o.*
ΥΜΑϹΟΥΜΗΑΔΙΚΗϹΕΙΠΛΗΝ
20 YOU*p* NOT NO WILL-BE-injurING MOREly
s had+Χ
ΕΝΤΟΥΤΩΜΗΧΑΙΡΕΤΕΟΤΙΤ
IN this NO BE-JOYING that THE
ΑΠΝΕΥΜΑΤΑΥΜΙΝΥΠΟΤΑϹϹ
spirits to-YOU*p* IS-*being*-UNDER-SET
B Ε *o.* s Ε *o.*
ΕΤΑΙΧΑΙΡΕΤΕΔΕΟΤΙΤΑΟΝ
BE-JOYING YET that THE NAMES
B² Γ A ΕΓΡΑΦΗ *for* IS-IN-W.
ΟΜΑΤΑΥΜΩΝΕΝΓΕΓΡΑΠΤΑΙ
OF-YOU*p* HAS-*been*-IN-WRITTEN
Bs *o.*=her
ΕΝΤΟΙϹΟΥΡΑΝΟΙϹΕΝΤΑΥΤ
21 IN THE heavens IN this
AB *omit* IN
ΗΤΗΩΡΑΗΓΑΛΛΙΑϹΑΤΟΕΝΤ
THE HOUR He-exults IN THE

A ΟΙΗϹΟΥϹ *for* THE HOLY
ΩΠΝΕΥΜΑΤΙΤΩΑΓΙΩΚΑΙΕΙ
spirit THE HOLY AND said
ΠΕΝΕΞΟΜΟΛΟΓΟΥΜΑΙϹΟΙΠ
I-AM-OUT-AVOWING to-YOU FA-
ΑΤΕΡΚΥΡΙΕΤΟΥΟΥΡΑΝΟΥΚ
THER Master! OF-THE heaven AND
ΑΙΤΗϹΓΗϹΟΤΙΑΠΕΚΡΥΨΑϹ
OF-THE LAND that YOU-FROM-HIDE
ΤΑΥΤΑΑΠΟϹΟΦΩΝΚΑΙϹΥΝΕ
these FROM WISE AND intelligent
ΤΩΝΚΑΙΑΠΕΚΑΛΥΨΑϹΑΥΤΑ
AND YOU-FROM-COVER them
ΝΗΠΙΟΙϹΝΑΙΟΠΑΤΗΡΟΤΙΟ
to-minors YEA THE FATHER that thus
B WELL-seeming it-BECAME
ΥΤΩϹΕΓΕΝΕΤΟΕΥΔΟΚΙΑΕΜ
it-BECAME WELL-seeming IN-TO-
ΠΡΟϹΘΕΝϹΟΥΚΑΙϹΤΡΑΦΕΙ
22 WARD-PLACE OF-YOU AND BEING-TURNED
Bs *omit* AND BEING-TURNED *to* He-said
ϹΠΡΟϹΤΟΥϹΜΑΘΗΤΑϹΕΙΠΕ
TOWARD THE LEARNERs He-said
ΝΠΑΝΤΑΜΟΙΠΑΡΕΔΟΘΗΥΠΟ
ALL to-ME WAS-BESIDE-GIVEN by
s o.
ΤΟΥΠΑΤΡΟϹΜΟΥΚΑΙΟΥΔΕΙ
THE FATHER OF-ME AND NOT-YET-ONE
B+Ε
ϹΓΙΝΩϹΚΕΙΤΙϹΕϹΤΙΝΟΥΙ
IS-KNOWING ANY IS THE SON
ΟϹΕΙΜΗΟΠΑΤΗΡΚΑΙΤΙϹΕϹ
IF NO THE FATHER AND ANY IS
ΤΙΝΟΠΑΤΗΡΕΙΜΗΟΥΙΟϹΚΑ
THE FATHER IF NO THE SON AND
B *omits* IF- A Ε A Ε *o.*
ΙΩΕΑΝΒΟΥΛΗΤΑΙΟΥΙΟϹΑΠ
to-WHOM IF-EVER MAY-BE-intendING THE SON TO-FROM
ΟΚΑΛΥΨΑΙΚΑΙϹΤΡΑΦΕΙϹΠ
23 COVER AND BEING-TURNED TO-
ΡΟϹΤΟΥϹΜΑΘΗΤΑϹΚΑΤΙΔΙ
WARD THE LEARNERs according-to OWN
ΑΝΕΙΠΕΝΜΑΚΑΡΙΟΙΟΙΟΦΘ
He-said HAPPY THE VIEWERs
ΑΛΜΟΙΟΙΒΛΕΠΟΝΤΕϹΑΒΛΕ
THE lookING WHICH YE-ARE-
ΠΕΤΕΛΕΓΩΓΑΡΥΜΙΝΟΤΙΠΟ
24 lookING I-AM-sayING for to-YOU*p* that MANY
ΛΛΟΙΠΡΟΦΗΤΑΙΚΑΙΒΑϹΙΛ
BEFORE-AVERERs AND KINGS
s+Ε
ΕΙϹΗΘΕΛΗϹΑΝΙΔΕΙΝΑΥΜΕ
WILL TO-BE-PERCEIVING WHICH YE
s ΑΙ *for* Ε *s o.* A Ο
ΙϹΒΛΕΠΕΤΕΚΑΙΟΥΚΕΙΔΑΝ
ARE-lookING AND NOT THEY-PERCEIVE
As *omit* OF-ME
ΚΑΙΑΚΟΥϹΑΙΜΟΥΑΑΚΟΥΕΤ
AND TO-HEAR OF-ME WHICH YE-ARE-HEARING

25 A lawyer, or one versed in the law of Moses, especially in making it a burden for others than themselves (11^{46}), would naturally be interested in the Lord's opinion as to what deeds would merit eonian life. From the standpoint of the law, this was very simple. Moses had written: "And keep My statutes, and My judgments: which a man should do, and live in them. *I* am Jehovah" (Lev.18^{5}). Hence the Lord reminds him of the law he is supposed to understand. He correctly comprehends the whole law in the greatest commandment—love to God—and its complement—love to man. The lawyer knew the law. All that he neded to do was to keep it! Could he keep the law he would never die. But the law was not given to impart life. It came to cause death.

But the law had evidently done some of the work for which it was really intended, and he is conscious that his love to his associate is not up to its standard. Instead of acknowledging this and taking refuge in God's grace, he seeks to justify his failing by a quibble as to who is included in the term "associate". Such quibbling was the stock in trade of the expounders of the Jewish law. They were always seeking a loophole to escape its rigid requirements.

To show him the futility of laws and ceremonies the Lord tells him the story of the good Samaritan. The Samaritans were cordially despised by the Jews, who would not be beholden to them at all (Jn.4^{9}). The lawyer would never acknowledge such to be his associate! But the Lord Himself was despised and rejected, hence He enters the story as a hated Samaritan.

The lawyer is the man who descended from Jerusalem to Jericho and is half dead. Jerusalem is the place of blessing and life. Such is his if he keeps the law. Jericho is the place of the curse. Such is his if he breaks the law, for "accursed is everyone who is not remaining in all things which have been written in the scroll of the law to do them" (Deut. 27^{26}; Gal. 3^{10}). He is condemned even while he seeks to justify himself. He has hopes that the religious rites will help him. Yet these are dashed to the ground when a priest comes along, but keeps as far from him as he can. The law does not

you are hearing, and they hear not."
25 And *lo!* a certain lawyer rose,
putting Him on trial and saying, "Teacher, by doing what
should I enjoy the allotment of
26 eonian life?" Now He said to him,
"What is written in the law? How
27 are you reading?" Now, answering, he said, "You shall be loving
the Lord your God out of your
whole heart, and in your whole
soul, and in your whole strength,
and in your whole comprehension,
and your associate as yourself."
28 Now He said to him, "You answered correctly. This be doing
and you shall be living."
29 Yet he, wanting to justify himself, said to Jesus, "And who is my
associate?"
30 Now Jesus, taking him up, said,
"A certain man descended from
Jerusalem to Jericho. And he falls
among robbers, who, stripping
him also, and pounding him, came
31 away, leaving him half dead. Now,
by a chance coincidence, a certain
priest descended by that road, and,
perceiving him, passed by on the
32 other side. Now likewise, a Levite
also, coming to the place and perceiving him, passed by on the other
side.
33 Now a certain Samaritan, on his
way, came by him, and perceiving
34 him, he has compassion, and coming to him he bandages his wounds,
pouring on olive oil and wine.
Now, mounting him on his own
beast, he led him to a khan and had
35 him cared for. And coming away
on the morrow, extracting two denarii [about 31¢, 16*d*] he gives
them to the khan keeper and said to
him, 'Take care of him, and
whatever you should be expending,

s ΔΙ *for* Є
ΕΚΑΙΟΥΚΗΚΟΥϹΑΝΚΑΙΙΔΟ
25 AND NOT THEY-HEAR AND BE-PERCEI-
ΥΝΟΜΙΚΟϹΤΙϹΑΝΕϹΤΗΕΚΠ
VING LAWer ANY UP-STOOD OUT-try-
s o. Bs *omit* AND
ΕΙΡΑΖΩΝΑΥΤΟΝΚΑΙΛΕΓΩΝ
ING Him AND saying
s *had* +ΙΝΑ
ΔΙΔΑϹΚΑΛΕΤΙΠΟΙΗϹΑϹΖΩ
TEACHer! ANY Doing LIFE
ΗΝΑΙΩΝΙΟΝΚΛΗΡΟΝΟΜΗϹΩ
eonian I-SHOULD-BE-tenantING
ΟΔΕΕΙΠΕΝΠΡΟϹΑΥΤΟΝΕΝΤ
26 THE YET He-said TOWARD him IN THE
ΩΝΟΜΩΤΙΓΕΓΡΑΠΤΑΙΠΩϹΑ
LAW ANY it-HAS-*been*-WRITTEN how YOU-
B+Є s o.
ΝΑΓΙΝΩϹΚΕΙϹΟΔΕΑΠΟΚΡΙ
27 ARE-readING THE YET answerING
ΘΕΙϹΕΙΠΕΝΑΓΑΠΗϹΕΙϹΚΥ
said YOU-WILL-BE-LOVING Master
B ϹΟΥ *above line*
ΡΙΟΝΤΟΝΘΕΟΝϹΟΥΕΞΟΛΗϹ
THE God OF-YOU OUT OF-WHOLE
B *omits* AND A Ξ
ΤΗϹΚΑΡΔΙΑϹϹΟΥΚΑΙΕΝΟΛΑ
THE HEART OF-YOU AND IN WHOLE
A+C A+C A+C A Ξ A+C A+C
ΗΤΗΨΥΧΗϹΟΥΚΑΙΕΝΟΛΗΤΗ
THE soul OF-YOU AND IN WHOLE THE
A OC *for* I A Ξ A+C A+C
ΙϹΧΥΙϹΟΥΚΑΙΕΝΟΛΗΤΗΔΙ
STRENGTH OF-YOU AND IN WHOLE THE THRU-
A+C
ΑΝΟΙΑϹΟΥΚΑΙΤΟΝΠΛΗϹΙΟ
MIND OF YOU AND THE NIGH-*one*
ΝϹΟΥΩϹϹΕΑΥΤΟΝΕΙΠΕΝΔΕ
28 OF-YOU AS YOURself said YET
ΑΥΤΩΟΡΘΩϹΑΠΕΚΡΙΘΗϹΤΟ
to-him ERECTly YOU-answered this
ΥΤΟΠΟΙΕΙΚΑΙΖΗϹΗΟΔΕΘΕ
29 BE-DOING AND YOU'LL-BE-LIVING THE YET
A Ο Υ Ν o.s¹o.
ΛΩΝΔΙΚΑΙΩϹΑΙΕΑΥΤΟΝΕΙ
WILLING TO-JUSTIFY self said
ΠΕΝΠΡΟϹΤΟΝΙΗϹΟΥΝΚΑΙΤ
TOWARD THE JESUS AND ANY
ΙϹΕϹΤΙΝΜΟΥΠΛΗϹΙΟΝΥΠΟ
30 IS OF-ME NIGH-*one* UNDER-
Bs¹* *omit* YET
ΛΑΒΩΝΔΕΟΙΗϹΟΥϹΕΙΠΕΝΑ
GETTING YET THE JESUS said hu-
ΝΘΡΩΠΟϹΤΙϹΚΑΤΕΒΑΙΝΕΝ
man ANY DOWN-STEPPED
s¹ ΙΕΡΕΙΧΩ JERICHO s¹* o. s+Є B+Є
ΑΠΟΙΕΡΟΥϹΑΛΗΜΕΙϹΙΕΡΙ
FROM JERUSALEM INTO JERICHO
ΧΩΚΑΙΛΗϹΤΑΙϹΠΕΡΙΕΠΕϹ
AND to-ROBBERS ABOUT-FALLS
ΕΝΟΙΚΑΙΕΚΔΥϹΑΝΤΕϹΑΥΤ
WHO AND OUT-SLIPPing him

ΟΝΚΑΙΠΛΗΓΑϹΕΠΙΘΕΝΤΕϹ
AND BLOWS ON-PLACING
A ΕΙΜΗ
ΑΠΗΛΘΟΝΑΦΕΝΤΕϹΗΜΙΘΑΝ
FROM-CAME FROM-LETTING HALF-DEAD
Bs *omit* HAPPENING A Ν
ΗΤΥΓΧΑΝΟΝΤΑΚΑΤΑϹΥΓΚΥ
31 HAPPENING-UP according-to TOGETHER-
AB¹ ΔΑΙ+
ΡΙΑΝΔΕΙΕΡΕΥϹΤΙϹΚΑΤΕΒ
SANCTION YET SACRED-*one* ANY DOWN-STEPPED
A ΕΝ B² o. B *omits* IN
ΑΙΝΕΝΕΝΤΗΟΔΩΕΚΕΙΝΗΚΑ
IN THE WAY that AND
ΙΙΔΩΝΑΥΤΟΝΑΝΤΙΠΑΡΗΛΘ
PERCEIVING him INSTEAD-BESIDE-CAME
s¹* *omits* LIKE AS *to* INSTEAD-BESIDE-CAME As o.
ΕΝΟΜΟΙΩϹΔΕΚΑΙΛΕΥΕΙΤΗ
32 LIKE-AS YET AND LEVITE
A+ΓΕΝΟΜΕΝΟϹ BECOMING
ϹΚΑΤΑΤΟΝΤΟΠΟΝΕΛΘΩΝΚΑ
according-to THE PLACE COMING AND
Bs *omit* him
ΙΙΔΩΝΑΥΤΟΝΑΝΤΙΠΑΡΗΛΘ
PERCEIVING him INSTEAD-BESIDE-CAME
s o.
ΕΝϹΑΜΑΡΕΙΤΗϹΔΕΤΙϹΟΔΕ
33 SAMARitan YET ANY WAYING
ΥΩΝΗΛΘΕΝΚΑΤΑΥΤΟΝΚΑΙΙ
CAME according-to him AND PER-
Bs *omit* him
ΔΩΝΑΥΤΟΝΕϹΠΛΑΓΧΝΙϹΘΗ
CEIVING him he-IS-compassionatED
ΚΑΙΠΡΟϹΕΛΘΩΝΚΑΤΕΔΗϹΕ
34 AND TOWARD-COMING he-DOWN-BINDS
B o.
ΝΤΑΤΡΑΥΜΑΤΑΑΥΤΟΥΕΠΙΧ
THE WOUNDS OF-him ON-POURING
As Є o.
ΕΩΝΕΛΑΙΟΝΚΑΙΟΙΝΟΝΕΠΙ
OLIVE (oil) AND WINE ON-STEPIZ-
ΒΙΒΑϹΑϹΔΕΑΥΤΟΝΕΠΙΤΟΙ
ing YET him ON THE OWN
ΔΙΟΝΚΤΗΝΟϹΗΓΑΓΕΝΑΥΤΟ
ACQUISITION he-LED him
s¹* Κ o. B¹ Μ
ΝΕΙϹΠΑΝΔΟΧΕΙΟΝΚΑΙΕΠΕ
INTO EVERY-RECEIVing AND WAS-ON-
A o.
ΜΕΛΗΘΗΑΥΤΟΥΚΑΙΕΠΙΤΗΝ
35 CARED OF-him AND ON THE
Bs *omit* OUT-COMING
ΑΥΡΙΟΝΕΞΕΛΘΩΝΕΚΒΑΛΩΝ
MORROW OUT-COMING OUT-CASTING
B he-GIVES TWO DENARII
ΔΥΟΔΗΝΑΡΙΑΕΔΩΚΕΝΤΩΠΑ
TWO DENARII he-GIVES to-THE EV-
s¹* Κ B *omits* to-him
ΝΔΟΧΕΙΚΑΙΕΙΠΕΝΑΥΤΩΕΠ
ERY-RECEIVER AND said to-him BE-
ΙΜΕΛΗΘΗΤΙΑΥΤΟΥΚΑΙΟΤΙ
BEING-ON-CARED OF-him AND WHICH ANY
As *omit* IF- s *omits* I
ΕΑΝΠΡΟϹΔΑΠΑΝΗϹΗϹΕΓΩΕ
IF-EVER YOU-SHOULD-BE-TOWARD-SPENDING I IN
s¹* Є o.
ΝΤΩΕΠΑΝΕΡΧΕϹΘΑΙΜΕΑΠΟ
THE TO-BE-ON-UP-COMING ME SHALL-BE-

allow a priest to defile himself with the dead. It is not that he is hard hearted. His holy office brooks no defilement. The Levite likewise dare not be defiled with the dead. The lawyer will learn, when the law has had its full effect, that it cannot touch a man in his condition. These two men, like the law, came along casually, not to cure, but to condemn sin. But the Samaritan, that is, the Lord, was on a definite mission. The wounded man does not repel, but rather attracts Him, and draws out His compassion. He is not defiled and disabled by contact with death or sin. While the priest and Levite, with all their holiness, are helpless to manifest the love the law demands, the despised Samaritan, who would doubtless be hated by the helpless Jew under other circumstances, comes to his rescue and actually displays a love for his enemy which rises above the law's demands.

So does the Lord seek to drive the lawyer from his own defective doing, even his own reluctant love, to the real source of life, eonian and abundant, found in His grace and love as the Good Samaritan.

38 In Mary and Martha we have a much needed contrast between service and study, and our Lord's estimate of each. Service has its place, and Martha could hardly have been excused if she had not supplied His simple wants. But then, as now, His slaves are tempted to overdo service to the neglect of the more necessary and vital acquaintance with God's will which alone fits for the highest forms of service and worship. Service without a clear knowledge of God's plans is often worse than wasted, but a heart acquaintance with His grace is the preliminary to such worship as most gratifies His heart. The one thing most needful today, as then, is a close acquaintance with His word gained by humbly sitting at His feet.

2 This, though usually called the Lord's prayer, is the disciples' prayer. Every part of it is in close accord with the kingdom ministry of our Lord and can be used intelligently only by those of the Circumcision who are anticipating the kingdom spoken of by the prophets.

The prayers for us to follow in our

at my coming back, *I* will be paying
you.'
36 Which, then, of these three
are you supposing to have become
an associate of the one falling in
37 with the robbers?" Now he said,
"The one who shows him mercy."
Now Jesus said to him, "*You* also,
go and be doing likewise."
38 Now, in their going, *He* entered
into a certain village. Now a certain woman, named Martha, enter-
39 tains Him in her house. And there
was yet a sister called Mary, who,
seated also at the Lord's feet, heard
His word.
40 Now Martha was distracted about
much serving. Now, standing by,
she said, "Lord, art Thou not caring that my sister left me to serve
alone? Then speak to her that she
may be aiding me."
41 Now, answering, the Lord said
to her, "Martha, Martha, you are
worrying and in a tumult concern-
42 ing many things. Yet there is
scant need but of one thing. For
Mary chooses the good part which
shall not be wrested from her."
11 And He came to be in a certain
place, praying. As He ceases, some
of His disciples said to Him,
"Lord, teach us to pray, according
as John also teaches his disciples."
2 Now He said to them, "Whenever
you may be praying, be saying,
'Our Father Who art in the heavens: hallowed be Thy name! Thy
3 kingdom come! Thy will come to
pass, as in heaven, on earth also. Be
giving us our daily dole of bread,
4 and pardon us our sins, for we,
ourselves, also, are pardoning every
one who is owing us. And bring us

Bs omit THEN s¹ omits OF-THE
ΔΩϹΩϹΟΙΤΙϹΟΥΝΤΟΥΤΩΝΤ
36 FROM-GIVING to-YOU ANY THEN OF-these OF-

ΦΩΝΤΡΙΩΝΠΛΗϹΙΟΝΔΟΚΕΙϹ
THE THREE NIGH-*one* IS-SEEMING to-

ΟΙΓΕΓΟΝΕΝΑΙΤΟΥΕΜΠΕϹΟ
YOU TO-HAVE-BECOME OF-THE *one*-IN-FALLING

ΝΤΟϹΕΙϹΤΟΥϹΛΗϹΤΑϹΟΔΕ
37 INTO THE ROBBERS THE YET

ΕΙΠΕΝΟΠΟΙΗϹΑϹΤΟΕΛΕΟϹ
said THE *one*-DOING THE MERCY

A ΟΥΝ B¹ *omits* THE
ΜΕΤΑΥΤΟΥΕΙΠΕΝΔΕΑΥΤΩΟ
WITH him said YET to-him THE

s to-YOU ϹΟΙ
ΙΗϹΟΥϹΠΟΡΕΥΟΥΚΑΙϹΥΠΟ
JESUS BE-GOING AND YOU BE-DO-

A *adds* it-BECAME ΕΓΕΝΕΤΟ A YET IN
ΙΕΙΟΜΟΙΩϹΕΝΔΕΤΩΠΟΡΕΥ
38 ING LIKE-AS IN YET THE TO-BE-GOING

A *adds* ΚΑΙ AND
ΕϹΘΑΙΑΥΤΟΥϹΑΥΤΟϹΕΙϹΗ
them He INTO-CAME

ΛΘΕΝΕΙϹΚΩΜΗΝΤΙΝΑΓΥΝΗ
INTO VILLAGE ANY WOMAN

ΔΕΤΙϹΟΝΟΜΑΤΙΜΑΡΘΑΥΠΕ
YET ANY to-NAME MARTHA UNDER-

B *late cursive* INTO THE HOME OF-her *deleted* A Ο
ΔΕΞΑΤΟΑΥΤΟΝΕΙϹΤΗΝΟΙΚ
RECEIVES Him INTO THE HOME

A *o.* Ο *s** OF-her *but deleted s had* ΑΙ+
ΙΑΝΑΥΤΗϹΚΑΙΤΗΔΕΗΝΑΔΕ
39 OF-her AND THE-YET WAS sister

A *omits* Ϲ *s*B¹ Μ B*s*¹*o.* WHO
ΛΦΗΚΑΛΟΥΜΕΝΗΜΑΡΙΑϹΗΚ
*be*ING-CALLED MARY WHO AND

s o. A ΠΑΡΑ
ΑΙΠΑΡΑΚΑΘΕϹΘΕΙϹΑΠΡΟϹ
BEING-BESIDE-seated TOWARD

A ΙΗϹΟΥ JESUS
ΤΟΥϹΠΟΔΑϹΤΟΥΚΥΡΙΟΥΗΚ
THE FEET OF-THE Master HEARD

*s*¹* *o.*
ΟΥΕΝΤΟΝΛΟΓΟΝΑΥΤΟΥΗΔΕ
40 THE saying OF-Him THE YET

ΜΑΡΘΑΠΕΡΙΕϹΠΑΤΟΠΕΡΙΠ
MARTHA *wds*-ABOUT-PULLED ABOUT MANY

ΟΛΛΗΝΔΙΑΚΟΝΙΑΝΕΠΙϹΤΑ
THRU-SERVice ON-STAND*ing*

s o.
ϹΑΔΕΕΙΠΕΝΚΥΡΙΕΟΥΜΕΛΕ
YET said Master! NOT IS-CARING

ΙϹΟΙΟΤΙΗΑΔΕΛΦΗΜΟΥΜΟΝ
to-YOU that THE sister OF-ME ONLY

s o.
ΗΝΜΕΚΑΤΕΛΕΙΠΕΝΔΙΑΚΟΝ
ME left TO-BE-THRU-SERV-

s o.
ΕΙΝΕΙΠΕΟΥΝΑΥΤΗΙΝΑΜΟΙ
ING BE-saying THEN to-her THAT to-ME

s Ε *o.*
ϹΥΝΑΝΤΙΛΑΒΗΤΑΙΑΠΟΚΡΙ
41 MAY-BE-TOGETHER-supportING answerING

A ΙΗϹΟΥϹ
ΘΕΙϹΔΕΕΙΠΕΝΑΥΤΗΟΚΥΡΙ
YET said to-her THE Master

ΟϹΜΑΡΘΑΜΑΡΘΑΜΕΡΙΜΝΑϹ
MARTHA MARTHA YOU-ARE-being-anxious

A ΤΥ *o.* -TURBID
ΚΑΙΘΟΡΥΒΑΖΗΠΕΡΙΠΟΛΛΑ
AND YOU-ARE-*be*ING-TUMULTED ABOUT MANY

A ΕΝΟϹ OF-ONE B need IS *s*¹* *omits* need *s o.* A *omit* OR OF-
ΟΛΙΓΩΝΔΕΕϹΤΙΝΧΡΕΙΑΗΕ
42 OF-FEW YET IS need OR OF-

ONE B+ΜΑ ΔΕ YET
ΝΟϹΜΑΡΙΑΓΑΡΤΗΝΑΓΑΘΗΝ
ONE MARY for THE GOOD

ΜΕΡΙΔΑΕΞΕΛΕΞΑΤΟΗΤΙϹΟ
PART chooses WHICH-ANY NOT

s Ε *o.* B*s*¹* *omit* FROM
ΥΚΑΦΑΙΡΕΘΗϹΕΤΑΙΑΠΑΥΤ
WILL-BE-BEING-FROM-LIFTED FROM her

A *omits* AND A *adds* ΔΕ YET
ΗϹΚΑΙΕΓΕΝΕΤΟΕΝΤΩΕΙΝΑ
11 AND BECAME IN THE TO-BE

ΙΑΥΤΟΝΕΝΤΟΠΩΤΙΝΙΠΡΟϹ
Him IN PLACE ANY praying

ΕΥΧΟΜΕΝΟΝΩϹΕΠΑΥϹΑΤΟΕ
AS He-CEASES said

ΙΠΕΝΤΙϹΤΩΝΜΑΘΗΤΩΝΑΥΤ
ANY OF-THE LEARNers OF-Him

ΟΥΠΡΟϹΑΥΤΟΝΚΥΡΙΕΔΙΔΑ
TOWARD Him Master! TEACH

ΞΟΝΗΜΑϹΠΡΟϹΕΥΧΕϹΘΑΙΚ
US TO-BE-prayING ac-

*s*¹* *omits* AND B *o.* JOHN *by s*¹ *in margin*
ΑΘΩϹΚΑΙΙΩΑΝΝΗϹΕΔΙΔΑΞ
cording-AS AND JOHN TEACHES

B *o.*
ΕΝΤΟΥϹΜΑΘΗΤΑϹΑΥΤΟΥΕΙ
2 THE LEARNers OF-him He-

ΠΕΝΔΕΑΥΤΟΙϹΟΤΑΝΠΡΟϹΕ
said YET to-them when-EVER YE-MAY-BE-

A Ε
ΥΧΗϹΘΕΛΕΓΕΤΕΠΑΤΕΡΗΜΩ
prayING BE-sayING FATHER OF-US

B*s* *omit* OF-US WHO IN THE heavens
ΝΟΕΝΤΟΙϹΟΥΡΑΝΟΙϹΑΓΙΑ
WHO IN THE heavens LET-BE-BEING-

s Α
ϹΘΗΤΩΤΟΟΝΟΜΑϹΟΥΕΛΘΕΤ
HOLYized THE NAME OF-YOU BE-COMING

s o. B *omits* LET-BE-BEING-B. *to* LAND
ΩΗΒΑϹΙΛΕΙΑϹΟΥΓΕΝΗΘΗΤ
THE KINGdom OF-YOU LET-BE-BEING-BECOME

ΩΤΟΘΕΛΗΜΑϹΟΥΩϹΕΝΟΥΡΑ
THE WILL OF-YOU AS IN heaven

*s*¹* *adds* ΟΥΤΩ *s*²+ΤΗϹ *s*²+ΚΑΙΡΥϹΑΙΗΜΑϹ
ΝΩΚΑΙΕΠΙΓΗϹΤΟΝΑΡΤΟΝΗ
3 AND ON LAND THE BREAD OF-

ΑΠΟΤΟΥΠΟΝΗΡΟΥ *s* ΔΟϹ
ΜΩΝΤΟΝΕΠΙΟΥϹΙΟΝΔΙΔΟΥ
US THE ON-BEINGed BE-GIVING

AB+Ε *s*¹* *omits* THE
ΗΜΙΝΤΟΚΑΘΗΜΕΡΑΝΚΑΙΑΦ
4 to-US THE according-to DAY AND FROM-

ΕϹΗΜΙΝΤΑϹΑΜΑΡΤΙΑϹΗΜΩ
LET to-US THE misses OF-US

*s*¹*+ΩϹ AS *s*¹* *omits* for B+Ε
ΝΚΑΙΓΑΡΑΥΤΟΙΑΦΙΟΜΕΝΠ
AND for SAME WE-ARE-FROM-LETTING to-

petitions are found in Ephesians (Eph. 1^{15-23}; 3^{14-21}). All here is from the standpoint of earth: all there is from the vantage of heaven. These disciples will be used to enforce His will on earth: we will rule among the celestials. Even in regard to our present life, few of us can conscientiously ask for a daily dole of bread, for we are usually provided with more than that. We surely cannot ask for pardon, for that is an admission of guilt, and we have been pronounced not guilty, or justified. By no means can we base a request for pardon on our own lenience toward others, for our acquittal is by undiluted grace. And the last petition is a definite reference to the great affliction, which will precede the coming of the kingdom, in which we will not be involved. It is only those unacquainted with the calling above, which is ours in Christ Jesus, who can conscientiously repeat this form. It cannot but cloud their apprehension of God's marvelous favor to the nations for the present secret economy to use a prayer every item of which is fitted for an entirely different administration. The custom of constantly repeating this prayer has done much to blind the minds of the saints to the great secrets which lie at the foundation of the truth for the present, and to confound justification with pardon. Those who are merely pardoned are on probation, and need continual renewals. Those who are justified are at rest concerning their sins and need not pray continually for that which they already have.

11 The secret of acceptable prayer today is conformity to the will and purpose of God at this present time. If we ask amiss, He is not so unkind as to grant our requests, neither can He change His purpose to suit the whims of His erring children. To pray intelligently we must understand what He is about, and fall in line with His plans. No amount of importunity will swerve Him from His course, or pleading of His promises to others divert Him from His present operations. He cannot follow the advice offered by those ignorant of His ways and unresponsive to the transcendent grace which He is lavishing upon them. Those who know Him never advise Him.

not into trial, but rescue us from
the wicked one'."
5 And He said to them, "Which
of you will be having a friend and
will be going to him at midnight
and may be saying to him, 'Friend,
6 let me use three cakes, since, in
fact, a friend of mine came along
out of the road to me, and I have
7 nought to place before him,' and
he, inside, answering may be saying,
'Do not afford me weariness:
the door has already been locked,
and my little children are with me
in bed; I cannot rise to give you'?
8 I am saying to you, and if he will
not rise to give to him because of
his being his friend, surely because
of his pestering, being roused, he
will be giving him whatever he
needs.
9 And *I* am saying to you, Be requesting,
and it will be given to
you. Be seeking and you will be
finding. Be knocking and it will
10 be opened to you. For everyone
who is requesting is obtaining, and
who is seeking is finding, and to
the one knocking it will be opened.
11 Now, a son will be requesting
some father among you for bread
—will he be handing him a stone?
Or a fish, also—instead of a fish
will he be handing him a serpent?
12 Or he will also be requesting an egg
—will he be handing him a scor-
13 pion? If *you*, then, belonging to the
wicked, are aware how to give good
gifts to your children, how much
rather will the Father out of heaven
be giving holy spirit to those
requesting Him!"
14 And He was casting out a demon,
and it was a deaf-mute. Now
it occurred, at the coming out of
the demon, the deaf-mute talks.
15 And the throngs marvel. Yet some
from among them said, "By Beel-

s o. A+Є
ΑΝΤΙΟΦЄΙΛΟΝΤΙΗΜΙΝΚΑΙ
EVERY *one*-OWING to-us AND
ΜΗЄΙCЄΝЄΓΚΗCΗΜΑCЄΙCΠ
NO YOU-MAY-BE-INTO-CARRYING US INTO trial
s o. Bs[1]* *omit* but *to* wicked-*one*
ЄΙΡΑCΜΟΝΑΛΛΑΡΥCΑΙΗΜΑ
but rescue us
CΑΠΟΤΟΥΠΟΝΗΡΟΥΚΑΙЄΙΠ
5 FROM THE wicked-*one* AND He-said
ЄΝΠΡΟCΑΥΤΟΥCΤΙCЄΞΥΜѠ
TOWARD them ANY OUT OF-YOU*p*
ΝЄΞЄΙΦΙΛΟΝΚΑΙΠΟΡЄΥCЄ
WILL-BE-HAVING FOND-*one* AND WILL-BE-GOING
ΤΑΙΠΡΟCΑΥΤΟΝΜЄCΟΝΥΚΤ
TOWARD him OF-MID-NIGHT
s* Ν *faint* A ЄΡЄΙ WILL-BE-declaring
ΙΟΥΚΑΙЄΙΠΗΑΥΤѠΦΙΛЄΧΡ
AND MAY-BE-saying to-him FOND-*one!* USE
s o.
ΗCΟΝΜΟΙΤΡЄΙCΑΡΤΟΥCЄΠ
6 to-ME THREE BREADS ON-IF-
s o.
ЄΙΔΗΦΙΛΟCΜΟΥΠΑΡЄΓЄΝЄ
BIND FOND-*one* OF-ME BESIDE-BECAME
ΤΟЄΞΟΔΟΥΠΡΟCΜЄΚΑΙΟΥΚ
OUT OF-WAY TOWARD ME AND NOT
A+ΙЄ
ЄΧѠΟΠΑΡΑΘΗCѠΑΥΤѠΚΑΚЄ
7 I-AM-HAVING WHICH I'LL-BE-BESIDE-PLACING to-him AND-
ΙΝΟCЄCѠΘЄΝΑΠΟΚΡΙΘЄΙC
that-*one* INTO-PLACE answering
ЄΙΠΗΜΗΜΟΙΚΟΠΟΥCΠΑΡЄΧ
MAY-BE-saying NO to-ME toils BE-tendering
s o.
ЄΗΔΗΗΘΥΡΑΚЄΚΛЄΙCΤΑΙΚ
ALREADY THE DOOR HAS-*been*-LOCKED AND
s INTO THE LIEing WITH ME
ΑΙΤΑΠΑΙΔΙΑΜΟΥΜЄΤЄΜΟΥ
THE little-boys-and-girls OF-ME WITH ME
ЄΙCΤΗΝΚΟΙΤΗΝЄΙCΙΝΟΥΔ
INTO THE LIEing ARE NOT I-AM-
ΥΝΑΜΑΙΑΝΑCΤΑCΔΟΥΝΑΙC
ABLE UP-STAND*ing* TO-GIVE to-
ΟΙΛЄΓѠΥΜΙΝЄΙΚΑΙΟΥΔѠC
8 YOU I-AM-saying to-YOU*p* IF AND NOT WILL-BE-
ЄΙΑΥΤѠΑΝΑCΤΑCΔΙΑΤΟЄΙ
GIVING to-him UP-STAND*ing* THRU THE TO-BE
Bs *omit* him A *omits* OF-him
ΝΑΙΑΥΤΟΝΦΙΛΟΝΑΥΤΟΥΔΙ
him FOND-*one* OF-him THRU
s[1] Δ s o.
ΑΓЄΤΗΝΑΝΑΙΔЄΙΑΝΑΥΤΟΥ
SURELY THE UN-MODESTY OF-him
ABs[1]* Ѡ
ЄΓЄΡΘЄΙCΔѠCЄΙΑΥΤѠΟCΟ
BEING-ROUSED WILL-BE-GIVING to-him as-much-as
B[1]+Υ
ΝΧΡΗΖЄΙΚΑΓѠΥΜΙΝΛЄΓѠΑ
9 he-is-needing AND-I to-YOU*p* AM-saying BE-
ΜΙΝΔЄ to-YOU*p* YET
ΙΤЄΙΤЄΚΑΙΔΟΘΗCЄΤΑΙΥΜ
REQUESTING AND it-WILL-BE-BEING-GIVEN to-YOU*p*

A ΑΙ
ΙΝΖΗΤЄΙΤЄΚΑΙЄΥΡΗCЄΤЄ
BE-SEEKING AND YE-WILL-BE-FINDING
s Υ o.
ΚΡΟΥЄΤЄΚΑΙΑΝΟΙΓΗCЄΤΑ
BE-KNOCKING AND it-WILL-BE-BEING-UP-OPENED
ΙΥΜΙΝΠΑCΓΑΡΟΑΙΤѠΝΛΑΜ
10 to-YOU*p* EVERY for THE *one*-REQUESTING IS-GET-
ΒΑΝЄΙΚΑΙΟΖΗΤѠΝЄΥΡΙCΚ
TING-UP AND THE *one*-SEEKING IS-FINDING
s Υ *for* ΟΙ A ΧΘ
ЄΙΚΑΙΤѠΚΡΟΥΟΝΤΙΑΝΟΙΓ
AND to-THE *one*-KNOCKING it-WILL-BE-BE-
B o. o. s[1]* Є o. s C o.
ΗCЄΤΑΙΤΙΝΑΔЄЄΞΥΜѠΝΤΟ
11 ING-UP-OPENED ANY YET OUT OF-YOU*p* THE
B WILL-BE-REQUESTING THE FATHER s *omits* THE SON
ΝΠΑΤЄΡΑΑΙΤΗCЄΙΟΥΙΟCΑ
FATHER WILL-BE-REQUESTING THE SON BREAD
B *omits* BREAD *to* AND
ΡΤΟΝΜΗΛΙΘΟΝЄΠΙΔѠCЄΙΑ
NO STONE WILL-BE-ON-GIVING to-
s *omits* AND B ΚΑΙ AND
ΥΤѠΗΚΑΙΙΧΘΥΝΜΗΑΝΤΙΙΧ
him OR AND FISH NO INSTEAD FISH
B to-him WILL-BE-ON-GIVING
ΘΥΟCΟΦΙΝЄΠΙΔѠCЄΙΑΥΤѠ
serpent WILL-BE-ON-GIVING to-him
A *adds* ΑΝ EVER B *omits* NO
ΗΚΑΙΑΙΤΗCЄΙѠΟΝΜΗЄΠΙΔ
12 OR AND WILL-BE-REQUESTING EGG NO WILL-BE-ON-
ѠCЄΙΑΥΤѠCΚΟΡΠΙΟΝЄΙΟΥ
13 GIVING to-him SCATTER-VENOM IF THEN
s o. s BEING o. o. o. o. o.
ΝΥΜЄΙCΠΟΝΗΡΟΙΥΠΑΡΧΟΝ
YE wicked belonging
s ΑΙ *for* Є
ΤЄCΟΙΔΑΤЄΔΟΜΑΤΑΑΓΑΘΑ
HAVE-PERCEIVED GIFTS GOOD
ΔΙΔΟΝΑΙΤΟΙCΤЄΚΝΟΙCΥΜ
TO-BE-GIVING to-THE offsprings OF-YOU*p*
s *omits* THE
ѠΝΠΟCѠΜΑΛΛΟΝΟΠΑΤΗΡΟЄ
to-how-much RATHER THE FATHER THE OUT
ΞΟΥΡΑΝΟΥΔѠCЄΙΠΝЄΥΜΑΑ
OF-heaven WILL-BE-GIVING spirit HOLY
ΓΙΟΝΤΟΙCΑΙΤΟΥCΙΝΑΥΤΟ
to-THE *ones*-REQUESTING Him
ΝΚΑΙΗΝЄΚΒΑΛΛѠΝΔΑΙΜΟΝ
14 AND He-WAS OUT-CASTING demon
Bs *omit* AND it WAS
ΙΟΝΚΑΙΑΥΤΟΗΝΚѠΦΟΝЄΓЄ
AND it WAS MUTE BECAME
A o. o. A ЄΚ
ΝЄΤΟΔЄΤΟΥΔΑΙΜΟΝΙΟΥЄΞ
YET OF-THE demon OUT-
ΒΛΗΘЄΝ
ЄΛΘΟΝΤΟCЄΛΑΛΗCЄΝΟΚѠΦ
COMING TALKS THE MUTE
ΟCΚΑΙЄΘΑΥΜΑCΑΝΟΙΟΧΛΟ
AND MARVEL THE THRONGS
B Δ
ΙΤΙΝЄCΔЄЄΞΑΥΤѠΝЄΙΠΟΝ
15 ANY YET OUT of-them said
Bs o. A+Ν
ЄΝΒЄЄΛΖЄΒΟΥΛΤѠΑΡΧΟΝΤ
IN BEELZEBOUL to-THE chief-*one*

[17] Few signs were so impressively suggestive of spiritual power as the casting out of demons. That they were the emissaries and subordinates of Satan is implied in our Lord's argument, and every one compelled to leave its victim was a sign of the ejection of Satan himself when the kingdom is set up. Indeed, the most important factor in the millennial reign is the absence of Satan, who will be bound during the entire period (Un. 20:1-3). From the primeval temptation in Eden up to that time, man's enmity to God is largely the result of wicked spiritual influences from without. Man is the pawn, played by Satan, in his efforts to overthrow God's sovereignty. To release mankind from this thralldom is the first essential to the establishment of a righteous government. Men's efforts are a dismal failure chiefly because they do not reckon with this unknown influence and could not cope with it even if they were aware of its presence.

Satan's influence over mankind will culminate when he is cast down to earth and, as the seven-headed dragon, assumes the leadership of man's campaign against God at the time of the end. Then it is that Christ will descend and cut his career short by confining him for the thousand years. Every time He or His disciples cast out a demon it was a foretaste of that blessed kingdom. Only a stronger One than Satan could invade his realm and defeat his deputies.

When they could not question the reality of His miracles, and must give some adequate cause, they became desperate, and committed the sin which could not be pardoned even in the coming eon. To attribute the work of God's spirit to Satan's power is the limit of iniquity.

[24] Israel as a nation is here pictured as a man out of whom the unclean spirit of idolatry has been cast. Ever since the Babylonian captivity they have been held back from breaking the first commandment. But freedom from idolatry has not been followed by the worship of God. The place once occupied by idols is empty. At the time of the end the unbelieving nation will be forced to worship the image of the wild beast, and their state will be far worse than their previous plight.

zeboul, the chief of the demons, is
he casting out the demons." Yet,
answering, He said, "How can
Satan be casting out Satan?"
16 Yet others, trying Him, sought
a sign out of heaven from Him.
17 Yet *He,* aware of their cogitations,
said to them, "Every kingdom divided against itself is being desolated, and house against house is
18 falling. Now if Satan, also, is divided against himself, how shall his
kingdom stand, seeing that you
are saying I am casting out demons
19 by Beelzeboul? Now if *I,* by Beelzeboul, am casting out demons, by
what are your sons casting them
out? Therefore *they* shall be your
20 judges. Now if *I,* by the finger of
God, am casting out demons, consequently you have a foretaste of
the kingdom of God.
21 Whenever the strong one armed
may be guarding his own courtyard, his possessions are in peace.
22 Yet if ever a stronger than he
should be coming on and conquering him, he is taking away his panoply in which he had confidence,
23 and is distributing his spoils. He
who is not with Me is against Me,
and he who is not assembling with
Me is scattering.
24 Whenever the unclean spirit
may be coming out from a man, it
is passing through waterless places,
seeking and not finding rest,
then it is saying, 'I will be returning into my house whence I came
25 out.' And coming, it is finding it
unoccupied, swept and decorated.
26 Then it is going and taking along
seven other spirits with itself more
wicked than itself, and entering, it

ΙΤΩΝΔΑΙΜΟΝΙΩΝΕΚΒΑΛΛΕ 20
OF-THE demons He-IS-OUT-CASTING

ΙΤΑΔΑΙΜΟΝΙΑΟΔΕΑΠΟΚΡΙ 40
THE demons THE YET answerING
Bs omit THE YET *to* TO-BE-OUT-CASTING

ΘΕΙϹΕΙΠΕΝΠΩϹΔΥΝΑΤΑΙϹ 60
He-said how IS-ABLE SA-

ΑΤΑΝΑϹϹΑΤΑΝΑΝΕΚΒΑΛΛΕ 80
TAN SATAN TO BE-OUT-CASTING
s o.

ΙΝΕΤΕΡΟΙΔΕΠΕΙΡΑΖΟΝΤΕ 100
16 DIFFERENT YET tryING
s o. B had Υ

ϹϹΗΜΕΙΟΝΕΞΟΥΡΑΝΟΥΕΖΗ 20
SIGN OUT OF-heaven SOUGHT
A o.

ΤΟΥΝΠΑΡΑΥΤΟΥΑΥΤΟϹΔΕΕ 40
17 BESIDE Him He YET HAV-
A THE THRU-MINDS,OF-them

ΙΔΩϹΑΥΤΩΝΤΑΔΙΑΝΟΗΜΑΤ 60
ING-PERCEIVED OF-them THE THRU-MINDS

ΑΕΙΠΕΝΑΥΤΟΙϹΠΑϹΑΒΑϹΙ 80
said to-them EVERY KINGdom
B ON herself BEING-THRU-PARTED

ΛΕΙΑΔΙΑΜΕΡΙϹΘΕΙϹΑΕΦΕ 200
BEING-THRU-PARTED ON her-

ΑΥΤΗΝΕΡΗΜΟΥΤΑΙΚΑΙΟΙΚ 20
self IS-beING-DESOLATED AND HOME
B+Ε

ΟϹΕΠΙΟΙΚΟΝΠΙΠΤΕΙΕΙΔΕ 40
18 UPON HOME IS-FALLING IF YET
s omits -THRU-

ΚΑΙΟϹΑΤΑΝΑϹΕΦΕΑΥΤΟΝΔ 60
AND THE SATAN (adversary) ON self IS-

ΙΕΜΕΡΙϹΘΗΠΩϹϹΤΑΘΗϹΕΤ 80
THRU-PARTED how WILL-BE-BEING-STOOD
s1 o.

ΑΙΗΒΑϹΙΛΕΙΑΑΥΤΟΥΟΤΙΛ 300
THE KINGdom OF-him that YE-
Bs o.

ΕΓΕΤΕΕΝΒΕΕΛΖΕΒΟΥΛΕΚΒ 20
ARE-sayING IN BEELZEBOUL TO-BE-

ΑΛΛΕΙΝΜΕΤΑΔΑΙΜΟΝΙΑΕΙ 40
19 OUT-CASTING ME THE demons IF
Bs o.

ΔΕΕΓΩΕΝΒΕΕΛΖΕΒΟΥΛΕΚΒ 60
YET I IN BEELZEBOUL AM-OUT-
A *omits* THE

ΑΛΛΩΤΑΔΑΙΜΟΝΙΑΟΙΥΙΟΙ 80
CASTING THE demons THE SONS

ΥΜΩΝΕΝΤΙΝΙΕΚΒΑΛΛΟΥϹΙ 400
OF-YOUp IN ANY ARE-OUT-CASTING
B OF-YOUp JUDGers

ΝΔΙΑΤΟΥΤΟΑΥΤΟΙΚΡΙΤΑΙ 20
THRU this they JUDGers
s WILL-BE OF-YOUp

ΥΜΩΝΕϹΟΝΤΑΙΕΙΔΕΕΝΔΑΚ 40
20 OF-YOUp WILL-BE IF YET IN FINGER
As1 omit I

ΤΥΛΩΘΕΟΥΕΓΩΕΚΒΑΛΛΩΤΑ 60
OF-God I AM-OUT-CASTING THE

ΔΑΙΜΟΝΙΑΑΡΑΕΦΘΑϹΕΝΕΦ 80
demons CONSEQUENTLY OUT-STRIPS ON

ΥΜΑϹΗΒΑϹΙΛΕΙΑΤΟΥΘΕΟΥ 500
YOUp THE KINGdom OF-THE God

s1 omits* THE

ΟΤΑΝΟΙϹΧΥΡΟϹΚΑΘΩΠΛΙϹ 20
21 when-EVER THE STRONG-*one* HAVING-*been*-DOWN-IM-

ΜΕΝΟϹΦΥΛΑϹϹΗΤΗΝΕΑΥΤΟ 40
PLEMENTED MAY-BE-GUARDING THE OF-self
s Δ Ι

ΥΑΥΛΗΝΕΝΕΙΡΗΝΗΕϹΤΙΝΤ 60
COURT IN PEACE IS THE

ΑΥΠΑΡΧΟΝΤΑΑΥΤΟΥΕΠΑΝΔ 80
22 belongINGS OF-him ON-[IF-]EVER YET
Bs omit THE *s had* +ΕϹΤΙΝ

ΕΟΙϹΧΥΡΟΤΕΡΟϹΑΥΤΟΥΕΠ 600
THE STRONGER OF-him ON-COM-

ΕΛΘΩΝΝΙΚΗϹΗΑΥΤΟΝΤΗΝΠ 20
ING SHOULD-BE-CONQUERING him THE EV-
B+Ε *As* Ε *o.*

ΑΝΟΠΛΙΑΝΑΥΤΟΥΑΙΡΕΙΕΦ 40
ERY-IMPLEMENT OF-him IS-LIFTING ON

ΗΕΠΕΠΟΙΘΕΙΚΑΙΤΑϹΚΥΛΑ 60
WHICH he-HAD-confidence AND THE FLAYS (pelts)

ΑΥΤΟΥΔΙΑΔΙΔΩϹΙΝΟΜΗΩΝ 80
23 OF-him IS-THRU-GIVING THE-*one* NO BEING

ΜΕΤΕΜΟΥΚΑΤΕΜΟΥΕϹΤΙΝΚ 700
WITH ME DOWN OF-ME IS AND

ΑΙΟΜΗϹΥΝΑΓΩΝΜΕΤΕΜΟΥϹ 20
THE-*one* NO TOGETHER-LEADING WITH ME IS-
s1 adds* ΜΕ *s2 dots, but dots partly erased*

ΚΟΡΠΙΖΕΙΟΤΑΝΤΟΑΚΑΘΑΡ 40
24 SCATTERING when-EVER THE unclean

ΤΟΝΠΝΕΥΜΑΕΞΕΛΘΗΑΠΟΤΟ 60
spirit MAY-BE-OUT-COMING FROM THE

ΥΑΝΘΡΩΠΟΥΔΙΕΡΧΕΤΑΙΔΙ 80
human it-IS-THRU-COMING THRU

ΑΝΥΔΡΩΝΤΟΠΩΝΖΗΤΟΥΝΑΝ 800
UN-WET PLACES SEEKING UP-

ΑΠΑΥϹΙΝΚΑΙΜΗΕΥΡΙϹΚΟΝ 20
CEASing AND NO FINDING
As1 omit* then

ΤΟΤΕΛΕΓΕΙΥΠΟϹΤΡΕΨΩΕΙ 40
then IS-sayING I-SHALL-BE-reTURNING INTO

ϹΤΟΝΟΙΚΟΝΜΟΥΟΘΕΝΕΞΗΛ 60
THE HOME OF-ME WHICH-PLACE I-OUT-
s o.

ΘΟΝΚΑΙΕΛΘΟΝΕΥΡΙϹΚΕΙϹ 80
25 CAME AND COMING it-IS-FINDING LEIS-
As1 omit* LEISURING

ΧΟΛΑΖΟΝΤΑϹΕϹΑΡΩΜΕΝΟΝ 900
URING HAVING-*been*-SWEPT

ΚΑΙΚΕΚΟϹΜΗΜΕΝΟΝΤΟΤΕΠ 20
26 AND HAVING-*been*-SYSTEMED then it-
s Ε *o.*

ΟΡΕΥΕΤΑΙΚΑΙΠΑΡΑΛΑΜΒΑ 40
IS-GOING AND IS-BESIDE-GETTING
s o. As1 ΕΠΤΑ *add* AB *omit* WITH self

ΝΕΙΜΕΘΕΑΥΤΟΥΕΤΕΡΑΠΝΕ 60
WITH self DIFFERENT spirits

ΥΜΑΤΑΠΟΝΗΡΟΤΕΡΑΕΑΥΤΟ 80
more-wicked OF-self
A *omits* SEVEN

ΥΕΠΤΑΚΑΙΕΙϹΕΛΘΟΝΤΑΚΑ 48000
SEVEN AND INTO-COMING IS-DOWN-

27 This is a delicate yet decisive thrust at the slightest tendency toward Mariolatry. Mary was indeed most blessed to be chosen to bear such a Son, but it was a physical relationship, such as He sustained in some slight degree to all who were descendants of Jacob. Happiness did not inhere in this. It springs from a spiritual source. Hence He ignores the remark as to Mary, and turns it so as to include His spiritual relatives.

29 These were hard sayings for the religious Jews. For such a saying His townsmen at Nazareth sought to kill Him (4[24-30]). They could not bear to hear of blessing coming to gentile curs while they are passed by. They did not see that privilege, in itself, does not bring happiness. It entails suffering if it be unheeded or spurned. He who is under the light of law will be judged by its illumination. Those in darkness will not be held responsible for a light they never had.

31 The resurrection of judgment is not altogether a matter of condemnation. The queen of Sheba will be commended for coming to hear Solomon. The repentance of the men of Nineveh will be recognized and rewarded.

31 Solomon, with all his wisdom, cannot compare with his greater Son. His reign closed under a cloud which caused the division of the kingdom. He did that which displeased Jehovah. But Christ's wisdom extended beyond His words to His ways. What He said and did were both in constant accord with the mind of God.

32 Jonah's conduct, both before and after his proclamation, shows how lacking he was in sympathy with his message and the One Who sent him. Jonah was exceedingly displeased and very angry when he found that God was gracious and merciful and of great kindness, so that He actually did not fulfill His threats of doom. Jonah was angry again because a gourd was destroyed by a worm. He cared only for his own comfort, and, to him, the withering of the gourd which sheltered him was of more consequence than the destruction of the great city with its thousands of God's creatures. God's judgments are not vindictive but remedial. He does not desire to condemn but to save. Judgment is His strange work.

is dwelling there. And the last
state of that man is becoming
worse than the first."
27 Now it occurred as He is saying
these things, a certain woman out
of the throng, lifting up her voice,
said to Him, "Happy the womb
which bears Thee, and the breasts
28 which suckle Thee!" Yet *He* said,
"Happy indeed, then, are they
who are hearing the word of God
and are maintaining it!"
29 Now, the throngs being convened,
He begins to be saying, "This generation is a wicked generation. It
is seeking a sign, and a sign shall
not be given to it except the sign of
30 Jonah the prophet. For according
as Jonah became a sign to the Ninevites, thus the Son of Mankind,
31 also, will be to this generation. The
queen of the south will be roused
in the judgment with the men of
this generation, and will be condemning them, seeing that she
came out from the ends of the
earth to hear the wisdom of Solomon, and *lo!* more than Solomon is
32 here! Ninevite men will be rising
in the judgment with this generation and they will be condemning
it, seeing that they repent at the
proclamation of Jonah, and *lo!*
more than Jonah is here!
33 Now no one, lighting a lamp, is
placing it in hiding, or under a
measure, but on a lampstand, that
those going in may be observing
34 the light. The lamp of the body is
your eye. Whenever, then, your
eye may be single, your whole
body, also, is illumined, yet if ever
it should be wicked, your body,
35 also, is dark. Be noting, then, that
36 the light in you is not darkness. If,

s o. s Ε
ΤΟΙΚΕΙΕΚΕΙΚΑΙΓΕΙΝΕΤΑ
HOMING there AND IS-BECOMING
o.
ΙΤΑΕϹΧΑΤΑΤΟΥΑΝΘΡΩΠΟΥ
THE LAST OF-THE human
ΕΚΕΙΝΟΥΧΕΙΡΟΝΑΤΩΝΠΡΩ
that WORSE OF-THE BEFORE-most
ΤΩΝΕΓΕΝΕΤΟΔΕΕΝΤΩΛΕΓΕ
27 BECAME YET IN THE TO-BE-say-
ΙΝΑΥΤΟΝΤΑΥΤΑΕΠΑΡΑϹΑΤ
ING Him these ON-LIFT*ing* ANY
A WOMAN SOUND
ΙϹΦΩΝΗΝΓΥΝΗΕΚΤΟΥΟΧΛΟ
SOUND WOMAN OUT OF-THE THRONG
s omits THE
ΥΕΙΠΕΝΑΥΤΩΜΑΚΑΡΙΑΗΚΟ
said to-Him HAPPY THE CAV-
B o. o.
ΙΛΙΑΗΒΑϹΤΑϹΑϹΑϹΕΚΑΙΜ
ITY THE *one*-BEAR*ing* YOU AND BRE-
ΑϹΤΟΙΟΥϹΕΘΗΛΑϹΑϹΑΥΤΟ
28 ASTS WHICH YOU-suckle He
B *late corrector adds* ΓΕ SURELY
ϹΔΕΕΙΠΕΝΜΕΝΟΥΝΜΑΚΑΡΙ
YET said INDEED THEN HAPPY
ΟΙΟΙΑΚΟΥΟΝΤΕϹΤΟΝΛΟΓΟ
THE *ones*-HEARING THE saying
ΝΤΟΥΘΕΟΥΚΑΙΦΥΛΑϹϹΟΝΤ
OF-THE God AND GUARDING
s¹ *adds* ΤΟΝΛΟΓΟΝΤΟΥΘΕΟΥ THE saying OF-THE God
ΕϹΤΩΝΔΕΟΧΛΩΝΕΠΑΘΡΟΙΖ
29 OF-THE YET THRONGS *be*ING-ON-CONVENED
ΟΜΕΝΩΝΗΡΞΑΤΟΛΕΓΕΙΝΗΓ
He-begins TO-BE-saying THE gen-
ΕΝΕΑΑΥΤΗΓΕΝΕΑΠΟΝΗΡΑΕ
eration this generation wicked IS
As o.
ϹΤΙΝϹΗΜΕΙΟΝΖΗΤΕΙΚΑΙϹ
SIGN it-IS-SEEKING AND SIGN
s o
ΗΜΕΙΟΝΟΥΔΟΘΗϹΕΤΑΙΑΥΤ
NOT WILL-BE-BEING-GIVEN to-her
s o. Bs *omit* THE BEFORE-AVERer
ΗΕΙΜΗΤΟϹΗΜΕΙΟΝΙΩΝΑΤΟ
IF NO THE SIGN *of*-JONA THE
s omits for
ΥΠΡΟΦΗΤΟΥΚΑΘΩϹΓΑΡΕΓΕ
30 BEFORE-AVERer according-as for BECAME
As *omit* THE A SIGN to-THE NINEVITES A o.
ΝΕΤΟΟΙΩΝΑϹΤΟΙϹΝΙΝΕΥΕ
THE JONA to-THE NINEVITES
ΙΤΑΙϹϹΗΜΕΙΟΝΟΥΤΩϹΕϹΤ
SIGN thus WILL-BE
ΑΙΚΑΙΟΥΙΟϹΤΟΥΑΝΘΡΩΠΟ
AND THE SON OF-THE human
ΥΤΗΓΕΝΕΑΤΑΥΤΗΒΑϹΙΛΙϹ
31 to-THE generation this KINGess
ϹΑΝΟΤΟΥΕΓΕΡΘΗϹΕΤΑΙΕΝ
OF-SOUTH WILL-BE-BEING-ROUSED IN
s¹* ΑΝΘΡΩΠΩΝ
ΤΗΚΡΙϹΕΙΜΕΤΑΤΩΝΑΝΔΡΩ
THE JUDG*ing* WITH THE MEN

ΝΤΗϹΓΕΝΕΑϹΤΑΥΤΗϹΚΑΙΚ
OF-THE generation this AND WILL
s o.
ΑΤΑΚΡΙΝΕΙΑΥΤΟΥϹΟΤΙΗΛ
BE-DOWN-JUDGING them that she-
ΘΕΝΕΚΤΩΝΠΕΡΑΤΩΝΤΗϹΓΗ
CAME OUT OF-THE ends OF-THE LAND
ϹΑΚΟΥϹΑΙΤΗΝϹΟΦΙΑΝϹΟΛ
TO-HEAR THE WISDOM OF-SOLO-
ΟΜΩΝΟϹΚΑΙΙΔΟΥΠΛΕΙΟΝϹ
MON AND BE-PERCEIVING MORE OF-
ΟΛΟΜΩΝΟϹΩΔΕΑΝΔΡΕϹΝΙΝ
32 SOLOMON here MEN NINE-
A o.
ΕΥΕΙΤΑΙΑΝΑϹΤΗϹΟΝΤΑΙΕ
VITES WILL-BE-UP-STANDING IN
s o.
ΝΤΗΚΡΙϹΕΙΜΕΤΑΤΗϹΓΕΝΕ
THE JUDG*ing* WITH THE generation
ΑϹΤΑΥΤΗϹΚΑΙΚΑΤΑΚΡΙΝΟ
this AND THEY-WILL-BE-DOWN-JUDG-
ΥϹΙΝΑΥΤΗΝΟΤΙΜΕΤΕΝΟΗϹ
ING her that THEY-after-MIND
ΑΝΕΙϹΤΟΚΗΡΥΓΜΑΙΩΝΑΚΑ
INTO THE PROCLAMATION *of*-JONA AND
ΙΙΔΟΥΠΛΕΙΟΝΙΩΝΑΩΔΕΟΥ
33 BE-PERCEIVING MORE *of*-JONA here NOT-
Bs *omit* YET
ΔΕΙϹΔΕΛΥΧΝΟΝΑΨΑϹΕΙϹΚ
YET-ONE YET LAMP TOUCH*ing* INTO HID-
ΡΥΠΤΗΝΤΙΘΗϹΙΝΟΥΔΕΥΠΟ
den IS-PLACING NOT-YET UNDER
ΤΟΝΜΟΔΙΟΝΑΛΛΕΠΙΤΗΝΛΥ
THE MEASURE but ON THE LAMP-
ΧΝΙΑΝΙΝΑΟΙΕΙϹΠΟΡΕΥΟΜ
stand THAT THE *ones*-INTO-GOING
A ΦΕΓΓΟϹ s ΟΥ *for* Ω
ΕΝΟΙΤΟΦΩϹΒΛΕΠΩϹΙΝΟΛΥ
34 THE LIGHT MAY-BE-looking THE LAMP
ΧΝΟϹΤΟΥϹΩΜΑΤΟϹΕϹΤΙΝΟ
OF-THE BODY IS THE
s² *dots* OF-YOU Bs *omit* THEN
ΟΦΘΑΛΜΟϹϹΟΥΟΤΑΝΟΥΝΟΟ
VIEWer OF-YOU when-EVER THEN THE VIEW-
ΦΘΑΛΜΟϹϹΟΥΑΠΛΟΥϹΗΚΑΙ
er OF-YOU UN-COMPOUND MAY-BE AND
As o.
ΟΛΟΝΤΟϹΩΜΑϹΟΥΦΩΤΕΙΝΟ
WHOLE THE BODY OF-YOU luminous
ΝΕϹΤΙΝΕΠΑΝΔΕΠΟΝΗΡΟϹΗ
IS ON-[IF-]EVER YET wicked MAY-BE
s² *adds* ΟΛΟΝ *but now erased* As o.
ΚΑΙΤΟϹΩΜΑϹΟΥϹΚΟΤΕΙΝΟ
AND THE BODY OF-YOU DARK
s o.
ΝϹΚΟΠΕΙΟΥΝΜΗΤΟΦΩϹΤΟΕ
35 BE-NOTING THEN NO THE LIGHT THE IN
ΝϹΟΙϹΚΟΤΟϹΕϹΤΙΝΕΙΟΥΝ
36 YOU DARKness IS IF THEN

36 That light may become darkness seems, at first sight, incomprehensible. But this was the case with the worst of our Lord's enemies, and is often true today. As an example, the truth that Christ should come from Bethlehem was a pure ray from the word of God. But His enemies turned it to dense darkness for themselves when they took it for granted that He had been born in Nazareth. What should have proven Him to be the Christ was made an argument to disprove it. In the same way today many a precious truth is supposed to deny another, equally precious, because they seem to be irreconcilable. If the scribes had made a careful inquiry, as they should have done, they would have known that, though the Lord was reared in Nazareth, He was born in Bethlehem. And if we seek for the facts accurately and carefully, the truth which we have will not eclipse some other truth. Let us labor that the light in us does not become darkness.

38 Compare Mk. 7^{1-8}.

38 Baptism is simply ceremonial washing. The merest dipping of the hands in water would suffice for luncheon. No such ceremony was commanded by the law. It was one of the precepts of men which they had added to His statutes. The Pharisees made much of externals and non-essentials so as to have the appearance of sanctity. But their fastidiousness did not extend to the vital realities of life. Alas! Is not this the condition of the great religious world today? There is form and ceremony, but vital power is not present.

39 Compare Mt. $23^{25,26}$.

42 Compare Mt. 23^{23}.

42 "Judgment" in this connection can only mean the correction of wrongs. There is no good English equivalent for the Greek word *krisis*. By leaving the term uniformly "judgment" we hope to rid it of the sense of condemnation and attach to it the neutral idea of executing justice to the deserving as well as the undeserving. Judgment awards for good as well as punishes for evil.

43 Compare Mt.$23^{6,7}$Mk.$12^{38,39}$.

44 Compare Mt.$23^{27,28}$.

45 English needs a special term to distinguish these teachers of the law of Moses from the legal profession. They seem to have been a special class tak-

then, your whole body is illumined,
no part has any darkness. The
whole will be illumined as whenever
a lamp, in its flashing, may be
illuminating you."
37 Now in His talk a certain Pharisee
is asking Him to lunch with
him. Now coming in, He leans
38 back at table. Now the Pharisee,
perceiving it, marvels that He is
39 not first baptized before lunch. Yet
the Lord said to him, "Now *you*
Pharisees are cleansing the outside
of the cup and the platter, yet your
inside is brimming with rapac-
40 ity and wickedness. Imprudent
ones! Does not He Who makes
the outside make the inside also?
41 Moreover, be giving what is within
for alms, and *lo!* all is clean to you.
42 But woe to you, Pharisees! seeing
that you are taking tithes from
mint and rue and all greens, and
you are passing by judgment and
the love of God. Now these you
were obligated to do and not to be
43 devoid of those. Woe to you, Pharisees!
seeing that you are loving the
front seat in the synagogues, and
44 the salutations in the markets. Woe
to you, scribes and Pharisees, hypocrites!
seeing that you are as the
obscure tombs, and the men that
are walking upon them are not
aware of it."
45 Now, answering, a certain one of
the lawyers is saying to Him,
"Teacher, in saying these things,
46 you are outraging us also." Yet He
said, "Woe to you lawyers also!
seeing that you are loading men
with loads hard to bear, and *you*
yourselves are not touching the
47 loads with one of your fingers. Woe

s erasure, BODY *originally a longer word* As *o.*
ΤΟϹΩΜΑϹΟΥΟΛΟΝΦΩΤΕΙΝΟ
THE BODY OF-YOU WHOLE luminous

s ANY PART As *o.*
ΝΜΗΕΧΟΝΜΕΡΟϹΤΙϹΚΟΤΕΙ
NO HAVING PART ANY DARK

As *o.*
ΝΟΝΕϹΤΑΙΦΩΤΕΙΝΟΝΟΛΟΝ
WILL-BE luminous WHOLE

s1 omits* THE *s omit* IN
ΩϹΟΤΑΝΟΛΥΧΝΟϹΕΝΤΗΑϹΤ
AS when-EVER THE LAMP IN THE GLEAM-

s has faint Τ *above line*
ΡΑΠΗΦΩΤΙΖΗϹΕΕΝΔΕΤΩΛΑ
37 FLING MAY-BE-LIGHTENING YOU IN YET THE TO-TALK

Bs *omit* Him
ΛΗϹΑΙΑΥΤΟΝΕΡΩΤΑΑΥΤΟΝ
Him IS-asking Him

B+Є Bs *omit* ANY
ΦΑΡΙϹΑΙΟϹΤΙϹΟΠΩϹΑΡΙϹ
PHARISEE ANY WHICH-how He-SH'D-BE-

ΤΗϹΗΠΑΡΑΥΤΩΕΙϹΕΛΘΩΝΔ
LUNCHING BESIDE to-him INTO-COMING YET

B+Є
ΕΑΝΕΠΕϹΕΝΟΔΕΦΑΡΙϹΑΙΟ
38 He-UP-FALLS THE YET PHARISEE

ϹΙΔΩΝΕΘΑΥΜΑϹΕΝΟΤΙΟΥΠ
PERCEIVING MARVELS that NOT BE-

ΡΩΤΟΝΕΒΑΠΤΙϹΘΗΠΡΟΤΟΥ
FORE-most He-IS-DIPIZED BEFORE THE

ΑΡΙϹΤΟΥΕΙΠΕΝΔΕΟΚΥΡΙΟ
39 LUNCH said YET THE Master

ϹΠΡΟϹΑΥΤΟΝΝΥΝΥΜΕΙϹΟΙ
TOWARD him NOW YE THE

B+Є
ΦΑΡΙϹΑΙΟΙΤΟΕΞΩΘΕΝΤΟΥ
PHARISEES THE OUT-PLACE OF-THE

ΠΟΤΗΡΙΟΥΚΑΙΤΟΥΠΙΝΑΚΟ
DRINK-cup AND OF-THE BOARD

s ΑΙ *for* Є
ϹΚΑΘΑΡΙΖΕΤΕΤΟΔΕΕϹΩΘΕ
ARE-cleansING THE YET INTO-PLACE

ΝΥΜΩΝΓΕΜΕΙΑΡΠΑΓΗϹΚΑΙ
OF-YOU*p* IS-beING-REPLETE OF-SNATCHing AND

s had +Ο AB1 Κ
ΠΟΝΗΡΙΑϹΑΦΡΟΝΕϹΟΥΧΟΠ
40 OF-wickedness UN-DISPOSED NOT THE *One-*

ΟΙΗϹΑϹΤΟΕΞΩΘΕΝΚΑΙΤΟΕ
mak*ing* THE OUT-PLACE AND THE INTO-

ϹΩΘΕΝΕΠΟΙΗϹΕΝΠΛΗΝΤΑΕ
41 PLACE makes MOREly THE IN-

ΝΟΝΤΑΔΟΤΕΕΛΕΗΜΟϹΥΝΗΝ
BEING BE-GIVING alms

ΚΑΙΙΔΟΥΠΑΝΤΑΚΑΘΑΡΑΥΜ
AND BE-PERCEIVING ALL clean to-YOU*p*

A *o.*
ΙΝΕϹΤΙΝΑΛΛΑΟΥΑΙΥΜΙΝΤ
42 IS but WOE to-YOU*p* THE

B+Є
ΟΙϹΦΑΡΙϹΑΙΟΙϹΟΤΙΑΠΟΔ
PHARISEES that YE-ARE-FROM-

As ΑΙ *for* Є *s1* o.*
ΕΚΑΤΟΥΤΕΤΟΗΔΥΟϹΜΟΝΚΑ
TENthING THE GRATIFY-ODOR AND

s had ΤΟ THE
ΙΤΟΠΗΓΑΝΟΝΚΑΙΠΑΝΛΑΧΑ
THE RUE AND EVERY GREEN

As ΑΙ *for* Є
ΝΟΝΚΑΙΠΑΡΕΡΧΕϹΘΕΤΗΝΚ
AND YE-ARE-BESIDE-COMING THE JUDG-

B *has* OF-THE
ΡΙϹΙΝΚΑΙΤΗΝΑΓΑΠΗΝΤΟΥ
ing AND THE LOVE OF-THE

God *above the line* As1 *omit* YET A *o.* *s o.*
ΘΕΟΥΤΑΥΤΑΔΕΕΔΕΙΠΟΙΗϹ
God these YET it-WAS-BINDING TO-DO

A Є *o.* A+Ι B *late corrector s1* o. o. o. s2o. o.*Є Ι
ΑΙΚΑΚΕΙΝΑΜΗΠΑΡΑΦΙΕΝΑ
AND-those NO TO-BESIDE-FROM-LET

s omits THE B+Є
ΙΟΥΑΙΥΜΙΝΤΟΙϹΦΑΡΙϹΑΙ
43 WOE to-YOU*p* THE PHARISEES

s o.
ΟΙϹΟΤΙΑΓΑΠΑΤΕΤΗΝΠΡΩΤ
that YE-ARE-LOVING THE BEFORE-DOWN-

ΟΚΑΘΕΔΡΙΑΝΕΝΤΑΙϹϹΥΝΑ
SETTLE IN THE TOGETHER-

ΓΩΓΑΙϹΚΑΙΤΟΥϹΑϹΠΑϹΜΟ
LEADS AND THE greetings

ΥϹΕΝΤΑΙϹΑΓΟΡΑΙϹΟΥΑΙΥ
44 IN THE BUY-places WOE to-

Bs *omit* WRITERS *to* hypocrites
ΜΙΝΓΡΑΜΜΑΤΕΙϹΚΑΙΦΑΡΙ
YOU*p* WRITERS AND PHARISEES

ϹΑΙΟΙΥΠΟΚΡΙΤΑΙΟΤΙΕϹΤ
hypocrites that YE-ARE

s o.
ΕΩϹΤΑΜΝΗΜΕΙΑΤΑΑΔΗΛΑΚ
AS THE memorial-vaults THE UN-EVIDENT AND

A *omits* THE
ΑΙΟΙΑΝΘΡΩΠΟΙΟΙΠΕΡΙΠΑ
THE humans THE *ones*-ABOUT-TREAD-

ΤΟΥΝΤΕϹΕΠΑΝΩΟΥΚΟΙΔΑϹ
ING ON-UP NOT THEY-HAVE-PER-

ΙΝΑΠΟΚΡΙΘΕΙϹΔΕΤΙϹΤΩΝ
45 CEIVED answerING YET ANY OF-THE

ΝΟΜΙΚΩΝΛΕΓΕΙΑΥΤΩΔΙΔΑ
LAWers IS-sayING to-Him TEACHER!

ϹΚΑΛΕΤΑΥΤΑΛΕΓΩΝΚΑΙΗΜ
these sayING AND US

ΑϹΥΒΡΙΖΕΙϹΟΔΕΕΙΠΕΝΚΑ
46 YOU-ARE-OUTRAGING THE YET He-said AND

ΙΥΜΙΝΤΟΙϹΝΟΜΙΚΟΙϹΟΥΑ
to-YOU*p* THE LAWers WOE

B Τ Є *above line*
ΙΟΤΙΦΟΡΤΙΖΕΤΕΤΟΥϹΑΝΘ
that YE-ARE-CARRYIZING THE humans

ΡΩΠΟΥϹΦΟΡΤΙΑΔΥϹΒΑϹΤΑ
loads ILL-BEARIC

As *omit* YE
ΚΤΑΚΑΙΑΥΤΟΙΥΜΕΙϹΕΝΙΤ
AND SAME YE to-ONE OF-

ΩΝΔΑΚΤΥΛΩΝΥΜΩΝΟΥΠΡΟϹ
THE FINGERS OF-YOU*p* NOT YE-ARE-TO-

A ΑΙ *for* Є
ΨΑΥΕΤΕΤΟΙϹΦΟΡΤΙΟΙϹΟΥ
47 WARD-STROKING to-THE loads WOE

ing upon themselves what really pertained to the priesthood. The failure of the priests seems to have led to the rise of "lawyers" to expound the law of Moses, and to determine its application in practical life. This gave them an advantage of which they were not slow to avail themselves. Whenever men are given a divine monopoly they abuse it. When the exposition of the scriptures is usurped by a special class they not only fail to unfold them but they effectively hinder others from discovering the truth for themselves.

46 Compare Mt. 23:4.

47 Compare Mt. 23:29-36.

51 Compare Gen.4:8 2 Chr.24:20,21.

51 Men are to be judged by what they know as well as by what they do. To do that which you condemn in others convicts you of their crime as well as your own. Cain was a religious man; in fact he is the first to bring an offering to Jehovah (Gen. 4:3). But his works were evil (1 Jn. 3:12). The first murder was committed by an outwardly religious, but inwardly wicked man. It is rather remarkable that there were three different men, named Zacharias, murdered in the court of the temple. One was Zechariah the son of Jehoiada, who testified against them. And they conspired against him, and stoned him in the court of the house of the Lord. When he died he said "Jehovah is seeing and inquiring," which corresponds closely with "exacting", here used by our Lord (2 Chr.24:20-22). As Chronicles is the end of the Hebrew canon, from Abel to this Zechariah would comprise all the religious murders of the book.

But the Zacharias here may be the same as in Matthew, where he is called the son of Berechiah, that is, the author of the book of Zechariah (Zech. 1:1). He also testified of their evil ways. We have no other record of the manner of his death, but our Lord knew that he was slain where only a priest could have done the deed. From Abel to this Zechariah would stretch over their whole inspired history.

Over thirty years later another Zacharias was foully slain in the outer temple (Josephus, Wars of the Jews, Book IV, chapter 5). This was near the end of their stay in the land.

52 Compare Mt. 23:13.

54 Compare Mk. 12:13.

to you! seeing that you are build-
ing the tombs of the prophets, yet
48 your fathers kill them. Conse-
quently you are witnesses and are
endorsing the acts of your fathers,
seeing that *they*, indeed, kill them,
yet *you* are building their tombs.
49 Therefore, also, the Wisdom of God
said, 'I shall be dispatching to
them prophets and apostles, and
they will be killing and banishing
50 some of them,' that the blood of all
the prophets which is being shed
from the disruption of the world
may be exacted from this genera-
51 tion, from the blood of Abel to the
blood of Zacharias, who perished
between the altar and the house.
Yea, I am saying to you, it will be
52 exacted from this generation. Woe
to you lawyers! seeing that you
take away the key of knowledge.
You enter not yourselves, and those
who are entering you prevent."
53 And at His coming out thence,
the scribes and the Pharisees begin
to hem Him in dreadfully and to
be quizzing Him concerning more
54 things, ambushing Him, seeking to
pounce upon something out of His
mouth, that they shall be accusing
12 Him, at which, a throng of tens of
thousands being assembled so as to
be trampling one another, He be-
gins first to be saying to His disci-
ples, "Take heed to yourselves of
the leaven of the Pharisees, which
2 is hypocrisy. Now nothing is cov-
vered up which shall not be reveal-
ed, and hidden which shall not be
3 known, because whatever you say

ΔΙΥΜΙΝΟΤΙΟΙΚΟΔΟΜΕΙΤΕ
to-YOUp that YE-ARE-HOME-BUILDING

s o.
ΤΑΜΝΗΜΕΙΑΤΩΝΠΡΟΦΗΤΩΝ
THE memorial-vaults OF-THE BEFORE-AVERers

s1* ΚΑΙΟΙ AND THE
ΟΙΔΕΠΑΤΕΡΕCΥΜΩΝΑΠΕΚΤ
THE YET FATHERS OF-YOUp FROM-KILL

s o.
ΕΙΝΑΝΑΥΤΟΥCΑΡΑΜΑΡΤΥΡ
48 them CONSEQUENTLY witnesses

A ΙΤΕ omits YE-ARE
ΕCΕCΤΕΚΑΙCΥΝΕΥΔΟΚΕΙΤ
YE-ARE AND YE-ARE-TOGETHER-WELL-SEEMING

ΕΤΟΙCΕΡΓΟΙCΤΩΝΠΑΤΕΡΩ
to-THE ACTS OF-THE FATHERS

ΝΥΜΩΝΟΤΙΑΥΤΟΙΜΕΝΑΠΕΚ
OF-YOUp that they INDEED FROM-KILL

s o.
ΤΕΙΝΑΝΑΥΤΟΥCΥΜΕΙCΔΕΟ
them YE YET ARE-

A ΑΙ for Ε Bs omit OF-them THE
ΙΚΟΔΟΜΕΙΤΕΑΥΤΩΝΤΑΜ
HOME-BUILDING OF-them THE me-
memorial-vaults

ΝΗΜΕΙΑΔΙΑΤΟΥΤΟΚΑΙΗCΟ
49 morial-vaults THRU this AND THE WISDOM

ΦΙΑΤΟΥΘΕΟΥΕΙΠΕΝΑΠΟCΤ
OF-THE God said I-SHALL-BE-com-

ΕΛΩΕΙCΑΥΤΟΥCΠΡΟΦΗΤΑC
missionING INTO them BEFORE-AVERers

A omits AND
ΚΑΙΑΠΟCΤΟΛΟΥCΚΑΙΕΞΑΥ
AND commissioners AND OUT OF-

s1* Ι Bs omit -OUT-
ΤΩΝΑΠΟΚΤΕΝΟΥCΙΝΚΑΙΕΚ
them THEY-WILL-BE-FROM-KILLING AND THEY-

s2 Δ Κ
ΔΙΩΞΟΥCΙΝΙΝΑΕΚΖΗΤΗΘΗ
50 WILL-BE-OUT-CHASING THAT MAY-BE-BEING-OUT-SOUGHT

ΤΟΑΙΜΑΠΑΝΤΩΝΤΩΝΠΡΟΦΗ
THE BLOOD OF-ALL OF-THE BEFORE-AVER-

B ΚΕΧΥ o.
ΤΩΝΤΟΕΚΧΥΝΝΟΜΕΝΟΝΑΠΟ
ers THE beING-OUT-POURED FROM

ΚΑΤΑΒΟΛΗCΚΟCΜΟΥΑΠΟΤΗ
DOWN-CASTing OF-SYSTEM FROM THE

Bs omit THE
CΓΕΝΕΑCΤΑΥΤΗCΑΠΟΤΟΥΑ
51 generation this FROM THE BLOOD

ΙΜΑΤΟCΑΒΕΛΕΩCΑΙΜΑΤΟC
of-ABEL TILL BLOOD

ΖΑΧΑΡΙΟΥΤΟΥΑΠΟΛΟΜΕΝΟ
OF-ZACHARIAS THE one-beING-destroyED

s1* Ο
ΥΜΕΤΑΞΥΤΟΥΘΥCΙΑCΤΗΡΙ
between THE SACRIFICE-place

ΟΥΚΑΙΤΟΥΟΙΚΟΥΝΑΙΛΕΓΩ
AND THE HOME YEA I-AM-saying

ΥΜΙΝΕΚΖΗΤΗΘΗCΕΤΑΙΑΠΟ
to-YOUp it-WILL-BE-BEING-OUT-SOUGHT FROM

ΤΗCΓΕΝΕΑCΤΑΥΤΗCΟΥΑΙΥ
52 THE generation this WOE to-

ΜΙΝΤΟΙCΝΟΜΙΚΟΙCΟΤΙΗΡ
YOUp THE LAWers that YE-LIFT

A o.
ΑΤΕΤΗΝΚΛΕΙΔΑΤΗCΓΝΩCΕ
THE LOCKer OF-THE knowledge

ΩCΑΥΤΟΙΟΥΚΕΙCΗΛΘΑΤΕΚ
SAME NOT YE-INTO-COME AND

ΑΙΤΟΥCΕΙCΕΡΧΟΜΕΝΟΥCΕ
THE ones-INTO-COMING YE-

A has ΛΕΓΟΝΤΟCΔΕΑΥΤΟΥΤ
ΚΩΛΥCΑΤΕΚΑΚΕΙΘΕΝΕΞΕΛ
53 FORBID AND-OUT-IF-PLACE OF-OUT-COM-

ΑΥΤΑΠΡΟC A+C
ΘΟΝΤΟCΑΥΤΟΥΗΡΞΑΝΤΟΟΙ
ING OF-Him begin THE

B+Ε
ΓΡΑΜΜΑΤΕΙCΚΑΙΟΙΦΑΡΙC
WRITERS AND THE PHARISEES

s o. s o.
ΑΙΟΙΔΕΙΝΩCΕΝΕΧΕΙΝΚΑΙ
DREADly TO-BE-IN-HAVING AND

ΑΠΟCΤΟΜΑΤΙΖΕΙΝΑΥΤΟΝΠ
TO-BE-FROM-MOUTHIZING Him ABOUT

A o.
ΕΡΙΠΛΕΙΟΝΩΝΕΝΕΔΡΕΥΟΝ
54 MORE ambushING

s omits Him Bs omit SEEKING
ΤΕCΑΥΤΟΝΖΗΤΟΥΝΤΕCΘΗΡ
Him SEEKING TO-WILD-

ΕΥCΑΙΤΙΕΚΤΟΥCΤΟΜΑΤΟC
BEAST (hunt) ANY OUT OF-THE MOUTH

Bs omit THAT THEY-WILL-BE-accusING OF-Him
ΑΥΤΟΥΙΝΑΚΑΤΗΓΟΡΗCΟΥC
OF-Him THAT THEY-WILL-BE-accusING

ΙΝΑΥΤΟΥΕΝΟΙCΕΠΙCΥΝΑΧ
12 OF-Him IN WHICH OF-BEING-ON-TOGETHER-

s o.
ΘΕΙCΩΝΤΩΝΜΥΡΙΑΔΩΝΤΟΥ
LED OF-THE MYRIADS OF-THE

ΟΧΛΟΥΩCΤΕΚΑΤΑΠΑΤΕΙΝΑ
THRONG AS-BESIDES TO-BE-DOWN-TREADING one-

ΛΛΗΛΟΥCΗΡΞΑΤΟΛΕΓΕΙΝΠ
another He-begins TO-BE-saying TO-

ΡΟCΤΟΥCΜΑΘΗΤΑCΑΥΤΟΥΠ
WARD THE LEARNers OF-Him BE-

ΡΩΤΟΝΠΡΟCΕΧΕΤΕΕΑΥΤΟΙ
FORE-most YE-BE-heedING to-selves

B WHO-ANY IS hypocrisy OF-THE PHARISEES B+Ε
CΑΠΟΤΗCΖΥΜΗCΤΩΝΦΑΡΙC
FROM THE FERMENT OF-THE PHARISEES

ΑΙΩΝΗΤΙCΕCΤΙΝΥΠΟΚΡΙC
WHO-ANY IS hypocrisy

s omits YET -TOGETHER-
ΙCΟΥΔΕΝΔΕCΥΓΚΕΚΑΛΥΜΜ
2 NOT-YET-ONE YET HAVING-been-TOGETHER-COVERED

ΕΝΟΝΕCΤΙΝΟΟΥΚΑΠΟΚΑΛΥ
IS WHICH NOT WILL-BE-BEING-FROM-

ΦΘΗCΕΤΑΙΚΑΙΚΡΥΠΤΟΝΟΟ
COVERED AND HIDden WHICH NOT

ΥΓΝΩCΘΗCΕΤΑΙΑΝΘΩΝΟCΑ
3 WILL-BE-BEING-KNOWN INSTEAD OF-WHICH as-much-

1 Compare Mt.16[6-12]Mk.8[15-21].

1 Though hypocrisy, in all its forms, is most hateful to God, yet it seems most prevalent in the sphere of religion. The most potent preventive is the great truth here enunciated. Once we realize that pretense of any kind is but a temporary expedient which will react with fearful effect in the future it will make us slow to claim to be what we are not. We may be successful now in concealing our deeds of darkness from our fellows, but they are surely known to God and just as surely will be manifest to men. Happy is he who is not concerned with present appearances but so lives that his acts will be approved in the light!

2-5 Compare Mt.10[26-28].

4 Gehenna, the valley of the son of Hinnom just below Jerusalem, is the place where the refuse and offal of the city is burned. In the kingdom the bodies of criminals will be cast into its flames. The distinction here drawn is between the believer, whose death, especially if endured for the Lord's sake, will make him eligible to a high place in the kingdom at the resurrection of the just, and the rebellious, who, even if they should be in the kingdom, will suffer its stern condemnation. The enemies of Christ can kill, and thousands will be slain as witnesses to the truth, yet their act has an effect exactly opposite to what they intend, for it enhances the felicity of the saints in the resurrection. Not so with those whom He executes. They forfeit the joys of the kingdom.

6 The infinitude of God's care in creation surpasses all human comprehension. There is no detail of our lives too small for His microscopic concern, nothing too trivial to touch His tender solicitude.

8-9 Compare Mt. 10[32-33].

10 Compare Mt.12[31,32]Mk.3[28-30].

10 The unpardonable sin of Israel was not the crucifixion of Christ, but the subsequent rejection of the holy spirit's testimony through His apostles. This has brought on their present dispersion for the eon.

11 Compare Mt.10[19,20]Mk.13[11].

11 This has no reference to the preaching of the evangel today, but to the proclamation of the kingdom.

12 Compare Ac.4[8]7[2,55].

in the darkness shall be heard in
the light, and what you talk in the
ear in the closets shall be proclaimed on the housetops.
4 Now I am saying to you, My
friends, be not afraid of those who
are killing the body and after this
5 have nothing more to do. Now I
shall be intimating to you of Whom
you should be afraid. Be afraid of
Him Who, after killing, has authority to be casting into the Gehenna.
Yea, I am saying to you, of this
One be afraid!
6 Are not five sparrows selling for
two pence [3.14¢, 1*d* 2*f*] ?—and not
one of them is forgotten before
7 God. But the hairs of your head
also have all been numbered. Then
fear not! You are of more consequence than many sparrows.
8 Now I am saying to you, that
everyone whoever shall be avowing
Me in front of men, him shall the
Son of Mankind also be avowing
in front of the messengers of God.
9 Now he who is disowning Me before men will be renounced before
10 the messengers of God. And everyone who shall be declaring a word
against the Son of Mankind, it
shall be pardoned him, yet the one
who blasphemes the holy spirit
shall not be pardoned.
11 Now whenever they may be
bringing you before synagogues
and chiefs and the authorities, you
should not be worrying about how
or what your defense should be or
12 what you may say, for the holy
spirit will be teaching you in the
same hour what you must be saying."
13 Now some one of the throng said
to Him, "Teacher, tell my brother
to part the enjoyment of the allot-
14 ment with me." Now He said to
him, "Man! who constitutes Me a

ΕΝΤΗϹΚΟΤΙΑΕΙΠΑΤΕΕΝΤΩ
as IN THE DARKness YE-say IN THE
ΦΩΤΙΑΚΟΥϹΘΗϹΕΤΑΙΚΑΙΟ
LIGHT WILL-BE-BEING-HEARD AND WHICH
ΠΡΟϹΤΟΟΥϹΕΛΑΛΗϹΑΤΕΕΝ
TOWARD THE EAR YE-TALK IN
AS o.
ΤΟΙϹΤΑΜΕΙΟΙϹΚΗΡΥΧΘΗϹ
THE STORE-ROOMS WILL-BE-BEING-PROCLAIMED
ΕΤΑΙΕΠΙΤΩΝΔΩΜΑΤΩΝΛΕΓ
4 ON THE house-tops I-AM-saying
ΩΔΕΥΜΙΝΤΟΙϹΦΙΛΟΙϹΜΟΥ
YET to-YOU*p* THE FOND-*ones* OF-ME
ΜΗΦΟΒΗΘΗΤΕΑΠΟΤΩΝΑΠΟΚ
NO YE-BE-BEING-afraid FROM THE *ones*-FROM-
B Ι
ΤΕΝΝΟΝΤΩΝΤΟϹΩΜΑΚΑΙΜΕ
KILLING THE BODY AND after
s1* o. o.
ΤΑΤΑΥΤΑΜΗΕΧΟΝΤΩΝΠΕΡΙ
these NO OF-HAVING more-exces-
A *o. o. o. o.*=excessive
ϹϹΟΤΕΡΟΝΤΙΠΟΙΗϹΑΙΥΠΟ
5 sive ANY TO-DO I'LL-BE-UN-
s o. *s omits* YET *s omits* YE-MAY-BE-BEING-afraid
ΔΕΙΞΩΔΕΥΜΙΝΤΙΝΑΦΟΒΗΘ
DER-SHOWING YET to-YOU*p* ANY YE-MAY-BE-BEING-
ΗΤΕΦΟΒΗΘΗΤΕΤΟΝΜΕΤΑΤΟ
afraid YE-BE-BEING-afraid THE after THE
ΑΠΟΚΤΕΙΝΑΙΕΧΟΝΤΑΕΞΟΥ
TO-FROM-KILL HAVING authority
s+Λ
ϹΙΑΝΕΜΒΑΛΕΙΝΕΙϹΤΗΝΓΕ
TO-BE-IN-CASTING INTO THE GEHEN-
ΕΝΝΑΝΝΑΙΛΕΓΩΥΜΙΝΤΟΥΤ
NA YEA I-AM-saying to-YOU*p* this-*one*
s ΔΙ *for* Є
ΟΝΦΟΒΗΘΗΤΕΟΥΧΙΠΕΝΤΕϹ
6 YE-BE-BEING-afraid NOT (*emph.*) FIVE PAS-
A Є Ι *o.* Є *o.*
ΤΡΟΥΘΙΑΠΩΛΟΥΝΤΑΙΑϹϹΑ
SERINES ARE-SELLING OF-ASSARIONS
ΡΙΩΝΔΥΟΚΑΙΕΝΕΞΑΥΤΩΝΟ
TWO AND ONE OUT OF-them NOT
ΥΚΕϹΤΙΝΕΠΙΛΕΛΗϹΜΕΝΟΝ
IS HAVING-*been*-forgotten
ΕΝΩΠΙΟΝΤΟΥΘΕΟΥΑΛΛΑΚΑ
7 IN-VIEW OF-THE God but AND
ΙΑΙΤΡΙΧΕϹΤΗϹΚΕΦΑΛΗϹΥ
THE HAIRS OF-THE HEAD OF-
ΜΩΝΠΑϹΑΙΗΡΙΘΜΗΝΤΑΙΜΗ
YOU*p* ALL HAVE-*been*-NUMBERED NO
B *omits* THEN
ΟΥΝΦΟΒΕΙϹΘΕΠΟΛΛΩΝϹΤΡ
THEN BE-FEARING OF-MANY PASSER-
s2 ΔΙ *for* Є
ΟΥΘΙΩΝΔΙΑΦΕΡΕΤΕΛΕΓΩΔΕ
8 INES YE-ARE-THRU-CARRYING I-AM-saying YET
AB *omit* that
ΥΜΙΝΟΤΙΠΑϹΟϹΑΝΟΜΟΛΟ
to-YOU*p* that EVERY WHO EVER WILL-BE-avow-

s Η o.
ΓΗϹΕΙΕΝΕΜΟΙΕΜΠΡΟϹΘΕΝ
ING IN ME IN-TOWARD-PLACE
ΤΩΝΑΝΘΡΩΠΩΝΚΑΙΟΥΙΟϹΤ
OF-THE humans AND THE SON OF-
ΟΥΑΝΘΡΩΠΟΥΟΜΟΛΟΓΗϹΕΙ
THE human WILL-BE-avowING
s1 *omits* OF-THE MESSENGERS
ΕΝΑΥΤΩΕΜΠΡΟϹΘΕΝΤΩΝΑΓ
IN him IN-TOWARD-PLACE OF-THE MES-
ΓΕΛΩΝΤΟΥΘΕΟΥΟΔΕΑΡΝΗϹ
9 SENGERS OF-THE God THE YET *one*-disowning
A ЄΜΠΡΟϹΘЄΝ IN-TOWARD-PLACE
ΑΜΕΝΟϹΜΕΕΝΩΠΙΟΝΤΩΝΑΝ
ME IN-VIEW OF-THE humans
s1 *o. o.*
ΘΡΩΠΩΝΑΠΑΡΝΗΘΗϹΕΤΑΙΕ
WILL-BE-BEING-renounced IN-
ΝΩΠΙΟΝΤΩΝΑΓΓΕΛΩΝΤΟΥΘ
VIEW OF-THE MESSENGERS OF-THE God
s ΔΙ *for* Є
ΕΟΥΚΑΙΠΑϹΟϹΕΡΕΙΛΟΓΟΝ
10 AND EVERY WHO WILL-BE-declaring saying
ΕΙϹΤΟΝΥΙΟΝΤΟΥΑΝΘΡΩΠΟ
INTO THE SON OF-THE human
ΥΑΦΕΘΗϹΕΤΑΙΑΥΤΩΤΩΔΕΕ
WILL-BE-BEING-FROM-LET to-him to-THE YET INTO
ΙϹΤΟΑΓΙΟΝΠΝΕΥΜΑΒΛΑϹΦ
THE HOLY spirit *one*-HARM-
s Ο Υ *o.*
ΗΜΗϹΑΝΤΙΟΥΚΑΦΕΘΗϹΕΤΑ
AVERR*ing* NOT WILL-BE-BEING-FROM-LET
A ΠΡΟϹ -TOWARD-
ΙΟΤΑΝΔΕΕΙϹΦΕΡΩϹΙΝΥΜΑ
11 when-EVER YET THEY-MAY-BE-INTO-CARRYING YOU*p*
s ЄΙϹ INTO
ϹΕΠΙΤΑϹϹΥΝΑΓΩΓΑϹΚΑΙΤ
ON THE TOGETHER-LEADS AND THE
ΑϹΑΡΧΑϹΚΑΙΤΑϹΕΞΟΥϹΙΑ
ORIGINALS AND THE authorities
A Δ *o. o.*
ϹΜΗΜΕΡΙΜΝΗϹΗΤΕΠΩϹΗΤΙ
NO YE-SHOULD-BE-being-anxious how OR ANY
ΑΠΟΛΟΓΗϹΗϹΘΕΗΤΙΕΙΠΗΤ
YE-SHOULD-BE-FROM-saying OR ANY YE-MAY-BE-saying
ΕΤΟΓΑΡΑΓΙΟΝΠΝΕΥΜΑΔΙΔ
12 THE for HOLY spirit WILL-BE-
A Η *o.*
ΑΞΕΙΥΜΑϹΕΝΑΥΤΗΤΗΩΡΑΑ
TEACHING YOU*p* IN SAME THE HOUR WHICH
ΔΕΙΕΙΠΕΙΝΕΙΠΕΝΔΕΤΙϹΕ
13 IS-BINDING TO-BE-saying said YET ANY OUT
A to-Him OUT OF-THE THRONG
ΚΤΟΥΟΧΛΟΥΑΥΤΩΔΙΔΑϹΚΑ
OF-THE THRONG to-Him TEACHER!
ΛΕΕΙΠΕΤΩΑΔΕΛΦΩΜΟΥΜΕΡ
BE-saying to-THE brother OF-ME TO-PART
s Є *o.*
ΙϹΑϹΘΑΙΜΕΤΕΜΟΥΤΗΝΚΛΗ
WITH ME THE tenancy
ΡΟΝΟΜΙΑΝΟΔΕΕΙΠΕΝΑΥΤΩ
14 THE YET He-said to-him

14 See Ex. 2[14].

15 Compare 1 Ti. 6[6-10].

15 A telling truth which would do more to ameliorate the ills of humanity than all government, were it heeded, is embodied in the phrase, "the superfluity of his possessions". Life does not consist in having, but in being. The moment that our possessions exceed our needs they become a burden. The only place that treasure can be safely and sanely deposited is in the heavens. This is illustrated in the following parable.

18 In Palestine it was customary to store grain and other products in sealed, air tight, cistern-like pits, dug on a hill side or in a field, where the ground was sufficiently dry. In these food was kept unspoiled for long periods, safe from marauders and mice and ants. It would be difficult to preserve grain or food stuffs for many years in barns such as are used in the West.

19 Compare Prov. 18[11].

19 This is an excellent passage to teach us the significance of the soul. It is now spoken of as though it were the spirit. The soul craves food and drink and merriment. It expresses itself in the appetite and physical desires. The rich man had made no provision for his spirit. His hoard was of grain and wine and oil, good only for the life that now is. The soul is satisfied by the senses. Taste, smell, hearing, sight, and touch are the means of its exercise.

20 See Job 27[16-22].

21 Compare [29-34]Ja. 2[5].

22-26 Compare Mt. 6[25-27].

22 From the world's standpoint this man was most prudent, for he provided for the future. But his death turned his prudence into folly.

22 Man has become the slave of his desires. Instead of eating and drinking to live, he spends his life in laboring for the means of living according to his liking.

24 The lower ranks of creation are a daily display of God's care and provision. No one can study the marvels of nature without some sense of the overseeing providence of God. They are better provided for than men.

justice or a parter over you?"
15 Now He said to them, "See and
be guarding against all greed, see-
ing that one's life is not in the
superfluity of his possessions."
16 Now He told them a parable,
saying, "The country place of a
17 certain rich man bears well. And
he reasoned in himself, saying,
'What shall I be doing, seeing that
I have nowhere to gather my
18 fruits?' And he said, 'This shall I
be doing: I will pull down my
barns, and I will build greater, and
there will I be gathering all my
19 grain and my goods. And I shall
be declaring to my soul, Soul,
you have many goods laid up for
many years. Rest, eat, drink, make
merry.'
20 Yet God said to him, 'Impru-
dent one! This night are they de-
manding your soul from you. Now,
for whom will be what you make
21 ready?' Thus is he who is hoard-
ing for himself and is not rich for
God."
22 Now He said to His disciples,
"Therefore I am saying to you, Do
not worry about the soul, what
you may be eating, nor yet your
body, what you should be putting
23 on, for the soul is more than nur-
ture and the body than apparel.
24 Consider the ravens, that they are
not sowing, neither are they reap-
ing, who have no storeroom nor
barn, and God is nurturing them.
Of how much more consequence are
25 *you* than the flying creatures! Now
who of you by worrying is able to
26 add one cubit to his stature? If,
then, you are not able for the least,
why are you worrying about the
rest?
27 Consider the anemones, how they
are growing. They are not toil-

ΑΝΘΡΩΠΕΤΙϹΜΕΚΑΤΕϹΤΗϹ
human! ANY ME DOWN-STANDS

A ΔΙΚΑϹΤΗΝ
ΕΝΚΡΙΤΗΝΗΜΕΡΙϹΤΗΝΕΦΥ
JUDGER OR PARTER ON YOUp

s1* ΩΝ
ΜΑϹΕΙΠΕΝΔΕΠΡΟϹΑΥΤΟΥϹ
15 He-said YET TOWARD them

s ΑΙ for Ε s ΑΙ for Ε
ΟΡΑΤΕΚΑΙΦΥΛΑϹϹΕϹΘΕΑΠ
BE-SEEING AND BE-GUARDING FROM

ΟΠΑϹΗϹΠΛΕΟΝΕΞΙΑϹΟΤΙΟ
EVERY MORE-HAVING that NOT

ΥΚΕΝΤΩΠΕΡΙϹϹΕΥΕΙΝΤΙΝ
IN THE TO-BE-exceeding to-ANY-one

ΙΗΖΩΗΑΥΤΟΥΕϹΤΙΝΕΚΤΩΝ
THE LIFE OF-him IS OUT OF THE

As1* OF- ΟΥ for Ω
ΥΠΑΡΧΟΝΤΩΝΑΥΤΩΕΙΠΕΝΔ
16 belongings to-him He-said YET

ΕΠΑΡΑΒΟΛΗΝΠΡΟϹΑΥΤΟΥϹ
BESIDE-CAST TOWARD them

ΛΕΓΩΝΑΝΘΡΩΠΟΥΤΙΝΟϹΠΛ
saying OF-human ANY RICH

A Η
ΟΥϹΙΟΥΕΥΦΟΡΗϹΕΝΗΧΩΡΑ
WELL-CARRIES THE SPACE

B o.
ΚΑΙΔΙΕΛΟΓΙΖΕΤΟΕΝΕΑΥΤ
17 AND he-THRU-accounted IN self

ΩΛΕΓΩΝΤΙΠΟΙΗϹΩΟΤΙΟΥΚ
saying ANY I-SHALL-BE-DOING that NOT

ΕΧΩΠΟΥϹΥΝΑΞΩΤΟΥϹΚΑΡΠ
I-AM-HAVING where I'LL-BE-TOGETHER-LEADING THE FRUITS

ΟΥϹΜΟΥΚΑΙΕΙΠΕΝΤΟΥΤΟΠ
18 OF-ME AND he-said this I'LL-

ΟΙΗϹΩΚΑΘΕΛΩΜΟΥΤΑϹΑΠΟ
BE-DOING I'LL-BE-DOWN-LIFTING OF-ME THE FROM-

s1* adds ΑΝ
ΘΗΚΑϹΚΑΙΜΕΙΖΟΝΑϹΟΙΚΟ
PLACES AND GREATER I-SHALL-BE-

s* omits but s2 restores ALL
ΔΟΜΗϹΩΚΑΙϹΥΝΑΞΩΕΚΕΙΠ
HOME-BUILDING AND I'LL-BE-TOGETHER-LEADING there

As1 ΤΑ (B+Ε) ΓΕΝΗΜΑΤΑ s1 omits AND
ΑΝΤΑΤΟΝϹΙΤΟΝΜΟΥΚΑΙΤΑ
ALL THE GRAIN OF-ME AND THE

THE GOODS OF-ME
ΑΓΑΘΑΜΟΥΚΑΙΕΡΩΤΗΨΥΧΗ
19 GOODS OF-ME AND I'LL-BE-declaring to-THE soul

ΜΟΥΨΥΧΗΕΧΕΙϹΠΟΛΛΑΑΓΑ
OF-ME soul YOU-ARE-HAVING MANY GOODS

ΘΑΚΕΙΜΕΝΑΕΙϹΕΤΗΠΟΛΛΑ
LYING INTO YEARS MANY

s Ε
ΑΝΑΠΑΥΟΥΦΑΓΕΠΙΕΕΥΦΡΑ
BE-UP-CEASING BE-EATING BE-DRINKING BE-being-

s o. A ΚΥΡΙΟϹ
ΙΝΟΥΕΙΠΕΝΔΕΑΥΤΩΟΘΕΟϹ
20 glad said YET to-him THE God

ΑΦΡΩΝΤΑΥΤΗΤΗΝΥΚΤΙΤΗΝ
UN-DISPOSED to-this THE NIGHT THE

B omits -FROM-
ΨΥΧΗΝϹΟΥΑΠΑΙΤΟΥϹΙΝΑΠ
soul OF-YOU THEY-ARE-FROM-REQUESTING FROM

ΟϹΟΥΑΔΕΗΤΟΙΜΑϹΑϹΤΙΝΙ
YOU WHICH YET YOU-make-READY ANY

ΕϹΤΑΙΟΥΤΩϹΟΘΗϹΑΥΡΙΖΩ
21 WILL-BE thus THE one-PLACING-INTO-MOR-

Bs1* o.
ΝΕΑΥΤΩΚΑΙΜΗΕΙϹΘΕΟΝΠΛ
ROW to-self AND NO INTO God BEING-

ΟΥΤΩΝΕΙΠΕΝΔΕΠΡΟϹΤΟΥϹ
22 RICH He-said YET TOWARD THE

B omits OF-Him
ΜΑΘΗΤΑϹΑΥΤΟΥΔΙΑΤΟΥΤΟ
LEARNERS OF-Him THRU this

A to-YOUp I-AM-saying s ΑΙ for Ε
ΛΕΓΩΥΜΙΝΜΗΜΕΡΙΜΝΑΤΕΤ
I-AM-saying to-YOUp NO BE-YE-being-anxious to-

ΗΨΥΧΗΤΙΦΑΓΗΤΕΜΗΔΕΤΩϹ
THE soul ANY YE-MAY-BE-EATING NO-YET to-THE BODY

As omit OF-YOUp
ΩΜΑΤΙΥΜΩΝΤΙΕΝΔΥϹΗϹΘΕ
OF-YOUp ANY YE-SHOULD-BE-IN-SLIPPING

A omits for s1* o.
ΗΓΑΡΨΥΧΗΠΛΕΙΟΝΕϹΤΙΝΤ
23 THE for soul MORE IS OF-

ΗϹΤΡΟΦΗϹΚΑΙΤΟϹΩΜΑΤΟΥ
THE NURTURE AND THE BODY OF-THE

ΕΝΔΥΜΑΤΟϹΚΑΤΑΝΟΗϹΑΤΕ
24 IN-SLIP DOWN-MIND-YE

s adds ΤΕ s o.
ΤΟΥϹΚΟΡΑΚΑϹΟΤΙΟΥϹΠΕΙ
THE RAVENS that NOT THEY-ARE-

s Τ
ΡΟΥϹΙΝΟΥΔΕΘΕΡΙΖΟΥϹΙΝ
SOWING NOT-YET THEY-ARE-reaping

s o.
ΟΙϹΟΥΚΕϹΤΙΝΤΑΜΕΙΟΝΟΥ
to-WHICH NOT IS STORE-ROOM NOT

ΔΕΑΠΟΘΗΚΗΚΑΙΟΘΕΟϹΤΡΕ
YET FROM-PLACE AND THE God IS-NUR-

ΦΕΙΑΥΤΟΥϹΠΟϹΩΜΑΛΛΟΝΥ
TURING them to-how-much RATHER YE

s o.
ΜΕΙϹΔΙΑΦΕΡΕΤΕΤΩΝΠΕΤΕ
ARE-THRU-CARRYING OF-THE flyers

ΙΝΩΝΤΙϹΔΕΕΞΥΜΩΝΜΕΡΙΜ
25 ANY YET OUT OF-YOUp being-anxious

B has TO-add after OF-him
ΝΩΝΔΥΝΑΤΑΙΠΡΟϹΘΕΙΝΑΙ
IS-ABLE TO-add

ΕΠΙΤΗΝΗΛΙΚΙΑΝΑΥΤΟΥΠΗ
ON THE PRIME OF-him CUBIT

Bs1 omit ONE A Τ
ΧΥΝΕΝΑΕΙΟΥΝΟΥΔΕΕΛΑΧΙ
26 ONE IF THEN NOT-YET INFERIOR-most

s1* adds ΤΙ As ΑΙ for Ε
ϹΤΟΝΔΥΝΑϹΘΕΤΙΠΕΡΙΤΩΝ
YE-ARE-ABLE ANY ABOUT THE

As ΑΙ for Ε
ΛΟΙΠΩΝΜΕΡΙΜΝΑΤΕΚΑΤΑΝ
27 rest YE-ARE-being-anxious DOWN-MIND-YE

s ΑΙ for Ε
ΟΗϹΑΤΕΤΑΚΡΙΝΑΠΩϹΑΥΞΑ
THE ANEMONES how it-IS-GROW-

27-28 Compare Mt.6[28-30].

27 There are many beautiful flowers in Palestine but the scriptures do not mention any varieties, hence it is difficult to fix upon the one specially alluded to. Some have thought that He referred to a beautiful species of iris, colored dark purple and white. There are also brilliant hued tulips. But these flowers are not abundant enough to warrant the general allusion made by our Lord. There are other flowers, more numerous and quite as glorious, which carpet the fields of Palestine. Among these the most gorgeous and conspicuous in the Spring is the *Anemone coronaria,* usually a brilliant scarlet, which is found in all parts of the land. It abounds in the plains and on the mountains, along the shores of Galilee and on the bare hills of Judea. The richness of its tints and the profusion with which it appears everywhere combine to give point to our Lord's comparison. Though the commonest of flowers, it is also among the loveliest. The Arabs include it among the flowers called *susan,* which is equivalent to the Hebrew *shushan* and the Greek *krinon,* the word here used. This is, however, the common name for any brilliantly colored flower like a lily or tulip, or ranunculus or anemone.

29 Compare Mt. 6[31-34].

32-34 Compare Mt.6[19-21].

33 See Hag. 1[6].

33 This advice must be understood in the light of the property laws in Israel and the imminence of the kingdom. Each one had his allotment, on which his living depended. Our Lord was not asking them to sell this. It was property over and above this which He advised them to sell, as it would be worthless to them in the redistribution of the land in the kingdom. Their only way of securing it was to use its price in helping the poor in Israel. Thus they would transfer their interests into the coming kingdom.

36 Compare Mt. 22[1-14].

38 The Lord's return is always left indefinite as to time so that it may be continually imminent to the hearts of His people. We should remember that our next conscious moment may be in His presence. There is nothing to compare with this to give joy and power in service.

ing, neither are they spinning, yet
I am saying to you that not even
Solomon in all his glory was cloth-
28 ed as one of these. Now if God is
thus garbing the grass in the field,
which is today and tomorrow is be-
ing cast into the stove, how much
rather you, scant of faith?
29 And do not *you* be seeking what
you may be eating and what you
may be drinking, and be not in sus-
30 pense. For all these things the na-
tions of the world are seeking. Now
your Father is aware that you need
31 these. Moreover, be seeking the
kingdom of God and all these
things will be added to you.
32 Fear not, little flocklet, seeing
that your Father delights to give
33 you the kingdom. Sell your pos-
sessions and be giving alms. Make
yourselves purses which do not
grow old, a treasure which does not
default, in the heavens where the
thief is not nearing, neither moth is
34 causing decay. For where your
treasure is, there will your heart
be also.
35 Let your loins be girded about,
36 and lamps burning, and *you* be
like men anticipating their own
lord, when he should break loose
from the wedding festivities, that
at his coming and knocking, they
should immediately be opening up
37 for him. Happy are those slaves,
whom the Lord, coming, will be
finding watching. Verily, I am
saying to you that He will be gird-
ing Himself, and, causing them to
recline, and, passing along, will be
serving them.
38 And if He should be coming in
the second watch, and if in the
third watch, and should be finding
them thus, happy are those slaves.

s o.
ΝΕΙΟΥΚΟΠΙΑΟΥΔΕΝΗΘΕΙΛ
ING-UP NOT it-IS-toilING NOT-YET it-IS-SPINNING I-AM-

B *omits* that
ΕΓΩΔΕΥΜΙΝΟΤΙΟΥΔΕCΟΛΟ
saying YET to-YOU*p* that NOT-YET SOLOMON

ΜΩΝΕΝΠΑCΗΤΗΔΟΞΗΑΥΤΟΥ
IN EVERY THE esteem OF-him

ΠΕΡΙΕΒΑΛΕΤΟΩCΕΝΤΟΥΤΩ
was-ABOUT-CAST AS ONE OF-these

s o. A THE FODDER TODAY IN FIELD BEING
ΝΕΙΔΕΕΝΑΓΡΩΤΟΝΧΟΡΤΟΝ
28 IF YET IN FIELD THE FODDER

ΟΝΤΑCΗΜΕΡΟΝΚΑΙΑΥΡΙΟΝ
BEING today AND MORROW

AB+Є
ΕΙCΚΛΙΒΑΝΟΝΒΑΛΛΟΜΕΝΟ
INTO STOVE *be*ING-CAST

B -ΑΖΕΙ
ΝΟΘΕΟCΟΥΤΩCΑΜΦΙΕΝΝΥC
THE God thus IS-ENVELOPING-IN

ΙΝΠΟCΩΜΑΛΛΟΝΥΜΑCΟΛΙΓ
to-how-much RATHER YOU*p* FEW-BELIEV-

s1 omits NO
ΟΠΙCΤΟΙΚΑΙΥΜΕΙCΜΗΖΗΤ
29 ings AND YE NO BE-SEEKING

A Η OR
ΕΙΤΕΤΙΦΑΓΗΤΕΚΑΙΤΙΠΙΗ
ANY YE-MAY-BE-EATING AND ANY YE-MAY-BE-

s had+ΜΗΔΕΤΩCΩΜΑΤΙ A ΑΙ *for* Є
ΤΕΚΑΙΜΗΜΕΤΕΩΡΙΖΕCΘΕΤ
30 DRINKING AND NO YE-BE-*be*ING-WITH-AIRIZED these

ΑΥΤΑΓΑΡΠΑΝΤΑΤΑΕΘΝΗΤΟ
for ALL THE NATIONS OF-THE

A -ЄΙ
ΥΚΟCΜΟΥΕΠΙΖΗΤΟΥCΙΝΥΜ
SYSTEM ARE-ON-SEEKING OF-YOU*p*

ΩΝΔΕΟΠΑΤΗΡΟΙΔΕΝΟΤΙΧΡ
YET THE FATHER HAS-PERCEIVED that YE-ARE-

ΗΖΕΤΕΤΟΥΤΩΝΠΛΗΝΖΗΤΕΙ
31 needING OF-these MOREly BE-YE-SEEK-

B*s for* OF-THE God ΑΥΤΟΥ OF-Him
ΤΕΤΗΝΒΑCΙΛΕΙΑΝΤΟΥΘΕΟ
ING THE KINGdom OF-THE God

B*s1 omit* ALL
ΥΚΑΙΤΑΥΤΑΠΑΝΤΑΠΡΟCΤΕ
AND these ALL WILL-BE-BEING-

s Є *o.*
ΘΗCΕΤΑΙΥΜΙΝΜΗΦΟΒΟΥΤΟ
32 addED to-YOU*p* NO BE-FEARING THE

B+Є
ΜΙΚΡΟΝΠΟΙΜΝΙΟΝΟΤΙΕΥΔ
LITTLE flocklet that WELL-SEEMS

s OF-YOU*p* THE FATHER
ΟΚΗCΕΝΟΠΑΤΗΡΥΜΩΝΔΟΥΝ
THE FATHER OF-YOU*p* TO-GIVE

ΑΙΥΜΙΝΤΗΝΒΑCΙΛΕΙΑΝΠΩ
33 to-YOU*p* THE KINGdom SELL-YE

ΛΗCΑΤΕΤΑΥΠΑΡΧΟΝΤΑΥΜΩ
THE belongINGS OF-YOU*p*

ΝΚΑΙΔΟΤΕΕΛΕΗΜΟCΥΝΗΝΠ
AND BE-GIVING alms make

A ΑΙ *for* Є
ΟΙΗCΑΤΕΕΑΥΤΟΙCΒΑΛΛΑΝ
to-selves purses

ΤΙΑΜΗΠΑΛΑΙΟΥΜΕΝΑΘΗCΑ
NO *be*ING-OLDED PLACED-INTO-

s o.
ΥΡΟΝΑΝΕΚΛΕΙΠΤΟΝΕΝΤΟΙ
MORROW UN-OUT-LACKed IN THE

CΟΥΡΑΝΟΙCΟΠΟΥΚΛΕΠΤΗC
heavens THE-where thief

s Ν
ΟΥΚΕΓΓΙΖΕΙΟΥΔΕCΗCΔΙΑ
NOT IS-NEARING NOT-YET MOTH IS-THRU-

A *o.*
ΦΘΕΙΡΕΙΟΠΟΥΓΑΡΕCΤΙΝΟ
34 CORRUPTING THE-where for IS THE

ΘΗCΑΥΡΟCΥΜΩΝΕΚΕΙΚΑΙΗ
PLACED-INTO-MORROW OF-YOU*p* there AND THE

ΚΑΡΔΙΑΥΜΩΝΕCΤΑΙΕCΤΩC
35 HEART OF-YOU*p* WILL-BE LET-BE

A THE LOINS OF-YOU*p* B1 ΑΙ *for* Є
ΑΝΥΜΩΝΑΙΟCΦΥΕCΠΕΡΙΕΖ
OF-YOU*p* THE LOINS HAVING-*been*-

ΩCΜΕΝΑΙΚΑΙΟΙΛΥΧΝΟΙΚΑ
ABOUT-GIRDED AND THE LAMPS BURN-

ΙΟΜΕΝΟΙΚΑΙΥΜΕΙCΟΜΟΙΟ
36 ING AND YE LIKE

ΙΑΝΘΡΩΠΟΙCΠΡΟCΔΕΧΟΜΕ
to-humans TOWARD-RECEIVING

ΝΟΙCΤΟΝΚΥΡΙΟΝΕΑΥΤΩΝΠ
THE master OF-selves ?-

ΟΤΕΑΝΑΛΥCΗΕΚΤΩΝΓΑΜΩΝ
when he-SH'D-BE-UP-LOOSING OUT OF-THE MARRIAGES

ΙΝΑΕΛΘΟΝΤΟCΚΑΙΚΡΟΥCΑ
THAT OF-COMING AND KNOCKing

B*s omit* OF-him
ΝΤΟCΑΥΤΟΥΕΥΘΕΩCΑΝΟΙΞ
OF-him immediately THEY-SH'D-BE-

ΩCΙΝΑΥΤΩΜΑΚΑΡΙΟΙΟΙΔΟ
37 UP-OPENING to-him HAPPY THE SLAVES

ΥΛΟΙΕΚΕΙΝΟΙΟΥCΕΛΘΩΝΟ
those WHOM COMING THE

ΚΥΡΙΟCΕΥΡΗCΕΙΓΡΗΓΟΡΟ
master WILL-BE-FINDING watchING

ΥΝΤΑCΑΜΗΝΛΕΓΩΥΜΙΝΟΤΙ
AMEN I-AM-saying to-YOU*p* that

A Є *o.*
ΠΕΡΙΖΩCΕΤΑΙΚΑΙΑΝΑΚΛΙ
he-WILL-BE-ABOUT-GIRDING AND WILL-BE-reclining

s1 omits AND *to* to-them
ΝΕΙΑΥΤΟΥCΚΑΙΠΑΡΕΛΘΩΝ
them AND BESIDE-COMING

B*s o. o.*
ΔΙΑΚΟΝΗCΕΙΑΥΤΟΙCΚΑΙΕ
38 he-WILL-BE-THRU-SERVING to-them AND IF-

A+ЄΛΘΗ B*s omit* GUARD
ΑΝΕΝΤΗΔΕΥΤΕΡΑΦΥΛΑΚΗΚ
EVER IN THE second GUARD AND-

A Ι A *has* MAY-BE-COMING *above*
ΑΝΕΝΤΗΤΡΙΤΗΦΥΛΑΚΗΕΛΘ
IF-EVER IN THE third GUARD He-MAY-BE-

A *adds* ЄΛΘΩΝ COMING
ΗΚΑΙΕΥΡΗΟΥΤΩCΜΑΚΑΡΙΟ
COMING AND MAY-BE-FINDING thus HAPPY

[39-40] Compare Mt.24[43,44] 1 Thes.5[1-11] Un. 3[3]16[15].
[41-44] Compare Mt.24[45-47]1 Co.4[1-5].
[45] Compare Mt. 24[48-51].

[59] As most of the houses in Palestine were built of sun-dried clay, or *adobe*, a thief could best effect an entrance by digging his way through the walls. They literally burrowed their way into a house they wished to rob.

[40] The coming of Christ as Son of Mankind is to be a complete surprise even to those in Israel who are waiting for Him. This coming as a thief is connected with the day of the Lord (1 Th. 5[2]), and the sudden destruction of those in darkness. But we are not in darkness, so that that day will not overtake us as a thief. God did not appoint us to indignation. We look for Him, not as an enemy, but as a Saviour (Phil.3[20]). For us salvation has a past, a present, and a future tense. The bodies of our humiliation have not yet been saved. They will be at His coming.

[41] The Lord's coming for us is a matter of pure grace in accord with all His dealings in this secret administration. We should not be drowsing, but this will not cost us our place in His presence. Our salvation depends on His death, not on our faithfulness. Whether we are watching or are drowsing, we shall live at the same time together with Him (1 Th.5[10]). It will not be so in His coming to Israel. Peter's question brings out the parable which shows that, while some will be rewarded for service at His coming, others will be cut asunder for unfaithfulness. They are dealt with as slaves and their place in the kingdom depends on what they do during His absence, but we are subjects of grace and, whatever loss we may suffer for unfaithfulness, we ourselves will be saved (1 Co. 3[15]).

[47] All God's judgments are tempered by attending circumstances. He does not require His creatures to live up to light which they do not have. Yet His judgments increase in severity according to the privileges enjoyed. Thus it is that Israel is subject to the most awful of the inflictions of the end time. How thankful we should be that His grace not only bestows transcendent privilege but brings immunity from judgment as well!

39 Now this you know, that, if the
householder had been aware at what
hour the thief is coming, he would
watch and would not let his house
40 be tunneled into. *You* also become
ready, then, seeing that, in an hour
which you are not supposing, the
Son of Mankind is coming."
41 Now Peter said to Him, "Lord,
art thou saying this parable to us,
42 or also to all?" And the Lord said,
"Who, consequently, is the faith-
ful and prudent steward, whom the
lord will be placing over his re-
tainers, who is giving the measure
43 of wheat in season? Happy is that
slave, whom his master, coming,
44 will be finding doing thus. Truly,
I am saying to you that he will be
placing him over all his posses-
sions.
45 Now if that slave should say in
his heart, 'My lord is delaying
coming,' and should be beginning
to beat the boys and the maids, as
well as to be eating and drinking,
46 and to be drunk, the lord of that
slave will be arriving on a day for
which he is not hoping and at an
hour which he knows not, and shall
be cutting him asunder, and shall
be appointing his part with the
unfaithful.
47 Now that slave who knows the
will of his own lord, and neither
makes ready nor yet does aught
with a view to his will, shall have
48 many lashes. Now he who knows
not, yet does what deserves blows,
shall have few lashes. Now to
everyone to whom much was given,
from him much will be sought, and
to whom they committed much, of
him they will be requesting more
excessively.
49 I came to be casting fire on the
earth, and what will I if it was al-

B8 omit THE SLAVE s¹ omits those
ΙΕΙϹΙΝΟΙΔΟΥΛΟΙΕΚΕΙΝΟ
ARE THE SLAVES those
s o.
ΙΤΟΥΤΟΔΕΓΕΙΝΩϹΚΕΤΕΟΤ
39 this YET YE-ARE-KNOWING that
A ΗΘΙ A o.
ΙΕΙΗΔΕΙΟΟΙΚΟΔΕϹΠΟΤΗϹ
IF HAD-PERCEIVED THE HOME-OWNer
ΠΟΙΑΩΡΑΟΚΛΕΠΤΗϹΕΡΧΕΤ
? to-THE-WHICH HOUR THE thief IS-COMING
s¹ omits he-watches s¹* omits EVER s¹ omits AND
ΑΙΕΓΡΗΓΟΡΗϹΕΝΑΝΚΑΙΟΥ
he-watches EVER AND NOT
B omits EVER A Γ o.
ΚΑΝΑΦΗΚΕΝΔΙΟΡΥΧΘΗΝΑΙ
EVER FROM-LETS TO-BE-THRU-EXCAVATED
B Ι *above line*
ΤΟΝΟΙΚΟΝΑΥΤΟΥΚΑΙΥΜΕΙ
40 THE HOME OF-him AND YE
B8 omit THEN AB Ε+ A ΑΙ *for* Ε
ϹΟΥΝΓΙΝΕϹΘΕΕΕΤΟΙΜΟΙΟΤ
THEN BE-BECOMING READY that
ΙΗΩΡΑΟΥΔΟΚΕΙΤΕΟΥΙΟϹΤ
to-WHICH HOUR NOT YE-ARE-SEEMING THE SON OF-
ΟΥΑΝΘΡΩΠΟΥΕΡΧΕΤΑΙΕΙΠ
41 THE human IS-COMING said
B omits to-Him
ΕΝΔΕΑΥΤΩΟΠΕΤΡΟϹΚΥΡΙΕ
YET to-Him THE Peter Master!
ΠΡΟϹΗΜΑϹΤΗΝΠΑΡΑΒΟΛΗΝ
TOWARD US THE BESIDE-CAST
ΤΑΥΤΗΝΛΕΓΕΙϹΗΚΑΙΠΡΟϹ
this YOU-ARE-saying OR AND TOWARD
A omits AND A adds ΔΕ YET
ΠΑΝΤΑϹΚΑΙΕΙΠΕΝΟΚΥΡΙΟ
42 ALL AND said THE Master
A ΑΙ s¹* Δ
ϹΤΙϹΑΡΑΕϹΤΙΝΟΠΙϹΤΟϹΟ
ANY CONSEQUENTLY IS THE BELIEVing stew-
ΟΥΛΟϹ B omits AND s omits THE
ΙΚΟΝΟΜΟϹΚΑΙΟΦΡΟΝΙΜΟϹ
ard AND THE DISPOSED
s¹* Ε s¹* Ν
ΟΝΚΑΤΑϹΤΗϹΕΙΟΚΥΡΙΟϹΕ
WHOM WILL-BE-DOWN-STANDING THE master ON
ΠΙΤΗϹΘΕΡΑΠΕΙΑϹΑΥΤΟΥΤ
THE cure (retainer) OF-him OF-
s¹* ΔΙΔΑΟΥΝΑΙ B omits THE B+Ε
ΟΥΔΙΔΟΝΑΙΕΝΚΑΙΡΩΤΟϹΙ
THE TO-BE-GIVING IN SEASON THE GRAIN-
ΤΟΜΕΤΡΙΟΝΜΑΚΑΡΙΟϹΟΔΟ
43 MEASURE HAPPY THE SLAVE
ΥΛΟϹΕΚΕΙΝΟϹΟΝΕΛΘΩΝΟΚ
that WHOM COMING THE mas-
ΥΡΙΟϹΑΥΤΟΥΕΥΡΗϹΕΙΠΟΙ
ter OF-him WILL-BE-FINDING DOING
s thus DOING
ΟΥΝΤΑΟΥΤΩϹΑΛΗΘΩϹΛΕΓΩ
44 thus TRULY I-AM-saying
ΥΜΙΝΟΤΙΕΠΙΠΑϹΙΝΤΟΙϹΥ
to-YOUP that ON ALL THE be-
ΠΑΡΧΟΥϹΙΝΑΥΤΟΥΚΑΤΑϹΤ
longINGS OF-him he-WILL-BE-DOWN-

ΗϹΕΙΑΥΤΟΝΕΑΝΔΕΕΙΠΗΟΔ
45 STANDING him IF-EVER YET MAY-BE-saying THE
ΟΥΛΟϹΕΚΕΙΝΟϹΕΝΤΗΚΑΡΔ
SLAVE that IN THE HEART
s¹* OF-ME THE Master *to which* s² *restores*
ΙΑΑΥΤΟΥΧΡΟΝΙΖΕΙΟΚΥΡΙ
OF-him IS-delaying THE master
ΟϹΜΟΥΕΡΧΕϹΘΑΙΚΑΙΑΡΞΗ
OF-ME TO-BE-COMING AND SH'D-BE-be-
ΤΑΙΤΥΠΤΕΙΝΤΟΥϹΠΑΙΔΑϹ
ginning TO-BE-BEATING THE boys
s Ε o.
ΚΑΙΤΑϹΠΑΙΔΙϹΚΑϹΕϹΘΙΕ
AND THE maids TO-BE-EATING
B+Ε
ΙΝΤΕΚΑΙΠΙΝΕΙΝΚΑΙΜΕΘΥ
BESIDES AND TO-BE-DRINKING AND TO-BE-*being*-
ϹΚΕϹΘΑΙΗΞΕΙΟΚΥΡΙΟϹΤΟ
46 DRUNK WILL-BE-ARRIVING THE master OF-THE
ΥΔΟΥΛΟΥΕΚΕΙΝΟΥΕΝΗΜΕΡ
SLAVE that IN DAY
ΑΗΟΥΠΡΟϹΔΟΚΑΚΑΙΕΝΩΡΑ
to-WHICH NOT he-IS-TOWARD-SEEMING AND IN HOUR
B+Ε
ΗΟΥΓΙΝΩϹΚΕΙΚΑΙΔΙΧΟΤΟ
to-WHICH NOT he-IS-KNOWING AND WILL-BE-TWO-CUT-
ΜΗϹΕΙΑΥΤΟΝΚΑΙΤΟΜΕΡΟϹ
TING him AND THE PART
ΑΥΤΟΥΜΕΤΑΤΩΝΑΠΙϹΤΩΝΘ
OF-him WITH THE *ones*-UNBELIEVing WILL-
ΗϹΕΙΕΚΕΙΝΟϹΔΕΟΔΟΥΛΟϹ
47 BE-PLACING that YET THE SLAVE
ΟΓΝΟΥϹΤΟΘΕΛΗΜΑΤΟΥΚΥΡ
THE *one*-KNOWING THE WILL OF-THE master
B8 o.
ΙΟΥΕΑΥΤΟΥΚΑΙΜΗΕΤΟΙΜΑ
OF-self AND NO mak*ing*-READY
B8 o. o. o.
ϹΑϹΜΗΔΕΠΟΙΗϹΑϹΠΡΟϹΤΟ
NO YET Do*ing* TOWARD THE
ΘΕΛΗΜΑΑΥΤΟΥΔΑΡΗϹΕΤΑΙ
WILL OF-Him WILL-BE-*be*ING-SKINNED
ΠΟΛΛΑϹΟΔΕΜΗΓΝΟΥϹΠΟΙΗ
48 MANY THE YET NO *one*-KNOWING D*oing*
ϹΑϹΔΕΑΞΙΑΠΛΗΓΩΝΔΑΡΗϹ
YET WORTHY OF-BLOWS WILL-BE-*be*ING-
s¹ omits YET
ΕΤΑΙΟΛΙΓΑϹΠΑΝΤΙΔΕΩΕΔ
SKINNED FEW to-EVERY YET to-WHOM WAS-
s¹ omits MANY
ΟΘΗΠΟΛΥΠΟΛΥΖΗΤΗΘΗϹΕΤ
GIVEN MANY MANY WILL-BE-BEING-SOUGHT
ΑΙΠΑΡΑΥΤΟΥΚΑΙΩΠΑΡΕΘΕ
BESIDE OF-him AND to-WHOM THEY-BESIDE-
ΝΤΟΠΟΛΥΠΕΡΙϹϹΟΤΕΡΟΝΑ
PLACED MANY more-excessive THEY-
ΙΤΗϹΟΥϹΙΝΑΥΤΟΝΠΥΡΗΛΘ
49 WILL-BE-REQUESTING him FIRE I-CAME

49 We are now approaching the great crisis in His ministry. Instead of being believed and received, the proclamation of the kingdom has caused strife and contention. Its rejection is evident. The baptism with which it began must have its counterpart in another baptism at its end. The shadow of the cross lay athwart His path henceforth, and its awful pressure lay heavily on His spirit. Until it shall have been accomplished the kingdom cannot come. Until then the opposition must increase. The kingdom of God was thrice rejected. They rejected Jehovah when Saul was chosen king. They rejected Christ. They rejected the preaching of the apostles.

50 Compare Mt. 20[22].

51 Compare Mt. 10[34-36].

51 At His birth the heavenly hosts sang of peace on earth (2[14]). The kingdom foretold by the prophets was to end all strife. He was to be the Prince of Peace, and of the increase of peace there was to be no end (Isa. 9 [6,7]). Hence they had good reason to suppose that He had come to give peace to the earth. And that He will do when He comes again. But the time from His rejection until His return has been and will be a period of strife and division. This will reach its climax in the coming time of Jacob's trouble, when the kingdom is once more proclaimed and faithfulness to God will tear families asunder and destroy the tenderest ties of nature. But when He comes all strife will vanish and peace will preside over all the earth for the thousand years.

52 Compare Micah 7[6].

54 The Lord now turns from the disciples to the throngs. In spirit, He sees a great storm coming, yet they are utterly oblivious of the signs. They were experts at foretelling the weather. Clouds in the west, over the Mediterranean, with a southwest wind, would be sure to bring a rainstorm. If the wind shifts to the north it is soon over. The south wind, off the desert, always brings heat. With all this discernment they did not see that the current of opinion in Israel was leading to a violent storm. There was little peace for them, and they were finally driven out of the land and scattered among the nations.

50 ready kindled? Yet I have a bap-
tism to be baptized with, and how
am I being pressed till it should be
51 accomplished! Are you supposing
that I came along to give peace to
the earth? *No,* I am saying to you,
52 but rather division. For from now
on there will be five in one home
divided, three against two, and two
53 will be divided against three, fa-
ther against son and son against fa-
ther, and mother against daughter
and daughter against mother,
mother-in-law against the bride and
the bride against her mother-in-
law."
54 Now He said to the throngs, also,
"Whenever you should be perceiv-
ing a cloud rising in the west, im-
mediately you are saying that a
rainstorm is coming, and it is oc-
55 curring thus. And whenever it is
blowing from the south, you are
saying that there will be a scorch-
ing wind, and it is occurring.
56 Hypocrites! You are aware how
to be testing the aspect of the sky
and the earth, yet you are not
aware how to be testing this era!
57 Now why, even of yourselves, are
58 you not deciding what is just? For
as you are going with your plain-
tiff to the magistrate, take action
on the way to be cleared from him,
lest at some time he should be
dragging you to the judge, and the
judge will be giving you over to
the sheriff, and the sheriff will be
59 casting you into jail. I am saying
to you, Under no circumstances
may you be coming out thence till
you may be paying even the last
mite [about .196¢, .375*f*]."
13 Now there were some present on
the same occasion reporting to Him
concerning the Galileans whose
blood Pilate mixes with their sacri-
2 fices. And, answering, Jesus said

ΟΝΒΑΛΕΙΝΕΠΙΤΗΝΓΗΝΚΑΙ
TO-BE-CASTING (*fut.*) ON THE LAND AND

ΤΙΘΕΛΩΕΙΗΔΗΑΝΗΦΘΗΒΑΠ
50 ANY I-AM-WILLING IF ALREADY it-WAS-UP-TOUCHED DIPism

ΤΙCΜΑΔΕΕΧΩΒΑΠΤΙCΘΗΝΑ
YET I-AM-HAVING TO-BE-DIPIZED

ΙΚΑΙΠΩCCΥΝΕΧΟΜΑΙΕΩCΟ
AND how I-AM-*be*ING-pressed TILL OF-
s² adds CΥΝ *but it is deleted*

ΤΟΥΤΕΛΕCΘΗΔΟΚΕΙΤΕΟΤΙ
51 WHICH it-SH'D-BE-BEING-FINISHED YE-ARE-SEEMING that

ΕΙΡΗΝΗΝΠΑΡΕΓΕΝΟΜΗΝΔΟ
PEACE I-BESIDE-BECAME TO-GIVE

ΥΝΑΙΕΝΤΗΓΗΟΥΧΙΛΕΓΩΥΜ
IN THE LAND NOT (*emph.*) I-AM-saying to-
s¹ omits WILL-BE *to* HAVING-*been*-THRU-PARTED

ΙΝΑΛΛΗΔΙΑΜΕΡΙCΜΟΝΕCΟ
52 you*p* but OR THRU-PARTING WILL-BE

ΝΤΑΙΓΑΡΑΠΟΤΟΥΝΥΝΠΕΝΤ
for FROM THE NOW FIVE
A HOME ONE

ΕΕΝΕΝΙΟΙΚΩΔΙΑΜΕΜΕΡΙC
IN ONE HOME HAVING-*been*-THRU-PARTED
s¹ has ΝΟΙ A *o.*

ΜΕΝΟΙΤΡΕΙCΕΠΙΔΥCΙΝΚΑ
THREE ON TWO AND

ΙΔΥΟΕΠΙΤΡΙCΙΝΔΙΑΜΕΡΙ
53 TWO ON THREE WILL-BE-BEING-THRU-
A Ε *o.* A Φ *o.*

CΘΗCΟΝΤΑΙΠΑΤΗΡΕΠΙΥΙΩ
PARTED FATHER ON SON
AB *omit* AND

ΚΑΙΥΙΟCΕΠΙΠΑΤΡΙΚΑΙΜΗ
AND SON ON FATHER AND MOTHER
A *o.* A Ι

ΤΗΡΕΠΙΘΥΓΑΤΕΡΑΚΑΙΘΥΓ
ON DAUGHTER AND DAUGHTER
s omits THE A *o.* A Ι

ΑΤΗΡΕΠΙΤΗΝΜΗΤΕΡΑΠΕΝΘ
ON THE MOTHER mother-IN-
s¹ omits* OF-her

ΕΡΑΕΠΙΤΗΝΝΥΜΦΗΝΑΥΤΗC
LAW ON THE BRIDE OF-her

ΚΑΙΝΥΜΦΗΕΠΙΤΗΝΠΕΝΘΕΡ
AND BRIDE ON THE mother-IN-LAW
Bs¹* *omit* OF-her

ΑΝΑΥΤΗCΕΛΕΓΕΝΔΕΚΑΙΤΟ
54 OF-her He-said YET AND to-THE

ΙCΟΧΛΟΙCΟΤΑΝΙΔΗΤΕΝΕΦ
THRONGS when-EVER YE-MAY-BE-PERCEIVING CL-
A ΑΠΟ FROM

ΕΛΗΝΑΝΑΤΕΛΛΟΥCΑΝΕΠΙΔ
OUD UP-RISING ON west
As ΔΙ *for* Ε

ΥCΜΩΝΕΥΘΕΩCΛΕΓΕΤΕΟΤΙ
immediately YE-ARE-saying that

ΟΜΒΡΟCΕΡΧΕΤΑΙΚΑΙΓΕΙΝ
storm IS-COMING AND it-IS-BECOMING

ΕΤΑΙΟΥΤΩCΚΑΙΟΤΑΝΝΟΤΟ
55 thus AND when-EVER SOUTH
s¹ omits* that

ΝΠΝΕΟΝΤΑΛΕΓΕΤΕΟΤΙΚΑΥ
BLOWING YE-ARE-saying that BURNING

s¹ ΕΡΧΕΤΑΙ
CΩΝΕCΤΑΙΚΑΙΓΕΙΝΕΤΑΙΥ
56 WILL-BE AND it-IS-BECOMING hyp-

ΠΟΚΡΙΤΑΙΤΟΠΡΟCΩΠΟΝΤΟ
ocrites THE face OF-THE
ABs¹* OF-THE LAND AND OF-THE heaven

ΥΟΥΡΑΝΟΥΚΑΙΤΗCΓΗCΟΙΔ
heaven AND OF-THE LAND YE-HAVE-
s ΔΙ *for* Ε B SEASON YET

ΑΤΕΔΟΚΙΜΑΖΕΙΝΤΟΝΔΕΚΑ
PERCEIVED TO-BE-testing THE YET SEASON
A *o.* A *omits* YE-H.-P.

ΙΡΟΝΤΟΥΤΟΝΠΩCΟΥΚΟΙΔΑ
this how NOT YE-HAVE-PER-
s ΔΙ *for* Ε A ΤΕ

ΤΕΔΟΚΙΜΑΖΕΙΝΤΙΔΕΚΑΙΑ
57 CEIVED TO-BE-testing ANY YET AND FROM
B+Ε

ΦΕΑΥΤΩΝΟΥΚΡΙΝΕΤΕΤΟΔΙ
selves NOT YE-ARE-JUDGING THE JUST

ΚΑΙΟΝΩCΓΑΡΥΠΑΓΕΙCΜΕΤ
58 AS for YOU-ARE-UNDER-LEADING WITH

ΑΤΟΥΑΝΤΙΔΙΚΟΥCΟΥΕΠΑΡ
THE INSTEAD-JUSTer OF-YOU ON chief

ΧΟΝΤΑΕΝΤΗΟΔΩΔΟCΕΡΓΑC
IN THE WAY BE-GIVING ACTION
A Δ B *omits* FROM

ΙΑΝΑΠΗΛΛΑΧΘΑΙΑΠΑΥΤΟΥ
TO-BE-FROM-CHANGED FROM him

ΜΗΠΟΤΕΚΑΤΑCΥΡΗCΕΠΡΟC
NO ?-when he-MAY-BE-DOWN-DRAGGING YOU TOWARD

ΤΟΝΚΡΙΤΗΝΚΑΙΟΚΡΙΤΗCC
THE JUDGer AND THE JUDGer YOU
A ΔΡ

ΕΠΑΡΑΔΩCΕΙΤΩΠΡΑΚΤΟΡΙ
WILL-BE-BESIDE-GIVING to-THE PRACTICer
A Η *o.*

ΚΑΙΟΠΡΑΚΤΩΡCΕΒΑΛΕΙΕΙ
AND THE PRACTICer YOU WILL-BE-CASTING INTO

CΦΥΛΑΚΗΝΛΕΓΩCΟΙΟΥΜΗΕ
59 GUARD-house I-AM-saying to-YOU NOT NO YOU-
Bs *omit* OF-THE

ΞΕΛΘΗCΕΚΕΙΘΕΝΕΩCΤΟΥΚ
MAY-BE-OUT-COMING thence TILL OF-THE AND
Bs¹* *o.*

ΑΙΤΟΝΕCΧΑΤΟΝΛΕΠΤΟΝΑΠ
THE LAST lepton YOU-MAY-
A+Ε

ΟΔΩCΠΑΡΗCΑΝΔΕΤΙΝΕCΕΝ
13 BE-FROM-GIVING WERE-BESIDE-BEING YET ANY IN

ΑΥΤΩΤΩΚΑΙΡΩΑΠΑΓΓΕΛΛΟ
SAME to-THE SEASON FROM-MESSAGING
B+Ε

ΝΤΕCΑΥΤΩΠΕΡΙΤΩΝΓΑΛΙΛ
to-Him ABOUT THE GALILEANS

ΑΙΩΝΩΝΤΟΑΙΜΑΠΕΙΛΑΤΟC
OF-WHOM THE BLOOD PILATE
B+Ε

ΕΜΙΞΕΝΜΕΤΑΤΩΝΘΥCΙΩΝΑ
MIXES WITH THE SACRIFICES OF-
Bs *omit* THE JESUS

ΥΤΩΝΚΑΙΑΠΟΚΡΙΘΕΙCΟΙΗ
2 them AND answering THE JESUS

CΟΥCΕΙΠΕΝΑΥΤΟΙCΔΟΚΕΙ
said to-them YE-ARE-SEEMING

to them, "Are you supposing that
these Galileans came to be sinners
beyond all the Galileans, seeing that
3 they have suffered such things? I
am saying to you, *No!* But if you
should not be repenting, you will
4 all be perishing likewise. Or
those eighteen on whom the tower
in Siloam falls, and kills them, are
you supposing that *they* came to be
debtors beyond all men dwelling in
5 Jerusalem? I am saying to you,
No! But if you should not be repenting, you will all be perishing
similarly."

6 Now He told this parable: "A
certain man had a fig tree planted
in his vineyard, and he came, seeking fruit on it and found it not.
7 Now he said to the vineyardist,
'*Lo!* For three years I am coming
seeking fruit on this fig tree and I
am not finding it. Hew it down,
then, for why is it wasting the land
8 also?' Yet answering, he is saying
to him, 'Lord, leave it this year
also, till I shall be digging about it
9 and manuring it. And, if indeed, it
should be producing fruit in the
future—yet if not, you shall surely
be hewing it down'."

10 Now He was teaching in one of
the synagogues on the sabbaths.
11 And *lo!* there was a woman having
a spirit of infirmity eighteen years,
and she was bending together and
12 utterly unable to unbend. Now Jesus, perceiving her, shouts and said
to her, "Woman, you have been re-
13 leased from your infirmity!" And
He places His hands on her, and
instantly she was made erect again,
and glorified God.

14 Now the chief of the synagogue,
answering, resenting that Jesus

57-59 Compare Mt.5:25,26 Prov.25:8.

1 There is a strong natural tendency to connect calamity with sin. Hardly any great disaster occurs but someone seeks to justify it on the ground that the victims must have been extraordinary sinners. Job's friends reasoned thus. In their minds his calamities must have been occasioned by some secret offenses, and were sent as a punishment for his wrong doing. Now, while sin often does entail suffering in this life, much of it does not. And suffering is not sent simply as a punishment for sin, but also as a means by which God reveals Himself. Job was vindicated by God, yet he abhorred himself. Through his trials he was led to a greater blessing and a closer knowledge of God than could otherwise be. He had *heard* of Him before; now he *saw* Him (Job 42:5). Let us not judge those who suffer, as though they deserved what they endure. God is not now judging or sentencing His creatures. That is past for believers and future for unbelievers. In the great white throne judgment those who appear before it will be dealt with according to their sins. Then it will be possible to deduce their delinquency from the character and severity of their sentence. But all such reasoning is foolish now. The Galileans whom Pilate killed were no worse than others of their kind, and the tower of Siloam did not fall on the most vicious in Jerusalem.

1 Compare Ac. 5:37.

2 Compare Jn. 9:2,3.

4 Compare Neh.3:15 Jn.9:7.

6-9 Compare Isa.5:1-7 Mt.21:19.

6 For three years John and the Lord sought to find fruit from Israel as a nation. Little did Israel think that their rejection of His proclamation was dooming all their national aspirations. The same truth is taught in the cursing of the fig tree (Mt. 21:19; Mk. 11:13), which, indeed, may stand for the hewing down. The next miracle shows Him still laboring in a final effort to produce fruit.

10 Israel's doom is figured by a soulless tree; her deliverance is shown by the restoration of the infirm woman. This recognizes the reason for Israel's weakness, which was the possession of a spirit at variance with God. The

A ΑΙ *for* Є B+Є
ΤЄΟΤΙΟΙΓΑΛΙΛΑΙΟΙΟΥΤΟ
that THE GALILEANS these

ΙΑΜΑΡΤΩΛΟΙΠΑΡΑΠΑΝΤΑC
missers BESIDE ALL

B+Є
ΤΟΥCΓΑΛΙΛΑΙΟΥCЄΓЄΝΟΝ
THE GALILEANS BECAME

Bs *o. o.*
ΤΟΟΤΙΤΟΙΑΥΤΑΠЄΠΟΝΘΑC
that such THEY-HAVE-EMOTIONED

ΙΝΟΥΧΙΛЄΓΩΥΜΙΝΑΛΛЄΑΝ
3 NOT (*emph.*) I-AM-sayING to-YOU but IF-EVER

A+CH A ΩCΑΥ
ΜΗΜЄΤΑΝΟΗΤЄΠΑΝΤЄCΟΜΟ
NO YE-MAY-BE-after-MINDING ALL LIKE-AS

ΤΩC AS-SAME-AS
ΙΩCΑΠΟΛЄΙCΘЄΗЄΚЄΙΝΟΙ
4 WILL-BE-beING-destroyED OR those

Bs1* *omit* AND AB *omit* ON-
ΟΙΔЄΚΑΚΑΙΟΚΤΩЄΦΟΥCЄΠ
THE TEN AND EIGHT ON WHOM ON-

ЄΠЄCЄΝΟΠΥΡΓΟCЄΝΤΩCΙΛ
FALLS THE TOWER IN THE SILOAM

s o.
ΩΑΜΚΑΙΑΠЄΚΤЄΙΝЄΝΑΥΤΟ
AND FROM-KILLS them

s ΑΙ *for* Є A*s o.*
ΥCΔΟΚЄΙΤЄΟΤΙΑΥΤΟΙΟΦЄ
YE-ARE-SEEMING that they OWERS

ΙΛЄΤΑΙЄΓЄΝΟΝΤΟΠΑΡΑΠΑ
BECAME BESIDE ALL

ΝΤΑCΤΟΥCΑΝΘΡΩΠΟΥCΤΟΥ
THE humans THE

B *omits* IN
CΚΑΤΟΙΚΟΥΝΤΑCЄΝΙЄΡΟΥ
ones-DOWN-HOMING IN JERUSALEM

CΑΛΗΜΟΥΧΙΛЄΓΩΥΜΙΝΑΛΛ
5 NOT (*emph.*) I-AM-sayING to-YOU but

Bs2 *o. o. but* s3 *restores*
ЄΑΝΜΗΜЄΤΑΝΟΗCΗΤЄΠΑΝΤ
IF-EVER NO YE-SHOULD-BE-after-MINDING ALL

A ΟΜΟΙΩC LIKE-AS *s* ΑΙ *for* Є
ЄCΩCΑΥΤΩCΑΠΟΛЄΙCΘЄЄΛ
6 AS-SAME-AS WILL-BE-beING-destroyED He-

ЄΓЄΝΔЄΤΑΥΤΗΝΤΗΝΠΑΡΑΒ
said YET this THE BESIDE-CAST

A IN THE VINE-
ΟΛΗΝCΥΚΗΝЄΙΧЄΝΤΙCΠЄΦ
FIG-tree HAD ANY HAVING
yard OF-him HAVING-(s1* *omits* THE *s* Ν) *been*-plantED

ΥΤЄΥΜЄΝΗΝЄΝΤΩΑΜΠЄΛΩΝ
been-plantED IN THE VINEyard

ΙΑΥΤΟΥΚΑΙΗΛΘЄΝΖΗΤΩΝΚ
OF-him AND he-CAME SEEKING FRUIT

ΑΡΠΟΝЄΝΑΥΤΗΚΑΙΟΥΧЄΥΡ
IN her AND NOT he-FOUND

ЄΝЄΙΠЄΝΔЄΠΡΟCΤΟΝΑΜΠЄ
7 he-said YET TOWARD THE GRAPE-VINE-

A *omits* FROM
ΛΟΥΡΓΟΝΙΔΟΥΤΡΙΑЄΤΗΑΦ
ACTer BE-PERCEIVING THREE YEARS FROM
WHICH

ΟΥЄΡΧΟΜΑΙΖΗΤΩΝΚΑΡΠΟΝ
WHICH I-AM-COMING SEEKING FRUIT

ЄΝΤΗCΥΚΗΤΑΥΤΗΚΑΙΟΥΧЄ
IN THE FIG-tree this AND NOT I-AM-

Bs *omit* THEN
ΥΡΙCΚΩЄΚΚΟΨΟΝΟΥΝΑΥΤΗ
FINDING OUT-STRIKE THEN her

B1 ΤΟΝΤΟΠΟΝ THE PLACE
ΝΙΝΑΤΙΚΑΙΤΗΝΓΗΝΚΑΤΑΡ
THAT ANY AND THE LAND IS-DOWN-UN-ACT-

ΓЄΙΟΔЄΑΠΟΚΡΙΘЄΙCΛЄΓЄ
8 ING THE-*one* YET answerING IS-sayING

ΙΑΥΤΩΚΥΡΙЄΑΦЄCΑΥΤΗΝΚ
to-him master! FROM-LET her AND

s1* *adds* ΤΟ
ΑΙΤΟΥΤΟΤΟЄΤΟCЄΩCΟΤΟΥ
this THE YEAR TILL OF-WHICH

CΚΑΨΩΠЄΡΙΑΥΤΗΝΚΑΙΒΑΛ
I'LL-BE-DIGGING ABOUT her AND I'LL-BE-

ΩΚΟΠΡΙΑΚΑΝΜЄΝΠΟΙΗCΗΚ
9 CASTING MANURE AND-[IF-]EVER INDEED it-SH'D-BE-DOING

A IF YET NO-SURELY INTO THE BEING-ABOUT
ΑΡΠΟΝЄΙCΤΟΜЄΛΛΟΝЄΙΔЄ
FRUIT INTO THE beING-ABOUT IF YET

ΜΗΓЄЄΚΚΟΨЄΙCΑΥΤΗΝΗΝΔ
10 NO-SURELY YOU'LL-BE-OUT-STRIKING her He-WAS YET

ЄΔΙΔΑCΚΩΝЄΝΜΙΑΤΩΝCΥΝ
TEACHING IN ONE OF-THE TOGETHER-

ΑΓΩΓΩΝЄΝΤΟΙCCΑΒΒΑCΙΝ
LEADS IN THE SABBATHS

Bs *omit* WAS
ΚΑΙΙΔΟΥΓΥΝΗΗΝΠΝЄΥΜΑЄ
11 AND BE-PERCEIVING WOMAN WAS spirit HAV-

s o. B ЄΤΗ *above line*
ΧΟΥCΑΑCΘЄΝЄΙΑCЄΤΗΔЄΚ
ING OF-UN-FIRMness YEARS TEN

Bs *omit* AND *s* Ν
ΑΚΑΙΟΚΤΩΚΑΙΗΝCΥΓΚΥΠΤ
AND EIGHT AND she-WAS TOGETHER-BENDING

ΟΥCΑΚΑΙΜΗΔΥΝΑΜЄΝΗΑΝΑ
AND NO *be*ING-ABLE TO-UP-

A+Μ
ΚΥΨΑΙЄΙCΤΟΠΑΝΤЄΛЄCΙΔ
12 BEND INTO THE EVERY-FINISH PERCEIV-

ΩΝΔЄΑΥΤΗΝΟΙΗCΟΥCΠΡΟC
ING YET her THE JESUS TOWARD-

ЄΦΩΝΗCЄΝΚΑΙЄΙΠЄΝΑΥΤΗ
SOUNDS AND said to-her

B *omits* FROM
ΓΥΝΑΙΑΠΟΛЄΛΥCΑΙΑΠΟΤΗ
WOMAN YOU-HAVE-*been*-FROM-LOOSED FROM THE

s o.
CΑCΘЄΝЄΙΑCCΟΥΚΑΙЄΠЄΘ
13 UN-FIRMness OF-YOU AND He-ON-PLACES

s o.
ΗΚЄΝΑΥΤΗΤΑCΧЄΙΡΑCΚΑΙ
to-her THE HANDS AND

s Ω
ΠΑΡΑΧΡΗΜΑΑΝΟΡΘΩΘΗΚΑΙ
instantly she-WAS-UP-ERECTED AND

ЄΔΟΞΑΖЄΝΤΟΝΘЄΟΝΑΠΟΚΡ
14 esteemizED THE God answerING

ΙΘЄΙCΔЄΟΑΡΧΙCΥΝΑΓΩΓΟ
YET THE chief-of-TOGETHER-LEAD

ruler of the synagogue displayed this same spirit, so that, in a sense, the physical plight of the woman becomes his in spirit. He, like the whole nation, was opposing the Lord and His work, in a pretended zeal for God's law. The moral effect of the miracle seems to have kept the chief of the synagogue from forbidding the Lord to work, so he turns to the people and forbids them to come to be cured. He was blind to the great truth that salvation is of God, when man cannot work, hence is far more fitting on the Sabbath than during the week.

14 Compare Mt. $12^{9,10}$.

15 Compare 14^{3-6}Mt.$12^{11,12}$.

16 A significant note is sounded when our Lord terms the infirm woman a daughter of Abraham. It suggests that she had faith, and that the salvation which it prefigured will be confined to those who have the faith of their great forefather Abraham.

18-19 Compare Mt.$13^{31,32}$Mk.4^{30-32}.

18 As both birds (Mt. $13^{4,19}$) and leaven (Lu. 12^{1}) are figures of that which is evil, and this is spoken, like the thirteenth chapter of Matthew, after the rejection of the King, we see in these comparisons a representation of the course of the kingdom before He returns in righteousness. At the end of the eon it will be again proclaimed and have an amazing growth, but will harbor wicked spirits and evil practises.

19 Compare Dan. 4^{10-12}.

20-21 Compare Mt.13^{33}Zech.5^{5-11}.

22-27 Compare Mt. $7^{13,14,21-23}$.

23 The Lord avoids a direct answer to the question, and turns the questioner's thoughts upon himself. It would seem that at this time, the wide gates into the kingdom had been closed, and access could be had only through the private entrances, which are locked when evening comes. The proclamation of the kingdom had opened the gates wide up to this time, and it was easy to enter by repentance and baptism. But at this crisis the proclamation was withdrawn, hence many of those who struggled could not enter.

By no means should this parable be applied indiscriminately to the evangel, either of the kingdom or of the grace of God. God's good news is never

cures on the sabbath, said to the
throng that "There are six days
on which one must be working.
Come on them, then, to be cured,
15 and not on the sabbath day." Yet
the Lord answered him and said,
"Hypocrites! Is not each of you,
on the sabbath, loosing his ox or ass
from the manger, and leading it
16 away to drink? Now this woman,
being a daughter of Abraham,
whom Satan binds, *lo!* eighteen
years—must she not be loosed
from this bond on the sabbath
17 day?" And at His saying these
things, all those opposing Him
were mortified, and the entire
throng rejoiced at all the glorious
things coming to pass by Him.

18 Then He said, "What is the
kingdom of God like? And to
19 what shall I be likening it? It is
like a mustard kernel, which a man
got and cast into his own garden.
And it grows and became a great
tree, and the flying creatures of
heaven roost among its boughs."

20 And again He said, "To what
shall I be likening the kingdom of
21 God? It is like leaven, which,
a woman getting, hides in three
seahs [about 3¼ pecks] of meal, till
the whole was leavened."

22 And He went through by the
cities and villages, teaching and
making headway into Jerusalem.
23 Now someone said to Him, "Lord,
are there few being saved?" Now
24 He said to them, "Be struggling to
be entering through the cramped
door, seeing that many, I am saying
to you, will be seeking to be en-

ϹΑΓΑΝΑΚΤΩΝΟΤΙΤΩϹΑΒΒΑ 20
resentING that to-THE SABBATH

ΤΩΕΘΕΡΑΠΕΥϹΕΝΟΙΗϹΟΥϹ 40
cures THE JESUS

A *omits* that
ΕΛΕΓΕΝΤΩΟΧΛΩΟΤΙΕΞΗΜΕ 60
he-said to-the THRONG that SIX DAYS

B *small, above line* Ε Ν Α Ι Ϲ s¹ *omits* IN *to* TO-BE-W.
ΡΑΙΕΙϹΙΝΕΝΑΙϹΔΕΙΕΡΓΑ 80
ARE IN WHICH it-IS-BINDING TO-BE-

A Ϲ
ΖΕϹΘΑΙΕΝΑΥΤΑΙϹΟΥΝΕΡΧ 100
workING IN them THEN COMING

Bs¹* Ε *o.*
ΟΜΕΝΟΙΘΕΡΑΠΕΥΕϹΘΑΙΚΑ 20
TO-BE-*be*ING-CURED AND

ΙΜΗΤΗΗΜΕΡΑΤΟΥϹΑΒΒΑΤΟ 40
NO to-THE DAY OF-THE SABBATH

A ΟΥΝ THEN
ΥΑΠΕΚΡΙΘΗΔΕΑΥΤΩΟΚΥΡΙ 60
15 answered YET to-him THE Master

ΟϹΚΑΙΕΙΠΕΝΥΠΟΚΡΙΤΑΙΕ 80
AND said hypocrites EACH

Bs *omit* IN s¹* *omits* THE SABBATH
ΚΑϹΤΟϹΥΜΩΝΕΝΤΩϹΑΒΒΑΤ 200
OF-YOU*p* IN THE SABBATH

ΩΟΥΛΥΕΙΤΟΝΒΟΥΝΑΥΤΟΥΗ 20
NOT IS-LOOSING THE OX OF-him OR

A Η
ΤΟΝΟΝΟΝΑΠΟΤΗϹΦΑΤΝΗϹΚ 40
THE ASS FROM THE MANGER AND

B¹s¹* *o. o.*
ΑΙΑΠΑΓΑΓΩΝΠΟΤΙΖΕΙΤΑΥ 60
16 FROM-LEADING it-IS-DRINKIZING this

ΤΗΝΔΕΘΥΓΑΤΕΡΑΑΒΡΑΑΜΟ 80
YET DAUGHTER *of*-ABRAHAM BE-

ΥϹΑΝΗΝΕΔΗϹΕΝΟϹΑΤΑΝΑϹ 300
ING WHOM BINDS THE SATAN (adversary)

ΙΔΟΥΔΕΚΑΚΑΙΟΚΤΩΕΤΗΟΥ 20
BE-PERCEIVING TEN AND EIGHT YEARS NOT

s *o.*
ΚΕΔΕΙΛΥΘΗΝΑΙΑΠΟΤΟΥΔΕ 40
it-WAS-BINDING TO-BE-LOOSED FROM THE BOND

ϹΜΟΥΤΟΥΤΟΥΤΗΗΜΕΡΑΤΟΥ 60
this to-THE DAY OF-THE

ϹΑΒΒΑΤΟΥΚΑΙΤΑΥΤΑΛΕΓΟ 80
17 SABBATH AND these OF-saying

ΝΤΟϹΑΥΤΟΥΚΑΤΗϹΧΥΝΟΝΤ 400
OF-Him *were*-DOWN-VILED

ΟΠΑΝΤΕϹΟΙΑΝΤΙΚΕΙΜΕΝΟ 20
ALL THE *ones*-opposING

ΙΑΥΤΩΚΑΙΠΑϹΟΟΧΛΟϹΕΧΑ 40
to-Him AND EVERY THE THRONG JOYED

ΙΡΕΝΕΠΙΠΑϹΙΝΤΟΙϹΕΝΔΟ 60
ON ALL THE IN-esteemeds

s¹* ΛBs¹**o.* Γ s¹*
ΞΟΙϹΤΟΙϹΓΕΙΝΟΜΕΝΟΙϹΥ 80
THE BECOMING by

A ΔΕ YET
ΠΑΥΤΟΥΕΛΕΓΕΝΟΥΝΤΙΝΙΟ 500
18 Him He-said THEN to-ANY LIKE

s *o.*
ΜΟΙΑΕϹΤΙΝΗΒΑϹΙΛΕΙΑΤΟ 20
IS THE KINGdom OF-THE

ΥΘΕΟΥΚΑΙΤΙΝΙΟΜΟΙΩϹΩΑ 40
God AND to-ANY I'LL-BE-LIKEning her

ΥΤΗΝΟΜΟΙΑΕϹΤΙΝΚΟΚΚΩϹ 60
19 LIKE it-IS to-KERNEL OF-

ΙΝΑΠΕΩϹΟΝΛΑΒΩΝΑΝΘΡΩΠ 80
MUSTARD WHICH GETTING human

s *had* ΕΙϹΒΑΛΕΝ ABs¹ *omit* THE s *o.*
ΟϹΕΒΑΛΕΝΕΙϹΤΟΝΚΗΠΟΝΕ 600
CAST INTO THE GARDEN OF-

ΑΥΤΟΥΚΑΙΗΥΞΗϹΕΝΚΑΙΕΓ 20
self AND it-GROWS AND BECAME

Bs *omit* GREAT
ΕΝΕΤΟΕΙϹΔΕΝΔΡΟΝΜΕΓΑΚ 40
INTO TREE GREAT AND

s *o.*
ΑΙΤΑΠΕΤΕΙΝΑΤΟΥΟΥΡΑΝΟ 60
THE flyers OF-THE heaven

A Ο Υ *o.*
ΥΚΑΤΕϹΚΗΝΩϹΕΝΕΝΤΟΙϹΚ 80
DOWN-BOOTHS IN THE boughs

A *omits* AND
ΛΑΔΟΙϹΑΥΤΟΥΚΑΙΠΑΛΙΝΕ 700
20 OF-it AND AGAIN He-

ΙΠΕΝΤΙΝΙΟΜΟΙΩϹΩΤΗΝΒΑ 20
said to-ANY I'LL-BE-LIKENING THE KING-

ϹΙΛΕΙΑΝΤΟΥΘΕΟΥΟΜΟΙΑΕ 40
21 dom OF-THE God LIKE it-IS

ϹΤΙΝΖΥΜΗΗΝΛΑΒΟΥϹΑΓΥΝ 60
to-FERMENT WHICH GETTING WOMAN

B *omits* IN
ΗΕΝΕΚΡΥΨΕΝΕΙϹΑΛΕΥΡΟΥ 80
IN-HIDES INTO OF-MEAL

ϹΑΤΑΤΡΙΑΕΩϹΟΥΕΖΥΜΩΘΗ 800
SATONS THREE TILL OF-WHICH WAS-FERMENTED

ΟΛΟΝΚΑΙΔΙΕΠΟΡΕΥΕΤΟΚΑ 20
22 WHOLE AND He-THRU-WENT accord-

s *o.*
ΤΑΠΟΛΕΙϹΚΑΙΚΩΜΑϹΔΙΔΑ 40
ing-to cities AND villages TEACHING

As *o.* B *adds* ΠΟΡΕΙΑΝ *cancels*
ϹΚΩΝΚΑΙΠΟΡΕΙΑΝΠΟΙΟΥΜ 60
AND going DOING

B *above line* Ι A Δ Η *o.*
ΕΝΟϹΕΙϹΙΕΡΟϹΟΛΥΜΑΕΙΠ 80
23 INTO JERUSALEM said

ΕΝΔΕΤΙϹΑΥΤΩΚΥΡΙΕΕΙΟΛ 900
YET ANY to-Him Master! IF FEW

ΙΓΟΙΟΙϹΩΖΟΜΕΝΟΙΟΔΕΕΙ 20
THE *ones-be*ING-SAVED THE YET He-

ΠΕΝΠΡΟϹΑΥΤΟΥϹΑΓΩΝΙΖΕ 40
24 said TOWARD them BE-CONTENDING

As ΑΙ *for* Ε s *o.*
ϹΘΕΕΙϹΕΛΘΕΙΝΔΙΑΤΗϹϹΤ 60
TO-BE-INTO-COMING THRU THE CRAMP-

A ΠΥΛΗϹ GATE
ΕΝΗϹΘΥΡΑϹΟΤΙΠΟΛΛΟΙΛΕ 80
ED DOOR that MANY I-AM-

ΓΩΥΜΙΝΖΗΤΗϹΟΥϹΙΝΕΙϹΕ 58000
sayING to-YOU*p* WILL-BE-SEEKING TO-BE-INTO-

er narrow or cramped. In the tabernacle in the wilderness the gate, which opened into the court where the altar and laver were stationed, was very wide, and the entrance into the holy place occupied the whole front side of the tent. It could not have been wider. These were types of the way of God during the proclamation of the kingdom. The evangel for today is wider still, for it embraces all nations and imposes no conditions. Faith in God's word cannot be obtained by any struggle. Neither is there any reluctance on God's part, but He is beseeching all men to be conciliated. This can be understood of those only who have neglected to enter while the wide gates of the kingdom evangel were open, and now seek an entrance after the proclamation has been closed.

25 Compare Mt.25:10-12.

27 Compare 2 Ti. 2:19.

29 Eastern etiquette is most stringent as to the placing of guests at a banquet. The most honorable must have the first place and the least the last. So it will be in the kingdom. It is probable that none of the great ones of His day, should they find an entrance, would maintain their dignities. Poor, despised fishermen, among the lowest social layer of the land, will be first, for they will rule the twelve tribes. And some, no doubt, of those in high standing in the past, will take a humble place, glad to be honored by the presence of those whom they once despised.

30 Compare Heb. 11:39,40.

31 Compare 23:7.

31 Herod had been interested in the Lord and wanted to see Him do some sign (23:8). He had killed John, but the Lord does not fear him. Calling him a jackal, or fox, He sends him word that He will continue His ministry as planned, and will spend three more days in his territory, on His way to Jerusalem. There the sacrifice must be offered. He knew that the hatred of men would be restrained so that He could not be killed far from the holy city. If an Israelite wanted to sacrifice to God he could not offer it any place. He must bring it to Jerusalem or turn it into money to purchase his offering there. God will not go counter to His law. He leads the Victim to the proper place.

tering and will not have the
25 strength. Whenever the house-
holder should be roused and latch-
ing the door, and you should be
beginning to stand outside, and
be knocking at the door, saying,
'Lord, Lord, open up to us!'
answering also, he will be declaring
to you, 'I am not aware whence
26 you are!' Then should you be be-
ginning to say, 'We ate and drank
before you, and you teach in our
27 squares!' He also will be declar-
ing, 'I am saying to you, I am not
aware whence you are! Be with-
drawing from me, all workers of
injustice!'
28 There will be lamentation and
gnashing of teeth, whenever you
should be viewing Abraham and
Isaac and Jacob and all the proph-
ets in the kingdom of God, yet you
29 being cast outside. And they will
be arriving from east and west and
from north and south and will be
reclined in the kingdom of God.
30 And *lo!* they are last who will be
first, and they are first who will be
last."
31 In the same hour some Pharisees
approached, saying to Him, "Come
out and go hence, seeing that Her-
32 od is wanting to kill you." And
He said to them, "Go and say to
this jackal, '*Lo!* I am casting out
demons, and performing healings
today and tomorrow, and the third
33 day I am being perfected.' More-
over I must go today and tomor-
row and the coming one, seeing that
it is not credible that a prophet be
destroyed outside of Jerusalem.
34 Jerusalem! Jerusalem! killing
the prophets and pelting with
stones those who are dispatched to
her! How many times I want to

ΑΘΕΙΝΚΑΙΟΥΚΙCΧΥCΟΥCΙ
COMING AND NOT THEY-WILL-BE-being-STRONG

ΝΑΦΟΥΑΝΕΓΕΡΘΗΟΟΙΚΟΔΕ
25 FROM WHICH EVER MAY-BE-BEING-ROUSED THE HOME-OWN-

s o.
CΠΟΤΗCΚΑΙΑΠΟΚΛΕΙCΗΤΗ
er AND SHOULD-BE-FROM-LOCKING THE

s¹ omits OUT TO-HAVE-STOOD AND
ΝΘΥΡΑΝΚΑΙΑΡΞΗCΘΕΕΞΩΕ
DOOR AND YE-SHOULD-BE-beginning OUT TO-

CΤΑΝΑΙΚΑΙΚΡΟΥΕΙΝΤΗΝΘ
HAVE-STOOD AND TO-BE-KNOCKING THE DOOR

Bs omit Master!
ΥΡΑΝΛΕΓΟΝΤΕCΚΥΡΙΕΚΥΡ
saying Master! Master!

ΙΕΑΝΟΙΞΟΝΗΜΙΝΚΑΙΑΠΟΚ
UP-OPEN to-us AND answering

ΡΙΘΕΙCΕΡΕΙΥΜΙΝΟΥΚΟΙΔ
he'LL-BE-declaring to-YOUp NOT I-HAVE-PER-

A ΑΙ for Ε
ΑΥΜΑCΠΟΘΕΝΕCΤΕΤΟΤΕΑΡ
26 CEIVED YOUp ?-WHICH-PLACE YE-ARE then SH'D-YE-

B Ε s ΑΙ for Ε
ΞΗCΘΕΛΕΓΕΙΝΕΦΑΓΟΜΕΝΕ
BE-beginning TO-BE-saying WE-ATE IN-

ΝΩΠΙΟΝCΟΥΚΑΙΕΠΙΟΜΕΝΚ
VIEW OF-YOU AND WE-DRANK AND

As o.
ΑΙΕΝΤΑΙCΠΛΑΤΕΙΑΙCΗΜΩ
IN THE BROADS OF-US

s omits I-AM-saying B+Ν
ΝΕΔΙΔΑΞΑCΚΑΙΕΡΕΙΛΕΓΩ
27 YOU-TEACH AND he'LL-BE-declaring I-AM-

B omits YOUp
ΥΜΙΝΟΥΚΟΙΔΑΥΜΑCΠΟΘΕΝ
saying to-YOUp NOT I'VE-PERCEIVED YOUp ?-WHICH-PLACE

A ΑΙ for Ε s ΑΙ for Ε
ΕCΤΕΑΠΟCΤΗΤΕΑΠΕΜΟΥΠΑ
YE-ARE BE-YE-FROM-STANDING FROM ME ALL

Bs omit THE Bs omit OF-THE A+Ε
ΝΤΕCΟΙΕΡΓΑΤΑΙΤΗCΑΔΙΚ
THE ACTers OF-THE UN-JUSTness

s Ε o.
ΙΑCΕΚΕΙΕCΤΑΙΟΚΛΑΥΘΜΟ
28 there WILL-BE THE LAMENTING

CΚΑΙΟΒΡΥΓΜΟCΤΩΝΟΔΟΝΤ
AND THE GNASHing OF-THE TEETH

s Ι ΔB¹Εs o.Τ
ΩΝΟΤΑΝΟΨΗCΘΕΑΒΡΑΑΜΚΑ
when-EVER YE-SHOULD-BE-VIEWING ABRAHAM AND

s¹* o.
ΙΙCΑΑΚΚΑΙΙΑΚΩΒΚΑΙΠΑΝ
ISAAC AND JACOB AND ALL

ΤΑCΤΟΥCΠΡΟΦΗΤΑCΕΝΤΗΒ
THE BEFORE-AVERers IN THE KING-

A ΑΥΤΟΥ OF-Him for OF-THE God
ΑCΙΛΕΙΑΤΟΥΘΕΟΥΥΜΑCΔΕ
dom OF-THE God YOUp YET

ΕΚΒΑΛΛΟΜΕΝΟΥCΕΞΩΚΑΙΗ
29 being-OUT-CAST OUT AND THEY-

ΞΟΥCΙΝΑΠΟΑΝΑΤΟΛΩΝΚΑΙ
'LL-BE-ARRIVING FROM rising (east) AND

As omit FROM
ΔΥCΜΩΝΚΑΙΑΠΟΒΟΡΡΑΚΑΙ
west AND FROM NORTH AND

A+Ε
ΝΟΤΟΥΚΑΙΑΝΑΚΛΙΘΗCΟΝΤ
SOUTH AND THEY-WILL-BE-BEING-reclined

ΑΙΕΝΤΗΒΑCΙΛΕΙΑΤΟΥΘΕΟ
IN THE KINGdom OF-THE God

ΥΚΑΙΙΔΟΥΕΙCΙΝΕCΧΑΤΟΙ
30 AND BE-PERCEIVING THEY-ARE LAST-ones

ΟΙΕCΟΝΤΑΙΠΡΩΤΟΙΚΑΙΕΙ
WHO WILL-BE BEFORE-most-ones AND THEY-

CΙΝΠΡΩΤΟΙΟΙΕCΟΝΤΑΙΕC
ARE BEFORE-most-ones WHO WILL-BE LAST-

B¹ perhaps ΗΜΕΡΑ
ΧΑΤΟΙΕΝΑΥΤΗΤΗΩΡΑΠΡΟC
31 ones IN SAME THE HOUR TOWARD-

B¹ Α B+Ε
ΗΛΘΟΝΤΙΝΕCΦΑΡΙCΑΙΟΙΛ
CAME ANY PHARISEES say-

ΕΓΟΝΤΕCΑΥΤΩΕΞΕΛΘΕΚΑΙ
ING to-Him BE-OUT-COMING AND

ΠΟΡΕΥΟΥΕΝΤΕΥΘΕΝΟΤΙΗΡ
BE-GOING hence that HEROD

ΩΔΗCΘΕΛΕΙCΕΑΠΟΚΤΕΙΝΑ
IS-WILLING YOU TO-FROM-KILL

ΙΚΑΙΕΙΠΕΝΑΥΤΟΙCΠΟΡΕΥ
32 AND He-said to-them BEING-GONE

ΘΕΝΤΕCΕΙΠΑΤΕΤΗΑΛΩΠΕΚ
say to-the JACKAL

ΙΤΑΥΤΗΙΔΟΥΕΚΒΑΛΛΩΔΑΙ
this BE-PERCEIVING I-AM-OUT-CASTING demons

A Ε Π Ι -ON-
ΜΟΝΙΑΚΑΙΙΑCΕΙCΑΠΟΤΕΛ
AND HEALings I-AM-FROM-FINISHING

ΩCΗΜΕΡΟΝΚΑΙΑΥΡΙΟΝΚΑΙ
TODAY AND MORROW AND

As omit DAY A o.
ΤΗΤΡΙΤΗΗΜΕΡΑΤΕΛΕΙΟΥΜ
to-THE third DAY I-AM-being-matured

ΑΙΠΛΗΝΔΕΙΜΕCΗΜΕΡΟΝΚΑ
33 MOREly it-IS-BINDING ME TODAY AND

s¹* omits MORROW AND AB o.
ΙΑΥΡΙΟΝΚΑΙΤΗΕΡΧΟΜΕΝΗ
MORROW AND to-THE COMING

ΠΟΡΕΥΕCΘΑΙΟΤΙΟΥΚΕΝΔΕ
TO-BE-GOING that NOT it-IS-IN-RE-

ΧΕΤΑΙΠΡΟΦΗΤΗΝΑΠΟΛΕCΘ
CEIVING BEFORE-AVERer TO-BE-being-destroyed

ΑΙΕΞΩΙΕΡΟΥCΑΛΗΜΙΕΡΟΥ
34 OUT of-JERUSALEM JERUSALEM

CΑΛΗΜΙΕΡΟΥCΑΛΗΜΗΑΠΟΚ
JERUSALEM THE one-FROM-

A o.+Ν
ΤΕΙΝΟΥCΑΤΟΥCΠΡΟΦΗΤΑC
KILLING THE BEFORE-AVERers

ΚΑΙΛΙΘΟΒΟΛΟΥCΑΤΟΥCΑΠ
AND STONE-CASTING THE ones-

s¹* Ο
ΕCΤΑΛΜΕΝΟΥCΠΡΟCΑΥΤΗΝ
HAVING-been-commissioned TOWARD her

$^{34-35}$ Compare Mt.23$^{37-39}$Ps.118^{26}.

^{34} Jerusalem, the center of rule and religion in Israel, the most favored city on the face of the earth, was also the center of apostasy and rebellion. Had the priests of her temple remained true to God, there would have been no need for prophets and special messengers to recall them to Jehovah. But they would not heed the prophets and, instead of leading the people in the ways of righteousness and holiness, they turned them against God's spokesmen. These thoughts were awakened in His mind by the threat of Herod. While He had no fear of him, He well knew what would befall Him at the hands of the priests and rulers of Israel, who should have shielded Him from Herod. They, though the accredited representatives of God, were more thirsty for His blood than the Edomite. Religion, apart from the spirit of God, is the most vicious and immoral of human motives.

$^{1-6}$ Compare 13$^{10-17}$Mt.12$^{9-13}$Deut.22^{4}.

^{1} It seems improbable that a chief Pharisee should invite Him to his home without some sinister design. This seems to have been a trap, for it is most unlikely that a dropsical man would be a guest at such a feast. This is confirmed by the fact that he was dismissed after being healed. He seems to have been used as a test. If the Lord did not heal him, they could claim that He was not able. If He did, they could accuse Him of desecrating the Sabbath. Either way they had Him at a disadvantage. That is why they watched Him so closely. But the Lord saw the snare and caught them in their own craftiness (1 Co.3^{19}). He closed their mouths completely.

^{7} No doubt our Lord followed His own admonition and took the last place at this feast *and was allowed to keep it!* He was but a poor peasant. They were lawyers and Pharisees! Their action at the feast was but an index of their general character. They exalted themselves and were due to be abased. To grasp the full force of this illustration we must remember that, among the Jews at that time, such matters were deemed of serious importance. We can sit anywhere at a banquet without feeling offended, but

assemble your children after the
manner a hen her own brood under
35 her wings, and you will not! *Lo!*
your house is left to you. Yet I
am saying to you that under no
circumstances may you be acquainted with Me till the time will
be arriving when you should say,
'Blessed is He Who is coming in
the name of the Lord!'"

14 And it occurred at His coming
into the house of a certain one of
the chief Pharisees on the sabbath
to eat bread, and *they* were scrutin-
2 izing Him. And *lo!* a certain man
3 in front of Him was dropsical. And
answering, Jesus spoke to the lawyers and Pharisees, saying, "Is it
allowed to cure on the sabbath or
4 not?" Now they are quieted.
And, getting hold, He heals and
5 dismisses him. And answering, He
said to them, "Whose son or ox
will be falling into a well and he
will not immediately be pulling
6 him up on the sabbath day?" And
they have not the strength to answer Him again to these things.

7 Now He spoke a parable to those
who have been invited, attending
how they chose the first reclining
8 places, saying to them, "Whenever
you may be invited by any one to
wedding festivities, you should not
recline in the first reclining place,
lest at some time one held in honor
more than you should be invited by
9 him, and when he who invites you
and him comes he will be declaring
to you 'Give place to this one.'
And then, with shame, you should
be beginning to retain the last
10 place. But whenever you may be
invited, going, lean back in the last
place, that whenever he who has
invited you may be coming, he will
be declaring to you, 'Friend, step
further up.' Then you will have

ΠΟϹΑΚΙϹΗΘΕΛΗϹΑΕΠΙϹΥΝ
how-many-times I-WILL TO-ON-TOGETHER-
ΑΞΑΙΤΑΤΕΚΝΑϹΟΥΟΝΤΡΟΠ
LEAD THE offspring OF-YOU WHICH manner
s Ξ A Δ *o.* *s*¹* ΟΥ
ΟΝΟΡΝΙϹΤΗΝΕΑΥΤΗϹΝΟϹϹ
BIRD THE OF-self YOUNG
ΙΑΝΥΠΟΤΑϹΠΤΕΡΥΓΑϹΚΑΙ
UNDER THE FLYers AND
s ΔΙ *for* Є
ΟΥΚΗΘΕΛΗϹΑΤΕΙΔΟΥΑΦΙΕ
35 NOT YE-WILL BE-PERCEIVING IS-*be*ING-
A Є *o.*
ΤΑΙΥΜΙΝΟΟΙΚΟϹΥΜΩΝΛΕΓ
FROM-LET to-YOU*p* THE HOME OF-YOU*p* I-AM-say-
*s*¹* *omits* YET B*s* *omit* that
ΩΔΕΥΜΙΝΟΤΙΟΥΜΗΙΔΗΤΕΜ
ING YET to-YOU*p* that NOT NO YE-MAY-BE-PERCEIV-
B *omits* EVER B*s* *omit* WILL-BE-ARRIVING when
ΕΕΩϹΑΝΗΞΕΙΟΤΕΕΙΠΗΤΕΕ
ING ME TILL EVER WILL-BE-ARRIVING when YE-MAY-BE-sayING
ΥΛΟΓΗΜΕΝΟϹΟΕΡΧΟΜΕΝΟϹ
*be*ING-BLESSED THE *One*-COMING
ΕΝΟΝΟΜΑΤΙΚΥΡΙΟΥΚΑΙΕΓ
14 IN NAME of-Master AND it-BE-
ΕΝΕΤΟΕΝΤΩΕΛΘΕΙΝΑΥΤΟΝ
CAME IN THE TO-BE-COMING Him
B*s* *omit* THE
ΕΙϹΤΟΝΟΙΚΟΝΤΙΝΟϹΤΩΝΑ
INTO THE HOME OF-ANY OF-THE chiefs
B*s* *omit* OF-THE B+Є
ΡΧΟΝΤΩΝΤΩΝΦΑΡΙϹΑΙΩΝϹ
OF-THE PHARISEES to-
ΑΒΒΑΤΩΦΑΓΕΙΝΑΡΤΟΝΚΑΙ
SABBATH TO-BE-EATING BREAD AND
ΑΥΤΟΙΗϹΑΝΠΑΡΑΤΗΡΟΥΜΕ
they WERE BESIDE-KEEPING
ΝΟΙΑΥΤΟΝΚΑΙΙΔΟΥΑΝΘΡΩ
2 Him AND BE-PERCEIVING human
ΠΟϹΤΙϹΗΝΥΔΡΩΠΙΚΟϹΕΜΠ
ANY WAS WET-VIEWic IN-TOWARD-
ΡΟϹΘΕΝΑΥΤΟΥΚΑΙΑΠΟΚΡΙ
3 PLACE OF-Him AND answerING
ΘΕΙϹΟΙΗϹΟΥϹΕΙΠΕΝΠΡΟϹ
THE JESUS said TOWARD
B+Є
ΤΟΥϹΝΟΜΙΚΟΥϹΚΑΙΦΑΡΙϹ
THE LAWers AND PHARISEES
B*s* *omit* IF B *above line* ΙΝ
ΑΙΟΥϹΛΕΓΩΝΕΙΕΞΕϹΤΙΝΤ
sayING IF it-IS-allowed to-
A ЄΙΝ A *omits*
ΩϹΑΒΒΑΤΩΘΕΡΑΠΕΥϹΑΙΗΟ
THE SABBATH TO-cure OR NOT
OR NOT
ΥΟΙΔΕΗϹΥΧΑϹΑΝΚΑΙΕΠΙΛ
4 THE-*ones* YET QUIETize AND ON-GETTING
ΑΒΟΜΕΝΟϹΙΑϹΑΤΟΑΥΤΟΝΚ
He-HEALS him AND
B *omits* answerING *once dotted in s*
ΑΙΑΠΕΛΥϹΕΝΚΑΙΑΠΟΚΡΙΘ
5 FROM-LOOSES AND answerING

s o. A He-said TOWARD them *s*¹* Ν *o.*
ΕΙϹΠΡΟϹΑΥΤΟΥϹΕΙΠΕΝΤΙ
TOWARD them He-said OF-
B*s* *omit* THE *s* ΟΝΟϹ ASS
ΝΟϹΥΜΩΝΥΙΟϹΗΒΟΥϹΕΙϹ
ANY OF-YOU*p* THE SON OR OX INTO
A*s* Є *o.*
ΦΡΕΑΡΠΕϹΕΙΤΑΙΚΑΙΟΥΚΕ
WELL WILL-BE-FALLING AND NOT im-
A *o. o.*
ΥΘΕΩϹΑΝΑϹΠΑϹΕΙΑΥΤΟΝΕ
mediately he-WILL-BE-UP-PULLING him IN
A *o.* B*s*¹* *omit* THE
ΝΤΗΗΜΕΡΑΤΟΥϹΑΒΒΑΤΟΥΚ
6 THE DAY OF-THE SABBATH AND
s omits -INSTEAD-
ΑΙΟΥΚΙϹΧΥϹΑΝΑΝΤΑΠΟΚΡ
NOT THEY-are-STRONG TO-INSTEAD-answer
B*s* *omit* to-Him
ΙΘΗΝΑΙΑΥΤΩΠΡΟϹΤΑΥΤΑΕ
7 to-Him TOWARD these He-
ΛΕΓΕΝΔΕΠΡΟϹΤΟΥϹΚΕΚΛΗ
said YET TOWARD THE *ones*-HAVING-
ΜΕΝΟΥϹΠΑΡΑΒΟΛΗΝΕΠΕΧΩ
been-CALLED BESIDE-CAST ON-HAVING
A Η
ΝΠΩϹΤΑϹΠΡΩΤΟΚΛΙϹΙΑϹΕ
how THE BEFORE-most-CLINES THEY-
ΞΕΛΕΓΟΝΤΟΛΕΓΩΝΠΡΟϹΑΥ
chose sayING TOWARD them
ΤΟΥϹΟΤΑΝΚΛΗΘΗϹΥΠΟΤΙΝ
8 when-EVER YOU-MAY-BE-BEING-CALLED by ANY
ΟϹΕΙϹΓΑΜΟΥϹΜΗΚΑΤΑΚΛΙ
INTO MARRIAGES NO YOU-MAY-BE-BEING-
A Η
ΘΗϹΕΙϹΤΗΝΠΡΩΤΟΚΛΙϹΙΑ
DOWN-CLINED INTO THE BEFORE-most-CLINE
B+Є
ΝΜΗΠΟΤΕΕΝΤΙΜΟΤΕΡΟϹϹΟ
NO ?-when more-IN-VALUED OF-YOU
*s*¹ *omits* by
ΥΗΚΕΚΛΗΜΕΝΟϹΥΠΑΥΤΟΥΚ
9 MAY-BE HAVING-*been*-CALLED by him AND
ΑΙΕΛΘΩΝΟϹΕΚΑΙΑΥΤΟΝΚΑ
COMING THE YOU AND him CALL-
ΛΕϹΑϹΕΡΕΙϹΟΙΔΟϹΤΟΥΤΩ
ing he'LL-BE-declarING to-YOU BE-GIVING to-this-
ΤΟΠΟΝΚΑΙΤΟΤΕΑΡΞΗΜΕΤΑ
one PLACE AND then YOU-SH'D-BE-beginnING
ΑΙϹΧΥΝΗϹΤΟΝΕϹΧΑΤΟΝΤΟ
WITH VILEness THE LAST PLACE
s o.
ΠΟΝΚΑΤΕΧΕΙΝΑΛΛΟΤΑΝΚΛ
10 TO-BE-DOWN-HAVING but when-EVER YOU-MAY-
B¹ ЄΙ *for* Η B² ΑΙ
ΗΘΗϹΠΟΡΕΥΘΕΙϹΑΝΑΠΕϹΕ
BE-BEING-CALLED BEING-GONE UP-FALL
ΕΙϹΤΟΝΕϹΧΑΤΟΝΤΟΠΟΝΙΝ
INTO THE LAST PLACE THAT
ΑΟΤΑΝΕΛΘΗΟΚΕΚΛΗΚΩϹϹΕ
when-EVER MAY-BE-COMING THE *one*-HAVING-CALLED YOU
A ЄΙΠ(*s o.*)Η he-IS-sayING
ΕΡΕΙϹΟΙΦΙΛΕΠΡΟϹΑΝΑΒΗ
he'LL-BE-declarING to-YOU FOND-*one*! TOWARD-UP-STEPPING

with them the rank of each guest must be scrupulously acknowledged by placing him above all his inferiors. It was properly the duty of the host to attend to this. The principle may well be applied at all times. Are we taking a high place ? If so, our great Host may need to call us down. Are we in the lowest? Then we need not fear, for the lowest cannot make room below themselves.

10 Compare Prov. 25:6-7.

12 The pure joy of giving is largely lost when it degenerates into a trade. Yet it seems from this that we cannot give without being recompensed. If we give to get we may, indeed, be disappointed, but if we give with the single thought of blessing others, we are doubly repaid. There is the happiness that attends the giving, and the repayment in the resurrection. The grasping gift gets but little that is worth while. It defeats itself. The gracious gift gains all that it seems to forego and brings happiness to the recipient, to the giver, and to God.

13 Compare Neh.8:10-12.

15-21 Compare Mt.22:1-10 Prov.9:1-5.

15 This remark seems to be an adroit attempt to turn the conversation into a safer and more comfortable channel. But this man was probably one of the lawyers or Pharisees (there were no others present) who was refusing the invitation to God's great dinner. Thence the Lord takes him up, and suggests that the happiness of eating in the kingdom is only for those who come. The picture He draws is in striking contrast with the feast He was attending. All who were invited came to this feast and deemed it an honor to be present. No poor or crippled or blind or lame were admitted, except the dropsical man, and he was dismissed before the feasting began, though he no longer was a cripple.

The great dinner of the kingdom will be quite the opposite of this. The men of substance refused the invitation. The scribes, lawyers, and Pharisees would not come and they will know nothing of the happiness of those who eat bread in the kingdom. But the outcasts, those whom the proud religionists would spurn from their table, these will enjoy the happiness which comes from tasting God's provision and plenty. The rejection of the

glory before all those lying back at
11 table with you, seeing that every
one who is exalting himself shall be
humbled and who is humbling himself shall be exalted."
12 Now He said to him also who has
invited Him, "Whenever you may
be making a lunch or a dinner, do
not be summoning your friends,
nor yet your brothers, nor yet your
relatives, nor yet rich neighbors,
lest at some time *they* also should
be inviting you in return, and re-
13 payment should come to you. But
whenever you may be making a
reception, invite the poor, the
14 cripples, the lame, the blind, and
happy will you be, seeing that they
have naught to repay you, for it
will be repaid you in the resurrection of the just."
15 Now someone of those lying back
at table with Him, hearing these
things, said to Him, "Happy is he
who shall be eating bread in the
16 kingdom of God!" Now He said
to him, "A certain man made a
great dinner, and invites many.
17 And he dispatches his slave at the
dinner hour to say to those who
have been invited, 'Come, seeing
18 that it is already ready.' And they
begin, one and all, to make excuse.
The first said to him, 'I buy a
field, and it is necessary to come
out to see it. I ask you to have me
19 excused.' And a different one said,
'I buy five yoke of oxen, and I am
going to test them. I ask you to
20 have me excused.' And a different
one said, 'I marry a wife, and because of this I cannot be coming.'
21 And the slave, coming along, reports these things to his lord. Then,
being indignant, the householder

B N ω T E P O N *in margin*
ΘΙΑΝΩΤΕΡΟΝΤΟΤΕΕCΤΑΙC
UPPER then WILL BE to-
to-YOU *by s* after* then
ΟΙΔΟΞΑΕΝΩΠΙΟΝΠΑΝΤΩΝΤ
YOU esteem IN-VIEW OF-ALL OF-
ΩΝCΥΝΑΝΑΚΕΙΜΕΝΩΝCΟΙΟ
11 THE *ones*-TOGETHER-UP-LYING to-YOU that
A *s o.*
ΤΙΠΑCΟΥΨΩΝΕΑΥΤΟΝΤΑΠΕ
EVERY THE *one*-HEIGHTENING self WILL-BE-BEING-
A *s o.*
ΙΝΩΘΗCΕΤΑΙΚΑΙΟΤΑΠΕΙΝ
made-LOW AND THE *one*-makING-LOW
ΩΝΕΑΥΤΟΝΥΨΩΘΗCΕΤΑΙΕΛ
12 self WILL-BE-BEING-HEIGHTENED He-
A+N
ΕΓΕΝΔΕΚΑΙΤΩΚΕΚΛΗΚΟΤΙ
said YET AND to-THE *one*-HAVING-CALLED
ΑΥΤΟΝΟΤΑΝΠΟΙΗCΑΡΙCΤΟ
Him when-EVER YOU-MAY-BE-making LUNCH
A *s o.*
ΝΗΔΕΙΠΝΟΝΜΗΦΩΝΕΙΤΟΥC
OR DINNER NO YOU-BE-SOUNDING THE
ΦΙΛΟΥCCΟΥΜΗΔΕΤΟΥCΑΔΕ
FOND-*ones* OF-YOU NO-YET THE brothers
ΛΦΟΥCCΟΥΜΗΔΕΤΟΥCCΥΓΓ
OF-YOU NO-YET THE TOGETHER-
B¹ *o. s omits* OF-YOU B *omits* YET *s o.*
ΕΝΕΙCCΟΥΜΗΔΕΓΕΙΤΟΝΑC
generateds OF-YOU NO-YET NEIGHBORS
ΠΛΟΥCΙΟΥCΜΗΠΟΤΕΚΑΙΑΥ
RICH NO ?-when AND they
A YOU SHOULD-BE-INSTEAD-CALLING
ΤΟΙΑΝΤΙΚΑΛΕCΩCΙΝCΕΚΑ
SHOULD-BE-INSTEAD-CALLING YOU AND
A to-YOU repayment
ΙΓΕΝΗΤΑΙΑΝΤΑΠΟΔΟΜΑCΟ
MAY-BE-BECOMING repayment to-YOU
A YOU-MAY-BE-making RECEPTION *s*+HC
ΙΑΛΛΟΤΑΝΔΟΧΗΝΠΟΙΗCΚΑ
13 but when-EVER RECEPTION YOU-MAY-BE-making BE-
s o.
ΛΕΙΠΤΩΧΟΥCΑΝΑΠΕΙΡΟΥC
CALLING POOR-*ones* UP-CRIPPLES
ΧΩΛΟΥCΤΥΦΛΟΥCΚΑΙΜΑΚΑ
14 LAME-*ones* BLIND-*ones* AND HAPPY
ΡΙΟCΕCΗΟΤΙΟΥΚΕΧΟΥCΙΝ
YOU'LL-BE that NOT THEY-ARE-HAVING
ΑΝΤΑΠΟΔΟΥΝΑΙCΟΙΑΝΤΑΠ
TO-repay to-YOU WILL-BE-BEING-
*s¹** ΔΕ YET
ΟΔΟΘΗCΕΤΑΙΓΑΡCΟΙΕΝΤΗ
repaid for to-YOU IN THE
s o.
ΑΝΑCΤΑCΕΙΤΩΝΔΙΚΑΙΩΝΑ
15 UP-STANDING OF-THE JUST-*ones* HEAR-
ΚΟΥCΑCΔΕΤΙCΤΩΝCΥΝΑΝΑ
ing YET ANY OF-THE *ones*-TOGETHER-UP-
these *by s* after* ANY
ΚΕΙΜΕΝΩΝΤΑΥΤΑΕΙΠΕΝΑΥ
LYING these said to-Him
A *omits* -ANY *s¹ omits* HAPPY *to*
ΤΩΜΑΚΑΡΙΟCΟCΤΙCΦΑΓΕΤ
HAPPY WHO-ANY WILL-BE-EATING

He-said, *s* adds it after* said, *but s² after* to-Him
ΑΙΑΡΤΟΝΕΝΤΗΒΑCΙΛΕΙΑΤ
BREAD IN THE KINGdom OF-
s¹ omits* to-him
ΟΥΘΕΟΥΟΔΕΕΙΠΕΝΑΥΤΩΑΝ
16 THE God THE YET He-said to-him human
A ΕΠΟΙΗCΕΝ A *s o.*
ΘΡΩΠΟCΤΙCΕΠΟΙΕΙΔΕΙΠΝ
ANY made DINNER
B² *adds and cancels* N
ΟΝΜΕΓΑΚΑΙΕΚΑΛΕCΕΝΠΟΛ
GREAT AND CALLS MANY
s o.
ΛΟΥCΚΑΙΑΠΕCΤΕΙΛΕΝΤΟΝ
17 AND he-commissions THE
ΔΟΥΛΟΝΑΥΤΟΥΤΗΩΡΑΤΟΥΔ
SLAVE OF-him to-THE HOUR OF-THE DIN-
A *s o.*
ΕΙΠΝΟΥΕΙΠΕΙΝΤΟΙCΚΕΚΛ
ner TO-BE-saying to-THE *ones*-HAVING-
A *s* ΑΙ *for* Ε
ΗΜΕΝΟΙCΕΡΧΕCΘΕΟΤΙΗΔΗ
been-CALLED BE-COMING that ALREADY
s ΕΙCΙΝ A *s**+ΠΑΝΤΑ *s erased*
ΕΤΟΙΜΑΕCΤΙΝΚΑΙΗΡΞΑΝΤ
18 READY it-is AND THEY-begin
A TO-BE-refusING ALL *s¹** Ε *o.*
ΟΑΠΟΜΙΑCΠΑΝΤΕCΠΑΡΑΙΤ
FROM ONE ALL TO-BE-refusING
A *s o.* A Ε *o.*
ΕΙCΘΑΙΟΠΡΩΤΟCΕΙΠΕΝΑΥ
THE BEFORE-most said to-him
ΤΩΑΓΡΟΝΗΓΟΡΑCΑΚΑΙΕΧΩ
FIELD I-BUY AND I-AM-HAVING
B *above line* N A ΕΙ A+ΚΑΙ AND
ΑΝΑΓΚΗΝΕΞΕΛΘΩΝΙΔΕΙΝΑ
necessity OUT-COMING TO-BE-PERCEIV-
s¹ omits YOU
ΥΤΟΝΕΡΩΤΩCΕΕΧΕΜΕΠΑΡΗ
ING it I-AM-askING YOU BE-HAVING ME HAVING-
ΤΗΜΕΝΟΝΚΑΙΕΤΕΡΟCΕΙΠΕ
19 *been*-refusED AND DIFFERENT-*one* said
ΝΖΕΥΓΗΒΟΩΝΗΓΟΡΑCΑΠΕΝ
YOKES OF-OXEN I-BUY FIVE
ΤΕΚΑΙΠΟΡΕΥΟΜΑΙΔΟΚΙΜΑ
AND I-AM-GOING TO-test
CΑΙΑΥΤΑΕΡΩΤΩCΕΕΧΕΜΕΠ
them I-AM-asking YOU BE-HAVING ME HAV-
ΑΡΗΤΗΜΕΝΟΝΚΑΙΕΤΕΡΟCΕ
20 ING-*been*-refusED AND DIFFERENT-*one* said
ΙΠΕΝΓΥΝΑΙΚΑΕΓΗΜΑΚΑΙΔ
WOMAN I-MARRY AND THRU
s o.
ΙΑΤΟΥΤΟΟΥΔΥΝΑΜΑΙΕΛΘΕ
this NOT I-AM-ABLE TO-BE-COMING
ΙΝΚΑΙΠΑΡΑΓΕΝΟΜΕΝΟCΟΔ
21 AND BESIDE-BECOMING THE SLAVE
s o.
ΟΥΛΟCΑΠΗΓΓΕΙΛΕΝΤΩΚΥΡ
he-FROM-MESSAGES to-THE master
ΙΩΑΥΤΟΥΤΑΥΤΑΤΟΤΕΟΡΓΙ
OF-him these then BEING-IN-
CΘΕΙCΟΟΙΚΟΔΕCΠΟΤΗCΕΙ
DIGNANT THE HOME-OWNER said

invitation is a plain intimation of our Lord's rejection by the influential leaders of Israel, the self-righteous, who thought they needed no repentance. They were not hungry; they felt no necessity. They were busy in acquiring the land of their poorer countrymen by purchase, or they were getting control of more acreage by adding to their oxen, for the land was allotted to each man according to his ability to farm it. They were laying up treasures on earth. They had no ear for the invitation and shall have no place in the kingdom.

23 Compare Mk. 16^{15}.

23 There is only one slave here, consequently we must limit the scope of this parable to our Lord's ministry. He never went to the nations outside the land, but He did reach the Samaritans and the Syro-Phenician woman, who were outside the narrow pale of ultra-Judaism.

24 Compare Ac. 13^{46}.

25 This saying has proved a stumbling stone to many, and it is usual to tone down the word "hating" to some milder term. But it is the same word which undoubtedly means hate in other connections. The solution of the difficulty lies in the tense of the verbs. It is not a saying for all time, especially not for the present, but was applicable only during those closing days of His ministry when His disciples were to withstand the opposition of their loved ones, and the seduction of their own souls, which would shrink from the suffering in which faithfulness to Christ would involve them. It is only in this connection that the hate was to be exercised. It is its scope, rather than its intensity, which was limited. Such an attitude toward our relatives is utterly foreign to the spirit of grace which pervades the present.

26 Compare Deut.$13^{6-11}33^{9}$ Mt.$10^{37,38}$ Un. 12^{11}.

28 Compare Prov. 24^{27}.

28-33 The leaving of all possessions (above their allotments of land) was another special requirement, in view of the coming kingdom.

34 Holding on to possessions or compromising with those dear to them at such a time would make them like insipid salt, quite useless for the purpose for which it is designed.

said to his slave, 'Come out
quickly into the squares and streets
of the city, and lead in here the
poor, and cripples, and blind, and
lame.'
22 And the slave said to him,
'Lord, what you enjoin is done and
23 still there is place.' And the lord
said to the slave, 'Come out into
the roads and stone dikes and com-
pel them to enter, that my house
24 may be crammed. For I am saying
to you that not one of those men
who were invited shall taste of my
dinner.' "
25 Now vast throngs went with
Him, and, being turned, He said to
26 them, "If any one is coming to Me
and is not hating his father and
mother and wife and children and
brothers and sisters, and further,
his own soul besides, he cannot be
27 My disciple. And any one who is
not bearing his own cross and com-
ing behind Me cannot be My dis-
ciple.
28 For which of you, wanting to
build a tower, does not first sit
down to calculate the expense,
whether he has the wherewithal?—
29 lest at some time, laying its foun-
dation and not having the strength
to finish up, all who behold should
be beginning to be deriding him,
30 saying that 'This man begins
building and has not the strength
to finish up!'
31 Or what king going to engage
another king in battle will not, be-
ing seated, first plan if he is able to
meet with ten thousand him who is
coming against him with twenty

B *o.*
ΠΕΝΤΩΔΟΥΛΩΑΥΤΟΥΕΞΕΛΘ
to-THE SLAVE OF-him BE-OUT-COMING

ΕΤΑΧΕΩϹΕΙϹΤΑϹΠΛΑΤΕΙΑ
swiftly INTO THE BROADS

ϹΚΑΙΡΥΜΑϹΤΗϹΠΟΛΕΩϹΚΑ
AND streets OF-THE city AND

*s** ΟϹΟΥϹΕΑΝΕΥΡΗΤΕ *for* THE, *s²* *restores* *s o.*
ΙΤΟΥϹΠΤΩΧΟΥϹΚΑΙΑΝΑΠΕ
THE POOR-*ones* AND UP-CRIPPLES

A *omits* AND LAME-*ones*
ΙΡΟΥϹΚΑΙΤΥΦΛΟΥϹΚΑΙΧΩ
AND BLIND-*ones* AND LAME-*ones*

ΛΟΥϹΕΙϹΑΓΑΓΕΩΔΕΚΑΙΕΙ
22 INTO-LEAD here AND said

B*s* *omit* to-him
ΠΕΝΑΥΤΩΟΔΟΥΛΟϹΚΥΡΙΕΓ
to-him THE SLAVE master! HAS-

A ΩϹ AS
ΕΓΟΝΕΝΟΕΠΕΤΑΞΑϹΚΑΙΕΤ
BECOME WHICH YOU-enjoin AND STILL

ΙΤΟΠΟϹΕϹΤΙΝΚΑΙΕΙΠΕΝΟ
23 PLACE IS AND said THE

s *had* +Ι
ΚΥΡΙΟϹΠΡΟϹΤΟΝΔΟΥΛΟΝΕ
master TOWARD THE SLAVE BE-

ΞΕΛΘΕΕΙϹΤΑϹΟΔΟΥϹΚΑΙΦ
OUT-COMING INTO THE WAYS AND BAR-

ΡΑΓΜΟΥϹΚΑΙΑΝΑΓΚΑϹΟΝΕ
RIERS AND necessitate TO-

s o.
ΙϹΕΛΘΕΙΝΙΝΑΓΕΜΙϹΘΗΜΟ
BE-INTO-COMING THAT SH'D-BE-BEING-REPLETIZED OF-

ΥΟΟΙΚΟϹΛΕΓΩΓΑΡΥΜΙΝΟΤ
24 ME THE HOME I-AM-saying for to-YOU*p* that

s o. *s* ΑΝΘΡΩΠΩΝ human
ΙΟΥΔΕΙϹΤΩΝΑΝΔΡΩΝΕΚΕΙ
NOT-YET-ONE OF-THE MEN those

ΝΩΝΤΩΝΚΕΚΛΗΜΕΝΩΝΓΕΥϹ
OF-THE *ones*-HAVING-*been*-CALLED WILL-BE-TAST-

s o.
ΕΤΑΙΜΟΥΤΟΥΔΕΙΠΝΟΥϹΥΝ
25 ING OF-ME THE DINNER TOGETHER-

ΕΠΟΡΕΥΟΝΤΟΔΕΑΥΤΩΟΧΛΟ
WENT YET to-Him THRONGS

s o.
ΙΠΟΛΛΟΙΚΑΙϹΤΡΑΦΕΙϹΕΙ
MANY AND BEING-TURNED He-

ΠΕΝΠΡΟϹΑΥΤΟΥϹΕΙΤΙϹΕΡ
26 said TOWARD them IF ANY IS-COM-

AB *o.* B+Ε
ΧΕΤΑΙΠΡΟϹΕΜΕΚΑΙΟΥΜΙϹ
ING TOWARD ME AND NOT IS-HATING

B¹+Ε
ΕΙΤΟΝΠΑΤΕΡΑΑΥΤΟΥΚΑΙΤ
THE FATHER OF-him AND THE

ΗΝΜΗΤΕΡΑΚΑΙΤΗΝΓΥΝΑΙΚ
MOTHER AND THE WOMAN

ΑΚΑΙΤΑΤΕΚΝΑΚΑΙΤΟΥϹΑΔ
AND THE offsprings AND THE brothers

ΕΛΦΟΥϹΚΑΙΤΑϹΑΔΕΛΦΑϹΕ
AND THE sisters STILL

A*s* ΔΕ YET A OF-self soul
ΤΙΤΕΚΑΙΤΗΝΨΥΧΗΝΕΑΥΤΟ
BESIDES AND THE soul OF-self

A OF-ME LEARNER TO-BE
ΥΟΥΔΥΝΑΤΑΙΕΙΝΑΙΜΟΥΜΑ
NOT IS-ABLE TO-BE OF-ME LEARNER

B*s*¹* *omit* AND B¹ *omits* NOT B *adds* ΟΥΝ THEN
ΘΗΤΗϹΚΑΙΟϹΤΙϹΟΥΒΑϹΤΑ
27 AND WHO-ANY NOT IS-BEARING

s o.
ΖΕΙΤΟΝϹΤΑΥΡΟΝΕΑΥΤΟΥΚ
THE pale OF-self AND

ΑΙΕΡΧΕΤΑΙΟΠΙϹΩΜΟΥΟΥΔ
IS-COMING BEHIND ME NOT IS-

A OF-ME TO-BE
ΥΝΑΤΑΙΕΙΝΑΙΜΟΥΜΑΘΗΤΗ
ABLE TO-BE OF-ME LEARNER

ϹΤΙϹΓΑΡΕΞΥΜΩΝΘΕΛΩΝΠΥ
28 ANY for OUT OF-YOU*p* WILLING TOWER

ΡΓΟΝΟΙΚΟΔΟΜΗϹΑΙΟΥΧΙΠ
TO-HOME-BUILD NOT (*emph.*) BE-

A+Ε
ΡΩΤΟΝΚΑΘΙϹΑϹΨΗΦΙΖΕΙΤ
FORE-most be*ing*-seated IS-PEBBLING THE

B *omits* THE
ΗΝΔΑΠΑΝΗΝΕΙΕΧΕΙΤΑΕΙϹ
expense IF he-IS-HAVING THE INTO

ΑΠΑΡΤΙϹΜΟΝΙΝΑΜΗΠΟΤΕΘ
29 FROM-EQUIPPING THAT NO ?-when OF-

ΕΝΤΟϹΑΥΤΟΥΘΕΜΕΛΙΟΝΚΑ
PLACING OF-it foundation AND

ΙΜΗΙϹΧΥΟΝΤΟϹΕΚΤΕΛΕϹΑ
NO OF-being-STRONG TO-OUT-FINISH

B¹ ΑΙ *for* Ε
ΙΠΑΝΤΕϹΟΙΘΕΩΡΟΥΝΤΕϹΑ
ALL THE *ones*-beholdING SH'D-

s Ε *o.* *o.*
ΡΞΩΝΤΑΙΑΥΤΩΕΜΠΑΙΖΕΙΝ
BE-beginnING to-him TO-BE-IN-sportING

ΛΕΓΟΝΤΕϹΟΤΙΟΥΤΟϹΟΑΝΘ
30 sayING that this THE human

s o.
ΡΩΠΟϹΗΡΞΑΤΟΟΙΚΟΔΟΜΕΙ
begins TO-BE-HOME-BUILDING

ΝΚΑΙΟΥΚΙϹΧΥϹΕΝΕΚΤΕΛΕ
AND NOT is-STRONG TO-OUT-FINISH

ϹΑΙΗΤΙϹΒΑϹΙΛΕΥϹΠΟΡΕΥ
31 OR ANY KING GOING

ΟΜΕΝΟϹΕΤΕΡΩΒΑϹΙΛΕΙϹΥ
to-DIFFERENT KING TO-BE-TO-

s+Λ
ΜΒΑΛΕΙΝΕΙϹΠΟΛΕΜΟΝΟΥΧ
GETHER-CASTING INTO BATTLE NOT (*emph.*)

A+Ε
ΙΚΑΘΙϹΑϹΠΡΩΤΟΝΒΟΥΛΕΥ
be*ing*-seated BEFORE-most WILL-BE-COUN-

A *o.* B¹ *o.*
ϹΕΤΑΙΕΙΔΥΝΑΤΟϹΕϹΤΙΝΕ
SELLING IF ABLE he-IS IN

B+Ε
ΝΔΕΚΑΧΙΛΙΑϹΙΝΥΠΑΝΤΗϹ
TEN THOUSAND TO-UNDER-meet

B*s*+Ε
ΑΙΤΩΜΕΤΑΕΙΚΟϹΙΧΙΛΙΑΔ
to-THE WITH TWENTY THOUSAND

34-35 Compare Mt.5[13]Mk.9[50].

1 Compare 7[34,35]Mt.9[10-13].

2 Our Lord's liking for sinners led the proud, self-righteous Pharisees and scribes to utter a most precious truth, though they, indeed, did not intend it thus. "This man is receiving sinners . . . !" Far from denying the charge, He makes it the basis of a five-fold parable in which He emphasizes the vital fact that God is not concerned with the righteous, but with sinners. The term parable is used at the beginning and includes, not only that of the lost sheep, but also the lost coin, and the prodigal son, and the unjust steward, and the rich man and Lazarus. They are five different parts of one parable, which deals with the nation of Israel and the various classes in it. First we are shown the Saviour's attitude toward the lost in the story of the lost sheep. The following pair, concerning the lost coin and the prodigal son, are strikingly like the last two, concerning the unjust steward, and the rich man and Lazarus.

Two of these stories have to do with money, and the story of the prodigal son is closely matched by that of the rich man.

Like all the Lord's parables, these are not merely apt illustrations of divine truth, but pictorial parables of spiritual facts as they existed in the nation to which He was sent.

3 Our Lord was not sent to any but the straying sheep of the house of Israel (Mt. 15[24]). He had no commission for any other nation and He never left the land of Israel to reach others. The hundred sheep, therefore, bring before us the nation of the covenant. The Lord is the good Shepherd, Who gives His soul for the sheep (Jn. 10[11]). The ninety and nine are the self-righteous majority of the nation, who, like the Pharisees and scribes, to whom He was speaking, thought they had no need of repentance. They were not safe within the shelter of the fold, but out in the wilderness, left without the protection of the Shepherd, and open to the attacks of the wild beasts. They merely thought themselves safe. But they did not stir His heart or call for His succor. A single silly sheep astray from the flock causes Him more suffering and more joy than all the

32 thousand? Otherwise, at his being
still distant, he, dispatching an embassy, is asking for peace terms.
33 Thus, then, everyone of you who
is not taking leave of all of his own
possessions, cannot be My disciple.
34 Salt, then, is ideal, yet if even
the salt should be insipid, with
35 what shall it be seasoned? It is fit
neither for the land nor for manure. They are casting it outside.
Who has ears to be hearing, let
him be hearing!"
15 Now all the tribute collectors and
sinners were nearing Him to be
2 hearing Him. And the Pharisees as
well as the scribes grumbled, saying that "This man is receiving
sinners and is eating together with
them!"
3 Now He told them this parable,
4 saying, "What man of you, having a hundred sheep, and, losing
one of them, is not leaving the
ninety-nine in the wilderness and
is going after that which is lost,
5 until he may be finding it? And,
finding it, he is placing it on his
6 shoulders, rejoicing. And, coming
into the house, he is calling together the friends and neighbors, saying to them, 'Rejoice with me that
I found my sheep that was lost!'
7 I am saying to you that thus there
will be joy in heaven over one sinner repenting, more than over
ninety-nine just persons who have
no need of repentance.
8 Or what woman, having ten
drachmas [about 16 cents each], if
she should be losing one drachma,
is not lighting a lamp, and sweeping the house and seeking carefully
until she should be finding it?
9 And, finding it, she is calling to-

ΩΝΕΡΧΟΜΕΝΩΕΠΑΥΤΟΝΕΙΔ
32 one-COMING ON him IF YET
A forward OF-him
ΕΜΗΓΕΕΤΙΑΥΤΟΥΠΟΡΡΩΟΝ
NO-SURELY STILL OF-him forward BEING
s o.
ΤΟCΠΡΕCΒΕΙΑΝΑΠΟCΤΕΙΛ
embassy commissioning
Bs1* omit THE B ΕΙC INTO
ΑCΕΡΩΤΑΤΑΠΡΟCΕΙΡΗΝΗΝ
IS-asking THE TOWARD PEACE
ΟΥΤΩCΟΥΝΠΑCΕΞΥΜΩΝΟCΟ
33 thus THEN EVERY OUT OF-YOUp WHO NOT
s o.
ΥΚΑΠΟΤΑCCΕΤΑΙΠΑCΙΝΤΟ
IS-FROM-SETTING to-ALL THE
ΙCΕΑΥΤΟΥΥΠΑΡΧΟΥCΙΝΟΥ
OF-self belongings NOT
A OF-ME TO-BE
ΔΥΝΑΤΑΙΕΙΝΑΙΜΟΥΜΑΘΗΤ
IS-ABLE TO-BE OF-ME LEARNer
A omits THEN s1* o.
ΗCΚΑΛΟΝΟΥΝΤΟΑΛΑCΕΑΝΔ
34 IDEAL THEN THE SALT IF-EVER YET
A omits AND
ΕΚΑΙΤΟΑΛΑCΜΩΡΑΝΘΗΕΝΤ
AND THE SALT MAY-BE-BEING-made-INSIPID IN ANY
ΙΝΙΑΡΤΥΘΗCΕΤΑΙΟΥΤΕΕΙ
35 it-WILL-BE-BEING-seasoned NOT-BESIDES INTO
CΓΗΝΟΥΤΕΕΙCΚΟΠΡΙΑΝΕΥ
LAND NOT-BESIDES INTO MANURE WELL-
ΘΕΤΟΝΕCΤΙΝΕΞΩΒΑΛΛΟΥC
PLACED it-IS OUT THEY-ARE-CASTING
ΙΝΑΥΤΟΟΕΧΩΝΩΤΑΑΚΟΥΕΙ
it THE one-HAVING EARS TO-BE-HEARING
ΝΑΚΟΥΕΤΩΗCΑΝΔΕΑΥΤΩΕΓ
15 LET-him-BE-HEARING WERE YET to-Him NEAR-
ΓΙΖΟΝΤΕCΠΑΝΤΕCΟΙΤΕΛΩ
ING ALL THE tribute-collect-
ΝΑΙΚΑΙΟΙΑΜΑΡΤΩΛΟΙΑΚΟ
ors AND THE missers TO-BE-
ΥΕΙΝΑΥΤΟΥΚΑΙΔΙΕΓΟΓΓΥ
2 HEARING OF-Him AND THRU-MURMURED
A omits BESIDES B+Ε A WRITERS AND THE PHAR.
ΖΟΝΟΙΤΕΦΑΡΙCΑΙΟΙΚΑΙΟ
THE BESIDES PHARISEES AND THE
ΙΓΡΑΜΜΑΤΕΙCΛΕΓΟΝΤΕCΟ
WRITERS saying that
s omits this-one
ΤΙΟΥΤΟCΑΜΑΡΤΩΛΟΥCΠΡΟ
this-one missers IS-TOWARD-
s Ε o.
CΔΕΧΕΤΑΙΚΑΙCΥΝΕCΘΙΕΙ
RECEIVING AND IS-TOGETHER-EATING
ΑΥΤΟΙCΕΙΠΕΝΔΕΠΡΟCΑΥΤ
3 to-them He-said YET TOWARD them
ΟΥCΤΗΝΠΑΡΑΒΟΛΗΝΤΑΥΤΗ
THE BESIDE-CAST this
ΝΛΕΓΩΝΤΙCΑΝΘΡΩΠΟCΕΞΥ
saying ANY human OUT OF-

ΜΩΝΕΧΩΝΕΚΑΤΟΝΠΡΟΒΑΤΑ
4 YOUp HAVING HUNDRED sheep
B1 Η o. A ONE OUT OF-them
ΚΑΙΑΠΟΛΕCΑCΕΞΑΥΤΩΝΕΝ
AND destroying OUT OF-them ONE
As o.
ΟΥΚΑΤΑΛΕΙΠΕΙΤΑΕΝΕΝΗΚ
NOT IS-leaving THE NINETY
A ΑΙ for Ε
ΟΝΤΑΕΝΝΕΑΕΝΤΗΕΡΗΜΩΚΑ
NINE IN THE DESOLATE AND
ΙΠΟΡΕΥΕΤΑΙΕΠΙΤΟΑΠΟΛΩ
IS-GOING ON THE one-HAVING-de-
B omits OF-which
ΛΟCΕΩCΟΥΕΥΡΗΑΥΤΟΚΑΙΕ
5 stroyed TILL OF-which he-MAY-BE-FINDING it AND FIND-
ΥΡΩΝΕΠΙΤΙΘΗCΙΝΕΠΙΤΟΥ
ING he-IS-ON-PLACING ON THE
A+Ε=OF-self
CΩΜΟΥCΑΥΤΟΥΧΑΙΡΩΝΚΑΙ
6 SHOULDERS OF-him JOYING AND
s Ν
ΕΛΘΩΝΕΙCΤΟΝΟΙΚΟΝCΥΓΚ
COMING INTO THE HOME he-IS-TOGETH-
ΑΛΕΙΤΟΥCΦΙΛΟΥCΚΑΙΤΟΥ
ER-CALLING THE FOND-ones AND THE
CΓΕΙΤΟΝΑCΛΕΓΩΝΑΥΤΟΙC
NEIGHBORS saying to-them
s Ν
CΥΓΧΑΡΗΤΕΜΟΙΟΤΙΕΥΡΟΝ
BE-TOGETHER-JOYING to-ME that I-FOUND
ΤΟΠΡΟΒΑΤΟΝΜΟΥΤΟΑΠΟΛΩ
THE sheep OF-ME THE one-HAVING-de-
ΛΟCΛΕΓΩΥΜΙΝΟΤΙΟΥΤΩCΧ
7 stroyed I-AM-saying to-YOUp that thus JOY
A WILL-BE IN THE heaven s Ε o.
ΑΡΑΕΝΤΩΟΥΡΑΝΩΕCΤΑΙΕΠ
IN THE heaven WILL-BE ON
ΙΕΝΙΑΜΑΡΤΩΛΩΜΕΤΑΝΟΟΥ
ONE misser to-after-MINDING
ΝΤΙΗΕΠΙΕΝΕΝΗΚΟΝΤΑΕΝΝ
OR ON NINETY NINE
A ΑΙ for Ε A+Ε
ΕΑΔΙΚΑΙΟΙCΟΙΤΙΝΕCΟΥΧ
JUST-ones WHO-ANY NOT need
As o. s o.
ΡΕΙΑΝΕΧΟΥCΙΝΜΕΤΑΝΟΙΑ
ARE-HAVING OF-AFTER-MIND
A Γ
CΗΤΙCΓΥΝΗΔΡΑΧΜΑCΕΧΟΥ
8 OR ANY WOMAN drachmas HAVING
A+Γ
CΑΔΕΚΑΕΑΝΑΠΟΛΕCΗΔΡΑΧ
TEN IF-EVER she-SH'D-BE-destroying drachma
A o. s o.
ΜΗΝΜΙΑΝΟΥΧΙΑΠΤΕΙΛΥΧΝ
ONE NOT (emph.) IS-TOUCHING LAMP
ΟΝΚΑΙCΑΡΟΙΤΗΝΟΙΚΙΑΝΚ
AND IS-SWEEPING THE HOME AND
s o. Bs o. o.
ΑΙΖΗΤΕΙΕΠΙΜΕΛΩCΕΩCΟΤ
IS-SEEKING ON-CAREly TILL OF-THE-
B Γ
ΟΥΕΥΡΗΚΑΙΕΥΡΟΥCΑCΥΝΚ
9 WHICH she-MAY-BE-FINDING AND FINDING IS-TOGETHER-

rest. God could get little satisfaction out of Israel because of their self-righteousness. The tax gatherers and sinners heard Him gladly, and they alone responded to His love and mercy. He received sinners because no others would have Him or felt their need of Him.

The hunt for a lost sheep in the wilds of Judea was a hazardous and dangerous task, and may well remind us of His suffering unto death on the cross. The descent into a deep and dark ravine infested with savage beasts, is a fit picture of His descent into the depths of Golgotha.

The lost sheep gives us God's side. The lost coin gives us Israel's side. The nation is often seen under the figure of a woman. To this very day it is the custom among the women of the land to wear silver coins for a headdress. These are their most prized ornaments, and mean much more to them than the mere money value. Israel had been decked with ornaments by Jehovah, and it was one of these that was lost. And each sinner among them who repented had a foretaste of the day when the redemption money is found for Israel's ransom.

4 Compare 19^{10}Isa.53^{6}1 Pt.2^{25}.

11 In the parable of the two sons we have a portrait of the two classes in Israel to illustrate their moral distance from God. The prodigal was far from the father's house; the elder brother was far from his heart. So the Pharisees and scribes boast of a ceremonial nearness to Jehovah, but their hearts are far from Him. The tax collectors and sinners are outcasts, yet they know their plight and yearn for the compassionate mercy of God.

The point in this portion of the fivefold parable lies in the contrast between the two sons. Natural religion, such as the self-righteous Pharisees and scribes possessed, prides itself on conduct such as characterized the elder son, which consists in doing right and living up to the law as best they could. But such deportment, even if sincere and true, gives no occasion for the father to reveal His affection.

The prodigal is a composite picture of the sinner and the publican. His dissipation and profligacy set him forth as a sodden sinner, mired in im-

gether the friends and neighbors,
saying, 'Rejoice with me that I
found the drachma which I lose!'
10 Thus, I am saying to you, there is
coming to be joy before the messengers of God over one sinner
repenting.''
11 Now He said, ''A certain man
12 had two sons. And the younger of
them said to the father, 'Father,
give me the part of the estate accruing to me.' Now, he apportion-
13 ed them the livelihood. And not
many days after, the younger son,
gathering all together, travels into
a far country and there dissipates
his estate, living profligately.
14 Now, his all being spent, a severe famine occurred in that country, and *he* begins to be in want.
15 And going, he joined one of the
citizens of that country, and he
sends him into his fields to graze
16 hogs. And he yearned to be satisfied with the little carob pods which
the hogs ate, and no one gave to
him.
17 Now, coming to himself, he avers,
'How many of my father's hired
men are surfeited with bread, yet
I am perishing here of famine!
18 Rising, I will go to my father and
declare to him, ''Father, I sinned
against heaven and in your sight.
19 I am no longer worthy to be called
your son. Make me as one of your
20 hired men.'' ' And rising, he came
to his father.

Now, at his being still far distant, his father perceived him and
has compassion, and running, falls
on his neck and fondly kisses him.

A+ΤΑΙ Bs *omit* THE A *o.*
ΛΑΕΙΤΑCΦΙΛΑCΚΑΙΤΑCΓΕ
CALLING THE FOND-*ones* AND THE NEIGH-

As Ν
ΙΤΟΝΑCΛΕΓΟΥCΑCΥΓΧΑΡΗ
BORS saying BE-TOGETHER-JOYING

A+Γ
ΤΕΜΟΙΟΤΙΕΥΡΟΝΤΗΝΔΡΑΧ
to-ME that I-FOUND THE drachma

A *o.*
ΜΗΝΗΝΑΠΩΛΕCΑΟΥΤΩCΛΕΓ
10 WHICH I-destroy thus I-AM-say-

A+Є A JOY IS-BECOMING
ΩΥΜΙΝΓΕΙΝΕΤΑΙΧΑΡΑΕΝΩ
ING to-YOU*p* IS-BECOMING JOY IN-VIEW

B *omits* OF-THE
ΠΙΟΝΤΩΝΑΓΓΕΛΩΝΤΟΥΘΕΟ
OF-THE MESSENGERS OF-THE God

B *had* Δ
ΥΕΠΙΕΝΙΑΜΑΡΤΩΛΩΜΕΤΑΝ
ON ONE misser after-MINDING

ΟΟΥΝΤΙΕΙΠΕΝΔΕΑΝΘΡΩΠΟ
11 He-said YET human

A *dim* Υ *above line*
CΤΙCΕΙΧΕΝΔΥΟΥΙΟΥCΚΑΙ
12 ANY HAD TWO SONS AND

ΕΙΠΕΝΟΝΕΩΤΕΡΟCΑΥΤΩΝΤ
said THE YOUNGER OF-them to-

FATHER *by* s5
ΩΠΑΤΡΙΠΑΤΕΡΔΟCΜΟΙΤΟΕ
THE FATHER FATHER BE-GIVING to-ME THE ON-

ΠΙΒΑΛΛΟΝΜΕΡΟCΤΗCΟΥCΙ
CASTING PART OF-THE BEING

s1* ΚΑΙ AND *for* THE YET
ΑCΟΔΕΔΙΕΙΛΕΝΑΥΤΟΙCΤΟ
THE YET he-apportioned to-them THE

ΝΒΙΟΝΚΑΙΜΕΤΟΥΠΟΛΛΑCΗ
13 livelihood AND after NOT MANY DAYS

B *o.*
ΜΕΡΑCCΥΝΑΓΑΓΩΝΑΠΑΝΤΑ
TOGETHER-LEADING ALL (*emph.*)

ΟΝΕΩΤΕΡΟCΥΙΟCΑΠΕΔΗΜΗ
THE YOUNGER SON travels

CΕΝΕΙCΧΩΡΑΝΜΑΚΡΑΝΚΑΙ
INTO SPACE FAR AND

s *o.*
ΕΚΕΙΔΙΕCΚΟΡΠΙCΕΝΤΗΝΟ
there THRU-SCATTERS THE BE-

s+Є s1 *repeats* ЄΙCΧΩΡΑΝΜΑΚΡΑΝ
ΥCΙΑΝΑΥΤΟΥΖΩΝΑCΩΤΩCΔ
14 ING OF-him LIVING profligately OF-

for LIVING profligately
ΑΠΑΝΗCΑΝΤΟCΔΕΑΥΤΟΥΠΑ
SPEND*ing* YET OF-him ALL

A *o.*
ΝΤΑΕΓΕΝΕΤΟΛΕΙΜΟCΙCΧΥ
BECAME FAMINE STRONG

ΡΑΚΑΤΑΤΗΝΧΩΡΑΝΕΚΕΙΝΗ
according-to THE SPACE that

Bs *omit* OF-THE
ΝΚΑΙΑΥΤΟCΗΡΞΑΤΟΤΟΥΥC
AND he begins OF-THE TO-BE-

s *o.* A Є *o.* s *o.*
ΤΕΡΕΙCΘΑΙΚΑΙΠΟΡΕΥΘΕΙ
15 WANTING AND BEING-GONE

Bs+Є
CΕΚΟΛΛΗΘΗΕΝΙΤΩΝΠΟΛΙΤ
he-WAS-JOINED to-ONE OF-THE citizens

ΩΝΤΗCΧΩΡΑCΕΚΕΙΝΗCΚΑΙ
OF-THE SPACE that AND

ΕΠΕΜΨΕΝΑΥΤΟΝΕΙCΤΟΥCΑ
he-SENDS him INTO THE FIELDS

ΓΡΟΥCΑΥΤΟΥΒΟCΚΕΙΝΧΟΙ
OF-him TO-BE-HERBING HOGS

A *for* TO-be-satisfied OUT ΓΕΜΙCΑΙ
ΡΟΥCΚΑΙΕΠΕΘΥΜΕΙΧΟΡΤΑ
16 AND he-ON-FELT TO-BE-satisfied

ΤΗΝΚΟΙΛΙΑΝΑΥΤΟΥΑΠΟ TO-REPLETE-ize THE
CΘΗΝΑΙΕΚΤΩΝΚΕΡΑΤΙΩΝΩ
OUT OF-THE little-carob-pods OF-

CAVITY OF-him FROM
ΝΗCΘΙΟΝΟΙΧΟΙΡΟΙΚΑΙΟΥ
WHICH ATE THE HOGS AND NOT-YET-

ΔΕΙCΕΔΙΔΟΥΑΥΤΩΕΙCΕΑΥ
17 ONE GAVE to-him INTO self

A ЄΙΠΕΝ he-said
ΤΟΝΔΕΕΛΘΩΝΕΦΗΠΟCΟΙΜΙ
YET COMING he-AVERS how-many HIRED-

CΘΙΟΙΤΟΥΠΑΤΡΟCΜΟΥΠΕΡ
ones OF-THE FATHER OF-ME ARE-*being*-

s ΥCΙΝ
ΙCCΕΥΟΝΤΑΙΑΡΤΩΝΕΓΩΔΕ
exceeded OF-BREADS I YET

A *omits* here
ΛΕΙΜΩΩΔΕΑΠΟΛΛΥΜΑΙΑΝΑ
18 to-FAMINE here AM-*being*-destroyed UP-STAND-

s1* *adds* ΔΕ YET
CΤΑCΠΟΡΕΥCΟΜΑΙΠΡΟCΤΟ
ing I-SHALL-BE-GOING TOWARD THE

ΝΠΑΤΕΡΑΜΟΥΚΑΙΕΡΩΑΥΤΩ
FATHER OF-ME AND I-SHALL-BE-declaring to-

ΠΑΤΕΡΗΜΑΡΤΟΝΕΙCΤΟΝΟΥ
him FATHER I-missed INTO THE heaven

ΡΑΝΟΝΚΑΙΕΝΩΠΙΟΝCΟΥΟΥ
19 AND IN-VIEW OF-YOU NOT-

ΚΕΤΙΕΙΜΙΑΞΙΟCΚΛΗΘΗΝΑ
STILL I-AM WORTHY TO-BE-CALLED

ΙΥΙΟCCΟΥΠΟΙΗCΟΝΜΕΩCΕ
SON OF-YOU make ME AS ONE

ΝΑΤΩΝΜΙCΘΙΩΝCΟΥΚΑΙΑΝ
20 OF-THE HIRED-*ones* OF-YOU AND UP-

ΑCΤΑCΗΛΘΕΝΠΡΟCΤΟΝΠΑΤ
STAND*ing* he-CAME TOWARD THE FATHER

s *o.*
ΕΡΑΕΑΥΤΟΥΕΤΙΔΕΑΥΤΟΥΜ
OF-self STILL YET OF-him FAR

A *o.*
ΑΚΡΑΝΑΠΕΧΟΝΤΟCΕΙΔΕΝΑ
FROM-HAVING PERCEIVED him

ΥΤΟΝΟΠΑΤΗΡΑΥΤΟΥΚΑΙΕC
THE FATHER OF-him AND IS-com-

ΠΛΑΓΧΝΙCΘΗΚΑΙΔΡΑΜΩΝΕ
passionated AND RUNNING ON-

ΠΕΠΕCΕΝΕΠΙΤΟΝΤΡΑΧΗΛΟ
FALLS ON THE NECK

ΝΑΥΤΟΥΚΑΙΚΑΤΕΦΙΛΗCΕΝ
OF-him AND DOWN-FONDS

morality. His alliance with the citizen of a foreign country, his herding of the hogs and his desire to eat the diet of the unclean creatures, is a deft delineation of the traitorous tax collector, who joined with Rome in oppressing God's people. He had been far worse than a mere "prodigal". He recognizes himself as a sinner.

13 Compare Job 21:14-15.

17 Compare Jer. 31:18-20.

17 The first desire of the prodigal and of all awakened sinners is to do something themselves to ameliorate their evil condition. "What must I *do* to be saved?" This is their constant cry, because they do not know the Father, and misjudge His love. So the prodigal proposes to plead for a place in his father's service. He rehearses his little speech, and his highest expectation is a place among the servants in his father's house.

But how far is all this from the father's thoughts! He saw him afar off, and heard his confession, and ignored his plea. Instead of the menial place of servility he gives him the highest place of honor. The choicest robe and the daintiest viands all proclaim the delight of the father at receiving his son back again. There was feasting and merriment, which began, but has no end.

So with the sinners and outcasts. The Lord frankly forgave them. They were not put on probation, or set to the task of redeeming their character by meritorious conduct and perseverance in rectitude. They were clothed in garments of salvation and satisfied with the sacrifice of God's providing. They joyed in the God of grace. The bliss of the kingdom, the exultant rejoicing of all creation in the consummation, will not be built upon obedience, but on the disobedience that led to destruction and death; yet rather on the love that saves the lost and gives life to the dead.

Sin is a temporary necessity in God's great purpose to reveal Himself. It is the background which brings out the high lights of His grace. It is the foil which sets forth the depths of His affections. It was provided for before its entrance into the world, hence is not of man's choosing. It will be restrained in the eons of the eons and be entirely removed at the consummation.

21 Now the son said to him, 'Father,
I sinned against heaven and in
your sight. I am no longer wor-
thy to be called your son. Make
22 me as one of your hired men.' Yet
the father said to his slaves,
'Quick! Carry out the first robe,
and put it on him, and give him a
ring for his hand, and sandals for
23 his feet, and bring the grain-fed
calf, sacrifice it, and eating, we
24 may be merry, seeing that this my
son was dead and revives, he was
lost and was found.' And they be-
gin to be merry.
25 Now his elder son was in the
field, and as, on coming, he nears
the house, he hears music and cho-
26 ral dancing, and calling to one of
the boys he ascertained whatever
27 this may be. Now he said to him
that 'Your brother is arriving, and
your father sacrifices the grain-fed
calf, seeing that he got him back
28 sound.' Now he is indignant and
did not want to enter. Yet his fa-
ther, coming out, entreated him.
29 Now, answering, he said to his fa-
ther, '*Lo!* so many years am I slav-
ing for you, and I never passed by
your precept, and you never give
me a kid that I may make merry
30 with my friends. Yet when this son
of yours came, who is devouring
your livelihood with prostitutes,
you sacrifice for him the grain-fed
calf!'
31 Now he said to him, 'Child, *you*
are always with me, and all mine
32 is yours. Yet we must make merry
and rejoice, seeing that this your
brother was dead, and revives,

B THE SON to-him
ΑΥΤΟΝΕΙΠΕΝΔΕΑΥΤΩΟΥΙΟ
21 him said YET to-him THE SON
CΠΑΤΕΡΗΜΑΡΤΟΝΕΙCΤΟΝΟ
FATHER I-missed INTO THE hea-
ΥΡΑΝΟΝΚΑΙΕΝΩΠΙΟΝCΟΥΟ
ven AND IN-VIEW OF-YOU NOT-
ΥΚΕΤΙΕΙΜΙΑΞΙΟCΚΛΗΘΗΝ
STILL I-AM WORTHY TO-BE-CALLED
A *omits* make *to* OF-YOU
ΑΙΥΙΟCCΟΥΠΟΙΗCΟΝΜΕΩC
SON OF-YOU make ME AS
ΕΝΑΤΩΝΜΙCΘΙΩΝCΟΥΕΙΠΕ
22 ONE OF-THE HIRED-*ones* OF-YOU said
ΝΔΕΟΠΑΤΗΡΠΡΟCΤΟΥCΔΟΥ
YET THE FATHER TOWARD THE SLAVES
s+Є=OF-self A *omits* SWIFT
ΛΟΥCΑΥΤΟΥΤΑΧΥΕΞΕΝΕΓΚ
OF-him SWIFT OUT-CARRY
A ΝΤΕC *and s has* ΑΙ *for* Є A *omits* AND
ΑΤΕCΤΟΛΗΝΤΗΝΠΡΩΤΗΝΚΑ
robe THE BEFORE-most AND
ΙΕΝΔΥCΑΤΕΑΥΤΟΝΚΑΙΔΟΤ
IN-SLIP-YE him AND BE-GIVING
ΕΔΑΚΤΥΛΙΟΝΕΙCΤΗΝΧΕΙΡ
FINGERed-ring INTO THE HAND
ΑΑΥΤΟΥΚΑΙΥΠΟΔΗΜΑΤΑΕΙ
OF-him AND sandals INTO
A ΕΝΕΓΚΑΝΤΕC
CΤΟΥCΠΟΔΑCΚΑΙΦΕΡΕΤΕΤ
23 THE FEET AND BE-CARRYING THE
B+Є
ΟΝΜΟCΧΟΝΤΟΝCΙΤΕΥΤΟΝΘ
CATTLE THE GRAINed SAC-
ΥCΑΤΕΚΑΙΦΑΓΟΝΤΕCΕΥΦΡ
RIFICE AND EATING WE-MAY-BE-
s THE SON OF-ME this A OF-ME THE SON
ΑΝΘΩΜΕΝΟΤΙΟΥΤΟCΟΥΙΟC
24 BEING-gladdened that this THE SON
B *omits* UP-
ΜΟΥΝΕΚΡΟCΗΝΚΑΙΑΝΕΖΗC
OF-ME DEAD WAS AND UP-LIVES
s[3] HAVING-destroyed WAS A Η
ΕΝΗΝΑΠΟΛΩΛΩCΚΑΙΕΥΡΕΘ
WAS HAVING-destroyed AND WAS-FOUND
s[1*] *omits* AND *s* Є *o.*
ΗΚΑΙΗΡΞΑΝΤΟΕΥΦΡΑΙΝΕC
AND THEY-begin TO-BE-*be*ING-glad
ΘΑΙΗΝΔΕΟΥΙΟCΑΥΤΟΥΟΠΡ
25 WAS YET THE SON OF-him THE SENIOR
ΕCΒΥΤΕΡΟCΕΝΑΓΡΩΚΑΙΩC
IN FIELD AND AS
A ΓΕΙΖ
ΕΡΧΟΜΕΝΟCΗΓΓΙCΕΝΤΗΟΙ
COMING he-NEARS to-THE HOME
ΚΙΑΗΚΟΥCΕΝCΥΜΦΩΝΙΑCΚ
he-HEARS OF-TOGETHER-SOUNDing AND
A+Ι
ΑΙΧΟΡΩΝΚΑΙΠΡΟCΚΑΛΕCΑ
26 OF-CHORUS AND TOWARD-CALL*ing*
ΜΕΝΟCΕΝΑΤΩΝΠΑΙΔΩΝΕΠΥ
ONE OF-THE boys-or-girls he-ASCER-

A*s omit* EVER
ΝΘΑΝΕΤΟΤΙΑΝΕΙΗΤΑΥΤΑΟ
27 TAINED-UP ANY EVER MAY-BE these THE
ΔΕΕΙΠΕΝΑΥΤΩΟΤΙΟΑΔΕΛΦ
YET said to-him that THE brother
ΟCCΟΥΗΚΕΙΚΑΙΕΘΥCΕΝΟΠ
OF-YOU IS-ARRIVING AND SACRIFICES THE FA-
ΑΤΗΡCΟΥΤΟΝΜΟCΧΟΝΤΟΝC
THER OF-YOU THE CATTLE THE GRAIN-
ΙΤΕΥΤΟΝΟΤΙΥΓΙΑΙΝΟΝΤΑ
ed that beING-SOUND
ΑΥΤΟΝΑΠΕΛΑΒΕΝΩΡΓΙCΘΗ
28 OF-him he-FROM-GOT he-IS-INDIGNANT
A+ΗC
ΔΕΚΑΙΟΥΚΗΘΕΛΕΝΕΙCΕΛΘ
YET AND NOT he-WILLED TO-BE-INTO-COM-
s o.
ΕΙΝΟΔΕΠΑΤΗΡΑΥΤΟΥΕΞΕΛ
ING THE YET FATHER him OUT-COMING
ΘΩΝΠΑΡΕΚΑΛΕΙΑΥΤΟΝΟΔΕ
29 BESIDE-CALLED him THE YET
ΑΠΟΚΡΙΘΕΙCΕΙΠΕΝΤΩΠΑΤ
answerING said to-THE FATHER
s omits OF-him
ΡΙΑΥΤΟΥΙΔΟΥΤΟCΑΥΤΑΕΤ
OF-him BE-PERCEIVING so-much YEARS
ΗΔΟΥΛΕΥΩCΟΙΚΑΙΟΥΔΕΠΟ
I-AM-SLAVING to-YOU AND NOT-YET-?-when
ΤΕΕΝΤΟΛΗΝCΟΥΠΑΡΗΛΘΟΝ
direction OF-YOU I-BESIDE-CAME
ΚΑΙΕΜΟΙΟΥΔΕΠΟΤΕΕΔΩΚΑ
AND to-ME NOT-YET-?-when YOU-GIVE
B+Ι
CΕΡΙΦΟΝΙΝΑΜΕΤΑΤΩΝΦΙΛ
KID THAT WITH THE FOND-*ones*
ΩΝΜΟΥΕΥΦΡΑΝΘΩΟΤΕΔΕΟΥ
30 OF-ME I-MAY-BE-BEING-gladdened when YET THE SON
ΙΟCCΟΥΟΥΤΟCΟΚΑΤΑΦΑΓΩ
OF-YOU this THE *one*-DOWN-EATING
A *adds* ΤΩΝ THE
ΝCΟΥΤΟΝΒΙΟΝΜΕΤΑΠΟΡΝΩ
OF-YOU THE livelihood WITH PROSTITUTES
B+Є
ΝΗΛΘΕΝΕΘΥCΑCΑΥΤΩΤΟΝC
CAME YOU-SACRIFICE to-him THE GRAIN-
A THE calf THE GRAINED
ΙΤΕΥΤΟΝΜΟCΧΟΝΟΔΕΕΙΠΕ
31 ed CATTLE THE YET said
ΝΑΥΤΩΤΕΚΝΟΝCΥΠΑΝΤΟΤΕ
to-him offspring YOU always
ΜΕΤΕΜΟΥΕΙΚΑΙΠΑΝΤΑΤΑΕ
WITH ME ARE AND ALL THE MINE
ΜΑCΑΕCΤΙΝΕΥΦΡΑΝΘΗΝΑΙ
32 YOURS IS TO-BE-gladdened
ΔΕΚΑΙΧΑΡΗΝΑΙΕΔΕΙΟΤΙΟ
YET AND TO-JOY WAS-BINDING that THE
ΑΔΕΛΦΟCCΟΥΟΥΤΟCΝΕΚΡΟ
brother OF-YOU this DEAD

18 Compare Isa.55[6,7]Hos.14[1-3]Ps.51[3,4].

20 Compare Job 33[27,28]Ps.86[5]103[8-13].

22 Compare Isa.61[10]Gen.41[42].

28 Compare Ac.22[21,22]Ro.10[19]2 Co.5[20].

29 Compare Mt.19[20]Ro.3[20,27]Mal.3[14].

31 Compare Ro. 9[4,5].

1 The parable of the unjust steward confines itself to the Pharisees and scribes, the stewards of Israel's wealth. They were dissipating His treasures and were fond of money and served their own greed for gain rather than ministering to the glory of God. They were prudent in the things of this life to the extent of jeopardizing their prospects in the eons to come.

8 Compare Jn.12[36]Eph.5[8]1 Th.5[5].

9 Compare Mt.6[19,20]1 Ti.6[17-19].

9 The emphatic *I* shows that there is a contrast intended between the lord of the unjust steward and Christ. This cannot be expressed in the indicative. Moreover, the Lord does not commend unrighteousness, and advise deceit. Besides, the sentiment immediately following is quite opposed to such double dealing. Faithfulness, not shrewdness, is the requisite for honors in the kingdom.

Money or means of any kind are only trivial and temporary factors in the life of faith, unless we view them as tests with a view to the acquisition of the true riches. Those who are faithful stewards of material wealth, which is theirs only to use for a time, and not to possess forever, may expect a reward in kind in the kingdom. The Pharisees died rich, and will have no place in the glories of the Messianic reign. Christ died in the most abject poverty, yet He will be weighted with the wealth of all earth's highest glories. Even in this day of sovereign grace, present riches are too often a hindrance to future reward, when they may well be a means of preferment by their faithful and gracious dispensation. Neither the most conservative investment nor the most fortunate speculation will yield as safe or as profitable proceeds as a share in the concerns of God. It yields, not only temporary returns, but eternal dividends.

and was lost and was found.' "
16 Now He said to His disciples also, "A certain man, who was rich,
had a steward, and this man was
slandered to him as dissipating his
2 possessions. And summoning him,
he said to him, 'What is this I am
hearing concerning you? Render
an account of your stewardship,
for you can no longer be steward.'
3 Now the steward said in himself,
'What shall I be doing, seeing that
my lord will be wresting the stewardship from me? I have not the
strength to dig. I am ashamed to
4 be a mendicant. I know what I
shall be doing, that whenever I
should be deposed from the stewardship, they should be receiving
me into their homes.'
5 And, calling each one of the
debtors [paying] usury to his lord
to him, he said to the first, 'How
much are you owing my lord?'
6 Now he said to him, 'A hundred
baths [about 8½ gallons each] of
olive oil.' Now he said to him, 'Indorse your bills, and sit down
7 quickly and write fifty.' Thereupon he said to another, 'Now how
much are *you* owing?' Now he said,
'A hundred cors [about 32 pecks
1 pint each] of wheat.' And he is
saying to him, 'Indorse your bills,
and write eighty.'
8 And the lord applauds the unjust steward, seeing that he does
prudently, seeing that the sons of
this eon are more prudent, for
their own generation, than the sons
of light.
9 And am *I* saying to you, 'Make
for yourselves friends of the mammon of unrighteousness, that,
whenever it may be defaulting,
they should be receiving you into
10 the eonian tabernacles'? He who is
faithful in the least is faithful in

Bs1* omit UP- s omits AND
ϹΗΝΚΑΙΑΝΕΖΗϹΕΝΚΑΙΑΠΟ
WAS AND UP-LIVES AND HAVING-

ABs1* Ω AB omit WAS A Η
ΛΩΛΟϹΗΝΚΑΙΕΥΡΕΘΗΕΛΕΓ
16 destroyed WAS AND WAS-FOUND He-said

ΕΝΔΕΚΑΙΠΡΟϹΤΟΥϹΜΑΘΗΤ
YET AND TOWARD THE LEARNERs

Bs omit OF-Him
ΑϹΑΥΤΟΥΑΝΘΡΩΠΟϹΤΙϹΗΝ
OF-Him human ANY WAS

s1* omits WHO
ΠΛΟΥϹΙΟϹΟϹΕΙΧΕΝΟΙΚΟΝ
RICH WHO HAD steward

B1 ΥϹ for Ν
ΟΜΟΝΚΑΙΟΥΤΟϹΔΙΕΒΛΗΘΗ
AND this-one WAS-slandered

ΑΥΤΩΩϹΔΙΑϹΚΟΡΠΙΖΩΝΤΑ
to-him AS THRU-SCATTERING THE

B ΑΡΧΟΝΤΑ ΑΥΤΟΥ in margin
ΥΠΑΡΧΟΝΤΑΑΥΤΟΥΚΑΙΦΩΝ
2 belongINGS OF-him AND SOUNDing

s omits to-him
ΗϹΑϹΑΥΤΟΝΕΙΠΕΝΑΥΤΩΤΙ
him he-said to-him ANY

ΤΟΥΤΟΑΚΟΥΩΠΕΡΙϹΟΥΑΠΟ
this I-AM-HEARING ABOUT YOU BE-FROM-

ΔΟϹΤΟΝΛΟΓΟΝΤΗϹΟΙΚΟΝΟ
GIVING THE saying OF-THE stewardship

A omits OF-YOU s STILL YOU-ARE-ABLE A+ϹΗ
ΜΙΑϹϹΟΥΟΥΓΑΡΔΥΝΗΕΤΙΟ
OF-YOU NOT for YOU-ARE-ABLE STILL TO-

s o.
ΙΚΟΝΟΜΕΙΝΕΙΠΕΝΔΕΕΝΕΑ
3 BE-stewardING said YET IN self

ΥΤΩΟΟΙΚΟΝΟΜΟϹΤΙΠΟΙΗϹ
THE steward ANY I-SHALL-BE-DO-

A Ε o. s o.
ΩΟΤΙΟΚΥΡΙΟϹΜΟΥΑΦΑΙΡΕ
ING that THE master OF-ME WILL-BE-FROM-

A Ε o.
ΙΤΑΙΤΗΝΟΙΚΟΝΟΜΙΑΝΑΠΕ
LIFTING THE stewardship FROM ME

s o. B adds ΚΑΙ
ΜΟΥϹΚΑΠΤΕΙΝΟΥΚΙϹΧΥΩΕ
TO-BE-DIGGING NOT I-AM-beING-STRONG

s o.
ΠΑΙΤΕΙΝΑΙϹΧΥΝΟΜΑΙΕΓΝ
4 TO-BE-ON-REQUESTING I-AM-beING-VILED I-KNEW

s omits when-
ΩΝΤΙΠΟΙΗϹΩΙΝΑΟΤΑΝΜΕΤ
ANY I-SHALL-BE-DOING THAT when-EVER I-MAY-BE-

A omits OUT
ΑϹΤΑΘΩΕΚΤΗϹΟΙΚΟΝΟΜΙΑ
BEING-after-STOOD OUT OF-THE stewardship

ϹΔΕΞΩΝΤΑΙΜΕΕΙϹΤΟΥϹΟΙ
THEY-SH'D-BE-RECEIVING ME INTO THE HOMES

A o.=OF-them
ΚΟΥϹΕΑΥΤΩΝΚΑΙΠΡΟϹΚΑΛ
5 OF-selves AND TOWARD-CALLing

ΕϹΑΜΕΝΟϹΕΝΑΕΚΑϹΤΟΝΤΩ
ONE EACH OF-THE

As o.
ΝΧΡΕΟΦΕΙΛΕΤΩΝΤΟΥΚΥΡΙ
USE-OWErs OF-THE master

s1* o.
ΟΥΕΑΥΤΟΥΕΛΕΓΕΝΤΩΠΡΩΤ
OF-self he-said to-THE BEFORE-most

As o.
ΩΠΟϹΟΝΟΦΕΙΛΕΙϹΤΩΚΥΡΙ
how-much YOU-ARE-OWING to-THE master

AB omit to-him
ΩΜΟΥΟΔΕΕΙΠΕΝΑΥΤΩΕΚΑΤ
6 OF-ME THE YET he-said to-him HUNDRED

s Δ
ΟΝΒΑΤΟΥϹΕΛΑΙΟΥΟΔΕΕΙΠ
BATHS OF-OLIVE-oil THE YET said

A Ε o. A Ο
ΕΝΑΥΤΩΔΕΞΑΙϹΟΥΤΑΓΡΑΜ
to-him RECEIVE OF-YOU THE WRITINGS

A o. o. A+Ε B WRITE SWIFTLY
ΜΑΤΑΚΑΙΚΑΘΙϹΑϹΤΑΧΕΩϹ
AND being-seated SWIFTLY

ΓΡΑΨΟΝΠΕΝΤΗΚΟΝΤΑΕΠΕΙ
7 WRITE FIVE-TY ON-THERE-

ΤΑΕΤΕΡΩΕΙΠΕΝϹΥΔΕΠΟϹΟ
AFTER to-DIFFERENT he-said YOU YET how much

As o.
ΝΟΦΕΙΛΕΙϹΟΔΕΕΙΠΕΝΕΚΑ
ARE-OWING THE YET he-said HUNDRED

A+Ε Bs omit AND
ΤΟΝΚΟΡΟΥϹϹΙΤΟΥΚΑΙΛΕΓ
CORS OF-GRAIN AND he-IS-say-

s adds ΔΕ YET A Ε o. A Ο
ΕΙΑΥΤΩΔΕΞΑΙϹΟΥΤΑΓΡΑΜ
ING to-him RECEIVE OF-YOU THE WRITINGS

A o. o.
ΜΑΤΑΚΑΙΓΡΑΨΟΝΟΓΔΟΗΚΟ
AND WRITE EIGHT-Y

ΝΤΑΚΑΙΕΠΗΝΕϹΕΝΟΚΥΡΙΟ
8 AND ON-PRAISES THE master

A+Ε
ϹΤΟΝΟΙΚΟΝΟΜΟΝΤΗϹΑΔΙΚ
THE steward OF-THE UN-JUSTness

ΙΑϹΟΤΙΦΡΟΝΙΜΩϹΕΠΟΙΗϹ
that DISPOSEDLY he-DOES

ΕΝΟΤΙΟΙΥΙΟΙΤΟΥΑΙΩΝΟϹ
that THE SONS OF-THE eon

s has more-DISPOSED above after that
ΤΟΥΤΟΥΦΡΟΝΙΜΩΤΕΡΟΙΥΠ
this more-DISPOSED OVER

ΕΡΤΟΥϹΥΙΟΥϹΤΟΥΦΩΤΟϹΕ
THE SONS OF-THE LIGHT INTO

s had+ΤΑΥ=this
ΙϹΤΗΝΓΕΝΕΑΝΤΗΝΕΑΥΤΩΝ
THE generation THE OF-selves

A o. o.
ΕΙϹΙΝΚΑΙΕΓΩΥΜΙΝΛΕΓΩΕ
9 ARE AND I to-YOUp AM-SAYING to-

As* make to-selves A ΑΙ for Ε
ΑΥΤΟΙϹΠΟΙΗϹΑΤΕΦΙΛΟΥϹ
selves make FOND-ones

ΕΚΤΟΥΜΑΜΩΝΑΤΗϹΑΔΙΚΙΑ
OUT OF-THE MAMMON OF-THE UN-JUSTness

sB1 o. s2+ΤΑΙ but erased
ϹΙΝΑΟΤΑΝΕΚΛΕΙΠΗΔΕΞΩΝ
THAT when-EVER it-MAY-BE-OUT-LACKING THEY-SH'D-

ΤΑΙΥΜΑϹΕΙϹΤΑϹΑΙΩΝΙΟΥ
BE-RECEIVING YOUp INTO THE eonian

ϹϹΚΗΝΑϹΟΠΙϹΤΟϹΕΝΕΛΑΧ
10 BOOTHS THE BELIEVING IN INFERIOR-

ΙϹΤΩΚΑΙΕΝΠΟΛΛΩΠΙϹΤΟϹ
most AND IN MANY BELIEVING

13 Compare Mt.6[24]Ga.1[10]Ja.4[4].

13 God wants the wholehearted service of His slaves. This is not possible where other motives than His glory, or other objects than His exaltation are given the first place in the hearts of those who seek to serve Him. The lure of riches is one of the most seductive to lead His own away from His work.

15 Compare 18[11,12] 1Sam.16[7].

15 We all naturally share the desire of the Pharisees to *appear* right before our fellow men rather than to actually *be* right before God. But it is better to appear wrong before mankind and await that day when the secrets of all hearts will be revealed than to hide under a cloak of hypocrisy which will be torn aside by the divine presence.

16-17 Compare Mt.4[17]5[17,18]11[12,13].

16 God's revelation was made by many modes, each appropriate to the time when it was used. "The law and the prophets", a title of the Hebrew scriptures, which we now misname "the Old Testament", was His means of dealing with Israel until John the baptist, the greatest of all the prophets. He was the forerunner of a new method of divine revelation through the incarnation of Christ. The proclamation of the kingdom did not receive the response of contrite hearts, according to the law, but rather awakened a desire for its establishment by carnal means. At one time they would have taken Christ by force, because He had satisfied their hunger, and would have made Him King. This would have meant a revolt and war and bloodshed.

18 Compare Mt.5[32]19[9]Mk.10[11,12].

18 Not only does He intimate that the Pharisees are to be dismissed from the stewardship, but this apparently unconnected statement suggests that the nation is to be divorced from Jehovah, and left desolate. This is a fitting link to lead us up to the final section of this five-fold parable, in which Israel's fate during her divorce is discussed.

19 The cambric of the priest and the purple of the king in the rich man's garments indicate Israel as the royal priesthood. His merry times are due to Israel's special blessings. The Pharisees looked down upon the sinners and publicans and gave them a

much also, and he who is unjust in
11 the least is unjust in much also. If,
then, you became unfaithful in the
unjust mammon, who will be trust-
12 ing you with the true? And if you
became unfaithful in that which is
an outsider's, who will be giving
13 you *yours?* No domestic can slave
for two lords, for either he will be
hating one and loving the other, or
upholding one and despising the
other. You cannot slave for God
and mammon."

14 Now the Pharisees also, belong-
ing to those who are fond of money,
heard all these things and they
15 scouted Him. And He said to
them, "*You* are those who are jus-
tifying yourselves before men, yet
God is knowing your hearts, see-
ing that what is high among men is
an abomination before God.

16 The law and the prophets are as
far as John: thenceforth the evan-
gel of the kingdom of God is being
preached, and every one is violent-
ly forcing into it, and the violent
17 are snatching it. Yet it is easier
for heaven and earth to pass by
than for one ceriph of the law to
fall.

18 Every one dismissing his wife
and marrying another is commit-
ting adultery. And every one hav-
ing been dismissed from a husband,
marrying, is committing adultery.

19 Now a certain man was rich and
dressed in purple and cambric,
daily making merry splendidly.
20 Now there was a certain poor man
named Lazarus, who had been cast
21 at his portal, having ulcers, and
yearning to be satisfied from the
scraps which are falling from the
rich man's table. But the curs al-

ΕϹΤΙΝΚΑΙΟΕΝΕΛΑΧΙϹΤΩΑ
IS AND THE IN INFERIOR-most UN-

ΔΙΚΟϹΚΑΙΕΝΠΟΛΛΩΑΔΙΚΟ
JUST AND IN MANY UNJUST

ϹΕϹΤΙΝΕΙΟΥΝΕΝΤΩΑΔΙΚΩ
11 IS IF THEN IN THE UNJUST

ΜΑΜΩΝΑΠΙϹΤΟΙΟΥΚΕΓΕΝΕ
MAMMON BELIEVing NOT YE-BECAME

AS ΑΙ *for* Ε A+Ε
ϹΘΕΤΟΑΛΗΘΙΝΟΝΤΙϹΥΜΙΝ
THE TRUE ANY to-YOU*p*

ΠΙϹΤΕΥϹΕΙΚΑΙΕΙΕΝΤΩΑΛ
12 WILL-BE-BELIEVING AND IF IN THE other-

ΛΟΤΡΙΩΠΙϹΤΟΙΟΥΚΕΓΕΝΕ
placed-*one* BELIEVing NOT YE-BECAME

*ASB*¹ ΑΙ B Η=OUR-more *s* WILL-BE-G. to-YOU*p*
ϹΘΕΤΟΥΜΕΤΕΡΟΝΤΙϹΥΜΙΝ
THE YOUR-more ANY to-YOU*p*

ΔΩϹΕΙΟΥΔΕΙϹΟΙΚΕΤΗϹΔΥ
13 WILL-BE-GIVING NOT-YET-ONE domestic (servant) IS-ABLE

ΝΑΤΑΙΔΥϹΙΚΥΡΙΟΙϹΔΟΥΛ
to-TWO masters TO-BE-SLAVING

s ΕΙ IF B+Ε
ΕΥΕΙΝΗΓΑΡΤΟΝΕΝΑΜΙϹΗϹ
OR for THE ONE he-WILL-BE-HAT-

s o.
ΕΙΚΑΙΤΟΝΕΤΕΡΟΝΑΓΑΠΗϹ
ING AND THE DIFFERENT he-WILL-BE-LOVING

A Ε *o.*
ΕΙΗΕΝΟϹΑΝΘΕΞΕΤΑΙΚΑΙΤ
OR OF-ONE he-WILL-BE-upholdING AND OF-

ΟΥΕΤΕΡΟΥΚΑΤΑΦΡΟΝΗϹΕΙ
THE DIFFERENT he-WILL-BE-despisING

AS ΑΙ *for* Ε
ΟΥΔΥΝΑϹΘΕΘΕΩΔΟΥΛΕΥΕΙ
NOT YE-ARE-ABLE to-God TO-BE-SLAVING

ΝΚΑΙΜΑΜΩΝΑΗΚΟΥΟΝΔΕΤΑ
14 AND to-MAMMON HEARD YET these

Bs omit AND *s*¹ *omits* T. P. B+Ε
ΥΤΑΠΑΝΤΑΚΑΙΟΙΦΑΡΙϹΑΙ
ALL AND THE PHARISEES

ΟΙΦΙΛΑΡΓΥΡΟΙΥΠΑΡΧΟΝΤ
FOND-SIVER-*ones* belongING

ΕϹΚΑΙΕΞΕΜΥΚΤΗΡΙΖΟΝΑΥ
AND THEY-OUT-NOSED Him

ΤΟΝΚΑΙΕΙΠΕΝΑΥΤΟΙϹΥΜΕ
15 AND He-said to-them YE

A ΑΙ *for* Ε
ΙϹΕϹΤΕΟΙΔΙΚΑΙΟΥΝΤΕϹΕ
ARE THE *ones*-JUSTIFYING selves

ΑΥΤΟΥϹΕΝΩΠΙΟΝΤΩΝΑΝΘΡ
IN-VIEW OF-THE humans

B+Ε
ΩΠΩΝΟΔΕΘΕΟϹΓΙΝΩϹΚΕΙΤ
THE YET God IS-KNOWING THE

ΑϹΚΑΡΔΙΑϹΥΜΩΝΟΤΙΤΟΕΝ
HEARTS OF-YOU*p* that THE IN

B¹ Ω *o. o.*
ΑΝΘΡΩΠΟΙϹΥΨΗΛΟΝΒΔΕΛΥ
humans HIGH ABOMINATION

B ΚΥΡΙΟΥ *for* OF-THE God
ΓΜΑΕΝΩΠΙΟΝΤΟΥΘΕΟΥΟΝΟ
16 IN-VIEW OF-THE God THE LAW

A ΕΩϹ TILL
ΜΟϹΚΑΙΟΙΠΡΟΦΗΤΑΙΜΕΧΡ
AND THE BEFORE-AVERers as-far-as

B *o.*
ΙΙΩΑΝΝΟΥΑΠΟΤΟΤΕΗΒΑϹΙ
OF-JOHN FROM then THE KINGdom

*s*² *attempted* ΒΙΑΖ *but erased*
ΛΕΙΑΤΟΥΘΕΟΥΕΥΑΓΓΕΛΙΖ
OF-THE God IS-*be*ING-WELL-MESSAGIZED

*s*¹* *omits* AND *to* IS-*be*ING-FORCED
ΕΤΑΙΚΑΙΠΑϹΕΙϹΑΥΤΗΝΒΙ
AND EVERY INTO her IS-*be*-

ABs¹* *omit* AND *to* her
ΑΖΕΤΑΙΚΑΙΒΙΑϹΤΑΙΑΡΠΑ
17 ING-FORCED AND FORCEFul-*ones* ARE-SNATCH-

ΖΟΥϹΙΝΑΥΤΗΝΕΥΚΟΠΩΤΕΡ
ING her easier

ΟΝΔΕΕϹΤΙΝΤΟΝΟΥΡΑΝΟΝΚ
YET it-IS THE heaven AND

s o.
ΑΙΤΗΝΓΗΝΠΑΡΕΛΘΕΙΝΗΤΟ
THE LAND TO-BE-BESIDE-COMING OR OF-THE

B horn ONE *s* ΑΙ *ASB*¹Ε *o.*
ΥΝΟΜΟΥΜΙΑΝΚΕΡΑΙΑΝΠΕϹ
LAW ONE horn TO-BE-FALL-

s o.
ΕΙΝΠΑϹΟΑΠΟΛΥΩΝΤΗΝΓΥΝ
18 ING EVERY THE *one*-FROM-LOOSING THE WOMAN

ΑΙΚΑΑΥΤΟΥΚΑΙΓΑΜΩΝΕΤΕ
OF-him AND MARRYING DIFFER-

B *omits* EVERY
ΡΑΝΜΟΙΧΕΥΕΙΚΑΙΠΑϹΟΑΠ
ENT IS-ADULTERING AND EVERY THE *one*-

ΟΛΕΛΥΜΕΝΗΝΑΠΟΑΝΔΡΟϹΓ
HAVING-*been*-FROM-LOOSED FROM MAN MAR-

ΑΜΩΝΜΟΙΧΕΥΕΙΑΝΘΡΩΠΟϹ
19 RYING IS-ADULTERING human

ΔΕΤΙϹΗΝΠΛΟΥϹΙΟϹΚΑΙΕΝ
YET ANY WAS RICH AND *was*-IN-

ΕΔΙΔΥϹΚΕΤΟΠΟΡΦΥΡΑΝΚΑ
SLIPPED PURPLE AND

ΙΒΥϹϹΟΝΕΥΦΡΑΙΝΟΜΕΝΟϹ
COTTON *be*ING-gladdenED

ΚΑΘΗΜΕΡΑΝΛΑΜΠΡΩϹΠΤΩΧ
20 according-to DAY SHININGly POOR

Bs omit WAS
ΟϹΔΕΤΙϹΗΝΟΝΟΜΑΤΙΛΑΖΑ
YET ANY WAS to-NAME LAZARUS

Bs omit WHO
ΡΟϹΟϹΕΒΕΒΛΗΤΟΠΡΟϹΤΟΝ
WHO HAD-*been*-CAST TOWARD THE

ΠΥΛΩΝΑΑΥΤΟΥΕΙΛΚΩΜΕΝΟ
GATE OF-him HAVING-*been*-ulcerated

ϹΚΑΙΕΠΙΘΥΜΩΝΧΟΡΤΑϹΘΗ
21 AND ON-FEELING TO-BE-satisfied

*Bs*¹* *omit* SCRAPS OF-THE B+Ε
ΝΑΙΑΠΟΤΩΝΨΙΧΙΩΝΤΩΝΠΙ
FROM THE SCRAPS OF-THE FALLING

ΠΤΟΝΤΩΝΑΠΟΤΗϹΤΡΑΠΕΖΗ
FROM THE TABLE

place like that of Lazarus, outside, with the dogs, even as the prodigal was afar off with the swine. They had little more than the unclean aliens, who were called curs by the religious Jews.

The prodigal, the rich man, and Lazarus all are represented as being dead. The prodigal and the rich man show the nation in apostasy. Lazarus, being comforted in Abraham's bosom, represents the faithful remnant. So long as the nation, as such, is dead, neither Lazarus nor the rich man can claim the blessings of the kingdom. The continued persecution and hatred of the Jews by all nations is aptly pictured by the flames in which one of them found himself. The place in Abraham's bosom is no less faithful a figure of the comfort which came to those who believed. Abraham's bosom cannot be literal, for he is dead and even were he alive the picture of thousands of believers in his literal bosom is preposterous. Since this is so it follows that all of the scene is figurative, for if Abraham is not literally there, neither is Lazarus nor the rich man.

22 Compare Ps.113^{7}Heb.1^{14}.

23 Compare 13$^{28-30}$Mt.8^{11,12}.

24 Compare Mk. 9$^{43-48}$.

25 Compare 6^{24}.

27 Even the rich man's request has its counterpart in Israel's apostasy. After One rose from the dead He was proclaimed in (1) Jerusalem, (2) Judea, (3) Samaria, (4) to the limits of the land (Ac. 1^{8}), and (5) to the dispersed among the nations. The message was based on the Lord's resurrection from the dead. Those receiving this fivefold testimony correspond to the five brethren. Yet, even as the Lord foretold, they did not, as a nation, repent. Some of their sufferings, until the terrible tragedy of the siege of Jerusalem, are recounted by Josephus. To this very day the Jew is being tormented in the flames of national hatred. But the time of their restoration is drawing near (Ro.11). But before their torment ceases it will be much intensified in the terror of the greatest of all Jewish persecutions.

29 Compare Jn.5$^{39-47}$Ac.15^{21}.

31 Compare Mt.28$^{11-13}$Jn.12$^{9-11}$.

1-2 Compare Mt.18^{6,7}Mk.9^{42}1 Co.11^{19}.

22 so, coming, licked his ulcers. Now
the poor man came to die and he is
carried away by the messengers into
Abraham's bosom. Now the rich
man also died, and was entombed.
23 And in the unseen, lifting up his
eyes, existing in torments, he is seeing
Abraham from afar, and Laza-
24 rus in his bosom. And *he*, shouting,
said, 'Father Abraham, be merciful
to me, and send Lazarus that he
should be dipping the tip of his
finger in water and cooling my
tongue, seeing that I am pained in
this flame.'
25 Now Abraham said, 'Child, be
reminded that you got your good
in your life, and Lazarus likewise
evil. Yet now here he is consoled,
26 yet *you* are in pain. And in all
this, between us and you a great
chasm has been established, so that
those wanting to cross hence to you
may not be able, neither those
thence may be ferrying to us.'
27 Yet he said, 'I am asking you
then, father, that you should be
sending him into my father's
28 house, for I have five brothers, so
that he may be certifying to them
lest *they* also may be coming into
29 this place of torment.' Yet Abraham
is saying to him, 'They have
Moses and the prophets. Let them
30 hear them!' Yet he said, '*No*, father
Abraham, but if someone
should be going to them from the
31 dead they will be repenting.' Yet
he said to him, 'If they are not
hearing Moses and the prophets,
neither will they be persuaded if
some one should be rising from
among the dead.' "

ϹΤΟΥΠΛΟΥϹΙΟΥΑΛΛΑΚΑΙΟ
OF-THE RICH-*one* but AND THE

ΙΚΥΝΕϹΕΡΧΟΜΕΝΟΙΕΠΕΛΕ
dogs COMING ON-LICKED

ΙΧΟΝΤΑΕΛΚΗΑΥΤΟΥΕΓΕΝΕ
22 THE ulcers OF-him BECAME

s o.
ΤΟΔΕΑΠΟΘΑΝΕΙΝΤΟΝΠΤΩΧ
YET TO-BE-FROM-DYING THE POOR

ΟΝΚΑΙΑΠΕΝΕΧΘΗΝΑΙΑΥΤΟ
AND TO-BE-FROM-CARRIED him

ΝΥΠΟΤΩΝΑΓΓΕΛΩΝΕΙϹΤΟΝ
by THE MESSENGERS INTO THE

ΚΟΛΠΟΝΑΒΡΑΑΜΑΠΕΘΑΝΕΝ
BOSOM *of*-ABRAHAM FROM-DIED

ΔΕΚΑΙΟΠΛΟΥϹΙΟϹΚΑΙΕΤΑ
YET AND THE RICH AND WAS-en-

s1 omits* AND
ΦΗΚΑΙΕΝΤΩΑΔΗΕΠΑΡΑϹΤΟ
23 tombed AND IN THE UN-PERCEIVED ON-LIFT*ing* THE

ΥϹΟΦΘΑΛΜΟΥϹΑΥΤΟΥΥΠΑΡ
VIEWERS OF-him belonging

A *adds* ΤΟΝ THE
ΧΩΝΕΝΒΑϹΑΝΟΙϹΟΡΑΑΒΡΑ
IN ORDEALS he-IS-SEEING ABRA-

ΑΜΑΠΟΜΑΚΡΟΘΕΝΚΑΙΛΑΖΑ
HAM FROM FAR-place AND LAZARUS

ΡΟΝΕΝΤΟΙϹΚΟΛΠΟΙϹΑΥΤΟ
IN THE BOSOMS OF-him

ΥΚΑΙΑΥΤΟϹΦΩΝΗϹΑϹΕΙΠΕ
24 AND he SOUND*ing* said

ΝΠΑΤΕΡΑΒΡΑΑΜΕΛΕΗϹΟΝΜ
FATHER ABRAHAM BE-MERCIFUL-to ME

ΕΚΑΙΠΕΜΨΟΝΛΑΖΑΡΟΝΙΝΑ
AND SEND LAZARUS THAT

ΒΑΨΗΤΟΑΚΡΟΝΤΟΥΔΑΚΤΥΛ
he-SH'D-BE-DIPPING THE EXTREMITY OF-THE FINGER

s | *o.*
ΟΥΑΥΤΟΥΥΔΑΤΟϹΚΑΙΚΑΤΑ
OF-him OF-water AND SH'D-BE-DOWN-

ΨΥΞΗΤΗΝΓΛΩϹϹΑΝΜΟΥΟΤΙ
OOLING THE TONGUE OF-ME that

ΟΔΥΝΩΜΑΙΕΝΤΗΦΛΟΓΙΤΑΥ
AM-*be*ING-PAINED IN THE BLAZE this

s YOU-BE-BEING-REMINDED offspring
ΤΗΕΙΠΕΝΔΕΑΒΡΑΑΜΤΕΚΝΟ
said YET ABRAHAM offspring

ΝΜΝΗϹΘΗΤΙΟΤΙΑΠΕΛΑΒΕϹ
BE-BEING-REMINDED that YOU-FROM-GOT

A+ϹΥ
ΤΑΑΓΑΘΑϹΟΥΕΝΤΗΖΩΗϹΟΥ
THE GOODS OF-YOU IN THE LIFE OF-YOU

ΚΑΙΛΑΖΑΡΟϹΟΜΟΙΩϹΤΑΚΑ
AND LAZARUS LIKE-AS THE EVILS

ΚΑΝΥΝΔΕΩΔΕΠΑΡΑΚΑΛΕΙΤ
NOW YET here he-IS-*be*ING-BESIDE-CALLED

A ΕΠΙ ON
ΑΙϹΥΔΕΟΔΥΝΑϹΑΙΚΑΙΕΝΠ
26 YOU YET ARE-*be*ING-PAINED AND IN ALL

A+Ν
ΑϹΙΤΟΥΤΟΙϹΜΕΤΑΞΥΗΜΩΝ
these between US

ΚΑΙΥΜΩΝΧΑϹΜΑΜΕΓΑΕϹΤΗ
AND YOU*p* GAPE GREAT HAS-*been*-

s had Γ
ΡΙΚΤΑΙΟΠΩϹΟΙΘΕΛΟΝΤΕϹ
STOOD-FAST WHICH-how THE *ones*-WILLING

ΔΙΑΒΗΝΑΙΕΝΘΕΝΠΡΟϹΥΜΑ
TO-THRU-STEP IN-PLACE TOWARD YOU*p*

A+ΜΑϹ Bs1* *omit* THE-*ones*
ϹΜΗΔΥΝΩΝΤΑΙΜΗΔΕΟΙΕΚΕ
NO MAY-BE-ABLE NO-YET THE-*ones* thence

ΙΘΕΝΠΡΟϹΗΜΑϹΔΙΑΠΕΡΩϹ
TOWARD US MAY-BE-ferrying

s THEN YOU
ΙΝΕΙΠΕΝΔΕΕΡΩΤΩϹΕΟΥΝΠ
27 he-said YET I-AM-asking YOU THEN FA-

ΑΤΕΡΙΝΑΠΕΜΨΗϹΑΥΤΟΝΕΙ
THER THAT YOU-SH'D-BE-SENDING him INTO

ϹΤΟΝΟΙΚΟΝΤΟΥΠΑΤΡΟϹΜΟ
THE HOME OF-THE FATHER OF-ME

ΥΕΧΩΓΑΡΠΕΝΤΕΑΔΕΛΦΟΥϹ
28 I-AM-HAVING for FIVE brothers

A Ε *o.*
ΟΠΩϹΔΙΑΜΑΡΤΥΡΗΤΑΙΑΥΤ
WHICH-how he-MAY-BE-THRU-witnessing to-them

ΟΙϹΙΝΑΜΗΚΑΙΑΥΤΟΙΕΛΘΩ
THAT NO AND they MAY-BE-COM-

ϹΙΝΕΙϹΤΟΝΤΟΠΟΝΤΟΥΤΟΝ
ING INTO THE PLACE this

Bs *omit* to-him
ΤΗϹΒΑϹΑΝΟΥΛΕΓΕΙΔΕΑΥΤ
29 OF-THE ORDEAL IS-saying YET to-him

A+Ν As *o.*
ΩΑΒΡΑΑΜΕΧΟΥϹΙΜΩΥϹΕΑΚ
ABRAHAM THEY-ARE-HAVING MOSES AND

ΑΙΤΟΥϹΠΡΟΦΗΤΑϹΑΚΟΥϹΑ
THE BEFORE-AVERers LET-THEM-HEAR

ΤΩϹΑΝΑΥΤΩΝΟΔΕΕΙΠΕΝΟΥ
30 OF-them THE YET he-said NOT(*em.*)

ΧΙΠΑΤΕΡΑΒΡΑΑΜΑΛΛΕΑΝΤ
FATHER ABRAHAM but IF-EVER ANY

s MAY-BE- UP-STANDING ΑΝΑϹΤΗ
ΙϹΑΠΟΝΕΚΡΩΝΠΟΡΕΥΘΗΠΡ
FROM DEAD-*ones* MAY-BE-BEING-GONE TOWARD

ΟϹΑΥΤΟΥϹΜΕΤΑΝΟΗϹΟΥϹΙ
them THEY-WILL-BE-after-MINDING

ΝΕΙΠΕΝΔΕΑΥΤΩΕΙΜΩϹΕΩϹ
31 he-said YET to-him IF OF-MOSES

ΚΑΙΤΩΝΠΡΟΦΗΤΩΝΟΥΚΑΚΟ
AND OF-THE BEFORE-AVERers NOT THEY-ARE-

AB *o.*
ΥΟΥϹΙΝΟΥΔΕΕΑΝΤΙϹΕΚΝΕ
HEARING NOT-YET IF-EVER ANY OUT OF-

s o.
ΚΡΩΝΑΝΑϹΤΗΠΕΙϹΘΗϹΟΝΤ
DEAD-*ones* MAY-BE-UP-STANDING THEY-WILL-BE-BEING-PER-

1 The Lord is through with the unbelievers and now addresses His own disciples. He anticipates the fact that, even among themselves, there would be much to cause them to stumble and fall. He seeks to warn them against becoming the occasion of a brother's sin. And, in case of sin, He urges them to conform to the spirit of their proclamation, which promised a pardon or forgiveness on the ground of repentance. Repentance, or a change of mind, brought pardon from God for the unbeliever, and repentance should bring forgiveness among brethren, no matter how often it is required. The transcendent grace shown to us should lead us to a still more loving attitude. We are to be gracious to one another apart from any repentance.

3-4 Compare Mt.18[15,21,22] Lev.19[17] Eph. 4[31,32].

5-6 Compare Mt.17[20]21[21]Mk.9[23].

5 Every-day conduct is a greater drain on faith than the working of miracles. It may be far more difficult to forgive a seventh offense than to say to a leper "Be clean!" The apostles realize their lack, and desire to augment their slender stock of faith.

6 Israel, politically, was figured by a fig tree. The black mulberry is a species of wild fig. It represents the sovereignty of Rome. The nations are compared to the restless sea, Israel to the stable land. So that the underlying thought in our Lord's mind seems to be that with faith sufficient they could uproot Rome's rule from the land of Israel and remove it to the nations where it belonged. In other words, the kingdom would come. It was lack of faith that kept the kingdom from being realized. The mustard kernel is also suggestive. He had already compared the kingdom to it (13[19]). In apostasy the nation will attain a place of rule in imitation of the kingdom. Great Babylon will be the mustard plant which attains to a sovereignty of the earth apart from God.

7 Slavery is not out of date in things divine. The true servant of God will delight to acknowledge that he has been purchased by God, and is not his own. All that he can do is not at all what he feels he ought to do.

10 Compare Job 22[2,3]35[7,8]1 Co.9[16,17].

17 Now He said to His disciples, "It
is incredible for snares not to be
coming. However, woe to him
2 through whom they are coming! It
were an advantage to him if a mill-
stone were lying about his neck and
he were pitched into the sea, rather
than that he should be snaring one
3 of these little ones. Take heed to
yourselves. Yet if your brother
should be sinning, rebuke him, and
should he indeed be repenting, for-
4 give him. And if he should be sin-
ning against you seven times a
day, and should be turning about
seven times a day to you, saying,
'I am repenting,' you shall be for-
giving him."
5 And the apostles say to the
6 Lord, "Add to our faith." Yet
the Lord said, "If you have faith
as a mustard kernel, you would
say to this black mulberry, 'Be up-
rooted and be planted in the sea,'
and it would obey you.
7 Now who of you, having a slave
plowing or tending sheep, entering
from the field, will be declaring to
him, 'Come along immediately,
8 lean back at table'? But will he
not be declaring to him, 'Make
something ready for me. I should
be dining. And being girded, serve
me till I should be eating and drink-
ing, and after this *you* shall be eat-
ing and drinking.'
9 Has that slave thanks, seeing that
he does what is prescribed? I pre-
10 sume not! Thus, *you*, also, when-
ever you should be doing all this
which is prescribed you, be saying
that 'We are useless slaves. We
have done what we ought to do.' "
11 And it occurred, in His going
into Jerusalem, *He* also came
through the middle of Samaria and
12 Galilee. And, at His entering into

ΑΙΕΙΠΕΝΔΕΠΡΟCΤΟΥCΜΑΘ 20
17 SUADED He-said YET TOWARD THE LEARNers

ΗΤΑCΑΥΤΟΥΑΝΕΝΔΕΚΤΟΝΕ 40
OF-Him UN-IN-RECEIVable it-IS

A NO TO-BE-COMING THE SNARES
CΤΙΝΤΟΥΤΑCΚΑΝΔΑΛΑΜΗΕ 60
OF-THE THE SNARES NO TO-

s o. A *omits* MORELY A *adds* ΔΕ YET
ΛΘΕΙΝΠΛΗΝΟΥΑΙΔΙΟΥΕΡΧ 80
BE-COMING MORELY WOE THRU WHOM it-IS-

A *omits* STONE
ΕΤΑΙΛΥCΙΤΕΛΕΙΑΥΤΩΕΙΛ 100
2 COMING it-IS-LOOSE-tribute-ING to-him IF STONE

A ΜΥΛΟCΟΝΙΚΟC MILL-stone Assic A Ε
ΙΘΟCΜΥΛΙΚΟCΠΕΡΙΚΕΙΤΑ 20
MILLic IS-ABOUT-LYING

A *o.*
ΙΠΕΡΙΤΟΝΤΡΑΧΗΛΟΝΑΥΤΟ 40
ABOUT THE NECK OF-him

Bs+Ε
ΥΚΑΙΕΡΡΙΠΤΑΙΕΙCΤΗΝΘΑ 60
AND he-HAS-*been*-TOSSED INTO THE SEA

ΛΑCCΑΝΗΙΝΑCΚΑΝΔΑΛΙCΗ 80
OR THAT he-SHOULD-BE-SNARING

B+Ε Bs[1]* OF-THE LITTLE these ONE
ΕΝΑΤΩΝΜΙΚΡΩΝΤΟΥΤΩΝΠΡ 200
3 ONE OF-THE LITTLE-*ones* these BE-heed-

Bs *omit* YET
ΟCΕΧΕΤΕΕΑΥΤΟΙCΕΑΝΔΕΑ 20
ING to-selves IF-EVER YET MAY-

ΜΑΡΤΗΟΑΔΕΛΦΟCCΟΥΕΠΙΤ 40
BE-missING THE brother OF-YOU rebuke

Bs *omit* INDEED
ΙΜΗCΟΝΑΥΤΩΚΑΙΕΑΝΜΕΝΜ 60
to-him AND IF-EVER INDEED he-

ΕΤΑΝΟΗCΗΑΦΕCΑΥΤΩΚΑΙΕ 80
4 SH'D-BE-after-MINDING FROM-LET to-him AND IF-

ΑΝΕΠΤΑΚΙCΤΗCΗΜΕΡΑCΑΜ 300
EVER SEVEN-times OF-THE DAY he-SH'D-

s o. o. Bs *omit* IF-EVER
ΑΡΤΗCΗΕΙCCΕΚΑΙΕΑΝΕΠΤ 20
BE-missING INTO YOU AND IF-EVER SEVEN-

Bs *omit* OF-THE DAY
ΑΚΙCΤΗCΗΜΕΡΑCΕΠΙCΤΡΕ 40
times OF-THE DAY he-SH'D-BE-ON-TURN-

ΨΗΠΡΟCCΕΛΕΓΩΝΜΕΤΑΝΟΩ 60
ING TOWARD YOU saying I-AM-after-MINDING

A+Ο
ΑΦΗCΕΙCΑΥΤΩΚΑΙΕΙΠΑΝΟ 80
5 YOU'LL-BE-FROM-LETTING to-him AND say THE

ΙΑΠΟCΤΟΛΟΙΤΩΚΥΡΙΩΠΡΟ 400
commissioners to-THE Master add

CΘΕCΗΜΙΝΠΙCΤΙΝΕΙΠΕΝΔ 20
6 to-US BELIEF said YET

ΕΟΚΥΡΙΟCΕΙΕΧΕΤΕΠΙCΤΙ 40
THE Master IF YE-ARE-HAVING BELIEF

ΝΩCΚΟΚΚΟΝCΙΝΑΠΕΩCΕΛΕ 60
AS KERNEL OF-MUSTARD YE-said

B+Ε *s omits* this
ΓΕΤΕΑΝΤΗCΥΚΑΜΙΝΩΤΑΥΤ 80
EVER to-THE black-mulberry this

ΗΕΚΡΙΖΩΘΗΤΙΚΑΙΦΥΤΕΥΘ 500
BE-BEING-OUT-ROOTED AND BE-BEING-planted

ΗΤΙΕΝΤΗΘΑΛΑCCΗΚΑΙΥΠΗ 20
IN THE SEA AND it-obeys

A *omits* EVER
ΚΟΥCΕΝΑΝΥΜΙΝΤΙCΔΕΕΞΥ 40
7 EVER to-YOU*p* ANY YET OUT OF-

ΜΩΝΔΟΥΛΟΝΕΧΩΝΑΡΟΤΡΙΩ 60
YOU*p* SLAVE HAVING PLOWING

ΝΤΑΗΠΟΙΜΑΙΝΟΝΤΑΟCΕΙC 80
OR SHEPHERDING WHO to-INTO-

ΕΛΘΟΝΤΙΕΚΤΟΥΑΓΡΟΥΕΡΕ 600
COMING OUT OF-THE FIELD WILL-BE-de-

A *omits* to-him
ΙΑΥΤΩΕΥΘΕΩCΠΑΡΕΛΘΩΝΑ 20
claring to-him immediately BESIDE-COMING UP-

A ΑΙ *for* Ε
ΝΑΠΕCΕΑΛΛΟΥΧΙΕΡΕΙΑΥΤ 40
8 FALL but NOT (*emph.*) he'LL-BE-declaring

AB *omit* to-ME As *o.*
ΩΕΤΟΙΜΑCΟΝΜΟΙΤΙΔΕΙΠΝ 60
to-him make-READY to-ME ANY I-SHOULD-BE-

ΗCΩΚΑΙΠΕΡΙΖΩCΑΜΕΝΟCΔ 80
DINING AND *being*-ABOUT-GIRDED BE-

s o. Bs *omit* EVER
ΙΑΚΟΝΕΙΜΟΙΕΩCΑΝΦΑΓΩΚ 700
THRU-SERVING to-ME TILL EVER I-MAY-BE-EATING

ΑΙΠΙΩΚΑΙΜΕΤΑΤΑΥΤΑΦΑΓ 20
AND I-MAY-BE-DRINKING AND after these YOU-WILL-

As Ε *o.* *s* Ε *o.* *s o.*
ΕCΑΙΚΑΙΠΙΕCΑΙCΥΜΗΕΧΕ 40
9 BE-EATING AND YOU-WILL-BE-DRINKING YOU NO IS-HAVING

A grace IS-HAVING *s*[1] *omits* to-THE SLAVE
ΙΧΑΡΙΝΤΩΔΟΥΛΩΟΤΙΕΠΟΙ 60
grace to-THE SLAVE that he-DOES

Bs *omit* NOT I-AM-SEEMING
ΗCΕΝΤΑΔΙΑΤΑΧΘΕΝΤΑΟΥΔ 80
THE BEING-prescribed NOT I-AM-

s[1] *omits* thus *to* BEING-prescribed
ΟΚΩΟΥΤΩCΚΑΙΥΜΕΙCΟΤΑΝ 800
10 SEEMING thus AND YE when-EVER

s ΑΙ *s*[1]* *omits* ALL Bs *omit* these
ΠΟΙΗCΗΤΕΠΑΝΤΑΤΑΥΤΑΤΑ 20
YE-SHOULD-BE-DOING ALL these THE

ΔΙΑΤΑΧΘΕΝΤΑΥΜΙΝΛΕΓΕΤ 40
BEING-prescribed to-YOU*p* BE-saying

A *omits* that As *o.*
ΕΟΤΙΔΟΥΛΟΙΑΧΡΕΙΟΙΕCΜ 60
that SLAVES UN-USE WE-ARE

B[2] Ο *s*[1] Α
ΕΝΟΩΦΕΙΛΟΜΕΝΠΟΙΗCΑΙΠ 80
WHICH WE-OWED TO-DO WE-

ΕΠΟΙΗΚΑΜΕΝΚΑΙΕΓΕΝΕΤΟ 900
11 HAVE-DONE AND BECAME

Bs *omit* Him
ΕΝΤΩΠΟΡΕΥΕCΘΑΙΑΥΤΟΝΕ 20
IN THE TO-BE-GOING Him INTO

ΙCΙΕΡΟΥCΑΛΗΜΚΑΙΑΥΤΟC 40
JERUSALEM AND He

Bs Ν
ΔΙΗΡΧΕΤΟΔΙΑΜΕCΟΥCΑΜΑ 60
THRU-CAME THRU MIDST OF-SAMARIA

AsB[1] *o.* B+Ε
ΡΕΙΑCΚΑΙΓΑΛΙΛΑΙΑCΚΑΙ 80
12 AND OF-GALILEE AND

ΕΙCΕΡΧΟΜΕΝΟΥΑΥΤΟΥΕΙC 69000
OF-INTO-COMING Him INTO

12 Compare Lev.13[45,46]Nu.5[2,3].

12 Our Lord was on His last long journey to Jerusalem. He knew what kind of reception awaited Him there. This miracle seems to be directed as a testimony to the priests. It was a sign that He came in accord with the law of Moses. Though the priests could not cleanse away sin, they had the right to pass upon the cleansing. If the lepers were cleansed they could not deny the presence of the power of God. Not only do they fail to give Him the praise which was His due, but it seems that they even dissuaded the lepers themselves from returning to Him. What a contrast is the despised Samaritan! He does not wait to show himself to his priest, but, as soon as he is cleansed, he returns and worships. The nine Jews had the correct formula for worship but a corrupt heart. The Samaritan was wrong in his religion, but he soon found that the true place of worship was at His feet.

14 Compare Lev.13[2]14[2]Mt.8[4].

15 Compare Ps. 30[11,12].

20 That the coming of the kingdom of God will be a visible, observable event the scriptures amply testify. It will come like a lightning flash ([24]), accompanied by signs and portents in heaven as well as on earth. But it will not be a small, local occurrence, known only to those who are watching closely. This is the force of the word usually rendered "observation". It denotes *scrutiny*, a careful inspection lest something elude observation. Thus they "watched" the gates of Damascus day and night in order to apprehend Saul of Tarsus. This suggests quite the opposite thought, that it comes with such apparent and public "observation" that careful scrutiny is useless.

21 Compare Ro. 14[17].

21 It will not be confined to any locality, but will instantly cover the whole earth. Hence it would be useless to investigate or follow up any report that the kingdom is here or there, for it will be everywhere. Moreover, unlike other kingdoms, which fail for lack of an inward response to outward regulations, the kingdom of God will be founded on a moral force within men's hearts. This does not deny it an outward polity. But the point for

a certain village, ten men, lepers,
meet Him, who stand at a distance.
13 And *they* lift their voices, saying,
"Jesus, Doctor, be merciful to
14 us!" And perceiving it, He said
to them, "Go, exhibit yourselves to
the priests." And in their going
away it came to be that they are
cleansed.
15 Now one of them, perceiving
that he was healed, returns, glori-
16 fying God with a loud voice. And
he falls on his face at His feet,
thanking Him. And *he* was a Sa-
17 maritan. Now answering, Jesus
said, "Are there not ten cleansed?
18 Yet where are the nine? Were
none found returning to give glory
to God except this foreigner?"
19 And He said to him, "Rise. Go.
Your faith has saved you."
20 Now, being inquired of by the
Pharisees, as to when the kingdom
of God is coming, He answered
them and said, "The kingdom of
God is not coming with scrutiny.
21 Neither shall they be declaring *'Lo!
Here!'* or *'Lo! There!'* for *lo!* the
kingdom of God is inside of you."
22 Yet He said to His disciples,
"The days will be coming when
you will be yearning to perceive
one of the days of the Son of Man-
23 kind and you shall not see it. And
they shall be declaring to you, *'Lo!
There!'* or *'Lo! Here!'* Do not come
away, neither should you be pur-
24 suing. For even as the lightning,
flashing out from under heaven to
under heaven, is shining, thus will
be the Son of Mankind in His day.
25 Yet first He must be suffering
much and be rejected by this gen-
eration.

B Δ=FROM- B *omits* to-Him
ΤΙΝΑΚΩΜΗΝΥΠΗΝΤΗCΑΝΑΥ
ANY VILLAGE UNDER-meet to-Him

ΤΩΔΕΚΑΛΕΠΡΟΙΑΝΔΡΕCΟΙ
TEN lepers MEN WHO

B ΑΝ+ s[1]* *omits* WHO STAND forward-PLACE
ΕCΤΗCΑΝΠΟΡΡΩΘΕΝΚΑΙΑΥ
13 STAND forward-PLACE AND they

AB *omit* THE
ΤΟΙΗΡΑΝΤΗΝΦΩΝΗΝΛΕΓΟΝ
LIFT THE SOUND sayING

ΤΕCΙΗCΟΥΕΠΙCΤΑΤΑΕΛΕΗ
JESUS Adept! BE-MERCIFUL-

CΟΝΗΜΑCΚΑΙΙΔΩΝΕΙΠΕΝΑ
14 to US AND PERCEIVING He-said to-

ΥΤΟΙCΠΟΡΕΥΘΕΝΤΕCΕΠΙΔ
them BEING-GONE ON-SHOW

s o.
ΕΙΞΑΤΕΕΑΥΤΟΥCΤΟΙCΙΕΡ
selves to-THE SACRED-

ΕΥCΙΝΚΑΙΕΓΕΝΕΤΟΕΝΤΩΥ
ones AND BECAME IN THE TO-

s o. A Ε
ΠΑΓΕΙΝΑΥΤΟΥCΕΚΑΘΑΡΙC
BE-UNDER-LEADING them THEY-ARE-cleansed

ΘΗCΑΝΕΙCΔΕΕΞΑΥΤΩΝΙΔΩ
15 ONE YET OUT OF-them PERCEIVING

ΝΟΤΙΙΑΘΗΥΠΕCΤΡΕΨΕΝΜΕ
that he-WAS-HEALED returns WITH

ΤΑΦΩΝΗCΜΕΓΑΛΗCΔΟΞΑΖΩ
SOUND GREAT esteemizING

s repeats and brackets verse sixteen
ΝΤΟΝΘΕΟΝΚΑΙΕΠΕCΕΝΕΠΙ
16 THE God AND he-FALLS ON

ΠΡΟCΩΠΟΝΠΑΡΑΤΟΥCΠΟΔΑ
face BESIDE THE FEET

CΑΥΤΟΥΕΥΧΑΡΙCΤΩΝΑΥΤΩ
OF-Him thankING to-Him

s o.
ΚΑΙΑΥΤΟCΗΝCΑΜΑΡΕΙΤΗC
AND he WAS SAMARitan

A *omits* YET
ΑΠΟΚΡΙΘΕΙCΔΕΟΙΗCΟΥCΕ
17 answerING YET THE JESUS said

As+Ι A *adds* ΟΥΤΟΙ A Ε
ΙΠΕΝΟΥΧΟΙΔΕΚΑΕΚΑΘΑΡΙ
NOT THE TEN ARE-cleansed

A *omits* YET A ΑΙ *for* Ε
CΘΗCΑΝΟΙΔΕΕΝΝΕΑΠΟΥΟΥ
18 THE YET NINE ?-where NOT

ΧΕΥΡΕΘΗCΑΝΥΠΟCΤΡΕΨΑΝ
WERE-FOUND return*ing*

ΤΕCΔΟΥΝΑΙΔΟΞΑΝΤΩΘΕΩΕ
TO-GIVE esteem to-THE God IF

ΙΜΗΟΑΛΛΟΓΕΝΗCΟΥΤΟCΚΑ
19 NO THE other-generated this AND

ΙΕΙΠΕΝΑΥΤΩΑΝΑCΤΑCΠΟΡ
He-said to-him UP-STAND*ing* YOU-BE-

B *omits* THE *to* YOU
ΕΥΟΥΗΠΙCΤΙCCΟΥCΕCΩΚΕ
GOING THE BELIEF OF-YOU HAS-SAVED

ΝCΕΕΠΕΡΩΤΗΘΕΙCΔΕΥΠΟΤ
20 YOU BEING-inquired-of YET by THE

B+Ε
ΩΝΦΑΡΙCΑΙΩΝΠΟΤΕΕΡΧΕΤ
PHARISEES ?-when IS-COMING

s o.
ΑΙΗΒΑCΙΛΕΙΑΤΟΥΘΕΟΥΑΠ
THE KINGdom OF-THE God He-an-

ΕΚΡΙΘΗΑΥΤΟΙCΚΑΙΕΙΠΕΝ
swered to-them AND said

ΟΥΚΕΡΧΕΤΑΙΗΒΑCΙΛΕΙΑΤ
NOT IS-COMING THE KINGdom OF-

ΟΥΘΕΟΥΜΕΤΑΠΑΡΑΤΗΡΗCΕ
THE God WITH BESIDE-KEEPing

ΩCΟΥΔΕΕΡΟΥCΙΝΙΔΟΥΩΔΕ
21 NOT-YET THEY'LL-BE-declarING BE-PERCEIVING here

Bs *omit* BE-PERCEIVING
ΗΙΔΟΥΕΚΕΙΙΔΟΥΓΑΡΗΒΑC
OR BE-PERCEIVING there BE-PERCEIVING for THE KINGdom

ΙΛΕΙΑΤΟΥΘΕΟΥΕΝΤΟCΥΜΩ
OF-THE God INside OF-YOU*p*

ΝΕCΤΙΝΕΙΠΕΝΔΕΠΡΟCΤΟΥ
22 IS He-said YET TOWARD THE

Bs *omit* OF-Him
CΜΑΘΗΤΑCΑΥΤΟΥΕΛΕΥCΟΝ
LEARNers OF-Him WILL-BE-COMING

ΤΑΙΗΜΕΡΑΙΟΤΕΕΠΙΘΥΜΗC
DAYS when YE-WILL-BE-ON-FEELING

ΕΤΑΙΜΙΑΝΤΩΝΗΜΕΡΩΝΤΟΥ
ONE OF-THE DAYS OF-THE

A+Ε
ΥΙΟΥΤΟΥΑΝΘΡΩΠΟΥΙΔΕΙΝ
SON OF-THE human TO-BE-PERCEIV-

A Χ As ΑΙ *for* Ε
ΚΑΙΟΥΚΟΨΕCΘΕΚΑΙΕΡΟΥC
23 ING AND NOT YE-WILL-BE-VIEWING AND THEY'LL-BE-de-

A *transposes* there *and* here s ΚΑΙ AND *for* OR
ΙΝΥΜΙΝΙΔΟΥΕΚΕΙΗΙΔΟΥΩ
clarING to-YOU*p* BE-PERCEIVING there OR BE-PERCEIVING

B *omits* YE-MAY-BE-F.-C. NO-YET s ΑΙ s Τ=-BESIDES
ΔΕΜΗΑΠΕΛΘΗΤΕΜΗΔΕΔΙΩΞ
here NO YE-MAY-BE-FROM-COMING NO-YET SH'D-YE-BE-

As ΑΙ *for* Ε A+Η
ΗΤΕΩCΠΕΡΓΑΡΗΑCΤΡΑΠΗΑ
24 CHASING AS-EVEN for THE GLEAM-FLING GLEAM-

CΤΡΑΠΤΟΥCΑΕΚΤΗCΥΠΟΤΟ
FLINGING OUT OF-THE UNDER THE

ΝΟΥΡΑΝΟΝΕΙCΤΗΝΥΠΟΥΡΑ
heaven INTO THE UNDER heaven

ΝΟΝΛΑΜΠΕΙΟΥΤΩCΕCΤΑΙΟ
IS-SHINING thus WILL-BE THE

B *omits* IN THE DAY OF-Him
ΥΙΟCΤΟΥΑΝΘΡΩΠΟΥΕΝΤΗΗ
SON OF-THE human IN THE DAY

ΜΕΡΑΑΥΤΟΥΠΡΩΤΟΝΔΕΔΕΙ
25 OF-Him BEFORE-most YET it-IS-BIND-

A much TO-BE-EMOTIONING Him *s o.*
ΑΥΤΟΝΠΟΛΛΑΠΑΘΕΙΝΚΑΙΑ
ING Him much TO-BE-EMOTIONING AND TO-

ΠΟΔΟΚΙΜΑCΘΗΝΑΙΑΠΟΤΗC
BE-FROM-tested FROM THE

the Pharisees, to whom He was speaking, is that, like Nicodemus, they needed an inward renewal, rather than a keen and curious scrutiny of local occurrences, in order to enter the kingdom. It has been suggested that this should be rendered, "the kingdom of God is *among* you", that is, in the person of the King. But the word here used certainly means *inside*, as witnesses its only other occurrence (Mt. 23^{26}), which speaks of the *inside* of the cup and the plate in contrast with their *outside*.

22-25 Compare 5^{35}Mt.24$^{23-27}$Mk.13$^{21-23}$Jn. 13^{33}.

25 Compare 9^{22}.

26-27 Compare Mt.24$^{37-39}$Gen.7.

26 The unexpected suddenness of the coming of the Son of Mankind is further enforced by a comparison with the days of Noah. It will be a day of fancied security and swift destruction. Most of the divine processes are a gradual growth and changes are introduced slowly. The present economy of grace was brought in by instalments during a considerable period of time, from Paul's call to his imprisonment. But God's judgments are always swift and sudden. Now that it is evident that the kingdom will not be established as a result of His proclamation, but will be introduced by judgment, its coming takes on the characteristics of the previous judgments of the irreverent.

28 Compare Gen. 19^{16,24,25}.

30 Compare 2 Th. 1$^{6-10}$.

31-33 Compare Mt.24$^{15-18}$ Mk.13$^{14-16}$ Gen. 19^{26}.

31 Oriental houses usually have an outside stair to the roof, so that, in great haste, it is not necessary to go into the house to get down from the flat roof.

32 The soul is distinct from the life, for we can hardly say that one who is destroying his *life* is causing it to *live*. It is those who shrink from suffering who seek to preserve their souls, and thus forfeit the joys of the kingdom.

34-36 Compare Mt.24^{40,41}1 Th.4^{17}.

37 Elsewhere the nations are represented as wild beasts. Here they are like birds of prey gathering about Israel in her last extremity.

37 Compare Mt.24^{28}Job 39^{30}.

26 And according as it occurred in
the days of Noah, thus will it be also in the days of the Son of Man-
27 kind. They ate, they drank, they
married, they gave in marriage,
until the day Noah entered into the
ark, and the deluge came and de-
28 stroys them all. Likewise, ac-
cording as it occurred in the days
of Lot. They ate, they drank, they
bought, they sold, they planted,
29 they built, yet the day in which
Lot came out from Sodom, fire and
sulphur rains from heaven and de-
30 stroys them all. In accord with
this will be the day in which the
Son of Mankind is unveiled.

31 In that day, he who shall be on
the housetop and his gear in his
house, let him not be descending to
pick it up. And let him who is
in the field likewise not turn back
32 to that behind him. Remember
33 Lot's wife. Whoever should be
seeking to procure his soul will be
destroying it, yet whoever should
be destroying it will cause it to
live.

34 I am saying to you, on this night
there will be two on one couch; the
one shall be taken along and the
35 other shall be left. There will be
two grinding at the same place; the
one shall be taken along, yet the
37 other shall be left." And, answer-
ing, they are saying to Him,
"Where, Lord?" Yet He said to
them, "Where the body is, there
the vultures also will be assembled."

18 Now He told them a parable al-
so, with this in view that they
must always be praying and not
2 be despondent, saying, "In a cer-
tain city was a certain judge who
feared not God nor respected man.
3 Now there was a widow in that

s had C
ΓΕΝΕΑCΤΑΥΤΗCΚΑΙΚΑΘΩC
26 generation this AND according-as

ΕΓΕΝΕΤΟΕΝΤΑΙCΗΜΕΡΑΙC
BECAME IN THE DAYS

ΝΩΕΟΥΤΩCΕCΤΑΙΚΑΙΕΝΤΑ
of-NOAH thus it-WILL-BE AND IN THE

ΙCΗΜΕΡΑΙCΤΟΥΥΙΟΥΤΟΥΑ
DAYS OF-THE SON OF-THE hu-

B+Ε
ΝΘΡΩΠΟΥΗCΘΙΟΝΕΠΙΝΟΝΕ
27 man THEY-ATE THEY-DRANK THEY-

B*s omit* OUT-
ΓΑΜΟΥΝΕΞΕΓΑΜΙΖΟΝΤΟΑΧ
MARRIED THEY-OUT-MARRYIZED UNTIL

ΡΙΗCΗΜΕΡΑCΕΙCΗΛΘΕΝΝΩ
WHICH DAY INTO-CAME NOAH

B+Ε
ΕΕΙCΤΗΝΚΙΒΩΤΟΝΚΑΙΗΛΘ
INTO THE ARK AND CAME

s ΗΡΕΝ
ΕΝΟΚΑΤΑΚΛΥCΜΟCΚΑΙΑΠΩ
THE DOWN-SURGE AND destroys

B *o.*
ΛΕCΕΝΠΑΝΤΑCΟΜΟΙΩCΚΑ
28 ALL (*emph.*) LIKE-AS accord-

A Ι
ΘΩCΕΓΕΝΕΤΟΕΝΤΑΙCΗΜΕΡ
ing-as it-BECAME IN THE DAYS

B+Ε
ΑΙCΛΩΤΗCΘΙΟΝΕΠΙΝΟΝΗΓ
of-LOT THEY-ATE THEY-DRANK THEY-

ΟΡΑΖΟΝΕΠΩΛΟΥΝΕΦΥΤΕΥΟ
BOUGHT THEY-SOLD THEY-planted

B ΟΙ *for* Ω
ΝΩΚΟΔΟΜΟΥΝΗΔΕΗΜΕΡΑΕΞ
29 THEY-HOME-BUILDED to-WHICH YET DAY OUT-

ΗΛΘΕΝΛΩΤΑΠΟCΟΔΟΜΩΝΕΒ
CAME LOT FROM SODOM RAINS

A sulphur AND FIRE *s o.*
ΡΕΞΕΝΠΥΡΚΑΙΘΕΙΟΝΑΠΟΥ
FIRE AND sulphur FROM heaven

A*s*+Α=ALL (*emph.*)
ΡΑΝΟΥΚΑΙΑΠΩΛΕCΕΝΠΑΝΤ
AND destroys ALL

A*s*[1*] *o.* *s* Ε *o.*
ΑCΚΑΤΑΤΑΑΥΤΑΕCΤΑΙΗΗΜ
30 according-to THE SAME WILL-BE to-WHICH DAY

ΕΡΑΟΥΙΟCΤΟΥΑΝΘΡΩΠΟΥΑ
THE SON OF-THE human IS-

B Η
ΠΟΚΑΛΥΠΤΕΤΑΙΕΝΕΚΕΙΝΗ
31 *be*ING-FROM-COVERED IN that

ΤΗΗΜΕΡΑΟCΕCΤΑΙΕΠΙΤΟΥ
THE DAY WHO WILL-BE ON THE

ΔΩΜΑΤΟCΚΑΙΤΑCΚΕΥΗΑΥΤ
housetop AND THE INSTRUMENTS OF-him

AB *omit* OF-him
ΟΥΕΝΤΗΟΙΚΙΑΑΥΤΟΥΜΗΚΑ
IN THE HOME OF-him NO LET-him-

ΤΑΒΑΤΩΑΡΑΙΑΥΤΑΚΑΙΟΕΝ
BE-DOWN-STEPPING TO-LIFT them AND THE IN

B*s omit* THE
ΤΩΑΓΡΩΟΜΟΙΩCΜΗΕΠΙCΤΡ
THE FIELD LIKE-AS NO LET-him-ON-TURN

ΕΨΑΤΩΕΙCΤΑΟΠΙCΩΜΝΗΜΟ
32 INTO THE BEHIND BE-YE-remem-

A*s* ΑΙ *for* Ε
ΝΕΥΕΤΕΤΗCΓΥΝΑΙΚΟCΛΩΤ
bering OF-THE WOMAN *of*-LOT

s[1]+ΑΑΝ
ΟCΕΑΝΖΗΤΗCΗΤΗΝΨΥΧΗΝΑ
33 WHO IF-EVER SH'D-BE-SEEKING THE soul OF-

A*s* CΩCΑΙ TO-SAVE
ΥΤΟΥΠΕΡΙΠΟΙΗCΑCΘΑΙΑΠ
him TO-ABOUT-DO WILL-

s o. A *adds* ΚΑΙ ΑΕ
ΟΛΕCΕΙΑΥΤΗΝΟCΔΑΝΑΠΟΛ
BE-destroyING her WHO YET-EVER SH'D-BE-de-

A ΕΙ *and s has* Ι *for* Η A her WILL-BE-LIVE-parentING
ΕCΗΖΩΟΓΟΝΗCΕΙΑΥΤΗΝΛΕ
34 stroyING WILL-BE-LIVE-parentING her I-AM-

ΓΩΥΜΙΝΤΑΥΤΗΤΗΝΥΚΤΙΕC
sayING to-YOU*p* to-this THE NIGHT WILL-

A TWO WILL-BE AB+Ε B *omits* ONE
ΟΝΤΑΙΔΥΟΕΠΙΚΛΙΝΗCΜΙΑ
BE TWO ON couch ONE

A *omits* THE
CΟΕΙCΠΑΡΑΛΗΜΦΘΗCΕΤΑΙ
THE ONE WILL-BE-BEING-BESIDE-GOTTEN

ΚΑΙΟΕΤΕΡΟCΑΦΕΘΗCΕΤΑΙ
AND THE DIFFERENT WILL-BE-BEING-FROM-LET

A TWO WILL-BE *s*[1] *omits verse 35*
ΕCΟΝΤΑΙΔΥΟΑΛΗΘΟΥCΑΙΕ
35 WILL-BE TWO GRINDING ON

A *omits* THE
ΠΙΤΟΑΥΤΟΗΜΙΑΠΑΡΑΛΗΜΦ
THE SAME THE ONE WILL-BE-BEING-BESIDE-

A *adds* ΚΑΙ *omits* YET
ΘΗCΕΤΑΙΗΔΕΕΤΕΡΑΑΦΕΘΗ
GOTTEN THE YET DIFFERENT WILL-BE-BEING-

CΕΤΑΙΚΑΙΑΠΟΚΡΙΘΕΝΤΕC
37 FROM-LET AND answerING

ΛΕΓΟΥCΙΝΑΥΤΩΠΟΥΚΥΡΙΕ
THEY-ARE-sayING to-Him ?-where Master!

ΟΔΕΕΙΠΕΝΑΥΤΟΙCΟΠΟΥΤΟ
THE YET He-said to-them THE-?-where THE

A *omits* AND A WILL-BE-T.-L. T. V. A *om.* -ON-
CΩΜΑΕΚΕΙΚΑΙΟΙΑΕΤΟΙΕΠ
BODY there AND THE VULTURES WILL-BE-

ΙCΥΝΑΧΘΗCΟΝΤΑΙΕΛΕΓΕΝ
18 BEING-ON-TOGETHER-LED He-said

B*s omit* AND
ΔΕΚΑΙΠΑΡΑΒΟΛΗΝΑΥΤΟΙC
YET AND BESIDE-CAST to-them

ΠΡΟCΤΟΔΕΙΝΠΑΝΤΟΤΕΠΡΟ
TOWARD THE TO-BE-BINDING always TO-BE-pray-

s them *once dotted*
CΕΥΧΕCΘΑΙΑΥΤΟΥCΚΑΙΜΗ
ING them AND NO

B[2] Γ
ΕΝΚΑΚΕΙΝΛΕΓΩΝΚΡΙΤΗCΤ
2 TO-BE-IN-EVILING sayING JUDGER ANY

ΙCΗΝΕΝΤΙΝΙΠΟΛΕΙΤΟΝΘΕ
WAS IN ANY city THE God

ΟΝΜΗΦΟΒΟΥΜΕΝΟCΚΑΙΑΝΘ
NO FEARING AND human

ΡΩΠΟΝΜΗΕΝΤΡΕΠΟΜΕΝΟCΧ
3 NO abashING WID-

1 **This parable follows most naturally from the foregoing prophecy concerning the coming of the Son of Mankind, for then it is that the saints in Israel clamor for vengeance, as figured in the souls under the altar (Un. 6^{9-11}). Indeed, it is the importunity of the blood of the martyrs which brings on the judgments of the sixth seal.**

We, too, are told to pray without intermission (1 Th. 5^{17}). But a prayer for vengeance is utterly foreign to the spirit of grace which is ours in Christ Jesus. We can quite understand that God should need much urging and continued importunity before He visits their adversaries with vengeance. That is His strange work. It is not in direct accord with His heart. But there is a question whether such urgency is necessary for Him to answer those of our prayers which are in accord with His will. Above all, let us not make this parable an excuse for senseless repetition or stubbornness in petitioning for that which is contrary to God's present attitude of grace. The closing words of the parable emphasize its close connection with the judgments which attend the coming of the Son of Mankind.

7 **Compare 2 Th. $1^{6,7}$.**

9 **This Pharisee is intensely typical of those self-righteous ones, who imagine that God is pleased with their sham religion. Self is the center and the circumference of all their worship. Though so fully pleased with themselves, they are the most pitiable of men, blind to their sins, dead to their own corruption. The traitorous tax gatherer, on the other hand, showed a spiritual intelligence seldom seen during our Lord's ministry, as is indicated by his use of the word *propitiate*. From where he stood he could doubtless see the smoke of the sacrifice ascending to God, and he grasped the great truth of propitiation, that, sinner though he was, he could approach and obtain favor of God on the ground of sacrifice. Thus did the Saviour call their attention once again to the sacrifice He was about to offer so that He may become the great Propitiatory or meeting place of God and man.**

13 **Compare Ps.$40^{12}51^{1-3}$Jer.$31^{18,19}$.**

14 **Compare Ro. 3^{19-26}.**

city, and she came to him, saying,
'Avenge me from my plaintiff.'
4 Now for a time he would not,
yet afterward he said in himself,
'Even if I am not fearing God nor
5 respecting man, surely because of
the weariness this widow is affording
me I shall be avenging her, seeing
that, not coming to a consummation,
she should belabor me.' "
6 Now the Lord said, "Hear what
7 the unjust judge is saying. Yet
should not God by all means be
doing the avenging of His chosen
ones who are imploring Him day
and night? And He is patient with
8 them. I am saying to you that He
will be doing the avenging of them
swiftly. Moreover, consequently,
at the coming of the Son of Mankind,
will He be finding the faith
on the earth?"
9 Now He said to some, also, who
have confidence in themselves that
they are just and are scorning the
10 rest, this parable: "Two men
went up into the sanctuary to pray,
the one a Pharisee, and the other a
11 tribute collector. The Pharisee,
standing, prayed this to himself:
'O God, I am thanking you that I
am not even as the rest of men,
rapacious, unjust, adulterers, or
12 even as this tribute collector. I
am fasting twice of a sabbath, I
am taking tithes from all whatever
13 I am acquiring.' Now the tribute
collector, having taken a stand
afar off, would not even lift up his
eyes to heaven, but beat his chest,
saying, 'O God, be propitiated to
14 me, the sinner!' I am saying to
you, this man descended justified
to his home, rather than that one,

s o.
ΗΡΑΔΕΗΝΕΝΤΗΠΟΛΕΙΕΚΕΙ
OW YET WAS IN THE city that
ΝΗΚΑΙΗΡΧΕΤΟΠΡΟΣΑΥΤΟΝ
AND she-CAME TOWARD him
ΛΕΓΟΥΣΑΕΚΔΙΚΗΣΟΝΜΕΑΠ
saying OUT-JUST ME FROM
4 ΟΤΟΥΑΝΤΙΔΙΚΟΥΜΟΥΚΑΙΟ
THE INSTEAD-JUSTer OF-ME AND NOT
ΥΚΗΘΕΛΕΝΕΠΙΧΡΟΝΟΝΜΕΤ
he-WILLED ON TIME after
B these YET
ΑΔΕΤΑΥΤΑΕΙΠΕΝΕΝΕΑΥΤΩ
YET these he-said IN self
ΕΙΚΑΙΤΟΝΘΕΟΝΟΥΦΟΒΟΥΜ
IF AND THE God NOT I-AM-FEARING
A ΚΑΙ AND *for* NOT-YET A *adds* ΟΥΚ
ΑΙΟΥΔΕΑΝΘΡΩΠΟΝΕΝΤΡΕΠ
NOT-YET human I-AM-*being*-abashed
s1* ΠΑΡΕΝΟΧΛΕΙΝ
5 ΟΜΑΙΔΙΑΓΕΤΟΠΑΡΕΧΕΙΝΜ
THRU SURELY THE TO-BE-tendering to-
s1* ΟΥΣ *for* ΟΝ
ΟΙΚΟΠΟΝΤΗΝΧΗΡΑΝΤΑΥΤΗ
ME toil THE WIDOW this
ΝΕΚΔΙΚΗΣΩΑΥΤΗΝΙΝΑΜΗΕ
I-SHALL-BE-OUT-JUSTING her THAT NO INTO
ΙΣΤΕΛΟΣΕΡΧΟΜΕΝΗΥΠΩΠΙ
FINISH COMING she-MAY-BE-be-
s1 *omits* HEAR
6 ΑΖΗΜΕΕΙΠΕΝΔΕΟΚΥΡΙΟΣΑ
laborING ME said YET THE Master HEAR
A ΑΙ *for* Ε
ΚΟΥΣΑΤΕΤΙΟΚΡΙΤΗΣΤΗΣΑ
ANY THE JUDGer OF-THE UN-
7 ΔΙΚΙΑΣΛΕΓΕΙΟΔΕΘΕΟΣΟΥ
JUSTness IS-saying THE YET God NOT
A ΕΙ *for* Η
ΜΗΠΟΙΗΣΗΤΗΝΕΚΔΙΚΗΣΙΝ
NO SH'D-BE-DOING THE OUT-JUSTing
ΤΩΝΕΚΛΕΚΤΩΝΑΥΤΟΥΤΩΝΒ
OF-THE chosen-*ones* OF-Him THE *ones*-
A *adds* ΠΡΟΣΑΟΝ *for* Ω
ΟΩΝΤΩΝΑΥΤΩΗΜΕΡΑΣΚΑΙΝ
IMPLORING to-Him OF-DAY AND OF-
ΥΚΤΟΣΚΑΙΜΑΚΡΟΘΥΜΕΙΕΠ
NIGHT AND IS-FAR-FEELING ON
8 ΑΥΤΟΙΣΛΕΓΩΥΜΙΝΟΤΙΠΟΙ
them I-AM-saying to-YOU*p* that HE-WILL-
ΗΣΕΙΤΗΝΕΚΔΙΚΗΣΙΝΑΥΤΩ
BE-DOING THE OUT-JUSTing OF-them
ΝΕΝΤΑΧΕΙΠΛΗΝΟΥΙΟΣΤΟΥ
IN SWIFTness MOREly THE SON OF-THE
ΑΝΘΡΩΠΟΥΕΛΘΩΝΑΡΑΕΥΡΗ
human COMING CONSEQUENTLY he'LL-
ΣΕΙΤΗΝΠΙΣΤΙΝΕΠΙΤΗΣΓΗ
BE-FINDING THE BELIEF ON THE LAND
A *omits* AND
9 ΣΕΙΠΕΝΔΕΚΑΙΠΡΟΣΤΙΝΑΣ
He-said YET AND TOWARD ANY

ΤΟΥΣΠΕΠΟΙΘΟΤΑΣΕΦΕΑΥΤ
THE HAVING-confidence ON selves
ΟΙΣΟΤΙΕΙΣΙΝΔΙΚΑΙΟΙΚΑ
that THEY-ARE JUST AND
s Δ B Ε
ΙΕΞΟΥΘΕΝΟΥΝΤΑΣΤΟΥΣΛΟ
scorning THE rest
ΙΠΟΥΣΤΗΝΠΑΡΑΒΟΛΗΝΤΑΥ
THE BESIDE-CAST this
10 ΤΗΝΑΝΘΡΩΠΟΙΔΥΟΑΝΕΒΗΣ
humans TWO UP-STEPPed
ΑΝΕΙΣΤΟΙΕΡΟΝΠΡΟΣΕΥΞΑ
INTO THE SACRED-place TO-pray
s Ε o. B *omits* THE B+Ε
ΣΘΑΙΟΕΙΣΦΑΡΙΣΑΙΟΣΚΑΙ
THE ONE PHARISEE AND
B+Ε
11 ΟΕΤΕΡΟΣΤΕΛΩΝΗΣΟΦΑΡΙΣ
THE DIFFERENT tribute-collector THE PHARISEE
A TOWARD self these s1* *omits* TOWARD self
ΑΙΟΣΣΤΑΘΕΙΣΤΑΥΤΑΠΡΟΣ
BEING-STOOD these TOWARD
A Ξ Δ
ΕΑΥΤΟΝΠΡΟΣΗΥΧΕΤΟΟΘΕΟ
self prayED THE God
ΣΕΥΧΑΡΙΣΤΩΣΟΙΟΤΙΟΥΚΕ
I-AM-thankING to-YOU that NOT I-AM
ΙΜΙΩΣΠΕΡΟΙΛΟΙΠΟΙΤΩΝΑ
AS-EVEN THE rest OF-THE hu-
ΝΘΡΩΠΩΝΑΡΠΑΓΕΣΑΔΙΚΟΙ
mans SNATCHers UNJUST
A THE tribute this
ΜΟΙΧΟΙΗΚΑΙΩΣΟΥΤΟΣΟΤΕ
ADULTERers OR AND AS this THE trib-
12 ΛΩΝΗΣΝΗΣΤΕΥΩΔΙΣΤΟΥΣΑ
ute-collector I-AM-fastING twice OF-THE SAB-
Bs1*+ΕΥ
ΒΒΑΤΟΥΑΠΟΔΕΚΑΤΩΠΑΝΤΑ
BATH I-AM-FROM-TENthing ALL
A *adds* ΚΑΙ *omits* YET
13 ΟΣΑΚΤΩΜΑΙΟΔΕΤΕΛΩΝΗΣΜ
as-much-as I'M-ACQUIRING THE YET tribute-collector FAR-
ΑΚΡΟΘΕΝΕΣΤΩΣΟΥΚΗΘΕΛΕ
place HAVING-STOOD NOT WILLED
ΝΟΥΔΕΤΟΥΣΟΦΘΑΛΜΟΥΣΕΠ
NOT-YET THE VIEWers TO-ON-
A INTO THE heaven TO-LIFT
ΑΡΑΙΕΙΣΤΟΝΟΥΡΑΝΟΝΑΛΛ
LIFT INTO THE heaven but
A+ΝΕΙΣ INTO B+Ε=OF-self
ΕΤΥΠΤΕΤΟΣΤΗΘΟΣΑΥΤΟΥΛ
BEAT (*past*) THE CHEST OF-him say-
s1* *omits* THE God B+Ε
ΕΓΩΝΟΘΕΟΣΙΛΑΣΘΗΤΙΜΟΙ
ING THE God BE-BEING-PROPITIATED to-ME
14 ΤΩΑΜΑΡΤΩΛΩΛΕΓΩΥΜΙΝΚΑ
THE misser I-AM-saying to-YOU*p* DOWN-
ΤΕΒΗΟΥΤΟΣΔΕΔΙΚΑΙΩΜΕΝ
STEPPed this-*one* HAVING-*been*-JUSTIFIED
B+Ε A ΗΓ *for* Π
ΟΣΕΙΣΤΟΝΟΙΚΟΝΑΥΤΟΥΠΑ
INTO THE HOME OF-him BESIDE

$^{15-17}$ Compare Mt.19$^{13-15}$ Mk.10$^{13-16}$ Mt. 18^{3}.

^{15} It was customary for rabbis and great teachers to invoke a blessing on those who desired it, especially on children who were not mature enough to derive benefit from their words. It was a touching tribute to the esteem in which some, at least, still held Him. Theirs was a child-like faith, uninfluenced by the current of opposition which was setting in against Him. Hence it was specially acceptable to Him to bless the babes, for in them was reflected the sincere and unwavering faith which was so satisfying to His heart.

$^{18-23}$ Compare Mt.19$^{16-22}$ Mk.10$^{17-22}$ Ex. 20$^{12-16}$.

^{18} The law was never given to impart life (Ga. 3^{21}). Its function was to make sin more sinful by turning it into transgression. Its mission was to reveal the presence of sin, not to remove it. Only those who continued to do all its precepts could claim life.

The chief approaches the Lord with the wrong expression. The word "good" suggested a certain lenience which was not in the law. If eonian life is to be the wages of lawkeeping, it must be on the ground of justice rather than goodness. But the Lord does not allow the opportunity to go by to assure the chief that God *is* good. Passing over the greatest commandments, love to God and to his associates, the Lord first mentions those grosser sins which usually pass as the principal precepts of the law. But when He puts before him a practical test to determine whether he kept the two great precepts, his chances for eonian life vanish.

The social economy in Israel was such that it was hardly possible to be very rich without oppressing the poor. After the land had been divided by lot the only way to get more was to encroach on the allotments of others who were compelled to sell until the jubilee. At that time the Jews were not traders and could not take interest, so wealth was almost always in cattle or land. When the kingdom is established the land will be redistributed according to the lines laid down in the prophets (Eze.47^{13}-48^{35}). A rich man will have no claim whatever on his

seeing that every one who is exalt-
ing himself shall be humbled, yet
he who is humbling himself shall
be exalted."
15 Now they brought the babes also
to Him, that He may be touching
them. Now the disciples, perceiv-
16 ing it, rebuked them. Yet Jesus
calls them to Him, saying, "Let the
little children be coming to Me, and
be forbidding them not, for of such
17 is the kingdom of God. Verily, I
am saying to you, whoever should
not be receiving the kingdom of
God as a little boy or girl, may un-
der no circumstances be entering
into it."
18 And a certain chief inquires of
Him, saying, "Good Teacher, by
doing what should I enjoy the allot-
19 ment of eonian life?" Now Jesus
said to him, "Why are you term-
ing Me good? No one is good ex-
20 cept One, God. You are acquaint-
ed with the precepts: 'You should
not be committing adultery; you
should not be murdering; you
should not be stealing; you should
not be testifying falsely; be honor-
ing your father and your mother'."
21 Yet he said, "All these I maintain
22 from my youth." Now, hearing
this, Jesus said to him, "One thing
you still are lacking. Sell all, what-
ever you have, and distribute to the
poor, and you will be having treas-
ure in the heavens, and hither, be
following Me."
23 Yet he who hears all these things
became sorrow-stricken, for he was
24 tremendously rich. Now Jesus,
perceiving him becoming sorrow-
stricken, said, "How squeamishly
shall those having money be enter-
25 ing into the kingdom of God!' For
it is easier for a camel to be enter-
ing through the eye of a bodkin,
than for a rich man to be entering
into the kingdom of God."

s o. A C
ΡΕΚΕΙΝΟΝΟΤΙΠΑΣΟΥΨΩΝΕ
that-one that EVERY THE one-HEIGHTENING
As o. A adds ΚΑΙ
ΑΥΤΟΝΤΑΠΕΙΝΩΘΗΣΕΤΑΙΟ
self WILL-BE-BEING-made-LOW THE
A omits YET As o.
ΔΕΤΑΠΕΙΝΩΝΕΑΥΤΟΝΥΨΩΘ
YET one-makING-LOW self WILL-BE-BE-
ΗΣΕΤΑΙΠΡΟΣΕΦΕΡΟΝΔΕΑΥ
15 ING-HEIGHTENED THEY-TOWARD-CARRIED YET to-Him
B above line ΑΥΤΩΝ
ΤΩΚΑΙΤΑΒΡΕΦΗΙΝΑΑΥΤΩΝ
AND THE BABES THAT OF-them
ΑΠΤΗΤΑΙΙΔΟΝΤΕΣΔΕΟΙΜΑ
He-MAY-BE-TOUCHING PERCEIVING YET THE LEARN-
AB+Ε A ΗΣΑ for Ω
ΘΗΤΑΙΕΠΕΤΙΜΩΝΑΥΤΟΙΣΟ
16 ers rebuked to-them THE
A o. A ΛΕΣΑΜΕΝΟ
ΔΕΙΗΣΟΥΣΠΡΟΣΕΚΑΛΕΣΑΤ
YET JESUS TOWARD-CALLS
C B om. them A ΕΙΠΕΝ said
ΟΑΥΤΑΛΕΓΩΝΑΦΕΤΕΤΑΠΑΙ
them sayING FROM-LET THE little-boys-
ΔΙΑΕΡΧΕΣΘΑΙΠΡΟΣΜΕΚΑΙ
and-girls TO-BE-COMING TOWARD ME AND
ΜΗΚΩΛΥΕΤΕΑΥΤΑΤΩΝΓΑΡΤ
NO BE-FORBIDDING them OF-THE for such
ΟΙΟΥΤΩΝΕΣΤΙΝΗΒΑΣΙΛΕΙ
IS THE KINGdom
ΑΤΟΥΘΕΟΥΑΜΗΝΛΕΓΩΥΜΙΝ
17 OF-THE God AMEN I-AM-sayING to-YOUp
A+Ε IF- A Ε o.
ΟΣΑΝΜΗΔΕΞΗΤΑΙΤΗΝΒΑΣΙ
WHO EVER NO SH'D-BE-RECEIVING THE KINGdom
s o.
ΛΕΙΑΝΤΟΥΘΕΟΥΩΣΠΑΙΔΙΟ
OF-THE God AS little-boy-or-girl
ΝΟΥΜΗΕΙΣΕΛΘΗΕΙΣΑΥΤΗΝ
NOT NO MAY-BE-INTO-COMING INTO her
ΚΑΙΕΠΗΡΩΤΗΣΕΝΤΙΣΑΥΤΟ
18 AND inquires-of ANY Him
ΝΑΡΧΩΝΛΕΓΩΝΔΙΔΑΣΚΑΛΕ
chief sayING TEACHER!
ΑΓΑΘΕΤΙΠΟΙΗΣΑΣΖΩΗΝΑΙ
GOOD! ANY Doing LIFE eonian
ΩΝΙΟΝΚΛΗΡΟΝΟΜΗΣΩΕΙΠΕ
19 I-SHOULD-BE-tenantING said
ΝΔΕΑΥΤΩΟΙΗΣΟΥΣΤΙΜΕΛΕ
YET to-him THE JESUS ANY ME YOU-ARE-
s o.
ΓΕΙΣΑΓΑΘΟΝΟΥΔΕΙΣΑΓΑΘ
sayING GOOD NOT-YET-ONE GOOD
B1s1* omit THE
ΟΣΕΙΜΗΕΙΣΟΘΕΟΣΤΑΣΕΝΤ
20 IF NO ONE THE God THE directions
ΟΛΑΣΟΙΔΑΣΜΗΜΟΙΧΕΥΣΗΣ
YOU-HAVE-PERC'V'D NO YOU-SH'D-BE-ADULTERING
ΜΗΦΟΝΕΥΣΗΣΜΗΚΛΕΨΗΣΜΗ
NO YOU-SH'D-BE-MURDERING NO YOU-SH'D-BE-stealING NO

B o. o.
ΨΕΥΔΟΜΑΡΤΥΡΗΣΗΣΤΙΜΑΤ
YOU-SHOULD-BE-FALSE-witnessING BE-VALUING THE
ΟΝΠΑΤΕΡΑΣΟΥΚΑΙΤΗΝΜΗΤ
FATHER OF-YOU AND THE MOTHER
AB omit OF-YOU A ALL these
ΕΡΑΣΟΥΟΔΕΕΙΠΕΝΤΑΥΤΑΠ
21 OF-YOU THE YET he-said these ALL
ΑΝΤΑΕΦΥΛΑΞΑΕΚΝΕΟΤΗΤΟ
I-GUARD OUT OF-YOUTH
B omit OF-ME Bs omit these
ΣΜΟΥΑΚΟΥΣΑΣΔΕΤΑΥΤΑΟΙ
22 OF-ME HEARing YET these THE JE-
s1* Ο
ΗΣΟΥΣΕΙΠΕΝΑΥΤΩΕΤΙΕΝΣ
SUS said to-him STILL ONE to-
As o. s o.
ΟΙΛΕΙΠΕΙΠΑΝΤΑΟΣΑΕΧΕΙ
YOU IS-LACKING ALL as-much-as YOU-ARE-
As omit -THRU-
ΣΠΩΛΗΣΟΝΚΑΙΔΙΑΔΟΣΠΤΩ
HAVING SELL AND BE-THRU-GIVING to-POOR
ΧΟΙΣΚΑΙΕΞΕΙΣΘΗΣΑΥΡΟΝ
AND YOU'LL-BE-HAVING PLACED-INTO-MORROW
As omit THE
ΕΝΤΟΙΣΟΥΡΑΝΟΙΣΚΑΙΔΕΥ
IN THE heavens AND HITHER
s o.
ΡΟΑΚΟΛΟΥΘΕΙΜΟΙΟΔΕΑΚΟ
23 YOU-BE-followING to-ME THE YET one-HEAR-
AB omit ALL
ΥΣΑΣΤΑΥΤΑΠΑΝΤΑΠΕΡΙΛΥ
ing these ALL ABOUT-SORROW
A ΕΤΟ
ΠΟΣΕΓΕΝΗΘΗΗΝΓΑΡΠΛΟΥΣ
WAS-BECOME he-was for RICH
ΙΟΣΣΦΟΔΡΑΙΔΩΝΔΕΑΥΤΟΝ
24 VEHEMENT PERCEIVING YET him
B omits THE Bs omit ABOUT-SORROW BECOMING
ΟΙΗΣΟΥΣΠΕΡΙΛΥΠΟΝΓΕΝΟ
THE JESUS ABOUT-SORROW BECOMING
ΜΕΝΟΝΕΙΠΕΝΠΩΣΔΥΣΚΟΛΩ
He-said how ILL-VICTUALLY
ΣΟΙΤΑΧΡΗΜΑΤΑΕΧΟΝΤΕΣΕ
THE-ones THE moneys HAVING INTO
A SHOULD-BE-INTO-COMING INTO THE KINGdom OF-THE God
ΙΣΤΗΝΒΑΣΙΛΕΙΑΝΤΟΥΘΕΟ
THE KINGdom OF-THE God
B ΠΟΡ B o.
ΥΕΙΣΕΛΕΥΣΟΝΤΑΙΕΥΚΟΠΩ
25 SHALL-BE-INTO-COMING easier
ΤΕΡΟΝΓΑΡΕΣΤΙΝΚΑΜΗΛΟΝ
for IS CAMEL
A ΤΡΥΜΑΛΙΑΣ ΡΑΦΙΔΟΣ ΔΙ
ΔΙΑΤΡΗΜΑΤΟΣΒΕΛΟΝΗΣΕΙ
THRU BORE OF-bodkin TO-BE-
A o.
ΣΕΛΘΕΙΝΗΠΛΟΥΣΙΟΝΕΙΣΤ
INTO-COMING OR RICH INTO THE
ΗΝΒΑΣΙΛΕΙΑΝΤΟΥΘΕΟΥΕΙ
KINGdom OF-THE God TO-BE-
s Δ
ΣΕΛΘΕΙΝΕΙΠΟΝΔΕΟΙΑΚΟΥ
26 INTO-COMING said YET THE ones-HEARing
ΣΑΝΤΕΣΚΑΙΤΙΣΔΥΝΑΤΑΙΣ
AND ANY IS-ABLE TO-BE-

lands. He cannot carry his wealth with him into the kingdom. It is not likely that any great difference in the distribution of wealth will be possible under the laws of that day. Property will be practically unknown. Land will be held as an allotment from Jehovah, Who will retain its control in His own hands, but will allot its use.

22 Compare 1 Ti.6^{17-19}.

24-27 Compare Mt.19^{23-26} Mk.10^{23-27} 1 Ti. $6^{9,10}$.

28-30 Compare Mt.19^{27-30}Mk.10^{28-31}.

28 This saying of our Lord has occasioned much genuine distress among those who "apply" all scripture to themselves, with no regard to the great changes in God's dealings. In actual practise we do *not* get back what we give up for Christ in this day of grace. Paul, our pattern, suffered the loss of all, and was rewarded with a prison. If we restrict this to those to whom our Lord was talking the difficulty vanishes. The apostles were greatly compensated even at that time for their sacrifices for the kingdom.

31-34 Compare Mt.20^{17-19}Mk.10^{32-34}Ps.22 Isa.53.

31 The twelve were very keen as to their own petty privations and the consequent reward, but painfully obtuse on the subject of His great sacrifice. It is not hard to see how the nation could slay Him in their ignorance and thus fulfill the prophets which were read constantly in their synagogues, when His own disciples could not understand the plainest predictions of His sufferings, though repeated and emphasized throughout this last journey to Jerusalem.

The Lord undoubtedly did many miracles of the same kind. He healed many blind men as a sign that He would open the eyes of the blind nation. There were probably four distinct blind men healed on this journey through Jericho. The many differences in detail between Mt. 20^{29-34}; Mk.10^{46-48}, and this passage do not need to be "harmonized" but *believed*. The different circumstances of each case do not denote discrepancies, but divine accuracies the force of which our present spiritual microscopes are not powerful enough to reveal.

35-43 Compare Mt.20^{29-34}Mk.10^{46-52}.

26 Now those hearing it said, "And
27 who can be saved?" Yet He said,
"What is impossible with men is
possible with God."
28 Now Peter said, "*Lo! we*, leav-
29 ing our own, follow Thee." Now
He said to them, "Verily, I am
saying to you that there is no one
who leaves home, or wife, or
brothers, or parents, or offspring,
on account of the kingdom of God,
30 who may not by all means be get-
ting back many fold in this era,
and in the coming eon, eonian
life."
31 Now, taking the twelve aside,
He said to them, "*Lo!* we are
ascending into Jerusalem, and all
will be accomplished in the Son of
Mankind which has been written
32 through the prophets. For He shall
be given up to the nations and will
be derided and outraged and spat
33 upon, and, scourging Him, they
will be killing Him, and the third
34 day He will be rising." And *they*
understand none of these things,
and this declaration was hid from
them, and they knew not what was
said.
35 Now it occurred at His nearing
Jericho, a certain blind man sat be-
36 side the road, a mendicant. Now at
hearing the throng going through,
he ascertained what this may be.
37 Now they report to him that
"Jesus, the Nazarene, is passing
38 by." And he implores, saying,
"Jesus, Son of David, be merciful
39 to me!" And those preceding re-
buked him, that he should be silent.
Yet *he* much the more cried,
"Jesus, Son of David, be merciful
40 to me!" Now Jesus, standing,
orders him to be led to Him. Now,
at his drawing near, He inquires of

ΦΘΗΝΑΙΟΔΕΕΙΠΕΝΤΑΑΔΥΝ 20
27 SAVED THE YET He-said THE UN-ABLE

ΑΤΑΠΑΡΑΑΝΘΡΩΠΟΙCΔΥΝΑ 40
BESIDE humans ABLE
A IS BESIDE THE God
ΤΑΠΑΡΑΤΩΘΕΩΕCΤΙΝΕΙΠΕ 60
28 BESIDE THE God IS said
A *omits* THE A *s o.*
ΝΔΕΟΠΕΤΡΟCΙΔΟΥΗΜΕΙCΑ 80
YET THE Peter BE-PERCEIVING WE FROM-
*s*1* ΗΚΑΜΕΝΠΑΝΤΑΚΑΙ=WE-FROM-LET ALL AND
ΦΕΝΤΕCΤΑΙΔΙΑΗΚΟΛΟΥΘΗ 100
LETTING THE OWN follow
*s*2 *adds* ΤΙΑΡΑΕCΤΑΙΗΜΙΝ ANY CON-
CΑΜΕΝCΟΙΟΔΕΕΙΠΕΝΑΥΤΟ 20
29 to-YOU THE YET He-said to-them
SEQUENTLY WILL-BE to-US *s*1* *omits* that
ΙCΑΜΗΝΛΕΓΩΥΜΙΝΟΤΙΟΥΔ 40
AMEN I-AM-sayING to-YOU*p* that NOT-YET-

ΕΙCΕCΤΙΝΟCΑΦΗΚΕΝΟΙΚΙ 60
ONE IS WHO FROM-LETS HOME
A parents OR brothers OR WOMAN
ΑΝΗΓΥΝΑΙΚΑΗΑΔΕΛΦΟΥCΗ 80
OR WOMAN OR brothers OR
s o. A *o.*
ΓΟΝΕΙCΗΤΕΚΝΑΕΙΝΕΚΕΝΤ 200
parents OR offsprings on-account-of THE

ΗCΒΑCΙΛΕΙΑCΤΟΥΘΕΟΥΟC 20
30 KINGdom OF-THE God WHO
A *o. o.* B *omits* -FROM-
ΟΥΧΙΜΗΑΠΟΛΑΒΗΠΟΛΛΑΠΛ 40
NOT (*emph.*) NO MAY-BE-FROM-GETTING MANY-FOLD

ΑCΙΟΝΑΕΝΤΩΚΑΙΡΩΤΟΥΤΩ 60
IN THE SEASON this

ΚΑΙΕΝΤΩΑΙΩΝΙΤΩΕΡΧΟΜΕ 80
AND IN THE eon THE COMING

ΝΩΖΩΗΝΑΙΩΝΙΟΝΠΑΡΑΛΑΒ 300
31 LIFE eonian BESIDE-GETTING

ΩΝΔΕΤΟΥCΔΩΔΕΚΑΕΙΠΕΝΠ 20
YET THE TWO-TEN He-said TO-

ΡΟCΑΥΤΟΥCΙΔΟΥΑΝΑΒΑΙΝ 40
WARD them BE-PERCEIVING WE-ARE-UP-STEP-
A CΟΛΥΜΑ
ΟΜΕΝΕΙCΙΕΡΟΥCΑΛΗΜΚΑΙ 60
PING INTO JERUSALEM AND

ΤΕΛΕCΘΗCΕΤΑΙΠΑΝΤΑΤΑΓ 80
WILL-BE-BEING-FINISHED ALL THE HAV-

ΕΓΡΑΜΜΕΝΑΔΙΑΤΩΝΠΡΟΦΗ 400
ING-*been*-WRITTEN THRU THE BEFORE-AVERers

ΤΩΝΤΩΥΙΩΤΟΥΑΝΘΡΩΠΟΥΠ 20
32 to-THE SON OF-THE human He-

ΑΡΑΔΟΘΗCΕΤΑΙΓΑΡΤΟΙCΕ 40
WILL-BE-BEING-BESIDE-GIVEN for to-THE NA-
A Ν *As* Є *o.*
ΘΝΕCΙΝΚΑΙΕΜΠΑΙΧΘΗCΕΤ 60
TIONS AND He-WILL-BE-BEING-IN-sportED

ΑΙΚΑΙΥΒΡΙCΘΗCΕΤΑΙΚΑΙ 80
AND He-WILL-BE-BEING-OUTRAGED AND
B+Є
ΕΜΠΤΥCΘΗCΕΤΑΙΚΑΙΜΑCΤ 500
33 He-WILL-BE-BEING-IN-SPAT AND scourg*ing*

ΙΓΩCΑΝΤΕCΑΠΟΚΤΕΝΟΥCΙ 20
THEY-WILL-BE-FROM-KILLING

ΝΑΥΤΟΝΚΑΙΤΗΗΜΕΡΑΤΗΤΡ 40
Him AND to-THE DAY THE third

ΙΤΗΑΝΑCΤΗCΕΤΑΙΚΑΙΑΥΤ 60
34 He-WILL-BE-UP-STANDING AND they

ΟΙΟΥΔΕΝΤΟΥΤΩΝCΥΝΗΚΑΝ 80
NOT-YET-ONE OF-these understand

ΚΑΙΗΝΤΟΡΗΜΑΤΟΥΤΟΚΕΚΡ 600
AND WAS THE declaration this HAVING-*been*-

ΥΜΜΕΝΟΝΑΠΑΥΤΩΝΚΑΙΟΥΚ 20
HID FROM them AND NOT
B+Є
ΕΓΙΝΩCΚΟΝΤΑΛΕΓΟΜΕΝΑΕ 40
35 THEY-KNEW THE *be*ING-said BE-

ΓΕΝΕΤΟΔΕΕΝΤΩΕΓΓΙΖΕΙΝ 60
CAME YET IN THE TO-BE-NEARING
AB+Є
ΑΥΤΟΝΕΙCΙΕΡΙΧΩΤΥΦΛΟC 80
Him INTO JERICHO BLIND

ΤΙCΕΚΑΘΗΤΟΠΑΡΑΤΗΝΟΔΟ 700
ANY sat BESIDE THE WAY
A ΠΡΟC TOWARD- *for* ON-
ΝΕΠΑΙΤΩΝΑΚΟΥCΑCΔΕΟΧΛ 20
36 ON-REQUESTING HEAR*ing* YET OF-THRONG

ΟΥΔΙΑΠΟΡΕΥΟΜΕΝΟΥΕΠΥΝ 40
THRU-GOING he-ASCER-
*s*1* *adds* ΟΙΔΕ
ΘΑΝΕΤΟΤΙΕΙΗΤΟΥΤΟΑΠΗΓ 60
37 TAINED-UP ANY MAY-BE this THEY-FROM-
s o. *s*1* *omits* YET to-him
ΓΕΙΛΑΝΔΕΑΥΤΩΟΤΙΙΗCΟΥ 80
MESSAGE YET to-him that JESUS
s Є
CΟΝΑΖΩΡΑΙΟCΠΑΡΕΡΧΕΤΑ 800
THE NAZARENE IS-BESIDE-COMING
s o. A *omits* JESUS
ΙΚΑΙΕΒΟΗCΕΝΛΕΓΩΝΙΗCΟ 20
38 AND he-IMPLORES sayING JESUS

ΥΥΙΕΔΑΥΕΙΔΕΛΕΗCΟΝΜΕΚ 40
39 SON! *of*-DAVID BE-MERCIFUL-to ME AND
A ΠΑΡ -BESIDE- AB+Є
ΑΙΟΙΠΡΟΑΓΟΝΤΕCΕΠΕΤΙΜ 60
THE *ones*-BEFORE-LEADING rebuked
A ΟΥ B CΕΙΓ -HUSH- *s* Ο THE
ΩΝΑΥΤΩΙΝΑCΙΩΠΗCΗΑΥΤΟ 80
to-him THAT he-SH'D-BE-SILENCING he

CΔΕΠΟΛΛΩΜΑΛΛΟΝΕΚΡΑΖΕ 900
YET to-MANY RATHER CRIED
AB *omit* JESUS *s*1* ΟΥ *for* Є
ΝΙΗCΟΥΥΙΕΔΑΥΕΙΔΕΛΕΗC 20
JESUS SON! *of*-DAVID BE-MERCIFUL-to
AB *omit* THE A *omits* JESUS
ΟΝΜΕCΤΑΘΕΙCΔΕΟΙΗCΟΥC 40
40 ME BEING-STOOD YET THE JESUS

ΕΚΕΛΕΥCΕΝΑΥΤΟΝΑΧΘΗΝΑ 60
ORDERS him TO-BE-LED

ΙΠΡΟCΑΥΤΟΝΕΓΓΙCΑΝΤΟC 80
TOWARD Him OF-NEAR*ing*

ΔΕΑΥΤΟΥΕΠΗΡΩΤΗCΕΝΑΥΤ 74000
YET him He-inquires-of him

1 Compare Josh.6[26]1 Ki.16[34].

2 The case of Zaccheus meant much more to a patriotic Jew than we can possibly imagine. The most hated and unpopular class in the whole nation were the tax farmers, who paid the taxes for a district and then collected it from the people, adding their own charges to it. Not only were the taxes oppressive, but the collectors usually imposed enough to enrich themselves. Now Zaccheus was evidently a leader in this nefarious business and was cordially disliked by his countrymen.

The Lord is proclaiming a kingdom. How strange it must have seemed for Him not only to have one of these hated collectors among His apostles, but to invite Himself to the house of a chief of these unpatriotic traitors! Few acts in His career showed more clearly that He came to call sinners, not the righteous. It was a difficult lesson for them to learn, so He chooses the most striking means of impressing it on their minds.

3 Compare Jn. 12[21].

3 There is a delightful parallel between Zaccheus' physical state and his spiritual condition. His small stature suggests the small esteem in which he was held by his countrymen. As we would say, they *looked down on* him. But he managed to elevate himself by means of a fig-mulberry, or wild fig tree, an excellent representation of the Roman rule, which gave him his position and wealth. Israel, politically, is figured by the tame fig tree.

It was not the Lord's will that he should remain there, hence His word, "Hurry! Descend!" The effect of the Lord's favor is immediately apparent. Without any prompting, he announces his intention to give half of his possessions to the poor, and to more than right any wrong doing which may have occurred in his dealings. What a contrast with the rich self-righteous chief (18[18]) who, though urged to do so, and promised a great reward, would not part with his possessions, and this chief of sinners, whose riches are given freely, without even a suggestion from the Lord! It is the compulsion of love which springs only from the depths of sin.

8 Compare 3[8,12,13]Ja.2[21-24]Ex.22[1].

9 Compare Ro.4[11,12]Ga.3[7].

41 him, "What are you wanting I
shall be doing to you?" Now he
said, "Lord, that I should be re-
42 covering sight!" And Jesus said
to him, "Recover sight! Your
43 faith has saved you." And
instantly he recovers sight and
followed Him, glorifying God. And
the entire people, perceiving it,
give praise to God.

19 And entering, He came through
2 Jericho. And *lo!* a man whose
name is called Zaccheus, and *he*
was chief tribute collector, and he
3 is rich. And he sought to see Je-
sus, what He is, and was not able
from the throng, seeing that he was
4 little of stature. And, running
before in front, he climbed up on
a fig mulberry, that he may see
Him, seeing that He was about to
5 be coming through that way. And
as He came to the place, looking
up, Jesus perceived him and said to
him, "Zaccheus! Hurry! Descend,
for today I must remain in your
6 house." And, hurrying, he de-
scended, and entertains Him with
7 joy. And, perceiving it, all grum-
bled, saying that He entered to put
up for the night with a man who is
a sinner.

8 Now Zaccheus, standing, said to
the Lord, "*Lo!* the half of my pos-
sessions, Lord, I am giving to the
poor! And if I get anything from
any one by blackmail, I am giving
9 back fourfold." Now Jesus said to
him that "Today salvation came
to this home, for as much as *he* also
10 is a son of Abraham. For the Son
of Mankind came to seek and to
save that which is lost."

11 Now at their hearing these
things, He spoke, adding a parable
because He is near Jerusalem, and

A+ ΛΕΓΩΝ saying
ΟΝΤΙϹΟΙΘΕΛΕΙϹΠΟΙΗϹΩΟ
41 ANY to-YOU YOU-ARE-WILLING I-SHALL-BE-DOING THE

ΔΕΕΙΠΕΝΚΥΡΙΕΙΝΑΑΝΑΒΛ
YET he-said Master! THAT I-SHOULD-BE-UP-

ΕΨΩΚΑΙΟΙΗϹΟΥϹΕΙΠΕΝΑΥ
42 looking AND THE JESUS said to-him

ΤΩΑΝΑΒΛΕΨΟΝΗΠΙϹΤΙϹϹΟ
UP-look THE BELIEF OF-YOU

ΥϹΕϹΩΚΕΝϹΕΚΑΙΠΑΡΑΧΡΗ
43 HAS-SAVED YOU AND instantly

ΜΑΑΝΕΒΛΕΨΕΝΚΑΙΗΚΟΛΟΥ
he-UP-looks AND followed

s1* ΟΝ
ΘΕΙΑΥΤΩΔΟΞΑΖΩΝΤΟΝΘΕΟ
to-Him esteemizING THE God

ΝΚΑΙΠΑϹΟΛΑΟϹΙΔΩΝΕΔΩΚ
AND EVERY THE PEOPLE PERCEIVING GIVES

ΕΝΑΙΝΟΝΤΩΘΕΩΚΑΙΕΙϹΕΛ
19 PRAISE to-THE God AND INTO-COMING

Bs+Є
ΘΩΝΔΙΗΡΧΕΤΟΤΗΝΙΕΡΙΧΩ
He-THRU-CAME THE JERICHO

A+Є
ΚΑΙΙΔΟΥΑΝΗΡΟΝΟΜΑΤΙΚΑ
2 AND BE-PERCEIVING MAN to-NAME beING-

ΛΟΥΜΕΝΟϹΖΑΚΧΑΙΟϹΚΑΙΑ
CALLED ZACCHEUS AND he

ΥΤΟϹΗΝΑΡΧΙΤΕΛΩΝΗϹΚΑΙ
WAS chief-tribute-collector AND

s ΗΝ he-WAS
ΑΥΤΟϹΠΛΟΥϹΙΟϹΚΑΙΕΖΗΤ
3 he RICH AND he-SOUGHT

s o.
ΕΙΙΔΕΙΝΤΟΝΙΗϹΟΥΝΤΙϹΕ
TO-BE-PERCEIVING THE JESUS ANY He-is

B1 Є
ϹΤΙΝΚΑΙΟΥΚΗΔΥΝΑΤΟΑΠΟ
AND NOT was-ABLE FROM

B dotted faint +Є
ΤΟΥΟΧΛΟΥΟΤΙΤΗΗΛΙΚΙΑΜ
THE THRONG that to-THE PRIME LIT-

A omits INTO THE
ΙΚΡΟϹΗΝΚΑΙΠΡΟΔΡΑΜΩΝΕ
4 TLE he-WAS AND BEFORE-RUNNING INTO

ΙϹΤΟΕΜΠΡΟϹΘΕΝΑΝΕΒΗΕΠ
THE IN-TOWARD-PLACE he-UP-STEPPED ON

A Ω A ΑΙ s1* ΤΟΥ ΙΔΕΙΝ
ΙϹΥΚΟΜΟΡΕΑΝΙΝΑΙΔΗΑΥΤ
FIG-MULBERRY THAT he-MAY-BE-PERCEIV-

ΟΝΟΤΙΕΚΕΙΝΗϹΗΜΕΛΛΕΝΔ
ING Him that OF-that WAS-ABOUT TO-

ΙΕΡΧΕϹΘΑΙΚΑΙΩϹΗΛΘΕΝΕ
5 BE-THRU-COMING AND AS He-CAME ON

B omits THE
ΠΙΤΟΝΤΟΠΟΝΑΝΑΒΛΕΨΑϹΟ
THE PLACE UP-looking THE

Bs omit PERCEIVED him AND
ΙΗϹΟΥϹΕΙΔΕΝΑΥΤΟΝΚΑΙΕ
JESUS PERCEIVED him AND said

ΙΠΕΝΠΡΟϹΑΥΤΟΝΖΑΚΧΑΙΕ
TOWARD him ZACCHEUS!

ϹΠΕΥϹΑϹΚΑΤΑΒΗΘΙϹΗΜΕΡ
being-DILIGENT DOWN-STEP today

s o.
ΟΝΓΑΡΕΝΤΩΟΙΚΩϹΟΥΔΕΙΜ
for IN THE HOME OF-YOU it-IS-BIND-

ΕΜΕΙΝΑΙΚΑΙϹΠΕΥϹΑϹΚΑΤ
6 ING ME TO-REMAIN AND being-DILIGENT he-DOWN-

ΕΒΗΚΑΙΥΠΕΔΕΞΑΤΟΑΥΤΟΝ
STEPPED AND UNDER-RECEIVES Him

ΧΑΙΡΩΝΚΑΙΙΔΟΝΤΕϹΠΑΝΤ
7 JOYING AND PERCEIVING ALL

ΕϹΔΙΕΓΟΓΓΥΖΟΝΛΕΓΟΝΤΕ
THRU-MURMURED saying

s MAN misser
ϹΟΤΙΠΑΡΑΑΜΑΡΤΩΛΩΑΝΔΡ
that BESIDE misser MAN

ΙΕΙϹΗΛΘΕΝΚΑΤΑΛΥϹΑΙϹΤ
8 He-INTO-CAME TO-DOWN-LOOSE BEING-

AB omit THE
ΑΘΕΙϹΔΕΟΖΑΚΧΑΙΟϹΕΙΠΕ
STOOD YET THE ZACCHEUS said

ΝΠΡΟϹΤΟΝΚΥΡΙΟΝΙΔΟΥΤΑ
TOWARD THE Master BE-PERCEIVING THE

AsB1 o. ΑΥ o. A OF-THE belongINGS OF-ME
ΗΜΙϹΕΙΑΜΟΥΤΩΝΥΠΑΡΧΟΝ
HALF-EQUAL OF-ME OF-THE belongINGS

B omits to-THE A I-AM-GIVING to-THE POOR
ΤΩΝΚΥΡΙΕΤΟΙϹΠΤΩΧΟΙϹΔ
Master! to-THE POOR I-AM-

ΙΔΩΜΙΚΑΙΕΙΤΙΝΟϹΤΙΕϹΥ
GIVING AND IF OF-ANY ANY I-FIG-AL-

ΚΟΦΑΝΤΗϹΑΑΠΟΔΙΔΩΜΙΤΕ
LEGE I-AM-FROM-GIVING quad-

ΤΡΑΠΛΟΥΝΕΙΠΕΝΔΕΠΡΟϹΑ
9 ruple said YET TOWARD him

B omits THE
ΥΤΟΝΟΙΗϹΟΥϹΟΤΙϹΗΜΕΡΟ
THE JESUS that TODAY

A adds ΕΝ IN
ΝϹΩΤΗΡΙΑΤΩΟΙΚΩΤΟΥΤΩΕ
SAVING to-THE HOME this BE-

ΓΕΝΕΤΟΚΑΘΟΤΙΚΑΙΑΥΤΟϹ
CAME DOWN-that AND he

s1* omits IS
ΥΙΟϹΑΒΡΑΑΜΕϹΤΙΝΗΛΘΕΝ
10 SON of-ABRAHAM IS CAME

ΓΑΡΟΥΙΟϹΤΟΥΑΝΘΡΩΠΟΥΖ
for THE SON OF-THE human TO-

s adds ΑΠΟ
ΗΤΗϹΑΙΚΑΙϹΩϹΑΙΤΟΑΠΟΛ
SEEK AND TO-SAVE THE one-HAVING-

ΩΛΟϹΑΚΟΥΟΝΤΩΝΔΕΑΥΤΩΝ
11 destroyED OF-HEARING YET them

ΤΑΥΤΑΠΡΟϹΘΕΙϹΕΙΠΕΝΠΑ
these addING He-said BESIDE-

ΡΑΒΟΛΗΝΔΙΑΤΟΕΓΓΥϹΕΙΝ
CAST THRU THE NEAR TO-BE

A Him TO-BE JERUSALEM
ΑΙΙΕΡΟΥϹΑΛΗΜΑΥΤΟΝΚΑΙ
JERUSALEM Him AND

11-27 Compare Mt.25:14-30 Ac.1:6.

12 Compare Dan.7:13,14 Ac.1:11.

12 The picture presented in this parable was well known to His hearers. Native noblemen were obliged to go to Rome to "obtain a kingdom". The first Herod and Archelaus both repaired to Rome to be elevated to the throne. The latter had built a palace in Jericho near which this parable was spoken, and doubtless his hearers remembered that, when he returned as Ethnarch of Judea and Samaria, he had rewarded his adherents and had slain his enemies.

His disciples seemed absolutely deaf to His repeated warnings that He was about to suffer, rather than to reign. Even the multitude seemed to sense the great fact that the time for the kingdom had come, but did not realize the growing opposition. So He, with marvelous discernment, seizes on a parallel which they did understand, in order to explain to them what seemed so difficult. He did not deny their expectation of a kingdom; rather He confirmed it. Like the Herods, He, too, was going away to receive a kingdom. The reason for this is hinted in the hatred of the citizens. Even so the Jews had sent an embassy to the emperor Augustus and besought him to unite their country with Syria rather than that they should have an Idumean for their king. But their protestations were in vain and Archelaus was made tetrarch. They only brought down his vengeance on their heads when he returned. That the Lord will follow a similar course, and slay His enemies when He sets up the kingdom, shows that this is not the present period of grace, but the literal sovereignty of our Lord which will be preceded by the terrors of the apocalyptic judgments.

The main thought seems to be centered on the service of His slaves during His absence. Here, too, this parable is vastly different from present truth. There may be some similarity between us and the first two slaves, but it is contrary to the spirit we have received to think and act like the wicked slave. What genuine believer in Christ Jesus, who has tasted of His love and grace, would think of calling Him harsh and grasping? We, one and all, no matter how slight our

they are supposing that the kingdom of God is about to be looming
12 up instantly. Then He said, "A
certain nobleman was gone into a
far country to obtain a kingdom
13 for himself and return. Now, calling ten of his own slaves, he gives
to them ten minas [about $19.70
each] and said to them, 'Go into
14 business while I am coming.' Now
his citizens hated him, and they
dispatch an embassy after him, saying, 'We do not want this man to
reign over us!'
15 And it occurred at his coming
back, obtaining the kingdom, he
said also to summon to him these
slaves to whom he had given the silver, that he may be knowing what
16 business they do. Now the first
came along, saying, 'Lord, your
17 mina earns ten minas.' And he said
to him 'Well done, good slave!
Seeing that you became faithful in
the least, be having authority over
18 ten cities.' And the second came,
saying, 'Your mina, lord, makes
19 five minas.' Now he said to this
one also, 'And *you* become over five
cities.'
20 And a different one came, saying, 'Lord, *lo!* your mina, which I
had reserved in a handkerchief.
21 For I feared you, seeing that you
are a harsh man, picking up what
you do not lay down, and reaping
22 what you do not sow.' Now he is
saying to him, 'Out of your mouth
shall I judge you, wicked slave!
You were aware that *I* am a harsh
man, picking up what I do not lay
down, and reaping what I do not
23 sow. And wherefore do you not
give my silver to the bank, and *I*,
coming, might utilize it together

s1* o. s1* Ι
ΔΟΚΕΙΝΑΥΤΟΥϹΟΤΙΠΑΡΑΧ
TO-BE-SEEMING them that instantly
s THE KINGdom OF-THE God IS-ABOUT
ΡΗΜΑΜΕΛΛΕΙΗΒΑϹΙΛΕΙΑΤ
IS-ABOUT THE KINGdom OF-
ΟΥΘΕΟΥΑΝΑΦΑΙΝΕϹΘΑΙΕΙ
12 THE God TO-BE-UP-APPEARING He-
ΠΕΝΟΥΝΑΝΘΡΩΠΟϹΤΙϹΕΥΓ
said THEN human ANY WELL-gen-
ΕΝΗϹΕΠΟΡΕΥΘΗΕΙϹΧΩΡΑΝ
erated WAS-GONE INTO SPACE
ΜΑΚΡΑΝΛΑΒΕΙΝΕΑΥΤΩΒΑϹ
FAR TO-BE-GETTING to-self KINGdom
ΙΛΕΙΑΝΚΑΙΥΠΟϹΤΡΕΨΑΙΚ
13 AND TO-reTURN CALL-
ΑΛΕϹΑϹΔΕΔΕΚΑΔΟΥΛΟΥϹΕ
ing YET TEN SLAVES OF-
ΑΥΤΟΥΕΔΩΚΕΝΑΥΤΟΙϹΔΕΚ
self he-GIVES to-them TEN
ΑΜΝΑϹΚΑΙΕΙΠΕΝΠΡΟϹΑΥΤ
MINAS AND said TOWARD them
As ΑΙ *for* Ε
ΟΥϹΠΡΑΓΜΑΤΕΥϹΑϹΘΕΕΝΩ
PRACTISE IN WHICH
Bs+Ε
ΕΡΧΟΜΑΙΟΙΔΕΠΟΛΙΤΑΙΑΥ
14 I-AM-COMING THE YET citizens OF-him
AB+Ε
ΤΟΥΕΜΙϹΟΥΝΑΥΤΟΝΚΑΙΑΠ
HATED him AND THEY-
s o.
ΕϹΤΕΙΛΑΝΠΡΕϹΒΕΙΑΝΟΠΙ
commission embassy BEHIND
ϹΩΑΥΤΟΥΛΕΓΟΝΤΕϹΟΥΘΕΛ
him saying NOT WE-ARE-
ΟΜΕΝΤΟΥΤΟΝΒΑϹΙΛΕΥϹΑΙ
WILLING this-*one* TO-reign
ΕΦΗΜΑϹΚΑΙΕΓΕΝΕΤΟΕΝΤΩ
15 ON US AND BECAME IN THE
s o.
ΕΠΑΝΕΛΘΕΙΝΑΥΤΟΝΛΑΒΟΝ
TO-BE-ON-UP-COMING him GETTING
ΤΑΤΗΝΒΑϹΙΛΕΙΑΝΚΑΙΕΙΠ
THE KINGdom AND said
ΕΝΦΩΝΗΘΗΝΑΙΑΥΤΩΤΟΥϹΔ
TO-BE-SOUNDED to-him THE SLA-
A o.
ΟΥΛΟΥϹΤΟΥΤΟΥϹΟΙϹΔΕΔΩ
VES these to-WHOM he-HAD-GIVEN
A Ν A ΩΤΙϹ
ΚΕΙΤΟΑΡΓΥΡΙΟΝΙΝΑΓΝΟΙ
THE SILVER THAT he-MAY-BE-
A o.
ΤΙΔΙΕΠΡΑΓΜΑΤΕΥϹΑΝΤΟΠ
16 KNOWING ANY THEY-THRU-PRACTISE BE-
ΑΡΕΓΕΝΕΤΟΔΕΟΠΡΩΤΟϹΛΕ
SIDE-BECAME YET THE BEFORE-most saying
A TOWARD-ACTS TEN
ΓΩΝΚΥΡΙΕΗΜΝΑϹΟΥΔΕΚΑΠ
Master! THE MINA OF-YOU TEN TO-

AB1s1* Η o. s1* o. o.
ΡΟϹΕΙΡΓΑϹΑΤΟΜΝΑϹΚΑΙΕ
17 WARD-ACTS MINAS AND he-
As *omit* -SURELY s SLAVE! GOOD!
ΙΠΕΝΑΥΤΩΕΥΓΕΑΓΑΘΕΔΟΥ
said to-him WELL-SURELY GOOD! SLAVE!
ΛΕΟΤΙΕΝΕΛΑΧΙϹΤΩΠΙϹΤΟ
that IN INFERIOR-most BELIEVING
A+Ε
ϹΕΓΕΝΟΥΙϹΘΙΕΞΟΥϹΙΑΝΕ
YOU-BECAME YOU-BE authority HAV-
ΧΩΝΕΠΑΝΩΔΕΚΑΠΟΛΕΩΝΚΑ
18 ING ON-UP TEN OF-cities AND
ΙΗΛΘΕΝΟΔΕΥΤΕΡΟϹΛΕΓΩΝ
CAME THE second saying
s2+Ϲ A Master! THE MINA OF-YOU
ΗΜΝΑϹΟΥΚΥΡΙΕΕΠΟΙΗϹΕΝ
THE MINA OF-YOU Master! makes
ΠΕΝΤΕΜΝΑϹΕΙΠΕΝΔΕΚΑΙΤ
19 FIVE MINAS he-said YET AND to-
A BE-BECOMING ON-UP
ΟΥΤΩΚΑΙϹΥΕΠΑΝΩΓΕΙΝΟΥ
this-*one* AND YOU ON-UP BE-BECOMING
A *omits* THE s1* o.
ΠΕΝΤΕΠΟΛΕΩΝΚΑΙΟΕΤΕΡΟ
20 FIVE OF-cities AND THE DIFFERENT
ϹΗΛΘΕΝΛΕΓΩΝΚΥΡΙΕΙΔΟΥ
CAME saying Master! BE-PERCEIVING
s2+Ϲ
ΗΜΝΑϹΟΥΗΝΕΙΧΟΝΑΠΟΚΕΙ
THE MINA OF-YOU WHICH I-HAD *be*ING-reserved
ΜΕΝΗΝΕΝϹΟΥΔΑΡΙΩΕΦΟΒΟ
21 IN handkerchief I-FEARED
ΥΜΗΝΓΑΡϹΕΟΤΙΑΝΘΡΩΠΟϹ
for YOU that human
s o.
ΑΥϹΤΗΡΟϹΕΙΑΙΡΕΙϹΟΟΥΚ
STRINGENT YOU-ARE YOU-ARE-LIFTING WHICH NOT
ΕΘΗΚΑϹΚΑΙΘΕΡΙΖΕΙϹΟΟΥ
YOU-PLACE AND YOU-ARE-reaping WHICH NOT
s o. Bs *omit* YET
ΚΕϹΠΕΙΡΑϹΛΕΓΕΙΔΕΑΥΤΩ
22 YOU-SOW he-is-saying YET to-him
ΕΚΤΟΥϹΤΟΜΑΤΟϹϹΟΥΚΡΙΝ
OUT OF-THE MOUTH OF-YOU I-SHALL-BE-
s o.
ΩϹΕΠΟΝΗΡΕΔΟΥΛΕΗΔΕΙϹΟ
JUDGING YOU wicked! SLAVE! YOU-HAD-PERCEIVED
ΤΙΕΓΩΑΝΘΡΩΠΟϹΑΥϹΤΗΡΟ
that I human STRINGENT
ϹΕΙΜΙΑΙΡΩΝΟΟΥΚΕΘΗΚΑΚ
AM LIFTING WHICH NOT I-PLACE AND
s o.
ΑΙΘΕΡΙΖΩΝΟΟΥΚΕϹΠΕΙΡΑ
reaping WHICH NOT I-SOW
ΚΑΙΔΙΑΤΙΟΥΚΕΔΩΚΑϹΜΟΥ
23 AND THRU ANY NOT YOU-GIVE OF-ME
ΤΟΑΡΓΥΡΙΟΝΕΠΙΤΡΑΠΕΖΑ
THE SILVER ON table
Bs o. o. s1* *adds* ΟΥΝ THEN
ΝΚΑΙΕΓΩΕΛΘΩΝϹΥΝΤΟΚΩΑ
AND I COMING TOGETHER to-bring-forth

knowledge of Him, think Him loving and generous. However little we may do for Him, or however faulty that little is, the lack is hardly due to such ungrateful motives as this slave's excuse.

14 Compare Jn.1^{11}19^{15}.

27 Compare Un. 19$^{11-21}$.

28-36 Compare Mt.21$^{1-8}$Mk.11$^{1-8}$.

28 This entry into Jerusalem marks one of the most important days in the history of the holy people. The seventy heptads of Daniel's prophecy are divided into seven, sixty-two, and one. The sixty-ninth heptad, after which Messiah was to be cut off (Dan. 9^{26}), must be fulfilled before the crucifixion. Nothing in His life heretofore corresponds to His presentation to the people as a Prince. His birth, His baptism, the beginning of His ministry, none of these so fully satisfy the words "unto Prince Messiah", as His entry as recorded on this day. Hitherto He had trudged along as any wayfarer, but now He comes as a king should come, riding on a colt, over a path strewn with the garments of His loyal subjects.

31 This is perhaps the only act in which He exercises His regal authority. A king could commandeer anything in his kingdom, so He, as the King of Israel and the Lord of all in the realm (yet too poor to have a mount of His own!) has no hesitancy in sending for the colt. He has no royal trappings but the garments of His lowly escort.

37-38 Compare Mt.21$^{9-11}$ Mk.11$^{9-10}$ Jn. 12$^{12-19}$.

37 How solemn and inspiring was the scene as the cavalcade, nearing the descent of Olivet, stood revealed to the gaze of the holy city! Long had Jerusalem waited for that day! Prophets had perceived it and saints had sighed for it, yet where was the response from the city as the procession came into view? A few of His own rend the air with their acclamations, but the great city with its priests and chiefs is represented by the sullen Pharisees who resented His royal assumptions. Much has the sacred city suffered for its neglect of Him since that day. Blessed, indeed, will be that future day when, once again, He stands on Olivet and claims the royal honors which they then refused (Zech. 14^{4}).

24 with interest?' And to those stand-
ing by he said, 'Take the mina
from him and give it to him who
25 has the ten minas.' And they say
to him, 'Lord, he has ten minas!'
26 For I am saying to you that to
every one who has shall be given,
yet from him who has not, even
what he has shall be taken away
27 from him. 'Moreover, these, my
enemies, who do not want me to
reign over them—lead them here
and slay them in front of me'."
28 And, saying these things, He
went in front, ascending into
29 Jerusalem. And it occurred, as He
nears Bethphage and Bethany at
the mount called Olivet, He dis-
30 patches two of His disciples, saying,
"Go away to the village facing
us, going into which, you will be
finding a colt hitched, on which no
man ever yet is seated, and, loos-
ing, be leading it.
31 And if any one should be asking
you, 'Why are you loosing it?'
thus shall you be declaring to him,
that 'The Lord is having need of
it.' "
32 Now, coming away, those who
have been dispatched found it ac-
33 cording as He said to them. Now,
at their loosing the colt, its lords
say to them, "Why are you
34 loosing the colt?" Now they say
that "The Lord is having need
35 of it." And they led it to Jesus,
and tossing their garments on the
36 the colt, they mount Jesus. Now,
at His going, they strewed their
garments in the road.
37 Now at His already nearing the
descent of the mount of Olives, the
entire multitude of the disciples
begins rejoicing, praising God with

A+ΑΝ
ΝΑΥΤΟΕΠΡΑΞΑΚΑΙΤΟΙΣΠΑ
24 EVER it I-PRACTISE AND to-THE HAVING-

B Ν *above line* s1* o. o.
ΡΕΣΤΩΣΙΝΕΙΠΕΝΑΡΑΤΕΑΠ
BESIDE-STOOD he-said LIFT FROM

ΑΥΤΟΥΤΗΝΜΝΑΝΚΑΙΔΟΤΕΤ
him THE MINA AND BE-GIVING to-

ΩΤΑΣΔΕΚΑΜΝΑΣΕΧΟΝΤΙΚΑ
25 THE-*one* THE TEN MINAS HAVING AND

A Ο B Κ Υ Ρ Ι Ε *above line*
ΙΕΙΠΑΝΑΥΤΩΚΥΡΙΕΕΧΕΙΔ
THEY-say to-him master! he-IS-HAVING TEN

Bs *omit* for s1 *omits* to-YOU*p*
ΕΚΑΜΝΑΣΛΕΓΩΓΑΡΥΜΙΝΟΤ
26 MINAS I-AM-sayING for to-YOU*p* that

ΙΠΑΝΤΙΤΩΕΧΟΝΤΙΔΟΘΗΣΕ
to-EVERY THE *one*-HAVING WILL-BE-BEING-GIV-

ΤΑΙΑΠΟΔΕΤΟΥΜΗΕΧΟΝΤΟΣ
EN FROM YET THE NO HAVING

Bs1* *omit* FROM him
ΚΑΙΟΕΧΕΙΑΡΘΗΣΕΤΑΙΑΠΑ
AND WHICH IS-HAVING WILL-BE-BEING-LIFTED FROM him

ΥΤΟΥΠΛΗΝΤΟΥΣΕΧΘΡΟΥΣΜ
27 MORE THE enemies OF-ME

A ΕΚΕΙΝ=those
ΟΥΤΟΥΤΟΥΣΤΟΥΣΜΗΘΕΛΗΣ
these THE-*ones* NO WILL*ing*

ΑΝΤΑΣΜΕΒΑΣΙΛΕΥΣΑΙΕΠΑ
ME TO-reign ON them

ΥΤΟΥΣΑΓΑΓΕΤΕΩΔΕΚΑΙΚΑ
BE-LEADING here AND DOWN-

s Ε A *omits* them
ΤΑΣΦΑΞΑΤΕΑΥΤΟΥΣΕΜΠΡΟ
SLAY them IN-TOWARD-

ΣΘΕΝΜΟΥΚΑΙΕΙΠΩΝΤΑΥΤΑ
28 PLACE OF-ME AND sayING these

ΕΠΟΡΕΥΕΤΟΕΜΠΡΟΣΘΕΝΑΝ
He-WENT IN-TOWARD-PLACE UP-

ΑΒΑΙΝΩΝΕΙΣΙΕΡΟΣΟΛΥΜΑ
STEPPING INTO JERUSALEM

B Ν Ε *above line* A+Ε
ΚΑΙΕΓΕΝΕΤΟΩΣΗΓΓΙΣΕΝΕ
29 AND BECAME AS He-NEARS INTO

B2+Σ Bs1* o.
ΙΣΒΗΘΦΑΓΗΚΑΙΒΗΘΑΝΙΑΝ
BETHPHAGE AND BETHANY

ΠΡΟΣΤΟΟΡΟΣΤΟΚΑΛΟΥΜΕΝ
TOWARD THE mountain THE *be*ING-CALLED

s Ε o. B OF-OLIVES *margin s o.*
ΟΝΕΛΑΙΩΝΑΠΕΣΤΕΙΛΕΝΔΥ
OF-OLIVES He-commissions TWO

Bs *omit* OF-Him A Ε Ι Π
ΟΤΩΝΜΑΘΗΤΩΝΑΥΤΟΥΛΕΓΩ
30 OF-THE LEARNers OF-Him sayING

ΝΥΠΑΓΕΤΕΕΙΣΤΗΝΚΑΤΕΝΑ
BE-UNDER-LEADING INTO THE DOWN-IN-INSTEAD

ΝΤΙΚΩΜΗΝΕΝΗΕΙΣΠΟΡΕΥΟ
VILLAGE IN WHICH INTO-GOING

A ΑΙ *for* Ε
ΜΕΝΟΙΕΥΡΗΣΕΤΕΠΩΛΟΝΔΕ
YE-WILL-BE-FINDING COLT HAVING-

s o.
ΔΕΜΕΝΟΝΕΦΟΝΟΥΔΕΙΣΠΩΠ
been-BOUND ON WHICH NOT-YET-ONE ?-AS-?-when

A+Ε As *omit* AND
ΟΤΕΑΝΘΡΩΠΩΝΕΚΑΘΙΣΕΝΚ
OF-humans is-seated AND

A BE-LEADING it
ΑΙΛΥΣΑΝΤΕΣΑΥΤΟΝΑΓΑΓΕ
LOOS*ing* it BE-LEADING

ΤΕΚΑΙΕΑΝΤΙΣΥΜΑΣΕΡΩΤΑ
31 AND IF-EVER ANY YOU*p* MAY-BE-asking

A ΑΙs2ΑΥΤΟΝ *adds but erased*
ΔΙΑΤΙΛΥΕΤΕΟΥΤΩΣΕΡΕΙΤ
THRU ANY YE-ARE-LOOSING thus YE'LL-BE-declarING

Bs *omit* to-him
ΕΑΥΤΩΟΤΙΟΚΥΡΙΟΣΑΥΤΟΥ
to-him that THE Master OF-it

As o.
ΧΡΕΙΑΝΕΧΕΙΑΠΕΛΘΟΝΤΕΣ
32 need IS-HAVING FROM-COMING

ΔΕΟΙΑΠΕΣΤΑΛΜΕΝΟΙΕΥΡΟ
YET THE *ones*-HAVING-*been*-commissionED FOUND

ΝΚΑΘΩΣΕΙΠΕΝΑΥΤΟΙΣΛΥΟ
33 according-as He-said to-them OF-LOOS-

ΝΤΩΝΔΕΑΥΤΩΝΤΟΝΠΩΛΟΝΕ
ING YET OF-them THE COLT say

A Ο
ΙΠΑΝΟΙΚΥΡΙΟΙΑΥΤΟΥΠΡΟ
THE masters OF-it TOWARD

A ΑΙ *for* Ε
ΣΑΥΤΟΥΣΤΙΛΥΕΤΕΤΟΝΠΩΛ
them ANY YE-ARE-LOOSING THE COLT

A Ο
ΟΝΟΙΔΕΕΙΠΑΝΟΤΙΟΚΥΡΙΟ
34 THE YET say that THE Master

As o.
ΣΑΥΤΟΥΧΡΕΙΑΝΕΧΕΙΚΑΙΗ
35 OF-it need IS-HAVING AND THEY-

ΓΑΓΟΝΑΥΤΟΝΠΡΟΣΤΟΝΙΗΣ
LED it TOWARD THE JESUS

B2+Ρ A+Ε
ΟΥΝΚΑΙΕΠΙΡΙΨΑΝΤΕΣΑΥΤ
AND ON-TOSS*ing* OF-them

ΩΝΤΑΙΜΑΤΙΑΕΠΙΤΟΝΠΩΛΟ
THE GARMENTS ON THE COLT

B Β Α *above line*
ΝΕΠΕΒΙΒΑΣΑΝΤΟΝΙΗΣΟΥΝ
THEY-ON-STEPize THE JESUS

ΠΟΡΕΥΟΜΕΝΟΥΔΕΑΥΤΟΥΥΠ
36 OF-GOING YET OF-Him THEY-

s o.
ΕΣΤΡΩΝΝΥΟΝΤΑΙΜΑΤΙΑΕΑ
UNDER-STREWED THE GARMENTS OF-selves

ΥΤΩΝΕΝΤΗΟΔΩΕΓΓΙΖΟΝΤΟ
37 IN THE WAY OF-NEARING

ΣΔΕΑΥΤΟΥΗΔΗΠΡΟΣΤΗΚΑΤ
YET OF-Him ALREADY TOWARD THE DOWN-

ΑΒΑΣΕΙΤΟΥΟΡΟΥΣΤΩΝΕΛΑ
STEP OF-THE mountain OF-THE OLIVES

ΙΩΝΗΡΞΑΝΤΟΑΠΑΝΤΟΠΛΗΘ
THEY-begin EVERY (*emph.*) THE multitude

ΟΣΤΩΝΜΑΘΗΤΩΝΧΑΙΡΟΝΤΕ
OF-THE LEARNers JOYING

a loud voice, concerning all the
38 powers which they perceived, saying,
"Blessed be the King coming in the name of the Lord! In heaven peace, and glory among the highest!"
39 And some of the Pharisees from
the throng say to Him, "Teacher,
40 rebuke your disciples!" And answering,
He said to them, "I am saying to you that, should these be silent, the stones will be crying."
41 And as He draws near, perceiving
the city, He laments over it,
42 saying that, "If you knew, even
you, at least in this day, what is for
your peace!—yet now it was hid
43 from your eyes, seeing that the
days will be arriving on you and your enemies will cast up a rampart about you, and they will be surrounding you and will be pressing
44 ing you everywhere, and they will
be leveling you and your children in you, and they shall not leave a stone on a stone in you, because you knew not the era of your visitation."
45 And, entering the sanctuary, He
begins to cast out those who are
46 selling and buying in it, saying to
them, "It is written, 'And My house shall be a house of prayer,' yet *you* make it a cave of robbers."
47 And He was teaching daily in the
sanctuary, yet the chief priests and
the scribes and the foremost of the
48 people sought to destroy Him. And
they found not what they should be doing, for all the people, hearing, hung on Him.

20 And it occurred on one of those
days, at His teaching the people in
the sanctuary and preaching the

---

38 Compare 2:14 Ps.118:26.

40 Compare Hab. 2:11.

40 There is a marked change manifest in the attitude of our Lord. Since His rejection by the nation was evident, He has been restraining His disciples from making Him known. He closed the proclamation of the kingdom and would not allow it to be heralded. Now, however, He receives the acclamation of the disciples, and rebukes the remonstrance of the Pharisees instead of rebuking His disciples. They were fulfilling the scripture (Zech. 9:9):

> Exult exceedingly, daughter of Zion,
> Shout, daughter of Jerusalem.
> Lo! your King is coming to you,
> He is just and being saved:
> He is humble and rides on an ass,
> And on a colt, the foal of an ass.

41 Compare Hos.11:8.

42 Compare Deut.5:29 Isa.48:18.

42 This was the day so long foretold by Daniel the prophet (Dan. 9:25) when Messiah the Prince should come. Since the coming forth of the king's word to restore and to build Jerusalem, sixty-nine heptads had run their course. Exactly four hundred and eighty-three years of three hundred and sixty days each had passed since the edict of Artaxerxes (Neh. 2).

All the previous ministry of Messiah was with a view to His public proclamation on this day. Hence His lament over the apostate city. The day of her visitation had come and she was utterly oblivious of it. The scribes could actually have demonstrated mathematically that He was the Messiah by counting the days of Daniel's prophecy, yet they are so blind that they reject Him. It was Jerusalem's last opportunity. Seven times had He visited the city and had given ample proof of His messiahship. This was final. Had they received Him her portion would have been peace. Now that they reject Him there can be no permanent peace until she reverses her decision at His return in power.

43 Compare 21:20 Dan.9:26.

43 All of this was literally fulfilled at the siege of Jerusalem by Titus and the later destruction under the emperor Hadrian. Jerusalem has seen little of peace except in its desolation. The recent capture of the city is but the prelude to the terrible times that are still to come.

s o.
CΑΙΝΕΙΝΤΟΝΘΕΟΝΦΩΝΗΜΕ
TO-BE-PRAISING THE God to-SOUND GREAT
B ΝΤ *for* C A o.
ΓΑΛΗΠΕΡΙΠΑCΩΝΩΝΕΙΔΟΝ
ABOUT ALL OF-WHICH THEY-PER-
ΔΥΝΑΜΕΩΝΛΕΓΟΝΤΕCΕΥΛΟ
38 CEIVED ABILITIES saying *be*ING-blessed
s1* *omits* COMING As *omit* THE
ΓΗΜΕΝΟCΟΕΡΧΟΜΕΝΟCΟΒΑ
THE COMING THE KING
CΙΛΕΥCΕΝΟΝΟΜΑΤΙΚΥΡΙΟ
IN NAME OF-Master
A ΟΥΡΑΝΟΙC s o. ΕΝ+s1* A PEACE IN heavens
ΥΕΝΟΥΡΑΝΩΕΙΡΗΝΗΚΑΙΔΟ
IN heaven PEACE AND esteem
A+Ε
ΞΑΕΝΥΨΙCΤΟΙCΚΑΙΤΙΝΕC
39 IN HIGHest-*ones* AND ANY
B+Ε
ΤΩΝΦΑΡΙCΑΙΩΝΑΠΟΤΟΥΟΧ
OF-THE PHARISEES FROM THE THRONG
ΛΟΥΕΙΠΑΝΠΡΟCΑΥΤΟΝΔΙΔ
say TOWARD Him TEACHER!
A+Ε
ΑCΚΑΛΕΕΠΙΤΙΜΗCΟΝΤΟΙC
rebuke to-THE
ΜΑΘΗΤΑΙCCΟΥΚΑΙΑΠΟΚΡΙ
40 LEARNERS OF-YOU AND answerING
Bs *omits* to-them
ΘΕΙCΕΙΠΕΝΑΥΤΟΙCΛΕΓΩΥ
He-said to-them I-AM-saying to-
B Ο Τ Ι *above line*
ΜΙΝΟΤΙΕΑΝΟΥΤΟΙCΙΩΠΗC
YOU*p* that IF-EVER these WILL-BE-being-SILENT
A+ΚΕ ΝΤΑΙ
ΟΥCΙΝΟΙΛΙΘΟΙΚΡΑΞΟΥCΙ
THE STONES WILL-BE-CRYING
A+Ε
ΝΚΑΙΩCΗΓΓΙCΕΝΙΔΩΝΤΗΝ
41 AND AS He-NEARS PERCEIVING THE
ΠΟΛΙΝΕΚΛΑΥCΕΝΕΠΑΥΤΗΝ
city He-LAMENTS ON her
Bs *omit* AND SURELY
ΛΕΓΩΝΟΤΙΕΙΕΓΝΩCΚΑΙΓΕ
42 saying that IF YOU-KNEW AND SURELY
A AND YOU AND-SURELY IN THE DAY this
ΕΝΤΗΗΜΕΡΑΤΑΥΤΗΚΑΙCΥΤ
IN THE DAY this AND YOU THE
s o. Bs *omit* OF-YOU A o.
ΑΠΡΟCΕΙΡΗΝΗΝCΟΥΝΥΝΔΕ
TOWARD PEACE OF-YOU NOW YET
ΕΚΡΥΒΗΑΠΟΟΦΘΑΛΜΩΝCΟΥ
it-WAS-HID FROM VIEWers OF-YOU
ΟΤΙΗΞΟΥCΙΝΗΜΕΡΑΙΕΠΙC
43 that WILL-BE-ARRIVING DAYS ON YOU
s ΠΑΡΕΜ
ΕΚΑΙΠΕΡΙΒΑΛΟΥCΙΝΟΙΕΧ
AND WILL-BE-ABOUT-CASTING THE enemies
ΘΡΟΙCΟΥΧΑΡΑΚΑCΟΙΚΑΙΠ
OF-YOU PALISADE to-YOU AND THEY-
B o. s1* *omits* YOU
ΕΡΙΚΥΚΛΩCΟΥCΙΝCΕΚΑΙC
WILL-BE-ABOUT-AROUNDING YOU AND THEY-
s1* *omits* YOU
ΥΝΕΞΟΥCΙΝCΕΠΑΝΤΟΘΕΝΚ
44 WILL-BE-pressING YOU EVERY-WHICH-PLACE AND

ΑΙΕΔΑΦΙΟΥCΙΝCΕΚΑΙΤΑΤ
THEY-WILL-BE-LEVELING YOU AND THE off-
ΕΚΝΑCΟΥΕΝCΟΙΚΑΙΟΥΚΑΦ
springs OF-YOU IN YOU AND NOT THEY'LL-
A IN YOU STONE ON STONE A Ω o.
ΗCΟΥCΙΝΛΙΘΟΝΕΠΙΛΙΘΟΝ
BE-FROM-LETTING STONE ON STONE
ΕΝCΟΙΑΝΘΩΝΟΥΚΕΓΝΩCΤΟ
IN YOU INSTEAD OF-WHICH NOT YOU-KNEW THE
ΝΚΑΙΡΟΝΤΗCΕΠΙCΚΟΠΗCC
SEASON OF-THE ON-NOTING OF-
ΟΥΚΑΙΕΙCΕΛΘΩΝΕΙCΤΟΙΕ
45 YOU AND INTO-COMING INTO THE SACRED-
ΡΟΝΗΡΞΑΤΟΕΚΒΑΛΛΕΙΝΤΟ
place He-begins TO-BE-OUT-CASTING THE
Bs *omit* IN it AND BUYING
ΥCΠΩΛΟΥΝΤΑCΕΝΑΥΤΩΚΑΙ
ones-SELLING IN it AND
ΑΓΟΡΑΖΟΝΤΑCΛΕΓΩΝΑΥΤΟ
46 BUYING sayING to-them
A *adds* ΟΤΙ that s1* *om.* AND WILL-BE
ΙCΓΕΓΡΑΠΤΑΙΚΑΙΕCΤΑΙΟ
it-HAS-*been*-WRITTEN AND WILL-BE THE
ΟΙΚΟCΜΟΥΟΙΚΟCΠΡΟCΕΥΧ
HOME OF-ME HOME OF-prayer
A *adds* ΕCΤΙΝ IS
ΗCΥΜΕΙCΔΕΑΥΤΟΝΕΠΟΙΗC
YE YET it make
B1 ΑΙ *for* Ε s1* Ο
ΑΤΕCΠΗΛΑΙΟΝΛΗCΤΩΝΚΑΙ
47 CAVE OF-ROBBERS AND
ΗΝΔΙΔΑCΚΩΝΤΟΚΑΘΗΜΕΡΑ
He-WAS TEACHING THE according-to DAY
s1 *omits* SACRED-place s1* *omits* THE YET
ΝΕΝΤΩΙΕΡΩΟΙΔΕΑΡΧΙΕΡΕ
IN THE SACRED-place THE YET chief-SACRED-*ones*
A *omits* THE
ΙCΚΑΙΟΙΓΡΑΜΜΑΤΕΙCΕΖΗ
AND THE WRITers SOUGHT
s Ε o.
ΤΟΥΝΑΥΤΟΝΑΠΟΛΕCΑΙΚΑΙ
Him TO-destroy AND
ΟΙΠΡΩΤΟΙΤΟΥΛΑΟΥΚΑΙΟΥ
48 THE BEFORE-most OF-THE PEOPLE AND NOT
ΧΕΥΡΙCΚΟΝΤΟΤΙΠΟΙΗCΩC
THEY-FOUND THE ANY THEY-SH'D-BE-DOING
ΙΝΟΛΑΟCΓΑΡΑΠΑCΕΞΕΚΡΕ
THE PEOPLE for EVERY (*emph.*) OUT-HUNG
A Α
ΜΕΤΟΑΥΤΟΥΑΚΟΥΩΝΚΑΙΕΓ
20 OF-Him HEARING AND it-BE-
Bs *omit* those
ΕΝΕΤΟΕΝΜΙΑΤΩΝΗΜΕΡΩΝΕ
CAME IN ONE OF-THE DAYS those
ΚΕΙΝΩΝΔΙΔΑCΚΟΝΤΟCΑΥΤ
OF-TEACHING OF-Him
ΟΥΤΟΝΛΑΟΝΕΝΤΩΙΕΡΩΚΑΙ
THE PEOPLE IN THE SACRED-place AND
s1* Ι
ΕΥΑΓΓΕΛΙΖΟΜΕΝΟΥΕΠΕCΤ
OF-WELL-MESSAGIZING ON-STAND

44 Compare Mic.3[12]Mt.24[2].

45-48 Compare Mt.21[12-17]Mk.11[11,15-19].

45 His kingdom will be a combination of church and state and He will be the Head of both. Hence He not only presents Himself as King, but enters the temple and cleanses it of its unlawful traffic.

46 Compare Isa.56[7]Jer.7[11].

48 Compare Jn.12[17-19].

1-8 Compare Mt.21[23-27]Mk.11[27-33].

2 The Rabbis had a great conceit of their powers of debate, so they deemed it best to lay a snare for Him. The question itself seems innocent enough, and had they honestly asked for information, He doubtless would have answered them. But He seldom listened to men's words. He read their hearts. Those who sought to catch Him were always taken in their own toils. In an indirect way His question contained the answer that they desired. If the baptist was commissioned by God to prepare His path, surely then His authority must far exceed that of John, for he repeatedly renounced himself in favor of the One Whose sandal thong he was not worthy to loose. What a humiliating confession they were forced to make to cover their hypocrisy! Of what use is truth to such men? So He wisely refuses to tell them what any blind man could see if he did not wish to hold to his error at any cost.

9-12 Compare Mt.21[33-36]Mk.12[1-5]Isa.5[1-7].

9 The parable grows out of the attitude of the Pharisees, as just made manifest. Most skilfully He uses incidents well known to them and figures with which they are familiar to trace the attitude of Israel toward those who had been sent with divine authority in the past. All the prophets—even Moses—suffered at their unbelieving hands. They always persecuted the messengers of God, and, for that reason, they were about to kill Him.

The sad history of Israel, their continual defection and rejection of God, does not seem to affect their hearts. They are ready to do as did their forefathers, even though they condemn them. They boast in the very prophets that their fathers persecuted. Does not all this show the total failure of law and ritual as a link between God and man? Religion so radically viti-

evangel, the chief priests and the
scribes, together with the elders,
2 stand by. And they said, speaking
to Him, "Tell us, by what author-
ity are you doing these things, or,
who is giving you this authority?"
3 Now, answering, He said to them,
"*I* also shall be asking you one
4 word, and you tell Me: The bap-
tism of John—was it out of heav-
5 en, or of men?" Now they reckon
together among themselves, saying
that "If we should be saying, 'Out
of heaven', He will be declaring,
'Why, then, do you not believe
6 him?' Yet if we should say, 'Of
men,' the people all will be ston-
ing us, for they are persuaded that
7 John is a prophet." And they an-
swered, "Whence is not to be per-
8 ceived." And Jesus said to them,
"Neither am *I* telling you by what
authority I am doing these things."
9 Now He begins to be telling the
people this parable, "A certain
man plants a vineyard and he leas-
ed it to farmers, and travels a con-
10 siderable time. And in season he
dispatches a slave to the farmers,
that they shall give him of the
fruit of the vineyard. Yet the far-
mers, lashing him, send him away
11 empty. And in addition he sent a
different slave, yet that one also,
lashing and dishonoring him, they
12 send away empty. And in addi-
tion, he sent a third. Yet wounding
this one also, they cast him out.
13 Now the lord of the vineyard
said, 'What shall I be doing? I
shall be sending my beloved son.
Him they will be respecting equal-
14 ly [with me].' Now on perceiving
him, the farmers reasoned with

A *omits* chief- A *omits* THE
ΗCΑΝΟΙΑΡΧΙΕΡΕΙCΚΑΙΟΙ
THE chief-SACRED-*ones* AND THE

ΓΡΑΜΜΑΤΕΙCCΥΝΤΟΙCΠΡΕ
WRITERS TOGETHER to-THE SENIORS

A Ο
CΒΥΤΕΡΟΙCΚΑΙΕΙΠΑΝΛΕΓ
2 AND THEY-say saying

A TOWARD Him saying s¹ *omits* say to-us A Є *o.*
ΟΝΤΕCΠΡΟCΑΥΤΟΝΕΙΠΟΝΗ
TOWARD Him say to-us

ΜΙΝΕΝΠΟΙΑΕΞΟΥCΙΑΤΑΥΤ
IN ?-THE-WHICH authority these

ΑΠΟΙΕΙCΗΤΙCΕCΤΙΝΟΔΟΥ
YOU-ARE-DOING OR ANY IS THE *one*-GIVING

CΟΙΤΗΝΕΞΟΥCΙΑΝΤΑΥΤΗ
to-YOU THE authority this

ΝΑΠΟΚΡΙΘΕΙCΔΕΕΙΠΕΝΠΡ
3 answerING YET He-said TOWARD

s¹* Ν *o.*
ΟCΑΥΤΟΥCΕΡΩΤΗCΩΥΜΑCΚ
them I-SHALL-BE-askING YOU*p* AND-

Bs *omit* ONE
ΑΓΩΛΟΓΟΝΕΝΑΚΑΙΕΙΠΑΤΕ
I saying ONE AND YOU-say

s *adds* ΤΟ B *o.*
ΜΟΙΤΟΒΑΠΤΙCΜΑΙΩΑΝΝΟΥ
4 to-ME THE DIPism OF-JOHN

ΕΞΟΥΡΑΝΟΥΗΝΗΕΞΑΝΘΡΩΠ
OUT OF-heaven it-WAS OR OUT OF-humans

s Ζ Ο
ΩΝΟΙΔΕCΥΝΕΛΟΓΙCΑΝΤΟΠ
5 THE-*ones* YET TOGETHER-account TO-

s¹* *o.*
ΡΟCΕΑΥΤΟΥCΛΕΓΟΝΤΕCΟΤ
WARD selves sayING that

ΙΕΑΝΕΙΠΩΜΕΝΕΞΟΥΡΑΝΟΥ
IF-EVER WE-MAY-BE-saying OUT OF-heaven

Bs *omit* THEN
ΕΡΕΙΔΙΑΤΙΟΥΝΟΥΚΕΠΙCΤ
He-WILL-BE-declarING THRU ANY THEN NOT YE-BELIEVE

s ΑΙ *for* Є
ΕΥCΑΤΕΑΥΤΩΕΑΝΔΕΕΙΠΩΜ
6 to-him IF-EVER YET WE-MAY-BE-say-

A EVERY THE PEOPLE A *o.*
ΕΝΕΞΑΝΘΡΩΠΩΝΟΛΑΟCΑΠΑ
ING OUT OF-humans THE PEOPLE EVERY (*em.*)

s *o.*
CΚΑΤΑΛΙΘΑCΕΙΗΜΑCΠΕΠΕ
WILL-BE-DOWN-STONING US HAVING-*been-*

B *o.*
ΙCΜΕΝΟCΓΑΡΕCΤΙΝΙΩΑΝΝ
PERSUADED for it-IS JOHN

ΗΝΠΡΟΦΗΤΗΝΕΙΝΑΙΚΑΙΑΠ
7 BEFORE-AVERer TO-BE AND THEY-

s¹ *omits* NO
ΕΚΡΙΘΗCΑΝΜΗΕΙΔΕΝΑΙΠΟ
answered NO TO-PERCEIVE ?-WHICH-

s¹* ΑΠΟΚΡΙΘΕΙC *for* THE JESUS
ΘΕΝΚΑΙΟΙΗCΟΥCΕΙΠΕΝΑΥ
8 PLACE AND THE JESUS said to-

ΤΟΙCΟΥΔΕΕΓΩΛΕΓΩΥΜΙΝΕ
them NOT-YET I AM-SAYING to-YOU*p* IN

ΝΠΟΙΑΕΞΟΥCΙΑΤΑΥΤΑΠΟΙ
?-THE-WHICH authority these I-AM-DOING

ΩΗΡΞΑΤΟΔΕΠΡΟCΤΟΝΛΑΟΝ
9 He-begins YET TOWARD THE PEOPLE

s¹ *omits* TO-BE-saying
ΛΕΓΕΙΝΤΗΝΠΑΡΑΒΟΛΗΝΤΑ
TO-BE-saying THE BESIDE-CAST this

Bs *omit* ANY
ΥΤΗΝΑΝΘΡΩΠΟCΤΙCΕΦΥΤΕ
human ANY plants

AB¹s¹* Є
ΥCΕΝΑΜΠΕΛΩΝΑΚΑΙΕΞΕΔΟ
vineyard AND OUT-GAVE

ΤΟΑΥΤΟΝΓΕΩΡΓΟΙCΚΑΙΑΠ
it to-LAND-ACTers AND travels

B *in margin* ΙΚΑΝΟΥC
ΕΔΗΜΗCΕΝΧΡΟΝΟΥCΙΚΑΝΟ
TIMES enough

Bs *omit* IN s Є *o.* s *o.*
ΥCΚΑΙΕΝΚΑΙΡΩΑΠΕCΤΕΙΛ
10 AND IN SEASON he-commissions

ΕΝΠΡΟCΤΟΥCΓΕΩΡΓΟΥCΔΟ
TOWARD THE LAND-ACTers SLAVE

s¹* *omits* FRUIT OF-THE
ΥΛΟΝΙΝΑΑΠΟΤΟΥΚΑΡΠΟΥΤ
THAT FROM THE FRUIT OF-

ΟΥΑΜΠΕΛΩΝΟCΔΩCΟΥCΙΝΑ
VINEyard THEY-WILL-BE-GIVING to-

ΥΤΩΟΙΔΕΓΕΩΡΓΟΙΕΞΑΠΕC
him THE YET LAND-ACTers OUT-FROM-PUT

s *o.* A SK. him OUT-FROM-PUT s *o.*
ΤΕΙΛΑΝΑΥΤΟΝΔΕΙΡΑΝΤΕC
him SKINN*ing*

As ΑΙ *for* Є s¹ *o. o. o. o.*=he PLACED
ΚΕΝΟΝΚΑΙΠΡΟCΕΘΕΤΟΕΤΕ
11 EMPTY AND he-addED DIFFERENT

ΡΟΝΠΕΜΨΑΙΔΟΥΛΟΝΟΙΔΕΚ
TO-SEND SLAVE THE YET AND-

s *o.* s *o.*
ΑΚΕΙΝΟΝΔΕΙΡΑΝΤΕCΚΑΙΑ
that SKINN*ing* AND UN-

B+Є s *o.*
ΤΙΜΑCΑΝΤΕCΕΞΑΠΕCΤΕΙΛ
VALU*ing* THEY-OUT-FROM-PUT

As ΑΙ *for* Є
ΑΝΚΕΝΟΝΚΑΙΠΡΟCΕΘΕΤΟΤ
12 EMPTY AND added third

A TO-SEND third A *o.* Κ Є
ΡΙΤΟΝΠΕΜΨΑΙΟΙΔΕΚΑΙΤΟ
TO-SEND THE YET AND this-

ΙΝ=-that-*one*
ΥΤΟΝΤΡΑΥΜΑΤΙCΑΝΤΕCΕΞ
one WOUND*ing* THEY-

ΕΒΑΛΟΝΕΙΠΕΝΔΕΟΚΥΡΙΟC
13 OUT-CAST said YET THE master

B¹ *omits* ANY I-SHALL-BE-DOING
ΤΟΥΑΜΠΕΛΩΝΟCΤΙΠΟΙΗCΩ
OF-THE VINEyard ANY I-SHALL-BE-DOING

ΠΕΜΨΩΤΟΝΥΙΟΝΜΟΥΤΟΝΑΓ
I-SHALL-BE-SENDING THE SON OF-ME THE be-

A *adds* ΙΔΟΝΤΕC
ΑΠΗΤΟΝΙCΩCΤΟΥΤΟΝΕΝΤΡ
LOVED EQUALly this-*one* THEY-WILL-

s¹* *omits* him
ΑΠΗCΟΝΤΑΙΙΔΟΝΤΕCΔΕΑΥ
14 BE-abashING PERCEIVING YET him

A C
ΤΟΝΟΙΓΕΩΡΓΟΙΔΙΕΛΟΓΙΖ
THE LAND-ACTers THRU-accounted

ates the standard of human morals that it is reserved for religious men to commit the crime of crimes.

11 Compare Ac.7[52].

13-15 Compare Mt.21[37-39]Mk.12[6-8]1 Th.2[15].

13 It was only reasonable to suppose that even if the nation had maltreated the messengers of God, they would not be nearly so likely to mistreat the Son. Previous messengers often came unannounced, with few credentials, and often with a most unpalatable message. But the Son came according to many prophecies which foretold minute details of His career. He was the only Prophet to be introduced by a forerunner. None approached Him in the number and wonders of His works.

15-18 Compare Mt.21[40-44]Mk.12[9-11]. See Ac.4[11]1 Pt.2[4-7].

16 The destruction of Jerusalem and the nation was directly due to the murder of Messiah. Their misfortunes from that day to this and the evils still in store for them in the greatest of all afflictions, at the time of the end, all would have been avoided, humanly speaking, had they hailed Him as their King.

17 Compare Eph.1[10]2[14]Ps.118[22].

17 The head corner stone of a building is the most ornamental and honorable in the whole structure. Lying on the ground, they stumbled over it and refused it. So have the builders of Israel hurt themselves on Him.

18 Compare Dan. 2[34,35].

19 Compare Mt.21[45,46]Mk.12[12].

19 The object of the scribes and chief priests now seems to be to put Him in a quandary. Either He will be discredited in the eyes of the people or come to a clash with the civil rulers. So long as He had a following they were afraid. Nor were they willing to risk an open debate. So they keep out of it entirely and send others with what, at first sight, seems to be a simple question of conscience. They hope to get Him to say that they should not pay taxes to Rome so they can accuse Him to the government. So they use fine flatteries to destruction. But His first response tears off the veil of hypocrisy and reveals the true intent of their inquiry. They wish to try Him, not to quiet their conscience.

20-26 Compare Mt.22[15-22]Mk.12[13-17].

22 Compare Deut.28[47,48].

one another, saying, 'This is the
enjoyer of the allotment. Hither!
We may be killing him, that the en-
joyment of the allotment may be
15 becoming ours.' And, casting him
outside of the vineyard, they kill
him. What, then, will the lord of
16 the vineyard be doing to them? He
will be coming and destroying
these farmers and will be giving
the vineyard to others."

Now those hearing say, "May
17 it not come to that!" Yet He,
looking at them, said, "What,
then, is this which is written,

> 'The stone which the builders reject,
> This came to be for the head of the corner'?

18 Every one falling on that stone
shall be shattered, yet on whom-
ever it should be falling it will be
scattering him like chaff."

19 And the scribes and the chief
priests seek to lay hands on Him in
this hour, and they were afraid of
the people, for they know that He
told this parable against them.
20 And, scrutinizing Him, they dis-
patch eavesdroppers, feigning them-
selves to be just, that they may get
hold of a word of His, so as to give
Him up to the sovereignty and
21 jurisdiction of the governor. And
they inquire of Him, saying,
"Teacher, we are aware that you
are saying and teaching correctly,
and are not taking the surface, but
of a truth you are teaching the way
22 of God. Is it allowed us to give a
23 tax to Cæsar, or not?" Now, con-
sidering their craftiness, He said to
24 them, "Why are you trying Me?
Show Me a denarius." Now they
show Him one, and He said,
"Whose image and inscription has

A Δ A ΕΑΥΤΟΥϹ selves
ΟΝΤΟΠΡΟϹΑΛΛΗΛΟΥϹΛΕΓΟ
TOWARD one-another saying

ΝΤΕϹΟΥΤΟϹΕϹΤΙΝΟΚΛΗΡΟ
this IS THE tenant

AB *omit* HITHER s o.
ΝΟΜΟϹΔΕΥΤΕΑΠΟΚΤΕΙΝΩΜ
HITHER WE-MAY-BE-FROM-KILLING

ΕΝΑΥΤΟΝΙΝΑΗΜΩΝΓΕΝΗΤΑ
him THAT OF-US MAY-BE-BECOMING

ΙΗΚΛΗΡΟΝΟΜΙΑΚΑΙΕΚΒΑΛ
15 THE tenancy AND OUT-CASTING

ΟΝΤΕϹΑΥΤΟΝΕΞΩΤΟΥΑΜΠΕ
him OUT OF-THE VINEyard

s o.
ΛΩΝΟϹΑΠΕΚΤΕΙΝΑΝΤΙΟΥΝ
THEY-FROM-KILL ANY THEN

ΠΟΙΗϹΕΙΑΥΤΟΙϹΟΚΥΡΙΟϹ
WILL-BE-DOING to-them THE master

ΤΟΥΑΜΠΕΛΩΝΟϹΕΛΕΥϹΕΤΑ
16 OF-THE VINEyard he-WILL-BE-COMING

s1* *omits* THE LAND-ACTers
ΙΚΑΙΑΠΟΛΕϹΕΙΤΟΥϹΓΕΩΡ
AND WILL-BE-destroyING THE LAND-ACTers

ΓΟΥϹΤΟΥΤΟΥϹΚΑΙΔΩϹΕΙΤ
these AND WILL-BE-GIVING THE

Bs *omit* THE-*ones*
ΟΝΑΜΠΕΛΩΝΑΑΛΛΟΙϹΟΙΑΚ
VINEyard to-others THE-*ones* HEAR-

A YET HEARing A Ο
ΟΥϹΑΝΤΕϹΔΕΕΙΠΑΝΜΗΓΕΝ
ing YET say NO MAY-it-BE-

ΟΙΤΟΟΔΕΕΜΒΛΕΨΑϹΑΥΤΟΙ
17 BECOMING THE YET IN-look*ing* to-them

ϹΕΙΠΕΝΤΙΟΥΝΕϹΤΙΝΤΟΓΕ
said ANY THEN IS THE HAVING-

ΓΡΑΜΜΕΝΟΝΤΟΥΤΟΛΙΘΟΝΟ
been-WRITTEN this STONE WHICH

ΝΑΠΕΔΟΚΙΜΑϹΑΝΟΙΟΙΚΟΔ
FROM-test THE *ones*-HOME-

ΟΜΟΥΝΤΕϹΟΥΤΟϹΕΓΕΝΗΘΗ
BUILDING this WAS-BECOME

ΕΙϹΚΕΦΑΛΗΝΓΩΝΙΑϹΠΑϹΟ
18 INTO HEAD OF-CORNER EVERY THE

s o.
ΠΕϹΩΝΕΠΕΚΕΙΝΟΝΤΟΝΛΙΘ
one-FALLING ON that THE STONE

ΟΝϹΥΝΘΛΑϹΘΗϹΕΤΑΙΕΦΟΝ
WILL-BE-BEING-TOGETHER-SHATTERED ON WHOM

ΔΑΝΠΕϹΗΛΙΚΜΗϹΕΙΑΥΤΟΝ
YET EVER it-SH'D-BE-FALLING it-WILL-BE-WINNOWING him

s chief-SACRED-*ones* AND THE WRITERS
ΚΑΙΕΖΗΤΗϹΑΝΟΙΓΡΑΜΜΑΤ
19 AND SEEK THE WRITERS

ΕΙϹΚΑΙΟΙΑΡΧΙΕΡΕΙϹΕΠΙ
AND THE chief-SACRED-*ones* TO-BE-ON-

s o.
ΒΑΛΕΙΝΕΠΑΥΤΟΝΤΑϹΧΕΙΡ
CASTING ON Him THE HANDS

ΑϹΕΝΑΥΤΗΤΗΩΡΑΚΑΙΕΦΟΒ
IN this THE HOUR AND THEY-WERE-

s1 *omits* THEY-KNOW for
ΗΘΗϹΑΝΤΟΝΛΑΟΝΕΓΝΩϹΑΝ
afraid-of THE PEOPLE THEY-KNOW

ΓΑΡΟΤΙΠΡΟϹΑΥΤΟΥϹΕΙΠΕ
for that TOWARD them He-said

A THE BESIDE-CAST this He-said
ΝΤΗΝΠΑΡΑΒΟΛΗΝΤΑΥΤΗΝΚ
20 THE BESIDE-CAST this AND

ΑΙΠΑΡΑΤΗΡΗϹΑΝΤΕϹΑΠΕϹ
BESIDE-KEEP*ing* THEY-commis-

s o. s Ν s1* Α
ΤΕΙΛΑΝΕΓΚΑΘΕΤΟΥϹΥΠΟΚ
sion IN-DOWN-LETS hypocritING

ΡΙΝΟΜΕΝΟΥϹΕΑΥΤΟΥϹΔΙΚ
themselves JUST

ΑΙΟΥϹΕΙΝΑΙΙΝΑΕΠΙΛΑΒΩ
TO-BE THAT THEY-MAY-BE-ON-GET-

A *for* AS-BESIDES ΕΙϹΤΟ INTO THE
ΝΤΑΙΑΥΤΟΥΛΟΓΟΥΩϹΤΕΠΑ
TING OF-Him OF-saying AS-BESIDES TO-BE-

ΡΑΔΟΥΝΑΙΑΥΤΟΝΤΗΑΡΧΗΚ
SIDE-GIVE Him to-THE ORIGINAL AND

s *omits* to-THE
ΑΙΤΗΕΞΟΥϹΙΑΤΟΥΗΓΕΜΟΝ
to-THE authority OF-THE LEADER

ΟϹΚΑΙΕΠΗΡΩΤΗϹΑΝΑΥΤΟΝ
21 AND THEY-inquire-of Him

ΛΕΓΟΝΤΕϹΔΙΔΑϹΚΑΛΕΟΙΔ
saying TEACHer! WE-HAVE-

ΑΜΕΝΟΤΙΟΡΘΩϹΛΕΓΕΙϹΚΑ
PERCEIVED that ERECTly YOU-ARE-saying AND

s o.
ΙΔΙΔΑϹΚΕΙϹΚΑΙΟΥΛΑΜΒΑ
YOU-ARE-TEACHING AND NOT YOU-ARE-GETTING-

ΝΕΙϹΠΡΟϹΩΠΟΝΑΛΛΕΠΑΛΗ
UP face but ON TRUTH

ΘΕΙΑϹΤΗΝΟΔΟΝΤΟΥΘΕΟΥΔ
THE WAY OF-THE God YOU-

s o.
ΙΔΑϹΚΕΙϹΕΞΕϹΤΙΝΗΜΑϹΚ
22 ARE-TEACHING it-IS-allowed US to-

ΑΙϹΑΡΙΦΟΡΟΝΔΟΥΝΑΙΗΟΥ
CAESAR tax TO-GIVE OR NOT

ΚΑΤΑΝΟΗϹΑϹΔΕΑΥΤΩΝΤΗΝ
23 DOWN-MIND*ing* YET OF-them THE

ΠΑΝΟΥΡΓΙΑΝΕΙΠΕΝΠΡΟϹΑ
cleverness He-said TOWARD them

Bs *omit* ANY ME YOU-ARE-trying A o.
ΥΤΟΥϹΤΙΜΕΠΕΙΡΑΖΕΤΕΔΕ
24 ANY ME YE-ARE-trying SHOW

ΙΞΑΤΕΜΟΙΔΗΝΑΡΙΟΝΟΙΔΕ
TO-ME DENARIUS THE-*ones* YET

AB *omit* THE-*ones* YET SHOW to-Him AND He-said s1* Δ
ΕΔΕΙΞΑΝΑΥΤΩΚΑΙΕΙΠΕΝΤ
SHOW to-Him AND He-said OF-

ΙΝΟϹΕΧΕΙΕΙΚΟΝΑΚΑΙΕΠΙ
ANY it-IS-HAVING image AND ON-WRITING

24 Two kinds of coins were in circulation, the Roman and the Jewish. The temple taxes had to be paid in the Jewish shekel, the Roman in the foreign currency. The fact that they had accepted the conquerors' money shows that they regarded themselves as his subjects. Indeed, not long after this they insisted that they had no king but Cæsar. To pay taxes, therefore, was only the fulfillment of an obligation they had already undertaken. Hence, instead of branding Him with sedition, as they hoped, He fastens on them the disgrace of national servitude. And, to emphasize the divine obligations, He insists on their paying the shekel of the sanctuary, which they doubtless did in fact but not in spirit.

Our attitude toward rulers is set forth in Ro. 13[1-7]. We look at the civil authorities as but a part of the sovereign supervising government of God, even though they are oblivious of Him or actually opposed to Him.

27-36 Compare Mt.22[23-30]Mk.12[18-25].

27 Compare Ac. 23[6-8].

27 The law made extraordinary provision for the perpetuation of the name and family of an Israelite. Should he die without issue, it was the duty of his brother to marry his widow and the son of such a union would take his name, so that it would not be blotted out (Deut. 25[5,6]). The Sadducees seize on this custom to formulate a difficulty which was evidently a stock argument in their encounters with the Pharisees.

It is evident that they had a most superficial understanding of the law and paid no attention to the underlying reason for its enactments. The law in question was necessitated by the disturbing element of death. Apart from this it has no place. In the resurrection of the just, where there is no more death, it can have no application. Marriage, similarly, has no place in the resurrection, so the question really revealed the ignorance of the Sadducees, rather than their fancied acuteness.

28 Compare Deut. 25[5].

37 Compare Mt.22[31,32]Mk.12[26,27]Ex.3[6].

37 The real issue is now taken up by the Lord. They denied the resurrection. They appealed to Moses, so He also uses Moses as the basis of His

it?" Now answering, they say,
25 "Cæsar's." Now He said to them,
"Now then, be paying Cæsar's to
26 Cæsar, and God's to God." And
they have not the strength to get
hold of a declaration of His in front
of the people. And, marveling at
His answer, they hush.
27 Now some of the Sadducees approach, who say there is no resurrection. They inquire of Him, say-
28 ing, "Teacher, Moses writes to us,
if any man's brother, having a
wife, should be dying, and this one
should be dying childless, that his
brother may be getting the wife,
and should be raising up seed to his
29 brother. There were, then, seven
brothers, and the first, getting a
30 wife, died childless. And the sec-
ond got the wife, and this one died
31 childless. And the third got her.
Now, similarly, the seven also left
32 no children, and they died. Now
subsequently to all, the woman also
33 died. Of which of them, then, is
the woman becoming the wife in
the resurrection? For the seven
have had her as wife."
34 And, answering, Jesus said to
them, "The sons of this eon are
marrying and are given in mar-
35 riage. Yet those deemed worthy to
happen upon that eon and the resurrection from among the dead are
neither marrying nor giving in
36 marriage, for neither can they be
dying any more, for they are equal
to messengers, and are sons of God,
being sons of the resurrection.
37 Now that the dead are being
roused Moses also divulges at the
thorn bush, as he is saying, 'Lord,

Bs *omit* answerING Bs *add* ΟΙ
ΓΡΑΦΗΝΑΠΟΚΡΙΘΕΝΤΕCΔΕ
answerING YET
A Ο
ΕΙΠΑΝΚΑΙCΑΡΟCΟΔΕΕΙΠΕ
25 THEY-say OF-CAESAR THE YET He-said
A ΑΥΤΟΙC to-them *for* T. them A BE-F.-G. to-THE-N.
ΝΠΡΟCΑΥΤΟΥCΤΟΙΝΥΝΑΠΟ
TOWARD them to-THE-NOW BE-FROM-
ΔΟΤΕΤΑΚΑΙCΑΡΟCΚΑΙCΑΡ
GIVING THE OF-CAESAR to-CAESAR
ΙΚΑΙΤΑΤΟΥΘΕΟΥΤΩΘΕΩΚΑ
26 AND THE OF-THE God to-THE God AND
ΙΟΥΚΙCΧΥCΑΝΕΠΙΛΑΒΕCΘ
NOT THEY-are-STRONG TO-BE-ON-GETTING
Bs *o. o.* =OF-THE
ΑΙΑΥΤΟΥΡΗΜΑΤΟCΕΝΑΝΤΙ
OF-Him declaration IN-INSTEAD
ΟΝΤΟΥΛΑΟΥΚΑΙΘΑΥΜΑCΑΝ
OF-THE PEOPLE AND MARVEL*ing*
ΤΕCΕΠΙΤΗΑΠΟΚΡΙCΕΙΑΥΤ
ON THE answer OF-Him
B=Ε
ΟΥΕCΙΓΗCΑΝΠΡΟCΕΛΘΟΝΤ
27 THEY-HUSH TOWARD-COMING
A+Ε
ΕCΔΕΤΙΝΕCΤΩΝCΑΔΔΟΥΚΑ
YET ANY OF-THE SADDUCEES
A *adds* ΑΝΤΙ
ΙΩΝΟΙΛΕΓΟΝΤΕCΑΝΑCΤΑC
THE *ones*-saying UP-STANDing
B Ω *o. o.*
ΙΝΜΗΕΙΝΑΙΕΠΗΡΩΤΗCΑΝΑ
NO TO-BE THEY-inquire-of Him
ΥΤΟΝΛΕΓΟΝΤΕCΔΙΔΑCΚΑΛ
28 saying TEACHer!
As *o.*
ΕΜΩΥCΗCΕΓΡΑΨΕΝΗΜΙΝΕΑ
MOSES WRITES to-US IF-EVER
ΝΤΙΝΟCΑΔΕΛΦΟCΑΠΟΘΑΝΗ
OF-ANY brother MAY-BE-FROM-DYING
s^{1} *omits* AND *to* WOMAN
ΕΧΩΝΓΥΝΑΙΚΑΚΑΙΟΥΤΟCΑ
HAVING WOMAN AND this UN-
Bs *omit* MAY-BE-FROM-DYING s^{*} ΗΝ *but* s^{2} Η
ΤΕΚΝΟCΑΠΟΘΑΝΗΙΝΑΛΑΒΗ
offspring MAY-BE-FROM-DYING THAT MAY-BE-GET-
ΟΑΔΕΛΦΟCΑΥΤΟΥΤΗΝΓΥΝΑ
TING THE brother OF-him THE WOMAN
A ΕΙ *for* Η
ΙΚΑΚΑΙΕΞΑΝΑCΤΗCΗCΠΕΡ
AND SHOULD-BE-OUT-UP-STANDING seed
ΜΑΤΩΑΔΕΛΦΩΑΥΤΟΥΕΠΤΑΟ
29 to-THE brother OF-him SEVEN THEN
s^{*} *adds* ΠΑΡΗΜΙΝ
ΥΝΑΔΕΛΦΟΙΗCΑΝΚΑΙΟΠΡΩ
brothers THEY-WERE AND THE BEFORE-
ΤΟCΛΑΒΩΝΓΥΝΑΙΚΑΑΠΕΘΑ
most GETTING WOMAN FROM-DIED
Bs *omit* GOT
ΝΕΝΑΤΕΚΝΟCΚΑΙΕΛΑΒΕΝΟ
30 UN-offspring AND GOT THE
Bs *omit* THE *to* UN-offspring
ΔΕΥΤΕΡΟCΤΗΝΓΥΝΑΙΚΑΚΑ
second THE WOMAN AND

ΙΟΥΤΟCΑΠΕΘΑΝΕΝΑΤΕΚΝΟ
this-*one* FROM-DIED UN-offspring
s^{2} Ο
CΚΑΙΟΤΡΙΤΟCΕΛΑΒΕΝΑΥΤ
31 AND THE third GOT her
A *repeats* AS-SAMEly
ΗΝΩCΑΥΤΩCΔΕΚΑΙΟΙΕΠΤΑ
AS-SAMEly YET AND THE SEVEN
A+Ε
ΟΥΚΑΤΕΛΙΠΟΝΤΕΚΝΑΚΑΙΑ
NOT left offsprings AND THEY-
B^{1} Α Bs^{1*} *omit* YET Bs *omit* OF-ALL
ΠΕΘΑΝΟΝΥCΤΕΡΟΝΔΕΠΑΝΤ
32 FROM-DIED subsequently YET OF-ALL
A FROM-DIED AND THE WOMAN As *omit* THE WOMAN
ΩΝΚΑΙΗΓΥΝΗΑΠΕΘΑΝΕΝΗΓ
33 AND THE WOMAN FROM-DIED THE WO-
B THEN IN THE s^{1*} *omits* THEN s *o.*
ΥΝΗΕΝΤΗΟΥΝΑΝΑCΤΑCΕΙΤ
MAN IN THE THEN UP-STANDing OF-
s^{1*} *omits* OF-THEM s ΕCΤΑΙ she-WILL-BE
ΙΝΟCΑΥΤΩΝΓΕΙΝΕΤΑΙΓΥΝ
ANY OF-them IS-BECOMING WOMAN
ΗΟΙΓΑΡΕΠΤΑΕCΧΟΝΑΥΤΗΝ
THE for SEVEN have-HAD her
Bs *omit* answerING
ΓΥΝΑΙΚΑΚΑΙΑΠΟΚΡΙΘΕΙC
34 WOMAN AND answerING
ΕΙΠΕΝΑΥΤΟΙCΟΙΗCΟΥCΟΙ
said to-them THE JESUS THE
ΥΙΟΙΤΟΥΑΙΩΝΟCΤΟΥΤΟΥΓ
SONS OF-THE eon this ARE-
s *o.* Bs *omit* -OUT- Bs CΚ *for* Ζ
ΑΜΟΥCΙΝΚΑΙΕΚΓΑΜΙΖΟΝ
MARRYING AND ARE-*be*ING-OUT-MARRIAGIZED
ΤΑΙΟΙΔΕΚΑΤΑΞΙΩΘΕΝΤΕC
35 THE YET *ones*-BEING-DOWN-WORTHIED
ΤΟΥΑΙΩΝΟCΕΚΕΙΝΟΥΤΥΧΕ
OF-THE eon that TO-BE-HAPPEN-
ΙΝΚΑΙΤΗCΑΝΑCΤΑCΕΩCΤΗ
ING AND OF-THE UP-STANDing OF-THE
CΕΚΝΕΚΡΩΝΟΥΤΕΓΑΜΟΥCΙ
OUT OF-DEAD-*ones* NOT-BESIDES ARE-MARRYING
Bs *omit* -OUT- A+Ε B CΚ *for* Ζ s Τ
ΝΟΥΤΕΕΚΓΑΜΙΖΟΝΤΑΙΟΥΔ
36 NOT-BESIDES ARE-OUT-MARRIAGIZING NOT-YET
s *o.*
ΕΓΑΡΑΠΟΘΑΝΕΙΝΕΤΙΔΥΝΑ
for TO-BE-FROM-DYING STILL THEY-ARE-
ΝΤΑΙΙCΑΓΓΕΛΟΙΓΑΡΕΙCΙ
ABLE EQUAL-MESSENGERS for THEY-ARE
Bs *omit* THE s OF-God THEY-ARE
ΝΚΑΙΟΙΥΙΟΙΕΙCΙΝΘΕΟΥΤ
AND THE SONS THEY-ARE OF-God OF-
ΗCΑΝΑCΤΑCΕΩCΥΙΟΙΟΝΤΕ
THE UP-STANDing SONS BEING
CΟΤΙΔΕΕΓΕΙΡΟΝΤΑΙΟΙΝΕ
37 that YET ARE-*be*ING-ROUSED THE DEAD-
As *o.*
ΚΡΟΙΚΑΙΜΩΥCΗCΕΜΗΝΥCΕ
ones AND MOSES DIVULGES
ΝΕΠΙΤΗCΒΑΤΟΥΩCΛΕΓΕΙΚ
ON THE THORN-BUSH AS he-IS-SAYING Master

argument. The God of Abraham is pre-eminently the God of promises and covenants. These have not been fulfilled and cannot be carried out if Abraham is not roused from the dead. All the virtue of the title "the God of Abraham" is lost if we consider it merely in connection with the past life of the patriarch. He did not receive the promises. It demands that he shall be raised from the dead.

38 There is no question here of the death state. Abraham is not living now. It is only in a secondary sense that all are living *to* God. He deals with His creatures in life, not in death. The Lord is not seeking to prove that death is life, but that there is a life after death in resurrection.

39-44 Compare Mt.22[23-46]Mk.12[28-37].

41 He has brought them to a point where they no longer dare to question Him, so now He turns to question them. He goes straight to the heart of the whole situation. Often had He been hailed as the Son of David, and He always acknowledged this evidence of faith in Him. But how few, even among His disciples, knew Him as David's Lord! That this Lord, Who was in the form of God, should empty Himself and be found in fashion as a Man (Phil. 2[5-8]), was a truth so utterly beyond their comprehension that He did not even stop for an answer. The Hebrew scriptures use the titles "Lord", "God", etc. of the Image of God as freely as of absolute Deity. There are two Personalities Who bear these divine appellations, nor need we often be concerned which One is uppermost in any passage, for They are one, as the Image is one with Him Whom It represents. The lowly Man of the evangelists is the divine Lord of the prophets.

42 Compare Ps. 110[1].

45-47 Compare Mt.23[1-7,14]Mk.12[38-40].

1-4 Compare Mk. 12[41-44].

3 Compare 2 Co. 8[12].

1 God values a gift according to the sacrifices of the giver. Its commercial value means little to Him, Who owns all things, and Who accepts nothing except as a token of esteem. The rich seldom labor for a living, hence their offerings, unless very great, can mean little to them or to God. But such a drudge as this widow, who had nothing except the pittance she could earn,

the God of Abraham and the God of
38 Isaac and the God of Jacob.' Now
He is not a God of the dead, but of
the living, for all are living, to
39 Him." Now, answering, some of
the scribes say to Him, "Teacher,
40 you say ideally." For they no
longer dared to be inquiring anything of Him.

41 Now He said to them, "How are
some saying that Christ is David's
42 Son? For David himself is saying
in the scroll of the Psalms,

'The Lord said to my Lord,
"Be sitting at my right,
43 Till I should be placing Thy enemies
For a footstool of Thy feet."'

44 David, then, is calling Him Lord,
and how is He his Son?"
45 Now, in the hearing of the entire
people, He said to His disciples,
46 "Take heed of the scribes who are
wanting to walk in robes, and fond
of salutations in the markets, and
front seats in the synagogues, and
the first reclining places at the din-
47 ners, who are devouring the homes
of widows and for a pretense are
prolix in prayer. These will be getting more excessive judgment.

21 Now, looking up, He perceived
the rich casting their oblations into
2 the treasury. Yet He perceived a
certain drudging widow also, cast-
ing there two mites [about .39¢,
3 .75*f*]. And He said, "Truly, I
am saying to you that this poor
4 widow cast in more than all. For
these all cast out of their superfluity into the oblations of God, yet
this woman, out of her want cast in
all the livelihood which she had."
5 And at some saying concerning

ΥΡΙΟΝΤΟΝΘΕΟΝΑΒΡΑΑΜΚΑ
THE God *of*-ABRAHAM AND
B*s omit* THE *s*1* *o.* B*s omit* THE
ΙΤΟΝΘΕΟΝΙCΑΑΚΚΑΙΤΟΝΘ
THE God *of*-ISAAC AND THE God

ΕΟΝΙΑΚΩΒΘΕΟCΔΕΟΥΚΕCΤ
38 *of*-JACOB God YET NOT IS

ΙΝΝΕΚΡΩΝΑΛΛΑΖΩΝΤΩΝΠΑ
OF-DEAD-*ones* but OF-LIVING ALL

ΝΤΕCΓΑΡΑΥΤΩΖΩCΙΝΑΠΟΚ
39 for to-Him ARE-LIVING answerING
A+Є
ΡΙΘΕΝΤΕCΔΕΤΙΝΕCΤΩΝΓΡ
YET ANY OF-THE WRITERS
A ΔΙ *for* Є A Ο AB *omit* to-Him
ΑΜΜΑΤΕΩΝΕΙΠΑΝΑΥΤΩΔΙΔ
say to-Him TEACHER!

ΑCΚΑΛΕΚΑΛΩCΕΙΠΑCΟΥΚΕ
40 IDEALLY YOU-say NOT-STILL
A ΔΕ YET
ΤΙΓΑΡΕΤΟΛΜΩΝΕΠΕΡΩΤΑΝ
for THEY-DARED TO-BE-inquiring-of

ΑΥΤΟΝΟΥΔΕΝΕΙΠΕΝΔΕΠΡΟ
41 Him NOT-YET-ONE He-said YET TOWARD
s o.
CΑΥΤΟΥCΠΩCΛΕΓΟΥCΙΝΤΙ
them how ARE-sayING ANY
B*s omit* ANY A SON *of*-DAVID TO-BE
ΝΕCΤΟΝΧΡΙCΤΟΝΕΙΝΑΙΔΑ
THE ANOINTED TO-BE *of*-DA-
A *adds* ΚΑΙ *and omits* for
ΥΕΙΔΥΙΟΝΑΥΤΟCΓΑΡΔΑΥΕ
42 VID SON he for DAVID

ΙΔΛΕΓΕΙΕΝΒΙΒΛΩΨΑΛΜΩΝ
IS-sayING IN SCROLL OF-psalms
B *omits* THE
ΕΙΠΕΝΟΚΥΡΙΟCΤΩΚΥΡΙΩΜ
said THE Master to-THE Master OF-

ΟΥΚΑΘΟΥΕΚΔΕΞΙΩΝΜΟΥΕΩ
43 ME BE-sittING OUT OF-RIGHT OF-ME TILL

CΑΝΘΩΤΟΥCΕΧΘΡΟΥCCΟΥΥ
EVER I-MAY-BE-PLACING THE enemies OF-YOU UN-

ΠΟΠΟΔΙΟΝΤΩΝΠΟΔΩΝCΟΥΔ
44 DER-FOOT OF-THE FEET OF-YOU DA-
s Master Him
ΑΥΕΙΔΟΥΝΑΥΤΟΝΚΥΡΙΟΝΚ
VID THEN Him Master IS-
s SON OF-him
ΑΛΕΙΚΑΙΠΩCΑΥΤΟΥΥΙΟCΕ
CALLING AND how OF-him SON He-IS

CΤΙΝΑΚΟΥΟΝΤΟCΔΕΠΑΝΤΟ
45 OF-HEARING YET OF-EVERY

CΤΟΥΛΑΟΥΕΙΠΕΝΤΟΙCΜΑΘ
THE PEOPLE He-said to-THE LEARNERs
B *omits* OF-Him
ΗΤΑΙCΑΥΤΟΥΠΡΟCΕΧΕΤΕΑ
46 OF-Him BE-heedING FROM
A ΔΙ *for* Є
ΠΟΤΩΝΓΡΑΜΜΑΤΕΩΝΤΩΝΘΕ
THE WRITERS THE *ones*-
B TO-BE-ABOUT-TREADING IN robes
ΛΟΝΤΩΝΕΝCΤΟΛΑΙCΠΕΡΙΠ
WILLING IN robes TO-BE-ABOUT-

ΑΤΕΙΝΚΑΙΦΙΛΟΥΝΤΩΝΑCΠ
TREADING AND OF-being-FOND-of greetings

ΑCΜΟΥCΕΝΤΑΙCΑΓΟΡΑΙCΚ
IN THE BUY-places AND

ΑΙΠΡΩΤΟΚΑΘΕΔΡΙΑCΕΝΤΑ
BEFORE-DOWN-SETTLES IN THE

ΙCCΥΝΑΓΩΓΑΙCΚΑΙΠΡΩΤΟ
TOGETHER-LEADS AND BEFORE-most-
A Η A*s o.*
ΚΛΙCΙΑCΕΝΤΟΙCΔΕΙΠΝΟΙ
CLINES IN THE DINners
s o.
CΟΙΚΑΤΕCΘΙΟΥCΙΝΤΑCΟΙ
47 WHO ARE-DOWN-EATING THE HOMES

ΚΙΑCΤΩΝΧΗΡΩΝΚΑΙΠΡΟΦΑ
OF-THE WIDOWS AND to-BEFORE-AP-

CΕΙΜΑΚΡΑΠΡΟCΕΥΧΟΝΤΑΙ
PEARance FAR THEY-ARE-prayING

ΟΥΤΟΙΛΗΜΨΟΝΤΑΙΠΕΡΙCC
these WILL-BE-GETTING more-excessive

ΟΤΕΡΟΝΚΡΙΜΑΑΝΑΒΛΕΨΑC
21 JUDGment UP-look*ing*
A *o.*
ΔΕΕΙΔΕΝΤΟΥCΒΑΛΛΟΝΤΑC
YET He-PERCEIVED THE *ones*-CASTING
A THE oblations OF-them INTO THE EXCHEQUER-GUARD
ΕΙCΤΟΓΑΖΟΦΥΛΑΚΙΟΝΤΑΔ
INTO THE EXCHEQUER-GUARD THE obla-

ΩΡΑΑΥΤΩΝΠΛΟΥCΙΟΥCΕΙΔ
2 tions OF-them RICH PERCEIV-
B*s o.* B*s omit* AND
ΕΝΔΕΤΙΝΑΚΑΙΧΗΡΑΝΠΕΝ
ED YET ANY AND WIDOW DRUDGE
A TWO leptons
ΙΧΡΑΝΒΑΛΛΟΥCΑΝΕΚΕΙΛΕ
CASTING there leptons

ΠΤΑΔΥΟΚΑΙΕΙΠΕΝΑΛΗΘΩC
3 TWO AND He-said TRUly

ΛΕΓΩΥΜΙΝΟΤΙΗΧΗΡΑΑΥΤΗ
I-AM-sayING to-YOU*p* that THE WIDOW this
A THE POOR this *s o.*
ΗΠΤΩΧΗΠΛΕΙΟΝΠΑΝΤΩΝΕΒ
THE POOR MORE OF-ALL CAST
B*s o.*
ΑΛΕΝΑΠΑΝΤΕCΓΑΡΟΥΤΟΙΕ
4 ALL (*emph.*) for these OUT

ΚΤΟΥΠΕΡΙCCΕΥΟΝΤΟCΑΥΤ
OF-THE exceedING to-them
B*s omit* OF-THE God
ΟΙCΕΒΑΛΟΝΕΙCΤΑΔΩΡΑΤΟ
CAST INTO THE oblations OF-THE

ΥΘΕΟΥΑΥΤΗΔΕΕΚΤΟΥΥCΤΕ
God this-*one* YET OUT OF-THE WANT
B*s o.*
ΡΗΜΑΤΟCΑΥΤΗCΑΠΑΝΤΑΤΟ
OF-her ALL (*emph.*) THE

ΝΒΙΟΝΟΝΕΙΧΕΝΕΒΑΛΕΝΚΑ
5 livelihood WHICH she-HAD CAST AND

ΙΤΙΝΩΝΛΕΓΟΝΤΩΝΠΕΡΙΤΟ
OF-ANY sayING ABOUT THE

was at a great advantage. However little she might give, it would be great in God's eyes. And if she should give all, as this dear woman did, she would actually bring greater wealth to God than the combined total of all the large oblations. No one lacks the means to give much to God.

5-7 Compare Mt.24[1-3]Mk.13[1-4]Mic.3[12].

6 The present interval being an absolute secret, we must banish it from our view entirely when considering the prophetic forecast here given. It is contained in the "eras of the nations" (24) but the vision of the future is as though we were looking at two mountain ranges, one before the other, which look like one, and hide the valley that lies between. We see here the turbulent times of the Jewish wars, the destruction of the temple at the siege of Jerusalem, the dispersion—all long past—and then find ourselves in the future terrors of the sixth seal, and the coming of the Son of Mankind.

8-11 Compare Mt.24[4-8]Mk.13[5-8].

8 It is said that more than sixty different ones have come with messianic claims and the greatest of them is still to come at the time of the end. The rider on the white horse, under the first seal of the sixth chapter of the Unveiling, will be the false messiah of the end time.

10-11 The second seal (Un. 6[3,4]) takes peace from the earth. It corresponds with the conflict of nation with nation and seems to indicate a world war with universal conscription, whole nations hurling themselves at one another rather than merely sending small contingents of fighting men. Famine is indicated by the black horse with the balances (Un.6[5,6]). A day's labor will barely buy one day's food. The fourth seal, with its sallow greenish horse (Un. 6[7,8]) corresponds with the pestilences here predicted.

12-19 Compare Mt.24[9-14]Mk.13[9-13].

12 From verses twelve to twenty-five we have an outline of the siege of Jerusalem, the dispersion among the nations, the occupation of the holy city, and the persecutions which will be endured *before* the time of the end. We should remember that the perspective here and in all similar prophecies is such that the great affliction which is yet to come appears to follow soon

the sanctuary, that it is adorned
with fine stones and votive offer-
6 ings, He said, "These which you
are beholding—there will be com-
ing days in which not a stone will
be left here on a stone, which will
not be demolished."
7 Now they inquire of Him, say-
ing, "Teacher, when, then, will
these things be, and what is the
sign whenever these things may be
8 about to occur?" Now He said,
"Beware! You should not be de-
ceived, for many shall be coming
in My name, saying that '*I* am!'
and 'The season has drawn near!'
You should not, then, be going after
9 them. Now, whenever you should
be hearing battles and turbulences
you should not be dismayed, for
these things must occur first, but
not immediately is the consumma-
tion."
10 Then He said to them, "Nation
shall be roused against nation, and
11 kingdom against kingdom. Besides,
in places, there will be great quakes
and famines and pestilences. There
will be fearful sights and great
12 signs from heaven as well. Yet be-
fore all these things they will be
laying their hands on you and they
will be persecuting [you], giving
you up into the synagogues and
jails, being led off to kings and
governors on account of My name.
13 Yet it will be eventuating to you for
14 a testimony. Ponder, then, in your
hearts not to be premeditating a de-
15 fense, for *I* will be giving you a
mouth and wisdom, which all who
are opposing you will not be able
16 to withstand or contradict. Yet you
will be betrayed also by parents
and brothers and relatives and
friends, and they will be causing
17 some of you to die. And you will
be hated by all because of My

s tries but deletes* ΜΕΓ *for* Κ
ΥΙΕΡΟΥΟΤΙΛΙΘΟΙCΚΑΛΟΙ
SACRED-place that to-STONES IDEAL

As Є
CΚΑΙΑΝΑΘΗΜΑCΙΝΚΕΚΟCΜ
AND UP-PLACings HAS-*been*-SYSTEMED

*s1** Ο
ΗΤΑΙΕΙΠΕΝΤΑΥΤΑΑΘΕΩΡΕ
6 He-said these WHICH YE-ARE-be-

A ΑΙ
ΙΤΕΕΛΕΥCΟΝΤΑΙΗΜΕΡΑΙΕ
holding THEY-WILL-BE-COMING DAYS IN

ΝΑΙCΟΥΚΑΦΕΘΗCΕΤΑΙΛΙΘ
WHICH NOT WILL-BE-BEING-FROM-LET STONE

s2 ΟΝ A *omits* here
ΟCΕΠΙΛΙΘΩΩΔΕΟCΟΥΚΑΤΑ
ON STONE here WHICH NOT WILL-BE-BEING-

ΛΥΘΗCΕΤΑΙΕΠΗΡΩΤΗCΑΝΔ
7 DOWN-LOOSED THEY-inquire-of YET

ΕΑΥΤΟΝΛΕΓΟΝΤΕCΔΙΔΑCΚ
Him saying TEACHER!

ΑΛΕΠΟΤΕΟΥΝΤΑΥΤΑΕCΤΑΙ
?-when THEN these WILL-BE

sB1 o.
ΚΑΙΤΙΤΟCΗΜΕΙΟΝΟΤΑΝΜΕ
AND ANY THE SIGN when-EVER MAY-BE-

ΛΛΗΤΑΥΤΑΓΕΙΝΕCΘΑΙΟΔΕ
8 BEING-ABOUT these TO-BE-BECOMING THE YET

ΕΙΠΕΝΒΛΕΠΕΤΕΜΗΠΛΑΝΗΘ
He-said YE-BE-looking NO YE-MAY-BE-BEING-

ΗΤΕΠΟΛΛΟΙΓΑΡΕΛΕΥCΟΝΤ
STRAYED MANY for WILL-BE-COMING

ΑΙΕΠΙΤΩΟΝΟΜΑΤΙΜΟΥΛΕΓ
ON THE NAME OF-ME saying

B*s omit* that
ΟΝΤΕCΟΤΙΕΓΩΕΙΜΙΚΑΙΟΚ
that I AM AND THE SEA-

s1 omits* THE *to* NO A+Є B*s omit* THEN
ΑΙΡΟCΗΓΓΙΚΕΝΜΗΟΥΝΠΟΡ
SON HAS-NEARED NO THEN YE-MAY-

s ΑΙ *for* Є
ΕΥΘΗΤΕΟΠΙCΩΑΥΤΩΝΟΤΑΝ
9 BE-BEING-GONE BEHIND them when-EVER

s ΑΙ *for* Є
ΔΕΑΚΟΥCΗΤΕΠΟΛΕΜΟΥCΚΑ
YET YE-SH'LD-BE-HEARING BATTLES AND

ΙΑΚΑΤΑCΤΑCΙΑCΜΗΠΤΟΗΘ
UN-DOWN-STANDings NO YE-MAY-BE-BEING-

A TO-BE-BECOMING these
ΗΤΕΔΕΙΓΑΡΤΑΥΤΑΓΕΝΕCΘ
DISMAYED IS-BINDING for these TO-BE-BECOMING

ΑΙΠΡΩΤΟΝΑΛΛΟΥΚΕΥΘΕΩC
BEFORE-most BUT NOT immediately

ΤΟΤΕΛΟCΤΟΤΕΕΛΕΓΕΝΑΥΤ
10 THE FINISH then He-said to-them

s Є *o.*
ΟΙCΕΓΕΡΘΗCΕΤΑΙΕΘΝΟCΕ
WILL-BE-BEING-ROUSED NATION ON

B+Ι
ΠΕΘΝΟCΚΑΙΒΑCΙΛΕΙΑΕΠΙ
NATION AND KINGdom ON

A *omits* BESIDES
ΒΑCΙΛΕΙΑΝCΕΙCΜΟΙΤΕΜΕ
11 KINGdom QUAKings BESIDES GREAT

A *omits* AND A *adds* ΚΑΙ
ΓΑΛΟΙΚΑΙΚΑΤΑΤΟΠΟΥCΛΕ
AND according-to PLACES FAM-

B PESTILENCES AND FAMINES
ΙΜΟΙΚΑΙΛΟΙΜΟΙΕCΟΝΤΑΙ
INES AND PESTILENCES THEY-WILL-BE

As Τ *s o.*
ΦΟΒΗΘΡΑΤΕΚΑΙCΗΜΕΙΑΑΠ
FEARfuls BESIDES AND SIGNS FROM

B FROM heaven SIGNS *s* GREAT FROM heaven
ΟΥΡΑΝΟΥΜΕΓΑΛΑΕCΤΑΙΠΡ
12 heaven GREAT WILL-BE BEFORE

ΟΔΕΤΟΥΤΩΝΠΑΝΤΩΝΕΠΙΒΑ
YET OF-these ALL THEY-WILL-BE-

s1 ΕΠΑΥΤΟΥC ON them *s o.*
ΛΟΥCΙΝΕΦΥΜΑCΤΑCΧΕΙΡΑ
ON-CASTING ON YOU*p* THE HANDS

CΑΥΤΩΝΚΑΙΔΙΩΞΟΥCΙΝΠΑ
OF-them AND THEY-WILL-BE-CHASING BESIDE-

A *omits* THE
ΡΑΔΙΔΟΝΤΕCΕΙCΤΑCCΥΝΑ
GIVING INTO THE TOGETHER-

A *omits* -FROM-
ΓΩΓΑCΚΑΙΦΥΛΑΚΑCΑΠΑΓΟ
LEADS AND GUARD-houses *be*ING-FROM-

B C Ι *above line*
ΜΕΝΟΥCΕΠΙΒΑCΙΛΕΙCΚΑΙ
LED ON KINGS AND

ΗΓΕΜΟΝΑCΕΝΕΚΕΝΤΟΥΟΝΟ
LEADers on-account OF-THE NAME

B*s1* omit* YET
ΜΑΤΟCΜΟΥΑΠΟΒΗCΕΤΑΙΔΕ
13 OF-ME it-WILL-BE-FROM-STEPPING YET

B2 CΘΕ
ΥΜΙΝΕΙCΜΑΡΤΥΡΙΟΝΘΕΤΕ
14 to-YOU*p* INTO witness BE-PLACING

s1 omits* THEN
ΟΥΝΕΝΤΑΙCΚΑΡΔΙΑΙCΥΜΩ
THEN IN THE HEARTS OF-YOU*p*

ΝΜΗΠΡΟΜΕΛΕΤΑΝΑΠΟΛΟΓΗ
NO TO-BE-BEFORE-CARING TO-BE-FROM-said

ΘΗΝΑΙΕΓΩΓΑΡΔΩCΩΥΜΙΝC
15 I for WILL-BE-GIVING to-YOU*p* MOU-

ΤΟΜΑΚΑΙCΟΦΙΑΝΗΟΥΔΥΝΗ
TH AND WISDOM to-WHOM NOT THEY'LL-

A TO-BE-contradicting OR TO-withSTAND
CΟΝΤΑΙΑΝΤΙCΤΗΝΑΙΗΑΝΤ
BE-ABLE TO-withSTAND OR TO-BE-con-

A *o.* *s o.* *As o.*
ΕΙΠΕΙΝΑΠΑΝΤΕCΟΙΑΝΤΙΚ
tradicting ALL (*emph.*) THE-*ones* opposing

ΕΙΜΕΝΟΙΥΜΙΝΠΑΡΑΔΟΘΗC
16 to-YOU*p* YE-WILL-BE-BEING-BESIDE-

A ΑΙ *for* Є
ΕCΘΕΔΕΚΑΙΥΠΟΓΟΝΕΩΝΚΑ
GIVEN YET AND by parents AND

A+Є
ΙΑΔΕΛΦΩΝΚΑΙCΥΓΓΕΝΩΝΚ
brothers AND TOGETHER-generateds AND

ΑΙΦΙΛΩΝΚΑΙΘΑΝΑΤΩCΟΥC
FOND-*ones* AND THEY-WILL-BE-(causing-to)DIE

As ΑΙΑΒΕ+
ΙΝΕΞΥΜΩΝΚΑΙΕCΕCΘΕΜΙC
17 OUT OF-YOU*p* AND YE-WILL-BE *be*ING-HA-

ΟΥΜΕΝΟΙΥΠΟΠΑΝΤΩΝΔΙΑΤ
TED by ALL THRU THE

after the dispersion. The present interval is practically ignored.

20 The siege of Jerusalem under Titus was one of the most terrible of all time. After the city was once invested, the opportunity for escape was cut off, and many who attempted it were slain. Thousands were crucified and many deserters were disemboweled because of a rumor that they sought to conceal their money by swallowing it. Others over-ate and burst asunder. More than a million perished miserably and nearly a hundred thousand were enslaved and carried off to Egypt and elsewhere. The city was almost completely demolished. It is said that the Christians in the city took warning and fled to the mountains of Judea in time to escape the terrible affliction.

24 Jerusalem has been in the hands of alien nations ever since. Even the crusades did not restore it to the Jews. Its change from Turkish rule to British sovereignty is a most favorable sign, but by no means gives the city back to the holy nation. It is still trodden (not trodden *down*, as usually misquoted) by a foreign power. This may be the last era of the nations, but it is not yet the end of "the times of the gentiles".

25-27 Compare Mt. 24[29-31].

25 The end of the eras of the nations will be accomplished by marvelous indications of divine intervention. This is brought before us under the sixth seal (Un. 6[12-17]) of the Unveiling. The sun becomes black as sackcloth of hair and the moon as blood, and the stars of heaven fall to the earth. It is the time of divine indignation and only those in Israel who are preserved by divine power will be able to stand. The hundred and forty-four thousand will be sealed and saved through this great affliction as well as the innumerable throng (Un. 7[2-17]). Portents which perplex and appal mankind will presage their deliverance.

29-33 Compare Mt.24[32-35]Mk.13[28-31].

29 The fig tree pictures Israel politically. Like that one which the Lord cursed, the nation in this aspect withered away and has had no political status until recent years. When their right to a home in Palestine was acknowledged, and they became the subject of international diplomacy, it became necessary to recognize them as a nation. Zionism has kindled their na-

18 name. And a hair of your head
19 should by no means perish. By
your endurance you shall be acquiring your souls.
20 Now whenever you may be perceiving Jerusalem surrounded by
encampments, then know that her
21 desolation has drawn near. Then
let those in Judea be fleeing into
the mountains, and let those in her
midst be coming out into the country, and let not those in the coun-
22 try be entering into her, seeing that
these are the days of vengeance, to
fulfill all that has been written.
23 Yet woe to those who are pregnant,
and to those suckling in those
days; for there will be great necessity in the land and indignation
on this people.
24 And they shall be falling by the
edge of the sword and shall be led
into captivity into all nations. And
Jerusalem shall be trodden by the
nations until the eras of the na-
25 tions may be fulfilled. And there
shall be signs in the sun and the
moon and the constellations, and
on the earth, pressure of nations
in perplexity, a resounding of the
26 sea and agitation, a chilling of men
from fear and apprehensiveness of
that which is coming on the inhabited earth, for the powers of the heav-
27 ens shall be shaken. And then
they shall be viewing the Son of
Mankind coming in a cloud with
28 much power and glory. Now at the
beginning of these occurrences,
unbend and lift up your heads, because your deliverance is drawing
near."
29 And He told them a parable,
"*Lo!* the fig tree and all the trees—
30 whenever they should be already
budding, you, observing for your-

ΟΟΝΟΜΑΜΟΥΚΑΙΘΡΙΞΕΚΤΗ
18 NAME OF-ME AND HAIR OUT OF-THE
ϹΚΕΦΑΛΗϹΥΜΩΝΟΥΜΗΑΠΟΛ
HEAD OF-YOUp NOT NO SH'D-BE-*be*ING-
ΗΤΑΙΕΝΤΗΥΠΟΜΟΝΗΥΜΩΝΚ
19 destroyED IN THE UNDER-REMAINing OF-YOUp YE-
s Δ *As* ΔΙ *for* Ε
ΤΗϹΕϹΘΕΤΑϹΨΥΧΑϹΥΜΩΝΟ
20 WILL-BE-ACQUIRING THE souls OF-YOUp when-
ΤΑΝΔΕΙΔΗΤΕΚΥΚΛΟΥΜΕΝΗ
EVER YET YE-MAY-BE-PERCEIVING *be*ING-surROUNDED
s ΑΙ *Bs omit* THE
ΝΥΠΟϹΤΡΑΤΟΠΕΔΩΝΤΗΝΙΕ
by WAR-FEET THE JERU-
ΡΟΥϹΑΛΗΜΤΟΤΕΓΝΩΤΕΟΤΙ
SALEM then BE-KNOWING that
A Ϲ A+Ε
ΗΓΓΙΚΕΝΗΕΡΗΜΩϹΙϹΑΥΤΗ
HAS-NEARED THE DESOLATing OF-her
ϹΤΟΤΕΟΙΕΝΤΗΙΟΥΔΑΙΑΦΕ
21 then THE-*ones* IN THE JUDEA LET-BE-
ΥΓΕΤΩϹΑΝΕΙϹΤΑΟΡΗΚΑΙΟ
FLEEING INTO THE mountains AND THE-
A Μ *s o.*
ΙΕΝΜΕϹΩΑΥΤΗϹΕΚΧΩΡΕΙΤ
ones IN MIDST OF-her LET-BE-OUT-SPACING
ΩϹΑΝΚΑΙΟΙΕΝΤΑΙϹΧΩΡΑΙ
AND THE-*ones* IN THE SPACES
ϹΜΗΕΙϹΕΡΧΕϹΘΩϹΑΝΕΙϹΑ
NO LET-BE-INTO-COMING INTO her
ΥΤΗΝΟΤΙΗΜΕΡΑΙΕΚΔΙΚΗϹ
22 that DAYS OF-OUT-JUSTing
s omits ARE
ΕΩϹΑΥΤΑΙΕΙϹΙΝΤΟΥΠΛΗϹ
these ARE OF-THE TO-BE-FILLED
ΘΗΝΑΙΠΑΝΤΑΤΑΓΕΓΡΑΜΜΕ
ALL THE HAVING-*been*-WRITTEN
B omits YET A Γ
ΝΑΟΥΑΙΔΕΤΑΙϹΕΝΓΑϹΤΡΙ
23 WOE YET to-THE IN BELLY
ΕΧΟΥϹΑΙϹΚΑΙΤΑΙϹΘΗΛΑΖ
HAVING AND to-THE *ones*-suckling
ΟΥϹΑΙϹΕΝΕΚΕΙΝΑΙϹΤΑΙϹ
IN those THE
s Ε *o.* *s*[1*] *repeats* IN those THE
ΗΜΕΡΑΙϹΕϹΤΑΙΓΑΡΑΝΑΓΚ
DAYS WILL-BE for necessity
DAYS *after* for
ΗΜΕΓΑΛΗΕΠΙΤΗϹΓΗϹΚΑΙΟ
GREAT ON THE LAND AND INDIG-
ΡΓΗΤΩΛΑΩΤΟΥΤΩΚΑΙΠΕϹΟ
24 NATION to-THE PEOPLE this AND THEY-WILL-
B[1] Η
ΥΝΤΑΙϹΤΟΜΑΤΙΜΑΧΑΙΡΑϹ
BE-FALLING to-MOUTH OF-SWORD
ΚΑΙΑΙΧΜΑΛΩΤΙϹΘΗϹΟΝΤΑ
AND THEY-SHALL-BE-BEING-capturized
A ALL THE NATIONS
ΙΕΙϹΤΑΕΘΝΗΠΑΝΤΑΚΑΙΙΕ
INTO THE NATIONS ALL AND JERU-

ΡΟΥϹΑΛΗΜΕϹΤΑΙΠΑΤΟΥΜΕ
SALEM WILL-BE *be*ING-TRODDEN
A *omits* WHICH
ΝΗΥΠΟΕΘΝΩΝΑΧΡΙΟΥΠΛΗΡ
by NATIONS UNTIL WHICH MAY-BE-
B *adds* ΚΑΙΕϹΟΝΤΑΙ AND THEY-WILL-BE
ΩΘΩϹΙΝΚΑΙΡΟΙΕΘΝΩΝΚΑΙ
25 BEING-FILLED SEASONS OF-NATIONS AND
A *o. o.* *s o.*
ΕϹΟΝΤΑΙϹΗΜΕΙΑΕΝΗΛΙΩΚ
THEY-WILL-BE SIGNS IN SUN AND
ΑΙϹΕΛΗΝΗΚΑΙΑϹΤΡΟΙϹΚΑ
MOON AND GLEAMers AND
ΙΕΠΙΤΗϹΓΗϹϹΥΝΟΧΗΕΘΝΩ
ON OF-THE LAND pressure OF-NATIONS
s+ΚΑΙ AND
ΝΕΝΑΠΟΡΙΑΗΧΟΥϹΘΑΛΑϹϹ
IN perplexity OF-RESOUND OF-SEA
ΗϹΚΑΙϹΑΛΟΥΑΠΟΨΥΧΟΝΤΩ
26 AND OF-SHAKing FROM-COOLING
ΝΑΝΘΡΩΠΩΝΑΠΟΦΟΒΟΥΚΑΙ
OF-humans FROM FEAR AND
s[1*] Δ
ΠΡΟϹΔΟΚΙΑϹΤΩΝΕΠΕΡΧΟΜ
TOWARD-SEEMing OF-THE ON-COMING
ΕΝΩΝΤΗΟΙΚΟΥΜΕΝΗΑΙΓΑΡ
to-THE *be*ING-HOMED THE for
s o.
ΔΥΝΑΜΕΙϹΤΩΝΟΥΡΑΝΩΝϹΑ
ABILITIES OF-THE heavens WILL-
s had+Τ
ΛΕΥΘΗϹΟΝΤΑΙΚΑΙΤΟΤΕΟΨ
27 BE-BEING-SHAKEN AND then THEY-
ΟΝΤΑΙΤΟΝΥΙΟΝΤΟΥΑΝΘΡΩ
WILL-BE-VIEWING THE SON OF-THE human
ΠΟΥΕΡΧΟΜΕΝΟΝΕΝΝΕΦΕΛΗ
COMING IN CLOUD
ΜΕΤΑΔΥΝΑΜΕΩϹΚΑΙΔΟΞΗϹ
WITH ABILITY AND esteem
ΠΟΛΛΗϹΑΡΧΟΜΕΝΩΝΔΕΤΟΥ
28 much OF-beginnING YET OF-these
ΤΩΝΓΕΙΝΕϹΘΑΙΑΝΑΚΥΨΑΤΕ
TO-BE-BECOMING UP-BEND
ΚΑΙΕΠΑΡΑΤΕΤΑϹΚΕΦΑΛΑϹ
AND ON-LIFT THE HEADS
ΥΜΩΝΔΙΟΤΙΕΓΓΙΖΕΙΗΑΠΟ
OF-YOUp THRU-that IS-NEARING THE FROM-
ΛΥΤΡΩϹΙϹΥΜΩΝΚΑΙΕΙΠΕΝ
29 LOOSENING OF-YOUp AND He-said
ΠΑΡΑΒΟΛΗΝΑΥΤΟΙϹΙΔΕΤΕ
BESIDE-CAST to-them BE-PERCEIVING
ΤΗΝϹΥΚΗΝΚΑΙΠΑΝΤΑΤΑΔΕ
THE FIG-tree AND ALL THE TREES
ΝΔΡΑΟΤΑΝΠΡΟΒΑΛΩϹΙΝΗΔ
30 when-EVER THEY-SH'D-BE-BEFORE-CASTING AL-
s[1] *adds* ΑΥΤΩΝ *after* Ι. *s*[2] Π *o. but restores* A *o.*
ΗΒΛΕΠΟΝΤΕϹΑΦΕΑΥΤΩΝΓΕ
READY looking FROM selves YE-ARE-

tional aspirations and was a token that the branches of the fig tree were preparing to bud. The British declaration giving them a home in Palestine, and their efforts to reclaim and repopulate the land of their forefathers, are sure indications that Israel's winter is nearly past and her summer is near.

32 It is evident that all these things did not take place in that generation. Nor did the Lord say that they would. He simply said that they *should*. He could not at that time reveal to them the failure of the Pentecostal economy. The present grace was an absolute secret. These must be left out of this prophecy. Leaving these out, all these things *would* have taken place in a single generation. Peter, at Pentecost, shows that repentance of the nation alone stood between them and the day of the Lord. Had the nation received his message, the times of refreshing would have come (Ac. 3[19]). This passage, instead of being an insoluble difficulty, is really the key to the proper apprehension of this whole prophecy. It shows that the whole is viewed as an immediate possibility, and does not include the Pentecostal or the present economy in its scope.

1-2 Compare Mt.26[1-5]Mk.14[1,2].

1 In our Lord's day the popular names of the sacred festivals were not used with the clear exactitude of the Hebrew scriptures. There the Passover is used of the day before the festival of Unleavened Bread, not of the festival itself. The passover was not sacrificed in the festival (Lev. 23[5-8]). As one followed immediately after the other they seem to have been combined. It was practically necessary to put away leaven on the Passover, so it was included in the days of unleavened bread. Then, as the passover was sacrificed on this day, the whole festival, which lasted seven more days, was popularly known as the Passover.

3-6 Compare Mt.26[14-16]Mk.14[10,11].

3 Is is evident that Judas, of his own volition, would not have betrayed his Lord. It was only when actually obsessed by Satan that he does such a dastardly deed. This fact must greatly modify our judgment of him. It is a question whether any of His disciples, or even of His apostles, could have done otherwise when under the control of the Adversary.

selves, know that it is because warm
31 weather is already near. Thus *you*
also, whenever you may be perceiving these things occurring, know
that the kingdom of God is near.
32 Verily, I am saying to you that
this generation may by no means
be passing by till all should be
33 occurring. Heaven and earth shall
be passing by, yet My words shall
by no means be passing by.
34 Now take heed to yourselves, lest
at some time your hearts should be
burdened with crapulence and
drunkenness and the worries of a
livelihood, and that day may be
35 standing by you unawares, as a
trap, for it will intrude on all those
sitting on the surface of the entire
36 earth. Now be vigilant, beseeching on every occasion that you may
be prevailing to escape all these
things which are about to occur,
and to be stationed in front of the
Son of Mankind."
37 Now He was teaching in the
sanctuary by day, yet at night,
coming out, He camped out in the
38 mount called Olivet. And the entire people came to Him early in
the sanctuary to hear Him.

22 Now the festival of unleavened
bread, termed the Passover, drew
2 near. And the chief priests and
the scribes sought how they may
be assassinating Him, for they
3 feared the people. Yet Satan
entered into Judas, called Iscariot,
being of the number of the twelve.
4 And, coming away, he confers with
the chief priests and officers how he
5 may betray Him to them. And
they rejoiced and they agreed to
6 give him silver. And he acquiesces,
and sought an opportunity to betray Him to them minus the
throng.

s1 repeats* YE-ARE-K. B*s omit* THRU- *s* NEAR IS ALREADY
ΙΝΩCΚΕΤΕΔΙΟΤΙΗΔΗΕΓΓΥ
KNOWING THRU-that ALREADY NEAR
THE WARM
CΤΟΘΕΡΟCΕCΤΙΝΟΥΤΩCΚΑ
31 THE WARM IS thus AND
s o.
ΙΥΜΕΙCΟΤΑΝΙΔΗΤΕΤΑΥΤΑ
YE when-EVER YE-MAY-BE-PERCEIVING these
B1 ΑΙ
ΓΕΙΝΟΜΕΝΑΓΕΙΝΩCΚΕΤΕΟ
BECOMING YE-ARE-KNOWING that
ΤΙΕΓΓΥCΕCΤΙΝΗΒΑCΙΛΕΙ
NEAR IS THE KINGdom
ΑΤΟΥΘΕΟΥΑΜΗΝΛΕΓΩΥΜΙΝ
32 OF-THE God AMEN I-AM-saying to-YOU*p*
ΟΤΙΟΥΜΗΠΑΡΕΛΘΗΗΓΕΝΕΑ
that NOT NO MAY-BE-BESIDE-COMING THE generation
s omits EVER
ΑΥΤΗΕΩCΑΝΠΑΝΤΑΓΕΝΗΤΑ
this TILL EVER ALL MAY-BE-BECOMING
ΙΟΟΥΡΑΝΟCΚΑΙΗΓΗΠΑΡΕΛ
33 THE heaven AND THE LAND WILL-BE-BE-
ΕΥCΟΝΤΑΙΟΙΔΕΛΟΓΟΙΜΟΥ
SIDE-COMING THE YET sayings OF-ME
A ΘΩCΙΝ
ΟΥΜΗΠΑΡΕΛΕΥCΟΝΤΑΙΠΡΟ
34 NOT NO WILL-BE-BESIDE-COMING BE-heed-
s omits YET
CΕΧΕΤΕΔΕΕΑΥΤΟΙCΜΗΠΟΤ
ING YET to-selves NO ?-when
s OF-YOU*p* THE HEARTS
ΕΒΑΡΗΘΩCΙΝΑΙΚΑΡΔΙΑΙΥ
MAY-BE-BEING-HEAVIED THE HEARTS OF-
A*s*B1 Ε *o.*
ΜΩΝΕΝΚΡΑΙΠΑΛΗΚΑΙΜΕΘΗ
YOU*p* IN SKULL-WRESTLE AND DRUNKenness
ΚΑΙΜΕΡΙΜΝΑΙCΒΙΩΤΙΚΑΙ
AND to-anxieties livelihoodic
A UN-APPEAR-P. MAY-BE-ON-S. ON YOU*p* A*s* Ε *o.*
CΚΑΙΕΠΙCΤΗΕΦΥΜΑCΑΙΦΝ
AND MAY-BE-ON-STANDING ON YOU*p* UN-APPEAR-
ΙΔΙΟCΗΗΜΕΡΑΕΚΕΙΝΗΩCΠ
35 PERCEIVED THE DAY that AS FAST-
A*s*B1 *o.*A*s* *o.o.* (*s erases* ΙC) A for it-WILL-ON-I.-C.
ΑΓΙCΕΠΕΙCΕΛΕΥCΕΤΑΙΓΑ
ENer it-WILL-BE-ON-INTO-COMING for
ΡΕΠΙΠΑΝΤΑCΤΟΥCΚΑΘΗΜΕ
ON ALL THE *ones*-sitting
A OF-THE LAND EVERY
ΝΟΥCΕΠΙΠΡΟCΩΠΟΝΠΑCΗC
ON face OF-EVERY
s2 ΔΙΑΟΥΝ THEN
ΤΗCΓΗCΑΓΡΥΠΝΕΙΤΕΔΕΕΝ
36 THE LAND YOU-BE-being-vigilant YET IN
ΠΑΝΤΙΚΑΙΡΩΔΕΟΜΕΝΟΙΙΝ
EVERY SEASON beseechING THAT
A ΑΞΙΩΘΗΤΑΙ B1 ΑΙ
ΑΚΑΤΙCΧΥCΗΤΕΕΚΦΥΓΕΙΝ
YE-MAY-BE-prevailING TO-BE-OUT-FLEEING
s1 omits* these A ALL these
ΤΑΥΤΑΠΑΝΤΑΤΑΜΕΛΛΟΝΤΑ
these ALL THE being-ABOUT
ΓΕΙΝΕCΘΑΙΚΑΙCΤΑΘΗΝΑΙ
TO-BE-BECOMING AND TO-BE-STOOD

ΕΜΠΡΟCΘΕΝΤΟΥΥΙΟΥΤΟΥΑ
IN-TOWARD-PLACE OF-THE SON OF-THE hu-
ΝΘΡΩΠΟΥΗΝΔΕΤΑCΗΜΕΡΑC
37 man He-WAS YET THE DAYS
B TEACHING IN THE SACRED-place
ΕΝΤΩΙΕΡΩΔΙΔΑCΚΩΝΤΑCΔ
IN THE SACRED-place TEACHING THE YET
A ΔΙΗ
ΕΝΥΚΤΑCΕΞΕΡΧΟΜΕΝΟCΗΥ
NIGHTS OUT-COMING He-
ΛΙΖΕΤΟΕΙCΤΟΟΡΟCΤΟΚΑΛ
COURTIZED INTO THE mountain THE *one-be*ING-
ΟΥΜΕΝΟΝΕΛΑΙΩΝΚΑΙΠΑCΟ
38 CALLED OF-OLIVES AND EVERY THE
ΛΑΟCΩΡΘΡΙΖΕΝΠΡΟCΑΥΤΟ
PEOPLE EARLYIZED TOWARD Him
ΝΕΝΤΩΙΕΡΩΑΚΟΥΕΙΝΑΥΤΟ
IN THE SACRED-place TO-BE-HEARING OF-Him
A+Ε
ΥΗΓΓΙΖΕΝΔΕΗΕΟΡΤΗΤΩΝΑ
22 NEARED YET THE FESTIVAL OF-THE UN-
ΖΥΜΩΝΗΛΕΓΟΜΕΝΗΠΑCΧΑΚ
2 FERMENTED THE-*one be*ING-said PASSOVER AND
ΑΙΕΖΗΤΟΥΝΟΙΑΡΧΙΕΡΕΙC
SOUGHT THE chief-SACRED-*ones*
s o.
ΚΑΙΟΙΓΡΑΜΜΑΤΕΙCΤΟΠΩC
AND THE WRITERS THE how
A ΑΙ *for* Ε
ΑΝΕΛΩCΙΝΑΥΤΟΝΕΦΟΒΟΥΝ
THEY-MAY-BE-UP-LIFTING Him THEY-FEARED
ΤΟΓΑΡΤΟΝΛΑΟΝΕΙCΗΛΘΕΝ
3 for THE PEOPLE INTO-CAME
ΔΕCΑΤΑΝΑCΕΙCΙΟΥΔΑΝΤΟ
YET SATAN (*Heb.* adversary) INTO JUDAS THE
A+ΕΠΙ -ON-
ΝΚΑΛΟΥΜΕΝΟΝΙCΚΑΡΙΩΤΗ
*one-be*ING-CALLED ISCARIOT
ΝΟΝΤΑΕΚΤΟΥΑΡΙΘΜΟΥΤΩΝ
BEING OUT OF-THE NUMBER OF-THE
ΔΩΔΕΚΑΚΑΙΑΠΕΛΘΩΝCΥΝΕ
4 TWO-TEN AND FROM-COMING he-TOGETHER-
ΛΑΛΗCΕΝΤΟΙCΑΡΧΙΕΡΕΥC
TALKS to-THE chief-SACRED-*ones*
ΙΝΚΑΙCΤΡΑΤΗΓΟΙCΤΟΠΩC
AND officers THE how
A Him he-MAY-BE-BESIDE-GIVING to-them
ΑΥΤΟΙCΠΑΡΑΔΩΑΥΤΟΝΚΑΙ
5 to-them he-MAY-BE-BESIDE-GIVING Him AND
ΕΧΑΡΗCΑΝΚΑΙCΥΝΕΘΕΝΤΟ
THEY-JOYED AND THEY-TOGETHER-PLACED
A Α *o.*
ΑΥΤΩΑΡΓΥΡΙΟΝΔΟΥΝΑΙΚΑ
6 to-him SILVER TO-GIVE AND
AND he-OUT-AVOWS *by s5*
ΙΕΞΩΜΟΛΟΓΗCΕΝΚΑΙΕΖΗΤ
he-OUT-AVOWS AND SOUGHT
A Ε *o.*
ΕΙΕΥΚΑΙΡΙΑΝΤΟΥΠΑΡΑΔΟ
WELL-SEASON OF-THE TO-BESIDE-GIVE

7-13 Compare Mt.26[17-19]Mk.14[12-16].

7 "The day of unleavened bread" here refers to the day before the first day of the festival, the fourteenth of Nisan, on which the Passover lamb was sacrificed. According to the law the festival proper did not commence until the fifteenth of Nisan (Num. 28[16,17]).

8 According to Josephus, the passover was always eaten by a company of not less than ten, and often by twenty or more. It seems that, in this case, the apostles had made no preparations until the very day had come. But this Passover had been before Him for a long time, and He had put it into the heart of someone to provide the place, possibly without any clear knowledge of the object of the preparations.

10 Carrying water jars was "women's work", seldom done by a man. So that a man bearing a jar of water was an unmistakable sign. Possibly he was the only one in the whole city who demeaned himself thus.

14-18 Compare Mt.26[20-29]Mk.14[17-25].

15 Even to His apostles this last Passover must have seemed exceedingly solemn, but what shall we say of His feelings, knowing as He did that He, as the great Antitype, must suffer before the day is done? Well did He know that He was the true Lamb, and that His previous ministry was but the prelude and preparation for His sacrificial death. Just as the Passover lamb was taken on the tenth day of the month and kept till the fourteenth (Ex. 12[3-6]), so He had been chosen by John the baptist (Jn.1[29]) for the day which was now at hand. The lamb for the Passover must be perfect, without blemish (Ex. 12[5]). His holy life of peerless perfection, pure, though in constant contact with sin, was without parallel in the annals of mankind. All who sought to find a flaw in Him were confounded.

The Passover was about to be fulfilled by His decease. Hence, in the midst of this final celebration, He introduces a new memorial of His death. The Passover was kept not only in remembrance of the exodus out of Egypt, but also as a type of the greater deliverance which comes through His sacrifice. But the new observance is based on an accomplished work, on

7 Now the day of unleavened
bread came, in which the passover
8 must be sacrificed. And He dispatches Peter and John, saying,
"Go and make ready the passover
for us, that we may be eating."
9 Yet they say to Him, "Where dost
Thou want that we should be making ready to be eating the pass-
10 over?" Now He said to them. *"Lo!*
on your entering into the city a
man will meet with you, bearing
a jar of water. Follow him into
the house into which he is going.
11 And you will be declaring to the
householder of the house, saying,
'The Teacher is saying to you,
"Where is My caravansary where
I may be eating the passover with
12 My disciples?"' And that man
will be showing you a large upper
room with places spread. There
13 make ready." Now, coming away,
they found it according as He had
declared to them. And they make
ready the passover.
14 And when the hour came, He
leans back at table and the twelve
15 apostles with Him. And He said
to them, "With yearning I yearn
to eat this passover with you before
16 My suffering. For I am saying to
you that I may under no circumstances be eating of it till it may be
fulfilled in the kingdom of God."
17 And, receiving the cup, giving
thanks, He said, "Take this and di-
18 vide it among yourselves. For I
am saying to you that under no
circumstances may I be drinking
from now on of the product of the
grapevine till the kingdom of God
19 may be coming." And, taking
bread, giving thanks, He breaks and
gives to them, saying, "Take. This
is My body, given for your sakes.
Be doing this for a recollection of

ΥΝΑΙΑΥΤΟΝΑΤΕΡΟΧΛΟΥΑΥ
Him MINUS OF-THRONG to-them

ΤΟΙCΗΛΘΕΝΔΕΗΗΜΕΡΑΤωΝ
7 CAME YET THE DAY OF-THE

As add ΕΝ IN
ΑΖΥΜωΝΗΕΔΕΙΘΥΕCΘΑΙΤΟ
UN-FERMENTEDS to-WHICH it-WAS-BINDING TO-BE-*be*ING-SAC-

s o.
ΠΑCΧΑΚΑΙΑΠΕCΤΕΙΛΕΝΠΕ
8 RIFICED THE PASSOVER AND He-commissions Peter

B *o.*
ΤΡΟΝΚΑΙΙωΑΝΝΗΝΕΙΠωΝΠ
AND JOHN saying BEING-

B¹ ΑΙ *for* Ε
ΟΡΕΥΘΕΝΤΕCΕΤΟΙΜΑCΑΤΕ
GONE make-READY

ΗΜΙΝΤΟΠΑCΧΑΙΝΑΦΑΓωΜΕ
to-US THE PASSOVER THAT WE-MAY-BE-EATING

A Ο
ΝΟΙΔΕΕΙΠΑΝΑΥΤωΠΟΥΘΕΛ
9 THE YET THEY-say to-Him ?-where YOU-ARE-

s o. *As omit* TO-BE-EATING B+CΟΙ B¹ *o.*
ΕΙCΕΤΟΙΜΑCωΜΕΝΦΑΓΕΙΝ
WILLING WE-SHOULD-BE-making-READY TO-BE-EATING

As omit THE PASSOVER
ΤΟΠΑCΧΑΟΔΕΕΙΠΕΝΑΥΤΟΙ
10 THE PASSOVER THE YET He-said to-them

CΙΔΟΥΕΙCΕΛΘΟΝΤωΝΥΜωΝ
BE-PERCEIVING OF-INTO-COMING OF-YOU*p*

s o.
ΕΙCΤΗΝΠΟΛΙΝCΥΝΑΝΤΗCΕ
INTO THE city WILL-BE-TOGETHER-meetING

s+Ε
ΙΥΜΙΝΑΝΘΡωΠΟCΚΕΡΑΜΙΟ
to-YOU*p* human HOLDER (*diminutive*)

OF-water *by s⁵*
ΝΥΔΑΤΟCΒΑCΤΑΖωΝΑΚΟΛΟ
OF-water BEARING follow

As ΑΙ *for* Ε
ΥΘΗCΑΤΕΑΥΤωΕΙCΤΗΝΟΙΚ
to-him INTO THE HOME

A ΟΥ Ε ΑΝ
ΙΑΝΕΙCΗΝΕΙCΠΟΡΕΥΕΤΑΙ
INTO WHICH he-IS-INTO-GOING

ΚΑΙΕΡΕΙΤΕΤωΟΙΚΟΔΕCΠΟ
11 AND YE-WILL-BE-declaring to-THE HOME-OWNER

s adds ΛΕΓΟΝΤΕC
ΤΗΤΗCΟΙΚΙΑCΛΕΓΕΙCΟΙΟ
OF-THE HOME IS-saying to-YOU THE

B*s omit* saying
ΔΙΔΑCΚΑΛΟCΠΟΥΛΕΓΟΝΤΕ
TEACHER ?-where saying

AB *omit* OF-ME
CΕCΤΙΝΤΟΚΑΤΑΛΥΜΑΜΟΥΟ
IS THE DOWN-LOOSE OF-ME THE-

ΠΟΥΤΟΠΑCΧΑΜΕΤΑΤωΝΜΑΘ
?-where THE PASSOVER WITH THE LEARNers

ΗΤωΝΜΟΥΦΑΓωΚΑΚΕΙΝΟCΥ
12 OF-ME I-MAY-BE-EATING AND-that-*one* to-

ΜΙΝΔΕΙΞΕΙΑΝΑΓΑΙΟΝΜΕΓ
YOU*p* WILL-BE-SHOWING UP-LAND GREAT

s ΚΑΚΕΙ AND-there
ΑΕCΤΡωΜΕΝΟΝΕΚΕΙΕΤΟΙΜ
HAVING-*been*-STREWN there make-YE-READY

ΑCΑΤΕΑΠΕΛΘΟΝΤΕCΔΕΕΥΡ
13 FROM-COMING YET THEY-FOUND

A Ν
ΟΝΚΑΘωCΕΙΡΗΚΕΙΑΥΤΟΙC
according-AS He-HAD-declared to-them

ΚΑΙΗΤΟΙΜΑCΑΝΤΟΠΑCΧΑΚ
14 AND THEY-make-READY THE PASSOVER AND

ΑΙΟΤΕΕΓΕΝΕΤΟΗωΡΑΑΝΕΠ
when BECAME THE HOUR He-UP-FALLS

B*s¹* omits* TWO-TEN commissioners *by s¹ s⁵*
ΕCΕΝΚΑΙΟΙΔωΔΕΚΑΑΠΟCΤ
AND THE TWO-TEN commissioners

ΟΛΟΙCΥΝΑΥΤωΚΑΙΕΙΠΕΝΠ
15 TOGETHER to-Him AND He-said TO-

ΡΟCΑΥΤΟΥCΕΠΙΘΥΜΙΑΕΠΕ
WARD them to-ON-FEELing I-ON-FEEL

ΘΥΜΗCΑΤΟΥΤΟΤΟΠΑCΧΑΦΑ
this THE PASSOVER TO-BE-

ΓΕΙΝΜΕΘΥΜωΝΠΡΟΤΟΥΜΕΠ
EATING WITH YOU*p* BEFORE THE ME TO-BE-

ΑΘΕΙΝΛΕΓωΓΑΡΥΜΙΝΟΤΙΟ
16 EMOTIONING I-AM-saying for to-YOU*p* that NOT

B*s omit* OUT B*s o.*
ΥΜΗΦΑΓωΕΞΑΥΤΟΥΕωCΟΤΟ
NO I-MAY-BE-EATING OUT OF-it TILL OF-WHICH

ΥΠΛΗΡωΘΗΕΝΤΗΒΑCΙΛΕΙΑ
it-MAY-BE-BEING-FILLED IN THE KINGdom

B*s omit* THE
ΤΟΥΘΕΟΥΚΑΙΔΕΞΑΜΕΝΟCΤ
17 OF-THE God AND RECEIV*ing* THE

ΟΠΟΤΗΡΙΟΝΕΥΧΑΡΙCΤΗCΑ
DRINK-cup thank*ing*

s¹ omits* this
CΕΙΠΕΝΛΑΒΕΤΕΤΟΥΤΟΚΑΙ
He-said BE-GETTING this AND

A*s¹* omit* INTO A ΑΙ *s¹** ΑΛΛΗΛ A*s* Ι
ΔΙΑΜΕΡΙCΑΤΕΕΙCΕΑΥΤΟΥ
THRU-PART INTO selves

B *omits* that
CΛΕΓωΓΑΡΥΜΙΝΟΤΙΟΥΜΗΠ
18 I-AM-saying for to-YOU*p* that NOT NO I-MAY-

A *omits* NOW FROM THE
ΙωΑΠΟΤΟΥΝΥΝΑΠΟΤΟΥΓΕΝ
BE-DRINKING FROM THE NOW FROM THE product

A+ΟΤ
ΗΜΑΤΟCΤΗCΑΜΠΕΛΟΥΕωCΟ
OF-THE GRAPE-VINE TILL OF-

ΥΗΒΑCΙΛΕΙΑΤΟΥΘΕΟΥΕΛΘ
WHICH THE KINGdom OF-THE God MAY-BE-COM-

ΗΚΑΙΛΑΒωΝΑΡΤΟΝΕΥΧΑΡΙ
19 ING AND GETTING BREAD thank*ing*

CΤΗCΑCΕΚΛΑCΕΝΚΑΙΕΔωΚ
He-BREAKS AND GIVES

B*s omit* GET
ΕΝΑΥΤΟΙCΛΕΓωΝΛΑΒΕΤΕΤ
to-them saying BE-GETTING this

ΟΥΤΟΕCΤΙΝΤΟCωΜΑΜΟΥΤΟ
IS THE BODY OF-ME THE

ΥΠΕΡΥΜωΝΔΙΔΟΜΕΝΟΝΤΟΥ
OVER YOU*p* *be*ING-GIVEN this

A*s* ΑΙ B ΕΙC *above line*
ΤΟΠΟΙΕΙΤΕΕΙCΤΗΝΕΜΗΝΑ
BE-DOING INTO THE MY UP-

suffering endured, on redemption attained. In its kingdom aspect it was given to remind them of His sufferings, during the interval of His absence. A special revelation of this observance was given to the apostle Paul, who passes it on to the Corinthians. Hence this account, as well as those in Matthew and Mark, are intended for the Circumcision only.

19-20 Compare Mt.26:26-28 Mk.14:22-24 1 Co. 11:23-26.

21-23 Compare Mt.26:21-25 Mk.14:18-21 Jn. 13:18-30 Ps.41:9.

23 How sad it is to see the self-centered apostles, whose hearts should have been overflowing with sorrow and sympathy for Him as He confides to them the significance of the symbols and the nearness of His betrayal, forget His part and think only of themselves! They were concerned lest they should be thought guilty of disloyalty, yet worse still, at such a solemn time, when He was revealing the depths of His humiliation, each one seeks his own exaltation. The contrast is a most vivid illustration of how far the very best of men sink below the moral grandeur of the peerless One. He finds few rivals in His descent from highest glory to deepest shame! They were content to let Him tread that path alone.

24-27 Compare Mt.20:25-28 Mk.10:42-45.

25 They deserved a stern rebuke, yet He gently chides them while explaining the true essence of greatness. His own example should have taught them better, for His superiority consisted in service. Hence He received the homage of men's hearts, not the adulation of their lips.

27 Compare Mt.20:28 Phil.2:5-8 Jn.13:3-17.

28 Compare Mt. 19:28.

28 Trial leads to the throne. Not service or success, but endurance in failure fitted the twelve apostles to sit at the table of the great King and to be associated with Him in the government of Israel.

31-34 Compare Mt.26:30-35 Mk.14:26-31 Jn. 13:36-38.

31 Both the betrayal and denial of the Lord were the work of Satan. Judas was actually possessed by the enemy, while Peter was the object of an outward attack. Wheat is sifted to get rid

20 Me." Similarly, the cup also, after
the dinner, saying, "This cup is
the new covenant in My blood,
which is poured out for your sakes.
21 Moreover, *lo!* the hand of My be-
trayer is with Me on the table,
22 seeing that the Son of Mankind is
indeed going, according as it has
been specified. Moreover, woe to
that man through whom He is be-
ing betrayed!"
23 And *they* begin to discuss among
themselves consequently which of
them it may be who is about to com-
24 mit this thing. Now there came to
be a rivalry also among themselves,
which of them is seeming to be
greater.
25 Now He said to them, "The
kings of the nations are mastering
them, and those in authority over
26 them are called benefactors. Yet
you are not thus, but let the great-
er among you become as the young-
er, and he who is leading as he
27 who is serving. For who is greater,
the one lying back at table or the
one serving? Is it not the one ly-
ing back? Yet *I* am in the midst
of you as the One Who is serving.
28 Now *you* are those who have con-
29 tinued with Me in My trials. And
I am covenanting a covenant with
you according as My Father cove-
30 nanted the kingdom to Me, that
you may be eating and drinking at
My table in My kingdom. And you
will be seated on thrones, judging
the twelve tribes of Israel."
31 Now the Lord said, "Simon,
Simon, *lo!* Satan claims you [men],
32 to sift as grain. Yet *I* besought,
concerning you, that your faith
may not be defaulting. And once
you turn back, establish your
33 brethren." Now he said to Him,

A AS-SAMEly AND THE DRINK-cup
ΝΑΜΝΗCΙΝΚΑΙΤΟΠΟΤΗΡΙΟ
20 REMINDing AND THE DRINK-cup
A5 o.
ΝΩCΑΥΤΩCΜΕΤΑΤΟΔΕΙΠΝΗ
AS-SAMEly after THE TO-DINE
CΑΙΛΕΓΩΝΤΟΥΤΟΤΟΠΟΤΗΡ
sayING this THE DRINK-cup
ΙΟΝΗΚΑΙΝΗΔΙΑΘΗΚΗΕΝΤΩ
THE NEW covenant IN THE
ΑΙΜΑΤΙΜΟΥΤΟΥΠΕΡΥΜΩΝΕ
BLOOD OF-ME THE OVER YOUp beING-
ΚΧΥΝΝΟΜΕΝΟΝΠΛΗΝΙΔΟΥΗ
21 OUT-POURED MOREly BE-PERCEIVING
ΧΕΙΡΤΟΥΠΑΡΑΔΙΔΟΝΤΟCΜ
THE HAND OF-THE *one*-BESIDE-GIVING ME
ΕΜΕΤΕΜΟΥΕΠΙΤΗCΤΡΑΠΕΖ
WITH ME ON THE table
A ΚΑΙ A INDEED SON s1* *omits* INDEED
ΗCΟΤΙΟΥΙΟCΜΕΝΤΟΥΑΝΘΡ
22 that THE SON INDEED OF-THE human
A IS-GOING according-to THE HAVING-*been*-defined
ΩΠΟΥΚΑΤΑΤΟΩΡΙCΜΕΝΟΝΠ
according-to THE HAVING-*been*-defined IS-
ΟΡΕΥΕΤΑΙΠΛΗΝΟΥΑΙΤΩΑΝ
GOING MOREly WOE to-THE human
ΘΡΩΠΩΕΚΕΙΝΩΔΙΟΥΠΑΡΑΔ
that THRU WHOM He-IS-*be*ING-
ΙΔΟΤΑΙΚΑΙΑΥΤΟΙΗΡΞΑΝΤ
23 BESIDE-GIVEN AND they begin
ΟCΥΝΖΗΤΕΙΝΠΡΟCΕΑΥΤΟΥ
TO-BE-TOGETHER-SEEKING TOWARD selves
s1*+ΕΙΗ
CΤΟΤΙCΑΡΑΕΙΗΕΞΑΥΤΩΝΟ
THE ANY CONSEQUENTLY MAY-BE OUT OF-them THE
ΤΟΥΤΟΜΕΛΛΩΝΠΡΑCCΕΙΝΕ
24 this beING-ABOUT TO-BE-PRACTISING BE-
s *omits* AND ASB1 o. A+Ε
ΓΕΝΕΤΟΔΕΚΑΙΦΙΛΟΝΕΙΚΙ
CAME YET AND FOND-CONQUER
s1* ΕΙC o. Bs s1* Υ
ΑΕΝΕΑΥΤΟΙCΤΟΤΙCΑΥΤΩΝ
IN selves THE ANY OF-them
s o.
ΔΟΚΕΙΕΙΝΑΙΜΕΙΖΩΝΟΔΕΕ
25 IS-SEEMING TO-BE GREATer THE YET He-
ΙΠΕΝΑΥΤΟΙCΟΙΒΑCΙΛΕΙC
said to-them THE KINGS
ΤΩΝΕΘΝΩΝΚΥΡΙΕΥΟΥCΙΝΑ
OF-THE NATIONS ARE-masterING OF-
s1* *adds* ΑΡΧΟΝΤΕCΤΩΝ s1* ΥCΙΝ
ΥΤΩΝΚΑΙΟΙΕΞΟΥCΙΑΖΟΝΤ
them AND THE *ones*-authorityizING
B1 ΑΙ *for* Ε s1* *adds* ΚΑΙ AND A Ε o.
ΕCΑΥΤΩΝΕΥΕΡΓΕΤΑΙΚΑΛΟ
OF-them WELL-ACTers ARE-*be*ING-
ΥΝΤΑΙΥΜΕΙCΔΕΟΥΧΟΥΤΩC
26 CALLED YE YET NOT thus
A o.
ΑΛΛΟΜΕΙΖΩΝΕΝΥΜΙΝΓΕΙΝ
but THE GREATer IN YOUp LET-BE-BE-

ΕCΘΩΩCΟΝΕΩΤΕΡΟCΚΑΙΟΗ
COMING AS THE YOUNGer AND THE *one*-
ΓΟΥΜΕΝΟCΩCΟΔΙΑΚΟΝΩΝΤ
27 LEADING AS THE *one*-THRU-SERVING ANY
s1* *adds* Ο
ΙCΓΑΡΜΕΙΖΩΝΟΑΝΑΚΕΙΜΕ
for GREATer THE *one*-UP-LYING
B *had* +Ε
ΝΟCΗΟΔΙΑΚΟΝΩΝΟΥΧΙΟΑΝ
OR THE *one*-THRU-SERVING NOT(*emph.*)THE *one*-UP-
A Μ
ΑΚΕΙΜΕΝΟCΕΓΩΔΕΕΝΜΕCΩ
LYING I YET IN MIDst
A AM IN MIDST OF-YOUp
ΥΜΩΝΕΙΜΙΩCΟΔΙΑΚΟΝΩΝΥ
28 OF-YOUp AM AS THE *one*-THRU-SERVING YE
A ΑΙ *for* Ε
ΜΕΙCΔΕΕCΤΕΟΙΔΙΑΜΕΜΕΝ
YET ARE THE *ones*-HAVING-THRU-RE-
ΗΚΟΤΕCΜΕΤΕΜΟΥΕΝΤΟΙCΠ
MAINED WITH ME IN THE tri-
s o.
ΕΙΡΑCΜΟΙCΜΟΥΚΑΓΩΔΙΑΤ
29 als OF-ME AND-I AM-cove-
A Η A o. Bs *omit* covenant
ΙΘΕΜΑΙΥΜΙΝΔΙΑΘΗΚΗΝΚΑ
nantING to-YOUp covenant accord-
ΘΩCΔΙΕΘΕΤΟΜΟΙΟΠΑΤΗΡΜ
ing-as covenantED to-ME THE FATHER OF-
B o.
ΟΥΒΑCΙΛΕΙΑΝΙΝΑΕCΘΙΗΤ
30 ME KINGdom THAT YE-MAY-BE-EATING
s ΑΙ B+Ε s ΑΙ *for* Ε
ΕΚΑΙΠΙΝΗΤΕΕΠΙΤΗCΤΡΑΠ
AND YE-MAY-BE-DRINKING ON THE table
ΕΖΗCΜΟΥΕΝΤΗΒΑCΙΛΕΙΑΜ
OF-ME IN THE KINGdom OF-
B1 o. o. AB2 ΑΙ s2+ΙΒ=12
ΟΥΚΑΙΚΑΘΗCΕCΘΕΕΠΙΘΡΟ
ME AND YE-WILL-BE-BEING-seated ON THRONES
B+Ε B THE TWO-TEN tribes JUDGING
ΝΩΝΚΡΙΝΟΝΤΕCΤΑCΔΩΔΕΚ
JUDGING THE TWO-TEN
ΑΦΥΛΑCΤΟΥΙCΡΑΗΛΕΙΠΕΝ
31 tribes OF-THE ISRAEL said
B *omits* said YET THE Master s *omits* SIMON
ΔΕΟΚΥΡΙΟCCΙΜΩΝCΙΜΩΝΙ
YET THE Master SIMON SIMON BE-
ΔΟΥΟCΑΤΑΝΑCΕΞΗΤΗCΑΤΟ
PERCEIVING THE SATAN (adversary) OUT-REQUESTS
for CΙ s *had* ΞΙ B+Ε A Ε o.
ΥΜΑCΤΟΥCΙΝΙΑCΑΙΩCΤΟΝ
YOUp OF-THE TO-QUAKE AS THE
CΙΤΟΝΕΓΩΔΕΕΔΕΗΘΗΝΠΕΡ
32 GRAIN I YET besought ABOUT
Bs o.
ΙCΟΥΙΝΑΜΗΕΚΛΕΙΠΗΗΠΙC
YOU THAT NO MAY-BE-OUT-LACKING THE BELIEF
ΤΙCCΟΥΚΑΙCΥΠΟΤΕΕΠΙCΤ
OF-YOU AND YOU ?-when ON-TURN*ing*
ΡΕΨΑCCΤΗΡΙCΟΝΤΟΥCΑΔΕ
STAND-fast THE brothers
A *omits* THE A he-said YET
ΛΦΟΥCCΟΥΟΔΕΕΙΠΕΝΑΥΤΩ
33 OF-YOU THE YET he-said to-Him

of the chaff. So Peter was rid of the self-conceit which hindered the exercise of the sterling qualities he possessed. He may not have been more selfish than the rest, for they all clamored for the highest place, but, as it was the Lord's will that he should be the chief of the twelve, it was necessary to humiliate him first. Satan's claim is limited by the Lord, for the adversary is allowed to do only so much evil as will eventuate in good. It is a sober truth that Satan had a hand in preparing Peter for his high place among the apostles. In the same way all his efforts will be turned to beneficial account.

32 Compare Jn. 21[15-17].

35 Compare 9[3].

35 Isaiah's prophecy concerning Him indicates a great change in His relations to His fellow men. Hitherto He was anything but a criminal, and His disciples were welcomed and freely entertained. To intimate this enmity, He counsels them to buy swords. But, as usual, the apostles fail to catch the drift of His figure, and produce two swords, without evidently perceiving the irony of His words "It is enough." Two swords would be of little avail for twelve men, especially if they should attack the Roman empire! Later, when one of them uses his sword, the Lord corrects the false impression, and restores the severed ear of His enemy.

37 Compare Isa.53[12]Mk.15[28].

39-40 Compare Mt.26[36-38] Mk.14[32-34] Jn. 18[1,2].

39 Compare 21[37].

40 Compare Mt. 6[13].

40 The great conflict between good and evil is here seen in its most intense exercise. The Lord well knew the evil that lay ahead of Him, for He had been speaking of it again and again. Moreover, He was well aware of the immeasurable benefits of His death to God, and to all His creation. Does He therefore meet it with stony indifference and stoicism? Are the sufferings less real because they are known and come from God? Not at all! In the face of trial He urges His apostles to pray that they should not enter it. He Himself does not wish to drink the cup. The sufferings of Christ are not His will, but the will of His Father. Hitherto there had been perfect unani-

"Lord, I am ready to be going to
jail also and to death with Thee!"
34 Yet He said, "I am saying to you,
Peter, the cock will under no circumstances
be crowing today till
you will be thrice abjuring acquaintance
with Me."
35 And He said to them, "When I
dispatch you minus purse and
beggar's bag and sandals, do you
want anything?" Yet they say,
36 "Nothing." Now He said to them,
"But now, he who has a purse let
him pick it up, and likewise a beggar's
bag; and he who has none, let
him sell his cloak and buy a sword.
37 For I am saying to you that this
which has been written must be accomplished
in Me:

'And He is reckoned with the lawless,'

for that also which concerns Me is
38 having a consummation." Now
they say, "Lord, *lo!* here are two
swords." Now He said to them,
"It is enough."
39 And, coming out, He is gone, as
customary, into the mount of
Olives. Now the disciples also fol-
40 low Him. Now, coming to be at
the place, He said to them, "Be
praying not to be entering into
41 trial." And *He* is pulled away
from them about a stone's throw,
42 and kneeling, He prayed, saying,
"Father, if it is Thy intention,
carry aside this cup from Me.
However, not My will, but Thine,
43 come to pass!" Now a messenger
from heaven was seen by Him,
44 strengthening Him. And coming
to be in a struggle, He prayed
more earnestly, and His sweat became
as if clots of blood descending
on the earth.
45 And rising from prayer, coming
toward the disciples, He found
46 them reposing for sorrow. And He

ΚΥΡΙΕΜΕΤΑϹΟΥΕΤΟΙΜΟϹΕ
Master! WITH YOU READY I-AM

ΙΜΙΚΑΙΕΙϹΦΥΛΑΚΗΝΚΑΙΕ
AND INTO GUARD-house AND INTO

ΙϹΘΑΝΑΤΟΝΠΟΡΕΥΕϹΘΑΙΟ
34 DEATH TO-BE-GOING THE

ΔΕΕΙΠΕΝΛΕΓΩϹΟΙΠΕΤΡΕΟ
YET He-said I-AM-sayING to-YOU Peter! NOT

B8 *omit* NO
ΥΜΗΦΩΝΗϹΕΙϹΗΜΕΡΟΝΑΛΕ
NO WILL-BE-SOUNDING today UN-LAYER

A ERE ΠΡΙΝΗ *s*+Ε A YOU-WILL-BE-r. NO TO-P. ME
ΚΤΩΡΕΩϹΤΡΙϹΜΕΑΠΑΡΝΗϹ
TILL THRice ME YOU-WILL-BE-renounc-

A+ΜΗ NO
ΗΕΙΔΕΝΑΙΚΑΙΕΙΠΕΝΑΥΤΟ
35 ING TO-PERCEIVE AND He-said to-them

s o.
ΙϹΟΤΕΑΠΕϹΤΕΙΛΑΥΜΑϹΑΤ
when I-commission YOUp MINUS

s had Μ
ΕΡΒΑΛΛΑΝΤΙΟΥΚΑΙΠΗΡΑϹ
OF-purse AND OF-BAG (beggar's)

*s1** ΤΙ ANY
ΚΑΙΥΠΟΔΗΜΑΤΩΝΜΗΤΙΝΟϹ
AND OF-sandals NO OF-ANY

s ΑΙ *for* Ε *for* Α *s* Ο *and* A Ε
ΥϹΤΕΡΗϹΑΤΕΟΙΔΕΕΙΠΑΝΟ
YE-WANT THE-*ones* YET say OF-

s Α *s1* adds* Ο *s1** YET *s.* A ΟΥΝ THEN
ΥΘΕΝΟϹΕΙΠΕΝΔΕΑΥΤΟΙϹΑ
36 NOT-YET-ONE He-said YET to-them but

ΛΛΑΝΥΝΟΕΧΩΝΒΑΛΛΑΝΤΙΟ
NOW THE *one*-HAVING purse

ΝΑΡΑΤΩΟΜΟΙΩϹΚΑΙΠΗΡΑΝ
LET-him-LIFT LIKE-AS AND BAG (beggar's)

ΚΑΙΟΜΗΕΧΩΝΠΩΛΗϹΑΤΩΤΟ
AND THE-*one* NO HAVING LET-him-SELL THE

ΙΜΑΤΙΟΝΑΥΤΟΥΚΑΙΑΓΟΡΑ
cloak OF-him AND LET-him-BUY

ϹΑΤΩΜΑΧΑΙΡΑΝΛΕΓΩΓΑΡΥ
37 SWORD I-AM-sayING for to-

ΜΙΝΟΤΙΤΟΥΤΟΤΟΓΕΓΡΑΜΜ
YOUp that this THE HAVING-*been*-WRITTEN

ΕΝΟΝΔΕΙΤΕΛΕϹΘΗΝΑΙΕΝΕ
IS-BINDING TO-BE-BEING-FINISHED IN ME

A ΟΤΙ that
ΜΟΙΤΟΚΑΙΜΕΤΑΑΝΟΜΩΝΕΛ
THE-*one* AND WITH UN-LAWeds IS-ac-

A Α
ΟΓΙϹΘΗΚΑΙΓΑΡΤΟΠΕΡΙΕΜ
counted AND for THE ABOUT ME

A Ο
ΟΥΤΕΛΟϹΕΧΕΙΟΙΔΕΕΙΠΑΝ
38 FINISH IS-HAVING THE-*ones* YET say

s1 omit* Master! *s1** Ε *o.*
ΚΥΡΙΕΙΔΟΥΜΑΧΑΙΡΑΙΩΔΕ
Master! BE-PERCEIVING SWORDS here

ΔΥΟΟΔΕΕΙΠΕΝΑΥΤΟΙϹΙΚΑ
TWO THE YET He-said to-them enough

ΝΟΝΕϹΤΙΝΚΑΙΕΞΕΛΘΩΝΕΠ
39 it-IS AND OUT-COMING He-WAS-

ΟΡΕΥΘΗΚΑΤΑΤΟΕΘΟϹΕΙϹΤ
GONE according-to THE CUSTOM INTO THE

ΟΟΡΟϹΤΩΝΕΛΑΙΩΝΗΚΟΛΟΥ
mountain OF-THE OLIVES follow

B ΚΑΙ *above line*
ΘΗϹΑΝΔΕΑΥΤΩΚΑΙΟΙΜΑΘΗ
YET to-Him AND THE LEARNers

ΤΑΙΓΕΝΟΜΕΝΟϹΔΕΕΠΙΤΟΥ
40 BECOMING YET ON THE

ΤΟΠΟΥΕΙΠΕΝΑΥΤΟΙϹΠΡΟϹ
PLACE He-said to-them BE-praying

A9 ΑΙ B ΕΙϹΕΛΘΕΙΝ *above line*
ΕΥΧΕϹΘΕΜΗΕΙϹΕΛΘΕΙΝΕΙ
NO TO-BE-INTO-COMING INTO

s o.
ϹΠΕΙΡΑϹΜΟΝΚΑΙΑΥΤΟϹΑΠ
41 trial AND He IS-FROM-

s1 o.
ΕϹΠΑϹΘΗΑΠΑΥΤΩΝΩϹΕΙΛΙ
PULLED FROM them AS-IF OF-

ΘΟΥΒΟΛΗΝΚΑΙΘΕΙϹΤΑΓΟΝ
STONE CAST AND PLACING THE KNEES

s Α
ΑΤΑΠΡΟϹΗΥΧΕΤΟΛΕΓΩΝΠΑ
42 He-prayED sayING FATHER

s o. A+ (*s* ΑΙ) ΙΝ
ΤΕΡΕΙΒΟΥΛΕΙΠΑΡΕΝΕΓΚΕ
IF YOU-ARE-intendING BESIDE-CARRY

A THE DRINK-cup this *s1 adds* ΤΟΥΤΟ
ΤΟΥΤΟΤΟΠΟΤΗΡΙΟΝΑΠΕΜΟ
this THE DRINK-CUP FROM ME

ΥΠΛΗΝΜΗΤΟΘΕΛΗΜΑΜΟΥΑΛ
MOREly NO THE WILL OF-ME but

ΛΑΤΟϹΟΝΓΕΙΝΕϹΘΩΩΦΘΗΔ
43 THE YOUR LET-BE-BECOMING WAS-VIEWED YET

AB *omit verses 43 and 44, s* brackets and cancels, s2 restores*
ΕΑΥΤΩΑΓΓΕΛΟϹΑΠΟΥΡΑΝΟ
to-Him MESSENGER FROM heaven

ΥΕΝΙϹΧΥΩΝΑΥΤΟΝΚΑΙΓΕΝ
44 IN-STRENGTHENING Him AND BECOMING

ΑΜΕΝΟϹΕΝΑΓΩΝΙΑΕΚΤΕΝΕ
IN CONTEST OUT-STRETCH-more

ϹΤΕΡΟΝΠΡΟϹΗΥΧΕΤΟΚΑΙΕ
He-prayED AND BE-

s o.
ΓΕΝΕΤΟΙΔΡΩϹΑΥΤΟΥΩϹΕΙ
CAME SWEAT-GUSH OF-Him AS-IF

ΘΡΟΜΒΟΙΑΙΜΑΤΟϹΚΑΤΑΒΑ
CLOTS OF-BLOOD DOWN-STEPPING

ΙΝΟΝΤΟϹΕΠΙΤΗΝΓΗΝΚΑΙΑ
45 ON THE LAND AND UP-

ΝΑϹΤΑϹΑΠΟΤΗϹΠΡΟϹΕΥΧΗ
STAND*ing* FROM THE prayer

ϹΕΛΘΩΝΠΡΟϹΤΟΥϹΜΑΘΗΤΑ
COMING TOWARD THE LEARNers

A them reposING
ϹΕΥΡΕΝΚΟΙΜΩΜΕΝΟΥϹΑΥΤ
He-FOUND reposING them

ΟΥϹΑΠΟΤΗϹΛΥΠΗϹΚΑΙΕΙΠ
46 FROM THE SORROW AND He-said

mity between the will of the Father and that of the Son, but in this extreme agony of soul, acquiescence gives place to submission. From the dawn of creation He had delighted in the will of God. He had gladly emptied Himself of the glories of the form divine and took the form of a slave, and entered into the humiliation of humanity, but when it came to the death of the cross His soul revolted and His will refused to follow. Our wills are instinctively in conflict with God's, so it seems almost impossible for us to realize the awful gulf revealed in the agonizing words, "not My will, but Thine, be done!"

41-46 Compare Mt.26[39-46]Mk.14[35-42].

44 Compare Heb. 5[7,8].

47-48 Compare Mt.26[47-50] Mk.14[43-46] Jn. 18[3-9].

48 The gentle forbearance is the most crushing quality of this question. The Lord does not berate him for his act. He does not denounce him for his deed. But it hurts His heart that he should cover his crime with a show of affection.

49-51 Compare Mt.26[51-54] Mk.14[47] Jn. 18[10,11].

49 Doubtless the Lord allowed the apostles to harbor the mistaken impression that He was about to meet force with force so as to afford Him an opportunity to reveal His true attitude in a most striking and instructive manner. So far as we know, He had never healed His enemies. Blessing was reserved for the faithful and friends. So that, in this simple miracle of healing the ear of the high priest's slave, we can see a moral glory which is nowhere else displayed.

52-54 Compare Mt.26[55-57]Mk.14[48-53].

52 Behind all the acts of men the Lord always saw the sovereignty of God. Since it was His Father's will that He should suffer on the Passover, He knew that His enemies would be helpless to take Him until the proper time. So He had calmly ignored the threatening attitude of the chiefs, and taught openly in the very temple itself. Now the day had come for Him to be offered up. Now, since it was God's time, it was their hour.

54 Compare Jn. 18[12-14].

55-60 Compare Mt.26[58,69-74] Mk.14[54,66-71] Jn.18[15-18].

said to them, "Why are you drowsing? Rise and be praying, lest you should be entering into trial."
47 At His still speaking, *lo!* a
throng, and he who is termed Judas, one of the twelve, came before
them, and he draws near Jesus to
48 kiss Him. Now Jesus said to him,
"Judas, are you betraying the Son
of Mankind with a kiss?"
49 Now those about Him, perceiving what will be, say to Him,
"Lord, shall we be smiting with a
50 sword?" And some one of them
smites a slave of the chief priest
51 and amputates his right ear. Now,
answering, Jesus said, "Give leave
till this—" And touching the ear,
He heals him.
52 Now Jesus said to the chief
priests and officers of the sanctuary
and elders who came along after
Him, "Do you come out with
swords and cudgels as after a rob-
53 ber? At My being daily with you
in the sanctuary, you do not stretch
out your hands for Me, but this is
your hour and the jurisdiction of
54 darkness." Now, apprehending
Him, they led Him. And they led
Him into the chief priest's house.
Now Peter followed afar off.
55 Now at their kindling a fire in the
middle of the court and being seated together, Peter sat in their
56 midst. Now, perceiving him, a certain maid, sitting toward the light
and staring at him, said, "This one
57 also was with Him!" Yet he denies, saying, "I am not acquainted
58 with Him, woman!" And after a
bit, a different one, perceiving
him, averred, "*You,* too, are of
them!" Yet Peter averred, "Man,
59 I am not!" And after an inter-

ЄΝΑΥΤΟΙϹΤΙΚΑΘЄΥΔЄΤЄΑ
to-them ANY YE-ARE-DOWN-LOUNGING UP-
s ΔΙ
ΝΑϹΤΑΝΤЄϹΠΡΟϹЄΥΧЄϹΘЄ
STANDing BE-YE-praying
s ΔΙ s o.
ΙΝΑΜΗЄΙϹЄΛΘΗΤЄЄΙϹΠЄΙ
THAT NO YE-MAY-BE-INTO-COMING INTO trial
ΡΑϹΜΟΝЄΤΙΑΥΤΟΥΛΑΛΟΥΝ
47 STILL OF-Him TALKING
ΤΟϹΙΔΟΥΟΧΛΟϹΚΑΙΟΛЄΓΟ
BE-PERCEIVING THRONG AND THE-one beING-said
ΜЄΝΟϹΙΟΥΔΑϹЄΙϹΤΩΝΔΩΔ
JUDAS ONE OF-THE TWO-TEN
ЄΚΑΠΡΟΗΡΧЄΤΟΑΥΤΟΥϹΚΑ
BEFORE-CAME them AND
A +Є
ΙΗΓΓΙϹЄΝΤΩΙΗϹΟΥΦΙΛΗϹ
NEARS to-THE JESUS TO-be-FOND
A adds Ο THE A YET JESUS
ΑΙΑΥΤΟΝΙΗϹΟΥϹΔЄЄΙΠЄΝ
48 Him JESUS YET said
s1* omits JUDAS
ΑΥΤΩΙΟΥΔΑΦΙΛΗΜΑΤΙΤΟΝ
to-him JUDAS to-FOND-effect THE
ΥΙΟΝΤΟΥΑΝΘΡΩΠΟΥΠΑΡΑΔ
SON OF-THE human YOU-ARE-BE-
s+Є
ΙΔΩϹΙΔΟΝΤЄϹΔЄΟΙΠЄΡΙΑ
49 SIDE-GIVING PERCEIVING YET THE-ones ABOUT Him
A Ο
ΥΤΟΝΤΟЄϹΟΜЄΝΟΝЄΙΠΑΝΑ
THE WILL-BE-BEING THEY-say to-
Bs omit to-Him
ΥΤΩΚΥΡΙЄЄΙΠΑΤΑΞΟΜЄΝЄ
Him Master! IF WE-SHALL-BE-SMITING IN
sB1 Η
ΝΜΑΧΑΙΡΑΚΑΙЄΠΑΤΑΞЄΝЄ
50 SWORD AND SMITES ONE
A THE SLAVE OF-THE chief-SACRED-one
ΙϹΤΙϹЄΞΑΥΤΩΝΤΟΥΑΡΧΙЄ
ANY OUT OF-them OF-THE chief-SACRED-
s o.
ΡЄΩϹΤΟΝΔΟΥΛΟΝΚΑΙΑΦЄΙ
one THE SLAVE AND he-FROM-
AB o. A OF-him THE EAR
ΛЄΝΤΟΟΥϹΑΥΤΟΥΤΟΔЄΞΙΟ
LIFTS THE EAR OF-him THE RIGHT
A omits YET B omits THE
ΝΑΠΟΚΡΙΘЄΙϹΔЄΟΙΗϹΟΥϹ
51 answerING YET THE JESUS
ЄΙΠЄΝЄΑΤЄЄΩϹΤΟΥΤΟΥΚΑ
said BE-LEAVING TILL OF-this AND
A adds ΑΥΤΟΥ
ΙΑΨΑΜЄΝΟϹΤΟΥΩΤΙΟΥΙΑϹ
TOUCHing OF-THE EAR He-HEALS
ΑΤΟΑΥΤΟΝЄΙΠЄΝΔЄΙΗϹΟΥ
52 him said YET JESUS
ϹΠΡΟϹΤΟΥϹΠΑΡΑΓЄΝΟΜЄΝ
TOWARD THE ones-BESIDE-BECOMING
s1* ΠΡΟϹ TOWARD
ΟΥϹЄΠΑΥΤΟΝΑΡΧΙЄΡЄΙϹΚ
ON Him chief-SACRED-ones AND
ΑΙϹΤΡΑΤΗΓΟΥϹΤΟΥΙЄΡΟΥ
officers OF-THE SACRED-place

ΚΑΙΠΡЄϹΒΥΤЄΡΟΥϹΩϹЄΠΙ
AND SENIORS AS ON
A for ΗΛ has ЄΛΗΛΥ s ΔΙ for Є
ΛΗϹΤΗΝЄΞΗΛΘΑΤЄΜЄΤΑΜΑ
ROBBER YE-OUT-COME WITH SWORDS
ΧΑΙΡΩΝΚΑΙΞΥΛΩΝΚΑΘΗΜЄ
53 AND WOODS according-to DAY
ΡΑΝΟΝΤΟϹΜΟΥΜЄΘΥΜΩΝЄΝ
OF-BEING OF-ME WITH YOUp IN
s o.
ΤΩΙЄΡΩΟΥΚЄΞЄΤЄΙΝΑΤЄΤ
THE SACRED-place NOT YE-OUT-STRETCH THE
ΑϹΧЄΙΡΑϹЄΠЄΜЄΑΛΛΑΥΤΗ
HANDS ON ME but this
A OF-YOUp IS s1* omits OF-YOUp
ЄϹΤΙΝΥΜΩΝΗΩΡΑΚΑΙΗЄΞΟ
IS OF-YOUp THE HOUR AND THE author-
ΥϹΙΑΤΟΥϹΚΟΤΟΥϹϹΥΛΛΑΒ
54 ity OF-THE DARKness TOGETHER-GETTING
ΟΝΤЄϹΔЄΑΥΤΟΝΗΓΑΓΟΝΚΑ
YET Him THEY-LED AND
A Ο A Ο
ΙЄΙϹΗΓΑΓΟΝЄΙϹΤΗΝΟΙΚΙ
THEY-INTO-LED INTO THE HOME
A o.
ΑΝΤΟΥΑΡΧΙЄΡЄΩϹΟΔЄΠЄΤ
OF-THE chief-SACRED-one THE YET Peter
s o.
ΡΟϹΗΚΟΛΟΥΘЄΙΜΑΚΡΟΘЄΝ
followed FAR-place
A omits -ABOUT- A Μ
ΠЄΡΙΑΨΑΝΤΩΝΔЄΠΥΡЄΝΜЄ
55 OF-ABOUT-TOUCHing YET FIRE IN MIDst
B2 Γ
ϹΩΤΗϹΑΥΛΗϹΚΑΙϹΥΝΚΑΘΙ
OF-THE COURT AND OF-being-TOGETHER-
Bs omit them
ϹΑΝΤΩΝΑΥΤΩΝЄΚΑΘΗΤΟΟΠ
seated them sat THE Pe-
B omits IN A Μ B ΟϹ
ЄΤΡΟϹЄΝΜЄϹΩΑΥΤΩΝΙΔΟΥ
56 ter IN MIDst OF-them PERCEIVING
ϹΑΔЄΑΥΤΟΝΠΑΙΔΙϹΚΗΤΙϹ
YET him maid ANY
ΚΑΘΗΜЄΝΟΝΠΡΟϹΤΟΦΩϹΚΑ
sitting TOWARD THE LIGHT AND
ΙΑΤЄΝΙϹΑϹΑΑΥΤΩЄΙΠЄΝΚ
STRETCHing to-him said AND
ΑΙΟΥΤΟϹϹΥΝΑΥΤΩΗΝΟΔЄΗ
57 this-one TOGETHER to-Him WAS THE YET he-
A adds ΑΥΤΟΝ Him
ΡΝΗϹΑΤΟΛЄΓΩΝΟΥΚΟΙΔΑΑ
disowns sayING NOT I'VE-PERCEIVED
WOMAN NOT I-HAVE-PERCEIVED Him
ΥΤΟΝΓΥΝΑΙΚΑΙΜЄΤΑΒΡΑΧ
58 Him WOMAN AND after BIT
s*+ΠΑΛΙΝ AGAIN but s2 cancels
ΥЄΤЄΡΟϹΙΔΩΝΑΥΤΟΝЄΦΗΚ
DIFFERENT PERCEIVING him AVERRed AND
ΑΙϹΥЄΞΑΥΤΩΝЄΙΟΔЄΠЄΤΡ
YOU OUT of-them ARE THE YET Peter
A ЄΙΠЄΝ said
ΟϹЄΦΗΑΝΘΡΩΠЄΟΥΚЄΙΜΙΚ
59 AVERRed human! NOT I-AM AND

55 That Peter really intended to be loyal to his Lord cannot be doubted, especially as he did not run away but followed as closely as he dared, keeping Him in sight. It demanded some courage to enter into the courtyard of the chief priest. But there was nothing in what he saw of the trial to give him confidence. If they maltreated his Master as they were doing what would they do to His disciples? What a vast difference between his conduct here and his magnificent courage in the Pentecostal era! Now he is afraid of a mere maid, then he defies the whole Sanhedrin. Yet this failure was the very foundation of his future firmness. From the instant that the Lord looked at Peter he was a changed man. Bitter self-reproach takes the place of boasting. Confidence in Christ replaces self-conceit. He has learned the lesson of true greatness, as he writes in his first epistle: "Be humbled, then, under the mighty hand of God, that He may be exalting you in due season" (1 Pet.5^{6}).

61-62 Compare Mt.26^{75}Mk.14^{72}.

63-65 Compare Mt.$26^{67,68}$Mk.14^{65}.

66-71 Compare Mt.$26^{59\text{-}66}$ Mk.$14^{55\text{-}64}$ Jn. $18^{19\text{-}24}$.

66 The Sanhedrin was the highest religious court in Israel and should logically have been the one to pass upon His claims and confirm them. Had they been at all what they were supposed to be, He could easily have convinced them. But they were so utterly apostate that the Lord recognized the futility of having anything to do with them. They were not sincerely inquiring into His claims but were seeking evidence to convict Him. He well knew that they wanted Him to claim to be Christ that they might use it against Him. They wanted Him to say that He was the Son of God that this might be evidence of blasphemy and lead to His death. This is why He says "*You* are saying that I am!" If He did not claim it they would have no case against Him. And even thus, though He refused to speak the words, they catch at His retort. What a travesty of righteousness! What a mockery of religion is this highest and holiest of Jewish tribunals! Pilate had some sense of justice left, but they were utterly shameless. Their light had become darkness.

val of about one hour some other
one stoutly insisted, saying, "Of a
truth, this man also was with Him,
60 for he is a Galilean also." Yet
Peter said, "Man, I am not aware
what you are saying." And,
instantly, at his still talking, a
cock crows.
61 And, being turned, the Lord
looks at Peter, and Peter is reminded
of the Lord's declaration,
as He said to him, "Ere a cock
crows today, you will be renounc-
62 ing Me thrice." And Peter, coming
outside, laments bitterly.
63 And the men who are pressing
64 Jesus derided Him, lashing and
covering Him about, they beat His
face and they inquired of Him,
saying, "Prophesy! Who is it
65 that hits you?" And they said
many different things against
Him, blaspheming.
66 And as it became day, the eldership
of the people was gathered,
chief priests as well as scribes, and
they led Him away into their
67 Sanhedrin, saying, "If *you* are the
Christ, tell us." Yet He said to
them, "If I should tell you, you
would under no circumstances be
68 believing. Yet if I also should be
asking, under no circumstances
would you be answering or releas-
69 ing Me. Yet from now on the Son
of Mankind shall be sitting at the
right hand of the power of God."
70 Now they all say, "Are *you*, then,
the Son of God?" Yet He averred
to them, "*You* are saying that *I*
71 am!" Now they said, "What further
need have we of testimony?
For we ourselves hear from His
mouth!"

23 And the entire multitude of
them, rising, led Him to Pilate.

ΑΙΔΙΑϹΤΑϹΗϹΩϹΕΙΩΡΑϹΜ
OF-THRU-STANDING AS-IF OF-HOUR ONE

ΙΑϹΑΛΛΟϹΤΙϹΔΙΙϹΧΥΡΙΖ
other ANY *was*-THRU-STRONG

s o.
ΕΤΟΛΕΓΩΝΕΠΑΛΗΘΕΙΑϹΚΑ
saying ON TRUTH AND

s[1] *omits* WAS
ΙΟΥΤΟϹΜΕΤΑΥΤΟΥΗΝΚΑΙΓ
this-*one* WITH Him WAS AND for

B+Ε
60 ΑΡΓΑΛΙΛΑΙΟϹΕϹΤΙΝΕΙΠΕ
GALILEAN he-IS said

ΝΔΕΟΠΕΤΡΟϹΑΝΘΡΩΠΕΟΥΚ
YET THE Peter human! NOT

s ΤΙ ANY
ΟΙΔΑΟΛΕΓΕΙϹΚΑΙΠΑΡΑΧΡ
I'VE-PERCEIVED WHICH YOU-ARE-saying AND instantly

s adds* ΑΥΤΟΥ *but deleted*
ΗΜΑΕΤΙΛΑΛΟΥΝΤΟϹΑΥΤΟΥ
STILL OF-TALKING OF-him

61 ΕΦΩΝΗϹΕΝΑΛΕΚΤΩΡΚΑΙϹΤ
SOUNDS UN-LAYer AND BEING-

ΡΑΦΕΙϹΟΚΥΡΙΟϹΕΝΕΒΛΕΨ
TURNED THE Master IN-looks

B *o.*
ΕΝΤΩΠΕΤΡΩΚΑΙΥΠΕΜΝΗϹΘ
to-THE Peter AND IS-UNDER-REMINDED

A ΛΟΓΟΥ saying
ΗΟΠΕΤΡΟϹΤΟΥΡΗΜΑΤΟϹΤΟ
THE Peter OF-THE declaration OF-THE

ΥΚΥΡΙΟΥΩϹΕΙΠΕΝΑΥΤΩΟΤ
Master AS He-said to-him that

B+Η *s* Ε *o.*
ΙΠΡΙΝΑΛΕΚΤΟΡΑΦΩΝΗϹΑΙ
ERE UN-LAYer TO-SOUND

A *omits* TODAY
ϹΗΜΕΡΟΝΑΠΑΡΝΗϹΗΜΕΤΡΙ
TODAY YOU-WILL-BE-renouncING ME THrice

B*s omit* THE Peter
62 ϹΚΑΙΕΞΕΛΘΩΝΕΞΩΟΠΕΤΡΟ
AND OUT-COMING OUT THE Peter

63 ϹΕΚΛΑΥϹΕΝΠΙΚΡΩϹΚΑΙΟΙ
LAMENTS BITTERly AND THE

B*s for* THE JESUS ΑΥΤ
ΑΝΔΡΕϹΟΙϹΥΝΕΧΟΝΤΕϹΤΟ
MEN THE *ones*-pressING THE

ΟΝ Him A*s* Ε *o.* *s*[1]* Δ
ΝΙΗϹΟΥΝΕΝΕΠΑΙΖΟΝΑΥΤΩ
JESUS IN-sportED to-Him

64 ΔΕΡΟΝΤΕϹΚΑΙΠΕΡΙΚΑΛΥΨ
SKINNING AND ABOUT-COVER*ing*

s omits Him B*s omit* BEAT *to* AND
ΑΝΤΕϹΑΥΤΟΝΕΤΥΠΤΟΝΑΥΤ
Him BEAT(*past*) OF-Him

ΟΥΤΟΠΡΟϹΩΠΟΝΚΑΙΕΠΗΡΩ
THE face AND THEY-inquirED-of

B *omits* Him
ΤΩΝΑΥΤΟΝΛΕΓΟΝΤΕϹΠΡΟΦ
Him saying BEFORE-AVER

ΗΤΕΥϹΟΝΤΙϹΕϹΤΙΝΟΠΑΙϹ
ANY IS THE *one*-hitt*ing*

65 ΑϹϹΕΚΑΙΕΤΕΡΑΠΟΛΛΑΒΛΑ
YOU AND DIFFERENT MANY HARM-

ϹΦΗΜΟΥΝΤΕϹΕΛΕΓΟΝΕΙϹΑ
AVERRING THEY-said INTO Him

s DAY it-BECAME
66 ΥΤΟΝΚΑΙΩϹΕΓΕΝΕΤΟΗΜΕΡ
AND AS it-BECAME DAY

B+Ε
ΑϹΥΝΗΧΘΗΤΟΠΡΕϹΒΥΤΕΡΙ
WAS-TOGETHER-LED THE SENIOR-ship

ΟΝΤΟΥΛΑΟΥΑΡΧΙΕΡΕΙϹΤΕ
OF-THE PEOPLE chief-SACRED-*ones* BESIDES

s o. A Ν
ΚΑΙΓΡΑΜΜΑΤΕΙϹΚΑΙΑΠΗΓ
AND WRITERS AND THEY-FROM-

ΑΓΟΝΑΥΤΟΝΕΙϹΤΟϹΥΝΕΔΡ
LED Him INTO THE Sanhedrin

A+Ε
67 ΙΟΝΑΥΤΩΝΛΕΓΟΝΤΕϹΕΙϹΥ
OF-them saying IF YOU

A Ε *o.*
ΕΙΟΧΡΙϹΤΟϹΕΙΠΟΝΗΜΙΝΕ
ARE THE ANOINTED say to-US He-

s[1]* *omits* to-YOU*p*
ΙΠΕΝΔΕΑΥΤΟΙϹΕΑΝΥΜΙΝΕ
said YET to-them IF-EVER to-YOU*p* I-MAY-

68 ΙΠΩΟΥΜΗΠΙϹΤΕΥϹΗΤΕΕΑΝ
BE-sayING NOT NO YE-SHOULD-BE-BELIEVING IF-EVER

B*s omit* AND
ΔΕΚΑΙΕΡΩΤΗϹΩΟΥΜΗΑΠΟΚ
YET AND I-SH'D-BE-asking NOT NO YE-MAY-BE-

B*s omit* to-ME OR YE-SH'D-BE-FROM-LOOSING
ΡΙΘΗΤΕΜΟΙΗΑΠΟΛΥϹΗΤΕΑ
answerING to-ME OR YE-SH'D-BE-FROM-LOOSING FROM

69 ΠΟΤΟΥΝΥΝΔΕΕϹΤΑΙΟΥΙΟϹ
THE NOW YET WILL-BE THE SON

ΤΟΥΑΝΘΡΩΠΟΥΚΑΘΗΜΕΝΟϹ
OF-THE human sitting

ΕΚΔΕΞΙΩΝΤΗϹΔΥΝΑΜΕΩϹΤ
OUT OF-RIGHT OF-THE ABILITY OF-

A Ο A ΟΥΝ THEN
70 ΟΥΘΕΟΥΕΙΠΑΝΔΕΠΑΝΤΕϹϹ
THE God THEY-say YET ALL YOU

ΥΟΥΝΕΙΟΥΙΟϹΤΟΥΘΕΟΥΟΔ
THEN ARE THE SON OF-THE God THE YET

ΕΠΡΟϹΑΥΤΟΥϹΕΦΗΥΜΕΙϹΛ
TOWARD them He-AVERRED YE ARE-

71 ΕΓΕΤΕΟΤΙΕΓΩΕΙΜΙΟΙΔΕΕ
saying that I AM THE-*ones* YET

A Ο A*s o.* B WE-ARE-H. OF-w. need
ΙΠΑΝΤΙΕΤΙΧΡΕΙΑΝΕΧΟΜΕ
said ANY STILL need WE-ARE-HAVING

ΝΜΑΡΤΥΡΙΑϹΑΥΤΟΙΓΑΡΗΚ
OF-witness SAME for WE-HEAR

ΟΥϹΑΜΕΝΑΠΟΤΟΥϹΤΟΜΑΤΟ
FROM THE MOUTH

23 ϹΑΥΤΟΥΚΑΙΑΝΑϹΤΑΝΑΠΑΝ
OF-Him AND UP-STAND*ing* EVERY (*emph.*)

ΤΟΠΛΗΘΟϹΑΥΤΩΝΗΓΑΓΟΝΑ
THE multitude OF-them LED Him

s o.
2 ΥΤΟΝΕΠΙΤΟΝΠΕΙΛΑΤΟΝΗΡ
ON THE PILATE THEY-

$^{1-5}$ Compare Mt.27$^{1-14}$Mk.15$^{2-5}$Jn.18$^{28-38}$.
^{1} The trial now takes on a new character. It passes from the religious to the political phase. It would be quite useless to bring the Sanhedrin's findings before Pilate, because he was not to be drawn into their religious quarrels, so long as these did not affect the state. So they modify the indictment accordingly.
^{2} Compare Mt.22$^{17-21}$Ac.17^{7}.
^{3} To us the Lord's reply to Pilate seems to be an admission of the charge that He was a king, and consequently, a rival of Cæsar. But the turn of thought lies in the emphasis. In John's account there is a fuller discussion, in which the Lord makes it plain to Pilate that, at that time, He was not pressing this claim. "*You* are [not *I* am] saying it," indicates that the accusation springs from the desire of His enemies to have it so, rather than any evidence they can furnish. So Pilate understood it, and bluntly told the Jews that, if anyone was at fault, they were, and not their Prisoner.
^{4} Compare Ac. 3^{14,15}.
^{6} They hoped, by the mention of Galilee, to rouse the procurator's animosity, for it was well known that he and Herod, the tetrarch of Galilee, were enemies. But Pilate knew that Herod was well acquainted with the religious quarrels of the Jews and might possibly be able to find the real cause of their animosity. Hence he sends Him to the Idumean.
^{7} Compare 3^{1,2}.
^{8} Compare 9^{9}.
^{8} Herod, having beheaded John the baptist, became greatly interested in this new Prophet Who more than took John's place. He never had met Him. As the Lord was not of Galilee, but of Bethlehem, Judea, Herod had no jurisdiction over His case. His father, Herod the Great, had indeed held sway in Judea, and used his power to massacre the babes of Bethlehem, in order to make sure of His destruction. They were a bloody race, and with divine dignity Christ scorns to speak to the haughty Herod. Yet even he could find no ground for the accusations of His enemies.
^{11} Compare Isa. 53^{3}.
^{12} Compare Ac. 4$^{25-28}$.
$^{13-17}$ Compare Mt.27$^{15-19}$ Mk.15$^{6-10}$ Jn. 18^{38,39}19^{4}Ac.13^{28}.

2 Now they begin to accuse Him, saying, "We found this man perverting our nation and forbidding to be giving taxes to Cæsar, and saying himself to be Christ, the king."
3 Now Pilate inquires of Him, saying, "Are *you* the king of the Jews?" Now, answering him, He averred, "*You* are saying it!"
4 Now Pilate said to the chief priests and the throngs, "I am not finding a single fault in this man."
5 Yet they were insistent, saying that "He is exciting the people, teaching down the whole of Judea, beginning even from Galilee as far
6 as here." Now Pilate, hearing "Galilee", inquires if the man is
7 a Galilean. And realizing that He is of Herod's jurisdiction, he sends Him up to Herod, he also being in Jerusalem in these days.
8 Now Herod, perceiving Jesus, was overjoyed, for he was for a considerable time wanting to become acquainted with Him, because of hearing much concerning Him, and he expected to be perceiving some
9 sign occurring by Him. Now he inquired of Him with ample words,
10 yet *He* answers him nothing. Now the chief priests and the scribes had stood strenuously accusing
11 Him. Now, scorning and deriding Him, Herod, together with his troops, clothing Him in splendid attire, sends Him back to Pilate.
12 Now Herod and Pilate became friends with one another on that same day, for before this they were at enmity between themselves.

s o.
ΞΑΝΤΟΔΕΚΑΤΗΓΟΡΕΙΝΑΥΤ
begin YET TO-BE-accusING OF-Him

B¹ Δ
ΟΥΛΕΓΟΝΤΕCΤΟΥΤΟΝΕΥΡΟ
saying this-*one* WE-FOUND

ΜΕΝΔΙΑCΤΡΕΦΟΝΤΑΤΟΕΘΝ
THRU-TURNING THE NATION

A *omits* OF-US A to-CAESAR taxes
ΟCΗΜΩΝΚΑΙΚΩΛΥΟΝΤΑΦΟΡ
OF-US AND FORBIDDING taxes

A Ν o. A *omits* AND
ΟΥCΚΑΙCΑΡΙΔΙΔΟΝΑΙΚΑΙ
to-CAESAR TO-BE-GIVING AND

B o.
ΛΕΓΟΝΤΑΕΑΥΤΟΝΧΡΙCΤΟΝ
saying self ANOINTED

s o.
ΒΑCΙΛΕΑΕΙΝΑΙΟΔΕΠΕΙΛΑ
3 KING TO-BE THE YET PILATE

Bs *omit* -ON-=asks
ΤΟCΕΠΗΡΩΤΗCΕΝΑΥΤΟΝΛΕ
inquires-of Him saying

ΓΩΝCΥΕΙΟΒΑCΙΛΕΥCΤΩΝΙ
YOU ARE THE KING OF-THE JU-

ΟΥΔΑΙΩΝΟΔΕΑΠΟΚΡΙΘΕΙC
DAans THE YET answerING

s ΛΕΓΕΙ He-is-saying s o.
ΑΥΤΩΕΦΗCΥΛΕΓΕΙCΟΔΕΠΕ
4 to-him He-AVERRED YOU ARE-saying THE YET PILATE

ΙΛΑΤΟCΕΙΠΕΝΠΡΟCΤΟΥCΑ
said TOWARD THE chief-

s o.
ΡΧΙΕΡΕΙCΚΑΙΤΟΥCΟΧΛΟΥ
SACRED-*ones* AND THE THRONGS

CΟΥΔΕΝΕΥΡΙCΚΩΑΙΤΙΟΝΕ
NOT-YET-ONE I-AM-FINDING cause IN

ΝΤΩΑΝΘΡΩΠΩΤΟΥΤΩΟΙΔΕΕ
5 THE human this THE-*ones* YET WERE-

ΠΙCΧΥΟΝΛΕΓΟΝΤΕCΟΤΙΑΝ
-ON-STRONGED saying that He-is-

As o.s¹*o. o. s ΟΧΛΟΝ s¹* *omits* TEACHING
ΑCΕΙΕΙΤΟΝΛΑΟΝΔΙΔΑCΚΩ
UP-QUAKING THE PEOPLE TEACHING

A *omits* AND
ΝΚΑΘΟΛΗCΤΗCΙΟΥΔΑΙΑCΚ
DOWN WHOLE OF-THE JUDEA AND

B+Ε
ΑΙΑΡΞΑΜΕΝΟCΑΠΟΤΗCΓΑΛ
beginn*ing* FROM THE GALILEE

ΙΛΑΙΑCΕΩCΩΔΕΠΕΙΛΑΤΟC
6 TILL here PILATE

Bs *omit* GALILEE
ΔΕΑΚΟΥCΑCΓΑΛΙΛΑΙΑΝΕΠ
YET HEAR*ing* GALILEE inquires-

B Ο *above line*
ΗΡΩΤΗCΕΝΕΙΟΑΝΘΡΩΠΟCΓ
of IF THE human GAL-

B+Ε
ΑΛΙΛΑΙΟCΕCΤΙΝΚΑΙΕΠΙΓ
7 ILEAN IS AND ON-KNOWING

ΝΟΥCΟΤΙΕΚΤΗCΕΞΟΥCΙΑC
that OUT OF-THE authority

ΗΡΩΔΟΥΕCΤΙΝΑΝΕΠΕΜΨΕΝ
OF-HEROD He-is he-UP-SENDS

As *omit* THE
ΑΥΤΟΝΠΡΟCΤΟΝΗΡΩΔΗΝΟΝ
Him TOWARD THE HEROD BEING

s+Τ *deleted*
ΤΑΚΑΙΑΥΤΟΝΕΝΙΕΡΟCΟΛΥ
AND him IN JERUSALEM

s¹* o.
ΜΟΙCΕΝΤΑΥΤΑΙCΤΑΙCΗΜΕ
IN these THE DAYS

s¹* *omit* YET
ΡΑΙCΟΔΕΗΡΩΔΗCΙΔΩΝΤΟΝ
8 THE YET HEROD PERCEIVING THE

AB+Ε
ΙΗCΟΥΝΕΧΑΡΗΛΙΑΝΗΝΓΑΡ
JESUS he-JOYED VERY WAS for

A Ο Υ A *omits* TIMES A W. O. OF-e.
ΕΞΙΚΑΝΩΝΧΡΟΝΩΝΘΕΛΩΝΙ
OUT OF-enough TIMES WILLING TO-

s o.
ΔΕΙΝΑΥΤΟΝΔΙΑΤΟΑΚΟΥΕΙ
BE-PERCEIVING Him THRU THE TO-BE-HEARING

Bs *omit* much
ΝΠΟΛΛΑΠΕΡΙΑΥΤΟΥΚΑΙΗΛ
much ABOUT Him AND he-EX-

s¹* o. s o. s o.
ΠΙΖΕΝΤΙCΗΜΕΙΟΝΙΔΕΙΝΥ
PECTED ANY SIGN TO-BE-PERCEIVING

As o.
ΠΟΑΥΤΟΥΓΕΙΝΟΜΕΝΟΝΕΠΗ
9 by Him BECOMING he-inquired-

s¹* *omits* YET
ΡΩΤΑΔΕΑΥΤΟΝΕΝΛΟΓΟΙCΙ
of YET Him IN sayings e-

s Κ o. o.
ΚΑΝΟΙCΑΥΤΟCΔΕΟΥΔΕΝΑΠ
noughs He YET NOT-YET-ONE answers

B+Ε s¹*+Ν AsB² o.
ΕΚΡΙΝΑΤΟΑΥΤΩΕΙCΤΗΚΕΙ
10 to-him HAD-STOOD

A *omits* THE
CΑΝΔΕΟΙΑΡΧΙΕΡΕΙCΚΑΙΟ
YET THE chief-SACRED-*ones* AND THE

ΙΓΡΑΜΜΑΤΕΙCΕΥΤΟΝΩCΚΑ
WRITERS WELL-STRETCHly accus-

ΤΗΓΟΡΟΥΝΤΕCΑΥΤΟΥΕΞΟΥ
11 ING OF-Him scorn*ing*

s¹* *omits* Him s ΤΕ BESIDES s+ΚΑΙ AND
ΘΕΝΗCΑCΔΕΑΥΤΟΝΟΗΡΩΔΗ
YET Him THE HEROD

CCΥΝΤΟΙCCΤΡΑΤΕΥΜΑCΙΝ
TOGETHER to-THE WAR-troops

s Ν s Ε o.
ΑΥΤΟΥΚΑΙΕΜΠΑΙΞΑCΠΕΡΙ
OF-him AND IN-sport*ing* ABOUT-CAST-

Bs *omit* Him sB¹ ΑΙ *for* Ε
ΒΑΛΩΝΑΥΤΟΝΕCΘΗΤΑΛΑΜΠ
ING Him GARMENT SHINING

s¹* *omit* -UP- A *omits* to-THE
ΡΑΝΑΝΕΠΕΜΨΕΝΑΥΤΟΝΤΩΠ
he-UP-SENDS Him to-THE PI-

s o.
ΕΙΛΑΤΩΕΓΕΝΟΝΤΟΔΕΦΙΛΟ
12 LATE BECAME YET FOND-*ones*

A PILATE AND THE HEROD s o.
ΙΟΤΕΗΡΩΔΗCΚΑΙΟΠΕΙΛΑΤ
THE BESIDES HEROD AND THE PILATE

ΟCΕΝΑΥΤΗΤΗΗΜΕΡΑΜΕΤΑΛ
IN SAME THE DAY WITH one-

s¹* +ΤΟ
ΛΗΛΩΝΠΡΟΥΠΗΡΧΟΝΓΑΡΕΝ
another THEY-BEFORE-belonged for IN

14 Every civil charge against the Lord was found to be false. His long sojourn in Galilee and the miracles He had performed were reported to Herod, but he had not been informed of a single disturbance, though the Roman government was constantly on the alert to crush any insurrection in its beginning. Bar-Abbas had headed one that very year. The religious rulers were none too loyal to Rome, and any charge coming from them, unless well authenticated, was to be viewed with suspicion.

The utter hypocrisy of the whole proceeding comes to a climax in their request for the release of Bar-Abbas. He was actually guilty of the charge brought against the Lord, with the added distinction of having committed murder (while the Lord had roused the dead), yet they wanted him released! But the Lord, Who was not guilty, must be crucified! We cannot help seeing in these two an illustration of the wonderful salvation which springs from the murder of the Just One. He suffered, the Just One for the unjust, that He might bring them to God. If Christ had been released Bar-Abbas would have been executed, as he deserved. He is a type of the mass of unbelievers, who are saved without faith, at the consummation.

18-23 Compare Mt.27 20-23 Mk.15 11-14 Jn. 18 40.

22 The act of Pilate in crucifying Christ is as nothing compared with the guilt of the religious leaders of the Jews. They had the oracles of God which foretold the coming of the Blessed One. Pilate may never have even heard of the Messiah. They had the light of a holy and just law. Yet the Roman governor, with little more than an instinctive sense of justice (for no statute was involved) was far more righteous. Three times he bears record that he cannot find a single fault worthy of death. His real weakness lay in the form of government. Pilate's office, to some extent, depended on his pandering to the populace. They were always ready to accuse their governors of disloyalty to Cæsar if they displeased them.

24-25 Compare Mt.27 24-26 Mk.15 15 Jn.19 16.

26 Simon is the type of those who follow Him, bearing His cross.

13 Now Pilate, calling together the
chief priests and the chiefs and the
14 people, said to them, "You bring
me this man, as one who is turning
away the people, and *lo! I*, examining him before you, found in this
man not a single fault of which you
15 are accusing him. Nay, neither
Herod, for he sends him back to
us, and *lo!* nothing deserving of
16 death is committed by him. Then,
disciplining him, I will be releasing him."
17 Now of necessity he had to release one for them at the festival.
18 Yet all as one multitude cried out,
saying, "Away with this one! Yet
19 release Bar-Abbas for us"—who
was cast into jail because of a certain insurrection and murder oc-
20 curring in the city. Now Pilate,
willing to release Jesus, again
21 shouts to them. Yet they retorted,
saying, "Crucify! Crucify him!"
22 Now the third time he said to
them, "For what evil does this
man? I found not a single cause
of death in him. Disciplining him,
then, I will be releasing him."
23 Yet they importuned with loud
voices, requesting that He be crucified. And their voices and the chief
24 priests' prevailed. Now Pilate adjudges that it occur as they request.
25 Now he releases him whom they requested, who had been cast into
jail because of insurrection and
murder, yet he gives Jesus up to
their will.
26 And as they led Him away, getting hold of a certain Simon, a Cyrenian, coming from the field, they
place the cross on him to carry it

A+Є=selves
ΕΧΘΡΑΟΝΤΕϹΠΡΟϹΑΥΤΟΥϹ
enmity BEING TOWARD them

s o. AB² Γ
ΠΕΙΛΑΤΟϹΔΕϹΥΝΚΑΛΕϹΑΜ
13 PILATE YET TOGETHER-CALLing

ΕΝΟϹΤΟΥϹΑΡΧΙΕΡΕΙϹΚΑΙ
THE chief-SACRED-ones AND

ΤΟΥϹΑΡΧΟΝΤΑϹΚΑΙΤΟΝΛΑ
THE chiefs AND THE PEOPLE

ΟΝΕΙΠΕΝΠΡΟϹΑΥΤΟΥϹΠΡΟ
14 said TOWARD them YE-TOWARD-

ϹΗΝΕΓΚΑΤΕΜΟΙΤΟΝΑΝΘΡΩ
CARRY to-ME THE human

ΠΟΝΤΟΥΤΟΝΩϹΑΠΟϹΤΡΕΦΟ
this AS FROM-TURNING

ΝΤΑΤΟΝΛΑΟΝΚΑΙΙΔΟΥΕΓΩ
THE PEOPLE AND BE-PERCEIVING I

AB+Є
ΕΝΩΠΙΟΝΥΜΩΝΑΝΑΚΡΙΝΑϹ
IN-VIEW OF-YOUp examining

A Δ
ΟΥΘΕΝΕΥΡΟΝΕΝΤΩΑΝΘΡΩΠ
NOT-YET-ONE FOUND IN THE human

ΩΤΟΥΤΩΑΙΤΙΟΝΩΝΚΑΤΗΓΟ
this cause OF-WHICH YE-ARE-accusing

As omit DOWN
ΡΕΙΤΕΚΑΤΑΥΤΟΥΑΛΛΟΥΔΕ
15 DOWN OF-Him but NOT-YET

A Δ As o. A ΥΜΑϹ
ΗΡΩΔΗϹΑΝΕΠΕΜΨΕΝΓΑΡΑΥ
HEROD he-UP-SENDS for Him

A ΑΥΤΟΝ s+Ο or Є erased
ΤΟΝΠΡΟϹΗΜΑϹΚΑΙΙΔΟΥΟΥ
TOWARD US AND BE-PERCEIVING NOT-

ΔΕΝΑΞΙΟΝΘΑΝΑΤΟΥΕϹΤΙΝ
YET-ONE WORTHY OF-DEATH IS

ΠΕΠΡΑΓΜΕΝΟΝΑΥΤΩΠΑΙΔΕ
16 HAVING-been-PRACTISED to-Him disciplining

ΥϹΑϹΟΥΝΑΥΤΟΝΑΠΟΛΥϹΩΑ
17 THEN Him I'LL-BE-FROM-LOOSING ne-

AB omit verse 17
ΝΑΓΚΗΝΔΕΕΙΧΕΝΑΠΟΛΥΕΙ
cessity YET he-HAD TO-BE-FROM-LOOSING

s had Ι
ΝΑΥΤΟΙϹΚΑΤΑΕΟΡΤΗΝΕΝΑ
to-them according-to FESTIVAL ONE

A Ξ Δ As Ν
ΑΝΕΚΡΑΓΟΝΔΕΠΑΜΠΛΗΘΕΙ
18 THEY-UP-CRIED YET EVERY-FULL

ΛΕΓΟΝΤΕϹΑΙΡΕΤΟΥΤΟΝΑΠ
saying BE-LIFTING this-One FROM-

A omits THE
ΟΛΥϹΟΝΔΕΗΜΙΝΤΟΝΒΑΡΑΒ
LOOSE YET to-us THE Bar-Abbas

ΒΑΝΟϹΤΙϹΗΝΔΙΑϹΤΑϹΙΝΤ
19 WHO-ANY WAS THRU STANDing ANY

ΙΝΑΓΕΝΟΜΕΝΗΝΕΝΤΗΠΟΛΕ
BECOMING IN THE city

As (s*) HAVING-been-CAST ΒΕΒΛΗΜΕΝΟϹ A ΕΙϹ for I.T.
ΙΚΑΙΦΟΝΟΝΒΛΗΘΕΙϹΕΝΤΗ
AND MURDER BEING-CAST IN THE

A+Ν s o.
ΦΥΛΑΚΗΠΑΛΙΝΔΕΟΠΕΙΛΑΤ
20 GUARD-house AGAIN YET THE PILATE

A omits to-them
ΟϹΠΡΟϹΕΦΩΝΗϹΕΝΑΥΤΟΙϹ
TOWARD-SOUNDS to-them

ΘΕΛΩΝΑΠΟΛΥϹΑΙΤΟΝΙΗϹΟ
WILLING TO-FROM-LOOSE THE JESUS

ΥΝΟΙΔΕΕΠΕΦΩΝΟΥΝΛΕΓΟΝ
21 THE-ones YET ON-SOUNDED saying

A ΩϹΟΝ A ΩϹΟΝ
ΤΕϹϹΤΑΥΡΟΥϹΤΑΥΡΟΥΑΥΤ
BE-impaling BE-impaling Him

ΟΝΟΔΕΤΡΙΤΟΝΕΙΠΕΝΠΡΟϹ
22 THE YET third he-said TOWARD

ΑΥΤΟΥϹΤΙΓΑΡΚΑΚΟΝΕΠΟΙ
them ANY for EVIL DOES

ΗϹΕΝΟΥΤΟϹΟΥΔΕΝΑΙΤΙΟΝ
this-One NOT-YET-ONE cause

ΘΑΝΑΤΟΥΕΥΡΟΝΕΝΑΥΤΩΠΑ
OF-DEATH I-FOUND IN Him disci-

ΙΔΕΥϹΑϹΟΥΝΑΥΤΟΝΑΠΟΛΥ
plining THEN Him I-WILL-BE-FROM-

s omits ON-
ϹΩΟΙΔΕΕΠΕΚΕΙΝΤΟΦΩΝΑΙ
23 LOOSING THE-ones YET ON-LAID to-SOUNDS

ϹΜΕΓΑΛΑΙϹΑΙΤΟΥΜΕΝΟΙΑ
GREAT REQUESTING Him

B Ϲ o. o.
ΥΤΟΝϹΤΑΥΡΩΘΗΝΑΙΚΑΙΚΑ
TO-BE-impaled AND were-

ΤΙϹΧΥΟΝΑΙΦΩΝΑΙΑΥΤΩΝΚ
DOWN-STRONG THE SOUNDS OF-them AND

Bs omit OF-THE to YET s o.
ΑΙΤΩΝΑΡΧΙΕΡΕΩΝΟΔΕΠΕΙΛ
24 OF-THE chief-SACRED-ones THE YET PILATE

AB+Є
ΑΤΟϹΕΠΕΚΡΙΝΕΝΓΕΝΕϹΘΑ
ON-JUDGES TO-BE-BECOMING

ΙΤΟΑΙΤΗΜΑΑΥΤΩΝΑΠΕΛΥϹ
25 THE REQUEST-effect OF-them FROM-LOOSES

ΕΝΔΕΤΟΝΔΙΑϹΤΑϹΙΝΚΑΙΦ
YET THE-one THRU STANDing AND MUR-

Bs omit THE
ΟΝΟΝΒΕΒΛΗΜΕΝΟΝΕΙϹΤΗΝ
DER HAVING-been-CAST INTO THE

ΦΥΛΑΚΗΝΟΝΗΤΟΥΝΤΟΤΟΝΔ
GUARD-house WHOM THEY-REQUESTED THE YET

ΕΙΗϹΟΥΝΠΑΡΕΔΩΚΕΝΤΩΘΕ
JESUS he-BESIDE-GIVES to-THE WILL

ΛΗΜΑΤΙΑΥΤΩΝΚΑΙΩϹΑΠΗΓ
26 OF-them AND AS THEY-FROM-

B o. o.
ΑΓΟΝΑΥΤΟΝΕΠΙΛΑΒΟΜΕΝΟ
LED Him ON-GETTING

A ΟϹ A ΟϹ A Η Υ Υ
ΙϹΙΜΩΝΑΤΙΝΑΚΥΡΗΝΑΙΟΝ
SIMON ANY CYRENIAN

A Υ
ΕΡΧΟΜΕΝΟΝΑΠΑΓΡΟΥΕΠΕΘ
COMING FROM FIELD THEY-ON-PLACE

26 Compare Mt.27[32]Mk.15[21]Jn.19[17].

26 Tradition has sought to surround the cross with a false glamour by making it cross-shaped, instead of a single upright stake. The word "cross" itself has so embedded itself in the hearts of the saints that it would seem cruel to tear it out. Yet those who are spiritual will recognize the great truth that the crucifixion was designed to sound the depths of shame and ignominy, and any attempt to embellish it only detracts from its true moral glory.

28 In the midst of His sufferings He did not forget the fate of that unhappy people, who were sowing the seed of countless sorrows when they crucified their Messiah. It is probable that most of the women and children then alive died of violence in the Jewish wars and the siege of Jerusalem.

30 Compare Isa.2[19]Hos.10[8]Un.6[16].

32 Compare Isa. 53[12].

32 These two malefactors must not be confused with the two robbers who were crucified later.

33-38 Compare Mt.27[33-43] Mk.15[22-32] Jn. 19[17-24]Ps.22[16-18].

33 There is no good reason for using the Latin equivalent "Calvary". The Greek is the usual word for "skull", from which we derive *cranium*. It was doubtless so called from a resemblance to the human skull.

34 Though some important manuscripts omit this, the first recorded saying of our Lord on the cross, there is no reasonable doubt that it is genuine. When we consider how improbable it is that any man could show such compassion or even invent such a gracious thought, we are compelled to admit its inspiration. Its answer is found in the renewed proclamation of pardon or forgiveness after His ascension by the apostles He had chosen. This is the sin against the Son of Mankind, which was forgiven. The sin against the holy spirit, the rejection of the apostles' ministry, could not be forgiven for the eon. Hence the nation was thrust aside, as they are today.

35-37 Compare Ps. 22[6-8].

39-43 Compare Mt.27[44]Mk.15[32].

39 Only in Luke's account do we read of these two malefactors. Matthew and Mark speak of two others who were crucified later, who were robbers.

27 behind Jesus. Now a vast multi-
tude of the people followed Him,
and women who grieved and wailed
28 over Him. Now, being turned to-
ward them, Jesus said, "Daugh-
ters of Jerusalem! Be not lament-
ing over Me! However, be lament-
ing over yourselves and over your
29 children, seeing that, *lo!* the days
are coming in which they will be
declaring, 'Happy are the sterile,
and the wombs which bear not, and
the breasts which nurture not!'
30 Then they will be beginning to say
to the mountains, 'Fall on us!' and
31 to the hills, 'Cover us!' seeing that,
if they are doing this in the wet
wood, what may be occurring in
the withered?"
32 Now two others also, malefactors,
were led to be despatched together
33 with Him. And when they came
away to the place called a "skull",
there they crucify Him, and the
malefactors, one, indeed, at the
right, yet the other at the left.
34 Now Jesus said, "Father, for-
give them, for they are not aware
what they are doing." Now, divid-
ing His garments, they cast the lot.
35 And the people stood, beholding.
Now the chiefs also with them
scouted, saying, "Other he saves!
Let him save himself, if this is the
Christ, the Chosen of God!"
36 Yet the soldiers also deride
Him, approaching, offering Him
37 vinegar, and saying, "If *you* are
the king of the Jews, save your-
38 self!" Now there was an inscrip-
tion, also, written over Him, in
Greek and Roman and Hebrew
letters,

"THIS IS THE KING OF THE JEWS."

s1* Є by s2, s* ΔΙ
ΗΚΑΝΑΥΤΩΤΟΝϹΤΑΥΡΟΝΦΕ
to-him THE pale TO-BE-

ΡΕΙΝΟΠΙϹΘΕΝΤΟΥΙΗϹΟΥΗ
27 CARRYING BEHIND-PLACE OF-THE JESUS fol-

ΚΟΛΟΥΘΕΙΔΕΑΥΤΩΠΟΛΥΠΛ
lowed YET to-Him MANY multi-

ΗΘΟϹΤΟΥΛΑΟΥΚΑΙΓΥΝΑΙΚ
tude OF-THE PEOPLE AND OF-WOMEN

s omits WHO
ΩΝΑΙΕΚΟΠΤΟΝΤΟΚΑΙΕΘΡΗ
WHO STRUCK-(*selves*) AND DIRGED

ΝΟΥΝΑΥΤΟΝϹΤΡΑΦΕΙϹΔΕΠ
28 Him BEING-TURNED YET TO-

As² *add* Ο *but s deletes*
ΡΟϹΑΥΤΑϹΙΗϹΟΥϹΕΙΠΕΝΘ
WARD them JESUS said DAU-

sB¹ ΑΙ *for* Є
ΥΓΑΤΕΡΕϹΙΕΡΟΥϹΑΛΗΜΜΗ
GHTERS *of*-JERUSALEM NO

ΚΛΑΙΕΤΕΕΠΕΜΕΠΛΗΝΕΦΕΑ
BE-LAMENTING ON ME MORELY ON selves

ΥΤΑϹΚΛΑΙΕΤΕΚΑΙΕΠΙΤΑΤ
BE-YE-LAMENTING AND UPON THE off-

ΕΚΝΑΥΜΩΝΟΤΙΙΔΟΥΕΡΧΟΝ
29 springs OF-YOU*p* that BE-PERCEIVING ARE-COM-

s DAYS ARE-COMING
ΤΑΙΗΜΕΡΑΙΕΝΑΙϹΕΡΟΥϹΙ
ING DAYS IN WHICH THEY'LL-BE-declar-

s omits THE A *o.*
ΝΜΑΚΑΡΙΑΙΑΙϹΤΕΙΡΑΙΚΑ
ING HAPPY THE STERILE AND

A *omits* THE
ΙΑΙΚΟΙΛΙΑΙΑΙΟΥΚΕΓΕΝΝ
THE CAVITIES WHICH NOT generate

ΗϹΑΝΚΑΙΜΑϹΤΟΙΟΙΟΥΚΕΘ
AND BREASTS WHO NOT NUR-

A ΗΛΑϹΑΝ A Ω
ΡΕΨΑΝΤΟΤΕΑΡΞΟΝΤΑΙΛΕΓ
30 TURE then THEY'LL-BE-beginnING TO-BE-say-

ABs1* Є
ΕΙΝΤΟΙϹΟΡΕϹΙΝΠΕϹΑΤΕΕ
ING to-THE mountains FALL ON

ΦΗΜΑϹΚΑΙΤΟΙϹΒΟΥΝΟΙϹΚ
US AND to-THE HILLS COV-

B *omits* THE
ΑΛΥΨΑΤΕΗΜΑϹΟΤΙΕΙΕΝΤΩ
31 ER US that IF IN THE

s had + Α
ΥΓΡΩΞΥΛΩΤΑΥΤΑΠΟΙΟΥϹΙ
WET WOOD these THEY-ARE-DOING

ΝΕΝΤΩΞΗΡΩΤΙΓΕΝΗΤΑΙΗΓ
32 IN THE DRY ANY MAY-BE-BECOMING *were*-

ΟΝΤΟΔΕΚΑΙΕΤΕΡΟΙΚΑΚΟΥ
LED YET AND DIFFERENT EVIL-ACTers

A TWO EVIL-ACTers
ΡΓΟΙΔΥΟϹΥΝΑΥΤΩΑΝΑΙΡΕ
TWO TOGETHER to-Him TO-BE-UP-LIFTED

Bs *omit* -FROM-
ΘΗΝΑΙΚΑΙΟΤΕΑΠΗΛΘΟΝΕΠ
33 AND when THEY-FROM-CAME ON

ΙΤΟΝΤΟΠΟΝΤΟΝΚΑΛΟΥΜΕΝ
THE PLACE THE *be*ING-CALLED

ΟΝΚΡΑΝΙΟΝΕΚΕΙΕϹΤΑΥΡΩ
SKULL there THEY-impale

ϹΑΝΑΥΤΟΝΚΑΙΤΟΥϹΚΑΚΟΥ
Him AND THE EVIL-ACTers

ΡΓΟΥϹΟΝΜΕΝΕΚΔΕΞΙΩΝΟΝ
WHOM INDEED OUT OF-RIGHT WHOM

Verse 34 to T.-A.-D. *omitted by* B, *bracketed by s* but restored*
ΔΕΕΞΑΡΙϹΤΕΡΩΝΟΔΕΙΗϹΟ
34 YET OUT OF-best (left) THE YET JESUS

A ΕΙΠΕΝ A *omits* FATHER
ΥϹΕΛΕΓΕΝΠΑΤΕΡΑΦΕϹΑΥΤ
said FATHER FROM-LET to-them

ΟΙϹΟΥΓΑΡΟΙΔΑϹΙΝΤΙΠΟΙ
NOT for THEY-HAVE-PERCEIVED ANY THEY-

ΟΥϹΙΝΔΙΑΜΕΡΙΖΟΜΕΝΟΙΔ
ARE-DOING *be*ING-THRU-PARTED YET

ΕΤΑΙΜΑΤΙΑΑΥΤΟΥΕΒΑΛΟΝ
THE GARMENTS OF-Him THEY-CAST

A ΥϹ *for* Ν As *o.*
ΚΛΗΡΟΝΚΑΙΕΙϹΤΗΚΕΙΟΛΑ
35 LOT AND HAD-STOOD THE PEO-

ΟϹΘΕΩΡΩΝΕΞΕΜΥΚΤΗΡΙΖΟ
PLE beholdING OUT-NOSED

s omits AND Bs *omit* TOGETHER to-them
ΝΔΕΚΑΙΟΙΑΡΧΟΝΤΕϹϹΥΝΑ
YET AND THE chiefs TOGETHER to-

ΥΤΟΙϹΛΕΓΟΝΤΕϹΑΛΛΟΥϹΕ
them sayING others He-

B SON Υ
ϹΩϹΕΝϹΩϹΑΤΩΕΑΥΤΟΝΕΙΟ
SAVES LET-Him-SAVE self IF this

Ι *o.* As¹ *add* Ο
ΥΤΟϹΕϹΤΙΝΟΧΡΙϹΤΟϹΤΟΥ
IS THE ANOINTED OF-THE

A *omits* THE As Є *o.* ΑΖ
ΘΕΟΥΟΕΚΛΕΚΤΟϹΕΝΕΠΑΙΞ
36 God THE chosen THEY-IN-sport

A Ο *s omits* AND
ΑΝΔΕΑΥΤΩΚΑΙΟΙϹΤΡΑΤΙΩ
YET to-Him AND THE WARriors

ΤΑΙΠΡΟϹΕΡΧΟΜΕΝΟΙΟΞΟϹ
TOWARD-COMING vinegar

ΠΡΟϹΦΕΡΟΝΤΕϹΑΥΤΩΚΑΙΛ
37 TOWARD-CARRYING to-Him AND say-

A *omits* IF
ΕΓΟΝΤΕϹΕΙϹΥΕΙΟΒΑϹΙΛΕ
ING IF YOU ARE THE KING

ΥϹΤΩΝΙΟΥΔΑΙΩΝϹΩϹΟΝϹΕ
OF-THE JUDA-ans SAVE YOURself

ΑΥΤΟΝΗΝΔΕΚΑΙΕΠΙΓΡΑΦΗ
38 WAS YET AND ON-WRITing

Bs *omit* HAVING-*been*-ON-WRITTEN
ΕΠΙΓΕΓΡΑΜΜΕΝΗΕΠΑΥΤΩΓ
HAVING-*been*-ON-WRITTEN ON Him to-

B *omits*, s² *brackets* (*restored*) to-letters *to* HEBRAIC *s om.* AND
ΡΑΜΜΑϹΙΝΕΛΛΗΝΙΚΟΙϹΚΑ
letters GRECIAN AND

s omits AND
ΙΡΩΜΑΙΚΟΙϹΚΑΙΕΒΡΑΙΚΟ
ROMAIC AND HEBRAIC

A *adds* ΟΥΤΟϹΕϹΤΙΝ this IS
ΙϹΟΒΑϹΙΛΕΥϹΤΩΝΙΟΥΔΑΙ
THE KING OF-THE JUDA-ans

$^{47-49}$ Compare Mt.27$^{54-56}$Mk.15$^{39-41}$. There were no "thieves", unless the malefactors were guilty of this crime. The penitent malefactor did not speak against the Lord at first, as is usually supposed. He begins by rebuking his companion, and acknowledging the justice of his fate, and then justifies the Sufferer at his side. He reveals his faith in Christ by his appeal to be remembered in the kingdom.

^{42} Compare Ps. 106$^{4-8}$.

^{43} As this verse is the center of so much controversy it has been deemed best to render it as literally as possible, though the English result is somewhat stilted.

^{43} Paradise is the Persian word for park. It is used in the Septuagint of the garden of Eden, and elsewhere of the future renewed earth in the kingdom. The Lord will not come into His kingdom until after the great judgments which commence the Lord's day (Un.11^{15}). The Lord assured the malefactor that his request will be granted, and that his present sufferings shall be exchanged for the delights of that day.

$^{44-46}$ Compare Mt.27$^{45-53}$Mk.15$^{33-38}$.

^{44} The physical darkness was but a sign of the spiritual gloom which enveloped the great Sacrifice due to His abandonment by God when He became the sin offering. Not only were His enemies against Him, but His friends forsook Him, and, most dreadful and inexplicable of all, His Father turned from Him, seeing that He occupied the place of the curse and bore the sins of the world.

^{45} The rending of the curtain of the temple signified that the way into God's presence was now open. Hitherto God had hid behind His flesh, now He was revealed through it.

^{46} Compare Jn.19$^{28-30}$Ps.31^{5}.

^{46} The spirit of the Lord returned to God (Ecc. 12^{7}), His soul went to the unseen (Ac. 2^{27}), but His body was not returned to the soil (Gen. 3^{19}). His resurrection consisted in the return of His spirit to the body, and the consequent return of the consciousness, or soul.

$^{50-54}$ Compare Mt.27$^{57-60}$ Mk.15$^{42-46}$ Jn. 19$^{38-42}$.

$^{50-53}$ Thus the words of Isaiah were fulfilled. He should have been buried

39 Now one of the hanged malefac-
tors blasphemed Him, saying, "Are
not *you* the Christ? Save yourself
40 and us!" Yet, answering, the
other one, rebuking him, averred,
"Yet *you* are not fearing God,
seeing that you are in the same
41 judgment! And we, indeed, just-
ly, for we are getting back the
deserts of what we commit, yet this
42 One commits nothing amiss." And
he said to Jesus, "Be reminded of
me, Lord, whenever Thou mayest
be coming in Thy kingdom."

43 And Jesus said to him, "Verily
to you I am saying today, with Me
you shall be in the paradise."

44 And it was already about the
sixth hour [about noon] and dark-
ness came over the whole land till
45 the ninth hour [about 3 p. m.], at
the defaulting of the sun. Now the
curtain of the temple is rent in
46 the middle. And shouting with a
loud voice, Jesus said, *"Father, in-
to Thy hands I am committing My
spirit."* Now, saying this, He ex-
pires.

47 Now the centurion, perceiving
what occurs, glorified God, saying
that "Really, this Man was just!"
48 And all the throngs which came
along together to behold this, be-
holding the occurrences, returned
49 beating their chests. Now all those
known to Him, and the women who
follow with Him from Galilee,
stood afar off, seeing these things.

50 And *lo!* a man named Joseph,
from Arimathea, a city of the Jews,
belonging to the council, and a
51 good man and just (*he* has not con-
curred in their counsel and what
they had committed), and who al-
so himself anticipated the kingdom

A *omits* this
ΩΝΟΥΤΟϹΕΙϹΔΕΤΩΝΚΡΕΜΑ
39 this ONE YET OF-THE BEING-HANGED

ϹΘΕΝΤΩΝΚΑΚΟΥΡΓΩΝΕΒΛΑ
EVIL-ACTers HARM-AVER-

s o. B *omits* sayING A ΕΙ IF
ϹΦΗΜΕΙΑΥΤΟΝΛΕΓΩΝΟΥΧΙ
RED Him sayING NOT (*emph.*)

ϹΥΕΙΟΧΡΙϹΤΟϹϹΩϹΟΝϹΕΑ
YOU ARE THE ANOINTED SAVE YOURself

ΥΤΟΝΚΑΙΗΜΑϹΑΠΟΚΡΙΘΕΙ
40 AND US answerING

A ΕΠΕΤΕΙΜΑ
ϹΔΕΟΕΤΕΡΟϹΕΠΙΤΙΜΩΝΑΥ
YET THE DIFFERENT-*one* rebukING to-him

A ΛΕΓΩΝ *s*1* *omit* -YET
ΤΩΕΦΗΟΥΔΕΦΟΒΗϹΥΤΟΝΘΕ
AVERRED NOT-YET ARE-FEARING YOU THE God

ΟΝΟΤΙΕΝΤΩΑΥΤΩΚΡΙΜΑΤΙ
that IN THE SAME JUDGment

s o.
ΕΙΚΑΙΗΜΕΙϹΜΕΝΔΙΚΑΙΩϹ
41 YOU-ARE AND WE INDEED JUSTly

ΑΞΙΑΓΑΡΩΝΕΠΡΑΞΑΜΕΝΑΠ
WORTHY for OF-WHICH WE-PRACTISE WE-ARE-

ΟΛΑΜΒΑΝΟΜΕΝΟΥΤΟϹΔΕΟΥ
FROM-GETTING this-*One* YET NOT-

ΔΕΝΑΤΟΠΟΝΕΠΡΑΞΕΝΚΑΙΕ
42 YET-ONE UN-PLACED PRACTISES AND he-

B*s*1* *omit* to-THE
ΛΕΓΕΝΤΩΙΗϹΟΥΜΝΗϹΘΗΤΙ
said to-THE JESUS BE-BEING-REMINDED

B*s* *omit* Master! B ΕΙϹ
ΜΟΥΚΥΡΙΕΟΤΑΝΕΛΘΗϹΕΝΤ
OF-ME Master! when-EVER YOU-MAY-BE-COMING IN THE

B+Ν *s o.* B+Ν
ΗΒΑϹΙΛΕΙΑϹΟΥΚΑΙΕΙΠΕΝ
43 KINGdom OF-YOU AND said

B*s* *omit* THE JESUS A*s* I-AM-saying to-you
ΑΥΤΩΟΙΗϹΟΥϹΑΜΗΝϹΟΙΛΕΓ
to-him THE JESUS AMEN to-YOU I-AM-say-

B *has a slight space after* TODAY
ΩϹΗΜΕΡΟΝΜΕΤΕΜΟΥΕϹΗΕΝ
ING today WITH ME YOU-WILL-BE IN

s o. A *omits* AND A *adds* ΔΕ A*s* *om.* AL.
ΤΩΠΑΡΑΔΕΙϹΩΚΑΙΗΝΗΔΗΩ
44 THE PARK AND WAS ALREADY AS-

s HOUR AS-IF *s*1* *omits* AND
ϹΕΙΩΡΑΕΚΤΗΚΑΙϹΚΟΤΟϹΕ
IF HOUR sixth AND DARKness BE-

ΓΕΝΕΤΟΕΦΟΛΗΝΤΗΝΓΗΝΕΩ
CAME ON WHOLE THE LAND TILL

A ΚΑΙΕϹΚΟΡΤΙϹΘΗ
ϹΩΡΑϹΕΝΑΤΗϹΤΟΥΗΛΙΟΥΕ
45 HOUR OF-NINTH OF-THE SUN OUT-

Ο (*s o.*) ΗΛΙΟϹ A *adds* ΚΑΙ AND A *omits* YET
ΚΛΕΙΠΟΝΤΟϹΕϹΧΙϹΘΗΔΕΤ
LACKING IS-SPLIT YET THE

ΟΚΑΤΑΠΕΤΑϹΜΑΤΟΥΝΑΟΥΜ
DOWN-EXPANDER OF-THE TEMPLE MIDst

ΕϹΟΝΚΑΙΦΩΝΗϹΑϹΦΩΝΗΜΕ
46 AND SOUNDing to-SOUND GREAT

ΓΑΛΗΟΙΗϹΟΥϹΕΙΠΕΝΠΑΤΕ
THE JESUS said FATHER

s o.
ΡΕΙϹΧΕΙΡΑϹϹΟΥΠΑΡΑΤΙΘ
INTO HANDS OF-YOU I-AM-BESIDE-PLACING

A *for* this YET *has* ΚΑΙΤΑΥΤΑ
ΕΜΑΙΤΟΠΝΕΥΜΑΜΟΥΤΟΥΤΟ
THE spirit OF-ME this

ΔΕΕΙΠΩΝΕΞΕΠΝΕΥϹΕΝΙΔΩ
47 YET saying He-expires PERCEIVING

B*s*1* Η
ΝΔΕΟΕΚΑΤΟΝΤΑΡΧΟϹΤΟΓΕ
YET THE HUNDRED-chief THE BECOM-

A C
ΝΟΜΕΝΟΝΕΔΟΞΑΖΕΝΤΟΝΘΕ
ING he-esteemized THE God

AB *omit* that
ΟΝΛΕΓΩΝΟΤΙΟΝΤΩϹΟΑΝΘΡ
saying that BEINGly THE human

ΩΠΟϹΟΥΤΟϹΔΙΚΑΙΟϹΗΝΚΑ
48 this JUST WAS AND

B2 Μ
ΙΠΑΝΤΕϹΟΙϹΥΝΠΑΡΑΓΕΝΟ
ALL THE TOGETHER-BESIDE-BECOMING

s ΕΙϹ INTO
ΜΕΝΟΙΟΧΛΟΙΕΠΙΤΗΝΘΕΩΡ
THRONGS ON THE beholding

A *omits* behold*ing* THE BECOMING
ΙΑΝΤΑΥΤΗΝΘΕΩΡΗϹΑΝΤΕϹ
this behold*ing*

ΤΑΓΕΝΟΜΕΝΑΤΥΠΤΟΝΤΕϹΤ
THE BECOMING BEATING THE

A *o.*
ΑϹΤΗΘΗΥΠΕϹΤΡΕΦΟΝΕΙϹΤ
49 CHESTS reTURNED HAD-STOOD

s o.
ΗΚΕΙϹΑΝΔΕΠΑΝΤΕϹΟΙΓΝΩ
YET ALL THE KNOWN

s ΟΥ A *omits* FROM
ϹΤΟΙΑΥΤΩΑΠΟΜΑΚΡΟΘΕΝΚ
to-Him FROM FAR-place AND

A*s* *omit* THE
ΑΙΑΙΓΥΝΑΙΚΕϹΑΙϹΥΝΑΚΟ
THE WOMEN THE *ones*-TOGETHER-fol-

A ΗϹΑ *for* ΟΥ
ΛΟΥΘΟΥϹΑΙΑΥΤΩΑΠΟΤΗϹΓ
lowing to-Him FROM THE GAL-

B+Ε
ΑΛΙΛΑΙΑϹΟΡΩϹΑΙΤΑΥΤΑΚ
50 ILEE SEEING these AND

ΑΙΙΔΟΥΑΝΗΡΟΝΟΜΑΤΙΙΩϹ
BE-PERCEIVING MAN to-NAME JOSEPH

AB *omit* AND
ΗΦΒΟΥΛΕΥΤΗϹΥΠΑΡΧΩΝΚΑ
COUNSELLor belongING AND

B *omits* AND
ΙΑΝΗΡΑΓΑΘΟϹΚΑΙΔΙΚΑΙΟ
MAN GOOD AND JUST

B2 Γ *s* Ι
ϹΟΥΤΟϹΟΥΚΗΝϹΥΝΚΑΤΑΤΕ
51 this-*one* NOT WAS HAVING-*been*-TOGETHER-DOWN-

A *o.s o.*
ΘΕΙΜΕΝΟϹΤΗΒΟΥΛΗΚΑΙΤΗ
PLACED to-THE COUNSEL AND to-THE

B+Ε
ΠΡΑΞΕΙΑΥΤΩΝΑΠΟΑΡΙΜΑΘ
PRACTISing OF-them FROM ARIMATHEA

ΑΙΑϹΠΟΛΕΩϹΤΩΝΙΟΥΔΑΙΩ
city OF-THE JUDA-ans

B*s* *omit* AND B*s* *omit* AND
ΝΟϹΚΑΙΠΡΟϹΕΔΕΧΕΤΟΚΑΙ
WHO AND TOWARD-RECEIVED AND

in the place appointed for criminals, but His work was done. His shame was past, so He is entombed with the rich (Isa.53[9]).

55 Compare Mt.27[61]Mk.15[47].

1-11 Compare Mt.28[1-10]Mk.16[1-8]Jn.20[1-18].

1 The resurrection did not occur on Sunday, or "the first day of the week", but on the first one of the seven sabbaths which led from Firstfruits to Pentecost. The notable phrase "one of the sabbaths" is always found in the interval between Passover and Pentecost, never at any other time of the year. It may refer to any sabbath of the seven. It is usually used of the resurrection day (Mt. 28[1]; Mk. 16[1-2]; Jn. 20[1-19]), which would be during the days of unleavened bread, but also of a sabbath after this (Ac. 20[6,7]), any time up to Pentecost (1 Co. 16[2,8]). Scholars are divided as to the reason for the rendering "first day of the week". It was usual to say that "one" is sometimes used for *first*, and that "sabbaths" sometimes means *week*, but the latest attempt to justify the accepted rendering is that "one of the sabbaths" is equivalent to "the first day *after* the sabbath". As the day after the sabbath was commonly called the "morrow of the sabbath" (Lev. 23 [15], LXX), this seems far fetched. Even if we take "one" to mean first in this case, the sense is not changed, for the resurrection actually was on the first of a series of sabbaths, as we read in Mark (16[9]). But in no case was sabbaths ever used for "week". That is always represented by *hebdomad*, or seven. The only exception would be when a number of sabbaths measure the same space of time as so many hebdomads. As the expression "first day of the week" can be so readily expressed in Greek there are grave grounds for refusing to use these words as the equivalent of "one of the sabbaths".

4 How little heed their hearts had given to the Lord's constant predictions of His death and resurrection is evident from their bewilderment at the empty tomb. After the sufferings had been fulfilled according to His word, they should have reckoned on His resurrection. Instead, they doubt.

7 Compare 9[22].

10 Compare 8[2,3].

52 of God—this man, approaching
Pilate, requests the body of Jesus.
53 And, taking it down, he folds it
in a linen wrapper, and he places
Him in a rock-hewn tomb, where no
one was lying as yet.
54 And it was the day of preparation, and a sabbath lighted up.
55 Now the women, following after,
who were come together out of Galilee with Him, gaze at the tomb,
and how His body was placed.
56 Now, returning, they make ready
spices and attars. And on the sabbath, indeed, they are quiet, according to the precept.

24 Now in the early depths of one
of the sabbaths, they and certain
together with them, came to the
tomb, bringing the spices which
2 they make ready. Now they found
the stone has been rolled away from
3 the tomb. Now, entering also, they
found not the body of the Lord
Jesus.
4 And it occurred, in their perplexity concerning this, *lo!* two
men also stand by them in flashing
5 attire. Now, at their becoming affrighted and inclining their faces
to the earth, they say to them,
"Why are you seeking the living
6 with the dead? He is not here, but
was roused. Be reminded how He
speaks to you, being still in Galilee,
7 saying that 'The Son of Mankind
must be given up into the hands of
sinning men, and be crucified, and
8 rise the third day'." And they are
reminded of His declarations.
9 And, returning from the tomb,
they report all these things to the
10 eleven and to all the rest. Now

Bs *omit* SAME
ΑΥΤΟCΤΗΝΒΑCΙΛΕΙΑΝΤΟΥ
SAME THE KINGdom OF-THE

ΘΕΟΥΟΥΤΟCΠΡΟCΕΛΘΩΝΤΩ
52 God this-*one* TOWARD-COMING to-THE

s o.
ΠΕΙΛΑΤΩΗΤΗCΑΤΟΤΟCΩΜΑ
PILATE REQUESTS THE BODY

Bs *omit* it
ΤΟΥΙΗCΟΥΚΑΙΚΑΘΕΛΩΝΑΥ
53 OF-THE JESUS AND DOWN-LIFTING it

ΤΟΕΝΕΤΥΛΙΞΕΝΑΥΤΟCΙΝΔ
he-IN-FOLDS it to-linen-wrap-

A *o.*
ΟΝΙΚΑΙΕΘΗΚΕΝΑΥΤΟΝΕΝΜ
per AND PLACES Him IN me-

ΝΗΜΑΤΙΛΑΞΕΥΤΩΟΥΟΥΚΗΝ
morial-tomb BEDROCK-HEWN where NOT WAS

AB *omit* YET
ΟΥΔΕΙCΟΥΔΕΠΩΚΕΙΜΕΝΟC
NOT-YET-ONE NOT-YET-as-yet LYING

Bs *omit* THE
ΚΑΙΗΗΜΕΡΑΗΝΠΑΡΑCΚΕΥΗ
54 AND THE DAY it-WAS OF-preparation

A *o.* A *omits* AND
CΚΑΙCΑΒΒΑΤΟΝΕΠΕΦΩCΚΕ
AND SABBATH ON-LIGHTED

As *omit* THE
ΝΚΑΤΑΚΟΛΟΥΘΗCΑCΑΙΔΕΑ
55 DOWN-follow*ing* YET THE

A+Ε
ΙΓΥΝΑΙΚΕCΑΙΤΙΝΕCΗCΑΝ
WOMEN WHO-ANY WERE

A to-Him OUT OF-THE GALILEE
CΥΝΕΛΗΛΥΘΥΙΑΙΕΚΤΗCΓΑ
HAVING-COME-TOGETHER OUT OF-THE GALILEE

B+Ε
ΛΙΛΑΙΑCΑΥΤΩΕΘΕΑCΑΝΤΟ
to-Him gaze

s o.
ΤΟΜΝΗΜΕΙΟΝΚΑΙΩCΕΤΕΘΗ
THE memorial-vault AND AS WAS-PLACED

ΤΟCΩΜΑΑΥΤΟΥΥΠΟCΤΡΕΨΑ
56 THE BODY OF-Him reTURN*ing*

CΑΙΔΕΗΤΟΙΜΑCΑΝΑΡΩΜΑΤ
YET THEY-make-READY SPICES

ΑΚΑΙΜΥΡΑΚΑΙΤΟΜΕΝCΑΒΒ
AND ATTARS AND THE INDEED SABBATH

ΑΤΟΝΗCΥΧΑCΑΝΚΑΤΑΤΗΝΕ
THEY-QUIETize according-to THE direc-

ΝΤΟΛΗΝΤΗΔΕΜΙΑΤΩΝCΑΒΒ
24 tion to-THE YET ONE OF-THE SABBATHS

As *o.* A THEY-CAME ON THE memorial-tomb
ΑΤΩΝΟΡΘΡΟΥΒΑΘΕΩCΕΠΙΤ
EARLY DEEPly ON THE

for Α s ΙΟΝ B1 Α
ΟΜΝΗΜΑΗΛΘΟΝΦΕΡΟΥCΑΙΑ
memorial-tomb THEY-CAME CARRYING WHICH

ΗΤΟΙΜΑCΑΝΑΡΩΜΑΤΑΚΑΙΤ
THEY-make-READY SPICES AND ANY

Bs *omit* AND ANY TOGETHER to-them
ΕΙΝΕCCΥΝΑΥΤΑΙCΕΥΡΟΝΔ
2 TOGETHER to-them THEY-FOUND YET

ΕΤΟΝΛΙΘΟΝΑΠΟΚΕΚΥΛΙCΜ
THE STONE HAVING-*been*-FROM-ROLLED

s o. Bs *omit* AND
ΕΝΟΝΑΠΟΤΟΥΜΝΗΜΕΙΟΥΚΑ
3 FROM THE memorial-vault AND

A *omits* YET *s* Κ
ΙΕΙCΕΛΘΟΥCΑΙΔΕΟΥΧΕΥΡ
INTO-COMING YET NOT THEY-FOUND

ΟΝΤΟCΩΜΑΤΟΥΚΥΡΙΟΥΙΗC
THE BODY OF-THE Master JESUS

A ΔΙ -THRU-
ΟΥΚΑΙΕΓΕΝΕΤΟΕΝΤΩΑΠΟΡ
4 AND it-BECAME IN THE TO-BE-BEING-

s o.
ΕΙCΘΑΙΑΥΤΑCΠΕΡΙΤΟΥΤΟ
perplexED them ABOUT this

ΥΚΑΙΙΔΟΥΑΝΔΡΕCΔΥΟΕΠΕ
AND BE-PERCEIVING MEN TWO ON-STAND

A ΑΙCΘΗCΕCΙΝ
CΤΗCΑΝΑΥΤΑΙCΕΝΕCΘΗΤΙ
to-them IN GARMENT

for Η A ΑΙCB1Ν
ΑCΤΡΑΠΤΟΥCΗΕΜΦΟΒΩΝΔΕ
5 GLEAM-FLINGING OF-IN-FEARING YET

AB+Ε
ΓΕΝΟΜΕΝΩΝΑΥΤΩΝΚΑΙΚΛΙ
BECOMING them AND OF-de-

A Ο A ΟΝ *for* Α
ΝΟΥCΩΝΤΑΠΡΟCΩΠΑΕΙCΤΗ
CLINING THE faces INTO THE

A Ο
ΝΓΗΝΕΙΠΑΝΠΡΟCΑΥΤΑCΤΙ
LAND THEY-say TOWARD them ANY

ΖΗΤΕΙΤΕΤΟΝΖΩΝΤΑΜΕΤΑΤ
YE-ARE-SEEKING THE LIVING WITH THE

ΩΝΝΕΚΡΩΝΟΥΚΕCΤΙΝΩΔΕΑ
6 DEAD-*ones* NOT He-IS here but

A *o.* *s* ΔΙ *for* Ε
ΛΛΑΗΓΕΡΘΗΜΝΗCΘΗΤΕΩCΕ
He-WAS-ROUSED YE-BE-BEING-REMINDED AS He-

ΛΑΛΗCΕΝΥΜΙΝΕΤΙΩΝΕΝΤΗ
TALKS to-YOU*p* STILL BEING IN THE

B+Ε Bs1* THE SON OF-THE h. that it-IS-B.
ΓΑΛΙΛΑΙΑΛΕΓΩΝΟΤΙΔΕΙΤ
7 GALILEE saying that it-IS-BINDING

ΟΝΥΙΟΝΤΟΥΑΝΘΡΩΠΟΥΠΑΡ
THE SON OF-THE human TO-BE-BE-

s o.
ΑΔΟΘΗΝΑΙΕΙCΧΕΙΡΑCΑΝΘ
SIDE-GIVEN INTO HANDS OF-humans

ΡΩΠΩΝΑΜΑΡΤΩΛΩΝΚΑΙCΤΑ
missers AND TO-BE-im-

ΥΡΩΘΗΝΑΙΚΑΙΤΗΤΡΙΤΗΗΜ
palED AND to-THE third DAY

ΕΡΑΑΝΑCΤΗΝΑΙΚΑΙΕΜΝΗC
8 TO-UP-STAND AND THEY-ARE-RE-

ΘΗCΑΝΤΩΝΡΗΜΑΤΩΝΑΥΤΟΥ
MINDED OF-THE declarations OF-Him

ΚΑΙΥΠΟCΤΡΕΨΑCΑΙΑΠΟΤΟ
9 AND reTURN*ing* FROM THE

s o. *s o.*
ΥΜΝΗΜΕΙΟΥΑΠΗΓΓΕΙΛΑΝΤ
memorial-vault THEY-FROM-MESSAGE these

s ALL these
ΑΥΤΑΠΑΝΤΑΤΟΙCΕΝΔΕΚΑΚ
ALL to-THE ONE-TEN AND

12 Compare Jn. 20[2-10].

12 Peter had good cause to remember the Lord's first announcement of His death and resurrection, for he had objected to it, and had been severely rebuked (Mt. 16[21-23]). The Lord had actually called him satan, because he wanted the kingdom to come without suffering. It is usual to suppose that all evil is of the Adversary, but the crucifixion, the climax of all evil, was by the specific counsel and foreknowledge of God (Ac.2[23]).

13-17 Compare Mk. 16[12,13].

14 Compare Mal. 3[16].

15 In resurrection, before His ascension, the Lord was present for forty days, manifesting Himself to His disciples at will. He was not invested with the supernal glory in which Paul saw Him after His ascension. The forty days give us a sample of the terrestrial bodies of Israel's saints, the vision of Paul revealed the body glorious which will be the portion of those who partake of His celestial glory. It is too bright for earth. It was dimmed to suit the sight of His disciples. But it had powers far beyond the present human body. He could change its form, vanish or appear at will, and move without hindrance through any material obstacle. It does not take much faith to perceive the possibility of such a body. Even in its present imperfect approximations to physical truth, science could formulate a theory to explain it. The properties of matter change greatly according to the latent powers they contain. Thus water is solid ice when cold, fluid water when warm, and gaseous, invisible steam when hot. So a human body, with sufficient vital force, might change its own constitution and actually become invisible or luminous.

16 Compare 24[31]Jn.20[14]21[4].

18 The crucifixion of Christ must have been known to almost all in Jerusalem. As it was the Passover, several million people were there, and through them it would spread rapidly through the land.

21 Compare 2[38]Ac.1[6].

21 The resurrection, when plainly foretold, was always to occur on the third day. The tomb is empty and the messengers declare Him to be alive, yet

there were the Magdalene Mary
and Joanna and Mary of James
and the rest together with them,
who told these things to the apos-
11 tles. And these declarations ap-
pear in their sight as if nonsense,
and they believed them not.
12 Yet Peter, rising, ran to the
tomb, and stooping over, is observ-
ing the swathing only. And he
came away marveling to himself at
what has occurred.
13 And *lo!* two of them in the same
day were going into a village six-
ty stadia [6.89 miles] distant from
Jerusalem, which is named Emma-
14 us. And *they* conversed with one
another concerning all of these
15 things which have befallen. And it
occurred, in their conversation and
discussion, Jesus Himself also,
drawing near, went together with
16 them. Yet their eyes were held so
as not to recognize Him.
17 Now He said to them, "What
words are these which you are ban-
dying one with another while walk-
ing?" And they stood with a sad
countenance.
18 Now answering, the one named
Cleopas said to Him, "Are *you* so-
journing alone in Jerusalem, and
did you not know what is occur-
ring in her in these days?"
19 And He said to them, "What?"
Now they say to Him, "That
which concerns Jesus the Nazarean,
a Man Who came to be a Prophet
powerful in work and in word, in
front of God and the entire people,
20 so that both our chief priests and
chiefs betray Him to the judgment
of death, and they crucify Him.
21 Yet *we* expected that *He* is the One

B o. A *omits* WERE YET
ΑΙΠΑϹΙΝΤΟΙϹΛΟΙΠΟΙϹΗϹ
10 to-ALL THE rest WERE

s+Μ
ΑΝΔΕΗΜΑΓΔΑΛΗΝΗΜΑΡΙΑΚ
YET THE MAGDALENE MARY AND

ΑΙΙΩΑΝΝΑΚΑΙΜΑΡΙΑΗΙΑΚ
JOANNA AND MARY THE OF-JACO-

ΩΒΟΥΚΑΙΑΙΛΟΙΠΑΙϹΥΝΑΥ
BUS AND THE rest TOGETHER to-

ABs1* *omit* WHO
ΤΑΙϹΑΙΕΛΕΓΟΝΠΡΟϹΤΟΥϹ
them WHO said TOWARD THE

ΑΠΟϹΤΟΛΟΥϹΤΑΥΤΑΚΑΙΕΦ
11 commissioners these AND APPEARED

ΑΝΗϹΑΝΕΝΩΠΙΟΝΑΥΤΩΝΩϹ
IN-VIEW OF-them AS-IF

A OF-them ΑΥΤΩΝ
ΕΙΛΗΡΟϹΤΑΡΗΜΑΤΑΤΑΥΤΑ
OBLIVION-GUSH THE declarations these

ΚΑΙΗΠΙϹΤΟΥΝΑΥΤΑΙϹΟΔΕ
12 AND THEY-UN-BELIEVED to-them THE YET

ΠΕΤΡΟϹΑΝΑϹΤΑϹΕΔΡΑΜΕΝ
Peter UP-STAND*ing* RAN

s o.
ΕΠΙΤΟΜΝΗΜΕΙΟΝΚΑΙΠΑΡΑ
ON THE memorial-vault AND BESIDE-BEND-

ONLY *by* s5 A ΚΕ
ΚΥΨΑϹΒΛΕΠΕΙΤΑΟΘΟΝΙΑΜ
ing IS-looking THE SHEET (*dim*) ONLY

ΙΜΕΝΑ LYING A Ο B o.
ΟΝΑΚΑΙΑΠΗΛΘΕΝΠΡΟϹΕΑΥ
AND he-FROM-CAME TOWARD self

ΤΟΝΘΑΥΜΑΖΩΝΤΟΓΕΓΟΝΟϹ
MARVELING THE HAVING-BECOME

s2 *adds faint* Η s THE s.
ΚΑΙΙΔΟΥΔΥΟΕΞΑΥΤΩΝΕΝΑ
13 AND BE-PERCEIVING TWO OUT OF-them IN SAME

A ΩΡΑ HOUR s1* *adds* ΔΕ A WERE GO-
ΥΤΗΤΗΗΜΕΡΑΗϹΑΝΠΟΡΕΥΟ
THE DAY WERE GOING

ING IN THE SAME HOUR
ΜΕΝΟΙΕΙϹΚΩΜΗΝΑΠΕΧΟΥϹ
INTO VILLAGE FROM-HAVING

s *adds* ΕΚΑΤΟΝ HUNDRED
ΑΝϹΤΑΔΙΟΥϹΕΞΗΚΟΝΤΑΑΠ
stadia (606.75 ft.) SIX-TY FROM

ΟΙΕΡΟΥϹΑΛΗΜΗΟΝΟΜΑΕΜΜ
JERUSALEM WHICH NAME EMMAUS

B+Ε
ΑΟΥϹΚΑΙΑΥΤΟΙΩΜΙΛΟΥΝΠ
14 AND they conversED TO-

ΡΟϹΑΛΛΗΛΟΥϹΠΕΡΙΠΑΝΤΩ
WARD one-another ABOUT ALL

ΝΤΩΝϹΥΜΒΕΒΗΚΟΤΩΝΤΟΥΤ
OF-THE HAVING-befallen these

B+Ε
ΩΝΚΑΙΕΓΕΝΕΤΟΕΝΤΩΟΜΙΛ
15 AND it-BECAME IN THE TO-BE-convers-

ΕΙΝΑΥΤΟΥϹΚΑΙϹΥΝΖΗΤΕΙ
ING them AND TO-BE-TOGETHER-SEEKING

B1 *omits* AND B1+Υ
ΝΚΑΙΑΥΤΟϹΙΗϹΟΥϹΕΓΓΙϹ
AND He JESUS NEAR*ing*

s *had*+ΙΝ
ΑϹϹΥΝΕΠΟΡΕΥΕΤΟΑΥΤΟΙϹ
TOGETHER-WENT to-them

ΟΙΔΕΟΦΘΑΛΜΟΙΑΥΤΩΝΕΚΡ
16 THE YET viewers OF-them *were*-HELD

ΑΤΟΥΝΤΟΤΟΥΜΗΕΠΙΓΝΩΝΑ
OF-THE NO TO-ON-KNOW

ΙΑΥΤΟΝΕΙΠΕΝΔΕΠΡΟϹΑΥΤ
17 Him He-said YET TOWARD them

A+Ε
ΟΥϹΤΙΝΕϹΟΙΛΟΓΟΙΟΥΤΟΙ
ANY THE sayings these

sB1 ΑΙ *for* Ε
ΟΥϹΑΝΤΙΒΑΛΛΕΤΕΠΡΟϹΑΛ
WHICH YE-ARE-INSTEAD-CASTING TOWARD one-

s1*+ΛΟΥϹ B1 ΑΙ *for* Ε
ΛΗΛΟΥϹΠΕΡΙΠΑΤΟΥΝΤΕϹΚ
another ABOUT-TREADING AND

A ΕϹΤΑΙ
ΑΙΕϹΤΑΘΗϹΑΝϹΚΥΘΡΩΠΟΙ
THEY-WERE-STOOD SAD-VIEWED

Bs *omit* THE A+Ω
ΑΠΟΚΡΙΘΕΙϹΔΕΟΕΙϹΟΝΟΜ
18 answerING YET THE ONE to-NAME

A o. o.
ΑΤΙΚΛΕΟΠΑϹΕΙΠΕΝΠΡΟϹΑ
CLEOPAS said TOWARD Him

ΥΤΟΝϹΥΜΟΝΟϹΠΑΡΟΙΚΕΙϹ
YOU ONLY ARE-BESIDE-HOMING

s *adds* ΤΑΥΤΑ
ΙΕΡΟΥϹΑΛΗΜΚΑΙΟΥΚΕΓΝΩ
JERUSALEM AND NOT YOU-KNEW

ϹΤΑΓΕΝΟΜΕΝΑΕΝΑΥΤΗΕΝΤ
THE BECOMING IN her IN THE

ΑΙϹΗΜΕΡΑΙϹΤΑΥΤΑΙϹΚΑΙ
19 DAYS these AND

ΕΙΠΕΝΑΥΤΟΙϹΠΟΙΑΟΙΔΕΕ
He-said to-them ?-THE-WHICH THE-*ones* YET

A Ο
ΙΠΑΝΑΥΤΩΤΑΠΕΡΙΙΗϹΟΥΤ
say to-Him THE ABOUT JESUS THE

A Ω Α Ι
ΟΥΝΑΖΑΡΗΝΟΥΟϹΕΓΕΝΕΤΟ
NAZAREAN WHO BECAME

ΑΝΗΡΠΡΟΦΗΤΗϹΔΥΝΑΤΟϹΕ
MAN BEFORE-AVERer ABLE IN

s saying AND ACT Bs *omit* IN
ΝΕΡΓΩΚΑΙΕΝΛΟΓΩΕΝΑΝΤΙ
ACT AND IN saying IN-INSTEAD

ΟΝΤΟΥΘΕΟΥΚΑΙΠΑΝΤΟϹΤΟ
OF-THE God AND OF-EVERY THE

A Him BESIDE-GIVE
ΥΛΑΟΥΟΠΩϹΤΕΠΑΡΕΔΩΚΑΝ
20 PEOPLE WHICH-how BESIDES BESIDE-GIVE

ΑΥΤΟΝΟΙΑΡΧΙΕΡΕΙϹΚΑΙΟ
Him THE chief-SACRED-*ones* AND THE

ΙΑΡΧΟΝΤΕϹΗΜΩΝΕΙϹΚΡΙΜ
chiefs OF-US INTO JUDGment

ΑΘΑΝΑΤΟΥΚΑΙΕϹΤΑΥΡΩϹΑ
OF-DEATH AND THEY-impale

s Ε B1 Α
ΝΑΥΤΟΝΗΜΕΙϹΔΕΗΛΠΙΖΟΜ
21 Him WE YET EXPECTED

still they do not believe! No wonder He chides them for their dullness of both head and heart! Besides, they had the scriptures, and it is to these He appeals to explain the sufferings which they could not understand. Doubtless He spoke of the rejection of Moses himself by his brethren and of David the king, and especially of Hezekiah, who was smitten for the nation's sins, the type of the suffering Messiah. Many a passage in the Psalms of David is charged with a deeper doctrine and a higher thought than appears upon the surface. Peter, on the day of Pentecost, shows that David, in the so-called sixteenth Psalm, speaks of Him Who was his Lord and Son, when he gives a detailed account of the body and soul of Christ in death (Ps. 16^{9-10}; Ac.2^{25-28}). The concluding verse of the Psalm, "Thou makest known to Me the paths of life", accounts for His spirit, for it is the spirit that imparts life. Thus fully did David predict Messiah's death. Once our eyes are opened, the pages of the scriptures become aglow with the things concerning Christ. As the dwelling place of God, the tabernacle and the temple were faint shadows of Him and His varied offices. The ritual, the sacrifices, the priesthood, the festivals—all pointed to the Coming One and His work. So much is there of Him that He could not have given much more than an outline on the road to Emmaus. Even then they do not seem to have fully realized the import of His words. They do not express any conviction that Christ must have been raised, and that the rumors they had heard must be true. Their inability to see Him in the stranger was but a sign that they were still unable to see Him in the scriptures. No doubt they had heard of the new observance which He had given the twelve, and knew that the broken bread was a figure of His body, broken for them. The symbolic act of blessing and breaking the bread opened their eyes at last, and they finally awoke to the reality of His resurrection. His task accomplished, the Lord vanishes, but they are eager to report the marvelous truth to the apostles, and return to Jerusalem.

22 Compare $^{1-11}$.

24 Compare ^{12} Jn.20^{2-16}.

36-40 Compare Mk.16^{14}Jn.20^{19-23}.

about to be redeeming Israel. But
surely, together with all these
things also, it is leading in this
third day from which these things
22 occurred. But some of our women
also amaze us, coming to be at the
23 tomb early, and, not finding His
body, they came saying that they
had seen an apparition of messen-
gers also, who are saying that He is
24 living. And some of those with us
came away to the tomb, and they
found it thus, according as the
women also said, yet they perceived
Him not."
25 And *He* said to them, "O foolish
and tardy of heart to be believing
on all which the prophets speak!
26 Must not the Christ be suffering
these things, and be entering into
27 His glory?" And beginning from
Moses He interprets to them from
all the prophets also, in all the
scriptures, that which concerns
Himself.
28 And they draw near to the vil-
lage where they went, and *He* does
as though He were going further.
29 And they urge Him, saying, "Re-
main with us, seeing that it is to-
ward dusk and the day has al-
ready declined." And He entered
30 to remain with them. And it oc-
curred, at His reclining with them,
taking bread, He blesses it, and,
breaking, He handed it to them.
31 Now their eyes were opened, and
they recognize Him. And *He* be-
came unapparent to them.
32 And they say to one another,
"Was not our heart burning in us
as He spake to us on the road and

ΕΝΟΤΙΑΥΤΟϹΕϹΤΙΝΟΜΕΛΛ 20
that He IS THE *One*-beING-

ΩΝΑΥΤΡΟΥϹΘΑΙΤΟΝΙϹΡΑΗ 40
ABOUT TO-BE-LOOSenING THE ISRAEL

A *omits* AND *s o.*
ΛΑΛΛΑΓΕΚΑΙϹΥΝΠΑϹΙΝΤΟ 60
but SURELY AND TOGETHER to-ALL these

ΥΤΟΙϹΤΡΙΤΗΝΤΑΥΤΗΝΗΜΕ 80
third this DAY

s[1]* *omits* IS-L. *s o.* A ϹΗΜΕΡΟΝ TODAY *adds*
ΡΑΝΑΓΕΙΑΦΟΥΤΑΥΤΑΕΓΕΝ 100
it-IS-LEADING FROM WHICH these BECAME

22 ΕΤΟΑΛΛΑΚΑΙΓΥΝΑΙΚΕϹΤΙ 20
but AND WOMEN ANY

ΝΕϹΕΞΗΜΩΝΕΞΕϹΤΗϹΑΝΗΜ 40
OUT OF-US OUT-STOOD US

B Δ
ΑϹΓΕΝΟΜΕΝΑΙΟΡΘΡΙΝΑΙΕ 60
BECOMING EARLY ON

s o.
23 ΠΙΤΟΜΝΗΜΕΙΟΝΚΑΙΜΗΕΥΡ 80
THE memorial-vault AND NO FINDING

B[1] Δ
ΟΥϹΑΙΤΟϹΩΜΑΑΥΤΟΥΗΛΘΟ 200
THE BODY OF-Him THEY-CAME

ΝΛΕΓΟΥϹΑΙΚΑΙΟΠΤΑϹΙΑΝ 20
saying AND VIEW

ΑΓΓΕΛΩΝΕΩΡΑΚΕΝΑΙΟΙΛΕ 40
OF-MESSENGERS TO-HAVE-SEEN WHO ARE-

24 ΓΟΥϹΙΝΑΥΤΟΝΖΗΝΚΑΙΑΠΗ 60
saying Him TO-BE-LIVING AND FROM-

A+Ε
ΛΘΟΝΤΙΝΕϹΤΩΝϹΥΝΗΜΙΝΕ 80
CAME ANY OF-THE TOGETHER to-US ON

s o.
ΠΙΤΟΜΝΗΜΕΙΟΝΚΑΙΕΥΡΟΝ 300
THE memorial-vault AND THEY-FOUND

B *omits* AND
ΟΥΤΩϹΚΑΘΩϹΚΑΙΑΙΓΥΝΑΙ 20
thus according-AS AND THE WOMEN

ΚΕϹΕΙΠΟΝΑΥΤΟΝΔΕΟΥΚΕΙ 40
said Him YET NOT THEY-

25 ΔΟΝΚΑΙΑΥΤΟϹΕΙΠΕΝΠΡΟϹ 60
PERCEIVED AND He said TOWARD

Ε+A=selves
ΑΥΤΟΥϹΩΑΝΟΗΤΟΙΚΑΙΒΡΑ 80
them o! UN-MINDing AND TARDY

ΔΕΙϹΤΗΚΑΡΔΙΑΤΟΥΠΙϹΤΕ 400
to-THE HEART OF-THE TO-BE-BELIEV-

ΥΕΙΝΕΠΙΠΑϹΙΝΟΙϹΕΛΑΛΗ 20
ING ON ALL WHICH TALK

26 ϹΑΝΟΙΠΡΟΦΗΤΑΙΟΥΧΙΤΑΥ 40
THE BEFORE-AVERers NOT (*emph.*) these

ΤΑΕΔΕΙΠΑΘΕΙΝΤΟΝΧΡΙϹΤ 60
it-WAS-BINDING TO-BE-EMOTIONING THE ANOINTED

ΟΝΚΑΙΕΙϹΕΛΘΕΙΝΕΙϹΤΗΝ 80
AND TO-BE-INTO-COMING INTO THE

27 ΔΟΞΑΝΑΥΤΟΥΚΑΙΑΡΞΑΜΕΝ 500
esteem OF-Him AND beginning

A*s o.*
ΟϹΑΠΟΜΩΥϹΕΩϹΚΑΙΑΠΟΠΑ 20
FROM MOSES AND FROM ALL

s[1]* *adds* ΚΑΙ AND
ΝΤΩΝΤΩΝΠΡΟΦΗΤΩΝΔΙΕΡΜ 40
THE BEFORE-AVERers He-THRU-TRANS-

A*s o.s*+Ι *s a ds* ΤΙΗΝ *s omits* ALL
ΗΝΕΥϹΕΝΑΥΤΟΙϹΕΝΠΑϹΑΙ 60
LATES to-them IN ALL

ϹΤΑΙϹΓΡΑΦΑΙϹΤΑΠΕΡΙΕΑ 80
THE WRITINGS THE ABOUT Self

A+Ε B Κ
28 ΥΤΟΥΚΑΙΗΓΓΙϹΑΝΕΙϹΤΗΝ 600
AND THEY-NEAR INTO THE

ΚΩΜΗΝΟΥΕΠΟΡΕΥΟΝΤΟΚΑΙ 20
VILLAGE where THEY-WENT AND

ΑΥΤΟϹΠΡΟϹΕΠΟΙΗϹΑΤΟΠΟ 40
He TOWARD-DOES forward-

s Ω *o.s*[1]*ΤΕΡΩ *repeats*
29 ΡΡΩΤΕΡΟΝΠΟΡΕΥΕϹΘΑΙΚΑ 60
more TO-BE-GOING AND

ΙΠΑΡΕΒΙΑϹΑΝΤΟΑΥΤΟΝΛΕ 80
THEY-BESIDE-FORCE Him saying

s o.
ΓΟΝΤΕϹΜΕΙΝΟΝΜΕΘΗΜΩΝΟ 700
REMAIN WITH US that

ΤΙΠΡΟϹΕϹΠΕΡΑΝΕϹΤΙΝΚΑ 20
TOWARD EVENING-STAR it-IS AND

A *omits* ALREADY
ΙΚΕΚΛΙΚΕΝΗΔΗΗΗΜΕΡΑΚΑ 40
HAS-declined ALREADY THE DAY AND

s o.
ΙΕΙϹΗΛΘΕΝΤΟΥΜΕΙΝΑΙϹΥ 60
He-INTO-CAME OF-THE TO-REMAIN TOGETH-

30 ΝΑΥΤΟΙϹΚΑΙΕΓΕΝΕΤΟΕΝΤ 80
to-them AND BECAME IN THE

ΩΚΑΤΑΚΛΙΘΗΝΑΙΑΥΤΟΝΜΕ 800
TO-BE-DOWN-CLINED Him WITH

s adds ΚΑΙ AND B Ε
ΤΑΥΤΩΝΛΑΒΩΝΤΟΝΑΡΤΟΝΗ 20
them GETTING THE BREAD He-

s omits -ON-
ΥΛΟΓΗϹΕΝΚΑΙΚΛΑϹΑϹΕΠΕ 40
blesses AND BREAKing ON-GAVE

31 ΔΙΔΟΥΑΥΤΟΙϹΑΥΤΩΝΔΕΔΙ 60
to-them OF-them YET WERE-

s Υ *o.s*[1]*Γ *for* ΧΘ
ΗΝΟΙΧΘΗϹΑΝΟΙΟΦΘΑΛΜΟΙ 80
THRU-UP-OPENED THE VIEWers

s[1] *omits* AND THEY-ON-KNOW Him
ΚΑΙΕΠΕΓΝΩϹΑΝΑΥΤΟΝΚΑΙ 900
AND THEY-ON-KNOW Him AND

ΑΥΤΟϹΑΦΑΝΤΟϹΕΓΕΝΕΤΟΑ 20
He UN-APPEARED BECAME FROM

A Ο
32 ΠΑΥΤΩΝΚΑΙΕΙΠΑΝΠΡΟϹΑΛ 40
them AND THEY-say TOWARD one-an-

ΛΗΛΟΥϹΟΥΧΙΗΚΑΡΔΙΑΗΜΩ 60
other NOT (*emph.*) THE HEART OF-US

s Ε *o.* B *omits* IN US
ΝΚΑΙΟΜΕΝΗΗΝΕΝΗΜΙΝΩϹΕ 80
BURNING WAS IN US AS He-

A ΗϹΕΝ *for* ΕΙ B³ *omit* AND
ΛΑΛΕΙΗΜΙΝΕΝΤΗΟΔΩΚΑΙΩ 97000
TALKED to-US IN THE WAY AND AS

36-40 Compare Mk.16[14]Jn.20[19-23].

39 The nature of our Lord's resurrection is nowhere more clearly revealed than in His efforts to convince the trembling disciples. The Lord was human in the full sense of the word, and had a body, soul, and spirit before His death. He lost none of these in resurrection. Had He been a spirit, as some of the disciples supposed at first, then He would not have had a body, with flesh and bones. The fact that His body did not decompose in death, that it still had the wounds which came at the crucifixion, that it is never said to have blood, all go to show that it was as real a body as before, but changed in its powers and mode of living. The bodies of the saints will be changed from soulish bodies, sustained in life through the medium of the blood, into spiritual (not spirit) bodies, vivified directly by means of spirit.

44 Compare [6,5] 18[31-33].

45 Compare Ps. 119[18].

46 Compare [26,27] Ps.22 Isa.53.

46 This commission, for all mankind, in contrast to the kingdom commissions of Matthew (Mt.10[5-8] 28[16-20]), is concerned with sins and the suffering of Christ. It promises a pardon to all who repent. In actual practise it was often combined with the other commissions, as recorded in the book of Acts. It was not in force until Pentecost. There Peter proclaims: "Repent . . . for the pardon of your sins . . . (Ac. 2[38]). He used it again in preaching to Cornelius: "everyone who is believing in Him is to be obtaining the pardon of sins through His name" (Ac. 10[43]). Peter and the eleven do not seem to have left the land of Israel in the proclamation of pardon. Paul was appointed to carry it to the nations. His first commission was to the effect that the nations were "to get a pardon of sins" (Ac. 26[18]). After his separation (Ac. 13[2]) he coupled this with justification (Ac. 13[38,39]), and drops pardon when he no longer proclaims Christ after the flesh (2 Co. 5[16-21]). Pardon is administered by the executive of a government, for those who are proven guilty; justification acquits those who are reckoned not guilty.

47 Compare Ac.2[38].

as He opened to us the scrip-
33 tures?" And, rising in the same
hour, they return to Jerusalem and
found the eleven convened together
34 and those with them, saying that
the Lord was really roused and
35 was seen by Simon. And *they* un-
folded what was on the road, and
how He is known to them in the
breaking of the bread.
36 Now, at their speaking these
things, Jesus Himself stood in
their midst and is saying to them,
37 "Peace to you!" Yet, becoming
dismayed and affrighted, they sup-
posed they are beholding a spirit.
38 And He said to them, "Why are
you disturbed? And wherefore are
reasonings coming up in your
39 hearts? Perceive My hands and My
feet, that it is *I* Myself. Handle
Me and perceive, seeing that a spir-
it has not flesh and bones according
40 as you behold Me having." And,
saying this, He exhibits to them
41 His hands and feet. Now, at their
still disbelieving from joy, and
marveling, He said to them, "Have
42 you any food in this place?" Now
they hand Him part of a broiled
43 fish, and, taking it, He ate before
them.
44 Now He said to them, "These
are My words, which I speak to you
still being with you, seeing that all
must be fulfilled which has been
written in the law of Moses and the
prophets and psalms concerning
45 Me." Then He opens up their
mind to understand the scriptures,
46 and said to them that "Thus it is
written, and thus the Christ must
be suffering and rise from among
47 the dead the third day. And repent-

sB^1 Y *o.*
CΔΙΗΝΟΙΓЄΝΗΜΙΝΤΑCΓΡΑ 20
He-THRU-UP-OPENED to-US THE WRITings

ΦΑCΚΑΙΑΝΑCΤΑΝΤЄCΑΥΤΗ 40
33 AND UP-STANDing to-SAME

ΤΗΩΡΑΥΠЄCΤΡЄΨΑΝЄΙCΙЄ 60
THE HOUR THEY-reTURN INTO JERU-

B*s omit* -TOGETHER-
ΡΟΥCΑΛΗΜΚΑΙЄΥΡΟΝCΥΝΗ 80
SALEM AND THEY-FOUND HAVING-*been*-

ΘΡΟΙCΜЄΝΟΥCΤΟΥCЄΝΔЄΚ 100
TOGETHER-CONVENED THE ONE-TEN

ΑΚΑΙΤΟΥCCΥΝΑΥΤΟΙCΛЄΓ 20
34 AND THE TOGETHER to-them SAYING

A WAS-ROUSED THE Master BEINGly
ΟΝΤΑCΟΤΙΟΝΤΩCΗΓЄΡΘΗΟ 40
that BEINGly WAS-ROUSED THE

AB *omit* to-THE
ΚΥΡΙΟCΚΑΙΩΦΘΗΤΩCΙΜΩΝ 60
Master AND WAS-VIEWED to-THE SIMON

ΙΚΑΙΑΥΤΟΙЄΞΗΓΟΥΝΤΟΤΑ 80
35 AND they unfoldED THE

ЄΝΤΗΟΔΩΚΑΙΩCЄΓΝΩCΘΗΑ 200
IN THE WAY AND AS He-IS-KNOWN to-

ΥΤΟΙCЄΝΤΗΚΛΑCЄΙΤΟΥΑΡ 20
them IN THE BREAKing OF-THE BREAD

ΤΟΥΤΑΥΤΑΔЄΑΥΤΩΝΛΑΛΟΥ 40
36 these YET OF-them TALKING

B*s omit* THE JESUS
ΝΤΩΝΑΥΤΟCΟΙΗCΟΥCЄCΤΗ 60
He THE JESUS STOOD

A M
ЄΝΜЄCΩΑΥΤΩΝΚΑΙΛЄΓЄΙΑ 80
IN MIDST OF-them AND IS-saying to-

for ΠΤΟ *s has* ΦΟΒ *and* B ΘΡΟ
ΥΤΟΙCЄΙΡΗΝΗΥΜΙΝΠΤΟΗΘ 300
37 them PEACE to-YOU*p* BEING-DISMAYED

ЄΝΤЄCΔЄΚΑΙЄΜΦΟΒΟΙΓЄΝ 20
YET AND IN-FEAR BECOMING

ΟΜЄΝΟΙЄΔΟΚΟΥΝΠΝЄΥΜΑΘ 40
THEY-SEEMED spirit TO-

ЄΩΡЄΙΝΚΑΙЄΙΠЄΝΑΥΤΟΙC 60
38 BE-beholdING AND He-said to-them

A ΑΙ *for* Є
ΤΙΤЄΤΑΡΑΓΜЄΝΟΙЄCΤЄΚΑ 80
ANY HAVING-*been*-DISTURBED YE-ARE AND

THRU *omitted by* B
ΙΔΙΑΤΙΔΙΑΛΟΓΙCΜΟΙΑΝΑ 400
THRU ANY THRU-accounts ARE-UP-

B ΤΗ
ΒΑΙΝΟΥCΙΝЄΝΤΑΙCΚΑΡΔΙ 20
STEPPING IN THE HEARTS

B *o. o.* B *o.* *s o.*
ΑΙCΥΜΩΝЄΙΔЄΤЄΤΑCΧЄΙΡ 40
39 OF-YOU*p* BE-PERCEIVING THE HANDS

s THE FEET OF-ME AND THE HANDS
ΑCΜΟΥΚΑΙΤΟΥCΠΟΔΑCΜΟΥ 60
OF-ME AND THE FEET OF-ME

A He I AM
ΟΤΙЄΓΩЄΙΜΙΑΥΤΟCΨΗΛΑΦ 80
that I AM He STROKE-TOUCH

ΗCΑΤЄΜЄΚΑΙΙΔЄΤЄΟΤΙΠΝ 500
ME AND BE-PERCEIVING that spirit

B *adds* ΚΑΙ *s had* +C
ЄΥΜΑCΑΡΚΑΚΑΙΟCΤЄΑΟΥΚ 20
FLESH AND BONES NOT

s ΑΙ
ЄΧЄΙΚΑΘΩCЄΜЄΘЄΩΡЄΙΤЄ 40
IS-HAVING according-AS ME YE-ARE-beholdING

B*s omit* -ON-
ЄΧΟΝΤΑΚΑΙΤΟΥΤΟЄΙΠΩΝЄ 60
40 HAVING AND this saying He-

s o. *s.o.*
ΠЄΔЄΙΞЄΝΑΥΤΟΙCΤΑCΧЄΙ 80
ON-SHOWS to-them THE HANDS

ΡΑCΚΑΙΤΟΥCΠΟΔΑCЄΤΙΔЄ 600
41 AND THE FEET STILL YET

A *o.* A *o.*
ΑΠΙCΤΟΥΝΤΩΝΑΥΤΩΝΑΠΟΤ 20
OF-UN-BELIEVING OF-them FROM THE

A AND OF-M. FROM THE JOY
ΗCΧΑΡΑCΚΑΙΘΑΥΜΑΖΟΝΤΩ 40
JOY AND OF-MARVELING

ΝЄΙΠЄΝΑΥΤΟΙCЄΧЄΤЄΤΙΒ 60
He-said to-them YE-ARE-HAVING ANY FOOD

s^{1*} ΦΑЄ
ΡΩCΙΜΟΝЄΝΘΑΔЄΟΙΔЄЄΠЄ 80
42 IN-PLACE-YET THE-*ones* YET ON-

ΔΩΚΑΝΑΥΤΩΙΧΘΥΟCΟΠΤΟΥ 700
GIVE to-Him OF-FISH BROILed

ΜЄΡΟCΚΑΙΛΑΒΩΝЄΝΩΠΙΟΝ 20
43 PART AND GETTING IN-VIEW

A ΠΑΝΤΩΝ OF-ALL A *omits* TOWARD
ΑΥΤΩΝЄΦΑΓЄΝЄΙΠЄΝΔЄΠΡ 40
44 OF-them He-ATE He-said YET TOWARD

A to-them Ι
ΟCΑΥΤΟΥCΟΥΤΟΙΟΙΛΟΓΟΙ 60
them these THE sayings

OF-ME *omitted by s*
ΜΟΥΟΥCЄΛΑΛΗCΑΠΡΟCΥΜΑ 80
OF-ME WHICH I-TALK TOWARD YOU*p*

CЄΤΙΩΝCΥΝΥΜΙΝΟΤΙΔЄΙΠ 800
STILL BEING TOGETHER to-YOU*p* that IS-BINDING TO-

A*s o.*
ΛΗΡΩΘΗΝΑΙΠΑΝΤΑΤΑΓЄΓ 20
BE-FILLED ALL (*emph.*) THE HAVING

A*s o.*
ΡΑΜΜЄΝΑЄΝΤΩΝΟΜΩΜΩΥCЄ 40
been-WRITTEN IN THE LAW *of*-MOSES

s adds ЄΝ IN *s omits* AND A *omits* THE
ΩCΚΑΙΤΟΙCΠΡΟΦΗΤΑΙCΚΑ 60
AND THE BEFORE-AVERers AND

s^1 *o.*
ΙΨΑΛΜΟΙCΠЄΡΙЄΜΟΥΤΟΤЄ 80
45 psalms ABOUT ME then

s Y *o.*
ΔΙΗΝΟΙΞЄΝΑΥΤΩΝΤΟΝΝΟΥ 900
He-THRU-UP-OPENS OF-them THE MIND

s^2+Є*o.*B^1Ι+B *by* s^5
ΝΤΟΥCΥΝΙЄΝΑΙΤΑCΓΡΑΦΑ 20
OF-THE TO-understand THE WRITings

CΚΑΙЄΙΠЄΝΑΥΤΟΙCΟΤΙΟΥ 40
46 AND He-said to-them that thus

B*s omit* AND thus it-WAS-BINDING
ΤΩCΓЄΓΡΑΠΤΑΙΚΑΙΟΥΤΩC 60
it-HAS-*been*-WRITTEN AND thus

ЄΔЄΙΠΑΘЄΙΝΤΟΝΧΡΙCΤΟΝ 80
it-WAS-BINDING TO-BE-EMOTIONING THE ANOINTED

ΚΑΙΑΝΑCΤΗΝΑΙЄΚΝЄΚΡΩΝ 98000
AND TO-UP-STAND OUT OF-DEAD-*ones*

49 Compare Jn.14[15-17,26]16[7].

49 The sequel to Luke's account is in the book of Acts. There the thread of the kingdom proclamation is taken up by the twelve apostles, after their enduement with power at Pentecost.

50-51 Compare Mk.16[19]Ac.1[9-11].

50 The Lord seems to have lingered only long enough to establish the fact of His resurrection and prepare the apostles for their future ministry. There is no hint here of His high heavenly honors, but all His teaching is confined within the sphere of Israel's restoration to become earth's suzerain, according to the prophets, and to the blessing of the nations through them.

52 Compare Ac. 1[12].

53 Compare Ac.2[46,47]5[42].

ance for the pardon of sins is to be
proclaimed, on His name, to all the
nations, beginning from Jerusalem.
48 Now *you* shall be witnesses of these
49 things. And *lo! I* am delegating
the promise of My Father on you.
Now *you* be seated in the city of
Jerusalem till you should be put-
ting on power from on high."
50 Now He led them out as far as to
Bethany, and lifting up His hands,
51 He blesses them. And it occurred
as He is blessing them, He put an
interval between them, and He was
52 carried up into heaven. And *they*,
worshiping Him, return into Jeru-
53 salem with great joy. And they
were continually in the sanctuary,
praising and blessing God. ***Amen!***

ΤΗΤΡΙΤΗΗΜΕΡΑΚΑΙΚΗΡΥΧ
47 to-THE third DAY AND TO-BE-PROCLAIM-
ΘΗΝΑΙΕΠΙΤΩΟΝΟΜΑΤΙΑΥΤ
ED ON THE NAME OF-Him
A ΚΑΙ AND
ΟΥΜΕΤΑΝΟΙΑΝΕΙϹΑΦΕϹΙΝ
AFTER-MIND INTO FROM-LETTING
ΑΜΑΡΤΙΩΝΕΙϹΠΑΝΤΑΤΑΕΘ
OF-misses INTO ALL THE NATIONS
A Ν
ΝΗΑΡΞΑΜΕΝΟΙΑΠΟΙΕΡΟΥϹ
beginning FROM JERUSALEM
Bs *omit* YET B *omits* WILL-BE *s* Ε *o.*=ARE
ΑΛΗΜΥΜΕΙϹΔΕΕϹΤΑΙΜΑΡΤ
48 YE YET WILL-BE witnesses
for AND BE-PERCEIVING I *s has* ΚΑΓΩ AND-I
ΥΡΕϹΤΟΥΤΩΝΚΑΙΙΔΟΥΕΓΩ
49 OF-these AND BE-PERCEIVING I
-OUT- *omitted by* As[1*]
ΕΞΑΠΟϹΤΕΛΛΩΤΗΝΕΠΑΓΓΕ
AM-OUT-commissionING THE promise
AB Ε+
ΛΙΑΝΤΟΥΠΑΤΡΟϹΜΟΥΕΦΥΜ
OF-THE FATHER OF-ME ON YOU*p*
A+Ε
ΑϹΥΜΕΙϹΔΕΚΑΘΙϹΑΤΕΕΝΤ
YE YET BE-seated IN THE
Bs *omit* JERUSALEM
ΗΠΟΛΕΙΙΕΡΟΥϹΑΛΗΜΕΩϹΟ
city JERUSALEM TILL OF-
A ΔΙ A ABILITY OUT-OF HIGH
ΥΕΝΔΥϹΗϹΘΕΕΞΥΨΟΥϹΔΥΝ
WHICH YE-SH'D-BE-IN-SLIPPING OUT OF-HIGH ABILITY
ΑΜΙΝΕΞΗΓΑΓΕΝΔΕΑΥΤΟΥϹ
50 He-OUT-LED YET them

A+ΕΞΩ A ΕΙϹ INTO
ΕΩϹΠΡΟϹΒΗΘΑΝΙΑΝΚΑΙΕΠ
TILL TOWARD BETHANY AND ON-
s o. *s* Η
ΑΡΑϹΤΑϹΧΕΙΡΑϹΑΥΤΟΥΕΥ
LIFT*ing* THE HANDS OF-Him He-
ΛΟΓΗϹΕΝΑΥΤΟΥϹΚΑΙΕΓΕΝ
51 blesses them AND it-BECAME
s o.
ΕΤΟΕΝΤΩΕΥΛΟΓΕΙΝΑΥΤΟΝ
IN THE TO-BE-blessing Him
ΑΥΤΟΥϹΔΙΕϹΤΗΑΠΑΥΤΩΝΚ
them He-THRU-STOOD FROM them AND
s[1*] *omits* AND He-*was*-UP-CARRIED INTO THE heaven
ΑΙΑΝΕΦΕΡΕΤΟΕΙϹΤΟΝΟΥΡ
He-*was*-UP-CARRIED INTO THE heaven
ΑΝΟΝΚΑΙΑΥΤΟΙΠΡΟϹΚΥΝΗ
52 AND they worshiping
ϹΑΝΤΕϹΑΥΤΟΝΥΠΕϹΤΡΕΨΑ
Him return
ΝΕΙϹΙΕΡΟΥϹΑΛΗΜΜΕΤΑΧΑ
INTO JERUSALEM WITH JOY
B[1] *omits* GREAT
ΡΑϹΜΕΓΑΛΗϹΚΑΙΗϹΑΝΔΙΑ
53 GREAT AND THEY WERE THRU
Bs *omit* PRAISING AND
ΠΑΝΤΟϹΕΝΤΩΙΕΡΩΑΙΝΟΥΝ
EVERY IN THE SACRED-place PRAISING
ΤΕϹΚΑΙΕΥΛΟΓΟΥΝΤΕϹΤΟΝ
AND blessing THE
s omits AMEN
ΘΕΟΝΑΜΗΝ
God AMEN

JOHN'S ACCOUNT

THIS ACCOUNT presents our Lord in the character of the Son of God. Matthew portrays Him as the Son of David and the Son of Abraham. Luke impresses us with His humanity, Mark with His service, but here we rise above these lesser glories, and learn of His divine relationship. The genealogies of Matthew and Luke are each in accord with the truth they teach, Mark needs none for the Servant, but John unveils Him as the Word before His advent in fleshly form.

The keynote is struck in the first sentence. He is the Word, the Expression, the Logos. God is revealing Himself here through the medium of *sound.* He appeals to human ears. While this is a higher method than an appeal to power or acts, it is a much lower means than that used in this day of grace, for to us He is presented as the Image of God. He appeals to our spiritual *sight.*

A comparison of John's ministry and Paul's for the nations is suggested by the name given to John. In recognition of His tempestuous character, the Lord calls him a "son of thunder". Paul's first meeting with the Lord was like the lightning. The light of a flash travels about a million times as fast as the thunderclap which it occasions, and perhaps a billion times as far. No sound reaches us except from earth and even then, at no great distance. We can see stars so far from us that no human speech can more than suggest their remoteness.

So then, John presents the Son of God as the Word, in His relation to the earth. Paul also presents Him as the Son of His love, but rather in relation to the celestial universe. And, high as the spiritual flights of the beloved disciple, the apostle of the nations reveals a transcendent realm of truth to which John was a stranger. He was a minister of the Circumcision, and such blessing as he doles out to the nations is entirely dependent on Israel's prior bliss. Paul bases all his blessing for the nations on Israel's previous apostasy. It is a notable fact that this account was not written until after the apostolic ministry had closed. Possibly none of the other apostles even saw it. They never used it in the period comprised by the Acts. Paul never read it. He was able to fulfill the most marvelous of all ministries without a single glance into this narrative. Indeed, his later ministries were not concerned with Christ after the flesh and it would have had but little appeal to him so far as its proclamation was concerned. Being, then, given after all present need for it was past, it undoubtedly is intended for the Israel of the future, especially in the millennial era. Unlike the other accounts, it suggests Christ's rejection at the commencement, and soon unveils a preview of the marriage of the Lambkin which takes place during the thousand years, and gives a series of seven signs, all of which find their fulfillment in the day of Jehovah.

The seven signs are specially designed to support the central thought that He is the incarnate *Word.* Unlike the accounts elsewhere, there is no personal contact, or action. He speaks and it is done.

His word has power because of what He is. The water blushed into wine at the word of Him Who was the true Vine (15[1]). He not only said "I am the Way and the Truth and the Life" (14[6]), but could tell the courtier, "Go. Your son is living" (4[50]). He is the Door (10[7]) through which the impotent man was saved. He is the Bread (6[35]) that fed the five thousand (6[5-14]). As the Good Shepherd (10[11]) He seeks His sheep in the storm (6[18]). As the Light (9[5]) He opens the blind man's eyes (9[7]). As the Resurrection and the Life (11[25]) He rouses Lazarus (11) from the tomb. It is the *word* of "I AM" which displays its potency in the seven signs of this evangel. Briefly, the words of Christ are substantiated by a divine sign language which only those who knew the Word of God could understand.

1 As God always was, there is no absolute beginning brought before us in the Scriptures. Both here and in Gen. 1:1 the article *the* is lacking in the originals, showing that it refers to the commencement of the subject in hand. In Genesis it is the beginning of creation. Here it is the beginning of revelation. The phrase might be rendered idiomatically, "To begin with".

The Logos, or Saying, or Expression, or Word, brings before us the revelation of God through sound, which appeals to the ears of His creatures. It is inferior to and in contrast with the revelation in which Christ is presented to sight, as the Image of God. Paul was saved by a sight of His transcendent glory. John was called by His word. Sound is slow and confined to the earth. Sight is swift and searches the heavens. This suggests the limited sphere of John's ministry.

"With" suggests two Greek words neither of which is used here, hence for accuracy's sake it is best to translate literally "toward". "With God" has no cogency in this connection. "Toward" indicates that the revealed Word pointed the creature in the direction of God. Take every "thus saith the Lord" in the Hebrew Scriptures and they all point us to God, and reveal some attribute of the divine character.

It is impossible for the mind to entertain the two thoughts that the Word was toward (or with) God, and the Word was God. Nothing which is toward (or with) an object can actually be that object. The difficulty lies in the difference between English and Greek idiom. "Was" and "is" are usually omitted in Greek, unless they are used in a figurative sense. Thus "This *is* my body" does not mean that the bread of the communion actually is the Lord's body but represents it. As the bread stands for the Lord's body, so the Word took the place of God. The God of the Hebrew Scriptures spoke: it was an oral revelation. He was revealed as Elohim, Jehovah, Adonai, etc., by means of utterances which came to the fathers through the prophets, while His essence was concealed. As at Sinai, His voice was heard, but He was hid.

IN THE BEGINNING was the Word,
and the Word was toward God,
2 and God was the Word. This was
3 in the beginning toward God. All
came into being through It, and
apart from It not one thing came
into being which has come into be-
4 ing. In It was life, and the life was
5 the light of men. And the light is
appearing in the darkness, and the
darkness grasped it not.
6 There came to be a man commis-
7 sioned by God, named John. This
one came for a witness, that he
should be testifying concerning the
Light, that all should be believing
8 through It. *He* was not the Light,
but that he should be testifying
9 concerning the Light. It was the
true Light, which is enlightening
every man, coming into the world.
10 In the world He was, and the
world came into being through Him,
11 and the world knew Him not. Into
His own He came, and those who
12 are His own accepted Him not. Yet
as many as obtained Him, to them
He gives the right to become chil-
dren of God, to those who are believ-
13 ing into His name, who were begot-
ten, not of bloods, neither of the
will of the flesh, neither of the will
of a man, but of God.
14 And the Word became flesh, and
tabernacles among us, and we gaze
at His glory, a glory as of an only
begotten from the Father, full of
grace and truth.
15 John is testifying concerning
Him and has cried, saying, "This
was He of Whom I said, 'He Who
is coming behind me, has come to
be in front of me, seeing that He
16 was before me', seeing that *we* all
obtained of that which fills Him,
17 and grace for grace, seeing that the
law was given through Moses,

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ЄΝΑΡΧΗΗΝΟΛΟΓΟCΚΑΙΟΛΟ
IN ORIGINAL WAS THE saying *m* AND THE saying

ΓΟCΗΝΠΡΟCΤΟΝΘЄΟΝΚΑΙΘ
WAS TOWARD THE God AND God

ЄΟCΗΝΟΛΟΓΟCΟΥΤΟCΗΝЄΝ
2 WAS THE saying *m* this WAS IN

ΑΡΧΗΠΡΟCΤΟΝΘЄΟΝΠΑΝΤΑ
3 ORIGINAL TOWARD THE God ALL

A+Є
ΔΙΑΥΤΟΥЄΓЄΝЄΤΟΚΑΙΧѠΡ
THRU Him BECAME AND apart-from

s1* o.
ΙCΑΥΤΟΥЄΓЄΝЄΤΟΟΥΔЄЄΝ
Him BECAME NOT-YET ONE

s IS ЄCΤΙΝ
ΟΓЄΓΟΝЄΝЄΝΑΥΤѠΖѠΗΗΝΚ
4 WHICH HAS-BECOME IN Him LIFE WAS AND

B1 *omits* OF-THE humans
ΑΙΗΖѠΗΗΝΤΟΦѠCΤѠΝΑΝΘΡ
THE LIFE WAS THE LIGHT OF-THE humans

ѠΠѠΝΚΑΙΤΟΦѠCЄΝΤΗCΚΟΤ
5 AND THE LIGHT IN THE DARKness

ΙΑΦΑΙΝЄΙΚΑΙΗCΚΟΤΙΑΑΥ
IS-APPEARING AND THE DARKness it

ΤΟΟΥΚΑΤЄΛΑΒЄΝЄΓЄΝЄΤΟ
6 NOT DOWN-GOT BECAME

ΑΝΘΡѠΠΟCΑΠЄCΤΑΛΜЄΝΟC
human HAVING-*been*-commissionED

s1* *adds* ΗΝ WAS
ΠΑΡΑΘЄΟΥΟΝΟΜΑΑΥΤѠΙѠΑ
BESIDE God NAME to-him JOHN

B o.
ΝΝΗCΟΥΤΟCΗΛΘЄΝЄΙCΜΑΡ
7 this-*one* CAME INTO witness

ΤΥΡΙΑΝΙΝΑΜΑΡΤΥΡΗCΗΠЄ
THAT he-SHOULD-BE-witnessING ABOUT

ΡΙΤΟΥΦѠΤΟCΙΝΑΠΑΝΤЄCΠ
THE LIGHT THAT ALL SH'LD-

ΙCΤЄΥCѠCΙΝΔΙΑΥΤΟΥΟΥΚ
8 BE-BELIEVING THRU it NOT

s o.
ΗΝЄΚЄΙΝΟCΤΟΦѠCΑΛΛΙΝΑ
WAS that-*one* THE LIGHT but THAT

ΜΑΡΤΥΡΗCΗΠЄΡΙΤΟΥΦѠΤΟ
he-SHOULD-BE-witnessING ABOUT THE LIGHT

CΗΝΤΟΦѠCΤΟΑΛΗΘΙΝΟΝΟ
9 it-WAS THE LIGHT THE TRUE WHICH

ΦѠΤΙΖЄΙΠΑΝΤΑΑΝΘΡѠΠΟΝ
IS-LIGHTening EVERY human

ЄΡΧΟΜЄΝΟΝЄΙCΤΟΝΚΟCΜΟ
COMING INTO THE SYSTEM

ΝЄΝΤѠΚΟCΜѠΗΝΚΑΙΟΚΟCΜ
10 IN THE SYSTEM it-WAS AND THE SYSTEM

s1* Ν
ΟCΔΙΑΥΤΟΥЄΓЄΝЄΤΟΚΑΙΟ
THRU it BECAME AND THE

ΚΟCΜΟCΑΥΤΟΝΟΥΚЄΓΝѠΙ
11 SYSTEM Him NOT KNEW INTO

CΤΑΙΔΙΑΗΛΘЄΝΚΑΙΟΙΙΔΙ
THE OWN He-CAME AND THE OWN-

ΟΙΑΥΤΟΝΟΥΠΑΡЄΛΑΒΟΝΟC
12 *ones* Him NOT BESIDE-GOT as-many-

B1 Α
ΟΙΔЄЄΛΑΒΟΝΑΥΤΟΝЄΔѠΚЄ
as YET GOT Him He-GIVES

ΝΑΥΤΟΙCЄΞΟΥCΙΑΝΤЄΚΝΑ
to-them authority offsprings

s Є o.
ΘЄΟΥΓЄΝЄCΘΑΙΤΟΙCΠΙCΤ
OF-God TO-BE-BECOMING to-THE *ones*-BELIEV-

ЄΥΟΥCΙΝЄΙCΤΟΟΝΟΜΑΑΥΤ
ING INTO THE NAME OF-Him

ΟΥΟΙΟΥΚЄΞΑΙΜΑΤѠΝΟΥΔЄ
13 WHO NOT OUT OF-BLOODS NOT-YET

B1 *omits* NOT-YET OUT
ЄΚΘЄΛΗΜΑΤΟCCΑΡΚΟCΟΥΔ
OUT OF-WILL OF-FLESH NOT-YET
OF-WILL OF-MAN s1* *omits* OUT

ЄЄΚΘЄΛΗΜΑΤΟCΑΝΔΡΟCΑΛ
OUT OF-WILL OF-MAN but

AB1 o.
ΛЄΚΘЄΟΥЄΓЄΝΝΗΘΗCΑΝΚΑ
14 OUT OF-God WERE-generated AND

ΙΟΛΟΓΟCCΑΡΞЄΓЄΝЄΤΟΚΑ
THE saying FLESH BECAME AND

ΙЄCΚΗΝѠCЄΝЄΝΗΜΙΝΚΑΙЄ
BOOTHS IN US AND WE-

ΘЄΑCΑΜЄΘΑΤΗΝΔΟΞΑΝΑΥΤ
gaze THE esteem OF-Him

ΟΥΔΟΞΑΝѠCΜΟΝΟΓЄΝΟΥCΠ
esteem AS OF-ONLY-generated BE-

ΑΡΑΠΑΤΡΟCΠΛΗΡΗCΧΑΡΙΤ
SIDE FATHER FULL OF-grace

B1 *omits* AND s o. B o.
ΟCΚΑΙΑΛΗΘЄΙΑCΙѠΑΝΝΗC
15 AND TRUTH JOHN

s o.
ΜΑΡΤΥΡЄΙΠЄΡΙΑΥΤΟΥΚΑΙ
IS-witnessING ABOUT Him AND

s1 *omits* saying
ΚЄΚΡΑΓЄΝΛЄΓѠΝΟΥΤΟCΗΝ
he-HAS-CRIED saying this-*One* WAS

B1s* o. Ѡ *text by* s5
ΟΝЄΙΠΟΝΟΟΠΙCѠΜΟΥЄΡΧΟ
WHOM I-said THE-*One* BEHIND ME COMING

s1* *adds* ΟC
ΜЄΝΟCЄΜΠΡΟCΘЄΝΜΟΥΓЄΓ
IN-TOWARD-PLACE OF-ME HAS-BE-

A AND ΚΑΙ
ΟΝЄΝΟΤΙΠΡѠΤΟCΜΟΥΗΝΟΤ
16 COME that BEFORE-most OF-ME He-WAS that

ΙЄΚΤΟΥΠΛΗΡѠΜΑΤΟCΑΥΤΟ
OUT OF-THE FILLing OF-Him

ΥΗΜЄΙCΠΑΝΤЄCЄΛΑΒΟΜЄΝ
WE ALL GOT

ΚΑΙΧΑΡΙΝΑΝΤΙΧΑΡΙΤΟCΟ
17 AND grace INSTEAD OF-grace that

A o.
ΤΙΟΝΟΜΟCΔΙΑΜѠΥCЄѠCЄΔ
THE LAW THRU MOSES WAS-

3 Tindale, the first translator of our English Bible, used the pronoun "it" in referring to the Word, nor did he ever change it in his revisions.

3 Being is based on the Word of God; creation is connected with Christ as the Image of God (Col. 1[15-17]). The reason of all existence is evident. It provides a field for God's self-revelation. Sounds without ears are nothing and sights without eyes are vain. God wishes to be known: hence the need of creatures and a medium of revelation which is also the means of creation.

4 The Word of God is presented as the channel of life in both the physical (Gen.1[11,20,24,27]) and spiritual spheres (Ps.119[25]); as well as a light in the prevailing darkness (Ps.119[105]). Yet even the nation to whom the Word of God came remained in dense darkness.

6 The opening paragraph is a summary of the Hebrew revelation. The law and the prophets were until John. He, too, belonged to that period, and concluded the testimony to the Coming One.

13 An ancient reading, preserved by one of the early Fathers, is exceedingly apt and suggestive. It has "Who was begotten" and refers this statement to the incarnation of the Word, rather than to the spiritual birth of believers.

14 The pre-existence of Christ is clearly implied in the statement that the Word became flesh. The Word had assumed a human form before, but now It becomes a human being. In this way grace and truth came into being through Jesus Christ. The divine expressions of the Hebrew Scriptures now converge in the Man. His previous place is further confirmed by John, when he insists that He was before him, though, as to flesh, He was after him.

18 The various theophanies of the Hebrew Scriptures, such as Isaiah saw (Isa.6[1]), were not actual discoveries of the Deity, but sights of the Son at the time when He subsisted in the form of God (Phil. 2[6]).

19 The Jews did well in sending priests to John. But the priests had no sense of sin, so do not inquire about a sacrifice, but whether he is the ruler or prophet for whom they are looking.

grace and truth came into being
18 through Jesus Christ. Now no one
has ever seen God: the only-begot-
ten God, Who is in the bosom of
the Father, *He* unfolds Him.
19 And this is the testimony of
John when the Jews of Jerusalem
dispatch to him priests and Levites
that they should be inquiring of
20 him, "Who are *you*?" And he
avows and denies not and avows
21 that "*I* am not the Christ." And
they ask him again, "Who are you,
then? Are you Elijah?" And he is
saying, "I am not." "Are *you* the
Prophet?" And he answered,
22 "No." Then they said to him,
"Who are you?—that we may be
giving an answer to those who
send us. What are you saying con-
23 cerning yourself?" He averred,
"*I* am a voice imploring in the wil-
derness, 'Straighten the road of
the Lord!' according as said Isaiah
the prophet."
24 And those who have been dis-
patched were of the Pharisees.
25 And they ask him and said to him,
"Why, then, are you baptizing, if
you are not the Christ, neither
26 Elijah, nor the Prophet?" John
answered them, saying, "*I* am bap-
tizing in water. Now in the midst
of you is standing One of Whom
27 *you* are not aware. He it is Who,
coming behind me, has come to be
in front of me, of Whom *I* am not
worthy that I should be loosing the
28 thong of His sandal." These
things occurred in Bethany, the
other side of Jordan river, where
John was, baptizing.
29 On the morrow he is observing
Jesus coming toward him, and is
saying, "*Lo!* the Lamb of God
Which is taking away the sin of the
30 world! This is He concerning
Whom *I* said, 'Behind me is com-

s o.
ΟΘΗΗΧΑΡΙϹΚΑΙΗΑΛΗΘΕΙΑ
GIVEN THE grace AND THE TRUTH
s1* omits ANOINTED
ΔΙΑΙΗϹΟΥΧΡΙϹΤΟΥΕΓΕΝΕ
THRU JESUS ANOINTED BECAME
B1 probably Ο
ΤΟΘΕΟΝΟΥΔΕΙϹΕΩΡΑΚΕΝΠ
18 God NOT-YET-ONE HAS-SEEN ?-AS-
Bs1* omit THE A SON ΥΙΟϹ s1* THE
ΩΠΟΤΕΟΜΟΝΟΓΕΝΗϹΘΕΟϹΟ
?-when THE ONLY-generated God THE
One-BEING omits
ΩΝΕΙϹΤΟΝΚΟΛΠΟΝΤΟΥΠΑΤ
One-BEING INTO THE BOSOM OF-THE FATHER
ΡΟϹΕΚΕΙΝΟϹΕΞΗΓΗϹΑΤΟΚ
19 that-One unfolds AND
ΑΙΑΥΤΗΕϹΤΙΝΗΜΑΡΤΥΡΙΑ
this IS THE witness
B o. s o.
ΤΟΥΙΩΑΝΝΟΥΟΤΕΑΠΕϹΤΕΙ
OF-THE JOHN when commission
s omits TOWARD him A has TOWARD him after LEVITES
ΛΑΝΠΡΟϹΑΥΤΟΝΟΙΙΟΥΔΑΙ
TOWARD him THE JUDA-ans
s o.
ΟΙΕΞΙΕΡΟϹΟΛΥΜΩΝΙΕΡΕΙ
OUT OF-JERUSALEM SACRED-ones
A o. AB o. o. = asking
ϹΚΑΙΛΕΥΕΙΤΑϹΙΝΑΕΠΕΡΩ
AND LEVITES THAT THEY-SHOULD-BE-
ΤΗϹΩϹΙΝΑΥΤΟΝϹΥΤΙϹΕΙΚ
20 inquiring him YOU ANY ARE AND
ΑΙΩΜΟΛΟΓΗϹΕΝΚΑΙΟΥΚΗΡ
he-avows AND NOT disowns
s omits AND avows
ΝΗϹΑΤΟΚΑΙΩΜΟΛΟΓΗϹΕΝΟ
AND avows that
s o.
ΤΙΕΓΩΟΥΚΕΙΜΙΟΧΡΙϹΤΟϹ
I NOT AM THE ANOINTED
s1 adds ΕΠ=-inquire s1* omits him AB omit AGAIN
ΚΑΙΗΡΩΤΗϹΑΝΑΥΤΟΝΠΑΛΙ
21 AND THEY-ask him AGAIN
As omit YOU B T. A. B+Є A adds YOU ϹΥ s omits AND
ΝϹΥΤΙΟΥΝΗΛΙΑϹΕΙΚΑΙΛΕ
YOU ANY THEN ELIAS ARE AND he-is-
s1* omits THE
ΓΕΙΟΥΚΕΙΜΙΟΠΡΟΦΗΤΗϹΕ
saying NOT I-AM THE BEFORE-AVERer ARE
B Α
ΙϹΥΚΑΙΑΠΕΚΡΙΘΗΟΥΕΙΠΟ
22 YOU AND he-answered NOT THEY-said
ΝΟΥΝΑΥΤΩΤΙϹΕΙΙΝΑΑΠΟΚ
THEN to-him ANY YOU-ARE THAT answer
ΡΙϹΙΝΔΩΜΕΝΤΟΙϹΠΕΜΨΑϹ
WE-MAY-BE-GIVING to-THE ones-SENDing
ΙΝΗΜΑϹΤΙΛΕΓΕΙϹΠΕΡΙϹΕ
US ANY YOU-ARE-saying ABOUT YOUR-
ΑΥΤΟΥΕΦΗΕΓΩΦΩΝΗΒΟΩΝΤ
23 self he-AVERRed I SOUND OF-IMPLORING
ΟϹΕΝΤΗΕΡΗΜΩΕΥΘΥΝΑΤΕΤ
IN THE DESOLATE straighten-YE THE
ΗΝΟΔΟΝΚΥΡΙΟΥΚΑΘΩϹΕΙΠ
WAY OF-Master according,AS said

ΕΝΗϹΑΙΑϹΟΠΡΟΦΗΤΗϹΚΑΙ
24 ISAIAH THE BEFORE-AVERer AND
THE omitted by Bs1*
ΟΙΑΠΕϹΤΑΛΜΕΝΟΙΗϹΑΝΕΚ
THE ones-HAVING-been-commissionED WERE OUT
B+Є s omits AND THEY-ask him
ΤΩΝΦΑΡΙϹΑΙΩΝΚΑΙΗΡΩΤΗ
25 OF-THE PHARISEES AND THEY-ask
B Α
ϹΑΝΑΥΤΟΝΚΑΙΕΙΠΟΝΑΥΤΩ
him AND THEY-said to-him
ΤΙΟΥΝΒΑΠΤΙΖΕΙϹΕΙϹΥΟΥ
ANY THEN YOU-ARE-DIPizING IF YOU NOT
B+Є
ΚΕΙΟΧΡΙϹΤΟϹΟΥΔΕΗΛΙΑϹ
ARE THE ANOINTED NOT-YET ELIAS
ΟΥΔΕΟΠΡΟΦΗΤΗϹΑΠΕΚΡΙΘ
26 NOT-YET THE BEFORE-AVERer answered
A o. B o.
ΗΑΥΤΟΙϹΟΙΩΑΝΝΗϹΛΕΓΩΝ
to-them THE JOHN saying
s1* adds ΤΩ THE
ΕΓΩΒΑΠΤΙΖΩΕΝΥΔΑΤΙΜΕϹ
I AM-DIPizING IN water MIDst
Bs omit YET B2 o. A Ν
ΟϹΔΕΥΜΩΝΕϹΤΗΚΕΙΟΝΥΜΕ
YET OF-YOUp HAD-STOOD WHOM YE
Bs omit He it-is
ΙϹΟΥΚΟΙΔΑΤΕΑΥΤΟϹΕϹΤΙ
27 NOT HAVE-PERCEIVED He it-is
THE-One omitted by Bs1* Bs omit WHO
ΝΟΟΠΙϹΩΜΟΥΕΡΧΟΜΕΝΟϹΟ
THE-One BEHIND ME COMING WHO
IN-TOWARD-PLACE OF-ME HAS-BECOME
ϹΕΜΠΡΟϹΘΕΝΜΟΥΓΕΓΟΝΕΝ
IN-TOWARD-PLACE OF-ME HAS-BECOME
A I NOT AM sp5 omit I
ΟΥΟΥΚΕΙΜΙΕΓΩΑΞΙΟϹΙΝΑ
OF-WHOM NOT AM I WORTHY THAT
ΛΥϹΩΑΥΤΟΥΤΟΝΙΜΑΝΤΑΤΟ
I-SHOULD-BE-LOOSING OF-Him THE STRAP OF-THE
s BECAME IN BETHANY
ΥΠΟΔΗΜΑΤΟϹΤΑΥΤΑΕΝΒΗ
28 sandal these IN BETHANY
s5 ΡΑΒΑ=BETHARABA
ΘΑΝΙΑΕΓΕΝΕΤΟΠΕΡΑΝΤΟΥ
BECAME OTHER-SIDE OF-THE
AB omit RIVER
ΙΟΡΔΑΝΟΥΠΟΤΑΜΟΥΟΠΟΥΗ
JORDAN RIVER THE-?-where WAS
A o. B o.
ΝΟΙΩΑΝΝΗϹΒΑΠΤΙΖΩΝΤΗΕ
29 THE JOHN DIPizING to-THE ON-
s o.
ΠΑΥΡΙΟΝΒΛΕΠΕΙΤΟΝΙΗϹΟ
MORROW IS-looking THE JESUS
ΥΝΕΡΧΟΜΕΝΟΝΠΡΟϹΑΥΤΟΝ
COMING TOWARD him
ΚΑΙΛΕΓΕΙΙΔΕΟΑΜΝΟϹΤΟΥ
AND IS-saying BE-PERCEIVING THE LAMB OF-THE
s Є o.
ΘΕΟΥΟΑΙΡΩΝΤΗΝΑΜΑΡΤΙΑ
God THE One-LIFTING THE missing
ΝΤΟΥΚΟϹΜΟΥΟΥΤΟϹΕϹΤΙΝ
30 OF-THE SYSTEM this IS
ΥΠΕΡ OVER Bs1*
ΠΕΡΙΟΥΕΓΩΕΙΠΟΝΟΠΙϹΩΜ
ABOUT WHOM I said BEHIND OF-

Government and education are still the panaceas proposed by the majority of priest-craft. But John wisely withdraws himself from their notice, and as the Voice, heralds the coming of Jehovah Himself.

21-34 Compare Mt. 3[3-17]; Mk. 1[2-11]; Lu. 3[4-22,29-36].

29 First John points out God's Lamb for the sinner, then for the saint. No other animal was so freely used in the sacrifices of the Mosaic ritual. Not only was a lamb slain at the passover (Ex.13[3]), but it might be used as a sin offering (Lev.4[32]) or a guilt offering (Lev.5[6]) and was prescribed for the cleansing of a leper (Lev.14[12]). But never, as here, did it take away the sin of the whole world. But it was not slain for sin only, but for worship and communion. Every morning and every evening witnessed the smoke of an ascending offering (~~Lev.29[38]~~). It was used as a peace offering (Ex.3[7]). Besides this it was offered with the wave offering (Lev.23[11]), a symbol of the resurrection. Thus on seven different occasions a lamb was used to depict the sacrificial work of the Messiah. Indeed, His ministry of approximately four years may well be viewed as the antitype of the four days during which the passover lamb was kept before it could be offered (Ex.12[6]). During this period He displayed His marvelous perfections to the world. Not a blemish was found in Him. No wonder that the disciples, when they found the true Lamb of God, left John, and followed Him!

40 The call of Simon Peter is worthy of careful consideration, as it is undoubtedly an index of his ministry. It is especially instructive when viewed in contrast with the call of Paul. He was introduced to Messiah by a blood relation. Hence he, in turn, proclaims Christ to the Circumcision. Paul met Christ Himself come down from heaven, outside the land, hence he goes to the Uncircumcision with a heavenly message. Peter was a disciple of John, who was eager to welcome the Messiah. Paul was His most malignant enemy. Hence Paul preaches an evangel of undiluted transcendent grace, such as Peter himself never even apprehended.

ing a Man Who has come to be in
front of me', seeing that He was be-
31 fore me. And *I* was not aware of
Him. But that He may be manifested to Israel, therefore came *I*,
baptizing in water."
32 And John testifies, saying that
"I have gazed upon the spirit descending out of heaven as a dove,
33 and it remains on Him. And *I* was
not aware of Him, but He Who
sends me to be baptizing in water,
That One said to me, 'Upon
Whomever you may be perceiving
the spirit descending and remaining on Him, This is He Who is bap-
34 tizing in holy spirit.' And *I* have
seen and have testified that This
One is the Son of God."
35 On the morrow John again stood
36 and two of his disciples. And, looking at Jesus walking, he is saying,
37 "*Lo!* the Lamb of God!" And
the two disciples hear him speaking and they follow Jesus.
38 Now Jesus, being turned and
gazing at them following, is saying
to them, "What are you seeking?"
Yet they said to Him, "Rabbi"
(which, being construed, is termed
"Teacher"), "Where art Thou re-
39 maining?" He is saying to them,
"Come and see." They came,
then, and perceived where He is remaining, and they remain with
Him that day. It was about the
tenth hour.
40 Now Andrew, the brother of Simon Peter, was one of the two with
John who hear and follow Him.
41 This one first is finding his own
brother, Simon, and is saying to
him, "We have found the Messiah!" (which is, being construed,
42 "Christ"). And he led him to Jesus. Looking at him, Jesus said,

ΟΥΕΡΧΕΤΑΙΑΝΗΡΟϹΕΜΠΡΟ
ME IS-COMING MAN WHO IN-TOWARD-

ϹΘΕΝΜΟΥΓΕΓΟΝΕΝΟΤΙΠΡΩ
PLACE OF-ME HAS-BECOME that BEFORE-most

ΤΟϹΜΟΥΗΝΚΑΓΩΟΥΚΗΔΕΙΝ
31 OF-ME He-WAS AND-I NOT HAD-PERCEIVED

ΑΥΤΟΝΑΛΛΙΝΑΦΑΝΕΡΩΘΗΤ
Him but THAT MAY-BE-BEING-made-APPEAR

ΩΙϹΡΑΗΛΔΙΑΤΟΥΤΟΗΛΘΟΝ
to-THE ISRAEL THRU this CAME

A *adds* ΤΩ THE
ΕΓΩΕΝΥΔΑΤΙΒΑΠΤΙΖΩΝΚΑ
32 I IN water DIPizING AND

B o. s[1] *omits* sayING
ΙΕΜΑΡΤΥΡΗϹΕΝΙΩΑΝΝΗϹΛ
witnesses JOHN say-

ΕΓΩΝΟΤΙΤΕΘΕΑΜΑΙΤΟΠΝΕ
ING that I-HAVE-gazed THE spirit

s AS DOVE DOWN-STEPPING
ΥΜΑΚΑΤΑΒΑΙΝΟΝΩϹΠΕΡΙϹ
DOWN-STEPPING AS DOVE

AB s *omit* OF-THE
ΤΕΡΑΝΕΚΤΟΥΟΥΡΑΝΟΥΚΑΙ
OUT OF-THE heaven AND

s ΜΕΝΟΝ REMAINING AB o. o.
ΕΜΕΙΝΕΝΕΠΑΥΤΟΝΚΑΙΕΓΩ
33 it-REMAINS ON Him AND I

ΟΥΚΗΔΕΙΝΑΥΤΟΝΑΛΛΟΠΕΜ
NOT HAD-PERCEIVED Him but THE *One-*

AB *omit* THE
ΨΑϹΜΕΒΑΠΤΙΖΕΙΝΕΝΤΩΥΔ
SENDing ME TO-BE-DIPizING IN THE water

s o.
ΑΤΙΕΚΕΙΝΟϹΜΟΙΕΙΠΕΝΕΦ
that-*One* to-ME said ON

ΟΝΑΝΙΔΗϹΤΟΠΝΕΥΜΑΚΑΤΑ
WHOM EVER YOU-MAY-BE-PERCEIVING THE spirit DOWN-

ΒΑΙΝΟΝΚΑΙΜΕΝΟΝΕΠΑΥΤΟ
STEPPING AND REMAINING ON Him

A Δ
ΝΟΥΤΟϹΕϹΤΙΝΟΒΑΠΤΙΖΩΝ
This IS THE *One*-DIPizING

ΕΝΠΝΕΥΜΑΤΙΑΓΙΩΚΑΓΩΕΩ
34 IN spirit HOLY AND-I HAVE-

ΡΑΚΑΚΑΙΜΕΜΑΡΤΥΡΗΚΑΟΤ
SEEN AND HAVE-witnessed that

p[5]s[1]* ΕΚΛΕΚΤΟϹ chosen
ΙΟΥΤΟϹΕϹΤΙΝΟΥΙΟϹΤΟΥΘ
This IS THE SON OF-THE God

As o.
ΕΟΥΤΗΕΠΑΥΡΙΟΝΠΑΛΙΝΕΙ
35 to-THE ON-MORROW AGAIN HAD-

s o. B *omits* THE B o.
ϹΤΗΚΕΙΟΙΩΑΝΝΗϹΚΑΙΕΚΤ
STOOD THE JOHN AND OUT OF-

ΩΝΜΑΘΗΤΩΝΑΥΤΟΥΔΥΟΚΑΙ
36 THE LEARNERs OF-him TWO AND

ΕΜΒΛΕΨΑϹΤΩΙΗϹΟΥΠΕΡΙΠ
IN-looking to-THE JESUS ABOUT-TREAD-

ΑΤΟΥΝΤΙΛΕΓΕΙΙΔΕΟΑΜΝΟ
ING he-IS-sayING BE-PERCEIVING THE LAMB

s[1]* *omits* AND
ϹΤΟΥΘΕΟΥΚΑΙΗΚΟΥϹΑΝΟΙ
37 OF-THE God AND HEAR THE

A OF-him THE TWO LEARNERs
ΔΥΟΜΑΘΗΤΑΙΑΥΤΟΥΛΑΛΟΥ
TWO LEARNERs OF-him TALKING

ΝΤΟϹΚΑΙΗΚΟΛΟΥΘΗϹΑΝΤΩ
AND THEY-follow to-THE

s[1] *omits* YET
ΙΗϹΟΥϹΤΡΑΦΕΙϹΔΕΟΙΗϹΟ
38 JESUS BEING-TURNED YET THE JESUS

ΥϹΚΑΙΘΕΑϹΑΜΕΝΟϹΑΥΤΟΥ
AND *gazing* them

s[1]* *omits* to-them
ϹΑΚΟΛΟΥΘΟΥΝΤΑϹΛΕΓΕΙΑ
followING He-IS-sayING to-

ΥΤΟΙϹΤΙΖΗΤΕΙΤΕΟΙΔΕΕΙ
them ANY YE-ARE-SEEKING THE-*ones* YET said

B Δ A o. A Ε
ΠΟΝΑΥΤΩΡΑΒΒΕΙΟΛΕΓΕΤΑ
to-Him RABBI which IS-*be*ING-said

s[1]* o. o. o.
ΙΜΕΘΕΡΜΗΝΕΥΟΜΕΝΟΝΔΙΔ
*be*ING-after-TRANSLATED TEACHer!

ΑϹΚΑΛΕΠΟΥΜΕΝΕΙϹΛΕΓΕΙ
39 ?-where YOU-ARE-REMAINING He-IS-sayING

A ΑΙ B ΟΨΕϹΘΕ
ΑΥΤΟΙϹΕΡΧΕϹΘΕΚΑΙΙΔΕΤ
to-them BE-COMING AND BE-PERCEIV-

B[1] Δ As o. B[1] Δ
ΕΗΛΘΟΝΟΥΝΚΑΙΕΙΔΟΝΠΟΥ
ING THEY-CAME THEN AND PERCEIVED ?-where

s ΑΙ *for* Ε s o.
ΜΕΝΕΙΚΑΙΠΑΡΑΥΤΩΕΜΕΙΝ
He-IS-REMAINING AND BESIDE Him THEY-REMAIN

ΑΝΤΗΝΗΜΕΡΑΝΕΚΕΙΝΗΝΩΡ
THE DAY that HOUR

A o. A o. Bs *omit* YET
ΑΗΝΩϹΔΕΚΑΤΗΗΝΔΕΑΝΔΡΕ
40 WAS AS TENTH WAS YET ANDREW

ΑϹΟΑΔΕΛΦΟϹϹΙΜΩΝΟϹΠΕΤ
THE brother OF-SIMON Peter

s[1]* *omits* OF-THE
ΡΟΥΕΙϹΕΚΤΩΝΔΥΟΤΩΝΑΚΟ
ONE OUT OF-THE TWO OF-THE *ones-*

B o.
ΥϹΑΝΤΩΝΠΑΡΑΙΩΑΝΝΟΥΚΑ
HEAR*ing* BESIDE JOHN AND

ΙΑΚΟΛΟΥΘΗϹΑΝΤΩΝΑΥΤΩΕ
41 OF-follow*ing* to-Him IS-

B+Ε *but* B[1] *omits the* Ι s[1]* C
ΥΡΙϹΚΕΙΟΥΤΟϹΠΡΩΤΟΝΤΟ
FINDING this-*one* BEFORE-most THE

ΝΑΔΕΛΦΟΝΤΟΝΙΔΙΟΝϹΙΜΩ
brother THE OWN SIMON

ΝΑΚΑΙΛΕΓΕΙΑΥΤΩΕΥΡΗΚΑ
AND IS-sayING to-him WE-HAVE-FOUND

ΜΕΝΤΟΝΜΕϹϹΙΑΝΟΕϹΤΙΝΜ
THE MESSIAH which IS *be-*

ΕΘΕΡΜΗΝΕΥΟΜΕΝΟΝΧΡΙϹΤ
ING-after-TRANSLATED ANOINTED

Bs *omit* AND
ΟϹΚΑΙΗΓΑΓΕΝΑΥΤΟΝΠΡΟϹ
42 AND he-LED him TOWARD

42 The contrast between Paul and Peter is further emphasized by their names. Simon, or Simeon, is Hebrew for "hear", or "hearken". He hearkened to the Word incarnate, and became His disciple. "Saul" suggests the disobedience of Israel's first king, and the words of Samuel, "Behold, to hearken is better than sacrifice, to attend than the suet of rams" (1 Sam. 15[22]). Simon was saved by sound. Saul was saved by sight. One was rewarded for his obedience, the other was favored because of his disobedience. One is the leading exponent of God's mercy to Israel, the other of God's transcendent and gratuitous grace to the nations.

Both were given new names to accord with the character of their commissions. Simon was called Cephas or Peter, meaning "rock", because he was to be used as a foundation. Saul was called Paul, because his ministry filled the "interval" between the repudiation of Israel in the past and their reception in the future.

44 This is the western Bethsaida.

46 A devout Jew had good cause to question whether the Messiah should come out of Nazareth, unless he knew that He had been born in Bethlehem and His parents had gone there as a refuge from Herod's successor (Mt. 2[22]). Moreover, though there was a spoken prophecy that He should be called a Nazarene (Mt.2[23]), the name does not occur even once in the Hebrew Scriptures, or in the Talmud. "The Nazarene" was a term of reproach, and was used only by those who wished to insult Him.

47 Nathanael (gift of God) is a delightful type of the faithful in Israel. His position "under the fig tree" suggests those who longed for Messiah's kingdom and were looking for redemption in Israel, knowing from the Scriptures that the time spoken of by Daniel drew near. Nathanael heard His proclamation and acknowledged His right to the throne, and His higher glories as the Son of God. To such He promises a place in the coming kingdom. The opened heaven is a millennial picture, when all like Nathanael will enjoy the blessedness of heaven and earth united under the rule of their Messiah.

"*You* are Simon, the son of John.
You shall be called Cephas"
(which is, being translated, "Peter").
43 On the morrow He wants to
come away into Galilee, and He is
finding Philip. And Jesus is saying to him, "Be following Me."
44 Now Philip was from Bethsaida,
out of the city of Andrew and Pe-
45 ter. Philip is finding Nathanael
and is saying to him, "We have
found Him of Whom Moses in the
law, and the prophets write, Jesus,
a son of Joseph, from Nazareth."
46 And Nathanael said to him, "Can
anything good be of Nazareth?"
Philip is saying to him, "Come and
see!"
47 Jesus perceived Nathanael coming toward Him, and is saying
concerning him, "*Lo!* truly an Israelite in whom there is no guile!"
48 Nathanael is saying to Him,
"Whence do you know me?" Jesus answered and said to him, "Before Philip summons you, being
under the fig tree, I perceived you."
49 Nathanael answered and is saying
to him, "Rabbi, *Thou* art the Son
of God! *Thou* art the King of Is-
50 rael!" Jesus answered and said to
him, "Seeing that I said to you that
'I perceived you underneath the
fig tree', are you believing? You
should be viewing greater things
51 than these!" And He is saying to
him, "Verily, verily, I am saying
to you, henceforth you shall be
viewing heaven opened up and the
messengers of God ascending and
descending on the Son of Mankind."

2 And on the third day a wedding
occurred in Cana of Galilee, and
the mother of Jesus was there.
2 Now Jesus also was called to the

ΤΟΝΙΗϹΟΥΝΕΜΒΛΕΨΑϹΑΥΤ
THE JESUS IN-looking to-him
ΩΟΙΗϹΟΥϹΕΙΠΕΝϹΥΕΙϹΙΜ
THE JESUS said YOU ARE SIMON
A *o.* AB *o.* AΔ *o.*
ΩΝΟΥΙΟϹΙΩΑΝΝΟΥϹΥΚΛΗΘ
THE SON OF-JOHN YOU WILL-BE-BEING-
Bs *o.*=THE
ΗϹΗΚΗΦΑϹΟϹΕΡΜΗΝΕΥΕΤΑ
CALLED CEPHAS WHICH IS-*be*ING-TRANSLATED
ΙΠΕΤΡΟϹΤΗΕΠΑΥΡΙΟΝΗΘΕ
43 Peter to-THE ON-MORROW He-WILLS
s *o.*
ΛΗϹΕΝΕΞΕΛΘΕΙΝΕΙϹΤΗΝΓ
TO-BE-OUT-COMING INTO THE GAL-
B+Ε
ΑΛΙΛΑΙΑΝΚΑΙΕΥΡΙϹΚΕΙΦ
ILEE AND He-IS-FINDING Phil-
s1* *omits* THE
ΙΛΙΠΠΟΝΚΑΙΛΕΓΕΙΑΥΤΩΟ
ip AND IS-sayING to-him THE
s *o.*
ΙΗϹΟΥϹΑΚΟΛΟΥΘΕΙΜΟΙΗΝ
44 JESUS BE-followING to-ME WAS
YET THE *omitted by* s1*
ΔΕΟΦΙΛΙΠΠΟϹΑΠΟΒΗΘϹΑΙ
YET THE Philip FROM BETHSAIDA
s1* +Ν OUT *by* s2 *partly erased*
ΔΑΕΚΤΗϹΠΟΛΕΩϹΑΝΔΡΕΟΥ
OUT OF-THE city OF-ANDREW
ΚΑΙΠΕΤΡΟΥΕΥΡΙϹΚΕΙΦΙΛ
45 AND Peter IS-FINDING Philip
ΙΠΠΟϹΤΟΝΝΑΘΑΝΑΗΛΚΑΙΛ
THE NATHANAEL AND he-
As *o.*
ΕΓΕΙΑΥΤΩΟΝΕΓΡΑΨΕΝΜΩΥ
IS-sayING to-him WHOM WRITES MOSES
ϹΗϹΕΝΤΩΝΟΜΩΚΑΙΟΙΠΡΟΦ
IN THE LAW AND THE BEFORE-
A *adds* THE ΤΟΝ
ΗΤΑΙΕΥΡΗΚΑΜΕΝΙΗϹΟΥΝΥ
AVERers WE-HAVE-FOUND JESUS SON
A *omits* OF-THE
ΙΟΝΤΟΥΙΩϹΗΦΤΟΝΑΠΟΝΑΖ
OF-THE JOSEPH THE-*One* FROM NAZARETH
s *omits* AND
ΑΡΕΤΚΑΙΕΙΠΕΝΑΥΤΩΝΑΘΑ
46 AND said to-him NATHANAEL
ΝΑΗΛΕΚΝΑΖΑΡΕΤΔΥΝΑΤΑΙ
OUT *of*-NAZARETH IS-ABLE
s1* GOOD ANY
ΤΙΑΓΑΘΟΝΕΙΝΑΙΛΕΓΕΙΑΥ
ANY GOOD TO-BE IS-sayING to-him
As *omit* THE
ΤΩΟΦΙΛΙΠΠΟϹΕΡΧΟΥΚΑΙΙ
THE Philip BE-COMING AND BE-
s *o.* s1* Ω B *omit* THE
ΔΕΕΙΔΕΝΟΙΗϹΟΥϹΤΟΝΝΑΘ
47 PERCEIVING PERCEIVED THE JESUS THE NATHAN-
ΑΝΑΗΛΕΡΧΟΜΕΝΟΝΠΡΟϹΑΥ
AEL COMING TOWARD Him
s1* *omits* AND s1* *o.* *o.*=THE
ΤΟΝΚΑΙΛΕΓΕΙΠΕΡΙΑΥΤΟΥ
AND He-IS-sayING ABOUT him
+ΝΑΘΑΝΑΗΛ s1* s+Δ A *o.*
ΙΔΕΑΛΗΘΩϹΙϹΡΑΗΛΕΙΤΗϹ
BE-PERCEIVING TRULY ISRAELITE

ΕΝΩΔΟΛΟϹΟΥΚΕϹΤΙΝΛΕΓΕ
48 IN WHOM FRAUD NOT IS IS-sayING
ΙΑΥΤΩΝΑΘΑΝΑΗΛΠΟΘΕΝΜΕ
to-Him NATHANAEL ?-WHICH-PLACE ME
B+Ε AB *omit* THE
ΓΙΝΩϹΚΕΙϹΑΠΕΚΡΙΘΗΟΙΗ
YOU-ARE-KNOWING answerED THE JESUS
ϹΟΥϹΚΑΙΕΙΠΕΝΑΥΤΩΠΡΟΤ
AND said to-him BEFORE THE
B1 ΑΙ *for* Ε
ΟΥϹΕΦΙΛΙΠΠΟΝΦΩΝΗϹΑΙΟ
YOU Philip TO-SOUND BE-
s *o.*
ΝΤΑΥΠΟΤΗΝϹΥΚΗΝΕΙΔΟΝϹ
ING UNDER THE FIG-tree I-PERCEIVED YOU
B *adds* ΑΥΤΩ to-Him B *omits* AND
ΕΑΠΕΚΡΙΘΗΝΑΘΑΝΑΗΛΚΑΙ
49 answerED NATHANAEL AND
s ΕΙΠΕΝ B *omits* he-IS-sayING Bs *omit* to-Him
ΛΕΓΕΙΑΥΤΩΡΑΒΒΕΙϹΥΕΙΟ
he-IS-sayING to-Him RABBI YOU ARE THE
s ARE +Ο THE KING
ΥΙΟϹΤΟΥΘΕΟΥϹΥΒΑϹΙΛΕΥ
SON OF-THE God YOU KING
B1 *o.*
ϹΕΙΤΟΥΙϹΡΑΗΛΑΠΕΚΡΙΘΗ
50 ARE OF-THE ISRAEL answerED
ΙΗϹΟΥϹΚΑΙΕΙΠΕΝΑΥΤΩΟΤ
JESUS AND said to-him that
A *o.*
ΙΕΙΠΟΝϹΟΙΟΤΙΕΙΔΟΝϹΕΥ
I-said to-YOU that I-PERCEIVED YOU UN-
ΠΟΚΑΤΩΤΗϹϹΥΚΗϹΠΙϹΤΕΥ
DER-DOWN OF-THE FIG-tree YOU-ARE-BELIEV-
s ΟΝΑ *for* Ω
ΕΙϹΜΕΙΖΩΤΟΥΤΩΝΟΨΗΚΑΙ
51 ING GREATER OF-these YOU-SH'D-BE-VIEW-
ΛΕΓΕΙΑΥΤΩΑΜΗΝΑΜΗΝΛΕΓ
ING AND He-IS-sayING to-him AMEN AMEN I-AM-say-
Bs *omit* FROM at-PRESENT As ΑΙ
ΩΥΜΙΝΑΠΑΡΤΙΟΨΕϹΘΕΤΟΝ
ING to-YOU*p* FROM at-PRESENT YE-WILL-BE-VIEWING THE
s1* Η
ΟΥΡΑΝΟΝΑΝΕΩΓΟΤΑΚΑΙΤΟ
heaven HAVING-UP-OPENED AND THE
ΥϹΑΓΓΕΛΟΥϹΤΟΥΘΕΟΥΑΝΑ
MESSENGERS OF-THE God UP-STEP-
ΒΑΙΝΟΝΤΑϹΚΑΙΚΑΤΑΒΑΙΝ
PING AND DOWN-STEPPING
ΟΝΤΑϹΕΠΙΤΟΝΥΙΟΝΤΟΥΑΝ
ON THE SON OF-THE human
B *omits* THE B THE third DAY
ΘΡΩΠΟΥΚΑΙΤΗΗΜΕΡΑΤΗΤΡ
2 AND to-THE DAY THE third
ΙΤΗΓΑΜΟϹΕΓΕΝΕΤΟΕΝΚΑΝ
MARRIAGE BECAME IN CANA
B+Ε
ΑΤΗϹΓΑΛΙΛΑΙΑϹΚΑΙΗΝΗΜ
OF-THE GALILEE AND WAS THE MO-
ΗΤΗΡΤΟΥΙΗϹΟΥΕΚΕΙΕΚΛΗ
2 THER OF-THE JESUS there WAS-CALLED
ΘΗΔΕΚΑΙΟΙΗϹΟΥϹΚΑΙΟΙΜ
YET AND THE JESUS AND THE LEARN-

3 wedding, and His disciples. And,
at their being in want of wine, the
mother of Jesus is saying to Him,
4 "They have no wine." And Jesus
is saying to her, "What is that to
Me and to thee, woman! My hour
5 is not yet arriving." His mother
is saying to the servants, "What-
ever He may be saying to you, do."
6 Now there were six stone water
pots lying there, according to the
cleansing of the Jews, containing
two or three measures [nearly 9 gal-
7 lons each] apiece. And Jesus is say-
ing to them, "Fill the water pots
with water to the brim." And they
8 fill them up to the brim. And He is
saying to them, "Draw now and
bring to the chief of the dining
room." Now they bring it.
9 Now as the chief of the dining
room tastes the water become wine,
and was not aware whence it is
(yet the servants who have drawn
the water were aware), the chief of
the dining room is summoning the
10 bridegroom and is saying to him,
"Every man is placing the fine
wine first, and whenever they
should be drunk, then the inferior.
Yet *you* have kept the fine wine
hitherto."
11 This beginning of the signs Jesus
does in Cana of Galilee, and makes
His glory manifest, and His dis-
ciples believe into Him.
12 After this He descended into
Capernaum, He and His mother
and His brothers and His disciples,
and there they remain not many
days.
13 And the Passover of the Jews
was near, and Jesus went up into
14 Jerusalem. And He found in the
sanctuary those selling oxen and
sheep and doves, and the money
15 changers sitting. And, making a

1 Cana, in Hebrew, means "acquire". The marriage feast is a sign of the time when the Son acquires the kingdom, and as the bridegroom is elated over the bride, so will He be elated over Israel (Isa. 62[3,5]). So long as they trust in the law, which was graven on stone, they will be in want of the wine which gladdens the heart of God and mortals (Jud.9[13]). When they are restored to Jehovah, He will write His laws on their hearts. This is the new covenant He will make with them in that day (Jer.31[31-33]). Then He will perform the much greater miracle of turning right into rejoicing and justice into joy. The power to transmute water into wine was the sign that He is competent to fill their hearts with the joy and gladness which can come only with the kingdom. He is the true Vine. Hence He is the Messiah. In general, it reveals the principle that God has the best still in reserve for His creatures, and that their lack is a lesson to lead them into an appreciation of His goodness. Men put their best forward at first, but God leaves His for the last. His saints will be satisfied but never satiated with Him Who is the never-failing source of joy. The best is always on before. Yet the poor wine serves its purpose to commend the good.

13 As the Passover was at hand, and every Jewish family was preparing for it by banishing all leaven from their houses (Ex.12[15]), the Lord went up to His Father's house to cleanse it from the leaven of covetousness (1 Co.5[10]). Little did the priests dream that the dreaded leaven was in the most sacred place in all the land! While the meanest house was being cleansed of literal leaven, the priests actually allowed spiritual leaven in the courts of Jehovah. More than this, covetousness is idolatry (Col.3[5]). They boasted that they abhorred all idolatry, and here we find it in the very house of God! No wonder, when the Lord went up to Jerusalem, He found it necessary to cleanse His Father's house in preparation for the coming Passover. He drove out the beasts with a small whip, and ordered the culprits out of the temple precincts. Idolatry and leaven should find no harbor in the house of His Father!

ΑΘΗΤΑΙΑΥΤΟΥΕΙCΤΟΝΓΑΜ 20
ers OF-Him INTO THE MARRIAGE
s had but erased ΟΙΝΟΝΟΥΚΕΙΧΟΝΟΤΙCΥΝΕΤ
ΟΝΚΑΙΥCΤΕΡΗCΑΝΤΟCΟΙΝ 40
3 AND OF-WANT*ing* WINE
brackets ΕΛΕCΕΘΗΟΟΙΝΟCΤΟΥΓΑΜΟΥΕΙΤΑ
ΟΥΛΕΓΕΙΗΜΗΤΗΡΤΟΥΙΗCΟ 60
IS-saying THE MOTHER OF-THE JESUS
for OF-WANT*ing* WINE *s1** C *s1** IS C
ΥΠΡΟCΑΥΤΟΝΟΙΝΟΝΟΥΚΕΧ 80
TOWARD Him WINE NOT THEY-
ΤΙΝ AND *by s3 then erased*
ΟΥCΙΝΚΑΙΛΕΓΕΙΑΥΤΗΟΙΗ 100
4 ARE-HAVING AND IS-saying to-her THE JE-
CΟΥCΤΙΕΜΟΙΚΑΙCΟΙΓΥΝΑ 20
SUS ANY to-ME AND to-YOU WOMAN
ΙΟΥΠΩΗΚΕΙΗΩΡΑΜΟΥΛΕΓΕ 40
5 NOT-as-yet IS-ARRIVING THE HOUR OF-ME IS-saying
ΙΗΜΗΤΗΡΑΥΤΟΥΤΟΙCΔΙΑΚ 60
THE MOTHER OF-Him to-THE THRU-SERV-
s+Ο
ΟΝΟΙCΟΤΙΑΝΛΕΓΗΥΜΙΝΠΟ 80
itors WHICH ANY EVER He-MAY-BE-saying to-YOU*p* DO
A water-pots STONE
ΙΗCΑΤΕΗCΑΝΔΕΕΚΕΙΛΙΘΙ 200
6 WERE YET there STONE
A Ε *o.* A *has* LYING *here*
ΝΑΙΥΔΡΙΑΙΕΞΚΑΤΑΤΟΝΚΑ 20
water-pots SIX according-to THE cleans-
s1 omits* LYING
ΘΑΡΙCΜΟΝΤΩΝΙΟΥΔΑΙΩΝΚ 40
ing OF-THE JUDA-ans LY-
s o.
ΕΙΜΕΝΑΙΧΩΡΟΥCΑΙΑΝΑΜΕ 60
ING SPACING UP MEAS-
A *has an* ' *and* B1 *o.* AB *omit* AND
ΤΡΗΤΑCΔΥΟΗΤΡΕΙCΚΑΙΛΕ 80
7 URERS TWO OR THREE AND IS-say-
ΓΕΙΑΥΤΟΙCΟΙΗCΟΥCΓΕΜΙ 300
ING to-them THE JESUS REPLETize
CΑΤΕΤΑCΥΔΡΙΑCΥΔΑΤΟCΚ 20
THE water-pots OF-water AND
ΑΙΕΓΕΜΙCΑΝΑΥΤΑCΕΩCΑΝ 40
THEY-REPLETize them TILL UP
ΩΚΑΙΛΕΓΕΙΑΥΤΟΙCΑΝΤΛΗ 60
8 AND IS-saying to-them BALE
CΑΤΕΝΥΝΚΑΙΦΕΡΕΤΕΤΩΑΡ 80
NOW AND BE-CARRYING to-THE chief-
B+Ε A ΚΑΙ AND *for* THE YET
ΧΙΤΡΙΚΛΙΝΩΟΙΔΕΗΝΕΓΚΑ 400
THREE-CLINer THE YET THEY-CARRY
*s1** Λ
ΝΩCΔΕΕΓΕΥCΑΤΟΟΑΡΧΙΤΡ 20
9 AS YET TASTES THE chief-THREE-
s1 o.*Ε+B
ΙΚΛΙΝΟCΤΟΥΔΩΡΟΙΝΟΝΓΕ 40
CLINer THE water WINE HAV-
ΓΕΝΗΜΕΝΟΝΚΑΙΟΥΚΗΔΕΙΠ 60
ING-BECOME AND NOT HAD-PERCEIVED
ΟΘΕΝΕCΤΙΝΟΙΔΕΔΙΑΚΟΝΟ 80
?-WHICH-PLACE IS THE YET THRU-SERVitors
ΙΗΔΕΙCΑΝΟΙΗΝΤΛΗΚΟΤΕC 500
HAD-PERCEIVED THE *ones*-HAVING-BAILED

ΤΟΥΔΩΡΦΩΝΕΙΤΟΝΝΥΜΦΙΟ 20
THE water IS-SOUNDING THE BRIDEgroom
AB+Ε
ΝΟΑΡΧΙΤΡΙΚΛΙΝΟCΚΑΙΛΕ 40
10 THE chief-THREE-CLINer AND he-IS-
s omits to-him
ΓΕΙΑΥΤΩΠΑCΑΝΘΡΩΠΟCΠΡ 60
saying to-him EVERY human BEFORE-
ΩΤΟΝΤΟΝΚΑΛΟΝΟΙΝΟΝΤΙΘ 80
most THE IDEAL WINE IS-PLAC-
ΗCΙΝΚΑΙΟΤΑΝΜΕΘΥCΘΩCΙ 600
ING AND when-EVER THEY-SH'D-BE-BEING-DRUNK
B *o.* B*s1* omit* then AB *omit* YET
ΝΤΟΤΕΤΟΝΕΛΑCCΩCΥΔΕΤΕ 20
then THE INFERIOR YOU YET HAVE-
ΤΗΡΗΚΑCΤΟΝΚΑΛΟΝΟΙΝΟΝ 40
KEPT THE IDEAL WINE
ΕΩCΑΡΤΙΤΑΥΤΗΝΕΠΟΙΗCΕ 60
11 TILL at-PRESENT this DOES
AB *omit* THE *s o.*
ΝΤΗΝΑΡΧΗΝΤΩΝCΗΜΕΙΩΝΟ 80
THE ORIGINAL OF-THE SIGNS THE
A Γ B+Ε
ΙΗCΟΥCΕΝΚΑΝΑΤΗCΓΑΛΙΛ 700
JESUS IN CANA OF-THE GALILEE
s1 has ΠΡΩΤΗΝ BEFORE
ΑΙΑCΚΑΙΕΦΑΝΕΡΩCΕΝΤΗΝ 20
AND makes-APPEAR THE
s1 omits* OF-Him
ΔΟΞΑΝΑΥΤΟΥΚΑΙΕΠΙCΤΕΥ 40
esteem OF-Him AND BELIEVE
*s1** THE LEARNers OF-Him INTO Him
CΑΝΕΙCΑΥΤΟΝΟΙΜΑΘΗΤΑΙ 60
INTO Him THE LEARNers
p5 Δ Δ
ΑΥΤΟΥΜΕΤΑΤΟΥΤΟΚΑΤΕΒΗ 80
12 OF-Him after this He-DOWN-STEPPED
A ΠΕ
ΕΙCΚΑΦΑΡΝΑΟΥΜΑΥΤΟCΚΑ 800
INTO CAPERNAUM He AND
ΙΗΜΗΤΗΡΑΥΤΟΥΚΑΙΟΙΑΔΕ 20
THE MOTHER OF-Him AND THE brothers
A *adds* ΑΥΤΟΥ OF-Him *s omits* AND THE LEARNers
ΛΦΟΙΚΑΙΟΙΜΑΘΗΤΑΙΑΥΤΟ 40
AND THE LEARNers OF-Him
s o. A Ε
ΥΚΑΙΕΚΕΙΕΜΕΙΝΑΝΟΥΠΟΛ 60
AND there THEY-REMAIN NOT MANY
s omits AND *s adds* ΔΕ YET
ΛΑCΗΜΕΡΑCΚΑΙΕΓΓΥCΗΝΤ 80
13 DAYS AND NEAR WAS THE
ΟΠΑCΧΑΤΩΝΙΟΥΔΑΙΩΝΚΑΙ 900
PASSOVER OF-THE JUDA-ans AND
*s o.*ΟΙΗCΟΥC *added by* A A *omits* THE
ΑΝΕΒΗΕΙCΙΕΡΟCΟΛΥΜΑΟΙ 20
UP-STEPPED INTO JERUSALEM THE JE-
ΗCΟΥCΚΑΙΕΥΡΕΝΕΝΤΩΙΕΡ 40
14 SUS AND He-FOUND IN THE SACRED-
*s1** AND ΤΑ THE SHEEP
ΩΤΟΥCΠΩΛΟΥΝΤΑCΒΟΑCΚΑ 60
place THE *ones*-SELLING OXEN AND
ΚΑΙ AND OXEN
ΙΠΡΟΒΑΤΑΚΑΙΠΕΡΙCΤΕΡΑ 80
SHEEP AND DOVES
CΚΑΙΤΟΥCΚΕΡΜΑΤΙCΤΑCΚ 5000
AND THE CLIPists sit-

18 The Jews ask for a sign. But if they have become so dense that they utterly fail to read the significance of His act in cleansing the temple of its spiritual leaven, how can they understand when He reveals its end? Priesthood had apostatized, sacrifice had failed, the temple was doomed. Hence He points them away from the type to the Antitype. The temple was defiled, but He was holy. God had deserted it, but now He dwelt in His Son. The sacrifices were of no avail, they only wearied Jehovah. Then it was that He came to do God's will (Heb.10[5-10]). They would shudder at the thought of razing Herod's temple. They would never be guilty of such an awful crime against God! Yet their very zeal for Jehovah led them to destroy the true temple, His body. Mere religion, even if it is divine, only darkens the mind and hardens the heart. Forms are futile; it is the spirit that gives life. The very priests are ignorant of sacrifice. They not only defile the literal temple with leaven, but are absolutely blind to the true temple of God when He appears in their midst. Even when He speaks of it they fail to find the force of the figure.

24 Our Lord's intimate insight into humanity is fully illustrated in this very evangel. No matter of what class or spiritual condition, all hearts were open to His gaze. He discovered the spiritual ignorance of Nicodemus, the teacher in Israel (3[10]), yet recognized in Peter, the fellaheen fisherman, a spiritual (1[42]) and a fond and faithful friend (21[17]). Guileless Nathanael is amazed at His acumen (1[47]), while Judas' treachery was ever before Him from the very first (13[11]). The woman of Samaria concluded that He knew all her past (4[17]), and the impotent man at Bethesda found that He fully understood his former failure (5[6]). The applause of the crowd did not blind Him to the motive which prompted it. He knew that they had no hunger for spiritual food. He is aware of all things (21[17]). Our character, our conduct, our condition, our inmost motives are transparent to His view. No wonder He did not entrust Himself to faith secured by signs!

whip of ropes, He cast all out of the
sanctuary, the sheep as well as the
oxen, and He pours out the change
of the brokers and overturns the
16 tables. And to those selling the
doves He said, "Take these away
hence, and do not be making My
Father's house a merchant's store."
17 Now His disciples are reminded
that it has been written: "The zeal
of Thy house will be devouring
Me."
18 The Jews, then, answered and
said to Him, "What sign are you
showing us, seeing that you are do-
19 ing these things?" Jesus answered
and said to them, "Raze this tem-
ple and in three days I will raise it
20 up." Then the Jews said, "In
forty and six years was this tem-
ple built, and *you* will be raising it
21 up in three days!" Yet *He* said it
concerning the temple of His body.
22 When, then, He was roused from
among the dead, His disciples are
reminded that He said this, and
they believe the scripture and the
word which Jesus said.
23 Now as He was in Jerusalem at
the Passover at the festival, many
believe into His name, beholding
24 the signs which He did. Yet Jesus
Himself did not entrust Himself to
25 them, because He knows all, and
He had no need that anyone should
be testifying concerning mankind,
for *He* knew what was in mankind.
3 Now there was a man from
among the Pharisees, Nicodemus
2 his name, a chief of the Jews. This

s1 omits* AND *s1** ΕΠΟΙΗϹΕΝ p5ΩϹ+ AB2p5 Ω*o.*
ΑΘΗΜΕΝΟΥϹΚΑΙΠΟΙΗϹΑϹΦ
15 TING AND making WHIP
s1 adds* AND ΚΑΙ
ΡΑΓΕΛΛΙΟΝΕΚϹΧΟΙΝΙΩΝΠ
(*Latin*) OUT OF-RUSHES ALL
ΑΝΤΑϹΕΞΕΒΑΛΕΝΕΚΤΟΥΙΕ
He-OUT-CAST OUT OF-THE SA-
s omits BESIDES *s2* ΚΑΙ AND *adds and deletes*
ΡΟΥΤΑΤΕΠΡΟΒΑΤΑΚΑΙΤΟΥ
CRED-place THE BESIDES SHEEP AND THE
ϹΒΟΑϹΚΑΙΤΩΝΚΟΛΛΥΒΙϹΤ
OXEN AND OF-THE LOPPERS
As Ο CLIP *o. o.*
ΩΝΕΞΕΧΕΕΝΤΑΚΕΡΜΑΤΑΚΑ
He-OUT-POURS THE CLIP-*effects* AND
s -DOWN- ΚΑΤ Bp5 *o.*
ΙΤΑϹΤΡΑΠΕΖΑϹΑΝΕϹΤΡΕΨ
THE tables He-UP-TURNS
ΕΝΚΑΙΤΟΙϹΤΑϹΠΕΡΙϹΤΕΡ
16 AND to-THE-*ones* THE DOVES
ΑϹΠΩΛΟΥϹΙΝΕΙΠΕΝΑΡΑΤΕ
SELLING He-said LIFT-YE
Bs omit AND
ΤΑΥΤΑΕΝΤΕΥΘΕΝΚΑΙΜΗΠΟ
these hence AND NO BE-
s ΑΙ
ΙΕΙΤΕΤΟΝΟΙΚΟΝΤΟΥΠΑΤΡ
making THE HOME OF-THE FATHER
ΟϹΜΟΥΟΙΚΟΝΕΜΠΟΡΙΟΥΕΜ
17 OF-ME HOME OF-store ARE-
Bs omit YET
ΝΗϹΘΗϹΑΝΔΕΟΙΜΑΘΗΤΑΙΑ
REMINDED YET THE LEARNers OF-
B it-IS HAVING-*been*-WRITTEN
ΥΤΟΥΟΤΙΓΕΓΡΑΜΜΕΝΟΝΕϹ
Him that HAVING-*been*-WRITTEN it-IS
ΤΙΝΟΖΗΛΟϹΤΟΥΟΙΚΟΥϹΟΥ
THE BOILing OF-THE HOME OF-YOU
ΚΑΤΑΦΑΓΕΤΑΙΜΕΑΠΕΚΡΙΘ
18 WILL-BE-DOWN-EATING ME answerED
ΗϹΑΝΟΥΝΟΙΙΟΥΔΑΙΟΙΚΑΙ
THEN THE JUDA-ans AND
B Α *s o.* *As o.*
ΕΙΠΟΝΑΥΤΩΤΙϹΗΜΕΙΟΝΔΕ
said to-Him ANY SIGN YOU-
A Γ
ΙΚΝΥΕΙϹΗΜΙΝΟΤΙΤΑΥΤΑΠ
ARE-SHOWING to-US that these YOU-
AB *omit* THE
ΟΙΕΙϹΑΠΕΚΡΙΘΗΟΙΗϹΟΥϹ
19 ARE-DOING answered THE JESUS
ΚΑΙΕΙΠΕΝΑΥΤΟΙϹΛΥϹΑΤΕ
AND said to-them LOOSE-YE
B *omits* IN
ΤΟΝΝΑΟΝΤΟΥΤΟΝΚΑΙΕΝΤΡ
THE TEMPLE this AND IN THREE
ΙϹΙΝΗΜΕΡΑΙϹΕΓΕΡΩΑΥΤΟ
DAYS I'LL-BE-ROUSING it
B Α
ΝΕΙΠΟΝΟΥΝΟΙΙΟΥΔΑΙΟΙΤ
20 said THEN THE JUDA-ans FOUR-
B2 Α
ΕϹϹΕΡΑΚΟΝΤΑΚΑΙΕΞΕΤΕϹ
TY AND SIX to-YEARS

ΙΝΟΙΚΟΔΟΜΗΘΗΟΝΑΟϹΟΥΤ
WAS-HOME-BUILDED THE TEMPLE this
s omits IN
ΟϹΚΑΙϹΥΕΝΤΡΙϹΙΝΗΜΕΡΑ
AND YOU IN THREE DAYS
ΙϹΕΓΕΡΕΙϹΑΥΤΟΝΕΚΕΙΝΟ
21 WILL-BE-ROUSING it that-*One*
ϹΔΕΕΛΕΓΕΝΠΕΡΙΤΟΥΝΑΟΥ
YET said ABOUT THE TEMPLE
s1 omits* OF-Him
ΤΟΥϹΩΜΑΤΟϹΑΥΤΟΥΟΤΕΟΥ
22 OF-THE BODY OF-Him when THEN
ΝΗΓΕΡΘΗΕΚΝΕΚΡΩΝΕΜΝΗϹ
He-WAS-ROUSED OUT OF-DEAD-*ones* ARE-REMINDED
ΘΗϹΑΝΟΙΜΑΘΗΤΑΙΑΥΤΟΥΟ
THE LEARNers OF-Him that
ΤΙΤΟΥΤΟΕΛΕΓΕΝΚΑΙΕΠΙϹ
this He-said AND THEY-
ΤΕΥϹΑΝΤΗΓΡΑΦΗΚΑΙΤΩΛΟ
BELIEVE to-THE WRITING AND to-THE saying
A Ω *o.*
ΓΩΟΝΕΙΠΕΝΟΙΗϹΟΥϹΩϹΔΕ
23 WHICH said THE JESUS AS YET
ΗΝΕΝΤΟΙϹΙΕΡΟϹΟΛΥΜΟΙϹ
He-WAS IN THE JERUSALEM
IN *omitted by* B
ΕΝΤΩΠΑϹΧΑΕΝΤΗΕΟΡΤΗΠΟ
IN THE PASSOVER IN THE FESTIVAL MANY
ΛΛΟΙΕΠΙϹΤΕΥϹΑΝΕΙϹΤΟΟ
BELIEVE INTO THE NAME
ΝΟΜΑΑΥΤΟΥΘΕΩΡΟΥΝΤΕϹΑ
OF-Him beholding OF-
s o.
ΥΤΟΥΤΑϹΗΜΕΙΑΑΕΠΟΙΕΙΑ
24 Him THE SIGNS WHICH He-DID He
B *omits* THE
ΥΤΟϹΔΕΟΙΗϹΟΥϹΟΥΚΕΠΙϹ
YET THE JESUS NOT BELIEVED
ABs1* *o.*=Him A *has the* Ε *in the margin*
ΤΕΥΕΝΕΑΥΤΟΝΑΥΤΟΙϹΔΙΑ
Self to-them THRU
s omits Him AB *o.* *s o.*
ΤΟΑΥΤΟΝΓΙΓΝΩϹΚΕΙΝΠΑΝ
THE Him TO-BE-KNOWING ALL
A *omits* that *s omits* NOT *As o.* *s adds* ΟΥΚ
ΤΑϹΚΑΙΟΤΙΟΥΧΡΕΙΑΝΕΙΧ
25 AND that NOT need He-HAD
ΕΝΙΝΑΤΙϹΜΑΡΤΥΡΗϹΗΠΕΡ
THAT ANY SHOULD-BE-witnessING ABOUT
ΙΤΟΥΑΝΘΡΩΠΟΥΑΥΤΟϹΓΑΡ
THE human He for
s1 repeats* ANY WAS IN
ΕΓΙΝΩϹΚΕΝΤΙΗΝΕΝΤΩΑΝΘ
KNEW ANY WAS IN THE human
ΡΩΠΩΗΝΔΕΑΝΘΡΩΠΟϹΕΚΤΩ
3 WAS YET human OUT OF-THE
B+Ε
ΝΦΑΡΙϹΑΙΩΝΝΙΚΟΔΗΜΟϹΟ
PHARISEES Nicodemus (CONQUER-PUBLICer)
s1 to-NAME +ΤΙ *omits* to-Him
ΝΟΜΑΑΥΤΩΑΡΧΩΝΤΩΝΙΟΥΔ
NAME to-him chief OF-THE JUDA-ans

1 We have found an unholy temple, an unspiritual priesthood, and now we are introduced to an ignorant teacher! Intense application to a single text book for a whole life had not taught him the elements of the truth! Nicodemus, however, was impressed with the Lord's works, little as he understood His words. Like the rest, he takes literally what is figurative. He should have known from Ezekiel, the prophet, that Israel could not enter the kingdom without a new spirit (Eze.36[26]). Spiritual regeneration, the one imperative condition, apart from which the kingdom cannot be entered, is utterly beyond his erudition. All that he considered vital was physical relationship with the favored nation.

The Lord did not give out regeneration as good news, but as bad news. This is not the gospel, even for the Circumcision. The evangel is always concerned with God and His Christ, never with man and his needs or efforts. Of the latter nothing good can be said, no evangel can be formulated. The new birth is not an evangel in any sense. It makes a demand he has no means of meeting.

For one like Nicodemus, expecting to enter the kingdom by physical generation, it would be quite a blow to demand spiritual regeneration. Men are utterly helpless in regard to their physical generation. They can do no more to accomplish their spiritual regeneration. It is the sovereign work of God's spirit.

Searching as the figure is, it does not probe nearly so deeply into human helplessness as the truth for the present economy of God's grace. Now, if any one is in Christ, there is a new creation (2 Co.5[17]). In spirit, we skip the era of the kingdom, the renascence, and enter the new creation, over a thousand years later. A new birth will fit them for a life on earth during the millennial eon. The new creation fits us for our celestial destiny. They will receive a rejuvenation of the faculties, we will be changed at the resurrection and receive powers and capacities far beyond our present possibilities. Regeneration keeps company with repentance and baptism. The new creation accompanies the dispensation of the conciliation (2 Co.5[18]).

one came to Him by night and said
to Him: "Rabbi, we are aware
that Thou art a Teacher come from
God, for no one can be doing these
signs which *Thou* art doing, except
God should be with Him."
3 Jesus answered and said to him,
"Verily, verily, I am saying to
you, except anyone should be be-
gotten anew, he cannot perceive
4 the kingdom of God. Nicodemus is
saying to Him, "How can a man,
being a veteran, be begotten? He
cannot be entering into the womb
of his mother a second time and be
5 begotten!" Jesus answered, "Ver-
ily, verily, I am saying to you, ex-
cept anyone should be begotten of
water and spirit, he cannot be en-
tering into the kingdom of God.
6 That which is begotten by the flesh
is flesh and that which is begotten
7 by the spirit is spirit. You should
not be marveling that I said to you,
'You must be begotten anew.'
8 The blast is blowing where it wills,
and you are hearing the sound of
it, but you are not aware whence it
is coming and whither it is going.
Thus is everyone begotten by the
water and the spirit."
9 Nicodemus answered and said to
Him, "How can these things
10 occur?" Jesus answered and said
to him, "Are *you* a teacher of Is-
rael and know not these things?
11 Verily, verily, I am saying to you
that we are speaking of that which
we have perceived, and are testify-
ing to that which we have seen, and
you are not getting our testimony.
12 If I tell you of the terrestrial and
you are not believing, how shall
you be believing if I should be tell-
ing you of the celestial?

s OF-NIGHT TOWARD Him
ΑΙΩΝΟΥΤΟϹΗΛΘΕΝΠΡΟϹΑΥ
2 this-one CAME TOWARD Him

ΤΟΝΝΥΚΤΟϹΚΑΙΕΙΠΕΝΑΥΤ
OF-NIGHT AND said to-Him

ΩΡΑΒΒΕΙΟΙΔΑΜΕΝΟΤΙΑΠΟ
RABBI WE-HAVE-PERCEIVED that FROM

ΘΕΟΥΕΛΗΛΥΘΑϹΔΙΔΑϹΚΑΛ
God YOU-HAVE-COME TEACHER

s adds ΚΑΙ s o. s omits for
ΟϹΟΥΔΕΙϹΓΑΡΔΥΝΑΤΑΙΤΑ
NOT-YET-ONE for IS-ABLE these

s o.
ΥΤΑΤΑϹΗΜΕΙΑΠΟΙΕΙΝΑϹΥ
THE SIGNS TO-BE-DOING WHICH YOU

ΠΟΙΕΙϹΕΑΝΜΗΗΟΘΕΟϹΜΕΤ
ARE-DOING IF-EVER NO MAY-BE THE God WITH

B omits THE
ΑΥΤΟΥΑΠΕΚΡΙΘΗΟΙΗϹΟΥϹ
3 Him answered THE JESUS

s[1*] omits AND said to-him
ΚΑΙΕΙΠΕΝΑΥΤΩΑΜΗΝΑΜΗΝ
AND said to-him AMEN AMEN

ΛΕΓΩϹΟΙΕΑΝΜΗΤΙϹΓΕΝΝΗ
I-AM-saying to-YOU IF-EVER NO ANY MAY-BE-BEING-

ΘΗΑΝΩΘΕΝΟΥΔΥΝΑΤΑΙΙΔΕ
generatED UP-PLACE NOT he-IS-ABLE TO-BE-

ΙΝΤΗΝΒΑϹΙΛΕΙΑΝΤΟΥΘΕΟ
PERCEIVING THE KINGdom OF-THE God

B omits THE AB+Є
ΥΛΕΓΕΙΠΡΟϹΑΥΤΟΝΟΝΙΚΟ
4 IS-sayING TOWARD Him THE Nicode-

ΔΗΜΟϹΠΩϹΔΥΝΑΤΑΙΑΝΘΡΩ
mus how IS-ABLE human

s VETERAN BEING TO-BE-generatED
ΠΟϹΓΕΝΝΗΘΗΝΑΙΓΕΡΩΝΩΝ
TO-BE-generatED VETERAN BEING

ΜΗΔΥΝΑΤΑΙΕΙϹΤΗΝΚΟΙΛΙ
NO he-IS-ABLE INTO THE CAVITY

ΑΝΤΗϹΜΗΤΡΟϹΑΥΤΟΥΔΕΥΤ
OF-THE MOTHER OF-him second

s o.
ΕΡΟΝΕΙϹΕΛΘΕΙΝΚΑΙΓΕΝΝ
TO-BE-INTO-COMING AND TO-BE-gener-

AS omit THE
ΗΘΗΝΑΙΑΠΕΚΡΙΘΗΟΙΗϹΟΥ
5 atED answerED THE JESUS

s[2] ΚΑΙΕΙΠΕΝ AND said adds and erases A omits AMEN
ϹΑΜΗΝΑΜΗΝΛΕΓΩϹΟΙΕΑΝΜ
AMEN AMEN I-AM-sayING to-YOU IF-EVER NO

s has MAY-BE-(A o.)BEING-generatED after OF-spirit
ΗΤΙϹΓΕΝΝΗΘΗΕΞΥΔΑΤΟϹΚ
ANY MAY-BE-BEING-generatED OUT OF-water AND

ΑΙΠΝΕΥΜΑΤΟϹΟΥΔΥΝΑΤΑΙ
OF-spirit NOT he-IS-ABLE

s[1*] ΕΙΔΕΙΝ s[2] o. s omits INTO
ΕΙϹΕΛΘΕΙΝΕΙϹΤΗΝΒΑϹΙΛ
TO-BE-INTO-COMING INTO THE KINGdom

s o. s[1*] ΤΩΝΟΥΡΑΝΩΝ OF-THE heavens A o.
ΕΙΑΝΤΟΥΘΕΟΥΤΟΓΕΓΕΝΝΗ
6 OF-THE God THE one-HAVING-been-gen-

ΜΕΝΟΝΕΚΤΗϹϹΑΡΚΟϹϹΑΡΞ
eratED OUT OF-THE FLESH FLESH

ΕϹΤΙΝΚΑΙΤΟΓΕΓΕΝΝΗΜΕΝ
IS AND THE one-HAVING-been-generatED

ΟΝΕΚΤΟΥΠΝΕΥΜΑΤΟϹΠΝΕΥ
OUT OF-THE spirit spirit

ΜΑΕϹΤΙΝΜΗΘΑΥΜΑϹΗϹΟΤΙ
7 IS NO YOU-SHOULD-BE-MARVELING that

s o. A o.
ΕΙΠΟΝϹΟΙΔΕΙΥΜΑϹΓΕΝΝΗ
I-said to-YOU it-IS-BINDING YOUp TO-BE-generatED

ΘΗΝΑΙΑΝΩΘΕΝΤΟΠΝΕΥΜΑΟ
8 UP-PLACE THE spirit THE-

s o.
ΠΟΥΘΕΛΕΙΠΝΕΙΚΑΙΤΗΝΦΩ
?-where it-IS-WILLING IS-BLOWING AND THE SOUND

AS o.
ΝΗΝΑΥΤΟΥΑΚΟΥΕΙϹΑΛΛΟ
OF-it YOU-ARE-HEARING but NOT

A for AND has Η OR
ΥΚΟΙΔΑϹΠΟΘΕΝΕΡΧΕΤΑΙΚ
YOU-HAVE-PERCEIVED ?-WHICH-PLACE it-IS-COMING

ΑΙΠΟΥΥΠΑΓΕΙΟΥΤΩϹΕϹΤΙ
AND ?-where it-IS-UNDER-LEADING thus IS

ΝΠΑϹΟΓΕΓΕΝΝΗΜΕΝΟϹΕΚΤ
EVERY THE one-HAVING-been-generatED OUT OF-

AB omit water AND OF-THE
ΟΥΥΔΑΤΟϹΚΑΙΤΟΥΠΝΕΥΜΑ
THE water AND OF-THE spirit

B+Є
ΤΟϹΑΠΕΚΡΙΘΗΝΙΚΟΔΗΜΟϹ
9 answerED Nicodemus

ΚΑΙΕΙΠΕΝΑΥΤΩΠΩϹΔΥΝΑΤ
AND said to-Him how IS-ABLE

ΑΙΤΑΥΤΑΓΕΝΕϹΘΑΙΑΠΕΚΡ
10 these TO-BE-BECOMING answerED

AB omit THE
ΙΘΗΟΙΗϹΟΥϹΚΑΙΕΙΠΕΝΑΥ
THE JESUS AND said to-him

ΤΩϹΥΕΙΟΔΙΔΑϹΚΑΛΟϹΤΟΥ
YOU ARE THE TEACHER OF-THE

B+Є
ΙϹΡΑΗΛΚΑΙΤΑΥΤΑΟΥΓΙΝΩ
ISRAEL AND these NOT YOU-ARE-

s o.
ϹΚΕΙϹΑΜΗΝΑΜΗΝΛΕΓΩϹΟΙ
11 KNOWING AMEN AMEN I-AM-sayING to-YOU

ΟΤΙΟΟΙΔΑΜΕΝΛΑΛΟΥΜΕΝΚ
that WHICH WE-HAVE-PERCEIVED WE-ARE-TALKING AND

ΑΙΟΕΩΡΑΚΑΜΕΝΜΑΡΤΥΡΟΥ
WHICH WE-HAVE-SEEN WE-ARE-witnessING

ΜΕΝΚΑΙΤΗΝΜΑΡΤΥΡΙΑΝΗΜ
AND THE witness OF-US

s ΑΙ
ΩΝΟΥΛΑΜΒΑΝΕΤΕΕΙΤΑΕΠΙ
12 NOT YE-ARE-GETTING-UP IF THE ON-LAND

s o.
ΓΕΙΑΕΙΠΟΝΥΜΙΝΚΑΙΟΥΠΙ
I-said to-YOUp AND NOT YE-

s ΑΙ
ϹΤΕΥΕΤΕΠΩϹΕΑΝΕΙΠΩΥΜΙ
ARE-BELIEVING how IF-EVER I-MAY-BE-sayING to-

ΝΤΑΕΠΟΥΡΑΝΙΑΠΙϹΤΕΥϹΕ
YOUp THE ON-heavenly YE-WILL-BE-BELIEVING

14 Nicodemus chose the cover of night, to save his reputation; for he was a proud Pharisee who would not care to have his name coupled with Christ's. How it must have humbled him to be compared with the serpent-bitten Israelites of the wilderness! Scholar that he was, he could not understand regeneration, but the most foolish could look away from themselves to the serpent and find life. This he undoubtedly did, for later he ventured to speak in Christ's behalf (7[50]) and he came openly in the day time to bring spices for His burial (19[39]).

16 This gives us, not the measure, but the character of God's love—not "so", but "thus". Nor is it a thing of the past—"loved". The gift of His Only Begotten is an expression of His timeless love. Whenever man's love is mentioned it is circumscribed in time and extent. But God's love knows no bounds except those it imposes on itself. The character of the God Nicodemus knew confined Him within Israel's narrow pale, and represented Him as a Lawgiver, demanding, and giving only as a reward. Now His love breaks through the narrow confines of the favored nation and shows Him a munificent Giver, imparting eonian life to all who believe. This evangel is especially adapted to the coming eon, when Israel is once more the channel of blessing to the nations. Good as it is, it falls far below the outflow of favor for the present economy. Now we have not only eonian life, but justification and reconciliation. Now God's love urges Him to actually beseech His enemies to be conciliated to Him. Grace will flow out through Israel to the nations in the regeneration. Now it overflows to the nations in far more lavish measure. Compare the grace here revealed with that displayed in Romans and especially Ephesians. Life alone is promised here; there we have righteousness and peace and exaltation to celestial honors far beyond the range of the fullest interpretation of this passage.

17 While it was not the mission of Christ to condemn, yet, being the Light, He exposed the darkness. The priests and Pharisees were judged by their hatred of the Light.

13 And no one has ascended into
heaven except He Who descended
out of heaven, the Son of Mankind
14 Who is in heaven. And, according
as Moses exalts the serpent in the
wilderness, thus must the Son of
15 Mankind be exalted, that everyone
who is believing on Him should not
be perishing but have eonian life.
16 For thus God loves the world, so
that He gives His only begotten
Son, that everyone who is believing into Him should not be perishing, but have eonian life.
17 For God does not dispatch His
Son into the world that He should
be judging the world, but that the
world may be saved through Him.
18 He who is believing into Him is
not being judged: yet he who is
not believing has been judged already, seeing that he has not believed into the name of the only begotten Son of God.
19 Now this is the judgment, that
the light has come into the world
and men love darkness rather than
light, for their acts were wicked.
20 For everyone who is committing
bad things is hating the light and
is not coming to the light, lest his
21 acts should be exposed. Now he
who is doing the truth is coming to
the light, that his acts may be made
manifest, that they have been
wrought in God."
22 After these things Jesus and
His disciples came into the land of
Judea. And there He tarried with
23 them and baptized. Now John also
was baptizing in Enon near Salim
(seeing that there was much water
there) and they came along and
24 were baptized, for John was not yet
cast into jail.

s ΔΙ
ΤΕΚΑΙΟΥΔΕΙϹΑΝΑΒΕΒΗΚΕ
13 AND NOT-YET-ONE HAS-UP-STEPPED
ΝΕΙϹΤΟΝΟΥΡΑΝΟΝΕΙΜΗΟΕ
INTO THE heaven IF NO THE OUT
ΚΤΟΥΟΥΡΑΝΟΥΚΑΤΑΒΑϹΟΥ
OF-THE heaven DOWN-STEPPing THE SON
Bs *omit* THE *One*-BEING IN THE heaven
ΙΟϹΤΟΥΑΝΘΡΩΠΟΥΟΩΝΕΝΤ
OF-THE human THE *One*-BEING IN
A o.
ΩΟΥΡΑΝΩΚΑΙΚΑΘΩϹΜΩΥϹΗ
14 THE heaven AND according-AS MOSES
ϹΥΨΩϹΕΝΤΟΝΟΦΙΝΕΝΤΗΕΡ
HEIGHTens THE serpent IN THE DESO-
s *had* +Ο A it-IS-B. TO-BE-H. s o.
ΗΜΩΟΥΤΩϹΥΨΩΘΗΝΑΙΔΕΙΤ
LATE thus TO-BE-HEIGHTened it-IS-BIND-
ΟΝΥΙΟΝΤΟΥΑΝΘΡΩΠΟΥΙΝΑ
15 ING THE SON OF-THE human THAT
B *has* ΕΝΑΥΤΩ IN Him *and* s ΕΙϹΑΥΤΟΝ INTO Him
ΠΑϹΟΠΙϹΤΕΥΩΝΕΠΑΥΤΟΝΜ
EVERY THE *one*-BELIEVING ON Him NO
Bs *omit* NO SH'D-BE-*be*ING-destroyED but
ΗΑΠΟΛΗΤΑΙΑΛΛΕΧΗΖΩΗΝΑΙ
SH'D-BE-*be*ING-destroyED but MAY-BE-HAVING LIFE eon-
ΩΝΙΟΝΟΥΤΩϹΓΑΡΗΓΑΠΗϹΕ
16 ian thus for LOVES
ΝΟΘΕΟϹΤΟΝΚΟϹΜΟΝΩϹΤΕΤ
THE God THE SYSTEM AS-BESIDES THE
Bs[1*] *omit* OF-Him
ΟΝΥΙΟΝΑΥΤΟΥΤΟΝΜΟΝΟΓΕ
SON OF-Him THE ONLY-generated
s[1] *omits* He-GIVES
ΝΗΕΔΩΚΕΝΙΝΑΠΑϹΟΠΙϹΤΕ
He-GIVES THAT EVERY THE *one*-BELIEV-
Bs o. o.
ΥΩΝΕΙϹΑΥΤΟΝΜΗΑΠΟΛΛΥΗ
ING INTO Him NO SH'D-BE-*be*ING-destroyED
As o.
ΤΑΙΑΛΛΑΕΧΗΖΩΗΝΑΙΩΝΙΟ
but MAY-BE-HAVING LIFE eonian
s o.
ΝΟΥΓΑΡΑΠΕϹΤΕΙΛΕΝΟΘΕΟ
17 NOT for commissions THE God
Bs *omit* OF-Him
ϹΤΟΝΥΙΟΝΑΥΤΟΥΕΙϹΤΟΝΚ
THE SON OF-Him INTO THE SYS-
B +Ε
ΟϹΜΟΝΙΝΑΚΡΙΝΗΤΟΝΚΟϹΜ
TEM THAT He-SHOULD-BE-JUDGING THE SYSTEM
ΟΝΑΛΛΙΝΑϹΩΘΗΟΚΟϹΜΟϹΔ
but THAT MAY-BE-BEING-SAVED THE SYSTEM THRU
ΙΑΥΤΟΥΟΠΙϹΤΕΥΩΝΕΙϹΑΥ
18 Him THE *one*-BELIEVING INTO Him
B +Ε A Ε o. Bs *omit* YET
ΤΟΝΟΥΚΡΙΝΕΤΑΙΟΔΕΜΗΠΙ
NOT IS-*be*ING-JUDGED THE-*one* YET NO BE-
ϹΤΕΥΩΝΗΔΗΚΕΚΡΙΤΑΙΟΤΙ
LIEVING ALREADY HAS-*been*-JUDGED that
ΜΗΠΕΠΙϹΤΕΥΚΕΝΕΙϹΤΟΟΝ
NO HE-HAS-BELIEVED INTO THE NAME
ΟΜΑΤΟΥΜΟΝΟΓΕΝΟΥϹΥΙΟΥ
OF-THE ONLY-generated SON

ΤΟΥΘΕΟΥΑΥΤΗΔΕΕϹΤΙΝΗΚ
19 OF-THE God this YET IS THE
ΡΙϹΙϹΟΤΙΤΟΦΩϹΕΛΗΛΥΘΕ
JUDGing that THE LIGHT HAS-COME
s THE humans LOVE
ΝΕΙϹΤΟΝΚΟϹΜΟΝΚΑΙΗΓΑΠ
INTO THE SYSTEM AND LOVE
s THE DARK RATHER
ΗϹΑΝΟΙΑΝΘΡΩΠΟΙΜΑΛΛΟΝ
THE humans RATHER
ΤΟϹΚΟΤΟϹΗΤΟΦΩϹΗΝΓΑΡΑ
THE DARKness OR THE LIGHT WAS for OF-
ΥΤΩΝΠΟΝΗΡΑΤΑΕΡΓΑΠΑϹΓ
20 them wicked THE ACTS EVERY for
A o.
ΑΡΟΦΑΥΛΑΠΡΑϹϹΩΝΜΕΙϹΕ
THE FOUL PRACTISING IS-HATING
s[1*] *omits* AND NOT IS-COMING TOWARD THE LIGHT
ΙΤΟΦΩϹΚΑΙΟΥΚΕΡΧΕΤΑΙΠ
THE LIGHT AND NOT IS-COMING TO-
ΡΟϹΤΟΦΩϹΙΝΑΜΗΕΛΕΓΧΘΗ
WARD THE LIGHT THAT NO MAY-BE-BEING-EXPOSED
A OF-him THE ACTS s[1*] *omits* THE YET *one*-DOING THE
ΤΑΕΡΓΑΑΥΤΟΥΟΔΕΠΟΙΩΝΤ
21 THE ACTS OF-him THE YET *one*-DOING THE
TRUTH IS-COMING (s[2] o.) TOWARD THE LIGHT THAT MAY-BE-BE-
ΗΝΑΛΗΘΕΙΑΝΕΡΧΕΤΑΙΠΡΟ
TRUTH IS-COMING TOWARD
ING-made-APPEAR OF-him THE ACTS s[2] THE ACTS OF-him
ϹΤΟΦΩϹΙΝΑΦΑΝΕΡΩΘΗΑΥΤ
THE LIGHT THAT MAY-BE-BEING-made-APPEAR OF-
ΟΥΤΑΕΡΓΑΟΤΙΕΝΘΕΩΕϹΤΙ
him THE ACTS that IN God it-IS
s[1] ΟΝ
ΝΕΙΡΓΑϹΜΕΝΑΜΕΤΑΤΑΥΤΑ
22 HAVING-*been*-ACTED after these
A *omits* THE s *has* AND THE LEARNers OF-
ΗΛΘΕΝΟΙΗϹΟΥϹΚΑΙΟΙΜΑΘ
CAME THE JESUS AND THE LEARNers
Him *after* LAND
ΗΤΑΙΑΥΤΟΥΕΙϹΤΗΝΙΟΥΔΑ
OF-Him INTO THE JUDEA
s o. s o. B +Ε
ΙΑΝΓΗΝΚΑΙΕΚΕΙΔΙΕΤΡΙΒ
LAND AND there He-tarried
ΕΝΜΕΤΑΥΤΩΝΚΑΙΕΒΑΠΤΙΖ
WITH them AND DIPIZED
As *omit* THE B o.
ΕΝΗΝΔΕΚΑΙΟΙΩΑΝΝΗϹΒΑΠ
23 WAS YET AND THE JOHN DIPIZING
s Ν
ΤΙΖΩΝΕΝΑΙΝΩΝΕΓΓΥϹΤΟΥ
IN ENON NEAR OF-THE
A +Λ
ϹΑΛΕΙΜΟΤΙΥΔΑΤΑΠΟΛΛΑΗ
SALIM that waters MANY WAS
ΝΕΚΕΙΚΑΙΠΑΡΕΓΕΙΝΟΝΤΟ
there AND THEY-BESIDE-BECAME
ΚΑΙΕΒΑΠΤΙΖΟΝΤΟΟΥΠΩΓΑ
24 AND *were*-DIPIZED NOT-as-yet for
ΡΗΝΒΕΒΛΗΜΕΝΟϹΕΙϹΤΗΝΦ
WAS HAVING-*been*-CAST INTO THE GUARD
Bs[1*] *omit* THE B o.
ΥΛΑΚΗΝΟΙΩΑΝΝΗϹΕΓΕΝΕΤ
25 house THE JOHN BECAME

25 Ceremonial cleansing is the true definition of baptism. Before this, baptisms were a common feature of the Jewish ceremonial system, but were usually connected with the temple and the laver and were done by the person himself. John was called "the baptist" because he introduced the new method of doing it for others. This created a new unity. All baptized by John were distinguished from the rest of the nation by their cleansing. Now, however, the Lord's disciples baptize and John's disciples are going to Him, thus forming a new group and threatening to absorb John's disciples. So John defines his relation to Christ. He is simply a forerunner. He is glad to have his disciples leave him for the Messiah, his Master.

29 Christ is the Bridegroom. The baptized Israelites are the bride, John the baptist is the friend. Israel of old was the wife of Jehovah, having been espoused to Him in the wilderness (Jer. 2[2];31[32]). She treacherously departed from Him (Eze. 16[3,15,59,60]). He divorced her (Jer.3[8-16]). Though the law does not allow it (Deut. 24[1-4]), yet He will invite her back again (Jer. 3[1-14]). She will yet marry Him under the new covenant (Jer. 31[31-37]). Meanwhile He has pledged Himself to keep her for Himself (Hos. 3[5]). Babylon is the false bride, for it will be an imitation of the true. The new Jerusalem, containing the twelve tribes of Israel, will be the bride of the Lambkin (Un. 21[2-9]). The nations are outside (Un.21[24]). So far as we are aware, marriage is confined to the earth. It is not a figure of heavenly realities, but of earthly bliss. It is for the faithful in Israel. We have a nearer and dearer place, as members of Christ's body. So close are we that He cannot hate us, but nourishes and cherishes us as we do the members of our own body (Eph.5[29]).

31 John the baptist was of the earth like other men: the Lord came from above.

36 This must be left to the time in which John was speaking. God is conciliated now, since Christ has died and Israel has been set aside, so that His indignation is not against the stubborn now. He is beseeching all to be conciliated (2 Co.5[19]).

25 There occurred, then, a questioning of the disciples of John with a Jew concerning cleansing.
26 And they came to John and said to him, "Rabbi, He Who was with you on the other side of the Jordan, to Whom *you* have testified, *lo!* this One is baptizing and all are coming to Him."
27 John answered and said, "No man can get anything if it should not have been given him out of
28 heaven. *You* yourselves are witnessing to me that I said, '*I* am not the Christ', but that 'I am dis-
29 patched in front of That One'. He Who has the bride is the Bridegroom. Yet the friend of the Bridegroom, who has stood and is hearing Him, is rejoicing with joy because of the Bridegroom's voice. This, my joy, then, has been ful-
30 filled. *He* must be growing, yet I am to be inferior.
31 He Who is coming from above is above all. He who is of the earth is of the earth and is speaking of the earth: He Who is coming out of
32 heaven is above all. What He has seen and hears, this He is testifying, and no one is getting His testi-
33 mony. He who is getting His testimony, He seals, seeing that God is
34 true. For He Whom God commissions is speaking God's declarations, for God is not giving the spirit by measure.
35 The Father is loving the Son and has given all into His hand.
36 He who is believing into the Son has eonian life, yet he who is stubborn as to the Son, shall not be seeing life, but the indignation of God is remaining on him."

4 As, then, the Lord knew that the Pharisees hear that Jesus is mak-

s1* ΔΕΟΥΝΖ Α+Ε
ΟΟΥΝΖΗΤΗCΙCΕΚΤΩΝΜΑΘΗ
THEN SEEKing OUT OF-THE LEARNers
As *omit* OF-THE B *o.*
ΤΩΝΤΩΝΙΩΑΝΝΟΥΜΕΤΑΙΟΥ
OF-THE JOHN WITH JUDA-an
s1* ΩΝ
ΔΑΙΟΥΠΕΡΙΚΑΘΑΡΙCΜΟΥΚ
26 ABOUT cleansing AND
B1 Α B *o.*
ΑΙΗΛΘΟΝΠΡΟCΤΟΝΙΩΑΝΝΗ
THEY-CAME TOWARD THE JOHN
B1 Α
ΝΚΑΙΕΙΠΟΝΑΥΤΩΡΑΒΒΕΙΟ
AND THEY-said to-him RABBI! WHO
CΗΝΜΕΤΑCΟΥΠΕΡΑΝΤΟΥΙΟ
WAS WITH YOU OTHER-SIDE OF-THE JOR-
s *had* +C
ΡΔΑΝΟΥΩCΥΜΕΜΑΡΤΥΡΗΚΑ
DAN to-WHOM YOU-HAVE-witnessED
s *o.*
CΙΔΕΟΥΤΟCΒΑΠΤΙΖΕΙΚΑΙ
BE-PERCEIVING this-*One* IS-DIPIZING AND
ΠΑΝΤΕCΕΡΧΟΝΤΑΙΠΡΟCΑΥ
ALL ARE-COMING TOWARD Him
B *o.*
ΤΟΝΑΠΕΚΡΙΘΗΙΩΑΝΝΗCΚΑ
27 answerED JOHN AND
ΙΕΙΠΕΝΟΥΔΥΝΑΤΑΙΑΝΘΡΩ
said NOT IS-ABLE human
s ΛΑΒΙΝ B+Ι B+Ε B *o.*
ΠΟCΛΑΜΒΑΝΕΙΝΟΥΔΕΝΕΑΝ
TO-BE-GETTING-UP NOT-YET-ONE IF-EVER
ΜΗΗΔΕΔΟΜΕΝΟΝΑΥΤΩΕΚΤΟ
NO it-MAY-BE HAVING-*been*-GIVEN to-him OUT OF-THE
s *o.* s *omits* to-ME
ΥΟΥΡΑΝΟΥΑΥΤΟΙΥΜΕΙCΜΟ
28 heaven SAME YE to-ME
s *o.* s ΑΙ B *adds* ΙΕΓΩ
ΙΜΑΡΤΥΡΕΙΤΕΟΤΙΕΙΠΟΝΟ
ARE-witnessING that I-said NOT
ΥΚΕΙΜΙΕΓΩΟΧΡΙCΤΟCΑΛΛ
AM I THE ANOINTED but
ΟΤΙΑΠΕCΤΑΛΜΕΝΟCΕΙΜΙΕ
that HAVING-*been*-commissionED I-AM IN-
ΜΠΡΟCΘΕΝΕΚΕΙΝΟΥΟΕΧΩΝ
29 TOWARD-PLACE OF-that-*One* THE *One*-HAVING
ΤΗΝΝΥΜΦΗΝΝΥΜΦΙΟCΕCΤΙ
THE BRIDE BRIDE-groom IS
ΝΟΔΕΦΙΛΟCΤΟΥΝΥΜΦΙΟΥΟ
THE YET FOND-*one* OF-THE BRIDE-groom THE
s OF-him AND HEARING
ΕCΤΗΚΩCΚΑΙΑΚΟΥΩΝΑΥΤΟ
one-HAVING-STOOD AND HEARING OF-Him
ΥΧΑΡΑΧΑΙΡΕΙΔΙΑΤΗΝΦΩΝ
JOY IS-JOYING THRU THE SOUND
ΗΝΤΟΥΝΥΜΦΙΟΥΑΥΤΗΟΥΝΗ
OF-THE BRIDE-groom this THEN THE
ΧΑΡΑΗΕΜΗΠΕΠΛΗΡΩΤΑΙΕΚ
30 JOY THE MY HAS-*been*-FILLED that-
s *o.*
ΕΙΝΟΝΔΕΙΑΥΞΑΝΕΙΝΕΜΕΔ
One IS-BINDING TO-BE-GROWING-UP ME YET

ΕΕΛΑΤΤΟΥCΘΑΙΟΑΝΩΘΕΝΕ
31 TO-BE-*be*ING-made-INFERIOR THE-*One* UP-PLACE COM-
ΡΧΟΜΕΝΟCΕΠΑΝΩΠΑΝΤΩΝΕ
ING ON-UP OF-ALL IS
s1* +ΔΕ s1* ΠΙ=ON
CΤΙΝΟΩΝΕΚΤΗCΓΗCΕΚΤΗC
THE *one*-BEING OUT OF-THE LAND OUT OF-THE
ΓΗCΕCΤΙΝΚΑΙΕΚΤΗCΓΗCΛ
LAND IS AND OUT OF-THE LAND IS-
ΑΛΕΙΟΕΚΤΟΥΟΥΡΑΝΟΥΕΡΧ
TALKING THE-*One* OUT OF-THE heaven COMING
s1* *omits* ON-UP OF-ALL IS
ΟΜΕΝΟCΕΠΑΝΩΠΑΝΤΩΝΕCΤ
ON-UP OF-ALL IS
A *adds* ΚΑΙ AND
s1 +Ν s1* *o.* s1* *o.*
ΙΝΟΕΩΡΑΚΕΝΚΑΙΗΚΟΥCΕΝ
32 WHICH He-HAS-SEEN AND HEARS
s *omits* this
ΤΟΥΤΟΜΑΡΤΥΡΕΙΚΑΙΤΗΝΜ
this He-IS-witnessING AND THE wit-
s *o.*
ΑΡΤΥΡΙΑΝΑΥΤΟΥΟΥΔΕΙCΛ
ness OF-Him NOT-YET-ONE IS-
ΑΜΒΑΝΕΙΟΛΑΒΩΝΑΥΤΟΥΤΗ
33 GETTING-UP THE *one*-GETTING OF-Him THE
ΝΜΑΡΤΥΡΙΑΝΕCΦΡΑΓΙCΕΝ
witness He-SEALS
ΟΤΙΟΘΕΟCΑΛΗΘΗCΕCΤΙΝΟ
34 that THE God TRUE IS WHOM
s *o.*
ΝΓΑΡΑΠΕCΤΕΙΛΕΝΟΘΕΟCΤ
for commissions THE God THE
ΑΡΗΜΑΤΑΤΟΥΘΕΟΥΛΑΛΕΙΟ
declarations OF-THE God IS-TALKING NOT
s *o.*
ΥΓΑΡΕΚΜΕΤΡΟΥΔΙΔΩCΙΝΟ
for OUT OF-MEASURE IS-GIVING THE
Bs *omit* THE God B1 *omits* THE spirit
ΘΕΟCΤΟΠΝΕΥΜΑΟΠΑΤΗΡΑΓ
35 God THE spirit THE FATHER IS-LOV-
ΑΠΑΤΟΝΥΙΟΝΚΑΙΠΑΝΤΑΔΕ
ING THE SON AND ALL HAS-
ΔΩΚΕΝΕΝΤΗΧΕΙΡΙΑΥΤΟΥΟ
36 GIVEN IN THE HAND OF-Him THE
ΠΙCΤΕΥΩΝΕΙCΤΟΝΥΙΟΝΕΧ
one-BELIEVING INTO THE SON IS-HAV-
s1* *omits* YET s *o.*
ΕΙΖΩΗΝΑΙΩΝΙΟΝΟΔΕΑΠΕΙ
ING LIFE eonian THE YET UNPERSUAD-
s1 ΕΧΕΙ IS-HAVING
ΘΩΝΤΩΥΙΩΟΥΚΟΨΕΤΑΙΖΩΗ
ING to-THE SON NOT WILL-BE-VIEWING LIFE
ΝΑΛΛΗΟΡΓΗΤΟΥΘΕΟΥΜΕΝΕ
BUT THE INDIGNATION OF-THE God IS-REMAINING
s ON him IS-REMAINING s JESUS ΙΗC
ΙΕΠΑΥΤΟΝΩCΟΥΝΕΓΝΩΟΚΥ
4 ON him AS THEN KNEW THE Mas-
ΟΥC B+Ε
ΡΙΟCΟΤΙΗΚΟΥCΑΝΟΙΦΑΡΙ
ter that HEAR THE PHARISEES
CΑΙΟΙΟΤΙΙΗCΟΥCΠΛΕΙΟΝ
that JESUS MORE

4 He *must* come through Samaria. This is the compulsion of grace, for Samaria had small claim upon His consideration. The seventeenth of second Kings shows us what a mongrel race they were, and how incurably idolatrous. They never had conformed to the divine ritual. The Jews had no intercourse with them. We do not wonder, then, that the Lord meets an outcast woman at Jacob's spring. Nicodemus was too proud to visit the Lord during daylight. The woman was too shamed to visit the spring in the evening, when all other women came. So she endures the heat of the midday sun to avoid their insults. Nicodemus offered the Lord no refreshment. The woman thought she could give Him none. But it is from sinners, not the self-righteous, that God derives joy.

This scene suggests a marvelous thought. The Lord first presents His need, and then hers. This is the true order. It is God Who is thirsty, first of all. He needs and desires the affectionate fellowship of His creatures. He would not condescend to make His desires known to a haughty Pharisee, but to the humiliated outcast He does not hesitate, even though it was considered a disgrace to talk to a woman in such circumstances.

11 Like Nicodemus, she fails to fathom the figure of speech. As physical life is dependent on water, so spiritual life is sustained by the spirit and word of God. We are so accustomed to a plentiful supply of water that the force of the figure is largely lost with us. In the arid East, the thirsty traveler knows something of the delight of a drink of pure water. There the professional water seller carries a porous clay jar, which keeps the water cool by evaporation, and two tinkling cups, in which he serves it to customers, as he goes along shouting Isa. 55[1]. A spring was a prized possession. They often cost enormous labor, and were very deep. A whole town depended on this spring for its very life.

But a physical figure of spiritual realities always falls short. Jacob's spring was a deep well. There was no windlass or bucket. Travelers were expected to carry their own long leather buckets. But the Lord and His dis-

ing and baptizing more disciples
2 than John (though, to be sure,
Jesus Himself did not baptize, but
3 His disciples), He leaves Judea
and came away again into Galilee.
4 Now He must come through Sa-
5 maria. He is coming, then, to a
city of Samaria termed Sychar,
nigh the freehold which Jacob gives
6 his son Joseph. Now Jacob's
spring was there. Jesus, then,
weary with the journey, was seated
thus at the spring. It was about
the sixth hour.
7 A certain woman of Samaria is
coming to draw water. Jesus is
saying to her, "Give Me a drink,"
8 for His disciples had come away in-
to the city that they should be buy-
9 ing nourishment. The Samaritan
woman, then, is saying to Him,
"How are *you*, being a Jew, re-
questing a drink from me, being a
Samaritan woman?" For the Jews
are not beholden to the Samari-
10 tans. Jesus answered and said
to her, "If you were aware of
the gratuity of God, and Who it is
Who is saying to you, 'Give Me a
drink,' *you* would request Him,
and He would give you living wa-
11 ter." The woman is saying to Him,
"Lord, you have not even a buck-
et, and the well is deep. Whence,
12 then, have you living water? Are
you greater than our father Jacob,
who gives us the well, and *he* drank
of it and his sons and what was
nurtured by him?"
13 Jesus answered and said to her,
"Everyone who is drinking of this
14 water will be thirsting again, yet
whoever may be drinking of the
water which *I* shall be giving him,
shall under no circumstances be
thirsting for the eon, but the water

ΑCΜΑΘΗΤΑCΠΟΙΕΙΚΑΙΒΑΠ
LEARNers IS-making AND IS-DIPiz-
AB¹ *omit* OR B *o.*
ΤΙΖΕΙΗΙΩΑΝΝΗCΚΑΙΤΟΙΓ
2 ING OR JOHN AND-to-THE-SURELY
A He JESUS
ΕΙΗCΟΥCΑΥΤΟCΟΥΚΕΒΑΠΤ
JESUS He NOT DIPized
ΙΖΕΝΑΛΛΟΙΜΑΘΗΤΑΙΑΥΤΟ
but THE LEARNers OF-Him
ΥΑΦΗΚΕΝΤΗΝΙΟΥΔΑΙΑΝΚΑ
3 He-FROM-LETS THE JUDEA AND
AB¹ *omit* AGAIN
ΙΑΠΗΛΘΕΝΠΑΛΙΝΕΙCΤΗΝΓ
FROM-CAME AGAIN INTO THE GAL-
B+Ε
ΑΛΙΛΑΙΑΝΕΔΕΙΔΕΑΥΤΟΝΔ
4 ILEE it-WAS-BINDING YET Him TO-
ΙΕΡΧΕCΘΑΙΔΙΑΤΗCCΑΜΑΡ
BE-THRU-COMING THRU THE SAMARIA
s o. s¹ *omits* He-IS-COMING THEN INTO city OF-THE SAMARIA
ΕΙΑCΕΡΧΕΤΑΙΟΥΝΕΙCΠΟΛ
5 He-IS-COMING THEN INTO city
s o.
ΙΝΤΗCCΑΜΑΡΕΙΑCΛΕΓΟΜΕ
OF-THE SAMARIA *be*ING-said
ΝΗΝCΥΧΑΡΠΛΗCΙΟΝΤΟΥΧΩ
SYCHAR NIGH OF-THE freehold
A *omits* to-THE
ΡΙΟΥΟΕΔΩΚΕΝΙΑΚΩΒΤΩΙΩ
WHICH GIVES JACOB to-THE JO-
CΗΦΤΩΥΙΩΑΥΤΟΥΗΝΔΕΕΚΕ
6 SEPH THE SON OF-him WAS YET there
ΙΠΗΓΗΤΟΥΙΑΚΩΒΟΟΥΝΙΗC
SPRING OF-THE JACOB THE THEN JESUS
ΟΥCΚΕΚΟΠΙΑΚΩCΕΚΤΗCΟΔ
HAVING-toiled OUT OF-THE WAYS-GO
AB+Ε
ΟΙΠΟΡΙΑCΕΚΑΘΕΖΕΤΟΟΥΤ
was-seated thus
B *o.* s² *adds and cancels* ΕΙ IF
ΩCΕΠΙΤΗΠΗΓΗΩΡΑΗΝΩCΕΚ
ON THE SPRING HOUR WAS AS sixth
AB *omit* ANY
ΤΗΕΡΧΕΤΑΙΤΙCΓΥΝΗΕΚΤΗ
7 IS-COMING ANY WOMAN OUT OF-THE
s o.
CCΑΜΑΡΕΙΑCΑΝΤΛΗCΑΙΥΔ
SAMARIA TO-BAIL water
ΩΡΛΕΓΕΙΑΥΤΗΟΙΗCΟΥCΔΟ
IS-saying to-her THE JESUS BE-GIV-
B¹s¹* *o.* s¹* *omits the* Ε *also*
CΜΟΙΠΙΕΙΝΟΙΓΑΡΜΑΘΗΤΑ
8 ING to-ME TO-BE-DRINKING THE for LEARNers
s o.
ΙΑΥΤΟΥΑΠΕΛΗΛΥΘΕΙCΑΝΕ
OF-Him HAD-FROM-COME INTO
ΙCΤΗΝΠΟΛΙΝΙΝΑΤΡΟΦΑCΑ
THE city THAT NURTURE THEY-
s¹* *omits* THEN
ΓΟΡΑCΩCΙΝΛΕΓΕΙΟΥΝΑΥΤ
9 SHOULD-BE-BUYING IS-saying THEN to-Him
s o.
ΩΗΓΥΝΗΗCΑΜΑΡΕΙΤΙCΠΩC
THE WOMAN THE SAMARitan how

AB¹s¹* *o.*
CΥΙΟΥΔΑΙΟCΩΝΠΑΡΕΜΟΥΠΙ
YOU JUDA-an BEING BESIDE ME TO-BE-
o. As¹* *s o.*
ΕΙΝΑΙΤΕΙCΓΥΝΑΙΚΟCCΑΜ
DRINKING ARE-REQUESTING OF-WOMAN OF-SAMARI-
s o. s¹ *omits* NOT for ARE-T.-U. JUDA-ans to-s.
ΑΡΕΙΤΙΔΟCΟΥCΗCΟΥΓΑΡC
tan BEING NOT for ARE-
B² Γ B+Ο
ΥΝΧΡΩΝΤΑΙΙΟΥΔΑΙΟΙCΑΜ
TOGETHER-USING JUDA-ans to-SAMARI-
ΑΡΕΙΤΑΙCΑΠΕΚΡΙΘΗΙΗCΟ
10 tans answered JESUS
A ΗΕΙ *s o.*
ΥCΚΑΙΕΙΠΕΝΑΥΤΗΕΙΗΔΕΙ
AND said to-her IF YOU-HAD-PER-
CΤΗΝΔΩΡΕΑΝΤΟΥΘΕΟΥΚΑΙ
CEIVED THE gratuity OF-THE God AND
ΤΙCΕCΤΙΝΟΛΕΓΩΝCΟΙΔΟC
ANY IS THE *One*-saying to-YOU BE-GIVING
B¹s¹* *o.* s¹**omits the* Ε *also*
ΜΟΙΠΙΕΙΝCΥΑΝΗΤΗCΑCΑΥΤ
to-ME TO-BE-DRINKING YOU EVER REQUEST Him
ΟΝΚΑΙΕΔΩΚΕΝΑΝCΟΙΥΔΩΡ
AND He-GIVES EVER to-YOU water
B *omits* THE WOMAN s¹* ΕΚΕΙΝΗ that
ΖΩΝΛΕΓΕΙΑΥΤΩΗΓΥΝΗΚΥΡ
11 LIVING IS-saying to-Him THE WOMAN Master!
ΙΕΟΥΤΕΑΝΤΛΗΜΑΕΧΕΙCΚΑ
NOT-BESIDE BAILer YOU-ARE-HAVING AND
ΙΤΟΦΡΕΑΡΕCΤΙΝΒΑΘΥΠΟΘ
THE WELL IS DEEP ?-WHICH-
s omits THEN
ΕΝΟΥΝΕΧΕΙCΤΟΥΔΩΡΤΟΖΩ
PLACE THEN YOU-ARE-HAVING THE water THE LIVING
s¹* Ο
ΝΜΗCΥΜΕΙΖΩΝΕΙΤΟΥΠΑΤΡ
12 NO YOU GREATER ARE OF-THE FATHER
AB *omit* ANY
ΟCΗΜΩΝΙΑΚΩΒΟCΤΙCΕΔΩΚ
OF-US JACOB WHO-ANY GIVES
s¹* he AND
ΕΝΗΜΙΝΤΟΦΡΕΑΡΚΑΙΑΥΤΟ
to-US THE WELL AND he
CΕΞΑΥΤΟΥΕΠΙΕΝΚΑΙΟΙΥΙ
OUT OF-it DRANK AND THE SONS
ΟΙΑΥΤΟΥΚΑΙΤΑΘΡΕΜΜΑΤΑ
OF-him AND THE NURTURED
ΑΥΤΟΥΑΠΕΚΡΙΘΗΙΗCΟΥCΚ
13 OF-him answered JESUS AND
B+Ε
ΑΙΕΙΠΕΝΑΥΤΗΠΑCΟΠΙΝΩΝ
said to-her EVERY THE *one*-DRINKING
ΕΚΤΟΥΥΔΑΤΟCΤΟΥΤΟΥΔΙΨ
OUT OF-THE water this WILL-BE-
s¹* Ο ΔΕ ΠΙΝΩΝ
ΗCΕΙΠΑΛΙΝΟCΔΑΝΠΙΗΕΚΤ
14 THIRSTING AGAIN WHO YET EVER MAY-BE-DRINKING
ΟΥΥΔΑΤΟCΟΥΕΓΩΔΩCΩΑΥΤ
OUT OF-THE water OF-WHICH I SHALL-BE-GIVING to-
ΩΟΥΜΗΔΙΨΗCΕΙΕΙCΤΟΝΑΙ
him NOT NO WILL-BE-THIRSTING INTO THE eon

ciples were not equipped with comforts. This was well, for it gave Him a good excuse to break the stringent etiquette which forbade a man speaking to a strange woman.

How different is the spirit He imparts! It is an artesian spring welling up and overflowing with blessing to all around. No need to draw, or a bucket to lift a scant supply! No need to walk a long distance with huge water jars! The spirit is within and becomes a stream surging forth to others.

19 The ancient controversy between Jerusalem and Samaria was most bitter in connection with the proper place of worship. Of course Jerusalem was right and Samaria was wrong, for God had chosen the city of David for His dwelling place. Yet now we are confronted with the strange contradiction that, whereas He found idolatry in the temple at Jerusalem, He finds true adoration in Samaria! We would go to the magnificent ritual at Jerusalem to find pure worship. We would go to the rebellious unauthorized shrine at Samaria for idolatry. Not so He.

The same is true of our Lord's message. We would have demanded a new birth from the moral outcast and discussed the nature of God and worship with the religious Jew. But He, with wisdom from above, insists on regeneration when dealing with the respectable religionist, and reveals His spiritual secrets to the moral leper of Samaria.

24 True worship is not a matter of place or of ritual, but must correspond with its Object, Who is spirit. In the present era of grace, we worship Him wherever and whenever we please, and He deigns to dwell in us. Heartfelt adoration is hindered by forms and set ceremonies. Prayer that flows forth freely; praise that pours forth spontaneously; beseeching that breaks the bands of convention and precedent, mean more to God than petitions repeated like a prayer wheel and supported by custom or habit. The religious "exercises" of Christendom are like the sacrifices of old, which He could not bear. Let us not draw near with our lips when our hearts are far from Him.

27 In the stringent etiquette of the

which I shall be giving him will be-
come in him a spring of water,
15 leaping up into eonian life." The
woman is saying to Him, "Lord, be
giving me this water, that I may
not be thirsting, neither coming to
this place to draw."
16 Jesus is saying to her, "Go, sum-
mon your husband and come to this
17 place." The woman answered and
said to Him, "I have no husband."
Jesus is saying to her, "You said
ideally that 'I have no husband,'
18 for you have had five husbands,
and he whom you now have is not
your husband: this you have de-
clared truly."
19 The woman is saying to Him,
"Lord, I behold that *thou* art
20 a prophet. Our fathers worship
in this mountain, and *you* are
saying that in Jerusalem is the
place where one must be wor-
21 shiping." Jesus is saying to her,
"Believe Me, woman, that the hour
is coming when neither in this
mountain nor in Jerusalem will
22 you be worshiping the Father. *You*
are worshiping that of which you
are not aware; *we* are worshiping
that of which we are aware, seeing
23 that salvation is of the Jews. But
the hour is coming and now is,
when the true worshipers will be
worshiping the Father in spirit and
truth, for the Father also is seek-
ing such to be worshiping Him.
24 God is spirit, and those who are
worshiping Him must be worship-
ing in spirit and truth."
25 The woman is saying to Him,
"We are aware that Messiah is
coming, Who is termed 'Christ'.
Whenever that One should be com-
ing He will be informing us of all
26 things." Jesus is saying to her, "*I*,
Who am speaking to you, am He."

AB *omit* I
ΩΝΑΛΛΑΤΟΥΔΩΡΟΕΓΩΔΩϹ
but THE water WHICH I SHALL-BE-
s omits to-him
ΩΑΥΤΩΓΕΝΗϹΕΤΑΙΕΝΑΥΤΩ
GIVING to-him WILL-BE-BECOMING IN him

ΠΗΓΗΥΔΑΤΟϹΑΛΛΟΜΕΝΟΥΕ
SPRING OF-water LEAPING INTO

ΙϹΖΩΗΝΑΙΩΝΙΟΝΛΕΓΕΙΠΡ
15 LIFE eonian IS-saying TOWARD

ΟϹΑΥΤΟΝΗΓΥΝΗΚΥΡΙΕΔΟϹ
Him THE WOMAN Master! YOU-BE-
s+Ε
ΜΟΙΤΟΥΤΟΤΟΥΔΩΡΙΝΑΜΗΔ
GIVING to-ME this THE water THAT NO I-
B*s*1* *add* THRU- ΔΙ A*s*1*Ω *s*1* *o. o. o.* Ω=here
ΙΨΩΜΗΔΕΕΡΧΟΜΑΙΕΝΘΑΔΕ
MAY-BE-THIRSTING NO-YET I-AM-COMING IN-PLACE-YET
AB*s*1* *omit* THE B *omits* THE JESUS
ΑΝΤΛΕΙΝΛΕΓΕΙΑΥΤΗΟΙΗϹ
16 TO-BE-BAILING is-saying to-her THE JESUS
s adds ΚΑΛ *but cancels* B OF-YOU THE MAN
ΟΥϹΥΠΑΓΕΦΩΝΗϹΟΝΤΟΝΑΝ
BE-UNDER-LEADING SOUND-YOU THE MAN

ΔΡΑϹΟΥΚΑΙΕΛΘΕΕΝΘΑΔΕΑ
17 OF-YOU AND YOU-BE-COMING IN-PLACE-YET an-
*s*1* *omits* AND said
ΠΕΚΡΙΘΗΗΓΥΝΗΚΑΙΕΙΠΕΝ
swered THE WOMAN AND said
A*s* *omit* to-Him *s* MAN NOT I-AM-HAVING
ΑΥΤΩΟΥΚΕΧΩΑΝΔΡΑΛΕΓΕΙ
to-Him NOT I-AM-HAVING MAN IS-saying
A Δ
ΑΥΤΗΟΙΗϹΟΥϹΚΑΛΩϹΕΙΠΕ
to-her THE JESUS IDEALLY YOU-said
s ΙϹ *for* Ω
ϹΟΤΙΑΝΔΡΑΟΥΚΕΧΩΠΕΝΤΕ
18 that MAN NOT I-AM-HAVING FIVE

ΓΑΡΑΝΔΡΑϹΕϹΧΕϹΚΑΙΝΥΝ
for MEN YOU-have-HAD AND NOW
s o.
ΟΝΕΧΕΙϹΟΥΚΕϹΤΙΝϹΟΥΑΝ
WHOM YOU-ARE-HAVING NOT IS OF-YOU MAN
s TRULY Ω
ΗΡΤΟΥΤΟΑΛΗΘΕϹΕΙΡΗΚΑϹ
this. TRUE YOU-HAVE-declared
*s*1* *omits* Master!
ΛΕΓΕΙΑΥΤΩΗΓΥΝΗΚΥΡΙΕΘ
19 IS-saying to-Him THE WOMAN Master! I-

ΕΩΡΩΟΤΙΠΡΟΦΗΤΗϹΕΙϹΥΟ
20 AM-beholding that BEFORE-AVERER ARE YOU THE
s o.
ΙΠΑΤΕΡΕϹΗΜΩΝΕΝΤΩΟΡΕΙ
FATHERS OF-US IN THE mountain

ΤΟΥΤΩΠΡΟϹΕΚΥΝΗϹΑΝΚΑΙ
this worship AND
s ΑΙ
ΥΜΕΙϹΛΕΓΕΤΕΟΤΙΕΝΙΕΡΟ
YE ARE-saying that IN JERUSALEM
s omits THE PLACE
ϹΟΛΥΜΟΙϹΕϹΤΙΝΟΤΟΠΟϹΟ
IS THE PLACE THE-
s o.
ΠΟΥΠΡΟϹΚΥΝΕΙΝΔΕΙΛΕΓΕ
21 ?-where TO-BE-worshipING it-IS-BINDING IS-
A WOMAN BELIEVE to-ME A -CON
ΙΑΥΤΗΟΙΗϹΟΥϹΠΙϹΤΕΥΕΜ
saying to-her THE JESUS BE-BELIEVING to

ΟΙΓΥΝΑΙΟΤΙΕΡΧΕΤΑΙΩΡΑ
ME WOMAN that IS-COMING HOUR
A Ι
ΟΤΕΟΥΤΕΕΝΤΩΟΡΕΙΤΟΥΤΩ
when NOT-BESIDES IN THE mountain this

ΟΥΤΕΕΝΙΕΡΟϹΟΛΥΜΟΙϹΠΡ
NOT-BESIDES IN JERUSALEM YE-
A*s* ΑΙ *s o.*
ΟϹΚΥΝΗϹΕΤΕΤΩΠΑΤΡΙΥΜΕ
22 WILL-BE-worshipING to-THE FATHER YE

ΙϹΠΡΟϹΚΥΝΕΙΤΕΟΟΥΚΟΙΔ
ARE-worshipING WHICH NOT YE-HAVE-
s o.
ΑΤΕΗΜΕΙϹΠΡΟϹΚΥΝΟΥΜΕΝ
PERCEIVED WE ARE-worshipING

ΟΟΙΔΑΜΕΝΟΤΙΗϹΩΤΗΡΙΑΕ
WHICH WE-HAVE-PERCEIVED that THE SAVING OUT

ΚΤΩΝΙΟΥΔΑΙΩΝΕϹΤΙΝΑΛΛ
23 OF-THE JUDA-ans IS but

ΑΕΡΧΕΤΑΙΩΡΑΚΑΙΝΥΝΕϹΤ
IS-COMING HOUR AND NOW IS
A+Ε
ΙΝΟΤΕΟΙΑΛΗΘΙΝΟΙΠΡΟϹΚ
when THE TRUE worshipers

ΥΝΗΤΑΙΠΡΟϹΚΥΝΗϹΟΥϹΙΝ
WILL-BE-worshipING

ΤΩΠΑΤΡΙΕΝΠΝΕΥΜΑΤΙΚΑΙ
to-THE FATHER IN spirit AND

ΑΛΗΘΕΙΑΚΑΙΓΑΡΟΠΑΤΗΡΤ
TRUTH AND for THE FATHER such
s o.
ΟΙΟΥΤΟΥϹΖΗΤΕΙΤΟΥϹΠΡΟ
IS-SEEKING THE *ones-*
*s*1* to-Him Ω *o.*
ϹΚΥΝΟΥΝΤΑϹΑΥΤΟΝΠΝΕΥΜ
24 worshipING Him spirit

ΑΟΘΕΟϹΚΑΙΤΟΥϹΠΡΟϹΚΥΝ
THE God AND THE *ones*-worshipING
*s*1* *omits* Him
ΟΥΝΤΑϹΑΥΤΟΝΕΝΠΝΕΥΜΑΤ
Him IN spirit
*s*1* *omits* AND *s*1* *adds* C *s*1* TO-BE-W. IS-BINDING
ΙΚΑΙΑΛΗΘΕΙΑΔΕΙΠΡΟϹΚΥ
AND TRUTH IS-BINDING TO-BE-worship-
s o.
ΝΕΙΝΛΕΓΕΙΑΥΤΩΗΓΥΝΗΟΙ
25 ING IS-saying to-Him THE WOMAN WE-
AB*s*1* *o. o. o.* =I-HAVE-PERCEIVED
ΔΑΜΕΝΟΤΙΜΕϹϹΙΑϹΕΡΧΕΤ
HAVE-PERCEIVED that MESSIAH IS-COMING

ΑΙΟΛΕΓΟΜΕΝΟϹΧΡΙϹΤΟϹΟ
THE *be*ING-said ANOINTED wh-

ΤΑΝΕΛΘΗΕΚΕΙΝΟϹΑΝΑΓΓΕ
en-EVER MAY-BE-COMING that-*One* He-WILL-BE-UP-
A *o.*
ΛΕΙΗΜΙΝΑΠΑΝΤΑΛΕΓΕΙΑΥ
26 MESSAGING to-US ALL (*emph.*) IS-saying to-her
A *o.*
ΤΗΟΙΗϹΟΥϹΕΓΩΕΙΜΙΟΛΑΛ
THE JESUS I AM THE *One-*
*s*1* ΕΝ IN *s*1 *adds* ON- ΕΠΙ B1*s*1* Α
ΩΝϹΟΙΚΑΙΕΠΙΤΟΥΤΩΗΛΘΟ
27 TALKING to-YOU AND ON this CAME

East it was not proper for a man to speak to a woman. Only such an excuse as a drink of water made it possible for Him to address her at all.

28 The fruitfulness of God's grace shines forth in this narrative. Her need was great and it became the measure of her satisfaction. Nicodemus knew little lack and did not feel constrained to tell his joy to his friends and neighbors. We know of none who were reached through his efforts. But this poor woman is so filled with joy that she forgets how her message reflects on her own sad life. Here was a Man Who knew all her sordid past, and yet she did not shun Him! His grace had captured her heart and filled it overfull. She must share her joy with others. Her fervor was infectious. The men of the city did not murmur at the morals of the messenger, but marveled at her message. She did not ask them to believe her, but constrained them to come and hear Him. Such are the blessed results when grace grows in the fertile field of sin.

31 Perhaps the most notable result of this marvelous meeting was the satisfaction which it brought to Christ. And this is still more marvelous when we reflect that it is the indirect result of the most sordid of sins. Throughout His ministry He emphasized the fact that sinners were a necessary complement to His message of love and grace, but this seems to be all unheeded in this self-righteous generation. Sin is a necessary factor in the revelation of God to man and indirectly essential to the satisfaction of His love. Love cannot be lavished on those who are deserving. But to be undeserving presupposes sin and all its train of evils.

There can be no Saviour without a sinner, no Healer apart from sickness, no Justifier where there is no unrighteousness, no Reconciler unless first there be enmity. Let us enjoy the great satisfaction of knowing that the evil influences in the world are not merely beneath the control of God so that they cannot get beyond bounds but their limited exercise provides the most potent ingredient, not only in the ultimate bliss of His creatures, but in that of the Creator.

27 And at this His disciples came,
and they marveled that He spoke
with a woman. Howbeit, no one
said to Him, "What art Thou
seeking?" or "Why art Thou
28 speaking with her?" The woman,
then, leaves her water pot and
came away into the city, and is
29 saying to the men, "Come hither!
Lo! there is a Man Who told me all
whatever I do. Is not *this* the
30 Christ?" Then they came out of
the city and came to Him.
31 Now in the meantime the disciples asked, saying, "Rabbi, eat."
32 Yet He said to them, "*I* have food
to eat of which *you* are not aware."
33 The disciples, then, said to one another, "No one brings Him aught
34 to eat?" Jesus is saying to them,
"My food is that I should be doing
the will of Him Who sends Me, and
should be perfecting His work.
35 Are *you* not saying that 'It is
still four months and the harvest
is coming'? *Lo!* I am saying to
you, Lift up your eyes and gaze on
the countrysides, seeing that they
36 are white for harvest already. And
he who is reaping is getting wages
and is gathering fruit for eonian
life, that the sower and the reaper
37 likewise may be rejoicing. For in
this is the saying true, that 'One is
38 sowing and another is reaping'. *I*
commission you to reap that for
which *you* have not toiled. Others
have toiled and *you* have entered
into their toil."
39 Now many of the Samaritans of
that city believe into Him because
of the word of the woman, testifying that "He told me all whatever

ΝΟΙΜΑΘΗΤΑΙΑΥΤΟΥΚΑΙΕΘ
THE LEARNers OF-Him AND THEY-

ΑΥΜΑΖΟΝΟΤΙΜΕΤΑΓΥΝΑΙΚ
MARVELED that WITH WOMAN

ΟΣΕΛΑΛΕΙΟΥΔΕΙΣΜΕΝΤΟΙ
He-TALKED NOT-YET-ONE howbeit

B o. AB *omit* to-Him s o.
ΕΙΠΕΝΑΥΤΩΤΙΖΗΤΕΙΣΗΤΙ
said to-Him ANY YOU-ARE-SEEKING OR ANY

ΛΑΛΕΙΣΜΕΤΑΥΤΗΣΑΦΗΚΕΝ
28 YOU-ARE-TALKING WITH her FROM-LETS

ΟΥΝΤΗΝΥΔΡΙΑΝΑΥΤΗΣΗΓΥ
THEN THE water-pot OF-her THE WO-

ΝΗΚΑΙΑΠΗΛΘΕΝΕΙΣΤΗΝΠΟ
MAN AND she-FROM-CAME INTO THE city

ΛΙΝΚΑΙΛΕΓΕΙΤΟΙΣΑΝΘΡΩ
AND IS-saying to-THE humans

ΠΟΙΣΔΕΥΤΕΙΔΕΤΕΑΝΘΡΩΠ
29 HITHER BE-PERCEIVING human

Bs1* o. Bs o. o.
ΟΝΟΣΕΙΠΕΝΜΟΙΠΑΝΤΑΟΣΑ
WHO said to-ME ALL as-much-as

ΕΠΟΙΗΣΑΜΗΤΙΟΥΤΟΣΕΣΤΙ
I-DO NO-ANY this IS

AB *omit* THEN
ΝΟΧΡΙΣΤΟΣΕΞΗΛΘΟΝΟΥΝΕ
30 THE ANOINTED THEY-OUT-CAME THEN OUT

ΚΤΗΣΠΟΛΕΩΣΚΑΙΗΡΧΟΝΤΟ
OF-THE city AND THEY-CAME

Bs *omit* YET
ΠΡΟΣΑΥΤΟΝΕΝΔΕΤΩΜΕΤΑΞ
31 TOWARD Him IN YET THE between

ΥΗΡΩΤΩΝΑΥΤΟΝΟΙΜΑΘΗΤΑ
askED Him THE LEARNers

A o.
ΙΛΕΓΟΝΤΕΣΡΑΒΒΕΙΦΑΓΕΟ
32 sayING RABBI BE-EATING THE

ΔΕΕΙΠΕΝΑΥΤΟΙΣΕΓΩΒΡΩΣ
YET said to-them I FEEDING

s o. s o.
ΙΝΕΧΩΦΑΓΕΙΝΗΝΥΜΕΙΣΟΥ
AM-HAVING TO-BE-EATING WHICH YE NOT

s1* ΛΕΓΟΥΣΙΝ *omits* THEN
ΚΟΙΔΑΤΕΕΛΕΓΟΝΟΥΝΟΙΜΑ
33 HAVE-PERCEIVED said THEN THE LEARN-

ΘΗΤΑΙΠΡΟΣΑΛΛΗΛΟΥΣΜΗΤ
ers TOWARD one-another NO ANY

ΙΣΗΝΕΓΚΕΝΑΥΤΩΦΑΓΕΙΝΛ
34 CARRIES to-Him TO-BE-EATING IS-

ΕΓΕΙΑΥΤΟΙΣΟΙΗΣΟΥΣΕΜΟ
sayING to-them THE JESUS MY

As I-AM-DOING o. o.
ΝΒΡΩΜΑΕΣΤΙΝΙΝΑΠΟΙΗΣΩ
'FOOD IS THAT I-SHOULD-BE-DOING

ΤΟΘΕΛΗΜΑΤΟΥΠΕΜΨΑΝΤΟΣ
THE WILL OF-THE *One*-SENDing

As o.
ΜΕΚΑΙΤΕΛΕΙΩΣΩΑΥΤΟΥΤΟ
ME AND I-SHOULD-BE-maturING OF-Him THE

s o. s ΑΙ
ΕΡΓΟΝΟΥΧΥΜΕΙΣΛΕΓΕΤΕΟ
35 work NOT YE ARE-sayING that

ΤΙΕΤΙΤΕΤΡΑΜΗΝΟΣΕΣΤΙΝ
STILL FOUR-MONTH it-IS

ΚΑΙΟΘΕΡΙΣΜΟΣΕΡΧΕΤΑΙΙ
AND THE harvest IS-COMING BE-

A ΑΙ
ΔΟΥΛΕΓΩΥΜΙΝΕΠΑΡΑΤΕΤΟ
PERCEIVING I-AM-sayING to-YOUp ON-LIFT-YE THE

ΥΣΟΦΘΑΛΜΟΥΣΥΜΩΝΚΑΙΘΕ
VIEWers OF-YOUp AND gaze-YE

A ΑΙ
ΑΣΑΣΘΕΤΑΣΧΩΡΑΣΟΤΙΛΕΥ
THE SPACES that WHITE

ΚΑΙΕΙΣΙΝΠΡΟΣΘΕΡΙΣΜΟΝ
THEY-ARE TOWARD harvest

Bs *omit* AND
ΗΔΗΚΑΙΟΘΕΡΙΖΩΝΜΙΣΘΟΝ
36 ALREADY AND THE *one*-reapING HIRE

s o.
ΛΑΜΒΑΝΕΙΚΑΙΣΥΝΑΓΕΙΚΑ
IS-GETTING-UP AND IS-TOGETHER-LEADING FRUIT

ΡΠΟΝΕΙΣΖΩΗΝΑΙΩΝΙΟΝΙΝ
INTO LIFE eonian THAT

B *omits* AND s o.
ΑΚΑΙΟΣΠΕΙΡΩΝΟΜΟΥΧΑΙΡ
AND THE *one*-SOWING LIKEwise MAY-BE-JOY-

ΗΚΑΙΟΘΕΡΙΖΩΝΕΝΓΑΡΤΟΥ
37 ING AND THE *one*-reapING IN for this

B *omits* THE Α+Ε
ΤΩΛΟΓΟΣΕΣΤΙΝΟΑΛΗΘΙΝ
THE saying IS THE TRUE

s o.
ΟΣΟΤΙΑΛΛΟΣΕΣΤΙΝΟΣΠΕΙ
that other IS THE *one*-SOW

ΡΩΝΚΑΙΑΛΛΟΣΟΘΕΡΙΖΩΝΕ
38 ING AND other THE *one*-reapING I

s ΑΛΚ
ΓΩΑΠΕΣΤΕΙΛΑΥΜΑΣΘΕΡΙΖ
commission YOUp TO-BE-reapING

ΕΙΝΟΟΥΧΥΜΕΙΣΚΕΚΟΠΙΑΚ
WHICH NOT YE HAVE-toilED

ΑΤΕΑΛΛΟΙΚΕΚΟΠΙΑΚΑΣΙΝ
others HAVE-toilED

ΚΑΙΥΜΕΙΣΕΙΣΤΟΝΚΟΠΟΝΑ
AND YE INTO THE toil OF-

ΥΤΩΝΕΙΣΕΛΗΛΥΘΑΤΕΕΚΔΕ
39 them HAVE-INTO-COME OUT YET

s o.
ΤΗΣΠΟΛΕΩΣΕΚΕΙΝΗΣΠΟΛΛ
OF-THE city that MANY

s1* *omits* INTO Him
ΟΙΕΠΙΣΤΕΥΣΑΝΕΙΣΑΥΤΟΝ
BELIEVE INTO Him

s o.
ΤΩΝΣΑΜΑΡΕΙΤΩΝΔΙΑΤΟΝΛ
OF-THE SAMARitans THRU THE say-

ΟΓΟΝΤΗΣΓΥΝΑΙΚΟΣΜΑΡΤΥ
ing OF-THE WOMAN witnessING

s1* o.
ΡΟΥΣΗΣΟΤΙΕΙΠΕΝΜΟΙΠΑΝ
that He-said to-ME ALL

46 The first sign, at Cana, signifies the blessing of Israel in the kingdom. This, the second sign, is also at Cana, hence is also concerned with the coming kingdom. The wine prefigured the joy of the favored nation. This second sign foreshadows the healing of that nation. The effect of human government is aptly figured by a burning fever. Never was this more evident than after the great European conflict. The delirium, the weakness, the oppression, the dread of death, possesses the nations. It will be far worse at the time of the end. It will not be cured by human medicaments, but by the coming of Christ. The seventh hour is suggestive of the seventh seal, and the seventh trumpet which proclaims that the world kingdom became our Lord's and His Christ's . . . (Un. 11[15]). Christ is the Way and the Truth and the Life. He will assuage the pain and unrest which possesses Israel today. He will change their feverish delirium into a quiet restful peace.

49 "Lord, descend!" is the only cure for the earth's political ills. The resort to arms has not healed but rather aggravated the sores which caused it. Instead of being the last war it seems to be the seed of further conflict. Even if the war weary world should patch up a truce, it would not last. There is no other cure but "Lord, descend!"

This sign does not signify blessing to the nations now, during Israel's defection. At present the fever of the nations continues unabated and all our blessings are spiritual and celestial. The fact that the courtier was connected with the king, suggests that the rule of Israel over the nations is in view, and that they are included in the blessing. The Lord does not visit the son, but heals him at a distance. So He will deal with the nations in the millennial era. When He comes for us we are snatched away to meet Him in the air and enter His very presence, and remain with Him, and share His heavenly rule for the eons. The nations on earth in that day will not be so highly blessed.

52 Yesterday, that is, before sunset of the same day.

40 I do." As, then, the Samaritans
came together to Him, they asked
Him to remain with them. And He
41 remains there two days. And
many more believe because of His
42 word. Besides, to the woman they
said that "We are believing no
longer because of your speaking,
for *we* have heard Him, and we are
aware that this truly is the Saviour
of the world, the Christ."

43 Now after the two days He came
out thence and came away into
44 Galilee, for Jesus Himself testifies
that a prophet has no honor in his
45 own country. When, then, He
came into Galilee, the Galileans receive Him, having seen all as much
as He does in Jerusalem at the festival, for *they* also came to the festival.

46 Jesus came again, then, into
Cana of Galilee, where He makes
the water wine. And there was a
certain courtier whose son was in-
47 firm in Capernaum. This one,
hearing that Jesus is arriving in
Galilee, out of Judea, came away
to Him and asked Him that He
may be descending and should be
healing his son, for he was about to
48 be dying. Jesus, then, said to Him,
"If you should not be perceiving
signs and miracles, you should under no circumstances be believ-
49 ing." The courtier is saying to
Him, "Lord, descend ere my little
50 boy dies!" Jesus is saying to him.
"Go. Your son is living." And
the man believes in the word which
Jesus said to him, and went.

51 Now as he is already descending,
the slaves meet him, and they re-

Bs o. o. B¹ omits AS AsB¹ omit TOGETHER-
ΤΑΟϹΑΕΠΟΙΗϹΑΩϹΟΥΝϹΥΝ
40 as-much-as I-DO AS THEN TOGETHER-
B adds ΟΥΝ THEN
ΗΛΘΟΝΠΡΟϹΑΥΤΟΝΟΙϹΑΜΑ
CAME TOWARD Him THE SAMARitans
As o.
ΡΕΙΤΑΙΗΡΩΤΩΝΑΥΤΟΝΜΕΙ
THEY-asked Him TO-RE-
s o.
ΝΑΙΠΑΡΑΥΤΟΙϹΚΑΙΕΜΕΙΝ
MAIN BESIDE them AND He-REMAINS
s ΠΑΡ ΑΥΤΟΙϹ s DAYS TWO
ΕΝΕΚΕΙΔΥΟΗΜΕΡΑϹΚΑΙΠΟ
41 there TWO DAYS AND to-
A o.
ΛΛΩΠΛΕΙΟΥϹΕΠΙϹΤΕΥϹΑΝ
MANY MORE BELIEVE
s¹* adds ΚΑΙ o. o.
ΔΙΑΤΟΝΛΟΓΟΝΑΥΤΟΥΤΗΤΕ
42 THRU THE saying OF-Him to-THE BE-
s¹* AND THEY-said to-THE WOMAN B omits that
ΓΥΝΑΙΚΙΕΛΕΓΟΝΟΤΙΟΥΚΕ
SIDES WOMAN THEY-said that NOT-STILL
B omits YOU s¹* ΜΑΡΤΥΡΙΑΝ B ϹΟΥ+
ΤΙΔΙΑΤΗΝϹΗΝΛΑΛΙΑΝΠΙϹ
THRU THE YOU TALK WE-ARE-
ΤΕΥΟΜΕΝΑΥΤΟΙΓΑΡΑΚΗΚΟ
BELIEVING SAME for WE-HAVE-HEARD
AB omit BESIDE Him
ΑΜΕΝΠΑΡΑΥΤΟΥΚΑΙΟΙΔΑΜ
BESIDE Him AND WE-HAVE-PER-
s TRUly this IS
ΕΝΟΤΙΟΥΤΟϹΕϹΤΙΝΑΛΗΘΩ
CEIVED that this IS TRUly
Bs omit THE ANOINTED
ϹΟϹΩΤΗΡΤΟΥΚΟϹΜΟΥΟΧΡΙ
THE saviour OF-THE SYSTEM THE AN-
ϹΤΟϹΜΕΤΑΔΕΤΑϹΔΥΟΗΜΕΡ
43 OINTED after YET THE TWO DAYS
Bs omit AND FROM-CAME
ΑϹΕΞΗΛΘΕΝΕΚΕΙΘΕΝΚΑΙΑ
He-OUT-CAME thence AND FROM-
B+Ε
ΠΗΛΘΕΝΕΙϹΤΗΝΓΑΛΙΛΑΙΑ
CAME INTO THE GALILEE
ΝΑΥΤΟϹΓΑΡΙΗϹΟΥϹΕΜΑΡΤ
44 He for JESUS witnesses
ΥΡΗϹΕΝΟΤΙΠΡΟΦΗΤΗϹΕΝΤ
that BEFORE-AVERer IN THE
B+Ε
ΗΙΔΙΑΠΑΤΡΙΔΙΤΙΜΗΝΟΥΚ
OWN FATHER[-place] VALUE NOT
s¹* ΩϹ AS
ΕΧΕΙΟΤΕΟΥΝΗΛΘΕΝΕΙϹΤΗ
45 IS-HAVING when THEN He-CAME INTO THE
B+Ε s¹* omits RECEIVE Him THE GALILEANS ALL
ΝΓΑΛΙΛΑΙΑΝΕΔΕΞΑΝΤΟΑΥ
GALILEE RECEIVE Him
B+Ε s¹* adds THE ΟΙ
ΤΟΝΟΙΓΑΛΙΛΑΙΟΙΠΑΝΤΑΕ
THE GALILEANS ALL HAV-
s¹* ΠΑΝΤ Α Α ALL WHICH
ΩΡΑΚΟΤΕϹΟϹΑΕΠΟΙΗϹΕΝΕ
ING-SEEN as-much-as He-DOES IN
ΝΙΕΡΟϹΟΛΥΜΟΙϹΕΝΤΗΕΟΡ
JERUSALEM IN THE FESTIVAL
s ΕΛΗΛΥΘΙϹΑΝ
ΤΗΚΑΙΑΥΤΟΙΓΑΡΗΛΘΟΝΕΙ
AND they for CAME INTO

s Λ
ϹΤΗΝΕΟΡΤΗΝΗΛΘΕΝΟΥΝΠΑ
46 THE FESTIVAL CAME THEN AGAIN
Bs omit THE JESUS B ΕΝ IN B omits THE s¹* adds Ν
ΛΙΝΟΙΗϹΟΥϹΕΙϹΤΗΝΚΑΝΑ
THE JESUS INTO THE CANA
B+Ε
ΤΗϹΓΑΛΙΛΑΙΑϹΟΠΟΥΕΠΟΙ
OF-THE GALILEE THE-?-where He-makes
s¹* Λ s omits AND
ΗϹΕΝΤΟΥΔΩΡΟΙΝΟΝΚΑΙΗΝ
THE water WINE AND WAS
ΔΕ YET added by s
ΤΙϹΒΑϹΙΛΙΚΟϹΟΥΟΥΙΟϹΗ
ANY KINGIC OF-WHOM THE SON WAS-
s o. A ΠΕ s¹* omits this-one
ϹΘΕΝΕΙΕΝΚΑΦΑΡΝΑΟΥΜΟΥ
47 UN-FIRM IN CAPERNAUM this-
AB omit THE
ΤΟϹΑΚΟΥϹΑϹΟΤΙΟΙΗϹΟΥϹ
one HEARing that THE JESUS
s o.
ΗΚΕΙΕΚΤΗϹΙΟΥΔΑΙΑϹΕΙϹ
IS-ARRIVING OUT OF-THE JUDEA INTO
B+Ε s¹* ΗΛΘΕΝΟΥΝ
ΤΗΝΓΑΛΙΛΑΙΑΝΑΠΗΛΘΕΝΠ
THE GALILEE FROM-CAME TO-
Bs omit Him
ΡΟϹΑΥΤΟΝΚΑΙΗΡΩΤΑΑΥΤΟ
WARD Him AND asked Him
ΝΙΝΑΚΑΤΑΒΗΚΑΙΙΑϹΗΤΑΙ
THAT He-MAY-BE-DOWN-STEPPING AND SH'D-BE-HEALING
s¹* o.
ΑΥΤΟΥΤΟΝΥΙΟΝΗΜΕΛΛΕΝΓ
OF-him THE SON he-WAS-ABOUT for
ΑΡΑΠΟΘΝΗϹΚΕΙΝΕΙΠΕΝΟΥ
48 TO-BE-FROM-DYING said THEN
ΝΟΙΗϹΟΥϹΠΡΟϹΑΥΤΟΝΕΑΝ
THE JESUS TOWARD him IF-EVER
s o.
ΜΗϹΗΜΕΙΑΚΑΙΤΕΡΑΤΑΙΔΗ
NO SIGNS AND MIRACLES YE-MAY-
s ΔΙ
ΤΕΟΥΜΗΠΙϹΤΕΥϹΗΤΕΛΕΓΕ
49 BE-PERCEIVING NOT NO YE-SH'D-BE-BELIEVING IS-saying
A+Ε
ΙΠΡΟϹΑΥΤΟΝΟΒΑϹΙΛΙΚΟϹ
TOWARD Him THE KINGIC
ΚΥΡΙΕΚΑΤΑΒΗΘΙΠΡΙΝΑΠΟ
Master! BE-DOWN-STEPPING ERE TO-BE-
s o. As+ΝΑΥΙΟΝ s Λ for ΙΟΝ
ΘΑΝΕΙΝΤΟΠΑΙΔΙΟΝΜΟΥΛΕ
50 FROM-DYING THE little-boy OF-ME IS-say-
ΓΕΙΑΥΤΩΟΙΗϹΟΥϹΠΟΡΕΥΟ
ING to-him THE JESUS YOU-BE-GOING
Bs omit AND
ΥΟΥΙΟϹϹΟΥΖΗΚΑΙΕΠΙϹΤΕ
THE SON OF-YOU IS-LIVING AND BELIEVES
ΥϹΕΝΟΑΝΘΡΩΠΟϹΤΩΛΟΓΩΟ
THE human to-THE saying WHICH
s¹* omits WHICH said to-him s ΤΟΥΙΗϹΟΥ before WHICH
ΝΕΙΠΕΝΑΥΤΩΟΙΗϹΟΥϹΚΑΙ
said to-him THE JESUS AND
ΕΠΟΡΕΥΕΤΟΗΔΗΔΕΑΥΤΟΥΚ
51 he-WENT ALREADY YET OF-him DOWN-
ΑΤΑΒΑΙΝΟΝΤΟϹΟΙΔΟΥΛΟΙ
STEPPING THE SLAVES

1 The third sign brings before us another picture of Israel before and after His advent. They are not only joyless, but weak, infirm through the flesh (Ro. 8[3]), unable to put into practise the precepts of that holy law which had been given to them. They cannot walk in the commandments. The occasional presence of a prophet sent from God stirred them up and recalled them to righteousness. But it had been a long time since a prophet had risen in Israel and they became almost hopeless of such help. They lay in the portico, outside. Christ is the Door.

Here we have Israel under the old covenant, which they are powerless to fulfill. Their infirmity followed the breaking of its precepts ([14]). It was given to teach them the excessive sinfulness of sin, and, by transforming sin into transgression, show them their utter helplessness to fulfill His will apart from His enabling grace.

The sign signifies that none other than Messiah had given strength to the infirm man, even as He will do for the whole nation when He confirms a new covenant with them, in the days of His coming. Then, like the infirm man, they will have a due sense of their own impotence, and will be looking for some one outside of themselves to introduce them into the sphere of God's healing power. But, as it will be in the future, His Word will be sufficient to turn their weakness into strength. He will put His law in their inward parts, and write it on their hearts . . . He will forgive their iniquity and remember their sin no more (Jer. 31[33,34]).

2 "Bethesda", in Hebrew, signifies "House of Mercy", an apt designation for Israel's abode under the law of Moses, with its five books.

In that day, instead of ineffectual efforts to fulfill the law, and being dispersed among the nations for their failure, He will gather them together from the peoples, and gather them from all of the lands in which they have been scattered and give them the land of Israel. And He will give them one heart, and put a new spirit within them. He will take away their stony heart and give them a heart of flesh, to walk in His statutes (Eze.11[17-20]).

port, saying that his boy is living.
52 He, then, ascertained from them
the hour in which he was better.
And they said, then, to him that
"Yesterday at the seventh hour
[about one o'clock] the fever leaves
53 him." The father knew, then, that
it is in that hour in which Jesus
said to him, "Your son is living."
And he believes, he and his whole
house.

54 Now this, again, is the second
sign Jesus does, coming out of Judea into Galilee.

5 After these things there was a
festival of the Jews and Jesus went
2 up into Jerusalem. Now there is
in Jerusalem, at the sheep gate, a
pool, which is termed, in Hebrew,
"Bethesda", having five porticos.
3 In these were laid down a multitude of the infirm, blind, lame,
withered, waiting for the stirring
4 of the water, for a messenger of
the Lord at a certain season bathed
in the pool and disturbed the
water. The first one, then, who
steps in after the disturbance of the
water, became sound, whatsoever
disease held him.

5 Now there was a certain man
there having been in his infirmity
6 thirty-eight years. Jesus, perceiving this one lying and knowing
that he has already spent much
time, is saying to him, "Do you
7 want to become sound?" The infirm man answered Him, "Lord, I
have no man that, whenever the
water may be disturbed, should be
casting me into the pool. Now while
I am coming another is stepping
8 down before me." Jesus is saying
to him, "Rouse and pick up your
9 pallet and walk!" And immedi-

s omits OF-him A Δ FROM- A -ON
ΑΥΤΟΥΥΠΗΝΤΗCΑΝΑΥΤΩΚΑ
OF-him UNDER-meet to-him AND

s o. o. B omits AND T.-F.-M. s omits saying B¹ ΑΙ
ΙΑΠΗΓΓΕΙΛΑΝΛΕΓΟΝΤΕCΟ
THEY-FROM-MESSAGE saying that

ΤΙΟΠΑΙCΑΥΤΟΥΖΗΕΠΥΘΕΤ
52 THE boy OF-him IS-LIVING . he-ASCERTAINED

B that ΕΚΕΙΝΗΝ for B. t.
ΟΟΥΝΤΗΝΩΡΑΝΠΑΡΑΥΤΩΝΕ
THEN THE HOUR BESIDE them IN

B omits AND
ΝΗΚΟΜΨΟΤΕΡΟΝΕCΧΕΝΚΑΙ
WHICH NEATER he-has-HAD AND

As omit THEN
ΕΙΠΟΝΟΥΝΑΥΤΩΟΤΙΕΧΘΕC
THEY-said THEN to-him that YESTERDAY

ΩΡΑΝΕΒΔΟΜΗΝΑΦΗΚΕΝΑΥΤ
HOUR SEVENTH FROM-LETS him

B Η
ΟΝΟΠΥΡΕΤΟCΕΓΝΩΟΥΝΟΠΑ
53 THE fever KNEW THEN THE FA-

Bs¹* omit IN
ΤΗΡΟΤΙΕΝΕΚΕΙΝΗΤΗΩΡΑΕ
THER that IN that THE HOUR IN

s¹* omits THE JESUS
ΝΗΕΙΠΕΝΑΥΤΩΟΙΗCΟΥCΟΥ
WHICH said to-him THE JESUS THE SON

ΙΟCCΟΥΖΗΚΑΙΕΠΙCΤΕΥCΕ
OF-YOU IS-LIVING.AND BELIEVES

ΝΑΥΤΟCΚΑΙΗΟΙΚΙΑΑΥΤΟΥ
he AND THE HOME OF-him

As omit YET s AGAIN faint
ΟΛΗΤΟΥΤΟΔΕΠΑΛΙΝΔΕΥΤΕ
54 WHOLE this YET AGAIN second

s o. s DOES SIGN
ΡΟΝCΗΜΕΙΟΝΕΠΟΙΗCΕΝΟΙ
SIGN DOES THE JE-

ΗCΟΥCΕΛΘΩΝΕΚΤΗCΙΟΥΔΑ
SUS COMING OUT OF-THE JUDEA

B+Ε
ΙΑCΕΙCΤΗΝΓΑΛΙΛΑΙΑΝΜΕ
5 INTO THE GALILEE after

s faint +Η
ΤΑΤΑΥΤΑΗΝΕΟΡΤΗΤΩΝΙΟΥ
these WAS FESTIVAL OF-THE JUDA-

AB omit THE
ΔΑΙΩΝΚΑΙΑΝΕΒΗΟΙΗCΟΥC
ans AND UP-STEPPED THE JESUS

s¹* Ν
ΕΙCΙΕΡΟCΟΛΥΜΑΕCΤΙΝΔΕ
2 INTO JERUSALEM IS YET

s¹* omits IN B ΕΠΙ ON
ΕΝΤΟΙCΙΕΡΟCΟΛΥΜΟΙCΕΝ
IN THE JERUSALEM IN

s¹* omits THE
ΤΗΠΡΟΒΑΤΙΚΗΚΟΛΥΜΒΗΘΡ
THE sheep (gate) swimming-pool

s¹* ΤΟΛΕΓΟΜΕΝΟΝ
ΑΗΕΠΙΛΕΓΟΜΕΝΗΕΒΡΑΙCΤ
THE one-being-ON-said to-HEBREW

s ΖΑΘΑ and B has CΑΙΔΑ
ΙΒΗΘΕCΔΑΠΕΝΤΕCΤΟΑCΕΧ
Bethesda FIVE porticos HAV-

ΟΥCΑΕΝΤΑΥΤΑΙCΚΑΤΕΚΕΙ
3 ING IN these was-DOWN-LAID

A adds ΠΟΛΥ MANY
ΤΟΠΛΗΘΟCΤΩΝΑCΘΕΝΟΥΝΤ
multitude OF-THE ones-being-UN-FIRM

Bs OF-BLIND OF-LAME OF-DRY widely spaced, three lines
ΩΝΤΥΦΛΩΝΧΩΛΩΝΞΗΡΩΝΕΚ
OF-BLIND OF-LAME OF-DRY OUT-

Bs omit the fourth verse
ΔΕΧΟΜΕΝΩΝΤΗΝΤΟΥΥΔΑΤΟ
RECEIVING THE OF-THE water

CΚΙΝΗCΙΝΑΓΓΕΛΟCΓΑΡΚΥ
4 STIRRING MESSENGER for OF-

ΡΙΟΥΚΑΤΑΚΑΙΡΟΝΕΛΟΥΕΤ
Master according-to SEASON BATHED

ΟΕΝΤΗΚΟΛΥΜΒΗΘΡΑΚΑΙΕΤ
IN THE swimming-pool AND DIS-

ΑΡΑCCΕΤΟΥΔΩΡΟΟΥΝΠΡΩΤ
TURBED THE water WHO THEN BEFORE-most

ΟCΕΜΒΑCΜΕΤΑΤΗΝΤΑΡΑΧΗ
IN-STEPPing after THE DISTURBing

ΝΤΟΥΥΔΑΤΟCΥΓΙΗCΕΓΕΙΝ
OF-THE water SOUND BECAME

ΕΤΟΟΙΩΔΗΠΟΤΟΥΝΚΑΤΕΙΧ
to-THE-WHICH BIND-?-when-THEN was-DOWN-HAD

ΕΤΟΝΟCΗΜΑΤΙΗΝΔΕΤΙCΑΝ
5 DISEASE WAS YET ANY human

s omits there B omits AND
ΘΡΩΠΟCΕΚΕΙΤΡΙΑΚΟΝΤΑΚ
there THREE-TY AND

ΑΙΟΚΤΩΕΤΗΕΧΩΝΕΝΤΗΑCΘ
EIGHT YEARS HAVING IN THE UN-FIRM-

As o. A omits OF-him A C
ΕΝΕΙΑΑΥΤΟΥΤΟΥΤΟΝΙΔΩΝ
6 ness OF-him this-one PERCEIVING

s¹* ΑΝΑ UP-
ΟΙΗCΟΥCΚΑΤΑΚΕΙΜΕΝΟΝΚ
THE JESUS DOWN-LYING AND

s omits ALREADY
ΑΙΓΝΟΥCΟΤΙΠΟΛΥΝΗΔΗΧΡ
KNOWING that much ALREADY TIME

ΟΝΟΝΕΧΕΙΛΕΓΕΙΑΥΤΩΘΕΛ
he-IS-HAVING He-IS-saying to-him YOU-ARE-

s o. A IS-saying ΛΕΓΕΙ
ΕΙCΥΓΙΗCΓΕΝΕCΘΑΙΑΠΕΚ
7 WILLING SOUND TO-BE-BECOMING answered

ΡΙΘΗΑΥΤΩΟΑCΘΕΝΩΝΚΥΡΙ
to-Him THE one-being-UN-FIRM Master!

ΕΑΝΘΡΩΠΟΝΟΥΚΕΧΩΙΝΑΟΤ
human NOT I-AM-HAVING THAT when-

ΑΝΤΑΡΑΧΘΗΤΟΥΔΩΡΒΑΛΗΜ
EVER MAY-BE-BEING-DISTURBED THE water he-SH'D-BE-CAST-

ΕΕΙCΤΗΝΚΟΛΥΜΒΗΘΡΑΝΕΝ
ING ME INTO THE swimming-pool IN

ΩΔΕΕΡΧΟΜΑΙΕΓΩΑΛΛΟCΠΡ
WHICH YET AM-COMING I other BEFORE

B+C had s o.
ΟΕΜΟΥΚΑΤΑΒΑΙΝΕΙΛΕΓΕΙ
8 ME IS-DOWN-STEPPING IS-saying

Bs omit AND
ΑΥΤΩΟΙΗCΟΥCΕΓΕΙΡΕΚΑΙ
to-him THE JESUS YOU-BE-ROUSING AND

B²+B s Κ
ΑΡΟΝΤΟΝΚΡΑΒΑΤΤΟΝCΟΥΚ
LIFT-YOU THE PALLET OF-YOU AND

10 The day on which the cure was effected indicates that its fulfillment will find place in that great sabbatism that remains for God's people of the Circumcision (Heb. 4[9]). As a pallet was a mere bundle of bedding, the only burden which the Lord put upon the man who had been infirm was the means of rest. The Jews had no rest in their spirits even on the sabbath. So we have the astonishing absurdity of Jews striving to take away the means of rest on the plea that it was work! They, rather, were breaking the sabbath. They did not hesitate to try to kill Him, no matter what the day might be. This is one of the delusions which blinds all who seek to keep the law. They do not allow themselves real rest even on the sabbath, and those who are burdened with the rest of God are deemed lawbreakers. All rest for man can only be based on God's work.

18 The charge of equality with God brings out a clear statement of the relationship of the Son to the Father. Of Himself the Son is unable to do anything. He does not claim divine power independent of the Father. Neither does He claim to exercise His own will. That is God's prerogative ([30]). As He has neither the ability nor the will of the Father, the charge of making Himself equal with God was false. Nevertheless, because He did not exercise His own will and because He did nothing except by the power and sanction of the Father, and was sent and commissioned by Him, He is entitled to all the honor due to the Father, for only thus can the Father receive the homage of His creatures. The healing of the impotent man was done by the power and will of the Father. If it was a desecration of the sabbath, then the Father was responsible.

How few today really enter into God's rest! His grace and love are bartered for so much faithfulness or service. Instead of the exultant consciousness of His settled smile, there is a constant striving to do something to appease His wrath or fulfill His imaginary demands. God will not have our hands without our hearts. He does not want us to work *for* Him. *He* wishes to work through us.

ately the man became sound, and
he was roused and picks up his pallet
and walked.
10 Now it was the sabbath on that
day. The Jews, then, said to him
who has been cured, "It is the sabbath,
and it is not allowed you to
11 pick up your pallet!" Yet he
answered them, "He Who makes
me sound, that One said to me,
'Pick up your pallet and walk'."
12 Then they ask him, "Who is the
man who said to you, 'Pick up
your pallet and walk'?"
13 Now he who is being healed had
not perceived Who He is, for Jesus
evades him, a throng being in the
14 place. After these things Jesus is
finding him in the sanctuary, and
said to him, "*Lo!* you have become
sound. By no means be sinning
longer, lest something worse should
be coming to you."
15 And the man, then, came away
and informs the Jews that Jesus is
16 He Who makes him sound. And
because of this the Jews persecuted
Jesus and sought to kill Him,
seeing that He did these things on
17 a sabbath. Yet Jesus answers them,
"My Father is working hitherto,
18 and *I* am working.". Therefore,
then, the Jews sought the more to
kill Him, seeing that He not only
annulled the sabbath, but said His
own Father also is God, making
Himself equal to God.
19 Then Jesus answers and said to
them, "Verily, verily, I am saying
to you, the Son can be doing
nothing of Himself if it is not
what He should be observing the
Father doing, for whatever *He*
may be doing, this the Son also is

s¹* omits AND immediately
ΛΙΠΕΡΙΠΑΤΕΙΚΑΙΕΥΘΕΩC
9 YOU-BE-ABOUT-TREADING AND immediately

ΕΓΕΝΕΤΟΥΓΙΗCΟΑΝΘΡΩΠΟ
BECAME SOUND THE human

AB omit AND he-WAS-ROUSED Bs o.
CΚΑΙΗΓΕΡΘΗΚΑΙΗΡΕΝΤΟΝ
AND he-WAS-ROUSED AND LIFTS THE

B²+Bs¹*K
ΚΡΑΒΑΤΤΟΝΑΥΤΟΥΚΑΙΠΕΡ
PALLET OF-him AND ABOUT-

A o.
ΙΕΠΑΤΕΙΗΝΔΕCΑΒΒΑΤΟΝΕ
10 TROD it-WAS YET SABBATH IN

s o.
ΝΕΚΕΙΝΗΤΗΗΜΕΡΑΕΛΕΓΟΝ
that THE DAY said

ΟΥΝΟΙΙΟΥΔΑΙΟΙΤΩΤΕΘΕΡ
THEN THE JUDA-ans to-THE *one*-HAVING-

ΑΠΕΥΜΕΝΩCΑΒΒΑΤΟΝΕCΤΙ
been-curED SABBATH it-IS

ΝΚΑΙΟΥΚΕΞΕCΤΙΝCΟΙΑΡΑ
AND NOT it-IS-allowed to-YOU TO-LIFT

B²+Bs¹*K AB *omit* OF-YOU s o.
ΙΤΟΝΚΡΑΒΑΤΤΟΝCΟΥΟCΔΕ
11 THE PALLET OF-YOU WHO YET

s¹* ΝΑΤΟ
ΑΠΕΚΡΙΘΗΑΥΤΟΙCΟΠΟΙΗC
answerED to-them THE *One*-making

s¹*+Ν
ΑCΜΕΥΓΙΗΕΚΕΙΝΟCΜΟΙΕΙ
ME SOUND that-*One* to-ME said

s¹* ΑΙ B²+Bs¹*K s¹* *omits*
ΠΕΝΑΡΟΝΤΟΝΚΡΑΒΑΤΤΟΝC
LIFT-YOU THE PALLET OF-

OF-YOU s¹* *adds* Ν
ΟΥΚΑΙΠΕΡΙΠΑΤΕΙΗΡΩΤΗC
12 YOU AND BE-ABOUT-TREADING THEY-ask

Bs *omit* THEN
ΑΝΟΥΝΑΥΤΟΝΤΙCΕCΤΙΝΟΑ
THEN him ANY IS THE hu-

s¹* ΑΙ
ΝΘΡΩΠΟCΟΕΙΠΩΝCΟΙΑΡΟΝ
man THE *One*-saying to-YOU LIFT-YOU

Bs *omit* THE PALLET OF-YOU
ΤΟΝΚΡΑΒΑΤΤΟΝCΟΥΚΑΙΠΕ
THE PALLET OF-YOU AND BE-

s o. sΝ+ *had*
ΡΙΠΑΤΕΙΟΔΕΙΑΘΕΙCΟΥΚΗ
13 ABOUT-TREADING THE YET *one*-BEING-HEALED NOT HAD-

ΔΕΙΤΙCΕCΤΙΝΟΓΑΡΙΗCΟΥ
PERCEIVED ANY He-IS THE for JESUS

s¹* *omits* OUT-
CΕΞΕΝΕΥCΕΝΟΧΛΟΥΟΝΤΟC
OUT-NODS OF-THRONG BEING

s¹* ΜΕCΩ MIDst
ΕΝΤΩΤΟΠΩΜΕΤΑΤΑΥΤΑΕΥΡ
14 IN THE PLACE after these IS-FIND-

s¹* *omits* him B *omits* THE s¹* *adds* ΤΟΝΤ
ΙCΚΕΙΑΥΤΟΝΟΙΗCΟΥCΕΝΤ
ING him THE JESUS IN THE

ΕΘΕΡΑΠΕΥ (s ΛΕΓΕΙ) ΜΕΝΟΝ
ΩΙΕΡΩΚΑΙΕΙΠΕΝΑΥΤΩΙΔΕ
SACRED-place AND He-said to-him BE-PER-

ΥΓΙΗCΓΕΓΟΝΑCΜΗΚΕΤΙΑΜ
CEIVING SOUND YOU-HAVE-BECOME. NO-NOT-STILL YOU-

s ANY to-YOU
ΑΡΤΑΝΕΙΝΑΜΗΧΕΙΡΟΝCΟΙ
BE-missing THAT NO WORSE to-YOU

Bs *omit* AND ABs¹* *omit* THEN
ΤΙΓΕΝΗΤΑΙΚΑΙΑΠΗΛΘΕΝΟ
15 ANY MAY-BE-BECOMING AND FROM-CAME THEN

s ΕΙΠΕΝ said
ΥΝΟΑΝΘΡΩΠΟCΚΑΙΑΝΗΓΓΕ
THE human AND UP-MESSAGES

ΙΛΕΝΤΟΙCΙΟΥΔΑΙΟΙCΟΤΙ
to-THE JUDA-ans that

ΙΗCΟΥCΕCΤΙΝΟΠΟΙΗCΑCΑ
JESUS IS THE *One*-making him

ΥΤΟΝΥΓΙΗΚΑΙΔΙΑΤΟΥΤΟΕ
16 SOUND AND THRU this CHAS-

Bs THE JUDA-ans THE JESUS
ΔΙΩΚΟΝΤΟΝΙΗCΟΥΝΟΙΙΟΥ
ED THE JESUS THE JUDA-

Bs *omit* AND THEY-SOUGHT Him TO-FROM-KILL
ΔΑΙΟΙΚΑΙΕΖΗΤΟΥΝΑΥΤΟΝ
ans AND THEY-SOUGHT Him

ΑΠΟΚΤΕΙΝΑΙΟΤΙΤΑΥΤΑΕΠ
TO-FROM-KILL that these He-DID

Bs *omit* JESUS
ΟΙΕΙΕΝCΑΒΒΑΤΩΟΔΕΙΗCΟ
17 IN SABBATH THE YET JESUS

B+Ε s Ε
ΥCΑΠΕΚΡΙΝΑΤΟΑΥΤΟΙCΟΠ
answers to-them THE FA-

ΑΤΗΡΜΟΥΕΩCΑΡΤΙΕΡΓΑΖΕ
THER OF-ME TILL at-PRESENT IS-workING

s Ε o.
ΤΑΙΚΑΓΩΕΡΓΑΖΟΜΑΙΔΙΑΤ
18 AND-I AM-working THRU this

s *omits* THEN
ΟΥΤΟΟΥΝΜΑΛΛΟΝΕΖΗΤΟΥΝ
THEN RATHER SOUGHT

ΑΥΤΟΝΟΙΙΟΥΔΑΙΟΙΑΠΟΚΤ
Him THE JUDA-ans TO-FROM-KILL

s o.
ΕΙΝΑΙΟΤΙΟΥΜΟΝΟΝΕΛΥΕΤ
that NOT ONLY He-LOOSED THE

ΟCΑΒΒΑΤΟΝΑΛΛΑΚΑΙΠΑΤΕ
SABBATH but AND FATHER

As o. A *had* ΙΝ=JESUS
ΡΑΙΔΙΟΝΕΛΕΓΕΝΤΟΝΘΕΟΝ
OWN He-said THE God

ΙCΟΝΕΑΥΤΟΝΠΟΙΩΝΤΩΘΕΩ
EQUAL Self making to-THE God

s¹* *omits* answers AND B *omits* THE JESUS s¹* said T. to-t. T.J.
ΑΠΕΚΡΙΝΑΤΟΟΥΝΟΙΗCΟΥC
19 answers THEN THE JESUS

A ΕΙΠΕΝ said s¹* *omits* AMEN
ΚΑΙΕΛΕΓΕΝΑΥΤΟΙCΑΜΗΝΑ
AND said to-them AMEN AMEN

ΜΗΝΛΕΓΩΥΜΙΝΟΥΔΥΝΑΤΑΙ
I-AM-sayING to-you*p* NOT IS-ABLE

ΟΥΙΟCΠΟΙΕΙΝΑΦΕΑΥΤΟΥΟ
THE SON TO-BE-DOING FROM Self NOT-

Bs *omit* IF-
ΥΔΕΝΕΑΝΜΗΤΙΒΛΕΠΗΤΟΝΠ
YET-ONE IF-EVER NO ANY MAY-BE-lookING THE FA-

A *omits* EVER
ΑΤΕΡΑΠΟΙΟΥΝΤΑΑΓΑΡΑΝΕ
THER DOING WHICH for EVER that-

A IS-D. ΕΙ
ΚΕΙΝΟCΠΟΙΗΤΑΥΤΑΚΑΙΟΥ
One MAY-BE-DOING these AND THE SON

20 The Father's fondness for the Son is one of the most intimate and delightful revelations of holy writ. The fondness is not the love which flows out to those least deserving it, but the affection founded on the fellowship of purpose and of work, and agreeable association. It is liking rather than love. It is the great Master Workman initiating His Associate into His great designs.

21 To appreciate fully the greatness of the work of the Son we must grasp the fact that He is more than the Resurrection. He is the Resurrection and the Life (11[25]). Great as resurrection is, vivification far surpasses it. Resurrection is for the dead. Vivification is for the living or those who have been raised (11[26]). Resurrection imparts physical life, subject to decay and death. Vivification is the life abundant. Those who have it do not die for the eons. All who are in the tombs shall hear His voice, yet for some it will be a resurrection of judgment, for others it will be a resurrection of life. As all resurrection implies life in its ordinary sense, the resurrection of life must impart life in a superlative sense.

22 Judgment is not, in itself, condemnation. It consists in setting things to rights. It is the prerogative of the Son to correct all wrongs, whether done to God or man. He is the Supreme Arbiter and Adjudicator of the universe. All men must submit their cases to His decision. Hence the honors due to God are accorded Him. As the accredited representative of the Father all affronts He receives are affronts to the Father Who sends Him.

24 Belief is followed by eonian life, or vivification. For such there is no judgment possible, for they receive much more than is right in the gift of life for the eons.

25 This is vivification, for only those who hear shall live. It is for those who believe. It will be fulfilled in the former resurrection (Un. 20[6]).

28 This is resurrection, for all hear His voice. Both believers and unbelievers are included. This will be fulfilled at the great white throne judgment (Un.20[12]).

20 doing likewise. For the Father is
fond of the Son and is showing
Him all that *He* is doing.
And greater works than these
will He be showing Him, that *you*
21 may be marveling. For even as the
Father is rousing the dead and viv-
ifying ~~them~~, thus the Son also is
22 vivifying whom He will. For nei-
ther is the Father judging any-
one, but has given all judgment to
23 the Son, that all may be honoring
the Son, according as they are hon-
oring the Father. He who honors
not the Son is not honoring the Fa-
ther Who sends Him.
24 Verily, verily, I am saying to
you that he who is hearing My
word and believing in Him Who
sends Me has eonian life, and is
not coming into judgment, but has
proceeded out of death into life.
25 Verily, verily, I am saying to you
that the hour is coming, and now
is, when the dead shall be hearing
the voice of the Son of God, and
26 those who hear shall be living. For
even as the Father has life in Him-
self, thus also He gives to the Son
to have life in Himself.
27 And He gives Him authority to
be doing judgment, seeing that He
28 is a son of mankind. Marvel not
at this, seeing that the hour is com-
ing in which all who are in the
tombs will be hearing His voice,
29 and those who do good things shall
be going out into a resurrection of
life, yet those who commit bad
into a resurrection of judgment.
30 *I* can do nothing of Myself.
According as I am hearing am I
judging; and My judgment is just,
seeing that I am not seeking My
will, but the will of Him Who
sends Me.
31 If *I* should be testifying con-

s IS-DOING LIKE-AS
ΙΟCΟΜΟΙΩCΠΟΙΕΙΟΓΑΡΠΑ
20 LIKE-AS IS-DOING THE for FATHER

s o.
ΤΗΡΦΙΛΕΙΤΟΝΥΙΟΝΚΑΙΠΑ
IS-being-FOND THE SON AND ALL

As o. A Γ
ΝΤΑΔΕΙΚΝΥCΙΝΑΥΤΩΑΑΥΤ
IS-SHOWING to-Him WHICH He

s o.
ΟCΠΟΙΕΙΚΑΙΜΕΙΖΟΝΑΤΟΥ
IS-DOING AND GREATER OF-these

A o. s ACTS He'LL-BE-SHOWING to-Him
ΤΩΝΔΕΙΞΕΙΑΥΤΩΕΡΓΑΙΝΑ
He'LL-BE-SHOWING to-Him ACTS THAT

s Є A ΑΙ s o. o. o.
ΥΜΕΙCΘΑΥΜΑΖΗΤΕΩCΠΕΡΓ
21 YE MAY-BE-MARVELING AS-EVEN for

A o.
ΑΡΟΠΑΤΗΡΕΓΕΙΡΕΙΤΟΥCΝ
THE FATHER IS-ROUSING THE DEAD-

ΕΚΡΟΥCΚΑΙΖΩΟΠΟΙΕΙΟΥΤ
ones AND IS-making-LIVE thus

ΩCΚΑΙΟΥΙΟCΟΥCΘΕΛΕΙΖΩ
AND THE SON WHOM IS-WILLING IS-mak-

ΟΠΟΙΕΙΟΥΔΕΓΑΡΟΠΑΤΗΡΚ
22 ING-LIVE NOT-YET for THE FATHER IS-

ΡΙΝΕΙΟΥΔΕΝΑΑΛΛΑΤΗΝΚΡ
JUDGING NOT-YET-ONE but THE JUDG-

ΙCΙΝΠΑCΑΝΔΕΔΩΚΕΝΤΩΥΙ
ing EVERY HAS-GIVEN to-THE SON

B+Є A+N
ΩΙΝΑΠΑΝΤΕCΤΙΜΩCΙΤΟΝΥ
23 THAT ALL MAY-BE-VALUING THE SON

B+Є A+N
ΙΟΝΚΑΘΩCΤΙΜΩCΙΤΟΝΠΑΤ
according-AS THEY'RE-VALUING THE FATHER

B+Є
ΕΡΑΟΜΗΤΙΜΩΝΤΟΝΥΙΟΝΟΥ
THE-*one* NO VALUING THE SON NOT

Bs+Є
ΤΙΜΑΤΟΝΠΑΤΕΡΑΤΟΝΠΕΜΨ
IS-VALUING THE FATHER THE *One*-SEND-

ΑΝΤΑΑΥΤΟΝΑΜΗΝΑΜΗΝΛΕΓ
24 *ing* Him AMEN AMEN I-AM-say-

ΩΥΜΙΝΟΤΙΟΤΟΝΛΟΓΟΝΜΟΥ
ING to-YOU*p* that THE-*one* THE saying OF-ME

ΑΚΟΥΩΝΚΑΙΠΙCΤΕΥΩΝΤΩΠ
HEARING AND BELIEVING to-THE *One*-

ΕΜΨΑΝΤΙΜΕΕΧΕΙΖΩΗΝΑΙΩ
SEND*ing* ME IS-HAVING LIFE eonian

ΝΙΟΝΚΑΙΕΙCΚΡΙCΙΝΟΥΚΕ
AND INTO JUDGing NOT IS-

ΡΧΕΤΑΙΑΛΛΑΜΕΤΑΒΕΒΗΚΕ
COMING but HAS-after-STEPPED

ΝΕΚΤΟΥΘΑΝΑΤΟΥΕΙCΤΗΝΖ
OUT OF-THE DEATH INTO THE LIFE

ΩΗΝΑΜΗΝΑΜΗΝΛΕΓΩΥΜΙΝΟ
25 AMEN AMEN I-AM-sayING to-YOU*p* that

s1* *omits* AND NOW IS
ΤΙΕΡΧΕΤΑΙΩΡΑΚΑΙΝΥΝΕC
IS-COMING HOUR AND NOW IS

s SH'D-BE-HEARING Ω
ΤΙΝΟΤΕΟΙΝΕΚΡΟΙΑΚΟΥCΟ
when THE DEAD-*ones* WILL-BE-HEARING

A-ΝΤΑΙ s o.
ΥCΙΝΤΗCΦΩΝΗCΤΟΥΥΙΟΥΤ
OF-THE SOUND OF-THE SON OF-

s1* *omits* THE
ΟΥΘΕΟΥΚΑΙΟΙΑΚΟΥCΑΝΤΕ
THE God AND THE *ones*-HEAR*ing*

A ΝΤΑΙ s1* o. o. o.
CΖΗCΟΥCΙΝΩCΠΕΡΓΑΡΟΠΑ
26 WILL-BE-LIVING AS-EVEN for THE FA-

s LIFE IS-HAVING
ΤΗΡΕΧΕΙΖΩΗΝΕΝΕΑΥΤΩΟΥ
THER IS-HAVING LIFE IN Self thus

s1* *omits from* thus *to* Self A He-GIVES AND to-THE SON
ΤΩCΚΑΙΤΩΥΙΩΕΔΩΚΕΝΖΩΗ
AND to-THE SON He-GIVES LIFE

s2+ΕΔ(s o.)ΩΚΕΝΕΧΙΝ *but erased* s1* JUDGing
ΝΕΧΕΙΝΕΝΕΑΥΤΩΚΑΙΕΞΟΥ
27 TO-BE-HAVING IN Self AND authority

He-GIVES to-Him authority
CΙΑΝΕΔΩΚΕΝΑΥΤΩΚΡΙCΙΝ
He-GIVES to-Him JUDGing

ΠΟΙΕΙΝΟΤΙΥΙΟCΑΝΘΡΩΠΟ
TO-BE-DOING that SON OF-human

s ΑΙ
ΥΕCΤΙΝΜΗΘΑΥΜΑΖΕΤΕΤΟΥ
28 IS NO BE-MARVELING this

ΤΟΟΤΙΕΡΧΕΤΑΙΩΡΑΕΝΗΠΑ
that IS-COMING HOUR IN WHICH ALL

s o.
ΝΤΕCΟΙΕΝΤΟΙCΜΝΗΜΕΙΟΙ
THE-*ones* IN THE memorial-vaults

s SH'D-BE-HEARING Ω ΑΝΤΑΙ *and in* B *the* Ν *is erased*
CΑΚΟΥCΟΥCΙΝΤΗCΦΩΝΗCΑ
WILL-BE-HEARING OF-THE SOUND OF-

ΥΤΟΥΚΑΙΕΚΠΟΡΕΥCΟΝΤΑΙ
29 Him AND THEY-WILL-BE-OUT-GOING

ΟΙΤΑΑΓΑΘΑΠΟΙΗCΑΝΤΕCΕ
THE-*ones* THE GOOD DO*ing* INTO

B *omits* YET
ΙCΑΝΑCΤΑCΙΝΖΩΗCΟΙΔΕΤ
UP-STANDing OF-LIFE THE-*ones* YET THE

ΑΦΑΥΛΑΠΡΑΞΑΝΤΕCΕΙCΑΝ
FOUL PRACTIS*ing* INTO UP-

ΑCΤΑCΙΝΚΡΙCΕΩCΟΥΔΥΝΑ
30 STANDing OF-JUDGing NOT AM-ABLE

s TO-BE-DOING I
ΜΑΙΕΓΩΠΟΙΕΙΝΑΠΕΜΑΥΤΟ
I TO-BE-DOING FROM Myself

B+Є
ΥΟΥΔΕΝΚΑΘΩCΑΚΟΥΩΚΡΙΝ
NOT-YET-ONE according-AS I-AM-HEARING I-AM-JUDG-

s1 *omits* AND
ΩΚΑΙΗΚΡΙCΙCΗΕΜΗΔΙΚΑΙ
ing AND THE JUDGing THE MY JUST

ΑΕCΤΙΝΟΤΙΟΥΖΗΤΩΤΟΘΕΛ
IS that NOT I-AM-SEEKING THE WILL

ΗΜΑΤΟΕΜΟΝΑΛΛΑΤΟΘΕΛΗΜ
THE MY but THE WILL

ΑΤΟΥΠΕΜΨΑΝΤΟCΜΕΕΑΝΕΓ
31 OF-THE *One*-SEND*ing* ME IF-EVER I

ΩΜΑΡΤΥΡΩΠΕΡΙΕΜΑΥΤΟΥΗ
MAY-BE-witnessING ABOUT Myself THE

31 The usual rendering, "If I bear witness of Myself My witness is not true", *is not true!* The Lord Himself insisted, on another occasion, that His testimony concerning Himself *was* true. "And if *I* should be testifying about Myself, My testimony is true . . ." (Jn. 8[14]). He was not like other men who need references from others to establish the truth of their own account of themselves. Though John the baptist had come for the very purpose of bearing witness to the Coming One, yet He is not dependent on any human testimony whatever.

The credibility of Christ's account concerning Himself may be tested in two ways, by His acts and by His fulfillment of the scriptures. John the baptist did no signs or miracles, but He did many, every one of which was an attestation to His messianic claims. The sign under discussion is an example of this. The correspondence between the thirty-eight years of Israel's wanderings after the spying out of the land and the length of time the infirm man had suffered implies that the One Who can bring Israel into the kingdom is present. The very point to which they objected—healing on the Sabbath—should have spoken in His favor, for when Israel is healed it will be the great millennial sabbatism for them.

39 The Jews prided themselves greatly on being the depository of the oracles of God, and on knowing His will. How could they fail to see in Him the long promised Messiah? Does it not seem strange that He should ask *them* to search the Scriptures. They did search them to disprove His claims (7[52]), but their search was neither accurate nor honest. Instead of finding that Isaiah (9[1-2]) foretold His ministry in Galilee, they were offended at it and used it against Him. They searched and found that Christ should be *born* in Bethlehem, and inferred without reason that that should be His home as well. We, as well as they, need to search and believe accurately, honestly, whole-heartedly, if we are to enjoy the fullness there is in the scriptures.

41 Who else could say this? The true servant of God may be known by this mark. Is he seeking to please men or God? Popularity is often a mark of apostasy.

cerning Myself, is My testimony
32 not true? There is another who
is testifying concerning Me, and
I am aware that the testimony
which he is testifying concerning
33 Me is true. *You* have dispatched
to John, and he has testified to the
34 truth. Yet *I* am not getting the
testimony from a man, but I am saying these things that *you* may be
35 saved. *He* was the lamp, burning
and appearing, yet *you* will exult
an hour in its light.

36 Now *I* have a greater testimony
than John's, for the works which
the Father has given Me that I
should be perfecting them, the
works themselves which I am doing are testifying concerning Me
that the Father has commissioned
37 Me. And the Father Who sends
Me, *He* has testified concerning Me.
You have neither heard His voice
at any time nor have you seen His
38 appearance. And you have not His
word remaining in you, seeing that
you are not believing the One
Whom *He* commissions.

39 Be searching the scriptures, seeing that in them *you* are supposing
you have eonian life, and those are
they which are testifying concern-
40 ing Me, and you will not be coming to Me that you may have life.

41 I am not getting glory from
42 men. But I know you, that you
have not the love of God in your-
43 selves. *I* have come in the name of
My Father, and you are not getting Me. If another should come
in his own name, him you will get.
44 How can *you* believe, getting
glory from one another, and are
not seeking the glory which is from
God alone?

ΜΑΡΤΥΡΙΑΜΟΥΟΥΚΕϹΤΙΝΑ
witness OF-ME NOT IS TRUE

ΛΗΘΗϹΑΛΛΟϹΕϹΤΙΝΟΜΑΡΤ
32 other IS THE witness-

s1* adds ΤΑΙ
ΥΡΩΝΠΕΡΙΕΜΟΥΚΑΙΟΙΔΑΟ
ING ABOUT ME AND I-HAVE-PERCEIVED

ΤΙΑΛΗΘΗϹΕϹΤΙΝΗΜΑΡΤΥΡ
that TRUE IS THE witness

s o.
ΙΑΗΝΜΑΡΤΥΡΕΙΠΕΡΙΕΜΟΥ
WHICH He-IS-witnessING ABOUT ME

ΥΜΕΙϹΑΠΕϹΤΑΛΚΑΤΕΠΡΟϹ
33 YE HAVE-commissionED TOWARD

B o.
ΙΩΑΝΝΗΝΚΑΙΜΕΜΑΡΤΥΡΗΚ
JOHN AND he-HAS-witnessED

Bs o. s o.
ΕΝΤΗΑΛΗΘΕΙΑΕΓΩΔΕΟΥΠΑ
34 to-THE TRUTH I YET NOT BESIDE

ΡΑΑΝΘΡΩΠΟΥΤΗΝΜΑΡΤΥΡΙ
human THE witness

ΑΝΛΑΜΒΑΝΩΑΛΛΑΤΑΥΤΑΛΕ
AM-GETTING-UP but these I-AM-

ΓΩΙΝΑΥΜΕΙϹϹΩΘΗΤΕΕΚΕΙ
35 sayING THAT YE MAY-BE-BEING-SAVED that-one

ΝΟϹΗΝΟΛΥΧΝΟϹΟΚΑΙΟΜΕΝ
WAS THE LAMP THE BURNING

s o. s1* omits YET
ΟϹΚΑΙΦΑΙΝΩΝΥΜΕΙϹΔΕΗΘ
AND APPEARING YE YET WILL

s ΑΙ A TOWARD HOUR TO-BE-exulted
ΕΛΗϹΑΤΕΑΓΑΛΛΙΑΘΗΝΑΙΠ
TO-BE-exulted TO-

ΡΟϹΩΡΑΝΕΝΤΩΦΩΤΙΑΥΤΟΥ
WARD HOUR IN THE LIGHT OF-it

s omits THE
ΕΓΩΔΕΕΧΩΤΗΝΜΑΡΤΥΡΙΑΝ
36 I YET AM-HAVING THE witness

s o. B o.
ΜΕΙΖΩΝΤΟΥΙΩΑΝΝΟΥΤΑΓΑ
GREATer OF-THE JOHN THE for

A o.
ΡΕΡΓΑΑΔΕΔΩΚΕΝΜΟΙΟΠΑΤ
ACTS WHICH HAS-GIVEN to-ME THE FATHER

s o.
ΗΡΙΝΑΤΕΛΕΙΩϹΩΑΥΤΑΑΥΤ
THAT I-SHOULD-BE-maturING them they

s o.
ΑΤΑΕΡΓΑΑΠΟΙΩΜΑΡΤΥΡΕΙ
THE ACTS WHICH I-AM-DOING IS-witnessING

s1*+Ε
ΠΕΡΙΕΜΟΥΟΤΙΟΠΑΤΗΡΜΕΑ
ABOUT ME that THE FATHER ME HAS-

ΠΕϹΤΑΛΚΕΝΚΑΙΟΠΕΜΨΑϹΜ
37 commissionED AND THE *One*-SENDing ME

A ΑΥΤΟϹ SAME
ΕΠΑΤΗΡΕΚΕΙΝΟϹΜΕΜΑΡΤΥ
FATHER that-*One* HAS-witnessED

ΡΗΚΕΝΠΕΡΙΕΜΟΥΟΥΤΕΦΩΝ
ABOUT ME NOT-BESIDES SOUND

ΗΝΑΥΤΟΥΠΩΠΟΤΕΑΚΗΚΟΑΤ
OF-Him ?-AS-?-when YE-HAVE-HEARD

A ΑΙ A o.
ΕΟΥΤΕΕΙΔΟϹΑΥΤΟΥΕΩΡΑΚ
NOT-BESIDES PERCEPtion OF-Him YE-HAVE-SEEN

ΑΤΕΚΑΙΤΟΝΛΟΓΟΝΑΥΤΟΥΟ
38 AND THE saying OF-Him NOT

A ΑΙ A REMAINING IN YOU*p*
ΥΚΕΧΕΤΕΕΝΥΜΙΝΜΕΝΟΝΤΑ
YE-ARE-HAVING IN YOU*p* REMAINING

s o. s o.
ΟΤΙΟΝΑΠΕϹΤΕΙΛΕΝΕΚΕΙΝ
that WHOM He-commissions that-*One*

s o.
ΟϹΤΟΥΤΩΥΜΕΙϹΟΥΠΙϹΤΕΥ
to-this-*One* YE NOT ARE-BELIEVING

A ΑΙ sB1 Α
ΕΤΕΕΡΕΥΝΑΤΕΤΑϹΓΡΑΦΑϹ
39 YE-BE-SEARCHING THE WRITings

s ΑΙ
ΟΤΙΥΜΕΙϹΔΟΚΕΙΤΕΕΝΑΥΤ
that YE ARE-SEEMING IN them

s o.
ΑΙϹΖΩΗΝΑΙΩΝΙΟΝΕΧΕΙΝΚ
LIFE eonian TO-BE-HAVING AND

ΑΙΕΚΕΙΝΑΙΕΙϹΙΝΑΙΜΑΡΤ
those ARE THE *ones*-witness-

ΥΡΟΥϹΑΙΠΕΡΙΕΜΟΥΚΑΙΟΥ
40 ING ABOUT ME AND NOT

ΘΕΛΕΤΕΕΛΘΕΙΝΠΡΟϹΜΕΙΝ
YE-ARE-WILLING TO-BE-COMING TOWARD ME THAT

ΑΖΩΗΝΕΧΗΤΕΔΟΞΑΝΠΑΡΑΑ
41 LIFE YE-MAY-BE-HAVING esteem BESIDE hu-

A human ΟΥ As o.
ΝΘΡΩΠΩΝΟΥΛΑΜΒΑΝΩΑΛΛΑ
42 mans NOT I-AM-GETTING-UP but

s1* adds ΟΥΚΕΧΕΤΕ
ΕΓΝΩΚΑΥΜΑϹΟΤΙΤΗΝΑΓΑΠ
I-HAVE-KNOWN YOU*p* that THE LOVE

A o. o. A ΑΙ
ΗΝΤΟΥΘΕΟΥΟΥΚΕΧΕΤΕΕΝΕ
OF-THE God NOT YE-ARE-HAVING IN selves

ΑΥΤΟΙϹΕΓΩΕΛΗΛΥΘΑΕΝΤΩ
43 I HAVE-COME IN THE

ΟΝΟΜΑΤΙΤΟΥΠΑΤΡΟϹΜΟΥΚ
NAME OF-THE FATHER OF-ME AND

A ΑΙ
ΑΙΟΥΛΑΜΒΑΝΕΤΕΜΕΕΑΝΑΛ
NOT YE-ARE-GETTING-UP ME IF-EVER other

s omits IN
ΛΟϹΕΛΘΗΕΝΤΩΟΝΟΜΑΤΙΤΩ
MAY-BE-COMING IN THE NAME to-THE

As ΑΙ
ΙΔΙΩΕΚΕΙΝΟΝΛΗΜΨΕϹΘΕΠ
44 OWN that-*one* YE-WILL-BE-GETTING how

As ΑΙ s o.
ΩϹΔΥΝΑϹΘΕΥΜΕΙϹΠΙϹΤΕΥ
ARE-ABLE YE TO-BELIEVE

A ΕΙΝ B o.
ϹΑΙΔΟΞΑΝΠΑΡΑΛΛΗΛΩΝΛΑ
esteem BESIDE one-another GET-

ΜΒΑΝΟΝΤΕϹΚΑΙΤΗΝΔΟΞΑ
TING-UP AND THE esteem

B omits God
ΝΤΗΝΠΑΡΑΤΟΥΜΟΝΟΥΘΕΟΥ
THE BESIDE THE ONLY God

s o. s1* ΟΥΝΤΕϹ *for* ΙΤΕ s ΑΙ *for* Ε
ΟΥΖΗΤΕΙΤΕΜΗΔΟΚΕΙΤΕΟΤ
45 NOT YE-ARE-SEEKING NO YE-ARE-SEEMING that

1-13 Compare Mt. 14:13-21; Mk. 6:31-44; Lu. 9:10-17.

1 This is the fourth sign in this account. The first figured Israel's joy in the coming kingdom (2:1), the second the healing of the nations (4:46). The third showed the source of its power (5:2). The fourth deals with its sustenance. Christ is the Life of the world. He is the true Bread. Mankind is figured by the five thousand, hungry and far from food. The spiritual famine will become so acute that what might suffice for five is all there is for five thousand. Even the great literal famine of the end time does not approach this (Un. 6:6). Then food will be eight times its normal price. Here the lack is a thousand fold. What does this signify?

We know that man shall not be living on bread alone, but on every declaration going out through God's mouth (Mt. 4:4). The coming eon will be a time of plenty (Amos 9:13), but the life of the world is not sustained by the stomach, but by the head and heart. It comes from the knowledge of God. In the day when Jehovah shall acquire the remnant of His people, the earth shall be full of the knowledge of Jehovah, as the waters cover the sea (Isa. 11:9-11). Such was the spiritual dearth in the nation when our Lord came the first time that their spiritual sustenance was but a thousandth part of what it should be and what it will be when Messiah comes. The feeding of the multitude is a sign of His presence.

A comparison of this sign with the feeding of the four thousand is startling and instructive (Mt.15:32-38;Mk.8:1-9). God's provision comes in inverse ratio to human help. When seven loaves and some fishes were used to feed four thousand they gathered seven hampers full of fragments. Surely when only five loaves and two fishes are distributed among five thousand the remnants will be scarce! Not so! For, after feeding the larger number with the smaller provision, there is a larger surplus left. Seven loaves among four thousand left seven hampers. Twelve large panniers remained after the five thousand were fed with only five loaves. And, while the hampers

45 Be not supposing that *I* shall be
accusing you to the Father. He
who is accusing you to the Father
46 is Moses, in whom *you* rely. For
if you believed in Moses, you
would believe in Me, for *he* writes
47 concerning Me. Now if you are not
believing in his writings, how will
you be believing in My declarations?"

6 After these things Jesus came
away to the other side of the sea of
2 Galilee of Tiberias. Now a vast
throng followed Him, seeing that
they beheld the signs which He did
3 on the infirm. Now Jesus came
up into the mountain, and there
4 He sat with His disciples. Now the
Passover, the festival of the Jews,
5 was near. Jesus, then, lifting up
His eyes and gazing, seeing that a
vast throng is coming to Him, is saying to Philip, "Whence should we
be buying bread that these may be
6 eating?" Now this He said to try
him, for *He* had been aware what
7 he was about to be doing. Then
Philip answered Him, "Two hundred denarii worth [$31.40, £6 9*s*
2*d*] of bread is not sufficient for
them, that each may get a bit."
8 One of His disciples, Andrew,
the brother of Simon Peter, is say-
9 ing to Him, "There is a lad here
who has five barley cakes and two
food fishes. But what are these for
10 so many?" Yet Jesus said, "Make
the people lean back." Now there
was much grass in the place. The
people then lean back, the men
in number about five thousand.
11 Then Jesus took the bread, and,
giving thanks, He distributes it to

ΙΕΓΩΚΑΤΗΓΟΡΗϹΩΥΜΩΝΠΡ
I SHALL-BE-accusing OF-YOUp TOWARD

ΟϹΤΟΝΠΑΤΕΡΑΕϹΤΙΝΟΚΑΤ
THE FATHER IS THE *one*-accus-

As *omit* TOWARD THE FATHER
ΗΓΟΡΩΝΥΜΩΝΠΡΟϹΤΟΝΠΑΤ
ING OF-YOUp TOWARD THE FATHER

A *o.*
ΕΡΑΜΩΥϹΗϹΕΙϹΟΝΥΜΕΙϹΗ
MOSES INTO WHOM YE HAVE-

ΑΠΙΚΑΤΕΕΙΓΑΡΕΠΙϹΤΕΥΕ
46 EXPECTED IF for YE-BELIEVED

A ΑΙ As *o.* A ΑΙ
ΤΕΜΩΥϹΕΙΕΠΙϹΤΕΥΕΤΕΑΝ
to-MOSES YE-BELIEVED EVER

ΕΜΟΙΠΕΡΙΓΑΡΕΜΟΥΕΚΕΙΝ
to-ME ABOUT for OF-ME that-*one*

s1* ΓΕΓΡΑΦΕΝ HAS-WRITTEN
ΟϹΕΓΡΑΨΕΝΕΙΔΕΤΟΙϹΕΚΕ
47 WRITES IF YET to-THE OF-that-*one*

ΙΝΟΥΓΡΑΜΜΑϹΙΝΟΥΠΙϹΤΕ
writings NOT YE-ARE-BE-

s ΑΙ
ΥΕΤΕΠΩϹΤΟΙϹΕΜΟΙϹΡΗΜΑ
LIEVING how to-THE to-ME declarations

B *o.* s1 ΑΙ
ϹΙΝΠΙϹΤΕΥϹΕΤΕΜΕΤΑΤΑΥ
YE-WILL-BE-BELIEVING after these

6
ΤΑΑΠΗΛΘΕΝΟΙΗϹΟΥϹΠΕΡΑ
FROM-CAME THE JESUS OTHER-SIDE

B+Є
ΝΤΗϹΘΑΛΑϹϹΗϹΤΗϹΓΑΛΙΛ
OF-THE SEA OF-THE GALILEE

A *adds* ΚΑΙ AND
ΑΙΑϹΤΗϹΤΙΒΕΡΙΑΔΟϹΗΚΟ
2 OF-THE TIBERIAS followed

A *omits* YET s MANY THRONG
ΛΟΥΘΕΙΔΕΑΥΤΩΟΧΛΟϹΠΟΛ
YET to-Him THRONG MANY

s *o.* *o.* As Ω *o.*
ΥϹΟΤΙΕΘΕΩΡΟΥΝΤΑϹΗΜΕΙ
that THEY-beheld THE SIGNS

s ΠΕΡΙ ABOUT
ΑΕΠΟΙΕΙΕΠΙΤΩΝΑϹΘΕΝΟ
WHICH HE-DID ON THE *ones*-being-UN-FIRM

s1* ΚΑΙ ΑΠΗΛΘΕΝ *for* UP-CAME YET
ΥΝΤΩΝΑΝΗΛΘΕΝΔΕΕΙϹΤΟΟ
3 UP-CAME YET INTO THE moun-

Bs1* *omit* THE s1* *omits* there s *o.*
ΡΟϹΟΙΗϹΟΥϹΚΑΙΕΚΕΙΕΚΑ
tain THE JESUS AND there He-sat

s ΕΖΕΤΟ
ΘΗΤΟΜΕΤΑΤΩΝΜΑΘΗΤΩΝΑΥ
WITH THE LEARNers OF-

ΤΟΥΗΝΔΕΕΓΓΥϹΤΟΠΑϹΧΑΗ
4 Him WAS YET NEAR THE PASSOVER THE

ΕΟΡΤΗΤΩΝΙΟΥΔΑΙΩΝΕΠΑΡ
5 FESTIVAL OF-THE JUDA-ans ON-LIFT*ing*

s1* *omits* THE
ΑϹΟΥΝΤΟΥϹΟΦΘΑΛΜΟΥϹΟΙ
THEN THE viewers THE JE-

ΗϹΟΥϹΚΑΙΘΕΑϹΑΜΕΝΟϹΟΤ
SUS AND *gazing* that

s THRONG MANY
ΙΠΟΛΥϹΟΧΛΟϹΕΡΧΕΤΑΙΠΡ
MANY THRONG IS-COMING TOWARD

Bs *omit* THE
ΟϹΑΥΤΟΝΛΕΓΕΙΠΡΟϹΤΟΝ
Him He-IS-SAYING TOWARD THE

ΦΙΛΙΠΠΟΝΠΟΘΕΝΑΓΟΡΑϹ
PHILIP ?-WHICH-PLACE WE-SHOULD-BE-BUY-

s these MAY-BE-EATING
ΩΜΕΝΑΡΤΟΥϹΙΝΑΦΑΓΩϹΙΝ
ING BREADS THAT MAY-BE-EATING

s1* ΓΑΡ for s *o.*
ΟΥΤΟΙΤΟΥΤΟΔΕΕΛΕΓΕΝΠΕ
6 these this YET He-said trying

s1* ΔΕ YET
ΙΡΑΖΩΝΑΥΤΟΝΑΥΤΟϹΓΑΡΗ
him He for HAD-

s1* *o.*
ΔΕΙΤΙΕΜΕΛΛΕΝΠΟΙΕΙΝΑΠ
7 PERCEIVED ANY He-WAS-ABOUT TO-BE-DOING answer-

s1* ΟΚΡΙΝΕΤΑΙΟΥΝ AB *omit* THEN THE
ΕΚΡΙΘΗΑΥΤΩΟΥΝΟΦΙΛΙΠΠ
ED to-Him THEN THE PHILIP

ΟϹΔΙΑΚΟϹΙΩΝΔΗΝΑΡΙΩΝΑ
OF-TWO-hundred DENARII BREADS

s *omits* to-them
ΡΤΟΙΟΥΚΑΡΚΟΥϹΙΝΑΥΤΟΙ
NOT ARE-SUFFICING to-them

B *omits* ANY
ϹΙΝΑΕΚΑϹΤΟϹΒΡΑΧΥΤΙΛΑ
THAT EACH BIT ANY MAY-BE-

ΒΗΛΕΓΕΙΑΥΤΩΕΙϹΕΚΤΩΝΜ
8 GETTING IS-saying to-Him ONE OUT OF-THE LEARN-

ΑΘΗΤΩΝΑΥΤΟΥΑΝΔΡΕΑϹΟΑ
ers OF-Him ANDREW THE BRO-

ΔΕΛΦΟϹϹΙΜΩΝΟϹΠΕΤΡΟΥΕ
9 THER OF-SIMON Peter IS

A *adds* ΕΝ ONE s *o.*
ϹΤΙΝΠΑΙΔΑΡΙΟΝΩΔΕΟϹΕΧ
lad here WHO IS-HAV-

ΕΙΠΕΝΤΕΑΡΤΟΥϹΚΡΙΘΙΝΟ
ING FIVE BREADS OF-barley

ΥϹΚΑΙΔΥΟΟΨΑΡΙΑΑΛΛΑΤΑ
AND TWO PROVISIONS but these

ΥΤΑΤΙΕϹΤΙΝΕΙϹΤΟϹΟΥΤΟ
ANY IS INTO so-many

Bs *omit* YET
ΥϹΕΙΠΕΝΔΕΟΙΗϹΟΥϹΠΟΙΗ
10 said YET THE JESUS make

ϹΑΤΕΤΟΥϹΑΝΘΡΩΠΟΥϹΑΝΑ
THE humans TO-BE-

s *o.* s1* ΤΟΠΟϹ A MANY FODDER
ΠΕϹΕΙΝΗΝΔΕΧΟΡΤΟϹΠΟΛΥ
UP-FALLING WAS YET FODDER MANY

ϹΕΝΤΩΤΟΠΩΑΝΕΠΕϹΑΝΟΥΝ
IN THE PLACE UP-FALL THEN

Bs *omit* humans
ΟΙΑΝΘΡΩΠΟΙΑΝΔΡΕϹΤΟΝΑ
THE humans MEN THE NUM-

Bs *omit* -IF s1* ΤΡΙϹΧΙΛΙΟΙ AB+Є
ΡΙΘΜΟΝΩϹΕΙΠΕΝΤΑΚΙϹΧΙ
BER AS-IF FIVE-times-THOUSAND

p+Є p Є s1* ΔΕ YET
ΛΙΟΙΕΛΑΒΕΝΟΥΝΤΟΥϹΑΡΤ
11 GOT THEN THE BREADS

ΟΥϹΟΙΗϹΟΥϹΚΑΙΕΥΧΑΡΙϹ
THE JESUS AND thank*ing*

were full, the panniers were packed, crammed to their utmost. It is evident that, the less there is of human help, the greater is His grace. This principle applies to His dealings with Israel and the world at the coming of Christ. The spiritual plenty of that day will not be approached gradually by natural development, by character building and education, but by a miraculous diffusion and multiplication of the knowledge of God. In its personal application, we may deduce that the possession of natural talents is not essential to God's operations. He prefers a famine, where He can furnish food, to a feast where His hand is not needed and His heart is unheeded. He can use the humblest means and mediums to accomplish His miracles.

15 Exactly a year later (12[12-16]) He presented Himself to them as their King. This effort to make Him King was premature and arose from the fact that they had not comprehended the significance of the sign. They had not been filled with the knowledge of God, the true sustenance, but with perishable provisions. His kingdom is not food and drink (Ro. 14[17]). It will not be established by human hands, but by divine power. It will not be set up in man's day, but in Jehovah's day. Most significantly He retires into a mountain alone and His disciples descend to the sea. So He later ascended to His heavenly throne, while His followers were dispersed among the nations.

16-21 Compare Mt.14[22-33]; Mk.6[45-52].

16 The parallel is continued. Israel is now in darkness, tossed about by the raging sea of the nations, which has been stirred up by the spiritual forces of wickedness who rule the world during the absence of the Messiah. The Jews will be scattered among the nations and hated and persecuted with the utmost cruelty and injustice and inhumanity. It is evident to all who have studied their history that there must be some cause which cannot be seen. Just as the wind lashed the waves of Galilee into a fury and threatened to drown the fearful disciples, so malignant spirit forces are at work, stirring up hatred to the Jews, for they know God's purpose concern-

those lying back at table. Likewise
also of the food fish, as much as they
wanted.
12 Now as they are filled, He is say-
ing to His disciples, "Gather the
surplus fragments, that nothing
13 should be lost." They gathered
them then, and pack twelve pan-
niers with fragments of the five
barley cakes which are superflu-
14 ous for those who were fed. The
men, then, perceiving the sign
which Jesus does, said that "This
truly is the Prophet Who is coming
into the world!"
15 Jesus, then, knowing that they
are about to come and snatch Him,
that they should be making Him
king, retires again into the moun-
16 tain Himself alone. Now as it be-
came evening, His disciples de-
17 scend to the sea. And stepping
into the ship, they came to the other
side of the sea to Capernaum.
And it had already become dark,
and Jesus had not as yet come to
18 them. Besides the sea was roused
19 by the blowing of a great wind. As,
then, they have rowed about
twenty-five or thirty stadia [2.87—
3.44 miles] they are beholding Je-
sus walking on the sea, and coming
to be near the ship, and they were
20 afraid. Yet He is saying to them,
21 "It is *I*. Be not afraid!" They
wanted, then, to take Him into the
ship. And immediately the ship
came to be at the land to which
they went.
22 On the morrow the throng stand-
ing on the other side of the sea per-
ceived that no other boat was there
except one, and that Jesus did not

s ΕΝ ΚΑΙ sp omit ΑΙ s⁵ + ΤΟΙCΜΑΘΗ
ΤΗCΑCΔΙΕΔΩΚΕΝΤΟΙCΑΝΑ 20
He-THRU-GIVES to-THE ones-
(s o.) ΤΑΙCΟΙΔΕΜΑΘΗΤΑΙ
ΚΕΙΜΕΝΟΙCΟΜΟΙΩCΚΑΙΕΚ 40
UP-LYING LIKE-AS AND OUT
ΤΩΝΟΨΑΡΙΩΝΟCΟΝΗΘΕΛΟΝ 60
OF-THE PROVISIONS as-much-as THEY-WILLED
s o.
ΩCΔΕΕΝΕΠΛΗCΘΗCΑΝΛΕΓΕ 80
12 AS YET THEY-ARE-IN-FILLED He-IS-sayING
ΙΤΟΙCΜΑΘΗΤΑΙCΑΥΤΟΥCΥ 100
to-THE LEARNers OF-Him YE-BE-
s ΑΙ B Ο o.
ΝΑΓΑΓΕΤΕΤΑΠΕΡΙCCΕΥCΑ 20
TOGETHER-LEADING THE exceeding
ΝΤΑΚΛΑCΜΑΤΑΙΝΑΜΗΤΙΑΠ 40
BREAKS THAT NO ANY SH'D-BE-
A Ε o.
ΟΛΗΤΑΙCΥΝΗΓΑΓΟΝΟΥΝΚΑ 60
13 being-destroyed THEY-TOGETHER-LED THEN AND
ΙΕΓΕΜΙCΑΝΔΩΔΕΚΑΚΟΦΙΝ 80
THEY-REPLETize TWO-TEN PANNIERS
ΟΥCΚΛΑCΜΑΤΩΝΕΚΤΩΝΠΕΝ 200
OF-BREAKS OUT OF-THE FIVE
B+Ε
ΤΕΑΡΤΩΝΤΩΝΚΡΙΘΙΝΩΝΑΕ 20
BREADS OF-THE barley WHICH
As Ε
ΠΕΡΙCCΕΥCΑΝΤΟΙCΒΕΒΡΩ 40
THEY-exceed to-THE ones-HAVING-
ΚΟCΙΝΟΙΟΙΟΥΝΑΝΘΡΩΠΟΙΙΔ 60
14 FED THE THEN humans PER-
B Δ B Δ
ΟΝΤΕCΟΕΠΟΙΗCΕΝCΗΜΕΙΟ 80
CEIVING WHICH He-DOES SIGN
B o. THE JESUS omitted by Bs s omits that
ΝΟΙΗCΟΥCΕΛΕΓΟΝΟΤΙΟΥΤ 300
THE JESUS said that this
ΟCΕCΤΙΝΑΛΗΘΩCΟΠΡΟΦΗΤ 20
IS truly THE BEFORE-AVERer
s INTO THE SYSTEM One-COMING
ΗCΟΕΡΧΟΜΕΝΟCΕΙCΤΟΝΚΟ 40
THE One-COMING INTO THE SYSTEM
CΜΟΝΙΗCΟΥCΟΥΝΓΝΟΥCΟΤ 60
15 JESUS THEN KNOWING that
B Ε o.
ΙΜΕΛΛΟΥCΙΝΕΡΧΕCΘΑΙΚΑ 80
THEY-ARE-ABOUT TO-BE-COMING AND
s1* ΚΑΙΑΝΑΔΙ
ΙΑΡΠΑΖΕΙΝΑΥΤΟΝΙΝΑΠΟΙ 400
TO-BE-SNATCHING Him THAT THEY-
ΚΝΥΝΑΙ B o. s1* ΦΕΥΓΕΙ -IS FLEEING
ΗCΩCΙΝΒΑCΙΛΕΑΑΝΕΧΩΡΗ 20
SHOULD-BE-making KING He-UP-SPACES
B o. s ONLY SAME
CΕΝΠΑΛΙΝΕΙCΤΟΟΡΟCΑΥΤ 40
AGAIN INTO THE mountain SAME
ΟCΜΟΝΟCΩCΔΕΟΨΙΑΕΓΕΝΕ 60
16 ONLY AS YET evening it-BECAME
ΤΟΚΑΤΕΒΗCΑΝΟΙΜΑΘΗΤΑΙ 80
DOWN-STEPPed THE LEARNers
ΑΥΤΟΥΕΠΙΤΗΝΘΑΛΑCCΑΝΚ 500
17 OF-Him ON THE SEA AND

A ΑΝΑ- UP- Bs omit THE
ΑΙΕΜΒΑΝΤΕCΕΙCΤΟΠΛΟΙΟ 20
IN-STEPPing INTO THE FLOATer
s Ε s ΑΙ
ΝΗΡΧΟΝΤΟΠΕΡΑΝΤΗCΘΑΛΑ 40
THEY-CAME OTHER-SIDE OF THE SEA
A ΠΕ s ΚΑΤ
CCΗCΕΙCΚΑΦΑΡΝΑΟΥΜΚΑΙ 60
INTO CAPERNAUM AND
ΕΛΑΒΕΝΔΕΑΥΤΟΥCΗCΚΟΤΙΑ
CΚΟΤΙΑΗΔΗΕΓΕΓΟΝΕΙΚΑΙ 80
DARKness ALREADY HAD-BECOME AND
A ΟΥΚ po. o. Bp TOWARD them HAD-COME
ΟΥΠΩΕΛΗΛΥΘΕΙΠΡΟCΑΥΤΟ 600
NOT-as-yet HAD-COME TOWARD them
s omits THE s JESUS TOWARD them
ΥCΟΙΗCΟΥCΗΤΕΘΑΛΑCCΑ 20
18 THE JESUS THE BESIDES SEA OF-
ΝΕΜΟΥΜΕΓΑΛΟΥΠΝΕΟΝΤΟC 40
WIND GREAT BLOWING
B Ε
ΔΙΗΓΕΙΡΕΤΟΕΛΗΛΑΚΟΤΕC 60
19 was-THRU-ROUSED HAVING-DRIVEN
B1 o. -IF omitted by Bs s1 Δ o. o.
ΟΥΝΩCΕΙCΤΑΔΙΟΥCΕΙΚΟC 80
THEN AS-IF stadia (about 607 ft.) TWENTY
ΙΠΕΝΤΕΗΤΡΙΑΚΟΝΤΑΘΕΩΡ 700
FIVE OR THREE-TY THEY-ARE-
B o. p omits THE
ΟΥCΙΝΤΟΝΙΗCΟΥΝΠΕΡΙΠΑ 20
beholdING THE JESUS ABOUT-TREADING
ΤΟΥΝΤΑΕΠΙΤΗCΘΑΛΑCCΗC 40
ON THE SEA
AB+Ε
ΚΑΙΕΓΓΥCΤΟΥΠΛΟΙΟΥΓΙΝ 60
AND NEAR OF-THE FLOATer BECOMING
s omits THE
ΟΜΕΝΟΝΚΑΙΕΦΟΒΗΘΗCΑΝΟ 80
20 AND THEY-WERE-afraid THE
s ΚΑΙ AND
ΔΕΛΕΓΕΙΑΥΤΟΙCΕΓΩΕΙΜΙ 800
YET IS sayING to-them I AM
s o. sp -ΑΙ s ΗΛΘΟΝ THEY-CAME
ΜΗΦΟΒΕΙCΘΕΗΘΕΛΟΝΟΥΝΛ 20
21 NO YE-BE-FEARING THEY-WILLED THEN TO-
s o.
ΑΒΕΙΝΑΥΤΟΝΕΙCΤΟΠΛΟΙΟ 40
BE-GETTING Him INTO THE FLOATer
s THE FLOATer BECAME
ΝΚΑΙΕΥΘΕΩCΕΓΕΝΕΤΟΤΟΠ 60
AND immediately BECAME THE FLOAT-
s1* Ν Ν
ΛΟΙΟΝΕΠΙΤΗCΓΗCΕΙCΗΝΥ 80
er ON THE LAND INTO which THEY-
s1* -ΝΤΗCΕΝ
ΠΗΓΟΝΤΗΕΠΑΥΡΙΟΝΟΟΧΛΟ 900
22 UNDER-LED to-THE ON-MORROW THE THRONG
s o. o. B1 o.
CΟΕCΤΗΚΩCΠΕΡΑΝΤΗCΘΑΛ 20
THE HAVING-STOOD OTHER-SIDE OF-THE SEA
p o. sp Ε
ΑCCΗCΕΙΔΟΝΟΤΙΠΛΟΙΑΡΙ 40
PERCEIVED that FLOATer (dim.)
ΟΝΑΛΛΟΟΥΚΗΝΕΚΕΙΕΙΜΗΕ 60
other NOT WAS there IF NO ONE
s1* adds ΚΕΙΝΟΕΙCΟΕΝΕΒΗCΑΝΟΙΜΑΘΗ
s1* o.) ΤΑΙΤΟΥΙΗCΟΥ s1* -ΕΛΗΛΥΘΙ
ΝΚΑΙΟΤΙΟΥCΥΝΕΙCΗΛΘΕΝ 80
AND that NOT TOGETHER-INTO-CAME
A+ΟΙΗCΟΥC s1* omits to-THE LEARNers s1* -ΙC
ΤΟΙCΜΑΘΗΤΑΙCΑΥΤΟΥΟΙΗ 19000
to-THE LEARNers OF-Him THE JE-

ing the nation, and resent it, and would prevent it if they could. For this reason men persecute the Jews without reason, and both men and demons carry out the doom they decreed for themselves when they cried that His blood be on them and on their children (Mt. 27^{25}).

But when Christ comes He will still the wind and the waves and bring them to their desired haven. He will bind Satan (Un. 20^{2}) and judge the nations (Mt. 25^{31-46}), and establish the kingdom (Un. 11^{15}). Then, and not till then, will His word be fully fulfilled, "It is I, be not afraid!" This is the fifth sign.

26 The miracle of feeding the five thousand brought the Lord to the highest pitch of His popularity. Up to this time He had not been despised and rejected. The turning point came when He filled them with food, and they were too blind to see its significance. Now that He explains this to them, they stop following Him.

He is not flattered by the large following which flocks after Him, and does not hesitate to offend them by disclosing their own hearts to them. They came to be filled with food and cared nothing for the spiritual sustenance for which it stood. They wanted food and needed faith. Instead of reading this sign and recognizing the Messiah, the Son of God, they actually asked Him for a sign! He had just given them that. They further display their blindness by reminding Him of the manna which God gave their forefathers in the wilderness (Ex. 16; Ps. 78^{23-25}). The true Manna was with them and they ask Him for a sign such as Moses gave! He Himself was all that the manna signified.

28 After being fed gratuitously, and having heard that God would *give* them the true bread, we would expect them to see that God had not put a price on His presents. But, instead of this, like Jacob their forefather, they try to strike a bargain with God. Blind pride demands that they *do* something. Thus today, though man is taught in all spheres how dependent he is on what God does, the moment he gets into the presence of God, it is "what must *I* do?" Faith, not deeds, is what God demands.

enter the ship together with His
disciples, but His disciples came
23 away alone. But boats out of Ti-
berias came near the place where
they ate the bread for which the
24 Lord gave thanks. When, then, the
throng perceived that Jesus is not
there, neither His disciples, *they*
step into the ships and came to
25 Capernaum, seeking Jesus. And
finding Him on the other side of
the sea, they said to Him, "Rabbi,
when camest Thou to be here?"
26 Jesus answered them and said,
"Verily, verily, I am saying to
you, you are seeking Me, not that
you perceived signs, but that you
ate of the bread and are satisfied.
27 Be not working for the food which
is perishing, but for food which
is remaining for eonian life,
which the Son of Mankind will be
giving to you, for this One God,
28 the Father, seals." They said, then,
to Him, "What may we be do-
ing that we may be working the
29 works of God?" Jesus answered
and said to them, "This is the
work of God, that you should be be-
lieving into One Whom *He* commis-
sions."
30 They said, then, to Him, "What
sign, then, are *you* doing, that we
may be perceiving and should be
believing you? What are you
31 working? Our fathers ate the man-
na in the wilderness, according as it
is written, 'He gives them bread
32 out of heaven to be eating.' " Jesus,
then, said to them, "Verily, veri-
ly, I am saying to you, Moses has
not given you the bread out of
heaven, but My Father is giving
you the true Bread out of heaven,
33 for the Bread of God is He Who is

s1* Δ
COYCEICTOΠΛΟΙΟΝΑΛΛΑΜ 20
SUS INTO THE FLOATER but ONLY
s1 *omits* FROM-CAME
ONOIOIMAΘHTAIAYTOYAΠ 40
THE LEARNERS OF-Him FROM-
s ΕΠΕΛΘΟΝΤΩΝΟΥΝΤΩΝΠΛΟΙΩΝ
A *adds* ΔΕ YET B o.
HΛΘONΑΛΛΑHΛΘΕΝΠΛΟΙΑΡ 60
23 CAME but CAME FLOATERS (*dim.*)
B o. o. As *omit* OF-THE
ΙΑΕΚΤΗCΤΙΒΕΡΙΑΔΟCΕΓΓ 80
OUT OF-THE TIBERIAS NEAR
s1* ΟΥCΗC BEING *for* OF-THE PL. ΚΑΙ *added by* s1*
ΥCΤΟΥΤΟΠΟΥΟΠΟΥΕΦΑΓΟΝ 100
OF-THE PLACE THE-?-where THEY-ATE
THE *omitted by* s
ΤΟΝΑΡΤΟΝΕΥΧΑΡΙCΤΗCΑΝ 20
THE BREAD thank*ing*
s1* ΚΑΙΙΔΟΝΤ(As o.)ΕC
ΤΟCΤΟΥΚΥΡΙΟΥΟΤΕΟΥΝΕΙ 40
24 OF-THE Master when THEN PER-
for when THEN PERCEIVED THE THRONG s1* *omits* JESUS
ΔΕΝΟΟΧΛΟCΟΤΙΙΗCΟΥCΟΥ 60
CEIVED THE THRONG that JESUS NOT
s1* ΗΝ WAS s1* *adds* ΟΙΗCΟΥC
ΚΕCΤΙΝΕΚΕΙΟΥΔΕΟΙΜΑΘΗ 80
IS there NOT-YET THE LEARNERS
s1* *omits* OF-Him s1* Α=UP- s1* *omits* they
ΤΑΙΑΥΤΟΥΕΝΕΒΗCΑΝΑΥΤΟ 200
OF-Him IN-STEPPED they
s1* Ο ΟΝ A o. o.
ΙΕΙCΤΑΠΛΟΙΑΡΙΑΚΑΙΗΛΘ 20
INTO THE FLOATERS (*dim.*) AND THEY-CAME
A ΠΕ
ΟΝΕΙCΚΑΦΑΡΝΑΟΥΜΖΗΤΟΥ 40
INTO CAPERNAUM SEEKING
B1 ΑΙ *for* Ε B *had* +ΜΗ
ΝΤΕCΤΟΝΙΗCΟΥΝΚΑΙΕΥΡΟ 60
25 THE JESUS AND FINDING
ΝΤΕCΑΥΤΟΝΠΕΡΑΝΤΗCΘΑΛΑ 80
Him OTHER-SIDE OF-THE SEA
A o.
ΑCCΗCΕΙΠΟΝΑΥΤΩΡΑΒΒΕΙ 300
THEY-said to-Him RABBI
s ΗΛΘΕC -CAME
ΠΟΤΕΩΔΕΓΕΓΟΝΑCΑΠΕΚΡΙ 20
26 ?-when here YOU-HAVE-BECOME answered
s *omits* THE
ΘΗΑΥΤΟΙCΟΙΗCΟΥCΚΑΙΕΙ 40
to-them THE JESUS AND said
s1* *omits* YE-ARE-SEEKING ME
ΠΕΝΑΜΗΝΑΜΗΝΛΕΓΩΥΜΙΝΖ 60
AMEN AMEN I-AM-SAYING to-YOU*p* YE-
s o. s ΑΙ B1 Κ A o.
ΗΤΕΙΤΕΜΕΟΥΧΟΤΙΕΙΔΕΤΕ 80
ARE-SEEKING ME NOT that YE-PERCEIVED
s o.
CΗΜΕΙΑΑΛΛΟΤΙΕΦΑΓΕΤΕΕ 400
SIGNS but that YE-ATE OUT
ΚΤΩΝΑΡΤΩΝΚΑΙΕΧΟΡΤΑCΘ 20
OF-THE BREADS AND ARE-satisfied
s ΑΙ s FEEDING NO THE
ΗΤΕΕΡΓΑΖΕCΘΕΜΗΤΗΝΒΡΩ 40
27 LET-BE-working NO THE FEEDing
s *omits* THE
CΙΝΤΗΝΑΠΟΛΛΥΜΕΝΗΝΑΛΛ 60
THE *be*ING-destroyed but
s *omits* THE FEEDing
ΑΤΗΝΒΡΩCΙΝΤΗΝΜΕΝΟΥCΑ 80
THE FEEDing THE REMAINING
ΝΕΙCΖΩΗΝΑΙΩΝΙΟΝΗΝΟΥΙ 500
INTO LIFE eonian WHICH THE SON

s IS-GIVING to-YOU*p* ΔΙΔΩCΙΝ
ΟCΤΟΥΑΝΘΡΩΠΟΥΥΜΙΝΔΩC 20
OF-THE human to-YOU*p* WILL-BE-
s1 *omits* SEALS
ΕΙΤΟΥΤΟΝΓΑΡΟΠΑΤΗΡΕCΦ 40
GIVING this-*One* for THE FATHER SEALS
A *omits* THEN
ΡΑΓΙCΕΝΟΘΕΟCΕΙΠΟΝΟΥΝ 60
28 THE God THEY-said THEN
ΠΡΟCΑΥΤΟΝΤΙΠΟΙΩΜΕΝΙΝ 80
TOWARD Him ANY WE-MAY-BE-DOING THAT
s1* o.
ΑΕΡΓΑΖΩΜΕΘΑΤΑΕΡΓΑΤΟΥ 600
WE-MAY-BE-working THE works OF-THE
s *omits* THE
ΘΕΟΥΑΠΕΚΡΙΘΗΟΙΗCΟΥCΚ 20
29 God answered THE JESUS AND
ΑΙΕΙΠΕΝΑΥΤΟΙCΤΟΥΤΟΕC 40
said to-them this IS
ΤΙΝΤΟΕΡΓΟΝΤΟΥΘΕΟΥΙΝΑ 60
THE work OF-THE God THAT
s ΑΙ s o.
ΠΙCΤΕΥΗΤΕΕΙCΟΝΑΠΕCΤΕ 80
YE-MAY-BE-BELIEVING INTO WHOM He-commissions
ΙΛΕΝΕΚΕΙΝΟCΕΙΠΟΝΟΥΝΑ 700
30 that-*One* THEY-said THEN to-
s *omits* THEN s SIGN YOU s o.
ΥΤΩΤΙΟΥΝΠΟΙΕΙCCΥCΗΜΕ 20
Him ANY THEN ARE-DOING YOU SIGN
A o.
ΙΟΝΙΝΑΕΙΔΩΜΕΝΚΑΙΠΙCΤ 40
THAT WE-MAY-BE-PERCEIVING AND WE-SHOULD-
ΕΥCΩΜΕΝCΟΙΤΙΕΡΓΑΖΗΟΙ 60
31 BE-BELIEVING to-YOU ANY YOU-ARE-working THE
ΠΑΤΕΡΕCΗΜΩΝΤΟΜΑΝΝΑΕΦ 80
FATHERS OF-US THE MANNA ATE
ΑΓΟΝΕΝΤΗΕΡΗΜΩΚΑΘΩCΕC 800
IN THE DESOLATE according-AS IS
s1* *omits* BREAD
ΤΙΝΓΕΓΡΑΜΜΕΝΟΝΑΡΤΟΝΕ 20
HAVING-*been*-WRITTEN BREAD OUT
s+Δ= -HAS-GIVEN
ΚΤΟΥΟΥΡΑΝΟΥΕΔΩΚΕΝΑΥΤ 40
OF-THE heaven He-GIVES to-them
ΟΙCΦΑΓΕΙΝΕΙΠΕΝΟΥΝΑΥΤ 60
32 TO-BE-EATING said THEN to-them
ΟΙCΟΙΗCΟΥCΑΜΗΝΑΜΗΝΛΕ 80
THE JESUS AMEN AMEN I-AM-
A o. B o.=GIVES
ΓΩΥΜΙΝΟΥΜΩΥCΗCΔΕΔΩΚΕ 900
SAYING to-YOU*p* NOT MOSES HAS-GIVEN
ΝΥΜΙΝΤΟΝΑΡΤΟΝΕΚΤΟΥΟΥ 20
to-YOU*p* THE BREAD OUT OF-THE heaven
ΡΑΝΟΥΑΛΛΟΠΑΤΗΡΜΟΥΔΙΔ 40
but THE FATHER OF-ME IS-GIVING
ΩCΙΝΥΜΙΝΤΟΝΑΡΤΟΝΕΚΤΟ 60
to-YOU*p* THE BREAD OUT OF-THE
ΥΟΥΡΑΝΟΥΤΟΝΑΛΗΘΙΝΟΝΟ 80
33 heaven THE TRUE THE
s *adds* Ο
ΓΑΡΑΡΤΟCΤΟΥΘΕΟΥΕCΤΙΝ 20000
for BREAD OF-THE God IS

34 Eating to supply the demands of physical hunger and thirst is but a symbol of the spiritual satisfaction apart from which life is debased to mere existence. Desires and aspirations for spiritual sustenance can never be finally filled apart from the One Who came down from heaven. It is only as we have every heart hunger satisfied in Him that we cease to feel the pangs of famine. It is only as we find all our spiritual aspirations realized in God's Son that our thirst is assuaged. How slow we are to learn that man shall *not* live by bread alone, but by every *word* that proceeds out of God's mouth! It is because Christ is set forth as the Word in this evangel that so much is made of eating and drinking.

37 How marvelously serene and sure are God's operations! The Jews may murmur and misunderstand Him, but how could they do otherwise? There was nothing in Him to attract them to Him. He is not moved by their murmurs, but tells them plainly that God alone, in His sovereign pleasure, picks out those who come to Him. They are a gift from the Father to the Son. Such not only desire to come to Him, but cannot fail to reach Him, and when they find Him, He counts them as precious presents from His Father, prized much for themselves but most for the Giver. Nothing can possibly arise to estrange Him from them. They are not only His for life, but He will rob death itself to restore them to Him in the resurrection.

40 That the life here bestowed on the believer is not *everlasting* is clear from the context, for it is not continuous, but waits until the resurrection. Those who received this life died. Their life lasted only a few years. But they will be raised to live for the eons. The life is eonian, not everlasting.

41 The great truth which begins and pervades John's account, that the Lord was the Logos, and corresponds to the One Who appeared to Adam and to Abraham and to Moses and to Isaiah, Who was known as Elohim and Jehovah and Adonai—the God in Whom they boasted—never reached their hearts.

45 See Isa. 54[13]; Jer. 31[34].

descending out of heaven and giving
life to the world."
34 They said, then, to Him, "Lord!
35 always give us this bread!" Jesus,
then, said to them, "*I* am the
Bread of life. He who is coming
to Me should under no circumstances
be hungering, and he who
is believing into Me should under
no circumstances be thirsting at
36 any time. But I said to you that
you have also seen Me and you are
37 not believing in Me. Everyone
whom the Father is giving Me shall
be reaching to Me, and he who is
coming to Me I should under no
38 circumstances be casting out, seeing
that I have descended from
heaven, not that I should be doing
My will, but the will of Him Who
39 sends Me. Now this is the will of
Him Who sends Me, that everyone
whom He has given to Me, of these
I should be losing none, but shall be
40 raising him in the last day. For
this is the will of My Father, that
everyone who is beholding the Son
and is believing into Him may have
eonian life, and *I* shall be raising
him in the last day."
41 The Jews, then, murmured concerning
Him, that He said, "*I* am
the Bread which descends out of
42 heaven." And they said "Is not
this Jesus, the son of Joseph, whose
father and mother *we* are acquainted
with? How is *he* then
saying that 'I have descended out
43 of heaven'?" Jesus, then, answered
and said to them, "Be not
murmuring against one another.
44 No one can come to Me if the Father
Who sends Me should not be
drawing him. And *I* shall be rais-
45 ing him in the last day. It is written
in the prophets, 'And they shall
all be taught of God.' Everyone,

ΟΚΑΤΑΒΑΙΝΩΝΕΚΤΟΥΟΥΡΑ
THE DOWN-STEPPING OUT OF-THE heaven
A GIVING LIFE
ΝΟΥΚΑΙΖΩΗΝΔΙΔΟΥϹΤΩΚΟ
AND LIFE GIVING to-THE SYS-
ϹΜΩΕΙΠΟΝΟΥΝΠΡΟϹΑΥΤΟΝ
34 TEM THEY-said THEN TOWARD Him
s always Master!
ΚΥΡΙΕΠΑΝΤΟΤΕΔΟϹΗΜΙΝΤ
Master! always BE-GIVING to-US THE
B omits THEN A ΔΕ YET
ΟΝΑΡΤΟΝΤΟΥΤΟΝΕΙΠΕΝΟΥ
35 BREAD this said THEN
ΝΑΥΤΟΙϹΟΙΗϹΟΥϹΕΓΩΕΙΜ
to-them THE JESUS I AM
ΙΟΑΡΤΟϹΤΗϹΖΩΗϹΟΕΡΧΟΜ
THE BREAD OF-THE LIFE THE one-COMING
A O. s O.
ΕΝΟϹΠΡΟϹΕΜΕΟΥΜΗΠΕΙΝΑ
TOWARD ME NOT NO SHOULD-BE-
ϹΗΚΑΙΟΠΙϹΤΕΥΩΝΕΙϹΕΜΕ
HUNGERING AND THE one-BELIEVING INTO ME
B² Η O.
ΟΥΜΗΔΙΨΗϹΕΙΠΩΠΟΤΕΑΛΛ
36 NOT NO WILL-BE-THIRSTING ?-AS ?-when but
ΕΙΠΟΝΥΜΙΝΟΤΙΚΑΙΕΩΡΑΚ
I-said to-YOUp that AND YE-HAVE-SEEN
As omit ME As ΑΙ
ΑΤΕΜΕΚΑΙΟΥΠΙϹΤΕΥΕΤΕΜ
ME AND NOT YE-ARE-BELIEVING to-
to-ME omitted by Bs
ΟΙΠΑΝΟΔΙΔΩϹΙΝΜΟΙΟΠΑΤ
37 ME EVERY WHICH IS-GIVING to-ME THE FATHER
ΗΡΠΡΟϹΕΜΕΗΞΕΙΚΑΙΤΟΝΕ
TOWARD ME WILL-BE-ARRIVING AND THE one-
s+Ε
ΡΧΟΜΕΝΟΝΠΡΟϹΜΕΟΥΜΗΕΚ
COMING TOWARD ME NOT NO I-SH'D-
s1* omits OUT s1*+ΟΥ
ΒΑΛΩΕΞΩΟΤΙΚΑΤΑΒΕΒΗΚΑ
38 BE-OUT-CASTING OUT that I-HAVE-DOWN-STEPPED
s ΕΚ OUT s1* omits NOT
ΑΠΟΤΟΥΟΥΡΑΝΟΥΟΥΧΙΝΑΠ
FROM THE heaven NOT THAT I-
AB O. O
ΟΙΗϹΩΤΟΘΕΛΗΜΑΤΟΕΜΟΝΑ
SHOULD-BE-DOING THE WILL THE MY but
ΛΛΑΤΟΘΕΛΗΜΑΤΟΥΠΕΜΨΑΝ
THE WILL OF-THE One-SENDing
s² apparently supplied from this to ME, but it is now erased
ΤΟϹΜΕΤΟΥΤΟΔΕΕϹΤΙΝΤΟΘ
39 ME this YET IS THE WILL
ΕΛΗΜΑΤΟΥΠΕΜΨΑΝΤΟϹΜΕΙ
OF-THE One-SENDing ME THAT
ΝΑΠΑΝΟΔΕΔΩΚΕΝΜΟΙΜΗΑΠ
EVERY WHICH HE-HAS-GIVEN to-ME NO I-SH'D-
ΟΛΕϹΩΕΞΑΥΤΟΥΑΛΛΑΑΝΑϹ
BE-destroying OUT OF-SAME but I'LL-BE-UP-
B omits IN
ΤΗϹΩΑΥΤΟΕΝΤΗΕϹΧΑΤΗΗΜ
STANDING SAME IN THE LAST DAY
ΕΡΑΤΟΥΤΟΓΑΡΕϹΤΙΝΤΟΘΕ
40 this for IS THE WILL

A ΠΕΜΨΑΝΤΟϹΜΕ SENDing ME
ΛΗΜΑΤΟΥΠΑΤΡΟϹΜΟΥΙΝΑΠ
OF-THE FATHER OF-ME THAT EV-
ΑϹΟΘΕΩΡΩΝΤΟΝΥΙΟΝΚΑΙΠ
ERY THE one-beholdING THE SON AND BE-
ΙϹΤΕΥΩΝΕΙϹΑΥΤΟΝΕΧΗΖΩ
LIEVING INTO Him MAY-BE-HAVING LIFE
ΗΝΑΙΩΝΙΟΝΚΑΙΑΝΑϹΤΗϹΩ
eonian AND SHALL-BE-UP-STANDING
A omits I B omits IN
ΑΥΤΟΝΕΓΩΕΝΤΗΕϹΧΑΤΗΗΜ
him I IN THE LAST DAY
ΕΡΑΕΓΟΓΓΥΖΟΝΟΥΝΟΙΙΟΥ
41 MURMURED THEN THE JUDA-ans
ΔΑΙΟΙΠΕΡΙΑΥΤΟΥΟΤΙΕΙΠ
ABOUT Him that He-said
ΕΝΕΓΩΕΙΜΙΟΑΡΤΟϹΟΚΑΤΑ
I AM THE BREAD THE One-DOWN-
ΒΑϹΕΚΤΟΥΟΥΡΑΝΟΥΚΑΙΕΛ
42 STEPPing OUT OF-THE heaven AND THEY-
B+Ι
ΕΓΟΝΟΥΧΟΥΤΟϹΕϹΤΙΝΙΗϹ
said NOT this IS JESUS
s O.
ΟΥϹΟΥΙΟϹΙΩϹΗΦΟΥΗΜΕΙϹ
THE SON of-JOSEPH OF-WHOM WE
s1* adds ΚΑΙ AND s1* omits AND THE MOTHER
ΟΙΔΑΜΕΝΤΟΝΠΑΤΕΡΑΚΑΙΤ
HAVE-PERCEIVED THE FATHER AND THE
B1 NOW Ν s He IS-saying B o-
ΗΝΜΗΤΕΡΑΠΩϹΟΥΝΛΕΓΕΙΟ
MOTHER how THEN IS-saying He
mits He s ΕΓΩ I
ΥΤΟϹΟΤΙΕΚΤΟΥΟΥΡΑΝΟΥΚ
that OUT OF-THE heaven I-
B omits THEN
ΑΤΑΒΕΒΗΚΑΑΠΕΚΡΙΘΗΟΥΝ
43 HAVE-DOWN-STEPPED answered THEN
A+Ο THE s to-them AND said
ΙΗϹΟΥϹΚΑΙΕΙΠΕΝΑΥΤΟΙϹ
JESUS AND said to-them
As ΑΙ AB1s O.
ΜΗΓΟΓΓΥΖΕΤΕΜΕΤΑΛΛΗΛ
NO BE-YE-MURMURING WITH one-another
s O. s O.
ΩΝΟΥΔΕΙϹΔΥΝΑΤΑΙΕΛΘΕΙ
44 NOT-YET-ONE IS-ABLE TO-BE-COMING
B+Ε A omits THE FATHER
ΝΠΡΟϹΜΕΕΑΝΜΗΟΠΑΤΗΡΟΠ
TOWARD ME IF-EVER NO THE FATHER THE One-
ΕΜΨΑϹΜΕΕΛΚΥϹΗΑΥΤΟΝΚΑ
SENDing ME SHOULD-BE-DRAWING him AND
Bs O. O. s omits IN
ΙΕΓΩΑΝΑϹΤΗϹΩΑΥΤΟΝΕΝΤ
I SHALL BE-UP-STANDING him IN THE
s O.
ΗΕϹΧΑΤΗΗΜΕΡΑΕϹΤΙΝΓΕΓ
45 LAST DAY IS HAVING-
ΡΑΜΜΕΝΟΝΕΝΤΟΙϹΠΡΟΦΗΤ
been-WRITTEN IN THE BEFORE-AVERers
ΑΙϹΚΑΙΕϹΟΝΤΑΙΠΑΝΤΕϹΔ
AND THEY-WILL-BE ALL TEACH-
Bs omit THEN
ΙΔΑΚΤΟΙΘΕΟΥΠΑϹΟΥΝΟΑΚ
ed OF-God EVERY THEN THE one-

47 This passage should be studied carefully in order to correct the erroneous impression that believers have "eternal" or "everlasting" life. Eternal may be applied only to that which had no beginning and will have no end. No one but God has eternal life. Everlasting should be used only of that which continues without intermission endlessly. Not a single one of the Lord's personal followers is alive today. None of them received "everlasting" life. They are dead. If everlasting life permits of interruption by death now, why not in the resurrection also? All of these expressions denote definite periods of time, measured by eons, or ages. Eonian life begins in the next eon.

Now it is evident that the Lord had no thought of a life lasting for ever. In that case how could He be *raising* him in the last day? The life here spoken of was to be bestowed in resurrection. There could be no resurrection apart from a previous death. In short, our Lord spoke in such a way that we are sure that "everlasting" life, so-called, does not commence until He calls His own from the grave.

As this life has a definite beginning, it also has an end. But as the end does not come until death is abolished, it changes from "eonian" life into actual "everlasting" life. This will be the portion of all. It is not the special privilege of the believer. The peculiar kind of life promised to faith begins at Christ's presence, when those who are His will be vivified, and continues through the last two eons, embracing the millennium and the succeeding eon in the new earth, until the eons end, and the last enemy, death, is abolished. Hence the life received in vivification is actually "everlasting", though never so called in the Word of God.

56 The term "masticate" is not the usual word for "eat", and presents some difficulty in translation, for English usage prefers the broader term "eat" in such passages as this. It means *to chew, gnaw,* hence suggests the only process in digestion which is voluntary. It represents the actual appropriation of the life of Christ as our own.

then, who hears from the Father
and is learning the truth is coming
46 to Me. Not that anyone has seen
the Father, except the One being
from God, This One has seen the
47 Father. Verily, verily, I am
saying to you, he who is believing
48 into Me has eonian life. *I* am the
49 Bread of life. Your fathers ate
the manna in the wilderness and
50 died. This is the Bread which is
descending out of heaven that any-
one may be eating of it and may
51 not be dying. *I* am the living
Bread which descends out of heav-
en. If anyone should be eating of
this Bread, he shall be living for
the eon. Now the Bread also,
which *I* shall be giving for the sake
of the life of the world, is My
flesh."
52 The Jews, then, fought with one
another, saying, "How then can
this one give us his flesh to eat?"
53 Jesus, then, said to them, "Verily,
verily, I am saying to you, if you
should not be eating the flesh of
the Son of Mankind and drinking
His blood, you have no eonian life
54 in yourselves. He who is masti-
cating My flesh and drinking My
blood has eonian life, and *I* shall be
55 raising him at the last day, for My
flesh is the true food, and My blood
is the true drink.
56 He who is masticating My flesh
and drinking My blood is remain-
57 ing in Me, and I in him. According
as the living Father commissions
Me, *I*, also, am living because of the
Father. And he who is masticat-
ing Me, even *he* will be living be-
58 cause of Me. This is the Bread
which descends out of heaven; not
according as the fathers ate and
died. He who is masticating this
Bread shall be living for the eon."

ΟΥCΑCΠΑΡΑΤΟΥΠΑΤΡΟCΚΑ 20
HEARing BESIDE THE FATHER AND
Bs omit THE TRUTH
ΙΜΑΘΩΝΤΗΝΑΛΗΘΕΙΑΝΕΡΧ 40
LEARNING THE TRUTH IS-
A o.
ΕΤΑΙΠΡΟCΕΜΕΟΥΧΟΤΙΤΟΝ 60
46 COMING TOWARD ME NOT that THE
A ANY HAS-SEEN B o.
ΠΑΤΕΡΑΕΩΡΑΚΕΝΤΙCΕΙΜΗ 80
FATHER HAS-SEEN ANY IF NO
B omits THE s ΠΑΤΡΟC FATHER
ΟΩΝΠΑΡΑΤΟΥΘΕΟΥΟΥΤΟCΕ 100
THE BEING BESIDE THE God this-*One* HAS-
s1* ΘΕΟΝ God
ΩΡΑΚΕΝΤΟΝΠΑΤΕΡΑΑΜΗΝΑ 20
47 SEEN THE FATHER AMEN A-
AB omit THAT
ΜΗΝΛΕΓΩΥΜΙΝΟΤΙΟΠΙCΤΕ 40
MEN I-AM-SAYING to-YOU*p* THAT THE *one*-BELIEVING
Bs omit INTO ME
ΥΩΝΕΙCΕΜΕΕΧΕΙΖΩΗΝΑΙΩ 60
INTO ME IS-HAVING LIFE eonian
ΝΙΟΝΕΓΩΕΙΜΙΟΑΡΤΟCΤΗC 80
48 I AM THE BREAD OF-THE
ΖΩΗCΟΙΠΑΤΕΡΕCΥΜΩΝΕΦΑ 200
49 LIFE THE FATHERS OF-YOU*p* ATE
B IN THE DESOLATE THE MANNA
ΓΟΝΤΟΜΑΝΝΑΕΝΤΗΕΡΗΜΩΚ 20
THE MANNA IN THE DESOLATE AND
ΑΙΑΠΕΘΑΝΟΝΟΥΤΟCΕCΤΙΝ 40
50 THEY-FROM-DIED this IS
ΟΑΡΤΟCΟΕΚΤΟΥΟΥΡΑΝΟΥΚ 60
THE BREAD THE OUT OF-THE heaven DOWN-
A *omits from* 21269 | *to* 30390
ΑΤΑΒΑΙΝΩΝΙΝΑΤΙCΕΞΑΥΤ 80
STEPPING THAT ANY OUT OF-it
B -ΝΗCΚΗ
ΟΥΦΑΓΗΚΑΙΜΗΑΠΟΘΑΝΗΕΓ 300
51 MAY-BE-EATING AND NO MAY-BE-FROM-DYING. I
ΩΕΙΜΙΟΑΡΤΟCΟΖΩΝΟΕΚΤΟ 20
AM THE BREAD THE LIVING THE OUT OF-THE
ΥΟΥΡΑΝΟΥΚΑΤΑΒΑCΕΑΝΤΙ 40
heaven DOWN-STEPP*ing* IF-EVER ANY
s OF-THE MY ΤΟΥΕΜΟΥ *for* OF-this THE
CΦΑΓΗΕΚΤΟΥΤΟΥΤΟΥΑΡΤΟ 60
MAY-BE-EATING OUT OF-this THE BREAD
B -ΤΑΙ s1* *omits* AND
ΥΖΗCΕΙΕΙCΤΟΝΑΙΩΝΑΚΑΙ 80
he'LL-BE-LIVING INTO THE eon AND
s *omits* YET
ΟΑΡΤΟCΔΕΟΝΕΓΩΔΩCΩΗCΑ 400
THE BREAD YET WHICH I SHALL-BE-GIVING THE
s OVER THE OF-THE SYSTEM LIFE THE FLESH OF-ME IS
ΡΞΜΟΥΕCΤΙΝΥΠΕΡΤΗCΤΟΥ 20
FLESH OF-ME IS OVER THE OF-THE
ΚΟCΜΟΥΖΩΗCΕΜΑΧΟΝΤΟΟΥ 40
52 SYSTEM LIFE FOUGHT THEN
ΝΠΡΟCΑΛΛΗΛΟΥCΟΙΙΟΥΔΑ 60
TOWARD one-another THE JUDA-ans
B *omits* THEN
ΙΟΙΛΕΓΟΝΤΕCΠΩCΟΥΝΔΥΝ 80
saying how THEN IS-ABLE
s to-us this-*One*
ΑΤΑΙΟΥΤΟCΗΜΙΝΔΟΥΝΑΙΤ 500
this-*One* to-us TO-GIVE THE

s *omits* OF-Him s o.
ΗΝCΑΡΚΑΑΥΤΟΥΦΑΓΕΙΝΕΙ 20
53 FLESH OF-Him TO-BE-EATING said
B *omits* THE
ΠΕΝΟΥΝΑΥΤΟΙCΟΙΗCΟΥCΑ 40
THEN to-them THE JESUS A-
s o.
ΜΗΝΑΜΗΝΛΕΓΩΥΜΙΝΕΑΝΜΗ 60
MEN AMEN I AM-saying to-YOU*p* IF-EVER NO
sB1 ΑΙ
ΦΑΓΗΤΕΤΗΝCΑΡΚΑΤΟΥΥΙΟ 80
YE-MAY-BE-EATING THE FLESH OF-THE SON
ΥΤΟΥΑΝΘΡΩΠΟΥΚΑΙΠΙΗΤΕ 600
OF-THE human AND YE-MAY-BE-DRINKING
s THE BLOOD OF-Him
ΑΥΤΟΥΤΟΑΙΜΑΟΥΚΕΧΕΤΕΖ 20
OF-Him THE BLOOD NOT YE-ARE-HAVING LIFE
B *omits* eonian
ΩΗΝΑΙΩΝΙΟΝΕΝΕΑΥΤΟΙCΟ 40
54 eonian IN selves THE
ΤΡΩΓΩΝΜΟΥΤΗΝCΑΡΚΑΚΑΙ 60
one-CHEWING OF-ME THE FLESH AND
B+Ε
ΠΙΝΩΝΜΟΥΤΟΑΙΜΑΕΧΕΙΖΩ 80
DRINKING OF-ME THE BLOOD IS-HAVING LIFE
ΗΝΑΙΩΝΙΟΝΚΑΓΩΑΝΑCΤΗC 700
eonian AND-I SHALL-BE-UP-STANDING
ΩΑΥΤΟΝΤΗΕCΧΑΤΗΗΜΕΡΑΗ 20
55 him to-THE LAST DAY THE
s1* *omits from* TRUE *to* OF-ME
ΓΑΡCΑΡΞΜΟΥΑΛΗΘΗCΕCΤΙ 40
for FLESH OF-ME TRUE IS
ΝΒΡΩCΙCΚΑΙΤΟΑΙΜΑΜΟΥΑ 60
FEEDing AND THE BLOOD OF-ME TRUE
s1* Ω s2 *restores* s o. s1* ΤΟΝ
ΛΗΘΗCΕCΤΙΝΠΟCΙCΟΤΡΩΓ 80
56 IS DRINKing THE *one*-CHEW-
B+Ε
ΩΝΜΟΥΤΗΝCΑΡΚΑΚΑΙΠΙΝΩ 800
ING OF-ME THE FLESH AND DRINKING
ΝΜΟΥΤΟΑΙΜΑΕΝΕΜΟΙΜΕΝΕ 20
OF-ME THE BLOOD IN ME IS-REMAINING
ΙΚΑΓΩΕΝΑΥΤΩΚΑΘΩCΑΠΕC 40
57 AND-I IN him according-AS commissions
s o.
ΤΕΙΛΕΝΜΕΟΖΩΝΠΑΤΗΡΚΑΓ 60
ME THE LIVING FATHER AND-I
ΩΖΩΔΙΑΤΟΝΠΑΤΕΡΑΚΑΙΟΤ 80
AM-LIVING THRU THE FATHER AND THE *one*-
ΡΩΓΩΝΜΕΚΑΚΕΙΝΟCΖΗCΕΙ 900
CHEWING ME AND-that-*one* WILL-BE-LIVING
s1* *omits* this
ΔΙΕΜΕΟΥΤΟCΕCΤΙΝΟΑΡΤΟC 21
58 THRU ME this IS THE BREAD
s ΕΚΤΟΥ OUT OF-THE s1* -ΙΝΩΝ
ΟΕΞΟΥΡΑΝΟΥΚΑΤΑΒΑCΟΥΚ 40
THE OUT OF-heaven DOWN-STEPP*ing* NOT accord-
B ATE THE FATHERS
ΑΘΩCΟΙΠΑΤΕΡΕCΕΦΑΓΟΝΚΑ 61
ing-AS THE FATHERS ATE AND
ΙΑΠΕΘΑΝΟΝΟΤΡΩΓΩΝΤΟΥΤ 80
THEY-FROM-DIED THE *one*-CHEWING this
ΟΝΤΟΝΑΡΤΟΝΖΗCΕΙΕΙCΤΟ 22000
THE BREAD WILL-BE-LIVING INTO THE

56 Just as Nicodemus failed to see the figure when our Lord spoke to him about the new birth, so now His followers fail to understand when He speaks of feeding on His flesh and blood. There is a subtle irony here, for their religion was primarily a fleshly one. Their title to blessing from Messiah was based entirely on their blood relationship to Him. In that case, if He is to give Himself to them, He must give His physical flesh and actual blood. They can see how preposterous such an idea is, but do not discern how it cuts from beneath them the whole foundation of blessing through a physical channel. They should have seen that life divine is not transmitted by flesh but by spirit. Not material forms, but spiritual realities count with a God Who is spirit. His thoughts, as conveyed to them by the Lord's declarations, are the vital principle from which all life and felicity flow.

70 Peter and the rest of the apostles probably had the impression that they had chosen Christ, and in this crisis, they seem to be confirming their choice of Him. With this background, how strange to hear Him reverse their thoughts and emphatically affirm His choice of them! On another occasion He asserted that they had not chosen Him. He reserves the right to choose His own. A realization of this principle gives strength and stability to vacillating mortals, who look within and find no soundness, and look without on turmoil and strife, and fear for the future of which they know nothing. To be chosen by One Who has power to keep and knows all gives satisfaction and rest. It is infinitely more precious to be His choice than to have the questionable satisfaction of feeling that we were free to choose Him. If we were, we would have chosen another. There is none that seeketh after God.

70 Judas was one of "the elect". The Lord "elected" or chose him while fully aware of his future. It was not Judas who chose Christ and then went back on Him. Indeed, he greatly regretted his action and publicly repudiated it. This Peter did not do. He did not betray his Lord until Satan entered into him.

59 These things He said, teaching in a
synagogue in Capernaum.
60 Many of His disciples, then,
hearing it, said, "This is a hard
saying! Who can be hearing it?"
61 Now Jesus, being aware in Himself
that His disciples are murmuring
concerning this, said to them, "Is
62 this snaring you? If, then, you
should be beholding the Son of
Mankind ascending where He was
63 formerly? The spirit is that which
is vivifying. The flesh is benefiting
nothing. The declarations which *I*
have spoken to you are spirit and
64 are life. But there are some of
you who are not believing." For
Jesus had perceived from the beginning there are some who are not
believing, and who is betraying
65 Him. And He said, "Therefore
have I declared to you that no one
can come to Me except it should be
66 given him of the Father." At this,
then, many of His disciples came
away, dropping behind, and walked no longer with Him.
67 Jesus, then, said to the twelve,
"Are *you* also wanting to go
68 away?" Simon Peter answered
Him, "Lord, to whom shall we go?
Thou hast declarations of eonian
69 life! And *we* have believed and
know that *Thou* art the Holy One
of God."
70 Jesus answered and said to them,
"Do *I* not choose you, the twelve,
and of you one is a slanderer?"
71 Now He said it of Judas of Simon
Iscariot, for this man was about to
betray Him, being one of the
twelve.

ΝΑΙΩΝΑΤΑΥΤΑΕΙΠΕΝΕΝCΥ
59 eon these He-said IN TO-
ΝΑΓΩΓΗΔΙΔΑCΚΩΝΕΝΚΑΦΑ
GETHER-LEAD TEACHING IN CAPERNAUM
60 ΡΝΑΟΥΜΠΟΛΛΟΙΟΥΝΑΚΟΥC
MANY THEN HEARing
ΑΝΤΕCΕΚΤΩΝΜΑΘΗΤΩΝΑΥΤ
OUT OF-THE LEARNers OF-Him
ΟΥΕΙΠΟΝCΚΛΗΡΟCΕCΤΙΝΟ
said HARD IS THE
ΛΟΓΟCΟΥΤΟCΤΙCΔΥΝΑΤΑΙ
saying this ANY IS-ABLE
s o. s1 ЄΓΝΩΟΥΝ for*
ΑΥΤΟΥΑΚΟΥΕΙΝΕΙΔΩCΔΕΟ
61 OF-it TO-BE-HEARING HAVING-PERCEIVED YET THE
HAVING-PERCEIVED YET THE
ΙΗCΟΥCΕΝΕΑΥΤΩΟΤΙΓΟΓΓ
JESUS IN Self that ARE-MUR-
ΥΖΟΥCΙΝΠΕΡΙΤΟΥΤΟΥΟΙΜ
MURING ABOUT this THE LEARN-
s1 adds* ΚΑΙ AND
ΑΘΗΤΑΙΑΥΤΟΥΕΙΠΕΝΑΥΤΟ
ers OF-Him He-said to-them
ΙCΤΟΥΤΟΥΜΑCCΚΑΝΔΑΛΙΖ
this YOUp IS-SNARING
s o. s1 omits* THEN *s* ΑΙ
ΕΙΕΑΝΟΥΝΘΕΩΡΗΤΕΤΟΝΥΙ
62 IF-EVER THEN YE-MAY-BE-beholding THE SON
s UP-STEPPING THE SON OF-THE human *s* Є *o.*
ΟΝΤΟΥΑΝΘΡΩΠΟΥΑΝΑΒΑΙΝ
OF-THE human UP-STEPPING
ΟΝΤΑΟΠΟΥΗΝΤΟΠΡΟΤΕΡΟΝ
THE-?-where He-WAS THE BEFORE-more
THE *omitted by s1**
ΤΟΠΝΕΥΜΑΕCΤΙΝΤΟΖΩΟΠΟ
63 THE spirit IS THE making-LIVE
ΙΟΥΝΗCΑΡΞΟΥΚΩΦΕΛΕΙΟΥ
THE FLESH NOT IS-benefiting NOT-
ΔΕΝΤΑΡΗΜΑΤΑΑΕΓΩΛΕΛΑΛ
YET-ONE THE declarations WHICH I HAVE-TALKED
ΗΚΑΥΜΙΝΠΝΕΥΜΑΕCΤΙΝΚΑ
to-YOUp spirit IS AND
s omits IS B1 *o. s* OUT OF-YOUp T.-A.
ΙΖΩΗΕCΤΙΝΑΛΛΕΙCΙΝΕΞΥ
64 LIFE IS but THEY-ARE OUT OF-
ΜΩΝΤΙΝΕCΟΙΟΥΠΙCΤΕΥΟΥ
YOUp ANY WHO NOT ARE-BELIEVING
B ЄΞ OUT *s* CΩ
CΙΝΗΔΕΙΓΑΡΑΠΑΡΧΗCΟΙΗ
HAD-PERCEIVED for FROM OF-ORIGINAL THE JESUS
ΤΗΡ saviour *s omits* NO
CΟΥCΤΙΝΕCΕΙCΙΝΟΙΜΗΠΙ
ANY ARE THE NO ones-
s1 omits* ANY *s* ΗΝΟΜΕΛ
CΤΕΥΟΝΤΕCΚΑΙΤΙCΕCΤΙΝ
BELIEVING AND ANY IS
ΛΩΝΑΥΤΟΝΠΑΡΑΔΙΔΟΝΑΙ WAS THE BEING-
ΟΠΑΡΑΔΩCΩΝΑΥΤΟΝΚΑΙΕΛ
65 THE *one*-BESIDE-GIVING (*fut.*) Him AND He-
ABOUT Him TO-BE-BESIDE-GIVING
ΕΓΕΝΔΙΑΤΟΥΤΟΕΙΡΗΚΑΥΜ
said THRU this I-HAVE-declared to-YOUp

s o.
ΙΝΟΤΙΟΥΔΕΙCΔΥΝΑΤΑΙΕΛ
that NOT-YET-ONE IS-ABLE TO-BE-
B Ο
ΘΕΙΝΠΡΟCΕΜΕΕΑΝΜΗΗΔΕΔ
COMING TOWARD ME IF-EVER NO MAY-BE HAVING-
s1 omits* to-him
ΟΜΕΝΟΝΑΥΤΩΕΚΤΟΥΠΑΤΡΟ
been-GIVEN to-him OUT OF-THE FATHER
B *omits* THEN *s omits* OUT
ϹΕΚΤΟΥΤΟΥΟΥΝΠΟΛΛΟΙΕΚ
66 OUT OF-this THEN MANY OUT
s omits OF-Him
ΤΩΝΜΑΘΗΤΩΝΑΥΤΟΥΑΠΗΛΘ
OF-THE LEARNers OF-Him FROM-CAME
ΟΝΕΙCΤΑΟΠΙCΩΚΑΙΟΥΚΕΤ
INTO THE BEHIND AND NOT-STILL
ΙΜΕΤΑΥΤΟΥΠΕΡΙΕΠΑΤΟΥΝ
WITH Him ABOUT-TROD
ΕΙΠΕΝΟΥΝΟΙΗCΟΥCΤΟΙCΔ
67 said THEN THE JESUS to-THE TWO-
s o.
ΩΔΕΚΑΜΗΚΑΙΥΜΕΙCΘΕΛΕΤ
TEN NO AND YE ARE-WILLING
s ΑΙ
ΕΥΠΑΓΕΙΝΑΠΕΚΡΙΘΗΑΥΤΩ
68 TO-BE-UNDER-LEADING answered to-Him
CΙΜΩΝΠΕΤΡΟCΚΥΡΙΕΠΡΟC
SIMON Peter Master! TOWARD
ΤΙΝΑΑΠΕΛΕΥCΟΜΕΘΑΡΗΜΑ
ANY WE-SHALL-BE-FROM-COMING declarations
ΤΑΖΩΗCΑΙΩΝΙΟΥΕΧΕΙCΚΑ
69 OF-LIFE eonian YOU-ARE-HAVING AND
s o.
ΙΗΜΕΙCΠΕΠΙCΤΕΥΚΑΜΕΝΚ
WE HAVE-BELIEVED AND
ΑΙΕΓΝΩΚΑΜΕΝΟΤΙCΥΕΙΟΑ
WE-HAVE-KNOWN that YOU ARE THE HO-
B *adds* to-them THE Α
ΓΙΟCΤΟΥΘΕΟΥΑΠΕΚΡΙΘΗΙ
70 LY-*One* OF-THE God answered JE-
ΥΤΟΙCΟ B *omits* AND said to-them
ΗCΟΥCΚΑΙΕΙΠΕΝΑΥΤΟΙCΟ
SUS AND said to-them NOT
s ΧΙ *s1* omits* THE *s* choose THE TWO-TEN
ΥΚΕΓΩΥΜΑCΤΟΥCΔΩΔΕΚΑΕ
I YOUp THE TWO-TEN choose
s1 omits* ONE B OUT OF-YOUp ONE
ΞΕΛΕΞΑΜΗΝΚΑΙΕΙCΕΞΥΜΩ
AND ONE OUT OF-YOUp
ΝΔΙΑΒΟΛΟCΕCΤΙΝΕΛΕΓΕΝ
71 THRU-CASTER IS said
s1 omits* THE *s1* adds* FROM ΑΠΟ
ΔΕΤΟΝΙΟΥΔΑΝCΙΜΩΝΟCΙC
YET THE JUDAS OF-SIMON IS-
*s1** Υ *s adds* ΚΑΙ AND
ΚΑΡΙΩΤΟΥΟΥΤΟCΓΑΡΕΜΕΛ
CARIOT this-*one* for WAS-ABOUT
*s1** Ο *s* Him TO-BE-BESIDE-GIVING
ΛΕΝΠΑΡΑΔΙΔΟΝΑΙΑΥΤΟΝΕ
TO-BE-BESIDE-GIVING Him ONE
B *omits* BEING *s1* omits* AND, *s2 erases it*
ΙCΩΝΕΚΤΩΝΔΩΔΕΚΑΚΑΙΜΕ
7 BEING OUT OF-THE TWO-TEN AND after
B *omits* THE
ΤΑΤΑΥΤΑΠΕΡΙΕΠΑΤΕΙΟΙΗ
these ABOUT-TROD THE JESUS

2 There were seven sacred festivals in Israel: the Passover, Firstfruits, Pentecost, Blowing of Trumpets, Day of Propitiation, Tabernacles, and Ingathering. The latter two were both held on the fifteenth day of the seventh month, so that both are referred to here as "Tabernacles". These festivals were typical of God's great dealings with His beloved people Israel. The Passover sets before us the death of God's Lamb. Hence Christ could not be killed at the festival of Tabernacles, for it was not the proper time. Firstfruits typifies His resurrection. Pentecost, fifty days afterward, foreshadowed the work so called in the book of Acts. Blowing of Trumpets and the Day of Propitiation will have their antitypes in the dread judgment period before the thousand years. Tabernacles and Ingathering are the happy harvest festivals, picturing their fullness of blessing in the millennial kingdom. See Lev. 23; Nu. 28[16]; 29; Deut. 16; Neh. 8[13-18]; Zech. 14[16-19].

This was one of the three times in each year that all the males in Israel were required to appear in the temple in Jerusalem. They were to bring a gift on each occasion. This suggests the three great gifts of God for Israel. At the festival of unleavened bread He gave Himself as the Passover Lamb. At the festival of Pentecost He gave the holy spirit. At the future festival of Tabernacles He will give them the bountiful harvest of His millennial reign. See Deut. 16[15,16].

6 With the foregoing in view, the action of our Lord is full of meaning. It was not the Passover, hence He could not go up openly and invite death. The time for that had not yet been fulfilled. Still, in obedience to the law, and as a private Israelite, He must go, for in Him must both the letter and the spirit of the law be fulfilled.

It is significant that, while we often read of the Passover, only this once is the festival of Tabernacles brought before us, and now He refuses to go. There is no true Tabernacle festival for Israel until after the true Passover has been slain and all the other feasts have had their fulfillment. In all His acts He was consciously in line with God's revelation.

7 And after these things Jesus
walked in Galilee, for He did not
want to walk in Judea, seeing that
2 the Jews sought to kill Him. Now
the Jews' festival of Tabernacles
3 was near. His brothers, then, said
to Him, "Proceed hence and go into Judea, that your disciples also
should be beholding your works
4 which you are doing. For no one
is doing anything in hiding and *he*
is seeking publicity. If you are doing these things make yourself
5 manifest to the world." For neither did His brothers believe into
Him.
6 Jesus, then, is saying to them,
"My time is not as yet present;
yet your time is always present,
7 ready. The world cannot be hating you, yet it is hating Me, seeing
that *I* am testifying concerning it
8 that its acts are wicked. *You* go
up to this festival. *I* am not going
up to this festival, seeing that My
time has not as yet been fulfilled.
9 Now, saying these things to them,
He remains in Galilee.
10 Yet as His brothers ascend to the
festival, then *He* also ascended, not
apparently, but as though in hid-
11 ing. The Jews, then, sought Him
at the festival and said, "Where is
12 he?" And there was much murmuring about Him among the
throngs. These, indeed, said that
"He is good," yet others said,
"No—. But he is deceiving the
13 throng." Howbeit no one spoke
boldly concerning Him because of
fear of the Jews.
14 Now at length, midway of the
festival, Jesus ascended into the
15 sanctuary and taught. The Jews,

B+Є
ϹΟΥϹΕΝΤΗΓΑΛΙΛΑΙΑΟΥΓΑ
IN THE GALILEE NOT for

ΡΗΘΕΛΕΝΕΝΤΗΙΟΥΔΑΙΑΠΕ
He-WILLED IN THE JUDEA TO-BE-

ΡΙΠΑΤΕΙΝΟΤΙΕΖΗΤΟΥΝΑΥ
ABOUT-TREADING that SOUGHT Him

s o.
ΤΟΝΟΙΙΟΥΔΑΙΟΙΑΠΟΚΤΕΙ
THE JUDA-ans TO-FROM-KILL

ΝΑΙΗΝΔΕΕΓΓΥϹΗΕΟΡΤΗΤΩ
2 it-WAS YET NEAR THE FESTIVAL OF-THE

ΝΙΟΥΔΑΙΩΝΗϹΚΗΝΟΠΗΓΙΑ
JUDA-ans THE BOOTH-FASTENing

s THE brothers OF-Him TOWARD Him
ΕΙΠΟΝΟΥΝΠΡΟϹΑΥΤΟΝΟΙΑ
3 said THEN TOWARD Him THE broth-

ΔΕΛΦΟΙΑΥΤΟΥΜΕΤΑΒΗΘΙΕ
ers OF-Him BE-after-STEPPING hence

ΝΤΕΥΘΕΝΚΑΙΥΠΑΓΕΕΙϹΤΗ
AND BE-UNDER-LEADING INTO THE

ΝΙΟΥΔΑΙΑΝΙΝΑΚΑΙΟΙΜΑΘ
JUDEA THAT AND THE LEARNers

s1* omits ΗϹ sB1 ΟΥ B OF-Y. THE ACTS
ΗΤΑΙϹΟΥΘΕΩΡΗϹΩϹΙΝΤΑΕ
OF-YOU SHOULD-BE-beholding THE ACTS

s1* omits OF-YOU s o.
ΡΓΑϹΟΥΑΠΟΙΕΙϹΟΥΔΕΙϹΓ
4 OF-YOU WHICH YOU-ARE-DOING NOT-YET-ONE for

s omits AND s ΩΝ
ΑΡΤΙΕΝΚΡΥΠΤΩΠΟΙΕΙΚΑΙ
ANY IN hidden IS-DOING AND

s o. B o. B1 o.
ΖΗΤΕΙΑΥΤΟϹΕΝΠΑΡΡΗϹΙΑ
IS-SEEKING he IN boldness

ΕΙΝΑΙΕΙΤΑΥΤΑΠΟΙΕΙϹΦΑ
TO-BE IF these YOU-ARE-DOING make-

ΝΕΡΩϹΟΝϹΕΑΥΤΟΝΤΩΚΟϹΜ
APPEAR YOURself to-THE SYSTEM

ΩΟΥΔΕΓΑΡΟΙΑΔΕΛΦΟΙΑΥΤ
5 NOT-YET for THE brothers OF-Him

ΟΥΕΠΙϹΤΕΥΟΝΕΙϹΑΥΤΟΝΛ
6 BELIEVED INTO Him IS-

s1* omits THEN s1* omits THE
ΕΓΕΙΟΥΝΑΥΤΟΙϹΟΙΗϹΟΥϹ
saying THEN to-them THE JESUS

s1* o. o.
ΟΚΑΙΡΟϹΟΕΜΟϹΟΥΠΩΠΑΡΕ
THE SEASON THE MY NOT-as-yet IS-BESIDE-

ϹΤΙΝΟΔΕΚΑΙΡΟϹΟΥΜΕΤΕΡ
BEING THE YET SEASON THE YOUR-more

s omits ΠΑΡ -BESIDE-
ΟϹΠΑΝΤΟΤΕΠΑΡΕϹΤΙΝΕΤΟ
always IS-BESIDE-BEING READY

s1* THE SYSTEM NOT IS-ABLE
ΙΜΟϹΟΥΔΥΝΑΤΑΙΟΚΟϹΜΟϹ
7 NOT IS-ABLE THE SYSTEM

B+Є B1 o. B+Є
ΜΙϹΕΙΝΥΜΑϹΕΜΕΔΕΜΙϹΕΙ
TO-BE-HATING YOUp ME YET it-IS-HATING

s omits I s omits ABOUT it
ΟΤΙΕΓΩΜΑΡΤΥΡΩΠΕΡΙΑΥΤ
that I am-witnessing ABOUT it

ΟΥΟΤΙΤΑΕΡΓΑΑΥΤΟΥΠΟΝΗ
that THE ACTS OF-it wicked

s ΑΙ
ΡΑΕϹΤΙΝΥΜΕΙϹΑΝΑΒΗΤΕΕ
8 IS YE UP-STEP INTO

B omits this and s once cancelled it
ΙϹΤΗΝΕΟΡΤΗΝΤΑΥΤΗΝΕΓΩ
THE FESTIVAL this I

B ΟΥΠΩ NOT-as-yet
ΟΥΚΑΝΑΒΑΙΝΩΕΙϹΤΗΝΕΟΡ
NOT AM-UP-STEPPING INTO THE FESTIVAL

s1* omits THE
ΤΗΝΤΑΥΤΗΝΟΤΙΟΕΜΟϹΚΑΙ
this that THE MY SEASON

ΡΟϹΟΥΠΩΠΕΠΛΗΡΩΤΑΙΤΑΥ
9 NOT-as-yet HAS-been-FILLED these

s omits YET s o. s o.
ΤΑΔΕΕΙΠΩΝΑΥΤΟΙϹΕΜΕΙΝ
YET saying to-them He-REMAINS

B+Є
ΕΝΕΝΤΗΓΑΛΙΛΑΙΑΩϹΔΕΑΝ
10 IN THE GALILEE AS YET UP-

ΕΒΗϹΑΝΟΙΑΔΕΛΦΟΙΑΥΤΟΥ
STEPPED THE brothers OF-Him

ΕΙϹΤΗΝΕΟΡΤΗΝΤΟΤΕΚΑΙΑ
INTO THE FESTIVAL then AND He

ΥΤΟϹΑΝΕΒΗΟΥΦΑΝΕΡΩϹΑΛ
UP-STEPPED NOT APPEARly but

s o. AS omitted by s
ΛΑΩϹΕΝΚΡΥΠΤΩΟΙΟΥΝΙΟΥ
11 AS IN hidden THE THEN JUDA-ans

ΔΑΙΟΙΕΖΗΤΟΥΝΑΥΤΟΝΕΝΤ
SOUGHT Him IN THE

ΗΕΟΡΤΗΚΑΙΕΛΕΓΟΝΠΟΥΕϹ
FESTIVAL AND THEY-said ?-where IS

s o.
ΤΙΝΕΚΕΙΝΟϹΚΑΙΓΟΓΓΥϹΜ
12 that-One AND MURMURing

s much WAS ABOUT Him
ΟϹΠΕΡΙΑΥΤΟΥΗΝΠΟΛΥϹΕΝ
ABOUT Him WAS much IN

s Ω o. Ω=THRONG
ΤΟΙϹΟΧΛΟΙϹΟΙΜΕΝΕΛΕΓΟ
THE THRONGS THE INDEED said

ΝΟΤΙΑΓΑΘΟϹΕϹΤΙΝΑΛΛΟΙ
that GOOD He-IS others

YET omitted by s
ΔΕΕΛΕΓΟΝΟΥΑΛΛΑΠΛΑΝΑΤ
YET said NOT but He-IS-STRAYING

s o.
ΟΝΟΧΛΟΝΟΥΔΕΙϹΜΕΝΤΟΙΠ
13 THE THRONG NOT-YET-ONE howbeit to-

s ABOUT Him TALKED
ΑΡΡΗϹΙΑΕΛΑΛΕΙΠΕΡΙΑΥΤ
boldness TALKED ABOUT Him

ΟΥΔΙΑΤΟΝΦΟΒΟΝΤΩΝΙΟΥΔ
THRU THE FEAR OF-THE JUDA-ans

s has the Ο small, above line
ΑΙΩΝΗΔΗΔΕΤΗϹΕΟΡΤΗϹΜΕ
14 ALREADY YET OF-THE FESTIVAL OF-

ϹΟΥϹΗϹΑΝΕΒΗΙΗϹΟΥϹΕΙϹ
being-MID UP-STEPPED JESUS INTO

ΤΟΙΕΡΟΝΚΑΙΕΔΙΔΑϹΚΕΝΕ
15 THE SACRED-place AND TAUGHT MAR-

16 Here we have the test of a true teacher. The greatest of all Teachers could easily have formulated a philosophy of His own before which all the wisdom of the ages would sink into insignificance. He could have eclipsed Socrates and Plato, discounted Confucius, silenced all the sages. Yet He did not originate a single doctrine, formulate a single principle, invent a single saying of His own. Though the embodiment of truth, He did not claim to be its source, but only its channel.

"My teaching is not Mine, but His Who sends Me" is the disclaimer of the only One Who ever was qualified to teach the truth. It is the highest achievement of the truth seeker to discover that there is no truth outside of God, and originality is inevitably false unless it conforms with truth already immanent in God—which destroys its originality. Truth is one. Its source is God. Its expression is found in Him Who is the Word of God. Happy is the teacher who distrusts his own thoughts, and discards his own theories, and seeks to submerge his own personality by a constant and continuous contact with the living oracles of God! "My teaching is not Mine" will not be a reluctant, humiliating admission, but an exultant and eager desire to give God the glory for truth beyond our powers of apprehension and utterly foreign to our native faculties.

19 Sinning men are the same today as ever. The truth is always the signal for strife. This is especially so among those who consider themselves the sole depository of truth. We need not suppose that these Jews had a bad conscience in seeking to kill One Who seemed to be undermining their religion. We know that Saul of Tarsus opposed Him conscientiously. So today, Christendom still crucifies the truth, while loud in its professions of loyalty to the Bible. Indeed, so thoroughly has error saturated the atmosphere that it is practically impossible for any one to view the truth except through the haze of error with which each is surrounded. Only continual contact with God's Word will avail us. Only a close acquaintance with the facts of the originals will save us from the prevailing apostasy.

then, marveled, saying, "How is
this one acquainted with letters,
16 not having learned?" Jesus, then,
answered them and said, "My
teaching is not Mine, but His
17 Who sends Me. If any one should
be wanting to be doing His will, he
will know concerning the teaching,
whether it is of God or *I* am
18 speaking from Myself. He who is
speaking from himself is seeking
his own glory, yet He who is seeking the glory of Him Who sends
Him, this One is true and there is
19 no injustice in Him. Has not
Moses given you the law? And no
one of you is doing the law! Why
are you seeking to kill Me?"
20 The throng answered, "You
have a demon! Who is seeking to
21 kill you?" Jesus answered and
said to them, "I do one act and
22 you all are marveling. Therefore
Moses has given you circumcision
(not that it is of Moses, but that it
is of the fathers) and on a sabbath you are circumcising a man.
23 If a man is getting circumcision on
a sabbath lest Moses' law should
be annulled, do I raise your bile,
seeing that I make a whole man
24 sound on a sabbath? Be not
judging by a view, but be judging
just judgment."
25 Some of the Jerusalemites said,
then, "Is not this He Whom they
26 are seeking to kill? And *lo!* He is
speaking boldly! And are they saying nothing to Him, lest at some
time the chiefs truly know that
27 this is the Christ? But we are
aware whence this man is, yet
whenever Christ may be coming,
no one is knowing Him, whence
He is."

ΘΑΥΜΑΖΟΝΟΥΝΟΙΙΟΥΔΑΙΟ 20
VELED THEN THE JUDA-ans

ΙΛЄΓΟΝΤЄCΠωCΟΥΤΟCΓΡΑ 40
saying how this-*One* writings

ΜΜΑΤΑΟΙΔЄΝΜΗΜЄΜΑΘΗΚω 60
HAS-PERCEIVED NO HAVING-LEARNED

CΑΠЄΚΡΙΘΗΟΥΝΑΥΤΟΙCΙΗ 80
16 answered THEN to-them JESUS

COΥCΚΑΙЄΙΠЄΝΗЄΜΗΔΙΔΑ 100
AND said THE MY TEACHing

ΧΗΟΥΚЄCΤΙΝЄΜΗΑΛΛΑΤΟΥ 20
NOT IS MY BUT OF-THE

ΠЄΜΨΑΝΤΟCΜЄЄΑΝΤΙCΘЄΛ 40
17 *One*-SENDing ME IF-EVER ANY MAY-BE-

ΗΤΟΘЄΛΗΜΑΑΥΤΟΥΠΟΙЄΙΝ 60
WILLING THE WILL OF-Him TO-BE-DOING

ΓΝωCЄΤΑΙΠЄΡΙΤΗCΔΙΔΑΧ 80
he-WILL-BE-KNOWING ABOUT THE TEACHing

s omits OF-THE
ΗCΠΟΤЄΡΟΝЄΚΤΟΥΘЄΟΥЄC 200
?-WHICH-more OUT OF-THE God IS

ΤΙΝΗЄΓωΑΠЄΜΑΥΤΟΥΛΑΛω 20
OR I FROM MYself AM-TALKING

ΟΑΦЄΑΥΤΟΥΛΑΛωΝΤΗΝΔΟΞ 40
18 THE-*one* FROM self TALKING THE esteem

s o. s ΚΑΙΟ AND THE
ΑΝΤΗΝΙΔΙΑΝΖΗΤЄΙΟΔЄΖΗ 60
THE OWN IS-SEEKING THE YET *One*-

ΤωΝΤΗΝΔΟΞΑΝΤΟΥΠЄΜΨΑΝ 80
SEEKING THE esteem OF-THE *One*-SENDing

ΤΟCΑΥΤΟΝΟΥΤΟCΑΛΗΘΗCЄ 800
Him this-*One* TRUE IS

CΤΙΝΚΑΙΑΔΙΚΙΑЄΝΑΥΤωΟ 20
AND UNJUSTness IN Him NOT

B *o.*=GIVES
ΥΚЄCΤΙΝΟΥΜωΥCΗCΔЄΔωΚ 40
19 IS NOT MOSES HAS-GIVEN

ЄΝΥΜΙΝΤΟΝΝΟΜΟΝΚΑΙΟΥΔ 60
to-YOU*p* THE LAW AND NOT-YET-

s o.
ЄΙCЄΞΥΜωΝΠΟΙЄΙΤΟΝΝΟΜ 80
ONE OUT OF-YOU*p* IS-DOING THE LAW

s ΑΙ *s o.*
ΟΝΤΙΜЄΖΗΤЄΙΤЄΑΠΟΚΤЄΙ 400
ANY ME YE-ARE-SEEKING TO-FROM-KILL

ΝΑΙΑΠЄΚΡΙΘΗΟΟΧΛΟCΔΑΙ 20
20 answered THE THRONG demon

s o.
ΜΟΝΙΟΝЄΧЄΙCΤΙCCЄΖΗΤЄ 40
YOU-ARE-HAVING ANY YOU IS-SEEKING

s o.
ΙΑΠΟΚΤЄΙΝΑΙΑΠЄΚΡΙΘΗΙ 60
21 TO-FROM-KILL answered JE-

ΗCΟΥCΚΑΙЄΙΠЄΝΑΥΤΟΙCЄ 80
SUS AND said to-them ONE

ΝЄΡΓΟΝЄΠΟΙΗCΑΚΑΙΠΑΝΤ 500
ACT I-DO AND ALL

*s*¹* *for* THRU this *has* Ο THE
ЄCΘΑΥΜΑΖЄΤЄΔΙΑΤΟΥΤΟΜ 20
22 YE-ARE-MARVELING THRU this MO-

ωΥCΗCΔЄΔωΚЄΝΥΜΙΝΤΗΝΠ 40
SES HAS-GIVEN to-YOU*p* THE A-

B¹ Κ
ЄΡΙΤΟΜΗΝΟΥΧΟΤΙЄΚΤΟΥΜ 60
BOUT-CUTting NOT that OUT OF-THE MO-

s o. B *omits* that
ωΥCЄωCЄCΤΙΝΑΛΛΟΤΙЄΚΤ 80
SES IS but that OUT OF-

B *omits* IN
ωΝΠΑΤЄΡωΝΚΑΙЄΝCΑΒΒΑΤ 600
THE FATHERS AND IN SABBATH

ωΠЄΡΙΤЄΜΝЄΤЄΑΝΘΡωΠΟΝ 20
YE-ARE-ABOUT-CUTTING human

s o. s om. THE
ЄΙΠЄΡΙΤΟΜΗΝΛΑΜΒΑΝЄΙΟ 40
23 IF ABOUT-CUTting IS-GETTING-UP THE

ΑΝΘΡωΠΟCЄΝCΑΒΒΑΤωΙΝΑ 60
human IN SABBATH THAT

B *omits* THE
ΜΗΛΥΘΗΟΝΟΜΟCΟΜωΥCЄωC 80
NO MAY-BE-BEING-LOOSED THE LAW THE OF-MOSES

*s*B¹ ΑΙ
ЄΜΟΙΧΟΛΑΤЄΟΤΙΟΛΟΝΑΝΘ 700
to-ME YE-ARE-BILE-ING that WHOLE human

ΡωΠΟΝΥΓΙΗЄΠΟΙΗCΑЄΝCΑ 20
SOUND I-make IN SAB-

B+Є
ΒΒΑΤωΜΗΚΡΙΝЄΤЄΚΑΤΟΨΙ 40
24 BATH NO YE-BE-JUDGING according-to VIEW

ΝΑΛΛΑΤΗΝΔΙΚΑΙΑΝΚΡΙCΙ 60
but THE JUST JUDGing

s Α
ΝΚΡΙΝЄΤЄЄΛЄΓΟΝΟΥΝΤΙΝ 80
25 YE-BE-JUDGING said THEN ANY

s omits OUT
ЄCЄΚΤωΝΙЄΡΟCΟΛΥΜЄΙΤω 800
OUT OF-THE JERUSALEMites

s Κ
ΝΟΥΧΟΥΤΟCЄCΤΙΝΟΝΖΗΤΟ 20
NOT this IS WHOM THEY-ARE-

s o.
ΥCΙΝΑΠΟΚΤЄΙΝΑΙΚΑΙΙΔЄ 40
26 SEEKING TO-FROM-KILL AND BE-PER-

s o.
ΠΑΡΡΗCΙΑΛΑΛЄΙΚΑΙΟΥΔЄ 60
CEIVING to-boldness He-IS TALKING AND NOT-YET-ONE

s ΤΙ ANY
ΝΑΥΤωΛЄΓΟΥCΙΝΜΗΠΟΤЄΑ 80
to-Him ARE-SAYING NO ?-when TRU-

s chief-SACRED-*ones* ΑΡΧΙЄΡЄΙC
ΛΗΘωCЄΓΝωCΑΝΟΙΑΡΧΟΝΤ 900
ly KNOW THE chiefs

ЄCΟΤΙΟΥΤΟCЄCΤΙΝΟΧΡΙC 20
that this IS THE ANOINT-

ΤΟCΑΛΛΑΤΟΥΤΟΝΟΙΔΑΜЄΝ 40
27 ED but this-*One* WE-HAVE-PERCEIVED

*s*¹* *omits* YET
ΠΟΘЄΝЄCΤΙΝΟΔЄΧΡΙCΤΟC 60
which-PLACE He-IS THE YET ANOINTED

s+ΟΤ ΑΝЄΛΘΗΜΗΠΛΙΟΝ ΑCΗΜΙ ΑΠΟΙΗC
ЄΙΗ *but brackets s* Є *s o.* B+Є
ΟΤΑΝЄΡΧΗΤΑΙΟΥΔЄΙCΓΙΝ 80
whenEVER He-MAY-BE-COMING NOT-YET-ONE is-KNOW-

B *omits* Him
ωCΚЄΙΑΥΤΟΝΠΟΘЄΝЄCΤΙΝ 25000
ING Him ?-which-PLACE He-IS

28 Perhaps nowhere is the utter futility of human efforts to frustrate God's plans so evident as in this scene. It was God's definite counsel that they should slay Him. This they were all too eager to do. But the feast of Tabernacles was not the fit time for His sacrifice. So He boldly enters the sanctuary, the stronghold of His enemies. The Pharisees send deputies to arrest Him, but they simply do not do it, being restrained by an irresistible reluctance which they could not account for themselves. Like Daniel, He was in the lions' den, but God had shut the lions' mouths.

God uses human wrath for His own ends and restrains its activities to accord with His purpose. He has all his enemies on a leash beyond which they cannot range. Satan himself is limited, and allowed to do only that which will eventuate in good. So it proved in the case of Job, and who can doubt that his case was typical?

33 When the deputies come to arrest Him, He is not disturbed, but calmly gives an outline of what will happen to Him in the future. It was still six months until the Passover, and He knew they could not arrest Him till then. So He says "Still a little time I am with you." Nor does He acknowledge that they will be successful in taking Him then, for it is His permission, not their power, that accomplishes it. So He simply says "and I am going to Him Who sends Me."

34 The statement "where I am you cannot be coming" cannot be taken as their everlasting reprobation, for He uses the very same words to His disciples on a later occasion (13[33]). Indeed, the form of the verb is the present active "be coming", not the indefinite "come". Even the unbeliever enters the presence of Christ in the resurrection of judgment.

35 The Jews, in our Lord's day, were scattered all over the known earth, but were especially numerous in Egypt. Alexandria rivalled Jerusalem as a center of Jewry, but its culture was strongly Greek.

37 This last day concluded the cycle of yearly festivals and was a fitting time to foretell the fullness of spiritual blessing which it prefigured.

28 Jesus, then, cries in the sanctuary, teaching and saying, "You are acquainted with Me also, and you are aware whence I am, and I have not come from Myself, but He Who sends Me is true, with Whom
29 *you* are not acquainted. Yet *I* am acquainted with Him, seeing that I am from Him, and *He* has commis-
30 sioned Me." They sought, then, to arrest Him, and no one laid a hand on Him, seeing that His hour had not as yet come.
31 Now many of the throng believe into Him, and said, "When Christ should come, He will be doing no more signs than this Man does!"
32 Now the Pharisees hear these murmurings of the throng concerning Him, and the chief priests and the Pharisees dispatch deputies that they should be arresting Him.
33 Jesus, then, said, "Still a little time I am with you, and I am go-
34 ing to Him Who sends Me. You will be seeking Me and you shall not be finding Me. And where *I* am there *you* cannot be coming."
35 The Jews, then, said to themselves, "Whither is *He* about to go, that *we* shall not be finding him? He is not about to go to the dispersion of the Greeks and teach the
36 Greeks? What is this word which he said, 'You will be seeking me and you shall not be finding me, and where *I* am *you* cannot be coming'?"
37 Now on the last, the great day of the festival, Jesus stood, and cries, saying, "If any one should be thirsting, let him come to Me and
38 drink. He who is believing into Me, according as the scripture said, out of his bowel shall gush rivers of
39 living water." Now this He said

B² *cancels and dots* THE B IN THE SACRED-place
ΕΚΡΑΞΕΝΟΥΝΟΙΗΣΟΥΣΕΝΤ
28 CRIES THEN THE JESUS IN THE
TEACHING THE JESUS
ΩΙΕΡΩΔΙΔΑΣΚΩΝΚΑΙΛΕΓΩ
SACRED-place TEACHING AND saying
B *o. o.*
ΝΚΑΙΕΜΕΟΙΔΑΤΕΚΑΙΟΙΔΑ
AND ME YE-HAVE-PERCEIVED AND YE-HAVE-
ΤΕΠΟΘΕΝΕΙΜΙΚΑΙΑΠΕΜΑΥ
PERCEIVED ?-WHICH-PLACE I-AM AND FROM Myself
B *o.*
ΤΟΥΟΥΚΕΛΗΛΥΘΑΑΛΛΑΛΕΣΤ
NOT I-HAVE-COME but IS
s ΗΣ *o. o.*
ΙΝΑΛΗΘΙΝΟΣΟΠΕΜΨΑΣΜΕΟ
TRUE THE *One*-SENDing ME WH-
s ΔΙ B *omits* YET
ΝΥΜΕΙΣΟΥΚΟΙΔΑΤΕΕΓΩΔΕ
29 OM YE NOT HAVE PERCEIVED I YET
*s*¹* Ω *o.*
ΟΙΔΑΑΥΤΟΝΟΤΙΠΑΡΑΥΤΟΥ
HAVE-PERCEIVED Him that BESIDE Him
B He-commissions ΕΙ
ΕΙΜΙΚΑΚΕΙΝΟΣΜΕΑΠΕΣΤΑ
I-AM AND-that-*One* ME HAS-commissionED
ΛΕΝ *s adds* ΟΙΔΕ THE YET *s omits* THEN
ΛΚΕΝΕΖΗΤΟΥΝΟΥΝΑΥΤΟΝΠ
30 THEY-SOUGHT THEN Him TO-
ΙΑΣΑΙΚΑΙΟΥΔΕΙΣΕΠΕΒΑΛ
arrest AND NOT-YET-ONE ON-CAST
ΕΝΕΠΑΥΤΟΝΤΗΝΧΕΙΡΑΟΤΙ
ON Him THE HAND that
ΟΥΠΩΕΛΗΛΥΘΕΙΗΩΡΑΑΥΤΟ
NOT-as-yet HAD-COME THE HOUR OF-Him
s MANY YET BELIEVE OUT OF-THE THRONG
ΥΕΚΤΟΥΟΧΛΟΥΔΕΠΟΛΛΟΙΕ
31 OUT OF-THE THRONG YET MANY BE-
ΠΙΣΤΕΥΣΑΝΕΙΣΑΥΤΟΝΚΑΙ
LIEVE INTO Him AND
ΕΛΕΓΟΝΟΧΡΙΣΤΟΣΟΤΑΝΕΛ
THEY-said THE ANOINTED when-EVER MAY-BE-
s o.
ΘΗΜΗΠΛΕΙΟΝΑΣΗΜΕΙΑΠΟΙ
COMING NO MORE SIGNS WILL-BE-
*s*¹* ΠΟΙΕΙ IS-DOING
ΗΣΕΙΩΝΟΥΤΟΣΕΠΟΙΗΣΕΝΗ
32 DOING OF-WHICH this-*One* DOES HEAR
B *omits* YET B+Ε
ΚΟΥΣΑΝΔΕΟΙΦΑΡΙΣΑΙΟΙΤ
YET THE PHARISEES OF-
s adds these ΤΑΥ
ΟΥΟΧΛΟΥΓΟΓΓΥΖΟΝΤΟΣΠΕ
THE THRONG MURMURING ABOUT
ΤΑ *s omits* these
ΡΙΑΥΤΟΥΤΑΥΤΑΚΑΙΑΠΕΣΤ
Him these AND commission
s o. *s adds* ΤΟΥΣ *s* THE subservients THE chief-
ΕΙΛΑΝΟΙΑΡΧΙΕΡΕΙΣΚΑΙΟ
THE chief-SACRED-*ones* AND THE
SA- (B+Ε) CRED-*ones* AND THE PHARISEES
ΙΦΑΡΙΣΑΙΟΙΥΠΗΡΕΤΑΣΙΝ
PHARISEES subservients THAT
ΑΠΙΑΣΩΣΙΝΑΥΤΟΝΕΙΠΕΝΟ
33 THEY-SHOULD-BE-arrestING Him said THEN
B+Ε
ΥΝΟΙΗΣΟΥΣΕΤΙΧΡΟΝΟΝΜΙ
THE JESUS STILL TIME LITTLE

ΚΡΟΝΜΕΘΥΜΩΝΕΙΜΙΚΑΙΥΠ
WITH YOU*p* I-AM AND I-AM-
ΑΓΩΠΡΟΣΤΟΝΠΕΜΨΑΝΤΑΜΕ
UNDER-LEADING TOWARD THE *One*-SENDing ME
ΖΗΤΗΣΕΤΕΜΕΚΑΙΟΥΧΕΥΡΗ
34 YE-WILL-BE-SEEKING ME AND NOT YE-WILL-BE-
s omits ME
ΣΕΤΕΜΕΚΑΙΟΠΟΥΕΙΜΙΕΓΩ
FINDING ME AND THE-?-where AM I
s o. *s* ΔΙ *s o.*
ΥΜΕΙΣΟΥΔΥΝΑΣΘΕΕΛΘΕΙΝ
YE NOT ARE-ABLE TO-BE-COMING
there *omitted by s*
ΕΚΕΙΕΙΠΟΝΟΥΝΟΙΙΟΥΔΑΙ
35 there said THEN THE JUDA-ans
*s*¹* *omits* TOWARD selves
ΟΙΠΡΟΣΕΑΥΤΟΥΣΠΟΥΟΥΤΟ
TOWARD selves ?-where this-*One*
s Ε *o.*
ΣΜΕΛΛΕΙΠΟΡΕΥΕΣΘΑΙΟΤΙ
IS-ABOUT TO-BE-GOING that
WE *omitted by s*
ΗΜΕΙΣΟΥΧΕΥΡΗΣΟΜΕΝΑΥΤ
WE NOT SHALL-BE-FINDING Him
ΟΝΜΗΕΙΣΤΗΝΔΙΑΣΠΟΡΑΝΤ
NO INTO THE THRU-sowing OF-
ΩΝΕΛΛΗΝΩΝΜΕΛΛΕΙΠΟΡΕΥ
THE GREEKS He-IS-ABOUT TO-BE-GOING
s Ε *o.* *s o.*
ΕΣΘΑΙΚΑΙΔΙΔΑΣΚΕΙΝΤΟΥ
AND TO-BE-TEACHING THE
s o. *s* this THE saying
ΣΕΛΛΗΝΑΣΤΙΣΕΣΤΙΝΟΛΟΓ
36 GREEKS ANY IS THE saying
B*s*¹* *o.*
ΟΣΟΥΤΟΣΟΝΕΙΠΕΝΖΗΤΗΣΕ
this which He-said YE-WILL-BE-SEEK-
s omits ME
ΤΕΜΕΚΑΙΟΥΧΕΥΡΗΣΕΤΕΜΕ
ING ME AND NOT YE-WILL-BE-FINDING ME
s o.
ΚΑΙΟΠΟΥΕΙΜΙΕΓΩΥΜΕΙΣΟ
AND THE-?-where AM I YE NOT
s ΔΙ *s o.*
ΥΔΥΝΑΣΘΕΕΛΘΕΙΝΕΝΔΕΤΗ
37 ARE-ABLE TO-BE-COMING IN YET THE
ΕΣΧΑΤΗΗΜΕΡΑΤΗΜΕΓΑΛΗΤ
LAST DAY THE GREAT OF-
*s*B² *o.*
ΗΣΕΟΡΤΗΣΕΙΣΤΗΚΕΙΟΙΗΣ
THE FESTIVAL HAD-STOOD THE JESUS
s Ζ B *o.*
ΟΥΣΚΑΙΕΚΡΑΞΕΝΛΕΓΩΝΕΑ
AND CRIES SAYING IF-EVER
*s*¹* *omits* TOWARD ME *s o.*
ΝΤΙΣΔΙΨΑΕΡΧΕΣΘΩΠΡΟΣΕ
ANY MAY-BE-THIRSTING LET-BE-COMING TOWARD ME
B+Ε
ΜΕΚΑΙΠΙΝΕΤΩΟΠΙΣΤΕΥΩΝ
38 AND LET-him-BE-DRINKING THE *one*-BELIEVING
B¹ *o.*
ΕΙΣΕΜΕΚΑΘΩΣΕΙΠΕΝΗΓΡΑ
INTO ME according-AS said THE writing
ΦΗΠΟΤΑΜΟΙΕΚΤΗΣΚΟΙΛΙΑ
rivers OUT OF-THE CAVITY
ΣΑΥΤΟΥΡΕΥΣΟΥΣΙΝΥΔΑΤΟ
OF-him WILL-BE-GUSHING OF-water

41 Ever since the days of Moses the nation of Israel has been waiting for the Prophet Who was to be like him, and lead the nation out of worse than Egyptian bondage into the heritage of the kingdom. Those who knew Him for that promised Prophet little realized that, as Moses was rejected by his brethren when he first came to deliver them, so the great Antitype of Moses must also be rejected by them.

A prophet, in the Scriptures, is not primarily one who predicts the future, but one who has a message from God. It is a well-nigh universal rule that God's message and its bearer must first be refused. Indeed, the "Prophet like Moses" must follow the footsteps of the type, and, in his first efforts to save His people He must be opposed by the people themselves. This shows us that we must not lay too much stress on human "responsibility" (a term unknown to the Scriptures), for, if the Jews had received the Lord, He would not have been the true Prophet. They were obliged to reject Him!

41 "Galilee of the nations" and especially the town of Nazareth, were held in contempt by pious Jews. The term "Nazarene" is a term of reproach, never used by His friends. From it could come no Christ. Messiah must be born in Bethlehem, the city of King David, and as they should have known, the birthplace of his greater Son. Let us never be guilty of calling Him a Nazarene, and thus class ourselves with His worst enemies and murderers.

46 Throughout this account it is the incarnate Word which is before us. The testimony of the deputies is a notable tribute to the supernal nature of that which came from His lips. How lame their excuse must have seemed to the hard hearted Pharisees! Why do they not arrest Him? Why do they not do the duty assigned them? "No man ever speaks thus!" Not His superb looks, or august appearance, but His utterances arrest them, and all power to perform their part vanishes.

50 Nicodemus, the half-hearted disciple, is afraid to champion His cause boldly, so he seeks to hinder them in their lawless act. But such a weak supporter is soon silenced, and by the very law to which he appealed.

concerning the spirit which those
believing into Him were about to
get. For holy spirit was not as yet
given, seeing that Jesus was not as
yet glorified.
40 Among the throng, then, hear-
ing of these sayings, they said,
41 "This truly is the prophet!" Oth-
ers said, "This is the Christ!" Yet
they said, "For Christ is not com-
42 ing out of Galilee! Did not the
scriptures say that Christ is com-
ing of the seed of David, and from
Bethlehem, the village where David
43 was?" There came, then, to be a
schism in the throng because of
44 Him. Yet some from among them
wanted to arrest Him, but no one
laid hands on Him.
45 The deputies, then, came to the
chief priests and Pharisees and
they said to them, "Wherefore did
46 you not lead him?" Now the dep-
uties answered, "No man ever
47 speaks thus!" The Pharisees, then,
answered them, "Are *you* also de-
48 ceived? Does anyone from among
the chiefs believe into him, or from
49 among the Pharisees? But this
throng that knows not the law is
accursed."
50 Nicodemus is saying to them
(who formerly came to Him, who
51 is one of them), "Is our law
judging a man, except it should
first be hearing from him and
may be knowing what he is doing?"
52 They answered and say to him,
"Are *you* also out of Galilee?
Search and perceive that out of
Galilee is no prophet being
roused."
8 12 Again, then, Jesus speaks to
them, saying, "*I* am the light of
the world. He who is following Me
should under no circumstances be

s ΕΛΕΓΕΝ
CΖΩΝΤΟCΤΟΥΤΟΔΕΕΙΠΕΝΠ
39 LIVING this YET He-said A-

B o. s Η
ΕΡΙΤΟΥΠΝΕΥΜΑΤΟCΟΥΕΜΕ
BOUT THE spirit WHICH THEY-

s o.
ΛΛΟΝΛΑΜΒΑΝΕΙΝΟΙΠΙCΤΕ
WERE-ABOUT TO-BE-GETTING-UP THE *ones*-BELIEV-

s o. Ο
ΥCΑΝΤΕCΕΙCΑΥΤΟΝΟΥΠΩΓ
ing INTO Him NOT-as-yet for

s *omits* HOLY HAVING-*been*-GIVEN
ΑΡΗΝΠΝΕΥΜΑΑΓΙΟΝΔΕΔΟΜ
WAS spirit HOLY HAVING-*been*-

s[1]* ΔΕΔ
ΕΝΟΝΟΤΙΙΗCΟΥCΟΥΠΩΕΔΟ
GIVEN that JESUS NOT-as-yet IS-

ΟΞΑCΤΟ
ΞΑCΘΗΕΚΤΟΥΟΧΛΟΥΟΥΝΑΚ
40 esteemized OUT OF-THE THRONG THEN HEAR-

s[1]* *adds* ΑΥΤΟΥ OF-Him
ΟΥCΑΝΤΕCΤΩΝΛΟΓΩΝΤΟΥΤ
ing OF-THE sayings these

s *omits* that s TRULY this IS
ΩΝΕΛΕΓΟΝΟΤΙΟΥΤΟCΕCΤΙ
THEY-said that this IS

ΝΑΛΗΘΩCΟΠΡΟΦΗΤΗCΑΛΛΟ
41 TRUly THE BEFORE-AVERer others

ΙΕΛΕΓΟΝΟΥΤΟCΕCΤΙΝΟΧΡ
said this IS THE AN-

s ΑΛΛΟΙ others *for* THE YET
ΙCΤΟCΟΙΔΕΕΛΕΓΟΝΜΗΓΑΡ
OINTED THE YET THEY-said NO for

B+Ε
ΕΚΤΗCΓΑΛΙΛΑΙΑCΟΧΡΙCΤ
OUT OF-THE GALILEE THE ANOINTED

B[1] ΚBO.
ΟCΕΡΧΕΤΑΙΟΥΧΙΗΓΡΑΦΗΕ
42 IS-COMING NOT (*emph.*) THE WRITING said

ΙΠΕΝΟΤΙΕΚΤΟΥCΠΕΡΜΑΤΟ
that OUT OF-THE Seed

CΔΑΥΕΙΔΚΑΙΑΠΟΒΗΘΛΕΕΜ
of-DAVID AND FROM BETHLEHEM

B *omits* THE
ΤΗCΚΩΜΗCΟΠΟΥΗΝΟΔΑΥΕΙ
OF-THE VILLAGE THE-?-where WAS THE DAVID

s THE ANOINTED IS-COMING B[1] o.
ΔΕΡΧΕΤΑΙΟΧΡΙCΤΟCCΧΙC
43 IS-COMING THE ANOINTED SPLIT

ΜΑΟΥΝΕΓΕΝΕΤΟΕΝΤΩΟΧΛΩ
THEN BECAME IN THE THRONG

s[1]* ΕΛΕΓΟΝ
ΔΙΑΥΤΟΝΤΙΝΕCΔΕΗΘΕΛΟΝ
44 THRU Him ANY YET WILLED

ΕΞΑΥΤΩΝΠΙΑCΑΙΑΥΤΟΝΑΛ
OUT OF-them TO-arrest Him but

s o. B *omits* ON- s[1]* *omits* ON
ΛΟΥΔΕΙCΕΠΕΒΑΛΕΝΕΠΑΥΤ
NOT-YET-ONE ON-CAST ON Him

s[1]* Ωo s o.
ΟΝΤΑCΧΕΙΡΑCΗΛΘΟΝΟΥΝΟ
45 THE HANDS CAME THEN THE

ΙΥΠΗΡΕΤΑΙΠΡΟCΤΟΥCΑΡΧ
subservients TOWARD THE chief-

B+Ε
ΙΕΡΕΙCΚΑΙΦΑΡΙCΑΙΟΥCΚ
SACRED-*ones* AND PHARISEES AND

s ΛΕΓΟΥCΙΝ
ΑΙΕΙΠΟΝΑΥΤΟΙCΕΚΕΙΝΟΙ
said to-them those

ΔΙΑΤΙΟΥΚΗΓΑΓΕΤΕΑΥΤΟΝ
THRU ANY NOT YE-LED Him

B *omits* YET s THE YET subservients answered
ΑΠΕΚΡΙΘΗCΑΝΟΙΔΕΥΠΗΡΕ
46 answered THE YET subservients

s[1]* *adds* thus human ΟΥΤΩCΑΝΘΡΩΠΟC
ΤΑΙΟΥΔΕΠΟΤΕΕΛΑΛΗCΕΝΟ
NOT-YET-?-when TALKS thus

s[1]* ΩCΟΥΤΟCΑΛΑΛΕΙΟΑΝΘΡΩΠΟC *for* thus hu-
ΥΤΩCΑΝΘΡΩΠΟCΑΠΕΚΡΙΘΗ
47 human answered

man s *omits* THEN B *omits* to-them B+Ε
CΑΝΟΥΝΑΥΤΟΙCΟΙΦΑΡΙCΑ
THEN to-them THE PHARISEES

s o.
ΙΟΙΜΗΚΑΙΥΜΕΙCΠΕΠΛΑΝΗ
NO AND YE HAVE-*been*-STRAYED

s ΑΙ
CΘΕΜΗΤΙCΕΚΤΩΝΑΡΧΟΝΤΩ
48 NO ANY OUT OF-THE chiefs

s[1]* ΠΙCΤΕΥΕΙ IS-BELIEVING
ΝΕΠΙCΤΕΥCΕΝΕΙCΑΥΤΟΝΗ
BELIEVES INTO Him OR

B+Ε s o.
ΕΚΤΩΝΦΑΡΙCΑΙΩΝΑΛΛΑΟ
49 OUT OF-THE PHARISEES but THE TH-

B+Ε
ΧΛΟCΟΥΤΟCΟΜΗΓΙΝΩCΚΩΝ
RONG this THE NO KNOWING

ΤΟΝΝΟΜΟΝΕΠΑΡΑΤΟΙΕΙCΙ
THE LAW ON-EXECRATED ARE

s ΕΙΠΕΝΔΕ B Ε+
ΝΛΕΓΕΙΝΙΚΟΔΗΜΟCΠΡΟCΑ
50 IS-saying Nicodemus TOWARD them

s[1]* *omits* THE *one*-COMING TOWARD Him BEFORE-more
ΥΤΟΥCΟΕΛΘΩΝΠΡΟCΑΥΤΟΝ
THE *one*-COMING TOWARD Him

ΠΡΟΤΕΡΟΝΕΙCΩΝΕΞΑΥΤΩΝ
BEFORE-more ONE BEING OUT OF-them

s o.
ΜΗΟΝΟΜΟCΗΜΩΝΚΡΙΝΕΙΤΟ
51 NO THE LAW OF-US IS-JUDGING THE

ΝΑΝΘΡΩΠΟΝΕΑΝΜΗΑΚΟΥCΗ
human IF-EVER NO SHOULD-BE-HEARING

s[1]* *omits* BESIDE him
ΠΡΩΤΟΝΠΑΡΑΥΤΟΥΚΑΙΓΝΩ
BEFORE-most BESIDE him AND MAY-BE-

ΤΙΠΟΙΕΙΑΠΕΚΡΙΘΗCΑΝΚΑ
52 KNOWING ANY he-IS-DOING THEY-answered AND

s Ο
ΙΕΙΠΑΝΑΥΤΩΜΗΚΑΙCΥΕΚΤ
say to-him NO AND YOU OUT OF-

B+Ε B[2] Ε
ΗCΓΑΛΙΛΑΙΑCΕΙΕΡΑΥΝΗC
THE GALILEE ARE SEARCH

B+Ε
ΟΝΚΑΙΙΔΕΟΤΙΕΚΤΗCΓΑΛΙ
AND BE-PERCEIVING that OUT OF-THE GALILEE

s BEFORE-AVERer OUT OF-THE GALILEE
ΛΑΙΑCΠΡΟΦΗΤΗCΟΥΚΕΓΕΙ
BEFORE-AVERer NOT IS-*be*ING-

ABs *omit from* 7^{53} *to* 8^{12}. *This is given in the notes.*
8 ΡΕΤΑΙΠΑΛΙΝΟΥΝΑΥΤΟΙCΕ
12 ROUSED AGAIN THEN to-them TALKS

B *omits* THE
ΛΑΛΗCΕΝΟΙΗCΟΥCΛΕΓΩΝΕ
THE JESUS saying I

ΚΑΙΕΠΟΡΕΥΘΗϹΑΝΕΚΑϹΤΟϹΕΙϹ
53 AND WERE-GONE EACH INTO
ΤΟΝΟΙΚΟΝΑΥΤΟΥΙΗϹΟΥϹΔΕΕΠΟΡ
THE HOME OF-him 8 JESUS YET WAS-
ΕΥΘΗΕΙϹΤΟΟΡΟϹΤΩΝΕΛΑΙΩΝΟΡ
GONE INTO THE MOUNT OF-THE OLIVES 2 OF-
ΘΡΟΥΔΕΠΑΛΙΝΠΑΡΕΓΕΝΕΤΟΕΙϹ
EARLY YET AGAIN He-BESIDE-BECAME INTO
ΤΟΙΕΡΟΝΚΑΙΠΑϹΟΛΑΟϹΗΡΧΕΤΟ
THE SACRED-place AND EVERY THE PEOPLE CAME
ΠΡΟϹΑΥΤΟΝΚΑΙΚΑΘΙϹΑϹΕΔΙΔΑϹ
TOWARD Him AND seat*ing* He TAUGHT
ΚΕΝΑΥΤΟΥϹΑΓΟΥϹΙΝΔΕΟΙΓΡΑΜ
them 3 ARE-LEADING YET THE WRITERS
ΜΑΤΕΙϹΚΑΙΟΙΦΑΡΙϹΑΙΟΙΓΥΝΑΙΚΑ
AND THE PHARISEES WOMAN
ΕΠΙΜΟΙΧΕΙΑΚΑΤΕΙΛΗΜΜΕΝΗΝΚΑΙ
ON ADULTERY HAVING-*been*-DOWN-GOTTEN AND
ϹΤΗϹΑΝΤΕϹΑΥΤΗΝΕΝΜΕϹΩΛΕΓ
STAND*ing* her IN MIDST 4 THEY-
ΟΥϹΙΝΑΥΤΩΔΙΔΑϹΚΑΛΕΑΥΤΗΗ
ARE-saying to-Him TEACHER! this THE
ΓΥΝΗΚΑΤΕΙΛΗΠΤΑΙΕΠΑΥΤΟΦΩΡ
WOMAN HAS-*been*-DOWN-GOTTEN ON-SAME-DETECT
ΩΜΟΙΧΕΥΟΜΕΝΗΕΝΔΕΤΩΝΟΜΩΗ
ADULTERING 5 IN YET THE LAW to-
ΜΙΝΜΩΥϹΗϹΕΝΕΤΕΙΛΑΤΟΤΑϹΤΟΙ
US MOSES directs THE such
ΑΥΤΑϹΛΙΘΑΖΕΙΝϹΥΟΥΝΤΙΛΕΓΕΙϹ
TO-BE-STONING YOU THEN ANY ARE-saying
ΤΟΥΤΟΔΕΕΛΕΓΟΝΠΕΙΡΑΖΟΝΤΕϹ
6 this YET THEY-said trying
ΑΥΤΟΝΙΝΑΕΧΩϹΙΝΚΑΤΗΓΟΡΕΙΝ
Him THAT THEY-MAY-BE-HAVING TO-BE-accusing
ΑΥΤΟΥΟΔΕΙΗϹΟΥϹΚΑΤΩΚΥΨΑϹ
OF-Him THE YET JESUS DOWN BEND*ing*
ΤΩΔΑΚΤΥΛΩΚΑΤΕΓΡΑΦΕΝΕΙϹ
to-THE FINGER DOWN-WROTE INTO
ΤΗΝΓΗΝΩϹΔΕΕΠΕΜΕΝΟΝΕΡΩΤΩ
THE LAND 7 AS YET THEY-ON-REMAINED asking
ΝΤΕϹΑΥΤΟΝΑΝΕΚΥΨΕΝΚΑΙΕΙΠΕ
Him He-UP-BENDS AND said
ΝΑΥΤΟΙϹΟΑΝΑΜΑΡΤΗΤΟϹΥΜΩΝ
to them THE *one*-UN-missing OF-YOU*p*
ΠΡΩΤΟϹΕΠΑΥΤΗΝΒΑΛΕΤΟΛΙΘΟΝ
BEFORE-most ON her LET-BE-CASTING STONE
ΚΑΙΠΑΛΙΝΚΑΤΑΚΥΨΑϹΕΓΡΑΦΕΝ
8 AND AGAIN DOWN-BEND*ing* He-WROTE
ΕΙϹΤΗΝΓΗΝΟΙΔΕΑΚΟΥϹΑΝΤΕϹΕΞ
INTO THE LAND 9 THE YET *ones*-HEAR*ing* OUT-
ΗΡΧΟΝΤΟΕΙϹΚΑΘΕΙϹΑΡΞΑΜΕΝΟΙ
CAME ONE according-to ONE beginn*ing*
ΑΠΟΤΩΝΠΡΕϹΒΥΤΕΡΩΝΕΩϹΤΩΝ
FROM THE SENIORS TILL OF-THE
ΕϹΧΑΤΩΝΚΑΙΚΑΤΕΛΕΙΦΘΗΜΟΝΟ
LAST AND WAS-left ONLY
ϹΟΙΗϹΟΥϹΚΑΙΗΓΥΝΗΕΝΜΕϹΩΟΥϹ
THE JESUS AND THE WOMAN IN MIDST BEING
ΑΑΝΑΚΥΨΑϹΔΕΟΙΗϹΟΥϹΕΙΠΕΝΑ
10 UP-BEND*ing* YET THE JESUS said to-
ΥΤΗΓΥΝΑΙΠΟΥΕΙϹΙΝΟΥΔΕΙϹϹΕ
her WOMAN ?-where THEY-ARE NOT-YET-ONE YOU
ΚΑΤΕΚΡΙΝΕΝΗΔΕΕΙΠΕΝΟΥΔΕΙϹ
DOWN-JUDGES 11 THE YET she-said NOT-YET-ONE
ΚΥΡΙΕΕΙΠΕΝΔΕΟΙΗϹΟΥϹΟΥΔΕΕΓΩ
Master! said YET THE JESUS NOT-YET I
ϹΕΚΑΤΑΚΡΙΝΩΠΟΡΕΥΟΥΑΠΟΤΟΥ
YOU AM-DOWN-JUDGING YOU-BE-GOING FROM THE
ΝΥΝΜΗΚΕΤΙΑΜΑΡΤΑΝΕ
NOW NO-NOT-STILL BE-missing

walking in darkness, but will be
13 having the light of life." The
Pharisees, then, said to Him, "*You*
are testifying about yourself. Your
14 testimony is not true!" Jesus
answered and said to them, "And
if *I* should be testifying about My-
self, My testimony is true, seeing
that I am aware whence I came
and whither I am going, yet *you*
are not aware whence I am coming
15 or whither I am going. *You* are
judging according to the flesh: *I*
16 am not judging any one. And yet
if *I* should be judging, My judg-
ment is true, seeing that I am not
alone, but I and the Father Who
17 sends Me. Yet in this law also of
yours it is written, that 'The testi-
18 mony of two men is true.' *I* am
the One testifying about Myself,
and the Father Who sends Me is
testifying about Me."
19 They said, then, to Him, "Where
is your father?" Jesus answered
and said, "You are not acquainted
with either Me or My Father. If
you were acquainted with Me, you
should be acquainted with My Fa-
20 ther also." These declarations He
speaks in the treasury, teaching in
the sanctuary, and no one arrests
Him, seeing that His hour had not
as yet come.
21 He said, then, again to them, "*I*
am going and you will be seeking
Me, and you shall be dying in your
sin. Where *I* am going *you* cannot
22 be coming." The Jews, then, said,
"He will not be killing himself,
seeing that he is saying, 'Where *I*
am going, *you* cannot be com-
ing'?"
23 He said, then, to them, "*You* are
of that which is below, *I* am of that
which is above: *you* are of this
24 world, *I* am not of this world. I

s1* LIGHT AM *omits* THE
ΓΩΕΙΜΙΤΟΦΩϹΤΟΥΚΟϹΜΟΥ
AM THE LIGHT OF-THE SYSTEM

B O.
ΟΑΚΟΛΟΥΘΩΝΕΜΟΙΟΥΜΗΠΕ
THE *one*-followING to-ME NOT NO SH'D-BE-

ΡΙΠΑΤΗϹΗΕΝΤΗϹΚΟΤΙΑΑΛ
ABOUT-TREADING IN THE DARKness but

s1* Χ
ΛΕΞΕΙΤΟΦΩϹΤΗϹΖΩΗϹΕΙΠ
13 WILL-BE-HAVING THE LIGHT OF-THE LIFE said

B+Ε
ΟΝΟΥΝΑΥΤΩΟΙΦΑΡΙϹΑΙΟΙ
THEN to-Him THE PHARISEES

s O.
ϹΥΠΕΡΙϹΕΑΥΤΟΥΜΑΡΤΥΡΕ
YOU ABOUT YOURself ARE-witnessING

ΙϹΗΜΑΡΤΥΡΙΑϹΟΥΟΥΚΕϹΤ
THE witness OF-YOU NOT IS

s *omits* answered B *omits* THE
ΙΝΑΛΗΘΗϹΑΠΕΚΡΙΘΗΟΙΗϹ
14 TRUE answered THE JESUS

s *omits* AND s said to-them THE JESUS
ΟΥϹΚΑΙΕΙΠΕΝΑΥΤΟΙϹΚΑΝ
AND said to-them AND-[IF-]EVER

ΕΓΩΜΑΡΤΥΡΩΠΕΡΙΕΜΑΥΤΟ
I MAY-BE-witnessING ABOUT Myself

B THE witness OF-ME TRUE IS
ΥΑΛΗΘΗϹΕϹΤΙΝΗΜΑΡΤΥΡΙ
TRUE IS THE witness

ΑΜΟΥΟΤΙΟΙΔΑΠΟΘΕΝΗΛΘΟ
OF-ME that I-HAVE-PERCEIVED ?-WHICH-PLACE I-CAME

s O. s *omits* YET
ΝΚΑΙΠΟΥΥΠΑΓΩΥΜΕΙϹΔΕΟ
AND ?-where I-AM-UNDER-LEADING YE YET NOT

s ΑΙ
ΥΚΟΙΔΑΤΕΠΟΘΕΝΕΡΧΟΜΑΙ
HAVE-PERCEIVED ?-WHICH-PLACE I-AM-COMING

s ΚΑΙ AND *for* OR B+ΤΑ
ΗΠΟΥΥΠΑΓΩΥΜΕΙϹΚΑΤΑΤΗ
15 OR ?-where I-AM-UNDER-LEADING YE according-to THE

B+Ε B+Ε
ΝϹΑΡΚΑΚΡΙΝΕΤΕΕΓΩΟΥΚΡ
FLESH ARE-JUDGING I NOT AM-

s O. O. O. B+Ε
ΙΝΩΟΥΔΕΝΑΚΑΙΕΑΝΚΡΙΝΩ
16 JUDGING NOT-YET-ONE AND IF-EVER I-SH'D-BE-JUDGING

ΔΕΕΓΩΗΚΡΙϹΙϹΗΕΜΗΑΛΗΘ
YET I THE JUDGing THE MY TRUE

s ΗϹ o.
ΙΝΗΕϹΤΙΝΟΤΙΜΟΝΟϹΟΥΚΕ
IS that ONLY NOT I-

ΙΜΙΑΛΛΕΓΩΚΑΙΟΠΕΜΨΑϹΜ
AM but I AND THE *One*-SENDing ME

s1* FATHER *omits*
ΕΠΑΤΗΡΚΑΙΕΝΤΩΝΟΜΩΔΕΤ
17 FATHER AND IN THE LAW YET THE

B ΓΕΓΡΑΠΤΑΙ B *omits* IS
ΩΥΜΕΤΕΡΩΓΕΓΡΑΜΜΕΝΟΝΕ
YOUR-more HAVING-*been*-WRITTEN IS

ϹΤΙΝΟΤΙΔΥΟΑΝΘΡΩΠΩΝΗΜ
that TWO OF-humans THE wit-

ΑΡΤΥΡΙΑΑΛΗΘΗϹΕϹΤΙΝΕΓ
18 ness TRUE IS I

ΩΕΙΜΙΟΜΑΡΤΥΡΩΝΠΕΡΙΕΜ
AM THE *One*-witnessING ABOUT MY-

ΑΥΤΟΥΚΑΙΜΑΡΤΥΡΕΙΠΕΡΙ
self AND IS-witnessING ABOUT

ΕΜΟΥΟΠΕΜΨΑϹΜΕΠΑΤΗΡΕΛ
19 ME THE *One*-SENDing ME FATHER THEY-

ΕΓΟΝΟΥΝΑΥΤΩΠΟΥΕϹΤΙΝΟ
said THEN to-Him ?-where IS THE

B *omits* THE
ΠΑΤΗΡϹΟΥΑΠΕΚΡΙΘΗΟΙΗϹ
FATHER OF-YOU answered THE JESUS

B *omits* AND said
ΟΥϹΚΑΙΕΙΠΕΝΟΥΤΕΕΜΕΟΙ
AND said NOT-BESIDES ME YE-HAVE-

ΑΙ
ΔΑΤΕΟΥΤΕΤΟΝΠΑΤΕΡΑΜΟΥ
PERCEIVED NOT-BESIDES THE FATHER OF-ME

s ΑΙ
ΕΙΕΜΕΗΔΕΙΤΕΚΑΙΤΟΝΠΑΤ
IF ME YE-HAD PERCEIVED AND THE FATHER

s *omits* OF-ME s YE-HAD-P. EVER s ΑΙ
ΕΡΑΜΟΥΑΝΗΔΕΙΤΕΤΑΥΤΑΤ
20 OF-ME EVER YE-HAD-PERCEIVED these THE

ΑΡΗΜΑΤΑΕΛΑΛΗϹΕΝΕΝΤΩΓ
declarations He-TALKS IN THE EX-

s *omits* TEACHING IN THE SACRED-place
ΑΖΟΦΥΛΑΚΙΩΔΙΔΑϹΚΩΝΕΝ
CHEQUER-GUARD TEACHING IN

s O.
ΤΩΙΕΡΩΚΑΙΟΥΔΕΙϹΕΠΙΑϹ
THE SACRED-place AND NOT-YET-ONE arrests

ΕΝΑΥΤΟΝΟΤΙΟΥΠΩΕΛΗΛΥΘ
Him that NOT-as-yet HAD-COME

s ΕΛΕΓΕΝ s *omits* AGAIN
ΕΙΗΩΡΑΑΥΤΟΥΕΙΠΕΝΟΥΝΠ
21 THE HOUR OF-Him He-said THEN A-

ΑΛΙΝΑΥΤΟΙϹΕΓΩΥΠΑΓΩΚΑ
GAIN to-them I AM-UNDER-LEADING AND

s2 ΑΙ
ΙΖΗΤΗϹΕΤΕΜΕΚΑΙΕΝΤΗΑΜ
YE-WILL-BE-SEEKING ME AND IN THE miss-

s O. s ΑΙ
ΑΡΤΙΑΥΜΩΝΑΠΟΘΑΝΕΙϹΘΕ
ing OF-YOU YE-WILL-BE-FROM-DYING

s O.
ΟΠΟΥΕΓΩΥΠΑΓΩΥΜΕΙϹΟΥΔ
THE-?-where I AM-UNDER-LEADING YE NOT ARE-

s ΑΙ s O.
ΥΝΑϹΘΕΕΛΘΕΙΝΕΛΕΓΟΝΟΥ
22 ABLE TO-BE-COMING said THEN

ΝΟΙΙΟΥΔΑΙΟΙΜΗΤΙΑΠΟΚΤ
THE JUDA-ans NO ANY WILL-BE-FROM-

ΕΝΕΙΕΑΥΤΟΝΟΤΙΛΕΓΕΙΟΠ
KILLING Self that He-IS-sayING THE-

s1*+ΑΝ s O.
ΟΥΕΓΩΥΠΑΓΩΥΜΕΙϹΟΥΔΥΝ
?-where I AM-UNDER-LEADING YE NOT ARE-ABLE

s ΑΙ s O. Bs2+ΚΑΙ, *omit* THEN *but* s2 *restores*
ΑϹΘΕΕΛΘΕΙΝΕΛΕΓΕΝΟΥΝΑ
23 TO-BE-COMING He-said THEN to-

ΥΤΟΙϹΥΜΕΙϹΕΚΤΩΝΚΑΤΩΕ
them YE OUT OF-THE DOWN ARE

ϹΤΕΕΓΩΕΚΤΩΝΑΝΩΕΙΜΙΥΜ
I OUT OF-THE UP AM YE

s OF-THE SYSTEM this
ΕΙϹΕΚΤΟΥΤΟΥΤΟΥΚΟϹΜΟΥ
OUT OF-this THE SYSTEM

53 And they went each to his home.
8 Now Jesus went to the mount of
Olives.

2 Now early He again came along
into the sanctuary, and the entire peo-
ple come to Him. And being seated,
He taught them. 3 Now the scribes
and Pharisees are leading a woman
who has been overtaken in adultery,
and, standing her in the midst, 4 they
are saying to Him, "Teacher, this
woman has been overtaken and de-
tected in adultery. 5 Now in our law,
Moses directs that such are to be
stoned. What then are *you* saying?"
6 Now this they said to try Him, that
they may have something to accuse
Him of.

Now Jesus, stooping down, wrote
with a finger in the earth. 7 Now as
they persisted asking Him, He un-
bends and said to them, "Let the sin-
less one of you first be casting a stone
at her." And, stooping again, He
wrote in the earth. 9 Now those hear-
ing it came out one by one, beginning
with the elders, to the last.

And Jesus was left alone, the wom-
an also being in the midst. 10 Unbend-
ing, Jesus said to her, "Woman, where
are they? Does no one condemn
you?" 11 Now she said, "No one,
Lord!" Now Jesus said, "Neither am
I condemning you! Go! From now
on be sinning no longer!"

53-11 As this passage is not contained in any of the three manuscripts on which the CONCORDANT VERSION is based, it could not be included in our text. Two leaves of Alexandrinus are lost at this point, but a careful calculation of the number of lines shows that the lost leaves did not contain this story. Besides, the evidence of ancient versions and other manuscripts is so much against its retention in the text that no editor gives it a place, unless within brackets.

Nevertheless, the story is so fully in harmony with the grace of Christ that we question whether it could have any other source. Hence we are constrained to class it among the many things which He did of which there is no inspired record, and give the Greek and sublinear, as well as a version, so that no one may have cause to complain of its omission.

said, then, to you, that *you* shall
be dying in your sins. For if you
should not be believing Me that *I*
am, you shall be dying in your
sins."

25 They said, then, to Him, "Who
are you?" Jesus, then, said to
them, "What I am speaking also to
26 you from the beginning. I have
much to be speaking and judging
concerning you, but the Father
Who sends Me is true, and what *I*
hear from Him, these things I am
27 speaking to the world." They
know not that He said this to them
of the Father.

28 Jesus, then, said to them again
that "Whenever you should exalt
the Son of Mankind, then you will
know that *I* am, and from Myself
I am doing nothing, but, according
as My Father teaches Me, thus I am
29 speaking. And He Who sends Me
is with Me. He does not leave Me
alone, seeing that *I* am always do-
30 ing what is pleasing to Him." At
His speaking these things, many
believe into Him.

31 Jesus, then, said to the Jews who
have believed in Him, "If *you*
should be remaining in My word,
32 you are truly My disciples, and
you will know the truth, and the
truth will be making you free."

33 They answered Him, "We are
Abraham's seed, and we have
never been slaves of anyone. How
are *you* saying that 'You shall be
becoming free'?"

34 Jesus answered them, "Verily,
verily, I am saying to you that
everyone who is doing sin, is a
35 slave of sin. Now the slave is not
remaining in the house for the eon.
The son is remaining for the eon.
36 If, then, the Son should be making
you free, you will be really free.

ΕCΤΕΕΓΩΟΥΚΕΙΜΙΕΚΤΟΥΚ
ARE I NOT AM OUT OF-THE SYS-
s omits THEN
ΟCΜΟΥΤΟΥΤΟΥΕΙΠΟΝΟΥΝΥ
24 TEM this I-said THEN to-
B+Є *s o.* *s* ΑΙ
ΜΙΝΟΤΙΑΠΟΘΑΝΕΙCΘΕΕΝΤ
YOUp that YE-WILL-BE-FROM-DYING IN THE

ΑΙCΑΜΑΡΤΙΑΙCΥΜΩΝΕΑΝΓ
misses OF-YOUp IF-EVER for
s ΑΙ B *omits* to-ME
ΑΡΜΗΠΙCΤΕΥCΗΤΕΜΟΙΟΤΙ
NO YE-SHOULD-BE-BELIEVING to-ME that
s o. *s* ΑΙ
ΕΓΩΕΙΜΙΑΠΟΘΑΝΕΙCΘΕΕΝ
I AM YE-WILL-BE-FROM-DYING IN

ΤΑΙCΑΜΑΡΤΙΑΙCΥΜΩΝΕΛΕ
25 THE misses OF-YOUp THEY-said
s omits THEN
ΓΟΝΟΥΝΑΥΤΩCΥΤΙCΕΙΕΙΠ
THEN to-Him YOU ANY ARE-said
B *omits* THEN B *omits* THE
ΕΝΟΥΝΑΥΤΟΙCΟΙΗCΟΥCΤΗ
THEN to-them THE JESUS THE
s had +ЄΝ
ΝΑΡΧΗΝΟΤΙΚΑΙΛΑΛΩΥΜΙΝ
ORIGINal WHICH ANY AND I-AM-TALKING to-YOUp
s o.
ΠΟΛΛΑΕΧΩΠΕΡΙΥΜΩΝΛΑΛΕ
26 much I-AM-HAVING ABOUT YOUp TO-BE-TALK-
B+Є *s o.*
ΙΝΚΑΙΚΡΙΝΕΙΝΑΛΛΟΠΕΜΨ
ING AND TO-BE-JUDGING but THE *One*-SEND-
s adds ΠΑΤΗΡ FATHER
ΑCΜΕΑΛΗΘΗCΕCΤΙΝΚΑΓΩΑ
ing ME TRUE IS AND-I WHICH
*s*1* Ω *o.*
ΗΚΟΥCΑΠΑΡΑΥΤΟΥΤΑΥΤΑΛ
I-HEAR BESIDE Him these I-

ΑΛΩΕΙCΤΟΝΚΟCΜΟΝΟΥΚΕΓ
27 AM-TALKING INTO THE SYSTEM NOT THEY-

ΝΩCΑΝΟΤΙΤΟΝΠΑΤΕΡΑΑΥΤ
KNOW that THE FATHER to-them
*s*1* *adds* ΤΟΝΘΕΟΝ B *omits* to-them
ΟΙCΕΛΕΓΕΝΕΙΠΕΝΟΥΝΑΥΤ
28 He-said said THEN to-them
B *omits* AGAIN *s omits* that
ΟΙCΟΙΗCΟΥCΠΑΛΙΝΟΤΙΟΤ
THE JESUS AGAIN that when-

ΑΝΥΨΩCΗΤΕΤΟΝΥΙΟΝΤΟΥΑ
EVER YE-SH'D-BE-HEIGHTenING THE SON OF-THE hu-
s ΑΙ
ΝΘΡΩΠΟΥΤΟΤΕΓΝΩCΕCΘΕΟ
man then YE-WILL-BE-KNOWING that

ΤΙΕΓΩΕΙΜΙΚΑΙΑΠΕΜΑΥΤΟ
I AM AND FROM MYself

ΥΠΟΙΩΟΥΔΕΝΑΛΛΑΚΑΘΩCΕ
I-AM-DOING NOT-YET-ONE but according-AS TEACH-
s omits OF-ME *s* ΟΥ
ΔΙΔΑΞΕΝΜΕΟΠΑΤΗΡΜΟΥΤΑ
ES ME THE FATHER OF-ME these
ΤΩC thus
ΥΤΑΛΑΛΩΚΑΙΟΠΕΜΨΑCΜΕΜ
29 I-AM-TALKING AND THE *One*-SENDing ME WITH
*s*1* NOT FROM-LETS ME ONLY WITH ME IS *s*1* *o.*
ΕΤΕΜΟΥΕCΤΙΝΟΥΚΑΦΗΚΕΝ
ME IS NOT FROM-LETS

ΜΕΜΟΝΟΝΟΤΙΕΓΩΤΑΑΡΕCΤ
ME ONLY that I THE PLEASing

ΑΑΥΤΩΠΟΙΩΠΑΝΤΟΤΕΤΑΥΤ
30 to-Him AM-DOING always these

ΑΑΥΤΟΥΛΑΛΟΥΝΤΟCΠΟΛΛΟ
OF-Him TALKING MANY

ΙΕΠΙCΤΕΥCΑΝΕΙCΑΥΤΟΝΕ
31 BELIEVE INTO Him said
*s*1* *omits* THE
ΛΕΓΕΝΟΥΝΟΙΗCΟΥCΠΡΟCΤ
THEN THE JESUS TOWARD THE

ΟΥCΠΕΠΙCΤΕΥΚΟΤΑCΑΥΤΩ
ones-HAVING-BELIEVED to-Him
s o. *s o.*
ΙΟΥΔΑΙΟΥCΕΑΝΥΜΕΙCΜΕΙ
JUDA-ans IF-EVER YE SH'D-BE-

ΝΗΤΕΕΝΤΩΛΟΓΩΤΩΕΜΩΑΛΗ
REMAINING IN THE saying THE MY TRUly
*s*1* *omits* OF-ME
ΘΩCΜΑΘΗΤΑΙΜΟΥΕCΤΕΚΑΙ
32 LEARNers OF-ME YE-ARE AND
s ΑΙ
ΓΝΩCΕCΘΕΤΗΝΑΛΗΘΕΙΑΝΚ
YE-WILL-BE-KNOWING THE TRUTH AND
s o.
ΑΙΗΑΛΗΘΕΙΑΕΛΕΥΘΕΡΩCΕ
THE TRUTH WILL-BE-FREEING

ΙΥΜΑCΑΠΕΚΡΙΘΗCΑΝΠΡΟC
33 YOUp THEY-answered TOWARD

ΑΥΤΟΝCΠΕΡΜΑΑΒΡΑΑΜΕCΜ
Him seed *of*-ABRAHAM WE-ARE

ΕΝΚΑΙΟΥΔΕΝΙΔΕΔΟΥΛΕΥΚ
AND to-NOT-YET-ONE WE-HAVE-SLAVED

ΑΜΕΝΠΩΠΟΤΕΠΩCCΥΛΕΓΕΙ
?-AS-?-when how YOU ARE-saying

CΟΤΙΕΛΕΥΘΕΡΟΙΓΕΝΗCΕC
that FREE YE-WILL-BE-BECOM-
B *omits* THE
ΘΕΑΠΕΚΡΙΘΗΑΥΤΟΙCΟΙΗC
34 ING answered to-them THE JESUS

ΟΥCΑΜΗΝΑΜΗΝΛΕΓΩΥΜΙΝΟ
AMEN AMEN I-AM-SAYING to-YOUp that

ΤΙΠΑCΟΠΟΙΩΝΤΗΝΑΜΑΡΤΙ
EVERY THE *one*-DOING THE missing

ΑΝΔΟΥΛΟCΕCΤΙΝΤΗCΑΜΑΡ
SLAVE IS OF-THE missing

ΤΙΑCΟΔΕΔΟΥΛΟCΟΥΜΕΝΕΙ
35 THE YET SLAVE NOT IS-REMAINING

ΕΝΤΗΟΙΚΙΑΕΙCΤΟΝΑΙΩΝΑ
IN THE HOME INTO THE eon
s omits THE SON IS-REMAINING INTO THE eon
ΟΥΙΟCΜΕΝΕΙΕΙCΤΟΝΑΙΩΝ
THE SON IS-REMAINING INTO THE eon

ΕΑΝΟΥΝΟΥΙΟCΥΜΑCΕΛΕΥ
36 IF-EVER THEN THE SON YOUp SHOULD-BE-
*s*1* Θ
ΘΕΡΩCΗΟΝΤΩCΕΛΕΥΘΕΡΟΙ
FREEING BEINGly FREE

29 Nothing would so swiftly and surely prove the undoing of an impostor as the claim that he always pleases God. Of all living, only One has been able to stand such a severe test. In the mouth of any one else the claim to perfect obedience would sound preposterous. The very assumption itself would be displeasing to God and derided by men. It would be a proof of spiritual pride. But in His mouth it was perfectly natural. Instead of taking exception to it they seemed struck by the fact and what it involved, and, as a result, believed on Him.

This is one of the glories of Christ which makes Him a solitary figure in the annals of mankind. There have been philosophers and good men, but the best have not been flawless. Indeed, they do not dare to claim absolute perfection. Yet we see this apparently humble peasant of Palestine challenging a hostile world to discover in His acts a single word or work which does not glorify God and benefit man. Whoever should dare to criticise Him condemns himself.

44 All sin, in the Scriptures, seems to be traced back to the Slanderer or Satan. Adam sinned at his suggestion. He is the father of all that is false. Being a creature of God, it has been a perplexing problem to account for him without incriminating God Himself. It is usual to insist that he was created perfect and, at a later stage, fell into sin. But this is no real relief. The impulse to sin, in that case, came from without instead of within, and it, in turn, demands an explanation. The Slanderer sinned from the beginning. He was a murderer from the beginning. The Scriptures plainly teach that he was created a Slanderer and a Satan.

The solution of the ultimate source of sin lies in its nature. Sin is essentially a mistake. It means to miss the mark, to fall short of a given standard. With this definition in mind, it is easy to see how God could create a creature to sin, if that were necessary to the fulfillment of His purpose. He would not be making any mistake in doing this. He would not sin. On the contrary, if He created Satan perfect, and had no intention or desire that he

37 I am aware that you are Abra-
ham's seed. But you are seeking
to kill Me, seeing that there is no
38 room for My word in you. I am
speaking of what *I* have seen with
My Father. *You* also, then, are do-
ing what you hear from your
father."
39 They answered and said to Him,
"Our father is Abraham." Jesus
answered them, "If you are chil-
dren of Abraham, you would be do-
40 ing the works of Abraham. Yet
now you are seeking to kill Me, a
Man Who has spoken to you the
truth which I hear from God. This
41 does not Abraham. Yet *you* are do-
ing the works of your father."
They say to Him, "*We* were not
begotten of prostitution! We have
one Father, God!"
42 Then Jesus said to them, "If
God were your Father, you should
have loved Me, for *I* came forth
and am arriving out of God. For
neither have I come of Myself, but
43 *He* commissions Me. Wherefore
you know not My speech, seeing
that you cannot hear My word.
44 *You* are of your father the Slan-
derer, and the desires of your fa-
ther you are wanting to do. *He*
was a man-killer from the begin-
ning, and has not stood in the
truth, seeing that truth is not in
him. Whenever he should be talk-
ing of that which is false, he is talk-
ing of his own, seeing that he is a
45 liar, and the father of it. Yet I—
seeing that I am speaking the truth,
46 you are not believing in Me. Is
anyone of you exposing Me con-
cerning sin? If I am telling the
truth, wherefore are *you* not be-
47 lieving in Me? He who is of God
is hearing God's declarations, there-

s ΔΙ *and has a faint* Τ *over* Θ
ΕCΕCΘΕΟΙΔΑΟΤΙCΠΕΡΜΑΑ
37 YE-WILL-BE I-HAVE-PERCEIVED that seed *of*-A-

ΒΡΑΑΜΕCΤΕΑΛΛΑΖΗΤΕΙΤΕ
BRAHAM YE-ARE but YE-ARE-SEEKING

s o.
ΜΕΑΠΟΚΤΕΙΝΑΙΟΤΙΟΛΟΓΟ
ME TO-FROM-KILL that THE saying

CΟΕΜΟCΟΥΧΩΡΕΙΕΝΥΜΙΝΑ
38 THE MY NOT IS-SPACING IN YOU*p* WHICH

ΕΓΩΕΩΡΑΚΑΠΑΡΑΤΩΠΑΤΡΙ
I HAVE-SEEN BESIDE THE FATHER

OF-ME *omitted by* B s o. Bs1* Αs1*ΕΩB+Ε
ΜΟΥΛΑΛΩΚΑΙΥΜΕΙCΟΥΝΟΗ
OF-ME I-AM-TALKING AND YE THEN WHICH YE-

ΡΑΚΑΤΕ s² ΑΙ
ΚΟΥCΑΤΕΠΑΡΑΤΟΥΠΑΤΡΟC
HEAR BESIDE THE FATHER

OF-YOU*p* *omitted by* B s ΑΙ
ΥΜΩΝΠΟΙΕΙΤΕΑΠΕΚΡΙΘΗC
39 OF-YOU*p* YE-ARE-DOING THEY-answerED

ΑΝΚΑΙΕΙΠΑΝΑΥΤΩΟΠΑΤΗΡ
AND say to-Him THE FATHER

B ΛΕΓΕΙ
ΗΜΩΝΑΒΡΑΑΜΕCΤΙΝΑΠΕΚΡ
OF-US ABRAHAM IS answerED

B *omits* THE
ΙΘΗΑΥΤΟΙCΟΙΗCΟΥCΕΙΤΕ
to-them THE JESUS IF off-

ΚΝΑΤΟΥΑΒΡΑΑΜΕCΤΕΤΑΕΡ
springs OF-THE ABRAHAM YE-ARE THE ACTS

B¹ o. s ΑΙ Bs1*
ΓΑΤΟΥΑΒΡΑΑΜΕΠΟΙΕΙΤΕΑ
40 OF-THE ABRAHAM YE-DID EVER

omit EVER s o.
ΝΝΥΝΔΕΖΗΤΕΙΤΕΜΕΑΠΟΚΤ
NOW YET YE-ARE-SEEKING ME TO-FROM-KILL

s o.
ΕΙΝΑΙΑΝΘΡΩΠΟΝΟCΤΗΝΑΛ
human WHO THE TRUTH

s o.
ΗΘΕΙΑΝΥΜΙΝΛΕΛΑΛΗΚΑΗΝ
to-YOU*p* HAVE-TALKED WHICH

ΗΚΟΥCΑΠΑΡΑΤΟΥΘΕΟΥΤΟΥ
I-HEAR BESIDE THE God this

ΤΟΑΒΡΑΑΜΟΥΚΕΠΟΙΗCΕΝΥ
41 ABRAHAM NOT DOES YE

Bs1* *omit* YET s ΑΙ
ΜΕΙCΔΕΠΟΙΕΙΤΕΤΑΕΡΓΑΤ
YET ARE-DOING THE ACTS OF-

B Ο
ΟΥΠΑΤΡΟCΥΜΩΝΕΙΠΑΝΑΥΤ
THE FATHER OF-YOU*p* THEY-say to-Him

s o. s o. s² Γ
ΩΗΜΕΙCΕΚΠΟΡΝΕΙΑCΟΥΚΕ
WE OUT OF-PROSTITUTION NOT WERE-

s ΜΕΘΑ
ΓΕΝΝΗΘΗΜΕΝΕΝΑΠΑΤΕΡΑΕ
generatED ONE FATHER WE-

B *omits* THEN
ΧΟΜΕΝΤΟΝΘΕΟΝΕΙΠΕΝΟΥΝ
42 ARE-HAVING THE God said THEN

B *omits* THE
ΑΥΤΟΙCΟΙΗCΟΥCΕΙΟΘΕΟC
to-them THE JESUS IF THE God

s *omits* THE s Η = -US
ΟΠΑΤΗΡΥΜΩΝΗΝΗΓΑΠΑΤΕΑ
THE FATHER OF-YOU*p* WAS YE-LOVED EVER

ΝΕΜΕΕΓΩΓΑΡΕΚΤΟΥΘΕΟΥΕ
ME I for OUT OF-THE God OUT-

ΞΗΛΘΟΝΚΑΙΗΚΩΟΥΔΕΓΑΡΑ
CAME AND AM-ARRIVING NOT-YET for FROM

ΠΕΜΑΥΤΟΥΕΛΗΛΥΘΑΑΛΛΕΚ
Myself I-HAVE-COME but that-

s o.
ΕΙΝΟCΜΕΑΠΕCΤΕΙΛΕΝΔΙΑ
43 *One* ME commissions THRU

ΤΙΤΗΝΛΑΛΙΑΝΤΗΝΕΜΗΝΟΥ
ANY THE TALK THE MY NOT

s ΑΙ
ΓΙΝΩCΚΕΤΕΟΤΙΟΥΔΥΝΑCΘ
YE-ARE-KNOWING that NOT YE-ARE-ABLE

ΕΑΚΟΥΕΙΝΤΟΝΛΟΓΟΝΤΟΝΕ
TO-BE-HEARING THE saying THE MY

ΜΟΝΥΜΕΙCΕΚΤΟΥΠΑΤΡΟCΤ
44 YE OUT OF-THE FATHER THE

s ΑΙ
ΟΥΔΙΑΒΟΛΟΥΕCΤΕΚΑΙΤΑC
THRU-CASTer ARE AND THE

ΕΠΙΘΥΜΙΑCΤΟΥΠΑΤΡΟCΥΜ
ON-FEELings OF-THE FATHER OF-

s o.
ΩΝΘΕΛΕΤΕΠΟΙΕΙΝΕΚΕΙΝΟ
YOU*p* YE-ARE-WILLING TO-BE-DOING that-*one*

CΑΝΘΡΩΠΟΚΤΟΝΟCΗΝΑΠΑΡ
human-KILLER WAS FROM OR-

s o. B² Χ
ΧΗCΚΑΙΕΝΤΗΑΛΗΘΕΙΑΟΥΚ
IGINal AND IN THE TRUTH NOT

ΕCΤΗΚΕΝΟΤΙΟΥΚΕCΤΙΝΑΛ
HAS-STOOD that NOT IS TRUTH

s o.
ΗΘΕΙΑΕΝΑΥΤΩΟΤΑΝΛΑΛΗΤ
IN him when-EVER he-MAY-BE-TALKING

ΟΨΕΥΔΟCΕΚΤΩΝΙΔΙΩΝΛΑΛ
THE FALSEhood OUT OF-THE OWN he-IS-TALK-

ΕΙΟΤΙΨΕΥCΤΗCΕCΤΙΝΚΑΙ
ING that FALsifier he-IS AND

ΟΠΑΤΗΡΑΥΤΟΥΕΓΩΔΕΟΤΙΤ
45 THE FATHER OF-it I YET that THE

s o.
ΗΝΑΛΗΘΕΙΑΝΛΕΓΩΟΥΠΙCΤ
TRUTH I-AM-saying NOT YOU-ARE-

ΕΥΕΤΕΜΟΙΤΙCΕΞΥΜΩΝΕΛΕ
46 BELIEVING to-ME. ANY OUT OF-YOU*p* IS-EXPOS-

ΓΧΕΙΜΕΠΕΡΙΑΜΑΡΤΙΑCΕΙ
ING ME ABOUT missing IF

s o.
ΑΛΗΘΕΙΑΝΛΕΓΩΔΙΑΤΙΥΜΕ
TRUTH I-AM-saying THRU ANY YE

s ΑΙ
ΙCΟΥΠΙCΤΕΥΕΤΕΜΟΙΟΩΝΕ
47 NOT ARE-BELIEVING to-ME THE *one*-BEING

ΚΤΟΥΘΕΟΥΤΑΡΗΜΑΤΑΤΟΥΘ
OUT OF-THE God THE declarations OF-THE God

ΕΟΥΑΚΟΥΕΙΔΙΑΤΟΥΤΟΥΜΕ
IS-HEARING THRU this YE

should sin, then God did make a mistake. The sinfulness of Satan is the strongest evidence of the sinlessness of God.

The essence of God is love. It demands exercise. God must be made known. He will be a Saviour; His purpose demands the presence of sin. He makes a medium—the Slanderer—to inject the virus into creation. He rescues His creatures and gains their affection. He banishes sin. Sin is His servant. He will justify all sin when He has made it a means of bringing His creatures into heart intimacy with Himself.

46 What a challenge to the self-righteous Jews! They claimed a sinless God for a father, yet hated His sinless Son. Without any pretentious effort whatever, He calmly went His way without making a single misstep!

57 The Jews seemed to be utterly unconscious of the great spiritual truths connected with Abraham's family. They claimed physical descent from him, without realizing that Ishmael had the same right. He was the son of Abram's flesh—and unbelief. They were Ishmaelites, slaves of sin in spite of their noble father. They knew nothing of the faith of Abraham which produced Isaac, after the flesh was as good as dead. They failed to see the significance of Abraham's harsh measures with Ishmael. Were he to visit them he would cast them out, just as he had the slave girl Hagar and her son.

58 The Jehovah Who appeared to Abraham was none other than the Word, which now, having become flesh, was speaking to his apostate descendants. God Himself is invisible. The One that Abraham saw was in the form of God before He descended into the likeness of man (Phil.2[6]). It is important to note that the Logos *became* flesh. It had an existence previous to this apart from flesh. It had a form, human in appearance, because humanity was created in its likeness. As Elohim, He appears to Adam in the garden, and even after his expulsion. As El Shaddai He appeared to Abraham, and gave him the promises. As Adonai He appeared in Isaiah's vision, pronouncing Israel's doom.

fore *you* are not hearing, seeing
that you are not of God."
48 The Jews answered and say to
Him, "Are *we* not saying ideally
that *you* are a Samaritan and have
a demon?"
49 Jesus answered and said, "*I*
have no demon, but I am honoring
My Father and *you* are dishonor-
50 ing Me. Now *I* am not seeking My
glory. There is One Who is seek-
51 ing and judging. Verily, verily,
I am saying to you, if anyone
should be keeping My word, he
should under no circumstances be
beholding death for the eon."
52 The Jews said to Him, "Now we
know that you have a demon.
Abraham died, and the prophets,
and *you* are saying, 'If anyone
should be keeping My word, he
should under no circumstances be
53 tasting death for the eon.' Are
you greater than our father Abra-
ham, who died? And the prophets
died. What are you making your-
self?"
54 Jesus answered, "If *I* should be
glorifying Myself, My glory is
nothing. It is My Father Who is
glorifying Me, of Whom *you* are
55 saying that He is your God. And
you know Him not, yet *I* am ac-
quainted with Him, and if I should
be saying that I am not acquainted
with Him, I shall be a liar like you.
But I am acquainted with Him and
56 I am keeping His word. Your
father Abraham exults that he may
become acquainted with My day,
and he was acquainted with it and
rejoiced."
57 The Jews, then, said to Him,
"You are not yet fifty years, and
58 you have seen Abraham!" Jesus
said to them, "Verily, verily, I
am saying to you, ere Abraham
59 came into being, *I* am." They

ΙϹΟΥΚΑΚΟΥΕΤΕΟΤΙΕΚΤΟΥ 20
NOT ARE-HEARING that OUT OF-THE

ΘΕΟΥΟΥΚΕϹΤΕΑΠΕΚΡΙΘΗϹ 40
48 God NOT YE ARE answered

ΑΝΟΙΙΟΥΔΑΙΟΙΚΑΙΕΙΠΑΝ 60
THE JUDA-ans AND say

ΑΥΤΩΟΥΚΑΛΩϹΛΕΓΟΜΕΝΗΜ 80
to-Him NOT IDEALly ARE-saying WE

s O. s1* *omits* YOU
ΕΙϹΟΤΙϹΑΜΑΡΕΙΤΗϹΕΙϹΥ 100
that SAMARitan ARE YOU

ΚΑΙΔΑΙΜΟΝΙΟΝΕΧΕΙϹΑΠΕ 20
49 AND demon YOU-ARE-HAVING answer-

B *omits* AND said
ΚΡΙΘΗΙΗϹΟΥϹΚΑΙΕΙΠΕΝΕ 40
ED JESUS AND said I

ΓΩΔΑΙΜΟΝΙΟΝΟΥΚΕΧΩΑΛΛΑ 60
demon NOT AM-HAVING but

B+Ε
ΑΤΙΜΩΤΟΝΠΑΤΕΡΑΜΟΥΚΑΙ 80
I-AM-VALUING THE FATHER OF-ME AND

s O. B+Ε
ΥΜΕΙϹΑΤΙΜΑΖΕΤΕΜΕΕΓΩΔ 200
50 YE ARE-UN-VALUING ME I YET

ΕΟΥΖΗΤΩΤΗΝΔΟΞΑΝΜΟΥΕϹ 20
NOT AM-SEEKING THE esteem OF-ME He-IS

B+Ε
ΤΙΝΟΖΗΤΩΝΚΑΙΚΡΙΝΩΝΑΜ 40
51 THE *One*-SEEKING AND JUDGING AMEN

ΗΝΑΜΗΝΛΕΓΩΥΜΙΝΕΑΝΤΙϹ 60
AMEN I-AM-saying to-YOU*p* IF-EVER ANY

s ΕΙ *for* Η
ΤΟΝΕΜΟΝΛΟΓΟΝΤΗΡΗϹΗΘΑ 80
THE MY saying SH'D-BE-KEEPING DEATH

s ΕΙ *for* Η
ΝΑΤΟΝΟΥΜΗΘΕΩΡΗϹΗΕΙϹΤ 300
NOT NO he-SH'D-BE-beholdING INTO THE

B O
ΟΝΑΙΩΝΑΛΕΙΠΑΝΑΥΤΩΟΙΙΟ 20
52 eon said to-Him THE JUDA-

ΥΔΑΙΟΙΝΥΝΕΓΝΩΚΑΜΕΝΟΤ 40
ans NOW WE-HAVE-KNOWN that

ΙΔΑΙΜΟΝΙΟΝΕΧΕΙϹΑΒΡΑΑ 60
demon YOU-ARE-HAVING ABRAHAM

ΜΑΠΕΘΑΝΕΝΚΑΙΟΙΠΡΟΦΗΤ 80
FROM-DIED AND THE BEFORE-AVERers

A *resumes* | *from* 6^50
ΑΙΚΑΙϹΥΛΕΓΕΙϹΕΑΝΤΙϹΤ 400
AND YOU ARE-saying IF-EVER ANY THE

ΟΝΛΟΓΟΝΜΟΥΤΗΡΗϹΗΟΥΜΗ 20
saying OF-ME SH'D-BE-KEEPING NOT NO

B ΘΕΩΡΗϹΗ B DEATH NOT NO he- (B Ν) SHOULD-BE-
ΓΕΥϹΗΤΑΙΘΑΝΑΤΟΥΕΙϹΤΟ 40
he-SHOULD-BE-TASTING OF-DEATH INTO THE

beholdING s1* *omits* OF-D. s O.
ΝΑΙΩΝΑΜΗϹΥΜΕΙΖΩΝΕΙΤΟ 60
53 eon NO YOU GREATER ARE OF-THE

ΥΠΑΤΡΟϹΗΜΩΝΑΒΡΑΑΜΟϹΤ 80
FATHER OF-US ABRAHAM WHO-ANY

ΙϹΑΠΕΘΑΝΕΝΚΑΙΟΙΠΡΟΦΗ 500
FROM-DIED AND THE BEFORE-AVER-

ΤΑΙΑΠΕΘΑΝΟΝΤΙΝΑϹΕΑΥΤ 20
ers FROM-DIED ANY YOURself

AB *omit* THE
ΟΝΠΟΙΕΙϹΑΠΕΚΡΙΘΗΟΙΗϹ 40
54 YOU-ARE-making. answered THE JESUS

As2 AM- Z *but* s2 *deletes*
ΟΥϹΕΑΝΕΓΩΔΟΞΑϹΩΕΜΑΥΤ 60
IF-EVER I SH'D-BE-esteeming MYself

ΟΝΗΔΟΞΑΜΟΥΟΥΔΕΝΕϹΤΙΝ 80
THE esteem OF-ME NOT-YET-ONE IS

ΕϹΤΙΝΟΠΑΤΗΡΜΟΥΟΔΟΞΑΖ 600
IS THE FATHER OF-ME THE *One*-esteemING

s ΑΙ
ΩΝΜΕΟΝΥΜΕΙϹΛΕΓΕΤΕΟΤΙ 20
ME WHOM YE ARE-saying that

AB2 Η = OF-US
ΘΕΟϹΥΜΩΝΕϹΤΙΝΚΑΙΟΥΚΕ 40
55 God OF-YOU*p* He-IS AND NOT YE-

s ΑΙ
ΓΝΩΚΑΤΕΑΥΤΟΝΕΓΩΔΕΟΙΔ 60
HAVE-KNOWN Him I YET HAVE-PER-

Bs O. O. O.
ΑΑΥΤΟΝΚΑΙΕΑΝΕΙΠΩΟΤΙΟ 80
CEIVED Him AND-IF-EVER I-MAY-BE-saying that NOT

ΥΚΟΙΔΑΑΥΤΟΝΕϹΟΜΑΙΟΜΟ 700
I-HAVE-PERCEIVED Him I-SHALL-BE LIKE

s OF- Ω As O.
ΙΟϹΥΜΙΝΨΕΥϹΤΗϹΑΛΛΑΟΙ 20
to-YOU*p* FALSifier but I-HAVE-

ΔΑΑΥΤΟΝΚΑΙΤΟΝΛΟΓΟΝΑΥ 40
PERCEIVED Him AND THE saying OF-Him

ΤΟΥΤΗΡΩΑΒΡΑΑΜΟΠΑΤΗΡΥ 60
56 I-AM-KEEPING ABRAHAM THE FATHER OF-

B *probably dots* Ε
ΜΩΝΗΓΑΛΛΙΑϹΑΤΟΙΝΑΕΙΔ 80
YOU*p* exults THAT he-MAY-BE-

ΗΤΗΝΗΜΕΡΑΝΤΗΝΕΜΗΝΚΑΙ 800
PERCEIVING THE DAY THE MY AND

A O. s Α
ΕΙΔΕΝΚΑΙΕΧΑΡΗΕΙΠΟΝΟΥ 20
57 he-PERCEIVED AND JOYED said THEN

ΝΟΙΙΟΥΔΑΙΟΙΠΡΟϹΑΥΤΟΝ 40
THE JUDA-ans TOWARD Him

ΠΕΝΤΗΚΟΝΤΑΕΤΗΟΥΠΩΕΧΕ 60
FIVE-TY YEARS NOT-as-yet YOU-ARE-

B1 ΕϹ *for* ΑϹ *and* s1* -ΕΝϹΕ
ΙϹΚΑΙΑΒΡΑΑΜΕΩΡΑΚΑϹΕΙ 80
58 HAVING AND ABRAHAM YOU-HAVE-SEEN said

B *omits* THE
ΠΕΝΑΥΤΟΙϹΟΙΗϹΟΥϹΑΜΗΝ 900
to-them THE JESUS AMEN

ΑΜΗΝΛΕΓΩΥΜΙΝΠΡΙΝΑΒΡΑ 20
AMEN I-AM-SAYING to-YOU*p* ERE ABRAHAM

ΑΜΓΕΝΕϹΘΑΙΕΓΩΕΙΜΙΗΡΑ 40
59 TO-BE-BECOMING I AM THEY-LIFT

ΝΟΥΝΛΙΘΟΥϹΙΝΑΒΑΛΩϹΙΝ 60
THEN STONES THAT THEY-SH'D-BE-CASTING

B *omits* YET
ΕΠΑΥΤΟΝΙΗϹΟΥϹΔΕΕΚΡΥΒ 80
ON Him JESUS YET WAS-HID

ΗΚΑΙΕΞΗΛΘΕΝΕΚΤΟΥΙΕΡΟ 31000
AND OUT-CAME OUT OF-THE SACRED-place

[1] The sixth sign brings before us Israel's blindness, and the opening of their eyes when they recognize Him as the One Whom God has commissioned, at His return. It anticipates the crisis of His ministry, which was fast approaching, when He quoted the words of Isaiah, "He hath blinded their eyes, . . . that they should not see with their eyes . . ." (12^{40}). The interest is centered in two distinct thoughts, the reason for his blindness, and the means of its removal.

Why was this man born blind? The Jews took it for granted, as many do today, that all evil comes from sin, and that every one is responsible for his own condition. This is absolutely false. Evil and sin are not outside of God's plan. They are essential to the highest happiness of the creature and the greatest glory of the Creator. This man's case was a concrete example. His healing was not because he was blind, but he was blind in order that he might recover sight, and thus God's acts may be manifested and God Himself may become known. This is true of all evil and all sin. God has introduced it into the world in order that He may display His attributes in coping with it and in removing it when its mission has been accomplished. The experience of evil and sin is transient; the memory of it will never pass away, but will always remain as the essential background apart from which God's goodness and grace never could be revealed. God's heart would always remain hidden apart from evil and sin.

If this man's blindness had never been removed it would have revealed God's impotence and hate. So, if evil and sin are eternal, they will throw their darkest shadow upon the character and feelings of God, and thus defeat the very object for which they exist. But they are not eternal. Sin will be repudiated at the conclusion of the eons (Heb.9^{26}). Only in this way can the works of God be manifested. It is useless for us to blame our parents for our sin, for they also inherited it. Even Adam could point to Eve and Eve to the serpent. We should rather thank God for it, and rejoice in the glory that it brings to God.

pick up stones, then, that they
should be casting them at Him. Yet
Jesus was hid and came out of the
sanctuary. And coming through
the midst of them, He went and
thus passed by.
9 And, passing along, He perceived a man blind from birth.
2 And His disciples ask Him, saying,
"Rabbi, who sinned, this man or
his parents, that he should be born
3 blind?" Jesus answered, "Neither
this man nor his parents sinned,
but it is that the works of God may
4 be manifested by it. I must be
working the works of Him Who
sends Me while it is day. Night is
coming, when no one can be work-
5 ing. Whenever I may be in the
world, I am the light of the
6 world." Saying these things, He
spits on the ground and makes mud
of the spittle, and anoints the eyes
7 of the blind with the mud, and said
to him, "Go, wash in the pool of
Siloam" (which is, being trans-
lated, "commissioned"). He came
away, then, and washes, and came,
observing.
8 The neighbors, then, and those
beholding him formerly (seeing
that he was a beggar) said, "Is not
this the one who is sitting and beg-
9 ging?" Others said that "This is
he." Yet others said, "No, but he
is like him." Yet *he* said that "*I*
am."
10 They said, then, to him, "How,
11 then, were your eyes opened?" *He*
answered and said, "The Man
Who is termed 'Jesus' makes mud
and anoints my eyes, and said to
me, 'Go to Siloam pool and wash.'
Coming away, then, and washing,
12 I recover sight." And they say

ABs1* *omit* AND Bs1* *omit from* THRU *to* thus
ΥΚΑΙΔΙΕΛΘΩΝΔΙΑΜΕϹΟΥΑ
AND THRU-COMING THRU MIDST OF-
A *omits* He-WENT s5 *deletes* He-WENT AND BESIDE-
ΥΤΩΝΕΠΟΡΕΥΕΤΟΚΑΙΠΑΡΗ
them He-WENT AND BESIDE-LED
LED thus A *o.*
ΓΕΝΟΥΤΩϹΚΑΙΠΑΡΑΓΩΝΕΙ
9 thus AND BESIDE-LEADING He-PER-
ΔΕΝΑΝΘΡΩΠΟΝΤΥΦΛΟΝΕΚΓ
CEIVED human BLIND OUT OF-
ΕΝΕΤΗϹΚΑΙΗΡΩΤΗϹΑΝΑΥΤ
2 generating AND ask Him
ΟΝΟΙΜΑΘΗΤΑΙΑΥΤΟΥΛΕΓΟ
THE LEARNERS OF-Him saying
ΝΤΕϹΡΑΒΒΕΙΤΙϹΗΜΑΡΤΕΝ
RABBI ANY missed
B *repeats* THE s *o.*
ΟΥΤΟϹΗΟΙΓΟΝΕΙϹΑΥΤΟΥΙ
this-*one* OR THE parents OF-him THAT
A *o.*
ΝΑΤΥΦΛΟϹΓΕΝΝΗΘΗΑΠΕΚΡ
3 BLIND he-MAY-BE-BEING-generated answered
ΙΘΗΙΗϹΟΥϹΟΥΤΕΟΥΤΟϹΗΜ
JESUS NOT-BESIDES this-*one* missed
s *o.*
ΑΡΤΕΝΟΥΤΕΟΙΓΟΝΕΙϹΑΥΤ
NOT-BESIDES THE parents OF-him
ΟΥΑΛΛΙΝΑΦΑΝΕΡΩΘΗΤΑΕΡ
but THAT MAY-BE-BEING-made-APPEAR THE ACTS
Bs1* ΗΜΑϹ us
ΓΑΤΟΥΘΕΟΥΕΝΑΥΤΩΕΜΕΔ
4 OF-THE God IN SAME ME IS-
B1 Є *o.*
ΕΙΕΡΓΑΖΕϹΘΑΙΤΑΕΡΓΑΤΟ
BINDING TO-BE-working THE works OF-THE
s1 ΗΜΑϹ us *for* ME
ΥΠΕΜΨΑΝΤΟϹΜΕΕΩϹΗΜΕΡΑ
One-SENDing ME TILL DAY
ΕϹΤΙΝΕΡΧΕΤΑΙΝΥΞΟΤΕΟΥ
IS IS-COMING NIGHT when NOT-
s *o.*
ΔΕΙϹΔΥΝΑΤΑΙΕΡΓΑΖΕϹΘΑ
YET-ONE IS-ABLE TO-BE-working
ΙΟΤΑΝΕΝΤΩΚΟϹΜΩΩΦΩϹΕΙ
5 when-EVER IN THE SYSTEM I-MAY-BE LIGHT I-
ΜΙΤΟΥΚΟϹΜΟΥΤΑΥΤΑΕΙΠΩ
6 AM OF-THE SYSTEM these saying
ΝΕΠΤΥϹΕΝΧΑΜΑΙΚΑΙΕΠΟΙ
He-SPITS ON-GROUND AND makes
ΗϹΕΝΠΗΛΟΝΕΚΤΟΥΠΤΥϹΜΑ
MUD OUT OF-THE spittle
B ΕΠΕ (A+Є) ΘΗΚΕΝ
ΤΟϹΚΑΙΕΠΕΧΡΙϹΕΝΑΥΤΟΥ
AND He-ON-ANOINTS OF-him
ΤΟΝΠΗΛΟΝΕΠΙΤΟΥϹΟΦΘΑΛ
THE MUD ON THE VIEWERS
Bs *omit* OF-THE BLIND
ΜΟΥϹΤΟΥΤΥΦΛΟΥΚΑΙΕΙΠΕ
7 OF-THE BLIND AND He-said
A *omits* WASH
ΝΑΥΤΩΥΠΑΓΕΝΙΨΑΙΕΙϹΤΗ
to-him BE-UNDER-LEADING WASH INTO THE

ΝΚΟΛΥΜΒΗΘΡΑΝΤΟΥϹΙΛΩΑ
swimming-pool OF-THE SILOAM
A+ΚΑΙΝΙΨΑΙ AND WASH B1 Є *o.*
ΜΟΕΡΜΗΝΕΥΕΤΑΙΑΠΕϹΤΑΛ
which IS-*being*-TRANSLATED HAVING-*been*-commis-
ΜΕΝΟϹΑΠΗΛΘΕΝΟΥΝΚΑΙΕΝ
sioned he-FROM-CAME THEN AND WASH-
B *omits* THEN AND WASHES AND CAME
ΙΨΑΤΟΚΑΙΗΛΘΕΝΒΛΕΠΩΝΟ
8 ES AND CAME looking THE
A *o.*
ΙΟΥΝΓΕΙΤΟΝΕϹΚΑΙΟΙΘΕΩ
THEN NEIGHBORS AND THE *ones*-
ΡΟΥΝΤΕϹΑΥΤΟΝΤΟΠΡΟΤΕΡ
beholding him THE BEFORE-more
ΟΝΟΤΙΠΡΟϹΑΙΤΗϹΗΝΕΛΕΓ
that TOWARD-REQUESTER he-WAS said
ΟΝΟΥΧΟΥΤΟϹΕϹΤΙΝΟΚΑΘΗ
NOT this IS THE *one*-sitting
ΜΕΝΟϹΚΑΙΠΡΟϹΑΙΤΩΝΑΛΛ
9 AND TOWARD-REQUESTING others
s *omits* that
ΟΙΕΛΕΓΟΝΟΤΙΟΥΤΟϹΕϹΤΙ
said that this he-IS
B *omits* YET A ΟΤΙ that *omitting* said NOT but
ΝΑΛΛΟΙΔΕΕΛΕΓΟΝΟΥΧΙΑΛ
others YET said NOT (*emph.*) but
B *o.*
ΛΟΜΟΙΟϹΑΥΤΩΕϹΤΙΝΕΚΕ
LIKE to-him he-IS that-*one*
B *omits* YET s *once dotted* YET *and* that
ΙΝΟϹΔΕΕΛΕΓΕΝΟΤΙΕΓΩΕΙ
YET said that I AM
s1* Δ s *had*+ΟΙΙΟΥΔΑΙΟΙ AB *omit* THEN
ΜΙΕΛΕΓΟΝΟΥΝΑΥΤΩΠΩϹΟΥ
10 THEY-said THEN to-him how THEN
A Δ
ΝΗΝΕΩΧΘΗϹΑΝϹΟΥΟΙΟΦΘΑ
WERE-UP-OPENED OF-YOU THE VIEW-
Bs *omit* AND said
ΛΜΟΙΑΠΕΚΡΙΘΗΕΚΕΙΝΟϹΚ
11 ers answered that-*one* AND
A *omits* THE A *omits* THE
ΑΙΕΙΠΕΝΟΑΝΘΡΩΠΟϹΟΛΕΓ
said THE human THE *being*-
ΟΜΕΝΟϹΙΗϹΟΥϹΠΗΛΟΝΕΠΟ
said JESUS MUD makes
AB+Є
ΙΗϹΕΝΚΑΙΕΠΕΧΡΙϹΕΝΜΟΥ
AND ON-ANOINTS OF-ME
ΤΟΥϹΟΦΘΑΛΜΟΥϹΚΑΙΕΙΠΕ
THE VIEWERS AND said
A *omits* that Bs *omit* THE swimming-pool
ΝΜΟΙΟΤΙΥΠΑΓΕΕΙϹΤΗΝΚΟ
to-ME that YOU-BE-UNDER-LEADING INTO THE SWIM-
A OF-T. Υ BЄ+
ΛΥΜΒΗΘΡΑΝΤΟΝϹΙΛΩΑΜΚΑ
ming-pool THE SILOAM AND
A ΔΕ YET
ΙΝΙΨΑΙΑΠΕΛΘΩΝΟΥΝΚΑΙΝ
WASH FROM-COMING THEN AND WASH-
A *omits* AND
ΙΨΑΜΕΝΟϹΑΝΕΒΛΕΨΑΚΑΙΕ
12 *ing* I-UP-look AND THEY-
A Ο
ΙΠΑΝΑΥΤΩΠΟΥΕϹΤΙΝΕΚΕΙ
say to-him ?-where IS that-*One*

4 Adam in innocence knew no good. He could not appreciate what God had done for him. The only way he could know of good was to eat of the tree, which, however, also gave the knowledge of evil. The knowledge of good and of evil are inseparable.

The blind man represents Israel. Why were they blind? Paul tells us in the eleventh of Romans. God locks all up together in stubbornness, that He may be merciful to all (Ro.11[32]). Because they were blinded they refused their Messiah and thus made it possible for God to pour out the riches of His grace on the nations. Their blindness makes it possible for Him to save them with a great salvation when He once again takes them to Himself, and thus He engages their affections. Those who see, revile Him. The blind man worships Him.

6 Before healing the blind man He increases his blindness by covering his eyes with mud. What does this mean? It corresponds with His treatment of Israel. He finds the nation blind, but instead of healing them then, He fulfills the saying of Isaiah, "He has blinded their eyes and callouses their heart, lest they may be perceiving with their eyes, and should be apprehending with their heart, and turn about, and I should be healing them" (12[40]). Siloam means "commissioned". He continually referred to Himself as the One Whom God had sent. When the Lord appears in glory, then they will wash in Siloam and see Him Who has been commissioned by God for their blessing. The blind man's spiritual recovery corresponded to his physical healing, for he said "Except this Man were from God, He could be doing nothing" ([33]).

13 The Pharisees were the blindest of the blind. Though the most zealous and religious of all the Jewish sects, their self confidenee and hypocrisy made them the bitterest enemies of Christ and the truth. They claimed to be the spiritual leaders of the nation, hence receive the greater judgment. They boasted that they were not blind like the rest so that their sin remained. The disciples were confident that either the blind man or his parents had sinned; the Lord shows them that

to him "Where is that one?" He
is saying, "I am not aware."
13 They are leading him, who once
14 was blind, to the Pharisees. Now
it was on a sabbath day that Jesus
makes mud and opens up his eyes.
15 Again, then, the Pharisees also
asked him how he recovers sight.
Now he said to them, "He places
mud on my eyes, and I wash, and
16 I am observing." Some of the
Pharisees, then, said, "This man is
not from God, seeing that he is not
keeping the sabbath." Yet others
said, "How can a man who is a
sinner be doing such signs?" And
there was a schism among them.
17 They are saying, then, again to
him who once was blind, "What
are *you* saying about him, that he
opens your eyes?" Now he said
18 that "He is a prophet." The
Jews, then, do not believe about
him, that he was blind and recovers
sight, till they summon the parents
19 of him who recovers sight. And
they ask them, saying, "Is this
your son, of whom *you* say that he
was born blind? How, then, is he
at present observing?"
20 His parents, then, answered and
say, "We are aware that this is
our son and that he was born blind.
21 Yet how he is now observing, we
are not aware, or who opens his
eyes *we* are not aware. Ask him.
He is of age. *He* will be speaking
22 about himself." His parents said
these things seeing that they
feared the Jews, for the Jews had
already agreed that if anyone
should be avowing Him to be
Christ, he should be put out of the
23 synagogue. Therefore his parents

ΝΟϹΛΕΓΕΙΟΥΚΟΙΔΑΑΓΟΥϹ
13 he-is-saYING NOT I-HAVE-PERCEIVED THEY-

B+Є
ΙΝΑΥΤΟΝΠΡΟϹΤΟΥϹΦΑΡΙϹ
ARE-LEADING him TOWARD THE PHARISEES

ΑΙΟΥϹΤΟΝΠΟΤΕΤΥΦΛΟΝΗΝ
14 THE ?-when BLIND it-WAS

A ΟΤΕ when *for* IN WHICH DAY
ΔΕϹΑΒΒΑΤΟΝΕΝΗΗΜΕΡΑΤΟ
YET SABBATH IN WHICH DAY THE

ΝΠΗΛΟΝΕΠΟΙΗϹΕΝΟΙΗϹΟΥ
MUD makes THE JESUS

ϹΚΑΙΑΝΕΩΞΕΝΑΥΤΟΥΤΟΥϹ
AND UP-OPENS OF-him THE

ΟΦΘΑΛΜΟΥϹΠΑΛΙΝΟΥΝΗΡΩ
15 viewers AGAIN THEN THEY-

B+Є
ΤΩΝΑΥΤΟΝΚΑΙΟΙΦΑΡΙϹΑΙ
askED him AND THE PHARISEES

ΟΙΠΩϹΑΝΕΒΛΕΨΕΝΟΔΕΕΙΠ
how he-up-looks THE YET said

A *adds* ΚΑΙ AND A OF-ME He-ON-PLACES
ΕΝΑΥΤΟΙϹΠΗΛΟΝΕΠΕΘΗΚΕ
to-them MUD He-ON-PLACES

ΝΜΟΥΕΠΙΤΟΥϹΟΦΘΑΛΜΟΥϹ
OF-ME ON THE viewers

ΚΑΙΕΝΙΨΑΜΗΝΚΑΙΒΛΕΠΩΕ
16 AND I-WASH AND I-AM-lookING said

s1* Δ B+Є
ΛΕΓΟΝΟΥΝΕΚΤΩΝΦΑΡΙϹΑΙ
THEN OUT OF-THE PHARISEES

A this-*One* THE human NOT IS BESIDE God
ΩΝΤΙΝΕϹΟΥΚΕϹΤΙΝΟΥΤΟϹ
ANY NOT IS this-*One*

ΠΑΡΑΘΕΟΥΟΑΝΘΡΩΠΟϹΟΤΙ
BESIDE God THE human that

As o.
ΤΟϹΑΒΒΑΤΟΝΟΥΤΗΡΕΙΑΛΛ
THE SABBATH NOT He-IS-KEEPING others

A *omits* YET
ΟΙΔΕΕΛΕΓΟΝΠΩϹΔΥΝΑΤΑΙ
YET said how IS-ABLE

ΑΝΘΡΩΠΟϹΑΜΑΡΤΩΛΟϹΤΟΙ
human misser such

s o.
ΑΥΤΑϹΗΜΕΙΑΠΟΙΕΙΝΚΑΙϹ
SIGNS TO-BE-DOING AND SPLIT

ΧΙϹΜΑΗΝΕΝΑΥΤΟΙϹΛΕΓΟΥ
17 WAS IN them THEY-ARE-say-

AB *omit* ?-when
ϹΙΝΟΥΝΤΩΠΟΤΕΤΥΦΛΩΠΑΛ
ING THEN to-THE ?-when BLIND AGAIN

s1* *adds* ΟΥΝ A YOU ANY s *adds* ϹΕ
ΙΝΤΙϹΥΛΕΓΕΙϹΠΕΡΙΑΥΤΟ
ANY YOU ARE-saying ABOUT Him

As Ο Ι
ΥΟΤΙΗΝΕΩΞΕΝϹΟΥΤΟΥϹΟΦ
that He-UP-OPENS OF-YOU THE VIEW-

ΘΑΛΜΟΥϹΟΔΕΕΙΠΕΝΟΤΙΠΡ
ers THE YET he-said that BEFORE-

ΟΦΗΤΗϹΕϹΤΙΝΟΥΚΕΠΙϹΤΕ
18 AVERER He-IS NOT BELIEVE

ΥϹΑΝΟΥΝΟΙΙΟΥΔΑΙΟΙΠΕΡ
THEN THE JUDA-ans ABOUT

A BLIND he-WAS
ΙΑΥΤΟΥΟΤΙΗΝΤΥΦΛΟϹΚΑΙ
him that he-WAS BLIND AND

s1* *probably* Ο
ΑΝΕΒΛΕΨΕΝΕΩϹΟΤΟΥΕΦΩΝ
UP-LOOKS TILL OF-WHICH-ANY THEY-

s o.
ΗϹΑΝΤΟΥϹΓΟΝΕΙϹΑΥΤΟΥΤ
SOUND THE parents OF-him OF-

ΟΥΑΝΑΒΛΕΨΑΝΤΟϹΚΑΙΗΡΩ
19 THE *one*-UP-look*ing* AND THEY-ask

s1* ΕΙ IF *for* saying
ΤΗϹΑΝΑΥΤΟΥϹΛΕΓΟΝΤΕϹΟ
them saying this

ΥΤΟϹΕϹΤΙΝΟΥΙΟϹΥΜΩΝΟΝ
IS THE SON OF-YOU*p* WHOM

s ΑΙ
ΥΜΕΙϹΛΕΓΕΤΕΟΤΙΤΥΦΛΟϹ
YE ARE-sayING that BLIND

A1 o. A at-PRESENT he-is-lookING s o.
ΕΓΕΝΝΗΘΗΠΩϹΟΥΝΒΛΕΠΕΙ
he-was-generatED how THEN he-IS-lookING

A *for* THEN *has* YET to-them ΔΕ ΑΥΤΟΙϹ
ΑΡΤΙΑΠΕΚΡΙΘΗϹΑΝΟΥΝΟΙ
20 at-PRESENT answerED THEN THE

s o. ΑΟ
ΓΟΝΕΙϹΑΥΤΟΥΚΑΙΕΙΠΑΝΟ
parents OF-him AND say WE-

ΙΔΑΜΕΝΟΤΙΟΥΤΟϹΕϹΤΙΝΟ
HAVE-PERCEIVED that this IS THE

ΥΙΟϹΗΜΩΝΚΑΙΟΤΙΤΥΦΛΟϹ
SON OF-US AND that BLIND

A *has this* Ν *above the line*
ΕΓΕΝΝΗΘΗΠΩϹΔΕΝΥΝΒΛΕΠ
21 he-was-generatED how YET NOW he-IS-lookING

for ΟΙ s *has* Υ *and* A ΕΩ
ΕΙΟΥΚΟΙΔΑΜΕΝΗΤΙϹΗΝΟΙ
NOT WE-HAVE-PERCEIVED OR ANY UP-OPENS

ΞΕΝΑΥΤΟΥΤΟΥϹΟΦΘΑΛΜΟΥ
OF-him THE viewers

ϹΗΜΕΙϹΟΥΚΟΙΔΑΜΕΝΑΥΤΟ
WE NOT HAVE-PERCEIVED him

C As1* s1* *omits* ask-YE s ΑΙ A he PRIME IS-H. him ask-YE
ΝΕΡΩΤΗϹΑΤΕΗΛΙΚΙΑΝΕΧΕ
ask-YE PRIME he-IS-HAV-

A+ ΑΥΤΟΝ s1* *omits* he
ΙΑΥΤΟϹΠΕΡΙΕΑΥΤΟΥΛΑΛΗ
ING.he ABOUT self WILL-BE-TALK-

s Α s o.
ϹΕΙΤΑΥΤΑΕΙΠΟΝΟΙΓΟΝΕΙ
22 ING these said THE parents

ϹΑΥΤΟΥΟΤΙΕΦΟΒΟΥΝΤΟΤΟ
OF-him that THEY-FEARED THE

ΥϹΙΟΥΔΑΙΟΥϹΗΔΗΓΑΡϹΥΝ
JUDA-ans ALREADY for HAD-TO-

s o.AO.
ΕΤΕΘΕΙΝΤΟΟΙΙΟΥΔΑΙΟΙΙ
GETHER-PLACED THE JUDA-ans THAT

ΝΑΕΑΝΤΙϹΑΥΤΟΝΟΜΟΛΟΓΗ
IF-EVER ANY Him SHOULD-BE-avowING

ϹΗΧΡΙϹΤΟΝΑΠΟϹΥΝΑΓΩΓΟ
ANOINTED FROM-TOGETHER-LED

the Pharisees are the real sinners. This they soon demonstrate by their attempt to prove that His gracious act was not in accord with God's holy law. They had corrupted the law by their tradition.

16 It is notable how many of our Lord's recorded signs were done on the sabbath. Doubtless this indicates the fact that their antitype is to be found in the sabbatism which comes at His epiphany. When man ceases work, then is the time for God to act. Man's struggles hinder His operations and obscure the glory which invests His deeds. How blind the Pharisees were to this great truth is apparent from the fact that some of them actually insisted that the Lord Himself was the sinner! How far astray are all of man's perceptions! The disciples supposed it must be the blind man or his parents, the Pharisees fasten guilt on the Lord, but only He sees the truth, that the religious, self-righteous Pharisees are blind sinners above all the rest.

24 The double testimony given to the Pharisees may be a premonition of the second witness to the truth which was given to the nation, as recorded in the book of Acts. There also they give Moses and the law a place above our Lord and His apostles, who were "illiterate and ordinary men" (Ac.4[13]), not fit to teach scholars like themselves! But what the blind man lacked in scholarship he more than made up in common sense and spiritual discernment. He is amazed at their ignorance!

34 "They cast him out." This was most dreaded among the Jews, for it meant social as well as religious ostracism. How painful it is, even now, to be cast out of religious organizations, for it has all the semblance of being cast off by God Himself. But today, even as it was then, it usually is a token of divine favor such as the Philippians enjoyed (Phil.1[29]), and leads to a more intimate and precious acquaintance with our Saviour. Indeed, we should deem it an exalted privilege to suffer for and with Christ and His truth. There is no higher token of His regard or surer way to His reward than association with Him in His rejection.

say that "He is of age. Inquire of him."

24 A second [time], then, they summon the man who was blind and they say to him, "Give the glory to God. *We* are aware that this man is a sinner."

25 *He*, then, answered "I am not aware if He is a sinner: one thing I am aware of, that, being blind, at present I am observing."

26 They said, then, to him, again, "What does he do to you? How does he open your eyes?"

27 He answered them, "I told you already, and you do not hear. Why, then, are you wanting to be hearing again? Are *you* also wanting to become His disciples?"

28 Now they revile him and said,
"*You* are a disciple of that one,
29 yet *we* are disciples of Moses. *We* are aware that God has spoken to Moses, yet this man—we are not aware whence he is."

30 The man answered and said to them, "For in this is a marvelous thing, that *you* are not aware whence He is, and He opens my
31 eyes! We are aware that God is not hearing sinners, but if anyone should be a reverer of God and doing His will, him He is hearing.
32 From out of the eon it is not heard that anyone opens the eyes of one
33 having been born blind. Except this Man were from God, He could be doing nothing."

34 They answered and say to him, "*You* were wholly born in sins, and are *you* teaching us?" And they cast him out.

35 Jesus hears that they cast him out, and, finding him, said to him, "Are *you* believing into the Son of Mankind?"

CΓΕΝΗΤΑΙΔΙΑΤΟΥΤΟΟΙΓΟ
23 he-MAY-BE-BECOMING THRU this THE parents
s o. A O
ΝΕΙCΑΥΤΟΥΕΙΠΑΝΟΤΙΗΛΙ
OF-him say that PRIME
s1* *omits* IS-H. s3 o. A+ΚΑΙ AND A o. o.=ask
ΚΙΑΝΕΧΕΙΑΥΤΟΝΕΠΕΡΩΤΗ
IS-HAVING.him inquire-YE
s ΑΙ A OUT OF-SECOND THE human
CΑΤΕΕΦΩΝΗCΑΝΟΥΝΤΟΝΑΝ
24 THEY-SOUND THEN THE hu-
ΘΡΩΠΟΝΕΚΔΕΥΤΕΡΟΥΟCΗΝ
man OUT OF-second WHO WAS
A O
ΤΥΦΛΟCΚΑΙΕΙΠΑΝΑΥΤΩΔΟ
BLIND AND THEY-say to-him BE-GIV-
s o.
CΔΟΞΑΝΤΩΘΕΩΗΜΕΙCΟΙΔΑ
ING esteem to-THE God WE HAVE-PER-
A THE human this s1* *adds* Ο
ΜΕΝΟΤΙΟΥΤΟCΟΑΝΘΡΩΠΟC
CEIVED that this THE human
ΑΜΑΡΤΩΛΟCΕCΤΙΝΑΠΕΚΡΙ
25 misser IS answered
ΘΗΟΥΝΕΚΕΙΝΟCΕΙΑΜΑΡΤΩ
THEN that-*one* IF misser
s1* *adds* ΔΕ
ΛΟCΕCΤΙΝΟΥΚΟΙΔΑΕΝΟΙΔΑ
IS NOT I-HAVE-PERCEIVED ONE I-
ΟΤΙΤΥΦΛΟCΩΝΑΡΤΙΒΛΕΠ
HAVE-PERCEIVED that BLIND BEING at-PRESENT I-AM-look-
s1* *omits* THEN Δ A ΔΕ YET Bs1* *omit* AGAIN
ΩΕΙΠΟΝΟΥΝΑΥΤΩΠΑΛΙΝΤΙ
26 ING THEY-said THEN to-him AGAIN ANY
s Υ o.
ΕΠΟΙΗCΕΝCΟΙΠΩCΗΝΟΙΞΕ
He-DOES to-YOU how He-UP-OPENS
ΝCΟΥΤΟΥCΟΦΘΑΛΜΟΥCΑΠΕ
27 OF-YOU THE VIEWERS he-an-
ΚΡΙΘΗΑΥΤΟΙCΕΙΠΟΝΥΜΙΝ
swered to-them I-said to-YOU*p*
B *adds* THEN ΟΥΝ
ΗΔΗΚΑΙΟΥΚΗΚΟΥCΑΤΕΤΙΠ
ALREADY AND NOT YE-HEAR ANY A-
s ΑΙ
ΑΛΙΝΘΕΛΕΤΕΑΚΟΥΕΙΝΜΗΚ
GAIN YE-ARE-WILLING TO-BE-HEARING NO AND
s o. s ΑΙ s LEARNers OF-Him
ΑΙΥΜΕΙCΘΕΛΕΤΕΑΥΤΟΥΜΑ
YE ARE-WILLING OF-Him LEARN-
A *omits* THE YET Bs1* ΚΑΙ AND *for* THE YET
ΘΗΤΑΙΓΕΝΕCΘΑΙΟΙΔΕΕΛΟ
28 ers TO-BE-BECOMING THE YET THEY-say-
s Δ
ΙΔΟΡΗCΑΝΑΥΤΟΝΚΑΙΕΙΠΟ
SPEAR him AND THEY-said
s o.
ΝCΥΜΑΘΗΤΗCΕΙΕΚΕΙΝΟΥΗ
YOU LEARNer ARE OF-that-*one* WE
AB o.
ΜΕΙCΔΕΤΟΥΜΩΥCΕΩCΕCΜΕ
YET OF-THE MOSES ARE
s o.
ΝΜΑΘΗΤΑΙΗΜΕΙCΟΙΔΑΜΕΝ
29 LEARNers WE HAVE-PERCEIVED
A o. A o. =TALKS C
ΟΤΙΜΩΥCΕΙΛΕΛΑΛΗΚΕΝΟΘ
that to-MOSES HAS-TALKED THE God

ΕΟCΤΟΥΤΟΝΔΕΟΥΚΟΙΔΑΜΕ
this-*one* YET NOT WE-HAVE-PERCEIVED
ΝΠΟΘΕΝΕCΤΙΝΑΠΕΚΡΙΘΗΟ
30 ?-WHICH-PLACE He-IS answered THE
ΑΝΘΡΩΠΟCΚΑΙΕΙΠΕΝΑΥΤΟ
human AND said to-them
A for this A *omits* THE
ΙCΕΝΤΟΥΤΩΓΑΡΤΟΘΑΥΜΑC
IN this for THE MARVELOUS
ΤΟΝΕCΤΙΝΟΤΙΥΜΕΙCΟΥΚΟ
IS that YE NOT HAVE-
s ΑΙ A Δ
ΙΔΑΤΕΠΟΘΕΝΕCΤΙΝΚΑΙΗΝ
PERCEIVED ?-WHICH-PLACE He-IS AND He-UP-
A ΕΩ
ΟΙΞΕΝΜΟΥΤΟΥCΟΦΘΑΛΜΟΥ
OPENS OF-ME THE viewers
A *adds* ΔΕ YET B THE God missers
CΟΙΔΑΜΕΝΟΤΙΑΜΑΡΤΩΛΩΝ
31 WE-HAVE-PERCEIVED that missers
As o.
ΟΘΕΟCΟΥΚΑΚΟΥΕΙΑΛΛΑΕΑ
THE God NOT IS-HEARING but IF-EVER
s1* ΘΕΟCΕΒΗ CΗ
ΝΤΙCΘΕΟCΕΒΗCΗΚΑΙΤΟΘΕ
ANY God-REVERER MAY-BE AND THE WILL
ΛΗΜΑΑΥΤΟΥΠΟΙΗΤΟΥΤΟΥΑ
OF-Him MAY-BE-DOING OF-this-*one* He-
ΚΟΥΕΙΕΚΤΟΥΑΙΩΝΟCΟΥΚΗ
32 IS-HEARING OUT OF-THE eon NOT it-
B ΕΩ
ΚΟΥCΘΗΟΤΙΗΝΟΙΞΕΝΤΙCΟ
IS-HEARD that UP-OPENS ANY VIEW-
A o. A o.
ΦΘΑΛΜΟΥCΤΥΦΛΟΥΓΕΓΕΝΝ
ers OF-BLIND HAVING-*been*-
ΗΜΕΝΟΥΕΙΜΗΗΝΟΥΤΟCΠΑΡ
33 generated IF NO WAS this-*One* BESIDE
ΑΘΕΟΥΟΥΚΗΔΥΝΑΤΟΠΟΙΕΙ
God NOT He-*was*-ABLE TO-BE-DOING
ΝΟΥΔΕΝΑΠΕΚΡΙΘΗCΑΝΚΑΙ
34 NOT-YET-ONE THEY-answered AND
A O
ΕΙΠΑΝΑΥΤΩΕΝΑΜΑΡΤΙΑΙC
say to-him IN misses
CΥΕΓΕΝΝΗΘΗCΟΛΟCΚΑΙCΥ
YOU WERE-generated WHOLE AND YOU
ΔΙΔΑCΚΕΙCΗΜΑCΚΑΙΕΞΕΒ
ARE-TEACHING US AND THEY-OUT-
s1* *adds* ΚΑΙ Bs1* *omit* THE
ΑΛΟΝΑΥΤΟΝΕΞΩΗΚΟΥCΕΝΟ
35 CAST him OUT HEARS THE
ΙΗCΟΥCΟΤΙΕΞΕΒΑΛΟΝΑΥΤ
JESUS that THEY-OUT-CAST (*past*) him
ΟΝΕΞΩΚΑΙΕΥΡΩΝΑΥΤΟΝΕΙ
OUT AND FINDING him said
Bs1* *omit* to-him
ΠΕΝΑΥΤΩCΥΠΙCΤΕΥΕΙCΕΙ
to-him YOU ARE-BELIEVING INTO
A ΘΕΟΥ God
CΤΟΝΥΙΟΝΤΟΥΑΝΘΡΩΠΟΥΑ
THE SON OF-THE human an-

38 Salvation, whether from physical or spiritual blindness, or lameness or any disability, is not an end in itself. It is largely futile if it fails to lead to a close acquaintance with God through His Christ. His grace captivates our hearts. The harsh measures of men only show His love in a better light. So, when the man who had been blind was cast out he was immediately taken in and was introduced to the One Who had restored his sight. Nor is this all. Once he knows Him, his heart goes out in adoration, and God gets the worship He craves. This is the true end and consummation of all evil and all blessing. How blessed that he had been born blind! What a pity that the Pharisees had not also been blind! Yet when they are recovered from their spiritual blindness, they also will bow their hearts and worship the One Who opens their blind eyes.

1 The Eastern sheepfold was an enclosure surrounded by a wall of rough jagged stones, skilfully piled, without mortar, about three feet wide at the base, tapering to one foot at the top, and from four to eight feet high. A narrow opening in this wall formed the entrance. There was no movable gate or door, but the shepherd blocked up the entrance at night with his body and so was himself the door. To be safe from wild beasts at night the sheep must come in between his outstretched limbs.

The sheep runs were usually in wild, unfrequented spots, infested by bold Bedouin robbers and by wild beasts, such as the jackal, the hyena, the bear, the leopard, and the lion. David battled with a lion and a bear while he kept the sheep of his father (1 Sa. 17 36). For this purpose the shepherd had a stout oak club (A. V. "rod") about two feet long, with a large knob on one end studded with heavy iron nails. The other end had a noose for his wrist to help him hold it, or for fastening to his leather girdle when not in use. The shepherd had this club and a crook (rod and staff), one for the sheep's enemies, the other for the sheep themselves. With one he led them, with the other he defended them, even at the risk of his life.

36 *He* answered and said, "And Who is He, Lord, that I should be believing into Him?"
37 Now Jesus said to him, "You have also seen Him, and He Who is speaking with you is He."
38 Now he averred, "I am believing, Lord!" And he worships Him.
39 And Jesus said, "For judgment came *I* into this world, that those who are not observing may be observing, and those observing should
40 be becoming blind." And those of the Pharisees who are with Him hear these things and they said to
41 Him "Are *we* also blind?" Jesus said to them, "If you were blind, you would have had no sin. Yet now you are saying that 'We are observing.' Your sin, then, is remaining.

10 Verily, verily, I am saying to you, he who is not entering through the door into the sheepfold, but is climbing up elsewhere, that one is a
2 thief and a robber. Now he who is entering through the door is the
3 sheep's shepherd. To him the doorkeeper is opening, and the sheep are hearing his voice, and he is summoning his own sheep by name and
4 is leading them out. And whenever he should be ejecting all his own, he is going in front of them and the sheep are following him, seeing that they are acquainted
5 with his voice. Now under no circumstances will they be following an outsider, but they will be fleeing from him, seeing that they are not acquainted with the voice
6 of outsiders." Jesus told them this proverb, yet *they* know not what it was that He spoke to them.
7 Jesus, then, said to them again, "Verily, verily, I am saying to you, that *I* am the Door of the

B *omits* answerED that-*one* s o. AB *omit* AND said
ΠΕΚΡΙΘΗΕΚΕΙΝΟCΚΑΙΕΙΠ
36 swerED that-*one* AND said
A *omits* AND s Master! AND ANY He-IS B+ΕΦΗ he-AVERRED
ΕΝΚΑΙΤΙCΕCΤΙΝΚΥΡΙΕΙΝ
AND ANY He-IS Master! THAT
s AVERRED ΕΦΗ
ΑΠΙCΤΕΥCΩΕΙCΑΥΤΟΝΕΙΠ
37 I-SH'D-BE-BELIEVING INTO Him said
Bs *omit* YET A *omits* THE B^{1} Ο
ΕΝΔΕΑΥΤΩΟΙΗCΟΥCΚΑΙΕΩ
YET to-Him THE JESUS AND YOU-
ΡΑΚΑCΑΥΤΟΝΚΑΙΟΛΑΛΩΝΜ
HAVE-SEEN Him AND THE *One*-TALKING WITH
ΕΤΑCΟΥΕΚΕΙΝΟCΕCΤΙΝΟΔ
38 YOU that-*One* IS THE YET
s^{1*} *omits from* THE *to* JESUS
ΕΕΦΗΠΙCΤΕΥΩΚΥΡΙΕΚΑΙΠ
AVERRED I-AM-BELIEVING Master! AND he-
ΡΟCΕΚΥΝΗCΕΝΑΥΤΩΚΑΙΕΙ
39 worships to-Him AND said
s^{2} *omits* THE
ΠΕΝΟΙΗCΟΥCΕΙCΚΡΙΜΑΕΓ
THE JESUS INTO JUDGment I
ΩΕΙCΤΟΝΚΟCΜΟΝΤΟΥΤΟΝΗ
INTO THE SYSTEM this CAME
ΛΘΟΝΙΝΑΟΙΜΗΒΛΕΠΟΝΤΕC
THAT THE-*ones* NO looking
ΒΛΕΠΩCΙΝΚΑΙΟΙΒΛΕΠΟΝΤ
MAY-BE-looking AND THE-*ones* looking
Bs *omit* AND
ΕCΤΥΦΛΟΙΓΕΝΩΝΤΑΙΚΑΙΗ
40 BLIND MAY-BE-BECOMING AND HEAR
B+Ε
ΚΟΥCΑΝΕΚΤΩΝΦΑΡΙCΑΙΩΝ
OUT OF-THE PHARISEES
s^{3} *had but deleted* these A BEING WITH Him
ΤΑΥΤΑΟΙΜΕΤΑΥΤΟΥΟΝΤΕC
these THE-*ones* WITH Him BEING
s Α
ΚΑΙΕΙΠΟΝΑΥΤΩΜΗΚΑΙΗΜΕ
AND THEY-said to-Him NO AND WE
ΙCΤΥΦΛΟΙΕCΜΕΝΕΙΠΕΝΑΥ
41 BLIND ARE said to-
B *omits* THE
ΤΟΙCΟΙΗCΟΥCΕΙΤΥΦΛΟΙΗ
them THE JESUS IF BLIND YE-
ΤΕΟΥΚΑΝΕΙΧΕΤΕΑΜΑΡΤΙΑ
WERE NOT EVER YE-HAD missing
ΝΝΥΝΔΕΛΕΓΕΤΕΟΤΙΒΛΕΠΟ
NOW YET YE-ARE-saying that WE-ARE-look-
Bs *omit* THEN s^{3} ΑΙ ΑΜΑΡΤΙΑΙ ΥΜΩΝ ΜΕΝΟ
ΜΕΝΗΟΥΝΑΜΑΡΤΙΑΥΜΩΝΜΕ
ING THE THEN missing OF-YOU*p* IS-RE-
YCIN *but restores as it was* B to-YOU*p* I-AM-saying
ΝΕΙΑΜΗΝΑΜΗΝΛΕΓΩΥΜΙΝΟ
10 MAINING. AMEN AMEN I-AM-saying to-YOU*p* THE *one*
ΜΗΕΙCΕΡΧΟΜΕΝΟCΔΙΑΤΗC
NO INTO-COMING THRU THE
ΘΥΡΑCΕΙCΤΗΝΑΥΛΗΝΤΩΝΠ
DOOR INTO THE COURT OF-THE sheep
ΡΟΒΑΤΩΝΑΛΛΑΑΝΑΒΑΙΝΩΝ
but UP-STEPPING

ΑΛΛΑΧΟΘΕΝΕΚΕΙΝΟCΚΛΕΠ
other-whence that-*one* thief
ΤΗCΕCΤΙΝΚΑΙΛΗCΤΗCΟΔΕ
2 IS AND ROBBER THE-*one* YET
ΕΙCΕΡΧΟΜΕΝΟCΔΙΑΤΗCΘΥ
INTO-COMING THRU THE DOOR
ΡΑCΠΟΙΜΗΝΕCΤΙΝΤΩΝΠΡΟ
SHEPHERD IS OF-THE sheep
ΒΑΤΩΝΤΟΥΤΩΟΘΥΡΩΡΟCΑΝ
3 to-this-*one* THE DOOR-SEE-er IS-UP-
As Υ o.
ΟΙΓΕΙΚΑΙΤΑΠΡΟΒΑΤΑΤΗC
OPENING AND THE sheep OF-THE
ΦΩΝΗCΑΥΤΟΥΑΚΟΥΕΙΚΑΙΤ
SOUND OF-him IS-HEARING AND THE
ΑΙΔΙΑΠΡΟΒΑΤΑΦΩΝΕΙΚΑΤ
OWN sheep He's-SOUNDING according-to
Bs *omit* AND
ΟΝΟΜΑΚΑΙΕΞΑΓΕΙΑΥΤΑΚΑ
4 NAME AND IS-OUT-LEADING them AND
s^{1*} *omits* ALL, s^{2}+ΠΑ. *del.* A ΠΡΟΒΑΤΑ sheep
ΙΟΤΑΝΤΑΙΔΙΑΠΑΝΤΑΕΚΒΑ
when-EVER THE OWN ALL he-SH'D-BE-OUT-
ΛΗΕΜΠΡΟCΘΕΝΑΥΤΩΝΠΟΡΕ
CASTING IN-TOWARD-PLACE OF-them he-IS-GOING
A Ε o.
ΥΕΤΑΙΚΑΙΤΑΠΡΟΒΑΤΑΑΥΤ
AND THE sheep to-him
s o. B o.
ΩΑΚΟΛΟΥΘΕΙΟΤΙΟΙΔΑCΙΝ
IS-followING that THEY-HAVE-PERCEIVED
ΤΗΝΦΩΝΗΝΑΥΤΟΥΑΛΛΟΤΡΙ
5 THE SOUND OF-him to-other-placed-*one*
s Ω o.
ΩΔΕΟΥΜΗΑΚΟΛΟΥΘΗCΟΥCΙ
YET NOT NO THEY-WILL-BE-followING
ΝΑΛΛΑΦΕΥΞΟΝΤΑΙΑΠΑΥΤΟ
but THEY-WILL-BE-FLEEING FROM him
Bs o.
ΥΟΤΙΟΥΚΟΙΔΑCΙΝΤΩΝΑΛΛ
that NOT THEY-HAVE-PERCEIVED OF-THE other-
ΟΤΡΙΩΝΤΗΝΦΩΝΗΝΤΑΥΤΗΝ
6 placed-*ones* THE SOUND this
ΤΗΝΠΑΡΟΙΜΙΑΝΕΙΠΕΝΑΥΤ
THE proverb said to-them
s^{1*} *omits* those s^{2} o. s^{1*} ΚΑΙ AND
ΟΙCΟΙΗCΟΥCΕΚΕΙΝΟΙΔΕΟ
THE JESUS those YET NOT
ΥΚΕΓΝΩCΑΝΤΙΝΑΗΝΑΕΛΑΛ
KNOW ANY WAS WHICH He-TALK-
B *omits* to-them
ΕΙΑΥΤΟΙCΕΙΠΕΝΟΥΝΑΥΤΟ
7 ED to-them said THEN to-them
s^{2} *dots*, s^{5} *restores* AGAIN THE *omitted by* B
ΙCΠΑΛΙΝΟΙΗCΟΥCΑΜΗΝΑΜ
AGAIN THE JESUS AMEN AMEN
B to-YOU*p* I-AM-saying that *omitted by* B
ΗΝΛΕΓΩΥΜΙΝΟΤΙΕΓΩΕΙΜΙ
I-AM-saying to-YOU*p* that I AM
ΗΘΥΡΑΤΩΝΠΡΟΒΑΤΩΝΠΑΝΤ
8 THE DOOR OF-THE sheep ALL

The Psalmist insists that "We (Israel) are the people of His pasture and the sheep of His hand" (Psa. 95^{7}. See also Ps. 74^{1};77^{20};78^{52,70};79^{13};80^{1}). Isaiah foretells the time when He shall feed His flock as a Shepherd (Isa. 40^{11}). Jeremiah pronounces a woe on the spiritual shepherds in Israel and predicts their return out of the countries whither He had driven them (Jer.23$^{1-4}$). Ezekiel speaks at length of the nation under this figure (Eze.34$^{1-24}$). Now our Lord takes up the same metaphor and announces Himself as the true Shepherd of Israel.

This figure is carried through the Circumcision epistles. Peter is especially commissioned to feed His sheep (21^{16}) and exhorts his readers to do the same. This figure is never used of the nations in the present economy of grace, except in the faded metaphor "pastors". It is a figure peculiarly adapted to the kingdom, for the true King is a shepherd, as David was. Instead of His people guarding and gorging Him, He feeds and defends them. Our translators have actually rendered the verb "rule" on four occasions (Mt. 2^{6};Un. 2^{27};12^{5};19^{15}). The nations, as such, are figured by wild beasts, such as a lion, a leopard, or a bear. Our relation to Christ is far more intimate than even the tender Eastern shepherd toward His sheep, for He is our Head, and we are members of His body. The actual body of Christ is the only living form from earth in the heavens and it is the picture of our celestial place and dignity, as well as our vital contact with our Head.

8 John the baptist was the door keeper who opened the door to the true Shepherd. Many another has come claiming to be Israel's shepherd, but they did not come in God's appointed way.

4 The Eastern shepherd never drives his sheep. He calls them. They will not follow a strange voice.

11 In His humiliation He was the ideal Shepherd defending His sheep. In His exaltation He is the great Shepherd, feeding them (Heb. 13^{20}).

16 The dispersion, outside the land, was reached by Peter (1 Pet.1^{1}), in his two epistles.

8 sheep. All that ever came before
Me are thieves and robbers, but the
9 sheep hear them not. *I* am the
Door. If anyone should be entering through Me, he shall be saved,
and will be entering and coming
out and will be finding pasture.
10 The thief is not coming except
that he should be stealing and sacrificing and destroying. *I* came
that they may be having eonian
life, and having it superabundantly.
11 *I* am the ideal Shepherd. The
ideal shepherd is laying down his
12 soul for the sake of the sheep. Now
the hireling, not being the shepherd, whose own the sheep are not,
is beholding the wolf coming, and
is deserting the sheep and fleeing.
And the wolf is snatching them
13 and is scattering the sheep. Yet
the hireling is fleeing, seeing that
he is a hireling and is not caring
about the sheep.
14 *I* am the ideal Shepherd, and I
know Mine and Mine know Me.
15 According as the Father knows Me,
I also know the Father, and I am
laying down My soul for the sake
of the sheep.
16 And other sheep I have which
are not of this fold. Those also I
must be leading, and they will be
hearing My voice, and they will be
becoming one flock, one Shepherd.
17 Therefore the Father is loving
Me, seeing that *I* am laying down
My soul that I may be getting it
18 again. No one is taking it away
from Me, but *I* am laying it down
of Myself. I have the right to lay
it down and I have the right to
take it again. This precept I got
from My Father."

s1* *omits* BEFORE OF-ME
ΕCΟCΟΙΗΛΘΟΝΠΡΟΕΜΟΥΚΛ
as-many-as CAME BEFORE OF-ME thieves

ΕΠΤΑΙΕΙCΙΝΚΑΙΛΗCΤΑΙΑ
ARE AND ROBBERS but

ΛΛΟΥΚΗΚΟΥCΑΝΑΥΤΩΝΤΑΠ
NOT HEAR OF-them THE sheep

s *had*+Η
ΡΟΒΑΤΑΕΓΩΕΙΜΙΗΘΥΡΑΔΙ
9 I AM THE DOOR THRU

ΕΜΟΥΕΑΝΤΙCΕΙCΕΛΘΗCΩΘ
ME IF-EVER ANY MAY-BE-INTO-COMING he-WILL-

ΗCΕΤΑΙΚΑΙΕΙCΕΛΕΥCΕΤΑ
BE-BEING-SAVED AND WILL-BE-INTO-COMING

ΙΚΑΙΕΞΕΛΕΥCΕΤΑΙΚΑΙΝΟ
AND WILL-BE-OUT-COMING AND pasture

ΜΗΝΕΥΡΗCΕΙΟΚΛΕΠΤΗCΟΥ
10 WILL-BE-FINDING THE thief NOT

AB *have the* Ε *above the line*
ΚΕΡΧΕΤΑΙΕΙΜΗΙΝΑΚΛΕΨΗ
IS-COMING IF NO THAT he-SH'D-BE-steal-

ΚΑΙΘΥCΗΚΑΙΑΠΟΛΕCΗΕΓΩ
ING AND SH'D-BE-SACRIFICING AND SH'D-BE-destroying I

AB *omit* eonian
ΗΛΘΟΝΙΝΑΖΩΗΝΑΙΩΝΙΟΝΕ
CAME THAT LIFE eonian THEY-

ΧΩCΙΝΚΑΙΠΕΡΙCCΟΝΕΧΩC
MAY-BE-HAVING AND excessive THEY-MAY-BE-HAV-

ΙΝΕΓΩΕΙΜΙΟΠΟΙΜΗΝΟΚΑΛ
11 ING I AM THE SHEPHERD THE IDEAL

ΟCΟΠΟΙΜΗΝΟΚΑΛΟCΤΗΝΨΥ
THE SHEPHERD THE IDEAL THE soul

s1* ΔΙΔΩCΙΝ IS-GIVING
ΧΗΝΑΥΤΟΥΤΙΘΗCΙΝΥΠΕΡΤ
OF-Him IS-PLACING OVER THE

AB *omit* YET
ΩΝΠΡΟΒΑΤΩΝΟΔΕΜΙCΘΩΤΟ
12 sheep THE YET HIRED-*one*

A+ΔΕ YET
CΚΑΙΟΥΚΩΝΠΟΙΜΗΝΟΥΟΥΚ
AND NOT BEING SHEPHERD OF-WHOM NOT

ΕCΤΙΝΤΑΠΡΟΒΑΤΑΙΔΙΑΘΕ
IS THE sheep OWN IS-be-

s o.
ΩΡΕΙΤΟΝΛΥΚΟΝΕΡΧΟΜΕΝΟ
holding THE WOLF COMING

B o.
ΝΚΑΙΑΦΙΗCΙΝΤΑΠΡΟΒΑΤΑ
AND IS-FROM-LETTING THE sheep

ΚΑΙΦΕΥΓΕΙΚΑΙΟΛΥΚΟCΑΡ
AND IS-FLEEING AND THE WOLF IS-

ΠΑΖΕΙΑΥΤΑΚΑΙCΚΟΡΠΙΖΕ
SNATCHING them AND IS-SCATTERING

Bs *omit* THE sheep THE YET HIRED-*one* IS-FLEEING
ΙΤΑΠΡΟΒΑΤΑΟΔΕΜΙCΘΩΤΟ
13 THE sheep THE YET HIRED-*one*

A o. o.
CΦΕΥΓΕΙΟΤΙΜΙCΘΩΤΟCΕC
IS-FLEEING that HIRED-*one* he-IS

ΤΙΝΚΑΙΟΥΜΕΛΕΙΑΥΤΩΠΕΡ
AND NOT IS-CARING to-him ABOUT

ΙΤΩΝΠΡΟΒΑΤΩΝΕΓΩΕΙΜΙΟ
14 THE sheep I AM THE

Bs+Ε
ΠΟΙΜΗΝΟΚΑΛΟCΚΑΙΓΙΝΩC
SHEPHERD THE IDEAL AND I-AM-KNOWING

Bs+Ε A ΜΑ
ΚΩΤΑΕΜΑΚΑΙΓΙΝΩCΚΟΥC
THE MY AND THEY-ARE-KNOWING

A ΥΠΟΤΩΝΕΜΩΝ by THE MY s o.
ΙΜΕΤΑΕΜΑΚΑΘΩCΓΕΙΝΩCΚ
15 ME THE MY according AS IS-KNOWING

s o. B+Ε
ΕΙΜΕΟΠΑΤΗΡΚΑΓΩΓΙΝΩCΚ
ME THE FATHER AND-I AM-KNOWING

ΩΤΟΝΠΑΤΕΡΑΚΑΙΤΗΝΨΥΧΗ
THE FATHER AND THE soul

s1* ΔΙΔΩΜΙ I-AM-GIVING
ΝΜΟΥΤΙΘΗΜΙΥΠΕΡΤΩΝΠΡΟ
OF-ME I-AM-PLACING OVER THE sheep

ΒΑΤΩΝΚΑΙΑΛΛΑΠΡΟΒΑΤΑΕ
16 AND other sheep I-AM-

ΧΩΑΟΥΚΕCΤΙΝΕΚΤΗCΑΥΛΗ
HAVING WHICH NOT IS OUT OF-THE COURT

A ME IS-BINDING
CΤΑΥΤΗCΚΑΚΕΙΝΑΔΕΙΜΕΑ
this AND-those IS-BINDING ME TO-

s o.
ΓΑΓΕΙΝΚΑΙΤΗCΦΩΝΗCΜΟΥ
BE-LEADING AND OF-THE SOUND OF-ME

As Ω o. As1* Ε o.
ΑΚΟΥCΟΥCΙΝΚΑΙΓΕΝΗCΟΝ
THEY-WILL-BE-HEARING AND THEY-WILL-BE-BECOM-

ΤΑΙΜΙΑΠΟΙΜΝΗΕΙCΠΟΙΜΗ
ING ONE SHEEP-herd ONE SHEPHERD

A THE FATHER ME
ΝΔΙΑΤΟΥΤΟΜΕΟΠΑΤΗΡΑΓΑ
17 THRU this ME THE FATHER IS-LOVING

ΠΑΟΤΙΕΓΩΤΙΘΗΜΙΤΗΝΨΥΧ
that I AM-PLACING THE soul

ΗΝΜΟΥΙΝΑΠΑΛΙΝΛΑΒΩΑΥΤ
OF-ME THAT AGAIN I-MAY-BE-GETTING her.

s o. Bs1* ΗΡΕΝ *and* s2 *has* Ε *for* ΑΙ
ΗΝΟΥΔΕΙCΑΙΡΕΙΑΥΤΗΝΑΠ
18 NOT-YET-ONE IS-LIFTING her FROM

ΕΜΟΥΑΛΛΕΓΩΤΙΘΗΜΙΑΥΤΗ
ME but I AM-PLACING her

ΝΑΠΕΜΑΥΤΟΥΕΞΟΥCΙΑΝΕΧ
FROM MYself authority I-AM-

ΩΘΕΙΝΑΙΑΥΤΗΝΚΑΙΕΞΟΥC
HAVING TO-PLACE her AND authority

s o.
ΙΑΝΕΧΩΠΑΛΙΝΛΑΒΕΙΝΑΥΤ
I-AM-HAVING AGAIN TO-BE-GETTING her

B *omits* THE
ΗΝΤΑΥΤΗΝΤΗΝΕΝΤΟΛΗΝΕΛ
this THE direction I-GOT

ΑΒΟΝΠΑΡΑΤΟΥΠΑΤΡΟCΜΟΥ
BESIDE THE FATHER OF-ME

A *adds* ΟΥΝ THEN
CΧΙCΜΑΠΑΛΙΝΕΓΕΝΕΤΟΕΝ
19 SPLIT AGAIN BECAME IN

ΤΟΙCΙΟΥΔΑΙΟΙCΔΙΑΤΟΥC
THE JUDA-ans THRU THE

22 The Dedications must refer to the rededication of the temple, after three years' profanation by Antiochus Epiphanes, in the days of Judas Maccabeus, for Solomon's temple was dedicated in the seventh month, which was about the autumnal equinox, Zerubbabel's temple was dedicated in the twelfth month, the beginning of spring, but Judas Maccabeus held his dedication for eight days, beginning on the twenty-fifth day of the seventh month—in the midst of winter. Besides, neither Solomon nor Zerubbabel made it an annual celebration. Josephus tells about it in his Antiquities, book XII, chapter 7. He takes his account from the first book of Maccabees, IV, 36-59, and the second book, X, 5-8.

This festival was not of divine appointment, and mars the great series of seven festivals which are a prophetic forecast of Israel's history. These are in two groups, one of which has been fulfilled, and one still future. The Passover, Unleavened, Firstfruit, and Pentecost are history now. Trumpets, Propitiation, and Tabernacles will be fulfilled when Israel is again in God's reckoning. After the millennium, which is the antitype of Tabernacles, there will not be a rededication of the temple. On the contrary, the temple and its worship will be superseded by reconciliation where no ritual is needed.

The Dedications was a sentimental, human anniversary, which never would have been instituted had the people not been blind to the marvelous meaning of Jehovah's perfect series of festivals. It is usually called the feast of Lights. Such it was to the blind man! But to the Jews as a nation, this light—human amendment of the law and the ritual—was darkness, and how great was their darkness! If our faith is in man and his works, how futile it is!

The many church festivals of today are like the Dedications, without foundation in truth, however they may appeal to religious sentiment. God's festivals were filled with spiritual significance and force, which now demands the non-observance of days and set seasons.

19 Again there came to be a schism
among the Jews because of these
20 words. Now many of them said,
"He has a demon and is mad.
21 Why are you hearing Him?" Yet
others said, "These declarations
are not of demons. Can a demon
open the eyes of the blind?"
22 Now there came to be the Ded-
ications in Jerusalem, and it was
23 winter. And Jesus walked in the
sanctuary in the portico of Solo-
24 mon. The Jews, then, surround
Him, and they said to Him, "Till
when are you lifting our soul? If
you are the Christ tell us boldly."
25 Jesus answered them, "I told
you, and you are not believing. The
works which *I* am doing in the
name of My Father, these are testi-
26 fying concerning Me. But *you* are
not believing, seeing that you are
not of My sheep, according as I
said to you.
27 My sheep are hearing My voice,
and *I* know them, and they are fol-
28 lowing Me. And *I* am giving them
eonian life, and they should by no
means be destroyed for the eon,
and no one shall be snatching them
29 out of My hand. My Father, Who
has given them to Me, is greater
than all and no one is able to be
snatching them out of My Father's
30 hand. I and the Father are one."
31 Again, then, the Jews bear
stones that they should be stoning
32 Him. Jesus answered them,
"Many ideal acts I show you from
My Father. Because of which act
33 of them are you stoning Me?" The
Jews answered Him, "For an
ideal act we are not stoning you,
but for blasphemy, and that *you*,

s1* A s1* ΟΥΝ
ΛΟΓΟΥCΤΟΥΤΟΥCΕΛΕΓΟΝΔ
20 sayings these said YET

but s² deletes YET
ΕΠΟΛΛΟΙΕΞΑΥΤΩΝΔΑΙΜΟΝ
MANY OUT OF-them demon

A Ε o.
ΙΟΝΕΧΕΙΚΑΙΜΑΙΝΕΤΑΙΤΙ
He-IS-HAVING AND IS-being-MAD ANY

As ΑΙ AB omit YET
ΑΥΤΟΥΑΚΟΥΕΤΕΑΛΛΟΙΔΕΕ
21 OF-Him YE-ARE-HEARING others YET said

ΛΕΓΟΝΤΑΥΤΑΤΑΡΗΜΑΤΑΟΥ
these THE declarations NOT

ΚΕCΤΙΝΔΑΙΜΟΝΙΖΟΜΕΝΟΥ
IS OF-demonizing

ΜΗΔΑΙΜΟΝΙΟΝΔΥΝΑΤΑΙΤΥ
NO demon IS-ABLE OF-

s Υ o. A ΓΕΙΝ
ΦΛΩΝΟΦΘΑΛΜΟΥCΑΝΟΙΞΑΙ
BLIND viewers TO-UP-OPEN

B then ΤΟΤΕ AB² Γ
ΕΓΕΝΕΤΟΔΕΤΑΕΝΚΑΙΝΙΑΕ
22 BECAME YET THE IN-NEWings IN

s omits THE Bs omit AND
ΝΤΟΙCΙΕΡΟCΟΛΥΜΟΙCΚΑΙ
THE JERUSALEM AND

A o.
ΧΕΙΜΩΝΗΗΝΚΑΙΠΕΡΙΕΠΑΤΕ
23 WINTER WAS AND ABOUT-TROD

THE omitted by B
ΙΟΙΗCΟΥCΕΝΤΩΙΕΡΩΕΝΤΗ
THE JESUS IN THE SACRED-place IN THE

As omit OF-THE Bs1* o.
CΤΟΑΤΟΥCΟΛΟΜΩΝΤΟCΕΚΥ
24 PORTICO OF-THE SOLOMON sur-

B ΕΥ for Ω s1* omits Him
ΚΛΩCΑΝΟΥΝΑΥΤΟΝΟΙΙΟΥΔ
ROUND THEN Him THE JUDA-ans

ΑΙΟΙΚΑΙΕΛΕΓΟΝΑΥΤΩΕΩC
AND THEY-said to-Him TILL

s Ε o.
ΠΟΤΕΤΗΝΨΥΧΗΝΗΜΩΝΑΙΡΕ
?-when THE soul OF-US YOU-ARE-

s1* and s² restores to ΟΝ
ΙCΕΙCΥΕΙΟΧΡΙCΤΟCΕΙΠΕ
LIFTING IF YOU ARE THE ANOINTED BE-saying

ΗΜΙΝΠΑΡΡΗCΙΑΑΠΕΚΡΙΘΗ
25 to-us to-boldness answered

s1* omits to-them s1 omits THE
ΑΥΤΟΙCΟΙΗCΟΥCΕΙΠΟΝΥΜ
to-them THE JESUS I-said to-YOUp

B+ΚΕ B CΑ s ΑΙ
ΙΝΚΑΙΟΥΠΙCΤΕΥΕΤΕΤΑΕΡ
AND NOT YE-ARE-BELIEVING THE ACTS

s omits THE
ΓΑΑΕΓΩΠΟΙΩΕΝΤΩΟΝΟΜΑΤ
WHICH I AM-DOING IN THE NAME

ΙΤΟΥΠΑΤΡΟCΜΟΥΤΑΥΤΑΜΑ
OF-THE FATHER OF-ME these IS-

s o.
ΡΤΥΡΕΙΠΕΡΙΕΜΟΥΑΛΛΑΥΜ
26 witnessing ABOUT ME but YE

s o. A. for that NOT. ΟΥ ΓΑΡ NOT for
ΕΙCΟΥΠΙCΤΕΥΕΤΕΟΤΙΟΥΚ
NOT ARE-BELIEVING that NOT

As ΑΙ
ΕCΤΕΕΚΤΩΝΠΡΟΒΑΤΩΝΤΩΝ
YE-ARE OUT OF-THE sheep THE

Bs omit according-AS I-said to-YOUp
ΕΜΩΝΚΑΘΩCΕΙΠΟΝΥΜΙΝΤΑ
27 MY according-AS I-said to-YOUp THE

ΠΡΟΒΑΤΑΤΑΕΜΑΤΗCΦΩΝΗC
sheep THE MY OF-THE SOUND

A Ε I o. o. o. s I o. s o.
ΜΟΥΑΚΟΥΟΥCΙΝΚΑΓΩΓΕΙΝ
OF-ME ARE-HEARING AND-I AM-KNOW-

ΩCΚΩΑΥΤΑΚΑΙΑΚΟΛΟΥΘΟΥ
ING them AND THEY-ARE-following

A LIFE eonian AM-GIVING to-them
CΙΝΜΟΙΚΑΓΩΔΙΔΩΜΙΑΥΤΟ
28 to-ME. AND-I AM-GIVING to-them

ΙCΖΩΗΝΑΙΩΝΙΟΝΚΑΙΟΥΜΗ
LIFE eonian AND NOT NO

s1* Η o.
ΑΠΟΛΩΝΤΑΙΕΙCΤΟΝΑΙΩΝΑ
THEY-SH'D-BE-being-destroyED INTO THE eon

s, for NOT. ΟΥΜΗ NOT NO s Η o.
ΚΑΙΟΥΧΑΡΠΑCΕΙΤΙCΑΥΤΑ
AND NOT WILL-BE-SNATCHING ANY them

ΕΚΤΗCΧΕΙΡΟCΜΟΥΟΠΑΤΗΡ
29 OUT OF-THE HAND OF-ME THE FATHER

s1*—OF-ME s1 o. A GREATER OF-ALL
ΜΟΥΟCΔΕΔΩΚΕΝΜΟΙΠΑΝΤΩ
OF-ME WHICH HAS-GIVEN to-ME OF-ALL

s Ο s o.
ΝΜΕΙΖΟΝΕCΤΙΝΚΑΙΟΥΔΕΙ
GREATER IS AND NOT-YET-ONE

CΔΥΝΑΤΑΙΑΡΠΑΖΕΙΝΕΚΤΗ
IS-ABLE TO-BE-SNATCHING OUT OF-THE

Bs omit OF-ME
CΧΕΙΡΟCΤΟΥΠΑΤΡΟCΜΟΥΕ
30 HAND OF-THE FATHER OF-ME I

ΓΩΚΑΙΟΠΑΤΗΡΕΝΕCΜΕΝΕΒ
31 AND THE FATHER ONE ARE BEAR

Bs omit THEN
ΑCΤΑCΑΝΟΥΝΠΑΛΙΝΛΙΘΟΥ
THEN AGAIN STONES

CΟΙΙΟΥΔΑΙΟΙΙΝΑΛΙΘΑCΩ
THE JUDA-ans THAT THEY-SH'D-BE-STON-

CΙΝΑΥΤΟΝΑΠΕΚΡΙΘΗΑΥΤΟ
32 ING Him answered to-them

B I-SHOW to-YOUp IDEAL
ΙCΟΙΗCΟΥCΠΟΛΛΑΕΡΓΑΚΑ
THE JESUS MANY ACTS IDEAL

s o.
ΛΑΕΔΕΙΞΑΥΜΙΝΕΚΤΟΥΠΑΤ
I-SHOW to-YOUp OUT OF-THE FATHER

Bs1* omit OF-ME A to-him o.
ΡΟCΜΟΥΔΙΑΠΟΙΟΝΑΥΤΩΝΕ
OF-ME THRU THE-WHICH OF-them ACT

A o. A YE-ARE-STONING ME A ΑΙ
ΡΓΟΝΕΜΕΛΙΘΑΖΕΤΕΑΠΕΚΡ
33 ME YE-ARE-STONING answered

ΙΘΗCΑΝΑΥΤΩΟΙΙΟΥΔΑΙΟΙ
to-Him THE JUDA-ans

ΠΕΡΙΚΑΛΟΥΕΡΓΟΥΟΥΛΙΘΑ
ABOUT IDEAL ACT NOT WE-ARE-

ΖΟΜΕΝCΕΑΛΛΑΠΕΡΙΒΛΑCΦ
STONING YOU but ABOUT HARM-AVER-

A+Ε s omits AND
ΗΜΙΑCΚΑΙΟΤΙCΥΑΝΘΡΩΠΟ
ment AND that YOU human

34 The term "gods" is translated "judges" in Ex. 21^{6}; $22^{8,9,9}$, where it refers to men. But our Lord does not appeal to this, but to Psalm 82^{6} where the context clearly excludes men. The mighty spiritual powers of wickedness who overrule the affairs of mankind are called sons by God Himself. Even Satan is called a son of God (Job 1^{6}). He is called the god of this eon (2 Co. 4^{4}). Now if God said to him and his hosts, "Ye are gods", notwithstanding the fact that they failed to right the wrongs of earth, how much rather shall He have called Him God Who shall dispossess them? To Him God says (Psa.82^{8}):

Rise, O God! Judge the earth,
For Thou shalt be allotted all nations.

He had been undoing the deeds of these sons of God and doing all that was foretold of Him before their very eyes. And yet they thought they were not blind!

1 The rousing of Lazarus from among the dead is the seventh and last sign in John's account. Each succeeding sign finds the nation on a lower level. At the marriage feast of Cana they lacked the joy and gladness of the kingdom; the infirm man at Bethesda's pool lacked power; the disciples on the sea, tossed by the tempest, lacked peace; the blind man lacked sight; but Lazarus lacked life. The apostasy of the nation had developed to such a degree that death was the fittest symbol to describe them.

This is the condition of Israel in the latter days, as the prophet Ezekiel saw them in the valley of dry bones (Eze. 37^{3}). The question is asked, "Shall these bones live?" And the bones are roused from death, and enter the land of Israel.

4 The cause of Lazarus' infirmity was not sin, as in the case of the man at Bethesda. It was the necessary prelude to the manifestation of His glory. Indeed, the Lord deliberately delayed His departure in order that he should die. So He deals with Israel. Their great cry is "Till when?" (Isa. 6^{11}). Their restoration to life is postponed until they are beyond all hope, until their resurrection, spiritually as well as physically, is manifestly the work of the Lord.

being a man, are making yourself
God."
34 Jesus answered them, "Is it not
written in your law, that '*I* said
35 you are gods'? If He said those
were gods to whom the word of
God came (and the scripture can-
36 not be annulled), are *you* saying to
Him Whom the Father hallows
and dispatches into the world that
'You are blaspheming,' seeing that
37 I said, 'I am the Son of God'? If
I am not doing My Father's
38 works, do not be believing Me. Yet
if I am doing them, and if you are
not believing Me, be believing in
the works, that you may be know-
ing and believing that the Father
is in Me and I am in the Father."
39 Then again they sought to arrest
Him, and He came out of their
hand.
40 And He came away again to the
other side of the Jordan into the
place where John was formerly
baptizing, and He remains there.
41 And many came to Him, and they
said that "John, indeed, does not
one sign, yet all, whatever John
said concerning this One was
42 true." And many believe into
Him there.

11 Now there was a certain infirm
man, Lazarus from Bethany, of the
village of Mary, and her sister
2 Martha. Now it was Mary who
rubs the Lord with attar and
wipes His feet with her hair, whose
3 brother Lazarus was infirm. The
sisters, then, dispatch to Him, say-
ing, "Lord, *lo!* he of whom Thou
art fond is infirm!"
4 Yet Jesus, hearing it, said,
"This infirmity is not to death, but
for the glory of God, that the Son
of God should be glorified through
5 it." Now Jesus loved Martha and

ϹΩΝΠΟΙΕΙϹϹΕΑΥΤΟΝΘΕΟΝ 20
BEING ARE-making YOURself God

B omits THE
ΑΠΕΚΡΙΘΗΑΥΤΟΙϹΟΙΗϹΟΥ 40
34 answered to-them THE JESUS

ϹΟΥΚΕϹΤΙΝΓΕΓΡΑΜΜΕΝΟΝ 60
NOT IS HAVING-been-WRITTEN

s¹ omits OF-YOUp A omits that I by s⁵
ΕΝΤΩΝΟΜΩΥΜΩΝΟΤΙΕΓΩΕΙ 80
IN THE LAW OF-YOUp that I say

A ON for Α
ΠΑΘΕΟΙΕϹΤΕΕΙΕΚΕΙΝΟΥϹ 100
35 gods YE-ARE IF those

ΕΙΠΕΝΘΕΟΥϹΠΡΟϹΟΥϹΟΛΟ 20
He-said gods TOWARD WHOM THE say-

ΓΟϹΤΟΥΘΕΟΥΕΓΕΝΕΤΟΚΑΙ 40
ing OF-THE God BECAME AND

ΟΥΔΥΝΑΤΑΙΛΥΘΗΝΑΙΗΓΡΑ 60
NOT IS-ABLE TO-BE-LOOSED THE WRIT-

ΦΗΟΝΟΠΑΤΗΡΗΓΙΑϹΕΝΚΑΙ 80
36 ing WHOM THE FATHER HOLYIZES AND

s o.
ΑΠΕϹΤΕΙΛΕΝΕΙϹΤΟΝΚΟϹΜ 200
commissions INTO THE SYSTEM

ΟΝΥΜΕΙϹΛΕΓΕΤΕΟΤΙΒΛΑϹ 20
YE ARE-saying that YOU-ARE-

s o. s omits OF-THE
ΦΗΜΕΙϹΟΤΙΕΙΠΟΝΥΙΟϹΤΟ 40
HARM-AVERRING that I-said SON OF-THE

ΥΘΕΟΥΕΙΜΙΕΙΟΥΠΟΙΩΤΑΕ 60
37 God I-AM IF NOT I-AM-DOING THE ACTS

ΡΓΑΤΟΥΠΑΤΡΟϹΜΟΥΜΗΠΙϹ 80
OF-THE FATHER OF-ME NO BE-

A ΑΙ
ΤΕΥΕΤΕΜΟΙΕΙΔΕΠΟΙΩΚΑΝ 300
38 BELIEVING to-ME IF YET I-AM-DOING AND-[IF-]EVER

B Η s ΑΙ
ΕΜΟΙΜΗΠΙϹΤΕΥΕΤΕΤΟΙϹΕ 20
to-ME NO YE-ARE-BELIEVING to-THE ACTS

A -ϹΑ s ΑΙ
ΡΓΟΙϹΠΙϹΤΕΥΕΤΕΙΝΑΓΝΩ 40
BE-BELIEVING THAT YE-MAY-BE-

B ΓΕΙΝΩ (A+C) ϹΚΗΤΕ
ΤΕΚΑΙΠΙϹΤΕΥΗΤΕΟΤΙΕΝΕ 60
KNOWING AND YE-MAY-BE-BELIEVING that IN ME

A for THE FATHER has Him ΑΥΤΩ
ΜΟΙΟΠΑΤΗΡΚΑΓΩΕΝΤΩΠΑΤ 80
THE FATHER AND-I IN THE FATHER

B omits THEN s¹* omits AGAIN B AGAIN Him
ΡΙΕΖΗΤΟΥΝΟΥΝΑΥΤΟΝΠΑΛ 400
39 THEY-SOUGHT THEN Him AGAIN

ΙΝΠΙΑϹΑΙΚΑΙΕΞΗΛΘΕΝΕΚ 20
TO-arrest AND He-OUT-CAME OUT

A omits AND
ΤΗϹΧΕΙΡΟϹΑΥΤΩΝΚΑΙΑΠΗ 40
40 OF-THE HAND OF-them AND He-FROM-

A adds ΟΥΝ THEN
ΛΘΕΝΠΑΛΙΝΠΕΡΑΝΤΟΥΙΟΡ 60
CAME AGAIN OTHER-SIDE OF-THE JORDAN

s¹* omits INTO THE PLACE
ΔΑΝΟΥΕΙϹΤΟΝΤΟΠΟΝΟΠΟΥ 80
INTO THE PLACE THE-?-where

B o. AB ΠΡΩΤΟΝ BEFORE-most
ΗΝΙΩΑΝΝΗϹΤΟΠΡΟΤΕΡΟΝΒ 500
WAS JOHN THE BEFORE-more DIP-

As o.Bo.
ΑΠΤΙΖΩΝΚΑΙΕΜΕΙΝΕΝΕΚΕ 20
izing AND He-REMAINS there

ΙΚΑΙΠΟΛΛΟΙΗΛΘΟΝΠΡΟϹΑ 40
41 AND MANY CAME TOWARD Him

s omits that
ΥΤΟΝΚΑΙΕΛΕΓΟΝΟΤΙΙΩΑΝ 60
AND THEY-said that JOHN

B o. s o.
ΝΗϹΜΕΝϹΗΜΕΙΟΝΕΠΟΙΗϹΕ 80
INDEED SIGN DOES

ΝΟΥΔΕΝΠΑΝΤΑΔΕΟϹΑΕΙΠΕ 600
NOT-YET-ONE ALL YET as-much-as said

B o.
ΝΙΩΑΝΝΗϹΠΕΡΙΤΟΥΤΟΥΑΛ 20
JOHN ABOUT this-One TRUE

A BELIEVE MANY
ΗΘΗΗΝΚΑΙΠΟΛΛΟΙΕΠΙϹΤΕ 40
42 WAS AND MANY BELIEVE

ΥϹΑΝΕΙϹΑΥΤΟΝΕΚΕΙΗΝΔΕ 60
11 INTO Him there WAS YET

ΤΙϹΑϹΘΕΝΩΝΛΑΖΑΡΟϹΑΠΟ 80
ANY being-UN-FIRM LAZARUS FROM

AB omit OF-THE
ΒΗΘΑΝΙΑϹΕΚΤΗϹΚΩΜΗϹΤΗ 700
BETHANY OUT OF-THE VILLAGE OF-THE

ϹΜΑΡΙΑϹΚΑΙΜΑΡΘΑϹΤΗϹΑ 20
MARY AND OF-MARTHA THE sis-

A OF-him ΟΥ B+M
ΔΕΛΦΗϹΑΥΤΗϹΗΝΔΕΜΑΡΙΑ 40
2 ter OF-her WAS YET MARY

As o.
ΗΑΛΕΙΨΑϹΑΤΟΝΚΥΡΙΟΝΜΥ 60
THE one-RUBBing THE Master to-AT-

ΡΩΚΑΙΕΚΜΑΞΑϹΑΤΟΥϹΠΟΔ 80
TAR AND OUT-WIPing THE FEET

A Η
ΑϹΑΥΤΟΥΤΑΙϹΘΡΙΞΙΝΑΥΤ 800
OF-Him to-THE HAIR OF-her

ΗϹΗϹΟΑΔΕΛΦΟϹΛΑΖΑΡΟϹΗ 20
OF-WHOM THE brother LAZARUS WAS-

s o. s o.
ϹΘΕΝΕΙΑΠΕϹΤΕΙΛΑΝΟΥΝΑ 40
3 UN-FIRM commission THEN THE

s TOWARD Him THE sisters
ΙΑΔΕΛΦΑΙΠΡΟϹΑΥΤΟΝΛΕΓ 60
sisters TOWARD Him saying

ΟΥϹΑΙΚΥΡΙΕΙΔΕΟΝΦΙΛΕΙ 80
Master! BE-PERCEIVING WHOM YOU'RE-

ϹΑϹΘΕΝΕΙΑΚΟΥϹΑϹΔΕΟΙΗ 900
4 being-FOND IS-being-UN-FIRM HEARing YET THE JE-

ϹΟΥϹΕΙΠΕΝΑΥΤΗΗΑϹΘΕΝΕ 20
SUS said this THE UN-FIRMness

ΙΑΟΥΚΕϹΤΙΝΠΡΟϹΘΑΝΑΤΟ 40
NOT IS TOWARD DEATH

ΝΑΛΛΥΠΕΡΤΗϹΔΟΞΗϹΤΟΥΘ 60
but OVER THE esteem OF-THE God

s adds ΑΛΛ but
ΕΟΥΙΝΑΔΟΞΑϹΘΗΟΥΙΟϹΤΟ 80
THAT SHOULD-BE-BEING-esteemized THE SON OF-

ΥΘΕΟΥΔΙΑΥΤΗϹΗΓΑΠΑΔΕΟ 38000
5 THE God THRU it LOVED YET THE

9 The day, in the East, begins with sunrise and ends with sunset. It is always divided into twelve hours. In summer these are longer than in winter. As the sun is nearly always shining any one can tell the time of day by merely glancing at his shadow.

11 Repose is the favorite figure of death in the Scriptures. Only four times is it used of the actual repose of sleep (Mt. 27[52]; 28[13]; Lu. 22[45]; Ac. 12[6]). Fourteen times is it found in its figurative sense (Jn. 11[11,12]; Ac. 7[60]; 13[36]; 1 Co. 7[39]; 11[30]; 15[6,18,20,51]; 1 Th. 4[13,14,15]; 2 Pt. 3[4]). It is used of both believers and unbelievers (1 Co.7[39]). It likens death to that beneficial aspect of sleep which restores us to physical vigor and vitality. Death itself is an enemy, so we must look to the resurrection as the true inspiration for this figure. This is beautifully pictured in the case of Lazarus. Had he actually found repose in sleep he would doubtless have recovered. But his death amounted to no more than this after the Lord had restored his life by resurrection.

Of his experience in death we are told nothing, for this figure precludes the thought. Normal sleep is itself without sensation, and "the repose of sleep" is unbroken oblivion until the awakening.

15 We know that the Lord was fond of Lazarus (3). How strange, then, to hear Him say "Lazarus died. And I am *rejoicing* . . ."! We might have said, "I am *sorrowing*." It is our privilege, also, to look about us on all the distress and disaster and death and rejoice, not in the calamities themselves, but in the glory which will accrue to God when He deals with them. It is only as we see God's beneficent purpose in our trials that we can really endure them with joyfulness.

17 The four days may suggest the time during which the nation lies lifeless, before the resurrection of the day of the Lord. First they were under the law, and this dealt out death. Then came the personal ministry of Messiah which showed them to be but a corrupt corpse. The rejection of the apostolic testimony in the Acts leaves them still worse. They become most offensive in the day of wrath.

6 her sister and Lazarus. As, then,
He hears that he is infirm, then,
indeed, He remains two days in
the place where He was.
7 Thereupon, after this, He is saying to His disciples, "We may be
8 going into Judea again." The disciples are saying to Him, "Rabbi,
the Jews now sought to stone Thee,
and art Thou going there again?"
9 Jesus answered, "Are there not
twelve hours in the day? If anyone should be walking in the day
he is not stumbling, seeing that he
is observing the light of this world.
10 Yet if anyone should be walking in
the night, he is stumbling, seeing
that the light is not in him."
11 He said these things, and after
this He is saying to them, "Lazarus, our friend, has found repose,
but I am going that I should be
awakening him out of sleep."
12 The disciples, then, said to Him,
"Lord, if he has repose, he shall be
13 saved." Now Jesus had made a
declaration concerning his death,
yet *they* suppose that He is saying
14 it of the repose of sleep. Jesus,
then, said to them boldly, then,
15 "Lazarus died. And I am rejoicing because of you, that you should
be believing, seeing that I was not
there. But we may be going to
16 him." Thomas, then, who is termed
"Didymus", said to his fellow disciples, "*We* also may be going,
that we may be dying with Him."
17 Jesus, then, on coming into Bethany, found he had been in the tomb
18 four days already. Now Bethany
was near Jerusalem about fifteen
19 stadia [1.72 miles] off. Now many
of the Jews had come to Martha
and Mary that they should be
comforting them concerning their
brother.

ΙΗϹΟΥϹΤΗΝΜΑΡΘΑΝΚΑΙΤΗ
JESUS THE MARTHA AND THE

ΝΑΔΕΛΦΗΝΑΥΤΗϹΚΑΙΤΟΝΛ
sister OF-her AND THE LAZ-

ΑΖΑΡΟΝѠϹΟΥΝΗΚΟΥϹΕΝΟΤ
6 ARUS AS THEN He-HEARS that

s o.
ΙΑϹΘΕΝΕΙΤΟΤΕΜΕΝΕΜΕΙΝ
he-is-being-un-firm then INDEED He-REMAINS

ΕΝѠΗΝΤΟΠѠΔΥΟΗΜΕΡΑϹ
IN WHICH He-WAS to-PLACE TWO DAYS

s o.
ΕΠΕΙΤΑΜΕΤΑΤΟΥΤΟΛΕΓΕΙ
7 ON-THEREAFTER after this He-is-saying

Bs *omit* OF-Him
ΤΟΙϹΜΑΘΗΤΑΙϹΑΥΤΟΥΑΓѠ
to-THE LEARNers OF-Him WE-MAY-BE-

s1* *omits* AGAIN A Ο
ΜΕΝΕΙϹΤΗΝΙΟΥΔΑΙΑΝΠΑΛ
LEADING INTO THE JUDEA AGAIN

ΙΝΛΕΓΟΥϹΙΝΑΥΤѠΟΙΜΑΘΗ
8 ARE-saying to-Him THE LEARNers

ΤΑΙΡΑΒΒΕΙΝΥΝΕΖΗΤΟΥΝϹ
RABBI NOW SOUGHT YOU

s Є *o.*
ΕΛΙΘΑϹΑΙΟΙΙΟΥΔΑΙΟΙΚΑ
TO-STONE THE JUDA-ans AND

ΙΠΑΛΙΝΥΠΑΓΕΙϹΕΚΕΙΑΠΕ
9 AGAIN YOU-ARE-UNDER-LEADING there answered

ΚΡΙΘΗΙΗϹΟΥϹΟΥΧΙΔѠΔΕΚ
JESUS NOT (*emph.*) TWO-TEN

ΑѠΡΑΙΕΙϹΙΝΤΗϹΗΜΕΡΑϹΕ
HOURS ARE OF-THE DAY IF-

ΑΝΤΙϹΠΕΡΙΠΑΤΗΕΝΤΗΗΜΕ
EVER ANY MAY-BE-ABOUT-TREADING IN THE DAY

ΡΑΟΥΠΡΟϹΚΟΠΤΕΙΟΤΙΤΟΦ
NOT he-is-TOWARD-STRIKING that THE LIGHT

s1* *o. o. o.*
ѠϹΤΟΥΚΟϹΜΟΥΤΟΥΤΟΥΒΛΕ
OF-THE SYSTEM this he-is-

ΠΕΙΕΑΝΔΕΤΙϹΠΕΡΙΠΑΤΗΕ
10 looking IF-EVER YET ANY MAY-BE-ABOUT-TREADING IN

s+Є
ΝΤΗΝΥΚΤΙΠΡΟϹΚΟΠΤΕΙΟΤ
THE NIGHT he-is-TOWARD-STRIKING that

ΙΤΟΦѠϹΟΥΚΕϹΤΙΝΕΝΑΥΤѠ
THE LIGHT NOT IS IN him

ΤΑΥ *repeated in margin by* B²
ΤΑΥΤΑΕΙΠΕΝΚΑΙΜΕΤΑΤΟΥ
11 these He-said AND after this

ΤΟΛΕΓΕΙΑΥΤΟΙϹΛΑΖΑΡΟϹ
He-is-saying to-them LAZARUS

ΟΦΙΛΟϹΗΜѠΝΚΕΚΟΙΜΗΤΑΙ
THE FOND-*one* OF-US HAS-*been*-reposed

ΑΛΛΑΠΟΡΕΥΟΜΑΙΙΝΑΕΞΥΠ
but I-AM-GOING THAT I-SH'D-BE-OUT-

s Λ A *omits* THE LEARNers
ΝΙϹѠΑΥΤΟΝΕΙΠΟΝΟΥΝΟΙΜ
12 SLEEPIZING him said THEN THE LEARN-

s to-Him THE LEARNers
ΑΘΗΤΑΙΑΥΤѠΚΥΡΙΕΕΙΚΕΚ
ers to-Him Master! IF he-HAS-

ΟΙΜΗΤΑΙϹѠΘΗϹΕΤΑΙΕΙΡΗ
13 *been*-reposed he-WILL-BE-BEING-SAVED HAD-declar-

s o.
ΚΕΙΔΕΟΙΗϹΟΥϹΠΕΡΙΤΟΥΘ
ED YET THE JESUS ABOUT THE DEATH

s1* *omits* OF-him
ΑΝΑΤΟΥΑΥΤΟΥΕΚΕΙΝΟΙΔΕ
OF-him those YET

ΕΔΟΞΑΝΟΤΙΠΕΡΙΤΗϹΚΟΙΜ
SEEM that ABOUT THE LIE-ing

ΗϹΕѠϹΤΟΥΥΠΝΟΥΛΕΓΕΙΤΟ
14 OF-THE SLEEP He-is-saying then

A *omits* THEN s1* *o.*
ΤΕΟΥΝΕΙΠΕΝΑΥΤΟΙϹΟΙΗϹ
THEN said to-them THE JESUS

s1* *o.*
ΟΥϹΠΑΡΡΗϹΙΑΛΑΖΑΡΟϹΑΠ
to-boldness LAZARUS FROM-

ΕΘΑΝΕΝΚΑΙΧΑΙΡѠΔΙΥΜΑϹ
15 DIED AND I-AM-JOYING THRU YOU

ΙΝΑΠΙϹΤΕΥϹΗΤΕΟΤΙΟΥΚΗ
THAT YE-SHOULD-BE-BELIEVING that NOT I-

s o. B *o.*
ΜΗΝΕΚΕΙΑΛΛΑΑΓѠΜΕΝΠΡΟ
WAS there but WE-MAY-BE-LEADING TOWARD

ϹΑΥΤΟΝΕΙΠΕΝΟΥΝΘѠΜΑϹΟ
16 him said THEN THOMAS THE

ΛΕΓΟΜΕΝΟϹΔΙΔΥΜΟϹΤΟΙϹ
being-said twin (Didymus) to-THE

B² Μ
ϹΥΝΜΑΘΗΤΑΙϹΑΓѠΜΕΝΚΑΙ
TOGETHER-LEARNers MAY-BE-LEADING AND

s o.
ΗΜΕΙϹΙΝΑΑΠΟΘΑΝѠΜΕΝΜΕ
WE THAT WE-MAY-BE-FROM-DYING WITH

ΤΑΥΤΟΥΕΛΘѠΝΟΥΝΟΙΗϹΟΥ
17 Him COMING THEN THE JESUS

s³ *supplies*, B *omits* INTO BETHANY
ϹΕΙϹΒΗΘΑΝΙΑΝΕΥΡΕΝΑΥΤ
INTO BETHANY FOUND him

s Є B ALREADY DAYS
ΟΝΤΕϹϹΑΡΑϹΗΜΕΡΑϹΗΔΗΕ
FOUR DAYS ALREADY HAV-

s o.
ΧΟΝΤΑΕΝΤѠΜΝΗΜΕΙѠΗΝΔΕ
18 ING IN THE memorial-vault WAS YET

THE *omitted by* Bs1*
ΗΒΗΘΑΝΙΑΕΓΓΥϹΤѠΝΙΕΡΟ
THE BETHANY NEAR OF-THE JERUSALEM

ϹΟΛΥΜѠΝѠϹΑΠΟϹΤΑΔΙѠΝΔ
AS FROM stadia (606.75 ft.) TEN-

A *adds* ΚΑΙ AND A *omits* YET
ΕΚΑΠΕΝΤΕΠΟΛΛΟΙΔΕΕΚΤѠ
19 FIVE MANY YET OUT OF-THE

s o.
ΝΙΟΥΔΑΙѠΝΕΛΗΛΥΘΕΙϹΑΝ
JUDA-ans HAD-COME

A ΤΑϹΠΕΡΙ THE ABOUT *for* THE
ΠΡΟϹΤΗΝΜΑΡΘΑΝΚΑΙΜΑΡΙ
TOWARD THE MARTHA AND MARY

B Μ
ΑΝΙΝΑΠΑΡΑΜΥΘΗϹѠΝΤΑΙΑ
THAT THEY-SHOULD-BE-BESIDE-CLOSE-ING them

25 The striking phrase "and the Life" is the clue to the great truth here unfolded by our Lord. To His assertion that "Your brother will be rising" Martha assents, for she knew that all would rise "at the last day". But this falls far short of the truth. There are two resurrections. One He called "the resurrection of life", the other "the resurrection of judgment" (5[29]). As resurrection necessarily implies life, it will be seen that the word "life" is used in an intensified sense. The "resurrection of life" imparts eonian life, while the resurrection of judgment leads to eonian death.

Our Lord is seeking to comfort Martha by that best of all consolations, the vivification of all His own at His presence, long before "the last day", at the very commencement of the millennial eon. Seventy-five days after His glorious epiphany He will rouse the saints in Israel and commence their righteous reign over the earth. "Happy and holy is he who has a part in the former resurrection: over these the second death has no jurisdiction, but they will be priests of God and of Christ, and they will be reigning with Him the thousand years" (Un.20[6]).

The saints of this present economy of transcendent grace will be given life even before this, as explained in 1 Th.4[13-18]; 1 Co. 15[51-55]; Eph.1[12]; Phil. 3[20]. The presence, or *parousia*, of Christ spreads over a period of time, in which all His own are called out of death to eonian life.

Only three resurrections lead to immortality. First, that of Christ Himself, second, that at His future "presence" including those who are His, and, lastly, all mankind, at the consummation, when all will be made alive (1 Co. 15[22-28]). This great truth is the only real comfort in the presence of bereavement. Christ never stood in the presence of death without vanquishing it. He is the Life! Since this life beyond the reach of death is imparted only on these three occasions, it follows that every other resurrection is not a "resurrection of life". Those raised in the past and those at the great white throne are still subject to death. They are not made immortal until the consummation, when death is abolished, and life is the portion of all.

20 Martha, then, as she hears that
Jesus is coming, meets Him. Yet
Mary was seated in the house.
21 Martha, then, said to Jesus,
"Lord, if Thou wert here, my
22 brother would not have died. But
even now I am aware that whatever
Thou shouldst be requesting
of God, God will be giving to
Thee."
23 Jesus is saying to her, "Your
brother will be rising."
24 Martha is saying to Him, "I am
aware that he will be rising in the
resurrection in the last day."
25 Jesus said to her, "*I* am the Resurrection
and the Life. He who is
believing into Me, even if he should
26 be dying, will be living. And
everyone who is living and believing
into Me should by no means be
dying for the eon. Are you believing
this?"
27 She is saying to Him, "Yes,
Lord, *I* have believed that *Thou* art
the Christ, the Son of God, Who is
28 coming into the world." And saying
this she came away and summons
Miriam, her sister, covertly,
saying, "The Teacher is present
and is summoning you."
29 Now as *she* hears, she was roused
swiftly and came to Him.
30 Now Jesus had not as yet come
into the village, but was still in the
place where Martha meets Him.
31 The Jews, then, who are with her
in the house and are comforting
her, perceiving Mary, that she rose
quickly and came out, follow her,
supposing that she is going into the
tomb that she should be lamenting
there.
32 Mary, then, as she came where
Jesus was, perceiving Him, falls at
His feet, saying to Him, "Lord, if
Thou wert here, my brother would
not have died!"

Bs *omit* OF-them
ΥΤΑϹΠΕΡΙΤΟΥΑΔΕΛΦΟΥΑΥ
ABOUT THE brother OF-
ΤΩΝΗΟΥΝΜΑΡΘΑΩϹΗΚΟΥϹΕ
20 them THE THEN MARTHA AS she-HEARS
ΝΟΤΙΙΗϹΟΥϹΕΡΧΕΤΑΙΥΠΗ
that JESUS IS-COMING UNDER-
ΝΤΗϹΕΝΑΥΤΩΜΑΡΙΑΔΕΕΝΤ
meets to-Him MARY YET IN THE
ΩΟΙΚΩΕΚΑΘΕΖΕΤΟΕΙΠΕΝΟ
21 HOME *was*-seated said THEN
A *omits* THE Bs *omit* THE
ΥΝΗΜΑΡΘΑΠΡΟϹΤΟΝΙΗϹΟΥ
THE MARTHA TOWARD THE JESUS
B *omits* Master! A *omits* FROM-DIED
ΝΚΥΡΙΕΕΙΗϹΩΔΕΟΥΚΑΝΑΠ
Master! IF YOU-WERE here NOT EVER FROM-
Bs1* *omit* but A *adds* ΕΤΕΘ
ΕΘΑΝΕΝΟΑΔΕΛΦΟϹΜΟΥΑΛΛ
22 DIED THE brother OF-ME but
ΝΗΚΕΙ s *adds* Ε=IF-E.
ΑΚΑΙΝΥΝΟΙΔΑΟΤΙΟϹΑΑΝΑ
AND NOW I'VE-PERCEIVED that as-much-as EVER
s ΕΙ
ΙΤΗϹΗΤΟΝΘΕΟΝΑΩϹΕΙϹΟΙ
YOU-SH'D-BE-REQUESTING THE God WILL-BE-GIVING to-YOU
A *omits* THE
ΟΘΕΟϹΛΕΓΕΙΑΥΤΗΟΙΗϹΟΥ
23 THE God IS-saying to-her THE JESUS
ϹΑΝΑϹΤΗϹΕΤΑΙΟΑΔΕΛΦΟϹ
WILL-BE-UP-STANDING THE brother
s o. As *omit* THE
ϹΟΥΛΕΓΕΙΑΥΤΩΗΜΑΡΘΑΟΙ
24 OF-YOU. IS-saying to-Him THE MARTHA I-HAVE
ΔΑΟΤΙΑΝΑϹΤΗϹΕΤΑΙΕΝΤΗ
PERCEIVED that he-WILL-BE-UP-STANDING IN THE
B1 Η
ΑΝΑϹΤΑϹΕΙΕΝΤΗΕϹΧΑΤΗΗ
UP-STANDing IN THE LAST DAY
s1* *adds* ΔΕ YET
ΜΕΡΑΕΙΠΕΝΑΥΤΗΟΙΗϹΟΥϹ
25 said to-her THE JESUS
ΕΓΩΕΙΜΙΗΑΝΑϹΤΑϹΙϹΚΑΙ
I AM THE UP-STANDing AND
ΗΖΩΗΟΠΙϹΤΕΥΩΝΕΙϹΕΜΕΚ
THE LIFE THE *one*-BELIEVING INTO ME AND-
ΑΝΑΠΟΘΑΝΗΖΗϹΕΤΑΙΚΑΙΠ
26 [IF-]EVER he-MAY-BE-FROM-DYING WILL-BE-LIVING AND EV-
ΑϹΟΖΩΝΚΑΙΠΙϹΤΕΥΩΝΕΙϹ
ERY THE LIVING AND BELIEVING INTO
ΕΜΕΟΥΜΗΑΠΟΘΑΝΗΕΙϹΤΟΝ
ME NOT NO MAY-BE-FROM-DYING INTO THE
ΑΙΩΝΑΠΙϹΤΕΥΕΙϹΤΟΥΤΟΛ
27 eon YOU-ARE-BELIEVING this IS-
A *for* YEA Master! ΟΙΗϹΟΥϹ THE JESUS B1 *o.*
ΕΓΕΙΑΥΤΩΝΑΙΚΥΡΙΕΕΓΩΠ
saying to-Him YEA Master! I HAVE-
B1 *o.*
ΕΠΙϹΤΕΥΚΑΟΤΙϹΥΕΙΟΧΡΙ
BELIEVED that YOU ARE THE ANOINT-
ϹΤΟϹΟΥΙΟϹΤΟΥΘΕΟΥΟΕΙϹ
ED THE SON OF-THE God THE INTO

ΤΟΝΚΟϹΜΟΝΕΡΧΟΜΕΝΟϹΚΑ
28 THE SYSTEM COMING AND
A Δ
ΙΤΟΥΤΟΕΙΠΟΥϹΑΑΠΗΛΘΕΝ
this saying she-FROM-CAME
s Ν
ΚΑΙΕΦΩΝΗϹΕΝΜΑΡΙΑΜΤΗΝ
AND SOUNDS MARIAM THE
ΑΔΕΛΦΗΝΑΥΤΗϹΛΑΘΡΑΕΙΠ
sister OF-her covertly saying
B Δ *o.*
ΟΥϹΑΟΔΙΔΑϹΚΑΛΟϹΠΑΡΕϹ
THE TEACHER IS-BESIDE-BEING
A *omits* YET
ΤΙΝΚΑΙΦΩΝΕΙϹΕΕΚΕΙΝΗΔ
29 AND He-IS-SOUNDING YOU that-*one* YET
A ΕΓΕΙΡΕΤΕ YE-ARE-ROUSING
ΕΩϹΗΚΟΥϹΕΝΗΓΕΡΘΗΤΑΧΥ
AS she-HEARS she-WAS-ROUSED SWIFTLY
A ΕΡΧΕΤΑΙ IS-COMING
ΚΑΙΗΡΧΕΤΟΠΡΟϹΑΥΤΟΝΟΥ
30 AND CAME TOWARD Him NOT-
ΠΩΔΕΕΛΗΛΥΘΕΙΟΙΗϹΟΥϹΕ
as-yet YET HAD-COME THE JESUS INTO
A *omits* STILL
ΙϹΤΗΝΚΩΜΗΝΑΛΛΗΝΕΤΙΕΝ
THE VILLAGE but WAS STILL IN
ΤΩΤΟΠΩΟΠΟΥΥΠΗΝΤΗϹΕΝΑ
THE PLACE THE-?-where UNDER-meets to-
ΥΤΩΗΜΑΡΘΑΟΙΟΥΝΙΟΥΔΑΙ
31 Him THE MARTHA THE THEN JUDA-ans
ΟΙΟΙΟΝΤΕϹΜΕΤΑΥΤΗϹΕΝΤ
THE *ones*-BEING WITH her IN THE
ΗΟΙΚΙΑΚΑΙΠΑΡΑΜΥΘΟΥΜΕ
HOME AND BESIDE-CLOSE-ING
ΝΟΙΑΥΤΗΝΙΔΟΝΤΕϹΤΗΝΜΑ
her PERCEIVING THE MARY
B Μ
ΡΙΑΝΟΤΙΤΑΧΕΩϹΑΝΕϹΤΗΚ
that SWIFTLY she-UP-STOOD AND
ΑΙΕΞΗΛΘΕΝΗΚΟΛΟΥΘΗϹΑΝ
OUT-CAME THEY-follow
A ΛΕΓΟΝΤΕϹ s *had* +ΙΗϹΟΥϹ
ΑΥΤΗΔΟΞΑΝΤΕϹΟΤΙΥΠΑΓΕ
to-her SEEM*ing* that she-IS-UNDER-
s *o.*
ΙΕΙϹΤΟΜΝΗΜΕΙΟΝΙΝΑΚΛΑ
LEADING INTO THE memorial-vault THAT she-SHOULD-
B +Μ
ΥϹΗΕΚΕΙΗΟΥΝΜΑΡΙΑΩϹΗΛ
32 BE-LAMENTING there THE THEN MARY AS she-
ABs1* *omit* THE
ΘΕΝΟΠΟΥΗΝΟΙΗϹΟΥϹΙΔΟΥ
CAME THE-?-where WAS THE JESUS PERCEIV-
A INTO ΕΙϹ
ϹΑΑΥΤΟΝΕΠΕϹΕΝΑΥΤΟΥΠΡ
ING Him FALLS OF-Him TOWARD
ΟϹΤΟΥϹΠΟΔΑϹΛΕΓΟΥϹΑΑΥ
THE FEET saying to-
ΤΩΚΥΡΙΕΕΙΗϹΩΔΕΟΥΚΑΝΜ
Him Master! IF YOU-WERE here NOT EVER OF-
A FROM-DIED OF-ME
ΟΥΑΠΕΘΑΝΕΝΟΑΔΕΛΦΟϹΙΗ
33 ME FROM-DIED THE brother JESUS

35 What tender compassion His tears reveal! He could deliberately remain away so that Lazarus should die and by his death prepare for the revelation of God's glory in his resurrection. He could comfort the sisters with the great truth that He is the Life. But with Him truth was not the stern, heartless dogma that overrides all natural feelings and condemns all sorrow as unbelief. His heart was moved with pity and compassion and He stops to mingle His tears with theirs ere He wipes them away by His marvelous miracle. So we, too, are not charged by the apostle to refrain from all sorrow as sinful, but not to sorrow as others who have no blessed expectation to anticipate (1 Th. 4[13]).

We have here a touching example of the experience recorded by the apostle Paul: "as sorrowful, yet ever rejoicing" (2 Co.6[10]). Or, in our Lord's case, we should reverse it, for He rejoiced first of all, yet felt for His friends who had not His faith. It is a mistake to suppose that confidence in the ultimate benefits of sorrow will put us out of sympathy with it. It is intended to stir our emotions. It is designed to touch us to tears. Otherwise, it would fail to accomplish the object for which it exists. Our sorrows and heartaches are none the less real because we know their glorious outcome. All their ultimate value lies in their contrast with the tearless felicity for which they are a preparation.

39 Of the three who were raised from the dead by our Lord, Jairus' daughter had scarcely started to go to corruption (Mk. 5[35-42]), the widow of Nain's son was on the way to his burial (Lu. 7[11-16]), but Lazarus had been dead long enough to be offensive to smell and to sight. No wonder Martha objected. Who wishes to see the gruesome spectacle of a corrupting corpse? How their hearts must have marveled at His words "you should be viewing *the glory of God.*"

The glory of God in such ghastly association! Yet such is the only place its full effulgence can be manifested. This is one of many examples which are given us in the Scriptures, which illustrate the essential and beneficial function of evil in the universe. It reveals God. All those deepest and most

33 Jesus, then, as He perceived her
lamenting and the Jews coming
with her lamenting, mutters in
34 spirit, and disturbs Himself. And
He said, "Where have you placed
him?"

They are saying to Him, "Lord,
come and see."

35 Jesus weeps.

36 The Jews, then, said, "*Lo!* how
37 fond of him He was!" Yet some
of them said, "Could not this
One, Who opens the eyes of the
blind, make it that this man also
should not be dying?"

38 Jesus, then, again muttering
in Himself, is coming into the
tomb. Now there was a cave and
a stone was laid on it. Jesus is saying,
"Take away the stone."

39 Martha, the sister of him who is
deceased, is saying to Him, "Lord,
he is already stinking, for it is the
fourth day."

40 Jesus is saying to her, "Said I
not to you that, if you should be
believing, you shall be viewing the
41 glory of God?" They, then, take
away the stone. Yet Jesus lifts up
His eyes and said, "Father, I
thank Thee that Thou hearest Me.
42 Now *I* was aware that Thou art
hearing Me always, but because of
the throng standing about I said it,
that they should be believing that
43 *Thou* dost commission Me." And,
saying these things, He clamors
with a loud voice, "*Lazarus! Come*
44 *out hither!*" And he who has died
came out, bound feet and hands
with winding sheets, and his countenance
had been bound about with
a handkerchief. Jesus is saying to
them, "Loose him and let him
go!"

45 Many of the Jews, then, who
come to Mary and gaze at what
46 Jesus does, believe into Him. Yet

s1 omits* AS A *o.*
ϹΟΥϹΟΥΝΩϹΕΙΔΕΝΑΥΤΗΝΚ
THEN AS He-PERCEIVED her LA-

ΛΑΙΟΥϹΑΝΚΑΙΤΟΥϹϹΥΝΕΛ
MENTING AND THE TOGETHER-COM-

ΘΟΝΤΑϹΑΥΤΗΙΟΥΔΑΙΟΥϹΚ
ING to-her JUDA-ans LA-

As1 omit* ΕΝ -IN- B+Ε
ΛΑΙΟΝΤΑϹΕΝΕΒΡΙΜΗϹΑΤΟ
MENTING IN-THUNDERS

ΤΩΠΝΕΥΜΑΤΙΚΑΙΕΤΑΡΑΞΕ
to-THE spirit AND DISTURBS

ΝΕΑΥΤΟΝΚΑΙΕΙΠΕΝΠΟΥΤΕ
34 Self AND He-said ?-where YE-

As o. *s* ΑΙ
ΘΕΙΚΑΤΕΑΥΤΟΝΛΕΓΟΥϹΙΝ
HAVE-PLACED him THEY ARE-saying

ΑΥΤΩΚΥΡΙΕΕΡΧΟΥΚΑΙΙΔΕ
to-Him Master! BE-COMING AND BE-PERCEIV

ΚΑΙ *added by s1** *s1* omits* THE
ΕΔΑΚΡΥϹΕΝΟΙΗϹΟΥϹΕΛΕΓ
35 36 ING weeps THE JESUS said

*s1** Δ
ΟΝΟΥΝΟΙΙΟΥΔΑΙΟΙΙΔΕΠΩ
THEN THE JUDA-ans BE-PERCEIVING how

ϹΕΦΙΛΕΙΑΥΤΟΝΤΙΝΕϹΔΕΕ
37 He-WAS-FOND him ANY YET OUT

A ΕΛΕΓΟΝ *for* said *s1** Δ B1 Ε
ΞΑΥΤΩΝΕΙΠΟΝΟΥΚΗΔΥΝΑΤ
OF-them said NOT *was*-ABLE

ΟΟΥΤΟϹΟΑΝΟΙΞΑϹΤΟΥϹΟΦ
this THE *One*-UP-OPEN*ing* THE VIEW-

ΘΑΛΜΟΥϹΤΟΥΤΥΦΛΟΥΠΟΙΗ
ers OF-THE BLIND TO-DO

ϹΑΙΙΝΑΚΑΙΟΥΤΟϹΜΗΑΠΟΘ
THAT AND this-*one* NO SH'D-BE-FROM-

B1 Ν
ΑΝΗΙΗϹΟΥϹΟΥΝΠΑΛΙΝΕΜΒ
38 DYING JESUS THEN AGAIN be*ING*-

+Ε B B Ω *o.*
ΡΙΜΟΥΜΕΝΟϹΕΝΕΑΥΤΩΕΡΧ
IN-THUNDERED IN Self IS-COMING

A Ε *o.* *s o.*
ΕΤΑΙΕΙϹΤΟΜΝΗΜΕΙΟΝΗΝΔ
INTO THE memorial-vault WAS YET

ΕϹΠΗΛΑΙΟΝΚΑΙΛΙΘΟϹΕΠΕ
CAVE AND STONE *was*-ON-

s1 omits* ON A *omits* THE
ΚΕΙΤΟΕΠΑΥΤΩΛΕΓΕΙΟΙΗϹ
LAID ON it IS-saying THE JESUS

s o.
ΟΥϹΑΡΑΤΕΤΟΝΛΙΘΟΝΛΕΓΕ
39 LIFT-YE THE STONE IS-saying

ΙΑΥΤΩΗΑΔΕΛΦΗΤΟΥΤΕΤΕΛ
to-Him THE sister OF-THE HAVING-

ΕΥΤΗΚΟΤΟϹΜΑΡΘΑΚΥΡΙΕΗ
deceasED MARTHA Master! AL-

B1 Ε *o.*
ΔΗΟΖΕΙΤΕΤΑΡΤΑΙΟϹΓΑΡΕ
READY he-IS-ODORING FOUR-th for it-

A *omits* THE
ϹΤΙΝΛΕΓΕΙΑΥΤΗΟΙΗϹΟΥϹ
40 IS IS-saying to-her THE JESUS

ΟΥΚΕΙΠΟΝϹΟΙΟΤΙΕΑΝΠΙϹ
NOT I-said to-YOU that IF-EVER YOU-SH'D-

ΤΕΥϹΗϹΟΨΗΤΗΝΔΟΞΑΝΤΟΥ
BE-BELIEVING YOU-SH'D-BE-VIEWING THE esteem OF-THE

A *adds* ΟΥ
ΘΕΟΥΗΡΑΝΟΥΝΤΟΝΛΙΘΟΝΟ
41 God THEY-LIFT THEN THE STONE THE

ΗΝ
ΔΕΙΗϹΟΥϹΗΡΕΝΤΟΥϹΟΦΘΑ
YET JESUS LIFTS THE viewers

ΛΜΟΥϹΑΝΩΚΑΙΕΙΠΕΝΠΑΤΕ
UP AND said FATHER

ΡΕΥΧΑΡΙϹΤΩϹΟΙΟΤΙΗΚΟΥ
I-AM-thankING to-YOU that YOU-HEAR

ϹΑϹΜΟΥΕΓΩΔΕΗΔΕΙΝΟΤΙΠ
42 OF-ME I YET HAD-PERCEIVED that al-

ΑΝΤΟΤΕΜΟΥΑΚΟΥΕΙϹΑΛΛΑ
ways OF-ME YOU-ARE-HEARING but

ΔΙΑΤΟΝΟΧΛΟΝΤΟΝΠΕΡΙΕϹ
THRU THE THRONG THE *ones*-HAVING-ABOUT-

ΤΩΤΑΕΙΠΟΝΙΝΑΠΙϹΤΕΥϹΩ
STOOD I-said that THEY-SH'D-BE-BELIEVING

s o.
ϹΙΝΟΤΙϹΥΜΕΑΠΕϹΤΕΙΛΑϹ
that YOU ME commission

ΚΑΙΤΑΥΤΑΕΙΠΩΝΦΩΝΗΜΕΓ
43 AND these saying to-SOUND GREAT

*s1** Ζ *s1* o.*
ΑΛΗΕΚΡΑΥΓΑϹΕΝΛΑΖΑΡΕΔ
He-clamors LAZARUS! HITH-

B *omits* AND
ΕΥΡΟΕΞΩΚΑΙΕΞΗΛΘΕΝΟΤΕ
44 ER OUT AND OUT-CAME THE *one*-

ΘΝΗΚΩϹΔΕΔΕΜΕΝΟϹΤΟΥϹΠ
HAVING-DIED HAVING-*been*-BOUND THE FEET

A THE HANDS AND THE FEET *s o.* *As o.* A Η
ΟΔΑϹΚΑΙΤΑϹΧΕΙΡΑϹΚΕΙΡ
AND THE HANDS to-SHEARings

ΙΑΙϹΚΑΙΗΟΨΙϹΑΥΤΟΥϹΟΥ
AND THE VIEW OF-him to-handker-

ΔΑΡΙΩΠΕΡΙΕΔΕΔΕΤΟΛΕΓΕ
chief HAD-*been*-ABOUT-BOUND IS-saying

B *omits* THE B JESUS to-them
ΙΑΥΤΟΙϹΟΙΗϹΟΥϹΛΥϹΑΤΕ
to-them THE JESUS LOOSE-YE

s ΑΙ *As omit* him
ΑΥΤΟΝΚΑΙΑΦΕΤΕΑΥΤΟΝΥΠ
him AND FROM-LET him TO-BE-

s ΔΕ YET
ΑΓΕΙΝΠΟΛΛΟΙΟΥΝΕΚΤΩΝΙ
45 UNDER-LEADING MANY THEN OUT OF-THE JU-

ΟΥΔΑΙΩΝΟΙΕΛΘΟΝΤΕϹΠΡΟ
DA-ans THE *ones*-COMING TOWARD

B Μ
ϹΤΗΝΜΑΡΙΑΝΚΑΙΘΕΑϹΑΜΕ
THE MARY AND *gazing*

s Δ AB *omit* JESUS
ΝΟΙΟΕΠΟΙΗϹΕΝΙΗϹΟΥϹΕΠ
WHICH DOES JESUS THEY-

ΙϹΤΕΥϹΑΝΕΙϹΑΥΤΟΝΤΙΝΕ
46 BELIEVE INTO Him ANY

precious excellences which spring from love would be buried within His breast, unknown and unappreciated, if evil did not force it to the front. If Lazarus had not died, we would not have known of Christ's compassion and His tears. Even Mary had not learned this lesson yet, though she had sat at His feet and listened to His teachings. His heart was most touched by her complaint "Lord, if Thou wert here, my brother would not have died!" Did she know that He had delayed His coming?

It is the great problem that baffles men today put into a simple simile. Why does God allow evil? Why does He not hasten to remove it? All that is needed is His presence. But He delays. His delay confirms the great truth that evil as well as good is from Him. It is the necessary foil for the display of His glory. It is the essential ingredient of future bliss. Good cannot be known and appreciated except in the presence of evil. It needs a dead, loathsome, fetid corpse to flash forth the effulgent love of God.

49 The high priest's prophesy is another clear indication of the overruling and sovereign power of God. His enemies fulfill His will even when they are most opposed to His plans and purpose, as they see it. The very arrogance of the chief priest reacts on himself. Not only the Sanhedrin, whom he accused of crass ignorance, but he also was unaware of the great truth which his lips uttered. How pitiable is man's "free will" in the hands of such a God! Man is utterly at the mercy of his heredity and environment, and these are beyond his control. God alone decides the factors of which our lives are composed and hence He is the final Arbiter of our deeds and destiny. Once we know Him we would not have it otherwise.

53 How vivid are the contrasts in this account! Christ has proclaimed Himself as the Life, both by word and by deed. *From that day, then, they plan that they may kill Him.* They deliberately decide to murder the One Who not only has life in Himself, but Who is to give life to all mankind!

55 "The Lord's Passover" (Ex.12^{27}) has become "the Passover of the Jews"! The Lamb was not there.

some of them came away to the
Pharisees, and told them what
Jesus does.
47 The chief priests and the Pharisees, then, assembled the Sanhedrin and said, "What are we
doing, seeing that this man is do-
48 ing many signs? If we should
be leaving him thus, all will be be-
lieving into him, and the Romans
will come and take away our place
as well as nation."
49 Now a certain one of them, Cai-
aphas, being the chief priest of
that year, said to them, "*You* are
50 aware of nothing, neither account
that it is expedient for us that one
man should be dying for the sake of
the people, and the whole nation
51 should not be destroyed." Now this
he said, not from himself, but, be-
ing the chief priest of that year, he
prophesies that Jesus was about to
52 die for the sake of the nation, and
not for the sake of the nation only,
but that He may be assembling the
scattered children of God also into
53 one. From that day, then, they
plan that they may kill Him.
54 Jesus, then, no longer walked
boldly among the Jews, but came
away thence into the country near
the wilderness, to a city termed
Ephraim, and there He remains
55 with His disciples. Now the Pass-
over of the Jews was near, and
many ascended into Jerusalem out
of the country, before the Passover,
that they should be purifying
56 themselves. They sought Jesus,
then, and said to one another,
standing in the sanctuary, "What
do you suppose? That He may not
57 come to the festival at all?" Yet

ϹΔΕΕΞΑΥΤΩΝΑΠΗΛΘΟΝΠΡΟ
YET OUT OF-them FROM-CAME TOWARD
B+Ε A[1] o.
ϹΤΟΥϹΦΑΡΙϹΑΙΟΥϹΚΑΙΕΙ
THE PHARISEES AND THEY-
s Α Bs omit o. o.
ΠΟΝΑΥΤΟΙϹΟϹΑΕΠΟΙΗϹΕΝ
said to-them as-much-as DOES
THE omitted by B
ΟΙΗϹΟΥϹϹΥΝΗΓΑΓΟΝΟΥΝΟ
47 THE JESUS TOGETHER-LED THEN THE
B+Ε
ΙΑΡΧΙΕΡΕΙϹΚΑΙΟΙΦΑΡΙϹ
chief-SACRED-ones AND THE PHARISEES

ΑΙΟΙϹΥΝΕΔΡΙΟΝΚΑΙΕΛΕΓ
Sanhedrin AND THEY-said
s Α
ΟΝΤΙΠΟΙΟΥΜΕΝΟΤΙΟΥΤΟϹ
ANY WE-ARE-DOING that this

ΟΑΝΘΡΩΠΟϹΠΟΛΛΑΠΟΙΕΙϹ
THE human MANY IS-DOING SIGNS
s o.
ΗΜΕΙΑΕΑΝΑΦΩΜΕΝΑΥΤΟΝΟ
48 IF-EVER WE-MAY-BE-FROM-LETTING Him thus
s[1]* o.
ΥΤΩϹΠΑΝΤΕϹΠΙϹΤΕΥϹΟΥϹ
ALL WILL-BE-BELIEVING

ΙΝΕΙϹΑΥΤΟΝΚΑΙΕΛΕΥϹΟΝ
INTO Him AND WILL-BE-COMING

ΤΑΙΟΙΡΩΜΑΙΟΙΚΑΙΑΡΟΥϹ
THE ROMANS AND THEY'LL-BE-LIFTING

ΙΝΗΜΩΝΚΑΙΤΟΝΤΟΠΟΝΚΑΙ
OF-US AND THE PLACE AND

ΤΟΕΘΝΟϹΕΙϹΔΕΤΙϹΕΞΑΥΤ
49 THE NATION ONE YET ANY OUT OF-them

ΩΝΚΑΙΑΦΑϹΑΡΧΙΕΡΕΥϹΩΝ
CAIAPHAS chief-SACRED-one BEING

ΤΟΥΕΝΙΑΥΤΟΥΕΚΕΙΝΟΥΕΙ
OF-THE year that said
s o.
ΠΕΝΑΥΤΟΙϹΥΜΕΙϹΟΥΚΟΙΔ
to-them YE NOT HAVE-PER-

ΑΤΕΟΥΔΕΝΟΥΔΕΛΟΓΙΖΕϹΘ
50 CEIVED NOT-YET-ONE NOT-YET YE-ARE-accountING
A ΔΙ s omits to-US B Υ = -YOUP
ΕΟΤΙϹΥΜΦΕΡΕΙΗΜΙΝΙΝΑΕ
that it-IS-beING-expedient to-US THAT ONE

ΙϹΑΝΘΡΩΠΟϹΑΠΟΘΑΝΗΥΠΕ
human MAY-BE-FROM-DYING OVER

ΡΤΟΥΛΑΟΥΚΑΙΜΗΟΛΟΝΤΟΕ
THE PEOPLE AND NO WHOLE THE NA-

ΘΝΟϹΑΠΟΛΗΤΑΙΤΟΥΤΟΔΕΑ
51 TION SH'D-BE-beING-destroyED this YET FROM

ΦΕΑΥΤΟΥΟΥΚΕΙΠΕΝΑΛΛΑΑ
self NOT he-said but chief-

ΡΧΙΕΡΕΥϹΩΝΤΟΥΕΝΙΑΥΤΟ
SACRED-one BEING OF-THE year
s o. A o. A+Ε
ΥΕΚΕΙΝΟΥΕΠΡΟΦΗΤΕΥϹΕΝ
that he-BEFORE-AVERS

s Ε
ΟΤΙΗΜΕΛΛΕΝΙΗϹΟΥϹΑΠΟΘ
that WAS-ABOUT JESUS TO-BE-FROM-
s o.
ΝΗϹΚΕΙΝΥΠΕΡΤΟΥΕΘΝΟΥϹ
DYING OVER THE NATION
s[2] adds and deletes ΔΕ
ΚΑΙΟΥΧΥΠΕΡΤΟΥΕΘΝΟΥϹΜ
52 AND NOT OVER THE NATION ON-
B+Α
ΟΝΟΝΑΛΛΙΝΑΚΑΙΤΑΤΕΚΝΑ
LY but THAT AND THE offsprings
A OF-THE God offspring
ΤΟΥΘΕΟΥΤΑΔΙΕϹΚΟΡΠΙϹΜ
OF-THE God THE ones-HAVING-been-THRU-SCATTERED

ΕΝΑϹΥΝΑΓΑΓΗΕΙϹΕΝΑΠΕΚ
53 MAY-BE-TOGETHER-LEADING INTO ONE FROM that
Bs omit TOGETHER-
ΕΙΝΗϹΟΥΝΤΗϹΗΜΕΡΑϹϹΥΝ
THEN THE DAY THEY-

ΕΒΟΥΛΕΥϹΑΝΤΟΙΝΑΑΠΟΚΤ
TOGETHER-COUNSEL THAT THEY-MAY-BE-
s o. A omits THE A JESUS THEN
ΕΙΝΩϹΙΝΑΥΤΟΝΟΟΥΝΙΗϹΟ
54 FROM-KILLING Him THE THEN JESUS
B[1] o.
ΥϹΟΥΚΕΤΙΠΑΡΡΗϹΙΑΠΕΡΙ
NOT-STILL to-boldness ABOUT-

ΕΠΑΤΕΙΕΝΤΟΙϹΙΟΥΔΑΙΟΙ
TROD IN THE JUDA-ans

ϹΑΛΛΑΑΠΗΛΘΕΝΕΚΕΙΘΕΝΕ
but FROM-CAME thence INTO

ΙϹΤΗΝΧΩΡΑΝΕΓΓΥϹΤΗϹΕΡ
THE SPACE NEAR OF-THE DES-
s Ε o.
ΗΜΟΥΕΙϹΕΦΡΑΙΜΛΕΓΟΜΕΝ
OLATE INTO EPHRAIM being-said
A tarry ΔΙ (s o.) ΕΤΡΙΒΕΝ
ΗΝΠΟΛΙΝΚΑΚΕΙΕΜΕΙΝΕΝΜ
city AND-there He-REMAINS WITH
Bs omit OF-Him
ΕΤΑΤΩΝΜΑΘΗΤΩΝΑΥΤΟΥΗΝ
55 THE LEARNers OF-Him WAS

ΔΕΕΓΓΥϹΤΟΠΑϹΧΑΤΩΝΙΟΥ
YET NEAR THE PASSOVER OF-THE JUDA-ans

ΔΑΙΩΝΚΑΙΑΝΕΒΗϹΑΝΠΟΛΛ
AND UP-STEPPED MANY

ΟΙΕΙϹΙΕΡΟϹΟΛΥΜΑΕΚΤΗϹ
INTO JERUSALEM OUT OF-THE

ΧΩΡΑϹΠΡΟΤΟΥΠΑϹΧΑΙΝΑΑ
SPACE BEFORE THE PASSOVER THAT THEY-

ΓΝΙϹΩϹΙΝΕΑΥΤΟΥϹΕΖΗΤΟ
56 SHOULD-BE-PURIfyING selves THEY-SOUGHT

ΥΝΟΥΝΤΟΝΙΗϹΟΥΝΚΑΙΕΛΕ
THEN THE JESUS AND THEY-said
s Α
ΓΟΝΜΕΤΑΛΛΗΛΩΝΕΝΤΩΙΕΡ
WITH one-another IN THE SACRED-

ΩΕϹΤΗΚΟΤΕϹΤΙΔΟΚΕΙΥΜΙ
place HAVING-STOOD ANY it-IS-SEEMING to-YOUP

ΝΟΤΙΟΥΜΗΕΛΘΗΕΙϹΤΗΝΕΟ
that NOT NO He-MAY-BE-COMING INTO THE FES-

1-8 Compare Mt.26$^{6-13}$;Mk.14$^{3-9}$.

1 We are now treated to a beautifully symbolic picture of the three-fold phase of resurrection life. The saints shall serve Him as Martha did. They shall share with Him, as Lazarus. They shall worship Him, like Mary. In these degenerate days we have forgotten that there is need of *one* thing, and that is not service or sacrifice, but of sitting at the feet of our Lord and hearing His Word. Service has its place, but it is not, as Martha thought, the great need. God can get servants. He has many much more powerful than we are. He can make the very elements do His bidding. He is looking for worship, and true worship comes only from the heart attuned to His grace. Martha served, as she always did, though she had learned not to be worried by its details. Mary no longer *sits* at His feet but *worships* there, and "wastes" a woman's prized possession on them, and wipes them with a woman's glory. It is the most exalted act of any of His disciples. Like us, they were usually after blessing for *themselves*, instead of seeking to give Him what His heart craves. It is not what we get but what we give to God that fufills the purpose for which He formed and favored us. Let us become so enamored of His excellences that we, too, shall *waste* our most precious possessions in worship at His feet. Nothing is too good for Him! Nothing is lost that serves to express our adoration, nothing is wasted that conveys our love.

But worshipful response is impossible apart from the preparation of heart which comes only to those who search the treasures of His Word. The discoveries of His wisdom and grace alone can constrain the heart to the impulsive and uncalculated displays of lavish affection which are His delight. One heart, responding to His love, is better than all the service and ceremony of a myriad of slaves driven by fear or favor.

3 The term "ointment" is now used especially for fatty or fixed oils, of heavy consistency, but the perfumes used in the Orient are essential oils, or attars. This seems the only satisfactory English term for the precious perfume used by Mary.

the chief priests and the Pharisees
had given directions that if any-
one should know where He is, he
should be divulging it, so that they
should be arresting Him.
12 Jesus, then, six days before the
Passover, came to Bethany, where
Lazarus was who had died, whom
Jesus rouses from among the dead.
2 There, then, they make a dinner
for Him, and Martha served. Now
Lazarus was one of those lying
back at table with Him.
3 Mary, then, taking a pound troy
[12 oz.] of veritable nard attar,
very precious, rubs the feet of Je-
sus and wipes His feet with her
hair. Now the house was filled with
the odor of the attar.
4 Now Judas of Simon Iscariot, one
of His disciples (who is about to be
5 betraying Him) is saying, "Where-
fore was not this attar disposed
of for three hundred denarii [about
$47.07, £9 13*s* 9*d*] and given to the
6 poor?" Now this he said, not that
he cared about the poor, but that he
was a thief and bore the coffer,
having also what was cast into it.
7 Then, said Jesus, "Let her be,
that she should be keeping it for
8 the day of My burial. For you have
the poor with yourselves always,
yet Me you have not always."
9 The vast throng, then, from
among the Jews, knew that He is
there. And they came, not because
of Jesus only, but that they might
become acquainted with Lazarus
also, whom Jesus rouses from
10 among the dead. Yet the chief
priests also plan that they may be
11 killing Lazarus also, seeing that,
because of him, many of the Jews
went, and believed into Jesus.
12 On the morrow a vast throng,
who are coming for the festival,

s o.
ΡΤΗΝΔΕΔΩΚΕΙϹΑΝΔΕΟΙΑΡ
57 TIVAL HAD-GIVEN YET THE chief-

s o. B+Є
ΧΙΕΡΕΙϹΚΑΙΟΙΦΑΡΙϹΑΙΟ
SACRED-ones AND THE PHARISEES

A HN
ΙΕΝΤΟΛΑϹΙΝΑΕΑΝΤΙϹΓΝΩ
directions THAT IF-EVER ANY MAY-BE-KNOW-

ΠΟΥΕϹΤΙΝΜΗΝΥϹΗΟΠΩϹΠΙ
ING ?-where He-IS he-SH'D-BE-DIVULGING WHICH-how THEY-

ΑϹΩϹΙΝΑΥΤΟΝΟΟΥΝΙΗϹΟΥ
12 SH'D-BE-arresting Him THE THEN JESUS

ϹΠΡΟΕΞΗΜΕΡΩΝΤΟΥΠΑϹΧΑ
BEFORE SIX DAYS THE PASSOVER

ΗΛΘΕΝΕΙϹΒΗΘΑΝΙΑΝΟΠΟΥ
CAME INTO BETHANY THE-?-where

Bs omit THE one-HAVING-DIED
ΗΝΛΑΖΑΡΟϹΟΤΕΘΝΗΚΩϹΟΝ
WAS LAZARUS THE one-HAVING-DIED WHOM

s THE JESUS OUT OF-DEAD-ones Bs1* omit THE
ΗΓΕΙΡΕΝΕΚΝΕΚΡΩΝΟΙΗϹΟ
ROUSES OUT OF-DEAD-ones THE JESUS

A o.
ΥϹΕΠΟΙΗϹΑΝΟΥΝΑΥΤΩΔΕΙ
2 THEY-make THEN to-Him DINNER

ΠΝΟΝΕΚΕΙΚΑΙΗΜΑΡΘΑΔΙΗ
there AND THE MARTHA THRU-

s o.
ΚΟΝΕΙΟΔΕΛΑΖΑΡΟϹΕΙϹΗΝ
SERVED THE YET LAZARUS ONE WAS

OUT omitted by A
ΕΚΤΩΝΑΝΑΚΕΙΜΕΝΩΝϹΥΝΑ
OUT OF-THE ones-UP-LYING TOGETHER to-

B+M B+Є
ΥΤΩΗΟΥΝΜΑΡΙΑΛΑΒΟΥϹΑΛ
3 Him THE THEN MARY GETTING POUND

ΙΤΡΑΝΜΥΡΟΥΝΑΡΔΟΥΠΙϹΤ
(12 oz.) OF-ATTAR NARD OF-BELIEVIC

B+Є s o.
ΙΚΗϹΠΟΛΥΤΙΜΟΥΗΛΕΙΨΕΝ
OF-MUCH-VALUE RUBS

B omits OF-THE
ΤΟΥϹΠΟΔΑϹΤΟΥΙΗϹΟΥΚΑΙ
THE FEET OF-THE JESUS AND

A H
ΕΞΕΜΑΞΕΝΤΑΙϹΘΡΙΞΙΝΑΥ
OUT-WIPES to-THE HAIR OF-her

ΤΗϹΤΟΥϹΠΟΔΑϹΑΥΤΟΥΗΔΕ
THE FEET OF-Him THE YET

B C o.
ΟΙΚΙΑΕΠΛΗΡΩΘΗΕΚΤΗϹΟϹ
HOME WAS-FILLED OUT OF-THE ODOR

A THEN ΟΥΝ
ΜΗϹΤΟΥΜΥΡΟΥΛΕΓΕΙΔΕΙΟ
4 OF-THE ATTAR IS-saying YET JUDAS

Bs omit OF-SIMON A omits THE A J. S. I. after OF-Him
ΥΔΑϹϹΙΜΩΝΟϹΟΙϹΚΑΡΙΩΤ
OF-SIMON THE ISCARIOT

B omits OUT
ΗϹΕΙϹΕΚΤΩΝΜΑΘΗΤΩΝΑΥΤ
ONE OUT OF-THE LEARNers OF-Him

ΟΥΟΜΕΛΛΩΝΑΥΤΟΝΠΑΡΑΔΙ
THE one-being-ABOUT Him TO-BE-BESIDE-

ΔΟΝΑΙΔΙΑΤΙΤΟΥΤΟΤΟΜΥΡ
5 GIVING THRU ANY this THE ATTAR

ΟΝΟΥΚΕΠΡΑΘΗΤΡΙΑΚΟϹΙΩ
NOT WAS-disposed-of OF-THREE-hundred

ΝΔΗΝΑΡΙΩΝΚΑΙΕΔΟΘΗΠΤΩ
DENARII AND WAS-GIVEN to-POOR

ΧΟΙϹΕΙΠΕΝΔΕΤΟΥΤΟΟΥΧΟ
6 said YET this NOT that

ΤΙΠΕΡΙΤΩΝΠΤΩΧΩΝΕΜΕΛΕ
ABOUT THE POOR CARED

ΝΑΥΤΩΑΛΛΟΤΙΚΛΕΠΤΗϹΗΝ
to-him but that thief he-was

A ΕΙΧΕΝ
ΚΑΙΤΟΓΛΩϹϹΟΚΟΜΟΝΕΧΩΝ
AND THE TONGUE-FETCHer HAVING

AND omitted by Bs
ΚΑΙΤΑΒΑΛΛΟΜΕΝΑΕΒΑϹΤΑ
AND THE being-CAST BORE

ΖΕΝΕΙΠΕΝΟΥΝΟΙΗϹΟΥϹΑΦ
7 said THEN THE JESUS FROM-

A omits THAT
ΕϹΑΥΤΗΝΙΝΑΕΙϹΤΗΝΗΜΕΡ
LET her THAT INTO THE DAY

ΑΝΤΟΥΕΝΤΑΦΙΑϹΜΟΥΜΟΥΤ
OF-THE IN-sepulchering OF-ME she-

A ΕΤΗΡΗΚΕΝ -HAS-KEPT
ΗΡΗϹΗΑΥΤΟΤΟΥϹΠΤΩΧΟΥϹ
8 SH'D-BE-KEEPING it THE POOR

ΓΑΡΠΑΝΤΟΤΕΕΧΕΤΕΜΕΘΕΑ
for always YE-ARE-HAVING WITH selves

ΥΤΩΝΕΜΕΔΕΟΥΠΑΝΤΟΤΕΕΧ
ME YET NOT always YE-ARE-

AB² omit THE
ΕΤΕΕΓΝΩΟΥΝΟΟΧΛΟϹΠΟΛΥ
9 HAVING. KNEW THEN THE THRONG MANY

ϹΕΚΤΩΝΙΟΥΔΑΙΩΝΟΤΙΕΚΕ
OUT OF-THE JUDA-ans that there

ΙΕϹΤΙΝΚΑΙΗΛΘΟΝΟΥΔΙΑΤ
He-IS AND THEY-CAME NOT THRU THE

ΟΝΙΗϹΟΥΝΜΟΝΟΝΑΛΛΙΝΑΚ
JESUS ONLY but THAT AND

ΑΙΤΟΝΛΑΖΑΡΟΝΙΔΩϹΙΝΟΝ
THE LAZARUS THEY-MAY-BE-PERCEIVING

Bs omit THE JESUS
ΗΓΕΙΡΕΝΕΚΝΕΚΡΩΝΟΙΗϹΟ
WHOM ROUSES OUT OF-DEAD-ones THE JESUS

As omit AND
ΥϹΕΒΟΥΛΕΥϹΑΝΤΟΔΕΚΑΙΟ
10 COUNSEL YET AND THE

ΙΑΡΧΙΕΡΕΙϹΙΝΑΚΑΙΤΟΝΛ
chief-SACRED-ones THAT AND THE LA-

s o.
ΑΖΑΡΟΝΑΠΟΚΤΕΙΝΩϹΙΝΟΤ
11 ZARUS THEY-MAY-BE-FROM-KILLING that

ΙΠΟΛΛΟΙΔΙΑΥΤΟΝΥΠΗΓΟΝ
MANY THRU him UNDER-LED

ΤΩΝΙΟΥΔΑΙΩΝΚΑΙΕΠΙϹΤΕ
OF-THE JUDA-ans AND THEY-BELIEVED

ΥΟΝΕΙϹΤΟΝΙΗϹΟΥΝΤΗΕΠΑ
12 INTO THE JESUS to-THE ON-MOR-

hearing that Jesus is coming into
13 Jerusalem, got fronds of palms
and came out to meet Him. And
they clamored, saying, *"Hosanna! Blessed is He Who is coming in the name of the Lord!"* and *"the King of Israel!"*
14 Now Jesus, finding a little ass, is
seated on it, according as it is written,

15 "Fear not, daughter of Zion!
Lo! Your King is coming sitting on an ass's colt."

16 Now His disciples do not know
these things, at first, but when Jesus is glorified, then they remember that these things were written of Him and they do these things to Him.
17 The throng, then, which was with
Him when He summons Lazarus out of the tomb, and rouses him from among the dead, testified.
18 Therefore, also, the vast throng
meets Him, seeing that they hear
19 that He has done this sign. Then
the Pharisees say among themselves, "You are beholding that you are benefiting nothing. *Lo!* the world went away after Him!"
20 Now there were some Greeks
among those going up that they should be worshiping in the festi-
21 val. These, then, approached Phil-
ip from Bethsaida of Galilee, and they asked him, saying, "Lord, we want to become acquainted with
22 Jesus." Philip is coming and tell-
ing Andrew, and again Andrew and Philip are coming and telling
23 Jesus. Yet Jesus is answering
them, saying, "The hour has come that the Son of Mankind should be glorified.
24 Verily, verily, I am saying to
you, except a kernel of wheat, falling into the earth, should be dying, *it* is remaining alone, yet if it

---

7 While facing the terrible ordeal of death our Lord found no fellowship with His disciples in the sorrows before Him. Like Peter, they could not entertain such a thought. But it seems that Mary alone, of all His friends, had learned to believe His words. She looked forward to His death and the tomb. Is it any wonder that she is first at the tomb on the resurrection morning and first to speak to the risen Christ?

12-19 Compare Mt. 21:4-11; Mk. 11:7-10; Lu. 19:35-40.

13 See Ps. 118:25,26.

15 See Zech. 9:9.

21 Perhaps the surest index of the spiritual state and experience of believers is the way in which they use the name and titles of our Lord. The prevalent use of His personal name is shocking to the spiritual ear. Only His enemies and those unacquainted with Him, as these Greeks, addressed Him or spoke of Him familiarly by the name given Him at His birth. Those who knew Him and had learned to love Him always gave Him a title suited to the occasion. He was Teacher to His disciples, Adept, or Doctor, in reference to His wisdom, Lord or Master to His slaves, and Christ or Messiah to His loyal subjects. To them He was Jesus the Christ, in humiliation. To us He is Christ Jesus, in glory. Surely it is a small thing for us to speak of Him as He deserves! Let us not degrade His high dignity by using His human name without at least one of the titles of His glory.

23 It seems that here we have a preview of the coming kingdom. He enters Jerusalem in triumph exactly, to a day, as foretold by Daniel the prophet (Dan. 9:25). The indignant Pharisees acknowledge that the world went after Him, and even the Greeks seek His acquaintance, as the nations will come up to Jerusalem in the millennial kingdom.

There is no intimation that the curiosity of the Greeks was satisfied. In the kingdom they will have their place, but before that, immediately athwart His path, is the death that will open the way for the blessing of all. The Greeks must wait until the grain of wheat has died.

As *omit* THE s1* *omits* THE
ΥΡΙΟΝΟΟΧΛΟCΠΟΛΥCΟΕΛΘ
ROW THE THRONG MANY THE *ones*-

ΩΝΕΙCΤΗΝΕΟΡΤΗΝΑΚΟΥCΑ
COMING INTO THE FESTIVAL HEARING

A JESUS IS-COMING As *omit* THE
ΝΤΕCΟΤΙΕΡΧΕΤΑΙΟΙΗCΟΥ
that IS-COMING THE JESUS

CΕΙCΙΕΡΟCΟΛΥΜΑΕΛΑΒΟΝ
13 INTO JERUSALEM THEY-GOT

ΤΑΒΑΙΑΤΩΝΦΟΙΝΙΚΩΝΚΑΙ
THE FRONDS OF-THE PALMS AND

A Δ=FROM-
ΕΞΗΛΘΟΝΕΙCΥΠΑΝΤΗCΙΝΑ
OUT-CAME INTO UNDER-meeting to-

A *o. o. o.*=CRIED B *omits* saying
ΥΤΩΚΑΙΕΚΡΑΥΓΑΖΟΝΛΕΓΟ
Him AND THEY-clamored saying

ΝΤΕCΩCΑΝΝΑΕΥΛΟΓΗΜΕΝΟ
HOSANNA *be*ING-blessed

CΟΕΡΧΟΜΕΝΟCΕΝΟΝΟΜΑΤΙ
THE *One*-COMING IN NAME

A *omits and* s *once dotted* AND A *omits* THE
ΚΥΡΙΟΥΚΑΙΟΒΑCΙΛΕΥCΤΟ
OF-Master AND THE KING OF-THE

ΥΙCΡΑΗΛΕΥΡΩΝΔΕΟΙΗCΟΥ
14 ISRAEL FINDING YET THE JESUS

A+Ε
CΟΝΑΡΙΟΝΕΚΑΘΙCΕΝΕΠΑΥ
ASS (*dim.*) is-seated ON it

s *o.*
ΤΟΚΑΘΩCΕCΤΙΝΓΕΓΡΑΜΜΕ
according-AS IS HAVING-*been*-WRITTEN

AsB1 *omit* THE s Ε s *o.*
ΝΟΝΜΗΦΟΒΟΥΘΥΓΑΤΗΡCΕ
15 NO BE-FEARING THE DAUGHTER SION

A *omits* OF-YOU
ΙΩΝΙΔΟΥΟΒΑCΙΛΕΥCCΟΥΕ
• BE-PERCEIVING THE KING OF-YOU IS-

ΡΧΕΤΑΙΚΑΘΗΜΕΝΟCΕΠΙΠΩ
COMING sitting ON COLT

Bs *omit* YET
ΛΟΝΟΝΟΥΤΑΥΤΑΔΕΟΥΚΕΓΝ
16 OF-ASS these YET NOT THEY-

A THE LEARNers OF-Him
ΩCΑΝΑΥΤΟΥΟΙΜΑΘΗΤΑΙΤΟ
KNOW OF-Him THE LEARNers THE

ΠΡΩΤΟΝΑΛΛΟΤΕΕΔΟΞΑCΘΗ
BEFORE-most but when IS-esteemized

ΙΗCΟΥCΤΟΤΕΕΜΝΗCΘΗCΑΝ
JESUS then THEY-ARE-REMINDED

s ON Him WAS
ΟΤΙΤΑΥΤΑΗΝΕΠΑΥΤΩΓΕΓΡ
that these WAS ON Him HAVING-

ΑΜΜΕΝΑΚΑΙΤΑΥΤΑΕΠΟΙΗC
been-WRITTEN AND these THEY-DO

s *o.*
ΑΝΑΥΤΩΕΜΑΡΤΥΡΕΙΟΥΝΟΟ
17 to-Him witnessed THEN THE TH-

ΧΛΟCΟΩΝΜΕΤΑΥΤΟΥΟΤΕΤΟ
RONG THE BEING WITH Him when THE

ΝΛΑΖΑΡΟΝΕΦΩΝΗCΕΝΕΚΤΟ
LAZARUS He-SOUNDS OUT OF-THE

s *o.*
ΥΜΝΗΜΕΙΟΥΚΑΙΗΓΕΙΡΕΝΑ
memorial-vault AND ROUSES him

ΥΤΟΝΕΚΝΕΚΡΩΝΔΙΑΤΟΥΤΟ
18 OUT OF-DEAD-*ones* THRU this

AND *omitted by* B1 s *omits* THE B *adds* K ΑΙ AND
ΚΑΙΥΠΗΝΤΗCΕΝΑΥΤΩΟΟΧΛ
AND UNDER-meets to-Him THE THRONG

AB *omit* MANY s Him this
ΟCΠΟΛΥCΟΤΙΗΚΟΥCΑΝΤΟΥ
MANY that THEY-HEAR this

ΤΟΑΥΤΟΝΠΕΠΟΙΗΚΕΝΑΙΤΟ
Him TO-HAVE-DONE THE

B+Ε
CΗΜΕΙΟΝΟΙΟΥΝΦΑΡΙCΑΙΟ
19 SIGN THE THEN PHARISEES

A Ο
ΙΕΙΠΑΝΠΡΟCΕΑΥΤΟΥCΘΕΩ
say TOWARD selves YE-ARE-

ΡΕΙΤΕΟΤΙΟΥΚΩΦΕΛΕΙΤΕΟ
beholdING that NOT YE-ARE-benefitING NOT-

s+Ε
ΥΔΕΝΙΔΕΟΚΟCΜΟCΟΠΙCΩΑ
YET-ONE BE-PERCEIVING THE SYSTEM BEHIND Him

ΥΤΟΥΑΠΗΛΘΕΝΗCΑΝΔΕΕΛΛ
20 FROM-CAME THEY-WERE YET GREEKS

A ANY GREEKS
ΗΝΕCΤΙΝΕCΕΚΤΩΝΑΝΑΒΑΙ
ANY OUT OF-THE *ones*-UP-STEPPING

ΝΟΝΤΩΝΙΝΑΠΡΟCΚΥΝΗCΩC
THAT THEY-SHOULD-BE-worshipING

ΙΝΕΝΤΗΕΟΡΤΗΟΥΤΟΙΟΥΝΠ
21 IN THE FESTIVAL these THEN TO-

ΡΟCΗΛΘΟΝΦΙΛΙΠΠΩΤΩΑΠΟ
WARD-CAME to-Philip THE FROM

B+Ε
ΒΗΘCΑΙΔΑΤΗCΓΑΛΙΛΑΙΑC
BETHSAIDA OF-THE GALILEE

ΚΑΙΗΡΩΤΩΝΑΥΤΟΝΛΕΓΟΝΤ
AND THEY-asked him sayING

ΕCΚΥΡΙΕΘΕΛΟΜΕΝΤΟΝΙΗC
Master! WE-ARE-WILLING THE JESUS

s *o.* As *omit* THE
ΟΥΝΙΔΕΙΝΕΡΧΕΤΑΙΟΦΙΛΙ
22 TO-BE-PERCEIVING IS-COMING THE Philip

s1* ΑΙ *for* Ε
ΠΠΟCΚΑΙΛΕΓΕΙΤΩΑΝΔΡΕΑ
AND he-is-sayING to-THE ANDREW

AND AGAIN *omitted by* AB A Ε *for* ΑΙ
ΚΑΙΠΑΛΙΝΕΡΧΕΤΑΙΑΝΔΡΕ
AND AGAIN IS-COMING ANDREW

ΑCΚΑΙΦΙΛΙΠΠΟCΚΑΙΛΕΓΟ
AND Philip AND THEY-ARE-say-

ΥCΙΝΤΩΙΗCΟΥΟΔΕΙΗCΟΥC
23 ING to-THE JESUS THE YET JESUS

A Ε B+Ε A Α Τ Ο *o.*
ΑΠΟΚΡΙΝΕΤΑΙΑΥΤΟΙCΛΕΓ
IS-answerING to-them sayING

ΩΝΕΛΗΛΥΘΕΝΗΩΡΑΙΝΑΔΟΞ
HAS-COME THE HOUR THAT SHOULD-

ΑCΘΗΟΥΙΟCΤΟΥΑΝΘΡΩΠΟΥ
BE-BEING-esteemized THE SON OF-THE human

24 The millennial vision fades away and gives place to the black shadows of Golgotha. The King has come, but they do not know Him. The kingdom proclamation is withdrawn. Death looms large ahead. The Wheat kernel must die. Only in resurrection can be realized the close unity with His own which He craved.

25 We fail to feel the force of this if we confound the *soul* with *life*. We could hardly say, in verse 27, "Now is My *life* troubled", yet it is the very same word. The soul has to do with sensation. Some forms of life, as plants, have no soul, or sensation. He who is fond of his soul will shrink from discomfort and suffering. He will not endure the affliction which precedes the kingdom. He will lose the joy and blessedness of the reward. He who hates his soul will not allow any sorrow to stand between him and faithfulness to God.

27 The Lord Himself is the first to hate His own soul. His darkest hour has come. Shall He shrink from its horrors? No! Let God's name be glorified whatever the bitter cost! The rendering "life", in place of "soul", fails to give the true thought. A man may love life, yet hate his soul. Those who fear persecution and distress for Christ's sake are fond of their souls, and they will forfeit the very ease and delight which they crave, when the kingdom comes.

31 "Now is the judgment of this world" suggests that God was, at that time, about to judge mankind. But He did not. Judgment still waits. It is the *world* that was doing the judging. This is confirmed by the same form of the word in "the judgment of gehenna" (Mt.23[33]), "the judgment of God" (2 Th. 1[5]). See also Un. 14[7];16[7];18[10]; 19[2]. The world would hardly judge Satan, so the Chief here spoken of must be Christ Himself. This title is used again in 14[30] and 16[11], where further evidence is given that our Lord is speaking of Himself. The judgment is His exaltation on the cross, for it was a reference to the manner of His death. So it was that the throng understood the term. We should not give one of His titles to Satan. Christ is the world's Chief.

should be dying, it is bringing
25 forth much fruit. He who is fond
of his soul is destroying it, and he
who is hating his soul, in this
world, shall be guarding it for eon-
ian life.
26 If anyone should be serving Me
let him be following Me, and where
I am, there My servant also shall
be. And if anyone should be serv-
ing Me, the Father shall be honor-
27 ing him. Now is My soul dis-
turbed. And what may I be say-
ing? 'Father, save Me out of this
hour'? But because of this I
28 came into this hour. Father, glo-
rify Thy name!" A voice, then,
came out of heaven, "I glorify it
and shall also be glorifying it
again!"
29 The throng, then, which stands
and hears it, said, "It thunders!"
Others said, "A messenger has
spoken to Him!"
30 Jesus answered and said, "Not
because of Me has come this voice,
31 but because of you. Now is this
world's judging. Now shall the
Chief of this world be cast out.
32 And I, if I should be exalted out of
the earth, shall be drawing all to
33 Myself." Now this He said, signi-
fying what death He was about to
be dying.
34 The throng, then, answered Him,
"*We* hear out of the law that the
Christ is remaining for the eon,
and how are *you* saying that the
Son of Mankind must be exalted?
Who is this Son of Mankind?"
35 Jesus, then, said to them, "Still a
little time the light is among you.
Be walking while you have the
light lest the darkness should be
overtaking you. And he who is
walking in the darkness is not
36 aware whither he is going. As you
have the light, be believing into

ΑΜΗΝΑΜΗΝΛΕΓΩΥΜΙΝΕΑΝΜ
24 AMEN AMEN I-AM-saying to-YOUp IF-EVER NO

B+Є
ΗΟΚΟΚΚΟϹΤΟΥϹΙΤΟΥΠΕϹΩ
THE KERNEL OF-THE GRAIN FALLING

ΝΕΙϹΤΗΝΓΗΝΑΠΟΘΑΝΗΑΥΤ
INTO THE LAND MAY-BE-FROM-DYING SAME

ΟϹΜΟΝΟϹΜΕΝΕΙΕΑΝΔΕΑΠΟ
ONLY IS-REMAINING IF-EVER YET it-MAY-BE-

ΘΑΝΗΠΟΛΥΝΚΑΡΠΟΝΦΕΡΕΙ
FROM-DYING MUCH FRUIT it-IS-CARRYING

ΟΦΙΛΩΝΤΗΝΨΥΧΗΝΑΥΤΟΥΑ
25 THE *one*-BEING-FOND THE soul OF-him IS-

ΑЄϹ Α *o.*
ΠΟΛΛΥΕΙΑΥΤΗΝΚΑΙΟΜΕΙϹ
destroying her AND THE *one*-HATING

ΩΝΤΗΝΨΥΧΗΝΑΥΤΟΥΕΝΤΩΚ
THE soul OF-him IN THE SYS-

ΟϹΜΩΤΟΥΤΩΕΙϹΖΩΗΝΑΙΩΝ
TEM this INTO LIFE eonian

s¹ *omits* WILL-BE-GUARDING her
ΙΟΝΦΥΛΑΞΕΙΑΥΤΗΝΕΑΝΕΜ
26 WILL-BE-GUARDING her IF-EVER to-ME

ΟΙΤΙϹΔΙΑΚΟΝΗΕΜΟΙΑΚΟΛ
ANY MAY-BE-THRU-SERVING to-ME LET-him-BE-

s o.
ΟΥΘΕΙΤΩΚΑΙΟΠΟΥΕΙΜΙΕΓ
following AND THE-?-where AM I

ΩΕΚΕΙΚΑΙΟΔΙΑΚΟΝΟϹΟΕΜ
there AND THE THRU-servitor THE MY

B*s omit* AND
ΟϹΕϹΤΑΙΚΑΙΕΑΝΤΙϹΕΜΟΙ
WILL-BE AND IF-EVER ANY to-ME

s had ϹϹЄ+
ΔΙΑΚΟΝΗΤΙΜΗϹΕΙΑΥΤΟΝΟ
MAY-BE-THRU-SERVING WILL-BE-VALUING him THE

ΠΑΤΗΡΝΥΝΗΨΥΧΗΜΟΥΤΕΤΑ
27 FATHER NOW THE soul OF-ME HAS-*been*-

ΡΑΚΤΑΙΚΑΙΤΙΕΙΠΩΠΑΤΕΡ
DISTURBED AND ANY I-MAY-BE-saying FATHER

ϹΩϹΟΝΜΕΕΚΤΗϹΩΡΑϹΤΑΥΤ
SAVE ME OUT OF-THE HOUR this

ΗϹΑΛΛΑΔΙΑΤΟΥΤΟΗΛΘΟΝΕ
but THRU this I-CAME IN-

B Η
ΙϹΤΗΝΩΡΑΝΤΑΥΤΗΝΠΑΤΕΡ
28 TO THE HOUR this FATHER

B Μ=OF-ME
ΔΟΞΑϹΟΝϹΟΥΤΟΟΝΟΜΑΗΛΘ
esteemize OF-YOU THE NAME CAME

ΕΝΟΥΝΦΩΝΗΕΚΤΟΥΟΥΡΑΝΟ
THEN SOUND OUT OF-THE heaven

ΥΚΑΙΕΔΟΞΑϹΑΚΑΙΠΑΛΙΝΔ
AND I-esteemize AND AGAIN I-'LL-

B *omits* THEN B*s o. o.*
ΟΞΑϹΩΟΟΥΝΟΧΛΟϹΟΕϹΤΗΚ
29 BE-esteemizing THE THEN THRONG THE HAVING-STOOD

s omits AND
ΩϹΚΑΙΑΚΟΥϹΑϹΕΛΕΓΕΝΒΡ
AND HEAR*ing* said THUNDER

ΟΝΤΗΝΓΕΓΟΝΕΝΑΙΑΛΛΟΙΕ
TO-HAVE-BECOME others said

ΛΕΓΟΝΑΓΓΕΛΟϹΑΥΤΩΛΕΛΑ
MESSENGER to-Him HAS-TALKED

B*s omit* THE B AND said JESUS
ΛΗΚΕΝΑΠΕΚΡΙΘΗΟΙΗϹΟΥϹ
30 answered THE JESUS

AND said *omitted by s*
ΚΑΙΕΙΠΕΝΟΥΔΙΕΜΕΗΦΩΝΗ
AND said NOT THRU ME THE SOUND

ΑΥΤΗΓΕΓΟΝΕΝΑΛΛΑΔΙΥΜΑ
this HAS-BECOME but THRU YOU*p*

ϹΝΥΝΚΡΙϹΙϹΕϹΤΙΝΤΟΥΚΟ
31 NOW JUDGING IS OF-THE SYSTEM

*s*¹ ΚΑΙ *for* NOW THE Chief OF-THE SYSTEM this, *s* supplies,*
ϹΜΟΥΤΟΥΤΟΥΝΥΝΟΑΡΧΩΝΤ
this NOW THE Chief OF-

but s³ deletes and adds the words himself, larger
ΟΥΚΟϹΜΟΥΤΟΥΤΟΥΕΚΒΛΗΘ
THE SYSTEM this WILL-BE-BEING-

B *omits* IF-
ΗϹΕΤΑΙΕΞΩΚΑΓΩΕΑΝΥΨΩΘ
32 OUT-CAST OUT AND-I IF-EVER I-MAY-BE-BEING-

*s*¹* *o.*
ΩΕΚΤΗϹΓΗϹΠΑΝΤΑϹΕΛΚΥϹ
HEIGHTENED OUT OF-THE LAND ALL I'LL-BE-DRAWING

s had +Ν
ΩΠΡΟϹΕΜΑΥΤΟΝΤΟΥΤΟΔΕΕ
33 TOWARD Myself this YET He-

ΛΕΓΕΝϹΗΜΑΙΝΩΝΠΟΙΩΘΑΝ
said SIGNIfyING ?-to-THE-WHICH DEATH

s Є
ΑΤΩΗΜΕΛΛΕΝΑΠΟΘΝΗϹΚΕΙ
He-WAS-ABOUT TO-BE-FROM-DYING

A *omits* THEN
ΝΑΠΕΚΡΙΘΗΟΥΝΑΥΤΩΟΟΧΛ
34 answered THEN to-Him THE THRONG

s o.
ΟϹΗΜΕΙϹΗΚΟΥϹΑΜΕΝΕΚΤΟ
WE HEAR OUT OF-THE

ΥΝΟΜΟΥΟΤΙΟΧΡΙϹΤΟϹΜΕΝ
LAW that THE ANOINTED IS-REMAIN-

A*s* YOU ARE-saying
ΕΙΕΙϹΤΟΝΑΙΩΝΑΚΑΙΠΩϹΛ
ING INTO THE eon AND how ARE-

s o.
ΕΓΕΙϹϹΥΟΤΙΔΕΙΥΨΩΘΗΝΑ
saying YOU that it-IS-BINDING TO-BE-HEIGHTENED

ΙΤΟΝΥΙΟΝΤΟΥΑΝΘΡΩΠΟΥΤ
THE SON OF THE human ANY

ΙϹΕϹΤΙΝΟΥΤΟϹΟΥΙΟϹΤΟΥ
IS this THE SON OF-THE

ΑΝΘΡΩΠΟΥΕΙΠΕΝΟΥΝΑΥΤΟ
35 human said THEN to-them

B+Є
ΙϹΟΙΗϹΟΥϹΕΤΙΜΙΚΡΟΝΧΡ
THE JESUS STILL LITTLE TIME

A ΜΕΘΥΜΩΝ WITH YOU*p*
ΟΝΟΝΤΟΦΩϹΕΝΥΜΙΝΕϹΤΙΝ
THE LIGHT IN YOU*p* IS

AB *o.*=AS
ΠΕΡΙΠΑΤΕΙΤΕΕΩϹΤΟΦΩϹΕ
BE-YE-ABOUT-TREADING TILL THE LIGHT YE-

ABs¹* *o.*
ΧΕΤΕΙΝΑΜΗΗϹΚΟΤΙΑΥΜΑϹ
ARE-HAVING THAT NO THE DARKness YOU*p*

37 What better proof could be found that they were walking in darkness than their rejection of the Man of Sorrows? The prophets plainly foretold their action and yet they are too much in the dark to see.

38 Our Lord has now come to that stage of His ministry which was so graphically described by His namesake, Isaiah. His public ministry is at its close. He hides Himself. As the prophet continues (Isa. 53$^{2-3}$):

He has no shapeliness or honor,
And, seen by us, He is no sight to be coveted.
He is despised and shunned by men,
A Man of pains and knowing illness,
And, as One concealing His face from us,
He is despised, and we take no account of Him.

39 Outside the Scriptures we hear much of human responsibility, and that those who reject the light deserve the judgment they have invited. This passage makes us pause. These men had heard the most powerful of all preachers and seen the most marvelous of all miracle workers, yet we are distinctly told that *they could not believe.* The reason given is that *the Scriptures must be fulfilled.* God's purpose demands a measure of unbelief as well as of faith. He locks up all in stubbornness that He may have mercy on all (Ro.11^{32}). To damn these men who *could not believe* with irretrievable and irrecoverable ruin is unthinkable of God.

40 Isaiah's message of doom to Israel is always quoted when their apostasy has passed repair. It divides our Lord's ministry and the accounts given of it into two distinct and different epochs. He begins His proclamation of the kingdom and continues until its rejection. Then, after quoting the sixth of Isaiah, He speaks to His own of His suffering and death. See Mt. 13$^{13-15}$. In the Pentecostal era we see the same. The kingdom is proclaimed to the whole nation once again, but when their rejection is irrevocable, Paul quotes from Isaiah and seals their doom for the eon. This rejection is the basis on which the present secret economy of transcendent grace has been established.

the light, that you may be becoming sons of light."
These things speaks Jesus, and, coming away, He was hid from
37 them. Yet, having done so many
signs in front of them, they be-
38 lieved not into Him, that the word
of Isaiah, the prophet, may be fulfilled which he said,

"Lord, who believes our tidings?
And to whom was the arm of the Lord revealed?"

39 Therefore they could not be believing, seeing that Isaiah said again,

40 "He has blinded their eyes
And callouses their heart,
Lest they may be perceiving with their eyes,
And should be apprehending with their heart,
And turn about, and I shall be healing them."

41 These things Isaiah said, seeing that he perceived His glory, and speaks concerning Him.
42 Howbeit, likewise, of the chiefs
also many believe into Him, but
because of the Pharisees they
avowed it not, lest they should
43 be put out of the synagogue, for
they love the glory of men rather
than even the glory of God.
44 Now Jesus cries and said, "He
who is believing into Me is not be-
lieving into Me, but into Him Who
45 sends Me. And he who is behold-
ing Me is beholding Him Who
46 sends Me. *I* have come into the
world a Light, that every one who
is believing into Me should not be
remaining in darkness.
47 And if anyone should be hearing
My declarations and not be main-
taining them, *I* am not judging
him, for I came not that I should
be judging the world, but that I
48 should be saving the world. He
who is repudiating Me and not get-

A o. o.
ΚΑΤΑΛΑΒΗΚΑΙΟΠΕΡΙΠΑΤΩ
MAY-BE-DOWN-GETTING AND THE *one*-ABOUT-TREADING

ΝΕΝΤΗCΚΟΤΙΑΟΥΚΟΙΔΕΝΠ
IN THE DARKness NOT HAS-PERCEIVED ?-

ΟΥΥΠΑΓΕΙΩCΤΟΦΩCΕΧΕΤΕ
36 where he-IS-UNDER-LEADING AS THE LIGHT YE-ARE-HAVING

As ΑΙ *for* Є
ΠΙCΤΕΥΕΤΕΕΙCΤΟΦΩCΙΝΑ
BE-YE-BELIEVING INTO THE LIGHT THAT

ΥΙΟΙΦΩΤΟCΓΕΝΗCΘΕΤΑΥΤ
SONS OF-LIGHT YE-MAY-BE-BECOMING these

B *omits* THE
ΑΕΛΑΛΗCΕΝΟΙΗCΟΥCΚΑΙΑ
TALKS THE JESUS AND FROM-

ΠΕΛΘΩΝΕΚΡΥΒΗΑΠΑΥΤΩΝΤ
37 COMING WAS-HID FROM them SO-

s o.
ΟCΑΥΤΑΔΕΑΥΤΟΥCΗΜΕΙΑΠ
much YET OF-Him SIGNS HAV-

ΕΠΟΙΗΚΟΤΟCΕΜΠΡΟCΘΕΝΑ
ING-DONE IN-TOWARD-PLACE OF-

ΥΤΩΝΟΥΚΕΠΙCΤΕΥΟΝΕΙCΑ
them NOT THEY-BELIEVED INTO Him

ΥΤΟΝΙΝΑΟΛΟΓΟCΗCΑΙΟΥΤ
38 THAT THE saying OF-ISAIAH THE

ΟΥΠΡΟΦΗΤΟΥΠΛΗΡΩΘΗΟΝΕ
BEFORE-AVERer MAY-BE-BEING-FILLED WHICH he-

ΙΠΕΝΚΥΡΙΕΤΙCΕΠΙCΤΕΥC
said Master! ANY BELIEVES

ΕΝΤΗΑΚΟΗΗΜΩΝΚΑΙΟΒΡΑΧ
to-THE HEARing OF-US AND THE upper-

ΙΩΝΚΥΡΙΟΥΤΙΝΙΑΠΕΚΑΛΥ
arm OF-Master to-ANY WAS-FROM-COVERED

ΦΘΗΔΙΑΤΟΥΤΟΟΥΚΗΔΥΝΑΝ
39 THRU this NOT THEY-*were*-ABLE

ΤΟΠΙCΤΕΥΕΙΝΟΤΙΠΑΛΙΝΕ
TO-BE BELIEVING that AGAIN said

ΙΠΕΝΗCΑΙΑCΤΕΤΥΦΛΩΚΕΝ
40 ISAIAH He-HAS-BLINDED

ΑΥΤΩΝΤΟΥCΟΦΘΑΛΜΟΥCΚΑ
OF-them THE VIEWERS AND

B³ Π+ s Η K=He-HAS-CALLOUSED
ΙΕΠΩΡΩCΕΝΑΥΤΩΝΤΗΝΚΑΡ
He-CALLOUSES OF-them THE HEART

s+Є
ΔΙΑΝΙΝΑΜΗΙΔΩCΙΝΤΟΙCΟ
THAT NO THEY-MAY-BE-PERCEIVING to-THE

s to-T. HEART T.-M.- understand CYN o. B o.
ΦΘΑΛΜΟΙCΚΑΙΝΟΗCΩCΙΝΤ
VIEWers AND THEY-SH'D-BE-MINDING to-

Bs *omit* -ON-
ΗΚΑΡΔΙΑΚΑΙΕΠΙCΤΡΑΦΩC
THE HEART AND THEY-MAY-BE-ON-TURNED

B o.
ΙΝΚΑΙΙΑCΟΜΑΙΑΥΤΟΥCΤΑ
41 AND I-SHALL-BE-HEALING them these

A o.
ΥΤΑΕΙΠΕΝΗCΑΙΑCΟΤΙΕΙΔ
said ISAIAH that he-PER-

ΕΝΤΗΝΔΟΞΑΝΑΥΤΟΥΚΑΙΕΛ
CEIVED THE esteem OF-Him AND TALKS

ΑΛΗCΕΝΠΕΡΙΑΥΤΟΥΟΜΩCΜ
42 ABOUT Him LIKE-AS how-

ΕΝΤΟΙΚΑΙΕΚΤΩΝΑΡΧΟΝΤΩ
beit AND OUT OF-THE chiefs

ΝΠΟΛΛΟΙΕΠΙCΤΕΥCΑΝΕΙC
MANY BELIEVE INTO

B+Є
ΑΥΤΟΝΑΛΛΑΔΙΑΤΟΥCΦΑΡΙ
Him but THRU THE PHARISEES

CΑΙΟΥCΟΥΧΩΜΟΛΟΓΟΥΝΙΝ
NOT THEY-avowed THAT

ΑΜΗΑΠΟCΥΝΑΓΩΓΟΙΓΕΝΩΝ
NO FROM-TOGETHER-LED THEY-MAY-BE-BE-

ΤΑΙΗΓΑΠΗCΑΝΓΑΡΤΗΝΔΟΞ
43 COMING THEY-LOVE for THE esteem

s Υ
ΑΝΤΩΝΑΝΘΡΩΠΩΝΜΑΛΛΟΝΗ
OF-THE humans RATHER OR

ΠΕΡΤΗΝΔΟΞΑΝΤΟΥΘΕΟΥΙΗ
44 EVEN THE esteem OF-THE God JESUS

CΟΥCΔΕΕΚΡΑΞΕΝΚΑΙΕΙΠΕ
YET CRIES AND said

ΝΟΠΙCΤΕΥΩΝΕΙCΕΜΕΟΥΠΙ
THE *one*-BELIEVING INTO ME NOT IS-

A o.
CΤΕΥΕΙΕΙCΕΜΕΑΛΛΑΕΙCΤ
BELIEVING INTO ME but INTO THE

ΟΝΠΕΜΨΑΝΤΑΜΕΚΑΙΟΘΕΩΡ
45 *One*-SEND*ing* ME AND THE *one*-beholding

ΩΝΕΜΕΘΕΩΡΕΙΤΟΝΠΕΜΨΑΝ
ME IS-beholding THE *One*-SEND*ing*

ΤΑΜΕΕΓΩΦΩCΕΙCΤΟΝΚΟCΜ
46 ME I LIGHT INTO THE SYSTEM

B *omits* EVERY
ΟΝΕΛΗΛΥΘΑΙΝΑΠΑCΟΠΙCΤ
HAVE-COME THAT EVERY THE *one*-BELIEV-

ΕΥΩΝΕΙCΕΜΕΕΝΤΗCΚΟΤΙΑ
ING INTO ME IN THE DARKness

s o.
ΜΗΜΕΙΝΗΚΑΙΕΑΝΤΙCΜΟΥΑ
47 NO SH'D-BE-REMAINING AND IF-EVER ANY OF-ME SH'D-

ΚΟΥCΗΤΩΝΡΗΜΑΤΩΝΚΑΙΜΗ
BE-HEARING THE declarations AND NO

B+Є
ΦΥΛΑΞΗΕΓΩΟΥΚΡΙΝΩΑΥΤΟ
SH'D-BE-GUARDING I NOT AM-JUDGING him

B+Є
ΝΟΥΓΑΡΗΛΘΟΝΙΝΑΚΡΙΝΩΤ
NOT for I-CAME THAT I-SH'D-BE-JUDGING

ΟΝΚΟCΜΟΝΑΛΛΙΝΑCΩCΩΤΟ
THE SYSTEM but THAT I-SH'D-BE-SAVING THE

ΝΚΟCΜΟΝΟΑΘΕΤΩΝΕΜΕΚΑΙ
48 SYSTEM THE *one*-UN-PLACING ME AND

ΜΗΛΑΜΒΑΝΩΝΤΑΡΗΜΑΤΑΜΟ
NO GETTING-UP THE declarations OF-ME

1 The path of our Lord as brought before us in John's account may be compared with the path of a priest who comes out of the tabernacle and returns thither within the curtain. We find Him first with God (1[1]). Then He is the Light (1[9]), reminding us of the seven-branched lampstand. At His baptism (1[29]) we see Him at the laver and as the Lamb He is on the brazen altar of sacrifice. Thus He came out from God. Now that He is rejected, He goes back to God. The order is reversed. He bears witness to His death (12[24])—the brazen altar. He washes the disciples' feet (13[5])—the laver. He partakes of the "last supper" —the shewbread. The holy spirit—the lampstand. Within the curtain in chapter seventeen—the mercy seat. Thus we see how really He came out from God and is going back to God ([3]). He returns whence He came.

2 This act is characteristic of the Slanderer's opposition. He was to "bruise His heel" (Gen. 3[15]), a special phrase denoting the treachery of one who seems to serve while he plots destruction. The name Jacob, literally "heeler" or supplanter, conveys this same idea of unfair advantage (Gen. 25[21-26]). The tribe of Dan is "a horned snake in the path to bite the horse's heels" (Gen. 49[17]). Its treachery excluded it from the list of tribes in the Unveiling (7[4-8]).

3 The majesty of humility is seldom so splendidly set forth as in this passage. First we have His high place in reference to the world. All is in His hands. Then we are told of His relation to God. Did not such dignity and power entitle Him to the highest esteem? Yet, *as such*, He stoops to the meanest humility.

5 Many features of oriental life are very different from our customs. We remove our hats on entering a house, as a token of respect. In the East they keep on their turbans, but remove their footgear, leaving it in the small, lower entrance to the reception room (See Ex. 3[5]; Josh. 5[15]; Ac. 7[33]). It is then the duty of the humblest slave in the establishment to wash the feet of the guest, by pouring water over them, and wiping them off with the towel with which he is girded.

ting My declarations, has that
which is judging him: the word
which I speak, that will be judging
49 him in the last day, seeing that *I*
speak not from Myself, but the Father
Who sends Me, *He* has given
Me the precept, what I may be saying
and what I should be speaking.
50 And I am aware that His precept
is eonian life; which, then, *I* am
speaking, according as the Father
has declared to Me—thus am I
speaking."

13 Now before the festival of the
Passover, Jesus, being aware that
His hour came that He may be proceeding
out of this world to the
Father, loving His own who are in
the world, He loves them to the
2 consummation. And at the coming
of dinner, the Slanderer having already
cast into the heart of Judas,
of Simon Iscariot, that he may be
3 betraying Him, Jesus, being aware
that the Father has given all into
His hands, and that He came out
4 from God and is going to God, is
rising from dinner and is laying
down His garments, and, getting a
cloth, He girds Himself.
5 Thereafter He is draining water
into a basin, and begins washing
the feet of the disciples and wiping
them off with the cloth with which
6 He was girded. He is coming, then,
to Simon Peter. And *he* is saying
to Him, "Lord, art *Thou* washing
7 my feet?" Jesus answered
and said to him, "What *I* am doing
you are not aware at present, yet
you will know after these things."
8 Peter is saying to Him, "Under
no circumstances should you be
washing my feet for the eon!"
Jesus answered him, "If I should
not be washing you, you are having
no part with Me."
9 Simon Peter is saying to Him,

B+Є
ΥΕΧΕΙΤΟΝΚΡΙΝΟΝΤΑΑΥΤΟ 20
IS-HAVING THE *one*-JUDGING him

ΝΟΛΟΓΟΣΟΝΕΛΑΛΗΣΑΕΚΕΙ 40
THE saying WHICH I-TALK that

B+Є
ΝΟΣΚΡΙΝΕΙΑΥΤΟΝΕΝΤΗΕΣ 60
WILL-BE-JUDGING him IN THE LAST

ΧΑΤΗΗΜΕΡΑΟΤΙΕΓΩΕΞΕΜΑ 80
49 DAY that I OUT OF-MY-

ΥΤΟΥΟΥΚΕΛΑΛΗΣΑΑΛΛΟΠΕ 100
self NOT TALK but THE *One*-

ΜΨΑΣΜΕΠΑΤΗΡΑΥΤΟΣΜΟΙΕ 20
SEND*ing* ME FATHER He to-ME di-

ΝΤΟΛΗΝΔΕΔΩΚΕΝΤΙΕΙΠΩΚ 40
rection HAS-GIVEN ANY I-MAY-BE-saying

ΑΙΤΙΛΑΛΗΣΩΚΑΙΟΙΔΑΟΤΙ 60
50 AND ANY I-SHOULD-BE-TALKING AND I'VE-PERCEIVED that

ΗΕΝΤΟΛΗΑΥΤΟΥΖΩΗΑΙΩΝΙ 80
THE direction OF-Him LIFE eonian

ΟΣΕΣΤΙΝΑΟΥΝΕΓΩΛΑΛΩΚΑ 200
IS WHICH THEN I AM-TALKING accord-

ΘΩΣΕΙΡΗΚΕΝΜΟΙΟΠΑΤΗΡΟ 20
ing-AS HAS-declared to-ME THE FATHER thus

ΥΤΩΣΛΑΛΩΠΡΟΔΕΤΗΣΕΟΡΤ 40
13 I-AM TALKING BEFORE YET OF-THE FESTIVAL

ΗΣΤΟΥΠΑΣΧΑΕΙΔΩΣΟΙΗΣΟ 60
OF-THE PASSOVER HAVING-PERCEIVED THE JESUS

ΥΣΟΤΙΗΛΘΕΝΑΥΤΟΥΗΩΡΑΙ 80
that CAME OF-Him THE HOUR THAT

ΝΑΜΕΤΑΒΗΕΚΤΟΥΚΟΣΜΟΥΤ 300
He-MAY-BE-after-STEPPING OUT OF-THE SYSTEM this

ΟΥΤΟΥΠΡΟΣΤΟΝΠΑΤΕΡΑΑΓ 20
TOWARD THE FATHER LOV*ing*

s1* ΙΟΥΔΑΙΟΥΣ JUDA-ans
ΑΠΗΣΑΣΤΟΥΣΙΔΙΟΥΣΤΟΥΣ 40
THE OWN THE-*ones*

ΕΝΤΩΚΟΣΜΩΕΙΣΤΕΛΟΣΗΓΑ 60
IN THE SYSTEM INTO FINISH He-

AB1s *o.*
ΠΗΣΕΝΑΥΤΟΥΣΚΑΙΔΕΙΠΝΟ 80
2 LOVES them AND OF-DINNER

B *o.* Ι+Bs1* A *adds* ΤΕ BESIDES
ΥΓΕΝΟΜΕΝΟΥΤΟΥΔΙΑΒΟΛΟ 400
BECOMING OF-THE THRU-CASTer

ΥΗΔΗΒΕΒΛΗΚΟΤΟΣΕΙΣΤΗΝ 20
ALREADY HAVING-CAST INTO THE

A JUDAS OF-S. I. THAT Him he-MAY-BE-B.G. Bs1* ΟΙ
ΚΑΡΔΙΑΝΙΝΑΠΑΡΑΔΩΑΥΤ 39
HEART THAT he-MAY-BE-BESIDE-GIVING Him

A *o.*
ΟΝΙΟΥΔΑΣΣΙΜΩΝΟΣΙΣΚΑΡΙ 60
JUDAS OF-SIMON ISCARIOT

A ΟΥ s *o.* Bs *omit* THE JESUS
ΩΤΗΣΕΙΔΩΣΟΙΗΣΟΥΣΟΤΙΠ 80
3 HAVING-PERCEIVED THE JESUS that ALL

Bs *o.*=GIVES
ΑΝΤΑΔΕΔΩΚΕΝΑΥΤΩΟΠΑΤΗ 500
HAS-GIVEN to-Him THE FATHER

s *o.*
ΡΕΙΣΤΑΣΧΕΙΡΑΣΚΑΙΟΤΙΑ 20
INTO THE HANDS AND that FROM

ΠΟΘΕΟΥΕΞΗΛΘΕΝΚΑΙΠΡΟΣ 40
God He-OUT-CAME AND TOWARD

ΤΟΝΘΕΟΝΥΠΑΓΕΙΕΓΕΙΡΕΤ 60
4 THE God IS-UNDER-LEADING He-IS-*be*ING-ROUSED

As *o.*
ΑΙΕΚΤΟΥΔΕΙΠΝΟΥΚΑΙΤΙΘ 80
OUT OF-THE DINNER AND IS-PLAC-

ΗΣΙΝΤΑΙΜΑΤΙΑΚΑΙΛΑΒΩΝ 60
ING THE GARMENTS AND GETTING

ΛΕΝΤΙΟΝΔΙΕΖΩΣΕΝΕΑΥΤΟ 20
CLOTH He-THRU-GIRDS Self

ΝΕΙΤΑΒΑΛΛΕΙΥΔΩΡΕΙΣΤΟ 40
5 THEREAFTER He-IS-CASTING water INTO THE

ΝΝΙΠΤΗΡΑΚΑΙΗΡΞΑΤΟΝΙΠ 60
WASH-basin AND begins TO-BE-

ΤΕΙΝΤΟΥΣΠΟΔΑΣΤΩΝΜΑΘΗ 80
WASHING THE FEET OF-THE LEARNers

ΤΩΝΚΑΙΕΚΜΑΣΣΕΙΝΤΩΛΕΝ 700
AND TO-BE-OUT-WIPING to-THE CLOTH

ΤΙΩΩΗΝΔΙΕΖΩΣΜΕΝΟΣΕΡΧ 20
6 to-WHICH He-WAS HAVING-*been*-THRU-GIRDED. He-IS-

ΕΤΑΙΟΥΝΠΡΟΣΣΙΜΩΝΑΠΕΤ 40
COMING THEN TOWARD SIMON Peter

B *omits* AND s *o.* Bs1* *omit* that-*one* s2*o.*
ΡΟΝΚΑΙΛΕΓΕΙΑΥΤΩΕΚΕΙΝ 60
AND IS-saying to-Him that-*one*

s1* *omits* Master! s *o.*
ΟΣΚΥΡΙΕΣΥΜΟΥΝΙΠΤΕΙΣΤ 80
Master! YOU OF-ME ARE-WASHING THE

ΟΥΣΠΟΔΑΣΑΠΕΚΡΙΘΗΙΗΣΟ 800
7 FEET answered JESUS

s1* Δ
ΥΣΚΑΙΕΙΠΕΝΑΥΤΩΟΕΓΩΠΟ 20
AND said to-Him WHICH I AM-

ΙΩΣΥΟΥΚΟΙΔΑΣΑΡΤΙΓΝΩΣ 40
DOING YOU NOT HAVE-PERCEIVED at-PRESENT YOU'LL-

B1 *o. o.*
ΗΔΕΜΕΤΑΤΑΥΤΑΛΕΓΕΙΑΥΤ 60
8 BE-KNOWING YET after these IS-saying to-Him

ΩΠΕΤΡΟΣΟΥΜΗΝΙΨΗΣΤΟΥΣ 80
Peter NOT NO YOU-SH'D-BE-WASHING THE

B OF-ME THE FEET
ΠΟΔΑΣΜΟΥΕΙΣΤΟΝΑΙΩΝΑΑ 900
FEET OF-ME INTO THE eon an-

AB *omit* THE s to-him THE JESUS
ΠΕΚΡΙΘΗΟΙΗΣΟΥΣΑΥΤΩΕΑ 20
swered THE JESUS to him IF-EVER

ΝΜΗΝΙΨΩΣΕΟΥΚΕΧΕΙΣΜΕΡ 40
NO I-SHOULD-BE-WASHING YOU NOT ARE-HAVING PART

ΟΣΜΕΤΕΜΟΥΛΕΓΕΙΑΥΤΩΣΙ 60
9 WITH ME IS-saying to-Him SIMON

B Peter SIMON s1* *omits* Master!
ΜΩΝΠΕΤΡΟΣΚΥΡΙΕΜΗΤΟΥΣ 80
Peter Master! NO THE

ΠΟΔΑΣΜΟΥΜΟΝΟΝΑΛΛΑΚΑΙ 47000
FEET OF-ME ONLY but AND

6 The most menial service the Lord could perform for them was the washing of their feet. No wonder Peter protested! He has not fully learned the lesson that the Lord is abasing Himself even to death, before His exaltation. He is giving them an example which has had very few followers among His disciples. Those who have aspired to be teachers and masters have not stooped to lowly service, but have held to high honors and dignities. The true slave of Christ, in this day of grace, will emulate the example of our Lord as set forth by Paul in his Philippian epistle. There he traces His descent from the form of God down to the death of the cross. God will see to His exaltation.

It was not only a lesson in humility but a condition of fellowship. Not being under pure grace or having been justified as we are, but having only a probationary pardon, fellowship with Christ depended on continual confession and cleansing (1 Jn. 1^{9}). The daily washing of the priest at the laver (Ex. 30$^{19-21}$) was absolutely essential to continued communion, but it was not necessary that they be bathed as at their consecration (Ex. 29^{4}).

18-20 Compare Mt. 26$^{20-25}$; Mk. 14$^{17-21}$; Lu. 22$^{21-23}$.

18 See Ps. 41^{9}.

18 It is very evident that the Lord chose Judas—he was one of "the elect"!—for the purpose of betraying Him. He knew him from the beginning, and now He quotes the prophecy which foretold his act and sets forth most vividly the extreme treachery of it. According to the custom of the orient, those who partake of food together are enjoined by the most sacred obligations from doing harm to one another. The great depth of Judas' degradation is not in the betrayal alone so much as in his previous privileges and position of trust. It is one of the marvels of our Lord's life that He never "betrayed" Judas to the other disciples. He treated him as the rest, and so successfully concealed his true character from them that, at the very last, they did not guess why he went out, neither did they understand what our Lord said concerning him. His treatment of Judas is worth copying.

"Lord, not my feet only, but the
hands also and the head!"
10 Jesus is saying to Him, "He who
is bathed has no need except to be
washing the feet, but is wholly
clean. And *you* are clean, but not
11 all." For He was aware who is
betraying Him. Therefore He said
that "You are not all clean."
12 When, then, He washes their
feet, and took His garments and
leans back again, He said to
them, "Do you know what I have
13 done to you? *You* are shouting to
Me 'Teacher!' and 'Lord!' and
you are saying ideally, for I am.
14 If, then, *I*, the Lord and Teacher,
wash your feet, *you* also ought to
15 be washing one another's feet. For
I have given you an example, that,
according as *I* do to you, *you* also
may be doing.
16 Verily, verily, I am saying to
you, a slave is not greater than his
lord, neither an apostle greater
17 than He Who sends him. If you
are aware of these things, happy
are you if you should be doing
18 them! Not concerning all of you
am I speaking, for *I* am aware
whom I choose. But that the scripture may be fulfilled,

'He who is masticating bread with Me
Lifts up his heel against Me.'

19 Henceforth I am speaking to you
before it is occurring, that you
should be believing, whenever it
should be occurring, that *I* am.
20 Verily, verily, I am saying to
you, whoever is taking any one I
shall be sending, is taking Me, yet
he who is taking Me is taking Him
Who sends Me."
21 Saying these things, Jesus was
disturbed in spirit, and testifies
and said, "Verily, verily, I am
saying to you that one from among
22 you will be betraying Me." The

s o.
ΤΑϹΧΕΙΡΑϹΚΑΙΤΗΝΚΕΦΑΛ
THE HANDS AND THE HEAD
B *omits* THE
ΗΝΛΕΓΕΙΑΥΤΩΟΙΗϹΟΥϹΟΛ
10 IS-SAYING to-him THE JESUS THE *one-*
s1* o. A o.
ΕΛΟΥΜΕΝΟϹΟΥΚΕΧΕΙΧΡΕΙ
HAVING-*been*-BATHED NOT IS-HAVING need
A Η OR *for* IF NO s *omits* IF NO THE FEET
ΑΝΕΙΜΗΤΟΥϹΠΟΔΑϹΝΙΨΑϹ
IF NO THE FEET TO-WASH
AB o.
ΘΑΙΑΛΛΑΕϹΤΙΝΚΑΘΑΡΟϹΟ
but IS clean WHOLE
ΛΟϹΚΑΙΥΜΕΙϹΚΑΘΑΡΟΙΕϹ
AND YE clean ARE
ΤΕΑΛΛΟΥΧΙΠΑΝΤΕϹΗΔΕΙΓ
11 but NOT (*emph.*) ALL He-HAD-PER-
ΑΡΤΟΝΠΑΡΑΔΙΔΟΝΤΑΑΥΤΟ
CEIVED for THE *one*-BESIDE-GIVING Him
As *omit* that
ΝΔΙΑΤΟΥΤΟΕΙΠΕΝΟΤΙΟΥΧ
THRU this He-said that NOT (*emph.*)
ΙΠΑΝΤΕϹΚΑΘΑΡΟΙΕϹΤΕΟΤ
12 ALL clean YE-ARE when
ΕΟΥΝΕΝΙΨΕΝΤΟΥϹΠΟΔΑϹΑ
THEN He-WASHES THE FEET OF-
As *omit* AND
ΥΤΩΝΚΑΙΕΛΑΒΕΝΤΑΙΜΑΤΙ
them AND GOT THE GARMENTS
s1* ΩΝ Bs1* Ε Ε=He-UP-FALLS
ΑΑΥΤΟΥΚΑΙΑΝΑΠΕϹΩΝΠΑΛ
OF-Him AND UP-FALLING AGAIN
A o.
ΙΝΕΙΠΕΝΑΥΤΟΙϹΓΕΙΝΩϹΚ
He-said to-them YE-ARE-KNOWING
s ΑΙ *for* Ε s o.
ΕΤΕΤΙΠΕΠΟΙΗΚΑΥΜΙΝΥΜΕ
13 ANY I-HAVE-DONE to-YOU*p* YE
ΙϹΦΩΝΕΙΤΕΜΕΟΔΙΔΑϹΚΑΛ
ARE-SOUNDING ME THE TEACHER
ΟϹΚΑΙΟΚΥΡΙΟϹΚΑΙΚΑΛΩϹ
AND THE Master AND IDEALLY
s ΑΙ *for* Ε B1 *repeats and brackets* IF *to*
ΛΕΓΕΤΕΕΙΜΙΓΑΡΕΙΟΥΝΕΓ
14 YE-ARE-saying I-AM for IF THEN I
TEACHER
ΩΕΝΙΨΑΥΜΩΝΤΟΥϹΠΟΔΑϹΟ
WASH OF-YOU*p* THE FEET THE
ΚΥΡΙΟϹΚΑΙΟΔΙΔΑϹΚΑΛΟϹ
Master AND THE TEACHER
As o. s ΑΙ *for* Ε
ΚΑΙΥΜΕΙϹΟΦΕΙΛΕΤΕΑΛΛΗ
AND YE ARE-OWING OF-one-another
s TO-BE-WASHING OF-one-another s *had* +Δ
ΛΩΝΝΙΠΤΕΙΝΤΟΥϹΠΟΔΑϹΥ
15 TO-BE-WASHING THE FEET UN-
s o. B o.=GIVE
ΠΟΔΕΙΓΜΑΓΑΡΔΕΔΩΚΑΥΜΙ
DER-SHOW for I-HAVE-GIVEN to-YOU*p*
ΝΙΝΑΚΑΘΩϹΕΓΩΕΠΟΙΗϹΑΥ
THAT according-AS I DO to-
s o. s ΑΙ *for* Ε
ΜΙΝΚΑΙΥΜΕΙϹΠΟΙΗΤΕΑΜΗ
16 YOU*p* AND YE MAY-BE-DOING AMEN

ΝΑΜΗΝΛΕΓΩΥΜΙΝΟΥΚΕϹΤΙ
AMEN I-AM-saying to-YOU*p* NOT IS
B o. s o.
ΝΔΟΥΛΟϹΜΕΙΖΩΝΤΟΥΚΥΡΙ
SLAVE GREATER OF-THE master
ΟΥΑΥΤΟΥΟΥΔΕΑΠΟϹΤΟΛΟϹ
OF-him NOT-YET commissioner
ΜΕΙΖΩΝΤΟΥΠΕΜΨΑΝΤΟϹΑΥ
GREATER OF-THE *One*-SENDING him
ΤΟΝΕΙΤΑΥΤΑΟΙΔΑΤΕΜΑΚΑ
17 IF these YE-HAVE-PERCEIVED HAPPY
ΡΙΟΙΕϹΤΕΕΑΝΠΟΙΗΤΕΑΥΤ
YE-ARE IF-EVER YE-MAY-BE-DOING them
ΑΟΥΠΕΡΙΠΑΝΤΩΝΥΜΩΝΛΕΓ
18 NOT ABOUT ALL OF-YOU*p* I-AM-say-
B *omits* for A ΟΥϹ WHOM
ΩΕΓΩΓΑΡΟΙΔΑΤΙΝΑϹΕΞΕΛ
ING I for HAVE-PERCEIVED ANY I-choose
ΕΞΑΜΗΝΑΛΛΙΝΑΗΓΡΑΦΗΠΛ
but THAT THE WRITING MAY-
B *omits* WITH B o.
ΗΡΩΘΗΟΤΡΩΓΩΝΜΕΤΕΜΟΥΤ
BE-BEING-FILLED THE *one*-CHEWING WITH ME THE
As +Κ B *omits* ON
ΟΝΑΡΤΟΝΕΠΗΡΕΝΕΠΕΜΕΤΗ
BREAD ON-LIFTS ON ME THE
ΝΠΤΕΡΝΑΝΑΥΤΟΥΑΠΑΡΤΙΑ
19 HEEL OF-him FROM at-PRESENT I-
ΕΓΩΥΜΙΝΠΡΟΤΟΥΓΕΝΕϹΘΑ
AM-saying to-YOU*p* BEFORE OF-THE TO-BE BECOMING
A W. it-M.-BE-B. YE-S.-BE-B. B o. s ΑΙ *for* Ε
ΙΙΝΑΠΙϹΤΕΥϹΗΤΕΟΤΑΝΓΕ
THAT YE-SHOULD-BE-BELIEVING when-EVER it-MAY-
ΝΗΤΑΙΟΤΙΕΓΩΕΙΜΙΑΜΗΝΑ
20 BE-BECOMING that I AM AMEN A-
ΜΗΝΛΕΓΩΥΜΙΝΟΛΑΜΒΑΝΩΝ
MEN I-AM-saying to-YOU*p* THE *one*-GETTING-UP
A o.
ΑΝΤΙΝΑΠΕΜΨΩΕΜΕΛΑΜΒΑΝ
EVER ANY I-SHALL-BE-SENDING ME IS-GETTING-UP
ΕΙΟΔΕΕΜΕΛΑΜΒΑΝΩΝΛΑΜΒ
THE YET ME GETTING-UP IS-GETTING-
s o.
ΑΝΕΙΤΟΝΠΕΜΨΑΝΤΑΜΕΤΑΥ
21 UP THE *One*-SENDING ME these
Bs *omit* THE
ΤΑΕΙΠΩΝΟΙΗϹΟΥϹΕΤΑΡΑΧ
saying THE JESUS WAS-DISTURBED
ΘΗΤΩΠΝΕΥΜΑΤΙΚΑΙΕΜΑΡΤ
to-THE spirit AND witnesses
ΥΡΗϹΕΝΚΑΙΕΙΠΕΝΑΜΗΝΑΜ
AND said AMEN AMEN
B to-YOU*p* I-AM-saying
ΗΝΛΕΓΩΥΜΙΝΟΤΙΕΙϹΕΞΥΜ
I-AM-saying to-YOU*p* that ONE OUT OF-YOU*p*
ΩΝΠΑΡΑΔΩϹΕΙΜΕΕΒΛΕΠΟΝ
22 WILL-BE-BESIDE-GIVING ME looked
B *om.*T.s1*+ΟΥΝ *and* s1 ΟΙΙΟΥΔΑΙΟΙ *but deleted*
ΟΥΝΕΙϹΑΛΛΗΛΟΥϹΟΙΜΑΘΗ
THEN INTO one-another THE LEARNERS

26 In the East all eating was done with the fingers, no knives or forks or spoons being used at a meal. In their place a small three-cornered piece of the thin, hard biscuit, like pancake, which is always served, is used to convey the food to the mouth. This is eaten with the morsel. How surpassingly kind and delicate was this method of indicating His betrayer! Only one would understand. The others would look upon it as a special mark of His favor, for the giving of the morsel was considered the highest mark of respect and honor which a host can show his guest. It is evident that not one of the disciples except John knew what it meant. It was the last loving act of the Lord for Judas, before His betrayal. Who can doubt that His grace will save him yet?

27 Satan entered into Judas. This statement lifts the veil of the invisible powers of darkness and greatly modifies our judgment of Judas. It is evident that the Adversary did not think him capable of committing the capital crime, so forces him forward by actually obsessing him, and controlling his mind and his actions until it had been accomplished. He was not himself when he did it. But later, when he realized what he had done, his heart was filled with bitter regret and he did not hesitate to fling the money he had received into the faces of the chief priests, and acknowledged his terrible trespass.

30 The day of Christ's ministry was done. Now it was night, the time when man does no work, but when the authority of darkness is most active. Not Judas, or the chief priests, or the scribes or Pharisees were the most malignant opponents of Christ. They, like Judas, were but puppets in the hands of His unseen spiritual adversaries. He was the One Who would crush the serpent's head; but He was also the One Whose heel the serpent would bruise. And now was the time. Satan uses all his arts and exerts all his power to crush Him. The cross is not merely the crisis of man's enmity to God. It is the culmination of the enmity of the spirit world as well. It is not confined to earth. It is the moral center of the universe.

disciples, then, looked at one another, perplexed about which one
23 He is saying it. Now one of His
disciples, whom Jesus loved, was
lying back in the bosom of Jesus.
24 Simon Peter, then, is nodding to
this one to ascertain whoever he
may be of whom He spoke, and is
saying to him, "Whatever did He
say? About whom is He saying
25 it?" That one, then, leaning back
thus on the chest of Jesus, is saying to Him, "Lord, who is it?"
26 Then Jesus is answering and saying, "It is that one to whom *I*, dipping in the morsel, shall be giving it
to him." Dipping in the morsel,
then, He is taking it and giving it
to Judas of Simon Iscariot.
27 And after the morsel, then Satan entered into that one. Jesus,
then, is saying to him, "What you
28 are doing do more quickly." Now
no one of those lying back at table
29 knew why He said this to him. For
some supposed, since Judas had
the coffer, that Jesus is saying to
him "Buy what we have need of
for the festival," or that he may be
giving something to the poor.
30 Then, on getting the morsel, he
straightway came out. Now it was
night.
31 When, then, he came out, Jesus
is saying, "Now is the Son of Mankind glorified, and God is glorified
32 in Him. If God is glorified in Him,
God also shall be glorifying Him in
Himself and shall straightway be
glorifying Him.
33 Little children, I am still with
you for a little time. You shall be
seeking Me, and, according as I
said to the Jews that 'Where *I* am
going *you* cannot be coming,' at
present I am saying it to you also.
34 A new precept am I giving to
you, that you be loving one an-

ΤΑΙΑΠΟΡΟΥΜΕΝΟΙΠΕΡΙΤΙ
beING-perplexED ABOUT ANY
B *omits* YET
ΝΟϹΛΕΓΕΙΗΝΔΕΑΝΑΚΕΙΜΕ
23 He-IS-sayING WAS YET UP-LYING

ΝΟϹΕΙϹΕΚΤΩΝΜΑΘΗΤΩΝΑΥ
ONE OUT OF-THE LEARNers OF-

ΤΟΥΕΝΤΩΚΟΛΠΩΤΟΥΙΗϹΟΥ
Him IN THE BOSOM OF-THE JESUS
B *omits* THE
ΟΝΗΓΑΠΑΟΙΗϹΟΥϹΝΕΥΕΙΟ
24 WHOM LOVED THE JESUS IS-NODDING THEN

ΥΝΤΟΥΤΩϹΙΜΩΝΠΕΤΡΟϹΠΥ
to-this-*one* SIMON Peter TO-BE
B *omits from* TO-ASCERTAIN *to* He-said
ΘΕϹΘΑΙΤΙϹΑΝΕΙΗΠΕΡΙΟΥ
ASCERTAINING ANY EVER MAY-he-BE ABOUT WHOM
A *omits from* He-said *to* WHOM
ΕΛΕΓΕΝΚΑΙΛΕΓΕΙΑΥΤΩΕΙ
He-said AND IS-sayING to-him said
Bs *omit* EVER
ΠΕΤΙϹΑΝΕϹΤΙΝΠΕΡΙΟΥΛΕ
ANY EVER IS ABOUT WHOM IS-
As[1*] ΕΠΙ ON- B *om.* T. A ΔΕ YET
ΓΕΙΑΝΑΠΕϹΩΝΟΥΝΕΚΕΙΝΟ
25 sayING UP-FALLING THEN that-*one*
As *omit* thus
ϹΟΥΤΩϹΕΠΙΤΟϹΤΗΘΟϹΤΟΥ
thus ON THE CHEST OF-THE

ΙΗϹΟΥΛΕΓΕΙΑΥΤΩΚΥΡΙΕΤ
JESUS IS-sayING to-Him Master! ANY
B+Ε As[1*] *omit* THEN
ΙϹΕϹΤΙΝΑΠΟΚΡΙΝΕΤΑΙΟΥ
26 it-IS IS-answerING THEN
B *o.* AB *omit* AND IS-sayING
ΝΟΙΗϹΟΥϹΚΑΙΛΕΓΕΙΕΚΕΙ
THE JESUS AND IS-sayING that-*one*
Bs *omit* IN- B Ω *o.*
ΝΟϹΕϹΤΙΝΩΕΓΩΕΜΒΑΨΑϹΤ
it-IS to-WHOM I IN-DIPping THE
B ΚΑΙ AND As *omit* to-him A+ΚΑΙ
ΟΨΩΜΙΟΝΕΠΙΔΩϹΩΑΥΤΩΕΜ
MORSEL (*dim.*) ON SHALL-BE-GIVING to-him IN-
A *o. o.* Bs *om.* IN- A *om.* THEN B *om.* THE A *om.* He-IS-G.-UP A.,
ΒΑΨΑϹΟΥΝΤΟΨΩΜΙΟΝΛΑΜΒ
DIPping THEN THE MORSEL (*dim.*) He-IS-
which (*s o.*) *is by s*[3], *then erased* B[1] *o.*
ΑΝΕΙΚΑΙΔΙΔΩϹΙΝΙΟΥΔΑϹ
GETTING-UP AND IS-GIVING to-JUDAS OF-
A Η *o.*
ΙΜΩΝΟϹΙϹΚΑΡΙΩΤΟΥΚΑΙΜ
27 SIMON ISCARIOT AND after
s omits then
ΕΤΑΤΟΨΩΜΙΟΝΤΟΤΕΕΙϹΗΛ
THE MORSEL (*dim.*) then INTO-CAME

ΘΕΝΕΙϹΕΚΕΙΝΟΝΟϹΑΤΑΝΑ
INTO that-*one* THE SATAN(adversary)
AB *omit* THE
ϹΛΕΓΕΙΟΥΝΑΥΤΩΟΙΗϹΟΥϹ
IS-sayING THEN to-him THE JESUS

ΟΠΟΙΕΙϹΠΟΙΗϹΟΝΤΑΧΕΙΟ
WHICH YOU-ARE-DOING DO SWIFTerly
B *omits* YET
ΝΤΟΥΤΟΔΕΟΥΔΕΙϹΕΓΝΩΤΩ
28 this YET NOT-YET-ONE KNEW OF-THE

ΝΑΝΑΚΕΙΜΕΝΩΝΠΡΟϹΤΙΕΙ
ones-UP-LYING TOWARD ANY He-

ΠΕΝΑΥΤΩΤΙΝΕϹΓΑΡΕΔΟΚΟ
29 said to-him ANY for SEEMED
As *o.*
ΥΝΕΠΕΙΤΟΓΛΩϹϹΟΚΟΜΟΝΕ
since THE TONGUE-FETCHer HAD

ΙΧΕΝΙΟΥΔΑϹΟΤΙΛΕΓΕΙΑΥ
JUDAS that IS-sayING to-him
Bs *omit* THE
ΤΩΟΙΗϹΟΥϹΑΓΟΡΑϹΟΝΩΝΧ
THE JESUS BUY OF-WHICH
As *o.*
ΡΕΙΑΝΕΧΟΜΕΝΕΙϹΤΗΝΕΟΡ
need WE-ARE-HAVING INTO THE FESTIVAL

ΤΗΝΗΤΟΙϹΠΤΩΧΟΙϹΙΝΑΤΙ
OR to-THE POOR THAT ANY

ΔΩΑΑΒΩΝΟΥΝΤΟΨΩΜΙΟΝΕΚ
30 MAY-BE-GIVING GETTING THEN THE MORSEL(*dim.*) that-
A immediately ΕΥΘΕΩϹ *omits* straightway
ΕΙΝΟϹΕΞΗΛΘΕΝΕΥΘΥϹΗΝΔ
one OUT-CAME straightway WAS YET
A *omits* THEN
ΕΝΥΞΟΤΕΟΥΝΕΞΗΛΘΕΝΛΕΓ
31 NIGHT when THEN he-OUT-CAME IS-sayING
Bs *omit* THE
ΕΙΟΙΗϹΟΥϹΝΥΝΕΔΟΞΑϹΘΗ
THE JESUS NOW IS-esteemizED

ΟΥΙΟϹΤΟΥΑΝΘΡΩΠΟΥΚΑΙΟ
THE SON OF-THE human AND THE

ΘΕΟϹΕΔΟΞΑϹΘΗΕΝΑΥΤΩΕΙ
32 God IS-esteemizED IN Him IF
Bs[1*] *omits* IF *to* Him
ΟΘΕΟϹΕΔΟΞΑϹΘΗΕΝΑΥΤΩΚ
THE God IS-esteemED IN Him AND

ΑΙΟΘΕΟϹΔΟΞΑϹΕΙΑΥΤΟΝΕ
THE God WILL-BE-esteemING Him IN
Bs[1*] *o. and s*[3] *erased*
ΝΕΑΥΤΩΚΑΙΕΥΘΥϹΔΟΞΑϹΕ
Self AND straightway WILL-BE-esteemizING
Bs+Ε
ΙΑΥΤΟΝΤΕΚΝΙΑΕΤΙΜΙΚΡΟ
33 Him little-offsprings STILL LITTLE
AB *omit* TIME
ΝΧΡΟΝΟΝΜΕΘΥΜΩΝΕΙΜΙΖΗ
TIME WITH YOUp I-AM YE'LL-
As ΑΙ *for* Ε
ΤΗϹΕΤΕΜΕΚΑΙΚΑΘΩϹΕΙΠΟ
BE-SEEKING ME AND according-AS I-said
s[1*] *omits* that
ΝΤΟΙϹΙΟΥΔΑΙΟΙϹΟΤΙΟΠΟ
to-THE JUDA-ans that THE-?-where

ΥΕΓΩΥΠΑΓΩΥΜΕΙϹΟΥΔΥΝΑ
I AM-UNDER-LEADING YE NOT ARE-ABLE
As ΑΙ *for* Ε *s o.*
ϹΘΕΕΛΘΕΙΝΚΑΙΥΜΙΝΛΕΓΩ
TO-BE-COMING AND to-YOUp I-AM-sayING

ΑΡΤΙΕΝΤΟΛΗΝΚΑΙΝΗΝΔΙΔ
34 at-PRESENT direction NEW I-AM-GIV-

ΩΜΙΥΜΙΝΙΝΑΑΓΑΠΑΤΕΑΛΛ
ING to-YOUp THAT BE-YE-LOVING one-

ΗΛΟΥϹΚΑΘΩϹΗΓΑΠΗϹΑΥΜΑ
another according-AS I-LOVE YOUp
s omits THAT
ϹΙΝΑΚΑΙΥΜΕΙϹΑΓΑΠΑΤΕΑ
THAT AND YE BE-LOVING one-

other, according as I love you, that
35 *you* also be loving one another. By
this all shall be knowing that you
are My disciples, if you should be
having love for one another."
36 Simon Peter is saying to Him,
"Lord, whither art Thou going?"
Jesus answered him, "Where *I*
am going you cannot follow Me
now, yet you shall be following
subsequently."
37 Peter is saying to Him "Lord,
wherefore cannot I follow Thee at
present? I will lay down my soul
for Thy sake."
38 Jesus is answering "You will be
laying down your soul for My
sake? Verily, verily, I am saying
to you, under no circumstances
should the cock be crowing till you
will be renouncing Me thrice.
14 Let not your heart be disturbed.
Be believing into God, and be be-
2 lieving into Me. In My Father's
house are many abodes, otherwise
I should have told you, seeing that
I am going to make ready a place
3 for you. And if I should be going
and making ready a place for you, I
am coming again and I will be tak-
ing you to Myself, that where *I*
4 am, *you* also may be. And you are
aware where *I* am going, and you
are aware of the way."
5 Thomas is saying to Him, "Lord,
we are not aware whither you are
going, and how can we be aware of
the way?"
6 Jesus is saying to him, "*I* am the
Way and the Truth and the Life.
No one is coming to the Father ex-
7 cept through Me. If you had known
Me you would have known My
Father also. And henceforth you
know Him and have seen Him."
8 Philip is saying to Him, "Lord,
show us the Father, and it is suffic-
ing us."

34 As our Lord is about to leave His beloved disciples, He compresses His ministry into one new precept—love. That was to be their law and their life and make them a light in the world. This should characterize His saints in this gracious economy in an even greater degree, for we have quaffed far deeper draughts of grace than His disciples ever tasted.

36-38 Compare Mt. 26:33-35; Mk. 14:29-31; Lu. 22:31-34.

36 Impetuous Peter's heart was in the right place, but it took many bitter trials to teach him the truth concerning Christ and His sufferings and his own cowardice. How graciously the Lord overlooks his failures by immediately following his present inability by a prophecy of his future martyrdom! It is probably true, as tradition reports, that Peter was crucified, like his Lord. Typically, he represents those in Israel who suffer and die before the kingdom comes, while John stands for those who live through until the kingdom is established.

2 The temple in Jerusalem was the Father's house. In the walls were many abodes for the priests and Levites who officiated in its precincts. There is no hint anywhere in the Scriptures that the disciples go to heaven. A celestial destiny was not revealed until the apostle Paul was in his Roman prison. Then he first made it known in his Ephesian epistle. But it is not for the saints of the Circumcision. All their blessings are heavenly in character and, like the new Jerusalem, come down out of heaven, but they are all enjoyed on earth. Only those in the present secret economy of God's grace are blessed with all spiritual blessings among the celestials. The Circumcision enjoy the days of heaven on earth. Hence Christ comes again and is with them in the kingdom.

7 Christ's usual character in this evangel is the Word of God. Here, however, He gives us a glimpse of Himself as the Image of the Father. No man can see the invisible God. But surely the disciples had seen all the attributes of the Father manifested in Him, as He loved them and led them, taught them and fed them, giving them all the care and keeping of little

ΑΛΛΗΛΟΥCЄΝΤΟΥΤΩΓΝΩCΟΝ
35 another IN this WILL-BE-KNOWING

ΤΑΙΠΑΝΤЄCΟΤΙЄΜΟΙΜΑΘΗ
ALL that to-ME LEARNers

ΤΑΙЄCΤЄЄΑΝΑΓΑΠΗΝЄΧΗΤ
YE-ARE IF-EVER LOVE YOU-MAY-BE-
s ΑΙ s¹* ΜЄΤ *for* ЄΝ s ΩΝ *o.* ЄΝ, *by* s², *is deleted*

ЄЄΝΑΛΛΗΛΟΙCΛЄΓЄΙΑΥΤΩ
36 HAVING IN one-another IS-saying to-Him

CΙΜΩΝΠЄΤΡΟCΚΥΡΙЄΠΟΥΥ
SIMON Peter Master! ?-where YOU-
B *omits* to-Him AB *omit* THE

ΠΑΓЄΙCΑΠЄΚΡΙΘΗΑΥΤΩΟΙ
ARE-UNDER-LEADING answered to-Him THE JE-
AB *omit* I

ΗCΟΥCΟΠΟΥЄΓΩΥΠΑΓΩΟΥΔ
SUS THE-?-where I AM-UNDER-LEADING NOT

ΥΝΑCΑΙΜΟΙΝΥΝΑΚΟΛΟΥΘΗ
YOU-ARE-ABLE to-ME NOW TO-follow
A subsequently YET YOU-WILL BE-following

CΑΙΑΚΟΛΟΥΘΗCЄΙCΔЄΥCΤ
YOU-WILL-BE-following YET subse-
As *omit* THE

ЄΡΟΝΛЄΓЄΙΑΥΤΩΟΠЄΤΡΟC
37 quently IS-saying to-Him THE Peter
s¹* *omits* Master! A CsЄ *o.* ΑΜ

ΚΥΡΙЄΔΙΑΤΙΟΥΔΥΝΑΜΑΙC
Master! THRU ANY NOT I-AM-ABLE to-
B Є Ι Ν *o.* s OVER YOU

ΟΙΑΚΟΛΟΥΘΗCΑΙΑΡΤΙΤΗΝ
YOU to-follow at-PRESENT THE
THE soul OF-ME

ΨΥΧΗΝΜΟΥΥΠЄΡCΟΥΘΗCΩΑ
38 soul OF-ME OVER YOU I'LL-BE-PLACING
B+Є

ΠΟΚΡΙΝЄΤΑΙΙΗCΟΥCΤΗΝΨ
IS-answerING JESUS THE soul

ΥΧΗΝCΟΥΥΠЄΡЄΜΟΥΘΗCЄΙ
OF-YOU OVER ME YOU'LL-BE-PLAC-

CΑΜΗΝΑΜΗΝΛЄΓΩCΟΙΟΥΜΗ
ING AMEN AMEN I-AM-saying to-YOU NOT NO
B *omits* -FROM-

ΑΛЄΚΤΩΡΦΩΝΗCΗЄΩCΟΥΑΠ
UN-LAYer SH'D-BE-SOUNDING TILL OF-WHICH YOU-
Bs¹* *o.*

ΑΡΝΗCΗΜЄΤΡЄΙCΜΗΤΑΡΑC
14 WILL-BE-renouncING ME THrice NO LET-BE-*be*ING-

CЄCΘΩΥΜΩΝΗΚΑΡΔΙΑΠΙCΤ
DISTURBED OF-YOU*p* THE HEART BE-BELIEV-
s ΑΙ *for* Є

ЄΥЄΤЄЄΙCΤΟΝΘЄΟΝΚΑΙЄΙ
ING INTO THE God AND INTO

CЄΜЄΠΙCΤЄΥЄΤЄЄΝΤΗΟΙΚ
2 ME BE-BELIEVING IN THE HOME

ΙΑΤΟΥΠΑΤΡΟCΜΟΥΜΟΝΑΙΠ
OF-THE FATHER OF-ME REMAINS MA-

ΟΛΛΑΙЄΙCΙΝЄΙΔЄΜΗЄΙΠΟ
NY ARE IF YET NO I-said
s *omits* EVER

ΝΑΝΥΜΙΝΟΤΙΠΟΡЄΥΟΜΑΙЄ
EVER to-YOU*p* that I-AM-GOING TO-

ΤΟΙΜΑCΑΙΤΟΠΟΝΥΜΙΝΚΑΙ
3 make-READY PLACE to-YOU*p* AND

A *omits* AND
ЄΑΝΠΟΡЄΥΘΩΚΑΙЄΤΟΙΜΑC
IF-EVER I-MAY-BE-BEING-GONE AND I-SH'D-BE-makING-
A to-YOU*p* PLACE

ΩΤΟΠΟΝΥΜΙΝΠΑΛΙΝЄΡΧΟΜ
READY PLACE to-YOU*p* AGAIN I-AM-COMING

ΑΙΚΑΙΠΑΡΑΛΗΜΨΟΜΑΙΥΜΑ
AND I-SHALL-BE-BESIDE-GETTING YOU*p*

CΠΡΟCЄΜΑΥΤΟΝΙΝΑΟΠΟΥЄ
TOWARD MYself THAT THE-?-where AM
s *o.*

ΙΜΙЄΓΩΚΑΙΥΜЄΙCΗΤЄΚΑΙ
4 I AND YE MAY-BE AND
Bs *omit* AND

ΟΠΟΥЄΓΩΥΠΑΓΩΟΙΔΑΤЄΚΑ
THE-?-where I AM-UNDER-LEADING YE'VE-PERCEIVED
Bs *omit* YE'VE-PERCEIVED

ΙΤΗΝΟΔΟΝΟΙΔΑΤЄΛЄΓЄΙΑ
5 AND THE WAY YE'VE-PERCEIVED IS-saying to-

ΥΤΩΘΩΜΑCΚΥΡΙЄΟΥΚΟΙΔΑ
Him THOMAS Master! NOT WE'VE-PER-
B *omits* AND B *omits* WE-ARE-A.

ΜЄΝΠΟΥΥΠΑΓЄΙCΚΑΙΠΩCΔ
CEIVED ?-where YOU-ARE-UNDER-LEADING AND how WE-
s THE WAY TO-PERCEIVE WE-ARE-ABLE B ΟΙΔΑΜЄΝ

ΥΝΑΜЄΘΑΤΗΝΟΔΟΝЄΙΔЄΝΑ
ARE-ABLE THE WAY TO-PERCEIVE
B WE-HAVE-PERCEIVED THE WAY s *omits* THE

ΙΛЄΓЄΙΑΥΤΩΟΙΗCΟΥCЄΓΩ
6 IS-saying to-him THE JESUS I

ЄΙΜΙΗΟΔΟCΚΑΙΗΑΛΗΘЄΙΑ
AM THE WAY AND THE TRUTH
s *o.* A Є *o.*

ΚΑΙΗΖΩΗΟΥΔЄΙCЄΡΧЄΤΑΙ
AND THE LIFE NOT-YET-ONE IS-COMING

ΠΡΟCΤΟΝΠΑΤЄΡΑЄΙΜΗΔΙЄ
TOWARD THE FATHER IF NO THRU ME
s Α *o.* s+Є A *omits* ME

ΜΟΥЄΙЄΓΝΩΚЄΙΤЄΜЄΚΑΙΤ
7 IF YE-HAD-KNOWN ME AND THE
for YE-HAD K. B ΑΝΗΔЄΙΤЄ *and* s ΓΝΩCЄCΘΑΙ

ΟΝΠΑΤЄΡΑΜΟΥЄΓΝΩΚЄΙΤЄ
FATHER OF-ME YE-HAD-KNOWN
s *omits* EVER B *omits* AND B+Є s ΓΝΩCЄCΘΑΙ

ΑΝΚΑΙΑΠΑΡΤΙΓΙΝΩCΚЄΤЄ
EVER AND FROM at-PRESENT YE-ARE-KNOWING
s ΑΙ B *omits* Him

ΑΥΤΟΝΚΑΙЄΩΡΑΚΑΤЄΑΥΤΟ
Him AND YE-HAVE-SEEN Him
AB *omit* THE

ΝΛЄΓЄΙΑΥΤΩΦΙΛΙΠΠΟCΚ
8 IS-saying to-Him THE Philip Mas-

ΥΡΙЄΔЄΙΞΟΝΗΜΙΝΤΟΝΠΑΤ
ter! SHOW to-US THE FATHER

ЄΡΑΚΑΙΑΡΚЄΙΗΜΙΝΛЄΓЄΙ
9 AND it-IS-SUFFICING to-US IS-saying
A *omits* THE s¹* Ω *o.*

ΑΥΤΩΟΙΗCΟΥCΤΟCΟΥΤΟΝΧ
to-him THE JESUS so-much TIME
s¹* Ω *o.*

ΡΟΝΟΝΜЄΘΥΜΩΝЄΙΜΙΚΑΙΟ
WITH YOU*p* I-AM AND NOT

ΥΚЄΓΝΩΚΑCΜЄΦΙΛΙΠΠЄΟЄ
YOU-HAVE-KNOWN ME Philip! THE *one-*

ΩΡΑΚΩCЄΜЄЄΩΡΑΚЄΝΤΟΝΠ
HAVING-SEEN ME HAS-SEEN THE FA-

children. He was not the Father, but the Father was in Him, and could be seen nowhere else. But this glimpse of the Father is (as is fitting in this account) most evident in His words and works. These were not His own, but the Father's.

12 We have here an intimation of the marvelous miracles accomplished by the apostles and others in the Pentecostal period, following His ascension, and also of the still greater marvels which will inaugurate the kingdom in the future. The spiritual blessings of the present are in reality far greater than any of these, but they were not in view at this time, for they were a secret, hidden in God, and could not be even hinted at until Israel's final failure was assured.

14 These words have proved a snare to many. They have requested much in His name which has not come to pass. This seems to reflect on His faithfulness. The difficulty vanishes when we see that this is not for the Uncircumcision (Ro.15:8). Far higher truth is ours. It is set forth in Phil.4:6. We make our requests known to God with thanksgiving, and leave them with Him to act upon as His love determines, not as we dictate.

16 The Lord Himself was the Consoler of the apostles while He was with them. Now that He was about to leave they would not only need the consolation He had given them, but a special measure to make up for His absence as well. It is most touching to see, as the dark shadows of the cross are crowding His soul, that He is not concerned for His own relief, but for the sorrows of His beloved disciples. The spirit He had promised after His glorification (7:39) was to be a living spring, but, in view of the sorrow so soon to engulf them, it is now called a consoler, for this would be its first function.

It is called "the spirit of truth" in contrast to "the spirit of deception" (1 Jn. 4:6). The world seeks comfort in its false philosophy but God's saints find consolation in the truth. The spirit of deception is that false flood of spirit force which is sweeping the world on to the worship of the antichrist. The spirit of truth is its opposite.

9 Jesus is saying to him, "I am
so much time with you and you do
not know Me, Philip! He who has
seen Me has seen the Father, and
how are *you* saying, 'Show us the
10 Father'? Are you not believing
that I am in the Father and the
Father is in Me? The declarations
which *I* am speaking to you, I am
not speaking from Myself. Now
the Father remaining in Me, *He* is
doing His works.
11 Believe Me that I am in the Fa-
ther and the Father in Me, other-
wise be believing Me because of the
12 works themselves. Verily, verily, I
am saying to you, he who is believ-
ing into Me, the works which *I* am
doing, *he* also will be doing, and
greater than these will he be doing,
seeing that *I* am going to the Fa-
13 ther. And whatever you should be
requesting in My name, this I shall
be doing, that the Father should be
14 glorified in the Son. If you should
be requesting anything in My
15 name, this I shall be doing. If you
should be loving Me, you will be
keeping My precepts.
16 And *I* shall be asking the Father,
and He will be giving you another
consoler, that it, indeed, may be
17 with you for the eon; the spirit of
truth, which the world cannot get,
seeing that it is not beholding it,
neither is knowing it. Yet *you*
know it, seeing that it is remaining
with you and will be in you.
18 I will not leave you bereaved: I
19 am coming to you. Still a little
and the world is beholding Me no
longer, yet *you* are beholding Me.
Seeing that *I* am living, you also
20 are to live. In that day *you* shall
know that I am in My Father, and
21 you in Me, and I in you. He who
has My precepts and is keeping
them, *he* it is who is loving Me.

B8 omit AND s o. s1* +ΟΤΙ
ΑΤΕΡΑΚΑΙΠΩΣΣΥΛΕΓΕΙΣΔ
THER AND how YOU ARE-saying SHOW

ΕΙΞΟΝΗΜΙΝΤΟΝΠΑΤΕΡΑΟΥ
10 to-us THE FATHER NOT

B1 +Σ
ΠΙΣΤΕΥΕΙΣΟΤΙΕΓΩΕΝΤΩΠ
YOU-ARE-BELIEVING that I IN THE FA-

ΑΤΡΙΚΑΙΟΠΑΤΗΡΕΝΕΜΟΙΕ
THER AND THE FATHER IN ME IS

B1 omits and B2 I-AM-saying ΛΕΓΩ
ΣΤΙΝΤΑΡΗΜΑΤΑΑΕΓΩΛΑΛΩ
THE declarations WHICH I AM-TALKING

ΥΜΙΝΑΠΕΜΑΥΤΟΥΟΥΛΑΛΩΟ
to-YOUp FROM MYself NOT I-AM-TALKING THE

B omits THE B8 omit He
ΔΕΠΑΤΗΡΟΕΝΕΜΟΙΜΕΝΩΝΑ
YET FATHER THE IN ME REMAINING He

A omits OF-Him
ΥΤΟΣΠΟΙΕΙΤΑΕΡΓΑΑΥΤΟΥ
IS-DOING THE ACTS OF-Him

As ΑΙ for Ε
ΠΙΣΤΕΥΕΤΕΜΟΙΟΤΙΕΓΩΕΝ
11 BE-BELIEVING to-ME that I IN

A omits AND THE FATHER IN ME
ΤΩΠΑΤΡΙΚΑΙΟΠΑΤΗΡΕΝΕΜ
THE FATHER AND THE FATHER IN ME

s1* omits THRU
ΟΙΕΙΔΕΜΗΔΙΑΤΑΕΡΓΑΑΥΤ
IF YET NO THRU THE ACTS SAME

B ΟΥ for Α A ΑΙ for Ε s omits to-ME
ΑΠΙΣΤΕΥΕΤΕΜΟΙΑΜΗΝΑΜΗ
12 BE-BELIEVING to-ME AMEN AMEN

ΝΛΕΓΩΥΜΙΝΟΠΙΣΤΕΥΩΝΕΙ
I-AM-saying to-YOUp THE one-BELIEVING INTO

ΣΕΜΕΤΑΕΡΓΑΑΕΓΩΠΟΙΩΚΑ
ME THE ACTS WHICH I AM-DOING AND-

ΚΕΙΝΟΣΠΟΙΗΣΕΙΚΑΙΜΕΙΖ
that-one WILL-BE-DOING AND GREATER

ΟΝΑΤΟΥΤΩΝΠΟΙΗΣΕΙΟΤΙΕ
OF-these he-WILL-BE-DOING that I

ΓΩΠΡΟΣΤΟΝΠΑΤΕΡΑΠΟΡΕΥ
TOWARD THE FATHER AM-GOING

B ΤΑΙ o.
ΟΜΑΙΚΑΙΟΤΙΑΝΑΙΤΗΣΗΤΕ
13 AND WHICH ANY EVER YE-SH'D-BE-REQUESTING

ΕΝΤΩΟΝΟΜΑΤΙΜΟΥΤΟΥΤΟΠ
IN THE NAME OF-ME this I'LL-

ΟΙΗΣΩΙΝΑΔΟΞΑΣΘΗΟΠΑΤΗ
BE-DOING THAT SH'D-BE-BEING-esteemized THE FATHER

ΡΕΝΤΩΥΙΩΕΑΝΤΙΑΙΤΗΣΗΤ
14 IN THE SON IF-EVER ANY YE-SH'D-BE-REQUESTING

A omits ME s ΙΕΓΩ
ΕΜΕΕΝΤΩΟΝΟΜΑΤΙΜΟΥΤΟΥ
ME IN THE NAME OF-ME this

ME by s5
ΤΟΠΟΙΗΣΩΕΑΝΑΓΑΠΑΤΕΜΕ
15 I'LL-BE-DOING IF-EVER YE-MAY-BE-LOVING ME

ΤΑΣΕΝΤΟΛΑΣΤΑΣΕΜΑΣΤΗΡ
THE directions THE MY YE-WILL-

s Η and A Α B8 o. o. s1* ΤΗΡ o.
ΗΣΕΤΕΚΑΙΕΓΩΕΡΩΤΗΣΩΤΟ
16 BE-KEEPING AND I SHALL-BE-asking THE

ΝΠΑΤΕΡΑΚΑΙΑΛΛΟΝΠΑΡΑΚ
FATHER AND other BESIDE-CALLer

B8 omit INDEED
ΛΗΤΟΝΔΩΣΕΙΥΜΙΝΙΝΑΜΕΝ
He'LL-BE-GIVING to-YOUp THAT INDEED

s has it-MAY-BE after YOUp and B has it after eon
ΗΜΕΘΥΜΩΝΕΙΣΤΟΝΑΙΩΝΑΤ
17 it-MAY-BE WITH YOUp INTO THE eon THE

s o. s2 adds Ν del.
ΟΠΝΕΥΜΑΤΗΣΑΛΗΘΕΙΑΣΟΟ
spirit OF-THE TRUTH WHICH

ΚΟΣΜΟΣΟΥΔΥΝΑΤΑΙΛΑΒΕΙ
THE SYSTEM NOT IS-ABLE TO-BE-GETTING

s2 adds Ν deleted
ΝΟΤΙΟΥΘΕΩΡΕΙΑΥΤΟΟΥΔΕ
that NOT it-IS-beholding it NOT-YET

B +Ε B8 omit it s o. B8 omit YET
ΓΙΝΩΣΚΕΙΑΥΤΟΥΜΕΙΣΔΕΓ
IS-KNOWING it YE YET ARE-

ΕΙΝΩΣΚΕΤΕΑΥΤΟΟΤΙΠΑΡΥ
KNOWING it that BESIDE to-

ΜΙΝΜΕΝΕΙΚΑΙΕΝΥΜΙΝΕΣΤ
YOUp it-is-REMAINING AND IN YOUp WILL-BE

B ΙΝ
ΑΙΟΥΚΑΦΗΣΩΥΜΑΣΟΡΦΑΝΟ
18 NOT I'LL-BE-FROM-LETTING YOUp BEREAVED

ΥΣΕΡΧΟΜΑΙΠΡΟΣΥΜΑΣΕΤΙ
19 I-AM-COMING TOWARD YOUp STILL

B1 +Ε
ΜΙΚΡΟΝΚΑΙΟΚΟΣΜΟΣΜΕΟΥ
LITTLE AND THE SYSTEM ME NOT-

ΚΕΤΙΘΕΩΡΕΙΥΜΕΙΣΔΕΘΕΩ
STILL IS-beholding YE YET ARE-behold-

ΡΕΙΤΕΜΕΟΤΙΕΓΩΖΩΚΑΙΥΜ
ING ME that I AM-LIVING AND YE

B ΤΕ o. o. s o.
ΕΙΣΖΗΣΕΣΘΑΙΕΝΕΚΕΙΝΗΤ
20 TO-BE-LIVING IN that THE

A omits YE s o. s WILL-BE-KNOWING YE As ΑΙ for Ε
ΗΗΜΕΡΑΥΜΕΙΣΓΝΩΣΕΣΘΕΟ
DAY YE WILL-BE-KNOWING that

ΤΙΕΓΩΕΝΤΩΠΑΤΡΙΜΟΥΚΑΙ
I IN THE FATHER OF-ME AND

s o.
ΥΜΕΙΣΕΝΕΜΟΙΚΑΓΩΕΝΥΜΙ
YE IN ME AND-I IN YOUp

ΝΟΕΧΩΝΤΑΣΕΝΤΟΛΑΣΜΟΥΚ
21 THE one-HAVING THE directions OF-ME AND

ΑΙΤΗΡΩΝΑΥΤΑΣΕΚΕΙΝΟΣΕ
KEEPING them that-one IS

ΣΤΙΝΟΑΓΑΠΩΝΜΕΟΔΕΑΓΑΠ
THE one-LOVING ME THE YET one-LOVING

ΩΝΜΕΑΓΑΠΗΘΗΣΕΤΑΙΥΠΟΤ
ME WILL-BE-BEING-LOVED by THE

B8 o. o.
ΟΥΠΑΤΡΟΣΜΟΥΚΑΙΕΓΩΑΓΑ
FATHER OF-ME AND I SHALL-BE-

ΠΗΣΩΑΥΤΟΝΚΑΙΕΜΦΑΝΙΣΩ
LOVING him AND SHALL-BE-IN-APPEARIZING

ΑΥΤΩΕΜΑΥΤΟΝΛΕΓΕΙΑΥΤΩ
22 to-him MYself IS-saying to-Him

He told them that the *declarations* which He spoke are spirit and are life. It is the spirit that vivifies (6^{63}). Hence we may take it that the impartation of the spirit, after His vivification, when He inflated and said "get holy spirit!" (20^{22}), corresponds to the impartation of the breath of the living to Adam (Gen. 2^{7}), so that he became a living soul. In this way the last Adam showed Himself a life imparting Spirit (1 Co.15^{45}).

Pentecost was not the reception of holy spirit to give life, but its baptism for cleansing, its filling for utterance, and its coming on for power.

The reception of holy spirit was dependent on repentance and baptism in the evangel of the kingdom (Ac.2^{38}). In Samaria, the gift waited on the prayer and imposition of the hands of the apostles (Ac.8^{15-17}) according to the authority which the Lord conferred on them when it was first given (20^{23}). In the present economy of transcendent grace it is the portion of all who believe (Eph.1^{13}). It is an earnest of all the spiritual possessions which are ours in Christ Jesus, among the celestials.

28 In the East they do not say, as we do, "I am going", but rather "I am going and returning" when speaking of an ordinary journey. So the Lord assures them that He was not about to leave them permanently, but only for a while.

30 When our Lord spoke of Himself in relation to the world He often used the third person. Witness the Son of Man (9^{37}). See also 7^{18};9^{37}. He is the Coming One, for Whom all creation waits. Yet, when He came, the world had nothing at all in Him. It rejected His chieftainship just as Israel also rejected His messiahship and "there is nothing for Him" (Dan. 9^{26}). None of the glories pertaining to Him were allowed by Israel and He will not assume them until He comes again in power and glory as revealed in the Unveiling, when He appears as the White Horse Rider, crowned with many diadems, the King of kings and Lord of lords (Un.19^{11-16}). He, and not Satan, is the Chief of the world. This title occurs only in this account. See 12^{31} and 16^{11}.

Now he who is loving Me will be
loved by My Father, and *I* shall be
loving him and shall be disclosing
Myself to him."
22 Judas (not Iscariot) is saying to
Him, "Lord, and what has occurred
that Thou art about to be
disclosing Thyself to us and not to
the world?"
23 Jesus answered and said to him,
"If anyone should be loving Me,
he will be keeping My word, and
My Father will be loving him, and
We shall be coming to him and
24 making an abode with him. He
who is not loving Me is not keeping
My words. And the word
which you are hearing is not Mine,
but the Father's Who sends Me.
25 These things have I spoken to
26 you remaining with you. Now the
consoler, the holy spirit which the
Father will be sending in My name,
that will be teaching you all, and
reminding you of all that *I* said to
you.
27 Peace I am leaving with you.
My peace I am giving to you. Not
according as the world is giving to
you am *I* giving to you. Let not
your heart be disturbed, neither let
28 it be timid. You hear that *I* said
to you, 'I am going and I am coming
to you.' If you loved Me, you
rejoiced that I am going to the
Father, seeing that the Father
29 is greater than I. And now I
have declared it to you ere it is occurring,
that, whenever it should be
occurring you should be believing.
30 No longer shall I be speaking
much with you, for the Chief of
the world is coming, and in Me it
31 has nothing at all. But that the
world may know that I am loving
the Father, and according as the
Father directs Me, thus I am doing.
Rouse! We may be going hence.

ΙΟΥΔΑϹΟΥΧΟΙϹΚΑΡΙΩΤΗϹ
JUDAS NOT THE ISCARIOT
AB *omit* AND
ΚΥΡΙΕΚΑΙΤΙΓΕΓΟΝΕΝΟΤΙ
Master! AND ANY HAS-BECOME that
ΗΜΙΝΜΕΛΛΕΙϹΕΜΦΑΝΙΖΕΙ
to-us YOU-ARE-*be*ING-ABOUT TO-BE-IN-APPEARizING
A C
ΝϹΕΑΥΤΟΝΚΑΙΟΥΧΙΤΩΚΟϹ
YOURself AND NOT (*emph.*) to-THE SYSTEM
ΜΩΑΠΕΚΡΙΘΗΙΗϹΟΥϹΚΑΙΕ
23 answered JESUS AND said
s² ΟΙϹ *for* Ω *but restored*
ΙΠΕΝΑΥΤΩΕΑΝΤΙϹΑΓΑΠΑΜ
to-Him IF-EVER ANY-*one* IS-LOVING ME
s Η *o.*
ΕΤΟΝΛΟΓΟΝΜΟΥΤΗΡΗϹΕΙΚ
THE saying OF-ME he-WILL-BE-KEEPING AND
ΑΙΟΠΑΤΗΡΜΟΥΑΓΑΠΗϹΕΙΑ
THE FATHER OF-ME WILL-BE-LOVING him
ΥΤΟΝΚΑΙΠΡΟϹΑΥΤΟΝΕΛΕΥ
AND TOWARD him WE-SHALL-BE-
ϹΟΜΕΘΑΚΑΙΜΟΝΗΝΠΑΡΑΥΤ
COMING AND REMAIN BESIDE him
A Ν *o.*
ΩΠΟΙΗϹΟΜΕΘΑΟΜΗΑΓΑΠΩΝ
24 WE'LL-BE-making THE-*one* NO LOVING
ΜΕΤΟΥϹΛΟΓΟΥϹΜΟΥΟΥΤΗΡ
ME THE sayings OF-ME NOT IS-KEEP-
s ΑΙ
ΕΙΚΑΙΟΛΟΓΟϹΟΝΑΚΟΥΕΤΕ
ING AND THE saying WHICH YE-ARE-HEARING
ΟΥΚΕϹΤΙΝΕΜΟϹΑΛΛΑΤΟΥΠ
NOT IS MY but OF-THE *One-*
ΕΜΨΑΝΤΟϹΜΕΠΑΤΡΟϹΤΑΥΤ
25 SEND*ing* ME FATHER these
ΑΛΕΛΑΛΗΚΑΥΜΙΝΠΑΡΥΜΙΝ
I-HAVE TALKED to-YOU*p* BESIDE YOU*p*
s¹* *adds* WILL-BE-SENDING ΠΕΜ
ΜΕΝΩΝΟΔΕΠΑΡΑΚΛΗΤΟϹΤΟ
26 REMAINING THE YET BESIDE-CALLer THE
ΨΕΙ s¹* *omits* WHICH WILL-BE-S. s²+Ν s² *o.*
ΠΝΕΥΜΑΤΟΑΓΙΟΝΟΠΕΜΨΕΙ
spirit THE HOLY WHICH WILL-BE-SENDING
ΟΠΑΤΗΡΕΝΤΩΟΝΟΜΑΤΙΜΟΥ
THE FATHER IN THE NAME OF-ME
ΕΚΕΙΝΟϹΥΜΑϹΔΙΔΑΞΕΙΠΑ
that YOU*p* WILL-BE-TEACHING ALL
ΝΤΑΚΑΙΥΠΟΜΝΗϹΕΙΥΜΑϹΠ
AND WILL-BE-UNDER-REMINDING YOU*p* ALL
AS *omit* I
ΑΝΤΑΑΕΙΠΟΝΥΜΙΝΕΓΩΕΙΡ
27 WHICH said to-YOU*p* I PEACE
ΗΝΗΝΑΦΙΗΜΙΥΜΙΝΕΙΡΗΝΗ
I-AM-FROM-LETTING to-YOU*p* PEACE
ΝΤΗΝΕΜΗΝΔΙΔΩΜΙΥΜΙΝΟΥ
THE MY I-AM-GIVING to-YOU*p* NOT
AB *omit* to-YOU*p*
ΚΑΘΩϹΟΚΟϹΜΟϹΔΙΔΩϹΙΝΥ
according-AS THE SYSTEM IS-GIVING to-

ΜΙΝΕΓΩΔΙΔΩΜΙΥΜΙΝΜΗΤΑ
YOU*p* I AM-GIVING to-YOU*p* NO LET-
ΡΑϹϹΕϹΘΩΥΜΩΝΗΚΑΡΔΙΑΜ
BE-*be*ING-DISTURBED OF-YOU*p* THE HEART NO
AB¹s *o.*
ΗΔΕΔΕΙΛΙΑΤΩΗΚΟΥϹΑΤΕΟ
28 YET LET-BE-DREADING YE-HEAR that
ΤΙΕΓΩΕΙΠΟΝΥΜΙΝΥΠΑΓΩΚ
I said to-YOU*p* I-AM-UNDER-LEADING
ΑΙΕΡΧΟΜΑΙΠΡΟϹΥΜΑϹΕΙΗ
AND I-AM-COMING TOWARD YOU*p* IF YE-
ΓΑΠΑΤΕΜΕΕΧΑΡΗΤΕΑΝΟΤΙ
LOVED ME YE-Joyed EVER that
A Ε *o.*
ΠΟΡΕΥΟΜΑΙΠΡΟϹΤΟΝΠΑΤΕ
I-AM-GOING TOWARD THE FATHER
s *adds* ΜΟΥ *once dotted*
ΡΑΟΤΙΟΠΑΤΗΡΜΕΙΖΩΝΜΟΥ
that THE FATHER GREATER OF-ME
ΕϹΤΙΝΚΑΙΝΥΝΕΙΡΗΚΑΥΜΙ
29 IS AND NOW I-HAVE-declarED to-YOU*p*
s Ε *o.* s *o.*
ΝΠΡΙΝΓΕΝΕϹΘΑΙΙΝΑΟΤΑΝ
ERE TO-BE-BECOMING THAT when-EVER
A ΑΙ *for* Ε
ΓΕΝΗΤΑΙΠΙϹΤΕΥϹΗΤΕΟΥΚ
30 it-MAY-BE-BECOMING YE-SHOULD-BE-BELIEVING NOT
ΕΤΙΠΟΛΛΑΛΑΛΗϹΩΜΕΘΥΜΩ
STILL much I-SHALL-BE-TALKING WITH YOU*p*
ΝΕΡΧΕΤΑΙΓΑΡΟΤΟΥΚΟϹΜΟ
IS-COMING for THE OF-THE SYSTEM
ΥΑΡΧΩΝΚΑΙΕΝΕΜΟΙΟΥΚΕΧ
Chief AND IN ME NOT it-IS-
ΕΙΟΥΔΕΝΑΛΛΙΝΑΓΝΩΟΚΟϹ
31 HAVING NOT-YET-ONE but THAT MAY-BE-KNOWING THE
ΜΟϹΟΤΙΑΓΑΠΩΤΟΝΠΑΤΕΡΑ
SYSTEM that I-AM-LOVING THE FATHER
B direction GIVES ΕΝΤΟΛ(s *o.*)ΗΝΕΔΩΚΕΝ
ΚΑΙΚΑΘΩϹΕΝΕΤΕΙΛΑΤΟΜΟ
AND according-AS directs to-ME
ΙΟΠΑΤΗΡΟΥΤΩϹΠΟΙΩΕΓΕΙ
THE FATHER thus I-AM-DOING YE-BE-
ΡΕϹΘΕΑΓΩΜΕΝΕΝΤΕΥΘΕΝΕ
15 *be*ING-ROUSED WE-MAY-BE-LEADING hence I
A+Ε
ΓΩΕΙΜΙΗΑΜΠΕΛΟϹΗΑΛΗΘΙ
AM THE GRAPE-VINE THE TRUE
ΝΗΚΑΙΟΠΑΤΗΡΜΟΥΟΓΕΩΡΓ
AND THE FATHER OF-ME THE LAND-ACTer
ΟϹΕϹΤΙΝΠΑΝΚΛΗΜΑΕΝΕΜΟ
2 IS EVERY BREAK IN ME
A Ω
ΙΜΗΦΕΡΟΝΚΑΡΠΟΝΑΙΡΕΙΑ
NO CARRYING FRUIT He-IS-LIFTING it
ΥΤΟΚΑΙΠΑΝΤΟΚΑΡΠΟΝΦΕΡ
AND EVERY THE-*one* FRUIT CARRYING
A Ω s+Ν
ΟΝΚΑΘΑΙΡΕΙΑΥΤΟΙΝΑΚΑΡ
He-IS-cleansING it THAT FRUIT

31 What grace is there here! The world judges Him and casts Him out, so He immediately uses their hatred to reveal the love of God to Him and to them. Indeed, here we have love's greatest triumph. Men could not do worse or God better. His love needed their hatred for a foil and makes good use of it to emerge into the open where all the world can see.

1 The fig, the olive, and the vine are used by God to picture the political, the spiritual, and the social blessedness of Israel as a nation. He brought a vine out of Egypt, cast out the nations, and planted it. It filled the land, but was destroyed (Ps. 80[8-16]). The vineyard of the Lord of Hosts is the house of Israel (Is. 5[7]). Jeremiah laments that Jehovah had planted them an excellent local variety, yet they had turned into a foreign vine by their unfaithfulness and their joylessness (Jer.2[21]). Jotham, in his parable of the trees, tells us that grape juice gladdens both God and mortals (Jud. 9[13]). But Hosea cries "Israel is a vacant vine. The fruit is equivalent to it" (Hos.10[1]). Israel failed to gladden either God or mortals. Christ came and did both. He is the true Vine. The fruitless branches, those who remained not in Him, are taken away. His own are cleansed by the belief of the truth. All gladness for God or mortals must now come through the Messiah.

5 He now restates the truth as to the vine. Only those with Him are the branches. Israel as a nation has no part in Him.

6 The salvation proclaimed by our Lord and the twelve apostles was probational. There was always the danger of "drifting by" (Heb.2[1]). They were His house if they retained the boldness and glorying of the expectation confirmed unto the consummation (Heb. 3[6]). They could withdraw from the living God (Heb. 3[12]). Many of those once enlightened fell aside (Heb. 6[4-6]). Such are those who did not remain in the vine, but withered and were destroyed. We, however, are not in the vine, but members of the body of Christ. and the members of a body cannot be lopped off like the branches of a vine. We are saved by grace, and do not depend on our own abiding, but

15 *I* am the true grapevine, and My
2 Father is the Farmer. Every
branch in Me bringing forth no
fruit, He is taking it away, and
every one bringing forth fruit, He
is cleansing it, that it may be
bringing forth more fruit.
3 Already *you* are clean because of
the word which I have spoken to
4 you. Remain in Me, and I in you.
According as the branch cannot be
carrying fruit from itself, if it
should not be remaining in the
grapevine, thus neither *you,* if you
should not be remaining in Me.
5 *I* am the grapevine. You are the
branches. He who is remaining in
Me, and I in him, this one is bringing
forth much fruit, seeing that,
apart from Me you can do nothing.
6 If anyone should not be remaining
in Me, he was cast out as a
branch and is withered. And they
are gathering them, and casting
them into the fire, and he is being
7 burned. If you should be remaining
in Me and My declarations should
be remaining in you, whatever you
should be wanting, request and it
8 will come to pass to you. In this is
My Father glorified, that you may
be bringing forth much fruit, and
become My disciples.
9 According as the Father loves
Me, *I,* also, love you. Remain in
10 My love. If you should be keeping
My precepts, you will be remaining
in My love, according as *I* have
kept the precepts of My Father
11 and am remaining in His love. I
have spoken these things to you
that My joy should be remaining
in you and your joy may be filled.
12 This is My precept, that you be
loving one another, according as I
13 love you. Greater love has no man
than this, that any one may be laying
down his soul for the sake of

A MORE FRUIT s Φ o. o.
ΠΟΝΠΛΕΙΟΝΑΦΕΡΗΗΔΗΥΜΕ
3 MORE it-MAY-BE-CARRYING ALREADY YE

A ΔΙ for Є
ΙϹΚΑΘΑΡΟΙΕϹΤΕΔΙΑΤΟΝΛ
clean ARE THRU THE say-

AS o.
ΟΓΟΝΟΝΛΕΛΑΛΗΚΑΥΜΙΝΜΕ
4 ing WHICH I-HAVE-TALKED to-YOUp RE-

ΙΝΑΤΕΕΝΕΜΟΙΚΑΓΩΕΝΥΜΙ
MAIN-YE IN ME AND-I IN YOUp

ΝΚΑΘΩϹΤΟΚΛΗΜΑΟΥΔΥΝΑΤ
according-as THE BREAK NOT IS-ABLE

ΑΙΚΑΡΠΟΝΦΕΡΕΙΝΑΦΕΑΥΤ
FRUIT TO-BE-CARRYING FROM self

A+I
ΟΥΕΑΝΜΗΜΕΝΗΕΝΤΗΑΜΠΕΛ
IF-EVER NO it-MAY-BE-REMAINING IN THE GRAPE-VINE

s o.
ΩΟΥΤΩϹΟΥΔΕΥΜΕΙϹΕΑΝΜΗ
thus NOT-YET YE IF-EVER NO

ΕΝΕΜΟΙΜΕΝΗΤΕΕΓΩΕΙΜΙΗ
5 IN ME YE-MAY-BE-REMAINING I AM THE

s o.
ΑΜΠΕΛΟϹΥΜΕΙϹΤΑΚΛΗΜΑΤ
GRAPE-VINE YE THE BREAKS

ΑΟΜΕΝΩΝΕΝΕΜΟΙΚΑΓΩΕΝΑ
THE one-REMAINING IN ME AND-I IN him

ΥΤΩΟΥΤΟϹΦΕΡΕΙΚΑΡΠΟΝΠ
this-one IS-CARRYING FRUIT much

ΟΛΥΝΟΤΙΧΩΡΙϹΕΜΟΥΟΥΔΥ
that apart-from ME NOT YE-

AS ΑΙ for Є AS o.
ΝΑϹΘΕΠΟΙΕΙΝΟΥΔΕΕΝΕΑΝ
6 ARE-ABLE TO-BE-DOING NOT-YET-ONE IF-EVER

s²+I
ΜΗΤΙϹΜΕΝΗΕΝΕΜΟΙΕΒΛΗΘ
NO ANY MAY-BE-REMAINING IN ME he-WAS-CAST

ΗΕΞΩΩϹΤΟΚΛΗΜΑΚΑΙΕΞΗΡ
OUT AS THE BREAK AND IS-DRIED

ΑΝΘΗΚΑΙϹΥΝΑΓΟΥϹΙΝΑΥΤ
AND THEY-ARE-TOGETHER-LEADING them

s O
ΑΚΑΙΕΙϹΤΟΠΥΡΒΑΛΛΟΥϹΙ
AND INTO THE FIRE THEY-ARE-CASTING

A Є o. B had+ΜΗ
ΝΚΑΙΚΑΙΕΤΑΙΕΑΝΜΕΙΝΗΤ
7 AND he-IS-being-BURNED IF-EVER YE-SH'D-BE-REMAINING

A ΑΙ for Є
ΕΕΝΕΜΟΙΚΑΙΤΑΡΗΜΑΤΑΜΟ
IN ME AND THE dec.arations OF-ME

s¹* o. o. o. s o. AB o. o. BO.
ΥΕΝΥΜΙΝΜΕΙΝΗΟϹΑΕΑΝΘΕ
IN YOUp SH'D-BE-REMAINING as-much-as IF-EVER

A Є s Є A ΑΙ for Є
ΛΗΤΕΑΙΤΗϹΑϹΘΕΚΑΙΓΕΝΗ
YE-MAY-BE-WILLING REQUEST-YE AND it-WILL-BE-

ϹΕΤΑΙΥΜΙΝΕΝΤΟΥΤΩΕΔΟΞ
8 BECOMING to-YOUp IN this IS-esteemized

ΑϹΘΗΟΠΑΤΗΡΜΟΥΙΝΑΚΑΡΠ
THE FATHER OF-ME THAT FRUIT

B Є o.
ΟΝΠΟΛΥΝΦΕΡΗΤΑΙΚΑΙΓΕΝ
much YE-MAY-BE-CARRYING AND TO-BE-

B Θ Є o. o. o. s o.
ΗϹΕϹΘΑΙΕΜΟΙΜΑΘΗΤΑΙΚΑ
9 BECOMING to-ME LEARNers accord-

ΘΩϹΗΓΑΠΗϹΕΝΜΕΟΠΑΤΗΡΚ
ing-as LOVES ME THE FATHER AND-

B YOUp LOVE
ΑΓΩΗΓΑΠΗϹΑΥΜΑϹΜΕΙΝΑΤ
I LOVE YOUp REMAIN

B¹ o. s¹* omits IF-EVER to LOVE OF-ME
ΕΕΝΤΗΑΓΑΠΗΤΗΕΜΗΕΑΝΤΑ
10 IN THE LOVE THE MY IF-EVER THE

A for OF-ME has THE MY ΤΑϹΕΜΑϹ s² ΕΤΑΙ
ϹΕΝΤΟΛΑϹΜΟΥΤΗΡΗϹΗΤΕΜ
directions OF-ME YE-SH'D-BE-KEEPING YE'LL-

s² o. s² ΑΙ for Є s² for OF-ME has ΤΗΕΜΗ
ΕΝΕΙΤΕΕΝΤΗΑΓΑΠΗΜΟΥΚΑ
BE-REMAINING IN THE LOVE OF-ME accord-

s ΚΑΓΩ AND-I A T. d. OF-T. F. OF-ME B om. OF-ME
ΘΩϹΕΓΩΤΟΥΠΑΤΡΟϹΜΟΥΤΑ
ing-AS I OF-THE FATHER OF-ME THE

s¹* adds (s o.) ΜΟΥ OF-ME s C=KEEP
ϹΕΝΤΟΛΑϹΤΕΤΗΡΗΚΑΚΑΙΜ
directions HAVE-KEPT AND I-AM-

ΕΝΩΑΥΤΟΥΕΝΤΗΑΓΑΠΗΤΑΥ
11 REMAINING OF-Him IN THE LOVE these

ΤΑΛΕΛΑΛΗΚΑΥΜΙΝΙΝΑΗΧΑ
I-HAVE-TALKED to-YOUp THAT THE JOY

AB Η MAY-BE
ΡΑΗΕΜΗΕΝΥΜΙΝΜΕΙΝΗΚΑΙ
THE MY IN YOUp SH'D-BE-REMAINING AND

ΗΧΑΡΑΥΜΩΝΠΛΗΡΩΘΗΑΥΤΗ
12 THE JOY OF-YOUp MAY-BE-BEING-FILLED this

ΕϹΤΙΝΗΕΝΤΟΛΗΗΕΜΗΙΝΑΑ
IS THE direction THE MY THAT BE-

ΓΑΠΑΤΕΑΛΛΗΛΟΥϹΚΑΘΩϹΗ
YE-LOVING one-another according-AS I-

ΓΑΠΗϹΑΥΜΑϹΜΕΙΖΟΝΑΤΑΥ
13 LOVE YOUp GREATER OF-this

AS o. so.
ΤΗϹΑΓΑΠΗΝΟΥΔΕΕΙϹΕΧΕΙ
LOVE NOT-YET ONE IS-HAVING

s¹* omits ANY
ΙΝΑΤΙϹΤΗΝΨΥΧΗΝΑΥΤΟΥΘ
THAT ANY THE soul OF-him MAY-

ΗΥΠΕΡΤΩΝΦΙΛΩΝΑΥΤΟΥΥΜ
14 BE-PLACING OVER THE FOND-ones OF-him YE

s¹* adds ΓΑΡ for Bs Є o.
ΕΙϹΦΙΛΟΙΜΟΥΕϹΤΑΙΕΑΝΠ
FOND-ones OF-ME WILL-BE IF-EVER YE-

s ΑΙ s o. sBO. BO.
ΟΙΗΤΕΟϹΑΕΓΩΕΝΤΕΛΛΟΜΑ
MAY-BE-DOING WHICH WHICH I AM-directing

ΙΥΜΙΝΟΥΚΕΤΙΛΕΓΩΥΜΑϹΔ
15 to-YOUp NOT-STILL I-AM-saying YOUp SLA-

ΟΥΛΟΥϹΟΤΙΟΔΟΥΛΟϹΟΥΚΟ
VES that THE SLAVE NOT HAS-

ΙΔΕΝΤΙΠΟΙΕΙΑΥΤΟΥΟΚΥΡ
PERCEIVED ANY IS-DOING OF-him THE master

ΙΟϹΥΜΑϹΔΕΕΙΡΗΚΑΦΙΛΟΥ
YOUp YET I-HAVE-declared FOND-ones

ϹΟΤΙΠΑΝΤΑΑΗΚΟΥϹΑΠΑΡΑ
that ALL WHICH I-HEAR BESIDE

on His power and love. We are vitally and organically a part of Christ Himself. He would be maimed by the excision of members of His body. How thankful we should be that we are not branches in that vine!

12 As the Lord had explained in His kingdom proclamation, the whole law was included in the one word, love. Love to God and love to man is far more than all the precepts of the law. So, in His final charge, as He is about to give them the greatest example of love the universe has seen or ever will see, in the offering of His soul to God for the sin of the world, He presses home to their hearts the excellent way of love.

Paul, in his appeal to us, the Uncircumcision, lays even greater stress on love. We have no law, no precepts. But love remains, and conduct in accord with love needs no law, but soars far above all its righteous demands.

16 Too often is salvation made a matter of the sinner's choice. This sadly mars the full and clear apprehension of God's love which it is intended to reveal. All active effort in redemption is the outflow of divine love, and is entirely on God's side. All the sinner's activity is a hindrance. He would choose any one but God. His part is a passive or a negative one.

This basic truth is much more forcibly revealed later on in connection with the call of the nations. We were chosen by God in Christ before the disruption. Sin itself was subsequent to His choice of us. Hence, sin, either past or present, cannot affect God's purpose for us, or our acceptance of His grace. He chooses, He calls, He glorifies. He does not give man his choice or a chance. He has the wisdom and the power to impel men to fall into line with His purpose no matter what their natural inclination may be. All human experience confirms the divine declaration that He it is Who is operating in us to will as well as to work for the sake of His delight (Phil.2:15). Man can carry out his own will only so far as it accords with the purpose of God. When men rage against God, He uses their wrath as far as it is useful to His plans. The remainder of their wrath He restrains.

14 his friends. *You* are My friends,
if you should be doing whatever *I*
am directing you.
15 No longer am I terming you
slaves, seeing that the slave is not
aware what his lord is doing. Yet I
have declared that you are friends,
seeing that all that I hear from My
16 Father I make known to you. *You*
do not choose Me, but *I* choose you,
and I appoint you, that *you* may be
going away and be bringing forth
much fruit, and your fruit should
be remaining, that whatever you
should be requesting the Father in
My name, He will be giving it to you.
17 I am directing you in these
things that you may be loving one
18 another. If the world is hating
you, you know that it has hated Me
19 before you. If you were of the
world, the world would be fond of
its own. Now, seeing that you are
not of the world, but *I* choose you
out of the world, therefore the
world is hating you.
20 Remember the word which *I* said
to you, 'A slave is not greater than
his lord.' If they persecute Me,
they will be persecuting you also.
If they keep My word, they will be
21 keeping yours also. But all these
things will they be doing to you because of My name, seeing that they
are not acquainted with Him Who
sends Me.
22 If I came not and speak to them,
they had no sin. Yet now they
have no pretense concerning their
23 sin. He who is hating Me is hat-
24 ing My Father also. If I do not
the works among them which no
other one does, they had no sin.
Yet now they have seen also, and
they have hated Me and My Father
25 also, but that the word written in
their law may be fulfilled, that
'They hate Me gratuitously.'

ΤΟΥΠΑΤΡΟϹΜΟΥΕΓΝΩΡΙϹΑ
THE FATHER OF-ME I-KNOWize

s o.
ΥΜΙΝΟΥΧΥΜΕΙϹΜΕΕΞΕΛΕΞ
16 to-YOUp NOT YE ME choose

AsB¹ ΑΙ for Ε
ΑϹΘΕΑΛΛΕΓΩΕΞΕΛΕΞΑΜΗΝ
but I choose

ΥΜΑϹΚΑΙΕΘΗΚΑΥΜΑϹΙΝΑΥ
YOUp AND I-PLACE YOUp THAT YE

s o. Bs omit much
ΜΕΙϹΥΠΑΓΗΤΕΚΑΙΠΟΛΥΚΑ
MAY-BE-UNDER-LEADING AND much FRUIT

s ΑΙ for Ε
ΡΠΟΝΦΕΡΗΤΕΚΑΙΟΚΑΡΠΟϹ
MAY-BE-CARRYING AND THE FRUIT

s¹* omits THAT AB omit IF-
ΥΜΩΝΜΕΝΗΙΝΑΟΤΙΕΑΝΑΙΤ
OF-YOUp MAY-BE-REMAINING THAT WHICH-ANY IF-EVER

B o. o. s ΑΙ for Ε
ΗϹΗΤΕΤΟΝΠΑΤΕΡΑΕΝΤΩΟΝ
YE-SH'D-BE-REQUESTING THE FATHER IN THE NAME

AB o. o. o.
ΟΜΑΤΙΜΟΥΔΩϹΕΙΥΜΙΝΤΑΥ
17 OF-ME He'LL-BE-GIVING to-YOUp these

ΤΑΕΝΤΕΛΛΟΜΑΙΥΜΙΝΙΝΑΑ
I-AM-directING to-YOUp THAT YE-

ΓΑΠΑΤΕΑΛΛΗΛΟΥϹΕΙΟΚΟϹ
18 MAY-BE-LOVING one-another IF THE SYSTEM

Bs+Ε B+Ε
ΜΟϹΥΜΑϹΜΙϹΕΙΓΙΝΩϹΚΕΤ
YOUp IS-HATING YE-ARE-KNOWING

s¹* omits OF-YOUp s¹*o. B+Ε
ΕΟΤΙΕΜΕΠΡΩΤΟΝΥΜΩΝΜΕΜ
that ME BEFORE-most OF-YOUp it-HAS-

ΙϹΗΚΕΝΕΙΕΚΤΟΥΚΟϹΜΟΥΗ
19 HATED IF OUT OF-THE SYSTEM YE-

ΤΕΟΚΟϹΜΟϹΑΝΤΟΙΔΙΟΝΕΦ
WERE THE SYSTEM EVER THE OWN WAS-

ΙΛΕΙΟΤΙΔΕΕΚΤΟΥΚΟϹΜΟΥ
FOND that YET OUT OF-THE SYSTEM

ΟΥΚΕϹΤΕΑΛΛΕΓΩΕΞΕΛΕΞΑ
NOT YE-ARE but I choose

ΜΗΝΥΜΑϹΕΚΤΟΥΚΟϹΜΟΥΔΙ
YOUp OUT OF-THE SYSTEM THRU

B+Ε s THE SYSTEM IS-HATING YOUp
ΑΤΟΥΤΟΜΙϹΕΙΥΜΑϹΟΚΟϹΜ
this IS-HATING YOUp THE SYSTEM

s ΑΙ s Ν
ΟϹΜΝΗΜΟΝΕΥΕΤΕΤΟΥΛΟΓΟ
20 BE-YE-rememberING OF-THE saying

Ν s ΝΕΛΑΛΗϹΑ I-TALK s+ΑϹ had
ΥΟΥΕΓΩΕΙΠΟΝΥΜΙΝΟΥΚΕϹ
OF-WHICH I said to-YOUp NOT IS

ΤΙΝΔΟΥΛΟϹΜΕΙΖΩΝΤΟΥΚΥ
SLAVE GREATER OF-THE mas-

ΡΙΟΥΑΥΤΟΥΕΙΕΜΕΕΔΙΩΞΑ
ter OF-him IF ME THEY-CHASE

ΝΚΑΙΥΜΑϹΔΙΩΞΟΥϹΙΝΕΙΤ
AND YOUp THEY-WILL-BE-CHASING IF THE

ΟΝΛΟΓΟΝΜΟΥΕΤΗΡΗϹΑΝΚΑ
saying OF-ME THEY-KEEP AND

s Ω o.
ΙΤΟΝΥΜΕΤΕΡΟΝΤΗΡΗϹΟΥϹ
THE YOUR-more THEY-WILL-BE-KEEPING

ΙΝΑΛΛΑΤΑΥΤΑΠΑΝΤΑΠΟΙΗ
21 but these ALL THEY-WILL-

As¹ omit INTO s¹ omits YOUp A I Ν
ϹΟΥϹΙΝΕΙϹΥΜΑϹΔΙΑΤΟΟΝ
BE-DOING INTO YOUp THRU THE NAME

B o.
ΟΜΑΜΟΥΟΤΙΟΥΚΟΙΔΑϹΙΝΤ
OF-ME that NOT THEY'VE-PERCEIVED THE

ΟΝΠΕΜΨΑΝΤΑΜΕΕΙΜΗΗΛΘΟ
22 One-SENDing ME IF NO I-CAME

ΝΚΑΙΕΛΑΛΗϹΑΑΥΤΟΙϹΑΜΑ
AND TALK to-them missing

A Ν o. o. s¹* omits YET
ΡΤΙΑΝΟΥΚΕΙΧΟϹΑΝΝΥΝΔΕ
NOT THEY-HAVE NOW YET

ΠΡΟΦΑϹΙΝΟΥΚΕΧΟΥϹΙΝΠΕ
BEFORE-APPEARance NOT THEY-ARE-HAVING ABOUT

ΡΙΤΗϹΑΜΑΡΤΙΑϹΑΥΤΩΝΟΕ
23 THE missing OF-them THE-one

ΜΕΜΕΙϹΩΝΚΑΙΤΟΝΠΑΤΕΡΑ
ME HATING AND THE FATHER

B+Ε
ΜΟΥΜΙϹΕΙΕΙΤΑΕΡΓΑΜΗΕΠ
24 OF-ME IS-HATING IF THE ACTS NO I-DO

s o.
ΟΙΗϹΑΕΝΑΥΤΟΙϹΑΟΥΔΕΙϹ
IN them WHICH NOT-YET-ONE

ΑΛΛΟϹΕΠΟΙΗϹΕΝΑΜΑΡΤΙΑ
other DOES missing

A Ν o. o.
ΝΟΥΚΕΙΧΟϹΑΝΝΥΝΔΕΚΑΙΕ
NOT THEY-HAVE NOW YET AND THEY-

B+Ε
ΩΡΑΚΑϹΙΝΚΑΙΜΕΜΙϹΗΚΑϹ
HAVE-SEEN AND THEY-HAVE-HATED

ΙΝΚΑΙΕΜΕΚΑΙΤΟΝΠΑΤΕΡΑ
AND ME AND THE FATHER

ΜΟΥΑΛΛΙΝΑΠΛΗΡΩΘΗΟΛΟΓ
25 OF-ME but THAT MAY-BE-BEING-FILLED THE saying

A H.-b.-W. IN T. L. OF-t. s¹*ΚΟϹΜΩ SYSTEM for LAW
ΟϹΟΕΝΤΩΝΟΜΩΑΥΤΩΝΓΕΓΡ
THE IN THE LAW OF-them HAVING-been-

s o.
ΑΜΜΕΝΟϹΟΤΙΕΜΕΙϹΗϹΑΝΜ
WRITTEN that THEY-HATE ME

Bs omit YET
ΕΔΩΡΕΑΝΟΤΑΝΔΕΕΛΘΗΟΠΑ
26 gratuitously wheneVER YET MAY-BE-COMING THE BE-

ΡΑΚΛΗΤΟϹΟΝΕΓΩΠΕΜΨΩΥΜ
SIDE-CALLer WHOM I SHALL-BE-SENDING to-

ΙΝΠΑΡΑΤΟΥΠΑΤΡΟϹΤΟΠΝΕ
YOUp BESIDE THE FATHER THE spirit

ΥΜΑΤΗϹΑΛΗΘΕΙΑϹΟΠΑΡΑΤ
OF-THE TRUTH WHICH BESIDE THE

ΟΥΠΑΤΡΟϹΕΚΠΟΡΕΥΕΤΑΙΕ
FATHER IS-OUT-GOING that

ΚΕΙΝΟϹΜΑΡΤΥΡΗϹΕΙΠΕΡΙ
WILL-BE-witnessING ABOUT

1 There is no hatred like religious hatred, no persecution so fierce as that fired by a mistaken zeal for God. Not only were the apostles persecuted in their day, but the truth of God is just as offensive to the recognized heads of Christendom now as it was to the chief priests of Judaism then. Those who boldly defend some doctrine, will just as boldly do their best to denounce and destroy the testimony to a truth of which they are ignorant, or which conflicts with their accepted creed. Happy is that servant of God who bares his brow to the storm in the consciousness that God not only knew and knows of all the opposition to His truth by the religious world, but who realizes that this also is a part of His purpose. Lack of success will not sadden, apparent failure will not make him faint. His only real defeat will follow any attempt to retaliate. Let us never be found on the side of those who persecute. Blessed (not happy!) are the persecuted! Their reward is sure. May His grace enable us to enjoy suffering for Him!

8 The world is to be convicted on three counts by the spirit, now that Christ is absent. His sinless life, His righteousness, His proclamation of the kingdom all cease with His return to His Father. But all are used by the spirit to convict the world. Even the unbeliever is convinced that all have sinned except the Christ of the scriptures. No other man is acknowledged to have been perfectly just. They assent to the injustice of His judgment.

If we make "the Chief of this world" a title of Satan we involve ourselves in a maze of difficulties. If the world or God had judged Satan, how would that convict the world? And he certainly has not been judged yet. Christ is the great Chief of the world. He was judged and crucified by it. We question whether any sane man, today, will justify its action. The world has been convicted or convinced by the spirit of truth even though it knows it not.

11 The three occurrences of the title "Chief of this world" (12[31];14[30];16[11]) are most difficult and contradictory if assigned to Satan, but clear and consistent if connected with Christ.

26 Now whenever the consoler
which *I* shall be sending you from
the Father should be coming, the
spirit of truth which is going out
from the Father, *that* will be testi-
27 fying concerning Me. Now *you,*
also, are testifying, seeing that you
are with Me from the beginning.

16 I have spoken these things to
you that you may not be snared,
2 for they will be putting you out of
the synagogues; but the hour is
coming that every one who is killing
you shall suppose he is offering di-
3 vine service to God. And they will
be doing these things to you seeing
that they know not the Father nor
4 yet Me. But these things have
I spoken to you that whenever their
hour should be coming you may be
remembering them, seeing that *I*
told you.

Now I did not tell you these
things from the beginning, seeing
5 that I was with you. Yet now I
am going away to Him Who sends
Me, and not one of you is asking
Me, 'Whither art Thou going?'
6 But, seeing that I have spoken
these things to you, sorrow has
filled your heart.

7 But *I* am telling you the truth.
It is expedient for you that *I* am
coming away, for if I should not be
coming away, the consoler will not
be coming to you. Now if I should
be gone, I shall be sending him to
8 you. And coming, that will be
exposing the world concerning sin
and concerning righteousness and
9 concerning judgment: concerning
sin, indeed, seeing that they are
10 not believing into Me; yet concern-
ing righteousness, seeing that I am
going to My Father and you are no
11 longer beholding Me; yet concern-
ing judgment, seeing that the Chief
of this world has been judged.

ΕΜΟΥΚΑΙΥΜΕΙCΔΕΜΑΡΤΥΡ
27 ME AND YE YET ARE-witnessing
s o.
ΕΙΤΕΟΤΙΑΠΑΡΧΗCΜΕΤΕΜΟ
that FROM ORIGINal WITH ME
A ΑΙ for Ε
ΥΕCΤΕΤΑΥΤΑΛΕΛΑΛΗΚΑΥΜ
16 YE-ARE these I-HAVE-TALKED to-YOUp
s1* omits NO p o.
ΙΝΙΝΑΜΗCΚΑΝΔΑΛΙCΘΗΤΕ
THAT NO YE-MAY-BE-BEING-SNARED
AB omit for
ΑΠΟCΥΝΑΓΩΓΟΥCΓΑΡΠΟΙΗ
2 FROM-TOGETHER-LEADS for THEY-WILL-
s Ω o. AB o.
CΟΥCΙΝΥΜΑCΑΛΛΑΕΡΧΕΤΑ
BE-DOING YOUp but IS-COMING
s o.
ΙΩΡΑΙΝΑΠΑCΟΑΠΟΚΤΕΙΝΑ
HOUR THAT EVERY THE one-FROM-KILLing
B omits YOUp s o.
CΥΜΑCΔΟΞΗΛΑΤΡΕΙΑΝΠΡΟ
YOUp SHOULD-BE-SEEMING DIVINE-SERVICE TO-BE-
s o. A ΚΥΡΙΩ Master
CΦΕΡΕΙΝΤΩΘΕΩΚΑΙΤΑΥΤΑ
3 TOWARD-CARRYING to-THE God AND these
s Ω o. AB omit to-YOUp
ΠΟΙΗCΟΥCΙΝΥΜΙΝΟΤΙΟΥΚ
THEY-WILL-BE-DOING to-YOUp that NOT
ΕΓΝΩCΑΝΤΟΝΠΑΤΕΡΑΟΥΔΕ
THEY-KNOW THE FATHER NOT-YET
ΕΜΕΑΛΛΑΤΑΥΤΑΛΕΛΑΛΗΚΑ
4 ME but these I-HAVE-TALKED
s1* omits when- s2 Ε o.=IF- s1* omits OF-them
ΥΜΙΝΙΝΑΟΤΑΝΕΛΘΗΗΩΡΑΑ
to-YOUp THAT wheneVER MAY-BE-COMING THE HOUR OF-
As ΑΙ for Ε
ΥΤΩΝΜΝΗΜΟΝΕΥΗΤΕΑΥΤΩΝ
them YE-MAY-BE-rememberING OF-them
s1* omits to-YOUp
ΟΤΙΕΓΩΕΙΠΟΝΥΜΙΝΤΑΥΤΑ
that I said to-YOUp these
ΔΕΥΜΙΝΕΞΑΡΧΗCΟΥΚΕΙΠΟ
YET to-YOUp OUT OF-ORIGINal NOT I-said
ΝΟΤΙΜΕΘΥΜΩΝΗΜΗΝΝΥΝΔΕ
5 that WITH YOUp I-WAS NOW YET
AB omit I
ΕΓΩΥΠΑΓΩΠΡΟCΤΟΝΠΕΜΨΑ
I AM-UNDER-LEADING TOWARD THE One-SENDing
s o.
ΝΤΑΜΕΚΑΙΟΥΔΕΙCΕΞΥΜΩΝ
ME AND NOT-YET-ONE OUT OF-YOUp
s1* o. A omits but
ΕΡΩΤΑΜΕΠΟΥΥΠΑΓΕΙCΑΛΛ
6 IS-asking ME ?-where YOU-ARE-UNDER-LEADING but
ΟΤΙΤΑΥΤΑΛΕΛΑΛΗΚΑΥΜΙΝ
that these I-HAVE-TALKED to-YOUp
ΗΛΥΠΗΠΕΠΛΗΡΩΚΕΝΥΜΩΝΤ
THE SORROW HAS-FILLED OF-YOUp THE
ΗΝΚΑΡΔΙΑΝΑΛΛΕΓΩΤΗΝΑΛ
7 HEART but I THE TRUTH
ΗΘΕΙΑΝΛΕΓΩΥΜΙΝCΥΜΦΕΡ
AM-saying to-YOUp it-IS-BEING-expedient
ΕΙΥΜΙΝΙΝΑΕΓΩΑΠΕΛΘΩΕΑ
to-YOUp THAT I MAY-BE-FROM-COMING IF-

Bs omit I
ΝΓΑΡΕΓΩΜΗΑΠΕΛΘΩΟΠΑΡΑ
EVER for I NO MAY-BE-FROM-COMING THE BE-
B NOT NO MAY-BE-COMING ΜΗΕΛΘΗ for NOT WILL-BE-C.
ΚΛΗΤΟCΟΥΚΕΛΕΥCΕΤΑΙΠΡ
SIDE-CALLer NOT WILL-BE-COMING TO-
s1* Η=us
ΟCΥΜΑCΕΑΝΔΕΠΟΡΕΥΘΩΠΕ
WARD YOUp IF-EVER YET I-MAY-BE-BEING-GONE I'LL-
ΜΨΩΑΥΤΟΝΠΡΟCΥΜΑCΚΑΙΕ
8 BE-SENDING him TOWARD YOUp AND COM-
ΛΘΩΝΕΚΕΙΝΟCΕΛΕΓΞΕΙΤΟ
ING that WILL-BE-EXPOSING THE
ΝΚΟCΜΟΝΠΕΡΙΑΜΑΡΤΙΑCΚ
SYSTEM ABOUT missing AND
ΑΙΠΕΡΙΔΙΚΑΙΟCΥΝΗCΚΑΙ
9 ABOUT JUSTICE AND
ΠΕΡΙΚΡΙCΕΩCΠΕΡΙΑΜΑΡΤ
ABOUT JUDGing ABOUT missing
s1* omits NOT
ΙΑCΜΕΝΟΤΙΟΥΠΙCΤΕΥΟΥC
INDEED that NOT THEY-ARE-BELIEVING
A Ω
ΙΝΕΙCΕΜΕΠΕΡΙΔΙΚΑΙΟCΥ
10 INTO ME ABOUT JUSTICE
ΝΗCΔΕΟΤΙΠΡΟCΤΟΝΠΑΤΕΡ
YET that TOWARD THE FATHER
Bs omit OF-ME
ΑΜΟΥΥΠΑΓΩΚΑΙΟΥΚΕΤΙΘΕ
OF-ME I-AM-UNDER-LEADING AND NOT-STILL YE-
A ΑΙ for Ε
ΩΡΕΙΤΕΜΕΠΕΡΙΔΕΚΡΙCΕΩ
11 ARE-beholding ME ABOUT YET JUDGing
CΟΤΙΟΑΡΧΩΝΤΟΥΚΟCΜΟΥΤ
that THE Chief OF-THE SYSTEM this
ΟΥΤΟΥΚΕΚΡΙΤΑΙΕΤΙΠΟΛΛ
12 HAS-been-JUDGED STILL much
A TO-BE-saying to-YOUp
ΑΕΧΩΥΜΙΝΛΕΓΕΙΝΑΛΛΟΥΔ
I-AM-HAVING to-YOUp TO-BE-saying but NOT YE-
As ΑΙ for Ε s1* omits at-PRESENT
ΥΝΑCΘΕΒΑCΤΑΖΕΙΝΑΡΤΙΟ
13 ARE-ABLE TO-BE-BEARING at-PRESENT when-
ΤΑΝΔΕΕΛΘΗΕΚΕΙΝΟCΤΟΠΝ
EVER YET MAY-BE-COMING that THE spirit
s o.
ΕΥΜΑΤΗCΑΛΗΘΕΙΑCΟΔΗΓΗ
OF-THE TRUTH it-WILL-BE-WAY-
s ΕΝ IN s o.
CΕΙΥΜΑCΕΙCΤΗΝΑΛΗΘΕΙΑ
LEADING YOUp INTO THE TRUTH
s o. s2 Η o. s1* omits EVERY
ΝΠΑCΑΝΟΥΓΑΡΛΑΛΗCΕΙΑΦ
EVERY NOT for it-WILL-BE-TALKING FROM
Bs omit IF-EVER s o.
ΕΑΥΤΟΥΑΛΛΟCΑΕΑΝΑΚΟΥC
self but as-much-as IF-EVER it-SH'D-BE-
s ΕΙ for Η
ΗΛΑΛΗCΕΙΚΑΙΤΑΕΡΧΟΜΕΝ
HEARING it-WILL-BE-TALKING AND THE COMING
ΑΑΝΑΓΓΕΛΕΙΥΜΙΝΕΚΕΙΝΟ
14 it-WILL-BE-UP-MESSAGING to-YOUp that
CΕΜΕΔΟΞΑCΕΙΟΤΙΕΚΤΟΥΕ
ME WILL-BE-esteemizING that OUT OF-THE ME

[12] The words of our Lord preserved for us in the four accounts of His life come very far from giving us all that He had to say. They were sadly limited by the incapacity of His hearers. Even His closest disciples could not understand some of the simplest facts, simply told. They would not listen to the story of His supreme sacrifice. His temporary departure was a puzzle to them. As the great galaxy of truth subsequently revealed depends on His shameful death and glorious exaltation for its very foundation, how could they begin to understand?

Hence it will be seen that the transcendent truths of scripture should not be sought in the words of our Lord, but in the subsequent utterances of the spirit of truth. Furthermore, much could not be revealed until Israel had once more definitely refused the proclamation of the kingdom by the apostles, as recorded in the book of Acts. This, and the fact that the spirit is given a much larger place in Paul's ministry than ever before, leads us to look in his epistles for the supreme revelation. And a thorough study will convince us that this is so, for he it is who reveals those secrets which enabled him to "complete the word of God" (Col. 1[25]). He takes us back before Genesis (Eph. 1[4]), and brings us far beyond the Unveiling (1 Co.15[24]).

Any system of theology which plays our Lord's words against Paul's, or does not recognize the predominant place of Paul's epistles for the present, is in practical opposition to the plain statement made by our Lord Himself. Much of what our Lord wished to say He has spoken through His apostles, by means of that spirit of truth which would enable them to apprehend what would otherwise be beyond them.

The great apostasy of the present time is largely fortified by the refusal to heed these clear declarations of the Lord Himself. The truth especially given for the nations is ignored and the truth intended only for the Circumcision, more especially that taught by our Lord, is wrested from its place and forced into a position for which it was never intended.

12 I have much to say to you still,
but you are not able to bear it at
13 present. Yet whenever that may
be coming, the spirit of truth,
it will be guiding you into all the
truth, for it will not be speaking
from itself, but whatever it should
be hearing will it be speaking, and
it will be informing you of what is
14 coming. That will be glorifying
Me, seeing that it will be getting of
15 Mine and informing you. All, whatever
the Father has, is Mine. Therefore
I said to you that it will be
getting of Mine and informing you.
16 A little, and you are beholding
Me no longer; and again, a little,
and you shall be seeing Me."
17 Some, then, among His disciples
said to one another, "What is this
that He is saying to us, 'A little,
and you are not beholding Me, and
again, a little, and you shall be seeing
Me?' and that 'I am going
18 away to the Father'?" They said,
then, "What is this 'little' of
which He is speaking? We are not
aware of what He is speaking."
19 Jesus, then, knew that they
wanted to ask Him, and He said to
them, "Are you seeking with one
another concerning this that I
said, 'A little, and you are not beholding
Me, and again, a little,
20 and you shall be seeing Me'? Verily,
verily, I am saying to you that
you shall be lamenting and wailing,
yet the world will be rejoicing: yet
you shall be sorrowing, but your
21 sorrow shall become joy. A woman,
whenever she may be bringing
forth, has sorrow, seeing that her
hour has come, yet whenever she
should be bearing the little child,
she no longer is remembering the
affliction because of the joy that a
human being was born into the
22 world. *You*, then, also, now, in-

s +Λ
ΜΟΥΛΗΜΨΕΤΑΙΚΑΙΑΝΑΓΓΕ
it-WILL-BE-GETTING AND WILL-BE-UP-MESSAG-
s1* omits ALL to WILL-BE-UP-MESSAGING to-YOUp s o.
ΛΕΙΥΜΙΝΠΑΝΤΑΟΣΑΕΧΕΙΟ
15 ING to-YOUp ALL as-much-as IS-HAVING THE
ΠΑΤΗΡΕΜΑΕΣΤΙΝΔΙΑΤΟΥΤ
FATHER MY IS THRU this
AB omit to-YOUp
ΟΕΙΠΟΝΥΜΙΝΟΤΙΕΚΤΟΥΕΜ
I-said to-YOUp that OUT OF-THE ME
A ΛΗΜΨΕΤΑΙ s o.
ΟΥΛΑΜΒΑΝΕΙΚΑΙΑΝΑΓΓΕΛ
it-IS-GETTING-UP AND WILL-BE-UP-MESSAGING
s o. Bs+Ε but B dots A o. o. o.
ΕΙΥΜΙΝΜΙΚΡΟΝΚΑΙΟΥΚΕΤ
16 to-YOUp LITTLE AND NOT-STILL
A o. B had +Ε
ΙΘΕΩΡΕΙΤΕΜΕΚΑΙΠΑΛΙΝΜ
YE-ARE-beholdING ME AND AGAIN LIT-
A ΔΙ A adds ΟΤΙ (B Δ)
ΙΚΡΟΝΚΑΙΟΨΕΣΘΕΜΕΕΙΠΟ
17 TLE AND YE'LL-BE-VIEWING ME said
ΥΠΑΓΩΠΡΟΣΤΟΝΠΑΤΕΡΑ that I-AM-UN-
ΝΟΥΝΕΚΤΩΝΜΑΘΗΤΩΝΑΥΤΟ
THEN OUT OF-THE LEARNERs OF-Him
DER-LEADING TOWARD THE FATHER B o.
ΥΠΡΟΣΑΛΛΗΛΟΥΣΤΙΕΣΤΙΝ
TOWARD one-another ANY IS
s1* omits LITTLE to AGAIN B had +Ε
ΤΟΥΤΟΟΛΕΓΕΙΗΜΙΝΜΙΚΡΟ
this WHICH He-IS-sayING to-US LITTLE
s2 o. As2 ΔΙ for Ε
ΝΚΑΙΟΥΘΕΩΡΕΙΤΕΜΕΚΑΙΠ
AND NOT YOU-ARE-beholdING ME AND AGAIN
B had +Ε A -ΔΙ
ΑΛΙΝΜΙΚΡΟΝΚΑΙΟΨΕΣΘΕΜ
LITTLE AND YE'LL-BE-VIEWING ME
s1* Ω o. o.
ΕΚΑΙΟΤΙΥΠΑΓΩΠΡΟΣΤΟΝΠ
AND that I'M-UNDER-LEADING TOWARD THE FA-
A this ANY IS
ΑΤΕΡΑΕΛΕΓΟΝΟΥΝΤΙΕΣΤΙ
18 THER THEY-said THEN ANY IS
B o. s1*—w.H.i.s.A T+ s2 o. Bs2 o. o. B Ε had but dots
ΝΤΟΥΤΟΟΛΕΓΕΙΤΟΜΙΚΡΟΝ
this WHICH He-IS-sayING THE LITTLE
B omits ANY He-IS-TALKING
ΟΥΚΟΙΔΑΜΕΝΤΙΛΑΛΕΙΕΓΝ
19 NOT WE-HAVE-PERCEIVED ANY He-IS-TALKING KNEW
Bs omit THEN B omits THE s -WERE-ABOUT Μ +Λ
ΩΟΥΝΟΙΗΣΟΥΣΟΤΙΗΘΕΛΟΝ
THEN THE JESUS that THEY-WILLED
A omits to-them
ΑΥΤΟΝΕΡΩΤΑΝΚΑΙΕΙΠΕΝΑ
Him TO-BE-asking AND He-said to-
ΥΤΟΙΣΠΕΡΙΤΟΥΤΟΥΖΗΤΕΙ
them ABOUT this YE-ARE-SEEKING
ΤΕΜΕΤΑΛΛΗΛΩΝΟΤΙΕΙΠΟΝ
WITH one-another that I-said
B+Ε A o. A ΔΙ
ΜΙΚΡΟΝΚΑΙΟΥΘΕΩΡΕΙΤΕΜ
LITTLE AND NOT YE-ARE-beholdING ME
B+Ε
ΕΚΑΙΠΑΛΙΝΜΙΚΡΟΝΚΑΙΟΨ
AND AGAIN LITTLE AND YE-WILL-
A ΔΙ for Ε
ΕΣΘΕΜΕΑΜΗΝΑΜΗΝΛΕΓΩΥΜ
20 BE-VIEWING ME AMEN AMEN I-AM-saying to-YOUp
ΙΝΟΤΙΚΛΑΥΣΕΤΕΚΑΙΘΡΗΝ
that WILL-BE-LAMENTING AND WILL-BE-DIRG-

s had Η A ΔΙ s o.
ΗΣΕΤΕΥΜΕΙΣΟΔΕΚΟΣΜΟΣΧ
ING YE THE YET SYSTEM WILL-
s o. Bs1* omit YET
ΑΡΗΣΕΤΑΙΥΜΕΙΣΔΕΛΥΠΗΘ
BE-JOYING YE YET WILL-BE-SOR-
As ΔΙ for Ε
ΗΣΕΣΘΕΑΛΛΗΛΥΠΗΥΜΩΝΕΙ
ROWED but THE SORROW OF-YOUp INTO
ΣΧΑΡΑΝΓΕΝΗΣΕΤΑΙΗΓΥΝΗ
21 JOY WILL-BE-BECOMING THE WOMAN
ΟΤΑΝΤΙΚΤΗΛΥΠΗΝΕΧΕΙΟΤ
wheneVER she-MAY-BE-BRINGING-FORTH SORROW IS-HAVING
ΙΗΛΘΕΝΗΩΡΑΑΥΤΗΣΟΤΑΝΔ
that CAME THE HOUR OF-her wheneVER YET
A o.
ΕΓΕΝΝΗΣΗΤΟΠΑΙΔΙΟΝΟΥΚ
SHOULD-BE-generatING THE little-boy-or-girl NOT
Bp+Ε
ΕΤΙΜΝΗΜΟΝΕΥΕΙΤΗΣΘΛΙΨ
STILL she-IS-rememberING OF-THE CONSTRIC-
ΕΩΣΔΙΑΤΗΝΧΑΡΑΝΟΤΙΕΓΕ
TION THRU THE JOY that WAS-gener-
s had +Ο
ΝΝΗΘΗΑΝΘΡΩΠΟΣΕΙΣΤΟΝΚ
atED human INTO THE SYS-
s1* NOW INDEED THEN A SORROW INDEED NOW
ΟΣΜΟΝΚΑΙΥΜΕΙΣΟΥΝΝΥΝΜ
22 TEM AND YE THEN NOW IN-
Bs1* ARE-HAVING Χ As ΔΙ for Ε
ΕΝΛΥΠΗΝΕΞΕΤΕΠΑΛΙΝΔΕΟ
DEED SORROW WILL-BE-HAVING AGAIN YET I'LL-
ΨΟΜΑΙΥΜΑΣΚΑΙΧΑΡΗΣΕΤΑ
BE-VIEWING YOUp AND WILL-BE-JOYING
ΙΥΜΩΝΗΚΑΡΔΙΑΚΑΙΤΗΝΧΑ
OF-YOUp THE HEART AND THE JOY
s o. B o.
ΡΑΝΥΜΩΝΟΥΔΕΙΣΑΙΡΕΙΑΦ
OF-YOUp NOT-YET-ONE IS-LIFTING FROM
ΥΜΩΝΚΑΙΕΝΕΚΕΙΝΗΤΗΗΜΕ
23 YOUp AND IN that THE DAY
s ΗΤΑΙ
ΡΑΕΜΕΟΥΚΕΡΩΤΗΣΕΤΕΟΥΔ
ME NOT YE-WILL-BE-asking NOT-YET-
B omits that
ΕΝΑΜΗΝΑΜΗΝΛΕΓΩΥΜΙΝΟΤ
ONE . AMEN AMEN I-AM-saying to-YOUp that
s+ΟΡΕ-=that IF-EVER Aps—ANY s ΔΙ for Ε A IN T. N.
ΙΑΝΤΙΑΙΤΗΣΗΤΕΤΟΝΠΑΤΕ
EVER ANY YE-SH'D-BE-REQUESTING THE FATHER
OF-ME He-W.-BE-G.-to-Y. p ΕΙΝΕΩΣΑΡΤΙ adds TILL at-
ΡΑΔΩΣΕΙΥΜΙΝΕΝΤΩΟΝΟΜΑ
He-WILL-BE-GIVING to-YOUp IN THE NAME
PRESENT
ΤΙΜΟΥΕΩΣΑΡΤΙΟΥΚΗΤΗΣΑ
24 OF-ME TILL at-PRESENT NOT YE-REQUEST
A ΣΘ ΔΙ and s also has ΔΙ for Ε
ΤΕΟΥΔΕΝΕΝΤΩΟΝΟΜΑΤΙΜΟ
NOT-YET-ONE IN THE NAME OF-ME.
s2 o. s2 ΔΙ for Ε and s1* ΑΙΤΗΣΑΣΘΑΙ
ΥΑΙΤΕΙΤΕΚΑΙΛΗΜΨΕΣΘΕΙ
BE-REQUESTING AND YE-WILL-BE-GETTING THAT
ΝΑΗΧΑΡΑΥΜΩΝΗΠΕΠΛΗΡΩΜ
THE JOY OF-YOUp MAY-BE HAVING-been-FILLED
ΕΝΗΝΤΑΥΤΑΕΝΠΑΡΟΙΜΙΑΙΣ
25 these IN proverbs

27 There is a common but false feeling that God is a stern Judge but Christ a lenient Saviour. This is very wrong, for Christ is but a reflection of the Father. Christ Himself in His time will be a Judge and deal out justice. But let us not imagine that He came to appease God's wrath entirely of His own volition. All that He did was in obedience to the will of God and in order to display the heart of God. It is a sure sign of true spiritual progress when we are enabled to look through Christ to the God that He portrays.

28 His miraculous entry into the world is more than matched by His marvelous exit. He alone knew what His childlike words implied: "I am leaving the world and going to the Father." Little did His disciples dream of the shame and suffering, distress and death that lay upon that appalling path to the Father!

31 Their belief in His return to the Father fled when the hour of His trial arrived. Had they believed they would not have forsaken Him at a time when He needed them most.

32 Compare Mt. 26^{31};Mk.14^{27}.

33 "I have conquered the world." Who thinks of the lowly Nazarene as a world conqueror? Who would include Him in such a list? The world would mention Nebuchadnezzar, Alexander, Cæsar, Charlemagne, Napoleon. These have written their names in blood on the bar sinister of the world's escutcheon. No one gives them homage now. The sober and sane shudder at their sinful excesses. Christ is the real world conqueror! He has held the homage of men's hearts and will bend them into perfect acquiescence with the will of God.

3 The knowledge of God is not given as the definition of eonian life, but eonian life is imparted *that they may be knowing* Him. Eonian life is life during the eons of Christ's reign and glory. Two methods are used by Him to acquaint His saints with Himself. First, they are left to taste the sorrows of sin at a distance from Him. Then, in the eons of the eons, in glorious fellowship with His Son, each high tide of bliss will mark some new discovery of His love, some fresh token of His affection.

deed, will be having sorrow, yet I
shall be seeing you again, and your
heart shall be rejoicing, and your
joy no one shall be taking away
23 from you. And in that day you
will not be asking Me one thing.
Verily, verily, I am saying to
you that anything you should be
requesting the Father in My name,
24 He will be giving it to you. Hitherto
you request nothing in My name.
Request and you shall obtain, that
your joy may be filled full.
25 These things have I spoken to
you in proverbs. The hour is coming
when I shall no longer be speaking
to you in proverbs, but shall be
reporting to you boldly concerning
26 the Father. In that day you will
be requesting in My name, and I
am not telling you that *I* shall be
asking the Father concerning you,
27 for the Father Himself is fond of
you, seeing that *you* have been
fond of Me, and have believed that
28 *I* came out from God. I came out
from the Father and have come into
the world. Again, I am leaving the
world and going to the Father."
29 His disciples are saying to Him,
"*Lo!* now Thou art speaking boldly,
and Thou art speaking no prov-
30 erb. Now we are aware that Thou
art aware of all and hast no need
that any one may be asking Thee.
By this we are believing that Thou
camest out from God."
31 Jesus answered them, "At pres-
32 ent you are believing. *Lo!* the hour
is coming and has come that you
should be scattered, each to his
own and you may be leaving Me
alone. And I am not alone, seeing
33 that the Father is with Me. These
things have I spoken to you that you
may have peace in Me. In the world
you have affliction. But, courage!
I have conquered the world."

A *adds* ΔΛΛ but
ΛΕΛΑΛΗΚΑΥΜΙΝΕΡΧΕΤΑΙΩ
I-HAVE-TALKED to-YOU*p* IS-COMING HOUR
*s*1* ΟΠΟΥ THE-?-where
ΡΑΟΤΕΟΥΚΕΤΙΕΝΠΑΡΟΙΜΙ
when NOT-STILL IN proverbs
ΑΙΣΛΑΛΗΣΩΥΜΙΝΑΛΛΑΠΑΡ
I'LL-BE-TALKING to-YOU*p* but to-boldness
B1 *o.*
ΡΗΣΙΑΠΕΡΙΤΟΥΠΑΤΡΟΣΑΠ
ABOUT THE FATHER I'LL-BE-
s+Α
ΑΓΓΕΛΩΥΜΙΝΕΝΕΚΕΙΝΗΤΗ
26 FROM-MESSAGING to-YOU*p* IN that THE
s YE-WILL-BE-REQUESTING IN THE NAME OF-ME
ΗΜΕΡΑΕΝΤΩΟΝΟΜΑΤΙΜΟΥΑ
DAY IN THE NAME OF-ME YE-
s Α *s* ΑΙ *for* Ε
ΙΤΗΣΕΣΘΕΚΑΙΟΥΛΕΓΩΥΜΙ
WILL-BE-REQUESTING AND NOT I-AM-saying to-YOU*p*
ΝΟΤΙΕΓΩΕΡΩΤΗΣΩΤΟΝΠΑΤ
that I SHALL-BE-asking THE FATHER
ΕΡΑΠΕΡΙΥΜΩΝΑΥΤΟΣΓΑΡΟ
27 ABOUT YOU*p* He for THE
ΠΑΤΗΡΦΙΛΕΙΥΜΑΣΟΤΙΥΜΕ
FATHER IS-being-FOND YOU*p* that YE
s o.
ΙΣΕΜΕΠΕΦΙΛΗΚΑΤΕΚΑΙΠΕ
ME HAVE-*been*-FOND AND YE-
ΠΙΣΤΕΥΚΑΤΕΟΤΙΕΓΩΠΑΡΑ
HAVE-BELIEVED that I BESIDE
B*p* ΤΟΥΠΑΤΡΟΣ OF-THE FATHER *for* God B ΕΚ OUT
ΘΕΟΥΕΞΗΛΘΟΝΕΞΗΛΘΟΝΠΑ
28 God OUT-CAME I-OUT-CAME BESIDE
*s*3 *had* FATHER *(line above) but deleted it*
ΡΑΤΟΥΠΑΤΡΟΣΚΑΙΕΛΗΛΥΘ
OF-THE FATHER AND I-HAVE-COME
ΑΕΙΣΤΟΝΚΟΣΜΟΝΠΑΛΙΝΑΦ
INTO THE SYSTEM AGAIN I'M-FROM-
ΙΗΜΙΤΟΝΚΟΣΜΟΝΚΑΙΠΟΡΕ
LETTING THE SYSTEM AND I-AM-GOING
ΥΟΜΑΙΠΡΟΣΤΟΝΠΑΤΕΡΑΛΕ
29 TOWARD THE FATHER ARE-
B*sp omit* to-Him
ΓΟΥΣΙΝΑΥΤΩΟΙΜΑΘΗΤΑΙΑ
saying to-Him THE LEARNERS OF-
*s*1* to- Ω *o.* A*s*2 *omit* IN
ΥΤΟΥΙΔΕΝΥΝΕΝΠΑΡΡΗΣΙΑ
Him BE-PERCEIVING NOW IN boldness
ΛΑΛΕΙΣΚΑΙΠΑΡΟΙΜΙΑΝΟΥ
YOU-ARE-TALKING AND proverb NOT-YET-
ΔΕΜΙΑΝΛΕΓΕΙΣΝΥΝΟΙΔΑΜ
30 ONE YOU-ARE-saying NOW WE'VE-PERCEIV-
ΕΝΟΤΙΟΙΔΑΣΠΑΝΤΑΚΑΙΟΥ
ED that YOU-HAVE-PERCEIVED ALL AND NOT
A*s o.*
ΧΡΕΙΑΝΕΧΕΙΣΙΝΑΤΙΣΣΕΕ
need YOU-ARE-HAVING THAT ANY YOU MAY-
ΡΩΤΑΕΝΤΟΥΤΩΠΙΣΤΕΥΟΜΕ
BE-asking IN this WE-ARE-BELIEVING
ΝΟΤΙΑΠΟΘΕΟΥΕΞΗΛΘΕΣΑΠ
31 that FROM God YOU-OUT-CAME an-

B*p omit* THE
ΕΚΡΙΘΗΑΥΤΟΙΣΟΙΗΣΟΥΣΑ
swered to-them THE JESUS at-
s ΑΙ *for* Ε
ΡΤΙΠΙΣΤΕΥΕΤΕΙΔΟΥΕΡΧΕ
32 PRESENT YE-ARE-BELIEVING BE-PERCEIVING IS-COM-
*s*1* *adds* THE HOUR ΗΩΡΑ
ΤΑΙΩΡΑΚΑΙΕΛΗΛΥΘΕΝΙΝΑ
ING HOUR AND HAS-COME THAT
ΣΚΟΡΠΙΣΘΗΤΕΕΚΑΣΤΟΣΕΙ
YE-SH'D-BE-BEING-SCATTERED EACH INTO
B*s o. o.*
ΣΤΑΙΔΙΑΚΑΙΕΜΕΜΟΝΟΝΑΦ
THE OWN AND ME ONLY YE-MAY-BE
ΗΤΕΚΑΙΟΥΚΕΙΜΙΜΟΝΟΣΟΤ
FROM-LETTING AND NOT I-AM ONLY that
ΙΟΠΑΤΗΡΜΕΤΕΜΟΥΕΣΤΙΝΤ
33 THE FATHER WITH ME IS these
ΑΥΤΑΛΕΛΑΛΗΚΑΥΜΙΝΙΝΑΕ
I-HAVE-TALKED to-YOU*p* THAT IN
s ΑΙ *for* Ε
ΝΕΜΟΙΕΙΡΗΝΗΝΕΧΗΤΕΕΝΤ
ME PEACE YOU-MAY-BE-HAVING IN THE
B+Ε
ΩΚΟΣΜΩΘΛΙΨΙΝΕΧΕΤΕΑΛΛΑ
SYSTEM CONSTRICTION YE-ARE-HAVING but
s ΑΙ *for* Ε
ΘΑΡΣΕΙΤΕΕΓΩΝΕΝΙΚΗΚΑ
BE-YE-COURAGE-ING I HAVE-CONQUERED
s HAS-TALKED Λ Κ
ΤΟΝΚΟΣΜΟΝΤΑΥΤΑΕΛΑΛΗΣ
17 THE SYSTEM these TALKS
B*s omit* THE A Η ΕΝ
ΕΝΟΙΗΣΟΥΣΚΑΙΕΠΑΡΑΣΤΟ
THE JESUS AND ON-LIFT*ing* THE
ΥΣΟΦΘΑΛΜΟΥΣΑΥΤΟΥΕΙΣΤ
VIEWERS of-Him INTO THE
B*s omit* AND
ΟΝΟΥΡΑΝΟΝΚΑΙΕΙΠΕΝΠΑΤ
heaven AND said FATHER
ΕΡΕΛΗΛΥΘΕΝΗΩΡΑΔΟΞΑΣΟ
HAS-COME THE HOUR esteemize
s probably had ΘΝ=God B*s omit* OF-YOU
ΝΣΟΥΤΟΝΥΙΟΝΙΝΑΟΥΙΟΣΣ
OF-YOU THE SON THAT THE SON OF-
ΟΥΔΟΞΑΣΗΣΕΚΑΘΩΣΕΔΩΚΑ
2 YOU SH'D-BE-esteemING YOU according-AS YOU-GIVE
ΣΑΥΤΩΕΞΟΥΣΙΑΝΠΑΣΗΣΣΑ
to-Him authority OF-EVERY FLESH
ΡΚΟΣΙΝΑΠΑΝΟΔΕΔΩΚΑΣΑΥ
THAT EVERY WHICH YOU-HAVE-GIVEN to-Him
B ΕΙ *and s*1* Ω *for* Η *s*1* Ω *o. o.*
ΤΩΔΩΣΗΑΥΤΟΙΣΖΩΗΝΑΙΩ
He-SH'D-BE-GIVING to-them LIFE eonian
ΝΙΟΝΑΥΤΗΔΕΕΣΤΙΝΗΑΙΩΝ
3 this YET IS THE eonian
s o. A, *for* Ω, ΟΥ B*s o.*
ΙΟΣΖΩΗΙΝΑΓΕΙΝΩΣΚΩΣΙΝ
LIFE THAT THEY-MAY-BE-KNOWING
A+Ε
ΣΕΤΟΝΜΟΝΟΝΑΛΗΘΙΝΟΝΘΕ
YOU THE ONLY TRUE God
s o.
ΟΝΚΑΙΟΝΑΠΕΣΤΕΙΛΑΣΙΗΣ
AND WHOM YOU-commission JESUS

4 The charge against all mankind is that all sin and are wanting of the glory of God (Ro. 3[23]). God guarantees to give glory and honor and incorruption to all who endure in good acts. Our Lord is the only one who can claim the reward. He is the only one who glorified God on the earth. He is the only one who accomplished the work God gave Him. Hence it seems perfectly natural for Him to demand glorification. Yet He does not ask for the glory His work deserves, but the glory which He had before the world is. He leaves His reward with God Himself. The saints will be a precious part of it.

6 Hebrew names were usually most expressive of character, life or ministry. Even we speak of a good or a bad "name", referring rather to character than sound or significance. Among the Jews the name of their God was given the honor due to the deity, hence it was never pronounced. Christ manifested God's name by displaying His attributes in His life and conduct.

It is a precious thought to consider the disciples as a gift from the Father to His Son. As such, He valued them, not for their own sakes alone, but because of the Giver. It is this interweaving of human lives into the affections of God and His Christ which should give us the greatest cause for confidence and comfort. Our little lives are bound up with the love of God for His Son and the Son's response to the Father. As He says (10), all His belong to God, and all God's are His. It is a great thing to have a God. But it is a much greater to know ourselves as the valued possession of God and His Beloved.

10 Glory consists in the esteem in which we are held by others. In the world Christ had no glory then, but in His own He was esteemed more than ever was the lot of man, and it has come to pass that, even in the world that rejects Him and repudiates His teaching, His name is placed upon the pinnacle of moral glory.

11 It seems evident that, in spirit, the Lord is beyond the cross. There it was that He finished His work (4), and until then He was still in the world.

17 These things speaks Jesus, and
lifting His eyes to heaven, He said,
"Father, the hour has come. Glo-
rify Thy Son, that Thy Son should
2 be glorifying Thee, according as
Thou givest Him authority over all
flesh, that every one whom Thou
hast given to Him, to them He
3 should be giving eonian life. Now
this eonian life is that they may be
knowing Thee, the only true God
and Jesus Christ, Whom Thou dost
commission.
4 *I* glorify Thee on the earth, fin-
ishing the work which Thou hast
given Me, that I should be doing it.
5 And now glorify *Thou* Me, Fa-
ther, with Thyself, with the glory
which I had with Thee before the
6 world is. I make manifest Thy
name to the men whom Thou givest
Me out of the world. Thine they
were and Thou givest them to Me,
7 and they have kept Thy word. Now
they know that all, whatever Thou
8 hast given Me is from Thee, seeing
that the declarations which Thou
hast given Me I have given them,
and *they* took them, and know tru-
ly that I came out from Thee, and
they believe that *Thou* dost com-
mission Me.
9 *I* am asking concerning them.
Not concerning the world am I
asking, but concerning those whom
Thou hast given Me, seeing that
10 they are Thine. And all Mine are
Thine, and Thine Mine. And I
11 have been glorified in them. And
I am no longer in the world, and
they are in the world, and *I* am
coming to Thee. Holy Father,
keep them in Thy name in which
Thou hast given them to Me, that
they may be one, according as We
12 are. When I was with them in the
world *I* kept those whom Thou hast
given Me in Thy name, and I

ΟΥΝΧΡΙϹΤΟΝΕΓΩϹΕΕΔΟΞΑ
4 ANOINTED I YOU esteemize

ϹΑΕΠΙΤΗϹΓΗϹΤΟΕΡΓΟΝΤΕ
ON THE LAND THE ACT matur-

s o. s1* ϵ o.
ΛΕΙΩϹΑϹΟΔΕΔΩΚΑϹΜΟΙΙΝ
ing WHICH YOU-HAVE-GIVEN to-ME THAT

ΑΠΟΙΗϹΩΚΑΙΝΥΝΔΟΞΑϹΟΝ
5 I-SHOULD-BE-DOING AND NOW esteemize

ΜΕϹΥΠΑΤΕΡΠΑΡΑϹΕΑΥΤΩΤ
ME YOU FATHER BESIDE YOURself to-

s1*+N
ΗΔΟΞΗΗΕΙΧΟΝΠΡΟΤΟΥΤΟΝ
THE esteem WHICH I-HAD BEFORE THE THE

ΚΟϹΜΟΝΕΙΝΑΙΠΑΡΑϹΟΙΕΦ
6 SYSTEM TO-BE BESIDE YOU I-make-

ΑΝΕΡΩϹΑϹΟΥΤΟΟΝΟΜΑΤΟΙ
APPEAR OF-YOU THE NAME • to-THE

ϹΑΝΘΡΩΠΟΙϹΟΥϹΕΔΩΚΑϹΜ
humans WHOM YOU-GIVE to-

ΟΙΕΚΤΟΥΚΟϹΜΟΥϹΟΙΗϹΑΝ
ME OUT OF-THE SYSTEM to-YOU THEY-WERE

B o. o.
ΚΑΙΕΜΟΙΑΥΤΟΥϹΕΔΩΚΑϹΚ
AND to-ME them YOU-GIVE AND

s o.=THEY-KEEP C
ΑΙΤΟΝΛΟΓΟΝϹΟΥΤΕΤΗΡΗΚ
THE saying OF-YOU THEY-HAVE-KEPT

A+CI s THEY-KNEW s o. o. A o.
ΑΝΝΥΝΕΓΝΩΚΑΝΟΤΙΠΑΝΤΑ
7 NOW THEY-HAVE-KNOWN that ALL

AB o.=YOU-GIVE B ϵ
ΟϹΑΔΕΔΩΚΑϹΜΟΙΠΑΡΑϹΟΥ
as-much-as YOU-HAVE-GIVEN to-ME BESIDE YOU

A CT AB o.=YOU-GIVE
ΕΙϹΙΝΟΤΙΤΑΡΗΜΑΤΑΑΔΕΔ
8 ARE that THE declarations WHICH YOU'VE-

B ϵ
ΩΚΑϹΜΟΙΔΕΔΩΚΑΑΥΤΟΙϹΚ
GIVEN to-ME I-HAVE-GIVEN to-them AND

As1* omit AND THEY-KNOW
ΑΙΑΥΤΟΙΕΛΑΒΟΝΚΑΙΕΓΝΩ
they GOT AND THEY-KNOW

ϹΑΝΑΛΗΘΩϹΟΤΙΠΑΡΑϹΟΥΕ
TRUly that BESIDE YOU I-

s1* C
ΞΗΛΘΟΝΚΑΙΕΠΙϹΤΕΥϹΑΝΟ
OUT-CAME AND THEY-BELIEVE that

s o.
ΤΙϹΥΜΕΑΠΕϹΤΕΙΛΑϹΕΓΩΠ
9 YOU ME commission I A-

ΕΡΙΑΥΤΩΝΕΡΩΤΩΟΥΠΕΡΙΤ
BOUT them AM-asking NOT ABOUT THE

ΟΥΚΟϹΜΟΥΕΡΩΤΩΑΛΛΑΠΕΡ
SYSTEM I-AM-asking but ABOUT

ΙΩΝΔΕΔΩΚΑϹΜΟΙΟΤΙϹΟΙΕ
WHOM YOU-HAVE-GIVEN to-ME that to-YOU THEY-

s ΕΜΟΙ ΑΥΤΟΥϹΕΔΩΚΑϹ
ΙϹΙΝΚΑΙΤΑΕΜΑΠΑΝΤΑϹΑΕ
10 ARE AND THE MY ALL YOUR IS

to-ME them YOU GIVE *for* THE MY ALL YOUR IS AND THE
ϹΤΙΝΚΑΙΤΑϹΑΕΜΑΚΑΙΔΕΔ
AND THE YOUR MY AND I-HAVE-*been*-

YOUR MY s ϵ o.
ΟΞΑϹΜΑΙΕΝΑΥΤΟΙϹΚΑΙΟΥ
11 esteemizED IN them AND NOT-

A IN THE SYSTEM I-AM
ΚΕΤΙΕΙΜΙΕΝΤΩΚΟϹΜΩΚΑΙ
STILL I-AM IN THE SYSTEM AND

A O
ΑΥΤΟΙΕΝΤΩΚΟϹΜΩΕΙϹΙΝΚ
they IN THE SYSTEM ARE AND

Bs o. o.
ΑΙΕΓΩΠΡΟϹϹΕΕΡΧΟΜΑΙΠΑ
I TOWARD YOU AM-COMING FATHER

B H
ΤΕΡΑΓΙΕΤΗΡΗϹΟΝΑΥΤΟΥϹ
HOLY! KEEP them

s o.=YOU-GIVE
ΕΝΤΩΟΝΟΜΑΤΙϹΟΥΩΔΕΔΩΚ
IN THE NAME OF-YOU to-WHICH YOU-HAVE

B *had*+ΚΑΙ
ΑϹΜΟΙΙΝΑΩϹΙΝΕΝΚΑΘΩϹΗ
GIVEN to-ME THAT THEY-MAY-BE ONE according-AS WE

B ϵ Bs *omit* IN THE SYSTEM
ΜΕΙϹΟΤΕΗΜΗΝΜΕΤΑΥΤΩΝΕ
12 when I-WAS WITH them IN

ΝΤΩΚΟϹΜΩΕΓΩΕΤΗΡΟΥΝΑΥ
THE SYSTEM I KEPT them

s *had*+K B ΩBs2o.
ΤΟΥϹΕΝΤΩΟΝΟΜΑΤΙϹΟΥΟΥ
IN THE NAME OF-YOU WHOM

Bs2o. s1* *omits* WHOM YOU-H.-G. to-ME A *omits* AND s1* C
ϹΑΕΔΩΚΑϹΜΟΙΚΑΙΕΦΥΛΑΞ
YOU-HAVE-GIVEN to-ME AND I-GUARD

CON *for* ΞΑ s o.
ΑΚΑΙΟΥΔΕΙϹΕΞΑΥΤΩΝΑΠΩ
AND NOT-YET-ONE OUT OF-them *was*-de-

ΛΕΤΟΕΙΜΗΟΥΙΟϹΤΗϹΑΠΩΛ
stroyED IF NO THE SON OF-THE destruction

s o.
ΕΙΑϹΙΝΑΗΓΡΑΦΗΠΛΗΡΩΘΗ
THAT THE WRITing MAY-BE-BEING-FILLED

ΝΥΝΔΕΠΡΟϹϹΕΕΡΧΟΜΑΙΚΑ
13 NOW YET TOWARD YOU I-AM-COMING AND

ΙΤΑΥΤΑΛΑΛΩΕΝΤΩΚΟϹΜΩΙ
these I-AM-TALKING IN THE SYSTEM THAT

B o.
ΝΑΕΧΩϹΙΝΤΗΝΧΑΡΑΝΤΗΝΕ
THEY-MAY-BE-HAVING THE JOY THE MY

s1* K s *small* ϵ *added*
ΜΗΝΠΕΠΛΗΡΩΜΕΝΗΝΕΝΕΑΥ
HAVING-*been*-FILLED IN selves

ΤΟΙϹΕΓΩΔΕΔΩΚΑΑΥΤΟΙϹΤ
14 I HAVE-GIVEN to-them THE

ΟΝΛΟΓΟΝϹΟΥΚΑΙΟΚΟϹΜΟϹ
saying OF-YOU AND THE SYSTEM

s o.
ΕΜΕΙϹΗϹΕΝΑΥΤΟΥϹΟΤΙΟΥ
HATES them that NOT

ΚΕΙϹΙΝΕΚΤΟΥΚΟϹΜΟΥΚΑΘ
THEY-ARE OUT OF-THE SYSTEM according-

s1* *omits* I
ΩϹΕΓΩΟΥΚΕΙΜΙΕΚΤΟΥΚΟϹ
AS I NOT AM OUT OF-THE SYSTEM

ΜΟΥΟΥΚΕΡΩΤΩΙΝΑΑΡΗϹΑΥ
15 NOT I-AM-asking THAT YOU-SHOULD-BE-LIFT-

B1 wicked ΠΟΝΗΡΟΥ B1 *omits* but *to*
ΤΟΥϹΕΚΤΟΥΚΟϹΜΟΥΑΛΛΑΙΝ
ING them OUT OF-THE SYSTEM but THAT

guard them, and not one of them
was destroyed except the son of de-
struction, that the scripture may be
13 fulfilled. Yet now I am coming to
Thee, and these things am I speak-
ing in the world that they may be
having My joy fulfilled in them-
selves.
14 *I* have given them Thy word.
And the world hates them, seeing
that they are not of the world, ac-
15 cording as *I* am not of the world. I
am not asking that Thou shouldst
be taking them away out of the
world, but that Thou shouldst be
keeping them out of the wicked-
16 ness. They are not of the world,
according as *I* am not of the world.
17 Hallow them by Thy truth. Thy
word is truth.
18 According as Thou dost dispatch
Me into the world, *I* also dispatch
19 them into the world. And for
their sakes *I* am hallowing Myself,
that *they* also may be hallowed by
20 the truth. Yet not concerning
these only am I asking, but also
concerning those who are believing
21 into Me through their word, that
they may all be one, according as
Thou, Father, art in Me, and I in
Thee, that *they* also may be in Us,
that the world should be believing
that *Thou* dost commission Me.
22 And *I* have given them the glory
which Thou hast given Me, that
they may be one, according as *We*
23 are One. I in them and Thou in
Me, that they may be perfected in
one, and that the world may be
knowing that *Thou* dost commis-
sion Me and dost love them accord-
ing as Thou dost love Me.
24 Father, whom Thou hast given
Me, I will that where *I* am *they* al-
so may be with Me, that they may
be beholding My glory, which
Thou hast given Me, seeing that

19 That holiness, or sanctification, is not essentially a cleansing from sin is evident from this statement, for our Lord would not cleanse Himself from His own sin, for He had none, and He was not cleansed from, but bore, the sins of others. When the priest was consecrated, his hands were filled with the sacrifice. Real holiness consists in a positive occupation with the things of God, rather than a negative absence of sin.

22 The unity existing between the Son and the Father is here defined, for He desires the same oneness for His disciples. It is a unity of spirit and a community of interests which characterized the early disciples. This is the unity which exists between the Son and the Father. There is no thought of identity. How distinct they were in will, which is the vital element in personality, was to be seen a little later, in the garden of Gethsemane, where the will of Christ was not in line with God's. The cross was not His will, but the subordination of it to His Father.

23 It is with awed hearts and unshod feet that we enter into the pure precincts of God's love to His Son. We feel most unworthy to listen to such sacred secrets. Before the disruption, before sin or sorrow or a single sigh had sent its shadows across this scene, God's love for His Son had its birth. He came into the world, not to win God's love, but in response to it. His whole ministry was an exhibition of it, and an appeal for a suitable response. Now He reveals its fullest force, when He declares that God loves them as He loved Him. Few of His followers at that time, or even after the enlightening aid of the spirit that He had promised, entered into the fullness of this marvelous manifestation of God's affections.

1 The visits to this garden seem to have been the only pleasure the Lord allowed Himself during His ministry. In the arid East a watered garden is a delightful spot in contrast to its surroundings. How sad that this should witness the awful agony, instead of providing rest and refreshment!

1-3 Compare Mt. 26:36-50; Mk. 14:32-46; Lu. 22:39-48.

them B¹ SYSTEM Κ
ΑΤΗΡΗϹΗϹΑΥΤΟΥϹΕΚΤΟΥΠ
YOU-SHOULD-BE-KEEPING them OUT OF-THE wick-
ΟϹΜΟΥ B¹ *omits* OUT OF-THE SYSTEM
ΟΝΗΡΟΥΕΚΤΟΥΚΟϹΜΟΥΟΥΚ
16 ed OUT OF-THE SYSTEM NOT
ΕΙϹΙΝΚΑΘΩϹΕΓΩΟΥΚΕΙΜΙ
THEY-ARE according-AS I NOT AM
ΕΚΤΟΥΚΟϹΜΟΥΑΓΙΑϹΟΝΑΥ
17 OUT OF-THE SYSTEM HOLYize them
B *omits* THE s *o.* ABs¹* *omit* OF-YOU
ΤΟΥϹΕΝΤΗΑΛΗΘΕΙΑϹΟΥΟΛ
IN THE TRUTH OF-YOU THE say-
s¹* *omits* T. S. THE Y. T. B+Η THE s *o.*
ΟΓΟϹΟϹΟϹΑΛΗΘΕΙΑΕϹΤΙΝ
ing THE YOUR TRUTH IS
s *o.*
ΚΑΘΩϹΕΜΕΑΠΕϹΤΕΙΛΑϹΕΙ
18 according-AS ME YOU-commission INTO
s *o.*
ϹΤΟΝΚΟϹΜΟΝΚΑΓΩΑΠΕϹΤΕ
THE SYSTEM AND-I commission
ΙΛΑΑΥΤΟΥϹΕΙϹΤΟΝΚΟϹΜΟ
them INTO THE SYSTEM
B¹ ΚΑΓΩ *to* ΚΟϹΜΟΝ *repeats* As *omit* I
ΝΚΑΙΥΠΕΡΑΥΤΩΝΕΓΩΑΓΙΑ
19 AND OVER them I AM-HOLYIZING
ΖΩΕΜΑΥΤΟΝΙΝΑΩϹΙΝΚΑΙΑ
Myself THAT MAY-BE AND they
ΥΤΟΙΗΓΙΑϹΜΕΝΟΙΕΝΑΛΗΘ
HAVING-*been*-HOLYIZED IN TRUTH
sB¹ *o.*
ΕΙΑΟΥΠΕΡΙΤΟΥΤΩΝΔΕΕΡΩ
20 NOT ABOUT these YET I-AM-ASKING
ΤΩΜΟΝΟΝΑΛΛΑΚΑΙΠΕΡΙΤΩ
ONLY but AND ABOUT THE
ΝΠΙϹΤΕΥΟΝΤΩΝΔΙΑΤΟΥΛΟ
ones-BELIEVING THRU THE saying
ΓΟΥΑΥΤΩΝΕΙϹΕΜΕΙΝΑΠΑΝ
21 OF-them INTO ME THAT ALL
As Ε
ΤΕϹΕΝΩϹΙΝΚΑΘΩϹϹΥΠΑΤΗ
ONE THEY-MAY-BE according-AS YOU FATHER
ΡΕΝΕΜΟΙΚΑΓΩΕΝϹΟΙΙΝΑΚ
IN ME AND-I IN YOU THAT AND
As (*s now faint, erased*) *add* ΕΝ ONE
ΑΙΑΥΤΟΙΕΝΗΜΙΝΩϹΙΝΙΝΑ
they IN US MAY-BE THAT
Bs¹* *o.*
ΟΚΟϹΜΟϹΠΙϹΤΕΥϹΗΟΤΙϹΥ
THE SYSTEM SHOULD-BE-BELIEVING that YOU
s *o.* Bs *o. o.*
ΜΕΑΠΕϹΤΕΙΛΑϹΚΑΙΕΓΩΤΗ
22 ME commission AND I THE
A *o.*=YOU-GIVE As I-GIVE *o.*
ΝΔΟΞΑΝΗΝΔΕΔΩΚΑϹΜΟΙΔΕ
esteem WHICH YOU-HAVE-GIVEN to-ME I-HAVE-
ΔΩΚΑΑΥΤΟΙϹΙΝΑΩϹΙΝΕΝΚ
GIVEN to-them THAT THEY-MAY-BE ONE ac-
s¹* *omits* ONE Bs¹* *omit* ARE
ΑΘΩϹΗΜΕΙϹΕΝΕϹΜΕΝΕΓΩΕ
23 cording-AS WE ONE ARE I IN
ΝΑΥΤΟΙϹΚΑΙϹΥΕΝΕΜΟΙΙΝ
them AND YOU IN ME THAT

s *o.*
ΑΩϹΙΝΤΕΤΕΛΕΙΩΜΕΝΟΙΕΙ
THEY-MAY-BE HAVING-*been*-matured INTO
B *om.* AND s *om.* THAT B+Ε
ϹΕΝΚΑΙΙΝΑΓΙΝΩϹΚΗΟΚΟϹ
ONE AND THAT MAY-BE-KNOWING THE SYSTEM
s *o.*
ΜΟϹΟΤΙϹΥΜΕΑΠΕϹΤΕΙΛΑϹ
that YOU ME commission
ΚΑΙΗΓΑΠΗϹΑϹΑΥΤΟΥϹΚΑΘ
AND YOU-LOVE them according-
s Ε Bs *o.*
ΩϹΕΜΕΗΓΑΠΗϹΑϹΠΑΤΗΡΟΥ
24 AS ME YOU-LOVE FATHER WHOM
Bs *o.* A *o.*=YOU-GIVE
ϹΔΕΔΩΚΑϹΜΟΙΘΕΛΩΙΝΑΟΠ
YOU-HAVE-GIVEN to-ME I-AM-WILLING THAT THE-?-
Bs *o. o.*
ΟΥΕΙΜΙΕΓΩΚΑΙΕΚΕΙΝΟΙΩ
where AM I AND those MAY-
ϹΙΝΜΕΤΕΜΟΥΙΝΑΘΕΩΡΩϹΙ
BE WITH ME THAT THEY-MAY-BE-beholding
B *o.* B YOU-GIVE *o.*
ΝΤΗΝΔΟΞΑΝΤΗΝΕΜΗΝΗΝΔΕ
THE esteem THE MY WHICH YOU-
ΔΩΚΑϹΜΟΙΟΤΙΗΓΑΠΗϹΑϹΜ
HAVE-GIVEN to-ME that YOU-LOVE ME
ΕΠΡΟΚΑΤΑΒΟΛΗϹΚΟϹΜΟΥΠ
25 BEFORE DOWN-CASTING OF-SYSTEM FA-
s Ε
ΑΤΗΡΔΙΚΑΙΕΚΑΙΟΚΟϹΜΟϹ
THER JUST! AND THE SYSTEM
A *omits* YOU
ϹΕΟΥΚΕΓΝΩΕΓΩΔΕϹΕΕΓΝΩ
YOU NOT KNEW I YET YOU KNEW
ΝΚΑΙΟΥΤΟΙΕΓΝΩϹΑΝΟΤΙϹ
AND these KNOW that YOU
s *o.*
ΥΜΕΑΠΕϹΤΕΙΛΑϹΚΑΙΕΓΝΩ
26 ME commission AND I-KNOWize
ΡΙϹΑΑΥΤΟΙϹΤΟΟΝΟΜΑϹΟΥ
to-them THE NAME OF-YOU
ΚΑΙΓΝΩΡΙϹΩΙΝΑΗΑΓΑΠΗΗ
AND I-SHALL-BE-KNOWIZING THAT THE LOVE WHICH
s ΑΥΤΟΥϹ them *for* ME
ΝΗΓΑΠΗϹΑϹΜΕΕΝΑΥΤΟΙϹΗ
YOU-LOVE ME IN them MAY-BE
ΚΑΓΩΕΝΑΥΤΟΙϹΤΑΥΤΑΕΙΠ
18 AND-I IN them these saying
Bs *omit* THE s *had* +ΑΥ
ΩΝΟΙΗϹΟΥϹΕΞΗΛΘΕΝϹΥΝΤ
THE JESUS OUT-CAME TOGETHER to-
ΟΙϹΜΑΘΗΤΑΙϹΑΥΤΟΥΠΕΡΑ
THE LEARNers OF-Him OTHER-SIDE
s *o.* As¹* ΟΥ
ΝΤΟΥΧΕΙΜΑΡΡΟΥΤΩΝΚΕΔΡ
OF-THE WINTER-GUSH THE KEDRON
s¹* ΟΥ
ΩΝΟΠΟΥΗΝΚΗΠΟϹΕΙϹΟΝΕΙ
THE-?-where WAS GARDEN INTO WHICH He-
ϹΗΛΘΕΝΑΥΤΟϹΚΑΙΟΙΜΑΘΗ
INTO-CAME He AND THE LEARNers
ΤΑΙΑΥΤΟΥΗΔΕΙΔΕΚΑΙΙΟΥ
2 OF-Him HAD-PERCEIVED YET AND JUDAS

3 Darkness is the day, for evil doers. The Lord worked in the day. Satan fears the light. Even in the night they need a squad of soldiers and armed deputies to take a gentle, unarmed Man and His timid disciples. His simple words cast them to the earth. He calmly orders them to leave His disciples alone. It would seem that He was in authority, rather than they.

4 We must look behind the scenes to appreciate the tremendous issues involved in this betrayal. The cohorts of darkness were in command of Satan. The one who had deluded Eve in the garden of Eden was bruising the heel of the woman's Seed. He had managed to enlist mankind against Him. Christ Himself had called the Jews children of their father the Slanderer. Satan had actually obsessed Judas, and in him was present as chief actor and spectator. The Prince of light and the Prince of darkness meet in the treacherous kiss of Judas.

10-14 Compare Mt. 26[51-57]; Mk. 14[47-53]; Lu. 22[49-54].

10 Impulsive Peter has not yet learned the lesson of the cross, and so he does the very worst possible thing. The difficulty with the Lord's enemies was that they had no ears that heard. What use is it to strike off the very thing they lacked? But the Lord has a heart for His enemies even in this time of His sorest distress. Elsewhere we read that He healed the hurt of the one who came to take His life. What a marvelous hint of the blessings to which His sorrows would give birth!

11 The Lord was aware of His enemies' thoughts. He perceived the opposition of Satan, yet He saw behind it all the will of His Father. The cup He was to drain was a bitter one. He had no wish to drink it. He knew what men would do, but did not blame them for it. He prayed for their forgiveness. He knew the craft of Satan, but He also knew that behind all these was, not only the iron will of a sovereign God, but the loving affection of a Father. He received it all from His hands. He not only bends beneath the stroke, but He leaves it all to the Father's love. He could trust, though He slay Him. His was the faith that never failed.

Thou lovest Me before the disrup-
25 tion of the world. Just Father,
the world, also, knew Thee not, yet
I knew Thee. And these know that
26 *Thou* dost commission Me. And I
make known to them Thy name,
and I shall make it known, that the
love with which Thou lovest Me
may be in them and I in them."
18 Saying these things, Jesus came
out with His disciples to the other
side of the Kedron winter brook,
where there was a garden, into
which He entered, He and His dis-
2 ciples. Now Judas also, who is be-
traying Him, is acquainted with the
place, seeing that Jesus was often
assembled there with His disciples.
3 Judas, then, getting a squad and
deputies of the chief priests and
Pharisees, is coming there with
lanterns and torches and weapons.
4 Jesus, then, being aware of all
that is coming upon Him, coming
out, said to them, "Whom are you
5 seeking?" They answered Him,
"Jesus, the Nazarene." Jesus is
saying to them, "*I* am." Now Ju-
das, also, who is betraying Him,
stood with them.
6 As, then, He said to them, "*I*
am," they drop behind and fall
7 on the ground. Again, then, He
inquires of them, "Whom are you
seeking?" Now they said, "Jesus,
8 the Nazarene." Jesus answered,
"I said to you that *I* am. If, then,
you are seeking Me, let these go
9 away," that the saying may be ful-
filled which He said, that "Of
those whom Thou hast given Me,
of them I lose not one."
10 Simon Peter, then, having a
sword, draws it, and hits the chief
priest's slave and strikes off his
right ear. Now the name of the
11 slave was Malchus. Jesus, then,
said to Peter, "Put the sword into

ΔΑϹΟΠΑΡΑΔΙΔΟΥϹΑΥΤΟΝΤ
THE *one*-BESIDE-GIVING Him THE
Α+Є
ΟΝΤΟΠΟΝΟΤΙΠΟΛΛΑΚΙϹϹΥ
PLACE that MANY-times WAS-
Bs *omit* THE B WITH THE LEARNERS OF-Him there
ΝΗΧΘΗΟΙΗϹΟΥϹЄΚЄΙΜЄΤΑ
TOGETHER-LED THE JESUS there WITH
ΤΩΝΜΑΘΗΤΩΝΑΥΤΟΥΟΟΥΝΙ
3 THE LEARNERS OF-Him THE THEN JU-
ΟΥΔΑϹΛΑΒΩΝΤΗΝϹΠЄΙΡΑΝ
DAS GETTING THE BAND
ΚΑΙЄΚΤΩΝΑΡΧΙЄΡЄΩΝΚΑΙ
AND OUT OF-THE chief-SACRED-*ones* AND
s+ЄΚ *had* B+Є A *omits* OF-THE *and* s *once dotted it*
ΤΩΝΦΑΡΙϹΑΙΩΝΥΠΗΡЄΤΑϹ
OF-THE PHARISEES subservients
s1* *omits* there s2 o.
ЄΡΧЄΤΑΙЄΚЄΙΜЄΤΑΦΑΝΩΝ
IS-COMING there WITH APPEARERS
ΚΑΙΛΑΜΠΑΔΩΝΚΑΙΟΠΛΩΝΙ
4 AND SHINERS AND IMPLEMENTS JE-
s ΔЄ A o.
ΗϹΟΥϹΟΥΝЄΙΔΩϹΠΑΝΤΑΤΑ
SUS THEN HAVING-PERCEIVED ALL THE
B Η
ЄΡΧΟΜЄΝΑЄΠΑΥΤΟΝЄΞЄΛΘ
COMING ON Him OUT-COMING
B Є B o. B ΚΑΙΛЄΓЄΙ AND SAYING *for* said
ΩΝЄΙΠЄΝΑΥΤΟΙϹΤΙΝΑΖΗΤ
said to-them ANY YE-ARE-
ЄΙΤЄΑΠЄΚΡΙΘΗϹΑΝΑΥΤΩΙ
5 SEEKING THEY-answered to-Him JE-
ΗϹΟΥΝΤΟΝΝΑΖΩΡΑΙΟΝΛЄΓ
SUS THE NAZARENE IS-SAYING
Bs *omit* THE B I AM JESUS
ЄΙΑΥΤΟΙϹΟΙΗϹΟΥϹЄΓΩЄΙ
to-them THE JESUS I AM
AsB1 o.
ΜΙЄΙϹΤΗΚЄΙΔЄΚΑΙΙΟΥΔΑ
HAD-STOOD YET AND JUDAS
ϹΟΠΑΡΑΔΙΔΟΥϹΑΥΤΟΝΜЄΤ
THE *one*-BESIDE-GIVING Him WITH
A *omits* THEN s1* *omits* to-them
ΑΥΤΩΝΩϹΟΥΝЄΙΠЄΝΑΥΤΟΙ
6 them AS THEN He-said to-them
A Ο
ϹЄΓΩЄΙΜΙΑΠΗΛΘΑΝЄΙϹΤΑ
I AM THEY-FROM-COME INTO THE
A Ο A Є o.
ΟΠΙϹΩΚΑΙЄΠЄϹΑΝΧΑΜΑΙΠ
7 BEHIND AND THEY-FALL ON-GROUND A-
s them He-inquires-of
ΑΛΙΝΟΥΝЄΠΗΡΩΤΗϹЄΝΑΥΤ
GAIN THEN He-inquires-of them
ΟΥϹΤΙΝΑΖΗΤЄΙΤЄΟΙΔЄЄΙ
ANY YE-ARE-SEEKING THE-*ones* YET said
ΠΟΝΙΗϹΟΥΝΤΟΝΝΑΖΩΡΑΙΟ
JESUS THE NAZARENE
ΝΑΠЄΚΡΙΘΗΙΗϹΟΥϹЄΙΠΟΝ
8 answered JESUS I-said
ΥΜΙΝΟΤΙЄΓΩЄΙΜΙЄΙΟΥΝЄ
to-you that I AM IF THEN ME

ΜЄΖΗΤЄΙΤЄΑΦЄΤЄΤΟΥΤΟΥ
YE-ARE-SEEKING FROM-LET these
ϹΥΠΑΓЄΙΝΙΝΑΠΛΗΡΩΘΗΟΛ
9 TO-BE-UNDER-LEADING THAT MAY-BE-BEING-FILLED THE
ΟΓΟϹΟΝЄΙΠЄΝΟΤΙΟΥϹΔЄΔ
saying WHICH He-said that WHOM YOU-HAVE-
ΩΚΑϹΜΟΙΟΥΚΑΠΩΛЄϹΑЄΞΑ
GIVEN to-me NOT I-destroy OUT OF-
A Ο Υ
ΥΤΩΝΟΥΔЄΝΑϹΙΜΩΝΟΥΝΠЄ
10 them NOT-YET-ONE SIMON THEN Peter
ΤΡΟϹЄΧΩΝΜΑΧΑΙΡΑΝЄΙΛΚ
HAVING SWORD DRAWS
As Є o. B o.
ΥϹЄΝΑΥΤΗΝΚΑΙЄΠΑΙϹЄΝΤ
her AND HITS THE
s SLAVE OF-THE chief-SACRED-*one*
ΟΝΤΟΥΑΡΧΙЄΡЄΩϹΔΟΥΛΟΝ
OF-THE chief-SACRED-*one* SLAVE
ΚΑΙΑΠЄΚΟΨЄΝΑΥΤΟΥΤΟΩΤ
AND FROM-STRIKES OF-him THE EAR-lobe
A o. o.
ΑΡΙΟΝΤΟΔЄΞΙΟΝΗΝΔЄΟΝΟ
THE RIGHT WAS YET NAME
ΜΑΤΩΔΟΥΛΩΜΑΛΧΟϹЄΙΠЄΝ
11 to-THE SLAVE MALCHUS said
ΟΥΝΟΙΗϹΟΥϹΤΩΠЄΤΡΩΒΑΛ
THEN THE JESUS to-THE Peter BE-CASTING
ЄΤΗΝΜΑΧΑΙΡΑΝЄΙϹΤΗΝΘΗ
THE SWORD INTO THE scab-
ΚΗΝΤΟΠΟΤΗΡΙΟΝΟΔЄΔΩΚЄ
bard THE DRINK-cup WHICH HAS-GIVEN
ΝΜΟΙΟΠΑΤΗΡΟΥΜΗΠΙΩΑΥΤ
to-ME THE FATHER NOT NO I-MAY-BE-DRINKING
s o. B+Є
ΟΗΟΥΝϹΠЄΙΡΑΚΑΙΟΧΙΛΙΑ
12 it THE THEN BAND AND THE THOUSAND-
ΡΧΟϹΚΑΙΟΙΥΠΗΡЄΤΑΙΤΩΝ
chief AND THE subservients OF-THE
ΙΟΥΔΑΙΩΝϹΥΝЄΛΑΒΟΝΤΟΝ
JUDA-ans TOGETHER-GOT THE
ΙΗϹΟΥΝΚΑΙЄΔΗϹΑΝΑΥΤΟΝ
JESUS AND THEY-BIND Him
Bs1* *omit* -FROM- Bs *omit* Him
ΚΑΙΑΠΗΓΑΓΟΝΑΥΤΟΝΠΡΟϹ
13 AND THEY-FROM-LED Him TOWARD
ΑΝΝΑΝΠΡΩΤΟΝΗΝΓΑΡΠЄΝΘ
ANNAS BEFORE-most he-WAS for father-IN-
ЄΡΟϹΤΟΥΚΑΙΑΦΑΟϹΗΝΑΡΧ
LAW OF-THE CAIAPHAS WHO WAS chief-SA-
ΙЄΡЄΥϹΤΟΥЄΝΙΑΥΤΟΥЄΚЄ
CRED-*one* OF-THE year that
ΙΝΟΥΗΝΔЄΚΑΙΑΦΑϹΟϹΥΜΒ
14 it-WAS YET CAIAPHAS THE *one*-TOGETH-
ΟΥΛЄΥϹΑϹΤΟΙϹΙΟΥΔΑΙΟΙ
ER-COUNSELL*ing* to-THE JUDA-ans

[15-21] Compare Mt. 26[58-69]; Mk. 14[54-65]; Lu. 22[54-71].

[17] We can imagine what a tumult was in the heart of the impetuous, warm-hearted, self-confident Peter. *He* would never disown His Lord! *He* would suffer anything for His sake! He would not believe the Lord's plain prediction of his faithlessness. He was ready to face torture and death—some great thing which would bring him applause —but he was not ready for a simple question from a mere maid. Perhaps he prided himself on following the Lord into the house, but his pride must have suffered severely as he pondered his craven conduct. He was having a practical experience of what the apostle records concerning those who seek to please God in the flesh—"What I am hating, this am I doing" (Ro. 7 [15]). How many since have found that they, too, were like Peter, strong to will, but unable to carry out the desires of their heart. And the best part of such an experience is that it destroys confidence in the flesh and drives us to the ground of grace, where we receive power and ability to carry out the mind of the spirit.

[18] Houses in the cities of Palestine are heated by means of a charcoal brazier. It is a copper stand about two feet high, with a chafing dish on top. This pan is filled with ashes and on this the charcoal is placed. It is taken outside and lighted and kindled by the breeze or a fan. Then it is brought into the house.

[19] Contrast Peter's craven course with the firm fortitude of his Master. The chief priest, the symbol of holiness and truth, masks his diabolical design by a hypocritical inquiry into the Lord's teachings. But the Lord reads his heart and tears off his mask. There was not the slightest weakness or compromise. It never occurred to Him to deny aught of His teaching or to evade the sufferings which threw their gloomy shadows across His path.

[24] Annas was made chief priest by Cyrenius, but was deposed seven years later. After three others had held the office, his son-in-law, Caiaphas, became chief priest, and he always seems to be reckoned as holding the office with him. Luke tells us that both were

the scabbard. The cup which the
Father has given Me, should I not
drink it at all?"
12 The squad, then, and the cap-
tain, and the deputies of the Jews
apprehended Jesus and they bind
13 Him, and led Him away to Annas
first, for he was the father-in-law
of Caiaphas, who was the chief
14 priest of that year. Now it was
Caiaphas who advises the Jews that
it is expedient for one man to be dy-
ing for the sake of the people.
15 Now Simon Peter and another
disciple followed Jesus. Now that
disciple was known to the chief
priest, and he entered together
with Jesus into the courtyard of
16 the chief priest. Yet Peter stood
at the door outside.
The other disciple, then, who was
known to the chief priest, came
out and told the door keeper and
17 he led Peter in. The maid, then, who
kept the door, is saying to Peter,
"Are not *you* also of this man's dis-
ciples?" *He* is saying, "I am not!"
18 Now the slaves and deputies also
stood by, having made a charcoal
fire, seeing that it was cold, and
they warmed themselves. Now Pe-
ter, also, was standing with them,
and warming himself.
19 The chief priest, then, asks Je-
sus concerning His disciples and
20 concerning His teaching. And Je-
sus answered him, "*I* have spoken
boldly to the world. *I* always
teach in a synagogue and in the
sanctuary where all the Jews are
coming together, and I speak noth-
21 ing in hiding. Why are you ask-
ing Me? Inquire of those who have
heard what I talk to them. *Lo!
they* are aware what *I* said."
22 Now at His saying these things,
one of the deputies standing by
gives Jesus a slap, saying "Are you

ΣΟΤΙΣΥΜΦΕΡΕΙΕΝΑΑΝΘΡΩ
that it-is-being-expedient ONE human
A ΛΕΣ(s o.)ΘΑΙ
ΠΟΝΑΠΟΘΑΝΕΙΝΥΠΕΡΤΟΥΛ
TO-BE-FROM-DYING OVER THE PEO-
s o.
ΛΟΥΗΚΟΛΟΥΘΕΙΔΕΤΩΙΗΣΟ
15 PLE followed YET to-THE JESUS
s[5]+Ο
ΥΣΙΜΩΝΠΕΤΡΟΣΚΑΙΑΛΛΟΣ
SIMON Peter AND other
ΜΑΘΗΤΗΣΟΔΕΜΑΘΗΤΗΣΕΚΕ
LEARNER THE YET LEARNER that
B KNOWN WAS
ΙΝΟΣΗΝΓΝΩΣΤΟΣΤΩΑΡΧΙΕ
WAS KNOWN to-THE chief-SACRED-
ΡΕΙΚΑΙΣΥΝΕΙΣΗΛΘΕΝΤΩΙ
one AND he-TOGETHER-INTO-CAME to-THE JE-
ΗΣΟΥΕΙΣΤΗΝΑΥΛΗΝΤΟΥΑΡ
SUS INTO THE COURT OF-THE chief-
ASB[1] o.
ΧΙΕΡΕΩΣΟΔΕΠΕΤΡΟΣΕΙΣΤ
16 SACRED-*one* THE YET Peter HAD-STOOD
s OUT TOWARD THE DOOR
ΗΚΕΙΠΡΟΣΤΗΘΥΡΑΕΞΩΕΞΗ
TOWARD THE DOOR OUT OUT-CAME
ΛΘΕΝΟΥΝΟΜΑΘΗΤΗΣΟΑΛΛΟ
THEN THE LEARNER THE other
B o. o. o.=THE B OF- ΟΥ
ΣΟΣΗΝΓΝΩΣΤΟΣΤΩΑΡΧΙΕΡ
WHO WAS KNOWN to-THE chief-SACRED-*one*
B ΩΣ *for* Ι
ΕΙΚΑΙΕΙΠΕΝΤΗΘΥΡΩΡΩΚΑ
AND said to-THE DOOR-SEE-er AND
s ΝΕΓΚΕ Bs o.
ΙΕΙΣΗΓΑΓΕΝΤΟΝΠΕΤΡΟΝΛ
17 INTO-LED THE Peter IS-
B[1] o. B to-THE Peter THE maid THE DOOR-SEE-er
ΕΓΕΙΟΥΝΗΠΑΙΔΙΣΚΗΗΘΥΡ
saying THEN THE maid THE DOOR-
ΩΡΟΣΤΩΠΕΤΡΩΜΗΚΑΙΣΥΕΚ
SEE-er to-THE Peter NO AND YOU OUT
ΤΩΝΜΑΘΗΤΩΝΕΙΤΟΥΑΝΘΡΩ
OF-THE LEARNERs ARE OF-THE human
ΠΟΥΤΟΥΤΟΥΛΕΓΕΙΕΚΕΙΝΟ
this he-is-saying that-*one*
ASB[1] o. s o.
ΣΟΥΚΕΙΜΙΕΙΣΤΗΚΕΙΣΑΝΔ
18 NOT I-AM HAD-STOOD YET
AB *omit* AND
ΕΚΑΙΟΙΔΟΥΛΟΙΚΑΙΟΙΥΠΗ
AND THE SLAVES AND THE subservients
ΡΕΤΑΙΑΝΘΡΑΚΙΑΝΠΕΠΟΙΗ
EMBER (charcoal) HAVING-made
ΚΟΤΕΣΟΤΙΨΥΧΟΣΗΝΚΑΙΕΘ
that cold it-was AND THEY-
A Ε o. A *omits* AND
ΕΡΜΑΙΝΟΝΤΟΗΝΔΕΚΑΙΟΠΕ
WARMED WAS YET AND THE Peter
A WITH them THE Peter
ΤΡΟΣΜΕΤΑΥΤΩΝΕΣΤΩΣΚΑΙ
WITH them HAVING-STOOD AND
A Ε o.
ΘΕΡΜΑΙΝΟΜΕΝΟΣΟΥΝΑΡΧ
19 WARMING THE THEN chief-SA-

s o.
ΙΕΡΕΥΣΗΡΩΤΗΣΕΝΤΟΝΙΗΣ
CRED-*one* asks THE JESUS
ΟΥΝΠΕΡΙΤΩΝΜΑΘΗΤΩΝΑΥΤ
ABOUT THE LEARNERs OF-Him
ΟΥΚΑΙΠΕΡΙΤΗΣΔΙΔΑΧΗΣΑ
AND ABOUT THE TEACHING OF-
AB *omit* AND s[1]* JESUS to-him Bs *omit* THE
ΥΤΟΥΚΑΙΑΠΕΚΡΙΘΗΑΥΤΩΟ
20 Him AND answered to-him THE
B[1] o.
ΙΗΣΟΥΣΕΓΩΠΑΡΡΗΣΙΑΛΕΛ
JESUS I to-boldness HAVE-
ΑΛΗΚΑΤΩΚΟΣΜΩΕΓΩΠΑΝΤΟ
TALKED to-THE SYSTEM I always
ΤΕΕΔΙΔΑΞΑΕΝΣΥΝΑΓΩΓΗΚ
TEACH IN TOGETHER-LEAD AND
ΑΙΕΝΤΩΙΕΡΩΟΠΟΥΠΑΝΤΕΣ
IN THE SACRED-place THE-?-where ALL
ΟΙΙΟΥΔΑΙΟΙΣΥΝΕΡΧΟΝΤΑ
THE JUDA-ans ARE-TOGETHER-COMING
ΙΚΑΙΕΝΚΡΥΠΤΩΕΛΑΛΗΣΑΟ
AND IN HIDDEN I-TALK NOT-
Bs o. o.=ask
ΥΔΕΝΤΙΜΕΕΡΩΤΑΣΕΠΕΡΩΤ
21 YET-ONE ANY ME YOU-ARE-asking inquire-of
A Δ
ΗΣΟΝΤΟΥΣΑΚΗΚΟΟΤΑΣΤΙΕ
THE *ones*-HAVING-HEARD ANY I-
ΛΑΛΗΣΑΑΥΤΟΙΣΙΔΕΟΥΤΟΙ
TALK to-them BE-PERCEIVING these
ΟΙΔΑΣΙΝΑΕΙΠΟΝΕΓΩΤΑΥΤ
22 HAVE-PERCEIVED WHICH said I these
ABs[1]* *omit* OF-THE
ΑΔΕΑΥΤΟΥΕΙΠΟΝΤΟΣΕΙΣΤ
YET OF-Him saying ONE OF-
A OF-THE subservients (ABs[1]* ΩΣ *for* Ο) *ones*-HAVING-B.-S.
ΩΝΠΑΡΕΣΤΗΚΟΤΩΝΥΠΗΡΕΤ
THE *ones*-HAVING-BESIDE-STOOD subservients
B o.
ΩΝΕΔΩΚΕΝΡΑΠΙΣΜΑΤΩΙΗ
GIVES SLAP to-THE JESUS
B+Ε
ΣΟΥΕΙΠΩΝΟΥΤΩΣΑΠΟΚΡΙΝ
saying thus YOU-ARE-answering
s ΟΔΕΙΗΣΟΥΣΕΙΠΕΝ
ΗΤΩΑΡΧΙΕΡΕΙΑΠΕΚΡΙΘΗΑ
23 to-THE chief-SACRED-*one* answered to-
ΑΥΤΩ(Α+Ο) *for* a. to-h. J. s[1]* ΕΙΠΟΝ said
ΥΤΩΙΗΣΟΥΣΕΙΚΑΚΩΣΕΛΑΛ
him JESUS IF EVILLY I-TALK
ΗΣΑΜΑΡΤΥΡΗΣΟΝΠΕΡΙΤΟΥ
witness-YOU ABOUT THE
ΚΑΚΟΥΕΙΔΕΚΑΛΩΣΤΙΜΕΔΕ
EVIL IF YET IDEALLY ANY ME YOU-ARE-
s o. s o. A *omits* T. s ΔΕ YET
ΡΕΙΣΑΠΕΣΤΕΙΛΕΝΟΥΝΑΥΤ
24 SKINNING commissions THEN Him
ΟΝΟΑΝΝΑΣΔΕΔΕΜΕΝΟΝΠΡΟ
THE ANNAS HAVING-*been*-BOUND TOWARD
ΣΚΑΙΑΦΑΝΤΟΝΑΡΧΙΕΡΕΑΗ
25 CAIAPHAS THE chief-SACRED-*one* WAS

chief priests (Lu. 3[2]). This alone shows how little regard they had for God's law, which prescribed a single succession absolutely independent of human interference. They were false, chosen by ungodly alien enemies, He was the true Priest about to offer up the true Lamb. They were supposed to put away the sin of the people. Instead, they are the instigators of the sin of sins.

25-27 Compare Mt. 26[71-75]; Mk. 14[69-72]; Lu. 22[58-62].

28-32 Compare Mt. 27[1-2]; Mk. 15[1]; Lu. 23[1].

28 What insufferable hypocrites they were! Plotting the death of God's holy One, and afraid their bloody feet would be defiled by entering where He was! The law said, "You shall not murder." And their greatest regret was that they could not kill Him themselves! The only accusation they could bring was that they demanded His death.

29 In marked contrast with the high priest is the conduct of Pilate. They were enlightened by the law, but their light had become darkness. He had nothing but the feeble flicker of natural conscience, but he wished to follow it. His first thought, however, was for himself. If possible, he would get out of this dilemma by turning Him over to them. In so doing he would not invite their displeasure and would avoid the immediate responsibility of doing what was undoubtedly an unjust act. But they did not want to try Him. They wanted to murder Him.

33-38 Compare Mt. 27[11-14]; Mk. 15[2-5]; Lu. 23[2-12].

36 Scripture knows of five "worlds", which correspond to the five eons. Before Christ's kingdom will be set up there must be the great judgments which usher in a new eon and a new world. Had the Jews received Him, humanly speaking, the kingdom would have come, but, since they reject Him, He could say "*Now* is My kingdom not hence." Ever since the crisis in His ministry when it became evident that the nation would not hear, He had put off the kingdom to a distant time. For some time He had not been proclaiming the kingdom, so that Pilate had no fault to find.

answering the chief priest thus?"
23 Jesus answered him, "If I speak
evilly, testify concerning the evil,
yet if ideally, why are you lashing
24 Me?" Annas, then dispatches Him
bound to Caiaphas the chief priest.
25 Now Simon Peter was standing
and warming himself. They said,
then, to him, "Are not *you* also of
his disciples?" *He* disowns and
26 said "I am not." One of the chief
priest's slaves, being a relative of
the one whose ear Peter strikes off,
is saying "Did *I* not perceive you
27 in the garden with him?" Again,
then, Peter disowns. And immediately
a cock crows.
28 They are, then, leading Jesus
from Caiaphas to the pretorium.
Now it was morning and *they* did
not enter the pretorium lest they
may be defiled, but may be eating
the passover.
29 Then Pilate came out to them
and is averring, "What accusation
are you bringing against this man?"
30 They answered and said to him,
"If this man was doing no evil, we
should not give him up to you."
31 Pilate then, said to them, "*You*
take him and judge him according
to your law."
The Jews, then, said to him, "It
is not allowed us to kill any one,"
32 that the word of Jesus may be fulfilled
which He said, signifying
what death He was about to die.
33 Again, then, Pilate entered into
the pretorium and summons Jesus
and said to Him, "Are *you* the
king of the Jews?"
34 Jesus answered him, "Are *you*
saying this of yourself, or did others
tell you concerning Me?"
35 Pilate answered, "Am *I* a Jew?
Your nation and the chief priests
give you up to me. What do you
do?"

ΝΔΕCΙΜΩΝΠΕΤΡΟCΕCΤΩCΚ
YET SIMON Peter HAVING-STOOD AND
A Є o.
ΑΙΘΕΡΜΑΙΝΟΜΕΝΟCΕΙΠΟΝ
WARMING THEY-said
ΟΥΝΑΥΤΩΜΗΚΑΙCΥΕΚΤΩΝΜ
THEN to-him NO AND YOU OUT OF-THE LEARN-
ΑΘΗΤΩΝΑΥΤΟΥΕΙΗΡΝΗCΑΤ
ers OF-Him ARE he-disowns
A ΛΕΓΕΙ IS-SAYING
ΟΕΚΕΙΝΟCΚΑΙΕΙΠΕΝΟΥΚΕ
that-*one* AND said NOT I-AM
ΙΜΙΛΕΓΕΙΕΙCΕΚΤΩΝΔΟΥΛ
26 IS-SAYING ONE OUT OF-THE SLAVES
s N
ΩΝΤΟΥΑΡΧΙΕΡΕΩCCΥΓΓΕΝ
OF-THE chief-SACRED-*one* TOGETHER-gener-
B *o.*
ΗCΩΝΟΥΑΠΕΚΟΨΕΝΠΕΤΡΟC
ated BEING OF-WHOM FROM-STRIKES Peter
s o.
ΤΟΩΤΙΟΝΟΥΚΕΓΩCΕΕΙΔΟΝ
THE EAR NOT I YOU PERCEIVED
ΕΝΤΩΚΗΠΩΜΕΤΑΥΤΟΥΠΑΛΙ
27 IN THE GARDEN WITH Him AGAIN
AB *omit* THE
ΝΟΥΝΗΡΝΗCΑΤΟΟΠΕΤΡΟCΚ
THEN disowns THE Peter AND
ΑΙΕΥΘΕΩCΑΛΕΚΤΩΡΕΦΩΝΗ
immediately UN-LAYER SOUNDS
CΕΝΑΓΟΥCΙΝΟΥΝΤΟΝΙΗCΟ
28 THEY-ARE-LEADING THEN THE JESUS
ΥΝΑΠΟΤΟΥΚΑΙΑΦΑΕΙCΤΟΠ
FROM THE CAIAPHAS INTO THE PRE-
ΡΑΙΤΩΡΙΟΝΗΝΔΕΠΡΩΙΚΑΙ
TORIUM it-WAS YET morning AND
ΑΥΤΟΙΟΥΚΕΙCΗΛΘΟΝΕΙCΤ
they NOT INTO-CAME INTO THE
ΟΠΡΑΙΤΩΡΙΟΝΙΝΑΜΗΜΙΑΝ
PRETORIUM THAT NO THEY-MAY-BE-
ΘΩCΙΝΑΛΛΑΦΑΓΩCΙΝΤΟΠΑ
BEING-DEFILED but THEY-MAY-BE-EATING THE PASS-
s TOWARD them THE PILATE OUT *s o.*
CΧΑΕΞΗΛΘΕΝΟΥΝΟΠΕΙΛΑΤ
29 OVER OUT-CAME THEN THE PILATE
A *omits* OUT A ЄΙ
ΟCΕΞΩΠΡΟCΑΥΤΟΥCΚΑΙΦΗ
OUT TOWARD them AND IS-AVER-
ΠΕΝ said
CΙΝΤΙΝΑΚΑΤΗΓΟΡΙΑΝΦΕΡ
RING ANY accusation YE-ARE-CAR-
B*s*[1] *omit* DOWN
ΕΤΕΚΑΤΑΤΟΥΑΝΘΡΩΠΟΥΤΟ
RYING DOWN OF-THE human this
ΥΤΟΥΑΠΕΚΡΙΘΗCΑΝΚΑΙΕΙ
30 THEY-answered AND THEY-
B*s* Λ
ΠΟΝΑΥΤΩΕΙΜΗΗΝΟΥΤΟCΚΑ
said to-Him IF NO WAS this-*One* EVIL
A *o.* A Ο C *and s*[1]* *has* ΗCΑC *for* ΩΝ
ΚΟΝΠΟΙΩΝΟΥΚΑΝCΟΙΠΑΡΕ
DOING NOT EVER to-YOU WE-BESIDE-

s ЄΙ *for* Δ
ΔΩΚΑΜΕΝΑΥΤΟΝΕΙΠΕΝΟΥΝ
31 GIVE Him said THEN
B *omits* THE *s o.*
ΑΥΤΟΙCΟΠΕΙΛΑΤΟCΛΑΒΕΤ
to-them THE PILATE BE-GETTING
s o.
ΕΑΥΤΟΝΥΜΕΙCΚΑΙΚΑΤΑΤΟ
Him YE AND according-to THE
B+Є *s*[1]* *omits* Him
ΝΝΟΜΟΝΥΜΩΝΚΡΙΝΑΤΕΑΥΤ
LAW OF-YOU JUDGE-YE Him
B *omits* THEN A ΔΕ YET
ΟΝΕΙΠΟΝΟΥΝΑΥΤΩΟΙΙΟΥΔ
said THEN to-him THE JUDA-ans
ΑΙΟΙΗΜΙΝΟΥΚΕΞΕCΤΙΝΑΠ
to-US NOT IS-allowed TO-
s o. *s had* ΙΟΥΔΕΝΑ *added*
ΟΚΤΕΙΝΑΙΟΥΔΕΝΑΙΝΑΟΛΟ
32 FROM-KILL NOT-YET-ONE THAT THE SAY-
s[1]* *omits* WHICH He-said
ΓΟCΤΟΥΙΗCΟΥΠΛΗΡΩΘΗΟΝ
ing OF-THE JESUS MAY-BE-BEING-FILLED WHICH
A *o.*
ΕΙΠΕΝCΗΜΑΙΝΩΝΠΟΙΩΘΑΝ
He-said SIGNIFYING ?-to-THE-WHICH DEATH
s o.
ΑΤΩΗΜΕΛΛΕΝΑΠΟΘΝΗCΚΕΙ
He-WAS-ABOUT TO-BE-FROM-DYING
ΝΕΙCΗΛΘΕΝΟΥΝΕΙCΤΟΠΡΑ
33 INTO-CAME THEN INTO THE PRETORIUM
B AGAIN INTO THE PRETORIUM *s o.*
ΙΤΩΡΙΟΝΠΑΛΙΝΟΠΕΙΛΑΤΟ
AGAIN THE PILATE
B *o.*
CΚΑΙΕΦΩΝΗCΕΝΤΟΝΙΗCΟΥ
AND SOUNDS THE JESUS
A ΟΙC *for* Ω
ΝΚΑΙΕΙΠΕΝΑΥΤΩCΥΕΙΟΒΑ
AND said to-Him YOU ARE THE KING
CΙΛΕΥCΤΩΝΙΟΥΔΑΙΩΝΑΠΕ
34 OF-THE JUDA-ans answered
A ΝΑΤΟ AB *omit* to-him B *omits* THE A Φ *o. o.*
ΚΡΙΘΗΑΥΤΩΟΙΗCΟΥCΑΠΟC
to-him THE JESUS FROM YOUR-
s[1]* *omits* YOU *s*[1]* ΕΙΠΑC*o.s*[2]
ΕΑΥΤΟΥCΥΤΟΥΤΟΛΕΓΕΙCΗ
self YOU this are-saying OR
B said to-YOU
ΑΛΛΟΙCΟΙΕΙΠΟΝΠΕΡΙΕΜΟ
others to-YOU said ABOUT ME
s o.
ΥΑΠΕΚΡΙΘΗΟΠΕΙΛΑΤΟCΜΗ
35 answered THE PILATE NO-
ANY *omitted by s*[1]*
ΤΙΕΓΩΙΟΥΔΑΙΟCΕΙΜΙΤΟΕ
ANY I JUDA-an AM THE NA-
s[1]* *o.*
ΘΝΟCΤΟCΟΝΚΑΙΟΙΑΡΧΙΕΡ
TION THE YOUR AND THE chief-SACRED-*ones*
s[1]* Υ
ΕΙCΠΑΡΕΔΩΚΑΝCΕΕΜΟΙΤΙ
BESIDE-GIVE YOU to-ME ANY
ΕΠΟΙΗCΑCΑΠΕΚΡΙΘΗΙΗCΟ
36 YOU-DO answered JESUS
s MY KINGdom *omits* THE
ΥCΗΒΑCΙΛΕΙΑΗΕΜΗΟΥΚΕC
THE KINGdom THE MY NOT IS
ΤΙΝΕΚΤΟΥΚΟCΜΟΥΤΟΥΤΟΥ
OUT OF-THE SYSTEM this

37 Pilate, like many others who have mistaken the Lord's meaning, thought that He denied being a King. Perhaps he thought that He was founding a "spiritual kingdom". But the Lord corrects this false supposition. He solemnly asseverates that He is in very truth a King. This was a very serious matter for Pilate to pass upon, for he was the political head of the people. It is this charge alone that appeals to him, hence he gives our Lord the private investigation noted only in this account. Many zealous impostors arose from time to time among the Jews, proclaiming themselves to be the Messiah, and inciting the Jews to insurrection against the Romans. The real issue between Pilate and our Lord was to settle the question whether He intended to lead an armed resistance to the rule of Rome. In case He did, Pilate perforce must act to suppress the incipient rebellion and to execute the leader. But, as the Lord had no thought of establishing His kingdom in this manner, He convinces Pilate of His innocence in that regard. The other charges were religious and did not interest Pilate. Hence he desired to set Him free.

38-40 Compare Mt. 27[15-23]; Mk. 15[6-15]; Lu. 23[13-25].

40 The people choose Bar-Abbas, which signifies Son-Father. They preferred a son of their own father, the Slanderer, a man who was a robber and a murderer, to the Son of the Father, Who not only brought them an untold wealth of blessing but actually brought the dead to life again. What a contrast between these two, whose names are so similar! The Saviour suffers: the sinner is set free! Bar-Abbas is a type of the great mass who will eventually be saved without faith.

1-3 Compare Mt. 27[24-31]; Mk. 15[15-20].

1 The Roman soldiers mock the Messianic hope of Israel by making Him a mimic monarch. The royal purple and the thorny wreath are accompanied by mocking adulation of His imaginary majesty. Some day that bleeding brow will wear its many diadems. But all the regal rank that these reveal will not endear Him to our hearts like the cruel wreath of thorns. It is the symbol of a power and a glory that compels a willing homage and an adoring loyalty.

36 Jesus answered, "My kingdom is
not of this world. If My kingdom
were of this world, My deputies,
also, would have contended, lest I
should be given up to the Jews. Yet
now is My kingdom not hence."
37 Pilate, then, said to Him, "Are
you not a king, then?"
Jesus answered, "*You* are saying that *I* am a King. For this also have *I* been born, and for this have I come into the world, that I should be testifying to the truth. Every one who is of the truth is hearing My voice."
38 Pilate is saying to Him, "What
is truth!" And, saying this, he
came out again to the Jews and is
saying to them, "*I* am finding
29 nothing to charge him with. Now
it is your usage that I should be
releasing one to you in the Passover. Are you intending, then, that
I should be releasing to you the
king of the Jews?"
40 They, then, all clamor again,
saying, "Not this one, but Bar-Abbas!" Now Bar-Abbas was a
robber.
19 Then Pilate took Jesus, then, and
2 scourges Him. And the soldiers,
braiding a wreath out of thorns,
place it on His head, and with a
purple cloak they clothed Him.
3 And they came to Him and said,
"Rejoice! O king of the Jews!"
4 and give Him slaps. And Pilate
came outside again and is saying
to them, "*Lo!* I am leading him
out to you, that you may know that
I am finding nothing to charge him
with."
5 Jesus, then, came out, wearing
the thorny wreath and the purple
cloak. And he is saying to them,

ΕΙΕΚΤΟΥΚΟϹΜΟΥΤΟΥΤΟΥΗ
IF OUT OF-THE SYSTEM this WAS
s MY KINGdom o. omits THE AB omit AND
ΝΗΒΑϹΙΛΕΙΑΗΕΜΗΚΑΙΟΙΥ
THE KINGdom THE MY AND THE sub-
A EVER THE to-ME CONTENDED
ΠΗΡΕΤΑΙΟΙΕΜΟΙΗΓΩΝΙΖΟ
servients THE to-ME CONTENDED
B[1] omits EVER
ΝΤΟΑΝΙΝΑΜΗΠΑΡΑΔΟΘΩΤΟ
EVER THAT NO I-MAY-BE-BEING-BESIDE-GIVEN to-
ΙϹΙΟΥΔΑΙΟΙϹΝΥΝΔΕΗΒΑϹ
THE JUDA-ans NOW YET THE KINGdom
s MY KINGdom omits THE
ΙΛΕΙΑΗΕΜΗΟΥΚΕϹΤΙΝΕΝΤ
THE MY NOT IS hence
s o.
ΕΥΘΕΝΕΙΠΕΝΟΥΝΑΥΤΩΟΠΕ
37 said THEN to-Him THE PI-
ΙΛΑΤΟϹΟΥΚΟΥΝΒΑϹΙΛΕΥϹ
LATE NOT THEN KING
B had +C
ΕΙϹΥΑΠΕΚΡΙΘΗΟΙΗϹΟΥϹϹ
ARE YOU answered THE JESUS YOU
ΥΛΕΓΕΙϹΟΤΙΒΑϹΙΛΕΥϹΕΙ
ARE-saying that KING AM
Bs omit I Bs omit AND
ΜΙΕΓΩΕΓΩΕΙϹΤΟΥΤΟΚΑΙΓ
I I INTO this AND HAVE-
ΕΓΕΝΝΗΜΑΙΚΑΙΕΙϹΤΟΥΤΟ
been-generated AND INTO this
ΕΛΗΛΥΘΑΕΙϹΤΟΝΚΟϹΜΟΝΙ
I-HAVE-COME INTO THE SYSTEM THAT
s had ABOUT THE TRUTH Η ΠΕΡΙ ΤΗϹ Α(so.)ΛΗ
ΝΑΜΑΡΤΥΡΗϹΩΤΗΑΛΗΘΕΙΑ
I-SHOULD-BE-witnessing to-THE TRUTH
ΘΙΑϹ s[1]* omits OUT s o.
ΠΑϹΟΩΝΕΚΤΗϹΑΛΗΘΕΙΑϹΑ
EVERY THE one-BEING OUT OF-THE TRUTH IS-
ΚΟΥΕΙΜΟΥΤΗϹΦΩΝΗϹΛΕΓΕ
38 HEARING OF-ME THE SOUND IS-saying
s o. s[1]*+C
ΙΑΥΤΩΟΠΕΙΛΑΤΟϹΤΙΕϹΤΙ
to-Him THE PILATE ANY IS
ΝΑΛΗΘΕΙΑΚΑΙΤΟΥΤΟΕΙΠΩ
TRUTH AND this saying
ΝΠΑΛΙΝΕΞΗΛΘΕΝΠΡΟϹΤΟΥ
AGAIN he-OUT-CAME TOWARD THE
ϹΙΟΥΔΑΙΟΥϹΚΑΙΛΕΓΕΙΑΥ
JUDA-ans AND IS-saying to-them
ΤΟΙϹΕΓΩΟΥΔΕΜΙΑΝΑΙΤΙΑ
I NOT-YET-ONE cause
B AM-FINDING IN Him cause
ΝΕΥΡΙϹΚΩΕΝΑΥΤΩΕϹΤΙΝΔ
39 AM-FINDING IN Him IS YET
s o.
ΕϹΥΝΗΘΕΙΑΥΜΙΝΙΝΑΕΝΑΔ
TOGETHER-CUSTOM to-YOUp THAT ONE I-SH'D-
A to-YOUp I-SH'D-BE-FROM-LOOSING B omits IN
ΠΟΛΥϹΩΥΜΙΝΕΝΤΩΠΑϹΧΑΒ
BE-FROM-LOOSING to-YOUp IN THE PASSOVER YE-
A ΑΙ for Ε AB omit THAT
ΟΥΛΕϹΘΕΟΥΝΙΝΑΑΠΟΛΥϹΩ
ARE-intending THEN THAT I-SH'D-BE-FROM-LOOSING

ΥΜΙΝΤΟΝΒΑϹΙΛΕΑΤΩΝΙΟΥ
to-YOUp THE KING OF-THE JUDA-ans
ΔΑΙΩΝΕΚΡΑΥΓΑϹΑΝΟΥΝΠΑ
40 THEY-clamor THEN AGAIN
Bs omit ALL
ΛΙΝΠΑΝΤΕϹΛΕΓΟΝΤΕϹΜΗΤ
ALL saying NO this-
ΟΥΤΟΝΑΛΛΑΤΟΝΒΑΡΑΒΒΑΝ
One but THE Bar-Abbas
ΗΝΔΕΟΒΑΡΑΒΒΑϹΛΗϹΤΗϹΤ
19 WAS YET THE Bar-Abbas ROBBER then
s o. s Ω s o.
ΟΤΕΟΥΝΕΛΑΒΕΝΟΠΕΙΛΑΤΟ
THEN GOT THE PILATE
s omits AND B+Ε
ϹΤΟΝΙΗϹΟΥΝΚΑΙΕΜΑϹΤΙΓ
THE JESUS AND scourges
ΩϹΕΝΚΑΙΟΙϹΤΡΑΤΙΩΤΑΙΠ
2 AND THE WARriors BRAID-
ΛΕΞΑΝΤΕϹϹΤΕΦΑΝΟΝΕΞΑΚ
ing WREATH OUT OF-POINT-
s[1]* Ε Bs omit ON
ΑΝΘΩΝΕΠΕΘΗΚΑΝΑΥΤΟΥΕΠ
FLOWERS THEY-ON-PLACE OF-Him ON
Bs o. Bs o. A+Ε
ΙΤΗΝΚΕΦΑΛΗΝΚΑΙΙΜΑΤΙΟ
THE HEAD AND cloak
ΝΠΟΡΦΥΡΟΥΝΠΕΡΙΕΒΑΛΟΝ
PURPLE THEY-ABOUT-CAST (past)
A omits THEY-CAME TOWARD Him AND
ΑΥΤΟΝΚΑΙΗΡΧΟΝΤΟΠΡΟϹΑ
3 Him AND THEY-CAME TOWARD Him
s omits THE
ΥΤΟΝΚΑΙΕΛΕΓΟΝΧΑΙΡΕΟΒ
AND THEY-said BE-JOYING THE KING
s o.
ΑϹΙΛΕΥϹΤΩΝΙΟΥΔΑΙΩΝΚΑ
OF-THE JUDA-ans AND
A Υ o.
ΙΕΔΙΔΟϹΑΝΑΥΤΩΡΑΠΙϹΜΑ
THEY-GIVE to-Him SLAPS
s omits AND B o. s THE PILATE OUT
ΤΑΚΑΙΕΞΗΛΘΕΝΠΑΛΙΝΕΞΩ
4 AND OUT-CAME AGAIN OUT
s o.
ΟΠΕΙΛΑΤΟϹΚΑΙΛΕΓΕΙΑΥΤ
THE PILATE AND IS-saying to-them
ΟΙϹΙΔΕΑΓΩΥΜΙΝΑΥΤΟΝΕΞ
BE-PERCEIVING I-AM-LEADING to-YOUp Him OUT
s cause NOT-YET-ONE s had ΟΥΧ for NOT-YET-ONE
ΩΙΝΑΓΝΩΤΕΟΤΙΟΥΔΕΜΙΑΝ
THAT YE-MAY-BE-KNOWING that NOT-YET-ONE
A IN Him cause I-AM-FINDING
ΑΙΤΙΑΝΕΥΡΙϹΚΩΕΝΑΥΤΩΕ
5 cause I-AM-FINDING IN Him OUT-
B omits THE
ΞΗΛΘΕΝΟΥΝΟΙΗϹΟΥϹΕΞΩΦ
CAME THEN THE JESUS OUT wear-
ΟΡΩΝΤΟΝΑΚΑΝΘΙΝΟΝϹΤΕΦ
ing THE POINT-FLOWERY WREATH
s omits THE
ΑΝΟΝΚΑΙΤΟΠΟΡΦΥΡΟΥΝΙΜ
AND THE PURPLE cloak
ΑΤΙΟΝΚΑΙΛΕΓΕΙΑΥΤΟΙϹΙ
AND IS-saying to-them BE-

7 It appears on the surface, that Pilate's question, when he heard that the Lord claimed to be the Son of God, was ignored. Not so. Since the Lord *was* the Son of God it was far beneath His dignity to reply in words. His conduct was far more convincing. Pilate understood His silence far better than any words.

8 The magnificent bearing of Christ before Pilate is without a parallel in the annals of justice. He should have been afraid of the cruel and unscrupulous Roman minion, but it is Pilate who fears. And when the haughty Roman threatens Him He calmly tells him that there is a higher authority. What a triumphant trust in God sustained Him in all this terrific and heart rending ordeal! Can we not picture to ourselves the furious, bloodthirsty mob, keeping its distance for hypocritical fear of contamination, yet fouling the very atmosphere with their false and fiendish accusations; the disdainful governor, who has no wish to become involved in their religious controversies, arrogant, yet fearful, strong, yet weakly catering to their unjust demands; and the solitary, self-composed, lowly Man. He was meekly bowing to the will of God; they were ignorantly fulfilling the behest of Satan.

12 Pilate was submitting to what he deemed a political necessity. We must concede that he did all any Roman governor would have done under the circumstances. The Jews could easily have caused trouble at Rome if he should fail to deal summarily with one who was popularly hailed as a political opponent of Cæsar.

14 The reading "third" (instead of the usual "sixth") is used on the evidence of the editor of Sinaiticus. Many ingenious explanations have been offered in order to harmonize the sixth hour in this passage with the third hour in Mk. 15^{25}, but none of them are satisfactory. The darkness did not fall until the sixth hour, which is midday, but that came not only after His own crucifixion, and that of the malefactors, but also after the robbers had been impaled.

16-24 Compare Mt. 27$^{24-35}$; Mk. 15$^{15-24}$; Lu. 23$^{24-34}$.

6 "*Lo!* the man!" When, then, the
chief priests and the deputies perceived Him, they clamor, saying,
"Crucify! Crucify Him!"

And Pilate is saying to them,
"*You* take him and crucify him,
for *I* am finding nothing to charge
him with."

7 The Jews answered him, "*We*
have a law, and according to our
law he ought to die, seeing that he
makes himself the son of God."

8 When, then, Pilate hears this
9 saying he was the more afraid. And
he entered the pretorium again
and is saying to Jesus, "Whence
are *you?*" Yet Jesus gives him no
10 answer. Pilate, then, is saying to
Him, "You are not talking to *me!*"
Are you not aware that I have
authority to release you and have
authority to crucify you?"

11 Jesus answered him, "You have
no authority against Me in a single
thing except it were given you from
above. Therefore he who is betraying Me to you has the greater sin."

12 At this, Pilate sought to release
Him, yet the Jews clamored, saying, "If you should be releasing
this man, you are not a friend of
Cæsar! Every one who is making
himself king is contradicting Cæ-
13 sar!" Pilate, then, hearing these
words, led Jesus outside, and he is
seated on the dais in a place termed
the "Pavement", yet in Hebrew
"Gabbatha".

14 Now it was the preparation of
the Passover. It was about the
third hour. And he is saying to
15 the Jews, "*Lo!* your king!" Yet
they clamor then, "Away! Away!
Crucify him!" Pilate is saying to

A Є o. B *omits* THE AS o.
ΔΟΥΟΑΝΘΡΩΠΟCΟΤЄΟΥΝЄΙ
6 PERCEIVING THE human when THEN PER-

ΔΟΝΑΥΤΟΝΟΙΑΡΧΙЄΡЄΙCΚ
CEIVED Him THE chief-SACRED-*ones* AND

s1* Σ Α Ν o.
ΑΙΟΙΥΠΗΡЄΤΑΙЄΚΡΑΥΓΑC
THE subservients THEY-clamor

s1* o. o. s *omits* SAYING
ΑΝΛЄΓΟΝΤЄCCΤΑΥΡΩCΟΝC
saying YOU-impale YOU-

B *omits* Him AB *omit* AND
ΤΑΥΡΩCΟΝΑΥΤΟΝΚΑΙΛЄΓЄ
impale Him AND IS-saying

s o.
ΙΑΥΤΟΙCΟΠЄΙΛΑΤΟCΛΑΒЄ
to-them THE PILATE BE-GETTING

ΤЄΑΥΤΟΝΥΜЄΙCΚΑΙCΤΑΥΡ
Him YE AND YE-impale

ΩCΑΤЄЄΓΩΓΑΡΟΥΧЄΥΡΙCΚ
for NOT AM-FINDING

ΩЄΝΑΥΤΩΑΙΤΙΑΝΑΠЄΚΡΙΘ
7 IN Him cause answered

s *omits* to-him
ΗCΑΝΑΥΤΩΟΙΙΟΥΔΑΙΟΙΗΜ
to-him THE JUDA-ans WE

ЄΙCΝΟΜΟΝЄΧΟΜЄΝΚΑΙΚΑΤ
LAW ARE-HAVING AND according-

Bs *omit* OF-US AS o.
ΑΤΟΝΝΟΜΟΝΗΜΩΝΟΦЄΙΛЄΙ
to THE LAW OF-US He-IS-OWING

s o. A self SON OF-God
ΑΠΟΘΑΝЄΙΝΟΤΙΥΙΟΝΘЄΟΥ
TO-BE-FROM-DYING that SON OF-God

ЄΑΥΤΟΝЄΠΟΙΗCЄΝΟΤЄΟΥΝ
8 self He-makes when THEN

s o.
ΗΚΟΥCЄΝΟΠЄΙΛΑΤΟCΤΟΥΤ
HEARS THE PILATE this

s THE SAYING this
ΟΝΤΟΝΛΟΓΟΝΜΑΛΛΟΝЄΦΟΒ
THE saying RATHER he-was-afraid

ΗΘΗΚΑΙЄΙCΗΛΘЄΝЄΙCΤΟΠ
9 AND he-INTO-CAME INTO THE PRE-

s1 *omits* AGAIN
ΡΑΙΤΩΡΙΟΝΠΑΛΙΝΚΑΙΛЄΓ
TORIUM AGAIN AND IS-saying

ЄΙΤΩΙΗCΟΥΠΟΘЄΝЄΙCΥΟΔ
to-THE JESUS ?-WHICH-PLACE ARE YOU. THE YET

ЄΙΗCΟΥCΑΠΟΚΡΙCΙΝΟΥΚЄ
JESUS answer NOT GIVES

As1* *omit* THEN
ΔΩΚЄΝΑΥΤΩΛЄΓЄΙΟΥΝΑΥΤ
10 to-him IS-saying THEN to-Him

s o. s o.
ΩΟΠЄΙΛΑΤΟCЄΜΟΙΟΥΛΑΛЄ
THE PILATE to-me NOT YOU-ARE-TALK-

ΙCΟΥΚΟΙΔΑCΟΤΙЄΞΟΥCΙΑ
ING. NOT YOU'VE-PERCEIVED that authority

ΝЄΧΩΑΠΟΛΥCΑΙCЄΚΑΙЄΞΟ
I-AM-HAVING TO-FROM-LOOSE YOU AND authority

A Є o.
ΥCΙΑΝЄΧΩCΤΑΥΡΩCΑΙCЄΑ
11 I'M-HAVING TO-impale YOU an-

A *omits* to-him B *omits* THE
ΠЄΚΡΙΘΗΑΥΤΩΟΙΗCΟΥCΟΥ
swered to-him THE JESUS NOT

B+Ι s o.BO. A NOT-YET-ONE DOWN OF-ME
ΚЄΧЄΙCЄΞΟΥCΙΑΝΚΑΤЄΜΟ
YOU-ARE-HAVING authority DOWN OF-ME

A to-YOU HAVING-*been*-GIVEN
ΥΟΥΔЄΜΙΑΝЄΙΜΗΗΝΔЄΔΟΜ
NOT-YET-ONE IF NO WAS HAVING-*been*-GIVEN

ЄΝΟΝCΟΙΑΝΩΘЄΝΔΙΑΤΟΥΤ
to-YOU UP-PLACE THRU this

A+ΔΙ
ΟΟΠΑΡΑΔΟΥCΜЄCΟΙΜЄΙΖΟ
THE *one*-BESIDE-GIVING ME to-YOU GREATER

ΝΑΜΑΡΤΙΑΝЄΧЄΙЄΚΤΟΥΤ
12 missing IS-HAVING OUT OF-this

s o. A SOUGHT THE PILATE
ΟΥΟΠЄΙΛΑΤΟCЄΖΗΤЄΙΑΠΟ
THE PILATE SOUGHT TO-FROM-

ΛΥCΑΙΑΥΤΟΝΟΙΔЄΙΟΥΔΑΙ
LOOSE Him THE YET JUDA-ans

s1* *omits* C. A o.s2o. o. o.BCΑs1*Є+ s1* o. o. o.
ΟΙЄΚΡΑΥΓΑΖΟΝΛЄΓΟΝΤЄC
clamored saying

B *omits* IF-
ЄΑΝΤΟΥΤΟΝΑΠΟΛΥCΗCΟΥΚ
IF-EVER this-*One* YOU-SH'D-BE-FROM-LOOSING NOT

A Є o.
ЄΙΦΙΛΟCΤΟΥΚΑΙCΑΡΟCΠΑ
YOU-ARE FOND-*one* OF-THE CAESAR EVERY

CΟΒΑCΙΛЄΑЄΑΥΤΟΝΠΟΙΩΝ
THE-*one* KING self making

ΑΝΤΙΛЄΓЄΙΤΩΚΑΙCΑΡΙΟΟ
13 IS-contradicting to-THE CAESAR THE THEN

s o.
ΥΝΠЄΙΛΑΤΟCΑΚΟΥCΑCΤΩΝ
PILATE HEAR*ing* OF-THE

ΛΟΓΩΝΤΟΥΤΩΝΗΓΑΓЄΝЄΞΩ
sayings these LED OUT

A+Є
ΤΟΝΙΗCΟΥΝΚΑΙЄΚΑΘΙCЄΝ
THE JESUS AND he-is-seated

ЄΠΙΒΗΜΑΤΟCЄΙCΤΟΠΟΝΛЄ
ON platform INTO PLACE *be*ING-

ΓΟΜЄΝΟΝΛΙΘΟCΤΡΩΤΟΝЄΒ
said STONE-STREW to-HE-

s1* *omits* YET s1* ΓΟΛΓΟΘΑ
ΡΑΙCΤΙΔЄΓΑΒΒΑΘΑΗΝΔЄΠ
14 BREW YET GABBATHA WAS YET prep-

ΑΡΑCΚЄΥΗΤΟΥΠΑCΧΑΩΡΑΗ
aration OF-THE PASSOVER HOUR WAS

ABs1* ЄΚΤΗ sixth
ΝΩCΤΡΙΤΗΚΑΙΛЄΓЄΙΤΟΙC
AS third AND he-IS-saying to-THE

ΙΟΥΔΑΙΟΙCΙΔЄΟΒΑCΙΛЄΥ
JUDA-ans BE-PERCEIVING THE KING

Bs2 *omit* THE YET s1* ЄΛЄΓΟΝ A Ο As1* *omit*
CΥΜΩΝΟΙΔЄЄΚΡΑΥΓΑCΑΝΟ
15 OF-YOU THE YET clamor THEN

THEN those s o. s LIFT-YOU *once dotted*
ΥΝЄΚЄΙΝΟΙΑΡΟΝΑΡΟΝCΤΑ
those LIFT-YOU LIFT-YOU impale-YOU

ΥΡΩCΟΝΑΥΤΟΝΛЄΓЄΙΑΥΤΟ
Him IS-saying to-them

17 Stoning was the mode prescribed by the law of Moses for the death penalty. It was a comparatively swift and painless death, as a single blow on the head would stun the victim into unconsciousness. The Roman cross or stake was far more painful and shameful. The victim was nailed to a single upright stake and left to die, a lingering and humiliating spectacle to all who beheld.

The glamour with which religion seeks to surround the cross is false and misleading. Its only halo is dense darkness, its power weakness, its glory shame.

The shamefulness of crucifixion is the fitting climax to the descent of Christ from the highest glory to the lowest humiliation. Even as He had been far above all, so now it was meet that He should come down to the lowest depths of degradation. It is this aspect of His death which is intended by the term "cross" or "pale". This registers, not the fact of His death, but the manner of it. This, in turn, throws a lurid light on the world that had so little respect for the One Who had the highest place in heaven.

But, besides this, the cross is the place of the curse. It was necessary for the sinless One to become sin. It was needful for Him to forsake the place of the blessing for the place of the curse. "Accursed is every one being hanged on a pole" was a portion of the law which He had never fulfilled. This form of death—crucifixion—robbed Him of His last refuge. God Himself became His enemy, and forsook Him.

23 As our Lord belonged to the lower class, He would doubtless dress accordingly. They wore only five articles of clothing, a long cotton shirt, a girdle, usually of leather or worsted, a turban, sandals, and a tunic over all made of goat's or camel's hair or worsted. The four soldiers could readily divide the first four among themselves, but the fifth, being specially made without a seam, was probably of more value than all the rest together. It would spoil it to divide it, so it was that they were compelled to cast lots and fulfill the Scriptures.

24 See Ps.22[18].

them, "Shall I be crucifying your
king?" The chief priests answered,
"We have no king except Cæsar!"
16 He, then, gives Him up to them,
then, that He may be crucified.
They took Jesus along, then, and
17 led Him away. And, bearing the
cross Himself, He came out into
the place termed the "Skull",
which is termed, in Hebrew, "Gol-
18 gotha", where they crucify Him,
and with Him two others, hence
and hence, yet Jesus in the midst.
19 Now Pilate writes a title also,
and places it on the cross. Now it
was written,

JESUS THE NAZARENE,
THE KING OF THE JEWS.

20 This title, then, many of the Jews
read, seeing that the place where
Jesus was crucified was near the
city, and it was written in He-
brew, Latin, Greek.
21 The chiefs priests of the Jews,
then, said to Pilate, "Do not be
writing 'The king of the Jews' but
that that one said 'I am king of the
Jews'."
22 Pilate answered, "What I have
written, I have written!"
23 The soldiers, then, when they
crucify Jesus, took His garments
and make four parts, to each sol-
dier a part, and the tunic. Now
the tunic was seamless, woven
from above throughout the whole.
24 Then they said to one another,
"We should not be rending it, but
take chances on it, whose it shall
be," that the scripture may be ful-
filled which is saying

"They divide My garments among
themselves,
And on My vesture they cast the lot."

The soldiers, indeed, then, do these
things.

s o.
ΙCΟΠΕΙΛΑΤΟCΤΟΝΒΑCΙΛΕ
THE PILATE THE KING

ΑΥΜΩΝCΤΑΥΡΩCΩΑΠΕΚΡΙΘ
OF-YOUp I-SHALL-BE-impaling answered

ΗCΑΝΟΙΑΡΧΙΕΡΕΙCΟΥΚΕΧ
THE chief-SACRED-ones NOT WE-ARE-

ΟΜΕΝΒΑCΙΛΕΑΕΙΜΗΚΑΙCΑ
HAVING KING IF NO CAESAR

ΡΑΤΟΤΕΟΥΝΠΑΡΕΔΩΚΕΝΑΥ
16 then THEN he-BESIDE-GIVES Him

s to-them Him
ΤΟΝΑΥΤΟΙCΙΝΑCΤΑΥΡΩΘΗ
to-them THAT He-MAY-BE-BEING-impaled

s1*ΟΙΔΕs3 Α s+ΤΕCΑ+ΔΕ As1* *omit* THEN
ΠΑΡΕΛΑΒΟΝΟΥΝΤΟΝΙΗCΟΥ
THEY-BESIDE-GOT THEN THE JESUS

Bs *omit* AND B *omits* FROM-LED AB *omit* Him
ΝΚΑΙΑΠΗΓΑΓΟΝΑΥΤΟΝΚΑΙ
17 AND FROM-LED Him AND

B o. A ΟΥ *for* Ω A THE pale
ΒΑCΤΑΖΩΝΕΑΥΤΩΤΟΝCΤΑΥ
BEARING to-Self THE pale
to-self

ΡΟΝΕΞΗΛΘΕΝΕΙCΤΟΝΛΕΓΟ
He-OUT-CAME INTO THE *being*-said

ΜΕΝΟΝΚΡΑΝΙΟΥΤΟΠΟΝΟΛΕ
OF-SKULL PLACE WHICH IS-

B1 Ε o. B o.
ΓΕΤΑΙΕΒΡΑΙCΤΙΓΟΛΓΟΘΑ
being-said to-HEBREW GOLGOTHA

ΟΠΟΥΑΥΤΟΝΕCΤΑΥΡΩCΑΝΚ
18 THE-?where Him THEY-impale AND

ΑΙΜΕΤΑΥΤΟΥΑΛΛΟΥCΔΥΟΕ
WITH Him others TWO hence

ΝΤΕΥΘΕΝΚΑΙΕΝΤΕΥΘΕΝΜΕ
AND hence MIDST

CΟΝΔΕΤΟΝΙΗCΟΥΝΕΓΡΑΨΕ
19 YET THE JESUS WRITES

s o.
ΝΔΕΚΑΙΤΙΤΛΟΝΟΠΕΙΛΑΤΟ
YET AND TITLE (*Latin*) THE PILATE

Bs *omit* ON-
CΚΑΙΕΠΕΘΗΚΕΝΕΠΙΤΟΥCΤ
AND ON-PLACES ON THE pale

ΑΥΡΟΥΗΝΔΕΓΕΓΡΑΜΜΕΝΟΝ
WAS YET HAVING-*been*-WRITTEN

ΙΗCΟΥCΟΝΑΖΩΡΑΙΟCΟΒΑC
JESUS THE NAZARENE THE KING

ΙΛΕΥCΤΩΝΙΟΥΔΑΙΩΝΤΟΥΤ
20 OF-THE JUDA-ans this

s1 *omits from* this *to* THE KING OF-THE JUDA ans
ΟΝΟΥΝΤΟΝΤΙΤΛΟΝΠΟΛΛΟΙ
THEN THE TITLE (*Latin*) MANY

ΑΝΕΓΝΩCΑΝΤΩΝΙΟΥΔΑΙΩΝ
read OF-THE JUDA-ans

ΟΤΙΕΓΓΥCΗΝΟΤΟΠΟCΤΗCΠ
that NEAR WAS THE PLACE OF-THE city

s *contracted* o. o. Ρ *above line*
ΟΛΕΩCΟΠΟΥΕCΤΑΥΡΩΘΗΟΙ
THE-?-where WAS-impaled THE JE-

ΗCΟΥCΚΑΙΗΝΓΕΓΡΑΜΜΕΝΟ
SUS AND WAS HAVING-*been*-WRITTEN

A to-GREEK to-ROMISTIC
ΝΕΒΡΑΙCΤΙΡΩΜΑΙCΤΙΕΛΛ
to-HEBREW to-ROMISTIC (*Latin*) to-GREEK

s o.
ΗΝΙCΤΙΕΛΕΓΟΝΟΥΝΤΩΠΕΙ
21 said THEN to-THE PILATE

ΛΑΤΩΟΙΑΡΧΙΕΡΕΙCΤΩΝΙΟ
THE chief-SACRED-ones OF-THE JUDA-

ΥΔΑΙΩΝΜΗΓΡΑΦΕΟΒΑCΙΛΕ
ans NO YOU-BE-WRITING THE KING

ΥCΤΩΝΙΟΥΔΑΙΩΝΑΛΛΟΤΙΕ
OF-THE JUDA-ans but that that-

B o.
ΚΕΙΝΟCΕΙΠΕΝΒΑCΙΛΕΥCΕ
one said KING I-AM

B OF-THE JUDA-ans I-AM
ΙΜΙΤΩΝΙΟΥΔΑΙΩΝΑΠΕΚΡΙ
22 OF-THE JUDA-ans answered

s o.
ΘΗΟΠΕΙΛΑΤΟCΟΓΕΓΡΑΦΑΓ
THE PILATE WHICH I-HAVE-WRITTEN I-

ΕΓΡΑΦΑΟΙΟΥΝCΤΡΑΤΙΩΤΑ
23 HAVE-WRITTEN THE THEN WARriors

s ΟΙ THE s o. s+ΤΕC
ΙΟΤΕΕCΤΑΥΡΩCΑΝΤΟΝΙΗC
when THEY-impale THE JESUS

ΟΥΝΕΛΑΒΟΝΤΑΙΜΑΤΙΑΑΥΤ
GOT THE GARMENTS OF-Him

B Δ
ΟΥΚΑΙΕΠΟΙΗCΑΝΤΕCCΕΡΑ
AND THEY-make FOUR

ΜΕΡΗΕΚΑCΤΩCΤΡΑΤΙΩΤΗΜ
PARTS to-EACH WARrior PART

B *has three erased letters after* AND s1* *omits* AND THE TUNIC
ΕΡΟCΚΑΙΤΟΝΧΙΤΩΝΑΗΝΔΕ
AND THE TUNIC WAS YET

B+Ρ
ΟΧΙΤΩΝΑΡΑΦΟCΕΚΤΩΝΑΝΩ
THE TUNIC UN-SEWED OUT OF-THE UP-PLACE

s Δ
ΘΕΝΥΦΑΝΤΟCΔΙΟΛΟΥΕΙΠΟ
24 WOVEN THRU WHOLE THEY-said

s1* ΑΥΤΟΥC *but* s3 *prefixes* Ε
ΝΟΥΝΠΡΟCΑΛΛΗΛΟΥCΜΗCΧ
THEN TOWARD one-another NO WE-SH'D-

ΙCΩΜΕΝΑΥΤΟΝΑΛΛΑΛΑΧΩΜ
BE-SPLITTING it but WE-MAY-BE-CHANC-

ΕΝΠΕΡΙΑΥΤΟΥΤΙΝΟCΕCΤΑ
ING-UPON ABOUT it OF-ANY it-WILL-BE

Bs *omit* THE SAYING
ΙΙΝΑΗΓΡΑΦΗΠΛΗΡΩΘΗΗΛΕ
THAT THE WRITING MAY-BE-BEING-FILLED THE SAY-

s OF-ME THE GARMENTS
ΓΟΥCΑΔΙΕΜΕΡΙCΑΝΤΟΤΑΙ
ING THEY-THRU-PART THE GAR-

ΜΑΤΙΑΜΟΥΕΑΥΤΟΙCΚΑΙΕΠ
MENTS OF-ME to-selves AND ON

ΙΤΟΝΙΜΑΤΙCΜΟΝΜΟΥΕΒΑΛ
THE GARMENTING OF-ME THEY-CAST(*past*)

ΟΝΚΛΗΡΟΝΟΙΜΕΝΟΥΝCΤΡΑ
LOT THE INDEED THEN WARriors

25 Physical relationships are temporary, and will be superseded by spiritual ties. All lasting spiritual bonds are made at the foot of the cross.

28-30 Compare Mt. 27:45-51; Mk. 15:33-36; Lu. 23:46; see Ps. 22:15; 69:21.

28 Perhaps in no other circumstances could we realize the intense passion of Christ for the word of God. His work was accomplished. We may know a little of what He felt from the words of the Psalmist (22:14-15):

I am poured out as water,
And all My bones are dissected.
My heart becomes as wax;
It is melted in the midst of My bowels.
My vigor is dry as earthenware,
And My tongue is clinging to My jaws,
And on the soil of death,
Thou art setting Me as the hearth stones.

Death, at the hands of God, not His enemies, was before Him. Yet one passage of scripture was not fulfilled. He had done His part, but men had not done theirs. The Psalmist had foretold (69:21):

And they put poison in My repast;
And for My thirst they cause Me to drink vinegar.

So He prompts them, and they fill the sponge and fulfill the passage.

Truly, not one letter of the law shall fail till all is fulfilled! If He could drink that bitter draught in the moment of His greatest weakness and deepest despair, *that the scripture may be perfected*, what will He do in the day of His power and glory? He will surely see that not a single line of the scriptures will fail of fulfillment.

30 The death of Christ was not due to the failure of His faculties, or to exhaustion. It was a deliberate act of His will. After having accomplished the work the Father set for Him to do, there was no need of further suffering. So He laid down His soul of His own volition; He gave up His spirit to God.

31 There were many sabbaths in Israel beside the weekly one. This sabbath was the first day of the festival of Unleavened bread (Lev.23:7). As it introduced the seven day festival when all leaven was excluded from their houses, it was considered a far greater day than a weekly sabbath. It may be that the spirit of God is hinting also at

25 Now there had stood beside the
cross of Jesus His mother and His
mother's sister, Mary of Clopas,
26 and Mary Magdalene. Jesus, then,
perceiving His mother and the disciple
whom He loved standing beside
Him, is saying to His mother,
27 "Woman, *lo!* your son!" Thereafter
He is saying to the disciple,
"*Lo!* your mother!" And from
that hour the disciple took her to
his own.
28 After this, Jesus, being aware
that all has already been accomplished,
that the scripture may be
perfected, is saying, "I am thirst-
29 ing!" Now a vessel lay there distended
with vinegar. Then placing
a sponge distended with vinegar
on hyssop, they carry it to His
30 mouth. When, then, Jesus took
the vinegar, He said, "It has been
accomplished!" And reclining His
head, He gives up the spirit.
31 The Jews, then, since it was
preparation, lest the bodies should
be remaining on the cross on the
sabbath (for that sabbath was a
great day), ask Pilate that they
might be fracturing their legs and
32 they may be taken away. The soldiers,
then, came and fracture indeed
the legs of the first and of the
other who was crucified with Him.
33 Yet on coming to Jesus, as they
perceived He had already died,
they do not fracture His legs.
34 But one of the soldiers punctures
His side with a lance head,
and straightway blood and water
35 came out. And he who has seen
has testified, and his testimony is
true. And *he* is aware that he is
telling the truth, that *you*, also,
36 should be believing. For these

AB¹s *o.*
ΤΙΟΤΑΙΤΑΥΤΑΕΠΟΙΗϹΑΝΕ
25 these DO HAD-
s *o.*
ΙϹΤΗΚΕΙϹΑΝΔΕΠΑΡΑΤΩϹΤ
STOOD YET BESIDE THE pale
ΑΥΡΩΤΟΥΙΗϹΟΥΗΜΗΤΗΡΑΥ
OF-THE JESUS THE MOTHER OF-Him
ΤΟΥΚΑΙΗΑΔΕΛΦΗΤΗϹΜΗΤΡ
AND THE sister OF-THE MOTHER
s+Μ
ΟϹΑΥΤΟΥΜΑΡΙΑΗΤΟΥΚΛΩΠ
OF-Him MARY THE OF-THE CLOPAS
s+Μ
ΑΚΑΙΜΑΡΙΑΗΜΑΓΔΑΛΗΝΗΙ
26 AND MARY THE MAGDALENE JE-
s ΔΕ YET s¹ *omits* JESUS *to* MOTHER
ΗϹΟΥϹΟΥΝΙΔΩΝΤΗΝΜΗΤΕΡ
SUS THEN PERCEIVING THE MOTHER
ΑΚΑΙΤΟΝΜΑΘΗΤΗΝΠΑΡΕϹΤ
AND THE LEARNER HAVING-BESIDE-
s* *adds* ΚΑΙ AND, *but* s² *cancels*
ΩΤΑΟΝΗΓΑΠΑΛΕΓΕΙΤΗΜΗΤ
STOOD WHOM He-LOVED IS-saying to-THE MOTHER
Bs *omit* OF-Him B Ε *o.*
ΡΙΑΥΤΟΥΓΥΝΑΙΙΔΟΥΟΥΙΟ
OF-Him WOMAN BE-PERCEIVING THE SON
ϹϹΟΥΕΙΤΑΛΕΓΕΙΤΩΜΑΘΗΤ
27 OF-YOU. THEREAFTER He-is-saying to-THE LEARNER
s+Ε A ΟΥ *for* Ε
ΗΙΔΕΗΜΗΤΗΡϹΟΥΚΑΙΑΠΕΚ
BE-PERCEIVING THE MOTHER OF-YOU AND FROM that
s *o.* A ΗΜΕΡΑϹ DAY
ΕΙΝΗϹΤΗϹΩΡΑϹΕΛΑΒΕΝΟΜ
THE HOUR GOT THE LEA-
s her THE LEARNER
ΑΘΗΤΗϹΑΥΤΗΝΕΙϹΤΑΙΔΙΑ
RNER her INTO THE OWN
B JESUS HAVING-PERCEIVED B *omits* THE
ΜΕΤΑΤΟΥΤΟΕΙΔΩϹΟΙΗϹΟΥ
28 after this HAVING-PERCEIVED THE JESUS
s ALL ALREADY
ϹΟΤΙΗΔΗΠΑΝΤΑΤΕΤΕΛΕϹΤ
that ALREADY ALL HAS-*been*-FINISHED
s ΠΛΗΡ *o.*
ΑΙΙΝΑΤΕΛΕΙΩΘΗΗΓΡΑΦΗΛ
THAT MAY-BE-BEING-matured THE WRITING He-
AB *omit* YET
ΕΓΕΙΔΙΨΩϹΚΕΥΟϹΔΕΕΚΕΙ
29 IS-saying I-AM-THIRSTING INSTRUMENT YET LAY
A *adds* THE YET *ones*-FILLING ΟΙΔΕΠΛΗϹΑ
ΤΟΟΞΟΥϹΜΕϹΤΟΝϹΠΟΓΓΟΝ
OF-vinegar DISTENDED SPONGE
ΝΤΕϹ A *omits* T. D. As¹* *omit* OF-THE Bs *omit* AND
ΟΥΝΜΕϹΤΟΝΤΟΥΟΞΟΥϹΚΑΙ
THEN DISTENDED OF-THE vinegar AND
ΥϹϹΩΠΩΠΕΡΙΘΕΝΤΕϹΠΡΟϹ
to-HYSSOP ABOUT-PLACING THEY-TOWARD-
ΗΝΕΓΚΑΝΑΥΤΟΥΤΩϹΤΟΜΑΤ
CARRY OF-it to-THE MOUTH
Bs¹* *omit* THE
ΙΟΤΕΟΥΝΕΛΑΒΕΝΤΟΟΞΟϹΟ
30 when THEN GOT THE vinegar THE
s¹* *omits* JESUS
ΙΗϹΟΥϹΕΙΠΕΝΤΕΤΕΛΕϹΤΑ
JESUS He-said it-HAS-*been*-FINISHED
ΙΚΑΙΚΛΕΙΝΑϹΤΗΝΚΕΦΑΛΗ
AND decli*ning* THE HEAD

ΝΠΑΡΕΔΩΚΕΝΤΟΠΝΕΥΜΑΟΙ
31 He-BESIDE-GIVES THE spirit THE
AB¹ *o.* A *puts* since pre-
ΟΥΝΙΟΥΔΑΙΟΙΕΠΕΙΠΑΡΑϹ
THEN JUDA-ans since preparation
paration it-WAS *after* SABBATH s *o.*
ΚΕΥΗΗΝΙΝΑΜΗΜΕΙΝΗΕΠΙΤ
it-WAS THAT NO SH'D-BE-REMAINING ON THE-
ΟΥϹΤΑΥΡΟΥΤΑϹΩΜΑΤΑΕΝΤ
pale THE BODIES IN THE
As *omit* THE
ΩϹΑΒΒΑΤΩΗΝΓΑΡΜΕΓΑΛΗΗ
SABBATH WAS for GREAT THE
ΗΜΕΡΑΕΚΕΙΝΟΥΤΟΥϹΑΒΒΑ
DAY OF-that THE SABBATH
s¹* *adds* ΟΥΝ THEN s *o.*
ΤΟΥΗΡΩΤΗϹΑΝΤΟΝΠΕΙΛΑΤ
THEY-ask THE PILATE
ΟΝΙΝΑΚΑΤΕΑΓΩϹΙΝΑΥΤΩΝ
THAT THEY-MAY-BE-DOWN-FRACTURING OF-them
ΤΑϹΚΕΛΗΚΑΙΑΡΘΩϹΙΝΗΛΘ
32 THE LEGS AND THEY-MAY-BE-BEING-LIFTED CAME
ΟΝΟΥΝΟΙϹΤΡΑΤΙΩΤΑΙΚΑΙ
THEN THE WARRIORS AND
ΤΟΥΜΕΝΠΡΩΤΟΥΚΑΤΕΑΞΑΝ
OF-THE INDEED BEFORE-most THEY-DOWN-FRACTURE
ΤΑϹΚΕΛΗΚΑΙΤΟΥΑΛΛΟΥΤΟ
THE LEGS AND OF-THE other OF-THE
s* Ϲ *probably*
ΥϹΥΝϹΤΑΥΡΩΘΕΝΤΟϹΑΥΤΩ
BEING-TOGETHER-impaled to-Him
ΕΠΙΔΕΤΟΝΙΗϹΟΥΝΕΛΘΟΝΤ
33 ON YET THE JESUS COMING
s¹* ΕΥ(s *o.*)ΡΟΝ B ALREADY Him
ΕϹΩϹΕΙΔΟΝΑΥΤΟΝΗΔΗΤΕΘ
AS THEY-PERCEIVED Him ALREADY HAVING-
s¹* *adds* ΚΑΙ AND (*erased*)
ΝΗΚΟΤΑΟΥΚΑΤΕΑΞΑΝΑΥΤΟ
DIED NOT THEY DOWN-FRACTURE OF-Him
ΥΤΑϹΚΕΛΗΑΛΛΕΙϹΤΩΝϹΤΡ
34 THE LEGS but ONE OF-THE WARRIORS
ΑΤΙΩΤΩΝΛΟΓΧΗΑΥΤΟΥΤΗΝ
to-lance-head OF-Him THE
A straightway OUT-CAME
ΠΛΕΥΡΑΝΕΝΥΞΕΝΚΑΙΕΞΗΛ
RIB PUNCTURES AND OUT-CAME
ΘΕΝΕΥΘΥϹΑΙΜΑΚΑΙΥΔΩΡΚ
35 straightway BLOOD AND water AND
ΑΙΟΕΩΡΑΚΩϹΜΕΜΑΡΤΥΡΗΚ
THE *one*-HAVING-SEEN HAS-witnessed
B *o.* A+Ε s-ΗϹ *for* ΙΝΗ
ΕΝΚΑΙΑΛΗΘΙΝΗΑΥΤΟΥΕϹΤ
AND TRUE OF-Him IS
As *o.* *o.*
ΙΝΗΜΑΡΤΥΡΙΑΚΑΙΕΚΕΙΝΟ
THE witness AND that-*one*
ϹΟΙΔΕΝΟΤΙΑΛΗΘΗΛΕΓΕΙΙ
HAS-PERCEIVED that TRUE he-IS-saying
s *o.* Bs¹ *o.*
ΝΑΚΑΙΥΜΕΙϹΠΙϹΤΕΥϹΗΤΕ
THAT AND YE SHOULD-BE-BELIEVING

its real greatness. Leaven is a type of sin. Now the great Sin Offering had been slain, and sin was indeed put away! It was the greatest day in the Jewish calendar.

32 The course of the narrative here clearly shows that there were four others crucified with Christ. There were two malefactors and two robbers. The soldiers crush the legs of two before they come to Christ, so there must have been two on each side. There were no "thieves". One of the malefactors believed on Him.

36 See Nu. 9:12; Ex. 12:46; Ps.34:20.

36 With His supernatural vitality He would have remained alive long after the others, and suffered the breaking of His bones if He had not laid down His soul of Himself. It is remarkable that, in all this, there is a divine intelligence behind the ignorance of man. They marred His flesh but did not break His bones. They poured out His blood, but did not mutilate His form. So that, in resurrection, His body is composed of flesh and bones and has no blood. The soul of the flesh is in the blood, but the spirit needs no blood. The wanton hands of His enemies were used to transform His body to the new condition needed in resurrection!

37 See Zech. 12:10.

38-42 Compare Mt. 27:57-60; Mk. 15:42-46; Lu. 23:50-54.

38 What a notable change the crucifixion makes in two of the secret disciples of our Lord! Joseph of Arimathea was afraid of the Jews, but now he has the courage to go to Pilate and he takes the body away before the eyes of those he once feared. Nicodemus, also, does not wait till dark to bring the spices for embalming the body. He comes forth in the light of day. It is the cross, the suffering and shame, the agony and the degradation, of the One Who had won their hearts which took their timidity away. And it is still the inspiration for brave deeds and noble acts free from the fear of man.

1 Compare Mt.28:1; Mk.16:1-4; Lu.24:1.

1 "One of the sabbaths" is the true rendering. The usual "first day of the week" is absolutely devoid of scriptural evidence.

2-10 Compare Lu. 24:12.

things occurred that the scripture
may be fulfilled,

"A bone of Him shall not be
crushed."

37 And again, a different scripture is
saying,

"They shall see Him Whom they
stab."

38 Now after these things Joseph
from Arimathea (who was a disciple of Jesus, yet hidden because
of fear of the Jews) asks Pilate that
he should be taking away the body
of Jesus. And Pilate permits him.
He came, then, and takes His body
away.

39 Now Nicodemus also came (who
first came to Him at night) bringing a mixture of myrrh and aloes,
about a hundred pounds [75 lbs.].

40 They got the body of Jesus, then,
and they bind it in swathings with
the spices, according as the custom
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

42 no one was placed as yet. There,
then, because of the Jews' preparation, seeing that the tomb was near,
they place Jesus.

20 Now on one of the sabbaths,
Miriam Magdalene is coming to the
tomb in the morning, it being still
dark, and is observing the stone
taken away from the door of the

2 tomb. She is racing, then, and
coming to Simon Peter and to the
other disciple of whom Jesus was
fond, and she is saying to them,
"They take away the Lord out of
the tomb and we are not aware
where they place Him!"

3 Peter, then, and the other disciple, came out and they came to the

4 tomb. Now the two raced alike,
and the other disciple runs more
swiftly before Peter and came to

ΕΓΕΝΕΤΟΓΑΡΤΑΥΤΑΙΝΑΗΓ
36 BECAME for these THAT THE WRI-

ΡΑΦΗΠΛΗΡΩΘΗΟCΤΟΥΝΟΥC
ting MAY-BE-BEING-FILLED BONE NOT WILL-

AB *omit* FROM
ΥΝΤΡΙΒΗCΕΤΑΙΑΠΑΥΤΟΥΚ
37 BE-*being*-crushed FROM Him AND

ΑΙΠΑΛΙΝΕΤΕΡΑΓΡΑΦΗΛΕΓ
AGAIN DIFFERENT writing IS-saying

ΕΙΟΨΟΝΤΑΙΕΙCΟΝΕΞΕΚΕΝ
THEY'LL-BE-VIEWING INTO WHOM THEY-stab

ΤΗCΑΝΜΕΤΑΔΕΤΑΥΤΑΗΡΩΤ
38 after YET these asks

s o. Bs *omit* THE
ΗCΕΝΤΟΝΠΕΙΛΑΤΟΝΟΙΩCΗ
THE PILATE THE JOSEPH

AB *omit* THE B+Ε
ΦΟΑΠΟΑΡΙΜΑΘΑΙΑCΩΝΜΑΘ
THE FROM ARIMATHEA BEING LEARNER

B *omits* OF-THE
ΗΤΗCΤΟΥΙΗCΟΥΚΕΚΡΥΜΜΕ
OF-THE JESUS HAVING-*been*-HID

ΝΟCΔΕΔΙΑΤΟΝΦΟΒΟΝΤΩΝΙ
YET THRU THE FEAR OF-THE JUDA-

ΟΥΔΑΙΩΝΙΝΑΑΡΗΤΟCΩΜΑΤ
ans THAT he-SH'D-BE-LIFTING THE BODY OF-

A *omits from* AND *to* OF-Him
ΟΥΙΗCΟΥΚΑΙΕΠΕΤΡΕΨΕΝΟ
THE JESUS AND permits THE

s o. s1* Ο
ΠΕΙΛΑΤΟCΗΛΘΕΝΟΥΝΚΑΙΗ
PILATE he-CAME THEN AND LIFTS

s1* Α s1* *omits* THE BODY s1* Ν
ΡΕΝΤΟCΩΜΑΑΥΤΟΥΗΛΘΕΝΔ
39 THE BODY OF-Him CAME YET

B+Ε
ΕΚΑΙΝΙΚΟΔΗΜΟCΟΕΛΘΩΝΠ
AND Nicodemus THE *one*-COMING TO-

s o. o.=THE s+ΙΗCΟΥΝ JESUS
ΡΟCΑΥΤΟΝΝΥΚΤΟCΤΟΠΡΩΤ
WARD Him OF-NIGHT THE BEFORE-most

s1* o. Χ Bs1* ΕΛ *for* Μ s+Ζ
ΟΝΦΕΡΩΝΜΙΓΜΑCΜΥΡΝΗCΚ
CARRYING MIXTURE OF-MYRRH AND

Bs *omit* IF B+Ε
ΑΙΑΛΟΗCΩCΕΙΛΙΤΡΑCΕΚΑ
OF-ALOE AS-IF POUNDS (of 12 oz.) HUNDRED

ΤΟΝΕΛΑΒΟΝΟΥΝΤΟCΩΜΑΤΟ
40 THEY-GOT THEN THE BODY OF-THE

A ΘΕΟΥ God Bs *omit* IN
ΥΙΗCΟΥΚΑΙΕΔΗCΑΝΑΥΤΟΕ
JESUS AND THEY-BIND it IN

ΝΟΘΟΝΙΟΙCΜΕΤΑΤΩΝΑΡΩΜ
SHEETS (*dim.*) WITH THE SPICES

s1* ΗΝ WAS B o.
ΑΤΩΝΚΑΘΩCΕΘΟCΕCΤΙΝΤΟ
according-AS CUSTOM IS to-THE

ΙCΙΟΥΔΑΙΟΙCΕΝΤΑΦΙΑΖΕ
JUDA-ans TO-BE-IN-sepulchering

ΙΝΗΝΔΕΕΝΤΩΤΟΠΩΟΠΟΥΕC
41 WAS YET IN THE PLACE THE-?-where He-WAS-

ΤΑΥΡΩΘΗΚΗΠΟCΚΑΙΕΝΤΩΚ
impaled GARDEN AND IN THE GAR-

s o.
ΗΠΩΜΝΗΜΕΙΟΝΚΑΙΝΟΝΕΝΩ
DEN memorial-vault NEW IN WHICH

s NOT-YET-ONE NOT-YET-as-yet o. A ΕΤΕΘΗ WAS-PLACED
ΟΥΔΕΠΩΟΥΔΕΙCΗΝΤΕΘΕΙΜ
NOT-YET-as-yet NOT-YET-ONE WAS HAVING-*been*-

ΕΝΟCΕΚΕΙΟΥΝΔΙΑΤΗΝΠΑΡ
42 PLACED there THEN THRU THE prepara-

ΑCΚΕΥΗΝΤΩΝΙΟΥΔΑΙΩΝΟΤ
tion OF-THE JUDA-ans that

s o. s1* *adds* ΟΠΟΥ
ΙΕΓΓΥCΗΝΤΟΜΝΗΜΕΙΟΝΕΘ
NEAR WAS THE memorial-vault THEY-

ΗΚΑΝΤΟΝΙΗCΟΥΝΤΗΔΕΜΙΑ
20 PLACE THE JESUS to-THE YET ONE

B o.
ΤΩΝCΑΒΒΑΤΩΝΜΑΡΙΑΜΗΜΑ
OF-THE SABBATHS MARIAM THE MAG-

ΓΔΑΛΗΝΗΕΡΧΕΤΑΙΠΡΩΙCΚ
DALENE IS-COMING morning OF-DARK-

ΟΤΙΑCΕΤΙΟΥCΗCΕΙCΤΟΜΝ
ness STILL BEING INTO THE memor-

ΗΜΕΙΟΝΚΑΙΒΛΕΠΕΙΤΟΝΛΙ
ial-vault AND IS-looking THE STONE

AB *omit* FROM THE DOOR
ΘΟΝΗΡΜΕΝΟΝΑΠΟΤΗCΘΥΡΑ
HAVING-*been*-LIFTED FROM THE DOOR

s o.
CΕΚΤΟΥΜΝΗΜΕΙΟΥΤΡΕΧΕΙ
2 OUT OF-THE memorial-vault she-IS-RACING

AB *omit* THE
ΟΥΝΚΑΙΕΡΧΕΤΑΙΠΡΟCΤΟΝ
THEN AND IS-COMING TOWARD THE

CΙΜΩΝΑΠΕΤΡΟΝΚΑΙΠΡΟCΤ
SIMON Peter AND TOWARD THE

ΟΝΑΛΛΟΝΜΑΘΗΤΗΝΟΝΕΦΙΛ
other LEARNER WHOM was-FOND

ΕΙΟΙΗCΟΥCΚΑΙΛΕΓΕΙΑΥΤ
THE JESUS AND IS-saying to-them

ΟΙCΗΡΑΝΤΟΝΚΥΡΙΟΝΕΚΤΟ
THEY-LIFT THE Master OUT OF-THE

s o.
ΥΜΝΗΜΕΙΟΥΚΑΙΟΥΚΟΙΔΑΜ
memorial-vault AND NOT WE-HAVE-PER-

ΕΝΠΟΥΕΘΗΚΑΝΑΥΤΟΝΕΞΗΛ
3 CEIVED ?-where THEY-PLACE Him OUT-CAME

ΘΕΝΟΥΝΟΠΕΤΡΟCΚΑΙΟΑΛΛ
THEN THE Peter AND THE other

s2 *cancels but restores* AND s1* *omits* THEY-CAME INTO
ΟCΜΑΘΗΤΗCΚΑΙΗΡΧΟΝΤΟΕ
LEARNER AND THEY-CAME INTO

THE memorial-vault s o. s1* *omits* YET
ΙCΤΟΜΝΗΜΕΙΟΝΕΤΡΕΧΟΝΔ
4 THE memorial-vault RACED YET

s1* *omits* AND THE other LEARNER A+ΔΕ, *omits* AND
ΕΟΙΔΥΟΟΜΟΥΚΑΙΟΑΛΛΟCΜ
THE TWO LIKEwise AND THE other LEARN-

s1* *adds* YET ΔΕ s o.
ΑΘΗΤΗCΠΡΟΕΔΡΑΜΕΝΤΑΧΕ
er BEFORE-RUNS SWIFTerly

B o.
ΙΟΝΤΟΥΠΕΤΡΟΥΚΑΙΗΛΘΕΝ
OF-THE Peter AND CAME

6 There is a blessed contrast between the resurrection of Lazarus and the vivification of our Lord. Lazarus saw corruption. Christ saw none. Lazarus was raised bound foot and hand with grave clothes and his face was covered with a handkerchief. These are the signs of mortality and corruption. These are the symbols of weakness. Our Lord was raised in power. His feet were free, His hands untrammeled, His face uncovered. He had the power to take up His soul again. He had the strength to remove the grave clothes and roll aside the stone. He is not merely the Resurrection, but He is the Life!

8 How tragic is unbelief! Peter and John, His closest companions, refuse to credit His word when He tells them of His sufferings and death and resurrection. Now they had witnessed His shameful death, they had seen His empty tomb, and still they doubt His word!

11 Mary Magdalene, probably from the town of Magdala, had been possessed with seven demons. The Lord healed her and she became part of that elect company of women who dispensed to Him of their possessions (Lu. 8[2-3]. She seems to have been among the last to leave the tomb, after witnessing where Joseph of Arimathea had laid Him. Along with some of the other women she seems to have been at the tomb very early, in order to complete the preparation of His body for burial.

Peter and John seem to have left her. She does not take a look and leave. She lingers, and her faith is rewarded by the unspeakable boon of being first to behold the risen Christ. Peter and John, when they looked, saw the grave clothes. She saw the messengers, but is not satisfied with any one but her Lord.

11-18 Compare Mk.16[9-11].

16 What a world of pathos lies within the range of the human voice! There was no need to tell Who He was, once He had caressed her name as He only could intone it. "Miriam!" And immediately she recognizes the voice of her beloved Lord and Teacher. She alone is told of His victorious ascension to the Father, immediately after His resurrection. She carries the glorious news to the rest.

5 the tomb first. And, stooping over,
he is observing the swathings lying.
Howbeit, he did not enter.
6 Simon Peter, then, is also coming
following him, and he entered the
tomb and he is beholding the
7 swathings lying, and the handker-
chief which was on His head, not
lying with the swathings, but folded
8 up in one place apart. The other
disciple also, then, who came first to
the tomb, entered then, and he per-
9 ceived and believes, for they not as
yet were aware of the scripture
that He must rise from among the
10 dead. The disciples, then, came
away again by themselves.
11 Now Mary stood outside the
tomb, lamenting. As, then, she
lamented, she stoops over into the
12 tomb and is beholding two messen-
gers in white seated, one at the
head and one at the feet, where the
13 body of Jesus lay. And *they* are
saying to her, "Woman, why are
you lamenting?" And she is say-
ing to them that "They take away
my Lord, and I am not aware
where they place Him!"
14 Saying these things, she turned
behind, and is beholding Jesus
standing, and she was not aware
15 that it is Jesus. Jesus is saying
to her, "Woman, why are you la-
menting? Whom are you seek-
ing?" *She,* supposing that He is
the gardener, is saying to Him,
"Lord, if *you* bear Him off, tell me
where you place Him, and *I* will
16 take Him away." Jesus is saying
to her, "Miriam!" Now *she,* being
turned, is saying to Him in He-
brew, "Rabboni!" which is the
17 term for "Teacher". Jesus is say-
ing to her, "Touch Me not, for I

s INTO THE memorial-vault BEFORE s o.
ΠΡΩΤΟϹЄΙϹΤΟΜΝΗΜЄΙΟΝΚ 20
5 BEFORE-most INTO THE memorial-vault AND

ΑΙΠΑΡΑΚΥΨΑϹΒΛЄΠЄΙΤΑΟ 40
BESIDE-BENDing he-IS-lookING THE SHEETS

B LYING THE SHEETS s^{1*} omits NOT to LYING
ΘΟΝΙΑΚЄΙΜЄΝΑΟΥΜЄΝΤΟΙ 60
(dim.) LYING NOT howbeit

A omits AND
ЄΙϹΗΛΘЄΝЄΡΧЄΤΑΙΟΥΝΚΑ 80
6 he-INTO-CAME IS-COMING THEN AND

ΙϹΙΜΩΝΠЄΤΡΟϹΑΚΟΛΟΥΘΩ 100
SIMON Peter followING

s^{1*} omits to-him AND INTO-CAME INTO THE
ΝΑΥΤΩΚΑΙЄΙϹΗΛΘЄΝЄΙϹΤ 20
to-him AND INTO-CAME INTO THE

s o. s o.
ΟΜΝΗΜЄΙΟΝΚΑΙΘЄΩΡЄΙΤΑ 40
memorial-vault AND IS-beholdING THE

ΟΘΟΝΙΑΚЄΙΜЄΝΑΚΑΙΤΟϹΟ 60
7 SHEETS (dim.) LYING AND THE handker-

ΥΔΑΡΙΟΝΟΗΝЄΠΙΤΗϹΚЄΦΑ 80
chief WHICH WAS ON THE HEAD

ΛΗϹΑΥΤΟΥΟΥΜЄΤΑΤΩΝΟΘΟ 200
OF-Him NOT WITH THE SHEETS

A+Є
ΝΙΩΝΚЄΙΜЄΝΟΝΑΛΛΑΧΩΡΙ 20
(dim.) LYING but apart-from

ϹЄΝΤЄΤΥΛΙΓΜЄΝΟΝЄΙϹЄΝ 40
HAVING-been-IN-FOLDED INTO ONE

ΑΤΟΠΟΝΤΟΤЄΟΥΝЄΙϹΗΛΘЄ 60
8 PLACE then THEN INTO-CAME

ΝΚΑΙΟΑΛΛΟϹΜΑΘΗΤΗϹΟЄΛ 80
AND THE other LEARNer THE one-

s o.
ΘΩΝΠΡΩΤΟϹЄΙϹΤΟΜΝΗΜЄΙ 300
COMING BEFORE-most INTO THE memorial-vault

ΟΝΚΑΙЄΙΔЄΝΚΑΙЄΠΙϹΤЄΥ 20
AND he-PERCEIVED AND BELIEVES

s^{1*} o. o. o.
ϹЄΝΟΥΔЄΠΩΓΑΡΗΔЄΙϹΑΝΤ 40
9 NOT-YET-as-yet for THEY'D-PERCEIVED THE

ΗΝΓΡΑΦΗΝΟΤΙΔЄΙΑΥΤΟΝЄ 60
WRITing that IS-BINDING Him OUT

ΚΝЄΚΡΩΝΑΝΑϹΤΗΝΑΙΑΠΗΛ 80
10 OF-DEAD-ones TO-UP-STAND THEY-FROM-

Bs^{1*} o.=them
ΘΟΝΟΥΝΠΑΛΙΝΠΡΟϹЄΑΥΤΟ 400
CAME THEN AGAIN TOWARD selves

s+M As o.
ΥϹΟΙΜΑΘΗΤΑΙΜΑΡΙΑΔЄЄΙ 20
11 THE LEARNers MARY YET HAD-

s ЄΝ IN s o. As^{1*} om. OUT
ϹΤΗΚЄΙΠΡΟϹΤΩΜΝΗΜЄΙΩЄ 40
STOOD TOWARD THE memorial-vault OUT

ΞΩΚΛΑΙΟΥϹΑΩϹΟΥΝЄΚΛΑΙ 60
LAMENTING AS THEN she-LAMENTED

ЄΝΠΑΡЄΚΥΨЄΝЄΙϹΤΟΜΝΗΜ 80
she-BESIDE-BENDS INTO THE memorial-

s o. s^{1*} omits TWO
ЄΙΟΝΚΑΙΘЄΩΡЄΙΔΥΟΑΓΓЄ 500
12 vault AND IS-beholdING TWO MESSENGERS

s being-seated IN WHITE B^2 Λ
ΛΟΥϹЄΝΛЄΥΚΟΙϹΚΑΘЄΖΟΜ 20
IN WHITE being-seated

ЄΝΟΥϹЄΝΑΠΡΟϹΤΗΚЄΦΑΛΗ 40
ONE TOWARD THE HEAD

ΚΑΙЄΝΑΠΡΟϹΤΟΙϹΠΟϹΙΝΟ 60
AND ONE TOWARD THE FEET THE-

ΠΟΥЄΚЄΙΤΟΤΟϹΩΜΑΤΟΥΙΗ 80
?-where LAY THE BODY OF-THE JESUS

s omits AND
ϹΟΥΚΑΙΛЄΓΟΥϹΙΝΑΥΤΗЄΚ 600
13 AND ARE-saying to-her those

As omit AND
ЄΙΝΟΙΓΥΝΑΙΤΙΚΛΑΙЄΙϹΚ 20
WOMAN ANY YOU-ARE-LAMENTING AND

ΑΙΛЄΓЄΙΑΥΤΟΙϹΟΤΙΗΡΑΝ 40
IS-sayING to-them that THEY-LIFT

ΤΟΝΚΥΡΙΟΝΜΟΥΚΑΙΟΥΚΟΙ 60
THE Master OF-ME AND NOT I-HAVE-

B^2 probably Є
ΔΑΠΟΥЄΘΗΚΑΝΑΥΤΟΝΤΑΥΤ 80
14 PERCEIVED ?-where THEY-PLACE Him these

ΑЄΙΠΟΥϹΑЄϹΤΡΑΦΗЄΙϹΤΑ 700
saying she-TURNed INTO THE

ΟΠΙϹΩΚΑΙΘЄΩΡЄΙΤΟΝΙΗϹ 20
BEHIND AND IS-beholdING THE JESUS

ΟΥΝЄϹΤΩΤΑΚΑΙΟΥΚΗΔЄΙΟ 40
HAVING-STOOD AND NOT HAD-PERC'VD that

ΤΙΙΗϹΟΥϹЄϹΤΙΝΛЄΓЄΙΑΥ 60
15 JESUS it-IS IS-sayING to-her

Bs omit THE
ΤΗΟΙΗϹΟΥϹΓΥΝΑΙΤΙΚΛΑΙ 80
THE JESUS WOMAN ANY YOU-ARE-LA-

s^{1*} adds YET ΔЄ
ЄΙϹΤΙΝΑΖΗΤЄΙϹЄΚЄΙΝΗΔ 800
MENTING ANY YOU-ARE-SEEKING that-one SEEM-

ΟΚΟΥϹΑΟΤΙΟΚΗΠΟΥΡΟϹЄϹ 20
ING that THE GARDEN-SEE-er He-IS

ΤΙΝΛЄΓЄΙΑΥΤΩΚΥΡΙЄЄΙϹ 40
IS-sayING to-Him Master! IF YOU

s^{1*}+ΙΟ=THE-one BEARing
ΥЄΒΑϹΤΑϹΑϹΑΥΤΟΝЄΙΠЄΜ 60
BEAR Him BE-saying to-ME

ΟΙΠΟΥЄΘΗΚΑϹΑΥΤΟΝΚΑΓΩ 80
?-where YOU-PLACE Him AND-I

B omits THE
ΑΥΤΟΝΑΡΩΛЄΓЄΙΑΥΤΗΟΙΗ 900
16 Him SHALL-BE-LIFTING. IS-saying to-her THE JESUS

A o. AB omit YET
ϹΟΥϹΜΑΡΙΑΜϹΤΡΑΦЄΙϹΑΔ 20
MARIAM BEING-TURNED YET

A omits to-HEBREW
ЄЄΚЄΙΝΗΛЄΓЄΙΑΥΤΩЄΒΡΑ 40
that-one IS-sayING to-Him to-HEBREW

B+Є AЄ o.
ΙϹΤΙΡΑΒΒΟΥΝΙΟΛЄΓЄΤΑΙ 60
RABBONI WHICH IS-being-said

s^2 adds, s^5 brackets ΚΑΙΠΡΟϹЄΔΡ (B omits THE)
ΔΙΔΑϹΚΑΛЄΛЄΓЄΙΑΥΤΗΟΙ 80
17 TEACHER! IS-sayING to-her THE JE-

ΑΜЄΝΑΨΑϹΘΑΙΑΥΤΟΥ B BE-TOUCHING OF-ME
ΗϹΟΥϹΜΗΜΟΥΑΠΤΟΥΟΥΠΩΓ 68000
SUS NO OF-ME BE-TOUCHING NOT-as-yet for

17 In the scriptures, omissions are often of supreme significance. To accord with the character of the account, this ascension of our Lord is mentioned only here. The other narratives omit it entirely. But it is still more significant to note the silence as to the nature and object of this ascension. The reason is clear. John is not detailing the celestial glories of Christ. That belongs to Paul's later ministry.

The conquest of the cross of Christ is not confined to earth. It places Him at the head of the whole universe. Messengers and sovereignties and authorities and powers among the celestials are all made subject to the Crucified One. After His resurrection He was proclaimed throughout the universe as Lord of all. When was this proclamation made? When was His public investiture with the tokens of His universal sovereignty? Surely that could not wait for forty days, until after His public ascension. Doubtless it was done soon after He delegated Mary to carry the news to His disciples. Then He ascended, and the crucified King of the Jews is acclaimed the Conqueror over all the powers of evil and the universal Suzerain. How little did His disciples dream of His exalted honors!

19-20 Compare Mk. 16[14]; Lu. 24[33-43].

22 Here is where the disciples received the holy spirit. Pentecost was an enduement with power. Spirit is the vital force in the universe. Adam became a living soul as soon as the breath of God entered his body. So here the breath of Christ imparted the vital spirit which He had promised them after His glorification. Our breath is poisonous, death-dealing. His is vital, life-giving.

23 In the proclamation of the kingdom the disciples certainly were given the right to forgive sins, or the opposite. Though the claims of priestcraft to this power at present are false, this should not blind us to the fact that such authority was given to His disciples by our Lord, and was exercised so long as the kingdom was proclaimed to Israel. This promise should make us hesitate in appropriating all in this account to ourselves, or to claim all its promises as our own.

have not as yet ascended to the Father. Now go to My brethren, and say to them, "*Lo!* I am ascending to My Father and your Father, and My God and your God."

18 Miriam Magdalene is coming,
reporting to the disciples that "I
have seen the Lord!"—and these
things He said to her.
19 Then, being evening of that
day, one of the sabbaths, and the
doors where the disciples were
gathered together having been
locked because of fear of the Jews,
Jesus came and stood in the midst,
and is saying to them, "Peace to
20 you!" And saying this, He shows
them the hands, and the side. The
disciples, then, rejoiced at perceiving the Lord.
21 Jesus, then, said to them again,
"Peace to you! According as the
Father has commissioned Me, *I* also
22 am sending you." And, saying
this, He exhales and is saying to
23 them, "Get holy spirit! If you
should be forgiving any one's sins,
they have been forgiven them; if
any one's you should be holding,
they are held."
24 Now Thomas, one of the twelve,
termed Didymus, was not with
25 them when Jesus came. The other
disciples, then, said to him, "We
have seen the Lord!" Yet he said
to them, "Except I should perceive in His hands the print of the
nails, and should put my finger into the print of the nails, and put
my hand into His side, I will by
no means be believing."
26 And after eight days His disciples were again within, and Thomas was with them. The doors having been locked, Jesus is coming

ΑΡΑΝΑΒΕΒΗΚΑΠΡΟΣΤΟΝΠΑ
I-HAVE-UP-STEPPED TOWARD THE FATHER
Bs *omit* OF-ME A *omits* YET s² ΟΥΝ *but erased*
ΤΕΡΑΜΟΥΠΟΡΕΥΟΥΔΕΠΡΟΣ
OF-ME BE-GOING YET TOWARD
s¹* *omits* OF-ME
ΤΟΥΣΑΔΕΛΦΟΥΣΜΟΥΚΑΙΕΙ
THE brothers OF-ME AND BE-say-
AB *omit* BE-PERCEIVING
ΠΕΑΥΤΟΙΣΙΔΟΥΑΝΑΒΑΙΝΩ
ING to-them BE-PERCEIVING I-AM-UP-STEPPING
ΠΡΟΣΤΟΝΠΑΤΕΡΑΜΟΥΚΑΙΠ
TOWARD THE FATHER OF-ME AND FA-
ΑΤΕΡΑΥΜΩΝΚΑΙΘΕΟΝΜΟΥΚ
THER OF-YOU*p* AND God OF-ME AND
ΑΙΘΕΟΝΥΜΩΝΕΡΧΕΤΑΙΜΑΡ
18 God OF-YOU*p* IS-COMING MARIAM
A *o.* ABs¹* *omit* FROM-
ΙΑΜΗΜΑΓΔΑΛΗΝΗΑΠΑΓΓΕΛ
THE MAGDALENE FROM-MESSAGING
ΛΟΥΣΑΤΟΙΣΜΑΘΗΤΑΙΣΟΤΙ
to-THE LEARNers that
A ΕΝ
ΕΩΡΑΚΑΤΟΝΚΥΡΙΟΝΚΑΙΤΑ
I-HAVE-SEEN THE Master AND these
ΥΤΑΕΙΠΕΝΑΥΤΗΟΥΣΗΣΟΥΝ
19 He-said to-her OF-BEING THEN
s¹* *omits* THE
ΟΨΙΑΣΤΗΗΜΕΡΑΕΚΕΙΝΗΤΗ
evening to-THE DAY that THE
ΜΙΑΣΑΒΒΑΤΩΝΚΑΙΤΩΝΘΥΡ
ONE OF-SABBATHS AND OF-THE DOORS
As *o.*
ΩΝΚΕΚΛΕΙΣΜΕΝΩΝΟΠΟΥΗΣ
HAVING-*been*-LOCKED THE-?-where WERE
s* *very small supplies.* ABs¹ *omit* HAVING-*been*-TOGETHER-LED
ΑΝΟΙΜΑΘΗΤΑΙΣΥΝΗΓΜΕΝΟ
THE LEARNers HAVING-*been*-TOGETHER-LED
ΙΔΙΑΤΟΝΦΟΒΟΝΤΩΝΙΟΥΔΑ
THRU THE FEAR OF-THE JUDA-ans
ΙΩΝΗΛΘΕΝΟΙΗΣΟΥΣΚΑΙΕΣ
CAME THE JESUS AND STOOD
ΤΗΕΙΣΤΟΜΕΣΟΝΚΑΙΛΕΓΕΙ
INTO THE MIDST AND IS-saying
1* *omits* to-them s *o.*
ΑΥΤΟΙΣΕΙΡΗΝΗΥΜΙΝΚΑΙΤ
20 to-them PEACE to-YOU*p* AND this
s *o.* B *o.* s *omits* AND
ΟΥΤΟΕΙΠΩΝΕΔΕΙΞΕΝΚΑΙΤ
saying He-SHOWS AND THE
s *o.*
ΑΣΧΕΙΡΑΣΚΑΙΤΗΝΠΛΕΥΡΑ
HANDS AND THE RIB
ΝΑΥΤΟΙΣΕΧΑΡΗΣΑΝΟΥΝΟΙ
to-them JOYED THEN THE
ΜΑΘΗΤΑΙΙΔΟΝΤΕΣΤΟΝΚΥΡ
LEARNers PERCEIVING THE Master
s² *adds* ΚΑΙ, *erased.* s² *cancels* THEN, *restored.* s *omits* THE
ΙΟΝΕΙΠΕΝΟΥΝΑΥΤΟΙΣΟΙΗ
21 said THEN to-them THE JESUS
JESUS
ΣΟΥΣΠΑΛΙΝΕΙΡΗΝΗΥΜΙΝΚ
AGAIN PEACE to-YOU*p* ac-

ΑΘΩΣΑΠΕΣΤΑΛΚΕΝΜΕΟΠΑΤ
cording-AS HAS-commissioned ME THE FATHER
s² ΑΠ(s¹* Ψ)ΟΣΤΕΛΛΩ, s⁵ *as text*
ΗΡΚΑΓΩΠΕΜΠΩΥΜΑΣΚΑΙΤΟ
22 AND-I AM-SENDING YOU*p* AND this
ΥΤΟΕΙΠΩΝΕΝΕΦΥΣΗΣΕΝΚΑ
saying He-IN-INFLATES AND
ΙΛΕΓΕΙΑΥΤΟΙΣΛΑΒΕΤΕΠΝ
IS-saying to-them BE-YE-GETTING spirit
Bs *omit* IF- B ΟΣ *singular*
ΕΥΜΑΑΓΙΟΝΕΑΝΤΙΝΩΝΑΦΗ
23 HOLY IF-EVER OF-ANY YE-MAY-BE-
s-ΑΙ s¹* ΘΗΣΕ *for* ΩΝ, B¹ *for* Ω *has* ΙΟ *and* B² ΙΕ
ΤΕΤΑΣΑΜΑΡΤΙΑΣΑΦΕΩΝΤΑ
FROM-LETTING THE misses THEY-HAVE-*been*-FROM-
Bs² *omit* IF- s¹* +ΔΕ B Ο Σ s¹* +Ν
ΙΑΥΤΟΙΣΕΑΝΤΙΝΩΝΚΡΑΤΗ
LET to-them IF-EVER OF-ANY YE-MAY-BE-HOLD-
s ΑΙ A ΑΙ *for* Ε
ΤΕΚΕΚΡΑΤΗΝΤΑΙΘΩΜΑΣΔΕ
24 ING THEY-HAVE-*been*-HELD THOMAS YET
ΕΙΣΕΚΤΩΝΔΩΔΕΚΑΟΛΕΓΟΜ
ONE OUT OF-THE TWO-TEN THE *one-being*-said
ΕΝΟΣΔΙΔΥΜΟΣΟΥΚΗΝΜΕΤΑ
twin (Didymus) NOT WAS WITH them
s¹* *adds* THEN ΟΥΝ Bs *omit* THE
ΥΤΩΝΟΤΕΗΛΘΕΝΟΙΗΣΟΥΣΕ
25 when CAME THE JESUS said
s¹* *omits* THEN s¹* *omits* others
ΛΕΓΟΝΟΥΝΑΥΤΩΟΙΑΛΛΟΙΜ
THEN to-Him THE others LEARN-
B¹ Ο
ΑΘΗΤΑΙΕΩΡΑΚΑΜΕΝΤΟΝΚΥ
ers WE-HAVE-SEEN THE Master
ΡΙΟΝΟΔΕΕΙΠΕΝΑΥΤΟΙΣΕΑ
THE YET he-said to-them IF-EVER
s+Ε s¹* *omits* OF-Him
ΝΜΗΙΔΩΕΝΤΑΙΣΧΕΡΣΙΝΑΥ
NO I-MAY-BE-PERCEIVING IN THE HANDS OF-Him
ΤΟΥΤΟΝΤΥΠΟΝΤΩΝΗΛΩΝΚΑ
THE type OF-THE NAILS AND
s OF-ME THE FINGER
ΙΒΑΛΩΤΟΝΔΑΚΤΥΛΟΝΜΟΥΕ
I-SH'D-BE-CASTING (*fut.*) THE FINGER OF-ME INTO
s¹* ΤΗΝΧ(ΛΟ)ΕΙΡΑΝΑΥΤΟΥ THE HAND OF-Him *for*
ΙΣΤΟΝΤΥΠΟΝΤΩΝΗΛΩΝΚΑΙ
THE type OF-THE NAILS AND
THE type OF-THE NAILS A THE H. OF-ME AB¹ +Ν
ΒΑΛΩΜΟΥΤΗΝΧΕΙΡΑΕΙΣΤΗ
I-SH'D-BE-CASTING (*fut.*) OF-ME THE HAND INTO THE
ΝΠΛΕΥΡΑΝΑΥΤΟΥΟΥΜΗΠΙΣ
RIB OF-Him NOT NO I-SHALL-BE-
ΤΕΥΣΩΚΑΙΜΕΘΗΜΕΡΑΣΟΚΤ
26 BELIEVING AND after DAYS EIGHT
ΩΠΑΛΙΝΗΣΑΝΕΣΩΟΙΜΑΘΗΤ
AGAIN WERE within THE LEARNers
s *omits* OF-Him
ΑΙΑΥΤΟΥΚΑΙΘΩΜΑΣΜΕΤΑΥ
OF-Him AND THOMAS WITH them
ΤΩΝΕΡΧΕΤΑΙΟΙΗΣΟΥΣΤΩΝ
IS-COMING THE JESUS OF-THE
As *o.*
ΘΥΡΩΝΚΕΚΛΕΙΣΜΕΝΩΝΚΑΙ
DOORS HAVING-*been*-LOCKED AND

27 While we hardly care to sympathize with doubting Thomas, yet we feel grateful for the unanswerable evidence his case called forth. The reality of our Lord's resurrection is put beyond all question by his lack of faith. The very body that was marred by the nails and the spear, which saw no corruption, was actually made alive and could be felt and handled, to the satisfaction of one who refused to believe on less evidence.

31 It is evident that the signs in this account are a selection, chosen to give a complete picture of Israel's failure and Israel's Saviour. They are intended to signify to all who have ears to hear that the One Who speaks and acts is no other than the Messiah foretold by the prophets of old, and the further fact that He is also the Son of God. Eonian life is for all who receive this testimony. As we have seen, His present exaltation, while Israel is apostate, is carefully overlooked. Hence we must not expect to find present truth in John's account. He never had a commission for the nations, not even for proselytes, as Peter had. Because his ministry seems especially intended for millennial days, when the nations will be blessed *through* Israel, his allusions to world-wide blessing are often mistaken for that which has come to us while Israel is apostate.

3 Peter had a commission to fish for *men*. But he returns to his old trade and takes his companions with him. They toil all night and net nothing. Undoubtedly there is a solemn lesson in obedience here. The path of self-will brings much labor but no results. The path of obedience is fraught with blessing. But there seems a deeper lesson here than this. Peter's failure is a dispensational forecast. Peter and the apostles labor much to proclaim the kingdom during the darkness which has fallen on Israel. But their efforts are unavailing. Israel is not recalled to repentance. But in the morning, when the Lord comes again, the kingdom will once more be proclaimed. Then the results will be miraculous. All Israel will be saved. The miracle will be repeated then, and the net will include the 144,000 as well as a throng innumerable.

and stood in the midst and said,
27 "Peace to you!" Thereafter He
is saying to Thomas, "Bring your
finger here, and perceive My hands,
and bring your hand and put it in-
to My side, and do not become un-
28 believing but believing." And
Thomas answered and said to Him,
29 "My Lord and my God!" Now
Jesus is saying to him, "Seeing
that you have seen Me, you have
believed. Happy are those who are
not perceiving and believe."
30 Many and other signs, indeed,
then, Jesus does before His disci-
ples which are not written in this
31 scroll. Yet these are written
that you should be believing that
Jesus is the Christ, the Son of God,
and that, believing, you may have
eonian life in His name.

21 After these things Jesus mani-
fests Himself again to the disciples
on the sea of Tiberias. Now He
2 manifests thus: There were alike
Simon Peter and Thomas who is
termed Didymus, and Nathanael
from Cana of Galilee, and those of
Zebedee, and two others of His dis-
ciples.
3 Simon Peter is saying to them,
"I am going fishing!" They are
saying to him, "*We* also are com-
ing with you!" Then they came
out and stepped into the ship
straightway, and in that night they
net nothing.
4 Now as it already becomes morn-
ing, Jesus stood on the beach. How-
beit, the disciples had not per-
5 ceived that it is Jesus. Jesus, then,
is saying to them, "Little children,
have you any viands?" They
6 answered Him, "No!" Now He
said to them, "Cast the net on the
right parts of the ship and you will

ΕϹΤΗΕΙϹΤΟΜΕϹΟΝΚΑΙΕΙΠ
STOOD INTO THE MIDst AND said

s o.
ΕΝΕΙΡΗΝΗΥΜΙΝΕΙΤΑΛΕΓΕ
27 PEACE to-YOUp THEREAFTER He-IS-saying

ΙΤΩΘΩΜΑΦΕΡΕΤΟΝΔΑΚΤΥΛ
to-THE THOMAS BE-CARRYING THE FINGER

ΟΝϹΟΥΩΔΕΚΑΙΙΔΕΤΑϹΧΕΙ
OF-YOU here AND BE-PERCEIVING THE HANDS

ΡΑϹΜΟΥΚΑΙΦΕΡΕΤΗΝΧΕΙΡ
OF-ME AND BE-CARRYING THE HAND

ΑϹΟΥΚΑΙΒΑΛΕΕΙϹΤΗΝΠΛΕ
OF-YOU AND BE-CASTING INTO THE RIB

B+Ε
ΥΡΑΝΜΟΥΚΑΙΜΗΓΙΝΟΥΑΠΙ
OF-ME AND NO BE-BECOMING UN-

Bs omit AND
ϹΤΟϹΑΛΛΑΠΙϹΤΟϹΚΑΙΑΠΕ
28 BELIEVing but BELIEVing AND answered

AB *omit* THE
ΚΡΙΘΗΟΘΩΜΑϹΚΑΙΕΙΠΕΝΑ
THE THOMAS AND said to-

ΥΤΩΟΚΥΡΙΟϹΜΟΥΚΑΙΟΘΕΟ
Him THE Master OF-ME AND THE God

*s1** ΕΙΠΕΝ *o.s* AB *omit* YET B *omits* THE
ϹΜΟΥΛΕΓΕΙΔΕΑΥΤΩΟΙΗϹΟ
29 OF-ME IS-saying YET to-him THE JESUS

s1 adds* ΚΑΙ AND
ΥϹΟΤΙΕΩΡΑΚΑϹΜΕΠΕΠΙϹΤ
that YOU-HAVE-SEEN ME YOU-HAVE-BELIEV-

ΕΥΚΑϹΜΑΚΑΡΙΟΙΟΙΜΗΙΔΟ
ED HAPPY THE-*ones* NO PERCEIV-

s1 adds* ME ΜΕ Α+ΠΕ *and omits* AND
ΝΤΕϹΚΑΙΠΙϹΤΕΥϹΑΝΤΕϹΠ
30 ING AND BELIEV*ing* MANY

ΟΛΛΑΜΕΝΟΥΝΚΑΙΑΛΛΑϹΗΜ
INDEED THEN AND other SIGNS

ΕΙΑΕΠΟΙΗϹΕΝΟΙΗϹΟΥϹΕΝ
DOES THE JESUS IN-VIEW

AB *omit* OF-Him
ΩΠΙΟΝΤΩΝΜΑΘΗΤΩΝΑΥΤΟΥ
OF-THE LEARNers OF-Him

ΑΟΥΚΕϹΤΙΝΓΕΓΡΑΜΜΕΝΑΕ
WHICH NOT IS HAVING-*been*-WRITTEN IN

ΝΤΩΒΙΒΛΙΩΤΟΥΤΩΤΑΥΤΑΔ
31 THE SCROLLet this these YET

Bs1 o.*
ΕΓΕΓΡΑΠΤΑΙΙΝΑΠΙϹΤΕΥϹ
HAS-*been*-WRITTEN THAT YOU-SH'D-BE-BELIEV-

ΗΤΕΟΤΙΙΗϹΟΥϹΕϹΤΙΝΟΧΡ
ING that JESUS IS THE ANOIN-

s1 omits* AND
ΙϹΤΟϹΟΥΙΟϹΤΟΥΘΕΟΥΚΑΙ
TED THE SON OF-THE God AND

AB *omit* eonian
ΙΝΑΠΙϹΤΕΥΟΝΤΕϹΖΩΗΝΑΙ
THAT BELIEVING LIFE eonian

ΩΝΙΟΝΕΧΗΤΕΕΝΤΩΟΝΟΜΑΤ
YOU-MAY-BE-HAVING IN THE NAME

ΙΑΥΤΟΥΜΕΤΑΤΑΥΤΑΕΦΑΝΕ
21 OF-Him after these makes-APPEAR

s AGAIN Self B *omits* THE
ΡΩϹΕΝΕΑΥΤΟΝΠΑΛΙΝΟΙΗϹ
Self AGAIN THE JESUS

ΟΥϹΤΟΙϹΜΑΘΗΤΑΙϹΕΠΙΤΗ
to-THE LEARNers ON THE

ϹΘΑΛΑϹϹΗϹΤΗϹΤΙΒΕΡΙΑΔ
SEA OF-THE TIBERIAS

ΟϹΕΦΑΝΕΡΩϹΕΝΔΕΟΥΤΩϹΗ
2 He-makes-APPEAR YET thus WERE

ϹΑΝΟΜΟΥϹΙΜΩΝΠΕΤΡΟϹΚΑ
LIKEwise SIMON Peter AND

ΙΘΩΜΑϹΟΛΕΓΟΜΕΝΟϹΔΙΔΥ
THOMAS THE *one-be*ING-said twin (Didy-

ΜΟϹΚΑΙΝΑΘΑΝΑΗΛΟΑΠΟΚΑ
mus) AND NATHANAEL THE-*one* FROM CANA

B+Ε *s* Υ
ΝΑΤΗϹΓΑΛΙΛΑΙΑϹΚΑΙΟΙΤ
OF-THE GALILEE AND THE OF-

ΙΟΙ SONS
ΟΥΖΕΒΕΔΑΙΟΥΚΑΙΑΛΛΟΙΕ
THE ZEBEDEE AND others OUT

ΚΤΩΝΜΑΘΗΤΩΝΑΥΤΟΥΔΥΟΛ
3 OF-THE LEARNers OF-Him TWO IS-

ΕΓΕΙΑΥΤΟΙϹϹΙΜΩΝΠΕΤΡΟ
saying to-them SIMON Peter

ϹΥΠΑΓΩΑΛΙΕΥΕΙΝΛΕΓΟΥϹ
I-AM-UNDER-LEADING TO-BE-fishing THEY-ARE-saying

ΙΝΑΥΤΩΕΡΧΟΜΕΘΑΚΑΙΗΜΕ
to-him ARE-COMING AND WE

A *adds* ΚΑΙ AND AB *omit* THEN
ΙϹϹΥΝϹΟΙΕΞΗΛΘΟΝΟΥΝΚΑ
TOGETHER to-YOU THEY-OUT-CAME THEN AND

ΙΕΝΕΒΗϹΑΝΕΙϹΤΟΠΛΟΙΟΝ
THEY-IN-STEPPed INTO THE FLOATer

straightway *omitted by* Bs *s o.*
ΕΥΘΥϹΚΑΙΕΝΕΚΕΙΝΗΤΗΝΥ
straightway AND IN that THE NIGHT

s1+ΚΟ=THEY-toil
ΚΤΙΕΠΙΑϹΑΝΟΥΔΕΝΠΡΩΙΑ
4 THEY-arrest NOT-YET-ONE OF-morning

s has the Ι *very faint over the* Ε
ϹΔΕΗΔΗΓΕΙΝΟΜΕΝΗϹΕϹΤΗ
YET ALREADY OF-BECOMING STOOD

B ΕΙϹ INTO
ΙΗϹΟΥϹΕΠΙΤΟΝΑΙΓΙΑΛΟΝ
JESUS ON THE BEACH

sB² ΕsΓΝΩ
ΟΥΜΕΝΤΟΙΗΔΕΙϹΑΝΟΙΜΑΘ
NOT howbeit HAD-PERCEIVED THE LEARNers

ΗΤΑΙΟΤΙΙΗϹΟΥϹΕϹΤΙΝΛΕ
5 that JESUS it-IS IS-say-

Bs *omit* THE
ΓΕΙΟΥΝΑΥΤΟΙϹΟΙΗϹΟΥϹΠ
ING THEN to-them THE JESUS little-

s1 omits* ANY A+Ε
ΑΙΔΙΑΜΗΤΙΠΡΟϹΦΑΓΙΟΝΕ
boys NO ANY TOWARD-EATing YE-

A ΑΙ
ΧΕΤΕΑΠΕΚΡΙΘΗϹΑΝΑΥΤΩΟ
ARE-HAVING THEY-answered to-Him NOT

*s1** ΛΕΓΕΙ *for* THE YET He-said *by s³, which is deleted*
ΥΟΔΕΕΙΠΕΝΑΥΤΟΙϹΒΑΛΕΤ
6 THE YET He-said to-them BE-YE-CASTING

6 There are several methods of fishing from the shore in the day time. A baited hook was cast by Peter when he got the redemption money for himself and the Lord (Mt.17[27]). Simon and Andrew were using a purse net when they were called to become fishers of men (Mk. 1[16]). A seine or drag net was also used (Mt. 13[47]). The net here used was a large one let down from a ship. On one occasion, though the net broke, the haul filled two boats overfull (Lu. 5[4-6]). Boat fishing was done at night. Seines were set and the fishermen, with flares and the beating of old metal pans, drove the fish toward the net. This cannot be done in the day time. After scouring the waters all night it must have seemed silly to lower the large net. It took faith to do that. And it was nothing less than a miracle that the net was not rent.

11 The night of futile fishing seems to correspond to the time typified in Israel's yearly calendar by the period between the festival of Unleavened Bread and the festival of Trumpets, which was about one hundred and fifty-three days. It may be that the number of fish caught is an allusion to this. The past labors of the twelve apostles seem to have netted nothing, yet when He appears in the future, there will be a rich harvest. At present their ministry is not in force.

12 A whole night of toil did not provide a breakfast for the faithless fishermen. Yet He makes manifest His care and provision by supplying their need. The meal is all ready and cooked. They do not do anything to provide it. This is the gracious rebuke of the Lord to Peter's fishing expedition. We never hear that he went back to fishing again.

15 The rich pathos of this passage will be apparent only if we carefully keep the finer shades of meaning conveyed by the original, as "fond" and "love", "graze" and "shepherd", "lambkins" and "sheep". This is the special commission given to Peter which he fulfills in the writing of his epistles. His humiliating experiences, in disowning the Lord and doubting His care and provision (of which the other apostles were not guilty) has chastened his spirit, so that he no longer boasts of his loyalty, though all the rest prove

find." Then they cast, and they
no longer had the strength to draw
it, for the multitude of fishes.
7 Then that disciple whom Jesus
loved is saying to Peter, "It is the
Lord!" Simon Peter, then, hearing that it is the Lord, girds on his
overcoat (for he was naked) and
8 cast himself into the sea. Yet the
other disciples came in the other
boat (for they were not far from
the land, but about two hundred
cubits), dragging the net of fishes.
9 As, then, they stepped off to the
land, they are observing a charcoal
fire laid and food fish lying on it,
10 and bread. Jesus is saying to them,
"Bring of the food fish which you
now net."
11 Simon Peter, then, ascended and
draws the net to the land distended
with a hundred and fifty-three
large fishes. And, being so much,
the net is not rent.
12 Jesus is saying to them, "Come
hither! Lunch!" Now no one of
the disciples dared to inquire of
Him, "Who art *Thou?*" being
13 aware that it is the Lord. Jesus,
then, is coming and taking the
bread and is giving it to them, and
the food fish likewise.
14 Now this was already the third
time Jesus was manifested to the
disciples, being roused from among
the dead.
15 When, then, they lunch, Jesus is
saying to Simon Peter, "Simon of
John, are you loving Me more than
these?" He is saying to Him,
"Yes, Lord. *Thou* art aware that
I am fond of Thee." He is saying
to him, "Be grazing My lamb-
16 kins." Again, a second time He is
saying to him, "Simon of John,
are you loving Me?" He is saying
to Him, "Yes, Lord, *Thou* art
aware that I am fond of Thee." He

ΕΕΙΣΤΑΔΕΞΙΑΜΕΡΗΤΟΥΠΛ 20
INTO THE RIGHT PARTS OF-THE FLOATER
ΟΙΟΥΤΟΔΙΚΤΥΟΝΚΑΙΕΥΡΗ 40
THE NET AND YE-WILL-BE-
A ΔΙ s¹* ΟΙΔΕ adds s¹* THEN omits s² adds after
ΣΕΤΕΕΒΑΛΟΝΟΥΝΚΑΙΟΥΚΕ 60
FINDING THEY-CAST (past) THEN AND NOT-STILL
FINDING, but s³ (s |) cancels and brackets (A ΣΑ for Ο):
ΤΙΑΥΤΟΕΛΚΥΣΑΙΙΣΧΥΟΝΑ 80
it TO-DRAW were-STRONG FROM
ΟΙΔΕΕΙΠΟΝΔΙΟΛΗΣΤΗΣΝΥΚΤΟΣΕΚΟ
ΠΟΤΟΥΠΛΗΘΟΥΣΤΩΝΙΧΘΥΩ 100
THE multitude OF-THE FISHES
ΠΙΑΣΑΜΕΝΚΑΙΟΥΔΕΝΕΛΑΒΟΜΕΝΕ
ΝΛΕΓΕΙΟΥΝΟΜΑΘΗΤΗΣΕΚΕ 20
7 IS-SAYING THEN THE LEARNER that-one
ΠΙΔΕΤΩΣΩΡΗΜΑΤΙΒΑΛΟΥΜΕΝ THE YET
ΙΝΟΣΟΝΗΓΑΠΑΟΙΗΣΟΥΣΤΩ 40
WHOM LOVED THE JESUS to-THE
said THRU WHOLE OF-THE NIGHT WE-toil AND NOT-YET-ONE
ΠΕΤΡΩΟΚΥΡΙΟΣΕΣΤΙΝΣΙΜ 60
Peter THE Master it-IS SIMON
WE-GOT ON YET to-THE YOU declaration WE-ARE-CASTING
ΩΝΟΥΝΠΕΤΡΟΣΑΚΟΥΣΑΣΟΤ 80
THEN Peter HEARing that
ΙΟΚΥΡΙΟΣΕΣΤΙΝΤΟΝΕΠΕΝ 200
THE Master it-IS THE ON-IN-SLIP
ΔΥΤΗΝΔΙΕΖΩΣΑΤΟΗΝΓΑΡΓ 20
THRU-GIRDS WAS for NA-
ΥΜΝΟΣΚΑΙΕΒΑΛΕΝΕΑΥΤΟΝ 40
KED AND CAST self
ΕΙΣΤΗΝΘΑΛΑΣΣΑΝΟΙΔΕΑΛ 60
8 INTO THE SEA THE YET others
AB omit other
ΛΟΙΜΑΘΗΤΑΙΤΩΑΛΛΩΠΛΟΙ 80
LEARNERs to-THE other FLOATER
ΑΡΙΩΗΛΘΟΝΟΥΓΑΡΗΣΑΝΜΑ 300
(dim.) CAME NOT for THEY-WERE FAR
ΚΡΑΝΑΠΟΤΗΣΓΗΣΑΛΛΑΩΣΑ 20
FROM THE LAND but AS FROM
A+Ε
ΠΟΠΗΧΩΝΔΙΑΚΟΣΙΩΝΣΥΡΟ 40
CUBITS TWO-hundred DRAGGING
ΝΤΕΣΤΟΔΙΚΤΥΟΝΤΩΝΙΧΘΥ 60
THE NET OF-THE FISHES
s¹* Ν s² ΕΠΙ but restored
ΩΝΩΣΟΥΝΑΠΕΒΗΣΑΝΕΙΣΤΗ 80
9 AS THEN THEY-FROM-STEPPed INTO THE
ΝΓΗΝΒΛΕΠΟΥΣΙΝΑΝΘΡΑΚΙ 400
LAND THEY-ARE-looking EMBER (charcoal)
ΑΝΚΕΙΜΕΝΗΝΚΑΙΟΨΑΡΙΟΝ 20
LYING AND PROVISION
ΕΠΙΚΕΙΜΕΝΟΝΚΑΙΑΡΤΟΝΛ 40
10 ON-LYING AND BREAD IS-
B omits THE
ΕΓΕΙΑΥΤΟΙΣΟΙΗΣΟΥΣΕΝΕ 60
saying to-them THE JESUS CARRY-YE
s ΑΙ
ΓΚΑΤΕΑΠΟΤΩΝΟΨΑΡΙΩΝΩΝ 80
FROM OF-THE PROVISIONS WHICH
s Ε A omits THEN
ΕΠΙΑΣΑΤΕΝΥΝΑΝΕΒΗΟΥΝΣ 500
11 YE-arrest NOW UP-STEPPed THEN SIMON

ΙΜΩΝΠΕΤΡΟΣΚΑΙΕΙΛΚΥΣΕ 20
Peter AND DRAWS
ΝΤΟΔΙΚΤΥΟΝΕΙΣΤΗΝΓΗΝΜ 40
THE NET INTO THE LAND DIS-
A OF-GREAT FISHES
ΕΣΤΟΝΙΧΘΥΩΝΜΕΓΑΛΩΝΕΚ 60
TENDED OF-FISHES GREAT HUN-
ΑΤΟΝΠΕΝΤΗΚΟΝΤΑΤΡΙΩΝΚ 80
DRED FIVE-TY THREE AND
ΑΙΤΟΣΟΥΤΩΝΟΝΤΩΝΟΥΚΕΣ 600
OF-so-much BEING NOT IS-SPLIT
ΧΙΣΘΗΤΟΔΙΚΤΥΟΝΛΕΓΕΙΑ 20
12 THE NET IS-saying to-
B omits THE
ΥΤΟΙΣΟΙΗΣΟΥΣΔΕΥΤΕΑΡΙ 40
them THE JESUS HITHER LUNCH
s o. B omits YET
ΣΤΗΣΑΤΕΟΥΔΕΙΣΔΕΕΤΟΛΜ 60
NOT-YET-ONE YET DARED
ΑΤΩΝΜΑΘΗΤΩΝΕΞΕΤΑΣΑΙΑ 80
OF-THE LEARNERs TO-OUT-INTERROGATE Him
ΥΤΟΝΣΥΤΙΣΕΙΕΙΔΟΤΕΣΟΤ 700
YOU ANY ARE HAVING-PERCEIVED that
ΙΟΚΥΡΙΟΣΕΣΤΙΝΕΡΧΕΤΑΙ 20
13 THE Master it-IS IS-COMING
Bs omit THEN THE
ΟΥΝΟΙΗΣΟΥΣΚΑΙΛΑΜΒΑΝΕ 40
THEN THE JESUS AND IS-GETTING-UP
ΙΤΟΝΑΡΤΟΝΚΑΙΔΙΔΩΣΙΝΑ 60
THE BREAD AND IS-GIVING to-
ΥΤΟΙΣΚΑΙΤΟΟΨΑΡΙΟΝΟΜΟ 80
them AND THE PROVISION LIKE-AS
AB omit YET
ΙΩΣΤΟΥΤΟΔΕΗΔΗΤΡΙΤΟΝΕ 800
14 this YET ALREADY third WAS-
As add Ο THE
ΦΑΝΕΡΩΘΗΙΗΣΟΥΣΤΟΙΣΜΑ 20
made-APPEAR JESUS to-THE LEARN-
ΘΗΤΑΙΣΕΓΕΡΘΕΙΣΕΚΝΕΚΡ 40
ers BEING-ROUSED OUT OF-DEAD-ones
ΩΝΟΤΕΟΥΝΗΡΙΣΤΗΣΑΝΛΕΓ 60
15 when THEN THEY-LUNCH IS-saying
ΕΙΤΩΣΙΜΩΝΙΠΕΤΡΩΟΙΗΣΟ 80
to-THE SIMON Peter THE JESUS
s¹ omits OF-JOHN A ΝΑ o. o.=JONA
ΥΣΣΙΜΩΝΙΩΑΝΟΥΑΓΑΠΑΣΜ 900
SIMON OF-JOHN YOU-ARE-LOVING ME
A+Ι
ΕΠΛΕΟΝΤΟΥΤΩΝΛΕΓΕΙΑΥΤ 20
MORE OF-these IS-saying to-Him
ΩΝΑΙΚΥΡΙΕΣΥΟΙΔΑΣΟΤΙΦ 40
YEA Master! YOU HAVE-PERCEIVED that I-AM-
ΙΛΩΣΕΛΕΓΕΙΑΥΤΩΒΟΣΚΕΤ 60
being-FOND YOU He-is-saying to-him BE-HERBING THE
A+Ε s AGAIN He-is saying to-him
ΑΑΡΝΙΑΜΟΥΛΕΓΕΙΑΥΤΩΠΑ 80
16 LAMBkins OF-ME He-is-saying to-him AGAIN
second by s* as ΤΟ Β=THE 2ND A ΝΑ=JONA
ΛΙΝΔΕΥΤΕΡΟΝΣΙΜΩΝΙΩΑΝ 71000
second SIMON OF-JOHN

to be cowards. He knows that he loves his Lord, despite his craven heart, but he refuses to boast that he *loves* Him more than his fellows. He hides behind a weaker word, denoting the attractive force of friendship. But he does not put himself behind the assertion, but rather appeals to the Lord's omniscience. His humility is rewarded by the charge to provide sustenance for those weak in the faith.

The Lord repeats His question, but without any reference to Peter's boast or failure. Peter again refuses to vouch for himself, and is given charge of the Lord's flock.

The Lord now descends to Peter's profession of fondness, but questions even that. This touches Peter very sorely, but he refuses to vaunt. He feels full of love to the Lord but he is aware how dismally he had failed but a few days before. So he once more refers the Lord to his own omniscience. He has learned his lesson well. So the Lord commissions him to provide food for the mature saints.

18 Peter had boasted that he would lay down his soul for Him (13[37]). It was this that led the Lord to predict that he would disown Him. Now He assures Peter that he will some day fulfill his boast. There is a tradition that Peter was crucified. See 2 Pe. 1[14].

20 Now we are given a hint of John's commission. In a veiled way we are given to understand that John was to remain alive until the Lord's return. This is fulfilled in his vision of the Unveiling. There, in spirit, he sees all the events leading up to the kingdom and the kingdom itself. Truly, in spirit, he remained until the Lord comes.

The thought that John's special ministry, as distinct from Peter's, finds its fullest expression in the future when the kingdom is set up, is further enforced by the fact that it was not written until after the close of the Pentecostal era. Had it been intended to be used in that day, or in connection with Paul's evangel to the nations, it certainly would have been written much earlier. Only in the light of Israel's glorious future, as a blessing to all nations, can we fully appreciate the special message it contains.

is saying to him, "Be shepherding
17 My sheep." He is saying to him
the third time, "Simon of John, are
you fond of Me?" Peter was sorry
that He said to him a third time
"Are you fond of Me?" and he is
saying to Him, "Lord, *Thou* art
aware of all things. *Thou* knowest
that I am fond of Thee." And Jesus is saying to him, "Be grazing
18 My little sheep. Verily, verily, I
am saying to you, when you were
young, you girded yourself and
walked whither you would, yet
whenever you may be decrepit you
will stretch out your hands, and another shall be girding you and carrying you whither you would not."
19 Now this He said signifying by
what death he will be glorifying
God. And, saying this, He is saying to him, "Be following Me!"
20 Now Peter, turning about, is observing the disciple whom Jesus
loved, following, who leans back
also on His chest at the dinner,
and said to Him, "Lord, who is it
21 who is betraying Thee?" Peter,
then, perceiving this one, is saying to Jesus, "Lord, yet what of
22 this one?" Jesus is saying to him,
"If I should be wanting him to be
remaining till I am coming, what
is it to you? *You* be following
23 Me!" This word, then, came out
to the brethren, that that disciple
is not dying. Now Jesus did not
say to him that he is not dying, but
"If I should be wanting him to be
remaining till I am coming, what is
it to you?"
24 This is the disciple who is testifying also concerning these things,
and who writes these things. And
we are aware that his testimony is
25 true. Now there are many other
things also, which Jesus does,
which, if they should be written,

AB o. AO. o.
ΝΟΥΑΓΑΠΑϹΜΕΛΕΓΕΙΑΥΤΩ
YOU'RE-LOVING ME he-is-saying to-Him
YEA *omitted by* s1*
ΝΑΙΚΥΡΙΕϹΥΟΙΔΑϹΟΤΙΦΙ
YEA Master! YOU HAVE-PERCEIVED that I-AM-
ΛΩϹΕΛΕΓΕΙΑΥΤΩΠΟΙΜΑΙΝ
being-FOND YOU. He-is-saying to-him BE-SHEPHERDING
B+Ι
ΕΤΑΠΡΟΒΑΤΑΜΟΥΛΕΓΕΙΑΥ
17 THE sheep OF-ME He-is-saying to-him
A o. AB o.
ΤΩΤΟΤΡΙΤΟΝϹΙΜΩΝΙΩΑΝΝ
THE third SIMON OF-JOHN
A Α o. s1* *adds* ΔΕ YET
ΟΥΦΙΛΕΙϹΜΕΕΛΥΠΗΘΗΟΠΕ
YOU-ARE-being-FOND ME WAS-SORROWED THE Peter
ΤΡΟϹΟΤΙΕΙΠΕΝΑΥΤΩΤΟΤΡ
that He-said to-him THE third
s1 *adds* ΚΑΙ AND A *omits* AND B ΕΙΠΕΝ said
ΙΤΟΝΦΙΛΕΙϹΜΕΚΑΙΛΕΓΕΙ
YOU-ARE-being-FOND ME AND he-is-saying
to-Him *omitted by* B A YOU ALL
ΑΥΤΩΚΥΡΙΕΠΑΝΤΑϹΥΟΙΔΑ
to-Him Master! ALL YOU HAVE-PERCEIV-
B+Ε
ϹΥΓΙΝΩϹΚΕΙϹΟΤΙΦΙΛΩϹ
ED YOU ARE-KNOWING that I-AM-being-FOND
AB *omit* AND Bs *omit* THE s *omits* JESUS
ΕΚΑΙΛΕΓΕΙΑΥΤΩΟΙΗϹΟΥϹ
YOU AND IS-saying to-him THE JESUS
s o.
ΒΟϹΚΕΤΑΠΡΟΒΑΤΙΑΜΟΥΑΜ
18 BE-HERDING THE sheep (*dim.*) OF-ME AMEN
ΗΝΑΜΗΝΛΕΓΩϹΟΙΟΤΕΗϹΝΕ
AMEN I-AM-saying to-you when YOU-WERE YO-
ΩΤΕΡΟϹΕΖΩΝΝΥΕϹϹΕΑΥΤΟ
UNG YOU-GIRDED YOURself
ΝΚΑΙΠΕΡΙΕΠΑΤΕΙϹΟΠΟΥΗ
AND YOU-ABOUT-TROD THE-?-where YOU-
ΘΕΛΕϹΟΤΑΝΔΕΓΗΡΑϹΗϹΕΚ
WILLED when-EVER YET YOU-MAY-BE-being-VETERAN
s o. s1* ΗΝ o. Ν
ΤΕΝΕΙϹΤΑϹΧΕΙΡΑϹϹΟΥΚΑ
YOU'LL-BE-OUT-STRETCHING THE HANDS OF-YOU AND
s2 ΑΠΟΙϹΟΥ
s others Ι A YOU w. s-ΟΥϹΙΝ s1* ΠΟΙΗϹΟΥ
ΙΑΛΛΟϹΖΩϹΕΙϹΕΚΑΙΟΙϹΕ
other WILL-BE-GIRDING YOU AND WILL-BE-CAR-
ϹΙΝ
ϹΙΝϹΟΙΟΙϹΑ B *omits* YOU s o.
ΙϹΕΟΠΟΥΟΥΘΕΛΕΙϹΤΟΥΤΟ
19 RYING YOU THE-?-where NOT YOU-ARE-WILLING this
ΔΕΕΙΠΕΝϹΗΜΑΙΝΩΝΠΟΙΩΘ
YET He-said SIGNIFYING ?-to-THE-WHICH
ΑΝΑΤΩΔΟΞΑϹΕΙΤΟΝΘΕΟΝΚ
DEATH he'LL-BE-esteemizing THE God AND
ΑΙΤΟΥΤΟΕΙΠΩΝΛΕΓΕΙΑΥΤ
this saying He-is-saying to-him
s o.
ΩΑΚΟΛΟΥΘΕΙΜΟΙΕΠΙϹΤΡΑ
20 BE-following to-ME BEING-ON-TURNED
AB *omit* YET s o.
ΦΕΙϹΔΕΟΠΕΤΡΟϹΒΛΕΠΕΙΤ
YET THE Peter IS-looking THE
ΟΝΜΑΘΗΤΗΝΟΝΗΓΑΠΑΟΙΗϹ
LEARNer WHOM LOVED THE JESUS

s1 *omits* following s1* *omits* WHO
ΟΥϹΑΚΟΛΟΥΘΟΥΝΤΑΟϹΚΑΙ
following WHO AND
ΑΝΕΠΕϹΕΝΕΝΤΩΔΕΙΠΝΩΕΠ
UP-FALLS IN THE DINNer ON
s1* IS-saying ΛΕΓΕΙ
ΙΤΟϹΤΗΘΟϹΑΥΤΟΥΚΑΙΕΙΠ
THE CHEST OF-Him AND said
AB *omit* to-Him
ΕΝΑΥΤΩΚΥΡΙΕΤΙϹΕϹΤΙΝΟ
to-Him Master! ANY IS THE
A *omits* THEN
ΠΑΡΑΔΙΔΟΥϹϹΕΤΟΥΤΟΝΟΥ
21 *one*-BESIDE-GIVING YOU this-*one* THEN
s ΕΙΠΕΝ said
ΝΙΔΩΝΟΠΕΤΡΟϹΛΕΓΕΙΤΩΙ
PERCEIVING THE Peter he-is-saying to-THE JE-
s *omits* Master!
ΗϹΟΥΚΥΡΙΕΟΥΤΟϹΔΕΤΙΛΕ
22 SUS Master! this-*one* YET ANY IS-say-
ΓΕΙΑΥΤΩΟΙΗϹΟΥϹΕΑΝΑΥΤ
ING to-him THE JESUS IF-EVER him
A *for* Ε *has* ΑΙ s o.
ΟΝΘΕΛΩΜΕΝΕΙΝΕΩϹΕΡΧΟΜ
I-MAY-BE-WILLING TO-BE-REMAINING TILL I-AM-COMING
ΑΙΤΙΠΡΟϹϹΕϹΥΜΟΙΑΚΟΛΟ
ANY TOWARD YOU YOU to-ME BE-following
s o. A THE saying this
ΥΘΕΙΕΞΗΛΘΕΝΟΥΝΟΥΤΟϹΟ
23 OUT-CAME THEN this THE
ΛΟΓΟϹΕΙϹΤΟΥϹΑΔΕΛΦΟΥϹ
saying INTO THE brothers
ΟΤΙΟΜΑΘΗΤΗϹΕΚΕΙΝΟϹΟΥ
that THE LEARNer that NOT
A *adds* ΚΑΙ AND A *omits* YET
ΚΑΠΟΘΝΗϹΚΕΙΟΥΚΕΙΠΕΝΔ
IS-FROM-DYING NOT said YET
ΕΑΥΤΩΟΙΗϹΟΥϹΟΤΙΟΥΚΑΠ
to-him THE JESUS that NOT he-is-
ΟΘΝΗϹΚΕΙΑΛΛΕΑΝΑΥΤΟΝΘ
FROM-DYING but IF-EVER him I-AM-
A ΑΙ s1 *omits* ANY
ΕΛΩΜΕΝΕΙΝΕΩϹΕΡΧΟΜΑΙΤ
WILLING TO-BE-REMAINING TILL I-AM-COMING ANY
TOWARD YOU
ΙΠΡΟϹϹΕΟΥΤΟϹΕϹΤΙΝΟΜΑ
24 TOWARD YOU this-*one* IS THE LEARN-
As *omit* AND
ΘΗΤΗϹΟΚΑΙΜΑΡΤΥΡΩΝΠΕΡ
er THE AND *one*-witnessING ABOUT
s* *adds* Ο As *omit* THE
ΙΤΟΥΤΩΝΚΑΙΟΓΡΑΨΑϹΤΑΥ
these AND THE *one*-WRIT*ing* these
ΤΑΚΑΙΟΙΔΑΜΕΝΟΤΙΑΛΗΘΗ
AND WE-HAVE-PERCEIVED that TRUE
B OF-him THE witness IS
ϹΕϹΤΙΝΗΜΑΡΤΥΡΙΑΑΥΤΟΥ
IS THE witness OF-him
A+ΟϹ
ΕϹΤΙΝΔΕΚΑΙΑΛΛΑΠΟΛΛΑΑ
25 IS YET AND others MANY WHICH
ΕΠΟΙΗϹΕΝΟΙΗϹΟΥϹΑΤΙΝΑ
DOES THE JESUS WHICH-ANY
A+Ε
ΕΑΝΓΡΑΦΗΤΑΙΚΑΘΕΝΟΥΔΑ
IF-EVER MAY-BE-*be*ING-WRITTEN according-to ONE NOT-YET

25 In the glory we shall know of all His acts. Till then we know of more than we can at present appreciate. May they fill our minds and hearts!

one by one, I am surmising not even the world itself would contain the written scrolls.

ΥΤΟΝΟΙΜΑΙΤΟΝΚΟCΜΟΝΧΩ 20
SAME I-AM-surmising THE SYSTEM TO-BE-

A ΔΙ for ΕΙΝ
ΡΗCΕΙΝΤΑΓΡΑΦΟΜΕΝΑΒΙΒ 40
SPACING THE being-WRITTEN SCROLL-

ΛΙΑ
ets

Paul's journeys in Acts
1. Starts 13:1-3, Ends [illegible]
2. " 15:40 " 18:[illegible]
3. " 18:23 " Ch 21.

THE ACTS OF THE APOSTLES

THE ACTS is a continuation of the proclamation of the kingdom of God, no longer by the King Himself, but by the spirit of God through His apostles. He prayed, "Father forgive them, they know not what they do!" In answer to this petition the unbelieving nation once more hears the evangel of the kingdom, enforced by His resurrection from the dead. Israel had rejected Jehovah under the law. They rejected their Messiah when He came in mercy. Acts is a record of their rejection of the spirit of grace which lingers over them until blindness overtakes them for the eon. It begins with the descent of the spirit. It traces the rejection of the spirit. It ends with the spirit's repudiation of Israel. In the beginning, Peter unlocks the door of the kingdom for the Jews; at the close, Paul, in Rome, shuts the door of the kingdom and locks up Israel in obstinacy.

This treatise is transitional. From the first extreme where the nations seem to have no place at all, it leads us on until we arrive at the opposite, where the Jew loses his priority.

It is a record of Israel's response to the renewed proclamation of pardon, and chronicles their apostasy and their gradual rejection. But it also records God's answer to their defection, so that He, instead of being balked in His purpose to bless the other nations, makes their apostasy the basis of a much greater and grander grace than the nations could have experienced if Israel had not apostatized. There is no definite statement of this, for the subject of the book forbids it, yet all the symptoms of the present grace will be found, and each symptom follows a crisis in the apostasy of the chosen nation. In reading Acts let us remember that God is concerned with the kingdom to Israel, yet all the while He is making room for that distinct display of grace which we enjoy and which is fully expounded in Paul's epistles, most of which were written during this interregnum.

This account is a series of acts and counter acts. Jerusalem's stoning of Stephen is followed by the introduction of Saul of Tarsus. The persecution in Judea and Samaria is followed by his call on the Damascus road. The murder of James is succeeded by the severance of Saul. When the Jerusalem believers try to kill Paul, he is sent to Rome, where the nation of Israel is set aside and the salvation of God is sent to the other nations.

Peter appears prominently in the first part of Acts, but Paul replaces him in the latter portion. All that Peter did was more than matched by Paul. Every miracle the chief of the Circumcision apostles wrought was eclipsed by a similar sign, greater in glory and grace.

No truth characteristic of the present actually appears on the pages of Acts. Yet the distinctive doctrines we enjoy did not fall from heaven like a meteor; they gradually rose to view like the sun. In Acts we see their early refracted light before they appear above the horizon. Justification of a kind is preached at Pisidian Antioch, conciliation becomes clear as

MINISTRIES OF THE TWELVE Ac.1^{8} | MINISTRIES OF PAUL 2 Cor.3^{18}

The Rejection of Israel	Testimony in Jerusalem	Judea and Samaria	The Limits of the Land	Decrees Issued for the Nations	Persecution of Paul	Israel is Thrust Aside
	2-7^{60}	8^{4-40}	9^{31}-11^{30}	15^{1-29}	21^{20}-25^{11}	28^{25-28}

The Reception of the Nations	Saul Introduced	Saul Called	Saul Separated by the Spirit	Paul Repudiates the Physical	Reveals the Secret
	8^{1-3}	9^{1-31}	13^{2}	19^{21} 2 Cor.5^{16}	Eph.3^{9}

Dispensation	Pardon for Repentance and Baptism	Justification	Conciliation	Celestial Glory

OUTBREAKS OF ISRAEL'S APOSTASY

Christ Crucified	Stephen Stoned	Disciples Scattered	James Killed	Paul Stoned at Lystra	Paul about to be Killed	Paul Imprisoned in Rome
1^{8}	7^{38}	8^{1}	12^{2}	14^{29}	21^{31}	28^{16-31}

the evangel reaches the nations through Jewish opposition, and the way is opened for the celestial secret of Paul's prison epistles by the public repudiation of Israel in Rome. The ministries of Paul, as recorded in Acts, bring us up to, but never into, present truth. That is found alone in his epistles.

This transitional era, from our Lord's crucifixion to the full establishment of the present secret economy, was marked by a series of changes in dispensation and administration. It is of prime importance that we understand the trend and character of these dispensational divisions, so that we may intelligently follow the inauguration of the economy or administration which is in force today.

These changes may be viewed from two entirely different standpoints. In the book of Acts they mark the steps which led to the rejection of the kingdom by Israel and of Israel by God. In Paul's epistles the same crises are seen as they prepare for the introduction of the present administration. The trend of truth is continually away from the earthly and physical to the celestial and spiritual.

The accompanying outline suggests the steps in Israel's defection and the gradual reception of the nations into blessing. One line is associated with the ministries of the twelve, the other with the apostle Paul. The two lines overlap. Paul is introduced immediately after the murder of Stephen by Jerusalem and each successive lapse of Israel is followed by adding another step in the course which culminated in the revelation of the present secret economy when he became a prisoner in Rome.

Paul's ministries keep pace with each phase of Israel's apostasy. Their unrighteousness is offset by faith righteousness as proclaimed at Pisidian Antioch. When their folly and poverty are manifest, he proclaims God's wisdom and wealth in Corinth, the commercial capital of the day. When their priestly functions fail, he goes to Ephesus, the religious center of the gentile world, and reveals the conciliation. Finally, when the promise of political supremacy is taken from them, Paul is in Rome, the world's political capital, and there he proclaims a new economy based on their political repudiation.

According to the prophets of old, all blessing for the nations is through and with the nation of Israel. So it will be in the kingdom. The distinctive truths of the present secret economy are based on the opposite of this. They follow Israel's failure and apostasy. So far as revealed in the Hebrew scriptures, in the accounts of our Lord, and in the Circumcision epistles, there is no basis for blessing at all now, for Israel is the only channel that they know. The book of Acts fills the chasm between the kingdom economy and the present and traces the many steps which lead up to the blessing of the nations during this period, while Israel is thrust aside. It prepares the devout student of previous revelation for the astounding declaration with which it closes, that the salvation of God is to be sent directly to the nations, apart from Israel's mediacy, and that the nations will hear it.

Throughout the Acts the nations are treated as subjects of the kingdom and subordinate to the Jewish nation. This is the case even in Paul's early epistles. The nations were debtors to Israel (Ro.15[27]). But Israel's blessing waits until the fullness of the nations has come in (Ro. 11), and when the apostle reveals the great secret that those under Paul's ministry are to be joint enjoyers of a heavenly allotment, and a joint body and joint partakers of the promise in Christ Jesus (Eph.3[6]), the entire kingdom economy vanishes and a new, secret economy takes its place. The great confusion among the saints today will vanish to a large extent if they will recognize the transitional, kingdom character of Acts, and draw their doctrine from Paul's epistles, especially those written at its close, before which the present secret administration was not revealed, and its doctrines were undeveloped, while God lingered over His ancient and beloved people Israel.

1 Acts is a continuation of the accounts of our Lord's ministries as recorded by Matthew, Mark, Luke and John. As Theophilus is mentioned only in Luke's account, it seems that the beloved physician is the writer of Acts (Lu.1[3]). Though carried on through His apostles, it is the same ministry which the Lord began. It is not confined to the one aspect treated in Luke's narrative—Christ as Man—but covers all the characters in which He is presented. He is the King of Israel, as in Matthew, the Servant as in Mark, and the Son of God as in John. The distinct commissions in each previous account are often combined in this continuation of the history of the kingdom proclamation.

3 The interval between His resurrection and ascension was used by our Lord to present indisputable proofs of His resurrection and to instruct His disciples concerning the kingdom of God. This was the preparation He deemed necessary for the ministry recorded in this book. These two subjects dominate it to the very end.

6 He had been telling them about the kingdom of Israel, but did not tell them *when* it would be restored to them. He does not correct their ideas as to the *character* of the kingdom, but keeps them in suspense as to the *time*. That would depend on the reception accorded their testimony, hence could not be foretold without unfavorably affecting its proclamation. Indeed, we are kept in suspense throughout the book, till the very close, when the kingdom is rejected by the Jews in Rome, and even then we are referred to Isaiah's question, "Till when?" God alone knows when, though in these days there are many signs that the longed-for time is near.

8 The ministry of the twelve apostles was confined to three spheres—Jerusalem, Samaria, and the rest of the land. Beyond this they had no commission. Paul was called outside the land and commissioned for the regions beyond. The first seven chapters deal with their ministry in Jerusalem, the eighth and ninth with Samaria, and the tenth, eleventh and twelfth with the proselytes and Jews in the land. The balance of the book leads us outside the sphere of the ministry of the Twelve.

THE first account, indeed, I
make, O Theophilus, concerning all
which Jesus begins to do as well as
2 to teach, until the day on which
He was taken up; directing the
apostles whom He chooses, through
3 holy spirit; to whom He presents
Himself alive also, after His suffering,
with many tokens, during
forty days, being visualized to them
and telling them that which con-
4 cerns the kingdom of God. And,
being foregathered, He charges
them not to be departing from Jerusalem,
but to be remaining about
for the promise of the Father,
5 "which you hear of Me, seeing that
John, indeed, baptizes in water, yet
you shall be baptized in holy spirit
after not many of these days."
6 Those, indeed, then, who are
coming together, asked Him, saying,
"Lord, art Thou at this time
restoring the kingdom to Israel?"
7 Yet He said to them, "It is not for
you to know the times or the eras
which the Father placed in His
8 own jurisdiction. But you shall be
obtaining power at the coming of
the holy spirit on you, and you
shall be My witnesses in Jerusalem,
as well as in entire Judea and Samaria,
and to the limits of the
land."
9 And, saying these things, while
they are looking, He was lifted up,
and a cloud took Him up from
10 their eyes. And, as they were looking
intently into heaven at His going,
lo! two men stand beside them
11 in white attire, who say also,
"Men! Galileans! Why do you
stand looking into heaven? This

ΤΟΝΜΕΝΠΡΩΤΟΝΛΟΓΟΝΕΠΟ
THE INDEED BEFORE-most saying I-make

ΙΗϹΑΜΗΝΠΕΡΙΠΑΝΤΩΝΩΘΕ
ABOUT ALL O! God-

B *omits* THE
ΟΦΙΛΕΩΝΗΡΞΑΤΟΟΙΗϹΟΥϹ
FOND! OF-WHICH begins THE JESUS

s o.
ΠΟΙΕΙΝΤΕΚΑΙΔΙΔΑϹΚΕΙΝ
TO-BE-DOING BESIDES AND TO-BE-TEACHING

s o.
ΑΧΡΙΗϹΗΜΕΡΑϹΕΝΤΕΙΛΑΜ
2 UNTIL WHICH DAY direct*ing*

ΕΝΟϹΤΟΙϹΑΠΟϹΤΟΛΟΙϹΔΙ
to-THE commissioners THRU

ΑΠΝΕΥΜΑΤΟϹΑΓΙΟΥΟΥϹΕΞ
spirit HOLY WHOM HE-

ΕΛΕΞΑΤΟΑΝΕΛΗΜΦΘΗΟΙϹΚ
3 chooses He-WAS-UP-GOTTEN to-WHOM AND

ΑΙΠΑΡΕϹΤΗϹΕΝΕΑΥΤΟΝΖΩ
He-BESIDE-STANDS Self LIVING

ΝΤΑΜΕΤΑΤΟΠΑΘΕΙΝΑΥΤΟΝ
after THE TO-BE-EMOTIONING Him

ΕΝΠΟΛΛΟΙϹΤΕΚΜΗΡΙΟΙϹΔ
IN MANY TOKENS THRU

B² Δ
ΙΗΜΕΡΩΝΤΕϹϹΕΡΑΚΟΝΤΑΟ
DAYS FOUR-TY be*ING*-

ΠΤΑΝΟΜΕΝΟϹΑΥΤΟΙϹΚΑΙΛ
VIEWED-UP to-them AND say-

ΕΓΩΝΤΑΠΕΡΙΤΗϹΒΑϹΙΛΕΙ
ING THE ABOUT THE KINGdom

ΑϹΤΟΥΘΕΟΥΚΑΙϹΥΝΑΛΙΖΟ
4 OF-THE God AND beING-TOGETHER-SALTED

A to-them He-charges
ΜΕΝΟϹΠΑΡΗΓΓΕΙΛΕΝΑΥΤΟ
He-charges to-them

ΙϹΑΠΟΙΕΡΟϹΟΛΥΜΩΝΜΗΧΩ
FROM JERUSALEM NO TO-BE-

s o.
ΡΙΖΕϹΘΑΙΑΛΛΑΠΕΡΙΜΕΝΕ
SPACIZING but TO-BE-ABOUT-REMAINING

AB +Ε
ΙΝΤΗΝΕΠΑΓΓΕΛΙΑΝΤΟΥΠΑ
THE promise OF-THE FATHER

ΤΡΟϹΗΝΗΚΟΥϹΑΤΕΜΟΥΟΤΙ
5 WHICH YE-HEAR OF-ME that

B *o.*
ΙΩΑΝΝΗϹΜΕΝΕΒΑΠΤΙϹΕΝΥ
JOHN INDEED DIPIZES to-

ΔΑΤΙΥΜΕΙϹΔΕΒΑΠΤΙϹΘΗϹ
water YE YET WILL-BE-BEING-DIPIZED

As ΑΙ Bs¹* IN spirit WILL-BE-BEING-DIPIZED
ΕϹΘΕΕΝΠΝΕΥΜΑΤΙΑΓΙΩΟΥ
IN spirit HOLY NOT

ΜΕΤΑΠΟΛΛΑϹΤΑΥΤΑϹΗΜΕΡ
after MANY these DAYS

s¹* *omit* TOGETHER-
ΑϹΟΙΜΕΝΟΥΝϹΥΝΕΛΘΟΝΤΕ
6 THE INDEED THEN *ones*-TOGETHER-COMING

ϹΗΡΩΤΩΝΑΥΤΟΝΛΕΓΟΝΤΕϹ
askED Him sayING

ΚΥΡΙΕΕΙΕΝΤΩΧΡΟΝΩΤΟΥΤ
Master! IF IN THE TIME this

ΩΑΠΟΚΑΘΙϹΤΑΝΕΙϹΤΗΝΒΑ
YOU-ARE-restorING THE KING-

ϹΙΛΕΙΑΝΤΩΙϹΡΑΗΛΕΙΠΕΝ
7 dom to-THE ISRAEL He-said

B² ΟΥΝ B¹ *omits* YET
ΔΕΠΡΟϹΑΥΤΟΥϹΟΥΧΥΜΩΝΕ
YET TOWARD them NOT OF-YOU*p* it-

ϹΤΙΝΓΝΩΝΑΙΧΡΟΝΟΥϹΗΚΑ
IS TO-KNOW TIMES OR SEA-

ΙΡΟΥϹΟΥϹΟΠΑΤΗΡΕΘΕΤΟΕ
SONS WHICH THE FATHER PLACED IN

ΝΤΗΙΔΙΑΕΞΟΥϹΙΑΑΛΛΑΛΗ
8 THE OWN authority but YE-

s ΑΙ
ΜΨΕϹΘΕΔΥΝΑΜΙΝΕΠΕΛΘΟΝ
WILL-BE-GETTING ABILITY OF-ON-COMING

ΤΟϹΤΟΥΑΓΙΟΥΠΝΕΥΜΑΤΟϹ
OF-THE HOLY spirit

ΕΦΥΜΑϹΚΑΙΕϹΕϹΘΕΜΟΥΜΑ
ON YOU*p* AND YE-WILL-BE OF-ME wit-

ΡΤΥΡΕϹΕΝΤΕΙΕΡΟΥϹΑΛΗΜ
nesses IN BESIDES JERUSALEM

A *omits* IN
ΚΑΙΕΝΠΑϹΗΤΗΙΟΥΔΑΙΑΚΑ
AND IN EVERY THE JUDEA AND

As o. *s* ΑΙ *for* Ε
ΙϹΑΜΑΡΕΙΑΚΑΙΕΩϹΕϹΧΑΤ
SAMARIA AND TILL OF-LAST

s¹* +ΟΝΤ
ΟΥΤΗϹΓΗϹΚΑΙΤΑΥΤΑΕΙΠΩ
9 OF-THE LAND AND these sayING

B OF-them OF-lookING
ΝΒΛΕΠΟΝΤΩΝΑΥΤΩΝΕΠΗΡΘ
OF-lookING OF-them He-WAS-ON-LIFT-

ΗΚΑΙΝΕΦΕΛΗΥΠΕΛΑΒΕΝΑΥ
ED AND CLOUD UNDER-GOT Him

ΤΟΝΑΠΟΤΩΝΟΦΘΑΛΜΩΝΑΥΤ
FROM THE VIEWers OF-them

ΩΝΚΑΙΩϹΑΤΕΝΙΖΟΝΤΕϹΗϹ
10 AND AS STRETCHING THEY-

ΑΝΕΙϹΤΟΝΟΥΡΑΝΟΝΠΟΡΕΥ
WERE INTO THE heaven OF-GOING

ΟΜΕΝΟΥΑΥΤΟΥΚΑΙΙΔΟΥΑΝ
OF-Him AND BE-PERCEIVING

s o. *s o.*
ΔΡΕϹΔΥΟΠΑΡΕΙϹΤΗΚΕΙϹΑ
MEN TWO HAD-BESIDE-STOOD

A ΑΙ *for* Ε B +Ε
ΝΑΥΤΟΙϹΕΝΕϹΘΗϹΕϹΙΛΕΥ
to-them IN GARMENTS WHITE

ΚΑΙϹΟΙΚΑΙΕΙΠΑΝΑΝΔΡΕϹ
11 WHO AND say MEN

B +Ε Bs¹* *omit* IN-
ΓΑΛΙΛΑΙΟΙΤΙΕϹΤΗΚΑΤΕΕ
GALILEANS ANY YE-HAVE-STOOD IN-

9 The resurrection and ascension of Christ are the two dominating factors in the kingdom testimony in this book. The kingdom had been proclaimed by the King in meekness and humiliation. Now it was about to be proclaimed in power by His apostles while He is glorified in heaven. They rejected Him when He spoke on earth. Will they refuse when He speaks from heaven? They scorned Him before His death. Will they hear One Who had risen from the dead?

11 The manner of His descent upon Olivet is to be precisely that which Zechariah had foretold (Zech.14[3-4]):

> And Jehovah shall go forth and fight
> against those nations,
> As the day He fought in the day of
> the attack.
> And His feet stand in that day upon
> the mount of Olives
> Which faces Jerusalem from the east.

He will come with the clouds of heaven (Dan.7[13],Un.1[7]) with power and great glory (Mt.24[30]) as the Son of Mankind to a handful of faithful Israelites, just as He left. But for the church, the body of Christ, He comes, not to Olivet, but to the air, not to judge and make war, but to save us and take to Himself in glory all the members of His body, long before He returns to the mount of Olives.

12 The apostles seem to have had permanent quarters in Jerusalem. The list is probably arranged according to rank, for Peter and John, the "pillars", come first, followed by James. Simon the Zealot, so named from a class in the nation which arose at the time of the Maccabees, who were excessively zealous for the Mosaic law, is called a Cananite, the Hebrew equivalent of zealot, in Matthew (10[4]) and Mark (3 [18]). Judas James was surnamed Thaddeus (Mt.10[3]) and Lebbeus.

16 The buying of a freehold was typical of Judas' loss of his allotment and going to his "own" place. Almost all land in Israel was held in common and allotted each year. But there were a few parcels of ground, such as the garden of Gethsemane, the titles of which were held by individuals. Judas bought one of these. This shows that he had no faith in the coming kingdom, when lands would be re-distributed. Contrast the course of the believing disciples (4[34]).

Jesus Who is being taken up from
you into heaven shall come in the
same manner as you gaze upon Him
going into heaven."

12 Then they return into Jerusalem
from the mount called Olivet,
which is near Jerusalem a sabbath's
13 journey. And when they entered
it, they ascended into the upper
chamber where they were residing
—Peter as well as John, and James,
and Andrew, Philip and Thomas,
Bartholomew and Matthew, James
of Alpheus and Simon the Zealot,
14 and Judas of James. These all
were persevering with one accord in
prayer, together with the women
and Miriam, the mother of Jesus,
and His brothers.

15 And in these days Peter, rising
in the midst of the brethren, said
(there was besides a throng in the
same place of about a hundred
16 and twenty names): "Men! Brethren!
The scripture must be fulfilled
in which the holy spirit predicted
through the mouth of David,
concerning Judas, who becomes the
guide of those apprehending Jesus,
17 seeing that he was numbered
among us, and chanced upon the
allotment of this dispensation."
18 (This man, indeed, then, acquires a
freehold with the wages of injustice,
and falling prone, ruptures in the
middle, and all his intestines were
19 poured out. And it became known
to all who are dwelling in Jerusalem,
so that the freehold is called,
in their own vernacular, "Acheldamach,"
that is, "Freehold of
20 blood.") "For it is written in the
scroll of the Psalms,

ΜΒΛΕΠΟΝΤΕϹΕΙϹΤΟΝΟΥΡΑ
looking INTO THE heaven

ΝΟΝΟΥΤΟϹΟΙΗϹΟΥϹΟΑΝΑ
this THE JESUS THE *One*-BEING-

B¹ *o. o.*
ΗΜΦΘΕΙϹΑΦΥΜωΝΕΙϹΤΟΝΟ
UP-GOTTEN FROM YOU*p* INTO THE hea-

ΥΡΑΝΟΝΟΥΤωϹΕΛΕΥϹΕΤΑΙ
ven thus WILL-BE-COMING

As ΑΙ
ΟΝΤΡΟΠΟΝΕΘΕΑϹΑϹΘΕΑΥΤ
WHICH manner YE-gaze Him

ΟΝΠΟΡΕΥΟΜΕΝΟΝΕΙϹΤΟΝΟ
GOING INTO THE hea-

ΥΡΑΝΟΝΤΟΤΕΥΠΕϹΤΡΕΨΑΝ
12 ven then THEY-reTURN

ΕΙϹΙΕΡΟΥϹΑΛΗΜΑΠΟΟΡΟΥ
INTO JERUSALEM FROM mountain

s Є *for* ΑΙ
ϹΤΟΥΚΑΛΟΥΜΕΝΟΥΕΛΑΙωΝ
THE *be*ING-CALLED OLIVE

ΟϹΟΕϹΤΙΝΕΓΓΥϹΙΕΡΟΥϹΑ
WHICH IS NEAR JERUSALEM

B ω
ΛΗΜϹΑΒΒΑΤΟΥΕΧΟΝΟΔΟΝΚ
13 OF-SABBATH HAVING WAY AND

s THEY-UP-STEPPed INTO THE OVER-apartment
ΑΙΟΤΕΕΙϹΗΛΘΟΝΕΙϹΤΟΥΠ
when THEY-INTO-CAME INTO THE OVER-

s¹ omits* THEY-UP-STEPPed
ΕΡωΟΝΑΝΕΒΗϹΑΝΟΥΗϹΑΝΚ
apartment THEY-UP-STEPPed where THEY-WERE

ΑΤΑΜΕΝΟΝΤΕϹΟΤΕΠΕΤΡΟϹ
DOWN-REMAINING WHICH BESIDES Peter

B *o.*
ΚΑΙΙωΑΝΝΗϹΚΑΙΙΑΚωΒΟϹ
AND JOHN AND JACOBUS

ΚΑΙΑΝΔΡΕΑϹΦΙΛΙΠΠΟϹΚΑ
AND ANDREW Philip AND

s Є *for* ΑΙ
ΙΘωΜΑϹΒΑΡΘΟΛΟΜΑΙΟϹΚΑ
THOMAS Bartholomew AND

ΑΤ
ΙΜΑΘΘΑΙΟϹΙΑΚωΒΟϹΑΛΦΑ
MATTHEW JACOBUS OF-ALPHEUS

s¹ omits* THE
ΙΟΥΚΑΙϹΙΜωΝΟΖΗΛωΤΗϹΚ
AND SIMON THE BOILer AND

ΑΙΙΟΥΔΑϹΙΑΚωΒΟΥΟΥΤΟΙ
14 JUDAS OF-JACOBUS these

s LIKE-FEEL perseverING
ΠΑΝΤΕϹΗϹΑΝΠΡΟϹΚΑΡΤΕΡ
ALL WERE perseverING

s² cancels LIKE-FEEL *here repeated*
ΟΥΝΤΕϹΟΜΟΘΥΜΑΔΟΝΤΗΠΡ
LIKE-FEEL to-THE pray-

A *o.*
ΟϹΕΥΧΗϹΥΝΓΥΝΑΙΞΙΝΚΑΙ
er TOGETHER to-WOMEN AND

As o. B *omits* OF-THE
ΜΑΡΙΑΜΤΗΜΗΤΡΙΤΟΥΙΗϹΟ
MARIAM THE MOTHER OF-THE JESUS

B+ϹΥΝ TOGETHER
ΥΚΑΙΤΟΙϹΑΔΕΛΦΟΙϹΑΥΤΟ
AND to-THE brothers OF-Him

ΥΚΑΙΕΝΤΑΙϹΗΜΕΡΑΙϹΤΑΥ
15 AND IN THE DAYS these

Α Μ
ΤΑΙϹΑΝΑϹΤΑϹΠΕΤΡΟϹΕΝΜ
UP-STANDing Peter IN MIDst

ΕϹωΤωΝΑΔΕΛΦωΝΕΙΠΕΝΗΝ
OF-THE brothers said WAS

ΤΕΟΧΛΟϹΟΝΟΜΑΤωΝΕΠΙΤΟ
BESIDES THRONG OF-NAMES ON THE

B *omits* IF
ΑΥΤΟωϹΕΙΕΚΑΤΟΝΕΙΚΟϹΙ
SAME AS-IF HUNDRED TWENTY

ΑΝΔΡΕϹΑΔΕΛΦΟΙΕΔΕΙΠΛΗ
16 MEN brothers it-WAS-BINDING TO-BE-

ΡωΘΗΝΑΙΤΗΝΓΡΑΦΗΝΗΝΠΡ
FILLED THE WRITing WHICH BE-

AB *o.*
ΟΕΙΠΕΝΤΟΠΝΕΥΜΑΤΟΑΓΙΟ
FORE-said THE spirit THE HOLY

ΝΔΙΑϹΤΟΜΑΤΟϹΔΑΥΕΙΔΠΕ
THRU MOUTH *of*-DAVID ABOUT

ΡΙΙΟΥΔΑΤΟΥΓΕΝΟΜΕΝΟΥΟ
JUDAS THE *one*-BECOMING WAY-

ΔΗΓΟΥΤΟΙϹϹΥΛΛΑΒΟΥϹΙΝ
LEADer to-THE *ones*-TOGETHER-GETTING

ΙΗϹΟΥΝΟΤΙΚΑΤΗΡΙΘΜΗΜΕ
17 JESUS that *be*ING-DOWN-NUMBERED

s¹ omits* he-WAS B+Є
ΝΟϹΗΝΕΝΗΜΙΝΚΑΙΕΛΑΧΕΝ
he-WAS IN US AND CHANCED-UPON

ΤΟΝΚΛΗΡΟΝΤΗϹΔΙΑΚΟΝΙΑ
THE LOT OF-THE THRU-SERVICE

s adds ΥΠΕΡ *in margin, 8th or 9th century*
ϹΤΑΥΤΗϹΟΥΤΟϹΜΕΝΟΥΝΕΚ
18 this this-*one* INDEED THEN AC-

ΤΗϹΑΤΟΧωΡΙΟΝΕΚΜΙϹΘΟΥ
QUIRES freehold OUT OF-HIRE

*As¹** Ι
ΤΗϹΑΔΙΚΙΑϹΚΑΙΠΡΗΝΗϹΓ
OF-THE UN-JUSTness AND PRONE BE-

ΕΝΟΜΕΝΟϹΕΛΑΚΗϹΕΝΜΕϹΟ
COMING he-RUPTURES MIDst

A *omits* ALL
ϹΚΑΙΕΞΕΧΥΘΗΠΑΝΤΑΤΑϹΠ
AND WAS-POURED-OUT ALL THE INTES-

s had Ο
ΛΑΓΧΝΑΑΥΤΟΥΚΑΙΓΝωϹΤΟ
19 TINES OF-him AND KNOWN

B*s o.*
ΝΕΓΕΝΕΤΟΠΑϹΙΝΤΟΙϹΚΑΤ
it-BECAME to-ALL THE *ones*-DOWN-

B¹ *o.*
ΟΙΚΟΥϹΙΝΙΕΡΟΥϹΑΛΗΜωϹ
HOMING JERUSALEM AS-BE-

ΤΕΚΛΗΘΗΝΑΙΤΟΧωΡΙΟΝΕΚ
SIDES TO-BE-CALLED THE freehold that

*s*B¹ *omit* OWN
ΕΙΝΟΤΗΙΔΙΑΔΙΑΛΕΚΤωΑΥ
to-THE OWN dialect OF-

B Κ
ΤωΝΑΧΕΛΔΑΜΑΧΤΟΥΤΕϹΤΙ
them ACHELDAMACH this IS

20 It seems that Judas did not pay for the freehold, but returned the thirty pieces of silver to the chief priests. They had a consultation, and used the money to complete the purchase. The freehold was called the Field of the Potter and was used for the burial of strangers (Mt.27[7]). But Judas not only lost his land and his life but also his place among the apostles.

21 These qualifications shut out the apostle Paul. He could never be one of the twelve, for he had not known the Lord at all during His earthly ministry. That the kingdom to Israel is in view is apparent from the very necessity of *twelve* apostles. Why would not the eleven be enough? Paul was associated with an indefinite number of apostles, but there must always be exactly twelve kingdom apostles, one for each of the tribes of Israel (Mt. 19[28]).

26 The casting of lots was quite the opposite of a "lottery" in Israel. It was a constant recourse in order to know the mind of the Lord (Prov.16[33]).

The lot is cast forth in a bosom,
And from Jehovah is all its judgment.

Matthias was duly and lawfully chosen and will have his place in the kingdom ruling over a tribe of Israel. That his name is not again mentioned does not disprove this, for several of the lesser apostles are never heard of afterward.

1 Pentecost is simply the Greek word "Fiftieth", because it was fifty days after the Passover. There were three feasts in Israel each year (Ex.23[14]). The first was the feast of unleavened bread, after the Passover; the second, the feast of harvest, or firstfruits (which is here called Pentecost because it was held seven weeks after the Passover), and the feast of ingathering. As the latter is a type of the time when all Israel shall be saved, so Pentecost is a picture of the salvation of a firstfruit of the nation. This is what occurred, both on the day of Pentecost and during the entire period covered by this book (Jas.1[18]).

2 This is not the reception of the spirit by the apostles, for they had already received it (Jn.20[22]). This is the "coming on" of *power* which the Lord had promised a few days before (1[8]). The baptism of the spirit was

'Let his domicile become desolate,
And let no one be dwelling in it',

and

'His supervision let a different one
take.'

21 Then of the men coming together
with us in all the time in which the
Lord Jesus came in and out with
22 us, beginning from the baptism of
John until the day on which He
was taken up from us, of these one
must become a witness of His resurrection together with us."
23 And they nominate two, Joseph,
called Bar-Sabbas, who was sur-
24 named Justus, and Matthias. And
praying, they say, "*Thou,* Lord,
Knower of all hearts, indicate one
whom Thou choosest, out of these
25 two, to take the place of this dispen-
sation and apostleship, from which
Judas transgressed, to be gone into
26 his own place." And they give lots
to them, and the lot falls on Mat-
thias, and he is enumerated with
the eleven apostles.

2 And in the fulfillment of the day
of Pentecost they were all alike in
2 the same place. And suddenly
there came out of heaven a blare
even as a violent carrying blast, and
it fills the whole house where they
3 were sitting. And dividing tongues
were seen by them as if of fire, and
they are seated on each one of
4 them. And they are all filled with
holy spirit, and they begin to speak
in different languages, according as
the spirit gave them to declaim.

5 Now there were dwelling in Je-
rusalem Jews, pious men from every

ΝΧΩΡΙΟΝΑΙΜΑΤΟϹΓΕΓΡΑΠ
20 freehold OF-BLOOD it-HAS-*been*-WRIT-

ΤΑΙΓΑΡΕΝΒΙΒΛΩΨΑΛΜΩΝΓ
TEN for IN SCROLL OF-psalms LET-

ΕΝΗΘΗΤΩΗΕΠΑΥΛΙϹΑΥΤΟΥ
BE-BEING-BECOME THE ON-COURT OF-him

ΕΡΗΜΟϹΚΑΙΜΗΕϹΤΩΟΚΑΤΟ
DESOLATE AND NO LET-BE THE *one*-DOWN-

ΙΚΩΝΕΝΑΥΤΗΚΑΙΤΗΝΕΠΙϹ
HOMING IN her AND THE ON-NOTing

ΚΟΠΗΝΑΥΤΟΥΛΑΒΕΤΩΕΤΕΡ
OF-him LET-BE-GETTING DIFFERENT-*one*

s o.
ΟϹΔΕΙΟΥΝΤΩΝϹΥΝΕΛΘΟΝΤ
21 it-IS-BINDING THEN OF-THE *ones*-TOGETHER-COMING

ΩΝΗΜΙΝΑΝΔΡΩΝΕΝΠΑΝΤΙΧ
to-US MEN IN EVERY TIME

ABs[1]* *omit* IN
ΡΟΝΩΕΝΩΕΙϹΗΛΘΕΝΚΑΙΕΞ
IN WHICH INTO-CAME AND OUT-

ΗΛΘΕΝΕΦΗΜΑϹΟΚΥΡΙΟϹΙΗ
CAME ON US THE Master JESUS

ϹΟΥϹΑΡΞΑΜΕΝΟϹΑΠΟΤΟΥΒ
22 beginn*ing* FROM THE DIP-

B[1] *o.* B ΕΩϹ
ΑΠΤΙϹΜΑΤΟϹΙΩΑΝΝΟΥΑΧΡ
ism OF-JOHN UNTIL

ΙΤΗϹΗΜΕΡΑϹΗϹΑΝΕΛΗΜΦΘ
THE DAY WHICH He-WAS-UP-GOTTEN

ΗΑΦΗΜΩΝΜΑΡΤΥΡΑΤΗϹΑΝΑ
FROM US witness OF-THE UP-STAND-

ϹΤΑϹΕΩϹΑΥΤΟΥϹΥΝΗΜΙΝΓ
ing OF-Him TOGETHER to-US TO-

ΕΝΕϹΘΑΙΕΝΑΤΟΥΤΩΝΚΑΙΕ
23 BE-BECOMING ONE OF-these AND THEY-

ϹΤΗϹΑΝΔΥΟΙΩϹΗΦΤΟΝΚΑΛ
STAND TWO JOSEPH THE *one-be*ING-

ΟΥΜΕΝΟΝΒΑΡϹΑΒΒΑΝΟϹΕΠ
CALLED Barsabbas WHO WAS-ON-

B[1] Θ
ΕΚΛΗΘΗΙΟΥϹΤΟϹΚΑΙΜΑΤΘ
CALLED JUSTUS AND MATTHIAS

ΙΑΝΚΑΙΠΡΟϹΕΥΞΑΜΕΝΟΙΕ
24 AND pray*ing* THEY-

ΙΠΑΝϹΥΚΥΡΙΕΚΑΡΔΙΟΓΝΩ
say YOU Master! HEART-KNOWer

ϹΤΑΠΑΝΤΩΝΑΝΑΔΕΙΞΟΝΟΝ
OF-ALL UP-SHOW WHOM

ΕΞΕΛΕΞΩΕΚΤΟΥΤΩΝΤΩΝΔΥ
YOU-choose OUT OF-these THE TWO

s ΚΛΗΡΟΝ LOT
ΟΕΝΛΑΒΕΙΝΤΟΝΤΟΠΟΝΤΗ
25 ONE TO-BE-GETTING THE PLACE OF-THE

ϹΔΙΑΚΟΝΙΑϹΤΑΥΤΗϹΚΑΙΑ
THRU-SERVice this AND com-

ΠΟϹΤΟΛΗϹΑΦΗϹΠΑΡΕΒΗΙΟ
mission FROM WHICH BESIDE-STEPPED JU-

ΥΔΑϹΠΟΡΕΥΘΗΝΑΙΕΙϹΤΟΝ
DAS TO-BE-GONE INTO THE

A ΔΙΚΑΙΟΝ JUST
ΤΟΠΟΝΤΟΝΙΔΙΟΝΚΑΙΕΔΩΚ
26 PLACE THE OWN AND THEY-GIVE

ΑΝΚΛΗΡΟΥϹΑΥΤΟΙϹΚΑΙΕΠ
LOTS to-them AND FALLS

B[1] Θ
ΕϹΕΝΟΚΛΗΡΟϹΕΠΙΜΑΤΘΙΑ
THE LOT ON MATTHIAS

B[2] Γ -TOGETHER- *omitted by s[1]**
ΝΚΑΙϹΥΝΚΑΤΕΨΗΦΙϹΘΗΜΕ
AND he-IS-TOGETHER-DOWN-PEBBLED WITH

ΤΑΤΩΝΕΝΔΕΚΑΑΠΟϹΤΟΛΩΝ
THE ONE-TEN commissioners

AB[1] Ν
ΚΑΙΕΝΤΩϹΥΜΠΛΗΡΟΥϹΘΑΙ
2 AND IN THE TO-BE-*be*ING-TOGETHER-FILLED

ΤΗΝΗΜΕΡΑΝΤΗϹΠΕΝΤΗΚΟϹ
THE DAY OF-THE FIVEtieth

s[1] omits* ALL
ΤΗϹΗϹΑΝΠΑΝΤΕϹΟΜΟΥΕΠΙ
THEY-WERE ALL LIKEwise ON

ΤΟΑΥΤΟΚΑΙΕΓΕΝΕΤΟΑΦΝΩ
2 THE SAME AND BECAME suddenly

ΕΚΤΟΥΟΥΡΑΝΟΥΗΧΟϹΩϹΠΕ
OUT OF-THE heaven RESOUND AS-EVEN

ΡΦΕΡΟΜΕΝΗϹΠΝΟΗϹΒΙΑΙΑ
OF-*be*ING-CARRIED BLOWing OF-FORCE

ϹΚΑΙΕΠΛΗΡΩϹΕΝΟΛΟΝΤΟΝ
AND it-FILLS WHOLE THE

ΟΙΚΟΝΟΥΗϹΑΝΚΑΘΗΜΕΝΟΙ
HOME where THEY-WERE sitting

ΚΑΙΩΦΘΗϹΑΝΑΥΤΟΙϹΔΙΑΜ
3 AND WERE-VIEWED to-them *be*ING-THRU-

*s[1]** Ε *omits* AS-IF
ΕΡΙΖΟΜΕΝΑΙΓΛΩϹϹΑΙΩϹΕ
PARTED TONGUES AS-IF

A *omits* AND Α+Ε *s[1]** ΑΑ+ΤΕ BESIDES
ΙΠΥΡΟϹΚΑΙΕΚΑΘΙϹΕΝΕΦΕ
OF-FIRE AND is-seated ON ONE

ΝΑΕΚΑϹΤΟΝΑΥΤΩΝΚΑΙΕΠΛ
4 EACH OF-them AND THEY-ARE-

ΗϹΘΗϹΑΝΠΑΝΤΕϹΠΝΕΥΜΑΤ
FILLED ALL OF-spirit

ΟϹΑΓΙΟΥΚΑΙΗΡΞΑΝΤΟΛΑΛ
HOLY AND THEY-begin TO-BE-

s o.
ΕΙΝΕΤΕΡΑΙϹΓΛΩϹϹΑΙϹΚΑ
TALKING to-DIFFERENT TONGUES accord-

ΘΩϹΤΟΠΝΕΥΜΑΕΔΙΔΟΥΑΠΟ
ing-AS THE spirit GAVE TO-BE-

ΦΘΕΓΓΕϹΘΑΙΑΥΤΟΙϹΗϹΑΝ
5 FROM-UTTERING to-them WERE

As[1]* ΕΙϹ INTO
ΔΕΕΝΙΕΡΟΥϹΑΛΗΜΚΑΤΟΙΚ
YET IN JERUSALEM DOWN-HOMING

given for *cleansing* (not power), and the filling for *utterance.*

5 To this day it has been the hope of the pious among the dispersion to return to Jerusalem. Many aged Jews have spent their last days there. So, on the day of Pentecost, there were many in the city who had been born abroad, but who had returned to dwell near the temple. They were typical of that return to the land of their fathers which will precede the setting up of the kingdom. Then salvation and deliverance will be in mount Zion and in Jerusalem (Joel 2[32]). To be in that remnant is the highest privilege open to the pious repatriate of the dispersion.

5 These men came literally from every nation under heaven. Then, as now, the Jew had penetrated to every part of the known world. The list of countries mentioned includes practically every language or dialect spoken at the time. They are grouped accordingly into Eastern Aramaic, Central Grecian, Western Roman and Southern Egyptian dialects.

12 The object of this manifestation, as found in Joel, was to make them know that God was in the midst of Israel. (Joel 2[27]). *Afterward* the signs which usher in the day of the Lord were due. In other words, Pentecost was the prelude to the era of *judgment* which precedes the setting up of the kingdom. This shows that it was not intended to be the commencement of the present economy of *grace* which was later introduced through Paul's ministries. In that future judgment period the signs foretold by Peter will take place. The salvation offered at Pentecost was principally concerned with these judgment scenes through which they hoped to be saved for a place in the kingdom when Christ would return to the Mount of Olives.

14 Peter *declaims.* He does not address them in common words, but uses choice and rare expressions in making this oration. Perhaps this was done partly to meet and refute the charge of drunkenness. His immediate appeal is to their own scriptures, which he brought home to them with power.

16 *This* is *what.* Such is Peter's interpretation of Pentecost. It was a

6 nation under heaven. Now when
this sound occurs, the multitude
came together, and was confused,
seeing that each one hears them
speaking in his own vernacular.
7 Now they are all amazed, and
marveled, saying, "*Lo!* are not
all these who are speaking, Gali-
8 leans? And how are *we* hearing,
each in our own vernacular in
9 which we were born? Parthians
and Medes and Elamites and those
dwelling in Mesopotamia, Judea as
well as Cappadocia, Pontus and the
10 [province of] Asia, Phrygia as well
as Pamphylia, Egypt and the parts
of Libya about Cyrene, and Roman
11 repatriates, Jews as well as prose-
lytes, Cretans and Arabs—we are
hearing them speaking in these lan-
guages of ours of the great things
of God!"

12 Now they are all amazed and
bewildered, saying to one another,
"What does this want to be?"
13 Yet others, taunting, said that
"They are bloated with sweet
14 wine!" Now Peter, standing with
the eleven, lifts up his voice and de-
claims to them: "Men! Judeans!
and all who are dwelling at Jerusa-
lem! Be this known to you, and
15 give ear to my declarations, for
these are not drunk, as *you* take it,
for it is the third hour of the day.
16 But this is what has been declared
through the prophet Joel:

17 **'And it shall be'**

(in the last days, God is saying)

s omits JUDA-ans
ΟΥΝΤΕϹΙΟΥΔΑΙΟΙΑΝΔΡΕϹ
JUDA-ans MEN

ΕΥΛΑΒΕΙϹΑΠΟΠΑΝΤΟϹΕΘΝ
pious FROM EVERY NATION

ΟΥϹΤΩΝΥΠΟΤΟΝΟΥΡΑΝΟΝΓ
6 OF-THE UNDER THE heaven OF-

ΕΝΟΜΕΝΗϹΔΕΤΗϹΦΩΝΗϹΤΑ
BECOMING YET THE SOUND this

ΥΤΗϹϹΥΝΗΛΘΕΤΟΠΛΗΘΟϹΚ
TOGETHER-CAME THE multitude AND

A Ο for ϹΕ
ΑΙϹΥΝΕΧΥΘΗΟΤΙΗΚΟΥϹΕΝ
WAS-confusED that HEARS

ONE omitted by s
ΕΙϹΕΚΑϹΤΟϹΤΗΙΔΙΑΔΙΑΛ
ONE EACH to-THE OWN dialect

B had ΑΥΤΩΝΤΩΝ OF-them THE for OF-TALKING
ΕΚΤΩΛΑΛΟΥΝΤΩΝΑΥΤΩΝΕΞ
7 OF-TALKING them THEY-

s1*+Α B omits ALL
ΙϹΤΑΝΤΟΔΕΠΑΝΤΕϹΚΑΙΕΘ
are-OUT-STOOD YET ALL AND THEY-

A Κ o. As
ΑΥΜΑΖΟΝΛΕΓΟΝΤΕϹΟΥΧΙ
MARVELED sayING NOT *emph.* BE-

B1 o.
ΔΟΥΑΠΑΝΤΕϹΟΥΤΟΙΕΙϹΙΝ
PERCEIVING ALL *emph.* these ARE

B+Ε
ΟΙΛΑΛΟΥΝΤΕϹΓΑΛΙΛΑΙΟΙ
THE *ones*-TALKING GALILEANS

s o.
ΚΑΙΠΩϹΗΜΕΙϹΑΚΟΥΟΜΕΝΕ
8 AND how WE ARE-HEARING EACH

ΚΑϹΤΟϹΤΗΙΔΙΑΔΙΑΛΕΚΤΩ
to-THE OWN dialect

A o.
ΗΜΩΝΕΝΗΕΓΕΝΝΗΘΗΜΕΝΠΑ
9 OF-US IN WHICH WE-WERE-generatED PAR-

s1* omits AND ELAMites B, for Ε, ΑΙ AB+Ε
ΡΘΟΙΚΑΙΜΗΔΟΙΚΑΙΕΛΑΜΙ
THIANS AND MEDES AND ELAMites

ΤΑΙΚΑΙΟΙΚΑΤΟΙΚΟΥΝΤΕϹ
AND THE *ones*-DOWN-HOMING

ΤΗΝΜΕϹΟΠΟΤΑΜΙΑΝΙΟΥΔΑ
THE MID-RIVER (Mesopotamia) JUDEA

A Μ
ΙΑΝΤΕΚΑΙΚΑΠΠΑΔΟΚΙΑΝΠ
BESIDES AND CAPPADOCIA MA-

ΟΝΤΟΝΚΑΙΤΗΝΑϹΙΑΝΦΡΥΓ
10 RINE (Pontus) AND THE ASIA PHRYGIA

ΙΑΝΤΕΚΑΙΠΑΜΦΥΛΙΑΝΑΙΓ
BESIDES AND Pamphylia EGYPT

ΥΠΤΟΝΚΑΙΤΑΜΕΡΗΤΗϹΛΙΒ
AND THE PARTS OF-THE LIBYA

ΥΗϹΤΗϹΚΑΤΑΚΥΡΗΝΗΝΚΑΙ
THE according-to CYRENE AND

ΟΙΕΠΙΔΗΜΟΥΝΤΕϹΡΩΜΑΙΟ
THE ON-PUBLIC-ING ROMANS

ΙΙΟΥΔΑΙΟΙΤΕΚΑΙΠΡΟϹΗΛ
11 JUDA-ans BESIDES AND TOWARD-COMers

ΥΤΟΙΚΡΗΤΕϹΚΑΙΑΡΑΒΕϹΑ
CRETANS AND ARABS WE-

ΚΟΥΟΜΕΝΛΑΛΟΥΝΤΩΝΑΥΤΩ
ARE-HEARING OF-TALKING them

ΝΤΑΙϹΗΜΕΤΕΡΑΙϹΓΛΩϹϹΑ
THE OUR-more TONGUES

ΙϹΤΑΜΕΓΑΛΕΙΑΤΟΥΘΕΟΥΕ
12 THE GREATnesses OF-THE God *are-*

ΞΙϹΤΑΝΤΟΔΕΠΑΝΤΕϹΚΑΙΔ
OUT-STOOD YET ALL AND *were-*

ΙΗΠΟΡΟΥΝΤΟΑΛΛΟϹΠΡΟϹΑ
bewilderED other TOWARD O-

A this IS-WILLING s Ο
ΛΛΟΝΛΕΓΟΝΤΕϹΤΙΘΕΛΕΙΤ
ther sayING ANY IS-WILLING this

ΟΥΤΟΕΙΝΑΙΕΤΕΡΟΙΔΕΔΙΑ
13 TO-BE DIFFERENT-*ones* YET THRU-

ΧΛΕΥΑΖΟΝΤΕϹΕΛΕΓΟΝΟΤΙ
JEERING said that

ΓΛΕΥΚΟΥϹΜΕΜΕϹΤΩΜΕΝΟΙ
OF-SWEET HAVING-*been*-DISTENDED

ΕΙϹΙΝϹΤΑΘΕΙϹΔΕΟΠΕΤΡΟ
14 THEY-ARE BEING-STOOD YET THE Peter

ϹϹΥΝΤΟΙϹΕΝΔΕΚΑΕΠΗΡΕΝ
TOGETHER to-THE ONE-TEN ON-LIFTS

ΤΗΝΦΩΝΗΝΑΥΤΟΥΚΑΙΑΠΕΦ
THE SOUND OF-him AND FROM-UTTERS

ΘΕΓΞΑΤΟΑΥΤΟΙϹΑΝΔΡΕϹΙ
to-them MEN JU-

ΟΥΔΑΙΟΙΚΑΙΟΙΚΑΤΟΙΚΟΥ
DA-ans AND THE *ones*-DOWN-HOMING

ΝΤΕϹΙΕΡΟΥϹΑΛΗΜΠΑΝΤΕϹ
JERUSALEM ALL

ΤΟΥΤΟΥΜΙΝΓΝΩϹΤΟΝΕϹΤΩ
this to-YOU*p* KNOWN LET-BE

As ΑΙ
ΚΑΙΕΝΩΤΙϹΑϹΘΕΤΑΡΗΜΑΤ
AND IN-EARize-YE THE declarations

ΑΜΟΥΟΥΓΑΡΩϹΥΜΕΙϹΥΠΟΛ
15 OF-ME NOT for AS YE ARE-UNDER-

s ΑΙ
ΑΜΒΑΝΕΤΕΟΥΤΟΙΜΕΘΥΟΥϹ
GETTING-UP these ARE-being-DRUNK

ΙΝΕϹΤΙΝΓΑΡΩΡΑΤΡΙΤΗΤΗ
it-IS for HOUR third OF-THE

ϹΗΜΕΡΑϹΑΛΛΑΤΟΥΤΟΕϹΤΙ
16 DAY but this IS

ΝΤΟΕΙΡΗΜΕΝΟΝΔΙΑΤΟΥΠΡ
THE HAVING-*been*-declarED THRU THE BEFORE-

s Ε o. B ΜΕ
ΟΦΗΤΟΥΙΩΗΛΚΑΙΕϹΤΑΙΕΝ
17 AVERRer JOEL AND it-WILL-BE IN

ΤΑΤΑΥΤΑ after these *for* IN THE LAST DAYS
ΤΑΙϹΕϹΧΑΤΑΙϹΗΜΕΡΑΙϹΑ
THE LAST DAYS IS-

fulfillment of ancient prophecy. God was in their midst as foretold in Joel (2[27]). This, however, was introductory to the terrible celestial convulsions and earthly upheavals which prepare for the dreadful day of the Lord. It promised a time of trial and affliction unparalleled by any that earth has suffered hitherto. It introduced God in the character of an Avenger of His people, Who is about to gather the nations to battle and Who will destroy them in His fury. Had the nation of Israel repented, and the Pentecostal economy continued without interruption, there would never have been a parenthetic period like the present of which none of the prophets ever spoke, which was a secret hid in God (Eph. 3[9]) and which presents God as a Supplicant, petitioning for conciliation, and preserving peace at all costs (2Co. 5[20]), Who showers His richest blessings on the nations and gives them a celestial allotment immeasurably beyond the highest thought of Pentecost.

18 Peter, not Joel, speaks of prophesying. It is an inspired break between that part of Joel's prophecy which was fulfilled at Pentecost and that which is yet future.

22 In the evangel of the kingdom the appeal is to the life of our Lord during His earthly ministry. Paul never knew Him in this character. He did not meet Him until after His ascension, and the present economy, based on Paul's experience and revelations, does not recognize Christ after the flesh. Peter's appeal, in proclaiming the kingdom, is no model for us now. Our relationship to Christ begins with His death, burial, resurrection and ascension.

23 The Jews knew that Christ should suffer. Their sacred scrolls were explicit. This was the counsel which determined His death beforehand.

24 The resurrection is the central and essential theme of every evangel. As Peter is proclaiming the kingdom, he proves His resurrection by referring his hearers to king David and his throne. David is the one with whom the throne covenant had been made (2Sam.23[5]). It is as David's Heir that Christ will sit on the throne, ruling the nation of Israel, during the thousand years.

'I shall be pouring out from My spirit on all flesh,
And your sons and your daughters shall be prophesying,
And your youths shall be seeing visions,
And your elders shall be dreaming dreams,
18 And surely on My men slaves and on My women slaves in those days
Shall I be pouring out from My spirit,'

And they shall be prophesying.

19 'And I will be giving miracles in heaven above,
And signs on the earth below,
Blood and fire and exhalation of smoke,
20 The sun shall be converted into darkness,
And the moon into blood
Ere the coming of the great advent day of the Lord.
21 And it shall be that everyone, whoever should be invoking the name of the Lord, shall be saved.'

22 Men! Israelites! Hear these
words: Jesus, the Nazarene, a Man
demonstrated to be from God for
you by powers and miracles and
signs, which God does through Him
in the midst of you, according as
23 you yourselves are aware, *This* One,
given up by the specific counsel and
foreknowledge of God, you, gibbet-
ing with lawless hands, assassinate,
24 Whom God raises, loosing the
pangs of death, forasmuch as He
could not be held by it.

25 For David is saying to Him,

'I saw the Lord before me continually,
Seeing that He is at my right hand, that I may not be shaken.
26 Therefore my heart was gladdened and my tongue exults.
Now, further, my flesh also shall be tenting in expectation,

ΕΓΕΙΟΘΕΟϹΕΚΧΕΩΑΠΟΤΟΥ
saying THE God I'LL-BE-OUT-POURING FROM THE

ΠΝΕΥΜΑΤΟϹΜΟΥΕΠΙΠΑϹΑΝ
spirit OF-ME ON EVERY

ϹΑΡΚΑΚΑΙΠΡΟΦΗΤΕΥϹΟΥϹ
FLESH AND WILL-BE-BEFORE-AVERRING

ΙΝΟΙΥΙΟΙΥΜΩΝΚΑΙΑΙΘΥΓ
THE SONS OF-YOU*p* AND THE DAUGHTERS

ΑΤΕΡΕϹΥΜΩΝΚΑΙΟΙΝΕΑΝΙ
OF-YOU*p* AND THE YOUTHS

A o.
ϹΚΟΙΥΜΩΝΟΡΑϹΕΙϹΟΨΟΝΤ
OF-YOU*p* SEEings WILL-BE-VIEWING

ΑΙΚΑΙΟΙΠΡΕϹΒΥΤΕΡΟΙΥΜ
AND THE SENIORS OF-YOU*p*

ΩΝΕΝΥΠΝΙΟΙϹΕΝΥΠΝΙΑϹΘ
to-IN-SLEEPS WILL-BE-BEING-IN-SLEEPIZED

ΗϹΟΝΤΑΙΚΑΙΓΕΕΠΙΤΟΥϹΔ
18 AND SURELY ON THE SLAVES
s transposes the masculine and feminine of THE SLAVES

ΟΥΛΟΥϹΜΟΥΚΑΙΕΠΙΤΑϹΔΟ
OF-ME AND ON THE SLAVES

ΥΛΑϹΜΟΥΕΝΤΑΙϹΗΜΕΡΑΙϹ
(*feminine*) OF-ME IN THE DAYS

s o. A+C
ΕΚΕΙΝΑΙϹΕΚΧΕΩΑΠΟΤΟΥΠ
those I'LL-BE-OUT-POURING FROM THE spirit

ΝΕΥΜΑΤΟϹΜΟΥΚΑΙΠΡΟΦΗΤ
OF-ME AND THEY-WILL-BE-BE-

ΕΥϹΟΥϹΙΝΚΑΙΔΩϹΩΤΕΡΑΤ
19 FORE-AVERRING AND I'LL-BE-GIVING MIRACLES

A *omits* UP
ΑΕΝΤΩΟΥΡΑΝΩΑΝΩΚΑΙϹΗΜ
IN THE heaven UP AND SIGNS

s o.
ΕΙΑΕΠΙΤΗϹΓΗϹΚΑΤΩΑΙΜΑ
ON THE LAND DOWN BLOOD

B+Є
ΚΑΙΠΥΡΚΑΙΑΤΜΙΔΑΚΑΠΝΟ
AND FIRE AND EXHALATION OF-smoke

ΥΟΗΛΙΟϹΜΕΤΑϹΤΡΑΦΗϹΕΤ
20 THE SUN WILL-BE-BEING-after-TURNED

ΑΙΕΙϹϹΚΟΤΟϹΚΑΙΗϹΕΛΗΝ
INTO DARKness AND THE MOON

B+H *s* o. B*s*1* *omit* THE
ΗΕΙϹΑΙΜΑΠΡΙΝΕΛΘΕΙΝΤΗ
INTO BLOOD ERE TO-BE-COMING THE

ΝΗΜΕΡΑΝΚΥΡΙΟΥΤΗΝΜΕΓΑ
DAY OF-Master THE GREAT

s omits AND ON-AP. *s*1 *omits* AND *to* W.-BE-SAVED *s* Є
ΛΗΝΚΑΙΕΠΙΦΑΝΗΚΑΙΕϹΤΑ
21 AND ON-APPEARED AND it-WILL-BE

s o. A*s omit* IF- A*s* Є
ΙΠΑϹΟϹΕΑΝΕΠΙΚΑΛΕϹΗΤΑ
EVERY-*one* WHO IF-EVER SHOULD-BE-ON-CALLING

A*s* o.
ΙΤΟΟΝΟΜΑΚΥΡΙΟΥϹΩΘΗϹΕ
THE NAME OF-Master WILL-BE-BEING-SAVED

s+Δ *and* B *a faint* T *s* Є o.
ΤΑΙΑΝΔΡΕϹΙϹΡΑΗΛΕΙΤΑΙ
22 MEN ISRAELITES

ΑΚΟΥϹΑΤΕΤΟΥϹΛΟΓΟΥϹΤΟ
HEAR-YE THE sayings these

*s*1* Ο
ΥΤΟΥϹΙΗϹΟΥΝΤΟΝΝΑΖΩΡΑ
JESUS THE NAZARENE

A F. T. G. H.-*b*.-F.-S. A*s* o.
ΙΟΝΑΝΔΡΑΑΠΟΔΕΔΕΙΓΜΕΝ
MAN HAVING-*been*-FROM-SHOWN

ΟΝΑΠΟΤΟΥΘΕΟΥΕΙϹΥΜΑϹΔ
FROM THE God INTO YOU*p* to-

ΥΝΑΜΕϹΙΚΑΙΤΕΡΑϹΙΚΑΙϹ
ABILITIES AND to-MIRACLES AND to-

A*s* o.
ΗΜΕΙΟΙϹΟΙϹΕΠΟΙΗϹΕΝΔΙ
SIGNS WHICH DOES THRU

A M
ΑΥΤΟΥΟΘΕΟϹΕΝΜΕϹΩΥΜΩΝ
Him THE God IN MIDst OF-YOU*p*

s ΑΙ
ΚΑΘΩϹΑΥΤΟΙΟΙΔΑΤΕΤΟΥΤ
23 according-AS SAME YE-HAVE-PERCEIVED this-*One*

ΟΝΤΗΩΡΙϹΜΕΝΗΒΟΥΛΗΚΑΙ
to-THE HAVING-*been*-defined COUNSEL AND

ΠΡΟΓΝΩϹΕΙΤΟΥΘΕΟΥΕΚΔΟ
BEFORE-KNowledge OF-THE God OUT-GIVEN

*s*2+ΛΑΒΟΝΤΕϹ GETTING
ΤΟΝΔΙΑΧΕΙΡΟϹΑΝΟΜΩΝΠΡ
THRU HAND OF-UN-LAWed-*ones* TOWARD

ΟϹΠΗΞΑΝΤΕϹΑΝΕΙΛΑΤΕΟΝ
24 FASTEN*ing* YE-UP-LIFT WHOM

B o.
ΟΘΕΟϹΑΝΕϹΤΗϹΕΝΛΥϹΑϹΤ
THE God UP-STANDS Loos*ing* THE

B*s*+Є
ΑϹΩΔΙΝΑϹΤΟΥΘΑΝΑΤΟΥΚΑ
travails OF-THE DEATH DOWN-

ΘΟΤΙΟΥΚΗΝΔΥΝΑΤΟΝΚΡΑΤ
that NOT WAS ABLE TO-BE-*be*ING-

A*s* o.
ΕΙϹΘΑΙΑΥΤΟΝΥΠΑΥΤΟΥΔΑ
25 HELD Him UNDER it DAVID

A H
ΥΕΙΔΓΑΡΛΕΓΕΙΕΙϹΑΥΤΟΝ
for IS-SAYING INTO Him

B2 Ω *s adds* OF-ME ΜΟΥ
ΠΡΟΟΡΩΜΗΝΤΟΝΚΥΡΙΟΝΕΝ
I-BEFORE-SAW THE Master IN-

ΩΠΙΟΝΜΟΥΔΙΑΠΑΝΤΟϹΟΤΙ
VIEW OF-ME THRU EVERY that

ΕΚΔΕΞΙΩΝΜΟΥΕϹΤΙΝΙΝΑΜ
OUT OF-RIGHTS OF-ME He-IS THAT NO

ΗϹΑΛΕΥΘΩΔΙΑΤΟΥΤΟΗΥΦΡ
26 I-MAY-BE-BEING-SHAKEN THRU this WAS-gladdened

A*s*2 THE HEART OF-ME *but s*2 *reverts to original order*
ΑΝΘΗΜΟΥΗΚΑΡΔΙΑΚΑΙΗΓΑ
OF-ME THE HEART AND exults

ΛΛΙΑϹΑΤΟΗΓΛΩϹϹΑΜΟΥΕΤ
THE TONGUE OF-ME STILL

ΙΔΕΚΑΙΗϹΑΡΞΜΟΥΚΑΤΑϹΚ
YET AND THE FLESH OF-ME WILL-BE-DOWN-

s Φ
ΗΝΩϹΕΙΕΠΕΛΠΙΔΙΟΤΙΟΥΚ
27 BOOTHING ON EXPECTATION that NOT

27 Death is a return. The spirit returns to God Who gave it (Ecc.12[7]). The soul returns to the unseen. The body returns to the soil (Ecc.12[7], *cf.* Gen.3[19]). In the case of our Lord, He commended His spirit to the Father (Lu.23[46]). Here he speaks of His soul in the unseen. But His body did not return to the soil. In this His death differs from others. There was no dissolution or decomposition which accompanies the death of other men. His resurrection was unique also. Others who are vivified, will not rise with the same body which was put into the tomb, but God will give each one a body according to His pleasure (1Co.15[38]). But He arose with the identical frame which bore our sins, pure, spotless and unsullied even by the hand of death.

30 God's covenants are of two kinds, conditional and unconditional. All those conditioned on human effort, such as the covenant at Sinai, end in failure. All dependent entirely on God, as the covenant with Abraham concerning the land, and with David, concerning the throne, are sure of fulfillment. Moreover, God interposes with an oath, so that there is nothing more sure than that One shall sit on David's throne ruling the sons of Israel.

34 The whole passage shows that Peter is proclaiming a literal king and a literal kingdom for Israel. The descent of the spirit had nothing to do with the formation of the body of Christ, but was a well known sign which indicated the approach of the judgment era which precedes Messiah's advent. In accordance with the burden of his message Peter chooses to bring before them king David and the covenant God made with him, because, if they accept his words, it is this covenant which would be fulfilled. They had crucified Him as the King of Israel. His resurrection proves Him to be the One Whom David foretold. All that remains to be done, should Israel, as a nation, repent, would be the judging of His enemies. This will occur in the judgment era. Here is no hint of, or preparation for, the present interval of undiluted grace, in which God is raising up His enemies, like Saul of Tarsus, to sit with Christ on His celestial throne.

27 Seeing that Thou wilt not be abandoning my soul in the unseen,
Neither wilt Thou be giving Thy Benign One to be acquainted with decay.
28 Thou makest known to me the paths of life
Thou wilt be filling me with gladness with Thy face.'

29 Men! Brethren! Allow me to say
to you with boldness concerning the
patriarch David, that he is deceas-
ed also, and was entombed, and his
tomb is among us until this day.
30 Belonging, then, to the prophets,
and having perceived that God
swears to him with an oath, out of
the fruit of his loin to seat One on
31 his throne, foreseeing this, he
speaks concerning the resurrection
of Christ, that He was neither
abandoned in the unseen, nor was
His flesh acquainted with decay.
32 This Jesus God raises, Whose wit-
33 nesses *we* all are. Being, then, ex-
alted to God's right hand, besides
obtaining the promise of the holy
spirit from the Father, He pours
out this which *you* are observing
and hearing.
34 For David did not ascend into
the heavens, yet *he* is saying,

'The Lord said to my Lord,
"Be sitting at My right hand
35 Till I should be placing your enemies
As a footstool for your feet."'

36 Let all the house of Israel know
certainly, then, that God makes
Him Lord as well as Christ—this
Jesus Whom *you* crucify!"
37 Now as they hear, their heart was
pricked with compunction. Besides,
they said to Peter and the rest of
the apostles, "Men, brethren, what
38 should we be doing?" Now Peter
is averring to them, "Repent and
be baptized each of you in the name

AB¹ Ν A s o.
ЄΓΚΑΤΑΛЄΙΨЄΙϹΤΗΝΨΥΧΗ
YOU-WILL-BE-abandonING THE soul

ΝΜΟΥЄΙϹΑΔΗΝΟΥΔЄΔΩϹЄΙ
OF-ME INTO UN-PERCEIVED NOT-YET YOU'LL-BE-GIV-

ϹΤΟΝΟϹΙΟΝϹΟΥΙΔЄΙΝΔΙΑ
ING THE BENIGN-*One* OF-YOU TO-BE-PERCEIVING

ΦΘΟΡΑΝЄΓΝΩΡΙϹΑϹΜΟΙΟΔ
28 THRU-CORRUPTion. YOU-KNOWize to-ME WAYS

ΟΥϹΖΩΗϹΠΛΗΡΩϹЄΙϹΜЄЄΥ
OF-LIFE YOU-WILL-BE-FILLING ME OF-

ΦΡΟϹΥΝΗϹΜЄΤΑΤΟΥΠΡΟϹΩ
gladness WITH THE face

ΠΟΥϹΟΥΑΝΔΡЄϹΑΔЄΛΦΟΙЄ
29 OF-YOU MEN brothers al-

ΞΟΝЄΙΠЄΙΝΜЄΤΑΠΑΡΡΗϹΙ
lowING TO-BE-saying WITH boldness

ΑϹΠΡΟϹΥΜΑϹΠЄΡΙΤΟΥΠΑΤ
TOWARD YOU*p* ABOUT THE patriarch

ΡΙΑΡΧΟΥΔΑΥЄΙΔΟΤΙΚΑΙЄ
DAVID that AND he-

ΤЄΛЄΥΤΗϹЄΝΚΑΙЄΤΑΦΗΚΑ
deceasES AND WAS-entombed AND

ΙΤΟΜΝΗΜΑΑΥΤΟΥЄϹΤΙΝЄΝ
THE memorial-tomb OF-him IS IN

ΗΜΙΝΑΧΡΙΤΗϹΗΜЄΡΑϹΤΑΥ
US UNTIL THE DAY this

ΤΗϹΠΡΟΦΗΤΗϹΟΥΝΥΠΑΡΧΩ
30 BEFORE-AVERrer THEN belongING

ΝΚΑΙЄΙΔΩϹΟΤΙΟΡΚΩΩΜΟϹ
AND HAVING-PERCEIVED that to-OATH SWEARS

ЄΝΑΥΤΩΟΘЄΟϹЄΚΚΑΡΠΟΥΤ
to-him THE God OUT OF-FRUIT OF-

A+Є s Є o.
ΗϹΟϹΦΥΟϹΑΥΤΟΥΚΑΘΙϹΑΙ
THE LOIN OF-him TO-be-seated

A+Є
ЄΠΙΤΟΝΘΡΟΝΟΝΑΥΤΟΥΠΡΟ
31 ON THE THRONE OF-him BEFORE-

ΙΔΩΝЄΛΑΛΗϹЄΝΠЄΡΙΤΗϹΑ
PERCEIVING he-TALKS ABOUT THE UP-

ΝΑϹΤΑϹЄΩϹΤΟΥΧΡΙϹΤΟΥΟ
STANDing OF-THE ANOINTED that

sB¹ Ν s o.
ΤΙΟΥΤЄЄΓΚΑΤЄΛЄΙΦΘΗЄΙ
NOT-BESIDES He-was-abandonED INTO

A ΟΥ B Δ
ϹΑΔΗΝΟΥΤЄΗϹΑΡΞΑΥΤΟΥЄ
UN-PERCEIVED NOT-BESIDES THE FLESH OF-Him PER-

ΙΔЄΝΔΙΑΦΘΟΡΑΝΤΟΥΤΟΝΤ
32 CEIVED THRU-CORRUPTion this THE

ΟΝΙΗϹΟΥΝΑΝЄϹΤΗϹЄΝΟΘЄ
JESUS UP-STANDS THE God

s ARE WE
ΟϹΟΥΠΑΝΤЄϹΗΜЄΙϹЄϹΜЄΝ
OF-WHOM ALL WE ARE

ΜΑΡΤΥΡЄϹΤΗΔЄΞΙΑΟΥΝΤΟ
33 witnesses to-THE RIGHT THEN OF-THE

ΥΘЄΟΥΥΨΩΘЄΙϹΤΗΝΤЄЄΠΑ
God BEING-HEIGHTened THE BESIDES promise

A+Є
ΓΓЄΛΙΑΝΤΟΥΠΝЄΥΜΑΤΟϹΤ
OF-THE spirit THE

ΟΥΑΓΙΟΥΛΑΒΩΝΠΑΡΑΤΟΥΠ
HOLY GETTING BESIDE THE FA-

ΑΤΡΟϹЄΞЄΧЄЄΝΤΟΥΤΟΟΥΜ
THER He-OUT-POURS this WHICH YE

B *adds* ΚΑΙ AND
ЄΙϹΒΛЄΠЄΤЄΚΑΙΑΚΟΥЄΤЄ
ARE-lookING AND ARE-HEARING

ΟΥΓΑΡΔΑΥЄΙΔΑΝЄΒΗЄΙϹΤ
34 NOT for DAVID UP-STEPPed INTO THE

ΟΥϹΟΥΡΑΝΟΥϹΛЄΓЄΙΔЄΑΥ
heavens IS-sayING YET he

B¹s¹* *omit* THE
ΤΟϹЄΙΠЄΝΟΚΥΡΙΟϹΤΩΚΥΡ
said THE Master to-THE Master

ΙΩΜΟΥΚΑΘΟΥЄΚΔЄΞΙΩΝΜΟ
OF-ME YOU-BE-sitting OUT OF-RIGHTS OF-ME

ΥЄΩϹΑΝΘΩΤΟΥϹЄΧΘΡΟΥϹϹ
35 TILL EVER I-MAY-BE-PLACING THE enemies OF-

ΟΥΥΠΟΠΟΔΙΟΝΤΩΝΠΟΔΩΝϹ
YOU UNDER-FOOT OF-THE FEET OF-

B¹ o. B Є *inserts*
ΟΥΑϹΦΑΛΩϹΟΥΝΓΙΝΩϹΚЄΤ
36 YOU UN-TOTTERly THEN LET-BE-KNOWING

ΩΠΑϹΟΙΚΟϹΙϹΡΑΗΛΟΤΙΚΑ
EVERY HOME *of*-ISRAEL that AND

ΙΚΥΡΙΟΝΑΥΤΟΝΚΑΙΧΡΙϹΤ
Master Him AND ANOINTED

A THE God makES
ΟΝЄΠΟΙΗϹЄΝΟΘЄΟϹΤΟΥΤΟ
makES THE God this

ΝΤΟΝΙΗϹΟΥΝΟΝΥΜЄΙϹЄϹΤ
THE JESUS WHOM YE impale

ΑΥΡΩϹΑΤЄΑΚΟΥϹΑΝΤЄϹΔЄ
37 HEAR*ing* YET

ΚΑΤЄΝΥΓΗϹΑΝΤΗΝΚΑΡΔΙΑ
THEY-WERE-DOWN-PUNCTURed THE HEART

s+C
ΝЄΙΠΟΝΤЄΠΡΟϹΤΟΝΠЄΤΡΟ
THEY-said BESIDES TOWARD THE Peter

ΝΚΑΙΤΟΥϹΛΟΙΠΟΥϹΑΠΟϹΤ
AND THE rest commissioners

ΟΛΟΥϹΤΙΠΟΙΗϹΩΜЄΝΑΝΔΡ
ANY WE-SHOULD-BE-DOING MEN

ЄϹΑΔЄΛΦΟΙΠЄΤΡΟϹΔЄΠΡΟ
38 brothers Peter YET TOWARD

B *omits* he-IS-AVERRING
ϹΑΥΤΟΥϹΜЄΤΑΝΟΗϹΑΤЄΦΗ
them after-MIND-YE he-IS-

ϹΙΝΚΑΙΒΑΠΤΙϹΘΗΤΩЄΚΑϹ
AVERRING AND LET-BE-BEING-DIPized EACH

38 Repentance and baptism lead to a probationary pardon, which may be withdrawn. This pardon is extended by Christ as the King. Its operation is illustrated by the parable of the ten thousand talent debtor (see Mt.18[27-34]) whose debt was remitted, but who refused to remit the smaller sum which his fellow slave owed to him. Hence the remission of his debt was canceled. So it is with Israel in this chronicle. Many of those who, in the beginning, received the pardon of their sins, refused to share their pardon with the other nations, objecting to proselytes like Cornelius, raising a riot on the supposition that an alien has entered the sanctuary, seeking to kill Paul even though he brought alms to Jerusalem. They finally fall away (Heb.6[6],10[27]) where there is no longer any room for repentance, but a fearful prospect of judgment. This pardon, however, is in sharp contrast to our justification, or acquittal, which comes from the Judge on the sole grounds of grace and faith, and from which there can be no fall, as it places us beyond the sphere of judgment. Conciliation (Ro.5[11]) is immeasurably beyond any pardon, as it places us in the unclouded favor of God's grace.

39 The promise was to Israel, both in the land and in the dispersion (Dan. 9[7]). Those "afar" were Jews in the lands where God had driven them, and not Gentiles or the church.

40 The salvation was from the judgments about to visit that crooked generation.

42 The "breaking of bread" is an idiomatic Hebrew expression like our "taking tea" or the Arab's "eating salt", and denoted an ordinary meal. The bread, or flat cakes, which they used, were broken into convenient bits by each person and used as a spoon to convey the liquid portions of the meal to the mouth.

45 Each Israelite had an allotment according to the law, which could not be permanently disposed of, but came back to him at the jubilee. Those who had bought such allotments would lose them when the kingdom would be set up, for then there will be the great jubilee, when each allotment will be returned to its true tenant. These believers did not sell their own allot-

of Jesus Christ for the pardon of
your sins, and you shall be obtain-
ing the gratuity of the holy spirit.
39 For the promise is to you and to
your children, and to all those afar,
as many as ever the Lord our God
40 should be calling." Besides, with
more and different words, he con-
jures and entreated them, saying,
"Be saved from this crooked gen-
eration!"
41 Those indeed, then, who welcome
his word are baptized, and in that
day about three thousand souls
42 were added. Now they were perse-
vering in the teaching of the apos-
tles, and in fellowship, and in the
breaking of bread, and in prayers.
43 Now fear came on every soul, yet
many miracles and signs came to
pass through the apostles in Jeru-
44 salem. Besides, great fear was on
all, and all those who believe were
in the same place and had all things
45 in common. And they disposed of
the acquisitions and property, and
divided them to all, as much as ever
46 any had need. Persevering daily
with one accord in the sanctuary,
as well as breaking bread at home,
they partook of nourishment with
exultation and simplicity of heart,
47 praising God and having favor
with the whole people. Now the
Lord daily added those being saved
in the same place.
3 Now Peter and John went up in-
to the sanctuary at the hour of
2 prayer, the ninth. And a certain
man, inherently lame from his
mother's womb, was borne, whom

B ЄN IN
ΤΟϹΥΜΩΝΕΠΙΤΩΟΝΟΜΑΤΙΙ
OF-YOUp ON THE NAME OF-

ΗϹΟΥΧΡΙϹΤΟΥΕΙϹΑΦΕϹΙΝ
JESUS ANOINTED INTO FROM-LETTING

ΤΩΝΑΜΑΡΤΙΩΝΥΜΩΝΚΑΙΛΗ
OF-THE misses OF-YOUp AND YE-WILL-

s ΑΙ
ΜΨΕϹΘΕΤΗΝΔΩΡΕΑΝΤΟΥΑΓ
BE-GETTING THE gratuity OF-THE HOLY

ΙΟΥΠΝΕΥΜΑΤΟϹΥΜΙΝΓΑΡΕ
39 spirit to-YOUp for IS

A+Є
ϹΤΙΝΗΕΠΑΓΓΕΛΙΑΚΑΙΤΟΙ
THE promise AND to-THE

ϹΤΕΚΝΟΙϹΥΜΩΝΚΑΙΠΑϹΙΤ
offsprings OF-YOUp AND to-ALL THE-

A o. o.
ΟΙϹΕΙϹΜΑΚΡΑΝΟϹΟΥϹΑΝΠ
ones INTO FAR as-many-as EVER SHOULD-

As Є o.
ΡΟϹΚΑΛΕϹΗΤΑΙΚΥΡΙΟϹΟΘ
BE-TOWARD-CALLING Master THE God

ΕΟϹΗΜΩΝΕΤΕΡΟΙϹΤΕΛΟΓΟ
40 OF-US DIFFERENT BESIDES to-sayings

s o. A o.
ΙϹΠΛΕΙΟϹΙΝΔΙΕΜΑΡΤΥΡΑ
MORE he-THRU-witnesses

ΤΟΚΑΙΠΑΡΕΚΑΛΕΙΑΥΤΟΥϹ
AND BESIDE-CALLED them

s ΑΙ
ΛΕΓΩΝϹΩΘΗΤΕΑΠΟΤΗϹΓΕΝ
saying BE-BEING-SAVED FROM THE generation

ΕΑϹΤΗϹϹΚΟΛΙΑϹΤΑΥΤΗϹΟ
41 THE CROOKED this THE

ΙΜΕΝΟΥΝΑΠΟΔΕΞΑΜΕΝΟΙΤ
INDEED THEN ones-FROM-RECEIVing THE

ΟΝΛΟΓΟΝΑΥΤΟΥΕΒΑΠΤΙϹΘ
saying OF-him ARE-DIPIZED

ΗϹΑΝΚΑΙΠΡΟϹΕΤΕΘΗϹΑΝΕ
AND WERE-added IN

s o.
ΝΤΗΗΜΕΡΑΕΚΕΙΝΗΨΥΧΑΙΩ
THE DAY that souls AS-

s1* omits IF AB+Є
ϹΕΙΤΡΙϹΧΙΛΙΑΙΗϹΑΝΔΕΠ
42 IF THREE-THOUSAND THEY-WERE YET per-

A adds ЄN IN
ΡΟϹΚΑΡΤΕΡΟΥΝΤΕϹΤΗΔΙΔ
severING to-THE TEACH-

ΑΧΗΤΩΝΑΠΟϹΤΟΛΩΝΚΑΙΤΗ
ing OF-THE commissioners AND to-THE

ABs1* omit AND s o.
ΚΟΙΝΩΝΙΑΚΑΙΤΗΚΛΑϹΕΙΤ
communion AND to-THE BREAKing OF-

ΟΥΑΡΤΟΥΚΑΙΤΑΙϹΠΡΟϹΕΥ
THE BREAD AND to-THE prayers

B+Є
ΧΑΙϹΕΓΙΝΕΤΟΔΕΠΑϹΗΨΥΧ
43 BECAME YET to-EVERY soul

A T=BESIDES
ΗΦΟΒΟϹΠΟΛΛΑΔΕΤΕΡΑΤΑΚ
FEAR MANY YET MIRACLES AND

s o. A BECAME THRU THE commissioners
ΑΙϹΗΜΕΙΑΔΙΑΤΩΝΑΠΟϹΤΟ
SIGNS THRU THE commissioners

B+Є B omits IN JERUSALEM
ΛΩΝΕΓΙΝΕΤΟΕΝΙΕΡΟΥϹΑΛ
BECAME IN JERUSALEM

FEAR BESIDES WAS GREAT ON ALL AND
ΗΜΦΟΒΟϹΤΕΗΝΜΕΓΑϹΕΠΙΠ
FEAR BESIDES WAS GREAT ON ALL

ΑΝΤΑϹΚΑΙΠΑΝΤΕϹΔΕΟΙΠΙ
44 AND ALL YET THE ones-

A O for CA B omits WERE
ϹΤΕΥϹΑΝΤΕϹΗϹΑΝΕΠΙΤΟΑ
BELIEVing WERE ON THE SAME

B omits AND
ΥΤΟΚΑΙΕΙΧΟΝΑΠΑΝΤΑΚΟΙ
AND THEY-HAD ALL *emph.* COMMON

ΝΑΚΑΙΤΑΚΤΗΜΑΤΑΚΑΙΤΑϹ
45 AND THE ACQUISITIONS AND THE

ΥΠΑΡΞΕΙϹΕΠΙΠΡΑϹΚΟΝΚΑ
belongings THEY-disposed-of AND

A omits THRU-
ΙΔΙΕΜΕΡΙΖΟΝΑΥΤΑΠΑϹΙΝ
THEY-THRU-PARTED them to-ALL

s o.
ΚΑΘΟΤΙΑΝΤΙϹΧΡΕΙΑΝΕΙΧ
DOWN-that EVER ANY need HAD

ΕΝΚΑΘΗΜΕΡΑΝΤΕΠΡΟϹΚΑΡ
46 according-to DAY BESIDES perseverING

ΤΕΡΟΥΝΤΕϹΟΜΟΘΥΜΑΔΟΝΕ
LIKE-FEEL IN

ΝΤΩΙΕΡΩΚΛΩΝΤΕϹΤΕΚΑΤΟ
THE SACRED-place BREAKING BESIDES according-

ΙΚΟΝΑΡΤΟΝΜΕΤΕΛΑΜΒΑΝΟ
to HOME BREAD THEY-WITH-GOT

ΝΤΡΟΦΗϹΕΝΑΓΑΛΛΙΑϹΕΙΚ
OF-NURTURE IN exulting AND

ΑΙΑΦΕΛΟΤΗΤΙΚΑΡΔΙΑϹΑΙ
47 UN-BARK OF-HEART PRAIS-

ΝΟΥΝΤΕϹΤΟΝΘΕΟΝΚΑΙΕΧΟ
ING THE God AND HAVING

ΝΤΕϹΧΑΡΙΝΠΡΟϹΟΛΟΝΤΟΝ
grace TOWARD WHOLE THE

ΛΑΟΝΟΔΕΚΥΡΙΟϹΠΡΟϹΕΤΙ
PEOPLE THE YET Master added

ΘΕΙΤΟΥϹϹΩΖΟΜΕΝΟΥϹΚΑΘ
THE ones-beING-SAVED according-

ΗΜΕΡΑΝΕΠΙΤΟΑΥΤΟΠΕΤΡΟ
3 to DAY ON THE SAME Peter

B o. A, for Є, ΑΙ A ЄN for ΑΙ
ϹΔΕΚΑΙΙΩΑΝΝΗϹΑΝΕΒΑΙΝ
YET AND JOHN UP-STEPPED

ΟΝΕΙϹΤΟΙΕΡΟΝΕΠΙΤΗΝΩΡ
INTO THE SACRED-place ON THE HOUR

ΑΝΤΗϹΠΡΟϹΕΥΧΗϹΤΗΝΕΝΑ
OF-THE prayer THE NINth

ΤΗΝΚΑΙΤΙϹΑΝΗΡΧΩΛΟϹΕΚ
2 AND ANY MAN LAME OUT

ments, but those which they had *acquired,* which they would forfeit in the jubilee. This showed their faith in the coming of the kingdom.

1 It is evident that, at this time, there was no thought among the disciples of severing from the customs and worship of the nation. The sanctuary was their principal place of resort until persecution drove them from it.

2 Can we not see, in the man lame from his birth, a close likeness to the people of Israel? They had a beautiful way of approach to God, but it availed them little, for they were unable to walk through it, into the divine presence. The healing of the lame man was a *sign* (4[16]). As a miracle it was full of significance. To those who read its message it proclaimed the advent of One Who could heal Israel's impotence and bring them, like the lame man, into God's house and fill them with joy and praise. But above all, it was a sign of that day when the desert shall rejoice and blossom as the narcissus, for then shall the lame man leap as a fallow deer (Isa.35[6]). The powers of the age to come are present in Israel! No wonder the devout and reverent worshipers in the sanctuary are filled with awe and amazement! To them it was no mere prodigy, no unmeaning exhibition of supernatural power, but the key to that kingdom which was the goal of all their hopes and aspirations. It meant the end of the Gentile yoke, the sovereignty of Israel over the nations, the coming of Messiah and a thousand blessings for a thousand years.

5 How like are we to the lame man! We look to God for a bare alms, and He pours upon us the true riches and adds the joy of His presence. It was worth while to be lame for forty years to become the object of God's mercy and a signal instance of His power for the blessing of His people. So we, too, will one day bless the impotence and the trials which afford Him a field for the display of His favor. This is the "beautiful gate" which leads us into the sanctuary where the Divine Presence assures us of joy unending and unalloyed. Let us ask, expecting to receive.

5 God gives more and better than we seek, or hope to obtain.

they placed daily at the door of the
sanctuary which is termed "Beau-
tiful", requesting alms from those
3 entering into the sanctuary, who,
perceiving Peter and John being
about to pass into the sanctuary,
4 asked to obtain alms. Now Peter,
looking at him intently together
with John, said, "Look at us!"
5 And he attended to them, hoping to
6 get something from them. Yet Peter
said, "Silver and gold I do not pos-
sess: yet what I have, this I am
giving to you. In the name of Jesus
7 Christ, the Nazarene, *walk!*" And,
taking his right hand, he raises
him up. Now instantly his insteps
8 and ankles were given stability, and,
leaping up, he stood and walked
and entered with them into the
sanctuary, walking and leaping and
praising God.

9 And the entire people perceived
10 him walking and praising God. Now
they recognized him, that this was
the one sitting for alms at the Beau-
tiful Gate of the sanctuary. And
they are filled with awe and amaze-
ment at that which has befallen
him.

11 Now, while he is holding Peter
and John, the entire people ran to-
gether to them at the portico which
is called Solomon's, overawed.
12 Now Peter, perceiving it, answers
the people: "Men! Israelites!
Why are you marveling at this?
Or why are you staring at us as if
our own power or devoutness has
13 made him walk? The God of Abra-

ΚΟΙΛΙΑCΜΗΤΡΟCΑΥΤΟΥΥΠ
OF-CAVITY OF-MOTHER OF-him belong-
B¹ o. o.
ΑΡΧΩΝΕΒΑCΤΑΖΕΤΟΟΝΕΤΙ
ING was-BORNE WHOM THEY-
ΘΟΥΝΚΑΘΗΜΕΡΑΝΠΡΟCΤΗΝ
PLACED according-to DAY TOWARD THE
ΘΥΡΑΝΤΟΥΙΕΡΟΥΤΗΝΛΕΓΟ
DOOR OF-THE SACRED-place THE one-beING-
s o.
ΜΕΝΗΝΩΡΑΙΑΝΤΟΥΑΙΤΕΙΝ
said beautiful OF-THE TO-BE-REQUESTING
ΕΛΕΗΜΟCΥΝΗΝΠΑΡΑΤΩΝΕΙ
alms BESIDE THE ones-
CΠΟΡΕΥΟΜΕΝΩΝΕΙCΤΟΙΕΡ
INTO-GOING INTO THE SACRED-
ΟΝΟCΙΔΩΝΠΕΤΡΟΝΚΑΙΙΩΑ
3 place WHO PERCEIVING Peter AND JOHN
B o.
ΝΝΗΝΜΕΛΛΟΝΤΑCΕΙCΙΕΝΑ
beING-ABOUT TO-INTO-BE
ΙΕΙCΤΟΙΕΡΟΝΗΡΩΤΑΕΛΕΗ
INTO THE SACRED-place asked alms
s o.
ΜΟCΥΝΗΝΛΑΒΕΙΝΑΤΕΝΙCΑ
4 TO-BE-GETTING STRETCHing
s ΠΡΟC TOWARD
CΔΕΠΕΤΡΟCΕΙCΑΥΤΟΝCΥΝ
YET Peter INTO him TOGETHER
ΤΩΙΩΑΝΝΗΕΙΠΕΝΒΛΕΨΟΝΕ
to-THE JOHN said look-YOU INTO
ΙCΗΜΑCΟΔΕΕΠΕΙΧΕΝΑΥΤΟ
5 US THE-one YET ON-HAD to-them
ΙCΠΡΟCΔΟΚΩΝΤΙΠΑΡΑΥΤΩ
TOWARD-SEEMING ANY BESIDE them
s o. A Peter YET said
ΝΛΑΒΕΙΝΕΙΠΕΝΔΕΠΕΤΡΟC
6 TO-BE-GETTING said YET Peter
ΑΡΓΥΡΙΟΝΚΑΙΧΡΥCΙΟΝΟΥ
SILVER AND GOLD NOT
s K
ΧΥΠΑΡΧΕΙΜΟΙΟΔΕΕΧΩΤΟΥ
IS-belongING to-ME WHICH YET I'M-HAVING this
ΤΟCΟΙΔΙΔΩΜΙΕΝΤΩΟΝΟΜΑ
to-YOU I'M-GIVING IN THE NAME
ΤΙΙΗCΟΥΧΡΙCΤΟΥΤΟΥΝΑΖ
OF-JESUS ANOINTED THE NAZARENE
s¹* O A *adds* ΕΓΕΙΡΕΚΑΙ BE-ROUSING AND
ΩΡΑΙΟΥΠΕΡΙΠΑΤΕΙΚΑΙΠΙ
7 BE-ABOUT-TREADING AND arrest-
ΑCΑCΑΥΤΟΝΤΗCΔΕΞΙΑCΧΕ
ing him OF-THE RIGHT HAND
ΙΡΟCΗΓΕΙΡΕΝΑΥΤΟΝΠΑΡΑ
he-ROUSES him instantly
ΧΡΗΜΑΔΕΕCΤΕΡΕΩΘΗCΑΝΑ
YET WERE-SOLIDIFIED THE
s o. s+C
ΙΒΑCΕΙCΑΥΤΟΥΚΑΙΤΑCΦΥ
STEPPERS OF-him AND THE ANKLES

Δ *completely erased in* B, *partly obliterated in* s
ΔΡΑΚΑΙΕΞΑΛΛΟΜΕΝΟCΕCΤ
8 AND OUT-LEAPING he-STOOD
ΗΚΑΙΠΕΡΙΕΠΑΤΕΙΚΑΙΕΙC
AND ABOUT-TROD AND INTO-
ΗΛΘΕΝCΥΝΑΥΤΟΙCΕΙCΤΟΙ
CAME TOGETHER to-them INTO THE SA-
ΕΡΟΝΠΕΡΙΠΑΤΩΝΚΑΙΑΛΛΟ
CRED-place ABOUT-TREADING AND LEAPING
A *omits* AND
ΜΕΝΟCΚΑΙΑΙΝΩΝΤΟΝΘΕΟΝ
AND PRAISING THE God
ΚΑΙΕΙΔΕΝΠΑCΟΛΑΟCΑΥΤΟ
9 AND PERCEIVED EVERY THE PEOPLE him
ΝΠΕΡΙΠΑΤΟΥΝΤΑΚΑΙΑΙΝΟ
ABOUT-TREADING AND PRAISING
B+Ε
ΥΝΤΑΤΟΝΘΕΟΝΕΠΕΓΙΝΩCΚ
10 THE God THEY-ON-KNEW
s* *supplies* him As Δ=he
ΟΝΔΕΑΥΤΟΝΟΤΙΟΥΤΟCΗΝΟ
YET him that this WAS THE-one
s ΑΙ *for* Ε
ΠΡΟCΤΗΝΕΛΕΗΜΟCΥΝΗΝΚΑ
TOWARD THE alms sitting
s¹* *accusative* +N +N
ΘΗΜΕΝΟCΕΠΙΤΗΩΡΑΙΑΠΥΛ
ON THE beautiful GATE
s+N
ΗΤΟΥΙΕΡΟΥΚΑΙΕΠΛΗCΘΗC
OF-THE SACRED-place AND THEY-ARE-FILLED
ΑΝΘΑΜΒΟΥCΚΑΙΕΚCΤΑCΕΩ
OF-AWE AND OF-OUT-STANDing
CΕΠΙΤΩCΥΜΒΕΒΗΚΟΤΙΑΥΤ
ON THE HAVING-befallen to-him
A Τ=BESIDES
ΩΚΡΑΤΟΥΝΤΟCΔΕΑΥΤΟΥΤΟ
11 OF-HOLDING YET him THE
B o.
ΝΠΕΤΡΟΝΚΑΙΤΟΝΙΩΑΝΝΗΝ
Peter AND THE JOHN
CΥΝΕΔΡΑΜΕΝΠΑCΟΛΑΟCΠΡ
TOGETHER-RAN EVERY THE PEOPLE TOWARD
ΟCΑΥΤΟΥCΕΠΙΤΗCΤΟΑΤΗΚ
them ON THE portico THE one-
A A
ΛΑΟΥΜΕΝΗCΟΛΟΜΩΝΤΟCΕΚ
beING-CALLED OF-SOLOMON OUT-
ΘΑΜΒΟΙΙΔΩΝΔΕΟΠΕΤΡΟCΑ
12 AWED PERCEIVING YET THE Peter an-
ΠΕΚΡΙΝΑΤΟΠΡΟCΤΟΝΛΑΟΝ
swers TOWARD THE PEOPLE
s *inserts* Δ (B *has a faint* Τ)
ΑΝΔΡΕCΙCΡΑΗΛΕΙΤΑΙΤΙΘ
MEN ISRAELITES ANY YE-
s ΕΙ IF
ΑΥΜΑΖΕΤΕΕΠΙΤΟΥΤΩΗΗΜΙ
ARE-MARVELING ON this OR to-US
s ΑΙ
ΝΤΙΑΤΕΝΙΖΕΤΕΩCΙΔΙΑΔΥ
ANY YE-ARE-STRETCHING AS to-OWN ABILITY
s o. As o.
ΝΑΜΕΙΗΕΥCΕΒΕΙΑΠΕΠΟΙΗ
OR devoutness HAVING-DONE

13 The word "Boy" is here used because it, like its Greek equivalent, may be used both of a child and a servant. The common version renders it *servant, child* and *son*. Each of these, however, better represents another Greek word, and all fail to give the dual meaning which this word seems to have. It is usually restricted to a boy or girl between seven and fourteen years of age. It is used of our Lord when He was twelve years old and remained behind when they went home from the festival (Lu.2[43]).

14 The complete restoration of Peter to divine favor is nowhere more clearly seen than when he charges them, "*You* disown the holy and just One!" None of them were as guilty as he himself had been, yet he does not allow his personal failure to hinder his faithful proclamation of the evangel. In order to get them to repent, or change their minds regarding the Messiah, it was necessary to press home their awful guilt. Yet the most important point is the witness he bears to the resurrection of Christ. This it is which proves His Messiahship. The healing of the lame man is but one more proof that He is alive and able to do all that the prophets foretold of Him.

17 Under the law, sins of ignorance were distinguished from willful disobedience. This was the ground of the Saviour's prayer for them. "Father, forgive them, *they know not what they do!*" (Lu.23[34]). This is the real clue to the so-called "unpardonable sin". The sin against the Son of Mankind was forgiven, for it was done in ignorance. But the sin against the testimony borne by the holy spirit in the book of Acts was unpardonable because it was done deliberately and willfully, after the resurrection of Christ.

21 The times of restoration include the terrific judgments of the Unveiling, when by means of seals, trumpets and bowls, the earth is restored to the sovereignty of Christ as Son of Mankind. It has no reference to individual destiny, but to redemption of the enslaved and the disinherited by their Kinsman Redeemer (Lev.25).

ham and the God of Isaac and the
God of Jacob, the God of our fa-
thers, glorifies His Boy Jesus,
Whom *you*, indeed, betray and dis-
own before the face of Pilate, when
14 he decides to release Him. Now *you*
disown the holy and just One, and
request a man, a murderer, to be
15 surrendered to you. Yet you kill
the Inaugurator of Life, Whom
God rouses from among the dead,
16 Whose witnesses *we* are. And in
the faith of His name, His name
gives stability to him whom you
are beholding, with whom, also, you
are acquainted, and the faith which
is through Him gives him this un-
impaired soundness in front of you
all.

17 And now, brethren, I am aware
that you commit it in ignorance,
18 even as your chiefs also. Yet what
God announces before through the
mouth of all the prophets—the suf-
fering of His Christ—He thus ful-
19 fills. Repent, then, and turn about
for the erasure of your sins, so that
the seasons of refreshing should be
coming from the face of the Lord,
20 and He may dispatch the One se-
lected before for you, Christ Jesus,
21 Whom heaven must indeed receive
until the times of the restoration of
all which God speaks through the
mouth of His holy prophets from
the eon.

22 Moses, indeed, said that 'The
Lord, your God, will be raising up
to you a Prophet from among your
brethren, as me. Him you shall
hear, according to all whatever He
23 should be speaking to you. Yet it
shall be, every soul which should

ΚΟCΙΝΤΟΥΠΕΡΙΠΑΤΕΙΝΑΥ
OF-THE TO-BE-ABOUT-TREADING him

AB *omit* THE B *omits* God
ΤΟΝΟΘΕΟCΑΒΡΑΑΜΚΑΙΟΘΕ
13 THE God *of*-ABRAHAM AND THE God

AB *omit* THE B *omits* God
ΟCΙCΑΑΚΚΑΙΟΘΕΟCΙΑΚΩΒ
of-ISAAC AND THE God *of*-JACOB

ΟΘΕΟCΤΩΝΠΑΤΕΡΩΝΗΜΩΝΕ
THE God OF-THE FATHERS OF-US es-

s¹ ΠΑΤΕΡΑ FATHER (*by s⁶*)
ΔΟΞΑCΕΝΤΟΝΠΑΙΔΑΑΥΤΟΥ
teems THE Boy OF-Him

ΙΗCΟΥΝΟΝΥΜΕΙCΜΕΝΠΑΡΕ
JESUS WHOM YE INDEED BESIDE-

ΔΩΚΑΤΕΚΑΙΗΡΝΗCΑCΘΕΚΑ
GIVE AND disown accord-

As o. B+Ε
ΤΑΠΡΟCΩΠΟΝΠΕΙΛΑΤΟΥΚΡ
ing-to face OF-PILATE OF-

s o. s+Λ
ΙΝΑΝΤΟCΕΚΕΙΝΟΥΑΠΟΛΥΕ
JUDG*ing* OF-that-*One* TO-BE-FROM-LOOS-

ΙΝΥΜΕΙCΔΕΤΟΝΑΓΙΟΝΚΑΙ
14 ING YE YET THE HOLY-*One* AND

ΔΙΚΑΙΟΝΗΡΝΗCΑCΘΕΚΑΙΗ
JUST disown AND YE-

As ΑΙ
ΤΗCΑCΘΕΑΝΔΡΑΦΟΝΕΑΧΑΡ
REQUEST MAN MURDERer TO-BE-

ΙCΘΗΝΑΙΥΜΙΝΤΟΝΔΕΑΡΧΗ
15 GRACED to-YOU*p* THE YET ORIGIN-

s o.
ΓΟΝΤΗCΖΩΗCΑΠΕΚΤΕΙΝΑΤ
LEADer OF-THE LIFE YE-FROM-KILL

ΕΟΝΟΘΕΟCΗΓΕΙΡΕΝΕΚΝΕΚ
WHOM THE God ROUSES OUT OF-DEAD-

s o.
ΡΩΝΟΥΗΜΕΙCΜΑΡΤΥΡΕCΕC
ones OF-WHOM WE witnesses ARE

Bs¹* *omit* ON s o.
ΜΕΝΚΑΙΕΠΙΤΗΠΙCΤΕΙΤΟΥ
16 AND ON THE BELIEF OF-THE

ΟΝΟΜΑΤΟCΑΥΤΟΥΤΟΥΤΟΝΟ
NAME OF-Him this-*one* WHOM

s ΑΙ
ΝΘΕΩΡΕΙΤΕΚΑΙΟΙΔΑΤΕΕC
YE-ARE-beholdING AND YE-HAVE-PERCEIVED SO-

ΤΕΡΕΩCΕΝΤΟΟΝΟΜΑΑΥΤΟΥ
LIDIFIES THE NAME OF-Him

ΚΑΙΗΠΙCΤΙCΗΔΙΑΥΤΟΥΕΔ
AND THE BELIEF THE THRU Him GIVES

ΩΚΕΝΑΥΤΩΤΗΝΟΛΟΚΛΗΡΙΑ
to-him THE WHOLE-LOT

ΝΤΑΥΤΗΝΑΠΕΝΑΝΤΙΠΑΝΤΩ
this FROM-IN-INSTEAD OF-ALL

ΝΥΜΩΝΚΑΙΝΥΝΑΔΕΛΦΟΙΟΙ
17 OF-YOU*p* AND NOW brothers I-HAVE-

ΔΑΟΤΙΚΑΤΑΑΓΝΟΙΑΝΕΠΡΑ
PERCEIVED that according-to UN-KNOWledge YE-PRACTISE

ΞΑΤΕΩCΠΕΡΚΑΙΟΙΑΡΧΟΝΤ
AS-EVEN AND THE chiefs

ΕCΥΜΩΝΟΔΕΘΕΟCΑΠΡΟΚΑΤ
18 OF-YOU*p* THE YET God WHICH He-BEFORE-

s o.
ΗΓΓΕΙΛΕΝΔΙΑCΤΟΜΑΤΟCΠ
DOWN-MESSAGES THRU MOUTH OF-

s o.
ΑΝΤΩΝΤΩΝΠΡΟΦΗΤΩΝΠΑΘΕ
ALL THE BEFORE-AVERrers TO-BE-EMO-

TO-BE-EMOTIONING THE ANOINTED *omitted by* A
ΙΝΤΟΝΧΡΙCΤΟΝΑΥΤΟΥΕΠΛ
TIONING THE ANOINTED OF-Him He-FILLS

ΗΡΩCΕΝΟΥΤΩCΜΕΤΑΝΟΗCΑ
19 thus after-MIND-YE

s ΑΙ s ΑΙΛΕ
ΤΕΟΥΝΚΑΙΕΠΙCΤΡΕΨΑΤΕΠ
THEN AND ON-TURN-YE TO-

IC INTO sB¹ o.
ΡΟCΤΟΕΞΑΛΕΙΦΘΗΝΑΙΥΜΩ
WARD THE TO-BE-OUT-RUBBED OF-YOU*p*

ΝΤΑCΑΜΑΡΤΙΑCΟΠΩCΑΝΕΛ
THE misses WHICH-how EVER MAY-

ΘΩCΙΝΚΑΙΡΟΙΑΝΑΨΥΞΕΩC
BE-COMING SEASONS OF-UP-COOLing

ΑΠΟΠΡΟCΩΠΟΥΤΟΥΚΥΡΙΟΥ
FROM face OF-THE Master

s o.
ΚΑΙΑΠΟCΤΕΙΛΗΤΟΝΠΡΟΚΕ
20 AND He-MAY-BE-commissioning THE *One*-HAVING-

A o. A Η A JESUS ANOINTED
ΧΕΙΡΙCΜΕΝΟΝΥΜΙΝΧΡΙCΤ
been-BEFORE-HANDED to-YOU*p* ANOINTED

s o.
ΟΝΙΗCΟΥΝΟΝΔΕΙΟΥΡΑΝΟΝ
21 JESUS WHOM it-IS-BINDING heaven

ΜΕΝΔΕΞΑCΘΑΙΑΧΡΙΧΡΟΝΩ
INDEED TO-RECEIVE UNTIL TIMES

ΝΑΠΟΚΑΤΑCΤΑCΕΩCΠΑΝΤΩ
OF-restoration OF-ALL

ΝΩΝΕΛΑΛΗCΕΝΟΘΕΟCΔΙΑC
WHICH TALKS THE God THRU MOUTH

AB¹s¹* *omit* THE
ΤΟΜΑΤΟCΤΩΝΑΓΙΩΝΤΩΝΑΠ
OF-THE HOLY THE FROM

ΑΙΩΝΟCΑΥΤΟΥΠΡΟΦΗΤΩΝΜ
22 eon OF-Him BEFORE-AVERrers MO-

s o. (A *spells* MOSES *in full. The* Υ *is usually omitted*)
ΩΥCΗCΜΕΝΕΙΠΕΝΟΤΙΠΡΟΦ
SES INDEED said that BEFORE-

ΗΤΗΝΥΜΙΝΑΝΑCΤΗCΕΙΚΥΡ
AVERrer to-YOU*p* WILL-BE-UP-STANDING Master

s¹* Η=-US B *omits* OF-YOU*p*
ΙΟCΟΘΕΟCΥΜΩΝΕΚΤΩΝΑΔΕ
THE God OF-YOU*p* OUT OF-THE brothers

ΛΦΩΝΥΜΩΝΩCΕΜΕΑΥΤΟΥΑΚ
OF-YOU*p* AS ME OF-Him YE-

ΟΥCΕCΘΕΚΑΤΑΠΑΝΤΑΟCΑΛ
WILL-BE-HEARING according-to ALL as-much-as EV-

ΝΛΑΛΗCΗΠΡΟCΥΜΑCΕCΤΑΙ
23 ER He-SHOULD-BE-TALKING TOWARD YOU*p* it-WILL-BE

not be hearing that Prophet shall be
utterly exterminated from among
24 the people.' Now all the prophets
also, from Samuel, and those suc-
ceeding him, as many as speak, also
25 announce these days. *You* are the
sons of the prophets and of the cov-
enant which God covenanted with
your fathers, saying to Abraham,
'And in your seed all the kindreds
26 of the earth shall be blessed.' To
you first God, raising His Boy,
commissions Him to bless you by
turning each of you from your
wickednesses.''

4 Now, at their speaking to the
people, the priests and officer of the
sanctuary and the Sadducees stand
2 by them, being exasperated because
of their teaching the people and an-
nouncing in Jesus the resurrection
3 from among the dead. And they
laid hands on them and they were
placed in custody for the morrow,
for it was already dusk.

4 Now many of those who hear the
word believe, and the number of
men became about five thousand.

5 Now it occurred on the morrow
that their chiefs and the elders and
the scribes assembled in Jerusalem,
6 and Annas, the chief priest, and
Caiaphas and John and Alexander
and as many as were of the chief
7 priestly race. And, standing them
in the midst, they inquired to ascer-
tain ''By what power or in what
name do *you* do this?''
8 Then Peter, being filled with

[23] Christ is the Prophet like Moses sent to lead Jehovah's people out of Egypt, through the wilderness, into the kingdom. The whole period of the book of Acts is typified by Israel's wilderness journey. Because the people did not hearken to Moses they were strewn along in the wilderness and never entered the holy land. Likewise, because the nation did not hearken to One Who was more than Moses, they did not enter the kingdom.

The threat of extermination is an inspired alteration. In Deut. 18[19] the Hebrew is, literally, "I will *inquire*," or, as we say "I will *require* it of him." The LXX renders this "I will *take vengeance* on him."

[26] The term "Boy" is used here with all reverence, for want of a better. The difficulties encountered in its translation are apparent from the variety of renderings in the common version, all of which are better fitted to some other Greek word. They use *child, son, servant, young man, maid,* etc. It is used of the boys under two years of age in Bethlehem (Mt.2[16]). It is used of Jesus when He was twelve years old (Lu.2[43]). It is quoted from Isaiah when he spoke of Him (Mt.12[18]). It is applied to Him four times in this book (3[13],4[27-30]). It is a word like our "boy" or "girl" which may be applied either to a child or a young servant.

[1] The apostles offended both the priests and the Sadducees by their action. It was the privilege of the priests to teach the people. They should have been the chief support of the apostles in heralding the proclamation of the kingdom. But they are jealous because these common men command a hearing and usurp their authority in matters of doctrine. The Sadducees are especially offended, inasmuch as they denied the doctrine of the resurrection, which was the principal point in the proclamation of the apostles. Apart from the resurrection Messiah was dead and all hope of His kingdom was crucified with Him. But, given the power of His resurrection, all the promises of the kingdom are confirmed. The officer of the sanctuary was in command of the Levitical guard which had the military oversight of the sacred precincts, where the Gentiles could not enter.

B *omits* IF-
ΔΕΠΑCΑΨΥΧΗΗΤΙCΕΑΝΜΗΑ
YET EVERY soul WHO-ANY IF-EVER NO SHOULD-

ΚΟΥCΗΤΟΥΠΡΟΦΗΤΟΥΕΚΕΙ
BE-HEARING OF-THE BEFORE-AVERrer that

*s*B² Ο
ΝΟΥΕΞΟΛΕΘΡΕΥΘΗCΕΤΑΙΕ
WILL-BE-BEING-OUT-WHOLE-RUINED OUT

ΚΤΟΥΛΑΟΥΚΑΙΠΑΝΤΕCΔΕΟ
24 OF-THE PEOPLE AND ALL YET THE

ΙΠΡΟΦΗΤΑΙΑΠΟCΑΜΟΥΗΛΚ
BEFORE-AVERrers FROM SAMUEL AND

s o. o.
ΑΙΤΩΝΚΑΘΕΞΗCΟCΟΙΕΛΑΛ
OF-THE DOWN-next as-many-as TALK

s o.
ΗCΑΝΚΑΙΚΑΤΗΓΓΕΙΛΑΝΤΑ
AND DOWN-MESSAGE THE

CΗΜΕΡΑCΤΑΥΤΑCΥΜΕΙCΕC
25 DAYS these YE ARE

A ΑΙ
ΤΕΟΙΥΙΟΙΤΩΝΠΡΟΦΗΤΩΝΚ
THE SONS OF-THE BEFORE-AVERrers AND

B THE God covenanted
ΑΙΤΗCΔΙΑΘΗΚΗCΗCΔΙΕΘΕ
OF-THE covenant WHICH covenanted

ΤΟΟΘΕΟCΠΡΟCΤΟΥCΠΑΤΕΡ
THE God TOWARD THE FATHERS

*s*1* Η=US
ΑCΥΜΩΝΛΕΓΩΝΠΡΟCΑΒΡΑΑ
OF-YOU*p* saying TOWARD ABRAHAM

B *omits* -IN-
ΜΚΑΙΕΝΤΩCΠΕΡΜΑΤΙCΟΥΕ
AND IN THE seed OF-YOU WILL-

ΝΕΥΛΟΓΗΘΗCΟΝΤΑΙΠΑCΑΙ
BE-BEING-IN-blessed ALL

ΑΙΠΑΤΡΙΑΙΤΗCΓΗCΥΜΙΝΠ
26 THE FATHERhoods OF-THE LAND to-YOU*p* BE-

A THE God UP-STAND*ing*
ΡΩΤΟΝΑΝΑCΤΗCΑCΟΘΕΟCΤ
FORE-most UP-STAND*ing* THE God THE

A *adds* ΙΝ=JESUS *s o.*
ΟΝΠΑΙΔΑΑΥΤΟΥΑΠΕCΤΕΙΛ
Boy OF-Him commissions

ΕΝΑΥΤΟΝΕΥΛΟΓΟΥΝΤΑΥΜΑ
Him blessING YOU*p*

s o.
CΕΝΤΩΑΠΟCΤΡΕΦΕΙΝΕΚΑC
IN THE TO-BE-FROM-TURNING EACH

B *omits* OF-YOU*p*
ΤΟΝΑΠΟΤΩΝΠΟΝΗΡΙΩΝΥΜΩ
FROM THE wickednesses OF-YOU*p*

ΝΛΑΛΟΥΝΤΩΝΔΕΑΥΤΩΝΠΡΟ
4 OF-TALKING YET them TOWARD

CΤΟΝΛΑΟΝΕΠΕCΤΗCΑΝΑΥΤ
THE PEOPLE ON-STAND to-them

B *prefixes* ΑΡΧ chief-
ΟΙCΟΙΙΕΡΕΙCΚΑΙΟCΤΡΑΤ
THE SACRED-*ones* AND THE officer

ΗΓΟCΤΟΥΙΕΡΟΥΚΑΙΟΙCΑΔ
OF-THE SACRED-place AND THE SADDUCEES

ΔΟΥΚΑΙΟΙΔΙΑΠΟΝΟΥΜΕΝΟ
2 *be*ING-THRU-MISERIED

ΙΔΙΑΤΟΔΙΔΑCΚΕΙΝΑΥΤΟΥ
THRU THE TO-BE-TEACHING them

CΤΟΝΛΑΟΝΚΑΙΚΑΤΑΓΓΕΛΛ
THE PEOPLE AND TO-BE-DOWN-MESSAGING

s o.
ΕΙΝΕΝΤΩΙΗCΟΥΤΗΝΑΝΑCΤ
IN THE JESUS THE UP-STANDing

ΑCΙΝΤΗΝΕΚΝΕΚΡΩΝΚΑΙΕΠ
3 THE OUT OF-DEAD-*ones* AND THEY-

s o.
ΕΒΑΛΟΝΑΥΤΟΙCΤΑCΧΕΙΡΑ
ON-CAST (*past*) to-them THE HANDS

A *adds* ΑΥΤΟΥC him
CΚΑΙΕΘΕΝΤΟΕΙCΤΗΡΗCΙΝ
AND THEY-*were*-PLACED INTO KEEPing

s had a Γ *here*
ΕΙCΤΗΝΑΥΡΙΟΝΗΝΓΑΡΕCΠ
INTO THE MORROW WAS for EVENING-

ΕΡΑΗΔΗΠΟΛΛΟΙΔΕΤΩΝΑΚΟ
4 STAR ALREADY MANY YET OF-THE *ones*-HEAR-

A *omits* THE saying
ΥCΑΝΤΩΝΤΟΝΛΟΓΟΝΕΠΙCΤ
ing THE saying BELIEVE

A *adds* Ο THE
ΕΥCΑΝΚΑΙΕΓΕΝΗΘΗΑΡΙΘΜ
AND WAS-BECOME NUMBER

A*s omit* AS B+Ε
ΟCΤΩΝΑΝΔΡΩΝΩCΧΙΛΙΑΔΕ
OF-THE MEN AS THOUSAND

CΠΕΝΤΕΕΓΕΝΕΤΟΔΕΕΠΙΤΗ
5 FIVE it-BECAME YET ON THE

ΝΑΥΡΙΟΝCΥΝΑΧΘΗΝΑΙΑΥΤ
MORROW TO-BE-TOGETHER-LED OF-them

ΩΝΤΟΥCΑΡΧΟΝΤΑCΚΑΙΤΟΥ
THE chiefs AND THE

CΠΡΕCΒΥΤΕΡΟΥCΚΑΙΤΟΥC
SENIORS AND THE

s ΕΙC INTO
ΓΡΑΜΜΑΤΕΙCΕΝΙΕΡΟΥCΑΛ
WRITers IN JERUSALEM

ΗΜΚΑΙΑΝΝΑCΟΑΡΧΙΕΡΕΥC
6 AND ANNAS THE chief-SACRED-*one*

ΚΑΙΚΑΙΑΦΑCΚΑΙΙΩΑΝΝΗC
AND CAIAPHAS AND JOHN

ΚΑΙΑΛΕΞΑΝΔΡΟCΚΑΙΟCΟΙ
AND ALEXANDER AND as-many-as

ΗCΑΝΕΚΓΕΝΟΥCΑΡΧΙΕΡΑΤ
WERE OUT OF-breed OF-chief-SACREDIC

ΙΚΟΥΚΑΙCΤΗCΑΝΤΕCΑΥΤΟ
7 AND STAND*ing* them

ΥCΕΝΤΩΜΕCΩΕΠΥΝΘΑΝΟΝΤ
IN THE MIDst THEY-UP-ASCERTAINED

s o.
ΟΕΝΠΟΙΑΔΥΝΑΜΕΙΗΕΝΠΟΙ
IN ?-THE-WHICH ABILITY OR IN ?-THE-WHICH

s this DO *and had* ΠΟΙΕΙΤΕ YE-ARE-DOING
ΩΟΝΟΜΑΤΙΕΠΟΙΗCΑΤΕΤΟΥ
NAME DO this

s o.
ΤΟΥΜΕΙCΤΟΤΕΠΕΤΡΟCΠΛΗ
8 YE then Peter BEING-

5 This was the supreme spiritual judiciary in Israel. It comprised the heads of the twenty-four courses of priests, the scribes, and elders, said to have been in all seventy-one. The names of the chief priest and his immediate associates are mentioned for their official weight. Christ admitted their authority (Mt.23^{2}).

8 The evangel of the kingdom is now for the first time since the death of Christ, proclaimed to Israel as a nation, as represented by her chiefs and elders and scribes. Hitherto it has gone to individuals in the nation with considerable success. Now everythings hinges on the attitude of the official heads of the people. They had rejected Messiah Himself and were responsible for His crucifixion. The chief priests and elders knew that He had foretold His resurrection (Mt.27^{63}). They had the evidence of the Roman guard and had bribed them to tell a false story (Mt.28^{13}). To this the apostles now add their testimony and confirm it by healing the lame man. When Peter speaks they are quite unable to answer him. Surely now they are convinced that Jesus is the Messiah! If He can save the lame man He can save the nation. Here was Israel's opportunity. They stood on the verge of the kingdom. If they accepted Him, He would soon rid them of their enemies and come to set up the sovereignty promised by the prophets. Should they refuse the testimony of the holy spirit as they had rejected Him it would involve the whole nation in an eonian sin, and the kingdom could not come.

The disciples' question concerning the restoration of the kingdom *at this time*, is here answered for us for the first time. Again and again, during the course of its proclamation, the Jews reject the King and the kingdom. Here, however, we have the first refusal. This is the supreme crisis in the book of Acts. Had they accepted the apostles' testimony, the nation would have followed their lead, and the success of the apostles' proclamation would have been assured. Now that they reject the testimony to His resurrection, it is clear that Israel's rightful sovereignty will *not* be restored to them at this time.

holy spirit, said to them, "Chiefs
9 of the people and elders! If *we* to-
day are being examined concerning
the infirm man's benefaction, by
10 what *he* has been saved, let it be
known to you all and to the entire
people of Israel, that in the name of
Jesus Christ, the Nazarene, Whom
you crucify, Whom God rouses from
among the dead, by this One, this
11 man stands before you sound. This
is the Stone which is being scorned
by you builders, which is becoming
12 the head of the corner. And there
is no salvation in any other, for
neither has any other name been
given under heaven among men in
which we must be saved."
13 Now, on beholding the boldness
of Peter and John, and grasping
that they are illiterate and ordinary
men, they marveled. Besides, they
recognized them, that they were
14 with Jesus. Besides, observing the
man who has been cured standing
with them, they had nothing to con-
tradict.
15 Now, ordering them to come out
of the Sanhedrin, they parleyed
16 with one another, saying, "What
should we be doing to these men?
For, indeed, that a known sign has
occurred through them, is apparent
to all who are dwelling at Jerusa-
17 lem, and we cannot deny it. But,
lest it may disseminate more among
the people, we should be threaten-
ing them no longer to be speaking
18 in this Name to any man." And,
calling them, they give them a
sweeping charge not to utter aught,
neither to be teaching, in the name
of Jesus.

s o.
ϹΘΕΙϹΠΝΕΥΜΑΤΟϹΑΓΙΟΥΕ 20
FILLED OF-spirit HOLY said

ΙΠΕΝΠΡΟϹΑΥΤΟΥϹΑΡΧΟΝΤ 40
TOWARD them chiefs

ΕϹΤΟΥΛΑΟΥΚΑΙΠΡΕϹΒΥΤΕ 60
OF-THE PEOPLE AND SENIORS

s o.
ΡΟΙΕΙΗΜΕΙϹϹΗΜΕΡΟΝΑΝΑ 80
9 IF WE today ARE-be-

B+Є
ΚΡΙΝΟΜΕΘΑΕΠΙΕΥΕΡΓΕϹΙ 100
ING-examined ON WELL-ACTION

ΑΑΝΘΡΩΠΟΥΑϹΘΕΝΟΥϹΕΝΤ 20
OF-human UN-FIRM IN ANY

As o.
ΙΝΙΟΥΤΟϹϹΕϹΩϹΤΑΙΓΝΩϹ 40
10 this-*one* HAS-*been*-SAVED KNOWN

ΤΟΝΕϹΤΩΠΑϹΙΝΥΜΙΝΚΑΙΠ 60
LET-it-BE to-ALL YOU*p* AND to-

s1* o. o. B *adds a faint* Τ
ΑΝΤΙΤΩΛΑΩΙϹΡΑΗΛΟΤΙΕΝ 80
EVERY THE PEOPLE *of*-ISRAEL that IN

ΤΩΟΝΟΜΑΤΙΙΗϹΟΥΧΡΙϹΤΟ 200
THE NAME OF-JESUS ANOINTED

s1* Ο s o.
ΥΤΟΥΝΑΖΩΡΑΙΟΥΟΝΥΜΕΙϹ 20
THE NAZARENE WHOM YE

ΕϹΤΑΥΡΩϹΑΤΕΟΝΟΘΕΟϹΗΓ 40
impale WHOM THE God ROUSES

ΕΙΡΕΝΕΚΝΕΚΡΩΝΕΝΤΟΥΤΩ 60
OUT OF-DEAD-*ones* IN this-*One*

ΟΥΤΟϹΠΑΡΕϹΤΗΚΕΝΕΝΩΠΙ 80
this-*one* HAS-BESIDE-STOOD IN-VIEW

ΟΝΥΜΩΝΥΓΙΗϹΟΥΤΟϹΕϹΤΙ 300
11 OF-YOU*p* SOUND this IS

s o.
ΝΟΛΙΘΟϹΟΕΞΟΥΘΕΝΗΘΕΙϹ 20
THE STONE THE *One*-BEING-scorned

ΥΦΥΜΩΝΤΩΝΟΙΚΟΔΟΜΩΝΟΓ 40
by YOU*p* THE *ones*-HOME-BUILDING THE *One*-

ΕΝΟΜΕΝΟϹΕΙϹΚΕΦΑΛΗΝΓΩ 60
BECOMING INTO HEAD OF-COR-

ΝΙΑϹΚΑΙΟΥΚΕϹΤΙΝΕΝΑΛΛ 80
12 NER AND NOT IS IN other

ΩΟΥΔΕΝΙΗϹΩΤΗΡΙΑΟΥΔΕΓ 400
NOT-YET-ONE THE saving NOT-YET for

s DIFFERENT NAME IS A DIFFERENT IS
ΑΡΟΝΟΜΑΕϹΤΙΝΕΤΕΡΟΝΥΠ 20
NAME IS DIFFERENT UNDER

ΟΤΟΝΟΥΡΑΝΟΝΤΟΔΕΔΟΜΕΝ 40
THE heaven THE *one*-HAVING-*been*-GIVEN

ΟΝΕΝΑΝΘΡΩΠΟΙϹΕΝΩΔΕΙϹ 60
IN humans IN WHICH it-IS-BIND-

B Υ=YOU*p*
ΩΘΗΝΑΙΗΜΑϹΘΕΩΡΟΥΝΤΕϹ 80
13 ING TO-BE-SAVED US beholding

ΔΕΤΗΝΤΟΥΠΕΤΡΟΥΠΑΡΡΗϹ 500
YET THE OF-THE Peter boldness

ΙΑΝΚΑΙΙΩΑΝΝΟΥΚΑΙΚΑΤΑ 20
AND JOHN AND DOWN-

ΛΑΒΟΜΕΝΟΙΟΤΙΑΝΘΡΩΠΟΙ 40
GETTING that humans

ΑΓΡΑΜΜΑΤΟΙΕΙϹΙΝΚΑΙΙΔ 60
UN-WRITE THEY-ARE AND ordin-

B+Є
ΙΩΤΑΙΕΘΑΥΜΑΖΟΝΕΠΕΓΙΝ 80
ary THEY-MARVELED THEY-ON-KNEW

ΩϹΚΟΝΤΕΑΥΤΟΥϹΟΤΙϹΥΝΤ 600
BESIDES them that TOGETHER to-

ΩΙΗϹΟΥΗϹΑΝΤΟΝΤΕΑΝΘΡΩ 20
14 THE JESUS THEY-WERE THE BESIDES human

ΠΟΝΒΛΕΠΟΝΤΕϹϹΥΝΑΥΤΟΙ 40
looking TOGETHER to-them

B1 Δ
ϹΕϹΤΩΤΑΤΟΝΤΕΘΕΡΑΠΕΥΜ 60
HAVING-STOOD THE *one*-HAVING-*been*-cured

A o.
ΕΝΟΝΟΥΔΕΝΕΙΧΟΝΑΝΤΕΙΠ 80
NOT-YET-ONE THEY-HAD TO-BE-contradict-

s o.
ΕΙΝΚΕΛΕΥϹΑΝΤΕϹΔΕΑΥΤΟ 700
15 ING ORDER*ing* YET them

ΥϹΕΞΩΤΟΥϹΥΝΕΔΡΙΟΥΑΠΕ 20
OUT OF-THE Sanhedrin TO-BE-

ΛΘΕΙΝϹΥΝΕΒΑΛΛΟΝΠΡΟϹΑ 40
FROM-COMING THEY-TOGETHER-CAST (*past*) TOWARD one-

ΛΛΗΛΟΥϹΛΕΓΟΝΤΕϹΤΙΠΟΙ 60
16 another saying ANY WE-

ΗϹΩΜΕΝΤΟΙϹΑΝΘΡΩΠΟΙϹΤ 80
SHOULD-BE-DOING to-THE humans these

ΟΥΤΟΙϹΟΤΙΜΕΝΓΑΡΓΝΩϹΤ 800
that INDEED for KNOWN

ΟΝϹΗΜΕΙΟΝΓΕΓΟΝΕΝΔΙΑΥ 20
SIGN HAS-BECOME THRU them

s o.
ΤΩΝΠΑϹΙΝΤΟΙϹΚΑΤΟΙΚΟΥ 40
to-ALL THE *ones*-DOWN-HOMING

ϹΙΝΙΕΡΟΥϹΑΛΗΜΦΑΝΕΡΟΝ 60
JERUSALEM apparent

As o.
ΚΑΙΟΥΔΥΝΑΜΕΘΑΑΡΝΕΙϹΘ 80
AND NOT WE-ARE-ABLE TO-BE-disowning

Α+ΔΕ YET A o.
ΑΙΑΛΛΑΙΝΑΜΗΕΠΙΠΛΕΙΟΝΔ 900
17 but THAT NO ON MORE MAY-

ΙΑΝΕΜΗΘΗΕΙϹΤΟΝΛΑΟΝΑΠ 20
BE-BEING-THRU-APPROPRIATED INTO THE PEOPLE WE-

s o. A o. o.
ΕΙΛΗϹΩΜΕΘΑΑΥΤΟΙϹΜΗΚΕ 40
SHOULD-BE-threatening to-them NO-NOT-STILL

A o.o. s o.
ΤΙΛΑΛΕΙΝΕΠΙΤΩΟΝΟΜΑΤΙ 60
TO-BE-TALKING ON THE NAME

ΤΟΥΤΩΜΗΔΕΝΙΑΝΘΡΩΠΩΝΚ 80
18 this to-NO-YET-ONE OF-humans AND

ΑΙΚΑΛΕϹΑΝΤΕϹΑΥΤΟΥϹΠΑ 11000
CALL*ing* them THEY-

[13] Peter and John were not *ignorant* men by any means, though they lacked the culture and affectation which marked the learned class of that day. They had been in the school of Christ.

[19] The attitude of the Sanhedrin had the immediate effect of abrogating their authority. They should have ruled for God, now they are arrayed against God. They should have been a terror to evil-doers: now they menace those who are carrying out His will. Peter, as an apostle of the Messiah, was one of the real rulers in Israel, and will one day sit upon a throne in the kingdom (Mt.19[27]). Hence he has the right to oppose the Sanhedrin and to carry out the commission which he has from his Master. This is no example for us to follow in this economy. We are to be subject to the superior authorities (Ro.13[1]).

[22] The healing of the lame man is called a sign, hence has some typical significance, especially in regard to his age. May this not suggest the forty years which followed, during which Israel was not able to walk before God?

[23] The threats of the Sanhedrin produced a powerful effect on the believers. They were accustomed to obey their religious rulers implicity. In fact, they gave their own chiefs and elders a place which the Roman power never could obtain. They must have some divine direction for continuing in a course prohibited by the highest Jewish authority. This is found in the second part of the first Psalm (usually called the second Psalm). Here their own chiefs are associated with the nations in hostility to Messiah. The Psalm should be read to the end. The threats of the Sanhedrin are as nothing compared to Jehovah's threats against them. The judges of the land are exhorted to be instructed and serve the Lord, lest they perish when His anger is burning but a little (Ps.2[10-12]). The fact that their chiefs are no longer under Jehovah's protection but the objects of His indignation emboldens them to go forth with the proclamation in spite of their opposition. Moreover, the Lord's hand had been with the apostles, for many had believed, and it was evident that the Sanhedrin itself was afraid to exercise its full power, or Peter and John would not have been released.

19 Yet Peter and John, answering,
said to them, "If it is just before
God to be hearing you rather than
20 God, judge you; for *we* cannot
but be speaking of what we per-
21 ceive and hear". Yet those who
menace them release them, not find-
ing how they should be chastening
them because of the people, seeing
that all glorified God for that which
22 has occurred, for the man was of
more than forty years, on whom
this sign of healing had occurced.

23 Now, being released, they came
to their own and report whatever
the chief priests and elders say to
24 them. Now those who hear lift up
their voice to God with one accord,
and say, "O Owner, Thou Who
makest heaven and earth and the
25 sea and all that is in them, Who
through holy spirit, by the mouth of
our father, Thy boy David, art say-
ing,

'Why do the nations rage,
And the people meditate empty
things?
26 The kings of the land stand by,
And the chiefs were assembled
for the same intent,
Against the Lord and against His
Christ.'

27 For of a truth, in this city, were as-
sembled against Thy holy Boy Je-
sus, Whom Thou dost anoint,
Herod, as well as Pontius Pilate,
together with the nations and the
28 peoples of Israel, to do whatever
Thy hand and Thy counsel desig-
nates beforehand to occur.

29 And now, Lord, take notice
of their threats, and be Thou en-

s o. Bs1* omit THE
ΡΗΓΓΕΙΛΑΝΤΟΚΑΘΟΛΟΥΜΗ
charge THE DOWN-WHOLE NO

ΦΘΕΓΓΕΣΘΑΙΜΗΔΕΔΙΔΑΣΚ
TO-BE-UTTERING NO-YET TO-BE-TEACHING

B1 omits OF-THE
ΕΙΝΕΠΙΤΩΟΝΟΜΑΤΙΤΟΥΙΗ
ON THE NAME OF-THE JE-

A+Ο THE
ΣΟΥΟΔΕΠΕΤΡΟΣΚΑΙΙΩΑΝΝ
19 SUS THE YET Peter AND JOHN

B Α
ΗΣΑΠΟΚΡΙΘΕΝΤΕΣΕΙΠΟΝΠ
answerING said TO-

ΡΟΣΑΥΤΟΥΣΕΙΔΙΚΑΙΟΝΕΣ
WARD them IF JUST it-IS

ΤΙΝΕΝΩΠΙΟΝΤΟΥΘΕΟΥΥΜΩ
IN-VIEW OF-THE God OF-YOUp.

ΝΑΚΟΥΕΙΝΜΑΛΛΟΝΗΤΟΥΘΕ
TO-BE-HEARING RATHER OR OF-THE God

B+Ε s ΑΙ B Ο
ΟΥΚΡΙΝΑΤΕΟΥΔΥΝΑΜΕΘΑΓ
20 JUDGE-YE NOT WE-ARE-ABLE for

B2 Ο Ο
ΑΡΗΜΕΙΣΑΕΙΔΑΜΕΝΚΑΙΗΚ
WE WHICH WE-PERCEIVE AND WE-

s o.
ΟΥΣΑΜΕΝΜΗΛΑΛΕΙΝΟΙΔΕΠ
21 HEAR NO TO-BE-TALKING THE YET ones-

s o.
ΡΟΣΑΠΕΙΛΗΣΑΜΕΝΟΙΑΠΕΛ
TOWARD-threatening FROM-LOOSE

ΥΣΑΝΑΥΤΟΥΣΜΗΔΕΝΕΥΡΙΣ
them NO-YET-ONE FINDING

B1 Σ Ι Ν
ΚΟΝΤΕΣΤΟΠΩΣΚΟΛΑΣΩΝΤΑ
THE how THEY-SHOULD-BE-CHASTEN-

B o.
ΙΑΥΤΟΥΣΔΙΑΤΟΝΛΑΟΝΟΤΙ
ING them THRU THE PEOPLE that

ΠΑΝΤΕΣΕΔΟΞΑΖΟΝΤΟΝΘΕΟ
ALL esteemED THE God

ΝΕΠΙΤΩΓΕΓΟΝΟΤΙΕΤΩΝΓΑ
22 ON THE HAVING-BECOME OF-YEARS for

B1 Δ
ΡΗΝΠΛΕΙΟΝΩΝΤΕΣΣΕΡΑΚΟ
WAS OF-MORE FOUR-TY

B o.
ΝΤΑΟΑΝΘΡΩΠΟΣΕΦΟΝΕΓΕΓ
THE human ON WHOM HAD-BECOME

s o.
ΟΝΕΙΤΟΣΗΜΕΙΟΝΤΟΥΤΟΤΗ
THE SIGN this OF-THE

ΣΙΑΣΕΩΣΑΠΟΛΥΘΕΝΤΕΣΔΕ
23 HEALing BEING-FROM-LOOSED YET

ΗΛΘΟΝΠΡΟΣΤΟΥΣΙΔΙΟΥΣΚ
THEY-CAME TOWARD THE OWN AND

s Ν s o.
ΑΙΑΠΗΓΓΕΙΛΑΝΟΣΑΠΡΟΣΑ
THEY-FROM-MESSAGE as-much-as TOWARD them

s o.
ΥΤΟΥΣΟΙΑΡΧΙΕΡΕΙΣΚΑΙΟ
THE chief-SACRED-ones AND THE

A Ο
ΙΠΡΕΣΒΥΤΕΡΟΙΕΙΠΑΝΟΙΔ
24 SENIORS say THE YET

ΕΑΚΟΥΣΑΝΤΕΣΟΜΟΘΥΜΑΔΟ
ones-HEARing LIKE-FEEL

ΝΗΡΑΝΦΩΝΗΝΠΡΟΣΤΟΝΘΕΟ
LIFT SOUND TOWARD THE God

ΝΚΑΙΕΙΠΑΝΔΕΣΠΟΤΑΣΥΟΠ
AND say OWNer YOU THE One-

ΟΙΗΣΑΣΤΟΝΟΥΡΑΝΟΝΚΑΙΤ
making THE heaven AND THE

ΗΝΓΗΝΚΑΙΤΗΝΘΑΛΑΣΣΑΝΚ
LAND AND THE SEA AND

ΑΙΠΑΝΤΑΤΑΕΝΑΥΤΟΙΣΟΤΟ
25 ALL THE IN them THE OF-THE

ΥΠΑΤΡΟΣΗΜΩΝΔΙΑΠΝΕΥΜΑ
FATHER OF-US THRU spirit

ΤΟΣΑΓΙΟΥΣΤΟΜΑΤΟΣΔΑΥΕ
HOLY OF-MOUTH of-DAVID

ΙΔΠΑΙΔΟΣΣΟΥΕΙΠΩΝΙΝΑΤ
boy OF-YOU sayING THAT ANY

ΙΕΦΡΥΑΞΑΝΕΘΝΗΚΑΙΛΑΟΙ
SNORT NATIONS AND PEOPLES

As ΑΙ for Ε
ΕΜΕΛΕΤΗΣΑΝΚΕΝΑΠΑΡΕΣΤ
26 meditate EMPTIES BESIDE-STAND

ΗΣΑΝΟΙΒΑΣΙΛΕΙΣΤΗΣΓΗΣ
THE KINGS OF-THE LAND

ΚΑΙΟΙΑΡΧΟΝΤΕΣΣΥΝΗΧΘΗ
AND THE chiefs WERE-TOGETHER-LED

ΣΑΝΕΠΙΤΟΑΥΤΟΚΑΤΑΤΟΥΚ
ON THE SAME DOWN OF-THE Mas-

ΥΡΙΟΥΚΑΙΚΑΤΑΤΟΥΧΡΙΣΤ
ter AND DOWN OF-THE ANOINTED

ΟΥΑΥΤΟΥΣΥΝΗΧΘΗΣΑΝΓΑΡ
27 OF-Him WERE-TOGETHER-LED for

s o. A+Σ
ΕΠΑΛΗΘΕΙΑΣΕΝΤΗΠΟΛΕΙΤ
ON TRUTH IN THE city this

ΟΥ OF-YOU
ΑΥΤΗΕΠΙΤΟΝΑΓΙΟΝΠΑΙΔΑ
ON THE HOLY Boy

B+Ε
ΣΟΥΙΗΣΟΥΝΟΝΕΧΡΙΣΑΣΗΡ
OF-YOU JESUS WHOM YOU-ANOINT HEROD

As o.
ΩΔΗΣΤΕΚΑΙΠΟΝΤΙΟΣΠΕΙΛ
BESIDES AND Pontius PILATE

ΑΤΟΣΣΥΝΕΘΝΕΣΙΝΚΑΙΛΑΟ
TOGETHER to-NATIONS AND PEOPLES

ΙΣΙΣΡΑΗΛΠΟΙΗΣΑΙΟΣΑΗΧ
28 of-ISRAEL TO-DO as-much-as THE

s o. B omits OF-YOU
ΕΙΡΣΟΥΚΑΙΗΒΟΥΛΗΣΟΥΠΡ
HAND OF-YOU AND THE COUNSEL OF-YOU BEFORE-

ΟΩΡΙΣΕΝΓΕΝΕΣΘΑΙΚΑΙΤΑ
29 SEIZES TO-BE-BECOMING AND THE

A ΦΕ for Π
ΝΥΝΚΥΡΙΕΕΠΙΔΕΕΠΙΤΑΣΑ
NOW Master ON-PERCEIVE ON THE threats

30 The timid opposition of the Sanhedrin is in contrast to the boldness of those who proclaimed the evangel. God manifested Himself by miraculous interventions, and the powers of the kingdom abounded.

32 The laws concerning property were so different in Israel from anything with which we are acquainted that it is difficult for us to understand this and similar passages. First of all, each Jew had his allotment, which could not be sold. Even if it was disposed of, it came back to him in the jubilee. This was his means of living. If the kingdom should come, the land would be re-distributed according to the prophets (Eze.47[13]). The action of the Pentecostal believers is all based on this fact. Whatever they had beyond their allotment would go back to its rightful allottee when the kingdom is set up. In view of this they sold the lands and houses they had acquired besides their allotment, and shared their possessions, or personal property such as money, among themselves.

34 A *freehold* was a piece of property to which actual title could be acquired, as is the custom among western nations today. The name, which means *separated*, shows that a freehold was not land held in common, like an allotment, but held by a title unaffected by the jubilee. Gethsemane was such a freehold (Mt.26[36]). Judas manifested his unbelief by purchasing a freehold with the price of his Lord, and the chief priest completed the purchase by paying the money. This was evidence that they did not believe in the coming kingdom, for they never would have bought the bloody field, only to find its title invalid when the land is reapportioned to the tribes in that day. The disciples, knowing that freeholds were not in line with the law and that they would be forfeited under the righteous rule of Messiah, put the means obtained from their sale into a common fund.

36 The allotment of the Levites could not be sold (Lev.25[34]). But this field was his personal property. Had the kingdom come, he would have had his share in their allotment (Eze.48[13-14]).

3 Ananias and Sapphira sold a *freehold* which they had *acquired*, over and beyond their own allotment in the

dowing Thy slaves with all boldness
30 to be speaking Thy word, by
stretching out Thy hand for healing
and signs and miracles, to occur
through the Name of Thy holy Boy
Jesus."
31 And at their beseeching, the
place in which they were assembled
was shaken and they are all filled
with holy spirit, and they spoke the
word of God with boldness.
32 Now the multitude of believers
was of one heart and soul, and not
one said that any of his possessions
were his own, but it was all theirs
33 in common. And with great power
the apostles rendered testimony to
the resurrection of Jesus Christ the
Lord. Besides, great grace was on
34 them all, for neither was there
any indigent among them, for as
many as had acquired freeholds or
possessed houses, selling them,
brought the price of that which is
35 being disposed of, and placed it at
the feet of the apostles. Now they
distributed to each as much as ever
any had need.
36 Now Joseph, whom the apostles
surnamed "Barnabas" (which is
construed as "Son of Consolation"),
37 a Levite, a native Cyprian, selling
a field belonging to him, brings the
money and places it at the feet of
the apostles.

5 Now a certain man named Ananias, together with Sapphira, his
2 wife, sells an acquisition and embezzles from the price (his wife also
having been conscious of it) and,
bringing a certain part, he places
3 it at the feet of the apostles. Now

s o.
ΠΕΙΛΑCΑΥΤΩΝΚΑΙΔΟCΤΟΙ 20
OF-them AND BE-GIVING to-THE

CΔΟΥΛΟΙCCΟΥΜΕΤΑΠΑΡΡΗ 40
SLAVES OF-YOU WITH boldness

s o.
CΙΑCΠΑCΗCΛΑΛΕΙΝΤΟΝΛΟ 60
EVERY TO-BE-TALKING THE saying

s o. A CE B
ΓΟΝCΟΥΕΝΤΩΤΗΝΧΕΙΡΑCΟ 80
30 OF-YOU IN THE THE HAND OF-YOU

omits OF-Y. As o. s o. A *omits* YOU s o.
ΥΕΚΤΕΙΝΕΙΝCΕΕΙCΙΑCΙΝ 100
TO-BE-OUT-STRETCHING YOU INTO HEALing

s o. A o.
ΚΑΙCΗΜΕΙΑΚΑΙΤΕΡΑΤΑΓΕ 20
AND SIGNS AND MIRACLES TO-BE-

ΙΝΕCΘΑΙΔΙΑΤΟΥΟΝΟΜΑΤΟ 40
BECOMING THRU THE NAME

CΤΟΥΑΓΙΟΥΠΑΙΔΟCCΟΥΙΗ 60
OF-THE HOLY Boy OF-YOU JESUS

CΟΥΚΑΙΔΕΗΘΕΝΤΩΝΑΥΤΩΝ 80
31 AND OF-BEING-BOUND them

ΕCΑΛΕΥΘΗΟΤΟΠΟCΕΝΩΗCΑ 200
WAS-SHAKEN THE PLACE IN WHICH THEY-

ΝCΥΝΗΓΜΕΝΟΙΚΑΙΕΠΛΗCΘ 20
WERE HAVING-*been*-TOGETHER-LED AND THEY-ARE-FILLED

s1* o.
ΗCΑΝΑΠΑΝΤΕCΤΟΥΑΓΙΟΥΠ 40
ALL (*emphatic*) OF-THE HOLY spir-

ΝΕΥΜΑΤΟCΚΑΙΕΛΑΛΟΥΝΤΟ 60
it AND THEY-TALKED THE

ΝΛΟΓΟΝΤΟΥΘΕΟΥΜΕΤΑΠΑΡ 80
saying OF-THE God WITH boldness

ΡΗCΙΑCΤΟΥΔΕΠΛΗΘΟΥCΤΩ 300
32 OF-THE YET multitude OF-THE

ΝΠΙCΤΕΥCΑΝΤΩΝΗΝΚΑΡΔΙ 20
ones-BELIEVING WAS HEART

ΑΚΑΙΨΥΧΗΜΙΑΚΑΙΟΥΔΕΕΙ 40
AND soul ONE AND NOT-YET ONE

CΤΙΤΩΝΥΠΑΡΧΟΝΤΩΝΑΥΤΩ 60
ANY OF-THE belongINGS to-him

B1 O
ΕΛΕΓΕΝΙΔΙΟΝΕΙΝΑΙΑΛΛΗ 80
said OWN TO-BE but WAS

B o.
ΝΑΥΤΟΙCΑΠΑΝΤΑΚΟΙΝΑΚΑ 400
33 to-them ALL (*emphatic*) COMMON AND

s o.
ΙΔΥΝΑΜΕΙΜΕΓΑΛΗΑΠΕΔΙΔ 20
to-ABILITY GREAT FROM-GAVE

A THE commissioners THE witness
ΟΥΝΤΟΜΑΡΤΥΡΙΟΝΟΙΑΠΟC 40
THE witness THE commissioners

B THE Master JESUS OF-THE UP-STANDING
ΤΟΛΟΙΤΗCΑΝΑCΤΑCΕΩCΙΗ 60
OF-THE UP-STANDing OF-

B *omits* ANOINTED
CΟΥΧΡΙCΤΟΥΤΟΥΚΥΡΙΟΥΧ 80
JESUS ANOINTED THE Master grace

ΑΡΙCΤΕΜΕΓΑΛΗΗΝΕΠΙΠΑΝ 500
BESIDES GREAT WAS ON ALL

ΤΑCΑΥΤΟΥCΟΥΔΕΓΑΡΕΝΔΕ 20
34 them NOT-YET for IN-BOUND

B WAS ANY
ΗCΤΙCΗΝΕΝΑΥΤΟΙCΟCΟΙΓ 40
ANY WAS IN them as-many-as for

ΑΡΚΤΗΤΟΡΕCΧΩΡΙΩΝΗΟΙΚ 60
ACQUIRers OF-freeholds OR OF-HOMES

s1* *omits* belonged
ΙΩΝΥΠΗΡΧΟΝΠΩΛΟΥΝΤΕCΕ 80
belonged SELLING THEY-

B+E
ΦΕΡΟΝΤΑCΤΙΜΑCΤΩΝΠΙΠΡ 600
CARRIED THE VALUES OF-THE *ones-being-*

ΑCΚΟΜΕΝΩΝΚΑΙΕΤΙΘΟΥΝΠ 20
35 disposed-of AND THEY-PLACED BE-

ΑΡΑΤΟΥCΠΟΔΑCΤΩΝΑΠΟCΤ 40
SIDE THE FEET OF-THE commissioners

B2 O
ΟΛΩΝΔΙΕΔΙΔΕΤΟΔΕΕΚΑCΤ 60
THEY-THRU-GAVE YET to-EACH

s o.
ΩΚΑΘΟΤΙΑΝΤΙCΧΡΕΙΑΝΕΙ 80
DOWN-that EVER ANY need HAD

ΧΕΝΙΩCΗΦΔΕΟΕΠΙΚΛΗΘΕΙ 700
36 JOSEPH YET THE *one*-BEING-ON-CALLED

CΒΑΡΝΑΒΑCΑΠΟΤΩΝΑΠΟCΤ 20
Barnabas FROM THE commissioners

B *omits* -after-
ΟΛΩΝΟΕCΤΙΝΜΕΘΕΡΜΗΝΕΥ 40
WHICH IS beING-after-TRANSLATED

ΟΜΕΝΟΝΥΙΟCΠΑΡΑΚΛΗCΕΩ 60
SON OF-BESIDE-CALLing

As o.
CΛΕΥΕΙΤΗCΚΥΠΡΙΟCΤΩΓΕ 80
LEVITE CYPRIAN to-THE breed

ΝΕΙΥΠΑΡΧΟΝΤΟCΑΥΤΩΑΓΡ 800
37 belongING to-him OF-FIELD

ΟΥΠΩΛΗCΑCΗΝΕΓΚΕΝΤΟΧΡ 20
SELLing CARRIES THE money

s ΠΡΟC TOWARD
ΗΜΑΚΑΙΕΘΗΚΕΝΠΑΡΑΤΟΥC 40
AND PLACES BESIDE THE

ΠΟΔΑCΤΩΝΑΠΟCΤΟΛΩΝΑΝΗ 60
5 FEET OF-THE commissioners MAN

A to-NAME ANANIAS
ΡΔΕΤΙCΑΝΑΝΙΑCΟΝΟΜΑΤΙ 80
YET ANY ANANIAS to-NAME

s1* Π s M s o. B Α
CΥΝCΑΠΦΕΙΡΗΤΗΓΥΝΑΙΚΙ 900
TOGETHER to-SAPPHIRA THE WOMAN

ΑΥΤΟΥΕΠΩΛΗCΕΝΚΤΗΜΑΚΑ 20
2 OF-him SELLS ACQUISITION AND

ΙΕΝΟCΦΙCΑΤΟΑΠΟΤΗCΤΙΜ 40
EMBEZZLES FROM THE VALUE

AsB1 o. s o.
ΗCCΥΝΕΙΔΥΙΗCΚΑΙΤΗCΓΥ 60
OF-HAVING-been-conscious AND THE WOMAN

ΝΑΙΚΟCΚΑΙΕΝΕΓΚΑCΜΕΡΟ 80
AND CARRYing PART

CΤΙΠΑΡΑΤΟΥCΠΟΔΑCΤΩΝΑ 13000
ANY BESIDE THE FEET OF-THE com-

land. In this they did well. They brought a part to the apostles. This, too, was a commendable act. Their sin seems to have been, not in withholding a part, but in giving the impression that they had contributed all for the common good. Here we have a practical illustration of the righteous rule which will characterize the kingdom of God. The hidden motive is brought to light. An act appearing most praiseworthy on the surface is declared to be tainted with falsehood. No witnesses are needed. The Lord's apostle can detect evil though most skillfully concealed. Judgment is immediate and summary.

4 Ananias was under no compulsion to sell the freehold. Neither was he obliged to contribute the sum he obtained to the common fund. All this was voluntary. But such a course would have lowered him in the eyes of the disciples and he wished to be well thought of. But his avarice was too strong to allow him to part with the whole sum, so he, in effect, steals a part of the gift, and presents the rest as though it were the whole amount. This was hypocrisy in its most hateful form. In an administration of grace, such as we enjoy today, such sins are not followed by swift judgment. They wait until the tribunal of Christ (2Co. 5[10]). But in the administration of the kingdom, righteousness will reign and sin will be suppressed.

11 The result of the sudden and severe judgment of Ananias and Sapphira was great fear, both among the believers and others who hear of it. The resultant conduct was not the free unforced desire to please God which is inspired by His love and grace, which should actuate us in this economy, but restraint from evil through dread of judgment. It is based on power from without rather than an impulse from within. We are not in danger of any judgment, hence have no such motive to mold our behavior. Our lives should be the fruit of love.

13 The awful atmosphere of inflexible righteousness which repelled the unbelieving was an adumbration of the day when a King shall reign in righteousness and through the greatness of His power His enemies shall yield a feigned obedience to Him (Ps.18[44];

Peter said, "Ananias, wherefore
does Satan fill your heart for you to
falsify the holy spirit and to embez-
zle from the price of the freehold?
4 While remaining, did it not remain
yours? And, being disposed of, it
belonged to you by right. Why is
it that you placed this matter in
your heart? You do not lie to men,
but to God."
5 Now Ananias, hearing these
words, falling down, gives up the
soul. And great fear came on all
6 hearing these things. Now the
young men, rising, enshroud him,
and, carrying him out, they entomb
him.
7 Now it occurred, after an interval
of about three hours, and his wife,
not being aware of what has oc-
8 curred, entered. Now Peter an-
swered her, "Tell me if you took
so much pay for the freehold?"
Now she said, "Yes, so much."
9 Now Peter said to her "Why is it
that you agreed to try the spirit of
the Lord? *Lo!* the feet of those en-
tombing your husband are at the
door and they shall be carrying you
out."
10 Now, instantly, she falls at his
feet and gives up the soul. Now
the youths, entering, found her
dead, and carrying her out, en-
11 tomb her with her husband. And
great fear came on the whole eccle-
sia and on all hearing these things.
12 Now through the hands of the
apostles many signs and miracles
occurred among the people. And
they were all, with one accord, in
13 the portico of Solomon. Now of the
rest no one dared to be joined to
them, but the people magnify

ΠΟϹΤΟΛΩΝΕΘΗΚΕΝΕΙΠΕΝΔ 20
3 missioners PLACES said YET

ΕΟΠΕΤΡΟϹΑΝΑΝΙΑΔΙΑΤΙΕ 40
THE Peter ANANIAS THRU ANY FILLS

s1* o.
ΠΛΗΡΩϹΕΝΟϹΑΤΑΝΑϹΤΗΝΚ 60
THE SATAN (adversary) THE HEART

ΑΡΔΙΑΝϹΟΥΨΕΥϹΑϹΘΑΙϹΕ 80
OF-YOU TO-FALSIFY YOU

ΤΟΠΝΕΥΜΑΤΟΑΓΙΟΝΚΑΙΝΟ 100
THE spirit THE HOLY AND TO-

A Ɛ o.
ϹΦΙϹΑϹΘΑΙΑΠΟΤΗϹΤΙΜΗϹ 20
EMBEZZLE FROM THE VALUE

s *had* Ɛ *prefixed*
ΤΟΥΧΩΡΙΟΥΟΥΧΙΜΕΝΟΝϹΟ 40
4 OF-THE freehold NOT(*emph.*) REMAINING to-YOU

ΙΕΜΕΝΕΝΚΑΙΠΡΑΘΕΝΕΝΤΗ 60
it-REMAINED AND BEING-disposed-of IN THE

ϹΗΕΞΟΥϹΙΑΥΠΗΡΧΕΝΤΙΟΤ 80
YOUR authority it-belongED ANY that

A *had* Ι
ΙΕΘΟΥΕΝΤΗΚΑΡΔΙΑϹΟΥΤΟ 200
YOU-PLACED IN THE HEART OF-YOU THE

ΠΡΑΓΜΑΤΟΥΤΟΟΥΚΕΨΕΥϹΩ 20
PRACTICE this NOT YOU-FALSIFY

ΑΝΘΡΩΠΟΙϹΑΛΛΑΤΩΘΕΩΑΚ 40
5 to-humans but to-THE God HEAR-

ΟΥΩΝΔΕΟΑΝΑΝΙΑϹΤΟΥϹΛΟ 60
ING YET THE ANANIAS THE say-

ΓΟΥϹΤΟΥΤΟΥϹΠΕϹΩΝΕΞΕΨ 80
ings these FALLING he-OUT-

ΥΞΕΝΚΑΙΕΓΕΝΕΤΟΦΟΒΟϹΜ 300
souls AND BECAME FEAR GREAT

ΕΓΑϹΕΠΙΠΑΝΤΑϹΤΟΥϹΑΚΟ 20
ON ALL THE *ones*-

ABs1* *omit* these
ΥΟΝΤΑϹΤΑΥΤΑΑΝΑϹΤΑΝΤΕ 40
6 HEARING these UP-STANDING

s o.
ϹΔΕΟΙΝΕΩΤΕΡΟΙϹΥΝΕϹΤΕ 60
YET THE YOUNG THEY-TOGETHER-PUT

ΙΛΑΝΑΥΤΟΝΚΑΙΕΞΕΝΕΓΚΑ 80
him AND OUT-CARRY*ing*

s1* + Ɛ = TILL
ΝΤΕϹΕΘΑΨΑΝΕΓΕΝΕΤΟΔΕΩ 400
7 THEY-entomb BECAME YET AS

ϹΩΡΩΝΤΡΙΩΝΔΙΑϹΤΗΜΑΚΑ 20
HOURS THREE THRU-STAND AND

s o.
ΙΗΓΥΝΗΑΥΤΟΥΜΗΕΙΔΥΙΑΤ 40
THE WOMAN OF-him NO HAVING-PERCEIVED

ΟΓΕΓΟΝΟϹΕΙϹΗΛΘΕΝΑΠΕΚ 60
8 THE HAVING-BECOME INTO-CAME answered

ΡΙΘΗΔΕΠΡΟϹΑΥΤΗΝΠΕΤΡΟ 80
YET TOWARD her Peter

ϹΕΙΠΕΜΟΙΕΙΤΟϹΟΥΤΟΥΤΟ 600
BE-saying to-ME IF OF-so-much THE

As ΔΙ
ΧΩΡΙΟΝΑΠΕΔΟϹΘΕΗΔΕΕΙΠ 20
freehold YE-FROM-GAVE THE YET said

YEA *added above the line in* A
ΕΝΝΑΙΤΟϹΟΥΤΟΥΟΔΕΠΕΤΡ 40
9 YEA OF-so-much THE YET Peter

said *omitted by* Bs s1* *adds* THEN ΟΥΝ
ΟϹΕΙΠΕΝΠΡΟϹΑΥΤΗΝΤΙΟΤ 60
said TOWARD her ANY that

ΙϹΥΝΕΦΩΝΗΘΗΥΜΙΝΠΕΙΡΑ 80
it-WAS-agreed to-YOU*p* TO-try

ϹΑΙΤΟΠΝΕΥΜΑΚΥΡΙΟΥΙΔΟ 600
THE spirit OF-Master BE-PER-

A ΔΙ *for* Ɛ
ΥΟΙΠΟΔΕϹΤΩΝΘΑΨΑΝΤΩΝΤ 20
CEIVING THE FEET OF-THE *ones*-entomb*ing* THE

A *plural* ΤΑΙϹΘΥΡΑΙϹ
ΟΝΑΝΔΡΑϹΟΥΕΠΙΤΗΘΥΡΑΚ 40
MAN OF-YOU ON THE DOOR AND

ΑΙΕΞΟΙϹΟΥϹΙΝϹΕΕΠΕϹΕΝ 60
10 THEY'LL-BE-OUT-CARRYING YOU she-FALLS

ΔΕΠΑΡΑΧΡΗΜΑΠΡΟϹΤΟΥϹΠ 80
YET instantly TOWARD THE FEET

ΟΔΑϹΑΥΤΟΥΚΑΙΕΞΕΨΥΞΕΝ 700
OF-him AND OUT-souls

ΕΙϹΕΛΘΟΝΤΕϹΔΕΟΙΝΕΑΝΙ 20
INTO-COMING YET THE YOUTHS

A Δ
ϹΚΟΙΕΥΡΟΝΑΥΤΗΝΝΕΚΡΑΝ 40
THEY-FOUND her DEAD

ΚΑΙΕΞΕΝΕΓΚΑΝΤΕϹΕΘΑΨΑ 60
AND OUT-CARRY*ing* THEY-entomb

ΝΠΡΟϹΤΟΝΑΝΔΡΑΑΥΤΗϹΚΑ 80
11 TOWARD THE MAN OF-her AND

ΙΕΓΕΝΕΤΟΦΟΒΟϹΜΕΓΑϹΕΦ 800
BECAME FEAR GREAT ON

A *omits on*
ΟΛΗΝΤΗΝΕΚΚΛΗϹΙΑΝΚΑΙΕ 20
WHOLE THE OUT-CALLED AND ON

ΠΙΠΑΝΤΑϹΤΟΥϹΑΚΟΥΟΝΤΑ 40
ALL THE *ones*-HEARING

B Τ=BESIDES s o.
ϹΤΑΥΤΑΔΙΑΔΕΤΩΝΧΕΙΡΩΝ 60
12 these THRU YET THE HANDS

s o.
ΤΩΝΑΠΟϹΤΟΛΩΝΕΓΕΙΝΕΤΟ 80
OF-THE commissioners BECAME

s o.
ϹΗΜΕΙΑΚΑΙΤΕΡΑΤΑΠΟΛΛΑ 900
SIGNS AND MIRACLES MANY

ΕΝΤΩΛΑΩΚΑΙΗϹΑΝΟΜΟΘΥΜ 20
IN THE PEOPLE AND THEY-WERE LIKE-FEEL

Δ *prefixed by* s s Δ
ΑΔΟΝΠΑΝΤΕϹΕΝΤΗϹΤΟΑϹΟ 40
ALL IN THE portico OF-

B o.
ΛΟΜΩΝΤΟϹΤΩΝΔΕΛΟΙΠΩΝΟ 60
13 SOLOMON OF-THE YET rest NOT-

B Θ s o.
ΥΔΕΙϹΕΤΟΛΜΑΚΟΛΛΑϹΘΑΙ 80
YET-ONE DARED TO-BE-*being*-JOINED

ΑΥΤΟΙϹΑΛΛΕΜΕΓΑΛΥΝΕΝΑ 14000
to-them but magnifies them

81[15];66[3]). The fear of the drawn sword in the King's hand will repress evil and rebellion.

14 The prayer of the disciples, after the threats of the Sanhedrin, seems to have been abundantly answered. Not only was the kingdom proclaimed with power but the word was confirmed by many signs and miracles. Multitudes joined the disciples and they met openly in the sanctuary.

17 As ever, the great point of their proclamation was the resurrection of Christ from the dead. Nothing could be more offensive to the Sadducees than this, for it upheld the Pharisees in the principal point of difference between them. Both, however, united in their common hostility to Christ. The increasing popularity and numbers of the disciples filled them with jealousy. They thought that they must show their authority before the new movement should get beyond their control.

18 As before (4[3]), the apostles are confined during the night, that they may appear before the Sanhedrin in the morning. Then they were held until the Sanhedrin sends for them. Now, however, the Lord condescends to give the rebellious rulers a token of His power as well as their impotence. He will give a public exhibition of the futility of opposing Him. No evidence shall be lacking to convince them that God is behind Peter's proclamation.

20 Had the apostles left the city and escaped for their lives, as Peter did on a subsequent occasion, the testimony would have collapsed and the Sanhedrin would have suppressed the further proclamation of the evangel. Their fearless course in resuming their work just where they had left off, was even more impressive than the miraculous deliverance from prison. It gave them a place in the eyes of the people and before the Sanhedrin which demanded respect if not fear. The kingdom which they proclaimed had not only power to set captives free, but to uphold them in their freedom.

21 Once again all of Israel's rulers are gathered together and given an opportunity to hear the evangel. The fate of the nation depends on their action, for they are the responsible heads of the people. Their rejection involves all the rest.

14 them, yet, rather, multitudes of
men as well as women who are be-
15 lieving were added to the Lord, so
that they are carrying out the in-
firm into the squares also, and plac-
ing them on cots and pallets, that,
at Peter's coming, if even his shad-
ow should be overshadowing some
16 of them. Now a multitude also from
the cities about Jerusalem came
together, bringing the infirm and
those molested by unclean spirits,
all of whom were cured.

17 Now when the chief priest and
all those with him rise (being the
sect of the Sadducees) they are
18 filled with jealousy, and laid hands
on the apostles and placed them in
19 public custody. Yet a messenger
of the Lord, during the night,
opens the doors of the jail, and,
20 leading them out, said, "Go, and,
standing in the sanctuary, speak to
the people all the declarations of
21 this life." Now, hearing this, they
entered into the sanctuary very
early and taught.

Now the chief priest and those
with him, coming along, call to-
gether the Sanhedrin and the entire
senate of the sons of Israel, and they
dispatch to the prison to have them
22 led forth. Yet the deputies, coming
along, did not find them in the jail.
23 Now, returning, they report, say-
ing that "The prison we found
locked with all security and the
guards standing at the doors. Yet,
when opening them, we found no
24 one within." Now, as they hear

ΥΤΟΥϹΟΛΑΟϹΜΑΛΛΟΝΔΕΠΡ
14 THE PEOPLE RATHER YET *were-*
A *adds* ΟΙ THE
ΟϹΕΤΙΘΕΝΤΟΠΙϹΤΕΥΟΝΤΕ
added *ones*-BELIEVING
ϹΤΩΚΥΡΙΩΠΛΗΘΗΑΝΔΡΩΝΤ
to-THE Master multitudes OF-MEN BESIDES
ΕΚΑΙΓΥΝΑΙΚΩΝΩϹΤΕΚΑΙΕ
15 AND OF-WOMEN AS-BESIDES AND INTO
s o.
ΙϹΤΑϹΠΛΑΤΕΙΑϹΕΚΦΕΡΕΙ
THE BROADS TO-BE-OUT-CARRYING
s o.
ΝΤΟΥϹΑϹΘΕΝΕΙϹΚΑΙΤΙΘΕ
THE UN-FIRM AND TO-PLACE
A *adds* ΤΩΝ OF-THE
ΝΑΙΕΠΙΚΛΙΝΑΡΙΩΝΚΑΙΚΡ
ON cots AND PAL-
Β *added by* B²
ΑΒΑΤΤΩΝΙΝΑΕΡΧΟΜΕΝΟΥΠ
LETS THAT OF-COMING OF-
ΕΤΡΟΥΚΑΝΗϹΚΙΑΕΠΙϹΚΙΑ
Peter AND-[IF-]EVER THE SHADE SH'D-BE-ON-SHAD-
B ΕΙ *s¹* o.*
ϹΗΤΙΝΙΑΥΤΩΝϹΥΝΗΡΧΕΤΟ
16 ING to-ANY OF-them TOGETHER-CAME
ΔΕΚΑΙΤΟΠΛΗΘΟϹΤΩΝΠΕΡΙ
YET AND THE multitude OF-THE ABOUT
ΞΠΟΛΕΩΝΙΕΡΟΥϹΑΛΗΜΦΕΡ
cities JERUSALEM CARRY-
s o.
ΟΝΤΕϹΑϹΘΕΝΕΙϹΚΑΙΟΧΛΟ
ING UN-FIRM AND *ones-be*ING-
ΥΜΕΝΟΥϹΥΠΟΠΝΕΥΜΑΤΩΝΑ
molestED UNDER spirits UN-
Α+Ε
ΚΑΘΑΡΤΩΝΟΙΤΙΝΕϹΕΘΕΡΑ
clean WHO-ANY *were*-cured
ΠΕΥΟΝΤΟΑΠΑΝΤΕϹΑΝΑϹΤΑ
17 ALL (*emphatic*) UP-STAND*ing*
ϹΔΕΟΑΡΧΙΕΡΕΥϹΚΑΙΠΑΝΤ
YET THE chief-SACRED-*one* AND ALL
ΕϹΟΙϹΥΝΑΥΤΩΗΟΥϹΑΑΙΡΕ
THE-*ones* TOGETHER to-him THE BEING preference
+Ε As
ϹΙϹΤΩΝϹΑΔΔΟΥΚΑΙΩΝΕΠΛ
OF-THE SADDUCEES THEY-
B¹ *adds* Ϲ (*left faint by* B²)
ΗϹΘΗϹΑΝΖΗΛΟΥΚΑΙΕΠΕΒΑ
18 ARE-FILLED OF-BOILing AND THEY-ON-CAST
Α+Λ *s o.*
ΛΟΝΤΑϹΧΕΙΡΑϹΕΠΙΤΟΥϹΑ
(*past*) THE HANDS ON THE com-
ΠΟϹΤΟΛΟΥϹΚΑΙΕΘΕΝΤΟΑΥ
missioners AND THEY-PLACED them
ΤΟΥϹΕΝΤΗΡΗϹΕΙΔΗΜΟϹΙΑ
IN KEEP PUBLIC
ABs¹* *omit* THE
ΑΓΓΕΛΟϹΔΕΚΥΡΙΟΥΔΙΑΤΗ
19 MESSENGER YET OF-Master THRU THE
AS ΑΝΟΙΞΑϹ
ϹΝΥΚΤΟϹΗΝΟΙΞΕΤΑϹΘΥΡΑ
NIGHT UP-OPENS THE DOORS

B YET Δ
ϹΤΗϹΦΥΛΑΚΗϹΕΞΑΓΑΓΩΝΤ
OF-THE GUARD-house OUT-LEADING BE-
ΕΑΥΤΟΥϹΕΙΠΕΝΠΟΡΕΥΕϹΘ
20 SIDES them said BE-YE-GOING
ΕΚΑΙϹΤΑΘΕΝΤΕϹΛΑΛΕΙΤΕ
AND BEING-STOOD BE-YE-TALKING
ΕΝΤΩΙΕΡΩΤΩΛΑΩΠΑΝΤΑΤΑ
IN THE SACRED-place to-THE PEOPLE ALL THE
ΡΗΜΑΤΑΤΗϹΖΩΗϹΤΑΥΤΗϹΑ
21 declarations OF-THE LIFE this HEAR-
ΚΟΥϹΑΝΤΕϹΔΕΕΙϹΗΛΘΟΝΥ
ing YET THEY-INTO-CAME UN-
ΠΟΤΟΝΟΡΘΡΟΝΕΙϹΤΟΙΕΡΟ
DER THE EARLY INTO THE SACRED-
ΝΚΑΙΕΔΙΔΑϹΚΟΝΠΑΡΑΓΕΝ
place AND THEY-TAUGHT BESIDE-BECOMING
ΟΜΕΝΟϹΔΕΟΑΡΧΙΕΡΕΥϹΚΑ
YET THE chief-SACRED-*one* AND
ΙΟΙϹΥΝΑΥΤΩϹΥΝΕΚΑΛΕϹΑ
THE TOGETHER to-him TOGETHER-CALL
ΝΤΟϹΥΝΕΔΡΙΟΝΚΑΙΠΑϹΑΝ
THE Sanhedrin AND EVERY
ΤΗΝΓΕΡΟΥϹΙΑΝΤΩΝΥΙΩΝΙ
THE VETERAN OF-THE SONS *of-*
s o.
ϹΡΑΗΛΚΑΙΑΠΕϹΤΕΙΛΑΝΕΙ
ISRAEL AND THEY-commission INTO
ϹΤΟΔΕϹΜΩΤΗΡΙΟΝΑΧΘΗΝΑ
THE BIND-place TO-BE-LED
ΙΑΥΤΟΥϹΟΙΔΕΠΑΡΑΓΕΝΟΜ
22 them THE YET BESIDE-COMING
ΕΝΟΙΥΠΗΡΕΤΑΙΟΥΧΕΥΡΟΝ
subservients NOT FOUND
ΑΥΤΟΥϹΕΝΤΗΦΥΛΑΚΗΑΝΑϹ
them IN THE GUARD-house UP-TURN*ing*
s o. *s* Ο
ΤΡΕΨΑΝΤΕϹΔΕΑΠΗΓΓΕΙΛΑ
YET THEY-FROM-MESSAGE
ΝΛΕΓΟΝΤΕϹΟΤΙΤΟΔΕϹΜΩΤ
23 sayING that THE BIND-place
s o.
ΗΡΙΟΝΕΥΡΟΜΕΝΚΕΚΛΕΙϹΜ
WE-FOUND HAVING-*been*-LOCKED
ΕΝΟΝΕΝΠΑϹΗΑϹΦΑΛΕΙΑΚΑ
IN EVERY UN-TOTTER AND
ΙΤΟΥϹΦΥΛΑΚΑϹΕϹΤΩΤΑϹΕ
THE GUARDS HAVING-STOOD ON
ΠΙΤΩΝΘΥΡΩΝΑΝΟΙΞΑΝΤΕϹ
THE DOORS UP-OPEN*ing*
ΔΕΕϹΩΟΥΔΕΝΑΕΥΡΟΜΕΝΩϹ
24 YET within NOT-YET-ONE WE-FOUND AS
ΔΕΗΚΟΥϹΑΝΤΟΥϹΛΟΓΟΥϹΤ
YET THEY-HEAR THE sayings these

25 The popular favor enjoyed by the apostles reached its culmination at this time. The increasing number of the disciples, the many benefits conferred on the sick, which would enlist friends, as well as the well-known fact that the apostles had been imprisoned without warrant and then delivered without human aid, by the messenger of God—all this would act very powerfully with the impressionable populace and give the apostles a prestige they had never before enjoyed. This, too, accounts for the mild attitude of the chief priest and the bold assurance of the apostles when called to account for their disobedience to the commands of the Sanhedrin. It is significant that the rulers ask no questions, and are silent before the disciples and the multitude as to the manner of their release. They did not wish to elicit further testimony to the supernatural deliverances, both of the Lord from the grave and His servants from the prison.

26 It is evident that, had the apostles wished to do so, they could have started an insurrection even against the Sanhedrin, and this was what the officer of the sanctuary and the chief priest feared.

29 Peter begins by reminding the Sanhedrin that they were going contrary to God and that, in such circumstances, he had no alternative but to ignore their commands. This is exactly what he had told them before (4[19]). They cannot but infer that any further charge they may lay on the apostles would not be heeded. Peter does not stop to consider any answer to this ultimatum but goes right on and charges them with the murder of their Messiah, Whom God exalts to His right hand. He offers them a pardon. Instead of standing before them to be judged he brings them into judgment before God. The whole situation is reversed. The judges are pronounced guilty by the prisoner.

33 Having killed the Master, they do not hesitate to assassinate His servants.

34 This is probably the same Gamaliel who was the instructor of Saul of Tarsus (22[3]), one of the most celebrated teachers of the law in his day. His grandfather was the famous Hillel, and his grandson, of the same name, also obtained great eminence in Judaism.

these words, the officer of the sanc-
tuary as well as the chief priests
were bewildered concerning them,
as to whatever this may come to.
25 Now some one, coming along, re-
ports to them that "*Lo!* the men
whom you placed in the jail are in
the sanctuary, standing and teach-
26 ing the people." Then the officer, to-
gether with the deputies, coming
forth, led them without violence,
for they feared the people, lest they
27 should be stoned. Now, leading
them, they stand them in the San-
hedrin. And the chief priest in-
28 quires of them, saying, "Do we not
strictly charge you not to teach in
this Name? And *lo!* you have
filled Jerusalem with your teach-
ing, and are intending to bring the
blood of this Man on us."
29 Yet Peter and the apostles,
answering, say, "One ought to be
yielding to God rather than to men.
30 Now the God of our fathers rouses
Jesus, on Whom *you* lay hands,
31 hanging Him on a tree. This In-
augurator and Saviour God exalts
to His right hand, to give repent-
ance to Israel and the pardon of
32 sins. And *we* are witnesses to these
declarations, and the holy spirit
which God gives to those yielding
to Him."
33 Now those who hear were har-
rowed, and they intended to assas-
34 sinate them. Yet a certain Phari-
see rises in the Sanhedrin, named
Gamaliel, a teacher of the law,
honored by the entire people. He
orders them to put the men out-
35 side a bit. Besides he said to them,
"Men! Israelites! Take heed to

ΟΥΤΟΥϹΟΤΕϹΤΡΑΤΗΓΟϹΤΟ
THE BESIDES officer OF-THE

ΥΙΕΡΟΥΚΑΙΟΙΑΡΧΙΕΡΕΙϹ
SACRED-place AND THE chief-SACRED-*ones*

*s*1* *adds* ΤΟ
ΔΙΗΠΟΡΟΥΝΠΕΡΙΑΥΤΩΝΤΙ
were-bewildered ABOUT them ANY

ΑΝΓΕΝΟΙΤΟΤΟΥΤΟΠΑΡΑΓΕ
25 EVER MAY-it-BE-BECOMING this BESIDE-BECOMING

s o.
ΝΟΜΕΝΟϹΔΕΤΙϹΑΠΗΓΓΕΙΛ
YET ANY he-FROM-MESSAGES

*s*1* *omits* THE
ΕΝΑΥΤΟΙϹΟΤΙΙΔΟΥΟΙΑΝΔ
to-them that BE-PERCEIVING THE MEN

*s*B1 ΑΙ
ΡΕϹΟΥϹΕΘΕϹΘΕΕΝΤΗΦΥΛΑ
WHOM YE-PLACED IN THE GUARD-house

*s*1* *omits* HAVING-STOOD
ΚΗΕΙϹΙΝΕΝΤΩΙΕΡΩΕϹΤΩΤ
ARE IN THE SACRED-place HAVING-STOOD

AND *omitted by s**
ΕϹΚΑΙΔΙΔΑϹΚΟΝΤΕϹΤΟΝΑ
AND TEACHING THE PEO-

ΛΟΝΤΟΤΕΑΠΕΛΘΩΝΟϹΤΡΑΤ
26 PLE then FROM-COMING THE officer

ΗΓΟϹϹΥΝΤΟΙϹΥΠΗΡΕΤΑΙϹ
TOGETHER to-THE subservients

A+ΓΑ
ΗΓΕΝΑΥΤΟΥϹΟΥΜΕΤΑΒΙΑϹ
LED them NOT WITH FORCE

B*s omit* THAT
ΕΦΟΒΟΥΝΤΟΓΑΡΤΟΝΛΑΟΝΙ
THEY-FEARED for THE PEOPLE THAT

ΝΑΜΗΛΙΘΑϹΘΩϹΙΝΑΓΑΓΟΝ
27 NO THEY-SHOULD-BE-BEING-STONED LEADING

ΤΕϹΔΕΑΥΤΟΥϹΕϹΤΗϹΑΝΕΝ
YET them THEY-STAND IN

ΤΩϹΥΝΕΔΡΙΩΚΑΙΕΠΗΡΩΤΗ
THE Sanhedrin AND inquires-of

ϹΕΝΑΥΤΟΥϹΟΑΡΧΙΕΡΕΥϹΛ
28 them THE chief-SACRED-*one* say-

AB*s*1* *omit* NOT
ΕΓΩΝΟΥΠΑΡΑΓΓΕΛΙΑΠΑΡΗ
ING NOT charge WE-charge

s o. A TO-BE-TALKING ΛΑΛΕΙΝ
ΓΓΕΙΛΑΜΕΝΥΜΙΝΜΗΔΙΔΑϹ
to-YOU*p* NO TO-BE-TEACH-

s o.
ΚΕΙΝΕΠΙΤΩΟΝΟΜΑΤΙΤΟΥΤ
ING ON THE NAME this

A*s o.* A*s* C *s* ΑΙ
ΩΚΑΙΙΔΟΥΠΕΠΛΗΡΩΚΑΤΕΤ
AND BE-PERCEIVING YE-HAVE-FILLED THE

ΗΝΙΕΡΟΥϹΑΛΗΜΤΗϹΔΙΔΑΧ
JERUSALEM OF-THE TEACHing

A*s* ΑΙ
ΗϹΥΜΩΝΚΑΙΒΟΥΛΕϹΘΕΕΠΑ
OF-YOU*p* AND YE-ARE-intendING TO-BE-

A *repeats and crosses out* THE BLOOD
ΓΑΓΕΙΝΕΦΗΜΑϹΤΟΑΙΜΑΤΟ
ON-LEADING ON US THE BLOOD OF-THE

ΥΑΝΘΡΩΠΟΥΤΟΥΤΟΥΑΠΟΚΡ
29 Human this answerING

ΙΘΕΙϹΔΕΠΕΤΡΟϹΚΑΙΟΙΑΠ
YET Peter AND THE com-

s o.
ΟϹΤΟΛΟΙΕΙΠΑΝΠΕΙΘΑΡΧΕ
missioners say TO-BE-yieldING

s o.
ΙΝΔΕΙΘΕΩΜΑΛΛΟΝΗΑΝΘΡΩ
IS-BINDING to-God RATHER OR to-humans

B *omits* YET
ΠΟΙϹΟΔΕΘΕΟϹΤΩΝΠΑΤΕΡΩ
30 THE YET God OF-THE FATHERS

ΝΗΜΩΝΗΓΕΙΡΕΝΙΗϹΟΥΝΟΝ
OF-US ROUSES JESUS WHOM

s o. A ΑΙ
ΥΜΕΙϹΔΙΕΧΕΙΡΙϹΑϹΘΕΚΡ
YE THRU-HAND HANG-

ΕΜΑϹΑΝΤΕϹΕΠΙΞΥΛΟΥΤΟΥ
31 *ing* ON WOOD this-*One*

ΤΟΝΟΘΕΟϹΑΡΧΗΓΟΝΚΑΙϹΩ
THE God ORIGIN-LEADer AND SAViour

ΤΗΡΑΥΨΩϹΕΝΤΗΔΕΞΙΑΑΥΤ
HEIGHTENS to-THE RIGHT OF-Him

B*s*1* *add* ΤΟΥ OF-THE *but it is cancelled by s*2
ΟΥΔΟΥΝΑΙΜΕΤΑΝΟΙΑΝΤΩΙ
TO-GIVE after-MIND to-THE IS-

ϹΡΑΗΛΚΑΙΑΦΕϹΙΝΑΜΑΡΤΙ
RAEL AND FROM-LETTING OF-misses

B, *for* ARE, IN Him ΕΝΑΥΤΩ A witnesses ARE
ΩΝΚΑΙΗΜΕΙϹΕϹΜΕΝΜΑΡΤΥ
32 AND WE ARE witnesses

ΡΕϹΤΩΝΡΗΜΑΤΩΝΤΟΥΤΩΝΚ
OF-THE declarations these AND

B *omits* WHICH
ΑΙΤΟΠΝΕΥΜΑΤΟΑΓΙΟΝΟΕΔ
THE spirit THE HOLY WHICH GIVES

s o.
ΩΚΕΝΟΘΕΟϹΤΟΙϹΠΕΙΘΑΡΧ
THE God to-THE *ones*-yieldING

ΟΥϹΙΝΑΥΤΩΟΙΔΕΑΚΟΥϹΑΝ
33 to-Him THE YET *ones*-HEARing

B+Ε
ΤΕϹΔΙΕΠΡΙΟΝΤΟΚΑΙΕΒΟΥ
were-THRU-SAWN AND THEY-intend-

s ΕΥ *inserted* A*s* ΑΙ *for* Ε
ΛΟΝΤΟΑΝΕΛΕΙΝΑΥΤΟΥϹΑΝ
34 ED TO-BE-UP-LIFTING them UP-

ΑϹΤΑϹΔΕΤΙϹΕΝΤΩϹΥΝΕΔΡ
STAND*ing* YET ANY IN THE Sanhedrin

B+Ε
ΙΩΦΑΡΙϹΑΙΟϹΟΝΟΜΑΤΙΓΑ
PHARISEE to-NAME GA-

ΜΑΛΙΗΛΝΟΜΟΔΙΔΑϹΚΑΛΟϹ
MALIEL LAW-TEACHer

ΤΙΜΙΟϹΠΑΝΤΙΤΩΛΑΩΕΚΕΛ
VALUable to-EVERY THE PEOPLE he-ORDERS

ΕΥϹΕΝΕΞΩΒΡΑΧΥΤΟΥϹΑΝΘ
OUT BIT THE humans

ΡΩΠΟΥϹΠΟΙΗϹΑΙΕΙΠΕΝΤΕ
35 TO-DO he-said BESIDES

s inserts Δ
ΠΡΟϹΑΥΤΟΥϹΑΝΔΡΕϹΙϹΡΑ
TOWARD them MEN ISRAELITES

36 The fact that this Theudas is not mentioned in profane literature is no reason for doubting the truthfulness and accuracy of the narrative. Josephus, in his Antiquities, hints at many disturbances of this character at about the time indicated. He does, indeed, tell of another Theudas, about fifty years later, during the reign of the emperor Claudius, whose career corresponds closely to the one mentioned by Gamaliel, but it was plainly impossible for Gamaliel to speak of an insurrection which had not yet occurred. Such a statement would not have gone unchallenged during the early centuries of our era, if it had no foundation in fact.

37 Judas, the Galilean, is often mentioned by Josephus (Antiquities 18, 1, 1; Wars of the Jews 2, 8, 1). He charges him with starting a new sect of Jewish philosophy from which sprang many misfortunes and wars. This sect agreed in the main with the Pharisees, but they had an inviolable attachment to liberty, and said that God is to be their only Ruler and Lord. They did not hesitate to die any kind of death, nor did they heed the death of their relatives and friends, nor could any fear make them call any man lord. In the book on the Wars of the Jews, Josephus characterizes him thus: "a certain Galilean, whose name was Judas, prevailed on his countrymen to revolt, and said that they were cowards if they would endure to pay a tax to the Romans, and would, after God, submit to mortal men as their lords. This man was a teacher of a peculiar sect of his own and was not at all like the rest of their leaders." His followers were dispersed, but the love of liberty was spread among the people and later led to many other uprisings.

38 Gamaliel's cowardly evasion suited the Sanhedrin because they were afraid of the people. Though God used this speech for the apostles' salvation, his specious reasoning is not to be trusted. So Job's friends falsely argued. "Truth is mighty and will prevail"—yes, ultimately, but not necessarily here and now. Gamaliel left out *faith*, an omission which invalidates his conclusions and makes it impossible to accept as witnesses for God

yourselves, as to these men, what
you are about to be committing.
36 For before these days Theudas
rose, saying that he is somebody,
to whom men numbering about
four hundred inclined, who was
assassinated, and as many as were
persuaded by him were all disbanded,
and nothing came of it.
37 After this Judas, the Galilean,
rose in the days of the registration,
and draws away people after
him, and *he* was destroyed, and as
many as were persuaded by him
38 are all scattered. And now I am
saying to you, Withdraw from these
men and let them alone, seeing that,
if this counsel or this work should
be of men, it will be demolished,
39 yet if it is of God, you will not be
able to demolish them—lest at some
time you may be found fighters
against God also."
40 Now they are persuaded by
him, and, calling the apostles, and
lashing them, they charge them not
to be speaking in the name of Jesus,
41 and release them. They, indeed,
then, went from the face of the
Sanhedrin, rejoicing that they were
deemed worthy to be dishonored for
42 the sake of the Name. Besides, every
day, in the sanctuary and at the
homes, they ceased not teaching
and preaching the evangel of Christ
Jesus.

6 Now in these days of multiplying
disciples, there came to be a
murmuring of the Hellenists
against the Hebrews that their
widows were overlooked in the
2 daily dispensation. Now the twelve,
calling for the multitude of the
disciples, say, "It is not pleasing

ΗΛΕΙΤΑΙΠΡΟϹΕΧΕΤΕΕΑΥΤ
BE-YE-heedING to-selves

ΟΙϹΕΠΙΤΟΙϹΑΝΘΡΩΠΟΙϹΤ
ON THE humans these

s ΑΙ s ΤΤ
ΟΥΤΟΙϹΤΙΜΕΛΛΕΤΕΠΡΑϹϹ
ANY YE-ARE-ABOUT TO-BE-PRACTIS-

ΕΙΝΠΡΟΓΑΡΤΟΥΤΩΝΤΩΝΗΜ
36 ING BEFORE for OF-these THE DAYS

ΕΡΩΝΑΝΕϹΤΗΘΕΥΔΑϹΛΕΓΩ
UP-STOOD THEUDAS saying

A *adds* GREAT ΜΕΓΑΝ
ΝΕΙΝΑΙΤΙΝΑΕΑΥΤΟΝΩΠΡΟ
TO-BE ANY self to-WHOM WAS-

ϹΕΚΛΙΘΗΑΝΔΡΩΝΑΡΙΘΜΟϹ
TOWARD-CLINED OF-MEN NUMBER

s1*+ΕΙ IF s1* Ο Ι
ΩϹΤΕΤΡΑΚΟϹΙΩΝΟϹΑΝΗΡΕ
AS OF-FOUR-hundred WHO WAS-UP-LIFTED

s o.
ΘΗΚΑΙΠΑΝΤΕϹΟϹΟΙΕΠΕΙΘ
AND ALL as-many-as *were*-PERSUADED

ΟΝΤΟΑΥΤΩΔΙΕΛΥΘΗϹΑΝΚΑ
to-him WERE-THRU-LOOSED AND

ΙΕΓΕΝΟΝΤΟΕΙϹΟΥΔΕΝΜΕΤ
37 BECAME INTO NOT-YET-ONE after

ΑΤΟΥΤΟΝΑΝΕϹΤΗΙΟΥΔΑϹΟ
this UP-STOOD JUDAS THE

B+Ε
ΓΑΛΙΛΑΙΟϹΕΝΤΑΙϹΗΜΕΡΑ
GALILEAN IN THE DAYS

ΙϹΤΗϹΑΠΟΓΡΑΦΗϹΚΑΙΑΠΕ
OF-THE FROM-WRITING AND FROM-

AB *o.* A *adds* ΙΚΑΝΟΝ enough *small*
ϹΤΗϹΕΝΛΑΟΝΟΠΙϹΩΑΥΤΟΥ
STANDS PEOPLE BEHIND him

s o.
ΚΑΚΕΙΝΟϹΑΠΩΛΕΤΟΚΑΙΠΑ
AND-that-*one* *was*-destroyED AND ALL

s o.
ΝΤΕϹΟϹΟΙΕΠΕΙΘΟΝΤΟΑΥΤ
as-many-as *were*-PERSUADED to-him

B1 *omits* THE
ΩΔΙΕϹΚΟΡΠΙϹΘΗϹΑΝΚΑΙΤ
38 ARE-THRU-SCATTERED AND THE

s1* *omits* to-YOU*p* s ΑΙ
ΑΝΥΝΛΕΓΩΥΜΙΝΑΠΟϹΤΗΤΕ
NOW I-AM-saying to-YOU*p* BE-YE-FROM-STANDING

ΑΠΟΤΩΝΑΝΘΡΩΠΩΝΤΟΥΤΩΝ
FROM THE humans these

ΚΑΙΑΦΕΤΕΑΥΤΟΥϹΟΤΙΕΑΝ
AND FROM-LET them that IF-EVER

ΗΕΞΑΝΘΡΩΠΩΝΗΒΟΥΛΗΑΥΤ
MAY-BE OUT OF-humans THE COUNSEL this

ΗΗΤΟΕΡΓΟΝΤΟΥΤΟΚΑΤΑΛΥ
OR THE ACT this it-WILL-BE-BEING-

ΘΗϹΕΤΑΙΕΙΔΕΕΚΘΕΟΥΕϹΤ
39 DOWN-LOOSED IF YET OUT OF-God it-IS

A Δ*o.o.* s ΑΙ
ΙΝΟΥΔΥΝΗϹΕϹΘΕΚΑΤΑΛΥϹ
NOT YE-WILL-BE-ABLE TO-DOWN-LOOSE

ΑΙΑΥΤΟΥϹΜΗΠΟΤΕΚΑΙΘΕΟ
them NO ?-when AND God-

s o.
ΜΑΧΟΙΕΥΡΕΘΗΤΕΕΠΕΙϹΘΗ
FIGHTERS YOU-MAY-BE-BEING-FOUND THEY-ARE-PER-

ϹΑΝΔΕΑΥΤΩΚΑΙΠΡΟϹΚΑΛΕ
40 SUADED YET to-him AND TOWARD-CALL*ing*

ϹΑΜΕΝΟΙΤΟΥϹΑΠΟϹΤΟΛΟΥ
THE commissioners

s o.
ϹΔΕΙΡΑΝΤΕϹΠΑΡΗΓΓΕΙΛΑ
SKINN*ing* THEY-charge

s o. Α+ΑΥΤΟΥϹ them
ΝΜΗΛΑΛΕΙΝΕΠΙΤΩΟΝΟΜΑΤ
NO TO-BE-TALKING ON THE NAME

ΙΤΟΥΙΗϹΟΥΚΑΙΑΠΕΛΥϹΑΝ
OF-THE JESUS AND THEY-FROM-LOOSE

ΟΙΜΕΝΟΥΝΕΠΟΡΕΥΟΝΤΟΧΑ
41 THE-*ones* INDEED THEN WENT JOY-

ΙΡΟΝΤΕϹΑΠΟΠΡΟϹΩΠΟΥΤΟ
ING FROM face OF-THE

ΥϹΥΝΕΔΡΙΟΥΟΤΙΚΑΤΗΞΙΩ
Sanhedrin that THEY-WERE-DOWN-

ΘΗϹΑΝΥΠΕΡΤΟΥΟΝΟΜΑΤΟϹ
WORTHY OVER THE NAME

ΑΤΙΜΑϹΘΗΝΑΙΠΑϹΑΝΤΕΗΜ
42 TO-BE-UN-VALUED EVERY BESIDES DAY

ΕΡΑΝΕΝΤΩΙΕΡΩΚΑΙΚΑΤΟΙ
IN THE SACRED-place AND according-to

ΚΟΝΟΥΚΕΠΑΥΟΝΤΟΔΙΔΑϹΚ
HOME NOT THEY-CEASED TEACHING

ΟΝΤΕϹΚΑΙΕΥΑΓΓΕΛΙΖΟΜΕ
AND WELL-MESSAGIZING

ΝΟΙΤΟΝΧΡΙϹΤΟΝΙΗϹΟΥΝΕ
6 THE ANOINTED JESUS IN

ΝΔΕΤΑΙϹΗΜΕΡΑΙϹΤΑΥΤΑΙ
YET THE DAYS these

ϹΠΛΗΘΥΝΟΝΤΩΝΤΩΝΜΑΘΗΤ
OF-multiplyING OF-THE LEARNers

ΩΝΕΓΕΝΕΤΟΓΟΓΓΥϹΜΟϹΤΩ
BECAME MURMURing OF-THE

ΝΕΛΛΗΝΙϹΤΩΝΠΡΟϹΤΟΥϹΕ
GREEKists TOWARD THE HE-

ΒΡΑΙΟΥϹΟΤΙΠΑΡΕΘΕΩΡΟΥ
BREWS that THEY-*were*-BESIDE-beheld

ΝΤΟΕΝΤΗΔΙΑΚΟΝΙΑΤΗΚΑΘ
IN THE THRU-SERVice THE according-

ΗΜΕΡΙΝΗΑΙΧΗΡΑΙΑΥΤΩΝΠ
2 to-DAY THE WIDOWS OF-them TO-

ΡΟϹΚΑΛΕϹΑΜΕΝΟΙΔΕΟΙΔΩ
WARD-CALL*ing* YET THE TWO-

ΔΕΚΑΤΟΠΛΗΘΟϹΤΩΝΜΑΘΗΤ
TEN THE multitude OF-THE LEARNers

such as "the last apostles, death doomed, seeing that we became a gazing stock to the world and to messengers and to men" (1Co.4:9-13).

1 It is important to grasp clearly the distinction between the "Hebrews" and "Hellenists." The latter were not gentiles. They were Israelites just as really as the Hebrews. The Hellenists were those in the nation who had renounced the ancient customs and traditions to a large extent and had taken up Greek culture. All classes spoke Greek, but the Hebrews also used an Aramaic vernacular in familiar intercourse. The Hellenists were largely those Jews who had resided in foreign lands and had acquired the customs and manners of the Greeks. In one sense the Hellenists were Hebrews, but this term gradually came to be confined to those who were true to the old traditions. Thus, when Paul speaks of himself as a Hebrew of the Hebrews he means that he was not a Hellenist, but had clung closely to Judaism and had resisted the influence of foreign culture and customs. The usual definition of a Hellenist, "a Greek-speaking Jew," is not adequate, for all Jews spoke Greek. Our Lord and His apostles used it in their public discourses and the most illiterate could understand them. Only occasionally did they use Aramaic expressions. The Hebrews looked down on the Hellenists, hence they formed a separate class of disciples.

5 Though these seven names are all Greek, the fact that one proselyte, Nicholas, was included, seems to indicate that all parties were represented. Only the first two are mentioned again in the Scriptures. They do not seem to have confined themselves to the serving of tables, but took a leading part in the evangel.

9 There were hundreds of synagogues in Jerusalem, some of which were maintained by the various groups of Jews in foreign lands. About B. C. 63 Pompey carried a large number of Jews to Rome. When they were liberated and returned to Judea, they formed the synagogue of the Freedmen. These synagogues seem to have been composed mostly of Hellenists. In all probability Saul of Tarsus belonged to the synagogue of Cilicia.

for us, leaving the word of God, to
3 be serving at tables. Now, brethren,
pick out seven reputable men from
among you, full of the spirit and
wisdom, whom we will place over
4 this need. Yet *we* shall be persevering in prayer and the dispensation
of the word."
5 And the word pleases the entire
multitude, and they choose Stephen, a man full of faith and holy
spirit, and Philip and Prochoros
and Nicanor and Timon and Parmenas and Nicholas, a proselyte of
6 Antioch, whom they stand before
the apostles. And, praying, they
place hands on them.
7 And the word of God grows, and
the number of the disciples in Jerusalem was multiplied tremendously. Besides, a vast throng of
priests obeyed the faith.
8 Now Stephen, full of grace and
power, did great miracles and signs
9 among the people. Now there rise
certain of the synagogue which
is termed Freedmen, and of the
Cyrenians, and Alexandrians, and
those from Cilicia and the [province
of] Asia, discussing with Stephen.
10 And they had not the strength to
withstand the wisdom and the spirit
with which he spoke.
11 Then they suborned men, saying
that, "We have heard him speaking declarations blaspheming Moses
12 and God." Besides, they stir up
the people and the elders and the
scribes, and, standing by, they
grip him, and led him into the

s Ο
ΩΝΕΙΠΑΝΟΥΚΑΡΕϹΤΟΝΕϹΤ
THEY-say NOT PLEASING it-is

A s O.
ΙΝΗΜΑϹΚΑΤΑΛΕΙΨΑΝΤΑϹΤ
us leaving THE

ΟΝΛΟΓΟΝΤΟΥΘΕΟΥΔΙΑΚΟΝ
saying OF-THE God TO-BE-THRU-SERV-

s O. s Ω
ΕΙΝΤΡΑΠΕΖΑΙϹΕΠΙϹΚΕΨΑ
3 ING to-tables TO-ON-NOTE

ΜΕΘΑ A Η brothers *omitted by* A
ϹΘΑΙΔΕΑΔΕΛΦΟΙΑΝΔΡΑϹΕ
YET brothers MEN OUT

ΞΥΜΩΝΜΑΡΤΥΡΟΥΜΕΝΟΥϹΕ
OF-YOUp beING-witnessED SEV-

A Η *for* ΕΙ s[1*] *omits* AND A+Α
ΠΤΑΠΛΗΡΕΙϹΠΝΕΥΜΑΤΟϹΚ
EN FULL OF-spirit AND

ΓΙΟΥ HOLY
ΑΙϹΟΦΙΑϹΟΥϹΚΑΤΑϹΤΗϹΟ
WISDOM WHOM WE-SHALL-BE-DOWN-STAND-

s O.
ΜΕΝΕΠΙΤΗϹΧΡΕΙΑϹΤΑΥΤΗ
ING ON THE need this

ϹΗΜΕΙϹΔΕΤΗΠΡΟϹΕΥΧΗΚΑ
4 WE YET to-THE prayer AND

ΙΤΗΔΙΑΚΟΝΙΑΤΟΥΛΟΓΟΥΠ
to-THE THRU-SERVice OF-THE saying SHALL-

ΡΟϹΚΑΡΤΕΡΗϹΟΜΕΝΚΑΙΗΡ
5 BE-perseverING AND PLEAS-

ΕϹΕΝΟΛΟΓΟϹΕΝΩΠΙΟΝΠΑΝ
ES THE saying IN-VIEW OF-EVERY

ΤΟϹΤΟΥΠΛΗΘΟΥϹΚΑΙΕΞΕΛ
THE multitude AND THEY-choose

s+Ν
ΕΞΑΝΤΟϹΤΕΦΑΝΟΝΑΝΔΡΑΠ
WREATH (Stephen) MAN FULL

B O. s[1*] OF-spirit AND OF-BELIEF
ΛΗΡΗϹΠΙϹΤΕΩϹΚΑΙΠΝΕΥΜ
OF-BELIEF AND OF-spirit

ΑΤΟϹΑΓΙΟΥΚΑΙΦΙΛΙΠΠΟΝ
HOLY AND FOND-HORSE (Philip)

B[2] Ω
ΚΑΙΠΡΟΧΟΡΟΝΚΑΙΝΙΚΑΝΟ
AND Prochoros AND Nicanor

B+Ε
ΡΑΚΑΙΤΙΜΩΝΑΚΑΙΠΑΡΜΕΝ
AND TIMON AND PARMENAS

ΑΝΚΑΙΝΙΚΟΛΑΟΝΠΡΟϹΗΛΥ
AND CONQUER-PEOPLE (Nicholas) TOWARD-COMer

ΤΟΝΑΝΤΙΟΧΕΑΟΥϹΕϹΤΗϹΑ
6 ANTIOCHite WHOM THEY-STAND

ΝΕΝΩΠΙΟΝΤΩΝΑΠΟϹΤΟΛΩΝ
IN-VIEW OF-THE commissioners

ΚΑΙΠΡΟϹΕΥΞΑΜΕΝΟΙΕΠΕΘ
AND praying THEY-ON-

ΗΚΑΝΑΥΤΟΙϹΤΑϹΧΕΙΡΑϹΚ
7 PLACE to-them THE HANDS AND

ΑΙΟΛΟΓΟϹΤΟΥΘΕΟΥΗΥΞΑΝ
THE saying OF-THE God GROWS-UP

A O.
ΕΝΚΑΙΕΠΛΗΘΥΝΕΤΟΟΑΡΙΘ
AND *was*-multiplied THE NUMBER

ΜΟϹΤΩΝΜΑΘΗΤΩΝΕΝΙΕΡΟΥ
OF-THE LEARNers IN JERUSALEM

ϹΑΛΗΜϹΦΟΔΡΑΠΟΛΥϹΤΕΟΧ
VEHEMENT MANY BESIDES

s[1*] JUDA-ans ΙΟΥΔΑΙΩΝ A Ε
ΛΟϹΤΩΝΙΕΡΕΩΝΥΠΗΚΟΥΟΝ
THRONG OF-THE SACRED-*ones* obeyed

s O.
ΤΗΠΙϹΤΕΙϹΤΕΦΑΝΟϹΔΕΠΛ
8 to-THE BELIEF Stephen YET FULL

ΗΡΗϹΧΑΡΙΤΟϹΚΑΙΔΥΝΑΜΕ
OF-grace AND OF-ABILITY

ΩϹΕΠΟΙΕΙΤΕΡΑΤΑΚΑΙϹΗΜ
DID MIRACLES AND SIGNS

s O.
ΕΙΑΜΕΓΑΛΑΕΝΤΩΛΑΩΑΝΕϹ
9 GREAT IN THE PEOPLE UP-STAND

s *omits* OF-THE
ΤΗϹΑΝΔΕΤΙΝΕϹΤΩΝΕΚΤΗϹ
YET ANY OF-THE OUT OF-THE

B *singular* Η Ϲ Η
ϹΥΝΑΓΩΓΗϹΤΩΝΛΕΓΟΜΕΝΩ
TOGETHER-LEAD OF-THE *ones*-*be*ING-said

Ϲ A+Ε A Η A Υ
ΝΛΙΒΕΡΤΙΝΩΝΚΑΙΚΥΡΗΝΑ
freedmen AND OF-CYRENIANS

ΙΩΝΚΑΙΑΛΕΞΑΝΔΡΕΩΝΚΑΙ
AND OF-ALEXANDRINES AND

A Η A *omits* AND ASIA
ΤΩΝΑΠΟΚΙΛΙΚΙΑϹΚΑΙΑϹΙ
OF-THE-*ones* FROM CILICIA AND ASIA

ΑϹϹΥΝΖΗΤΟΥΝΤΕϹΤΩϹΤΕΦ
TOGETHER-SEEKING to-THE Stephen

ΑΝΩΚΑΙΟΥΚΙϹΧΥΟΝΑΝΤΙϹ
10 AND NOT THEY-were-STRONG TO-with-

ΤΗΝΑΙΤΗϹΟΦΙΑΚΑΙΤΩΠΝΕ
STAND to-THE WISDOM AND to-THE spirit

ΥΜΑΤΙΩΕΛΑΛΕΙΤΟΤΕΥΠΕΒ
11 to-WHICH he-TALKED then THEY-UNDER-

A s Ε
ΑΛΟΝΑΝΔΡΑϹΛΕΓΟΝΤΑϹΟΤ
CAST MEN sayING that

s[1*] sayING ΛΕΓΟ
ΙΑΚΗΚΟΑΜΕΝΑΥΤΟΥΛΑΛΟΥ
WE-HAVE-HEARD OF-him TALKING

s, *omitting* INTO, *had* -ΙΑϹ
ΝΤΟϹΡΗΜΑΤΑΒΛΑϹΦΗΜΑΕΙ
declarations HARM-AVERring INTO

ϹΜΩΥϹΗΝΚΑΙΤΟΝΘΕΟΝϹΥΝ
12 MOSES AND THE God THEY-TO-

AB+Ε
ΕΚΙΝΗϹΑΝΤΕΤΟΝΛΑΟΝΚΑΙ
GETHER-STIR BESIDES THE PEOPLE AND

ΤΟΥϹΠΡΕϹΒΥΤΕΡΟΥϹΚΑΙΤ
THE SENIORS AND THE

s[1*] *omits* ON-STAND*ing*
ΟΥϹΓΡΑΜΜΑΤΕΙϹΚΑΙΕΠΙϹ
WRITERS AND ON-STAND-

ΤΑΝΤΕϹϹΥΝΗΡΠΑϹΑΝΑΥΤΟ
ing THEY-TOGETHER-SNATCH him

13 These synagogues were doubtless very lax in their adherence to the Jewish law and customs, yet they are not ashamed to charge Stephen with this, in order to inflame the Sanhedrin against him. The false witness did not consist in trumping up charges with no foundation in fact, but in perverting the truth, just as was done in the case of our Lord. Indeed, they brought up the very same charge (Mt 26[61]). While Christ was on earth, His body was the true temple of God (Jno.2[21]). Jehovah did not inhabit Herod's splendid pile. It did not house the Shekinah glory. The only times that it was tenanted by the Divine Effulgence was when He came into its courts. When He left it the last time, He exclaimed, "Lo! your house is left to you desolate!" (Mt.23[38]). Stephen had doubtless brought this truth home to them, and perhaps had also pressed our Lord's prediction concerning the destruction of Herod's shrine, so that not one stone should be left on another (Mt.24[2]). But in no case could he have said that Christ (Whom they contemptuously termed the Nazarene) would Himself destroy the temple. On the contrary, He said that, when *they* destroyed it, *He* would *raise it up* (Jno.2[19]). This He did in His resurrection (Jno.2[22]). And now the glory of God's presence illuminates the face of Stephen, so that he becomes, for the time, the messenger, or angel of God to them.

1 The address of Stephen is a model for presenting the Messiah to the Jews. They stumbled at His sufferings and rejection, so Stephen takes up the greatest of the nation's heroes, who were types of Messiah, and shows that, in each case, there was a preliminary separation or rejection. Abraham was compelled to leave his kindred and his father's house, Joseph was hated by his brethren, Moses was not recognized when he first came to help his people, even David, that unparalleled type of the coming King, not only spent years in rejection, but had to leave the building of the temple to Solomon. All of these are pictures of a *rejected* Messiah. In each the glory followed suffering and separation. Such is the picture which the ancient scriptures draw, and the inference is clear that Jesus is Messiah.

13 Sanhedrin. Besides, false witnesses
stand up, saying, "This man does
not cease talking, [making] declara-
tions against this holy place and
14 the law, for we have heard him say-
ing that this Jesus the Nazarene
will be demolishing this place and
will be changing the customs which
15 Moses gives over to us." And, look-
ing intently at him, all those seated
in the Sanhedrin perceived his face
as if it were the face of a messenger.
7 Now the chief priest said, "Are
2 these things so?" Now he a-
verred, "Men, brethren and fa-
thers, hear! The God of glory was
seen by our father Abraham, being
in Mesopotamia, ere he dwelt in Ha-
3 ran, and said to him, 'Come out of
your land and from among your
relationship and come hither into
the land which I shall be showing to
4 you.' Then, coming out of the land
of the Chaldeans, he dwells in Ha-
ran, and thence, after the death of
his father, He exiles him into this
land in which *you* are now dwell-
5 ing. And He gives him no allot-
ment to enjoy in it, nor a platform
for a foot.

And He promises to give it to
him for a tenure and to his seed af-
6 ter him, he having no child. Yet
God speaks thus, that '"his seed
shall be a sojourner in an alien
land, and they shall enslave it and
7 illtreat it four hundred years. And
the nation for which they should be
slaving *I* shall judge", said God,
"and after these things they shall

A+ΑΥΤΟΝ him
ΝΚΑΙΗΓΑΓΟΝΕΙCΤΟCΥΝΕΔ
AND THEY-LED INTO THE Sanhedrin
ΡΙΟΝΕCΤΗCΑΝΤΕΜΑΡΤΥΡΑ
13 STAND BESIDES witnesses
s Є
CΨΕΥΔΕΙCΛΕΓΟΝΤΑCΟΑΝΘ
FALSifyers sayING THE human
ΡΩΠΟCΟΥΤΟCΟΥΠΑΥΕΤΑΙΛ
this NOT IS-CEASING TALK-
A declarations TALKING
ΑΛΩΝΡΗΜΑΤΑΚΑΤΑΤΟΥΤΟΠ
ING declarations DOWN OF-THE PLACE
As omit this
ΟΥΤΟΥΑΓΙΟΥΤΟΥΤΟΥΚΑΙΤ
THE HOLY this AND OF-
ΟΥΝΟΜΟΥΑΚΗΚΟΑΜΕΝΓΑΡΑ
14 THE LAW WE-HAVE-HEARD for OF-
ΥΤΟΥΛΕΓΟΝΤΟCΟΤΙΙΗCΟΥ
him sayING that JESUS
CΟΝΑΖΩΡΑΙΟCΟΥΤΟCΚΑΤΑ
THE NAZARENE this WILL-BE-
ΛΥCΕΙΤΟΝΤΟΠΟΝΤΟΥΤΟΝΚ
DOWN-LOOSING THE PLACE this AND
B¹+Ν
ΑΙΑΛΛΑΞΕΙΤΑΕΘΗΑΠΑΡΕΔ
WILL-BE-CHANGING THE CUSTOMS WHICH BESIDE-
A o.
ΩΚΕΝΗΜΙΝΜΩΥCΗCΚΑΙΑΤΕ
15 GIVES to-US MOSES AND STRETCH-
s¹ omits INTO
ΝΙCΑΝΤΕCΕΙCΑΥΤΟΝΠΑΝΤ
ing INTO him ALL
ΕCΟΙΚΑΘΕΖΟΜΕΝΟΙΕΝΤΩC
THE ones-beING-seated IN THE San-
A Δ
ΥΝΕΔΡΙΩΕΙΔΟΝΤΟΠΡΟCΩΠ
hedrin PERCEIVED THE face
ΟΝΑΥΤΟΥΩCΕΙΠΡΟCΩΠΟΝΑ
OF-him AS-IF face OF-
ΓΓΕΛΟΥΕΙΠΕΝΔΕΟΑΡΧΙΕΡ
7 MESSENGER said YET THE chief-SACRED-
ΕΥCΕΙΤΑΥΤΑΟΥΤΩCΕΧΕΙΟ
one IF these thus IS-HAVING THE
ΔΕΕΦΗΑΝΔΡΕCΑΔΕΛΦΟΙΚΑ
2 YET he-AVERRED MEN brothers AND
ΙΠΑΤΕΡΕCΑΚΟΥCΑΤΕΟΘΕΟ
FATHERS HEAR-YE THE God
CΤΗCΔΟΞΗCΩΦΘΗΤΩΠΑΤΡΙ
OF-THE esteem WAS-VIEWED to-THE FATHER
ΗΜΩΝΑΒΡΑΑΜΟΝΤΙΕΝΤΗΜΕ
OF-US ABRAHAM to-BEING IN THE MESO-
CΟΠΟΤΑΜΙΑΠΡΙΝΗΚΑΤΟΙΚ
POTAMIA ERE OR TO-DOWN-HOME
ΗCΑΙΑΥΤΟΝΕΝΧΑΡΡΑΝΚΑΙ
3 him IN CHARRAN AND
ΕΙΠΕΝΠΡΟCΑΥΤΟΝΕΞΕΛΘΕ
said TOWARD him BE-OUT-COMING

B omits OUT
ΕΚΤΗCΓΗCCΟΥΚΑΙΕΚΤΗCC
OUT OF-THE LAND OF-YOU AND OUT OF-THE TO-
sB¹ o.
ΥΓΓΕΝΕΙΑCCΟΥΚΑΙΔΕΥΡΟ
GETHER-generated OF-YOU AND HITHER
s¹*+Є=IF- s o.
ΕΙCΤΗΝΓΗΝΗΝΑΝCΟΙΔΕΙΞ
INTO THE LAND WHICH EVER to-YOU I'LL-BE-SHOW-
ΩΤΟΤΕΕΞΕΛΘΩΝΕΚΓΗCΧΑΛ
4 ING then OUT-COMING OUT OF-LAND OF-CHAL-
ΔΑΙΩΝΚΑΤΩΚΗCΕΝΕΝΧΑΡΡ
DEANS he-DOWN-HOMES IN CHARRAN
A omits THE
ΑΝΚΑΚΕΙΘΕΝΜΕΤΑΤΟΑΠΟΘ
AND-thence after THE TO-BE-FROM-
s o.
ΑΝΕΙΝΤΟΝΠΑΤΕΡΑΑΥΤΟΥΜ
DYING THE FATHER OF-him he-
ΕΤΩΚΙCΕΝΑΥΤΟΝΕΙCΤΗΝΓ
after-HOMES him INTO THE LAND
ΗΝΤΑΥΤΗΝΕΙCΗΝΥΜΕΙCΝΥ
this INTO WHICH YE NOW
s o.
ΝΚΑΤΟΙΚΕΙΤΕΚΑΙΟΥΚΕΔΩ
5 ARE-DOWN-HOMING AND NOT GIVES
ΚΕΝΑΥΤΩΚΛΗΡΟΝΟΜΙΑΝΕΝ
to-him tenancy IN
ΑΥΤΗΟΥΔΕΒΗΜΑΠΟΔΟCΚΑΙ
her NOT-YET platform OF-FOOT AND
s o.
ΕΠΗΓΓΕΙΛΑΤΟΔΟΥΝΑΙΑΥΤ
He-promises TO-GIVE it
B Ω o. B ΗΝ
ΗΝΕΙCΚΑΤΑCΧΕCΙΝΑΥΤΩΚ
INTO DOWN-HAVing to-him AND
ΑΙΤΩCΠΕΡΜΑΤΙΑΥΤΟΥΜΕΤ
to-THE seed OF-him after
ΑΥΤΟΝΟΥΚΟΝΤΟCΑΥΤΩΤΕΚ
him NOT OF-BEING to-him offspring
s Δ s o.
ΝΟΥΕΛΑΛΗCΕΝΔΕΟΥΤΩCΟΘ
6 TALKS YET thus THE God
s OF-YOU CΟΥ
ΕΟCΟΤΙΕCΤΑΙΤΟCΠΕΡΜΑΑ
that WILL-BE THE seed OF-
ΥΤΟΥΠΑΡΟΙΚΟΝΕΝΓΗΑΛΛΟ
him BESIDE-HOMER IN LAND other-place
ΤΡΙΑΚΑΙΔΟΥΛΩCΟΥCΙΝΑΥ
AND THEY-WILL-BE-enSLAVING it
ΤΟΚΑΙΚΑΚΩCΟΥCΙΝΕΤΗΤΕ
AND THEY-WILL-BE-EVIL-treatING YEARS FOUR-
As+Є IF-
ΤΡΑΚΟCΙΑΚΑΙΤΟΕΘΝΟCΩΑ
7 hundred AND THE NATION to-WHICH
A -WILL- ΟΥ for Ω
ΝΔΟΥΛΕΥCΩCΙΝΚΡΙΝΩΕΓΩ
EVER THEY-SHOULD-BE-SLAVING SHALL-BE-JUDGING I
ΟΘΕΟCΕΙΠΕΝΚΑΙΜΕΤΑΤΑΥ
THE God said AND after these
ΤΑΕΞΕΛΕΥCΟΝΤΑΙΚΑΙΛΑΤ
THEY-WILL-BE-OUT-COMING AND WILL-BE-

2 Abram was first called out of his land and from his relatives, and went as far as Haran, accompanied by his father's household. Further obedience to the divine command seems to have been hindered by his father, and they went no further. At his father's death, he leaves his father's house and completes his journey to Canaan. Yet he received none of the land which should become his, and thus prefigures Him Who came to his own and received nothing but a tomb (Gen.23). The rite of circumcision likewise tells of the cutting off of His flesh on the cross.

9 Joseph is a marvelous miniature of the suffering and glorified Messiah. The jealous hatred of his brethren placed him in the pit and in the prison, but God was with him and exalted him to the highest place on earth. He became the deliverer, not only of his own brethren, but of all of Egypt also. The one whom they despised and ill-treated became their lord and saviour. The Sanhedrin could hardly miss the application of this to the Messiah Whom Stephen proclaimed. *They* were the brethren of Messiah ben Joseph.

11 The great affliction of Jacob is typical of the great affliction of the end time, after which Messiah will make Himself known to His brethren.

14 The Septuagint, or Greek version, differs from the Hebrew text in Genesis 46:26-27 by giving Joseph nine sons in place of two, and thus bringing the total up to seventy-five. But, as the enumeration in Genesis does not necessarily include all who are alluded to by Stephen, there is no reason why they should give the same total. The Septuagint differs greatly from the Hebrew text in regard to numbers, especially in the genealogies, and it may preserve some true readings.

16 The bones of Joseph were transferred from Egypt to the land by Moses (Ex.13:19). So the rest of the patriarchs were transferred to Sychem, where Jacob had bought a parcel of a field (Gen.33:19), probably near, or adjoining the sepulcher which Abraham had bought before, of which there is no record in Genesis. If Stephen had made even a minute blunder regarding this the Sanhedrin would soon have set him right. They were much "higher" critics than any we have today.

be coming out and offering divine
service to Me in this place."'
8 And He gives him the covenant
of circumcision. And thus he be-
gets Isaac, and circumcised him the
eighth day, and Isaac Jacob, and
Jacob the twelve patriarchs.
9 And the patriarchs, being jealous
of Joseph, gave him up into Egypt.
10 And God was with him, and extri-
cates him out of all his afflictions,
and gives him favor and wisdom in
front of Pharaoh, king of Egypt,
and constitutes him governor over
Egypt, and over his whole house.
11 Now a famine came on the whole
of Egypt and Canaan, and the af-
fliction was great, and our fathers
12 found no provender. Now Jacob,
hearing that there is grain in
Egypt, delegates our fathers first.
13 And in the second [time] Joseph is
made known again to his brethren,
and Joseph's race became apparent
to Pharaoh.
14 Now Joseph, dispatching them,
calls for Jacob, his father, and the
entire relationship among seventy-
15 five souls. And Jacob descended
into Egypt, and he is deceased, he
16 and our fathers, and they were
transferred to Sychem and placed
in the tomb which Abraham pur-
chases for a price, in silver, from
the sons of Emmor in Sychem.
17 Now, as the time of the promise
which God avows to Abraham drew
near, the people grow and were
18 multiplied in Egypt, until a differ-
ent king arose over Egypt, who had

ΡΕΥCΟΥCΙΝΜΟΙΕΝΤΩΤΟΠΩ
offerING-DIVINE-SERVICE to-ME IN THE PLACE

ΤΟΥΤΩΚΑΙΕΔΩΚΕΝΑΥΤΩΔΙ
8 this AND he-GIVES to-him cov-

ΑΘΗΚΗΝΠΕΡΙΤΟΜΗCΚΑΙΟΥ
enant OF-ABOUT-CUTting AND thus

B[1] o.
ΤΩCΕΓΕΝΝΗCΕΝΤΟΝΙCΑΑΚ
he-generatES THE ISAAC

ΚΑΙΠΕΡΙΕΤΕΜΕΝΑΥΤΟΝΤΗ
AND ABOUT-CUT him to-THE

s[1]* ΕΒΔΟΜΗ SEVENTH
ΗΜΕΡΑΤΗΟΓΔΟΗΚΑΙΙCΑΑΚ
DAY THE EIGHTH AND ISAAC

ΤΟΝΙΑΚΩΒΚΑΙΙΑΚΩΒΤΟΥC
THE JACOB AND JACOB THE

ΔΩΔΕΚΑΠΑΤΡΙΑΡΧΑCΚΑΙΟ
9 TWO-TEN patriarchs AND THE

ΙΠΑΤΡΙΑΡΧΑΙΖΗΛΩCΑΝΤΕ
patriarchs BOILing

CΤΟΝΙΩCΗΦΑΠΕΔΟΝΤΟΕΙC
THE JOSEPH FROM-GAVE INTO

ΑΙΓΥΠΤΟΝΚΑΙΗΝΟΘΕΟCΜΕ
EGYPT AND WAS THE God WITH

s o.
ΤΑΥΤΟΥΚΑΙΕΞΕΙΛΑΤΟΑΥΤ
10 him AND He-OUT-LIFTS him

B+Ε
ΟΝΕΚΠΑCΩΝΤΩΝΘΛΙΨΕΩΝΑ
OUT OF-ALL OF-THE CONSTRICTIONS OF-

A *omits* to-him
ΥΤΟΥΚΑΙΕΔΩΚΕΝΑΥΤΩΧΑΡ
him AND GIVES to-him grace

s o. o.
ΙΝΚΑΙCΟΦΙΑΝΕΝΑΝΤΙΟΝΦ
AND WISDOM IN-INSTEAD *of-*

ΑΡΑΩΒΑCΙΛΕΩCΑΙΓΥΠΤΟΥ
PHARAOH KING OF-EGYPT

ΚΑΙΚΑΤΕCΤΗCΕΝΑΥΤΟΝΗΓ
AND DOWN-STANDS him *one-*

ΟΥΜΕΝΟΝΕΠΑΙΓΥΠΤΟΝΚΑΙ
LEADING ON EGYPT AND

ON *omitted by* B B[1] ΤΟΥΤΟΝ this
ΕΦΟΛΟΝΤΟΝΟΙΚΟΝΑΥΤΟΥΗ
11 ON WHOLE THE HOME OF-him CAME

B+Ε
ΛΘΕΝΔΕΛΙΜΟCΕΦΟΛΗΝΤΗΝ
YET FAMINE ON WHOLE THE

ΑΙΓΥΠΤΟΝΚΑΙΧΑΝΑΑΝΚΑΙ
EGYPT AND CHANAAN AND

B+Ε s Ε+ B Η
ΘΛΙΨΙCΜΕΓΑΛΗΚΑΙΟΥΧΕΥ
CONSTRICTION GREAT AND NOT THEY-

ΡΙCΚΟΝΧΟΡΤΑCΜΑΤΑΟΙΠΑ
FOUND FODDER-*effects* THE FA-

ΤΕΡΕCΗΜΩΝΑΚΟΥCΑCΔΕΙΑ
12 THERS OF-US HEAR*ing* YET JA-

B+Ε
ΚΩΒΟΝΤΑCΙΤΙΑΕΙCΑΙΓΥΠ
COB BEING GRAIN *dim.* INTO EGYPT

s o. s[1]* Α
ΤΟΝΕΞΑΠΕCΤΕΙΛΕΝΤΟΥCΠ
FROM-PUTS THE FA-

ΑΤΕΡΑCΗΜΩΝΠΡΩΤΟΝΚΑΙΕ
13 THERS OF-US BEFORE-most AND IN

AB o. o.
ΝΤΩΔΕΥΤΕΡΩΑΝΕΓΝΩΡΙCΘ
THE second IS-UP-KNOWIZED

ΗΙΩCΗΦΤΟΙCΑΔΕΛΦΟΙCΑΥ
JOSEPH to-THE brothers OF-

ΤΟΥΚΑΙΦΑΝΕΡΟΝΕΓΕΝΕΤΟ
him AND apparent BECAME

to-THE *omitted by* s As ΑΥΤΟΥ him
ΤΩΦΑΡΑΩΤΟΓΕΝΟCΙΩCΗΦΑ
14 to-THE PHARAOH THE breed *of*-JOSEPH com-

s o.
ΠΟCΤΕΙΛΑCΔΕΙΩCΗΦΜΕΤΕ
mission*ing* YET JOSEPH WITH-

ΚΑΛΕCΑΤΟΙΑΚΩΒΤΟΝΠΑΤΕ
CALLS JACOB THE FATHER

ΡΑΑΥΤΟΥΚΑΙΠΑCΑΝΤΗΝCΥ
OF-him AND EVERY THE TO-

ΓΓΕΝΕΙΑΝΕΝΨΥΧΑΙCΕΒΔΟ
GETHER-generated IN souls SEVENTY

B *omits* AND
ΜΗΚΟΝΤΑΠΕΝΤΕΚΑΙΚΑΤΕΒ
15 FIVE AND DOWN-STEPPED

ΔΕ YET *added by* B B *omits* INTO EGYPT
ΗΙΑΚΩΒΕΙCΑΙΓΥΠΤΟΝΚΑΙ
JACOB INTO EGYPT AND

ΕΤΕΛΕΥΤΗCΕΝΑΥΤΟCΚΑΙΟ
deceases he AND THE

ΙΠΑΤΕΡΕCΗΜΩΝΚΑΙΜΕΤΕΤ
16 FATHERS OF-US AND THEY-WERE-

ΕΘΗCΑΝΕΙCCΥΧΕΜΚΑΙΕΤΕ
after-PLACED INTO SYCHEM AND THEY-WERE-

ΘΗCΑΝΕΝΤΩΜΝΗΜΑΤΙΩΩΝΗ
PLACED IN THE memorial-tomb WHICH pur-

CΑΤΟΑΒΡΑΑΜΤΙΜΗCΑΡΓΥΡ
chasES ABRAHAM OF-VALUE OF-SILVER

Bs[1]* *omit* OF-THE
ΙΟΥΠΑΡΑΤΩΝΥΙΩΝΕΜΜΩΡΤ
BESIDE THE SONS *of*-EMMOR OF-

A *omits* according- A+Ε
ΟΥΕΝCΥΧΕΜΚΑΘΩCΔΕΗΓΓΙ
17 THE IN SYCHEM according-as YET NEARED

A ΚΑΙΡΟC SEASON A+Ε
ΖΕΝΟΧΡΟΝΟCΤΗCΕΠΑΓΓΕΛ
THE TIME OF-THE promise

s Ο
ΙΑCΗCΩΜΟΛΟΓΗCΕΝΟΘΕΟC
OF-WHICH avows THE God

ΤΩΑΒΡΑΑΜΗΥΞΗCΕΝΟΛΑΟC
to-THE ABRAHAM GROWS THE PEOPLE

ΚΑΙΕΠΛΗΘΥΝΘΗΕΝΑΙΓΥΠΤ
AND WAS-multiplied IN EGYPT

B[1] o.
ΩΑΧΡΙCΟΥΑΝΕCΤΗΒΑCΙΛΕ
18 UNTIL OF-WHICH UP-STOOD KING

s[1]* Ε *for* ΑΙ
ΥCΕΤΕΡΟCΕΠΑΙΓΥΠΤΟΝΟC
DIFFERENT ON EGYPT WHO

18 It is probable that the lot of Israel in Egypt was pleasant under the dynasty which was acquainted with Joseph, who made these rulers absolute masters in Egypt, for he got for them all the silver and the cattle and the land in exchange for grain, in the time of the famine (Gen.47). Such service could not be forgotten. So it was that Israel prospered in the land of Goshen until the reigning dynasty was displaced by a different line of rulers, who knew nothing of Joseph and were not indebted to him for their power.

20 Moses is a memorable example of God's method of meeting the wisdom of the world. Pharaoh plans the extermination of the Hebrew race, yet he himself nurtures and educates their deliverer!

22 Egypt is set before us as the sum of human wisdom, as Assyria was of human power. The Egyptian priests had a knowledge of science which, in some points at least, far surpassed what is known today. No scientist can accomplish the feats of Jannes and Jambres. Moses was far beyond our present standards of intellectual attainment.

23 The incident concerning Moses' rejection by his brethren at his first attempt to become their deliverer must have had a powerful effect on the Sanhedrin, for nothing would appeal to them more than a parallel between Moses and Messiah. Except to the most hardened heart, the fact that Moses was, in the first place, scorned by those whom he came to save, and his efforts in their behalf misunderstood, proved positively that Messiah would receive similar treatment. As Pharaoh menaced the life of Moses, so Herod sought the life of Christ. As his own people cast out Moses and refused to accept the salvation he offered them, so the Jews murdered the Messiah and rejected His deliverance. And we may add, as Moses came back and led them out, so will Messiah return and lead them into the blessings of the millennial kingdom.

30 The flaming thorn bush is a notable symbol of the nation of Israel. They were in the midst of the fire of persecution and have often been since they came out of Egypt, yet they are never consumed. They are the only eonian nation.

not been acquainted with Joseph.
19 This one, dealing astutely with our
race, illtreats the fathers, making
them expose their babes, that they
20 should not live. In which era
Moses was born (and was divinely
handsome), who was reared three
months in the home of his father.
21 Now, at his being exposed, Pharaoh's daughter lifts him up and
22 rears him herself, for a son. And
Moses was trained in all the wisdom of the Egyptians, yet was able
in his words and works.
23 Now as his forty-year time is
completed, it came up on his heart
to visit his brethren, the sons of Is-
24 rael. And, perceiving one being in-
jured, he succors him, and avenges
the one being harried, smiting the
25 Egyptian. Now he inferred that
his brethren understood that God,
through his hand, is giving salva-
tion to them: yet they do not un-
26 derstand. Besides, the ensuing day
he was seen by them as they fought,
and he interceded with them for
peace, saying, 'Men! You are
brethren! Why are you injuring
27 one another?' Yet he who is injur-
ing his associate thrusts him from
him, saying, 'Who constitutes *you* a
28 chief and a justice over us? Do *you*
want to despatch me in the manner
you despatched the Egyptian yes-
29 terday?' Now Moses fled at this
word, and became a sojourner in
the land of Midian, where he begets
two sons.
30 And at the completion of forty
years a messenger was seen by him
in the wilderness of mount Sinai, in
the fire of the flaming thorn bush.
31 Now Moses, perceiving it, marvels
at the vision. Yet, at his approach-

ΟΥΚΗΔΕΙΤΟΝΙΩCΗΦΟΥΤΟC
19 NOT HAD-PERCEIVED THE JOSEPH this-*one*

ΚΑΤΑCΟΦΙCΑΜΕΝΟCΤΟΓΕΝ
being-DOWN-WISE THE breed

ΟCΗΜΩΝΕΚΑΚΩCΕΝΤΟΥCΠΑ
OF-US EVIL-treats THE FA-

A+ΗΜΩΝ US
ΤΕΡΑCΤΟΥΠΟΙΕΙΝΤΑΒΡΕΦ
THERS OF-THE TO-BE-DOING THE BABES

A¹ *o.*
ΗΕΚΘΕΤΑΑΥΤΩΝΕΙCΤΟΜΗΖ
OUT-PLACED OF-them INTO THE NO TO-

A Є *o.*
ΩΟΓΟΝΕΙCΘΑΙΕΝΩΚΑΙΡΩΕ
20 BE-being-LIVE-parented IN WHICH SEASON WAS-

A *o.* A *o.*
ΓΕΝΝΗΘΗΜΩΥCΗCΚΑΙΗΝΑC
generated MOSES AND WAS URBANE

s o.
ΤΕΙΟCΤΩΘΕΩΟCΑΝΕΤΡΑΦΗ
to-THE God WHO WAS-UP-NURTURED

ΜΗΝΑCΤΡΕΙCΕΝΤΩΟΙΚΩΤΟ
MONTHS THREE IN THE HOME OF-THE

s had ΜΟΥ OF-ME
ΥΠΑΤΡΟCΕΚΤΕΘΕΝΤΟCΔΕΑ
21 FATHER OF-BEING-OUT-PLACED YET OF-

ΥΤΟΥΑΝΕΙΛΑΤΟΑΥΤΟΝΗΘΥ
him UP-LIFTS him THE DAUGH-

ΓΑΤΗΡΦΑΡΑΩΚΑΙΑΝΕΘΡΕΨ
TER *of*-PHARAOH AND UP-NURTURES

B *omits* INTO
ΑΤΟΑΥΤΟΝΕΑΥΤΗΕΙCΥΙΟΝ
him to-herself INTO SON

s Є *for* ΑΙ A *o.* B *omits* IN
ΚΑΙΕΠΑΙΔΕΥΘΗΜΩΥCΗCΕΝ
22 AND WAS-disciplined MOSES IN

ΠΑCΗCΟΦΙΑΑΙΓΥΠΤΙΩΝΗΝ
EVERY WISDOM OF-EGYPTIANS WAS

ΔΕΔΥΝΑΤΟCΕΝΛΟΓΟΙCΚΑΙ
YET ABLE IN sayings AND

ΕΡΓΟΙCΑΥΤΟΥΩCΔΕΕΠΛΗΡ
23 ACTS OF-him AS YET *was*-FILLED

B² Δ
ΟΥΤΟΑΥΤΩΤΕCCΕΡΑΚΟΝΤΑ
to-him FOUR-TY-YEAR

ΕΤΗCΧΡΟΝΟCΑΝΕΒΗΕΠΙΤΗ
TIME UP-STEPPED ON THE

ΝΚΑΡΔΙΑΝΑΥΤΟΥΕΠΙCΚΕΨ
HEART OF-him TO-ON-NOTE

A Є *for* ΑΙ
ΑCΘΑΙΤΟΥCΑΔΕΛΦΟΥCΑΥΤ
THE brothers OF-him

THE *omitted by* B
ΟΥΤΟΥCΥΙΟΥCΙCΡΑΗΛΚΑΙ
24 THE SONS *of*-ISRAEL AND

ΙΔΩΝΤΙΝΑΑΔΙΚΟΥΜΕΝΟΝΗ
PERCEIVING ANY beING-injured he-

ΜΥΝΑΤΟΚΑΙΕΠΟΙΗCΕΝΕΚΔ
SUCCORS AND DOES OUT-JUST-

ΙΚΗCΙΝΤΩΚΑΤΑΠΟΝΟΥΜΕΝ
ing to-THE *one-be*ING-DOWN-MISERIED

ΩΠΑΤΑΞΑCΤΟΝΑΙΓΥΠΤΙΟΝ
SMITING THE EGYPTIAN

ΕΝΟΜΙΖΕΝΔΕCΥΝΙΕΝΑΙΤΟ
25 he-inferred YET TO-understand THE

B*s omit* OF-him
ΥCΑΔΕΛΦΟΥCΑΥΤΟΥΟΤΙΟΘ
brothers OF-him that THE God

ΕΟCΔΙΑΧΕΙΡΟCΑΥΤΟΥΔΙΔ
THRU HAND OF-him IS-GIVING

s o.
ΩCΙΝCΩΤΗΡΙΑΝΑΥΤΟΙCΟΙ
SAVING to-them THE

ΔΕΟΥCΥΝΗΚΑΝΤΗΤΕΕΠΙΟΥ
26 YET NOT THEY-understand to-THE BESIDES ON-BEING

CΗΗΜΕΡΑΩΦΘΗΑΥΤΟΙCΜΑΧ
DAY he-WAS-VIEWED to-them *ones*-FIGHT-

A *o.* A *o.*
ΟΜΕΝΟΙCΚΑΙCΥΝΗΛΛΑCCΕ
ING AND he-interceded-with

ΝΑΥΤΟΥCΕΙCΕΙΡΗΝΗΝΕΙΠ
them INTO PEACE saying

ΩΝΑΝΔΡΕCΑΔΕΛΦΟΙΕCΤΕΙ
MEN brothers YE-ARE THAT

s+Є
ΝΑΤΙΑΔΙΚΕΙΤΕΑΛΛΗΛΟΥC
ANY YE-ARE-injuring one-another

ΟΔΕΑΔΙΚΩΝΤΟΝΠΛΗCΙΟΝΑ
27 THE YET *one*-injuring THE NIGH-*one* FROM-

ΠΩCΑΤΟΑΥΤΟΝΕΙΠΩΝΤΙCC
THRUSTS him saying ANY YOU

ΕΚΑΤΕCΤΗCΕΝΑΡΧΟΝΤΑΚΑ
DOWN-STANDS chief AND

s ΑΙ
ΙΔΙΚΑCΤΗΝΕΦΗΜΩΝΜΗΑΝΕ
28 JUSTER ON US NO TO-BE-UP-

ΛΕΙΝΜΕCΥΘΕΛΕΙCΟΝΤΡΟΠ
LIFTING ME YOU ARE-WILLING WHICH manner

A *o.* A THE EGYPTIAN YESTERDAY
ΟΝΑΝΕΙΛΕCΕΧΘΕCΤΟΝΑΙΓ
YOU-UP-LIFTED YESTERDAY THE EGYPTIAN

A *o.*
ΥΠΤΙΟΝΕΦΥΓΕΝΔΕΜΩΥCΗC
29 FLED YET MOSES

ΕΝΤΩΛΟΓΩΤΟΥΤΩΚΑΙΕΓΕΝ
IN THE saying this AND BECAME

ΕΤΟΠΑΡΟΙΚΟCΕΝΓΗΜΑΔΙΑ
BESIDE-HOMer IN LAND MADIAM

ΜΟΥΕΓΕΝΝΗCΕΝΥΙΟΥCΔΥΟ
where he-generates SONS TWO

ΚΑΙΠΛΗΡΩΘΕΝΤΩΝΕΤΩΝΤΕ
30 AND OF-BEING-FILLED YEARS FOUR-

B² Δ
CCΕΡΑΚΟΝΤΑΩΦΘΗΑΥΤΩΕΝ
TY WAS-VIEWED to-him IN

B+Є
ΤΗΕΡΗΜΩΤΟΥΟΡΟΥCCΙΝΑΑ
THE DESOLATE OF-THE mountain SINA MES-

A FIRE OF-BLAZE ΠΥΡΙΦΛΟΓΟC
ΓΓΕΛΟCΕΝΦΛΟΓΙΠΥΡΟCΒΑ
SENGER IN BLAZE OF-FIRE OF-

30 He Who is especially referred to as Jehovah in the Hebrew scriptures is here called a messenger or angel. The same term is used of the One seen by Moses on mount Sinai ([53]). Hence it is evident that the theophanies, or visible appearances of the invisible God, were carried out by intermediate agents. Indeed, the deity is identified with the messenger even in Exodus. First we are told that the angel of the Lord appeared in the midst of the bush. And when Jehovah saw that he turned aside to see, Elohim called unto him out of the midst of the bush (Ex.3[2-4]). The same is true of the giving of the law at Sinai. Moses went up unto Elohim, and Jehovah called unto him out of the mountain (Ex.19[3]). Yet we are assured that the law was prescribed through messengers in the hands of a mediator (Gal.3[19]), and that it was spoken by messengers (Heb.2[2]).

35 The prime point with Stephen is that it was the one whom they had disowned who was chosen by God to be their redeemer and judge. Just so with Messiah. The fact that He had been disowned was no proof that He was false. It was, rather, the great sign which identified Him with the types of old, for Moses was rejected by the people even after he led them out of Egypt and had received the law and wrought wonderful miracles to attest his office. This should be the key note in all evangelism of the people of the covenant. A prophet like Moses must suffer at the hands of his own people. This thought ought also to cheer the hearts of His lesser slaves, who find themselves rejected and despised because of their faithfulness to Him.

36 The forty years covered by the book of Acts is the antitype of the wilderness wanderings. It is characterized by the same stubborn unbelief which strewed the bones of Israel along the wilderness, so that those who left Egypt did not enter the land of promise. Neither did those of the Pentecostal era enter the kingdom. The epistle to the Hebrews unfolds this likeness, for it was written to explain why the promise of the kingdom waits.

37 Accused of disloyalty to Moses, he proves the falsity of the charge by his constant reference to Moses' writings.

ing to consider it, the voice of the
32 Lord came, '*I* am the God of your
fathers, the God of Abraham and
Isaac and Jacob.' Now Moses, becoming in a tremor, dared not consider it.
33 Now the Lord said to him,
'Loose the sandals from your feet,
for the place on which you stand is
34 holy land. I have certainly perceived the evil treatment of My
people in Egypt, and their groaning I hear, and I descended to extricate them. And now, come hither,
I should dispatch you into Egypt.'
35 This Moses, whom they disown,
saying, 'Who constitutes *you* a
chief and a justice over us?' this
one has God commissioned to be a
chief as well as a redeemer, a justice, with the hand of the messenger
who was seen by him in the thorn
36 bush. This one led them out, doing
miracles and signs in the land of
Egypt and in the Red Sea, and in
37 the wilderness forty years. This is
the Moses who says to the sons of
Israel, 'A Prophet will God be raising up to you from among your
38 brethren, as me.' This is he who
came to be in the ecclesia in the wilderness with the messenger who
speaks to him in mount Sinai, and
with our fathers, who receives the
39 living oracles to give to you, to
whom our fathers will not become
obedient, but they thrust him away,
and turned to Egypt in their hearts,
40 saying to Aaron, 'Make us gods who
will go before us—for this man
Moses, who led us out of the land

A *o.*
ΤΟΥΟΔΕΜΩΥϹΗϹΙΔΩΝΕΘΑΥ
31 THORN-BUSH THE YET MOSES PERCEIVING he-MAR-

s Ζ A *omits* THE sight
ΜΑϹΕΝΤΟΟΡΑΜΑΠΡΟϹΕΡΧΟ
VELS THE sight OF-TOWARD-COMING

ΜΕΝΟΥΔΕΑΥΤΟΥΚΑΤΑΝΟΗϹ
YET OF-him TO-DOWN-MIND

ΑΙΕΓΕΝΕΤΟΦΩΝΗΚΥΡΙΟΥΕ
32 BECAME SOUND OF-Master I

ΓΩΟΘΕΟϹΤΩΝΠΑΤΕΡΩΝϹΟΥ
THE God OF-THE FATHERS OF-YOU

ΟΘΕΟϹΑΒΡΑΑΜΚΑΙΙϹΑΑΚΚ
THE God *of*-ABRAHAM AND ISAAC AND

s MOSES BECOMING
ΑΙΙΑΚΩΒΕΝΤΡΟΜΟϹΔΕΓΕΝ
JACOB IN-TREMBLE YET BECOMING

B¹ *o. o. o. o.* A *o.* *s* DARES
ΟΜΕΝΟϹΜΩΥϹΗϹΟΥΚΕΤΟΛΜ
MOSES NOT DARED

s ΗϹΕΝ *for* Α
ΑΚΑΤΑΝΟΗϹΑΙΕΙΠΕΝΔΕΑΥ
33 TO-DOWN-MIND said YET to-

A *omits* THE
ΤΩΟΚΥΡΙΟϹΛΥϹΟΝΤΟΥΠΟΔ
him THE Master LOOSE-YOU THE sandal

B OF-YOU THE FEET
ΗΜΑΤΩΝΠΟΔΩΝϹΟΥΟΓΑΡΤΟ
OF-THE FEET OF-YOU THE for PLACE

ΠΟϹΕΦΩΕϹΤΗΚΑϹΓΗΑΓΙΑΕ
ON WHICH YOU-HAVE-STOOD LAND HOLY IS

A *o.*
ϹΤΙΝΙΔΩΝΕΙΔΟΝΤΗΝΚΑΚΩ
34 PERCEIVING I-PERCEIVED THE EVIL-treating

ϹΙΝΤΟΥΛΑΟΥΜΟΥΤΟΥΕΝΑΙ
OF-THE PEOPLE OF-ME OF-THE IN EGYPT

ΓΥΠΤΩΚΑΙΤΟΥϹΤΕΝΑΓΜΟΥ
AND OF-THE groaning

B Ο Υ *singular*
ΑΥΤΩΝΗΚΟΥϹΑΚΑΙΚΑΤΕΒΗ
OF-them I-HEAR AND I-DOWN-STEPPED

ΝΕΞΕΛΕϹΘΑΙΑΥΤΟΥϹΚΑΙΝ
TO-BE-OUT-LIFTING them AND NOW

s o.
ΥΝΔΕΥΡΟΑΠΟϹΤΕΙΛΩϹΕΕΙ
HITHER I-SH'D-BE-commissionING YOU INTO

ϹΑΙΓΥΠΤΟΝΤΟΥΤΟΝΤΟΝΜΩ
35 EGYPT this THE MOSES

A *o.*
ΥϹΗΝΟΝΗΡΝΗϹΑΝΤΟΕΙΠΟΝ
WHOM THEY-disown saying

ΤΕϹΤΙϹϹΕΚΑΤΕϹΤΗϹΕΝΑΡ
ANY YOU DOWN-STANDS chief

AB *omit* ON US
ΧΟΝΤΑΚΑΙΔΙΚΑϹΤΗΝΕΦΗΜ
AND JUSTER ON US

As¹ *omit* AND A Η
ΩΝΤΟΥΤΟΝΟΘΕΟϹΚΑΙΑΡΧΟ
this-*one* THE God AND chief

ΓΟΝ -LEADER s¹* *omit* LOOSER AB *omit* JUDGER
ΝΤΑΚΑΙΛΥΤΡΩΤΗΝΔΙΚΑϹΤ
AND LOOSER JUDGER

s ΕΝ IN
ΗΝΑΠΕϹΤΑΛΚΕΝϹΥΝΧΕΙΡΙ
HAS-commissionED TOGETHER to-HAND

ΑΓΓΕΛΟΥΤΟΥΟΦΘΕΝΤΟϹΑΥ
OF-MESSENGER THE *one*-BEING-VIEWED to-

ΤΩΕΝΤΗΒΑΤΩΟΥΤΟϹΕΞΗΓΑ
36 him IN THE THORN-BUSH this-*one* OUT-LED

ΓΕΝΑΥΤΟΥϹΠΟΙΗϹΑϹΤΕΡΑ
them Doing MIRACLES

s o. B Τ=THE
ΤΑΚΑΙϹΗΜΕΙΑΕΝΓΗΑΙΓΥΠ
AND SIGNS IN LAND EGYPT

ΤΩΚΑΙΕΝΕΡΥΘΡΑΘΑΛΑϹϹΗ
AND IN RED SEA

B² Α
ΚΑΙΕΝΤΗΕΡΗΜΩΕΤΗΤΕϹϹΕ
AND IN THE DESOLATE YEARS FOUR-TY

ΡΑΚΟΝΤΑΟΥΤΟϹΕϹΤΙΝΟΜΩ
37 this IS THE Moses

A *o.*
ΥϹΗϹΟΕΙΠΑϹΤΟΙϹΥΙΟΙϹΙ
THE *one*-saying to-THE SONS *of*-

ϹΡΑΗΛΠΡΟΦΗΤΗΝΥΜΙΝΑΝΑ
ISRAEL BEFORE-AVERrer to-YOU*p* WILL-BE-

s o.
ϹΤΗϹΕΙΟΘΕΟϹΕΚΤΩΝΑΔΕΛ
UP-STANDING THE God OUT OF-THE brothers

s¹* *omits* OF-YOU*p*
ΦΩΝΥΜΩΝΩϹΕΜΕΟΥΤΟϹΕϹΤ
38 OF-YOU*p* AS ME this IS

ΙΝΟΓΕΝΟΜΕΝΟϹΕΝΤΗΕΚΚΛ
THE *one*-BECOMING IN THE OUT-CALLED

ΗϹΙΑΕΝΤΗΕΡΗΜΩΜΕΤΑΤΟΥ
IN THE DESOLATE WITH THE

ΑΓΓΕΛΟΥΤΟΥΛΑΛΟΥΝΤΟϹΑ
MESSENGER THE *one*-TALKING to-

s o.
ΥΤΩΕΝΤΩΟΡΕΙϹΙΝΑΚΑΙΤΩ
him IN THE mountain SINA AND OF-THE

s Υ=-YOU*p* B ΞΕΛ *for* Δ
ΝΠΑΤΕΡΩΝΗΜΩΝΟϹΕΔΕΞΑΤ
FATHERS OF-US WHO RECEIVES

A Η=US
ΟΛΟΓΙΑΖΩΝΤΑΔΟΥΝΑΙΥΜΙ
oracles LIVING TO-GIVE to-YOU*p*

ΝΩΟΥΚΗΘΕΛΗϹΑΝΥΠΗΚΟΟΙ
39 to-WHOM NOT WILL obedient

ΓΕΝΕϹΘΑΙΟΙΠΑΤΕΡΕϹΗΜΩ
TO-BE-BECOMING THE FATHERS OF-US

ΝΑΛΛΑΑΠΩϹΑΝΤΟΚΑΙΕϹΤΡ
but THEY-FROM-THRUST AND THEY-

s had ΚΑΙ AND s¹* Ε *for* ΑΙ
ΑΦΗϹΑΝΕΝΤΑΙϹΚΑΡΔΙΑΙϹ
TURNED IN THE HEARTS

ΑΥΤΩΝΕΙϹΑΙΓΥΠΤΟΝΕΙΠΟ
40 OF-them INTO EGYPT saying

ΝΤΕϹΤΩΑΑΡΩΝΠΟΙΗϹΟΝΗΜ
to-THE AARON make to-US

ΙΝΘΕΟΥϹΟΙΠΡΟΠΟΡΕΥϹΟΝ
gods WHO WILL-BE-BEFORE-GOING

A *o.*
ΤΑΙΗΜΩΝΟΓΑΡΜΩΥϹΗϹΟΥΤ
OF-US THE for MOSES this

41 Idolatry is, etymologically, the offering of divine service to that which can be perceived by the senses. In this way, all objects of worship, even if they are supposed to be representations of the true God, are idols. God will have no images of Himself but One—His beloved Son. He is the Image of the invisible God (Col.1^{15}). The idolatry here mentioned is usually referred to Israel in the wilderness. But their conduct at that time was hardly the occasion of the Babylonian exile. In neither Amos (5^{25-27}) nor Acts is the time given, but it was, most likely, in the days of the kings, before the captivity. One of the causes of their exile was that they had transgressed very much after all the abominations of the nations (2Chron.36^{14}). In the land they corrupted the form of the wilderness worship, substituting the tabernacle of Moloch for the testimony which Jehovah had directed to be constructed according to the model Moses had seen. It is possible that the Hebrew should be translated "your king", rather than "Moloch". Amos writes concerning Israel (Amos1^{1}), so that the reference may be to their first king, Jeroboam, the son of Nebat, who caused Israel to sin. He, like Aaron, made a "calf" or bull for the people to worship. In fact, he made two, and placed one in Bethel and the other in Dan (1 Ki.12^{25-30}). In one case it was a revolt from the prophet of Jehovah, in the other it was secession from the rightful king and the house of David. Besides the false tabernacle, they also had a substitute for the glory, which seems to have been an image of one of the constellations. Thus they worshiped the "host of heaven". Raiphan, or Remphan, is sometimes identified with Saturn, but it is not certain.

44 Stephen is charged with speaking against the temple. Hence he traces God's dwelling place to the temple of Solomon, yet proves from scripture that the true temple is not made with hands. The God of glory had left that temple tenantless (Eze.9^{3},$10^{4,18}$,11^{23}) and had taken up His abode in His Son, as He had tabernacled amongst them, full of grace and truth (Jn.1^{14}). And now the glory was in their midst, irradiating the face of Stephen.

48 The quotation from Isaiah provoked opposition. See Ac.22^{22}.

of Egypt, we are not aware what
became of him.'
41 And they make a calf in those
days and they led up the sacrifice
to the idol, and made merry with
42 the works of their hands. Now
God turns and gives them up to
be offering divine service to the
host of heaven, according as it is
written in the scroll of the prophets, 'Do you not offer Me slain victims and sacrifices forty years in the
43 wilderness, O house of Israel? And
you took up the tabernacle of Moloch and the constellation of your
god Raiphan, the models which you
make, to worship them. And I shall
be exiling you beyond Babylon.'
44 The tabernacle of the testimony
was with our fathers in the wilderness, according as He prescribes,
speaking to Moses to make it according to the model which he had seen,
45 which our fathers succeeding him,
with Joshua, also led into the
tenure of the nations, whom God
thrusts out from the face of our
46 fathers, till the days of David, who
found favor before God. And he
requests that he may find a tabernacle for the God of Jacob.
47 Yet Solomon builds Him a
48 house, but the Most High is not
dwelling in what is made by
hands, according as the prophet is
49 saying, '"Heaven is My throne,
yet the earth is a footstool for My
feet. What kind of house shall
be built for Me?" the Lord is
saying, "or what is the place of
50 My stopping? Is it not My hand
that does all these things?"'
51 Stiff necked and uncircumcised
in your hearts and ears, *you* are

AB *omit* THE human
ΟϹΟΑΝΘΡΩΠΟϹΟϹΕΞΗΓΑΓΕ
THE human WHO OUT-LED
ΝΗΜΑϹΕΚΓΗϹΑΙΓΥΠΤΟΥΟΥ
US OUT OF-LAND OF-EGYPT NOT
ΚΟΙΔΑΜΕΝΤΙΕΓΕΝΕΤΟΑΥΤ
WE-HAVE-PERCEIVED ANY BECAME to-him
ΩΚΑΙΕΜΟϹΧΟΠΟΙΗϹΑΝΕΝΤ
41 AND THEY-calf-make IN THE
ΑΙϹΗΜΕΡΑΙϹΕΚΕΙΝΑΙϹΚΑ
DAYS those AND
A *o.*
ΙΑΝΗΓΑΓΟΝΘΥϹΙΑΝΤΩΕΙΔ
THEY-UP-LED SACRIFICE to-THE idol
ΩΛΩΚΑΙΕΥΦΡΑΙΝΟΝΤΟΕΝΤ
AND THEY-*were*-glad IN THE
ΟΙϹΕΡΓΟΙϹΤΩΝΧΕΙΡΩΝΑΥ
ACTS OF-THE HANDS OF-
ΤΩΝΕϹΤΡΕΨΕΝΔΕΟΘΕΟϹΚΑ
42 them TURNS YET THE God AND
ΙΠΑΡΕΔΩΚΕΝΑΥΤΟΥϹΛΑΤΡ
BESIDE-GIVES them TO-BE-offering-
s o.
ΕΥΕΙΝΤΗϹΤΡΑΤΕΙΑΤΟΥΟΥ
DIVINE-SERVICE to-THE host OF-THE heaven
ΡΑΝΟΥΚΑΘΩϹΓΕΓΡΑΠΤΑΙΕ
according-AS it-HAS-*been*-WRITTEN IN
ΝΒΙΒΛΩΤΩΝΠΡΟΦΗΤΩΝΜΗϹ
SCROLL OF-THE BEFORE-AVERrers NO SLAY-
ΦΑΓΙΑΚΑΙΘΥϹΙΑϹΠΡΟϹΗΝ
ed-*ones* AND SACRIFICES YE-TOWARD-CARRY
A YEARS FOUR-TY *after* ISRAEL B² Δ
ΕΓΚΑΤΕΜΟΙΕΤΗΤΕϹϹΕΡΑΚ
to-ME YEARS FOUR-TY
IN THE DESOLATE *by* B² *in margin, very small and faint*
ΟΝΤΑΕΝΤΗΕΡΗΜΩΟΙΚΟϹΙϹ
IN THE DESOLATE HOME *of*-
ΡΑΗΛΚΑΙΑΝΕΛΑΒΕΤΕΤΗΝϹ
43 ISRAEL AND YE-UP-GOT THE BOOTH
ΚΗΝΗΝΤΟΥΜΟΛΟΧΚΑΙΤΟΑϹ
OF-THE MOLOCH AND THE GLEAM-
B *omits* OF-YOU*p* B*s*¹* ΟΜ
ΤΡΟΝΤΟΥΘΕΟΥΥΜΩΝΡΑΙΦΑ
er OF-THE god OF-you*p* RAIPHAN
B *o.*
ΝΤΟΥϹΤΥΠΟΥϹΟΥϹΕΠΟΙΗϹ
THE types WHICH YE-make
s o.
ΑΤΕΠΡΟϹΚΥΝΕΙΝΑΥΤΟΙϹΚ
TO-BE-worshiping to-them AND
A+Ε *s o.*
ΑΙΜΕΤΟΙΚΙΩΥΜΑϹΕΠΕΚΕΙ
I'LL-BE-after-HOMING YOU*p* ON-OUT-TO-BE
ΝΑΒΑΒΥΛΩΝΟϹΗϹΚΗΝΗΤΟΥ
44 OF-BABYLON THE BOOTH OF-THE
ΜΑΡΤΥΡΙΟΥΗΝΤΟΙϹΠΑΤΡΑ
witness WAS to-THE FATHERS
A Υ=-YOU*p*
ϹΙΝΗΜΩΝΕΝΤΗΕΡΗΜΩΚΑΘΩ
OF-US IN THE DESOLATE according-

*s*¹* *o. o.*
ϹΔΙΕΤΑΞΑΤΟΟΛΑΛΩΝΤΩΜΩ
as He-prescribes THE *one*-TALKING to-THE MO-
A *o.* *s o.*
ΥϹΗΠΟΙΗϹΑΙΑΥΤΗΝΚΑΤΑΤ
SES TO-make her according-to THE
ΟΝΤΥΠΟΝΟΝΕΩΡΑΚΕΙΗΝΚΑ
45 type WHICH he-HAD-SEEN WHICH AND
ΙΕΙϹΗΓΑΓΟΝΔΙΑΔΕΞΑΜΕΝ
THEY-INTO-LED THRU-RECEIV*ing*
ΟΙΟΙΠΑΤΕΡΕϹΗΜΩΝΜΕΤΑΙ
THE FATHERS OF-US WITH JE-
ΗϹΟΥΕΝΤΗΚΑΤΑϹΧΕϹΕΙΤΩ
SUS IN THE DOWN-HAVing OF-THE
ΝΕΘΝΩΝΩΝΕΞΩϹΕΝΟΘΕΟϹΑ
NATIONS WHICH OUT-THRUSTS THE God FROM
ΠΟΠΡΟϹΩΠΟΥΤΩΝΠΑΤΕΡΩΝ
face OF-THE FATHERS
ΗΜΩΝΕΩϹΤΩΝΗΜΕΡΩΝΔΑΥΕ
OF-US TILL OF-THE DAYS *of*-DAVID
ΙΔΟϹΕΥΡΕΝΧΑΡΙΝΕΝΩΠΙΟ
46 WHO FOUND grace IN-VIEW
*s*¹* *omits* AND REQUESTS
ΝΤΟΥΘΕΟΥΚΑΙΗΤΗϹΑΤΟΕΥ
OF-THE God AND REQUESTS TO-BE
s o. B*s*¹* ΟΙΚΩ HOME
ΡΕΙΝϹΚΗΝΩΜΑΤΩΘΕΩΙΑΚΩ
FINDING BOOTH to-THE God *of*-JACOB
A*s* Δ A Ω B¹ Ο Ι *omitted by* A*s*
ΒϹΟΛΟΜΩΝΔΕΩΙΚΟΔΟΜΗϹΕ
47 SOLOMON YET HOME-BUILDS
ΝΑΥΤΩΟΙΚΟΝΑΛΛΟΥΧΟΥΨΙ
48 to-Him HOME but NOT THE HIGH-
s o.
ϹΤΟϹΕΝΧΕΙΡΟΠΟΙΗΤΟΙϹΚ
est IN HAND-made IS-
s o.
ΑΤΟΙΚΕΙΚΑΘΩϹΟΠΡΟΦΗΤΗ
DOWN-HOMING according-as THE BEFORE-AVERrer
ϹΛΕΓΕΙΟΟΥΡΑΝΟϹΜΟΙΘΡΟ
49 is-sayING THE heaven to-ME THRONE
B *adds* ΚΑΙ AND *omits* YET
ΝΟϹΗΔΕΓΗΥΠΟΠΟΔΙΟΝΤΩΝ
THE YET LAND UNDER-FOOT OF-THE
ΠΟΔΩΝΜΟΥΠΟΙΟΝΟΙΚΟΝΟΙ
FEET OF-ME ?-THE-WHICH HOME WILL-
B Δ B Ε *for* ΑΙ *s o.*
ΚΟΔΟΜΗϹΕΤΑΙΜΟΙΛΕΓΕΙΚ
BE-*be*ING-HOME-BUILT to-ME IS-sayING Mas-
ΥΡΙΟϹΗΤΙϹΤΟΠΟϹΤΗϹΚΑΤ
ter OR ANY PLACE OF-THE DOWN-
ΑΠΑΥϹΕΩϹΜΟΥΟΥΧΙΗΧΕΙΡ
50 CEASING OF-ME NOT THE HAND
A ALL these
ΜΟΥΕΠΟΙΗϹΕΝΤΑΥΤΑΠΑΝΤ
OF-ME DOES these ALL
ΑϹΚΛΗΡΟΤΡΑΧΗΛΟΙΚΑΙΑΠ
51 HARD-NECKS AND UN-
s adds to-THE ΤΑΙϹ B *o.* AB *omit* OF-Y.
ΕΡΙΤΜΗΤΟΙΚΑΡΔΙΑΙϹΥΜΩ
ABOUT-CUT to-HEARTS OF-YOU*p*

51 A review of Israel's history reveals a series of apostasies. All of God's spokesmen suffered at their hands. Even while maintaining the outward form they were always at variance with the holy spirit. This charge is of special import at this time, for this is the first great crisis in this book. The holy spirit's testimony to Jerusalem is summarily rejected. The question, Wilt Thou at this time restore the kingdom to Israel? receives an emphatic negative, so far as Jerusalem and Judea are concerned. The testimony now goes to Samaria.

55 Stephen begins his address with "the God of glory" and now he beholds the glory in heaven, and Jesus standing, ready to return and bless them should they repent. After this He is always represented as seated, His work accomplished, waiting until the apostate nation is ready to receive Him as their Messiah.

59 Like his Master, Stephen prays for his murderers with his last breath. But, for the nation, this sin against the holy spirit could not be pardoned. Until Paul's last visit, we hear of no further testimony in Jerusalem.

55 Stephen was the messenger sent after the departed Nobleman with the message "We do not want this man to reign over us!" (Lu.19[14]).

1 With Stephen was interred the hope of the kingdom. Yet at the same time God begins to hint at another testimony of a very different character. The kingdom called for righteousness. It visited iniquity with swift judgment. In preparing for the new departure, God introduces Saul of Tarsus, not as a just or holy man, but as a malignant and vicious enemy. This is necessary because He is about to deal with those who are sinners and enemies on the ground of grace. Grace cannot be shown to those who deserve aught. Merit mars it and hinders its outflow. Saul was, in very truth, the foremost of sinners. He exceeded the most rabid of the Sanhedrin in his hatred of Messiah and His people. If any man deserved to be damned, that man was Saul of Tarsus. Yet, eventually, he it is who is raised to the highest pinnacle of glory—far beyond the fondest hopes of Stephen or the twelve apostles. Such is the potency of grace when it is unhindered by human help!

ever clashing with the holy spirit!
52 As your fathers, you also! Which
of the prophets do not your fathers
persecute? And they kill those who
announce beforehand concerning
the coming of the Just One, of
Whom now *you* became traitors and
53 murderers—who got the law by the
mandate of messengers and do not
maintain it!"—

54 Now, hearing these things, they
were harrowed in their hearts, and
55 gnashed their teeth at him. Now,
possessing the fullness of faith and
holy spirit, looking intently into
heaven, he perceived God's glory
and Jesus standing at the right
56 hand of God, and said, "*Lo!* I am
beholding the heavens opened up,
and the Son of Mankind standing at
57 the right hand of God." Now, crying with a loud voice, they press
their ears and rush on him with one
58 accord. And, casting him outside
of the city, they pelted him with
stones.

And the witnesses placed their
garments at the feet of a young
man called Saul.

59 And they pelted Stephen with
stones, while he is invoking and saying, "Lord Jesus, receive my
60 spirit!" Now, kneeling, he cries
with a loud voice, "*Lord, Thou
shouldst not stand this sin against
them!*" And, saying this, he was
put to repose.

8 Now Saul was endorsing his assassination.

Now in that day there came to be
a great persecution of the ecclesia
which is in Jerusalem, and they
were all dispersed among the districts of Judea and Samaria, save

ΝΚΑΙΤΟΙCΩCΙΝΥΜΕΙCΑΕΙ
AND to-THE EARS YE ever

ΤΩΠΝΕΥΜΑΤΙΤΩΑΓΙΩΑΝΤΙ
to-THE spirit THE HOLY ARE-

B+Ε s ΑΙ
ΠΙΠΤΕΤΕΩCΟΙΠΑΤΕΡΕCΥΜ
INSTEAD-FALLING AS THE FATHERS OF-

s Ο.
ΩΝΚΑΙΥΜΕΙCΤΙΝΑΤΩΝΠΡΟ
52 YOUp AND YE ANY OF-THE BEFORE-

ΦΗΤΩΝΟΥΚΕΔΙΩΞΑΝΟΙΠΑΤ
AVERrers NOT CHASE THE FATHERS

s Ο.
ΕΡΕCΥΜΩΝΚΑΙΑΠΕΚΤΕΙΝΑ
OF-YOUp AND THEY-FROM-KILL

s Ο.
ΝΤΟΥCΠΡΟΚΑΤΑΓΓΕΙΛΑΝΤ
THE *ones*-BEFORE-DOWN-MESSAG*ing*

ΑCΠΕΡΙΤΗCΕΛΕΥCΕΩCΤΟΥ
ABOUT THE coming OF-THE

ΔΙΚΑΙΟΥΟΥΝΥΝΥΜΕΙCΠΡΟ
JUST-*one* OF-WHOM NOW YE BEFORE-

s Ο.
ΔΟΤΑΙΚΑΙΦΟΝΕΙCΕΓΕΝΕC
GIVERS AND MURDERERS BECAME

s ΑΙ A+Ε
ΘΕΟΙΤΙΝΕCΕΛΑΒΕΤΕΤΟΝΝ
53 WHO-ANY GOT THE LAW

ΟΜΟΝΕΙCΔΙΑΤΑΓΑCΑΓΓΕΛ
INTO prescription OF-MESSENGERS

A ΕCΘΕ
ΩΝΚΑΙΟΥΚΕΦΥΛΑΞΑΤΕΑΚΟ
54 AND NOT GUARD HEARING

s1* *omits* these
ΥΟΝΤΕCΔΕΤΑΥΤΑΔΙΕΠΡΙΟ
YET these THEY-*were*-THRU-

ΝΤΟΤΑΙCΚΑΡΔΙΑΙCΑΥΤΩΝ
SAWN to-THE HEARTS OF-them

ΚΑΙΕΒΡΥΧΟΝΤΟΥCΟΔΟΝΤΑ
AND THEY-GNASHED THE TEETH

CΕΠΑΥΤΟΝΥΠΑΡΧΩΝΔΕΠΛΗ
55 ON him belongING YET FULL

AB *omit* OF-BELIEF AND
ΡΗCΠΙCΤΕΩCΚΑΙΠΝΕΥΜΑΤ
OF-BELIEF AND OF-spirit

ΟCΑΓΙΟΥΑΤΕΝΙCΑCΕΙCΤΟ
HOLY STRETCH*ing* INTO THE

ΝΟΥΡΑΝΟΝΕΙΔΕΝΔΟΞΑΝΘΕ
heaven he-PERCEIVED esteem OF-God

ΟΥΚΑΙΙΗCΟΥΝΕCΤΩΤΑΕΚΔ
AND JESUS HAVING-STOOD OUT OF-

ΕΞΙΩΝΤΟΥΘΕΟΥΚΑΙΕΙΠΕΝ
56 RIGHTS OF-THE God AND said

ΙΔΟΥΘΕΩΡΩΤΟΥCΟΥΡΑΝΟΥ
BE-PERCEIVING I-AM-beholdING THE heavens

B1 Υ *for* ΟΙ
CΔΙΗΝΟΙΓΜΕΝΟΥCΚΑΙΤΟΝ
HAVING-*been*-THRU-UP-OPENED AND THE

As1* HAVING-STOOD OUT OF-RIGHTS
ΥΙΟΝΤΟΥΑΝΘΡΩΠΟΥΕΚΔΕΞ
SON OF-THE human OUT OF-RIGHTS

ΙΩΝΕCΤΩΤΑΤΟΥΘΕΟΥΚΡΑΞ
57 HAVING-STOOD OF-THE God CRY*ing*

ΑΝΤΕCΔΕΦΩΝΗΜΕΓΑΛΗCΥΝ
YET to-SOUND GREAT THEY-had-

ΕCΧΟΝΤΑΩΤΑΑΥΤΩΝΚΑΙΩΡ
pressed THE EARS OF-them AND THEY-

ΜΗCΑΝΟΜΟΘΥΜΑΔΟΝΕΠΑΥΤ
RUSH LIKE-FEEL ON him

Bs *omit* him
ΟΝΚΑΙΕΚΒΑΛΟΝΤΕCΑΥΤΟΝ
58 AND OUT-CASTING him

ΕΞΩΤΗCΠΟΛΕΩCΕΛΙΘΟΒΟΛ
OUT OF-THE city THEY-STONE-CAST(*past*)

ΟΥΝΚΑΙΟΙΜΑΡΤΥΡΕCΑΠΕΘ
AND THE witnesses FROM-

A+Ε Ε+B
ΕΝΤΟΤΑΙΜΑΤΙΑΑΥΤΩΝΠΑΡ
PLACED THE GARMENTS OF-them BESIDE

ΑΤΟΥCΠΟΔΑCΝΕΑΝΙΟΥΚΑΛ
THE FEET OF-YOUNG *masc.* beING-

ΟΥΜΕΝΟΥCΑΥΛΟΥΚΑΙΕΛΙΘ
59 CALLED SAUL (*Heb.* ASK) AND THEY-

ΟΒΟΛΟΥΝΤΟΝCΤΕΦΑΝΟΝΕΠ
STONE-CAST(*past*) THE Stephen ON-

ΙΚΑΛΟΥΜΕΝΟΝΚΑΙΛΕΓΟΝΤ
CALLING AND sayING

ΑΚΥΡΙΕΙΗCΟΥΔΕΞΑΙΤΟΠΝ
Master! JESUS RECEIVE THE spirit

ΕΥΜΑΜΟΥΘΕΙCΔΕΤΑΓΟΝΑΤ
60 OF-ME PLACING YET THE KNEES

s1* *omits* to-SOUND GREAT
ΑΕΚΡΑΞΕΝΦΩΝΗΜΕΓΑΛΗΚΥ
he-CRIES to-SOUND GREAT Mas-

ΡΙΕΜΗCΤΗCΗCΑΥΤΟΙCΤΑΥ
ter NO YOU-SH'D-BE-STANDING to-them this

s THE missing this
ΤΗΝΤΗΝΑΜΑΡΤΙΑΝΚΑΙΤΟΥ
THE missing AND this

ΤΟΕΙΠΩΝΕΚΟΙΜΗΘΗCΑΥΛΟ
8 saying he-WAS-reposed SAUL

CΔΕΗΝCΥΝΕΥΔΟΚΩΝΤΗΑΝΑ
YET WAS TOGETHER-WELL-SEEMING to-THE UP-LIFT-

s Ο.
ΙΡΕCΕΙΑΥΤΟΥΕΓΕΝΕΤΟΔΕ
ing OF-him BECAME YET

s Ο.
ΕΝΕΚΕΙΝΗΤΗΗΜΕΡΑΔΙΩΓΜ
IN that THE DAY CHASING

A Ν
ΟCΜΕΓΑCΕΠΙΤΗΝΕΚΚΛΗCΙ
GREAT ON THE OUT-CALLED

ΑΝΤΗΝΕΝΙΕΡΟCΟΛΥΜΟΙC
THE IN JERUSALEM

ABs1* *omit* AND B *adds* ΔΕ YET *and* A ΤΕ BESIDES
ΚΑΙΠΑΝΤΕCΔΙΕCΠΑΡΗCΑ
AND ALL WERE-THRU-SOWN

ΝΚΑΤΑΤΑCΧΩΡΑCΤΗCΙΟΥΔ
according-to THE SPACES OF-THE JUDEA

4 We now enter the second cycle of the kingdom testimony. Jerusalem and Judea have not heeded its proclamation. It is now offered to Samaria, then it will go to the limits of the land, and even to the proselytes like the eunuch and Cornelius. Thus it was that the Lord had commanded (1:8).

After the ten tribes, whose capital was Samaria, were exiled, the king of Assyria sent colonists to repopulate the country (2 Ki.17:24-27). They intermarried with the remaining Israelites and thus sprang the mixed race of the Samaritans. Because the Jews would not recognize them or allow them to help in rebuilding the temple, they stirred up the Persian king against the Jews, and hindered the work of restoration. They also built their own temple on mount Gerizim and worshiped according to the law. They recognized only the five books of Moses. Thus sprang up a jealous antagonism between them and the Jews, so that the latter refused to have any dealings with them. As they, however, worshiped Jehovah and taught the law and had a strain of Jewish blood, it was fitting that they should hear the proclamation of Christ, after Judea had been evangelized. Physically they were nearer the Jews than any other nation. Thus the widening testimony to the kingdom spread, until the evangel reaches the limits of the land. Then it is carried beyond by means of Saul, who at this time, was its chief opponent.

9 The Roman Empire was overrun with fortune tellers and jugglers and magicians, many of whom were Jews. The Samaritans were a simple, credulous people, and in their amazement, they gave Simon the place which belongs to Christ. But when the evangel came, Simon himself was amazed for he could see that it was accompanied with a power such as he had never known. His case is an example of "faith" founded on miracles, which is very different from the faith which is based on God's word, apart from the evidence of the senses. Many believed in the Lord when they beheld the signs which He did, yet Jesus did not entrust Himself to them, because He knew what was in humanity (Jn.2:23-25).

2 the apostles. Yet pious men are
Stephen's pall-bearers and make a
great grieving over him.
3 Now Saul devastated the ecclesia:
going into the homes, dragging out
men as well as women, he gave them
over to jail.
4 They indeed, then, who are dis-
persed, passed through, evangeliz-
5 ing the word. Now Philip, coming
down into the city of Samaria, pro-
6 claimed Christ to them. Now the
throngs with one accord heeded
the things being said by Philip, on
hearing them and observing the
7 signs which he did. For many of
those having unclean spirits, im-
ploring with a loud voice, they
came out. Now many who were
paralytics and lame were cured.
8 Now much joy came to be in that
city.
9 Now a certain man named Si-
mon belonged in the city before,
using magic and amazing the
nation of the Samaritans, saying
10 himself to be some great one, whom
they all heeded, from the small to
the great, saying "This is the power
of the god, which is called Great."
11 Now they heeded him because of
the considerable time the magic has
amazed them.
12 Now when they believe Philip
preaching the evangel concerning
the kingdom of God and the name
of Jesus Christ, they were baptized,
13 men as well as women. Now Simon
himself also believes, and, being
baptized, was waiting on Philip. Be-
sides, beholding the great signs and
powers occurring, he is amazed.

s o.
ΔΙΑϹΚΑΙϹΑΜΑΡΕΙΑϹΠΛΗΝ
AND SAMARIA MORELY

ΤΩΝΑΠΟϹΤΟΛΩΝϹΥΝΕΚΟΜΙ
2 OF-THE commissioners TOGETHER-FETCH

ϹΑΝΔΕΤΟΝϹΤΕΦΑΝΟΝΑΝΔΡ
YET THE Stephen MEN

ΕϹΕΥΛΑΒΕΙϹΚΑΙΕΠΟΙΗϹΑ
pious AND THEY-make

ΝΚΟΠΕΤΟΝΜΕΓΑΝΕΠΑΥΤΩϹ
3 STRIKING GREAT ON him SAUL

ΑΥΛΟϹΔΕΕΛΥΜΑΙΝΕΤΟΤΗΝ
YET LOOSE-MAD-ED THE

A¹ o.
ΕΚΚΛΗϹΙΑΝΚΑΤΑΤΟΥϹΟΙΚ
OUT-CALLED according-to THE HOMES

ΟΥϹΕΙϹΠΟΡΕΥΟΜΕΝΟϹϹΥΡ
INTO-GOING DRAGGING

s¹* *adds* ΤΟΥϹ THE
ΩΝΤΕΑΝΔΡΑϹΚΑΙΓΥΝΑΙΚΑ
BESIDES MEN AND WOMEN

ϹΠΑΡΕΔΙΔΟΥΕΙϹΦΥΛΑΚΗΝ
he-BESIDE-GAVE INTO GUARD-house

ΟΙΜΕΝΟΥΝΔΙΑϹΠΑΡΕΝΤΕϹ
4 THE INDEED THEN *ones*-BEING-THRU-SOWN

THRU- *omitted by* s¹*
ΔΙΗΛΘΟΝΕΥΑΓΓΕΛΙΖΟΜΕΝ
THRU-CAME WELL-MESSAGIZING

ΟΙΤΟΝΛΟΓΟΝΦΙΛΙΠΠΟϹΔΕ
5 THE saying Philip YET

ΚΑΤΕΛΘΩΝΕΙϹΤΗΝΠΟΛΙΝΤ
DOWN-COMING INTO THE city OF-

s¹* ΚΑΙϹ s o.
ΗϹϹΑΜΑΡΕΙΑϹΕΚΗΡΥϹϹΕΝ
THE SAMARIA PROCLAIMED

ΑΥΤΟΙϹΤΟΝΧΡΙϹΤΟΝΠΡΟϹ
6 to-them THE ANOINTED heeded

ΕΙΧΟΝΔΕΟΙΟΧΛΟΙΤΟΙϹΛΕ
YET THE THRONGS to-THE *being*-

ΓΟΜΕΝΟΙϹΥΠΟΤΟΥΦΙΛΙΠΠ
said by THE Philip

ΟΥΟΜΟΘΥΜΑΔΟΝΕΝΤΩΑΚΟΥ
LIKE-FEEL IN THE TO-BE-HEAR-

s o.
ΕΙΝΑΥΤΟΥϹΚΑΙΒΛΕΠΕΙΝΤ
ING them AND TO-BE-looking THE

s o. A o.
ΑϹΗΜΕΙΑΑΕΠΟΙΕΙΠΟΛΛΟΙ
7 SIGNS WHICH he-DID MANY

ΓΑΡΤΩΝΕΧΟΝΤΩΝΠΝΕΥΜΑΤ
for OF-THE *ones*-HAVING spirits

ΑΑΚΑΘΑΡΤΑΒΟΩΝΤΑΦΩΝΗΜ
unclean IMPLORING to-SOUND GREAT

ΕΓΑΛΗΕΞΗΡΧΟΝΤΟΠΟΛΛΟΙ
THEY-OUT-CAME MANY

ΔΕΠΑΡΑΛΕΛΥΜΕΝΟΙΚΑΙΧΩ
YET HAVING-*been*-paralyzed AND LAME

ΛΟΙΕΘΕΡΑΠΕΥΘΗϹΑΝΕΓΕΝ
8 WERE-cured BECAME

ΕΤΟΔΕΠΟΛΛΗΧΑΡΑΕΝΤΗΠΟ
YET much JOY IN THE city

s o.
ΛΕΙΕΚΕΙΝΗΑΝΗΡΔΕΤΙϹΟΝ
9 that MAN YET ANY to-

ΟΜΑΤΙϹΙΜΩΝΠΡΟΥΠΗΡΧΕΝ
NAME SIMON BEFORE-belonged

s o.
ΕΝΤΗΠΟΛΕΙΜΑΓΕΥΩΝΚΑΙΕ
IN THE city MAGIC-ING AND OUT-

ΞΙϹΤΑΝΩΝΤΟΕΘΝΟϹΤΗϹϹΑ
STANDING THE NATION OF-THE SA-

s o.
ΜΑΡΕΙΑϹΛΕΓΩΝΕΙΝΑΙΤΙΝ
MARIA saying TO-BE ANY

ΑΕΑΥΤΟΝΜΕΓΑΝΩΠΡΟϹΕΙΧ
10 self GREAT to-WHOM heeded

s Α B+Ε
ΟΝΠΑΝΤΕϹΑΠΟΜΙΚΡΟΥΕΩϹ
ALL FROM LITTLE TILL

ΜΕΓΑΛΟΥΛΕΓΟΝΤΕϹΟΥΤΟϹ
GREAT saying this

ΕϹΤΙΝΗΔΥΝΑΜΙϹΤΟΥΘΕΟΥ
IS THE ABILITY OF-THE god

ΗΚΑΛΟΥΜΕΝΗΜΕΓΑΛΗΠΡΟϹ
11 THE *one-be*ING-CALLED GREAT THEY-

ΕΙΧΟΝΔΕΑΥΤΩΔΙΑΤΟΙΚΑΝ
heeded YET to-him THRU THE to-enough

As o.
ΩΧΡΟΝΩΤΑΙϹΜΑΓΕΙΑΙϹΕΞ
TIME THE MAGIC TO-

A Ι A+Ι
ΕϹΤΑΚΕΝΑΙΑΥΤΟΥϹΟΤΕΔΕ
12 HAVE-OUT-STOOD them when YET

s¹* OF- ΟΥ ΟΥ
ΕΠΙϹΤΕΥϹΑΝΤΩΦΙΛΙΠΠΩΕ
THEY-BELIEVE to-THE Philip WELL-

s¹* -ΟΥ
ΥΑΓΓΕΛΙΖΟΜΕΝΩΠΕΡΙΤΗϹ
MESSAGIZING ABOUT THE

s o. s¹* ΚΥΡΙΟΥ Master
ΒΑϹΙΛΕΙΑϹΤΟΥΘΕΟΥΚΑΙΤ
KINGdom OF-THE God AND THE

ΟΥΟΝΟΜΑΤΟϹΙΗϹΟΥΧΡΙϹΤ
NAME OF-JESUS ANOINTED

A *omits* BESIDES
ΟΥΕΒΑΠΤΙΖΟΝΤΟΑΝΔΡΕϹΤ
THEY-*were*-DIPIZED MEN ° BE-

ΕΚΑΙΓΥΝΑΙΚΕϹΟΔΕϹΙΜΩΝ
13 SIDES AND WOMEN THE YET SIMON

ΚΑΙΑΥΤΟϹΕΠΙϹΤΕΥϹΕΝΚΑ
AND he BELIEVES AND

ΙΒΑΠΤΙϹΘΕΙϹΗΝΠΡΟϹΚΑΡ
BEING-DIPIZED WAS persevering

s Ο
ΤΕΡΩΝΤΩΦΙΛΙΠΠΩΘΕΩΡΩΝ
to-THE Philip beholding

B Δ=THE s o. s o.
ΤΕϹΗΜΕΙΑΚΑΙΔΥΝΑΜΕΙϹΜ
BESIDES SIGNS AND ABILITIES GREAT

14 As our Lord told the woman at the well, salvation is of the Jews. And moreover, the twelve apostles were appointed to have jurisdiction over the whole land, including Samaria. Hence, holy spirit is not imparted to them except through the mediacy of the apostles. This is in marked contrast with the case of Cornelius and his friends, who received holy spirit without baptism or the laying on of hands. It is evident from this that physical affinity and miracles hinder rather than help the outflow of the spirit.

The exceptional dealing with the Samaritan believers, who were a circumcised people, is seen in the fact that, though repentant and baptized, they had not received the holy spirit upon these conditions as promised by Peter to the believers in Jerusalem (Ac.2[38]). The ancient schism must now end, and Samaria must acknowledge Jerusalem as God's earthly seat of government. The supreme gift can be bestowed only as they recognize their dependence on Peter and John as come down from Jerusalem.

18 To this day men fondly imagine that spiritual gifts may be bought with money. One of the most delusive and disastrous notions in the church today is that a billion dollar budget will buy billions worth of spiritual benefit. God's gratuities are not sold to the best bidder; we cannot gain His grace with gold. Any effort to bribe Him can only bring down His displeasure. Would that there were more like Peter, who spurned the silver which sought to buy the benefits of the evangel! The church has sunk so low that it is eager to trade its blessings for sordid gain. Peter would lose prestige today if he would not take advantage of such an opportunity to add a goodly sum to the fund for the furtherance of the kingdom!

19 Among the nations, in Paul's later ministries, the spirit is received on believing, without the intervention of apostles, or baptism, or laying on of hands (Eph.1[13]). And with the removal of such mediate causes, the effect of holy spirit's presence also changes. It is no longer manifest in signs which confirmed the coming of the kingdom, such as the gift of tongues and healing, but in the love, joy and peace which become God's dwelling place.

14 Now the apostles in Jerusalem,
hearing that Samaria has received
the word of God, dispatch to them
15 Peter and John, who, descending,
pray concerning them so that
they may be obtaining holy spirit,
16 for it was not as yet fallen on any
of them, only, having been baptized,
they belonged to the name of
17 the Lord Jesus. Then they place
their hands on them and they obtained
holy spirit.

18 Now Simon, perceiving that
through the imposition of the hands
of the apostles the spirit is being
19 given, offers them money, saying,
"Give me also this authority, that
on whomsoever I may be imposing
hands, he may be obtaining holy
spirit."

20 Yet Peter said to him, "May
your silver be for destruction together
with you, seeing that you
infer that the gratuity of God is
to be acquired by means of money!
21 There is neither part nor lot for
you in this matter, for your heart
22 is not straight in front of God. Repent,
then, from this evil of yours,
and be beseeching the Lord, if,
consequently, the notion of your
23 heart will be forgiven you. For I
see you are in the bile of bitterness
and the fetter of injustice."

24 Now answering, Simon said,
"*You* be beseeching the Lord for
my sake so that none of the things
you have declared may be coming
on me."

25 They indeed, then, who certify
and speak the word of the Lord,
returned to Jerusalem. They evangelized
many of the villages of the
Samaritans, besides.

ΕΓΑΛΛΑϹΓΕΙΝΟΜΕΝΑϹΕΞΙϹ
BECOMING *is*-OUT-STOOD
s1* +N
ΤΑΤΟΑΚΟΥϹΑΝΤΕϹΔΕΟΙΕΝ
14 HEAR*ing* YET THE IN
ΙΕΡΟϹΟΛΥΜΟΙϹΑΠΟϹΤΟΛΟ
JERUSALEM commissioners
s o.
ΙΟΤΙΔΕΔΕΚΤΑΙΗϹΑΜΑΡΕΙ
that HAS-RECEIVED THE SAMARIA
s1* ΧΡΙϹΤΟΥ ANOINTED
ΑΤΟΝΛΟΓΟΝΤΟΥΘΕΟΥΑΠΕϹ
THE saying OF-THE God THEY-com-
s o.
ΤΕΙΛΑΝΠΡΟϹΑΥΤΟΥϹΠΕΤΡ
mission TOWARD them Peter
B o. A+Є
ΟΝΚΑΙΙΩΑΝΝΗΝΟΙΤΙΝΕϹΚ
15 AND JOHN WHO-ANY DOWN-
B Є
ΑΤΑΒΑΝΤΕϹΠΡΟϹΗΥΞΑΝΤΟ
STEPP*ing* THEY-pray
ΠΕΡΙΑΥΤΩΝΟΠΩϹΛΑΒΩϹΙΝ
ABOUT them WHICH-how THEY-MAY-BE-GETTING
ΠΝΕΥΜΑΑΓΙΟΝΟΥΔΕΠΩΓΑΡ
16 spirit HOLY NOT-YET-as-yet for
ΗΝΕΠΟΥΔΕΝΙΑΥΤΩΝΕΠΙΠΕ
it-WAS ON NOT-YET-ONE OF-them HAVING-ON-
s1* o.
ΠΤΩΚΟϹΜΟΝΟΝΔΕΒΕΒΑΠΤΙ
FALLEN ONLY YET HAVING-*been*-DIP-
ϹΜΕΝΟΙΥΠΗΡΧΟΝΕΙϹΤΟΟΝ
IZED THEY-belonged INTO THE NAME
ΟΜΑΤΟΥΚΥΡΙΟΥΙΗϹΟΥΤΟΤ
17 OF-THE Master JESUS then
B *apparently* O s o.
ΕΕΠΕΤΙΘΕϹΑΝΤΑϹΧΕΙΡΑϹ
THEY-ON-PLACE THE HANDS
ΕΠΑΥΤΟΥϹΚΑΙΕΛΑΜΒΑΝΟΝ
ON them AND THEY-GOT-UP
ΠΝΕΥΜΑΑΓΙΟΝΙΔΩΝΔΕΟϹΙ
18 spirit HOLY PERCEIVING YET THE SI-
ΜΩΝΟΤΙΔΙΑΤΗϹΕΠΙΘΕϹΕΩ
MON that THRU THE ON-PLACing
s o.
ϹΤΩΝΧΕΙΡΩΝΤΩΝΑΠΟϹΤΟΛ
OF-THE HANDS OF-THE commissioners
A *adds* ΤΟΑΓ
ΩΝΔΙΔΟΤΑΙΤΟΠΝΕΥΜΑΠΡΟ
IS-*be*ING-GIVEN THE spirit he-
ΙΟΝ THE HOLY *but crosses it out*
ϹΗΝΕΓΚΕΝΑΥΤΟΙϹΧΡΗΜΑΤ
TOWARD-CARRIES to-them moneys
ΑΛΕΓΩΝΔΟΤΕΚΑΜΟΙΤΗΝΕΞ
19 sayING BE-YE-GIVING AND-to-ME THE au-
ΟΥϹΙΑΝΤΑΥΤΗΝΙΝΑΩΕΑΝΕ
thority this THAT to-WHOM IF-EVER I-
s o.
ΠΙΘΩΤΑϹΧΕΙΡΑϹΛΑΜΒΑΝΗ
MAY-BE-ON-PLACING THE HANDS he-MAY-BE-GETTING-UP
ΠΝΕΥΜΑΑΓΙΟΝΠΕΤΡΟϹΔΕΕ
20 spirit HOLY Peter YET said

s1* them ΥϹ
ΙΠΕΝΠΡΟϹΑΥΤΟΝΤΟΑΡΓΥΡ
TOWARD him THE SILVER
ΙΟΝϹΟΥϹΥΝϹΟΙΕΙΗΕΙϹΑΠ
OF-YOU TOGETHER to-YOU MAY-BE INTO de-
s o.
ΩΛΕΙΑΝΟΤΙΤΗΝΔΩΡΕΑΝΤΟ
struction that THE gratuity OF-THE
ΥΘΕΟΥΕΝΟΜΙϹΑϹΔΙΑΧΡΗΜ
God YOU-infer THRU moneys
ΑΤΩΝΚΤΑϹΘΑΙΟΥΚΕϹΤΙΝϹ
21 TO-BE-ACQUIRING NOT IS to-
ΟΙΜΕΡΙϹΟΥΔΕΚΛΗΡΟϹΕΝΤ
YOU PART NOT-YET LOT IN THE
ΩΛΟΓΩΤΟΥΤΩΗΓΑΡΚΑΡΔΙΑ
saying this THE for HEART
s o.
ϹΟΥΟΥΚΕϹΤΙΝΕΥΘΕΙΑΕΝΑ
OF-YOU NOT IS WELL-PLACED IN-INSTEAD
ΝΤΙΤΟΥΘΕΟΥΜΕΤΑΝΟΗϹΟΝ
22 OF-THE God after-MIND-YOU
ΟΥΝΑΠΟΤΗϹΚΑΚΙΑϹϹΟΥΤΑ
THEN FROM THE EVIL OF-YOU this
ΥΤΗϹΚΑΙΔΕΗΘΗΤΙΤΟΥΚΥΡ
AND BE-YOU-BEING-BOUND OF-THE Master
ΙΟΥΕΙΑΡΑΑΦΕΘΗϹΕΤΑΙϹΟ
IF CONSEQUENTLY WILL-BE-BEING-FROM-LET to-
ΙΗΕΠΙΝΟΙΑΤΗϹΚΑΡΔΙΑϹϹ
YOU THE ON-MIND OF-THE HEART OF-
ΟΥΕΙϹΓΑΡΧΟΛΗΝΠΙΚΡΙΑϹ
23 YOU INTO for BILE OF-BITTERness
ΚΑΙϹΥΝΔΕϹΜΟΝΑΔΙΚΙΑϹΟ
AND TOGETHER-BOND OF-UNJUSTness I-AM-
ΡΩϹΕΟΝΤΑΑΠΟΚΡΙΘΕΙϹΔΕ
24 SEEING YOU BEING answering YET
s ΔΙ
ΟϹΙΜΩΝΕΙΠΕΝΔΕΗΘΗΤΕΥΜ
THE SIMON said BE-BEING-BOUND YE
s o.
ΕΙϹΥΠΕΡΕΜΟΥΠΡΟϹΤΟΝΚΥ
OVER ME TOWARD THE Mas-
ΡΙΟΝΟΠΩϹΜΗΔΕΝΕΠΕΛΘΗΕ
ter WHICH-how NO-YET-ONE MAY-BE-ON-COMING ON
ΠΕΜΕΩΝΕΙΡΗΚΑΤΕΟΙΜΕΝΟ
25 ME OF-WHICH YE-HAVE-declared THE INDEED THEN
s Ο
ΥΝΔΙΑΜΑΡΤΥΡΑΜΕΝΟΙΚΑΙ
ones-THRU-witness*ing* AND
ΛΑΛΗϹΑΝΤΕϹΤΟΝΛΟΓΟΝΤΟ
TALK*ing* the saying OF-THE
A ΘΥ=God
ΥΚΥΡΙΟΥΥΠΕϹΤΡΕΦΟΝΕΙϹ
Master RETURNED INTO
ΙΕΡΟϹΟΛΥΜΑΠΟΛΛΑϹΤΕΚΩ
JERUSALEM MANY BESIDES VIL-
s o.
ΜΑϹΤΩΝϹΑΜΑΡΕΙΤΩΝΕΥΗΓ
LAGES OF-THE SAMARITANS THEY-WELL-

26 It is notable that the messenger, or angel, who spoke to Philip is also called "the spirit" (29) and "the spirit of the Lord" (39). This suggests that these expressions may refer to created beings in some places where we are accustomed to understanding it of the holy spirit of God. In order to leave the subject open and not inject our own opinions or prejudices it has been thought best to spell spirit always without a capital S. This will leave the matter open to the student's own interpretation.

26 Gaza, once one of the five chief cities of the Philistines, was located near the southern limits of the land, not far from the Mediterranean.

27 Ethiopia includes the country south of Egypt, of which the island of Meroe, in the upper Nile, was the chief center. The title, Candace, was usually given to the queens, who ruled in Ethiopia in ancient times. The eunuch must have been a proselyte of Judaism, to come all the way from Ethiopia to worship at Jerusalem. It seems strange that he should not have been reached with the evangel of Christ in the holy city, where the apostles still remained. It indicates the fact that Jerusalem and Judea are apostate, for this stranger is going away without knowing the One Who fulfilled the fifty-third of Isaiah. But where God has prepared such a reader and hearer of His word as this Ethiopian, He always sends His preacher.

The kingdom, when it is set up by Christ in the day of the Lord, will reach all the descendants of Noah's sons. In the early part of Acts they are evangelized representatively. The eunuch probably traced his lineage from Ham. Cornelius was a descendant of Japheth. The Jews, of course, sprang from Shem.

32 Hezekiah, king of Judah, was the most beautiful type of Christ as the Vicarious Sufferer. The prophet Isaiah probably refers to his experience in the fifty-third chapter, in which are some statements which cannot be applied literally to the great Antitype. But the spirit charges the prophet's words with higher truth and deeper doctrine, so that Hezekiah's typical sufferings foretell the sufferings of His Lord.

26 Now a messenger of the Lord
speaks to Philip, saying, "Rise and
be going at midday on the road
which is descending from Jerusalem
to Gaza. This is a wilderness."
27 And rising, he was gone. And *lo!*
a man, an Ethiopian eunuch, a potentate of Candace, queen of the
Ethiopians, who was over her entire
exchequer, who had come, worship-
28 ing, to Jerusalem. And he was
returning and sitting in his chariot,
and read the prophet Isaiah.
29 Now the spirit said to Philip,
"Approach and join this chariot."
30 Now Philip, running toward him,
hears him reading Isaiah, the
prophet, and said, "You surely
31 know what you are reading!" Yet
he said, "How could I, should no
one be guiding me?" And he
entreats Philip, stepping up, to be
32 seated with him. Now the context
of the scripture which he read was
this:

"As a sheep to slaughter was He led,
And as a lamb in front of its shearer is not bleating,
Thus He is not opening His mouth.
33 In His humiliation His judgment was taken away.
Who will be relating His generation,
Seeing that His life is being taken away from the earth?"

34 Now, answering, the eunuch said
to Philip, "I am beseeching of you,
concerning whom is the prophet
saying this, concerning himself or
concerning some different person?"
35 Now Philip, opening his mouth,
and beginning from this scripture,
evangelizes to him Jesus.

A+Є
ΓΕΛΙΖΟΝΤΟΑΓΓΕΛΟϹΔΕΚΥ
26 MESSAGIZED MESSENGER YET OF-

ΡΙΟΥΕΛΑΛΗϹΕΝΠΡΟϹΦΙΛΙ
Master TALKS TOWARD Philip

ΠΠΟΝΛΕΓΩΝΑΝΑϹΤΗΘΙΚΑΙ
saying BE-UP-STANDING AND

ΠΟΡΕΥΟΥΚΑΤΑΜΕϹΗΜΒΡΙΑ
BE-GOING according-to MID-DAY

B^{1} *repeats* THE WAY s^{1*} *adds* ΚΑΛΟΥΜΕΝ
ΝΕΠΙΤΗΝΟΔΟΝΤΗΝΚΑΤΑΒΑ
ON THE WAY THE *one*-DOWN-STEP-

ΗΝ *be*ING-CALLED
ΙΝΟΥϹΑΝΑΠΟΙΕΡΟΥϹΑΛΗΜ
PING FROM JERUSALEM

ΕΙϹΓΑΖΑΝΑΥΤΗΕϹΤΙΝΕΡΗ
INTO GAZA this IS DESOLATE

ΜΟϹΚΑΙΑΝΑϹΤΑϹΕΠΟΡΕΥΘ
27 AND UP-STANDING he-WAS-GONE

ΗΚΑΙΙΔΟΥΑΝΗΡΑΙΘΙΟΨΕΥ
AND BE-PERCEIVING MAN ETHIOPIAN EU-

ΝΟΥΧΟϹΔΥΝΑϹΤΗϹΚΑΝΔΑΚ
NUCH ABLer OF-CANDACE

A+Є
ΗϹΒΑϹΙΛΙϹϹΗϹΑΙΘΙΟΠΩΝ
KINGess OF-ETHIOPIANS

ΟϹΗΝΕΠΙΠΑϹΗϹΤΗϹΓΑΖΗϹ
WHO WAS ON EVERY OF-THE EXCHEQUER

As^{1*} *omit* WHO
ΑΥΤΗϹΟϹΕΛΗΛΥΘΕΙΠΡΟϹΚ
OF-her WHO HAD-COME worshipING(*fut.*)

ΥΝΗϹΩΝΕΙϹΙΕΡΟΥϹΑΛΗΜΗ
28 INTO JERUSALEM he-

B Δ=YET
ΝΤΕΥΠΟϹΤΡΕΦΩΝΚΑΙΚΑΘΗ
WAS BESIDES reTURNING AND sittING

ΜΕΝΟϹΕΠΙΤΟΥΑΡΜΑΤΟϹΑΥ
ON THE chariot OF-

As^{1*} *omit* AND B+Є A *adds* BESIDES ΤΕ
ΤΟΥΚΑΙΑΝΕΓΙΝΩϹΚΕΝΤΟΝ
him AND read THE

ΠΡΟΦΗΤΗΝΗϹΑΙΑΝΕΙΠΕΝΔ
29 BEFORE-AVERrer ISAIAH said YET

ΕΤΟΠΝΕΥΜΑΤΩΦΙΛΙΠΠΩΠΡ
THE spirit to-THE Philip BE-TO-

ΟϹΕΛΘΕΚΑΙΚΟΛΛΗΘΗΤΙΤΩ
WARD-COMING AND BE-BEING-JOINED to-THE

ΑΡΜΑΤΙΤΟΥΤΩΠΡΟϹΔΡΑΜΩ
30 chariot this TOWARD-RUNNING

ΝΔΕΟΦΙΛΙΠΠΟϹΗΚΟΥϹΕΝΑ
YET THE Philip HEARS OF-

s o.
ΥΤΟΥΑΝΑΓΕΙΝΩϹΚΟΝΤΟϹΗ
him readING I-

ϹΑΙΑΝΤΟΝΠΡΟΦΗΤΗΝΚΑΙΕ
SAIAH THE BEFORE-AVERRer AND said

B+Є
ΙΠΕΝΑΡΑΓΕΓΙΝΩϹΚΕΙϹΑΑ
CONSEQUENTLY SURELY YOU-ARE-KNOWING

B+Є
ΝΑΓΙΝΩϹΚΕΙϹΟΔΕΕΙΠΕΝΠ
31 WHICH YOU-ARE-readING THE YET said how

A *omits* EVER
ΩϹΓΑΡΑΝΔΥΝΑΙΜΗΝΕΑΝΜΗ
for EVER MAY-I-BE-ABLE IF-EVER NO

B^{1} Δ sB^{1} ΕΙ WILL-
ΤΙϹΟΔΗΓΗϹΗΜΕΠΑΡΕΚΑΛ
ANY SH'D-BE-WAY-LEADING ME he-BESIDE-CALLS

ΕϹΕΝΤΕΤΟΝΦΙΛΙΠΠΟΝΑΝΑ
BESIDES THE Philip UP-

A+Є s Єo.
ΒΑΝΤΑΚΑΘΙϹΑΙϹΥΝΑΥΤΩΗ
32 STEPPing TO-be-seated TOGETHER to-him THE

ΔΕΠΕΡΙΟΧΗΤΗϹΓΡΑΦΗϹΗΝ
YET ABOUT-HAVing OF-THE WRITing WHICH

B+Є
ΑΝΕΓΙΝΩϹΚΕΝΗΝΑΥΤΗΩϹΠ
he-read WAS this AS sheep

ΡΟΒΑΤΟΝΕΠΙϹΦΑΓΗΝΗΧΘΗ
ON SLAYing He-WAS-LED

ΚΑΙΩϹΑΜΝΟϹΕΝΑΝΤΙΟΝΤΟ
AND AS LAMB IN-INSTEAD OF-THE

s o. As Δ
ΥΚΕΙΡΟΝΤΟϹΑΥΤΟΝΑΦΩΝΟ
one-SHEARING him UN-SOUND

s Υ o.
ϹΟΥΤΩϹΟΥΚΑΝΟΙΓΕΙΤΟϹΤ
thus NOT He-IS-UP-OPENING THE MOUTH

As o.
ΟΜΑΑΥΤΟΥΕΝΤΗΤΑΠΕΙΝΩϹ
33 OF-Him IN THE Lowness

A+Є
ΕΙΗΚΡΙϹΙϹΑΥΤΟΥΗΡΘΗΤΗ
THE JUDGing OF-Him WAS-LIFTED THE

ΝΓΕΝΕΑΝΑΥΤΟΥΤΙϹΔΙΗΓΗ
generation OF-Him ANY WILL-BE-re-

ϹΕΤΑΙΟΤΙΑΙΡΕΤΑΙΑΠΟΤΗ
latING that IS-*be*ING-LIFTED FROM THE

ϹΓΗϹΗΖΩΗΑΥΤΟΥΑΠΟΚΡΙΘ
34 LAND THE LIFE OF-Him answerING

ΕΙϹΔΕΟΕΥΝΟΥΧΟϹΤΩΦΙΛΙ
YET THE EUNUCH to-THE Philip

A ΔΑΙΟΜΕ
ΠΠΩΕΙΠΕΝΔΕΟΜΑΙϹΟΥΠΕΡ
said I-AM-beseechING OF-YOU ABOUT

ΙΤΙΝΟϹΟΠΡΟΦΗΤΗϹΛΕΓΕΙ
ANY THE BEFORE-AVERrer IS-sayING

this *by* B^{2} *in margin*
ΤΟΥΤΟΠΕΡΙΕΑΥΤΟΥΗΠΕΡΙ
this ABOUT self OR ABOUT

ΕΤΕΡΟΥΤΙΝΟϹΑΝΟΙΞΑϹΔΕ
35 DIFFERENT ANY UP-OPENing YET

ΟΦΙΛΙΠΠΟϹΤΟϹΤΟΜΑΑΥΤΟ
THE Philip THE MOUTH OF-him

ΥΚΑΙΑΡΞΑΜΕΝΟϹΑΠΟΤΗϹΓ
AND beginning FROM THE WRIT-

s^{1*} *adds* ΚΑΙ AND
ΡΑΦΗϹΤΑΥΤΗϹΕΥΗΓΓΕΛΙϹ
ing this he-WELL-MESSAGIZES

ΑΤΟΑΥΤΩΤΟΝΙΗϹΟΥΝΩϹΔΕ
36 to-him THE JESUS AS YET

36 Now as they went along the road
they came to some water, and the
eunuch is affirming, "*Lo!* Water!
What is preventing me from being
38 baptized?" And he orders the char-
iot to stand, and they both descend-
ed into the water, Philip as well as
the eunuch, and he baptizes him.
39 Now when they stepped up out of
the water, the spirit of the Lord
snatches away Philip, and the
eunuch perceived him no longer,
for he went his way rejoicing.
40 Now Philip was found in Azotus,
and, passing through, he preached
the evangel in all the cities, till his
coming into Cæsarea.

9 Now Saul, still breathing out
threats and murder against the dis-
ciples of the Lord, approaching the
2 chief priest, requests from him let-
ters for Damascus to the syna-
gogues, so that, if he should be
finding some who are of the way,
men as well as women, he may be
leading them bound to Jerusalem.
3 Now in his going he came to be
nearing Damascus. Suddenly a
light out of heaven flashes about
4 him. And, falling on the earth, he
hears a voice saying to him, "Saul,
Saul, why are you persecuting
5 Me?" Yet he said, "Who art Thou,
6 Lord?" Yet He said, "*I* am Jesus
Whom *you* are persecuting. Never-
theless, rise and be entering the city,
and it will be spoken to you what
you must be doing."
7 Now the men who are journeying
with him had stood dumbfounded,
hearing, indeed, the sound, yet be-
8 holding no one. Now Saul was
raised from the earth, yet, his eyes
having been opened, he observed
nothing. Now, leading him by the

1 Saul was at the stoning of Stephen (7[58]). He endorsed his assassination, and seems to have been the leader in the persecution which followed, until Jerusalem was emptied of all disciples except the apostles.

3 The call of Saul is the most marvelous of all the manifestations of God's grace. It is a pattern for us who believe in this day of grace. He was the foremost of sinners, yet God made him the foremost of His saints. The grace of the Lord overwhelmed him, with faith and love in Christ Jesus (1Tim.1[12-16]). The twelve apostles were called by the Lord on earth, before His ascension. Saul was called by the ascended glorified Lord from heaven. They were called in the land. He was called outside the land. Their ministry was confined to the land and the Hebrews of the dispersion. Paul's service was outside the land among the Hellenists and aliens. They were concerned with the earthly life of our Lord before His ascension. Paul begins with the Lord in glory.

4 This is only a brief outline of what was said. The following combines the three accounts and probably includes all that passed between Saul and the Lord:

THE LORD: Saul, Saul why are you persecuting Me? It is hard for you to kick against the goads.

SAUL: Who art Thou, Lord?

THE LORD: I am Jesus, the Nazarene, Whom you are persecuting.

SAUL: What shall I do, Lord?

THE LORD: But rise and stand on your feet, for I was seen by you for this, to select you for a deputy and a witness of what you have perceived, as well as what will be seen by you, extricating you from the people and from the nations, to whom I am commissioning you, to open their eyes, to turn them from darkness to light, and the authority of Satan to God, for them to get the pardon of sins and an allotment among those who have been hallowed by faith that is in Me. Stand up and go into the city of Damascus, and there you will be spoken to concerning all which has been set for you to be doing.

7 The apparent discrepancies between this verse and 22[9] are easily explained when we see that the vision was intended exclusively for Saul and

ΕΠΟΡΕΥΟΝΤΟΚΑΤΑΤΗΝΟΔΟ
THEY-WENT according-to THE WAY

ΝΗΛΘΟΝΕΠΙΤΙΥΔΩΡΚΑΙΦΗ
THEY-CAME ON ANY water AND IS-AVER-

s1* |
ϹΙΝΟΕΥΝΟΥΧΟϹΙΔΟΥΥΔΩΡ
RING THE EUNUCH BE-PERCEIVING water

ΤΙΚΩΛΥΕΙΜΕΒΑΠΤΙϹΘΗΝΑ
ANY IS-FORBIDDING ME TO-BE-DIPIZED

Verse 37 is not in ABS B o.
ΙΚΑΙΕΚΕΛΕΥϹΕΝϹΤΗΝΑΙΤ
38 AND he-ORDERS TO-STAND THE

ΟΑΡΜΑΚΑΙΚΑΤΕΒΗϹΑΝΑΜΦ
chariot AND THEY-DOWN-STEPPED both

ΟΤΕΡΟΙΕΙϹΤΟΥΔΩΡΟΤΕΦΙ
INTO THE water THE BESIDES

ΛΙΠΠΟϹΚΑΙΟΕΥΝΟΥΧΟϹΚΑ
Philip AND THE EUNUCH AND

ΙΕΒΑΠΤΙϹΕΝΑΥΤΟΝΟΤΕΔΕ
39 he-DIPIZES him when YET

ΑΝΕΒΗϹΑΝΕΚΤΟΥΥΔΑΤΟϹΠ
THEY-UP-STEPPED OUT OF-THE water spir-

A *adds* ΑΓΙΟΝΕΠΕΠΕϹΕΝΕΠΙΤΟΝΕ
ΝΕΥΜΑΚΥΡΙΟΥΗΡΠΑϹΕΝΤΟ
it OF-Master SNATCHES THE

ΥΝΟΥΧΟΝΑΓΓΕΛΟϹΔΕ HOLY HAS-FALLEN ON
ΝΦΙΛΙΠΠΟΝΚΑΙΟΥΚΕΙΔΕΝ
Philip AND NOT PERCEIVED

THE EUNUCH. MESSENGER YET
ΑΥΤΟΝΟΥΚΕΤΙΟΕΥΝΟΥΧΟϹ
him NOT-STILL THE EUNUCH

B OF-him THE WAY
ΕΠΟΡΕΥΕΤΟΓΑΡΤΗΝΟΔΟΝΑ
he-WENT for THE WAY OF-

ΥΤΟΥΧΑΙΡΩΝΦΙΛΙΠΠΟϹΔΕ
40 him JOYING Philip YET

ΕΥΡΕΘΗΕΙϹΑΖΩΤΟΝΚΑΙΔΙ
WAS-FOUND INTO AZOTUS AND THRU-

A *has the* Ζ *above line*
ΕΡΧΟΜΕΝΟϹΕΥΗΓΓΕΛΙΖΕΤ
COMING he-WELL-MESSAGIZED

s o. A THE cities ALL he-WELL-M.
ΟΤΑϹΠΟΛΕΙϹΠΑϹΑϹΕΩϹΤΟ
THE cities ALL TILL OF-THE

s o.
ΥΕΛΘΕΙΝΑΥΤΟΝΕΙϹΚΑΙϹΑ
TO-BE-COMING him INTO CAESAREA

As o. s2 *supplies* STILL B1 Ο As Ν
ΡΕΙΑΝΟΔΕϹΑΥΛΟϹΕΤΙΕΜΠ
9 THE YET SAUL STILL IN-BLOW-

s o.
ΝΕΩΝΑΠΕΙΛΗϹΚΑΙΦΟΝΟΥΕ
ING OF-threat AND OF-MURDER INTO

ΙϹΤΟΥϹΜΑΘΗΤΑϹΤΟΥΚΥΡΙ
THE LEARNERS OF-THE Master

ΟΥΠΡΟϹΕΛΘΩΝΤΩΑΡΧΙΕΡΕ
TOWARD-COMING to-THE chief-SACRED-*one*

s letters BESIDE him
ΙΗΤΗϹΑΤΟΠΑΡΑΥΤΟΥΕΠΙϹ
2 he-REQUESTS BESIDE him letters

ΤΟΛΑϹΕΙϹΔΑΜΑϹΚΟΝΠΡΟϹ
INTO DAMASCUS TOWARD

s o.
ΤΑϹϹΥΝΑΓΩΓΑϹΟΠΩϹΕΑΝΤ
THE TOGETHER-LEADS WHICH-how IF-EVER ANY

B OF-THE WAY BEING
ΙΝΑϹΕΥΡΗΟΝΤΑϹΤΗϹΟΔΟΥ
he-MAY-BE-FINDING BEING OF-THE WAY

ΑΝΔΡΑϹΤΕΚΑΙΓΥΝΑΙΚΑϹΔ
MEN BESIDES AND WOMEN HAV-

ΕΔΕΜΕΝΟΥϹΑΓΑΓΗΕΙϹΙΕΡ
ING-*been*-BOUND he-MAY-BE-LEADING INTO JER-

ΟΥϹΑΛΗΜΕΝΔΕΤΩΠΟΡΕΥΕϹ
3 USALEM IN YET THE TO-BE-GOING

ΘΑΙΕΓΕΝΕΤΟΑΥΤΟΝΕΓΓΙΖ
BECAME him TO-BE-NEARING

sB1 Ε o.
ΕΙΝΤΗΔΑΜΑϹΚΩΕΞΑΙΦΝΗϹ
to-THE DAMASCUS suddenly

A LIGHT ABOUT-GLEAM-FLINGS
ΤΕΑΥΤΟΝΠΕΡΙΗϹΤΡΑΨΕΝΦ
BESIDES him ABOUT-GLEAM-FLINGS LIGHT

ΩϹΕΚΤΟΥΟΥΡΑΝΟΥΚΑΙΠΕϹ
4 OUT OF-THE heaven AND FALLING

ΩΝΕΠΙΤΗΝΓΗΝΗΚΟΥϹΕΝΦΩ
ON THE LAND he-HEARS SOUND

ΝΗΝΛΕΓΟΥϹΑΝΑΥΤΩϹΑΟΥΛ
saying to-him SAUL (*Heb.*)

ϹΑΟΥΛΤΙΜΕΔΙΩΚΕΙϹΕΙΠΕ
5 SAUL ANY ME YOU-ARE-CHASING he-said

AB *omit* He-said
ΝΔΕΤΙϹΕΙΚΥΡΙΕΟΔΕΕΙΠΕ
YET ANY YOU-ARE Master THE YET He-said

A *adds* THE NAZARENE ΟΝΑΖΩΡΑΙΟϹ
ΝΕΓΩΕΙΜΙΙΗϹΟΥϹΟΝϹΥΔΙ
I AM JESUS WHOM YOU ARE-

ΩΚΕΙϹΑΛΛΑΑΝΑϹΤΗΘΙΚΑΙ
6 CHASING but BE-UP-STANDING AND

B | o. B |
ΕΙϹΕΛΘΕΕΙϹΤΗΝΠΟΛΙΝΚΑ
BE-INTO-COMING INTO THE city AND

ΙΛΑΛΗΘΗϹΕΤΑΙϹΟΙΟΤΙϹΕ
WILL-BE-BEING-TALKED to-YOU WHICH ANY YOU

ΔΕΙΠΟΙΕΙΝΟΙΔΕΑΝΔΡΕϹΟ
7 IS-BINDING TO-BE-DOING THE YET MEN THE

As o.
ΙϹΥΝΟΔΕΥΟΝΤΕϹΑΥΤΩΕΙϹ
TOGETHER-journeyING to-him HAD-

ΤΗΚΕΙϹΑΝΕΝΕΟΙΑΚΟΥΟΝΤ
STOOD DUMBFOUNDed HEARING

ΕϹΜΕΝΤΗϹΦΩΝΗϹΜΗΔΕΝΑΔ
INDEED OF-THE SOUND NO-YET-ONE YET

s1* o. o. s Ο s1* Ω o.
ΕΘΕΩΡΟΥΝΤΕϹΗΓΕΡΘΗΔΕϹ
8 beholdING WAS-ROUSED YET SAUL

B Δ A Ο | *and* s1* Υ
ΑΥΛΟϹΑΠΟΤΗϹΓΗϹΗΝΕΩΓΜ
FROM THE LAND OF-HAVING-*been*-

ΕΝΩΝΔΕΤΩΝΟΦΘΑΛΜΩΝΑΥΤ
UP-OPENED YET THE VIEWERS OF-him

A *adds* Δ *dimly above the line*
ΟΥΟΥΔΕΝΕΒΛΕΠΕΝΧΕΙΡΑΓ
NOT-YET-ONE he-looked HAND-LEADING

not for his fellow travelers. They were probably a little distance away and heard a sound and saw a light, but did not see the Person Who was speaking or recognize the sound as His voice. At first they fell on their faces, but they rose before Saul. There is a close harmony rather than any discrepancy in the various accounts.

The call of Saul is an entirely novel departure in this book. It is the first exhibition of pure grace—favor shown to one who deserves punishment—and is the key to the character of the ministries of the apostle Paul which occupy the latter half of this treatise on the proclamation of the kingdom. After the failure of the testimony in Jerusalem and Judea, Saul is called to carry it to the dispersion among the nations and to the proselytes and even to the idolaters themselves. Hence it must be founded, not on righteousness, for they had no deserts, but on grace. So he is called outside the land, by the Lord from heaven, while he is still the most malignant enemy of the evangel and deserving of the direst doom.

10 God graciously gives a double witness to His dealing with Saul. Ananias is quite his opposite, being a devout disciple. Saul would have found it almost impossible to join the disciples as he did without some such confirmatory testimony to his conversion, for Ananias himself was afraid to go to him, knowing what he had done and what he proposed to do.

15 What grace and sovereignty is seen in terming the terrible persecutor of His people a "choice instrument"! God's choice is not like man's. He works His will in the face of human opposition. The most undeserving are the fittest instruments for the manifestation of His favor.

15 Here we have the field and scope of Paul's ministries—first and foremost to the nations, later to kings, and meanwhile to the sons of Israel among the nations.

16 Paul suffered more than any other apostle. Long before his course was completed he claimed to be foremost in this (2Co.11[23-33]). All who are faithful are sure to share in the privilege of suffering for Christ's sake (Phil. 1[29]).

hand, they led him into Damascus,
9 and he was three days without using his eyes, and he neither ate nor drank.
10 Now there was a certain disciple
in Damascus named Ananias, and
the Lord said to him in a vision,
"Ananias!" Now he said, "*Lo!* it
11 is I, Lord!" Now the Lord to him,
"Rise, go to the street called
'Straight,' and seek a Tarsian
named Saul in the house of Judas,
12 for, *lo!* he is praying, and perceived in a vision a man named Ananias entering and placing his hands on him so that he should be recovering sight."
13 Yet Ananias answered, "Lord,
I hear from many concerning this
man, how much evil he does to Thy
14 saints in Jerusalem. And here he
has authority from the chief priests
to bind all who are invoking Thy
15 name." Yet the Lord said to him,
"Go, seeing that *he* is a choice instrument of Mine, to bear My name
before the nations as well as kings,
16 besides the sons of Israel, for *I* shall
be intimating to him how much he
must suffer for My name's sake."
17 Now Ananias came away and entered the house, and, placing his hands on him, said, "Brother Saul, the Lord, Jesus, Who was seen by you on the road by which you came, has commissioned me, so that you should be recovering sight and be
18 filled with holy spirit." And immediately as if scales fall from his
eyes, and he recovers sight. And
19 rising, he is baptized, and, obtaining nourishment, is strengthened.

ΦΓΟΥΝΤΕϹΔΕΑΥΤΟΝΕΙϹΗΓ
YET him THEY-INTO-LED

ΑΓΟΝΕΙϹΔΑΜΑϹΚΟΝΚΑΙΗΝ
9 INTO DAMASCUS AND he-WAS

s o.
ΗΜΕΡΑϹΤΡΕΙϹΜΗΒΛΕΠΩΝΚ
DAYS THREE NO looking AND

ΑΙΟΥΚΕΦΑΓΕΝΟΥΔΕΕΠΙΕΝ
NOT he-ATE NOT-YET he-DRANK

ΗΝΔΕΤΙϹΜΑΘΗΤΗϹΕΝΔΑΜΑ
10 WAS YET ANY LEARNer IN DAMASCUS

ϹΚΩΟΝΟΜΑΤΙΑΝΑΝΙΑϹΚΑΙ
to-NAME ANANIAS AND

ΕΙΠΕΝΠΡΟϹΑΥΤΟΝΕΝΟΡΑΜ
said TOWARD him IN sight

ΑΤΙΟΚΥΡΙΟϹΑΝΑΝΙΑΟΔΕΕ
THE Master ANANIAS THE YET he-

ΙΠΕΝΙΔΟΥΕΓΩΚΥΡΙΕΟΔΕΚ
11 said BE-PERCEIVING I Master! THE YET Mas-

ΥΡΙΟϹΠΡΟϹΑΥΤΟΝΑΝΑϹΤΑ
ter TOWARD him UP-STANDing

B *o.*
ϹΠΟΡΕΥΘΗΤΙΕΠΙΤΗΝΡΥΜΗ
YOU-BE-BEING-GONE ON THE street

s o.
ΝΤΗΝΚΑΛΟΥΜΕΝΗΝΕΥΘΕΙΑ
THE *one-be*ING-CALLED WELL-PLACE

ΝΚΑΙΖΗΤΗϹΟΝΕΝΟΙΚΙΑΙΟ
AND SEEK IN HOME OF-

ΥΔΑϹΑΥΛΟΝΟΝΟΜΑΤΙΤΑΡϹ
JUDAS SAUL to-NAME TARSIAN

ΕΑΙΔΟΥΓΑΡΠΡΟϹΕΥΧΕΤΑΙ
BE-PERCEIVING for he-IS-praying

A*s o.* A*s omit* IN sight
ΚΑΙΕΙΔΕΝΑΝΔΡΑΕΝΟΡΑΜΑ
12 AND he-PERCEIVED MAN IN sight

ΤΙΑΝΑΝΙΑΝΟΝΟΜΑΤΙΕΙϹΕ
ANANIAS to-NAME INTO-COMING

ΛΘΟΝΤΑΚΑΙΕΠΙΘΕΝΤΑΑΥΤ
AND ON-PLACING to-him

A*s*[1*] *omit* THE *s o.*
ΩΤΑϹΧΕΙΡΑϹΟΠΩϹΑΝΑΒΛΕ
THE HANDS WHICH-how he-SHOULD-BE-UP-

ΨΗΑΠΕΚΡΙΘΗΔΕΑΝΑΝΙΑϹΚ
13 lookING answerED YET ANANIAS Mas-

ΥΡΙΕΗΚΟΥϹΑΑΠΟΠΟΛΛΩΝΠ
ter! I-HEAR FROM MANY A-

ΕΡΙΤΟΥΑΝΔΡΟϹΤΟΥΤΟΥΟϹ
BOUT THE MAN this as-much-

ΑΚΑΚΑΤΟΙϹΑΓΙΟΙϹϹΟΥΕΠ
as EVIL to-THE HOLY-*ones* OF-YOU he-

A IN JERUSALEM DOES
ΟΙΗϹΕΝΕΝΙΕΡΟΥϹΑΛΗΜΚΑ
14 DOES IN JERUSALEM AND

ΙΩΔΕΕΧΕΙΕΞΟΥϹΙΑΝΠΑΡΑ
here he-IS-HAVING authority BESIDE

ΤΩΝΑΡΧΙΕΡΕΩΝΔΗϹΑΙΠΑΝ
OF-THE chief-SACRED-*ones* TO-BIND ALL

ΤΑϹΤΟΥϹΕΠΙΚΑΛΟΥΜΕΝΟΥ
THE *ones*-ON-CALLING

ϹΤΟΟΝΟΜΑϹΟΥΕΙΠΕΝΔΕΠΡ
15 THE NAME OF-YOU said YET TOWARD

ΟϹΑΥΤΟΝΟΚΥΡΙΟϹΠΟΡΕΥΟ
him THE Master YOU-BE-GOING

ΥΟΤΙϹΚΕΥΟϹΕΚΛΟΓΗϹΕϹΤ
that INSTRUMENT OF-choice IS

ΙΝΜΟΙΟΥΤΟϹΤΟΥΒΑϹΤΑϹΑ
to-ME this-*one* OF-THE TO-BEAR

A*s omit* OF-THE
ΙΤΟΟΝΟΜΑΜΟΥΕΝΩΠΙΟΝΤΩ
THE NAME OF-ME IN-VIEW OF-THE

ΝΕΘΝΩΝΤΕΚΑΙΒΑϹΙΛΕΩΝΥ
NATIONS BESIDES AND KINGS SONS

ΙΩΝΤΕΙϹΡΑΗΛΕΓΩΓΑΡΥΠΟ
16 BESIDES *of*-ISRAEL I for SHALL-BE-

s o.
ΔΕΙΞΩΑΥΤΩΟϹΑΔΕΙΑΥΤΟΝ
UNDER-SHOWING to-him as-much-as IS-BINDING him

ΥΠΕΡΤΟΥΟΝΟΜΑΤΟϹΜΟΥΠΑ
OVER THE NAME OF-ME TO-BE-

A Τ=BESIDES
ΘΕΙΝΑΠΗΛΘΕΝΔΕΑΝΑΝΙΑϹ
17 EMOTIONING FROM-CAME YET ANANIAS

ΚΑΙΕΙϹΗΛΘΕΝΕΙϹΤΗΝΟΙΚ
AND INTO-CAME INTO THE HOME

ΙΑΝΚΑΙΕΠΙΘΕΙϹΕΠΑΥΤΟΝ
AND ON-PLACING ON him

s o.
ΤΑϹΧΕΙΡΑϹΕΙΠΕΝϹΑΟΥΛΑ
THE HANDS he-said SAUL (*Heb.*) bro-

ΔΕΛΦΕΟΚΥΡΙΟϹΑΠΕϹΤΑΛΚ
ther! THE Master HAS-commissioned

ΕΝΜΕΙΗϹΟΥϹΟΟΦΘΕΙϹϹΟΙ
ME JESUS THE *one*-BEING-VIEWED to-YOU

s[1] *omits* to-WHICH YOU-CAME
ΕΝΤΗΟΔΩΗΗΡΧΟΥΟΠΩϹΑΝΑ
IN THE WAY to-WHICH YOU-CAME WHICH-how YOU-

ΒΛΕΨΗϹΚΑΙΠΛΗϹΘΗϹΠΝΕΥ
SH'D-BE-UP-lookING AND SH'D-BE-BEING-FILLED OF-spirit

ΜΑΤΟϹΑΓΙΟΥΚΑΙΕΥΘΕΩϹΑ
18 HOLY AND immediately FROM-

s omits OF-him
ΠΕΠΕϹΑΝΑΥΤΟΥΑΠΟΤΩΝΟΦ
FALL OF-him FROM THE VIEW-

AB *omit* OF-him ABs[1*] *omit* -IF
ΘΑΛΜΩΝΑΥΤΟΥΩϹΕΙΛΕΠΙΔ
ers OF-him AS-IF PEELS

s Δ=YET
ΕϹΑΝΕΒΛΕΨΕΝΤΕΚΑΙΑΝΑϹ
he-UP-looks BESIDES AND UP-STAND-

ΤΑϹΕΒΑΠΤΙϹΘΗΚΑΙΛΑΒΩΝ
19 *ing* he-IS-DIPIZED AND GETTING

B ΘΗ *o.*
ΤΡΟΦΗΝΕΝΙϹΧΥϹΕΝΕΓΕΝΕ
NURTURE he-IN-STRONGS BECAME

20 The Jews in the synagogues must have been greatly astonished to find this emissary of the high priest, who had come hither to stamp out the heresy of the Nazarene, boldly proclaim that He is the Son of God. None of the other apostles ever proclaim the Messiah as the Son of God in the Acts. They are chiefly interested in Him as the Son of David (2[29,30]), the King of Israel. But Saul has become acquainted with Him in a higher, heavenly glory, hence proclaims Him, in accord with his own experience, as the Son of God. Besides, he reasoned out of the Hebrew scriptures, which foretold the Messiah, and deduced from them that He Whom he had been persecuting and Who met him on the road was indeed the Anointed One, the hope of Israel.

23 At this point occurs one of those striking omissions in the narrative which assure us that it is concerned only with the kingdom, and that Paul's epistles differ from it in purpose and scope. Paul passed a large part of three years in Arabia (Gal.1[17,18]). This journey is included in the "considerable number of days". Where in Arabia he went is not revealed, in fact, the term itself is vague. He may have gone far south into the desert between the Red Sea and the Persian Gulf, which is properly called Arabia. He may have gone only a few miles from Damascus, and yet be in Arabia in the popular sense of the term. Wherever he went, and whatever he did, it is evident that it has no bearing on the narrative of Acts. Paul uses it in Galatians as evidence that he did not immediately consult those who were apostles before him, so could not have received his evangel from them. As Acts deals only with that aspect of his ministry which had contact with the commissions of the twelve, it is clear why this incident should be overlooked.

25 Elsewhere Paul tells us (2Co.11[32-33]) that the Jews had gained the help of the governor under Aretas the king, and his soldiers, as well as the Jews, tried to arrest him. His ignominious escape was his greatest boast.

27 Though most of the apostles were absent from Jerusalem, Paul saw the two real leaders, Peter and James.

Now he came to be with the dis-
20 ciples in Damascus some days. And
immediately he proclaimed Jesus in
the synagogues, that *He* is the Son
21 of God. Now all who are hearing
are amazed and said, "Is not
this the one who, in Jerusalem, rav-
ages those who are invoking this
Name? And he had come here for
this, that he may lead them bound
22 to the chief priests." Yet Saul was
the more invigorated, and confused
the Jews dwelling in Damascus, de-
ducing that this One is the Christ.
23 Now as a considerable number of
days were fulfilled, the Jews plan
24 to assassinate him. Yet their plot
is known to Saul. Now they scruti-
nized the gates day as well as night,
so that they may be assassinating
25 him. Yet the disciples, getting him
at night, let him down through the
wall, lowering him in a hamper.
26 Now, on coming along to Jerusa-
lem, he tried to join the dis-
ciples, and all feared him, not be-
27 lieving that he is a disciple. Yet
Barnabas, getting hold of him, led
him to the apostles and relates to
them how he became acquainted
with the Lord on the road, and that
He talks to him, and how, in Da-
mascus, he is bold in the name of
Jesus.
28 And he was with them, going in
and out, in Jerusalem. Being bold
29 in the name of the Lord Jesus, he
talked as well as discussed with the
Hellenists. Yet they take in hand

ΤΟΔΕΜΕΤΑΤΩΝΕΝΔΑΜΑCΚΩ
YET WITH THE IN DAMASCUS
ΜΑΘΗΤΩΝΗΜΕΡΑCΤΙΝΑCΚΑ
20 LEARNers DAYS ANY AND
ΙΕΥΘΕΩCΕΝΤΑΙCCΥΝΑΓΩΓ
immediately IN THE TOGETHER-LEADS
ΑΙCΕΚΗΡΥCCΕΝΤΟΝΙΗCΟΥ
he-PROCLAIMED THE JESUS
ΝΟΤΙΟΥΤΟCΕCΤΙΝΟΥΙΟCΤ
that this-*One* IS THE SON OF-
B¹+C
ΟΥΘΕΟΥΕΞΙCΤΑΝΤΟΔΕΠΑΝ
21 THE God are-OUT-STOOD YET ALL
ΤΕCΟΙΑΚΟΥΟΝΤΕCΚΑΙΕΛΕ
THE *ones*-HEARING AND THEY-
ΓΟΝΟΥΧΟΥΤΟCΕCΤΙΝΟΠΟΡ
said NOT this IS THE *one*-
B ΕΝ IN
ΘΗCΑCΕΙCΙΕΡΟΥCΑΛΗΜΤΟ
RAVAG*ing* INTO JERUSALEM THE
ΥCΕΠΙΚΑΛΟΥΜΕΝΟΥCΤΟΟΝ
ones-ON-CALLING THE NAME
ΟΜΑΤΟΥΤΟΚΑΙΩΔΕΕΙCΤΟΥ
this AND here INTO this
ΤΟΕΛΗΛΥΘΕΙΙΝΑΔΕΔΕΜΕΝ
he-HAD-COME THAT HAVING-*been*-BOUND
ΟΥCΑΥΤΟΥCΑΓΑΓΗΕΠΙΤΟΥ
them he-MAY-BE-LEADING ON THE
CΑΡΧΙΕΡΕΙCCΑΥΛΟCΔΕΜΑ
22 chief-SACRED-*ones* SAUL YET RATHER
ΛΛΟΝΕΝΕΔΥΝΑΜΟΥΤΟΚΑΙC
was-IN-ABLED AND con-
A *o.* Aℵ *o.* THE *omitted by* Bℵ¹*
ΥΝΕΧΥΝΝΕΝΤΟΥCΙΟΥΔΑΙΟ
fused THE JUDA-ans
ΥCΤΟΥCΚΑΤΟΙΚΟΥΝΤΑCΕΝ
THE *ones*-DOWN-HOMING IN
ΔΑΜΑCΚΩCΥΜΒΙΒΑΖΩΝΟΤΙ
DAMASCUS TOGETHER-STEPPING that
ΟΥΤΟCΕCΤΙΝΟΧΡΙCΤΟCΩC
23 this IS THE ANOINTED AS
ΔΕΕΠΛΗΡΟΥΝΤΟΗΜΕΡΑΙΙΚ
YET *were*-FILLED DAYS e-
ΑΝΑΙCΥΝΕΒΟΥΛΕΥCΑΝΤΟΟ
nough TOGETHER-COUNSEL THE
A ΑΙ *for* Ε
ΙΙΟΥΔΑΙΟΙΑΝΕΛΕΙΝΑΥΤΟ
JUDA-ans TO-BE-UP-LIFTING him
ΝΕΓΝΩCΘΗΔΕΤΩCΑΥΛΩΗΕΠ
24 IS-KNOWN YET to-THE SAUL THE ON-
ΙΒΟΥΛΗΑΥΤΩΝΠΑΡΕΤΗΡΟΥ
COUNSEL OF-them THEY-BESIDE-KEPT
A W.-H. THEY-SHOULD-BE arresting H. D. A. N.
ΝΤΟΔΕΚΑΙΤΑCΠΥΛΑCΗΜΕΡ
YET AND THE GATES OF-DAY

A *omits* BESIDES ℵ² T.-M.-B.-U-L. him
ΑCΤΕΚΑΙΝΥΚΤΟCΟΠΩCΑΥΤ
BESIDES AND OF-NIGHT WHICH-how him
ℵ *for* Ε *has* ΑΙ A *has* ΠΙΑCΩCΙΝ *for* T.-M.-BE-UP-L.
ΟΝΑΝΕΛΩCΙΝΛΑΒΟΝΤΕCΔΕ
25 THEY-MAY-BE-UP-LIFTING GETTING YET
ΟΙΜΑΘΗΤΑΙΑΥΤΟΥΝΥΚΤΟC
THE LEARNers OF-him OF-NIGHT
ℵ *o.*
ΔΙΑΤΟΥΤΕΙΧΟΥCΚΑΘΗΚΑΝ
THRU THE WALL THEY-DOWN-LET
ℵ Φ
ΑΥΤΟΝΧΑΛΑCΑΝΤΕCΕΝCΠΥ
him LOWER*ing* IN HAMPER
ΡΙΔΙΠΑΡΑΓΕΝΟΜΕΝΟCΔΕΕ
26 BESIDE-BECOMING YET IN-
ℵ *o.*
ΙCΙΕΡΟΥCΑΛΗΜΕΠΕΙΡΑΖΕ
TO JERUSALEM he-tried
B *o.*
ΝΚΟΛΛΑCΘΑΙΤΟΙCΜΑΘΗΤΑ
TO-BE-*be*ING-JOINED to-THE LEARNers
ΙCΚΑΙΠΑΝΤΕCΕΦΟΒΟΥΝΤΟ
AND ALL FEARED
ΑΥΤΟΝΜΗΠΙCΤΕΥΟΝΤΕCΟΤ
him NO BELIEVING that
ΙΕCΤΙΝΜΑΘΗΤΗCΒΑΡΝΑΒΑ
27 he-IS LEARNER Barnabas
CΔΕΕΠΙΛΑΒΟΜΕΝΟCΑΥΤΟΝ
YET ON-GETTING him
ΗΓΑΓΕΝΠΡΟCΤΟΥCΑΠΟCΤΟ
LED TOWARD THE commissioners
ΛΟΥCΚΑΙΔΙΗΓΗCΑΤΟΑΥΤΟ
AND relates to-them
A *o.*
ΙCΠΩCΕΝΤΗΟΔΩΕΙΔΕΝΤΟΝ
how IN THE WAY he-PERCEIVED THE
ΚΥΡΙΟΝΚΑΙΟΤΙΕΛΑΛΗCΕΝ
Master AND that He-TALKS
ℵ¹ *omits* AND
ΑΥΤΩΚΑΙΠΩCΕΝΔΑΜΑCΚΩΕ
to-him AND how IN DAMASCUS he-
ΠΑΡΡΗCΙΑCΑΤΟΕΝΤΩΟΝΟΜ
is-bold IN THE NAME
AB *omit* OF-THE A ΚΥ=Master
ΑΤΙΤΟΥΙΗCΟΥΚΑΙΗΝΜΕΤΑ
28 OF-THE JESUS AND he-WAS WITH them
ΥΤΩΝΕΙCΠΟΡΕΥΟΜΕΝΟCΚΑ
INTO-GOING AND
ΙΕΚΠΟΡΕΥΟΜΕΝΟCΕΙCΙΕΡ
OUT-GOING INTO JER-
ℵ *o.*
ΟΥCΑΛΗΜΠΑΡΡΗCΙΑΖΟΜΕΝ
USALEM *be*ING-bold
ΟCΕΝΤΩΟΝΟΜΑΤΙΤΟΥΚΥΡΙ
IN THE NAME OF-THE Master
JESUS *omitted by* ABℵ¹*
ΟΥΙΗCΟΥΕΛΑΛΕΙΤΕΚΑΙCΥ
29 JESUS he-TALKED BESIDES AND TOGETH-
ℵ *added* ΤΕ
ΝΕΖΗΤΕΙΠΡΟCΤΟΥCΕΛΛΗΝ
ER-SOUGHT TOWARD THE GREEKists

30 Other details of Paul's stay in Jerusalem (not pertinent in this treatise) are interesting. Not only did the brethren lead him away, but the Lord Himself warned him to flee. While he was praying in the temple, in an ecstasy, the Lord urged him to hurry out of the holy city, because they would not receive his testimony (22[17-18]). With the true tenacity of a Jew, Saul's heart's desire and petition to God for Israel was for their salvation (Ro.10[1]). He would wish for nothing better than to be the instrument in God's hands to bring salvation to his own kith and kin. He did not yet understand God's greater purpose to bring salvation to the nations through their defection (Ro.11[11]). It needed more than the entreaties of his brethren to make him leave Jerusalem, so God gives him a vision, reminding him of his commission for the nations afar.

33 There is always a designed contrast between the acts of Peter and Paul, which it is most inspiring to apprehend and enjoy, for Paul dips into depths of grace and ascends to heights of glory unknown to Peter. They illustrate the distinction between mercy and grace, favor shown to those who have some claim on the divine pity and that which is wholly undeserved. Eneas should be compared to the lame man of Lystra (14[8]). Eneas, eight years paralyzed: the lame man never had walked in his life. The former stood up, the latter leaped and walked. These are types of the "walk" of the Circumcision and Uncircumcision. The former made no progress in divine things, the latter advanced joyfully.

Eneas means *praise* and his paralysis symbolizes the paralysis of praise in Israel. His healing is another taste of the powers of the age to come when Jerusalem shall be a praise in the earth (Isa.43[21]62[7]Jer.33[9]). As Eneas presents to us the healing of the sinners of the people, so Dorcas shows the resurrection of the saints who have been full of good works (Un.14[13]).

36 Dorcas and Eutychus bring before us a picture of the former resurrection (Un.20[5]), and the eclectic resurrection which Paul preached, which precedes it, for which we look. Dorcas was full of good acts. She was deserving. So will those be who have part in the former resurrection, who live and

30 to assassinate him. Now, realizing
this, the brethren led him down into
Cæsarea, and they send him away
31 to Tarsus. Then, indeed, the ecclesia of the whole of Judea and Galilee and Samaria had peace, being
edified, and, going on in the fear of
the Lord and the consolation of the
holy spirit, was multiplied.
32 Now it occurred that Peter, passing through all, comes down also to
the saints who are dwelling at Lyd-
33 da. Now he found there a certain
man named Eneas, eight years lying
down on a pallet, who was para-
34 lyzed. And Peter said to him,
"Eneas, Jesus Christ is healing
you! Rise and spread [your pallet]
by yourself!" And immediately he
35 rose. And all those dwelling at
Lydda and Saron are aware of it,
who turn back to the Lord.
36 Now in Joppa there was a certain disciple named Tabitha, which,
being interpreted, is termed Dorcas. She was full of good acts and
37 alms which she did. Now in those
days, being infirm, she came to be
dying. Now, bathing her, they
place her in an upper chamber.
38 Now, Lydda being near Joppa,
the disciples, hearing that Peter is
in it, dispatch two men to him, entreating, "You should not be sloth-
39 ful in coming to us!" Now Peter,
rising, came with them, whom, coming along, they led up into the upper chamber. And beside him stand

o. o. o. s o.
ICTACOIΔEEΠEXEIPOYNA
THE-ones YET ON-HANDED TO-BE-

A ΔI for E
NEΛEINAYTONEΠIΓNONTE
30 UP-LIFTING him ON-KNOWING

CΔEOIAΔEΛΦOIKATHΓAΓO
YET THE brothers THEY-DOWN-LED

A JERUSALEM IEPOCOΛ (s o.) YMA
NAYTONEICKAICAPEIANK
him INTO CAESAREA AND

s o. A omits him
AIEΞAΠECTEIΛANAYTONE
THEY-OUT-FROM-PUT him IN-

A o.
ICTAPCONHMENOYNEKKΛH
31 TO TARSUS THE INDEED THEN OUT-CALLED

CIAKAΘOΛHCTHCIOYΔAIA
DOWN WHOLE OF-THE JUDEA

B+E
CKAIΓAΛIΛAIACKAICAMA
AND GALILEE AND SAMARIA

s o. A has N above line
PEIACEIXENEIPHNHNOIK
HAD PEACE being-

OΔOMOYMENHKAIΠOPEYOM
HOME-BUILDED AND GOING

A omits OF-THE
ENHTΩΦOBΩTOYKYPIOYKA
to-THE FEAR OF-THE Master AND

IΤHΠAPAKΛHCEITOYAΓIO
to-THE BESIDE-CALLing OF-THE HOLY

YΠNEYMATOCEΠΛHΘYNETO
spirit was-multiplied

EΓENETOΔEΠETPONΔIEPX
32 BECAME YET Peter THRU-COMING

OMENONΔIAΠANTΩNKATEΛ
THRU ALL TO-BE-DOWN-

s o.
ΘEINKAIΠPOCTOYCAΓIOY
COMING AND TOWARD THE HOLY-ones

s added EN IN
CTOYCKATOIKOYNTACΛYΔ
THE ones-DOWN-HOMING LYDDA

ΔAEYPENΔEEKEIANΘPΩΠO
33 he-FOUND YET there human

NTINAONOMATIAINEANEΞ
ANY to-NAME ENEAS OUT

A ΔI for E
ETΩNOKTΩKATAKEIMENON
OF-YEARS EIGHT DOWN-LYING

B²+B s¹*K
EΠIKPABATTOYOCHNΠAPA
ON PALLET WHO WAS HAVING-been-

ΛEΛYMENOCKAIEIΠENAYT
34 paralyZED AND said to-him

B+E
ΩOΠETPOCAINEAIATAICE
THE Peter ENEAS IS-HEALING YOU

A+OKC O = THE Master JESUS THE ANOINTED
IHCOYCXPICTOCANACTHΘ
JESUS ANOINTED BE-UP-STANDING

IKAICTPΩCONCEAYTΩKAI
AND STREW-YOU to-self AND

s O
EYΘEΩCANECTHKAIEIΔAN
35 immediately he-UP-STOOD AND PERCEIVE

AYTONΠANTECOIKATOIKO
it ALL THE ones-DOWN-HOMING

s¹* omits THE B o.
YNTECΛYΔΔAKAITONCAPP
LYDDA AND THE SARON

A+E
ΩNAOITINECEΠECTPEΨAN
WHO-ANY ON-TURN

EΠITONKYPIONENIOΠΠHΔ
36 ON THE Master IN JOPPA YET

ETICHNMAΘHTPIAONOMAT
ANY WAS LEARNeress to-NAME

B+E
ITABIΘAHΔIEPMHNEYOME
TABITHA WHICH being-THRU-TRANSLATED

NHΛEΓETAIΔOPKACAYTHH
IS-being-said GAZELLE (Dorcas) this-one WAS

B OF-ACTS GOOD
NΠΛHPHCAΓAΘΩNEPΓΩNKA
FULL OF-GOOD ACTS AND

s ΔI for E
IEΛEHMOCYNΩNΩNEΠOIEI
OF-alms WHICH she-DID

EΓENETOΔEENTAICHMEPA
37 BECAME YET IN THE DAYS

s o.
ICEKEINAICACΘENHCACA
those being-UN-FIRM

s o.
NAYTHNAΠOΘANEINAOYCA
her TO-BE-FROM-DYING BATHing

s² her THEY-PLACE B omits her A adds THE TΩ
NTECΔEEΘHKANAYTHNENY
YET THEY-PLACE her IN OVER-

ΠEPΩΩEΓΓYCΔEOYCHCΛYΔ
38 apartment NEAR YET OF-BEING LYDDA

B² Has² o.
ΔACTHIOΠΠHOIMAΘHTAIA
to-THE JOPPA THE LEARNers HEAR-

KOYCANTECOTIΠETPOCEC
ing that Peter IS

s o.
TINENAYTHAΠECTEIΛANΔ
IN her THEY-commission TWO

YOANΔPACΠPOCAYTONΠAP
MEN TOWARD him BESIDE-

AKAΛOYNTECMHOKNHCHCΔ
CALLING NO YOU-SHOULD-BE-SLOTH-ING

s o.
IEΛΘEINEΩCHMΩNANACTA
39 TO-BE-THRU-COMING TILL OF-US UP-STANDing

CΔEΠETPOCCYNHΛΘENAYT
YET Peter TOGETHER-CAME to-them

OICONΠAPAΓENOMENONAN
WHOM BESIDE-BECOMING THEY-

HΓAΓONEICTOYΠEPΩONKA
UP-LED INTO THE OVER-apartment AND

IΠAPECTHCANAYTΩΠACAI
BESIDE-STAND to-him ALL

reign with Christ the thousand years (Un.20[4]). This was in the day time. But Eutychus' case comes before us at a time which corresponds with our resurrection. It is at night, before the darkness that precedes the dawn. He had no deserts that we know of. He was drowsing (20[9]). Nevertheless Paul brings him back to life (1Thes.5[10]).

1 The kingdom has been proclaimed in Jerusalem and rejected; it has been heralded in Judea and Samaria, and now is being carried to the limits of the land. The Ethiopian proselyte has been reached by Philip. Now a Roman "proselyte of the gate" is brought before us in the person of Cornelius.

There were two classes of proselytes: the proselytes of righteousness and the proselytes of the gate. The former, by circumcision and conformation to the Jewish ritual, became incorporated into the Jewish people. The latter, called "fearers of God" or "the devout," renounced idolatry and acknowledged the God of Israel as the one true God, but were not circumcised and gave only scant heed to the ceremonial observances. Though highly esteemed, as Cornelius, they were regarded as outside the pale of Judaism, as "uncircumcised" and "of the nations." It was regarded as a crime for a Jew to enter the house of such a proselyte or to eat a meal with him.

Thus the kingdom message, as proclaimed by the twelve apostles, reaches its furthest limit in Cornelius. This accounts for the extraordinary pressure brought upon Peter, for none of the Jews thought that the proselyte of the gate was included in the kingdom commission. First the word was to the Jews only (including proselytes of righteousness), then the Hellenists are evangelized, followed by the despised Samaritans. Now that Cornelius is included, the original commission to the twelve (1[8]) is fulfilled. The twelve never went to the nations. That was reserved for the apostle Paul (Gal.2[9]).

As Cornelius was a Roman, descended from Japheth, and the eunuch was an Ethiopian, probably belonging to Ham, and the Jews were Shemites, all the sons of Noah were reached through their representatives. This was typical of the spread of the kingdom over

all the widows lamenting and exhibiting tunics and garments, whatever Dorcas made while she was with them.
40 Now Peter, ejecting them all,
and kneeling, prays. And, turning
about to the body, he said, "Tabitha, rise!" Now she opens her eyes;
41 and, perceiving Peter, sits up. Now,
giving her a hand, he raises her.
Now, summoning the saints and the
widows, he presents her alive.
42 Now it became known in the
whole of Joppa, and many believe
43 on the Lord. Now it occurred that
he remains a considerable number
of days in Joppa with a certain Simon, a tanner.

10 Now a certain man in Cæsarea,
named Cornelius, a centurion, of
2 the squadron called "Italian," de-
vout and fearing God with his en-
tire house, is doing many alms to
the people and is beseeching God
3 continually. He perceived in a
vision apparently, as if about the
ninth hour of the day, a messenger
of God entering toward him and
4 saying to him, "Cornelius!" Now,
he, looking intently at him, and
becoming affrighted, said, "What
is it, lord?" Now he said to him,
"Your prayers and your alms as-
cended for a memorial before God.
5 And now send men to Joppa and
send after a certain Simon, who is
6 surnamed Peter. This man is lodg-
ing with a certain Simon, a tanner,
whose house is beside the sea."
7 Now as the messenger who is
speaking to him came away, sum-

s Ε o.
ΑΙΧΗΡΑΙΚΛΑΙΟΥϹΑΙΚΑΙΕ
THE WIDOWS LAMENTING AND ON-

AsB¹ o. A Γ
ΠΙΔΕΙΚΝΥΜΕΝΑΙΧΙΤΩΝΑϹ
SHOWING TUNICS

A+Ε
ΚΑΙΙΜΑΤΙΑΟϹΑΕΠΟΙΕΙΜΕ
AND GARMENTS as-many-as made WITH

ΤΑΥΤΩΝΟΥϹΑΗΔΟΡΚΑϹΕΚΒ
40 them BEING THE Dorcas OUT-

ΑΛΩΝΔΕΕΞΩΠΑΝΤΑϹΟΠΕΤΡ
CASTING YET OUT ALL THE Peter

ΟϹΚΑΙΘΕΙϹΤΑΓΟΝΑΤΑΠΡΟ
AND PLACING THE KNEES he-prays

ϹΗΥΞΑΤΟΚΑΙΕΠΙϹΤΡΕΨΑϹ
AND ON-TURNING

B+Ε
ΠΡΟϹΤΟϹΩΜΑΕΙΠΕΝΤΑΒΙΘ
TOWARD THE BODY said TABITHA

s o.
ΑΑΝΑϹΤΗΘΙΗΔΕΗΝΟΙΞΕΝΤ
BE-UP-STANDING THE-*one* YET UP-OPENS THE

ΟΥϹΟΦΘΑΛΜΟΥϹΑΥΤΗϹΚΑΙ
VIEWERS OF-her AND

ΙΔΟΥϹΑΤΟΝΠΕΤΡΟΝΑΝΕΚΑ
PERCEIVING THE Peter she-is-UP-seated

A+Ε A T=BESIDES
ΘΙϹΕΝΔΟΥϹΔΕΑΥΤΗΧΕΙΡΑ
41 GIVING YET to-her HAND

ΑΝΕϹΤΗϹΕΝΑΥΤΗΝΦΩΝΗϹΑ
he-UP-STANDS her SOUNDing

ϹΔΕΤΟΥϹΑΓΙΟΥϹΚΑΙΤΑϹΧ
YET THE HOLY-*ones* AND THE WID-

ΗΡΑϹΠΑΡΕϹΤΗϹΕΝΑΥΤΗΝΖ
OWS he-BESIDE-STANDS her LIV-

ΩϹΑΝΓΝΩϹΤΟΝΔΕΕΓΕΝΕΤΟ
42 ING KNOWN YET it-BECAME

B *omits* OF-THE
ΚΑΘΟΛΗϹΤΗϹΙΟΠΠΗϹΚΑΙΕ
DOWN WHOLE OF-THE JOPPA AND BE-

ΠΙϹΤΕΥϹΑΝΠΟΛΛΟΙΕΠΙΤΟ
LIEVE MANY ON THE

Bs¹* *omit* him
ΝΚΥΡΙΟΝΕΓΕΝΕΤΟΔΕΑΥΤΟ
43 Master BECAME YET him

s o.
ΝΗΜΕΡΑϹΙΚΑΝΑϹΜΕΙΝΑΙΕ
DAYS enough TO-REMAIN IN

ΝΙΟΠΠΗΠΑΡΑΤΙΝΙϹΙΜΩΝΙ
JOPPA BESIDE ANY SIMON

ΒΥΡϹΕΙΑΝΗΡΔΕΤΙϹΕΝΚΑΙ
10 tanner MAN YET ANY IN CAESAREA

s o.
ϹΑΡΕΙΑΟΝΟΜΑΤΙΚΟΡΝΗΛΙ
to-NAME CORNELIUS

ΟϹΕΚΑΤΟΝΤΑΡΧΗϹΕΚϹΠΕΙ
HUNDRED-chief OUT OF-BAND

B Α
ΡΗϹΤΗϹΚΑΛΟΥΜΕΝΗϹΙΤΑΛ
THE *be*ING-CALLED OF-ITALY-ic

ΙΚΗϹΕΥϹΕΒΗϹΚΑΙΦΟΒΟΥΜ
2 devout AND FEARING

ΕΝΟϹΤΟΝΘΕΟΝϹΥΝΠΑΝΤΙΤ
THE God TOGETHER to-EVERY THE

ΩΟΙΚΩΑΥΤΟΥΠΟΙΩΝΕΛΕΗΜ
HOME OF-him DOING alms

ΟϹΥΝΑϹΠΟΛΛΑϹΤΩΛΑΩΚΑΙ
MANY to-THE PEOPLE AND

ΔΕΟΜΕΝΟϹΤΟΥΘΕΟΥΔΙΑΠΑ
beseeching OF-THE God THRU-EVERY

s *added* Ω s¹*o. IN *omitted by* s
ΝΤΟϹΕΙΔΕΝΕΝΟΡΑΜΑΤΙΦΑ
3 he-PERCEIVED IN sight AP-

s¹* *omits* -IF
ΝΕΡΩϹΩϹΕΙΠΕΡΙΩΡΑΝΕΝΑ
PEARLY AS-IF ABOUT HOUR NINTH

ΤΗΝΤΗϹΗΜΕΡΑϹΑΓΓΕΛΟΝΤ
OF-THE DAY MESSENGER OF-

ΟΥΘΕΟΥΕΙϹΕΛΘΟΝΤΑΠΡΟϹ
THE God INTO-COMING TOWARD

ΑΥΤΟΝΚΑΙΕΙΠΟΝΤΑΑΥΤΩΚ
him AND SAYING to-him COR-

ΟΡΝΗΛΙΕΟΔΕΑΤΕΝΙϹΑϹΑΥ
4 NELIUS! THE-*one* YET STRETCH*ing* to-

ΤΩΚΑΙΕΜΦΟΒΟϹΓΕΝΟΜΕΝΟ
him AND IN-FEAR BECOMING

ϹΕΙΠΕΝΤΙΕϹΤΙΝΚΥΡΙΕΕΙ
said ANY it-IS Master! he-

ΠΕΝΔΕΑΥΤΩΑΙΠΡΟϹΕΥΧΑΙ
said YET to-him THE prayers

ϹΟΥΚΑΙΑΙΕΛΕΗΜΟϹΥΝΑΙϹ
OF-YOU AND THE alms OF-

s¹* *omits* INTO REMINDER
ΟΥΑΝΕΒΗϹΑΝΕΙϹΜΝΗΜΟϹΥ
YOU UP-STEPPED INTO REMINDER

ΝΟΝΕΜΠΡΟϹΘΕΝΤΟΥΘΕΟΥΚ
5 IN-TOWARD-PLACE OF-THE God AND

ΑΙΝΥΝΠΕΜΨΟΝΑΝΔΡΑϹΕΙϹ
NOW SEND MEN INTO

A *adds* M *above line*
ΙΟΠΠΗΝΚΑΙΜΕΤΑΠΕΜΨΑΙϹ
JOPPA AND after-SEND SI-

s *omits* ANY
ΙΜΩΝΑΤΙΝΑΟϹΕΠΙΚΑΛΕΙΤ
MON ANY WHO IS-*be*ING-ON-CALLED

A Ε o.
ΑΙΠΕΤΡΟϹΟΥΤΟϹΞΕΝΙΖΕΤ
6 Peter this-*one* IS-LODGIZING

A Ε o.
ΑΙΠΑΡΑΤΙΝΙϹΙΜΩΝΙΒΥΡϹ
BESIDE ANY SIMON tanner

ΕΙΩΕϹΤΙΝΟΙΚΙΑΠΑΡΑΘΑΛ
to-WHOM IS HOME BESIDE SEA

ΑϹϹΑΝΩϹΔΕΑΠΗΛΘΕΝΟΑΓΓ
7 AS YET FROM-CAME THE MES-

ΕΛΟϹΟΛΑΛΩΝΑΥΤΩΦΩΝΗϹΑ
SENGER THE *one*-TALKING to-him SOUND*ing*

the whole earth when it will be set up in power at Christ's return. His dominion will include all the descendants of Noah's sons, and embrace all the families of the earth. His salvation will be known from sea to sea.

As the Romans despised the Jews, the signs of the operation of the spirit of God in Cornelius were very marked even before he called for Peter. Centurions were not naturally devout or in fear of God, nor did they give alms to the Jews or pray to God. Cornelius believed the scriptures or he would not have recognized Israel's supremacy. He knew God or he would not have prayed to Him continually. Hence the salvation here proclaimed to him was not prefaced by repentance. It was of the same nature as that which Peter proclaimed at Pentecost. It was a deliverance which insured his entrance into the kingdom.

According to Solomon's dedicatory petition (1Ki.8:41-43) that Jehovah should do all that the stranger who prayed toward His house should call for, Cornelius' prayers and alms come up for a memorial before God. Yet he must be taught that all his blessings come to him through Israel. Hence he is told to call for Peter. This is in direct antithesis to the present truth, for now, during Israel's apostasy, we get our blessings direct from God.

The location of Peter at the time is suggestive. The nations are often represented by the sea, and he had gone as far as he could on land for he was at the sea side. His hunger is typical of the hunger of God for the worship of all his creatures—not Israel alone, hence Peter is told to *"sacrifice* and eat." The ceremonially unclean animals must represent those among the nations whom God had cleansed. Hence we must regard Cornelius as one whom God had cleansed before Peter met him.

Peter, like all the Jews, was so prejudiced by birth and training that it was almost impossible for him to conceive of such a thing as having fellowship with a gentile, or even a proselyte of the gate, no matter how devout he might be. Henceforth the apostasy of Israel consists largely in refusing to be a channel of blessing to the nations. This led them to question Peter and persecute Paul.

moning two domestics and a devout
soldier of those who waited on him,
8 and unfolding it all to them, he dis-
patches them to Joppa.
9 Now on the morrow, while they
are journeying and drawing near
the city, Peter went up on the
housetop to pray about the sixth
10 hour of the day [noon]. Now he be-
came ravenous and wanted to taste
[food]. Now, while they are prepar-
ing it, an ecstasy came on him,
11 and he is beholding heaven opened
and a certain utensil descending,
as a large sheet, with four edges,
12 let down on the earth, in which be-
longed all the quadrupeds and rep-
tiles of the earth and the flying
creatures of heaven.
13 And a voice came to him, "Rise,
14 Peter! Sacrifice and eat!" Yet
Peter said, "Far be it from me,
Lord, seeing that I never ate any-
15 thing common and unclean!" And
a second [time], a voice [came] to
him again, "What God cleanses,
16 do not *you* count common!" Now
this occurred thrice, and immedi-
ately the utensil was taken up into
heaven.
17 Now as Peter was bewildered in
himself as to whatever the vision he
perceived should be, *lo!* the men
who have been dispatched by Corne-
lius, asking for the house of Simon,
18 stand by at the portal. And, shout-
ing, they inquired to ascertain if
Simon, surnamed Peter, is lodging
in this place.
19 Now, as Peter is engrossed with
the vision, the spirit said to him,
"*Lo!* three men are seeking you!
20 But rise, descend and go with

ϹΔΥΟΤΩΝΟΙΚΕΤΩΝΚΑΙϹΤΡ
TWO OF-THE domestics AND warrior

ΑΤΙΩΤΗΝΕΥϹΕΒΗΤΩΝΠΡΟϹ
devout OF-THE *ones*-per-

ΚΑΡΤΕΡΟΥΝΤΩΝΑΥΤΩΚΑΙΕ
8 severING to-him AND un-

ΞΗΓΗϹΑΜΕΝΟϹΑΠΑΝΤΑΑΥΤ
fold*ing* ALL (*emphatic*) to-them

s o.
ΟΙϹΑΠΕϹΤΕΙΛΕΝΑΥΤΟΥϹΕ
he-commissions them IN-

ΙϹΤΗΝΙΟΠΠΗΝΤΗΔΕΕΠΑΥΡ
9 TO THE JOPPA to-THE YET ON-MORROW

As OF-them ΑΥΤΩΝ
ΙΟΝΟΔΟΙΠΟΡΟΥΝΤΩΝΕΚΕΙ
OF-WAYS-GOING OF-those

ΝΩΝΚΑΙΤΗΠΟΛΕΙΕΓΓΙΖΟΝ
AND to-THE city OF-NEARING

ΤΩΝΑΝΕΒΗΠΕΤΡΟϹΕΠΙΤΟΔ
UP-STEPPED Peter ON THE house-

As Ε *o.*
ΩΜΑΠΡΟϹΕΥΞΑϹΘΑΙΠΕΡΙΩ
top TO-pray ABOUT HOUR

s² NINTH ΝΑ *for* Κ *Bs omit* OF-THE DAY
ΡΑΝΕΚΤΗΝΤΗϹΗΜΕΡΑϹΕΓΕ
10 sixth OF-THE DAY he-BE-

As o.
ΝΕΤΟΔΕΠΡΟϹΠΕΙΝΟϹΚΑΙΗ
CAME YET TOWARD-HUNGRY AND WILL-

B o. *As* Ε *o.*
ΘΕΛΕΝΓΕΥϹΑϹΘΑΙΠΑΡΑϹΚ
ED TO-TASTE OF-preparING

ΕΥΑΖΟΝΤΩΝΔΕΑΥΤΩΝΕΓΕΝ
YET OF-them BECAME

ΕΤΟΕΠΑΥΤΟΝΕΚϹΤΑϹΙϹΚΑ
11 ON him OUT-STANDing AND

s o.
ΙΘΕΩΡΕΙΤΟΝΟΥΡΑΝΟΝΑΝΕ
he-IS-beholdING THE heaven HAVING-

ΩΓΜΕΝΟΝΚΑΙΚΑΤΑΒΑΙΝΟΝ
been-UP-OPENED AND DOWN-STEPPING

ϹΚΕΥΟϹΤΙΩϹΟΘΟΝΗΝΜΕΓΑ
INSTRUMENT ANY AS SHEET GREAT

A ΑΙ *for* Ε
ΛΗΝΤΕϹϹΑΡϹΙΝΑΡΧΑΙϹΚΑ
to-FOUR ORIGINALs *be*ING-

B+Ε
ΘΙΕΜΕΝΟΝΕΠΙΤΗϹΓΗϹΕΝΩ
12 LET-DOWN ON OF-THE LAND IN WHICH

ΥΠΗΡΧΕΝΠΑΝΤΑΤΑΤΕΤΡΑΠ
belongED ALL THE FOUR-FOOTS

ΟΔΑΚΑΙΕΡΠΕΤΑΤΗϹΓΗϹΚΑ
AND REPTILES OF-THE LAND AND

s o.
ΙΠΕΤΕΙΝΑΤΟΥΟΥΡΑΝΟΥΚΑ
13 flyers OF-THE heaven AND

ΙΕΓΕΝΕΤΟΦΩΝΗΠΡΟϹΑΥΤΟ
BECAME SOUND TOWARD him

ΝΑΝΑϹΤΑϹΠΕΤΡΕΘΥϹΟΝΚΑ
UP-STAND*ing* Peter! SACRIFICE AND

ΙΦΑΓΕΟΔΕΠΕΤΡΟϹΕΙΠΕΝΜ
14 BE-EATING THE YET Peter said NO-

ΗΔΑΜΩϹΚΥΡΙΕΟΤΙΟΥΔΕΠΟ
YET-SIMULTANEOUS-AS Master that NOT-YET-?-when

ΤΕΕΦΑΓΟΝΠΑΝΚΟΙΝΟΝΚΑΙ
I-ATE EVERY COMMON AND

ΑΚΑΘΑΡΤΟΝΚΑΙΦΩΝΗΠΑΛΙ
15 unclean AND SOUND AGAIN

ΝΕΚΔΕΥΤΕΡΟΥΠΡΟϹΑΥΤΟΝ
OUT OF-second TOWARD him

A Ε A *has* Ν *above line*
ΑΟΘΕΟϹΕΚΑΘΑΡΙϹΕΝϹΥΜΗ
WHICH THE God cleanses YOU NO

ΚΟΙΝΟΥΤΟΥΤΟΔΕΕΓΕΝΕΤΟ
16 BE-COMMONING this YET BECAME

B o.
ΕΠΙΤΡΕΙϹΚΑΙΕΥΘΥϹΑΝΕΛ
ON THRice AND immediately WAS-UP-GOT-

ΗΜΦΘΗΤΟϹΚΕΥΟϹΕΙϹΤΟΝΟ
TEN THE INSTRUMENT INTO THE hea-

B o.=him
ΥΡΑΝΟΝΩϹΔΕΕΝΕΑΥΤΩΔΙΗ
17 ven AS YET IN self was-

ΠΟΡΕΙΟΠΕΤΡΟϹΤΙΑΝΕΙΗΤ
bewilderED THE Peter ANY EVER MAY-BE THE

A o.
ΟΟΡΑΜΑΟΕΙΔΕΝΙΔΟΥΟΙΑΝ
sight WHICH he-PERCEIVED BE-PERCEIVING THE

A Δ
ΔΡΕϹΟΙΑΠΕϹΤΑΛΜΕΝΟΙΥΠ
MEN THE *ones*-HAVING-*been*-commissionED by

ΟΤΟΥΚΟΡΝΗΛΙΟΥΔΙΕΡΩΤΗ
THE CORNELIUS THRU-ask*ing*

ϹΑΝΤΕϹΤΗΝΟΙΚΙΑΝΤΟΥϹΙ
THE HOME OF-THE SI-

ΜΩΝΟϹΕΠΕϹΤΗϹΑΝΕΠΙΤΟΝ
MON THEY-ON-STAND ON THE

ΠΥΛΩΝΑΚΑΙΦΩΝΗϹΑΝΤΕϹΕ
18 GATE AND SOUND*ing* THEY-

B o. *o.* *o.*
ΠΥΝΘΑΝΟΝΤΟΕΙϹΙΜΩΝΟΕΠ
UP-ASCERTAINED IF SIMON THE *one*-

ΙΚΑΛΟΥΜΕΝΟϹΠΕΤΡΟϹΕΝΘ
*be*ING-ON-CALLED Peter IN-PLACE-

ΑΔΕΞΕΝΙΖΕΤΑΙΤΟΥΔΕΠΕΤ
19 YET IS-LODGIZING OF-THE YET Peter

s o. *o.* *o.*
ΡΟΥΔΙΕΝΘΥΜΟΥΜΕΝΟΥΠΕΡ
THRU-IN-FEELING ABOUT

ΙΤΟΥΟΡΑΜΑΤΟϹΕΙΠΕΝΤΟΠ
THE sight said THE spir-

B *omits* to-him B TWO ΔΥΟ
ΝΕΥΜΑΑΥΤΩΙΔΟΥΑΝΔΡΕϹΤ
it to-him BE-PERCEIVING MEN THREE

s o. A ARE-S. ϹΙΝ *o.*
ΡΕΙϹΖΗΤΟΥΝΤΕϹϹΕΑΛΛΑΑ
20 SEEKING YOU but UP-

ΝΑϹΤΑϹΚΑΤΑΒΗΘΙΚΑΙΠΟΡ
STAND*ing* BE-DOWN-STEPPING AND BE-GOING

The vision alone was not sufficient to break through the prejudice of Peter, for he could not make out what it meant. But the presence of the three men, who were ceremonially unclean, like the animals he had just seen in the vision, made his course clear. He dared not refuse to fellowship with them or disregard the call of Cornelius. The character of Cornelius was evidence that God had cleansed him. Peter could no longer class him as common or unclean. The fact that Cornelius gave of his means to the people of the covenant was much in his favor, for in the judgment of the nations which precedes the kingdom the nations are judged according to their treatment of the sons of Israel (Mt.25[31-46]).

23 The journey from Joppa to Cæsarea would lie along the sea shore. Thus Peter skirted the "limits of the land." The location of Cæsarea is doubtless typical also. Its geographical location corresponded with Cornelius' moral position. It was on the fringe of Judaism, near the outer gentile world.

23 Later we learn that six brethren from Joppa accompanied Peter to Cæsarea. This was a prudent thing to do, for Peter well knew that he would have to defend his action in thus going against all Jewish precedent and prejudice. True, there was nothing in their scriptures which forbade all social intercourse with foreigners, but the apostles, as well as the other disciples, were bound by custom and tradition more firmly than by the divine revelation. In view of the storm of protest which was sure to arise, the six men accompany Peter so that they can confirm his account of the event.

24 Cornelius seems to have carried many of his dependents and friends with him in his regard for the Jews and their religion. They also were in a measure prepared for Peter's message. They were not, like Paul's converts, turned from darkness to light and from idolatry to the worship of the true God. They already had much light and worshiped the God of Israel. So the proclamation to them is much the same as to the Jews.

30 Cornelius calls the messenger, or angel, he had seen, a *man*. There is no warrant in scripture for the pop-

them, nothing doubting, seeing that
I have commissioned them."
21 Now Peter, descending to the
men, said, "*Lo! I* am he whom you
are seeking. What is the cause of
22 your presence?" Now they say,
"The centurion Cornelius, a just
and God-fearing man, besides being
borne witness to by the whole Jew-
ish nation, is apprized by a holy
messenger to send after you [to
come] into his house, and to hear
23 declarations from you." Calling
them in, then, he lodges them.

Now on the morrow, on rising, he
came away with them, and some of
the brethren from Joppa came with
24 him. Now on the morrow he en-
tered Cæsarea. Now Cornelius
was hoping for them, calling to-
gether his relatives and intimate
25 friends. Now as Peter came to
enter, Cornelius, meeting him, fall-
26 ing at his feet, worships. Yet Pe-
ter raises him, saying, "Rise, *I* my-
27 self also am a man." And, con-
versing with him, he entered, and
28 finds many come together. "Be-
sides," he averred to them, "*you*
are versed in the fact how illicit it is
for a man who is a Jew to be joined
to or approach another tribe, and
God shows me not to say that any
29 man is common or unclean. Where-
fore, being sent after, I came with-
out gainsaying also. I am inquir-
ing to ascertain, then, on what
account you send after me."
30 And Cornelius averred, "Four
days ago at this ninth hour [three
o'clock] I was fasting and praying

ΕΥΟΥϹΥΝΑΥΤΟΙϹΜΗΔΕΝΔΙ
TOGETHER to-them NO-YET-ONE being-
B+Ε
ΑΚΡΙΝΟΜΕΝΟϹΟΤΙΕΓΩΑΠΕ
THRU-JUDGED that I HAVE-
ϹΤΑΛΚΑΑΥΤΟΥϹΚΑΤΑΒΑϹΔ
21 commissioneD them DOWN-STEPPing YET
ΕΠΕΤΡΟϹΠΡΟϹΤΟΥϹΑΝΔΡΑ
Peter TOWARD THE MEN
ϹΕΙΠΕΝΙΔΟΥΕΓΩΕΙΜΙΟΝΖ
said BE-PERCEIVING I AM WHOM YE-
B *omits* THE
ΗΤΕΙΤΕΤΙϹΗΑΙΤΙΑΔΙΗΝΠ
ARE-SEEKING ANY THE cause THRU WHICH YE-
ΑΡΕϹΤΕΟΙΔΕΕΙΠΑΝΚΟΡΝΗ
22 ARE-BESIDE-BEING THE-*ones* YET say CORNELIUS
ΛΙΟϹΕΚΑΤΟΝΤΑΡΧΗϹΑΝΗΡ
HUNDRED-chief MAN
ΔΙΚΑΙΟϹΚΑΙΦΟΒΟΥΜΕΝΟϹ
JUST AND FEARING
ΤΟΝΘΕΟΝΜΑΡΤΥΡΟΥΜΕΝΟϹ
THE God *be*ING-witnesseD
ΤΕΥΠΟΟΛΟΥΤΟΥΕΘΝΟΥϹΤΩ
BESIDES by WHOLE OF-THE NATION OF-THE
ΝΙΟΥΔΑΙΩΝΕΧΡΗΜΑΤΙϹΘΗ
JUDA-ans IS-apprizED
ΥΠΟΑΓΓΕΛΟΥΑΓΙΟΥΜΕΤΑΠ
by MESSENGER HOLY TO-after-SEND
ΕΜΨΑϹΘΑΙϹΕΕΙϹΤΟΝΟΙΚΟ
YOU INTO THE HOME
ΝΑΥΤΟΥΚΑΙΑΚΟΥϹΑΙΡΗΜΑ
OF-him AND TO-HEAR declarations
ΤΑΠΑΡΑϹΟΥΕΙϹΚΑΛΕϹΑΜΕ
23 BESIDE YOU INTO-CALLing
ΝΟϹΟΥΝΑΥΤΟΥϹΕΞΕΝΙϹΕΝ
THEN them he-LODGIZES
ΤΗΔΕΕΠΑΥΡΙΟΝΑΝΑϹΤΑϹΕ
to-THE YET ON-MORROW UP-STANDing OUT-
A+Ε
ΞΗΛΘΕΝϹΥΝΑΥΤΟΙϹΚΑΙΤΙ
CAME TOGETHER to-them AND ANY
ΝΕϹΤΩΝΑΔΕΛΦΩΝΤΩΝΑΠΟΙ
OF-THE brothers OF-THE-*ones* FROM JOP-
ΟΠΠΗϹϹΥΝΗΛΘΟΝΑΥΤΩΤΗΔ
24 PA TOGETHER-CAME to-him to-THE YET
s Δ *and* A *has* Ο
ΕΕΠΑΥΡΙΟΝΕΙϹΗΛΘΕΝΕΙϹ
ON-MORROW he-INTO-CAME INTO
s Ε o. A s o.
ΤΗΝΚΑΙϹΑΡΕΙΑΝΟΔΕΚΟΡΝ
THE CAESAREA THE YET CORNELIUS
ΗΛΙΟϹΗΝΠΡΟϹΔΟΚΩΝΑΥΤΟ
WAS TOWARD-SEEMING them
s Ν
ΥϹϹΥΓΚΑΛΕϹΑΜΕΝΟϹΤΟΥϹ
TOGETHER-CALLing THE

B¹+C
ϹΥΓΓΕΝΕΙϹΑΥΤΟΥΚΑΙΤΟΥ
TOGETHER-generated OF-him AND THE
ϹΑΝΑΓΚΑΙΟΥϹΦΙΛΟΥϹΩϹΔ
25 necessary FOND-*ones* AS YET
s o.
ΕΕΓΕΝΕΤΟΤΟΥΕΙϹΕΛΘΕΙΝ
BECAME OF-THE TO-BE-INTO-COMING
A C
ΤΟΝΠΕΤΡΟΝϹΥΝΑΝΤΗϹΑϹΑ
THE Peter TOGETHER-meeting to-
ΥΤΩΟΚΟΡΝΗΛΙΟϹΠΕϹΩΝΕΠ
him THE CORNELIUS FALLING ON
ΙΤΟΥϹΠΟΔΑϹΠΡΟϹΕΚΥΝΗϹ
OF-THE FEET he-worships
ΕΝΟΔΕΠΕΤΡΟϹΗΓΕΙΡΕΝΑΥ
26 THE YET Peter ROUSES him
A o. o.
ΤΟΝΛΕΓΩΝΑΝΑϹΤΗΘΙΚΑΙΕ
saying BE-UP-STANDING AND I
ΓΩΑΥΤΟϹΑΝΘΡΩΠΟϹΕΙΜΙΚ
27 SAME human AM AND
s o.
ΑΙϹΥΝΟΜΕΙΛΩΝΑΥΤΩΕΙϹΗ
TOGETHER-conversING to-him he-INTO-
ΛΘΕΝΚΑΙΕΥΡΙϹΚΕΙϹΥΝΕΛ
CAME AND IS-FINDING HAVING-TOGETHER-
ΗΛΥΘΟΤΑϹΠΟΛΛΟΥϹΕΦΗΤΕ
28 COME MANY he-AVERRED BESIDES
s o.
ΠΡΟϹΑΥΤΟΥϹΥΜΕΙϹΕΠΙϹΤ
TOWARD them YE TO-BE-*be*ING-
B Ε o.
ΑϹΘΑΙΩϹΑΘΕΜΙΤΟΝΕϹΤΙΝ
adeptED AS UN-PLACED it-IS
ΑΝΔΡΙΙΟΥΔΑΙΩΚΟΛΛΑϹΘΑ
to-MAN JUDA-an TO-BE-*be*ING-JOINED
B¹ Ε o.
ΙΗΠΡΟϹΕΡΧΕϹΘΑΙΑΛΛΟΦΥ
OR TO-BE-TOWARD-COMING to-other-tribe
B THE God SHOWS s o.
ΛΩΚΑΜΟΙΕΔΕΙΞΕΝΟΘΕΟϹΜ
AND-to-ME SHOWS THE God NO-
ΗΔΕΝΑΚΟΙΝΟΝΗΑΚΑΘΑΡΤΟ
YET-ONE COMMON OR unclean
ΝΛΕΓΕΙΝΑΝΘΡΩΠΟΝΔΙΟΚΑ
29 TO-BE-saying human THRU-WHICH AND
B¹ o.
ΙΑΝΑΝΤΙΡΡΗΤΩϹΗΛΘΟΝΜΕ
UN-INSTEAD-declare-ly I-CAME BEING-
s Ε o.
ΤΑΠΕΜΦΘΕΙϹΠΥΝΘΑΝΟΜΑΙ
after-SENT I-AM-UP-ASCERTAINING
ΟΥΝΤΙΝΙΛΟΓΩΜΕΤΕΠΕΜΨΑ
THEN to-ANY saying TO-after-SEND
B Ε o.
ϹΘΑΙΜΕΚΑΙΟΚΟΡΝΗΛΙΟϹΕ
30 ME AND THE CORNELIUS AVER-
ΦΗΑΠΟΤΕΤΑΡΤΗϹΗΜΕΡΑϹΜ
red FROM FOURth DAY UN-
ΕΧΡΙΤΑΥΤΗϹΤΗϹΩΡΑϹΗΜΗ
TO this THE HOUR I-WAS

ular idea that angels always have wings, like the cherubim. They usually appear in a human form.

31 The conversion of Cornelius is not in accord with the truth for today. Salvation is not offered to those who have access to God in prayer, for such are already saved. It is for sinners, and the ungodly and God's enemies (Ro.5[1-11]). It is not of works (Ro.11[6]). Cornelius and his friends were acceptable to God because they feared Him and acted righteously, and this *before* Simon was sent to them. They occupied the place of the godly Israelite before Christ came. They lacked the pardon and gifts which came with the proclamation of the kingdom. These are now made theirs through the chief of the twelve apostles. Their blessing is connected with and depends on the blessing of Israel in the kingdom. Our blessing depends on the opposite. It follows Israel's *apostasy*. Cornelius is blessed in accord with the prophetic prediction concerning the nations in the kingdom, as it will be during the millennial eon. We are blessed in accord with a secret administration, of which the prophets knew nothing, which could not be revealed until after the kingdom proclamation had been heralded to the people and the proselytes like Cornelius.

34-35 This statement teaches, not that the fear of God and righteous acts take the place of faith in Christ, but they take the place of Moses. Such as Cornelius who pant after the living God are candidates for the kingdom, but must hear the word of life in order to be saved (11[14]). Such as Cornelius are they who will enter the kingdom when the nations are judged (Mt.25[34-36]).

35 Peter's proclamation to the nations is in contrast with Paul's. He details the life of our Lord and His beneficent deeds in the land, leading up to His resurrection. Paul begins with His death and resurrection and proclaims His ascension and His heavenly glories. In a word Peter proclaims "Jesus Christ," Paul preaches "Christ Jesus." The former lays stress on His rejection on earth, the latter on His acceptance in heaven.

39 Paul could have no place in this testimony, for he was not a witness of our Lord's earthly life.

in my house, and *lo!* a man stood
31 before me in splendid attire, and
he is averring, 'Cornelius, your
prayer is hearkened to and your
alms are brought to remembrance
32 before God. Send, then, into
Joppa, and call for Simon, who is
surnamed Peter. He is lodging in
the house of Simon the tanner, be-
33 side the sea.' Forthwith, then,
I send to you, and *you* do ideally in
coming along. Now, then, *we* are
all present before God to hear all
that you have been bidden by the
Lord."

34 Now Peter, opening his mouth,
said, "Of a truth I am grasping
35 that God is not partial, but in
every nation he who is fearing Him
and acting righteously is acceptable
36 to Him. Of the word He dis-
patches to the sons of Israel,
preaching the evangel of peace
through Jesus Christ (He is Lord
37 of all), *you* are aware. The decla-
ration came down the whole of Ju-
dea, beginning from Galilee with
the baptism which John proclaims:
38 Jesus from Nazareth, as God an-
oints Him with holy spirit and
power, Who passed through as a
benefactor and healer of all those
who are tyrannized over by the
Slanderer, seeing that God was
with Him.

39 And we are witnesses of all that
He does in the country of the Jews
and in Jerusalem: Whom they assas-
sinate also, hanging Him on a tree.

Bs *omit* fastING AND
ΝΝΗϹΤΕΥΩΝΚΑΙΤΗΝΕΝΑΤΗ
fastING AND THE NINTH

ΝΠΡΟϹΕΥΧΟΜΕΝΟϹΕΝΤΩΟΙ
prayING IN THE HOME

ΚΩΜΟΥΚΑΙΙΔΟΥΑΝΗΡΕϹΤΗ
OF-ME AND BE-PERCEIVING MAN STOOD

s+Є AB¹ ΑΙ *for* Є
ΕΝΩΠΙΟΝΜΟΥΕΝΕϹΘΗΤΙΛΑ
IN-VIEW OF-ME IN GARMENT SHIN-

AB *o.*
ΜΠΡΑΚΑΙΦΗϹΙΝΚΟΡΝΗΛΙΕ
31 ing AND he-IS-AVERRING CORNELIUS!

ΕΙϹΗΚΟΥϹΘΗϹΟΥΗΠΡΟϹΕΥ
IS-INTO-HEARD OF-YOU THE prayer

ΧΗΚΑΙΑΙΕΛΕΗΜΟϹΥΝΑΙϹΟ
AND THE alms OF-YOU

ΥΕΜΝΗϹΘΗϹΑΝΕΝΩΠΙΟΝΤΟ
ARE-REMINDED IN-VIEW OF-THE

ΥΘΕΟΥΠΕΜΨΟΝΟΥΝΕΙϹΙΟΠ
32 God SEND THEN INTO JOPPA

ΠΗΝΚΑΙΜΕΤΑΚΑΛΕϹΑΙϹΙΜ
AND WITH-CALL SIMON

A Є *o.*
ΩΝΑΟϹΕΠΙΚΑΛΕΙΤΑΙΠΕΤΡ
WHO IS-*being*-ON-CALLED Peter

ΟϹΟΥΤΟϹΞΕΝΙΖΕΤΑΙΕΝΟΙ
this-*one* IS-LODGIZING IN HOME

ΚΙΑϹΙΜΩΝΟϹΒΥΡϹΕΩϹΠΑΡ
OF-SIMON tanner BESIDE

ΑΘΑΛΑϹϹΑΝΕΞΑΥΤΗϹΟΥΝΕ
33 SEA forthwith THEN I-

ΠΕΜΨΑΠΡΟϹϹΕϹΥΤΕΚΑΛΩϹ
SEND TOWARD YOU YOU BESIDES IDEALly

ΕΠΟΙΗϹΑϹΠΑΡΑΓΕΝΟΜΕΝΟ
DO BESIDE-BECOMING

ϹΝΥΝΟΥΝΠΑΝΤΕϹΗΜΕΙϹΕΝ
NOW THEN ALL WE IN-

ΩΠΙΟΝΤΟΥΘΕΟΥΠΑΡΕϹΜΕΝ
VIEW OF-THE God ARE-BESIDE-BEING

A THE HAVING-*been*-bidden to-YOU ALL
ΑΚΟΥϹΑΙΠΑΝΤΑΤΑΠΡΟϹΤΕ
TO-HEAR ALL THE HAVING-*been*-

Bs¹* Υ=by
ΤΑΓΜΕΝΑϹΟΙΑΠΟΤΟΥΚΥΡΙ
bidden to-YOU FROM THE Master

ΟΥΑΝΟΙΞΑϹΔΕΠΕΤΡΟϹΤΟϹ
34 UP-OPENing YET Peter THE MOUTH

Bs¹* *omit* OF-him
ΤΟΜΑΑΥΤΟΥΕΙΠΕΝΕΠΑΛΗΘ
OF-him said ON TRUTH

ΕΙΑϹΚΑΤΑΛΑΜΒΑΝΟΜΑΙΟΤ
I-AM-DOWN-GETTING that

ΙΟΥΚΕϹΤΙΝΠΡΟϹΩΠΟΛΗΜΠ
NOT IS partial-er

Bs *o.*
ΤΗϹΟΘΕΟϹΑΛΛΑΕΝΠΑΝΤΙΕ
35 THE God but IN EVERY NA-

s *o.*
ΘΝΕΙΟΦΟΒΟΥΜΕΝΟϹΑΥΤΟΝ
TION THE *one*-FEARING Him

ΚΑΙΕΡΓΑΖΟΜΕΝΟϹΔΙΚΑΙΟ
AND working JUSTICE

A ΑΙ
ϹΥΝΗΝΔΕΚΤΟϹΑΥΤΩΕϹΤΙΝ
RECEIVable to-Him IS

s¹ *adds* ON WHICH s *o.*
ΤΟΝΛΟΓΟΝΑΠΕϹΤΕΙΛΕΝΤΟ
36 THE saying He-commissions to-THE

A+Є
ΙϹΥΙΟΙϹΙϹΡΑΗΛΕΥΑΓΓΕΛ
SONS *of*-ISRAEL WELL-MESSAGIZING

B¹ *o. o.*
ΙΖΟΜΕΝΟϹΕΙΡΗΝΗΝΔΙΑΙΗ
PEACE THRU JESUS

ϹΟΥΧΡΙϹΤΟΥΟΥΤΟϹΕϹΤΙΝ
ANOINTED this-*One* IS

B *omits* YE
ΠΑΝΤΩΝΚΥΡΙΟϹΥΜΕΙϹΟΙΔ
37 OF-ALL Master YE HAVE-

ΑΤΕΤΟΓΕΝΟΜΕΝΟΝΡΗΜΑΚΑ
PERCEIVED. THE BECOMING declaration DOWN

ΘΟΛΗϹΤΗϹΙΟΥΔΑΙΑϹΑΡΞΑ
WHOLE OF-THE JUDEA beginn*ing*

A+ΓΑΡ for B+Є
ΜΕΝΟϹΑΠΟΤΗϹΓΑΛΙΛΑΙΑϹ
FROM THE GALILEE

ΜΕΤΑΤΟΒΑΠΤΙϹΜΑΟΕΚΗΡΥ
after THE DIPism WHICH PROCLAIMS

B *o.*
ΞΕΝΙΩΑΝΝΗϹΙΗϹΟΥΝΤΟΝΑ
38 JOHN JESUS THE FROM

A T s *o.*
ΠΟΝΑΖΑΡΕΘΩϹΕΧΡΕΙϹΕΝΑ
NAZARETH AS ANOINTS Him

ΥΤΟΝΟΘΕΟϹΠΝΕΥΜΑΤΙΑΓΙ
THE God to-spirit HOLY

s¹* Ω
ΩΚΑΙΔΥΝΑΜΕΙΟϹΔΙΗΛΘΕΝ
AND ABILITY WHO THRU-CAME

ΕΥΕΡΓΕΤΩΝΚΑΙΙΩΜΕΝΟϹΠ
WELL-ACTING AND HEALING ALL

ΑΝΤΑϹΤΟΥϹΚΑΤΑΔΥΝΑϹΤΕ
THE *ones*-bEING-DOWN-ABLED

ΥΟΜΕΝΟΥϹΥΠΟΤΟΥΔΙΑΒΟΛ
by THE THRU-CASTer

ΟΥΟΤΙΟΘΕΟϹΗΝΜΕΤΑΥΤΟΥ
that THE God WAS WITH Him

A YE Υ s *o.*
ΚΑΙΗΜΕΙϹΜΑΡΤΥΡΕϹΠΑΝΤ
39 AND WE witnesses OF-ALL

ΩΝΩΝΕΠΟΙΗϹΕΝΕΝΤΕΤΗΧΩ
WHICH He-DOES IN BESIDES THE SPACE

B *omits* IN
ΡΑΤΩΝΙΟΥΔΑΙΩΝΚΑΙΕΝΙΕ
OF-THE JUDA-ans AND IN JER-

s *o.*
ΡΟΥϹΑΛΗΜΟΝΚΑΙΑΝΕΙΛΑΝ
USALEM WHOM AND THEY-UP-LIFT

ΚΡΕΜΑϹΑΝΤΕϹΕΠΙΞΥΛΟΥΤ
40 HANGing ON WOOD this

Besides being a specimen of the future blessing of the believing nations in the kingdom, who will be rewarded according to their treatment of Israel, the case of Cornelius was undoubtedly divinely intended to bridge the almost impassable gap between the ministries of Peter and Paul, between the evangels of the Circumcision and of the Uncircumcision. Here we see the blessings of the Circumcision given by God to those who are uncircumcised, and in such a way that His hand could not be doubted. Hence Peter claims (15[7]) that God chose him first to speak to the nations, and he was enabled to acknowledge Paul's commission to the Uncircumcision. Unless Peter had been so prepared, it would have been practically impossible for Paul to carry on his earlier ministries among the nations, for he would have had, not only the unbelieving Jews, but the disciples and the apostles themselves firmly set against his work. Paul did not confine himself to converts to Judaism, as Cornelius and his friends, but had a message of grace suited to idolaters who had never heard of the true God. Nevertheless the principle taught to Peter applied to them also, for God acknowledged them by spiritual gifts, which made it evident that He had cleansed them.

[44] At Pentecost the call to repent came to a people who had already rejected Jesus Christ. Peter says nothing of repentance to Cornelius (11[18]).

[48] By baptism they were united to the believing remnant in the nation of Israel, for the name used was the same (2[38]). It is evident, however, that this was a loose union, for the fact of their uncircumcision would bar them from the temple and from everything which the disciples had in common with the Jewish nation. In practice, even the social communion was always on a most doubtful and hesitating basis. Many of the disciples never would have fellowship with the Uncircumcision, and even Peter himself, after boldly defending his course with Cornelius, as well as the truth involved, was intimidated by the prevailing opposition, so that, at Antioch he first ate with the Uncircumcision and then withdrew and severed himself for fear of the party headed by James, the brother of the Lord (Ga.2[11-12]).

40 This One God rouses the third day,
and gives Him to become disclosed,
41 not to the entire people, but to wit-
nesses who have been elected before
by God, to us who ate and drank to-
gether with Him after His resurrec-
42 tion from among the dead. And He
charges us to proclaim to the
people and to certify that this One
is He Who is specified by God to be
Judge of the living and the dead.
43 To this are all the prophets testi-
fying: everyone who is believing in
Him is to be obtaining the pardon
of sins through His name."
44 While Peter is still speaking
these declarations, the holy spirit
falls on all those hearing the word.
45 And as many of the faithful of the
Circumcision as come with Peter
were amazed, seeing that the gratu-
ity of the holy spirit has been
poured out on the nations also.
46 For they heard them speaking lan-
guages and magnifying God. Then
47 Peter answered, "Can anyone for-
bid water, that anyone of these is
not to be baptized, who obtained
48 the holy spirit even as we?" Now
he bids them be baptized in the
name of Jesus Christ. Then they
ask him to stay some days.

11 Now the apostles and the breth-
ren who are of Judea hear that the
nations also receive the word of
2 God. Now when Peter went up
into Jerusalem, those of the Cir-
3 cumcision doubted him, saying that
"You came in to uncircumcised
men and ate with them!"

s1* adds ЄN IN
ΟΥΤΟΝΟΘΕΟCΗΓΕΙΡΕΝΤΗΤ
One THE God ROUSES to-THE third

ΡΙΤΗΗΜΕΡΑΚΑΙΕΔΩΚΕΝΑΥ
DAY AND GIVES Him

A N A Є o.
ΤΟΝΕΜΦΑΝΗΓΕΝΕCΘΑΙΟΥΠ
41 IN-APPEARed TO-BE-BECOMING NOT to-

ΑΝΤΙΤΩΛΑΩΑΛΛΑΜΑΡΤΥCΙ
EVERY THE PEOPLE but to-witnesses

s o.
ΤΟΙCΠΡΟΚΕΧΕΙΡΟΤΟΝΗΜΕ
THE BEFORE HAVING-been-HAND-STRETCHED

AB1+Є
ΝΟΙCΥΠΟΤΟΥΘΕΟΥΗΜΙΝΟΙ
by THE God to-US WHO-

A+Є
ΤΙΝΕCCΥΝΕΦΑΓΟΜΕΝΚΑΙC
ANY TOGETHER-ATE AND TO-

ΥΝΕΠΙΟΜΕΝΑΥΤΩΜΕΤΑΤΟΑ
GETHER-DRANK to-Him after THE TO-

ΝΑCΤΗΝΑΙΑΥΤΟΝΕΚΝΕΚΡΩ
UP-STAND Him OUT OF-DEAD-ones

s o.
ΝΚΑΙΠΑΡΗΓΓΕΙΛΕΝΗΜΙΝΚ
42 AND He-charges to-US TO-

ΗΡΥΞΑΙΤΩΛΑΩΚΑΙΔΙΑΜΑΡ
PROCLAIM to-THE PEOPLE AND TO-THRU-witness

A Є o. As Δ
ΤΥΡΑCΘΑΙΟΤΙΟΥΤΟCΕCΤΙ
that this IS

ΝΟΩΡΙCΜΕΝΟCΥΠΟΤΟΥΘΕΟ
THE One-HAVING-been-defined by THE God

ΥΚΡΙΤΗCΖΩΝΤΩΝΚΑΙΝΕΚΡ
JUDGER OF-LIVING AND OF-DEAD

ΩΝΤΟΥΤΩΠΑΝΤΕCΟΙΠΡΟΦΗ
43 to-this ALL THE BEFORE-AVER-

ΤΑΙΜΑΡΤΥΡΟΥCΙΝΑΦΕCΙΝ
RERS ARE-witnessING FROM-LETTING

s o.
ΑΜΑΡΤΙΩΝΛΑΒΕΙΝΔΙΑΤΟΥ
OF-misses TO-BE-GETTING THRU THE

ΟΝΟΜΑΤΟCΑΥΤΟΥΠΑΝΤΑΤΟ
NAME OF-Him EVERY THE

ΝΠΙCΤΕΥΟΝΤΑΕΙCΑΥΤΟΝΕ
44 one-BELIEVING INTO Him STILL

ΤΙΛΑΛΟΥΝΤΟCΤΟΥΠΕΤΡΟΥ
OF-TALKING THE Peter

A O. O.
ΤΑΡΗΜΑΤΑΤΑΥΤΑΕΠΕΠΕCΕ
THE declarations these ON-FALLS

As o.
ΝΤΟΠΝΕΥΜΑΤΟΑΓΙΟΝΕΠΙΠ
THE spirit THE HOLY ON ALL

ΑΝΤΑCΤΟΥCΑΚΟΥΟΝΤΑCΤΟ
THE ones-HEARING THE

ΝΛΟΓΟΝΚΑΙΕΞΕCΤΗCΑΝΟΙ
45 saying AND WERE-OUT-STOOD THE

B o. o.
ΕΚΠΕΡΙΤΟΜΗCΠΙCΤΟΙΟCΟ
OUT OF-ABOUT-CUTTING ones-BELIEVING as-many-

A O
ΙCΥΝΗΛΘΑΝΤΩΠΕΤΡΩΟΤΙΚ
as TOGETHER-COME to-THE Peter that AND

ΑΙΕΠΙΤΑΕΘΝΗΗΔΩΡΕΑΤΟΥ
ON THE NATIONS THE gratuity OF-THE

B spirit THE HOLY
ΑΓΙΟΥΠΝΕΥΜΑΤΟCΕΚΚΕΧΥ
HOLY spirit HAS-been-OUT-

ΤΑΙΗΚΟΥΟΝΓΑΡΑΥΤΩΝΛΑΛ
46 POURED THEY-HEARD for OF-them TALKING

ΟΥΝΤΩΝΓΛΩCCΑΙCΚΑΙΜΕΓ
to-TONGUES AND magnify-

ΑΛΥΝΟΝΤΩΝΤΟΝΘΕΟΝΤΟΤΕ
ING THE God then

ΑΠΕΚΡΙΘΗΠΕΤΡΟCΜΗΤΙΤΟ
47 answered Peter NO-ANY THE

ΥΔΩΡΔΥΝΑΤΑΙΚΩΛΥCΑΙΤΙ
water IS-ABLE TO-FORBID ANY

CΤΟΥΜΗΒΑΠΤΙCΘΗΝΑΙΤΟΥ
OF-THE NO TO-BE-DIPIZED these

A+Є
ΤΟΥCΟΙΤΙΝΕCΤΟΠΝΕΥΜΑΤ
WHO-ANY THE spirit THE

ΟΑΓΙΟΝΕΛΑΒΟΝΩCΚΑΙΗΜΕ
HOLY GOT AS AND WE

A T B Y
ΙCΠΡΟCΕΤΑΞΕΝΔΕΑΥΤΟΙC
48 he-TOWARD-SETS YET to-them

ΕΝΤΩΟΝΟΜΑΤΙΙΗCΟΥΧΡΙC
IN THE NAME of-JESUS ANOINTED

ΤΟΥΒΑΠΤΙCΘΗΝΑΙΤΟΤΕΗΡ
TO-BE-DIPIZED then THEY-

ΩΤΗCΑΝΑΥΤΟΝΕΠΙΜΕΙΝΑΙ
ask him TO-ON-REMAIN

ΗΜΕΡΑCΤΙΝΑCΗΚΟΥCΑΝΔΕ
11 DAYS ANY HEAR YET

ΟΙΑΠΟCΤΟΛΟΙΚΑΙΟΙΑΔΕΛ
THE commissioners AND THE brothers

ΦΟΙΟΙΟΝΤΕCΚΑΤΑΤΗΝΙΟΥ
THE ones-BEING according-to THE JUDEA

ΔΑΙΑΝΟΤΙΚΑΙΤΑΕΘΝΗΕΔΕ
that AND THE NATIONS RECEIVE

ΞΑΝΤΟΤΟΝΛΟΓΟΝΤΟΥΘΕΟΥ
THE saying OF-THE God

ΟΤΕΔΕΑΝΕΒΗΠΕΤΡΟCΕΙCΙ
2 when YET UP-STEPPED Peter INTO JER-

B+Є
ΕΡΟΥCΑΛΗΜΔΙΕΚΡΙΝΟΝΤΟ
USALEM THRU-JUDGED

ΠΡΟCΑΥΤΟΝΟΙΕΚΠΕΡΙΤΟΜ
TOWARD him THE OUT OF-ABOUT-CUTTING

ΗCΛΕΓΟΝΤΕCΟΤΙΕΙCΗΛΘΕ
3 saying that YOU-INTO-CAME

B N A+Є
CΠΡΟCΑΝΔΡΑCΑΚΡΟΒΥCΤΙ
TOWARD MEN uncircumcised

4 So important is this new departure that Peter's rehearsal before his indignant brethren is given in full, for it removes the great obstacle which lay in the way of the further spread of the evangel. The commission which was received by the eleven from the Lord did not include the uncircumcised. They had made it known in Jerusalem and Judea and Samaria and the whole land of Israel, but only to the Circumcision. None of the disciples had any thought of proclaiming it to those of another nation even if they, like Cornelius, were devout and God-fearing men. This conclusion proves that the Pentecostal ecclesia did not include a single one of the Gentiles, but absolutely excluded all except those of Jewish blood. They could not, of course, exclude the Hellenists, or Jews who leaned to Greek culture, for they were not Greeks, but circumcised Israelites.

Neither may we take the case of Cornelius as the beginning of the evangel to the nations, as such. We do not find that this case was followed up by the evangelization of the Uncircumcision in the land. Indeed, it seems to have had no effect at all in this direction. After the death of Stephen and the following persecution, the disciples spoke to none but the Jews only ([19]). And when some of the foreign Jews spoke to the Greeks at Antioch, outside the land, it is most probable that they, like Cornelius, were proselytes in that lesser degree which was called a proselyte of the gate. The first time the evangel was proclaimed to the idolaters was probably the case of Sergius Paul, proconsul of Cyprus (13 [7]), or Paul's preaching to the people of Lystra (14[7]). Throughout his early ministries, however, Paul not only went into the synagogues and preached to the Jews first, but he also spoke to the devout and God-fearing proselytes, like Cornelius, before going out to the Uncircumcision. Such converts from Judaism formed the nucleus of most of the ecclesias founded by him so far as their Gentile contents were concerned. See 13[43],14[1], Lydia 16[14],17 [4],[12],18[4] (contrast [6]) and Justus [7]. The gentiles were a distinct class.

16 Peter saw a new significance in the words of the Lord ([15]) that he had not seen at Pentecost. John's baptism

4 Now Peter begins and expounded
5 it to them consecutively, saying, "*I*
was in the city of Joppa, praying,
and I perceived, in an ecstasy, a
vision, a certain utensil descending,
as a large sheet with four edges, let
down out of heaven, and it came as
6 far as me, into which, intently looking,
I considered and perceived the
quadrupeds of the earth and the
wild beasts and the reptiles and the
7 flying creatures of heaven. Now,
I hear a voice also, saying to me,
'Rise, Peter! Sacrifice and eat!'
8 Yet I said, 'Far be it from me,
Lord, seeing that a thing common
or unclean never entered into my
9 mouth!' Yet the voice answered
a second [time] out of heaven,
'What God cleanses, do not *you*
10 count common!' Now this occurred
thrice, and it is all pulled up again
into heaven.

11 And *lo!* forthwith three men
stand by at the house in which we
were, having been dispatched from
12 Cæsarea to me. Now the spirit
said to me to come together with
them, nothing doubting. Now these
six brethren also came with me, and
we entered into the man's house.

13 Now he reports to us how he perceived
the messenger standing in
his house and saying, 'Dispatch to
Joppa and send after Simon, who is
14 surnamed Peter, who will be speaking
declarations to you by which
you shall be saved, and your entire
house.'

15 Now as I begin to speak, the holy
spirit falls on them, even as on us
16 also in the beginning. Now I am
reminded of the Lord's declaration,

ΑΝΕΧΟΝΤΑϹΚΑΙϹΥΝΕΦΑΓΕ
HAVING AND YOU-TOGETHER-ATE
B N
ϹΑΥΤΟΙϹΑΡΞΑΜΕΝΟϹΔΕΠΕ
4 to-them beginning YET Peter
ΤΡΟϹΕΞΕΤΙΘΕΤΟΑΥΤΟΙϹΚ
OUT-PLACED to-them ac-
ΑΘΕΞΗϹΛΕΓΩΝΕΓΩΗΜΗΝΕΝ
5 cording-to-next saying I WAS IN
s o. s1* omits praying
ΠΟΛΕΙΙΟΠΠΗΠΡΟϹΕΥΧΟΜΕ
city JOPPA praying
s.o.
ΝΟϹΚΑΙΕΙΔΟΝΕΝΕΚϹΤΑϹΕ
AND I-PERCEIVED IN OUT-STANDING
A Ω
ΙΟΡΑΜΑΚΑΤΑΒΑΙΝΟΝϹΚΕΥ
sight DOWN-STEPPING INSTRUMENT
ΟϹΤΙΩϹΟΘΟΝΗΝΜΕΓΑΛΗΝΤ
ANY AS SHEET GREAT to-
ΕϹϹΑΡϹΙΝΑΡΧΑΙϹΚΑΘΙΕΜ
FOUR ORIGINALS BEING-DOWN-LET
ΕΝΗΝΕΚΤΟΥΟΥΡΑΝΟΥΚΑΙΗ
OUT OF-THE heaven AND CAME
AsB1 o.
ΛΘΕΝΑΧΡΙϹΕΜΟΥΕΙϹΗΝΑΤ
6 UNTIL ME INTO WHICH STRETCH-
ΕΝΙϹΑϹΚΑΤΕΝΟΟΥΝΚΑΙΕΙ
ing I-DOWN-MINDED AND I-PER-
ΔΟΝΤΑΤΕΤΡΑΠΟΔΑΤΗϹΓΗϹ
CEIVED THE FOUR-FOOTS OF-THE LAND
ΚΑΙΤΑΘΗΡΙΑΚΑΙΤΑΕΡΠΕΤ
AND THE WILD-BEASTS AND THE REPTILES
s o.
ΑΚΑΙΤΑΠΕΤΕΙΝΑΤΟΥΟΥΡΑ
AND THE flyers OF-THE heaven
ΝΟΥΗΚΟΥϹΑΔΕΚΑΙΦΩΝΗϹΑ
7 I-HEAR YET AND OF-SOUND say-
ΛΕΓΟΥϹΗϹΜΟΙΑΝΑϹΤΑϹΠΕΤ
ING to-ME UP-STANDing Peter!
ΡΕΘΥϹΟΝΚΑΙΦΑΓΕΕΙΠΟΝΔ
8 SACRIFICE AND BE-EATING I-said YET
ΕΜΗΔΑΜΩϹΚΥΡΙΕΟΤΙΚΟΙΝ
NO-YET-SIMULTANEOUS-AS Master! that COMMON
s* supplies ΘΑΡΤΟΝ
ΟΝΗΑΚΑΘΑΡΤΟΝΟΥΔΕΠΟΤΕ
OR unclean NOT-YET-?-when
ΕΙϹΗΛΘΕΝΕΙϹΤΟϹΤΟΜΑΜΟ
INTO-CAME INTO THE MOUTH OF-ME
B OUT OF-second SOUND
ΥΑΠΕΚΡΙΘΗΔΕΦΩΝΗΕΚΔΕΥ
9 answered YET SOUND OUT OF-second
ΤΕΡΟΥΕΚΤΟΥΟΥΡΑΝΟΥΑΟΘ
OUT OF-THE heaven WHICH THE
A Є A o.
ΕΟϹΕΚΑΘΑΡΙϹΕΝϹΥΜΗΚΟΙ
God cleanses YOU NO BE-COM-
ΝΟΥΤΟΥΤΟΔΕΕΓΕΝΕΤΟΕΠΙ
10 MONING this YET BECAME ON

A+Є
ΤΡΙϹΚΑΙΑΝΕϹΠΑϹΘΗΠΑΛΙ
THRICE AND IS-UP-PULLED AGAIN
ΝΑΠΑΝΤΑΕΙϹΤΟΝΟΥΡΑΝΟΝ
ALL *emphatic* INTO THE heaven
s o.
ΚΑΙΙΔΟΥΕΞΑΥΤΗϹΤΡΕΙϹΑ
11 AND BE-PERCEIVING forthwith THREE MEN
ΝΔΡΕϹΕΠΕϹΤΗϹΑΝΕΠΙΤΗΝ
ON-STAND ON THE
ΟΙΚΙΑΝΕΝΗΗΜΕΝΑΠΕϹΤΑΛ
HOME IN WHICH WE-WERE HAVING-*been*-com-
As o.
ΜΕΝΟΙΑΠΟΚΑΙϹΑΡΕΙΑϹΠΡ
missioned FROM CAESAREA TOWARD
s1*+Є-
ΟϹΜΕΕΙΠΕΝΔΕΤΟΠΝΕΥΜΑΜ
12 ME said YET THE spirit to-
s o.
ΟΙϹΥΝΕΛΘΕΙΝΑΥΤΟΙϹΜΗΔ
ME TO-BE-TOGETHER-COMING to-them NO-YET-
B+Є s1* O
ΕΝΔΙΑΚΡΙΝΑΝΤΑΗΛΘΟΝΔΕ
ONE THRU-JUDG*ing* CAME YET
ϹΥΝΕΜΟΙΚΑΙΟΙΕΞΑΔΕΛΦΟ
TOGETHER to-ME AND THE SIX brothers
ΙΟΥΤΟΙΚΑΙΕΙϹΗΛΘΟΜΕΝΕ
these AND WE-INTO-CAME IN-
ΙϹΤΟΝΟΙΚΟΝΤΟΥΑΝΔΡΟϹΑ
13 TO THE HOME OF-THE MAN he-
A o.
ΠΗΓΓΕΙΛΕΝΔΕΗΜΙΝΠΩϹΕΙ
FROM-MESSAGES YET to-US how he-PER-
ΔΕΝΤΟΝΑΓΓΕΛΟΝΕΝΤΩΟΙΚ
CEIVED THE MESSENGER IN THE HOME
ΩΑΥΤΟΥϹΤΑΘΕΝΤΑΚΑΙΕΙΠ
OF-him BEING-STOOD AND SAYING
B SEND ΠΕΜΨΟΝ s o.
ΟΝΤΑΑΠΟϹΤΕΙΛΟΝΕΙϹΙΟΠ
commission INTO JOPPA
ΠΗΝΚΑΙΜΕΤΑΠΕΜΨΑΙϹΙΜΩ
AND after-SEND SIMON
ΝΑΤΟΝΕΠΙΚΑΛΟΥΜΕΝΟΝΠΕ
THE *one-be*ING-ON-CALLED Peter
s o. A Η *for* ЄΙ
ΤΡΟΝΟϹΛΑΛΗϹΕΙΡΗΜΑΤΑΠ
14 WHO WILL-BE-TALKING declarations TO-
ΡΟϹϹΕΕΝΟΙϹϹΩΘΗϹΗϹΥΚΑ
WARD YOU IN WHICH WILL-BE-BEING-SAVED YOU AND
ΙΠΑϹΟΟΙΚΟϹϹΟΥΕΝΔΕΤΩΑ
15 EVERY THE HOME OF-YOU IN YET THE TO-
s o.
ΡΞΑϹΘΑΙΜΕΛΑΛΕΙΝΕΠΕΠΕ
begin ME TO-BE-TALKING ON-FALLS
s o.
ϹΕΝΤΟΠΝΕΥΜΑΤΟΑΓΙΟΝΕΠ
THE spirit THE HOLY ON
ΑΥΤΟΥϹΩϹΠΕΡΚΑΙΕΦΗΜΑϹ
them AS-EVEN AND ON US
A WE-ARE-R. +ΜЄ
ΕΝΑΡΧΗΕΜΝΗϹΘΗΝΔΕΤΟΥΡ
16 IN ORIGINAL I-AM-REMINDED YET OF-THE dec-

never went beyond the Jews. Now as the gospel comes to this gentile proselyte the baptism of spirit takes precedence over that in water, and is Peter's justification for giving Israel's rite to this gentile.

17 The constant tendency, in this scroll, from the physical to the spiritual, is well illustrated by the gifts given to Cornelius and his friends, as a sign of their acceptance by God. The sign of the covenant, circumcision, was in the flesh. The lack of this excluded them from the blessings of the kingdom. In Israel, the spirit followed the bathing of their physical frames in the rite of baptism. But the Lord Himself baptizes these uncircumcised aliens in spirit *before* they are baptized in water. The spirit supersedes and governs the physical rite. In the case of these proselytes the rite of baptism followed the reception of the spirit (Ac.16^{15} Ro.6^{3} 1Co.1^{14-16}), because of their association with Judaism, but it does not seem to have been universally administered in the case of non-proselytes (1Co.1^{17},Eph.4^{5},Col.2^{12}).

19 We are now entering a new sphere, just outside the land of Israel. Driven out of Jerusalem and Judea, the disciples spread the proclamation among their Jewish brethren, utterly ignoring the gentile proselytes, even though they knew of the case of Cornelius. Some of them, however, were foreign Jews, who had come into closer contact with the gentiles. These, acting on the case of Cornelius, spoke to the Greeks, who may have been the first of the nations to believe. In this way a new center was formed for the evangel. It consisted largely of uncircumcised aliens who had been proselytes. From this new base it was that the evangel went forth and eventually reached the idolaters among the nations, giving them a subordinate place in the kingdom. It continued until Paul went to Rome, from which he sent forth the special truth for the present economy.

22 The Jerusalem disciples were most of them full of zeal for the law and the ritual, but Barnabas was full of holy spirit and faith, and thus was in line with God's purposes.

25 Barnabas knew that Saul's commission was to the nations, hence he discerned that Antioch was the very field suited to his call.

as He said that 'John, indeed, bap-
tizes in water, yet *you* shall be bap-
17 tized in holy spirit.' If, then, God
gives them the equal gratuity as to
us also, when believing on the Lord
Jesus Christ, who was *I*—able to
forbid God?"
18 Now on hearing these things, they
quiet down, and glorify God, saying,
"Consequently God gives repen-
tance unto life to the nations also!"
19 Those indeed, then, who are dis-
persed from the affliction which
is occurring about Stephen, passed
through as far as Phœnicia and
Cyprus and Antioch, speaking the
word to no one except to Jews only.
20 Now some of them were Cyprian
men, and Cyrenians, who, coming in-
to Antioch, spoke to the Greeks
also, preaching the evangel of the
21 Lord Jesus. And the hand of the
Lord was with them. Besides, a vast
number who believe turn back to
the Lord.
22 Now the account of them is
heard in the ears of the ecclesia
which is in Jerusalem, and they
23 delegate Barnabas to Antioch, who,
coming along and perceiving the
grace of God, rejoiced and entreat-
ed all with purpose of heart to be
24 remaining in the Lord—seeing that
he was a good man and full of
holy spirit and faith. And a con-
siderable throng was added to the
Lord.
25 Now he came away to Tarsus to
26 hunt Saul, and finding him, he led
him to Antioch. Now it came that
they assemble a whole year, also, in

ΗΜΑΤΟϹΤΟΥΚΥΡΙΟΥѠϹΕΛΕ
laration OF-THE Master AS He-said

ABs1* *omit* that B *o.*
ΓΕΝΟΤΙΙѠΑΝΝΗϹΜΕΝΕΒΑΠ
that JOHN INDEED DIPIZES

ΤΙϹΕΝΥΔΑΤΙΥΜΕΙϹΔΕΒΑΠ
to-water YE YET WILL-BE-

B Є *o.*
ΤΙϹΘΗϹΕϹΘΑΙΕΝΠΝΕΥΜΑΤ
BEING-DIPIZED IN spirit

ΙΑΓΙѠΕΙΟΥΝΤΗΝΙϹΗΝΔѠΡ
17 HOLY IF THEN THE EQUAL gratuity

s+Δ-=HAS-GIVEN
ΕΑΝΕΔѠΚΕΝΑΥΤΟΙϹΟΘΕΟϹ
GIVES to-them THE God

ѠϹΚΑΙΗΜΙΝΠΙϹΤΕΥϹΑϹΙΝ
AS AND to-us BELIEV*ing*

ΕΠΙΤΟΝΚΥΡΙΟΝΙΗϹΟΥΝΧΡ
ON THE Master JESUS ANOINT-

ΙϹΤΟΝΕΓѠΤΙϹΗΜΗΝΔΥΝΑΤ
ED I ANY WAS ABLE

ΟϹΚѠΛΥϹΑΙΤΟΝΘΕΟΝΑΚΟΥ
18 TO-FORBID THE God HEAR*ing*

ϹΑΝΤΕϹΔΕΤΑΥΤΑΗϹΥΧΑϹΑ
YET these THEY-QUIETize

A ΖΟ
ΝΚΑΙΕΔΟΞΑϹΑΝΤΟΝΘΕΟΝΛ
AND esteemize THE God say-

ΕΓΟΝΤΕϹΑΡΑΚΑΙΤΟΙϹΕΘΝ
ING CONSEQUENTLY AND to-THE NATIONS

ΕϹΙΝΟΘΕΟϹΤΗΝΜΕΤΑΝΟΙΑ
THE God THE after-MIND

ΝΕΙϹΖѠΗΝΕΔѠΚΕΝΟΙΜΕΝΟ
19 INTO LIFE GIVES THE INDEED THEN

ΥΝΔΙΑϹΠΑΡΕΝΤΕϹΑΠΟΤΗϹ
ones-BEING-THROUGH-SOWN FROM THE

B+Є
ΘΛΙΨΕѠϹΤΗϹΓΕΝΟΜΕΝΗϹΕ
CONSTRICTION THE BECOMING ON

A OF-S. ΟΥ
ΠΙϹΤΕΦΑΝѠΔΙΗΛΘΟΝΕѠϹΦ
Stephen THRU-CAME TILL OF-

B+Є
ΟΙΝΙΚΗϹΚΑΙΚΥΠΡΟΥΚΑΙΑ
PHOENICIA AND OF-CYPRUS AND OF-

s *o.*
ΝΤΙΟΧΕΙΑϹΜΗΔΕΝΙΛΑΛΟΥ
ANTIOCH to-NO-YET-ONE TALKING

ΝΤΕϹΤΟΝΛΟΓΟΝΕΙΜΗΜΟΝΟ
THE saying IF NO ONLY

s *o.*
ΝΙΟΥΔΑΙΟΙϹΗϹΑΝΔΕΤΙΝΕ
20 to-JUDA-ans WERE YET ANY

ϹΕΞΑΥΤѠΝΑΝΔΡΕϹΚΥΠΡΙΟ
OUT OF-them MEN CYPRIANS

A+Є
ΙΚΑΙΚΥΡΗΝΑΙΟΙΟΙΤΙΝΕϹ
AND CYRENIANS WHO-ANY

As *o.*
ΕΛΘΟΝΤΕϹΕΙϹΑΝΤΙΟΧΕΙΑ
COMING INTO ANTIOCH

s1 *cancels* AND *but restores*
ΝΕΛΑΛΟΥΝΚΑΙΠΡΟϹΤΟΥϹΕ
TALKED AND TOWARD THE GREEKS

s1* ΥΑΓΓΕΛΙϹΤΑϹ B *inserts* ΙϹΤ *after* Ν=Hellenists
ΛΛΗΝΑϹΕΥΑΓΓΕΛΙΖΟΜ
WELL-MESSAGIZING

ΕΝΟΙΤΟΝΚΥΡΙΟΝΙΗϹΟΥΝΚ
21 THE Master JESUS AND

ΑΙΗΝΧΕΙΡΚΥΡΙΟΥΜΕΤΑΥΤ
WAS HAND OF-Master WITH them

ѠΝΠΟΛΥϹΤΕΑΡΙΘΜΟϹΟΠΙϹ
MANY BESIDES NUMBER THE *ones*-

ΤΕΥϹΑϹΕΠΕϹΤΡΕΨΕΝΕΠΙΤ
BELIEV*ing* ON-TURNS ON THE

ΟΝΚΥΡΙΟΝΗΚΟΥϹΘΗΔΕΟΛΟ
22 Master IS-HEARD YET THE say-

ΓΟϹΕΙϹΤΑѠΤΑΤΗϹΕΚΚΛΗϹ
ing INTO THE EARS OF-THE OUT-CALLED

A *omits* BEING
ΙΑϹΤΗϹΟΥϹΗϹΕΝΙΕΡΟΥϹΑ
THE BEING IN JERUSALEM

ΛΗΜΠΕΡΙΑΥΤѠΝΚΑΙΕΞΑΠΕ
ABOUT them AND THEY-OUT-FROM-

s *o.*
ϹΤΕΙΛΑΝΒΑΡΝΑΒΑΝΕѠϹΑΝ
PUT Barnabas TILL AN-

ΤΙΟΧΕΙΑϹΟϹΠΑΡΑΓΕΝΟΜΕ
23 TIOCH WHO BESIDE-BECOMING

ΝΟϹΚΑΙΙΔѠΝΤΗΝΧΑΡΙΝΤΗ
AND PERCEIVING THE grace THE

ΝΤΟΥΘΕΟΥΕΧΑΡΗΚΑΙΠΑΡΕ
OF-THE God JOYed AND BESIDE-

ΚΑΛΕΙΠΑΝΤΑϹΤΗΠΡΟΘΕϹΕ
CALLED ALL to-THE BEFORE-PLACing

s *o.*
ΙΤΗϹΚΑΡΔΙΑϹΠΡΟϹΜΕΝΕΙ
OF-THE HEART TO-BE-TOWARD-REMAINING

IN *omitted by* As s MAN he-WAS
ΝΕΝΤѠΚΥΡΙѠΟΤΙΗΝΑΝΗΡΑ
24 IN THE Master that he-WAS MAN GOOD

ΓΑΘΟϹΚΑΙΠΛΗΡΗϹΠΝΕΥΜΑ
AND FULL OF-spirit

ΤΟϹΑΓΙΟΥΚΑΙΠΙϹΤΕѠϹΚΑ
HOLY AND OF-BELIEF AND

ΙΠΡΟϹΕΤΕΘΗΟΧΛΟϹΙΚΑΝΟ
WAS-added THRONG enough

to-THE Master *omitted by* B1
ϹΤѠΚΥΡΙѠΕΞΗΛΘΕΝΔΕΕΙϹ
25 to-THE Master he-OUT-CAME YET INTO

B1 C *o.*
ΤΑΡϹΟΝΑΝΑΖΗΤΗϹΑΙϹΑΥΛ
TARSUS TO-UP-SEEK SAUL

ΟΝΚΑΙΕΥΡѠΝΗΓΑΓΕΝΕΙϹΑ
AND FINDING he-LED INTO AN-

s *o.*
ΝΤΙΟΧΕΙΑΝΕΓΕΝΕΤΟΔΕΑΥ
26 TIOCH it-BECAME YET to-

ΤΟΙϹΚΑΙΕΝΙΑΥΤΟΝΟΛΟΝϹ
them AND year WHOLE TO-

26 The name "Christian" is Latin in its termination, so seems to have been given by the Romans. It is mentioned only twice more (26[28]; 1 Pet.4[16]), and was a term of contempt. It is never used by the saints of themselves, though there are hundreds of passages where we would use the term today. The name probably arose from the fact that here, for the first time, gentiles, Romans, left the worship of the synagogue for the faith of Christ. They would be continually speaking of one "Christ" and their countrymen gave them this new name in derision. Paul never uses this term. Peter alone uses it of his fellow saints of the Circumcision who believed.

29 What could have been better calculated to soften the hearts of the Judean disciples than the help thus received from these uncircumcised converts? Yet we never read that they ever relented in their antagonism to the alien believers, and certainly gave little consideration to Saul, who brought their gifts to them. It is not likely, however, that Saul went as far as Jerusalem with the contribution, for, in his Galatian epistle, he intimates that he did not visit the holy city for fourteen years after his return from Damascus. The reason seems to be that there was a persecution on the part of Herod, as well as a famine in Jerusalem, so that it was not prudent to enter the city. This is the first occasion in which the saints among the nations sought to make some payment to Israel for the spiritual gifts they had received (Ro.15[27]).

1 The failure of the nation to respond to the proclamation of the kingdom is fully manifest, and it is reflected in the events now chronicled. The twelve are no longer sustained by divine power in the city of the King. Herod puts James to death and there is no effort made to fill his place and maintain the due number of the apostles. That James, rather than Peter or John, was taken is significant, for they are typical men. James, or Jacob, brings before us the nation in flesh, and, as this aspect of the kingdom proclamation has failed and is finished, he is removed. Peter (not Simon) was a spiritual name (Jn.1[42]), representative of the remnant who believed. He is persecuted, but not slain.

the ecclesia and teach a considerable throng. Besides, in Antioch firstly the disciples are styled "Christians."
27 Now in these days prophets came
down from Jerusalem to Antioch.
28 One of them, named Agabus, rising, signifies, through the spirit, a great famine which is about to be on the whole inhabited earth, which occurred under Claudius.
29 Now according as any of the disciples thrived, they each of them designate something to send to the brethren dwelling in Judea, for dis-
30 pensing, which they do also, dispatching to the elders through the hand of Barnabas and Saul.
12 Now at that season Herod the king put forth his hands to illtreat
2 some from the ecclesia. Now he assassinated James, the brother of
3 John, with the sword. Now, perceiving that it is pleasing to the Jews, he proceeded to apprehend Peter also (now they were the days
4 of unleavened [bread]), whom, arresting also, he placed in jail, giving him over to four quaternions of soldiers to guard him, intending after the Passover to lead him up to the people.
5 Peter, indeed, then, was kept in the jail, yet prayer was earnestly made by the ecclesia to God con-
6 cerning him. Now when Herod was about to be leading him to them, in that night Peter was reposing between two soldiers, having been bound with two chains, besides which guards before the

ΥΝΑΧΘΗΝΑΙΕΝΤΗΕΚΚΛΗϹΙ
BE-TOGETHER-LED IN THE OUT-CALLED

ΑΚΑΙΔΙΔΑΞΑΙΟΧΛΟΝΙΚΑΝ
AND TO-TEACH THRONG enough

A N
ΟΝΧΡΗΜΑΤΙϹΑΙΤΕΠΡΩΤΩϹ
TO-apprize BESIDES BEFORE-most-ly

A ΕΙϹ INTO s o. A+N
ΕΝΑΝΤΙΟΧΕΙΑΤΟΥϹΜΑΘΗΤ
IN ANTIOCH THE LEARNers

B+Ε s1 ΗϹ *had for* ΙϹ B o.
ΑϹΧΡΙϹΤΙΑΝΟΥϹΕΝΤΑΥΤΑ
27 ANOINTED-ians IN these

ΙϹΔΕΤΑΙϹΗΜΕΡΑΙϹΚΑΤΗΛ
YET THE DAYS DOWN-CAME

ΘΟΝΑΠΟΙΕΡΟϹΟΛΥΜΩΝΠΡΟ
FROM JERUSALEM BEFORE-

ΦΗΤΑΙΕΙϹΑΝΤΙΟΧΕΙΑΝΑΝ
28 AVERrers INTO ANTIOCH UP-

ΑϹΤΑϹΔΕΕΙϹΕΞΑΥΤΩΝΟΝΟ
STAND*ing* YET ONE OUT OF-them to-NAME

B+Ι
ΜΑΤΙΑΓΑΒΟϹΕϹΗΜΑΝΕΝΔΙ
AGABUS SIGNifies THRU

B+Ε
ΑΤΟΥΠΝΕΥΜΑΤΟϹΛΙΜΟΝΜΕ
THE spirit FAMINE GREAT

s o.
ΓΑΛΗΝΜΕΛΛΕΙΝΕϹΕϹΘΑΙΕ
TO-BE-beING-ABOUT TO-WILL-BE ON

ΦΟΛΗΝΤΗΝΟΙΚΟΥΜΕΝΗΝΗΤ
WHOLE THE *be*ING-HOMED WHICH-

ΙϹΕΓΕΝΕΤΟΕΠΙΚΛΑΥΔΙΟΥ
ANY BECAME ON CLAUDIUS

ΤΩΝΔΕΜΑΘΗΤΩΝΚΑΘΩϹΕΥΠ
29 OF-THE YET LEARNers according-AS thrivED

s o. A Ε
ΟΡΕΙΤΟΤΙϹΩΡΙϹΑΝΕΚΑϹΤ
ANY define EACH

ΟϹΑΥΤΩΝΕΙϹΔΙΑΚΟΝΙΑΝΠ
OF-them INTO THRU-SERvice TO-

ΕΜΨΑΙΤΟΙϹΚΑΤΟΙΚΟΥϹΙΝ
SEND to-THE *ones*-DOWN-HOMING

ΕΝΤΗΙΟΥΔΑΙΑΑΔΕΛΦΟΙϹΟ
30 IN THE JUDEA brothers WHICH

s1+Ο s o.
ΚΑΙΕΠΟΙΗϹΑΝΑΠΟϹΤΕΙΛΑ
AND THEY-DO commissioni*ng*

ΝΤΕϹΠΡΟϹΤΟΥϹΠΡΕϹΒΥΤΕ
TOWARD THE SENIORS

ΡΟΥϹΔΙΑΧΕΙΡΟϹΒΑΡΝΑΒΑ
THRU HAND OF-Barnabas

ΚΑΙϹΑΥΛΟΥΚΑΤΕΚΕΙΝΟΝΔ
12 AND OF-SAUL according-to that YET

ΕΤΟΝΚΑΙΡΟΝΕΠΕΒΑΛΕΝΗΡ
THE SEASON ON-CAST HEROD

s THE KING HEROD s o.
ΩΔΗϹΟΒΑϹΙΛΕΥϹΤΑϹΧΕΙΡ
THE KING THE HANDS

ΑϹΚΑΚΩϹΑΙΤΙΝΑϹΤΩΝΑΠΟ
TO-EVIL-treat ANY OF-THE FROM

s o.
ΤΗϹΕΚΚΛΗϹΙΑϹΑΝΕΙΛΕΝΔ
2 THE OUT-CALLED he-UP-LIFTED YET

ΕΙΑΚΩΒΟΝΤΟΝΑΔΕΛΦΟΝΙΩ
JACOBUS THE brother OF-

B o.
ΑΝΝΟΥΜΑΧΑΙΡΗΙΔΩΝΔΕΟΤ
3 JOHN to-SWORD PERCEIVING YET that

s1* *omits* it-IS
ΙΑΡΕϹΤΟΝΕϹΤΙΝΤΟΙϹΙΟΥ
PLEASing it-IS to-THE JUDA-

ΔΑΙΟΙϹΠΡΟϹΕΘΕΤΟϹΥΛΛΑ
ans he-added TO-BE-TOGETHER-

s o. A *adds* THE ΑΙ
ΒΕΙΝΚΑΙΠΕΤΡΟΝΗϹΑΝΔΕΗ
GETTING AND Peter THEY-WERE YET DAYS

ΜΕΡΑΙΤΩΝΑΖΥΜΩΝΟΝΚΑΙΠ
4 OF-THE UN-FERMENTED WHOM AND ar-

ΙΑϹΑϹΕΘΕΤΟΕΙϹΦΥΛΑΚΗΝ
rest*ing* he-PLACED INTO GUARD-house

A+ΑΙ
ΠΑΡΑΔΟΥϹΤΕϹϹΑΡϹΙΝΤΕΤ
BESIDE-GIVING to-FOUR FOUR

ΡΑΔΙΟΙϹϹΤΡΑΤΙΩΤΩΝΦΥΛ
(*diminutive*) OF-WARriors TO-BE-

ΑϹϹΕΙΝΑΥΤΟΝΒΟΥΛΟΜΕΝΟ
GUARDING him intendING

A o. o. s o.
ϹΜΕΤΑΤΟΠΑϹΧΑΑΝΑΓΑΓΕΙ
after THE PASSOVER TO-BE-UP-LEADING

ΝΑΥΤΟΝΤΩΛΑΩΟΜΕΝΟΥΝΠΕ
5 him to-THE PEOPLE.THE INDEED THEN Peter

s o.
ΤΡΟϹΕΤΗΡΕΙΤΟΕΝΤΗΦΥΛΑ
was-KEPT IN THE GUARD-house

A Η
ΚΗΠΡΟϹΕΥΧΗΔΕΗΝΕΚΤΕΝΩ
prayer YET WAS OUT-STRETCHly

B+Ε
ϹΓΙΝΟΜΕΝΗΥΠΟΤΗϹΕΚΚΛΗ
BECOMING by THE OUT-CALLED

B *omits* TOWARD THE God
ϹΙΑϹΠΡΟϹΤΟΝΘΕΟΝΠΕΡΙΑ
TOWARD THE God ABOUT him

A Ε A o.
ΥΤΟΥΟΤΕΔΕΗΜΕΛΛΕΝΠΡΟϹ
6 when YET WAS-ABOUT TO-BE-TO-

s o. o.
ΑΓΑΓΕΙΝΑΥΤΟΝΟΗΡΩΔΗϹΤ
WARD-LEADING him THE HEROD to-

ΗΝΥΚΤΙΕΚΕΙΝΗΗΝΟΠΕΤΡΟ
THE NIGHT that WAS THE Peter

ϹΚΟΙΜΩΜΕΝΟϹΜΕΤΑΞΥΔΥΟ
reposING between TWO

ϹΤΡΑΤΙΩΤΩΝΔΕΔΕΜΕΝΟϹΑ
WARriors HAVING-*been*-BOUND to-

A o. A o.
ΛΥϹΕϹΙΝΑΥϹΙΝΦΥΛΑΚΕϹΤ
UN-LOOSES TWO GUARDS BESIDES

A TOWARD+Ϲ A o. A o.
ΕΠΡΟΤΗϹΘΥΡΑϹΕΤΗΡΟΥΝΤ
BEFORE THE DOOR KEPT THE

The apostasy of the Jewish nation was attested by the death of James. Instead of mourning the fact that one of the apostles of the Messiah was put to death, they are pleased. They prefer the yoke of their hereditary enemy, the Idumean Herod, to the Messiah God had sent them. So will the apostate nation in the time of the end rejoice at the murder of God's two witnesses (Un.11).

It was contrary to Jewish custom to carry on a trial during the national festivals, so Herod was waiting until the passover week should be over. Then he would increase his popularity by making a public exhibition of Peter's trial and death.

The Lord had told Peter that, when he should be old and decrepit he would glorify God by his death (Jn.21[18]). That time had not yet come. No power on earth can touch God's servants before the appointed time.

The deliverance of Peter should be contrasted with that of Paul and Silas at Philippi. This will show the vast advance in Paul's ministry over that of the twelve. Peter's deliverance illustrates the power and stern righteousness associated with the kingdom. The grace and salvation revealed in Philippi is in closer accord with that which is ours in Christ Jesus. Peter slept. Paul and Silas, suffering from the Roman scourge and the stocks, sang praises and prayed. Peter was taken out by stealth unknown to the guards. Paul and Silas made no attempt to escape, even when the prison doors were open. The prisoners heard them, and the warden was saved by their testimony. Peter's escape did not bring salvation to his keepers. It brought death, for his guards had to pay with their lives for his. Peter flies from Jerusalem from the face of Herod. Paul and Silas are escorted out of the jail and through the city by the officers who had mistreated them. In every particular, the deliverance of Paul and Silas eclipses the escape of Peter. One figures Israel's deliverance by judgment on the nations, the other the salvation which comes through the temporary setting aside of Israel.

12 What a touching picture we have here of the disciples praying in the dead of night, and the extreme joy occasioned by Peter's escape!

7 door kept the jail. And *lo!* a mes-
senger of the Lord stood by, and a
light shines in the room. Now,
smiting Peter on the side, he rouses
him, saying, "Rise quickly!" And
the chains fall off from his
8 hands. Now the messenger said to
him, "Gird yourself and bind on
your soles." Now he does thus.
And he is saying to him, "Throw
your cloak about you and follow
9 me." And, coming out, he fol-
lowed him. And he had not per-
ceived that what is occurring by
means of the messenger is true, yet
he seemed to be observing a vision.
10 Now, passing through the first
and second jail, they come to the
iron gate that brings them into the
city, which opened to them spon-
taneously. And, coming out, they
came forward one street, and imme-
diately the messenger withdrew
11 from him. And Peter, coming to
himself, said, "Now I truly per-
ceive that the Lord delegates His
messenger, and extricates me out of
the hand of Herod and all the hope
of the Jewish people."
12 And, being conscious, he came to
the house of Mary, the mother of
John who is surnamed Mark,
where a considerable number were
convened together and praying.
13 Now, at his knocking at the door
of the portal, a maid approached
14 to obey, named Rhoda. And, rec-
ognizing Peter's voice, for joy she
does not open the portal. Yet, run-
ning in, she reports Peter standing
15 before the portal. Yet they say to
her, "You are mad!" Yet she

ΗΝΦΥΛΑΚΗΝΚΑΙΙΔΟΥΑΓΓΕ
7 GUARD-house AND BE-PERCEIVING MESSEN-
ΛΟϹΚΥΡΙΟΥΕΠΕϹΤΗΚΑΙΦΩ
GER OF-Master ON-STOOD AND LIGHT
ϹΕΛΑΜΨΕΝΕΝΤΩΟΙΚΗΜΑΤΙ
SHINES IN THE room
ΠΑΤΑΞΑϹΔΕΤΗΝΠΛΕΥΡΑΝΤ
SMITING YET THE RIB OF-
ΟΥΠΕΤΡΟΥΗΓΕΙΡΕΝΑΥΤΟΝ
THE Peter he-ROUSES him
ΛΕΓΩΝΑΝΑϹΤΑΕΝΤΑΧΕΙΚΑ
saying UP-STAND IN SWIFTness AND
ΙΕΞΕΠΕϹΑΝΑΥΤΟΥΑΙΑΛΥϹ
OUT-FALL OF-him THE UN-LOOSES
A BESIDES Τ
ΕΙϹΕΚΤΩΝΧΕΙΡΩΝΕΙΠΕΝΔ
8 OUT OF-THE HANDS said YET
ΕΟΑΓΓΕΛΟϹΠΡΟϹΑΥΤΟΝΖΩ
THE MESSENGER TOWARD him GIRD
B¹ Υ
ϹΑΙΚΑΙΥΠΟΔΗϹΑΙΤΑϹΑΝΔ
AND UNDER-BIND THE PLANK-BIND-
A+Ε
ΑΛΙΑϹΟΥΕΠΟΙΗϹΕΝΔΕΟΥΤ
ettes OF-YOU . he-DOES YET thus
s o.
ΩϹΚΑΙΛΕΓΕΙΑΥΤΩΠΕΡΙΒΑ
AND he-IS-saying to-him BE-ABOUT-CASTING
ΛΟΥΤΟΙΜΑΤΙΟΝϹΟΥΚΑΙΑΚ
THE cloak OF-YOU AND BE-fol-
s o.
ΟΛΟΥΘΕΙΜΟΙΚΑΙΕΞΕΛΘΩΝ
9 lowing to-ME AND OUT-COMING
s o. him *omitted by* ABs¹*
ΗΚΟΛΟΥΘΕΙΑΥΤΩΚΑΙΟΥΚΗ
he-followed him AND NOT he-HAD-
s o. s o. B+Ε
ΔΕΙΟΤΙΑΛΗΘΕϹΕϹΤΙΝΤΟΓ
PERCEIVED that TRUE IS THE BE-
A ΥΠΟ by
ΙΝΟΜΕΝΟΝΔΙΑΤΟΥΑΓΓΕΛΟ
COMING THRU THE MESSENGER
s o. YET *omitted by* s¹* s o.
ΥΕΔΟΚΕΙΔΕΟΡΑΜΑΒΛΕΠΕΙ
he-SEEMED YET sight TO-BE-looking
ΝΔΙΕΛΘΟΝΤΕϹΔΕΠΡΩΤΗΝΦ
10 THRU-COMING YET BEFORE-most GUARD
ΥΛΑΚΗΝΚΑΙΔΕΥΤΕΡΑΝΗΛΘ
house AND second THEY-COME
ΑΝΕΠΙΤΗΝΠΥΛΗΝΤΗΝϹΙΔΗ
ON THE GATE THE IRON
ΡΑΝΤΗΝΦΕΡΟΥϹΑΝΕΙϹΤΗΝ
THE *one*-CARRYING INTO THE
sB¹ Υ
ΠΟΛΙΝΗΤΙϹΑΥΤΟΜΑΤΗΗΝΟ
city WHICH-ANY SAME-IMPELLed WAS-UP-
o. sB¹
ΙΓΗΑΥΤΟΙϹΚΑΙΕΞΕΛΘΟΝΤ
OPENED to-THEM AND OUT-COMING
ΕϹΠΡΟΗΛΘΟΝΡΥΜΗΝΜΙΑΝΚ
THEY-BEFORE-CAME street ONE AND

A -CAME ΗΛΘΕΝ
ΑΙΕΥΘΕΩϹΑΠΕϹΤΗΟΑΓΓΕΛ
immediately FROM-STOOD THE MESSENGER
ΟϹΑΠΑΥΤΟΥΚΑΙΟΠΕΤΡΟϹΕ
11 FROM him AND THE Peter IN
B¹ o.
ΝΕΑΥΤΩΓΕΝΟΜΕΝΟϹΕΙΠΕΝ
self BECOMING said
ΝΥΝΟΙΔΑΑΛΗΘΩϹΟΤΙΕΞΑΠ
NOW I-HAVE-PERCEIVED TRULY that OUT-FROM-
s o. As *omit* THE
ΕϹΤΕΙΛΕΝΟΚΥΡΙΟϹΤΟΝΑΓ
PUTS THE Master THE MES-
ΓΕΛΟΝΑΥΤΟΥΚΑΙΕΞΕΙΛΑΤ
SENGER OF-him AND OUT-LIFTS
ΟΜΕΕΚΧΕΙΡΟϹΗΡΩΔΟΥΚΑΙ
ME OUT OF-HAND OF-HEROD AND
A *omits* OF-THE PEOPLE
ΠΑϹΗϹΤΗϹΠΡΟϹΔΟΚΙΑϹΤΟ
OF-EVERY THE TOWARD-SEEM OF-THE
A+Ε
ΥΛΑΟΥΤΩΝΙΟΥΔΑΙΩΝϹΥΝΙ
12 PEOPLE OF-THE JUDA-ans being-con-
A Δ=YET A+Ε
ΔΩΝΤΕΗΛΘΕΝΕΠΙΤΗΝΟΙΚΙ
scious BESIDES he-CAME ON THE HOME
ΑΝΤΗϹΜΑΡΙΑϹΤΗϹΜΗΤΡΟϹ
OF-THE MARY THE MOTHER
B o.
ΙΩΑΝΝΟΥΤΟΥΕΠΙΚΑΛΟΥΜΕ
OF-JOHN THE *one-be*ING-ON-CALLED
ΝΟΥΜΑΡΚΟΥΟΥΗϹΑΝΙΚΑΝΟ
MARK where WERE enough
A ΟΙ *for* Η
ΙϹΥΝΗΘΡΟΙϹΜΕΝΟΙΚΑΙΠΡ
HAVING-*been*-TOGETHER-CONVENED AND pray-
ΟϹΕΥΧΟΜΕΝΟΙΚΡΟΥϹΑΝΤΟ
13 ING OF-KNOCK*ing*
ϹΔΕΑΥΤΟΥΤΗΝΘΥΡΑΝΤΟΥΠ
YET of-him THE DOOR OF-THE GATE
s BEFORE- o. sB o.
ΥΛΩΝΟϹΠΡΟϹΗΛΘΕΝΠΑΙΔΙ
TOWARD-CAME maid
s¹ ΟΥϹΑ *for* ϹΑΙ
ϹΚΗΥΠΑΚΟΥϹΑΙΟΝΟΜΑΤΙΡ
TO-obey to-NAME RHODA
ΟΔΗΚΑΙΕΠΙΓΝΟΥϹΑΤΗΝΦΩ
14 (Rose) AND ON-KNOWING THE SOUND
ΝΗΝΤΟΥΠΕΤΡΟΥΑΠΟΤΗϹΧΑ
OF-THE Peter FROM THE JOY
s Υ o. s o.
ΡΑϹΟΥΚΗΝΟΙΞΕΝΤΟΝΠΥΛΩ
NOT she-UP-OPENS THE GATE
ΝΑΕΙϹΔΡΑΜΟΥϹΑΔΕΑΠΗΓΓ
INTO-RUNNING YET she-FROM-MES-
s o.
ΕΙΛΕΝΕϹΤΑΝΑΙΤΟΝΠΕΤΡΟ
SAGES TO-HAVE-STOOD THE Peter
ΝΠΡΟΤΟΥΠΥΛΩΝΟϹΟΙΔΕΠΡ
15 BEFORE THE GATE THE YET TOWARD
ΟϹΑΥΤΗΝΕΙΠΑΝΜΑΙΝΗΗΔΕ
her say YOU-ARE-*be*ING-MAD THE

17 The death of James and the escape of Peter mark a crisis in the history of the kingdom proclamation. The power in Jerusalem passes out of the hands of the apostles into the hands of James, the Lord's brother. Note that Peter does not ask them to report to the rest of the apostles, but to James and the brethren. Henceforth these have the controlling voice in Jerusalem. The death of James broke the ranks of the apostles. Now there were only eleven. Peter was compelled to flee and John does not seem to have taken an active part.

It is most significant that the leadership now falls upon one who was never commissioned by the Lord, but held his place and wielded his influence on the ground of a close *physical* relationship to the Lord. While He was yet on earth none of his brothers or sisters believed in Him. Our Lord made light of such physical ties. To those who told Him that His mother and brothers wished to speak to Him He said "These who are hearing and doing the word of God are my mother and My brethren" (Lu.8[21]). But the believers in Jerusalem have drifted away from spiritual realities and give the Lord's own brother the place which He gave to the apostles. James early had a high place among the Jerusalem saints. Paul makes special mention of him when he went up to Jerusalem (Ga.1[19]). This is in marked contrast to the course of Paul, which is characterized by the gradual elimination of the physical and a strong tendency toward the spiritual.

20 Josephus' account of Herod's death agrees with this in all its main features, though he does not seem to know of the reason for the flattery, nor does he ascribe the disease to a messenger of the Lord. In accepting divine honors Herod becomes a type of the great dictator of the end time, who will set himself up, saying that he is God, and will be slain by the Lord Himself.

24 The death of Herod seems to have stopped the persecution of the apostles.

25 Barnabas and Saul were commissioned to bring succor to the poor (11[30]). The manuscripts vary greatly as to whether they return *out of*, or *from*, or *into* Jerusalem, or *into* Antioch.

stoutly insisted it is so. Yet they
said, "It is his messenger."
16 Yet Peter persisted in knocking.
Now, opening, they perceive him
17 and were amazed. Yet, gesturing
with a hand to them to hush, he relates to them how the Lord led him
out of the jail. Besides he said,
"Report these things to James and
the brethren." And, coming out,
he was gone to a different place.
18 Now, day being come, there was
no slight disturbance among the soldiers as to what became of Peter.
19 Now Herod, seeking for him and
not finding him, examining the
guards, orders them to be led
away [to death]. And, coming
down from Judea, he tarried in
Cæsarea.
20 Now he was in a fighting fury
with the Tyrians and Sidonians,
yet, with one accord, they were
present with him, and, persuading
Blastus, the king's chamberlain,
they requested peace, because their
country was nurtured from the
21 king's. Now, on a set day,
Herod, dressed in royal attire, being seated on the dais, harangued
22 them. Now the populace shouted,
"It is the voice of a god and not of
23 a man!" Now instantly a messenger of the Lord smites him, because
he gives not the glory to God, and,
becoming the food of worms, he
gives up his soul.
24 Yet the word of God grows and
was multiplied.
25 Now Barnabas and Saul return
to Jerusalem, completing the dispensing, taking along with them
John, who is surnamed "Mark."
13 Now there were in Antioch, to

ΔΙΙΣΧΥΡΙΖΕΤΟΟΥΤΩΣΕΧΕ
YET was-THRU-STRONG thus TO-BE-HAV-
B ΕΙΠΑΝ s1* omits THE
ΙΝΟΙΔΕΕΛΕΓΟΝΟΑΓΓΕΛΟΣ
ING THE-ones YET said THE MESSENGER
s² OF-him it-is
ΕΣΤΙΝΑΥΤΟΥΟΔΕΠΕΤΡΟΣΕ
16 it-is OF-him THE YET Peter ON-
s o.
ΠΕΜΕΝΕΝΚΡΟΥΩΝΑΝΟΙΞΑΝ
REMAINED KNOCKING UP-OPENing
s Ο
ΤΕΣΔΕΕΙΔΑΝΑΥΤΟΝΚΑΙΕΞ
YET THEY-PERCEIVE him AND THEY-
As o. A+ΝΤΟ
ΕΣΤΗΣΑΝΚΑΤΑΣΕΙΣΑΣΔΕΑ
17 WERE-OUT-STOOD gesturing YET to-
A Υ o. s o. B+Ε
ΥΤΟΙΣΤΗΧΕΙΡΙΣΙΓΑΝΔΙΗ
them to-THE HAND TO-BE-HUSHING he-re-
As omit to-them A him THE Master
ΓΗΣΑΤΟΑΥΤΟΙΣΠΩΣΟΚΥΡΙ
lates to-them how THE Master
ΟΣΑΥΤΟΝΕΞΗΓΑΓΕΝΕΚΤΗΣ
him OUT-LED OUT OF-THE
s o.
ΦΥΛΑΚΗΣΕΙΠΕΝΤΕΑΠΑΓΓΕ
GUARD-house he-said BESIDES FROM-MESSAGE
ΙΛΑΤΕΙΑΚΩΒΩΚΑΙΤΟΙΣΑΔ
to-JACOBUS AND to-THE broth-
ΕΛΦΟΙΣΤΑΥΤΑΚΑΙΕΞΕΛΘΩ
ers these AND OUT-COMING
ΝΕΠΟΡΕΥΘΗΕΙΣΕΤΕΡΟΝΤΟ
he-WAS-GONE INTO DIFFERENT PLACE
ΠΟΝΓΕΝΟΜΕΝΗΣΔΕΗΜΕΡΑΣ
18 OF-BECOMING YET DAY
As Χ
ΗΝΤΑΡΑΧΟΣΟΥΚΟΛΙΓΟΣΕΝ
WAS DISTURBance NOT FEW IN
ΤΟΙΣΣΤΡΑΤΙΩΤΑΙΣΤΙΑΡΑ
THE WARriors ANY CONSEQUENT-
ΟΠΕΤΡΟΣΕΓΕΝΕΤΟΗΡΩΔΗΣ
19 LY THE Peter BECAME HEROD
A Τ=BESIDES
ΔΕΕΠΙΖΗΤΗΣΑΣΑΥΤΟΝΚΑΙ
YET ON-SEEKing him AND
B+Ε
ΜΗΕΥΡΩΝΑΝΑΚΡΙΝΑΣΤΟΥΣ
NO FINDING examining THE
ΦΥΛΑΚΑΣΕΚΕΛΕΥΣΕΝΑΠΑΧ
GUARDS ORDERS TO-BE-FROM-
ΘΗΝΑΙΚΑΙΚΑΤΕΛΘΩΝΑΠΟΤ
LED AND DOWN-COMING FROM THE
As o.
ΗΣΙΟΥΔΑΙΑΣΕΙΣΚΑΙΣΑΡΕ
JUDEA INTO CAESAREA
B+ΕΑΨ
ΙΑΝΔΙΕΤΡΙΒΕΝΗΝΔΕΘΥΜΟ
20 he-tarried he-WAS YET FEEL-FIGHT-
B+Ε
ΜΑΧΩΝΤΥΡΙΟΙΣΚΑΙΣΙΔΩΝ
ING to-TYrians AND to-SIDONians
ΙΟΙΣΟΜΟΘΥΜΑΔΟΝΔΕΠΑΡΗ
LIKE-FEEL YET THEY-WERE-

s o.
ΣΑΝΠΡΟΣΑΥΤΟΝΚΑΙΠΕΙΣΑ
BESIDE-BEING TOWARD him AND PERSUADing
ΝΤΕΣΒΛΑΣΤΟΝΤΟΝΕΠΙΤΟΥ
Blastus THE ON OF-THE
ΚΟΙΤΩΝΟΣΤΟΥΒΑΣΙΛΕΩΣΗ
bed-chamber OF-THE KING THEY-
A ΗΣΑ for ΟΥ
ΤΟΥΝΤΟΕΙΡΗΝΗΝΔΙΑΤΟΤΡ
REQUESTED PEACE THRU THE TO-BE-
A Ε o.
ΕΦΕΣΘΑΙΑΥΤΩΝΤΗΝΧΩΡΑΝ
beING-NURTURED OF-them THE SPACE
A+Ε
ΑΠΟΤΗΣΒΑΣΙΛΙΚΗΣΤΑΚΤΗ
21 FROM THE KINGic to-SET
B omits THE
ΔΕΗΜΕΡΑΟΗΡΩΔΗΣΕΝΔΥΣΑ
YET DAY THE HEROD IN-SLIPPing
As ΑΙ for Ε
ΜΕΝΟΣΕΣΘΗΤΑΒΑΣΙΛΙΚΗΝ
GARMENT KINGic
ΚΑΙ AND added by A
ΚΑΘΙΣΑΣΕΠΙΤΟΥΒΗΜΑΤΟΣ
being-seated ON THE platform
ΕΔΗΜΗΓΟΡΕΙΠΡΟΣΑΥΤΟΥΣ
he-harangued TOWARD them
ΟΔΕΔΗΜΟΣΕΠΕΦΩΝΕΙΘΕΟΥ
22 THE YET PUBLIC ON-SOUNDED OF-God
s1* plural ΩΝ
ΦΩΝΗΚΑΙΟΥΚΑΝΘΡΩΠΟΥΠΑ
23 SOUND AND NOT OF-human in-
ΡΑΧΡΗΜΑΔΕΕΠΑΤΑΞΕΝΑΥΤ
stantly YET SMITES him
ΟΝΑΓΓΕΛΟΣΚΥΡΙΟΥΑΝΘΩΝ
MESSENGER OF-Master INSTEAD OF-WHICH
s o.
ΟΥΚΕΔΩΚΕΝΤΗΝΔΟΞΑΝΤΩΘ
NOT he-GIVES THE esteem to-THE God
ΕΩΚΑΙΓΕΝΟΜΕΝΟΣΣΚΩΛΗΚ
AND BECOMING WORM-FED
ΟΒΡΩΤΟΣΕΞΕΨΥΞΕΝΟΔΕΛΟ
24 he-OUT-souls THE YET say-
B ΚΥΡΙΟΥ Master A ΤΟ for Ν
ΓΟΣΤΟΥΘΕΟΥΗΥΞΑΝΕΝΚΑΙ
ing OF-THE God UP-GROWS AND
ΕΠΛΗΘΥΝΕΤΟΒΑΡΝΑΒΑΣΔΕ
25 was-multiplied Barnabas YET
ΚΑΙΣΑΥΛΟΣΥΠΕΣΤΡΕΨΑΝΕ
AND SAUL return INTO
A Ξ o.=OUT
ΙΣΙΕΡΟΥΣΑΛΗΜΠΛΗΡΩΣΑΝ
JERUSALEM FILLing
B² Μ
ΤΕΣΤΗΝΔΙΑΚΟΝΙΑΝΣΥΝΠΑ
THE THRU-SERVice TOGETHER-BE-
ΡΑΛΑΒΟΝΤΕΣΙΩΑΝΝΗΝΤΟΝ
SIDE-GETTING JOHN THE
B -BEING- ΛΗΘΕΝΤΑ o. o.
ΕΠΙΚΑΛΟΥΜΕΝΟΝΜΑΡΚΟΝΗ
13 one-beING-ON-CALLED MARK WERE
s o.
ΣΑΝΔΕΕΝΑΝΤΙΟΧΕΙΑΚΑΤΑ
YET IN ANTIOCH according-to

2 The severance of Barnabas and Saul by the spirit is the prelude to an entirely new departure in the book of Acts. The commission entrusted to the twelve apostles has been fulfilled and their testimony rejected. They went to the limits of the land of Israel. Beyond this they were not sent. Jerusalem, in Judea, now gives place to Antioch, outside the land. The message now goes to the dispersion among the nations and to the proselytes and even to the nations themselves, and continues until it becomes manifest that the Jews outside the land refuse the Messiah, even as those in the land have done. This ministry is carried on by an entirely new set of apostles. The twelve have no part in it. Saul, or Paul, as he is now called, takes the place of Peter in this new apostolic group.

2 The choice of Barnabas and Saul *by the spirit* is in marked contrast with the choice of James, the brother of our Lord, *by the flesh.* He leads the apostasy of the pentecostal believers, who insisted on circumcision and law keeping. He was the author of decrees, which were concerned only with the flesh. This new departure takes us in the opposite direction. Saul was chosen by the spirit and led by the spirit until, at length, in his epistles, he gives the flesh no place at all.

6 Sergius Paul was the first individual among the nations who heard the evangel, without first becoming a proselyte of Judaism. Hence his case is typical. Bar-Jesus stands for the Jewish dispersion, who always resisted every attempt to proclaim the evangel to the nations. Seldom, indeed, do we find Paul performing any judgment miracle, but here he blinds the sorcerer for a season. This is the judgment which has befallen Israel during the present administration of God's grace. Israel, in part, has become calloused until the full complement of the nations may be entering (Ro.11[25]). Throughout Paul's missionary journeys, when he turned from the unbelieving Jews to the nations, the Jews became jealous and sought to turn the gentiles against him. They became blind spiritually, as Bar-Jesus became physically.

accord with the ecclesia, prophets
and teachers, Barnabas as well as
Simeon, called Niger, and Lucius
the Cyrenian, besides Manaen, the
tetrarch Herod's foster brother, and
2 Saul. Now, at their ministering to
the Lord and fasting, the holy spirit
said, "By all means sever to Me
Barnabas and Saul for the work to
3 which I have called them." Then,
fasting and praying and placing
their hands on them, they dismiss
them.
4 They, indeed, then, being sent
forth by the holy spirit, came down
to Seleucia, and from thence they
5 sail away to Cyprus. And, coming
to be in Salamis, they announced
the word of God in the synagogues
of the Jews. Now they had John
also as deputy.
6 Now, passing through the whole
island up to Paphos, they found a
certain man, a magician, a false
prophet, a Jew, whose name was
7 Bar-Jesus, who was with the proconsul
Sergius Paul, an intelligent
man. *He*, calling for Barnabas
and Saul, seeks to hear the word
of God.
8 Now Elymas the "Magician"
(for thus is his name construed)
withstood them, seeking to pervert
9 the proconsul from the faith. Now
Saul, who is also Paul, being filled
with holy spirit, looking intently at
10 him, said, "O, full of all guile and
all knavery, son of the Slanderer,
enemy of all righteousness, will you
not cease perverting the straight
11 ways of the Lord? And now, *lo!*

ΤΗΝΟΥϹΑΝΕΚΚΛΗϹΙΑΝΠΡΟ
THE BEING OUT-CALLED BEFORE-

ΦΗΤΑΙΚΑΙΔΙΔΑϹΚΑΛΟΙΟΤ
AVERrers AND TEACHers WHICH

ΕΒΑΡΝΑΒΑϹΚΑΙϹΥΜΕΩΝΟΚ
BESIDES Barnabas AND SIMEON THE *one-*

A+Є
ΑΛΟΥΜΕΝΟϹΝΙΓΕΡΚΑΙΛΟΥ
*be*ING-CALLED NIGER AND LUCIUS

ΚΙΟϹΟΚΥΡΗΝΑΙΟϹΜΑΝΑΗΝ
THE CYRENIAN MANAEN

B[1] *o. o. s had* +Α
ΤΕΗΡΩΔΟΥΤΟΥΤΕΤΡΑΡΧΟΥ
BESIDES OF-HEROD THE FOURth-chief

ϹΥΝΤΡΟΦΟϹΚΑΙϹΑΥΛΟϹΛΕ
2 TOGETHER-nursed AND SAUL OF-

ΙΤΟΥΡΓΟΥΝΤΩΝΔΕΑΥΤΩΝΤ
officiatING YET OF-them to-

ΩΚΥΡΙΩΚΑΙΝΗϹΤΕΥΟΝΤΩΝ
THE Master AND OF-fastING

ΕΙΠΕΝΤΟΠΝΕΥΜΑΤΟΑΓΙΟΝ
said THE spirit THE HOLY

ΑΦΟΡΙϹΑΤΕΔΗΜΟΙΤΟΝΒΑΡ
FROM-define BIND to-ME THE Barnabas

s[1] *adds* ΤΟΝ THE
ΝΑΒΑΝΚΑΙϹΑΥΛΟΝΕΙϹΤΟΕ
AND SAUL INTO THE work

ΡΓΟΝΟΠΡΟϹΚΕΚΛΗΜΑΙΑΥΤ
WHICH I-HAVE-TOWARD-CALLED them

ΟΥϹΤΟΤΕΝΗϹΤΕΥϹΑΝΤΕϹΚ
3 then fast*ing* AND

ΑΙΠΡΟϹΕΥΞΑΜΕΝΟΙΚΑΙΕΠ
pray*ing* AND ON-

s o.
ΙΘΕΝΤΕϹΤΑϹΧΕΙΡΑϹΑΥΤΟ
PLACING THE HANDS to-them

ΙϹΑΠΕΛΥϹΑΝΑΥΤΟΙΜΕΝΟΥ
4 THEY-FROM-LOOSE they INDEED THEN

ΝΕΚΠΕΜΦΘΕΝΤΕϹΥΠΟΤΟΥΑ
BEING-OUT-SENT by THE HOLY

A Α Π *o.* FROM-
ΓΙΟΥΠΝΕΥΜΑΤΟϹΚΑΤΗΛΘΟ
spirit DOWN-CAME

As o.
ΝΕΙϹϹΕΛΕΥΚΕΙΑΝΕΚΕΙΘΕ
INTO SELEUCIA thence

ΝΤΕΑΠΕΠΛΕΥϹΑΝΕΙϹΚΥΠΡ
BESIDES THEY-FROM-FLOAT INTO CYPRUS

s[1]* ΕΙϹ INTO
ΟΝΚΑΙΓΕΝΟΜΕΝΟΙΕΝϹΑΛΑ
5 AND BECOMING IN SALAMIS

B+Є *As* Η
ΜΙΝΙΚΑΤΗΓΓΕΛΛΟΝΤΟΝΛΟ
THEY-DOWN-MESSAGED THE say-

ΓΟΝΤΟΥΘΕΟΥΕΝΤΑΙϹϹΥΝΑ
ing OF-THE God IN THE TOGETHER-

ΓΩΓΑΙϹΤΩΝΙΟΥΔΑΙΩΝΕΙΧ
LEADS OF-THE JUDA-ans THEY-

ΟΝΔΕΚΑΙΙΩΑΝΝΗΝΥΠΗΡΕΤ
HAD YET AND JOHN subservient

ΗΝΔΙΕΛΘΟΝΤΕϹΔΕΟΛΗΝΤΗ
6 THRU-COMING YET WHOLE THE

A Α
ΝΝΗϹΟΝΑΧΡΙΠΑΦΟΥΕΥΡΟΝ
ISLAND UNTIL PAPHOS THEY-FOUND

ΑΝΔΡΑΤΙΝΑΜΑΓΟΝΨΕΥΔΟΠ
MAN ANY MAGICian FALSE-BEFORE-

ΡΟΦΗΤΗΝΙΟΥΔΑΙΟΝΩΟΝΟΜ
AVERrer JUDA-an to-WHOM NAME

A Ν *but s omits the* C
ΑΒΑΡΙΗϹΟΥϹΟϹΗΝϹΥΝΤΩΑ
7 BAR-(*Aram.* SON) JESUS WHO WAS TOGETHER to-THE pro-

ΝΘΥΠΑΤΩϹΕΡΓΙΩΠΑΥΛΩΑΝ
consul SERGIUS PAUL MAN

ΔΡΙϹΥΝΕΤΩΟΥΤΟϹΠΡΟϹΚΑ
intelligent this-*one* TOWARD-CALL*ing*

ΛΕϹΑΜΕΝΟϹΒΑΡΝΑΒΑΝΚΑΙ
Barnabas AND

ϹΑΥΛΟΝΕΠΕΖΗΤΗϹΕΝΑΚΟΥ
SAUL ON-SEEKS TO-HEAR

ϹΑΙΤΟΝΛΟΓΟΝΤΟΥΘΕΟΥΑΝ
8 THE saying OF-THE God with-

ΘΙϹΤΑΤΟΔΕΑΥΤΟΙϹΕΛΥΜΑ
STOOD YET to-them ELYMAS

ϹΟΜΑΓΟϹΟΥΤΩϹΓΑΡΜΕΘΕΡ
THE MAGICian thus for IS-*be*ING-after-

ΜΗΝΕΥΕΤΑΙΤΟΟΝΟΜΑΑΥΤΟ
TRANSLATED THE NAME OF-him

ΥΖΗΤΩΝΔΙΑϹΤΡΕΨΑΙΤΟΝΑ
SEEKING TO-THRU-TURN THE pro-

ΝΘΥΠΑΤΟΝΑΠΟΤΗϹΠΙϹΤΕΩ
consul FROM THE BELIEF

ϹϹΑΥΛΟϹΔΕΟΚΑΙΠΑΥΛΟϹΠ
9 SAUL YET THE AND PAUL BE-

ΛΗϹΘΕΙϹΠΝΕΥΜΑΤΟϹΑΓΙΟ
ING-FILLED OF-spirit HOLY

ΥΑΤΕΝΙϹΑϹΕΙϹΑΥΤΟΝΕΙΠ
10 STRETCH*ing* INTO him said

ΕΝΩΠΛΗΡΗϹΠΑΝΤΟϹΔΟΛΟΥ
O! FULL OF-EVERY FRAUD

ΚΑΙΠΑϹΗϹΡΑΔΙΟΥΡΓΙΑϹΥ
AND OF-EVERY DEFT-ACT SON!

A *o.*
ΙΕΔΙΑΒΟΛΟΥΕΧΘΡΕΠΑϹΗϹ
OF-THRU-CASTer enemy! OF-EVERY

ΔΙΚΑΙΟϹΥΝΗϹΟΥΠΑΥϹΗΔΙ
JUSTice NOT YOU'LL-BE-CEASING

B*s*[1]* *add* OF-THE ΤΟΥ
ΑϹΤΡΕΦΩΝΤΑϹΟΔΟΥϹΚΥΡΙ
THRU-TURNING THE WAYS OF-Master

s o.
ΟΥΤΑϹΕΥΘΕΙΑϹΚΑΙΝΥΝΙΔ
11 THE WELL-PLACED AND NOW BE-PER-

The spiritual tendency we have observed is emphasized by the change of Saul's name to Paul. The name Saul suggested the first king in Israel, who was chosen by the people because of his physical superiority, well suited to Paul before he was called by Christ, and in accord with the trend of affairs in Jerusalem, but not at all in harmony with his present ministry. It is usually derived from the Latin, meaning *little*, but it may also be derived from the root *pau*, in Greek, which means an *interval*, the ending, of course taking the masculine form rather than the feminine of the ordinary Greek term. Saul is Hebrew; Paul is Greek. This change of name coincides with his new commission. This signification is most appropriate to his special ministries, which fill in the interval during which Israel is thrust aside. It is brought in for the first time at the precise point when this doom is pronounced on Bar-Jesus. It marks the beginning of God's new departure, which brings blessing to the nations through Israel's apostasy. It was given when the first real gentile believed, for all before Sergius Paul were proselytes of Judaism, like Cornelius. And it is the more remarkable that the first convert under these new conditions was also named Paul, because he inaugurates that new form of God's activities which is well pictured there by the blessed believing gentile and a blinded unbelieving Jew. Before Saul's severance, blessing could not flow except through a Jew. Samaria could not receive the spirit except through Peter and John (8:14), and the proselyte Cornelius needed the mediacy of the chief of the apostles ere he was blessed with this gift. But now an alien, having no connection with Judaism, believes and is blessed, while a Jew, a son of the covenant, is blinded. This new principle now governs God's dealings, introducing a new dispensation, and gathers force until it is fulfilled at the close of the book.

13 John, doubtless, was at fault in thus deserting the apostles. But there seems to be a deeper reason for his defection. Being from Jerusalem, and a nephew of Barnabas, he represented the weakness of the flesh and its inability to channel blessing to the nations, hence was not qualified.

the Lord's hand is on you, and you
will be blind, not observing the sun
until the appointed time. Now
instantly a fog and darkness falls
on him, and, going about, he sought
some to lead him by the hand.
12 Then the proconsul, perceiving
what has occurred, believes, being
astonished at the teaching of the
Lord.
13 Now setting out from Paphos,
those about Paul came to Perga,
of Pamphylia. Yet John, depart-
ing from them, returns to Jerusa-
14 lem. Now they, passing through
from Perga, came along into Anti-
och, Pisidia, and entering the
synagogue the day of the sabbaths,
15 they are seated. Now, after the
reading of the law and the proph-
ets, the chiefs of the synagogue dis-
patch to them, saying, "Men,
brethren, if there is in you any
word of entreaty for the people,
say it."
16 Now Paul, rising and gesturing
with his hand, said, "Men, Israel-
ites, and those who are fearing God,
17 hear! The God of this people
Israel chooses our fathers, and He
exalts the people in the sojourn in
the land of Egypt, and with a high
18 arm He led them out of it. And for
about forty years' time He carries
them as a nurse in the wilderness.
19 And, pulling down seven nations
in the land of Canaan, He occupies
their land (about four hundred and
20 fifty years). And after this He
gives judges till the prophet Sam-
21 uel. And thence they request a
king, and God gives them Saul,

s o.
ΟΥΧΕΙΡΚΥΡΙΟΥΕΠΙϹΕΚΑΙ
CEIVING HAND OF-Master ON YOU AND

ΕϹΗΤΥΦΛΟϹΜΗΒΛΕΠΩΝΤΟΝ
YOU'LL-BE BLIND NO looking THE

ΗΛΙΟΝΑΧΡΙΚΑΙΡΟΥΠΑΡΑΧ
SUN UNTIL SEASON instantly

s BESIDES Τ A ΑΙ for Ε B omits, A dims ON him
ΡΗΜΑΔΕΕΠΕϹΕΝΕΠΑΥΤΟΝΑ
YET FALLS ON him FOG

ΧΛΥϹΚΑΙϹΚΟΤΟϹΚΑΙΠΕΡΙ
AND DARKness AND ABOUT-

s o. s o.
ΑΓΩΝΕΖΗΤΕΙΧΕΙΡΑΓΩΓΟΥ
LEADING he-SOUGHT HAND-LEADers

ϹΤΟΤΕΙΔΩΝΟΑΝΘΥΠΑΤΟϹΤ
12 then PERCEIVING THE proconsul THE

A being-astonished he-BELIEVES
ΟΓΕΓΟΝΟϹΕΠΙϹΤΕΥϹΕΝΕΚ
HAVING-BECOME he-BELIEVES being-

B Τ Τ
ΠΛΗϹϹΟΜΕΝΟϹΕΠΙΤΗΔΙΔΑ
astonished ON THE TEACHing

B¹ Ε
ΧΗΤΟΥΚΥΡΙΟΥΑΝΑΧΘΕΝΤΕ
13 OF-THE Master BEING-UP-LED

ϹΔΕΑΠΟΤΗϹΠΑΦΟΥΟΙΠΕΡΙ
YET FROM THE PAPHOS THE-ones ABOUT

ΠΑΥΛΟΝΗΛΘΟΝΕΙϹΠΕΡΓΗΝ
PAUL CAME INTO PERGA

B o.
ΤΗϹΠΑΜΦΥΛΙΑϹΙΩΑΝΝΗϹΔ
OF-THE Pamphylia JOHN YET

ΕΑΠΟΧΩΡΗϹΑϹΑΠΑΥΤΩΝΥΠ
FROM-SPACing FROM them re-

s¹* Α
ΕϹΤΡΕΨΕΝΕΙϹΙΕΡΟϹΟΛΥΜ
TURNS INTO JERUSALEM

ΑΑΥΤΟΙΔΕΔΙΕΛΘΟΝΤΕϹΑΠ
14 they YET THRU-COMING FROM

A omits BESIDE-
ΟΤΗϹΠΕΡΓΗϹΠΑΡΕΓΕΝΟΝΤ
THE PERGA BESIDE-BECAME

ΟΕΙϹΑΝΤΙΟΧΕΙΑΝΤΗΝΠΙϹ
INTO ANTIOCH THE PISIDIA

Bs¹* omit INTO-
ΙΔΙΑΝΚΑΙΕΙϹΕΛΘΟΝΤΕϹΕ
AND INTO-COMING IN-

ΙϹΤΗΝϹΥΝΑΓΩΓΗΝΤΗΗΜΕΡ
TO THE TOGETHER-LEAD to-THE DAY

A+Ε
ΑΤΩΝϹΑΒΒΑΤΩΝΕΚΑΘΙϹΑΝ
OF-THE SABBATHS THEY-are-seated

ΜΕΤΑΔΕΤΗΝΑΝΑΓΝΩϹΙΝΤΟ
15 after YET THE reading OF-THE

ΥΝΟΜΟΥΚΑΙΤΩΝΠΡΟΦΗΤΩΝ
LAW AND THE BEFORE-AVERrers

s o.
ΑΠΕϹΤΕΙΛΑΝΟΙΑΡΧΙϹΥΝΑ
commission THE chiefs-of-TOGETHER-

ΓΩΓΟΙΠΡΟϹΑΥΤΟΥϹΛΕΓΟΝ
LEAD TOWARD them SAYING

ΤΕϹΑΝΔΡΕϹΑΔΕΛΦΟΙΕΙΤΙ
MEN brothers IF ANY

ϹΕϹΤΙΝΕΝΥΜΙΝΛΟΓΟϹΠΑΡ
IS IN YOUp saying OF-BESIDE-

ΑΚΛΗϹΕΩϹΠΡΟϹΤΟΝΛΑΟΝΑ
CALLing TOWARD THE PEOPLE BE-

ΕΓΕΤΕΑΝΑϹΤΑϹΔΕΠΑΥΛΟϹ
16 saying UP-STANDing YET PAUL

As o.
ΚΑΙΚΑΤΑϹΕΙϹΑϹΤΗΧΕΙΡΙ
AND gesturing to-THE HAND

s+Δ
ΕΙΠΕΝΑΝΔΡΕϹΙϹΡΑΗΛΕΙΤ
said MEN ISRAELITES

ΑΙΚΑΙΟΙΦΟΒΟΥΜΕΝΟΙΤΟΝ
AND THE ones-FEARING THE

ΘΕΟΝΑΚΟΥϹΑΤΕΟΘΕΟϹΤΟΥ
17 God HEAR THE God OF-THE

B THE o. o. o.
ΛΑΟΥΤΟΥΤΟΥΙϹΡΑΗΛΕΞΕΛ
PEOPLE this ISRAEL chooses

ΕΞΑΤΟΤΟΥϹΠΑΤΕΡΑϹΗΜΩΝ
THE FATHERS OF-US

ΚΑΙΤΟΝΛΑΟΝΥΨΩϹΕΝΕΝΤΗ
AND THE PEOPLE He-HEIGHTENS IN THE

ΠΑΡΟΙΚΙΑΕΝΓΗΑΙΓΥΠΤΟΥ
BESIDE-HOMEing IN LAND OF-EGYPT

A o.
ΚΑΙΜΕΤΑΒΡΑΧΕΙΟΝΟϹΥΨΗ
AND WITH upper-arm HIGH

ΛΟΥΕΞΗΓΑΓΕΝΑΥΤΟΥϹΕΞΑ
He-OUT-LED them OUT OF-

B² Δ
ΥΤΗϹΚΑΙΩϹΤΕϹϹΕΡΑΚΟΝΤ
18 her AND AS FOUR-TY-YEAR

A Π
ΑΕΤΗΧΡΟΝΟΝΕΤΡΟΦΟΦΟΡΗ
TIME He-NURTURE-CARRIES

B omits AND
ϹΕΝΑΥΤΟΥϹΕΝΤΗΕΡΗΜΩΚΑ
19 them IN THE DESOLATE AND

ΙΚΑΘΕΛΩΝΕΘΝΗΕΠΤΑΕΝΓΗ
DOWN-LIFTING NATIONS SEVEN IN LAND

ΧΑΝΑΑΝΚΑΤΕΚΛΗΡΟΝΟΜΗϹ
CHANAAN He-DOWN-tenants

A o. ΑΥΤΟΙϹ to-them added by A
ΕΝΤΗΝΓΗΝΑΥΤΩΝΩϹΕΤΕϹΙ
20 THE LAND OF-them AS to-YEARS

ΤΕΤΡΑΚΟϹΙΟΙϹΚΑΙΠΕΝΤΗ
FOUR-hundred AND FIVE-TY

ΚΟΝΤΑΚΑΙΜΕΤΑΤΑΥΤΑΕΔΩ
AND after these He-GIVES

ΚΕΝΚΡΙΤΑϹΕΩϹϹΑΜΟΥΗΛΠ
JUDGers TILL SAMUEL BE-

s o.
ΡΟΦΗΤΟΥΚΑΚΕΙΘΕΝΗΤΗϹΑ
21 FORE-AVERrer AND-thence THEY-REQUEST

ΝΤΟΒΑϹΙΛΕΑΚΑΙΕΔΩΚΕΝΑ
KING AND GIVES to-

[14] Paul's sermon and course in Pisidian Antioch is doubtless a specimen case. He usually went first of all into the synagogue and preached the evangel of the kingdom to the Jews of the dispersion and to the gentile proselytes who attended the synagogue services. His sermons included all that Peter preached concerning Messiah as the Son of David, yet went further in order to reach the proselytes. The three classes to whom Paul preached should always be distinguished. There were the men of Israel, his brethren, who were under the law and to whom the covenants and promises pertained. But the synagogues amongst the nations were largely attended by proselytes, who are called "fearers of God," "devout," or "reverent," and usually included a company of women. The proselytes, as a class, accepted Paul's message, but the Jews rejected it, with many notable exceptions. Outside of these were the gentiles proper, the idolators who had no leanings toward Judaism. Among these it was that Paul found the greatest response, but it must be remembered that this account does not lay much stress on this part of his ministry. For instance, it is evident from his epistles that the Thessalonian converts were mostly idolators, yet no hint of this is found in Acts, which speaks only of the Jews and proselytes (17:1-4). Neither are we informed of all that the apostle preached, but only that which concerned the fate of the earthly kingdom. The doctrine contained in his epistles is none of it in Acts, but all is distinct from and above the highest point reached in this treatise. To the Jews Paul spoke of Christ as proclaimed by John the Baptist, and His life before His death and resurrection and ascension, before he knew Him. Paul's epistles, however, are entirely on resurrection ground. Christ was not seen outside the land of Israel until he was seen by Saul on the Damascus road. Let us never mix the testimony in Acts with the truth in Paul's epistles, but let us rather note the great contrast between them. Contrast Peter's first sermon and Paul's. Both quote from David. Peter to prove that Jesus is David's exalted Son (2:30-31). Paul shows by his first quotation (13:33) that Jesus is the Son of God.

son of Kish, a man out of the
tribe of Benjamin, forty years.
22 And, deposing him, He rouses up
David for their king, to whom He
said also, in testifying, 'I found
David, of Jesse, a man according
to My heart, who will be doing all
23 My will.' From this one's seed
God, according to the promise, led
to Israel the Saviour, Jesus.

24 John's pre-proclamation, before
His personal entrance, was the bap-
tism of repentance to the entire
25 people of Israel. Now, as John
completed his career, he said, '*I* am
not what you are suspecting me to
be. But *lo!* One is coming after
me the sandal of Whose feet I am
not worthy to loose.'

26 Men! Brethren! Sons of the race
of Abraham, and those among you
who are fearing God! To us was the
word of this salvation dispatched.
27 For those dwelling in Jerusalem
and their chiefs, being ignorant of
Him and of the voices of the proph-
ets which are read every sabbath,
28 fulfill them in judging Him. And,
finding not even one cause of
death, they request Pilate to have
Him despatched.

29 Now as they accomplish all that
which has been written concerning
Him, taking Him down from the
30 tree, they place Him in a tomb. Yet
God rouses Him from among the
31 dead: Who was seen more days by
those who ascended with Him from
Galilee to Jerusalem, who are now
His witnesses to the people.

32 And *we* are preaching to you the
evangel which comes to be a promise

ΥΤΟΙϹΟΘΕΟϹΤΟΝϹΑΟΥΛΥΙ
them THE God THE SAUL (*Heb.*) SON

ΟΝΚΕΙϹΑΝΔΡΑΕΚΦΥΛΗϹΒΕ
KIS MAN OUT OF-tribe BEN-

B² Δ
ΝΙΑΜΕΙΝΕΤΗΤΕϹϹΕΡΑΚΟΝ
JAMIN YEARS FOUR-TY

ΤΑΚΑΙΜΕΤΑϹΤΗϹΑϹΑΥΤΟΝ
22 AND after-STANDing him

s spells DAVID *in full*
ΗΓΕΙΡΕΝΤΟΝΔΑΥΕΙΔΑΥΤΟ
He-ROUSES THE DAVID to-them

ΙϹΕΙϹΒΑϹΙΛΕΑΩΚΑΙΕΙΠΕ
INTO KING to-WHOM AND He-said

ΝΜΑΡΤΥΡΗϹΑϹΕΥΡΟΝΔΑΥΕ
witnessing I-FOUND DAVID

B *omits* MAN
ΙΔΤΟΝΤΟΥΙΕϹϹΑΙΑΝΔΡΑΚ
THE OF-THE JESSE MAN ac-

ΑΤΑΤΗΝΚΑΡΔΙΑΝΜΟΥΟϹΠΟ
cording-to THE HEART OF-ME WHO WILL-

ΙΗϹΕΙΠΑΝΤΑΤΑΘΕΛΗΜΑΤΑ
BE-DOING ALL THE WILLS

s¹ omits* FROM THE seed
ΜΟΥΤΟΥΤΟΥΟΘΕΟϹΑΠΟΤΟΥ
23 OF-ME OF-this-*one* THE God FROM THE

A+Є
ϹΠΕΡΜΑΤΟϹΚΑΤΕΠΑΓΓΕΛΙ
seed according-to promise

ΑΝΗΓΑΓΕΝΤΩΙϹΡΑΗΛϹΩΤΗ
LED to-the ISRAEL SAViour

ΡΑΙΗϹΟΥΝΠΡΟΚΗΡΥΞΑΝΤΟ
24 JESUS OF-BEFORE-PROCLAIMing

B *o.*
ϹΙΩΑΝΝΟΥΠΡΟΠΡΟϹΩΠΟΥΤ
JOHN BEFORE face OF-

ΗϹΕΙϹΟΔΟΥΑΥΤΟΥΒΑΠΤΙϹ
THE INTO-WAY OF-Him DIPism

A *omits* PEOPLE *s had*+ΙΗ
ΜΑΜΕΤΑΝΟΙΑϹΠΑΝΤΙΤΩΛΑ
OF-after-MIND to-EVERY THE PEOPLE

ΩΙϹΡΑΗΛΩϹΔΕΕΠΛΗΡΟΥΙΩ
25 OF-ISRAEL AS YET FILLED JOHN

ΑΝΝΗϹΤΟΝΔΡΟΜΟΝΕΛΕΓΕΝ
THE RUNNING he-said

s ΔΙ
ΤΙΕΜΕΥΠΟΝΟΕΙΤΕΕΙΝΑΙΟ
ANY ME YOU-ARE-UNDER-MINDING TO-BE NOT

s+Є
ΥΚΕΙΜΙΕΓΩΑΛΛΙΔΟΥΕΡΧΕ
AM I but BE-PERCEIVING IS-COM-

s -Є
ΤΑΙΜΕΤΕΜΕΟΥΟΥΚΕΙΜΙΑΞ
ING after ME OF-WHOM NOT I-AM WORTHY

ΙΟϹΤΟΥΠΟΔΗΜΑΤΩΝΠΟΔΩΝ
THE sandal OF-THE FEET

s Є *o.*
ΛΥϹΑΙΑΝΔΡΕϹΑΔΕΛΦΟΙΥΙ
26 TO-LOOSE MEN brothers SONS

B *omits* AND
ΟΙΓΕΝΟΥϹΑΒΡΑΑΜΚΑΙΟΙΕ
OF-breed ABRAHAM AND THE IN

A Η=WE
ΝΥΜΙΝΦΟΒΟΥΜΕΝΟΙΤΟΝΘΕ
YOUp FEARING THE God

ΟΝΗΜΙΝΟΛΟΓΟϹΤΗϹϹΩΤΗΡ
to-US THE saying OF-THE SAVing

ΙΑϹΤΑΥΤΗϹΕΞΑΠΕϹΤΑΛΗΟ
27 this WAS-OUT-FROM-PUT THE

ΙΓΑΡΚΑΤΟΙΚΟΥΝΤΕϹΕΝΙΕ
for *ones*-DOWN-HOMING IN JER-

ΡΟΥϹΑΛΗΜΚΑΙΟΙΑΡΧΟΝΤΕ
USALEM AND THE chiefs

ϹΑΥΤΩΝΤΟΥΤΟΝΑΓΝΟΗϹΑΝ
OF-them this UN-KNOWing

ΤΕϹΚΑΙΤΑϹΦΩΝΑϹΤΩΝΠΡΟ
AND THE SOUNDS OF-THE BEFORE-

ΦΗΤΩΝΤΑϹΚΑΤΑΠΑΝϹΑΒΒΑ
AVERrers THE according-to EVERY SABBATH

B+Є B+Є
ΤΟΝΑΝΑΓΙΝΩϹΚΟΜΕΝΑϹΚΡ
beING-read JUDG-

ΙΝΑΝΤΕϹΕΠΛΗΡΩϹΑΝΚΑΙΜ
28 *ing* THEY-FILL AND NO-

ΗΔΕΜΙΑΝΑΙΤΙΑΝΘΑΝΑΤΟΥ
YET-ONE cause OF-DEATH

*s¹**+Ν *As o.*
ΕΥΡΟΝΤΕϹΗΤΗϹΑΝΤΟΠΕΙΛ
FINDING THEY-REQUEST PILATE

ΑΤΟΝΑΝΑΙΡΕΘΗΝΑΙΑΥΤΟΝ
TO-BE-UP-LIFTED Him

ΩϹΔΕΕΤΕΛΕϹΑΝΠΑΝΤΑΤΑΠ
29 AS YET THEY-FINISH ALL THE A-

B HAVING-*been*-WRITTEN ABOUT Him
ΕΡΙΑΥΤΟΥΓΕΓΡΑΜΜΕΝΑΚΑ
BOUT Him HAVING-*been*-WRITTEN DOWN-

ΘΕΛΟΝΤΕϹΑΠΟΤΟΥΞΥΛΟΥΕ
LIFTING FROM THE WOOD THEY-

s o.
ΘΗΚΑΝΕΙϹΜΝΗΜΕΙΟΝΟΔΕΘ
30 PLACE INTO memorial-vault THE YET God

ΕΟϹΗΓΕΙΡΕΝΑΥΤΟΝΕΚΝΕΚ
ROUSES Him OUT OF-DEAD-

ΡΩΝΟϹΩΦΘΗΕΠΙΗΜΕΡΑϹΠΛ
31 *ones* WHO WAS-VIEWED ON DAYS MORE

s o.
ΕΙΟΥϹΤΟΙϹϹΥΝΑΝΑΒΑϹΙΝ
to-THE *ones*-TOGETHER-UP-STEPPing

B+Є
ΑΥΤΩΑΠΟΤΗϹΓΑΛΙΛΑΙΑϹΕ
to-Him FROM THE GALILEE IN-

B *omits* NOW
ΙϹΙΕΡΟΥϹΑΛΗΜΟΙΤΙΝΕϹΝ
TO JERUSALEM WHO-ANY NOW

s ARE NOW *Bs o.*
ΥΝΕΙϹΙΝΜΑΡΤΥΡΕϹΑΥΤΟΥ
ARE witnesses OF-Him

ΠΡΟϹΤΟΝΛΑΟΝΚΑΙΗΜΕΙϹΥ
32 TOWARD THE PEOPLE AND WE YOUp

ΜΑϹΕΥΑΓΓΕΛΙΖΟΜΕΘΑΤΗΝ
ARE-WELL-MESSAGIZING THE

33 The rendering *first* psalm in place of *second* psalm demands some explanation. Our three great witnesses all read *second,* and we would have so rendered it, but for the confusion which would result when we come to issue the book of Psalms. There is no longer any question that the first and second psalms of our collection are in reality only one, and this quotation occurs in the *first* not the *second* psalm. Some ancient manuscripts preserve this reading. But it was generally changed to conform to the condition of the Greek version of the Hebrew scriptures. In the Hebrew text of the psalms the text reads right on without any break to indicate the division into psalms except the headings and subscriptions. Consequently it has been discovered that each psalm is thus indicated, and those psalms which have no heading or subscription to separate them are fragments of adjoining psalms. Thus the second psalm, so-called, is not an independent composition, but the conclusion of the first psalm.

38 Here we have the first intimation of the great doctrine of justification or acquittal. But how far below the lofty teaching revealed in the epistle to the Romans! There justification is apart from the law: here it is associated with the law. True to the kingdom he has just announced, Paul proclaims the pardon of sins. But pardon or forgiveness is but a temporary respite which may be forfeited or withdrawn (Mt.18[23-35]). Those Pentecostal believers who had been forgiven like the ten thousand talent debtor, yet refused to extend this blessing to the gentiles, who owed much less, had their pardon revoked.

Now, however, the apostle offers them more than pardon. Those who were pardoned still tried to keep the law of Moses (21[20]). He promises an acquittal from their infractions of the law, on the ground of faith. Pardon takes guilt for granted. Justification or acquittal denies guilt. They mingle here for a moment, but in Paul's epistles those who are justified are beyond the necessity of any pardon, for they are pronounced not guilty. The contrast between Moses and Christ is made first by Paul, and in connection with the preaching of justification.

33 to the fathers, that God has fully
fulfilled this for our children, in
raising Jesus, as it is written in the
first psalm also, 'My Son art *Thou;*
34 today have *I* begotten Thee.' Now,
seeing that He raises Him from
among the dead by no means longer
about to return to decay, He has
thus declared, that 'I shall be giving
you the faithful benignities of
35 David.' Wherefore, in a different
place also, He is saying, 'Thou wilt
not be giving Thy Benign One to
36 be acquainted with decay.' For
David, indeed, subserving his own
generation, by God's counsel was
put to repose, and was added to his
fathers, and was acquainted with
37 decay, yet He Whom God rouses
was not acquainted with decay.

38 Let it be known to you, then,
men, brethren, that through this
One is being announced to you
39 the pardon of sins, and from all
from which you could not be justified
in the law of Moses, everyone
who is believing in this One is being
justified.

40 Beware, then, that what is declared
in the prophets may not be
41 coming on you: '*Lo!* you despisers,
and marvel and disappear! seeing
that *I* am working a work in your
days—a work which you should by
no means be believing if anyone
should be detailing it to you.'"

42 Now, at their being out, they entreated
that these declarations be
spoken to them on the intervening
43 sabbath. Now the synagogue being
broken up, many of the Jews
and reverent proselytes follow Paul
and Barnabas, who, speaking to
them, persuaded them to remain in
the grace of God.

ΠΡΟCΤΟΥCΠΑΤΕΡΑCΕΠΑΓΓ
TOWARD THE FATHERS promise
A+Є
ЄΛΙΑΝΓЄΝΟΜЄΝΗΝΟΤΙΤΑΥ
33 BECOMING that this
ΤΗΝΟΘЄΟCЄΚΠЄΠΛΗΡΩΚЄΝ
THE God HAS-OUT-FILLED
ΤΟΙCΤЄΚΝΟΙCΗΜΩΝΑΝΑCΤ
to-THE offsprings OF-US UP-STANDing
A *for* JESUS ΑΥΤΟΝЄΚΝЄΚΡΩΝ Him OUT OF-DEAD
ΗCΑCΙΗCΟΥΝΩCΚΑΙЄΝΤΩΨ
JESUS AS AND IN THE psalm
Psalm 1-2 is one, but LXX ABs second ΔЄΥΤЄΡΩ
ΑΛΜΩΓЄΓΡΑΠΤΑΙΤΩΠΡΩΤΩ
it-HAS-*been*-WRITTEN THE BEFORE-most
ΥΙΟCΜΟΥЄΙCΥЄΓΩCΗΜЄΡΟ
SON OF-ME ARE YOU I TODAY
ΝΓЄΓЄΝΝΗΚΑCЄΟΤΙΔЄΑΝЄ
34 HAVE-generated YOU that YET UP-STANDS
CΤΗCЄΝΑΥΤΟΝЄΚΝЄΚΡΩΝΜ
Him OUT OF-DEAD-*ones* NO-
ΗΚЄΤΙΜЄΛΛΟΝΤΑΥΠΟCΤΡЄ
NOT-STILL being-ABOUT TO-BE-returning
s o.
ΦЄΙΝЄΙCΔΙΑΦΘΟΡΑΝΟΥΤΩ
INTO THRU-CORRUPTion thus
CЄΙΡΗΚЄΝΟΤΙΔΩCΩΥΜΙΝΤ
He-HAS-declared that I'LL-BE-GIVING to-YOU*p* THE
ΑΟCΙΑΔΑΥЄΙΔΤΑΠΙCΤΑΔΙ
35 BENIGNS *of*-DAVID THE BELIEVing THRU-
ΟΤΙΚΑΙЄΝЄΤЄΡΩΛЄΓЄΙΟΥ
that AND IN DIFFERENT He-IS-sayING NOT
s+Є s o.
ΔΩCЄΙCΤΟΝΟCΙΟΝCΟΥΙΔЄ
YOU'LL-BE-GIVING THE BENIGN-*One* OF-YOU TO-BE-PER-
ΙΝΔΙΑΦΘΟΡΑΝΔΑΥЄΙΔΜЄΝ
36 CEIVING THRU-CORRUPTion DAVID INDEED
ΓΑΡΙΔΙΑΓЄΝЄΑΥΠΗΡЄΤΗC
for to-OWN generation subserv*ing*
ΑCΤΗΤΟΥΘЄΟΥΒΟΥΛΗЄΚΟΙ
to-THE OF-THE God COUNSEL WAS-repos-
ΜΗΘΗΚΑΙΠΡΟCЄΤЄΘΗΠΡΟC
ED AND WAS-added TOWARD
A o.
ΤΟΥCΠΑΤЄΡΑCΑΥΤΟΥΚΑΙЄ
THE FATHERS OF-him AND PER-
ΙΔЄΝΔΙΑΦΘΟΡΑΝΟΝΔЄΟΘЄ
37 CEIVED THRU-CORRUPTion WHOM YET THE God
ΟCΗΓЄΙΡЄΝΟΥΚЄΙΔЄΝΔΙΑ
ROUSES NOT PERCEIVED THRU-
As to-YOU*p* LET-it-BE
ΦΘΟΡΑΝΓΝΩCΤΟΝΟΥΝЄCΤΩ
38 CORRUPTion KNOWN THEN LET-it-BE
ΥΜΙΝΑΝΔΡЄCΑΔЄΛΦΟΙΟΤΙ
to-YOU*p* MEN brothers that
B[1] o.
ΔΙΑΤΟΥΤΟΥΥΜΙΝΑΦЄCΙCΑ
THRU this-*One* to-YOU*p* FROM-LETTING OF-

ΜΑΡΤΙΩΝΚΑΤΑΓΓЄΛΛЄΤΑΙ
misses IS-*being*-DOWN-MESSAGED
AND *omitted by* As AЄ
ΚΑΙΑΠΟΠΑΝΤΩΝΩΝΟΥΚΗΔΥ
39 AND FROM ALL WHICH NOT YE-WERE-
A o.
ΝΗΘΗΤЄЄΝΝΟΜΩΜΩΥCЄΩCΔ
enABLED IN LAW OF-MOSES TO-
ΙΚΑΙΩΘΗΝΑΙЄΝΤΟΥΤΩΠΑC
BE-JUSTIFIED IN this EVERY
ΟΠΙCΤЄΥΩΝΔΙΚΑΙΟΥΤΑΙΒ
40 THE *one*-BELIEVING IS-*being*-JUSTIFIED BE-
s[1]* Δ Bs *omit* ON YOU*p*
ΛЄΠЄΤЄΟΥΝΜΗЄΠЄΛΘΗЄΦΥ
YE-looking THEN NO MAY-BE-ON-COMING ON YOU*p*
ΜΑCΤΟЄΙΡΗΜЄΝΟΝЄΝΤΟΙC
THE HAVING-*been*-declared IN THE
s+Є
ΠΡΟΦΗΤΑΙCΙΔЄΤЄΟΙΚΑΤΑ
41 BEFORE-AVERrers BE-PERCEIVING THE DOWN-
s[1]*+CΑ *after* Η As Є o. s Є
ΦΡΟΝΗΤΑΙΚΑΙΘΑΥΜΑCΑΤЄ
DISPOSers AND MARVEL
ΚΑΙΑΦΑΝΙCΘΗΤЄΟΤΙЄΡΓΟ
AND BE-BEING-UN-APPEARIZED that ACT
s+ΟЄΡΓΩ THE I (s -Є) *but* s[2] *cancels* Ο
ΝЄΡΓΑΖΟΜΑΙЄΓΩЄΝΤΑΙCΗ
AM-ACTING I IN THE DAYS
ΜЄΡΑΙCΥΜΩΝЄΡΓΟΝΟΟΥΜΗ
OF-YOU*p* ACT WHICH NOT NO
s ΑΙ
ΠΙCΤЄΥCΗΤЄЄΑΝΤΙCЄΚΔΙ
YE-SHOULD-BE-BELIEVING IF-EVER ANY MAY-BE-OUT-
A ЄΙ *for* Η
ΗΓΗΤΑΙΥΜΙΝЄΞΙΟΝΤΩΝΔЄ
42 relatING to-YOU*p* OF-OUT-BEING YET
B *omits* THEY-BESIDE-CALLED A[1] o.
ΑΥΤΩΝΠΑΡЄΚΑΛΟΥΝЄΙCΤΟ
them THEY-BESIDE-CALLED INTO THE
A Ο B *adds* WAS-WORTHY ΗΞΙΟΥΝ
ΜЄΤΑΞΥCΑΒΒΑΤΟΝΛΑΛΗΘΗ
between SABBATH TO-BE-TALKED
ΝΑΙΑΥΤΟΙCΤΑΡΗΜΑΤΑΤΑΥ
to-them THE declarations these
s o. s[1]* *adds* ΑΥΤΟΙC to-them
ΤΑΛΥΘЄΙCΗCΔЄΤΗCCΥΝΑΓ
43 OF-BEING-LOOSED YET THE TOGETHER-
ΩΓΗCΗΚΟΛΟΥΘΗCΑΝΠΟΛΛΟ
LEAD follow MANY
ΙΤΩΝΙΟΥΔΑΙΩΝΚΑΙΤΩΝCЄ
OF-THE JUDA-ans AND OF-THE REVER-
ΒΟΜЄΝΩΝΠΡΟCΗΛΥΤΩΝΤΩΠ
ING TOWARD-COMers to-THE PAUL
A+Є
ΑΥΛΩΚΑΙΤΩΒΑΡΝΑΒΑΟΙΤΙ
AND to-THE Barnabas WHO-ANY
ΝЄCΠΡΟCΛΑΛΟΥΝΤЄCΑΥΤΟ
TOWARD-TALKING to-them
s o.
ΙCЄΠЄΙΘΟΝΑΥΤΟΥCΠΡΟCΜ
PERSUADED them TO-BE-TOWARD-
s o.
ЄΝЄΙΝΤΗΧΑΡΙΤΙΤΟΥΘЄΟΥ
REMAINING to-THE grace OF-THE God

44 This is the first time we have the evangel preached to the nations directly except the single case of Sergius Paul. Never before this have we any intimation that the word was spoken to any except Jews, Samaritans, or proselytes. Now that the whole city came to hear the word, the Jews, following the example of Bar-Jesus, oppose Paul and Barnabas. Not till then do we hear the memorable words, *"lo! we are turning to the nations."*

48 It would be of greatest interest to us to know what Paul preached to the gentiles on this occasion, but there is no record of his words. The reason doubtless is that he went beyond the kingdom proclamation and announced, for the first time, the grand foundation on which God's favor to the nations is based, the doctrine of justification. His previous proclamation was hampered by the fact that his hearers were under the law. Now he is able to set it forth fully and freely as he does in his epistle to the Romans, for his audience is not seeking any justification under law. He announces a divine righteousness, apart from the law.

While there can be little doubt that the apostle preached justification on this occasion in some of the fulness to which his epistles testify, yet it is of the utmost importance for us to note that the account in Acts never attains to the truth taught in his epistles. It leads us up to some of it but never makes actual contact with it. It prepares for it but does not proclaim it. Not one single doctrine for the present secret economy is found in the book of Acts, though all was made known and committed to writing during this period. We are continually led up to, but never enter into the grace which is ours in Christ Jesus. Acts is not a record of the beginning of the present, but a treatise on the end of the previous dispensation. Most of the ecclesiastical confusion which prevails would vanish if this record of the kingdom apostasy were left where it belongs, and all truth for the present based on Paul's written revelation, which deals with the same period of time, but deals with it from an entirely distinct standpoint. God's program is, some Jews, some gentiles; then all Jews and all gentiles.

44 Now on the coming sabbath al-
most the entire city was assembled
45 to hear the word of the Lord. Yet
the Jews, perceiving the throngs, are
filled with jealousy, and they con-
tradicted what is spoken by Paul,
46 blaspheming. Being bold, Paul as
well as Barnabas say, "It was nec-
essary for the word of God to be
spoken first to you. Yet, since, in
fact, you are thrusting it away, and
are judging yourselves unworthy of
eonian life, *lo!* we are turning to
47 the nations. For this the Lord has
directed us: 18:6

'I have appointed you for a light
of the nations;
For you to be for salvation to the
limits of the earth.'"

48 Now, on hearing this, the nations
rejoiced and glorified the word of
the Lord, and as many as were set
for eonian life believe.
49 Now the word of the Lord was
carried through the whole country.
50 Yet the Jews spur on the reverent,
respectable women, and the foremost
ones of the city and rouse up perse-
cution for Paul and Barnabas, and
they ejected them from their boun-
51 daries. Now, shaking the dust off
their feet against them, they came
52 to Iconium. And the disciples were
filled with joy and holy spirit.

14 Now in Iconium the same thing
occurred. They enter into the
synagogue of the Jews, and so
speak that a vast multitude of Jews
2 as well as Greeks believe. Yet the
stubborn Jews rouse up and pro-
voke the souls of the nations against
3 the brethren. They, indeed, then,

B T A θ.
ΤΩΔΕΕΡΧΟΜΕΝΩCΑΒΒΑΤΩC
44 to-THE YET COMING SABBATH AL-

A+Є
ΧΕΔΟΝΠΑCΑΗΠΟΛΙCCΥΝΗΧ
MOST EVERY THE city WAS-TOGETHER-

ΘΗΑΚΟΥCΑΙΤΟΝΛΟΓΟΝΤΟΥ
LED TO-HEAR THE saying OF-THE

B[1] ΘΥ=God
ΚΥΡΙΟΥΙΔΟΝΤΕCΔΕΟΙΙΟΥ
45 Master PERCEIVING YET THE JUDA-

ΔΑΙΟΙΤΟΥCΟΧΛΟΥCΕΠΛΗC
ans THE THRONGS THEY-ARE-FILLED

ΘΗCΑΝΖΗΛΟΥΚΑΙΑΝΤΕΛΕΓ
OF-BOILing AND THEY-contradicTED

ΟΝΤΟΙCΥΠΟΠΑΥΛΟΥΛΑΛΟΥ
to-THE by PAUL beING-TALKED

ΜΕΝΟΙCΒΛΑCΦΗΜΟΥΝΤΕCΠ
46 HARM-AVERRING be-

ΑΡΡΗCΙΑCΑΜΕΝΟΙΤΕΟΠΑΥ
ing-bold BESIDES THE PAUL

ΛΟCΚΑΙΟΒΑΡΝΑΒΑCΕΙΠΑΝ
AND THE Barnabas say

ΥΜΙΝΗΝΑΝΑΓΚΑΙΟΝΠΡΩΤΟ
to-YOUp it-WAS necessary BEFORE-most

ΝΛΑΛΗΘΗΝΑΙΤΟΝΛΟΓΟΝΤΟ
TO-BE-TALKED THE saying OF-THE

s o. Bs[1]* omit YET s o.
ΥΘΕΟΥΕΠΕΙΔΗΔΕΑΠΩΘΕΙC
God ON-IF-BIND YET YE-ARE-FROM-THRUST-

BЄ o.
ΘΑΙΑΥΤΟΝΚΑΙΟΥΚΑΞΙΟΥC
ING it AND NOT WORTHY

B+Є BЄ o. B[1] o.
ΚΡΙΝΕΤΑΙΕΑΥΤΟΥCΤΗCΑΙ
beING-JUDGED selves OF-THE e-

ΩΝΙΟΥΖΩΗCΙΔΟΥCΤΡΕΦΟΜ
onian LIFE BE-PERCEIVING WE-ARE-TURN-

Bs o.
ΕΘΑΕΙCΤΑΕΘΝΗΟΥΤΩCΓΑΡ
47 ING INTO THE NATIONS thus for

s[1]* omits THE
ΕΝΤΕΤΑΛΤΑΙΗΜΙΝΟΚΥΡΙΟ
HAS-directED to-US THE Master

s o. s Al
CΤΕΘΕΙΚΑCΕΕΙCΦΩCΕΘΝΩ
I-HAVE-PLACED YOU INTO LIGHT OF-NATIONS

ΝΤΟΥΕΙΝΑΙCΕΕΙCCΩΤΗΡΙ
OF-THE TO-BE YOU INTO SAVing

ΑΝΕΩCΕCΧΑΤΟΥΤΗCΓΗCΑΚ
48 TILL OF-LAST OF-THE LAND HEAR-

ΟΥΟΝΤΑΔΕΤΑΕΘΝΗΕΧΑΙΡΟ
ING YET THE NATIONS THEY-JOYED

ΝΚΑΙΕΔΟΞΑΖΟΝΤΟΝΛΟΓΟΝ
AND esteemizED THE saying

B ΘΕΟΥ God
ΤΟΥΚΥΡΙΟΥΚΑΙΕΠΙCΤΕΥC
OF-THE Master AND BELIEVE

ΑΝΟCΟΙΗCΑΝΤΕΤΑΓΜΕΝΟΙ
as-many-as WERE HAVING-been-SET

B Α
ΕΙCΖΩΗΝΑΙΩΝΙΟΝΔΙΕΦΕΡ
49 INTO LIFE eonian was-THRU-

ΕΤΟΔΕΟΛΟΓΟCΤΟΥΚΥΡΙΟΥ
CARRIED YET THE saying OF-THE Master

B Al THRU
ΚΑΘΟΛΗCΤΗCΧΩΡΑCΟΙΔΕΙ
50 according-to WHOLE OF-THE SPACE THE YET JU-

ΟΥΔΑΙΟΙΠΑΡΩΤΡΥΝΑΝΤΑC
DA-ans BESIDE-INSTIGATE THE

s[1]* adds ΚΑΙ AND
CΕΒΟΜΕΝΑCΓΥΝΑΙΚΑCΤΑC
REVERING WOMEN THE

ΕΥCΧΗΜΟΝΑCΚΑΙΤΟΥCΠΡΩ
WELL-FIGURED AND THE BEFORE-

ΤΟΥCΤΗCΠΟΛΕΩCΚΑΙΕΠΗΓ
ones OF-THE city AND THEY-ON-

s o.
ΕΙΡΑΝΔΙΩΓΜΟΝΕΠΙΤΟΝΠΑ
ROUSE CHASing ON THE PAUL

ΥΛΟΝΚΑΙΒΑΡΝΑΒΑΝΚΑΙΕΞ
AND Barnabas AND THEY-

ΕΒΑΛΟΝΑΥΤΟΥCΑΠΟΤΩΝΟΡ
OUT-CAST them FROM THE bound-

B omits OF-them
ΙΩΝΑΥΤΩΝΟΙΔΕΕΚΤΙΝΑΞΑ
51 aries OF-them THE YET OUT-QUIVERing

ΜΕΝΟΙΤΟΝΚΟΝΙΟΡΤΟΝΤΩΝ
THE DUST OF-THE

ΠΟΔΩΝΕΠΑΥΤΟΥCΗΛΘΟΝΕΙ
FEET ON them THEY-CAME INTO

As o. s Δ=YET
CΕΙΚΟΝΙΟΝΟΙΤΕΜΑΘΗΤΑΙ
52 ICONIUM THE BESIDES LEARNers

ΕΠΛΗΡΟΥΝΤΟΧΑΡΑCΚΑΙΠΝ
were-FILLED OF-JOY AND OF-

ΕΥΜΑΤΟCΑΓΙΟΥΕΓΕΝΕΤΟΔ
14 spirit HOLY BECAME YET

A o. A o. o.
ΕΕΝΕΙΚΟΝΙΩΚΑΤΑΤΟΑΥΤΟ
IN ICONIUM according-to THE SAME

ΕΙCΕΛΘΕΙΝΑΥΤΟΥCΕΙCΤΗ
TO-BE-INTO-COMING them INTO THE

s[1]* omits OF-THE JUDA-ans
ΝCΥΝΑΓΩΓΗΝΤΩΝΙΟΥΔΑΙΩ
TOGETHER-LEAD OF-THE JUDA-ans

ΝΚΑΙΛΑΛΗCΑΙΟΥΤΩCΩCΤΕ
AND TO-TALK thus AS-BESIDES

ΠΙCΤΕΥCΑΙΙΟΥΔΑΙΩΝΤΕΚ
TO-BELIEVE OF-JUDA-ans BESIDES

A has this Λ above the line
ΑΙΕΛΛΗΝΩΝΠΟΛΥΠΛΗΘΟCΟ
2 AND OF-GREEKS much multitude THE

s o.
ΙΔΕΑΠΕΙΘΗCΑΝΤΕCΙΟΥΔΑ
YET UN-PERSUADing JUDA-ans

s o.
ΙΟΙΕΠΗΓΕΙΡΑΝΚΑΙΕΚΑΚΩ
ON-ROUSE AND EVIL-treat

CΑΝΤΑCΨΥΧΑCΤΩΝΕΘΝΩΝΚ
THE souls OF-THE NATIONS DOWN

[6] Lystra seems to be the first place Paul preached without first proclaiming to the Jews in the synagogue, for it seems that there were not enough Jews to have a place of worship. Hence this is the first time the evangel is preached to the gentiles, apart from Judaism altogether. Here we reach the limit of his journey as well as the moral limits of the evangel. It has now broken through all barriers. From being preached to the "Jews only" (11[19]) it has not only reached gentile proselytes and idolaters through the synagogue, but it has gone outside the pale and influence of Judaism, and won its way to the hearts of the far off foreigners.

[8] The contrast between the ministries of Peter and Paul is reflected in their acts. The lame man at the gate of the temple (3[2-8]) was near the dwelling place of God, the source of all blessing. The lame man of Lystra was far off. Neither had ever walked, but the former, picturing the privileged people of God, was carried by his friends. Even the manner of their salvation was different. Peter reached out his hand and lifted the lame man to his feet. Paul did not need to touch the Lystrian, for he leaped up and walked.

[11] It was commonly believed among the ancients, that the gods visited the earth at times in human form, but more especially those places which were devoted to their worship. Lystra seems to have been under the protection of Zeus, for one of his priests resided before the city. Zeus was usually attended by Hermes, the messenger of the gods. Subsequent revelation suggests that, in a very real sense, the Lycaonians were not much mistaken in their estimate of Paul. He was indeed the messenger of the true God, visiting the earth for a time. The Greek gods were in reality demon spirits who had usurped the authority of the air, who, with Satan, are to be cast out of their heavenly habitations when the kingdom is set up. Paul, together with those who receive the grace which comes through him, will replace them and rule the celestial realms, as the body of Christ. So that the Lycaonians were not far wrong, and we may take their words as prophetic of the grace which God was about to reveal (Ga.4[14]).

tarry a considerable time, being
bold in the Lord, Who is witnessing
to the word of His grace, granting
signs and miracles to occur through
their hands.
4 Now the multitude of the city
is rent: and some, indeed, were
with the Jews, yet some with the
5 apostles. Now as there came to be
an onset of the nations as well as
the Jews, together with their chiefs,
to outrage and pelt them with
6 stones, being conscious of it, they
fled for refuge into the cities of Lycaonia, Lystra and Derbe, and the
7 country about. And there they
were, preaching the evangel.
8 And there sat a certain man in
Lystra, impotent in the feet, lame
from his mother's womb, who never
9 walks. This one hears Paul speaking, who, looking intently at him,
and perceiving that he has faith to
10 be saved, said in a loud voice,
"Rise erect on your feet!" And he
leaps and walked.
11 And the throngs, perceiving
what Paul does, lift up their voice
in Lycaonian, saying, "The gods
descended to us in the likeness of
12 men!" Besides, they called Barnabas Zeus, yet Paul, Hermes, since,
in fact, *he* was the leading speaker.
13 Besides, the priest of Zeus who is
before the city, bringing bulls and
garlands to the portals, wanted to
sacrifice together with the throngs.
14 Now, on hearing this, the apostles Barnabas and Paul, tearing
their garments, spring out into the
15 throng, crying and saying, "Men!

ΑΤΑΤΩΝΑΔΕΛΦΩΝΙΚΑΝΟΝΜ
3 OF-THE brothers enough IN-

B+Є A B O *past*
ΕΝΟΥΝΧΡΟΝΟΝΔΙΕΤΡΙΨΑΝ
DEED THEN TIME THEY-tarry

ΠΑΡΡΗϹΙΑΖΟΜΕΝΟΙΕΠΙΤΩ
beING-bold ON THE

A s¹* *add* ON ЄΠΙ
ΚΥΡΙΩΤΩΜΑΡΤΥΡΟΥΝΤΙΤΩ
Master THE *One*-witnessING to-THE

ΛΟΓΩΤΗϹΧΑΡΙΤΟϹΑΥΤΟΥΔ
saying OF-THE grace OF-Him GIV-

s OC *for* I s o.
ΙΔΟΝΤΙϹΗΜΕΙΑΚΑΙΤΕΡΑΤ
ING SIGNS AND MIRACLES

s o.
ΑΓΕΙΝΕϹΘΑΙΔΙΑΤΩΝΧΕΙΡ
TO-BE-BECOMING THRU THE HANDS

A+Є
ΩΝΑΥΤΩΝΕϹΧΙϹΘΗΔΕΤΟΠΛ
4 OF-them IS-SPLIT YET THE mul-

ΗΘΟϹΤΗϹΠΟΛΕΩϹΚΑΙΟΙΜΕ
titude OF-THE city AND THE INDEED

ΝΗϹΑΝϹΥΝΤΟΙϹΙΟΥΔΑΙΟΙ
WERE TOGETHER to-THE JUDA-ans

ϹΟΙΔΕϹΥΝΤΟΙϹΑΠΟϹΤΟΛΟ
THE YET TOGETHER to-THE commissioners

ΙϹΩϹΔΕΕΓΕΝΕΤΟΟΡΜΗΤΩΝ
5 AS YET BECAME RUSH OF-THE

ΕΘΝΩΝΤΕΚΑΙΙΟΥΔΑΙΩΝϹΥ
NATIONS BESIDES AND OF-JUDA-ans TOGETH-

B¹ o.
ΝΤΟΙϹΑΡΧΟΥϹΙΝΑΥΤΩΝΥΒ
ER to-THE chiefs OF-them TO-

ΡΙϹΑΙΚΑΙΛΙΘΟΒΟΛΗϹΑΙΑ
OUTRAGE AND TO-STONE-CAST them

ΥΤΟΥϹϹΥΝΙΔΟΝΤΕϹΚΑΤΕΦ
6 beING-conscious THEY-DOWN-FLED

ΥΓΟΝΕΙϹΤΑϹΠΟΛΕΙϹΤΗϹΛ
INTO THE cities OF-THE LY-

ΥΚΑΟΝΙΑϹΛΥϹΤΡΑΝΚΑΙΔΕ
CAONIA LYSTRA AND DERBE

ΡΒΗΝΚΑΙΤΗΝΠΕΡΙΧΩΡΟΝΚ
7 AND THE ABOUT-SPACE AND

ΑΚΕΙΕΥΑΓΓΕΛΙΖΟΜΕΝΟΙΗ
there WELL-MESSAGIZING THEY-

B s¹* UN-ABLE IN LYSTRA
ϹΑΝΚΑΙΤΙϹΑΝΗΡΕΝΛΥϹΤΡ
8 WERE AND ANY MAN IN LYSTRA

ΟΙϹΑΔΥΝΑΤΟϹΤΟΙϹΠΟϹΙΝ
UN-ABLE to-THE FEET

ΕΚΑΘΗΤΟΧΩΛΟϹΕΚΚΟΙΛΙΑ
sat LAME OUT OF-CAVITY

ϹΜΗΤΡΟϹΑΥΤΟΥΟϹΟΥΔΕΠΟ
OF-MOTHER OF-him WHO NOT-YET-?-when

s *adds* NOT ΟΥΚ
ΤΕΠΕΡΙΕΠΑΤΗϹΕΝΟΥΤΟϹΗ
9 ABOUT-TREADS this-*one* HEARS

B o. s¹* saying ЄΓΟ
ΚΟΥϹΕΝΤΟΥΠΑΥΛΟΥΛΑΛΟΥ
OF-THE PAUL TALKING

ΝΤΟϹΟϹΑΤΕΝΙϹΑϹΑΥΤΩΚΑ
WHO STRETCH*ing* to-HIM AND

ΙΙΔΩΝΟΤΙΕΧΕΙΠΙϹΤΙΝΤΟ
PERCEIVING that he-IS-HAVING BELIEF OF-THE

A *adds* THE ΤΗ
ΥϹΩΘΗΝΑΙΕΙΠΕΝΜΕΓΑΛΗΦ
10 TO-BE-SAVED said to-GREAT SOUND

ΩΝΗΑΝΑϹΤΗΘΙΕΠΙΤΟΥϹΠΟ
BE-UP-STANDING ON THE FEET

A+Ρ=EARLY B *has* AND *above line*
ΔΑϹϹΟΥΟΡΘΟϹΚΑΙΗΛΑΤΟΚ
OF-YOU ERECT AND he-LEAPS AND

ΑΙΠΕΡΙΕΠΑΤΕΙΟΙΤΕΟΧΛΟ
11 ABOUT-TROD THE BESIDES THRONGS

+Є
ΙΙΔΟΝΤΕϹΟΕΠΟΙΗϹΕΝΠΑΥ
PERCEIVING WHICH DOES PAUL

s¹* *omits* OF-them
ΛΟϹΕΠΗΡΑΝΤΗΝΦΩΝΗΝΑΥΤ
ON-LIFT THE SOUND OF-them

ΩΝΛΥΚΑΟΝΙϹΤΙΛΕΓΟΝΤΕϹ
LYCAONian saying

ΟΙΘΕΟΙΟΜΟΙΩΘΕΝΤΕϹΑΝΘ
THE gods BEING-LIKENED to-humans

s¹* o.
ΡΩΠΟΙϹΚΑΤΕΒΗϹΑΝΠΡΟϹΗ
DOWN-STEPPED TOWARD US

ΜΑϹΕΚΑΛΟΥΝΤΕΤΟΝΒΑΡΝΑ
12 THEY-CALLED BESIDES THE Barnabas

ΒΑΝΔΙΑΤΟΝΔΕΠΑΥΛΟΝΕΡΜ
ZEUS THE YET PAUL Hermes

s o. ΔΗ *by* s²
ΗΝΕΠΕΙΔΗΑΥΤΟϹΗΝΟΗΓΟΥ
ON-IF-BIND he WAS THE *one*-LEAD-

ΜΕΝΟϹΤΟΥΛΟΓΟΥΟΤΕΙΕΡΕ
13 ING OF-THE saying THE BESIDES SACRED-

ΥϹΤΟΥΔΙΟϹΤΟΥΟΝΤΟϹΠΡΟ
one OF-THE ZEUS THE BEING BEFORE

ΤΗϹΠΟΛΕΩϹΤΑΥΡΟΥϹΚΑΙϹ
THE city BULLS AND gar-

ΤΕΜΜΑΤΑΕΠΙΤΟΥϹΠΥΛΩΝΑ
lands ON THE GATES

ϹΕΝΕΓΚΑϹϹΥΝΤΟΙϹΟΧΛΟΙ
CARRY*ing* TOGETHER to-THE THRONGS

ϹΗΘΕΛΕΝΘΥΕΙΝΑΚΟΥϹΑΝΤ
14 he-WILLED TO-BE-SACRIFICING HEAR*ing*

ΕϹΔΕΟΙΑΠΟϹΤΟΛΟΙΒΑΡΝΑ
YET THE commissioners Barnabas

ΒΑϹΚΑΙΠΑΥΛΟϹΔΙΑΡΡΗΞΑ
AND PAUL THRU-BURST*ing*

A+Є s¹* o.
ΝΤΕϹΤΑΙΜΑΤΙΑΕΑΥΤΩΝΕΞ
THE GARMENTS OF-selves THEY-

ΕΠΗΔΗϹΑΝΕΙϹΤΟΝΟΧΛΟΝΚ
OUT-SPRING INTO THE THRONG CRY-

15 In speaking to idolaters in Lystra and Athens, Paul does not appeal to the Hebrew scriptures, for they knew nothing of God's written revelation. He appeals to them through God the Creator and Sustainer, as revealed in nature.

19 God has a way of giving his servants a vision of the end at the beginning, to sustain them in the trials on the way. Joseph knew God's purpose for him and was prepared for the pit and the prison, for he realized that these led to the throne. So, we may well believe, God made known to the apostle Paul his purposes of grace for the nations long before Paul made them public from Rome. And what time would be so opportune as this, when the evangel for the first time is carried directly to the nations? Indeed, about fourteen years later, Paul seems to refer to his stoning at Lystra as the time when he received his greatest visions and revelations, which he was not allowed to publish until his kingdom ministry in Acts was brought to a close. Such a revelation must have been made in a setting calculated to reveal God's grace. And what occasion compares with this? Let us remember that Paul was stoned but once (2Co.11[25]) *and this by the gentiles just as soon as the evangel breaks through to them.* The Jews reject the evangel and call down judgment. How dire must be the punishment due to these uncircumcised aliens for stoning the chosen vessel God had sent for their salvation! This is surely the opportunity demanded by grace to show its potency! They drag his body, battered and bleeding, outside the city, but his spirit flies far ahead to the paradise of the new earth, and soars into the heights of the third heaven. There he sees the despised, undeserving gentiles, who had stoned him to death, ruling the celestial realms as members of Christ's body and "blessed with all spiritual blessings among the celestials" (Eph.1[3]). Here we reach the summit of grace, the secret (1Co.2[7]) which God had prepared for those who love Him. Though Paul was not really dead, it is well to note that, from this time on, he reckons himself and all believers as having died, and as living a resurrection life (2Co.1[9]).

Why are you doing these things?
We also are men, of like emotions
as you, preaching the evangel to you
to turn [you] back from these van-
ities to the living God, Who makes
heaven and earth and the sea and
16 all that is in them, Who, in bygone
generations, leaves all the nations
17 to go on in their ways, although He
leaves Himself not without the tes-
timony of good acts, giving showers
from heaven and fruitful seasons,
filling our hearts with nourishment
18 and gladness." And, saying these
things, they hardly stop the throngs
from sacrificing to them.
19 Yet Jews from Antioch and Ico-
nium come on, and persuading the
throngs, and stoning Paul, they
dragged him outside the city, in-
20 ferring that he is dead. Yet when
the disciples surround him, ris-
ing, he entered the city. And
on the morrow he came out with
21 Barnabas to Derbe. That city be-
ing evangelized as well, and mak-
ing a considerable number of dis-
ciples, they return into Lystra and
22 into Iconium and into Antioch, es-
tablishing the souls of the disciples,
besides entreating them to remain
in the faith and that "through
many afflictions must we be enter-
23 ing into the kingdom of God." Now,
electing elders for them according
to the ecclesia, praying with fast-
ings, they committed them to the
Lord in Whom they had believed.

ΡΑΖΟΝΤΕCΚΑΙΛΕΓΟΝΤΕCΑ 20
15 ING AND saying MEN

ΝΔΡΕCΤΙΤΑΥΤΑΠΟΙΕΙΤΕΚ 40
ANY these YE-ARE-DOING AND

ΑΙΗΜΕΙCΟΜΟΙΟΠΑΘΕΙCΕC 60
WE LIKE-EMOTIONED ARE

ΜΕΝΥΜΙΝΑΝΘΡΩΠΟΙΕΥΑΓΓ 80
to-YOUp humans WELL-MESSAG-

ΕΛΙΖΟΜΕΝΟΙΥΜΑCΑΠΟΤΟΥ 100
IZING YOUp FROM these

ΤΩΝΤΩΝΜΑΤΑΙΩΝΕΠΙCΤΡΕ 20
THE VAINS TO-BE-ON-TURNING

s o. *s1* adds* ΤΟΝ THE
ΦΕΙΝΕΠΙΘΕΟΝΖΩΝΤΑΟCΕΠ 40
ON God LIVING WHO makes

ΟΙΗCΕΝΤΟΝΟΥΡΑΝΟΝΚΑΙΤ 60
THE heaven AND THE

ΗΝΓΗΝΚΑΙΤΗΝΘΑΛΑCCΑΝΚ 80
LAND AND THE SEA AND

ΑΙΠΑΝΤΑΤΑΕΝΑΥΤΟΙCΟCΕ 200
16 ALL THE IN them WHO IN

ΝΤΑΙCΠΑΡΩΧΗΜΕΝΑΙCΓΕΝ 20
THE HAVING-*been*-BESIDE-GONE-BY genera-

As o.
ΕΑΙCΕΙΑCΕΝΠΑΝΤΑΤΑΕΘΝ 40
ations LEAVES ALL THE NATIONS

s Є *o.*
ΗΠΟΡΕΥΕCΘΑΙΤΑΙCΟΔΟΙC 60
TO-BE-GOING THE WAYS

s1 adds* ΓΕ SURELY
ΑΥΤΩΝΚΑΙΤΟΙΟΥΚΑΜΑΡΤΥ 80
17 OF-them AND-to-THE NOT UN-witnessed

ABs1* *o.*=He
ΡΟΝΕΑΥΤΟΝΑΦΗΚΕΝΑΓΑΘΟ 300
Self FROM-LETS GOOD-ACTING

Bs1* *add* ΥΜΙΝ to-YOUp
ΥΡΓΩΝΟΥΡΑΝΟΘΕΝΔΙΔΟΥC 20
from-heaven GIVING

B WET GIVING
ΥΕΤΟΥCΚΑΙΚΑΙΡΟΥCΚΑΡΠ 40
WET AND SEASONS FRUITS-CARRY-

ΟΦΟΡΟΥCΕΜΠΙΠΛΩΝΤΡΟΦΗ 60
ing HAVING-IN-FILLED OF-NURTURE

CΚΑΙΕΥΦΡΟCΥΝΗCΤΑCΚΑΡ 80
AND OF-gladness THE HEARTS

Bs1* Υ=OF-YOUp
ΔΙΑCΗΜΩΝΚΑΙΤΑΥΤΑΛΕΓΟ 400
18 OF-US AND these saying

ΝΤΕCΜΟΛΙCΚΑΤΕΠΑΥCΑΝΤ 20
HARDLY THEY-DOWN-CEASE THE

ΟΥCΟΧΛΟΥCΤΟΥΜΗΘΥΕΙΝΑ 40
THRONGS OF-THE NO TO-BE-SACRIFICING

ΥΤΟΙCΕΠΗΛΘΑΝΔΕΑΠΟΑΝΤ 60
19 to-them ON-COME YET FROM ANTIOCH

s o. *As o.*
ΙΟΧΕΙΑCΚΑΙΕΙΚΟΝΙΟΥΙΟ 80
AND ICONIUM JUDA-

s o.
ΥΔΑΙΟΙΚΑΙΠΕΙCΑΝΤΕCΤΟ 500
ans AND PERSUADing THE

A *adds* -CAST- *for* Α *has* ΟΒΟΛΗ
ΥCΟΧΛΟΥCΚΑΙΛΙΘΑCΑΝΤΕ 20
THRONGS AND STONing

s1 omits* OUT
CΤΟΝΠΑΥΛΟΝΕCΥΡΟΝΕΞΩΤ 40
THE PAUL THEY-DRAGGED OUT OF-

ΗCΠΟΛΕΩCΝΟΜΙΖΟΝΤΕCΑΥ 60
THE city inferring him

ΤΟΝΤΕΘΝΗΚΕΝΑΙΚΥΚΛΩCΑ 80
20 TO-HAVE-DIED OF-surROUNDing

ΝΤΩΝΔΕΤΩΝΜΑΘΗΤΩΝΑΥΤΟ 600
YET OF-THE LEARNers him

ΝΑΝΑCΤΑCΕΙCΗΛΘΕΝΕΙCΤ 20
UP-STANDing he-INTO-CAME INTO THE

s1 omits from* AND *to* city
ΗΝΠΟΛΙΝΚΑΙΤΗΕΠΑΥΡΙΟΝ 40
city AND to-THE ON-MORROW

ΕΞΗΛΘΕΝCΥΝΤΩΒΑΡΝΑΒΑΕ 60
he-OUT-CAME TOGETHER to-THE Barnabas IN-

A *being-* ΖΟ
ΙCΔΕΡΒΗΝΕΥΑΓΓΕΛΙCΑΜΕ 80
21 TO DERBE *being*-WELL-MESSAGIZED

s2 cancels, then restores that
ΝΟΙΤΕΤΗΝΠΟΛΙΝΕΚΕΙΝΗΝ 700
BESIDES THE city that

ΚΑΙΜΑΘΗΤΕΥCΑΝΤΕCΙΚΑΝ 20
AND making-LEARNers enough

ΟΥCΥΠΕCΤΡΕΨΑΝΕΙCΤΗΝΛ 40
THEY-reTURN INTO THE LYS-

A *o.*
ΥCΤΡΑΝΚΑΙΕΙCΕΙΚΟΝΙΟΝ 60
TRA AND INTO ICONIUM

B *omits* INTO *s o.*
ΚΑΙΕΙCΑΝΤΙΟΧΕΙΑΝΕΠΙC 80
22 AND INTO ANTIOCH ON-STANDING-

ΤΗΡΙΖΟΝΤΕCΤΑCΨΥΧΑCΤΩ 800
fast THE souls OF-THE

ΝΜΑΘΗΤΩΝΠΑΡΑΚΑΛΟΥΝΤΕ 20
LEARNers BESIDE-CALLING

*s1** ΕΝ *s* Ν *s o.* BESIDES *omitted by* AB
CΤΕΕΜΜΕΝΕΙΝΤΗΠΙCΤΕΙΚ 40
BESIDES TO-BE-IN-REMAINING to-THE BELIEF AND

B+Є
ΑΙΟΤΙΔΙΑΠΟΛΛΩΝΘΛΙΨΕΩ 60
that THRU MANY CONSTRICTIONS

s o.
ΝΔΕΙΗΜΑCΕΙCΕΛΘΕΙΝΕΙC 80
it-IS-BINDING US TO-BE-INTO-COMING INTO

ΤΗΝΒΑCΙΛΕΙΑΝΤΟΥΘΕΟΥΧ 900
23 THE KINGdom OF-THE God HAND-

ΕΙΡΟΤΟΝΗCΑΝΤΕCΔΕΑΥΤΟ 20
STRETCHing YET to-them

ΙCΚΑΤΕΚΚΛΗCΙΑΝΠΡΕCΒΥ 40
according-to OUT-CALLED SENIORS

ΤΕΡΟΥCΠΡΟCΕΥΞΑΜΕΝΟΙΜ 60
praying WITH

As o.
ΕΤΑΝΗCΤΕΙΩΝΠΑΡΕΘΕΝΤΟ 80
fasts THEY-BESIDE-PLACED

ΑΥΤΟΥCΤΩΚΥΡΙΩΕΙCΟΝΠΕ 48000
them to-THE Master INTO WHOM THEY-

27 The report in Antioch that *God had opened the door of faith to the nations* sums up Paul's first missionary journey. This is given out as something new, unknown before. It is evident that Antioch itself was composed partly of gentiles, but they had been proselytes of Judaism before the evangel was proclaimed to them. Many of the misconceptions as to the book of Acts, especially in regard to Pentecost and the ministry of the twelve apostles, would vanish if this fact were given the prominence it deserves. The twelve apostles did not reach out to the nations. Jews from the dispersion spoke to the proselytes. When Peter did this in the case of Cornelius, it was considered a grave breach by the majority in Jerusalem. Not till Paul and Barnabas' first missionary journey did the word go out to the idolaters. Before this the door was shut. The only way of access was through Judaism. Now it is open, and consists of *faith*, altogether apart from Jewish rites and ceremonies.

1 No sooner was the door of faith opened to the nations than the emissaries of Jerusalem tried to slam it shut. Paul had been reporting that salvation had been brought directly to the gentiles without the necessity of their becoming proselytes. Now the Judaisers come and insist that it is not sufficient to be a "proselyte of the gate," but they must become a "proselyte of righteousness" and take upon themselves all the obligations of Judaism. The conflict was between faith and law, grace and works. The circumcisionists were perversely using in the interests of self-righteousness that which God had given for its cure.

From Paul's account, given in his epistle to the Galatians, we find that these "false brethren" crept into the ecclesia at Antioch unawares, spying out their freedom in Christ Jesus, and determined to bring them into the bondage of the law of Moses. Besides being sent by the brethren at Antioch, Paul had a revelation which directed him to go to Jerusalem and communicate his evangel, which differed materially from that of the twelve and the Judaisers, to those in authority in Jerusalem. He also took Titus along as a test case, because he was not circumcised (Ga.2[1-5]).

24 And passing through into Pisi-
25 dia, they came to Pamphylia. And,
speaking the word of the Lord in
Perga, they descended to Attalia,
26 and thence they sail away to Anti-
och, whence they had been given
over to the grace of God for the
work which they fulfill.

27 Now, coming along and assem-
bling the ecclesia, they informed
them of whatever God does with
them, and that He opens up a
28 door of faith to the nations. Now
they tarried no brief time with the
disciples.

15 And some, coming down from
Judea, taught the brethren that,
"If you should not be circumcised
after the custom of Moses you can-
2 not be saved." Now as Paul and
Barnabas come to have no slight
commotion and questioning with
them, they prescribe that Paul and
Barnabas and some others from
among them are to go up into Jeru-
salem to the apostles and the elders
about this question.

3 They, indeed, then, being sent
forward by the ecclesia, passed
through Phœnicia as well as Samar-
ia, detailing the turning about of
the nations. And they caused great
joy to all the brethren.

4 Now, coming along into Jerusa-
lem, they were received by the ec-
clesia and the apostles and the el-
ders, and they inform them of
5 whatever God does with them. Yet
some from the sect of the Pharisees
who have believed rise up, saying
that "They must be circumcised,

A+Є sB[1] o.
ΠΙCΤΕΥΚΕΙCΑΝΚΑΙΔΙΕΛΘ
24 HAD-BELIEVED AND THRU-COMING

AB *omit* INTO
ΟΝΤΕCΕΙCΤΗΝΠΙCΙΔΙΑΝΗ
INTO THE PISIDIA THEY-

A *omits* THE
ΛΘΟΝΕΙCΤΗΝΠΑΜΦΥΛΙΑΝΚ
25 CAME INTO THE Pamphylia AND

A (*omitting* THE) s[1*] INTO THE ЄΙCΤΗΝ +Ν
ΑΙΛΑΛΗCΑΝΤΕCΕΝΠΕΡΓΗΤ
TALKing IN PERGA THE

B *omits* OF-THE Master
ΟΝΛΟΓΟΝΤΟΥΚΥΡΙΟΥΚΑΤΕ
saying OF-THE Master THEY-DOWN-

AsB[1] o.
ΒΗCΑΝΕΙCΑΤΤΑΛΕΙΑΝΚΑΚ
26 STEPPed INTO ATTALIA AND-

THEY-FROM-FLOAT *by* B[2] *in margin*
ΕΙΘΕΝΑΠΕΠΛΕΥCΑΝΕΙCΑΝ
thence THEY-FROM-FLOAT INTO AN-

ΤΙΟΧΕΙΑΝΟΘΕΝΗCΑΝΠΑΡΑ
TIOCH WHICH-PLACE THEY-WERE HAVING-

ΔΕΔΟΜΕΝΟΙΤΗΧΑΡΙΤΙΤΟΥ
been-BESIDE-GIVEN to-THE grace OF-THE

ΘΕΟΥΕΙCΤΟΕΡΓΟΝΟΕΠΛΗΡ
God INTO THE work WHICH THEY-FILL

ΩCΑΝΠΑΡΑΓΕΝΟΜΕΝΟΙΔΕΚ
27 BESIDE-BECOMING YET AND

ΑΙCΥΝΑΓΑΓΟΝΤΕCΤΗΝΕΚΚ
TOGETHER-LEADING THE OUT-

ΛΗCΙΑΝΑΝΗΓΓΕΛΛΟΝΟCΑΕ
CALLED THEY-UP-MESSAGED as-much-as

s THE God DOES
ΠΟΙΗCΕΝΟΘΕΟCΜΕΤΑΥΤΩΝ
DOES THE God WITH them

s Υ o.
ΚΑΙΟΤΙΗΝΟΙΞΕΝΤΟΙCΕΘΝ
AND that He-UP-OPENS to-THE NATIONS

ΕCΙΝΘΥΡΑΝΠΙCΤΕΩCΔΙΕΤ
28 DOOR OF-BELIEF THEY-tar-

B+Є s Χ
ΡΙΒΟΝΔΕΧΡΟΝΟΝΟΥΚΟΛΙΓ
rieD YET TIME NOT FEW

ΟΝCΥΝΤΟΙCΜΑΘΗΤΑΙCΚΑΙ
15 TOGETHER to-THE LEARNers AND

ΤΙΝΕCΚΑΤΕΛΘΟΝΤΕCΑΠΟΤ
ANY DOWN-COMING FROM THE

ΗCΙΟΥΔΑΙΑCΕΔΙΔΑCΚΟΝΤ
JUDEA TAUGHT THE

A *adds this* Є *above the line*
ΟΥCΑΔΕΛΦΟΥCΟΤΙΕΑΝΜΗΠ
brothers that IF-EVER NO YE-

B[1] Θ B[1] o. o. s *had* Ν *and omits* Є
ΕΡΙΤΜΗΘΗΤΕΤΩΕΘΕΙΤΩΜΩ
MAY-BE-BEING-ABOUT-CUT to-THE CUSTOM to-THE MOSES

A o. s ΑΙ
ΥCΕΩCΟΥΔΥΝΑCΘΕCΩΘΗΝΑ
NOT YE-ARE-ABLE TO-BE-SAVED

A ΟΥΝ THEN
ΙΓΕΝΟΜΕΝΗCΔΕCΤΑCΕΩCΚ
2 OF-BECOMING YET OF-STANDing AND

ΑΙΖΗΤΗCΕΩCΟΥΚΟΛΙΓΗCΤ
OF-SEEKing NOT FEW to-

ΩΠΑΥΛΩΚΑΙΤΩΒΑΡΝΑΒΑΠΡ
THE PAUL AND to-THE Barnabas TOWARD

ΟCΑΥΤΟΥCΕΤΑΞΑΝΑΝΑΒΑΙ
them THEY-SET TO-BE-UP-STEPPING

s o.
ΝΕΙΝΠΑΥΛΟΝΚΑΙΒΑΡΝΑΒΑ
PAUL AND Barnabas

s OUT OF-them others
ΝΚΑΙΤΙΝΑCΑΛΛΟΥCΕΞΑΥΤ
AND ANY others OUT OF-them

ΩΝΠΡΟCΤΟΥCΑΠΟCΤΟΛΟΥC
TOWARD THE commissioners

ΚΑΙΠΡΕCΒΥΤΕΡΟΥCΕΙCΙΕ
AND SENIORS INTO JER-

ΡΟΥCΑΛΗΜΠΕΡΙΤΟΥΖΗΤΗΜ
USALEM ABOUT THE SEEK-*effect*

ΑΤΟCΤΟΥΤΟΥΟΙΜΕΝΟΥΝΠΡ
3 this THE INDEED THEN *ones*-

ΟΠΕΜΦΘΕΝΤΕCΥΠΟΤΗCΕΚΚ
BEING-BEFORE-SENT by THE OUT-

A *omits* BESIDES
ΛΗCΙΑCΔΙΗΡΧΟΝΤΟΤΗΝΤΕ
CALLED THRU-CAME THE BESIDES

s o.
ΦΟΙΝΙΚΗΝΚΑΙCΑΜΑΡΕΙΑΝ
PHOENICIA AND SAMARIA

OUT- *by* s*
ΕΚΔΙΗΓΟΥΜΕΝΟΙΤΗΝΕΠΙC
OUT-relatING THE ON-TURNing

ΤΡΟΦΗΝΤΩΝΕΘΝΩΝΚΑΙΕΠΟ
OF-THE NATIONS AND THEY-made

ΙΟΥΝΧΑΡΑΝΜΕΓΑΛΗΝΠΑCΙ
JOY GREAT to-ALL

Bs o.
ΝΤΟΙCΑΔΕΛΦΟΙCΠΑΡΑΓΕΝ
4 THE brothers BESIDE-BECOMING

s *adds* Υ s Δ s Η
ΟΜΕΝΟΙΔΕΕΙCΙΕΡΟCΟΛΥΜ
YET INTO JERUSALEM

s o. B Α=FROM
ΑΠΑΡΕΔΕΧΘΗCΑΝΥΠΟΤΗCΕ
THEY-WERE-BESIDE-RECEIVED by THE OUT-

AND *by* s*
ΚΚΛΗCΙΑCΚΑΙΤΩΝΑΠΟCΤΟ
CALLED AND THE commissioners

ΛΩΝΚΑΙΤΩΝΠΡΕCΒΥΤΕΡΩΝ
AND THE SENIORS

s o. s[1*] *omits* BESIDES
ΑΝΗΓΓΕΙΛΑΝΤΕΟCΑΟΘΕΟC
THEY-UP-MESSAGE BESIDES as-much-as THE God

ΕΠΟΙΗCΕΝΜΕΤΑΥΤΩΝΕΞΑΝ
5 DOES WITH them OUT-UP-STAND

A *adds* ΑΝΔΡΕC MEN
ΕCΤΗCΑΝΔΕΤΙΝΕCΤΩΝΑΠΟ
YET ANY OF-THE FROM

B+Є
ΤΗCΑΙΡΕCΕΩCΤΩΝΦΑΡΙCΑ
THE preference OF-THE PHARISEES

ΙΩΝΠΕΠΙCΤΕΥΚΟΤΕCΛΕΓΟ
HAVING-BELIEVED saying

ΝΤΕCΟΤΙΔΕΙΠΕΡΙΤΕΜΝΕΙ
that it-IS-BINDING TO-BE-ABOUT-CUTTING

6 Before this convention Paul took up the question privately with the more influential members of the Jerusalem ecclesia, especially with James, the brother of the Lord, and with the apostles Peter and John. Having convinced them that he had a special revelation for the Uncircumcision they were able to influence the assembly, and thus he was able to check the growing opposition to his ministry in Jerusalem.

In Judea the ecclesia of Christ was rapidly degenerating into a Jewish sect. It was called "the sect of the Nazarenes" by its enemies. They clung to the Mosaic law and ritual as fiercely as ever, and could not bear to consider anything which seemed derogatory to their ancient religion. Besides, they gave the traditions concerning social intercourse with the alien nations all the force of a divine command. Peter's course with Cornelius was not a direct violation of the law, though it may have involved the eating of that which was forbidden by Moses.

7 Peter here refers to Cornelius, and his words must be taken, not in the light of Paul's subsequent course, but as the Jews present would understand them. Peter's preaching to the nations was confined to proselytes in the land. Without that experience Paul would never have been able to convince Peter that God could deal with the nations in a way different from His dealings with the Circumcision. The case of Cornelius was specially designed to bridge the gap between the two ministries of Peter and Paul.

11 These are bold and noble words to be spoken by the chief apostle of the Circumcision in such an assemblage of Judaisers. These are Peter's last words in the book of Acts. Instead of conceding that the gentiles must be saved by means of the law and the ritual, through Judaism, Peter insists on the very opposite. The aliens are not to be saved like the Jews, but the Circumcision themselves are not saved by the law and circumcision, but by *grace, even as the nations*. We can hardly realize how astounding such a declaration would be in this assembly. It was not understood or heeded. Peter himself denied it by his acts soon afterward (Ga.2:11-21).

besides charging them to keep the
law of Moses."
6 Now the apostles and elders were
assembled to see about this matter.
7 Now, there coming to be much
questioning, Peter, rising, said to
them, "Men! Brethren! *You* are
versed in the fact that from early
days God chooses among you, that
through my mouth the nations are
to hear the word of the evangel
8 and believe. And God, the Knower
of hearts, testifies to them, giving
the holy spirit according as to us
9 also, and does not discriminate at
all between us and them, cleansing
10 their hearts by faith. Why, then,
are you now trying God, by placing
a yoke on the neck of the disciples
which neither our fathers nor we
11 have the strength to bear? But
through the grace of the Lord Jesus
we are believing, to be saved in a
manner even as they."
12 Now the entire multitude hushes,
and they heard Barnabas and Paul
unfolding whatever signs and miracles
God does among the nations
through them.
13 Now after they hush, James
answered, saying, "Men! Breth-
14 ren! Hear me! Simeon unfolds
how God first visits the nations, to
obtain out of them a people for His
15 name. And with this the words of
the prophets are agreeing, according
as it is written,

16 '"After these things I will return,
And I will rebuild the tabernacle
of David which has fallen,
And its overturned [structure]
will I rebuild,
And I will re-erect it,
17 So that those left of mankind
should be seeking the Lord,

s o.
ΝΑΥΤΟΥϹΠΑΡΑΓΓΕΛΛΕΙΝΤ
them TO-BE-charging BE-
s o. A o.
ΕΤΗΡΕΙΝΤΟΝΝΟΜΟΝΜΩΥϹΕ
SIDES TO-BE-KEEPING THE LAW OF-MOSES
B Τ=BESIDES
ΩϹϹΥΝΗΧΘΗϹΑΝΔΕΟΙΑΠΟϹ
6 WERE-TOGETHER-LED YET THE commission-
ΤΟΛΟΙΚΑΙΟΙΠΡΕϹΒΥΤΕΡΟ
ers AND THE SENIORS
s ΕΙΔΙΝ
ΙΔΕΙΝΠΕΡΙΤΟΥΛΟΓΟΥΤΟ
TO-BE-PERCEIVING ABOUT THE saying this
ΥΤΟΥΠΟΛΛΗϹΔΕΖΗΤΗϹΕΩϹ
7 OF-much YET questioning
ΓΕΝΟΜΕΝΗϹΑΝΑϹΤΑϹΠΕΤΡ
BECOMING UP-STANDing Peter
ΟϹΕΙΠΕΝΠΡΟϹΑΥΤΟΥϹΑΝΔ
said TOWARD them MEN
ΡΕϹΑΔΕΛΦΟΙΥΜΕΙϹΕΠΙϹΤ
brothers YE ARE-adepting
s ΑΙ that *omitted by s*[1*]
ΑϹΘΕΟΤΙΑΦΗΜΕΡΩΝΑΡΧΑΙ
that FROM DAYS ORIGINals
ΩΝΕΝΥΜΙΝΕΞΕΛΕΞΑΤΟΟΘΕ
IN YOU*p* chooses THE God
ΟϹΔΙΑΤΟΥϹΤΟΜΑΤΟϹΜΟΥΑ
THRU THE MOUTH OF-ME TO-
ΚΟΥϹΑΙΤΑΕΘΝΗΤΟΝΛΟΓΟΝ
HEAR THE NATIONS THE saying
ΤΟΥΕΥΑΓΓΕΛΙΟΥΚΑΙΠΙϹΤ
OF-THE WELL-MESSAGE AND TO-BELIEVE
ΕΥϹΑΙΚΑΙΟΚΑΡΔΙΟΓΝΩϹΤ
8 AND THE HEART-KNOWer
ΗϹΘΕΟϹΕΜΑΡΤΥΡΗϹΕΝΑΥΤ
God witnesses to-them
o
ΟΙϹΔΟΥϹΤΟΠΝΕΥΜΑΤΟΑΓΙ
GIVING THE spirit THE HOLY
A+Є A *omits* AND B Θ
ΟΝΚΑΘΩϹΚΑΙΗΜΙΝΚΑΙΟΥΔ
9 according-AS AND to-us AND NOT-YET-
B+Є A o.
ΕΝΔΙΕΚΡΙΝΕΝΜΕΤΑΞΥΗΜΩ
ONE THRU-JUDGES between US
s o.
ΝΤΕΚΑΙΑΥΤΩΝΤΗΠΙϹΤΕΙΚ
BESIDES AND them to-THE BELIEF cleans-
ΑΘΑΡΙϹΑϹΤΑϹΚΑΡΔΙΑϹΑΥ
ing THE HEARTS OF-
s o.
ΤΩΝΝΥΝΟΥΝΤΙΠΕΙΡΑΖΕΤΕ
10 them NOW THEN ANY YE-ARE-trying
YOKE *by s**
ΤΟΝΘΕΟΝΕΠΙΘΕΙΝΑΙΖΥΓΟ
THE God TO-ON-PLACE YOKE
ΝΕΠΙΤΟΝΤΡΑΧΗΛΟΝΤΩΝΜΑ
ON THE NECK OF-THE LEARN-
ΘΗΤΩΝΟΝΟΥΤΕΟΙΠΑΤΕΡΕϹ
ers WHICH NOT-BESIDES THE FATHERS

s o.
ΗΜΩΝΟΥΤΕΗΜΕΙϹΙϹΧΥϹΑΜ
OF-US NOT-BESIDES WE are-STRONG
ΕΝΒΑϹΤΑϹΑΙΑΛΛΑΔΙΑΤΗϹ
11 TO-BEAR but THRU THE
ΧΑΡΙΤΟϹΤΟΥΚΥΡΙΟΥΙΗϹΟ
grace OF-THE Master JESUS
s -WILL-BE- +C
ΥΠΙϹΤΕΥΟΜΕΝϹΩΘΗΝΑΙΚΑ
WE-ARE-BELIEVING TO-BE-SAVED accord-
B+Є
ΘΟΝΤΡΟΠΟΝΚΑΚΕΙΝΟΙΕϹΙ
12 ing-to WHICH manner AND-those HUSHES
ΓΗϹΕΝΔΕΠΑΝΤΟΠΛΗΘΟϹΚΑ
YET EVERY THE multitude AND
ΙΗΚΟΥΟΝΒΑΡΝΑΒΑΚΑΙΠΑΥ
THEY-HEARD OF-Barnabas AND OF-PAUL
ΛΟΥΕΞΗΓΟΥΜΕΝΩΝΟϹΑΕΠΟ
unfoldING as-much-as DOES
s o.
ΙΗϹΕΝΟΘΕΟϹϹΗΜΕΙΑΚΑΙΤ
THE God SIGNS AND MIR-
ΕΡΑΤΑΕΝΤΟΙϹΕΘΝΕϹΙΝΔΙ
ACLES IN THE NATIONS THRU
B+Є
ΑΥΤΩΝΜΕΤΑΔΕΤΟϹΙΓΗϹΑΙ
13 them after YET THE TO-HUSH
ΑΥΤΟΥϹΑΠΕΚΡΙΘΗΙΑΚΩΒΟ
them answered JACOBUS
ϹΛΕΓΩΝΑΝΔΡΕϹΑΔΕΛΦΟΙΑ
saying MEN brothers HEAR!
s ΑΙ
ΚΟΥϹΑΤΕΜΟΥϹΥΜΕΩΝΕΞΗΓ
14 OF-ME SIMEON unfolds
ΗϹΑΤΟΚΑΘΩϹΠΡΩΤΟΝΟΘΕΟ
according-AS BEFORE-most THE God
s o.
ϹΕΠΕϹΚΕΨΑΤΟΛΑΒΕΙΝΕΞΕ
ON-NOTES TO-BE-GETTING OUT OF-
ΘΝΩΝΛΑΟΝΤΩΟΝΟΜΑΤΙΑΥΤ
NATIONS PEOPLE to-THE NAME OF-Him
ΟΥΚΑΙΤΟΥΤΩϹΥΜΦΩΝΟΥϹΙ
15 AND to-this ARE-agreeING
ΝΟΙΛΟΓΟΙΤΩΝΠΡΟΦΗΤΩΝΚ
THE sayings OF-THE BEFORE-AVERrers ac-
ΑΘΩϹΓΕΓΡΑΠΤΑΙΜΕΤΑΤΑΥ
16 cording-AS it-HAS-*been*-WRITTEN after these
ΤΑΑΝΑϹΤΡΕΨΩΚΑΙΑΝΟΙΚΟ
I-SHALL-BE-UP-TURNING AND I-SHALL-BE-UP-
ΔΟΜΗϹΩΤΗΝϹΚΗΝΗΝΔΑΥΕΙ
HOME-BUILDING THE BOOTH *of*-DAVID
ΔΤΗΝΠΕΠΤΩΚΥΙΑΝΚΑΙΤΑΚ
THE *one*-HAVING-FALLEN AND THE *one*-
A Κ o.BЄ
ΑΤΕϹΤΡΑΜΜΕΝΑΑΥΤΗϹΑΝΟ
HAVING-*been*-DOWN-TURNED OF-her I-SHALL-BE-
ΙΚΟΔΟΜΗϹΩΚΑΙΑΝΟΡΘΩϹΩ
UP-HOME-BUILDING AND I-SHALL-BE-UP-ERECTING

James, the brother of our Lord, though not an apostle, had by far the most influence in Jerusalem, especially with the Judaisers. Peter, who should have had the leadership, was afraid of him. If his wise and weighty words had been heeded all would have been well. But the legalists were too strong, and listened to James, their leader, the brother of the Lord according to the flesh, rather than to one who was not only one of His brethren in spirit, but had been trained and commissioned to lead His people. Peter's decision was in accord with the spirit and should have been obeyed. James' compromise was a concession to the flesh. Later, when the full truth for the present was revealed these decrees were abolished (Eph.2[15]).

[18] James does not refer to the report of Barnabas and Paul, when he quotes Amos 9[11-12], but to Peter's address. The prophet, speaking of the time when the kingdom will be set up, refers to those among the nations, who, like Cornelius, invoked the name of the Lord, and are blessed with His people Israel. It has no reference to the present economy of God's grace.

[19] Notice the emphatic *I*. This was James' own solution. The object of the decrees seems to have been to make it possible for the Jews to have social intercourse with the believers among the nations without offending Jewish prejudices. A Jew, even if a believer, could not eat at the same table with a gentile if he should serve an idol sacrifice, or strangled meat, or blood. Had Peter's advice been followed, they would have cast off the yoke of the law, which they never were able to bear, and so could have had free and joyful fellowship with the Uncircumcision. James' plan keeps the Jews under the divine law and puts the nations under a human law. Instead of loosing all from bondage, he binds both.

[24] The great object of the conference was definitely settled, and never again do we hear that circumcision and law keeping are essential to salvation. The Judaisers now change to the teaching that, though these may not be necessary for salvation, they are essential to progress and perfection. Paul refutes this in Galatians.

And all the nations over whom
My name has been invoked,"
The Lord is saying, Who is doing
these things.'

18 Known to the Lord is His work
from the eon.
19 Wherefore *I* decide not to be har-
assing those from the nations who
20 are turning back to God, but to dis-
patch an epistle to them to be ab-
staining from ceremonial pollution
with idols, and prostitution, and
that which is strangled, and blood.
21 For Moses, from ancient genera-
tions, as suits a city, has those who
are proclaiming him, being read
every sabbath in the synagogues."
22 Then it seems [good] to the apos-
tles and the elders, together with the
whole ecclesia, choosing men from
among them, to send to Antioch to-
gether with Paul and Barnabas, Ju-
das, who is called Bar-Sabbas, and
Silas, leading men among the breth-
23 ren, writing through their hand:
"The apostles and elders and
brethren to the brethren out of the
nations at Antioch, and Syria and
Cilicia:
24 Rejoice! Since, in fact, we
hear that some coming out from us
disturb you by words, dismantling
your souls, whom we do not cau-
25 tion, it seems [good] to us, com-
ing to be of one accord, choosing
men, to send them to you with our
26 beloved Barnabas and Paul, men
who have given up their souls for
the name of our Lord Jesus Christ.

ΑΥΤΗΝΟΠΩϹΑΝΕΚΖΗΤΗϹΩϹ
17 her WHICH-how EVER SHOULD-BE-OUT-SEEKING

ΙΝΟΙΚΑΤΑΛΟΙΠΟΙΤΩΝΑΝΘ
THE leavings OF-THE humans

ΡΩΠΩΝΤΟΝΚΥΡΙΟΝΚΑΙΠΑΝ
THE Master AND ALL

ΤΑΤΑΕΘΝΗΕΦΟΥϹΕΠΙΚΕΚΛ
THE NATIONS ON WHOM HAS-*been*-ON-CALLED

ΗΤΑΙΤΟΟΝΟΜΑΜΟΥΕΠΑΥΤΟ
THE NAME OF-ME ON them

Bs1* *omit* THE
ΥϹΛΕΓΕΙΚΥΡΙΟϹΟΠΟΙΩΝΤ
IS-saying Master THE *one*-DOING these

A ON *for* Λ Bs *omit* to-THE
ΑΥΤΑΓΝΩϹΤΑΑΠΑΙΩΝΟϹΤΩ
18 KNOWN FROM eon to-THE
Master THE ACT OF-Him

ΚΥΡΙΩΤΟΕΡΓΟΝΑΥΤΟΥΔΙΟ
19 Master THE ACT OF-Him THRU-

B+Є
ΕΓΩΚΡΙΝΩΜΗΠΑΡΕΝΟΧΛΕΙ
WHICH I AM-JUDGING NO TO-BE-harassing

ΝΤΟΙϹΑΠΟΤΩΝΕΘΝΩΝΕΠΙϹ
to-THE FROM THE NATIONS *ones*-ON-TURN-

ΤΡΕΦΟΥϹΙΝΕΠΙΤΟΝΘΕΟΝΑ
20 ING ON THE God but

B o. s o.
ΛΛΑΕΠΙϹΤΕΙΛΑΙΑΥΤΟΙϹΤ
to-letter to-them OF-

Bs *omit* FROM
ΟΥΑΠΕΧΕϹΘΑΙΑΠΟΤΩΝΑΛΙ
THE TO-BE-FROM-HAVING FROM THE CEREMON-

ϹΓΗΜΑΤΩΝΤΩΝΕΙΔΩΛΩΝΚΑ
IAL-POLLUTIONS OF-THE idols AND

s o AB *omit* THE
ΙΤΗϹΠΟΡΝΕΙΑϹΚΑΙΤΟΥΠΝ
THE PROSTITUTION AND THE strangled

ΙΚΤΟΥΚΑΙΤΟΥΑΙΜΑΤΟϹΜΩ
21 AND THE BLOOD MOSES

A o.
ΥϹΗϹΓΑΡΕΚΓΕΝΕΩΝΑΡΧΑΙ
for OUT OF-generations ORIGINals

ΩΝΚΑΤΑΠΟΛΙΝΤΟΥϹΚΗΡΥϹ
according-to city THE *ones*-PROCLAIM-

s had OF-him Υ
ϹΟΝΤΑϹΑΥΤΟΝΕΧΕΙΕΝΤΑΙ
ING him IS-HAVING IN THE

ϹϹΥΝΑΓΩΓΑΙϹΚΑΤΑΠΑΝϹΑ
TOGETHER-LEADS according-to EVERY SAB-

B+Є
ΒΒΑΤΟΝΑΝΑΓΙΝΩϹΚΟΜΕΝΟ
BATH *be*ING-read

ϹΤΟΤΕΕΔΟΞΕΤΟΙϹΑΠΟϹΤΟ
22 then it-SEEMS to-THE commissioners

ΛΟΙϹΚΑΙΤΟΙϹΠΡΕϹΒΥΤΕΡ
AND to-THE SENIORS

ΟΙϹϹΥΝΟΛΗΤΗΕΚΚΛΗϹΙΑΕ
TOGETHER to-WHOLE THE OUT-CALLED choos-

A *omits* OUT OF-them
ΚΛΕΞΑΜΕΝΟΥϹΑΝΔΡΑϹΕΞΑ
ing MEN OUT OF-

s o.
ΥΤΩΝΠΕΜΨΑΙΕΙϹΑΝΤΙΟΧΕ
them TO-SEND INTO ANTIOCH

ΙΑΝϹΥΝΤΩΠΑΥΛΩΚΑΙΒΑΡΝ
TOGETHER to-THE PAUL AND Barnabas

ΑΒΑΙΟΥΔΑΝΤΟΝΚΑΛΟΥΜΕΝ
JUDAS THE *one-be*ING-CALLED

B+Є
ΟΝΒΑΡϹΑΒΒΑΝΚΑΙϹΙΛΑΝΑ
Bar-Sabbas AND SILAS MEN

s1* to-L.
ΝΔΡΑϹΗΓΟΥΜΕΝΟΥϹΕΝΤΟΙ
LEADING IN THE

ϹΑΔΕΛΦΟΙϹΓΡΑΨΑΝΤΕϹΔΙ
23 brothers WRIT*ing* THRU

ABs1* *omit* THE YET
ΑΧΕΙΡΟϹΑΥΤΩΝΤΑΔΕΟΙΑΠ
HAND OF-them THE YET THE com-

ΟϹΤΟΛΟΙΚΑΙΟΙΠΡΕϹΒΥΤΕ
missioners AND THE SENIORS

ABs1* *omit* AND THE
ΡΟΙΚΑΙΟΙΑΔΕΛΦΟΙΤΟΙϹΚ
AND THE brothers to-THE ac-

s o.
ΑΤΑΤΗΝΑΝΤΙΟΧΕΙΑΝΚΑΙϹ
cording-to THE ANTIOCH AND SYRIA

A o. o.
ΥΡΙΑΝΚΑΙΚΙΛΙΚΙΑΝΑΔΕΛ
AND CILICIA brothers

ΦΟΙϹΤΟΙϹΕΞΕΘΝΩΝΧΑΙΡΕ
24 to-THE OUT OF-NATIONS TO-BE-JOYING

s o. s1* Є
ΙΝΕΠΕΙΔΗΗΚΟΥϹΑΜΕΝΟΤΙ
ON-IF-BIND WE-HEAR that

A+Є s1* Υ=-YOU*p* Bs1* *omit* OUT-COMING
ΤΙΝΕϹΕΞΗΜΩΝΕΞΕΛΘΟΝΤΕ
ANY OUT OF-US OUT-COMING

ϹΕΤΑΡΑΞΑΝΥΜΑϹΛΟΓΟΙϹΑ
DISTURB YOU*p* to-sayings UP-

ΝΑϹΚΕΥΑΖΟΝΤΕϹΤΑϹΨΥΧΑ
INSTRUMENTING THE souls

s o.
ϹΥΜΩΝΟΙϹΟΥΔΙΕϹΤΕΙΛΑΜ
OF-YOU*p* to-WHOM NOT WE-THRU-PUT

ΕΘΑΕΔΟΞΕΝΗΜΙΝΓΕΝΟΜΕΝ
25 it-SEEMS to-US BECOMING

ΟΙϹΟΜΟΘΥΜΑΔΟΝΕΚΛΕΞΑΜ
LIKE-FEEL choos*ing*

s Υ
ΕΝΟΙϹΑΝΔΡΑϹΠΕΜΨΑΙΠΡΟ
MEN TO-SEND TOWARD

ϹΥΜΑϹϹΥΝΤΟΙϹΑΓΑΠΗΤΟΙ
YOU*p* TOGETHER to-THE *be*LOVED

ϹΗΜΩΝΒΑΡΝΑΒΑΚΑΙΠΑΥΛΩ
OF-US Barnabas AND PAUL

ΑΝΘΡΩΠΟΙϹΠΑΡΑΔΕΔΩΚΟϹ
26 humans HAVING-BESIDE-GIVEN

A+N
ΙΤΑϹΨΥΧΑϹΑΥΤΩΝΥΠΕΡΤΟ
THE souls OF-them OVER THE

ΥΟΝΟΜΑΤΟϹΤΟΥΚΥΡΙΟΥΗΜ
NAME OF-THE Master OF-US

29 Strictly speaking, these decrees were binding only on the believers in Syria and Cilicia, though they must have influenced all the saints among the nations. Paul practically repeals them when he makes the eating of meats offered to idols a matter of individual conscience (1Co.8). The revelation of the new humanity (Eph.2[15]) in which all physical distinctions disappear, so that there is no Jew or Greek, nullifies this "law of precepts in decrees." They were based on a distinction which no longer exists for those who are in Christ Jesus. Speaking of this to the Colossians, the apostle boldly cancels them by "erasing the handwriting of the decrees against us, which was hostile to us, and has taken it away out of the midst . . ." How far has Jerusalem fallen! Instead of bringing blessing to the nations, they use this opportunity of burdening them with a law of their own devising. No wonder, when Paul comes again, he finds James in full charge, and all the tens of thousands of believing Jews zealous of the law and hostile to him and his ministry.

35 It was during this period that Peter came to Antioch and lived at first in unrestrained intercourse with the gentiles, eating with them in consistency with his speech at the conference and with the decrees, also with his own conduct in the case of Cornelius. In the presence of "certain from James" Peter began to vacillate and complied with their prejudices. If Peter through consideration for the weak conscience had been yielding a non-essential point, Paul would approve. But his motive was the fear of man. His example not only sanctioned the heresies of the Judaizers but also carried away such believers as Barnabas, and well merited Paul's rebuke.

37 Barnabas had already provoked Paul's indignation by weakly yielding to the influence of Peter and the Judaizers. Possibly he was still smarting under Paul's public rebuke. Paul, on the other hand, always revolted against anything that looked like compromise and weakness. Though it was impossible for them to longer work together, they evidently make amicable arrangement to divide between them the territory of their former journey.

27 We have, then, commissioned Ju-
das and Silas, and they are report-
28 ing the same by word. For it
seems [good] to the holy spirit and
to us not to be placing one more
burden on you more than these es-
29 sentials: to be abstaining from idol
sacrifices, and blood, and what is
strangled, and prostitution; from
which, carefully keeping yourselves,
you will be well engaged. Fare-
well!"

30 They indeed, then, being dismiss-
ed, came down to Antioch, and, as-
sembling the multitude, hand them
31 the epistle. Now, reading it, they
32 rejoiced at the consolation. Judas
as well as Silas, being prophets
themselves also, entreat and estab-
lish the brethren by many a word.
33 Now, the time being spent, they
were dismissed with peace from the
brethren, to those who commission
35 them. Yet Paul and Barnabas
tarried in Antioch, teaching and
preaching the evangel of the word
of the Lord, with many others also.

36 Now, after some days, Paul said
to Barnabas, "By all means, turn-
ing back, we should be visiting the
brethren at every city in which we
announce the word of the Lord,—
37 how they are faring." Now Barna-
bas intended to take along with
them John also, who is called Mark.
38 Yet Paul counted him unworthy to
take along—the one withdrawing
from them from Pamphylia, and
not coming with them to the work.
39 Now they became so incensed as to
recoil from one another. And Bar-
nabas, taking Mark along, sails off
to Cyprus.

ΩΝΙΗϹΟΥΧΡΙϹΤΟΥΑΠΕϹΤΑ
27 JESUS ANOINTED WE-HAVE-com-
B+Ε
ΛΚΑΜΕΝΟΥΝΙΟΥΔΑΝΚΑΙϹΙ
missionED THEN JUDAS AND SILAS
ΛΑΝΚΑΙΑΥΤΟΥϹΔΙΑΛΟΓΟΥ
AND them THRU saying
ΑΠΑΓΓΕΛΛΟΝΤΑϹΤΑΑΥΤΑΕ
28 FROM-MESSAGING THE SAME it-
ΔΟΞΕΝΓΑΡΤΩΠΝΕΥΜΑΤΙΤΩ
SEEMS for to-THE spirit THE
A+Ε K *s had here*
ΑΓΙΩΚΑΙΗΜΙΝΜΗΔΕΝΠΛΕΟ
HOLY AND to-US NO-YET-ONE MORE
ΝΕΠΙΤΙΘΕϹΘΑΙΥΜΙΝΒΑΡΟ
TO-BE-ON-PLACING to-YOUP HEAVY
A *omits* OF-these s^{1*} *omits* THE
ϹΠΛΗΝΤΟΥΤΩΝΤΩΝΕΠΑΝΑΓ
MORE-ly OF-these THE ON-necessities
B Ε *o.* A *o.*
ΚΑΙϹΑΠΕΧΕϹΘΑΙΕΙΔΩΛΟΘ
29 TO-BE-FROM-HAVING OF-idol-SACRIFICES
ΥΤΩΝΚΑΙΑΙΜΑΤΟϹΚΑΙΠΝΙ
AND OF-BLOOD AND OF-
Bs^{1*} ΩΝ *s o.*
ΚΤΟΥΚΑΙΠΟΡΝΕΙΑϹΕΞΩΝΔ
strangled AND OF-PROSTITUTION OUT OF-WHICH
ΙΑΤΗΡΟΥΝΤΕϹΕΑΥΤΟΥϹΕΥ
THRU-KEEPING selves WELL
s ΑΙ
ΠΡΑΞΕΤΕΕΡΡΩϹΘΕΟΙΜΕΝΟ
30 YE-WILL-BE-PRACTISING *be*-FARE-WELLED THE INDEED THEN
ΥΝΑΠΟΛΥΘΕΝΤΕϹΚΑΤΗΛΘΟ
ones-BEING-FROM-LOOSED DOWN-CAME
ΝΕΙϹΑΝΤΙΟΧΕΙΑΝΚΑΙϹΥΝ
INTO ANTIOCH AND TOGETHER-
ΑΓΑΓΟΝΤΕϹΤΟΠΛΗΘΟϹΕΠΕ
LEADING THE multitude THEY-ON-
ΔΩΚΑΝΤΗΝΕΠΙϹΤΟΛΗΝΑΝΑ
31 GIVE THE letter readING
ΓΝΟΝΤΕϹΔΕΕΧΑΡΗϹΑΝΕΠΙ
YET THEY-JOYed ON
ΤΗΠΑΡΑΚΛΗϹΕΙΙΟΥΔΑϹΤΕ
32 THE BESIDE-CALLing JUDAS BESIDES
B+Ε
ΚΑΙϹΙΛΑϹΚΑΙΑΥΤΟΙΠΡΟΦ
AND SILAS AND they BEFORE-AVER-
ΗΤΑΙΟΝΤΕϹΔΙΑΛΟΓΟΥΠΟΛ
rers BEING THRU saying MANY
ΛΟΥΠΑΡΕΚΑΛΕϹΑΝΤΟΥϹΑΔ
BESIDE-CALL THE bro-
AND THEY-ON-STAND-fast *by s**
ΕΛΦΟΥϹΚΑΙΕΠΕϹΤΗΡΙΞΑΝ
thers AND THEY-ON-STAND-fast
ΠΟΙΗϹΑΝΤΕϹΔΕΧΡΟΝΟΝΑΠ
33 Doing YET TIME THEY-
ΕΛΥΘΗϹΑΝΜΕΤΕΙΡΗΝΗϹΑΠ
WERE-FROM-LOOSED WITH PEACE FROM

ΟΤΩΝΑΔΕΛΦΩΝΠΡΟϹΤΟΥϹΑ
THE brothers TOWARD THE *ones-*
s o. *s had* Ε=selves
ΠΟϹΤΕΙΛΑΝΤΑϹΑΥΤΟΥϹΠΑ
35 commissioning them PAUL
ΥΛΟϹΔΕΚΑΙΒΑΡΝΑΒΑϹΔΙΕ
YET AND Barnabas tarriED
B+Ε
ΤΡΙΒΟΝΕΝΑΝΤΙΟΧΕΙΑΔΙΔ
IN ANTIOCH TEACHING
ΑϹΚΟΝΤΕϹΚΑΙΕΥΑΓΓΕΛΙΖ
AND WELL-MESSAGizING
ΟΜΕΝΟΙΜΕΤΑΚΑΙΕΤΕΡΩΝΠ
WITH AND DIFFERENT-*ones* MA-
ΟΛΛΩΝΤΟΝΛΟΓΟΝΤΟΥΚΥΡΙ
NY THE saying OF-THE Master
ΟΥΜΕΤΑΔΕΤΙΝΑϹΗΜΕΡΑϹΕ
36 after YET ANY DAYS said
ΙΠΕΝΠΡΟϹΒΑΡΝΑΒΑΝΠΑΥΛ
TOWARD Barnabas PAUL
s^{1*} Ε=YET
ΟϹΕΠΙϹΤΡΕΨΑΝΤΕϹΔΗΕΠΙ
ON-TURNing BIND WE-
ϹΚΕΨΩΜΕΘΑΤΟΥϹΑΔΕΛΦΟΥ
SHOULD-BE-ON-NOTING THE brothers
ϹΚΑΤΑΠΟΛΙΝΠΑϹΑΝΕΝΑΙϹ
according-to city EVERY IN WHICH
s o.
ΚΑΤΗΓΓΕΙΛΑΜΕΝΤΟΝΛΟΓΟ
WE-DOWN-MESSAGE THE saying
ΝΤΟΥΚΥΡΙΟΥΠΩϹΕΧΟΥϹΙΝ
OF-THE Master how THEY-ARE-HAVING
ΒΑΡΝΑΒΑϹΔΕΕΒΟΥΛΕΤΟϹΥ
37 Barnabas YET intended TO-BE-
B^2Μ A -G.-UP- ΛΑΜ(*s o.*)ΒΑΝΕΙΝ THE *omitted by* A
ΝΠΑΡΑΛΑΒΕΙΝΚΑΙΤΟΝΙΩΑ
TOGETHER-BESIDE-GETTING AND THE JOHN
s^2 *attempts to prefix* ΕΠΙ- ON- *but deletes*
ΝΝΗΝΤΟΝΚΑΛΟΥΜΕΝΟΝΜΑΡ
THE *one-be*ING-CALLED MARK
ΚΟΝΠΑΥΛΟϹΔΕΗΞΙΟΥΤΟΝΑ
38 PAUL YET WORTHIED THE *one-*
A+ΑΤΗϹ
ΠΟϹΤΑΝΤΑΑΠΑΥΤΩΝΑΠΟΠΑ
FROM-STAND*ing* FROM them FROM Pam-
B^1 *o.*
ΜΦΥΛΙΑϹΚΑΙΜΗϹΥΝΕΛΘΟΝ
phylia AND NO TOGETHER-COMING
ΤΑΑΥΤΟΙϹΕΙϹΤΟΕΡΓΟΝΜΗ
to-them INTO THE work NO
B^2Μ *s o.*
ϹΥΝΠΑΡΑΛΑΜΒΑΝΕΙΝΤΟΥΤ
TO-BE-TOGETHER-BESIDE-GETTING-UP this-*one*
ΟΝΕΓΕΝΕΤΟΔΕΠΑΡΟΞΥϹΜΟ
39 BECAME YET BESIDE-SHARPening
ϹΩϹΤΕΑΠΟΧΩΡΙϹΘΗΝΑΙΑΥ
AS-BESIDES TO-BE-FROM-SPACIZED them
ΤΟΥϹΑΠΑΛΛΗΛΩΝΤΟΝΤΕΒΑ
FROM one-another THE BESIDES Bar-

40 Silas was almost necessary as a companion for Paul. The decrees provided that they should be delivered by both Barnabas and Paul, while Judas and Silas were to confirm them by word of mouth. Now that Barnabas is gone, Paul could hardly deliver the decrees without a second witness, and Silas was the very one for the purpose, for he had the recommendation of Jerusalem.

40 Paul seems to have had the sympathy of the brethren in Antioch. Nothing is said of their interest in Barnabas and Mark. But when Paul and Silas go, the brethren commend them to God's grace.

1 Paul did not retrace the steps of his first missionary journey. He did not go to Cyprus at all. He went by land through Syria and Cilicia, and crossed the Taurus mountains more to the east, coming out upon the high inland plain near Lystra and Derbe.

1 Timothy was Paul's son in the faith, being one of those who believed when Paul was there before. He was a witness of his sufferings and now becomes a companion of his trials. Hitherto Paul's associates have been a Levite, Barnabas, and Silas, a Jew, but now he takes one whose father was a Greek. Thus there is a gradual tendency away from the physical to spiritual relations.

3 The circumcision of Timothy, at first sight, seems strange and inconsistent. Had Paul not refused to circumcise Titus? Had not the council at Jerusalem decided that circumcision was not essential to salvation? But Timothy's case is an entirely different matter. Paul is still going among the synagogues proclaiming Jesus as the Messiah of the Jews. To have an associate who was uncircumcised would be a great hindrance and give the Jews the occasion which they sought to denounce and persecute him. He still maintains that circumcision is nothing. Yet he has no hesitancy in using it if it will mollify the prejudice of those whom he desires to reach with the evangel.

6 Paul's sickness in Galatia and the evangelization of that region is almost completely passed over because his course there was not in line with the testimony of Acts.

40 Now Paul, singling out Silas,
came away, being given over to the
grace of the Lord by the brethren.
41 Now he came through Syria and
Cilicia, establishing the ecclesias.
16 Now he arrives also at Derbe and
at Lystra, and *lo!* a certain disciple
was there, named Timothy, the son
of a believing Jewish woman, yet of
2 a Greek father, who was testified to
by the brethren in Lystra and Ico-
3 nium. This one, Paul wants to
come out with him, and, taking
him, circumcised him because of the
Jews who are in those places, for
they had all been aware that his
father belonged to the Greeks.
4 Now, as they went through the
cities, they give over to them the
decrees to maintain, which have
been decided upon by the apostles
and the elders who are in Jerusalem.
5 The ecclesias, indeed, then, were
given stability in the faith and
superabounded in number daily.
6 Now they passed through Phry-
gia and the Galatian province, be-
ing forbidden by the holy spirit to
speak the word in the [province of]
7 Asia. Yet, coming about Mysia,
they tried to go into Bithynia, and
the spirit of Jesus does not let
8 them. Yet they, passing by Mysia,
descended into Troas.
9 And during the night a vision
was seen by Paul. A certain man,
a Macedonian, was standing and en-
treating him, and saying, "Cross
over into Macedonia! Help us!"
10 Now as he perceived the vision, we

A *omits* THE
ΡΝΑΒΑΝΠΑΡΑΛΑΒΟΝΤΑΤΟΝ
nabas BESIDE-GETTING THE

ΜΑΡΚΟΝΕΚΠΛΕΥϹΑΙΕΙϹΚΥ
MARK TO-OUT-FLOAT INTO CY-

ΠΡΟΝΠΑΥΛΟϹΔΕΕΠΙΛΕΞΑΜ
40 PRUS PAUL YET ON-say*ing*

B+Є
ΕΝΟϹϹΙΛΑΝΕΞΗΛΘΕΝΠΑΡΑ
SILAS OUT-CAME BEING-BE-

ΔΟΘΕΙϹΤΗΧΑΡΙΤΙΤΟΥΚΥΡ
SIDE-GIVEN to-THE grace OF-THE Master

ΙΟΥΥΠΟΤΩΝΑΔΕΛΦΩΝΔΙΗΡ
41 by THE brothers he-THRU-

A*s omit* THE
ΧΕΤΟΔΕΤΗΝϹΥΡΙΑΝΚΑΙΤΗ
CAME YET THE SYRIA AND THE

A H
ΝΚΙΛΙΚΙΑΝΕΠΙϹΤΗΡΙΖΩΝ
CILICIA ON-STANDING-fast

ΤΑϹΕΚΚΛΗϹΙΑϹΚΑΤΗΝΤΗϹ
16 THE OUT-CALLEDS he-attains

s omits AND
ΕΝΔΕΚΑΙΕΙϹΔΕΡΒΗΝΚΑΙΕ
YET AND INTO DERBE AND IN-

ΙϹΛΥϹΤΡΑΝΚΑΙΙΔΟΥΜΑΘΗ
TO LYSTRA AND BE-PERCEIVING LEARNer

ΤΗϹΤΙϹΗΝΕΚΕΙΟΝΟΜΑΤΙΤ
ANY WAS there to-NAME VALUE-

ΙΜΟΘΕΟϹΥΙΟϹΓΥΝΑΙΚΟϹΙ
God (Timothy) SON OF-WOMAN JU-

ΟΥΔΑΙΑϹΠΙϹΤΗϹΠΑΤΡΟϹΔ
DA-an BELIEVing FATHER YET

s o.
ΕΕΛΛΗΝΟϹΟϹΕΜΑΡΤΥΡΕΙΤ
2 OF-GREEK WHO *was*-witnessED

ΟΥΠΟΤΩΝΕΝΛΥϹΤΡΟΙϹΚΑΙ
by THE IN LYSTRA AND

Є+B *s* ΟΥ OF-I.
ΙΚΟΝΙΩΑΔΕΛΦΩΝΤΟΥΤΟΝΗ
3 ICONIUM brothers this-*one*

ΘΕΛΗϹΕΝΟΠΑΥΛΟϹϹΥΝΑΥΤ
WILLS THE PAUL TOGETHER to-him

s o.
ΩΕΞΕΛΘΕΙΝΚΑΙΛΑΒΩΝΠΕΡ
TO-BE-OUT-COMING AND GETTING he-ABOUT-

ΙΕΤΕΜΕΝΑΥΤΟΝΔΙΑΤΟΥϹΙ
CUT him THRU THE JU-

ΟΥΔΑΙΟΥϹΤΟΥϹΟΝΤΑϹΕΝΤ
DA-ans THE *ones*-BEING IN THE

s o.
ΟΙϹΤΟΠΟΙϹΕΚΕΙΝΟΙϹΗΔΕ
PLACES those THEY-HAD-

ΙϹΑΝΓΑΡΑΠΑΝΤΕϹΟΤΙΕΛΛ
PERCEIVED for ALL *emphatic* that GREEK

ΗΝΟΠΑΤΗΡΑΥΤΟΥΥΠΗΡΧΕΝ
THE FATHER OF-him belongED

ΩϹΔΕΔΙΕΠΟΡΕΥΟΝΤΟΤΑϹΠ
4 AS YET THEY-THRU-WENT THE cities

ΟΛΕΙϹΠΑΡΕΔΙΔΟϹΑΝΑΥΤΟ
THEY-BESIDE-GIVE to-them

s o.
ΙϹΦΥΛΑϹϹΕΙΝΤΑΔΟΓΜΑΤΑ
TO-BE-GUARDING THE decrees

ΤΑΚΕΚΡΙΜΕΝΑΥΠΟΤΩΝΑΠΟ
THE *ones*-HAVING-*been*-JUDGED by THE commis-

ϹΤΟΛΩΝΚΑΙΠΡΕϹΒΥΤΕΡΩΝ
sioners AND SENIORS

ΤΩΝΕΝΙΕΡΟϹΟΛΥΜΟΙϹΑΙΜ
5 OF-THE IN JERUSALEM THE IN-

ΕΝΟΥΝΕΚΚΛΗϹΙΑΙΕϹΤΕΡΕ
DEED THEN OUT-CALLEDS *were*-SOLIDIfied

s o.
ΟΥΝΤΟΤΗΠΙϹΤΕΙΚΑΙΕΠΕΡ
to-THE BELIEF AND THEY-exceed-

ΙϹϹΕΥΟΝΤΩΑΡΙΘΜΩΚΑΘΗΜ
ED to-THE NUMBER according-to DAY

ΕΡΑΝΔΙΗΛΘΟΝΔΕΤΗΝΦΡΥΓ
6 THEY-THRU-CAME YET THE PHRYGIA

ΙΑΝΚΑΙΓΑΛΑΤΙΚΗΝΧΩΡΑΝ
AND GALATIA-ic SPACE

ΚΩΛΥΘΕΝΤΕϹΥΠΟΤΟΥΑΓΙΟ
BEING-FORBIDDEN by THE HOLY

ΥΠΝΕΥΜΑΤΟϹΛΑΛΗϹΑΙΤΟΝ
spirit TO-TALK THE

ΛΟΓΟΝΕΝΤΗΑϹΙΑΕΛΘΟΝΤΕ
7 saying IN THE ASIA COMING

s o.
ϹΔΕΚΑΤΑΤΗΝΜΥϹΙΑΝΕΠΕΙ
YET according-to THE MYSIA THEY-tried

B+Є A *has* ΒΥΘ-
ΡΑΖΟΝΕΙϹΤΗΝΒΙΘΥΝΙΑΝΠ
INTO THE BITHYNIA TO-

s o.
ΟΡΕΥΘΗΝΑΙΚΑΙΟΥΚΕΙΑϹΕ
BE-GONE AND NOT LEAVES

ΝΑΥΤΟΥϹΤΟΠΝΕΥΜΑΙΗϹΟΥ
them THE spirit OF-JESUS

ΠΑΡΕΛΘΟΝΤΕϹΔΕΤΗΝΜΥϹΙ
8 BESIDE-COMING YET THE MYSIA

ΑΝΚΑΤΕΒΗϹΑΝΕΙϹΤΡΩΑΔΑ
THEY-DOWN-STEPPed INTO TROAS

AB *omit* THE
ΚΑΙΟΡΑΜΑΔΙΑΤΗϹΝΥΚΤΟϹ
9 AND sight THRU THE NIGHT

A WAS-VIEWED to-THE Paul B Є *o.*
ΤΩΠΑΥΛΩΩΦΘΗΑΝΗΡΜΑΚΑΙ
to-THE PAUL WAS-VIEWED MAN MACEDONIAN

ΔΩΝΤΙϹΗΝΕϹΤΩϹΚΑΙΠΑΡΑ
ANY WAS HAVING-STOOD AND BESIDE-

ΚΑΛΩΝΑΥΤΟΝΚΑΙΛΕΓΩΝΔΙ
CALLING him AND saying THRU-

B*s* Є *o.*
ΑΒΑϹΕΙϹΜΑΚΑΙΔΟΝΙΑΝΒΟ
STEPP*ing* INTO MACEDONIA help

ΗΘΗϹΟΝΗΜΙΝΩϹΔΕΤΟΟΡΑΜ
10 to-US AS YET THE sight

[9] Paul's commission is as broad as humanity, yet the guidance of God decides matters of time and place for testimony.

[9] Up to this time Paul was guided by hindrances. Trying to go through Galatia to the regions beyond, he is taken sick. He then seeks to enter the populous province of Asia, but the time had not yet come. Finally, at Troas, he receives the first intimation that his work lay in Europe. Without stopping to preach in Troas he immediately sets sail for Macedonia, which he reached in two days—a remarkably swift journey. It took five days on a later occasion (20[6]).

[10] Luke seems to have joined the party of Paul at Troas, for now the narrative is continued in the first person. *"They . . . descended into Troas,"* but *"we . . . seek to come away to Macedonia."*

[11] Neapolis is the harbor of Philippi. It was about ten miles from the city.

[12] Philippi was a Roman *colony* in the special sense that it enjoyed many of the privileges of Rome itself. It was free from the control of the governor of the province. It regulated its own internal affairs by its own magistrates.

[13] There seem to have been few Jews in the city. There was no synagogue. As it was the custom of the Jews to retire to the sea shore or some stream, which they esteemed a pure place, for prayer, Paul and his company resorted to such a spot and spoke to the women who came. Here it was that the Lord, who had led them from afar, manifested His presence and power by opening the heart of Lydia, the first fruit of the evangel in Europe. Strangely enough, however, she was from Asia, and from the very regions which they were forbidden to evangelize.

[16] Python is the name of Apollo in his character as an oracle. Those who were ventriloquists, speaking with their mouths closed, were called Pythons. It was a kind of demon possession, not at all uncommon in ancient Greece. Their ravings were highly esteemed by the superstitious idolaters. Hence this slave girl was able to earn much money for her masters. It was probably the enemy's plan to discredit Paul's message by a questionable commendation.

immediately seek to come out to
Macedonia, deducing that God has
called us to preach the evangel to
them.
11 Now, setting out from Troas, we
run straight to Samothrace, yet the
12 ensuing [day] to Neapolis, and
thence to Philippi, which is the
foremost city of that part of Macedonia, a colony.
Now we were tarrying in this
13 city some days. And the day of the
sabbaths we came outside of the gate
beside a river, where we inferred
there was prayer, and, being seated,
we spoke to the women who are
14 coming together. And a certain
woman named Lydia, a seller of
purple of the city of Thyatira, revering God, heard, whose heart the
Lord opens up to heed what is be-
15 ing spoken by Paul. Now as she
is baptized, she and her household, she entreats, saying, "If you
have judged me to be faithful to
the Lord, come into my house and
remain." And she urges us.
16 Now it occurred, at our going to
the prayer, a certain maid having a
python spirit meets us, who afforded
a vast income to her masters, divin-
17 ing. She, following after Paul and
us, cried, saying, "These men are
slaves of God most high, who are
announcing to you the way of sal-
18 vation!" Now this she did many
days. Now Paul, being exasperated,
and turning about, said to the spir-

s Ζ
ΑΕΙΔΕΝΕΥΘΕΩϹΕΖΗΤΗϹΑΜ
he-PERCEIVED immediately WE-SEEK

s o. B Ε o.
ΕΝΕΞΕΛΘΕΙΝΕΙϹΜΑΚΑΙΔΟ
TO-BE-OUT-COMING INTO MACEDONIA

ΝΙΑΝϹΥΜΒΙΒΑΖΟΝΤΕϹΟΤΙ
TOGETHER-STEPPING that

s[1]* omits US
ΠΡΟϹΚΕΚΛΗΤΑΙΗΜΑϹΟΘΕΟ
HAS-TOWARD-CALLED US THE God

A Ε o. A Ι
ϹΕΥΑΓΓΕΛΙϹΑϹΘΑΙΑΥΤΟΥ
TO-WELL-MESSAGize them

B ΟΥΝ THEN
ϹΑΝΑΧΘΕΝΤΕϹΔΕΑΠΟΤΡΩΑ
11 BEING-UP-LED YET FROM TROAS

ΔΟϹΕΥΘΥΔΡΟΜΗϹΑΜΕΝΕΙϹ
WE-straight-RUN INTO

ϹΑΜΟΘΡΑΚΗΝΤΗΔΕΕΠΙΟΥϹ
SAMOTHRACE to-THE YET ON-BEING

ΗΕΙϹΝΕΑΝΠΟΛΙΝΚΑΚΕΙΘΕ
12 INTO YOUNG-city (Neapolis) AND-thence

ΝΕΙϹΦΙΛΙΠΠΟΥϹΗΤΙϹΕϹΤ
INTO Philippi WHICH-ANY IS

B PART OF-THE
ΙΝΠΡΩΤΗΤΗϹΜΕΡΙΔΟϹΜΑΚ
BEFORE-most OF-THE PART OF-MACE-

B Ε o. A Ω B[2]+Ε
ΑΙΔΟΝΙΑϹΠΟΛΙϹΚΟΛΩΝΙΑ
DONIA city COLONY

ΗΜΕΝΔΕΕΝΤΑΥΤΗΤΗΠΟΛΕΙ
WE-WERE YET IN this THE city

B+Ε
ΔΙΑΤΡΙΒΟΝΤΕϹΗΜΕΡΑϹΤΙ
tarryING DAYS ANY

ΝΑϹΤΗΤΕΗΜΕΡΑΤΩΝϹΑΒΒΑ
13 to-THE BESIDES DAY OF-THE SABBATHS

ΤΩΝΕΞΗΛΘΟΜΕΝΕΞΩΤΗϹΠΥ
WE-OUT-CAME OUT OF-THE GATE

ΛΗϹΠΑΡΑΠΟΤΑΜΟΝΟΥΕΝΟΜ
BESIDE river where WE-inferred

s o. o. B o., A *has above line*
ΙΖΟΜΕΝΠΡΟϹΕΥΧΗΝΕΙΝΑΙ
prayer TO-BE

A+Ε
ΚΑΙΚΑΘΙϹΑΝΤΕϹΕΛΑΛΟΥΜ
AND being-seated WE-TALKED

s[1]* *adds* to-US ΗΜΙΝ
ΕΝΤΑΙϹϹΥΝΕΛΘΟΥϹΑΙϹΓΥ
to-THE TOGETHER-COMING WOMEN

ΝΑΙΞΙΝΚΑΙΤΙϹΓΥΝΗΟΝΟΜ
14 AND ANY WOMAN to-NAME

A+Ε
ΑΤΙΛΥΔΙΑΠΟΡΦΥΡΟΠΩΛΙϹ
LYDIA PURPLE-SELLER

ΠΟΛΕΩϹΘΥΑΤΕΙΡΩΝϹΕΒΟΜ
OF-city OF-THYATIRA REVERING

ΕΝΗΤΟΝΘΕΟΝΗΚΟΥΕΝΗϹΟΚ
THE God HEARD OF-WHOM THE

s Υ o.
ΥΡΙΟϹΔΙΗΝΟΙΞΕΝΤΗΝΚΑΡ
Master THRU-UP-OPENS THE HEART

ΔΙΑΝΠΡΟϹΕΧΕΙΝΤΟΙϹΛΑΛΑ
TO-BE-heedING to-THE being-

B *omits* THE
ΟΥΜΕΝΟΙϹΥΠΟΤΟΥΠΑΥΛΟΥ
TALKED by THE PAUL

ABs[1]* *omit* her
ΩϹΔΕΕΒΑΠΤΙϹΘΗΑΥΤΗΚΑΙ
15 AS YET IS-DIPIZED she AND

ΟΟΙΚΟϹΑΥΤΗϹΠΑΡΕΚΑΛΕϹ
THE HOME OF-her she-BESIDE-CALLS

ΕΝΛΕΓΟΥϹΑΕΙΚΕΚΡΙΚΑΤΕ
saying IF YE-HAVE-JUDGED

ΜΕΠΙϹΤΗΝΤΩΚΥΡΙΩΕΙΝΑΙ
ME BELIEVING to-THE Master TO-BE

ΕΙϹΕΛΘΟΝΤΕϹΕΙϹΤΟΝΟΙΚ
INTO-COMING INTO THE HOME

A *has* OF-ME *below* HOME *at the end of the line*
ΟΝΜΟΥΜΕΝΕΤΕΚΑΙΠΑΡΕΒΙ
OF-ME BE-REMAINING AND she-BESIDE-

s[1]* Υ=YOUp
ΑϹΑΤΟΗΜΑϹΕΓΕΝΕΤΟΔΕΠΟ
16 FORCES US it-BECAME YET OF-

ΡΕΥΟΜΕΝΩΝΗΜΩΝΕΙϹΤΗΝΠ
GOING OF-US INTO THE prayer

ΡΟϹΕΥΧΗΝΠΑΙΔΙϹΚΗΝΤΙΝ
maid ANY

s[1]* Ο A *has* Ν *above line*
ΑΕΧΟΥϹΑΝΠΝΕΥΜΑΠΥΘΩΝΑ
HAVING spirit ASCERTAINER

A Α=-FROM- s[1]* Υ=-YOUp
ΥΠΑΝΤΗϹΑΙΗΜΙΝΗΤΙϹΕΡΓ
TO-UNDER-meet to-US WHO-ANY ACTION

ΑϹΙΑΝΠΟΛΛΗΝΠΑΡΕΙΧΕΝΤ
much tenderED to-

ΟΙϹΚΥΡΙΟΙϹΑΥΤΗϹΜΑΝΤΕ
THE masters OF-her beING-MAD

ΥΟΜΕΝΗΑΥΤΗΚΑΤΑΚΟΛΟΥΘ
17 she DOWN-followING

A ΗϹΑ *for* ΟΥ to-THE *omitted by* B
ΟΥϹΑΤΩΠΑΥΛΩΚΑΙΗΜΙΝΕΚ
to-THE PAUL AND to-US CRIED

s o.
ΡΑΖΕΝΛΕΓΟΥϹΑΟΥΤΟΙΟΙΑ
saying these THE hu-

ΝΘΡΩΠΟΙΔΟΥΛΟΙΤΟΥΘΕΟΥ
mans SLAVES OF-THE God

A+Ε
ΤΟΥΥΨΙϹΤΟΥΕΙϹΙΝΟΙΤΙΝ
THE HIGHest ARE WHO-ANY

A Η=-US
ΕϹΚΑΤΑΓΓΕΛΛΟΥϹΙΝΥΜΙΝ
ARE-DOWN-MESSAGING to-YOUp

ΟΔΟΝϹΩΤΗΡΙΑϹΤΟΥΤΟΔΕΕ
18 WAY OF-SAVING this YET she-

ΠΟΙΕΙΕΠΙΠΟΛΛΑϹΗΜΕΡΑϹ
DID ON MANY DAYS

ΔΙΑΠΟΝΗΘΕΙϹΔΕΠΑΥΛΟϹΚ
BEING-THRU-MISERIED YET PAUL AND

ΑΙΕΠΙϹΤΡΕΨΑϹΤΩΠΝΕΥΜΑ
ON-TURNing to-THE spirit

19 This is the first occasion in which the evangel comes into conflict with the religion of the nations and with the spirit powers back of it. Hitherto the Jews and Judaism opposed the evangel. At Lystra it was welcomed by the idolaters, at first, until the Jews turned the people against the apostles.

19 Note carefully the real reason of the opposition. Their *income* was cut off. To this day this, the first symptom of antagonism, has largely controlled the opposition to the truth. Doubtless, if the evangel had increased their income, they would have accepted it.

20 There was no law against casting out demons, so the accusation is craftily perverted to arouse the prejudices of the Roman officers. The Jews had been ordered out of Rome and were in bad repute. There was a law, practically obsolete, which forbade the introduction of any religious innovation as dangerous to the peace of the empire. So that, if the law had been allowed to take its normal course, the apostles might have been imprisoned for a long period, and the evangel would have received a permanent check, but the unlawful action of the officers, putting them in the wrong, effectually opened the way for the further proclamation of the evangel in Philippi.

22 The terrible Roman flogging and vile, filthy jail, with the torture of the stocks, was intended to put a stop to the evangel. But God turned it to its furtherance. Paul and Silas, rejoicing in their sufferings for Christ, get an audience even in the prison.

26 Contrast the deliverance of Paul and Silas with that of Peter (12$^{3-19}$). Peter had not been ill-treated as they were, and slept. They prayed and sang songs of praise. No angel came to deliver Paul and Silas, but they brought a much greater deliverance to the warden and his household, and doubtless to some of the prisoners as well. Peter's escape, on the contrary, cost the lives of his keepers. Paul and Silas come out in broad daylight, escorted by the officers of the city and leave openly after they have met their brethren and taken leave of them. Peter comes out at night and flees to another place to escape Herod's wrath.

it, "I am charging you, in the name
of Jesus Christ, to be coming out
from her!" And it came out the
same hour.
19 Now her masters, perceiving
that the expectation of their in-
come was come out, getting hold of
Paul and Silas, draw them into
20 the market to the magistrates, and,
leading them to the officers, say,
"These men who are perturbing
21 our city belong to the Jews, and
they are announcing customs which
it is not allowed us to assent to, nor
22 to do, being Romans." And the
throng assailed them, and the offi-
cers, tearing off their garments, or-
dered them to be flogged with rods.
23 And, placing on them many blows,
they cast them into jail, charging
the warden to keep them securely,
24 who, getting such a charge, cast
them into the inner jail, and secures
their feet in the stocks.
25 Now at midnight Paul and Silas
were praying and singing hymns to
God. Now the prisoners listened
26 to them. Now, suddenly, a great
quake occurred, so that the founda-
tions of the prison are shaken.
Now, instantly, all the doors were
opened, and the bonds of all were
slacked.
27 Now the warden, coming out of
his sleep, and perceiving the doors
of the jail open, pulling a sword,
was about to despatch himself, in-
ferring that the prisoners have es-
28 caped. Yet Paul shouts with a
loud voice, saying, "*Commit noth-*

ΤΙΕΙΠΕΝΠΑΡΑΓΓΕΛΛΩCΟΙ
said I-AM-chargING to-YOU

ΕΝΟΝΟΜΑΤΙΙΗCΟΥΧΡΙCΤΟ
IN NAME OF-JESUS ANOINTED

s o.
ΥΕΞΕΛΘΕΙΝΑΠΑΥΤΗCΚΑΙΕ
TO-BE-OUT-COMING FROM her AND it-

B *adds* ΚΑΙ AND
ΞΗΛΘΕΝΑΥΤΗΤΗΩΡΑΙΔΟΝΤ
19 OUT-CAME to-SAME THE HOUR PERCEIVING

B *omits* YET
ΕCΔΕΟΙΚΥΡΙΟΙΑΥΤΗCΟΤΙ
YET THE masters OF-her that

ΕΞΗΛΘΕΝΗΕΛΠΙCΤΗCΕΡΓΑ
OUT-CAME THE EXPECTATION OF-THE ACTion

CΙΑCΑΥΤΩΝΕΠΙΛΑΒΟΜΕΝΟ
OF-them ON-GETTING

B+Ε
ΙΤΟΝΠΑΥΛΟΝΚΑΙΤΟΝCΙΛΑ
THE PAUL AND THE SILAS

ΝΕΙΛΚΥCΑΝΕΙCΤΗΝΑΓΟΡΑ
THEY-DRAW INTO THE BUY-place

ΝΕΠΙΤΟΥCΑΡΧΟΝΤΑCΚΑΙΠ
20 ON THE chiefs AND TO-

ΡΟCΑΓΑΓΟΝΤΕCΑΥΤΟΥCΤΟ
WARD-LEADING them to-THE

ΙCCΤΡΑΤΗΓΟΙCΕΙΠΑΝΟΥΤ
officers THEY-say these

ΟΙΟΙΑΝΘΡΩΠΟΙΕΚΤΑΡΑCC
THE humans ARE-OUT-DISTURBING

ΟΥCΙΝΗΜΩΝΤΗΝΠΟΛΙΝΙΟΥ
OF-US THE city JUDA-

ΔΑΙΟΙΥΠΑΡΧΟΝΤΕCΚΑΙΚΑ
21 ans belongING AND THEY-

ΤΑΓΓΕΛΛΟΥCΙΝΕΘΗΛΟΥΚΕ
ARE-DOWN-MESSAGING CUSTOMS WHICH NOT it-

ΞΕCΤΙΝΗΜΙΝΠΑΡΑΔΕΧΕCΘ
IS-allowed to-US TO-BE-BESIDE-RECEIVING

ΑΙΟΥΔΕΠΟΙΕΙΝΡΩΜΑΙΟΙC
NOT-YET TO-BE-DOING to-ROMANS

ΟΥCΙΝΚΑΙCΥΝΕΠΕCΤΗΟΟΧ
22 BEING AND TOGETHER-ON-STOOD THE THRONG

ΛΟCΚΑΤΑΥΤΩΝΚΑΙΟΙCΤΡΑ
DOWN OF-them AND THE officers

B²+Ρ
ΤΗΓΟΙΠΕΡΙΡΗΞΑΝΤΕCΑΥΤ
ABOUT-BURSTing OF-them

ΩΝΤΑΙΜΑΤΙΑΕΚΕΛΕΥΟΝΡΑ
THE GARMENTS ORDERED TO-BE-

B Δ=YET
ΒΔΙΖΕΙΝΠΟΛΛΑCΤΕΕΠΙΘΕ
23 RODIZING MANY BESIDES ON-PLACING

ΝΤΕCΑΥΤΟΙCΠΛΗΓΑCΕΒΑΛ
to-them BLOWS THEY-CAST

s o.
ΟΝΕΙCΦΥΛΑΚΗΝΠΑΡΑΓΓΕΙ
INTO GUARD-house charging

*s¹** C *o.*
ΛΑΝΤΕCΤΩΔΕCΜΟΦΥΛΑΚΙΑ
to-THE BIND-GUARD UN-

s o.
CΦΑΛΩCΤΗΡΕΙΝΑΥΤΟΥCΟC
24 TOTTERly TO-BE-KEEPING them WHO

A+Ε
ΠΑΡΑΓΓΕΛΙΑΝΤΟΙΑΥΤΗΝΛ
charge such GET-

A Λ B=GOT A C *small, dim*
ΑΒΩΝΕΒΑΛΕΝΑΥΤΟΥCΕΙCΤ
TING CAST them INTO THE

ΗΝΕCΩΤΕΡΑΝΦΥΛΑΚΗΝΚΑΙ
INTO-more GUARD-house AND

ΤΟΥCΠΟΔΑCΗCΦΑΛΙCΑΤΟΑ
THE FEET *is*-UNTOTTERED OF-

ΥΤΩΝΕΙCΤΟΞΥΛΟΝΚΑΤΑΔΕ
25 them INTO THE WOOD according-to YET

s omits THE
ΤΟΜΕCΟΝΥΚΤΙΟΝΠΑΥΛΟCΚ
THE MID-NIGHT PAUL AND

B+Ε
ΑΙCΙΛΑCΠΡΟCΕΥΧΟΜΕΝΟΙ
SILAS prayING

ΥΜΝΟΥΝΤΟΝΘΕΟΝΕΠΗΚΡΟΩ
HYMNED THE God ON-LISTENED

ΝΤΟΔΕΑΥΤΩΝΟΙΔΕCΜΙΟΙΑ
26 YET OF-them THE BOUND-*ones* sud-

As o.
ΦΝΩΔΕCΕΙCΜΟCΕΓΕΝΕΤΟΜ
denly YET QUAKing BECAME GREAT

ΕΓΑCΩCΤΕCΑΛΕΥΘΗΝΑΙΤΑ
AS-BESIDES TO-BE-SHAKEN THE

ΘΕΜΕΛΙΑΤΟΥΔΕCΜΩΤΗΡΙΟ
foundations OF-THE BIND-place

As Ο Ι B *omits* instantly
ΥΗΝΕΩΧΘΗCΑΝΔΕΠΑΡΑΧΡΗ
WERE-UP-OPENED YET instantly

ΜΑΑΙΘΥΡΑΙΠΑCΑΙΚΑΙΠΑΝ
THE DOORS ALL AND OF-ALL

*s¹**+-ΑΥ-
ΤΩΝΤΑΔΕCΜΑΑΝΕΘΗΕΞΥΠΝ
27 THE BONDS WAS-UP-LET OUT-SLEEP

ΟCΔΕΓΕΝΟΜΕΝΟCΟΔΕCΜΟΦ
YET BECOMING THE BIND-GUARD

s C
ΥΛΑΞΚΑΙΙΔΩΝΑΝΕΩΓΜΕΝΑ
AND PERCEIVING HAVING-*been*-UP-OPENED

CΤΑCΘΥΡΑCΤΗCΦΥΛΑΚΗCC
THE DOORS OF-THE GUARD-house PULL-

As omit THE
ΠΑCΑΜΕΝΟCΤΗΝΜΑΧΑΙΡΑΝ
ing THE SWORD

ΗΜΕΛΛΕΝΕΑΥΤΟΝΑΝΑΙΡΕΙ
he-WAS-ABOUT self TO-BE-UP-LIFTING

A *o.*
ΝΝΟΜΙΖΩΝΕΚΠΕΦΕΥΓΕΝΑΙ
inferrING TO-HAVE-OUT-FLED

ΤΟΥCΔΕCΜΙΟΥCΕΦΩΝΗCΕΝ
28 THE BOUND-*ones* SOUNDS

B P. G. S. A GREAT SOUND +Ο THE
ΔΕΦΩΝΗΜΕΓΑΛΗΠΑΥΛΟCΛΕ
YET SOUND GREAT PAUL say-

30 The earthquake, the open doors, the knowledge that he would forfeit his own life if a prisoner escaped, and the voice out of the darkness of the dungeon that read his inmost thoughts when he is about to take his own life, all conspired to convince the warden that these men and their message were from God. He doubtless had heard what the spirit of Python had declared about them, hence his cry, "What ought I to be doing that I may be saved?"

32 They did not stop with the bare exhortation to believe, but went on to open up the truth of the evangel. Faith does not come by the mere entreaty to believe, but through the setting forth of the truths which are to be believed. The death of Christ for our sins, His burial and resurrection are essential to salvation and should be the subject of every effort to preach the evangel. This gospel of God's grace was immediately effective, producing great joy.

33 What a transformation in the warden! The day before he had treated them with unnecessary severity; now he stoops to bathe their backs and attends to their comforts, taking them into his own home.

35 Philippi was a military colony, hence the officials were army officers rather than magistrates. This may explain their illegal course of taking a hand in punishing those who had never been tried. Later reflection doubtless convinced them of this error, so they sent to have Paul and Silas released. The warden was doubtless very happy at this turn of affairs, and exhorts them to go. But Paul, seeing the hand of God in the changed attitude of the officers, and solicitous for the furtherance of the evangel in Philippi, determines to press the advantage. The officers did not know that they were Roman citizens, hence did not realize how serious had been their offense. A public acknowledgment of their fault would shield the saints from further persecution. He insists that the officers shall come and lead them out in person, so that all may see that they were no longer opposed to their work. This the officers do, but, lest a rumor of this should get to Rome, they entreat them to leave the city, which, with due deliberation, the apostles did.

ing evil to yourself, for we are all
29 *in this place."* Now, requesting
lights, he springs in, and coming to
be in a tremor, prostrates to Paul
30 and Silas, and preceding them out,
averred, "Masters, what must I
be doing that I may be saved?"
31 Now they say, "Believe on the
Lord Jesus, and you shall be saved,
32 you and your household." And they
speak to him the word of the Lord,
together with all who are in his
33 house. And taking them aside, in
that hour of the night he bathes
off their blows, and is baptized, he
and all his household, instantly.
34 And, leading them up into his
house, he sets a table before them,
and exults, having believed in God
with all his household.

35 Now at the coming of day the
officers dispatch the constables, say-
36 ing, "Release those men." Now
the warden reports these words to
Paul, that "The officers have sent
a dispatch that you may be re-
leased. Then come out now, go
37 in peace." Yet Paul averred to
them, "Lashing us publicly, un-
condemned, men belonging to the
Romans, they cast us into jail,
and now they are ejecting us
surreptitiously! *No!* But let them
come themselves and lead us out!"
38 Now the constables report these
statements to the officers. Now they
were afraid, hearing that they are
39 Romans, and coming, they entreat
them, and, leading them out, asked
them to come away from the city.

ΓΩΝΜΗΔΕΝΠΡΑΞΗCCΕΑΥΤΩ
ING NO-YET-ONE YOU-SHOULD-BE-PRACTISING to-self

ΚΑΚΟΝΑΠΑΝΤΕCΓΑΡΕCΜΕΝ
EVIL ALL *emphatic* for WE-ARE

ΕΝΘΑΔΕΑΙΤΗCΑCΔΕΦΩΤΑΕ
29 IN-PLACE-YET REQUESTing YET LIGHTS he-

ΙCΕΠΗΔΗCΕΝΚΑΙΕΝΤΡΟΜΟ
INTO-SPRINGS AND IN-TREMBLE

CΓΕΝΟΜΕΝΟCΠΡΟCΕΠΕCΕΝ
BECOMING he-TOWARD-FALLS

B *omits* to-THE B+Ε
ΤΩΠΑΥΛΩΚΑΙΤΩCΙΛΑΚΑΙΠ
30 to-THE PAUL AND to-THE SILAS AND BE-

s1* o. o.
ΡΟΑΓΑΓΩΝΑΥΤΟΥCΕΞΩΕΦΗ
FORE-LEADING them OUT AVERred

ΚΥΡΙΟΙΤΙΜΕΔΕΙΠΟΙΕΙΝΙ
masters ANY ME IS-BINDING TO-BE-DOING THAT

ΝΑCΩΘΩΟΙΔΕΕΙΠΑΝΠΙCΤΕ
31 I-MAY-BE-BEING-SAVED.THE YET THEY-say BELIEVE!

s1* Α
ΥCΟΝΕΠΙΤΟΝΚΥΡΙΟΝΙΗCΟ
ON THE Master JESUS

ΥΝΚΑΙCΩΘΗCΗCΥΚΑΙΟΟΙΚ
AND YOU-WILL-BE-BEING-SAVED YOU AND THE HOME

ΟCCΟΥΚΑΙΕΛΑΛΗCΑΝΑΥΤΩ
32 OF-YOU AND THEY-TALK to-him

Bs1* ΘΕΟΥ God s Μ
ΤΟΝΛΟΓΟΝΤΟΥΚΥΡΙΟΥCΥΝ
THE saying OF-THE Master TOGETHER

s o.
ΠΑCΙΝΤΟΙCΕΝΤΗΟΙΚΙΑΑΥ
to-ALL THE-*ones* IN THE HOME OF-him

ΤΟΥΚΑΙΠΑΡΑΛΑΒΩΝΑΥΤΟΥ
33 AND BESIDE-GETTING them

s o.
CΕΝΕΚΕΙΝΗΤΗΩΡΑΤΗCΝΥΚ
IN that THE HOUR OF-THE NIGHT

ΤΟCΕΛΟΥCΕΝΑΠΟΤΩΝΠΛΗΓ
he-BATHES FROM THE BLOWS

ΩΝΚΑΙΕΒΑΠΤΙCΘΗΑΥΤΟCΚ
AND IS-DIPIZED he AND

Bs *omit* HOME A o.
ΑΙΟΙΟΙΚΙΟΙΑΥΤΟΥΑΠΑΝΤ
THE HOME OF-him ALL *emphatic*

ΕCΠΑΡΑΧΡΗΜΑΑΝΑΓΑΓΩΝΤ
34 instantly UP-LEADING BE-

B *omits* OF-him
ΕΑΥΤΟΥCΕΙCΤΟΝΟΙΚΟΝΑΥ
SIDES them INTO THE HOME OF-him

ΤΟΥΠΑΡΕΘΗΚΕΝΤΡΑΠΕΖΑΝ
he-BESIDE-PLACES table

ΚΑΙΗΓΑΛΛΙΑCΑΤΟΠΑΝΟΙΚ
AND exults ALL-HOMEly

ΕΙΠΕΠΙCΤΕΥΚΩCΤΩΘΕΩΗΜ
35 HAVING-BELIEVED to-THE God OF-

ΕΡΑCΔΕΓΕΝΟΜΕΝΗCΑΠΕCΤ
DAY YET BECOMING commission

s o.
ΕΙΛΑΝΟΙCΤΡΑΤΗΓΟΙΤΟΥC
THE officers THE

ΡΑΒΔΟΥΧΟΥCΛΕΓΟΝΤΕCΑΠ
ROD-HAVers sayING FROM-

ΟΛΥCΟΝΤΟΥCΑΝΘΡΩΠΟΥCΕ
LOOSE THE humans those

s o.
ΚΕΙΝΟΥCΑΠΗΓΓΕΙΛΕΝΔΕΟ
36 FROM-MESSAGES YET THE

ΔΕCΜΟΦΥΛΑΞΤΟΥCΛΟΓΟΥC
BIND-GUARD THE sayings

these *omitted by* B
ΤΟΥΤΟΥCΠΡΟCΤΟΝΠΑΥΛΟΝ
these TOWARD THE PAUL

ΟΤΙΑΠΕCΤΑΛΚΑΝΟΙCΤΡΑΤ
that HAVE-commissioned THE officers

ΗΓΟΙΙΝΑΑΠΟΛΥΘΗΤΕΝΥΝΟ
THAT YE-MAY-BE-BEING-FROM-LOOSED NOW

ΥΝΕΞΕΛΘΟΝΤΕCΠΟΡΕΥΕCΘ
THEN OUT-COMING BE-YE-GOING

A ΑΙ s1 C INTO +Ν
ΕΕΝΕΙΡΗΝΗΟΔΕΠΑΥΛΟCΕΦ
37 IN PEACE THE YET PAUL AVERred

s o.
ΗΠΡΟCΑΥΤΟΥCΔΕΙΡΑΝΤΕC
TOWARD them SKINNing

ΗΜΑCΔΗΜΟCΙΑΑΚΑΤΑΚΡΙΤ
US PUBLICly UNcondemned

ΟΥCΑΝΘΡΩΠΟΥCΡΩΜΑΙΟΥC
humans ROMANS

B Α
ΥΠΑΡΧΟΝΤΑCΕΒΑΛΟΝΕΙCΦ
belongING THEY-CAST INTO

ΥΛΑΚΗΝΚΑΙΝΥΝΛΑΘΡΑΗΜΑ
GUARD-house AND NOW covertly US

CΕΚΒΑΛΛΟΥCΙΝΟΥΓΑΡΑΛΛ
THEY-ARE-OUT-CASTING NOT for but

ΑΕΛΘΟΝΤΕCΑΥΤΟΙΗΜΑCΕΞ
COMING they US LET-BE-

s o.
ΑΓΑΓΕΤΩCΑΝΑΠΗΓΓΕΙΛΑΝ
38 OUT-LEADING FROM-MESSAGE

s Τ=BESIDES
ΔΕΤΟΙCCΤΡΑΤΗΓΟΙCΟΙΡΑ
YET to-THE officers THE ROD-

ΒΔΟΥΧΟΙΤΑΡΗΜΑΤΑΤΑΥΤΑ
HAVers THE declarations these

ΕΦΟΒΗΘΗCΑΝΔΕΑΚΟΥCΑΝΤ
THEY-WERE-afraid YET HEARing

ΕCΟΤΙΡΩΜΑΙΟΙΕΙCΙΝΚΑΙ
39 that ROMANS THEY-ARE AND

ΕΛΘΟΝΤΕCΠΑΡΕΚΑΛΕCΑΝΑ
COMING THEY-BESIDE-CALL them

ΥΤΟΥCΚΑΙΕΞΑΓΑΓΟΝΤΕCΗ
AND OUT-LEADING THEY-

A ΟΥ *for* Ω s o.
ΡΩΤΩΝΑΠΕΛΘΕΙΝΑΠΟΤΗCΠ
asked TO-BE-FROM-COMING FROM THE city

1 Luke seems to have remained behind at Philippi, for the narrative now proceeds in the third person. Timothy also tarried, for no one was more genuinely solicitous of the welfare of the infant ecclesia (Phil.2[20]). Later on he rejoins Paul and Silas and is found at Berea (17[14]). But Luke may have remained there until Paul's next missionary journey, when he returns through Philippi to Troas (20[6]).

1 Instead of stopping at the smaller towns, Paul and Silas make their way to the most populous city of the province as a base of operations for the whole country. Thessalonica, the present Saloniki, became, in a few months, the center from which the word of the Lord was sounded forth, . . . in Macedonia and Achaia (1Th.1[8]). For the first three weeks he seems to have made a special effort to win the Jews in the synagogue, but only some of the Jews were persuaded, though many of the proselytes were won for Christ. Meanwhile many of the Uncircumcision must have been reached, for the apostle writes to them as converts from idolatry, rather than from Judaism. They turned to God from idols (1Th.1[9]).

3 The evangel of the kingdom, as Paul proclaimed it in the synagogues, is concisely set forth here. The suffering and resurrection of Messiah and Jesus as the One foretold by the prophets, are the leading points. Beyond this he gave them much else concerning the kingdom and the events which precede its coming, including the unveiling of the man of lawlessness (2Th.2[6]). Paul's evangel was what is sometimes called "a teaching gospel."

5 The malice of the Jews is apparent from their charge against the apostles. They, too, believed that Messiah would destroy the kingdoms of the nations, yet they bring this charge, hoping to rouse the power of Rome against them. They, themselves, gather a mob and raise a tumult, yet they accuse them of it. Not finding the apostles, they took Jason and some other brethren, but the civil magistrates did not act like the officers at Philippi, but took the legal course. Instead of imprisoning them, they made them give bail, which probably ended the matter when the apostles left the city.

40 Now, coming out of the jail, they
came to Lydia, and, seeing the
brethren, they console them and
came away.

17 Now, traversing Amphipolis and
Apollonia, they came to Thessa-
lonica, where there was a syna-
2 gogue of the Jews. Now, as Paul's
custom was, he entered to them and
on three sabbaths he argues with
3 them from the scriptures, opening
to them and placing before them
that Christ must suffer and rise
from among the dead, and that
"This One is Christ—the Jesus
Whom *I* am announcing to you."
4 And some of them are persuaded,
and were allotted to Paul and Silas,
besides a vast multitude of the rev-
erent Greeks, and of the foremost
women not a few.
5 Now the Jews, being jealous, tak-
ing also to themselves some wicked
men of the loafers, and making up
a mob, they made a tumult in the
city, and, standing by the house of
Jason, they sought to lead them be-
6 fore the populace. Now, not find-
ing them, they dragged Jason and
some brethren to the city magis-
trate, imploring that "These who
raise the inhabited earth to insur-
rection are present in this place
7 also, whom Jason has entertained.
And all these are committing things
contravening the decrees of Cæsar,
saying there is a different King,
8 Jesus." Now they disturb the
throng and the city magistrates at
9 hearing these things. And, obtain-
ing bail from Jason and the rest,
they release them.

A OUT ЄK
ΟΛΕΩϹΕΞΕΛΘΟΝΤΕϹΔΕΑΠΟ
40 OUT-COMING YET FROM

ΤΗϹΦΥΛΑΚΗϹΕΙϹΗΛΘΟΝΠΡ
THE GUARD-house THEY-INTO-CAME TOWARD

ΟϹΤΗΝΛΥΔΙΑΝΚΑΙΙΔΟΝΤΕ
THE LYDIA AND PERCEIVING

ϹΠΑΡΕΚΑΛΕϹΑΝΤΟΥϹΑΔΕΛ
THEY-BESIDE-CALL THE brothers

s Δ
ΦΟΥϹΚΑΙΕΞΗΛΘΟΝΔΙΟΔΕΥ
17 AND THEY-OUT-CAME THRU-journeying

s[1] omits ΑΜΦΙ
ϹΑΝΤΕϹΔΕΤΗΝΑΜΦΙΠΟΛΙΝ
YET THE Amphipolis

ΚΑΙΤΗΝΑΠΟΛΛΩΝΙΑΝΗΛΘΟ
AND THE APOLLONIA THEY-CAME

As omit THE B+Є
ΝΕΙϹΤΗΝΘΕϹϹΑΛΟΝΙΚΗΝΟ
INTO THE THESSALONICA THE-?-

ΠΟΥΗΝϹΥΝΑΓΩΓΗΤΩΝΙΟΥΔ
where WAS TOGETHER-LEAD OF-THE JUDA-ans

A o.
ΑΙΩΝΚΑΤΑΔΕΤΟΕΙΩΘΟϹΤΩ
2 according-to YET THE HAVING-CUSTOMED

ΠΑΥΛΩΕΙϹΗΛΘΕΝΠΡΟϹΑΥΤ
THE PAUL he-INTO-CAME TOWARD them

ΟΥϹΚΑΙΕΠΙϹΑΒΒΑΤΑΤΡΙΑ
AND ON SABBATHS THREE

ΔΙΕΛΕΞΑΤΟΑΥΤΟΙϹΑΠΟΤΩ
he-THRU-says to-them FROM THE

ΝΓΡΑΦΩΝΔΙΑΝΟΙΓΩΝΚΑΙΠ
3 WRITINGS THRU-UP-OPENING AND BE-

ΑΡΑΤΙΘΕΜΕΝΟϹΟΤΙΤΟΝΧΡ
SIDE-PLACING that THE ANOINT-

s o.
ΙϹΤΟΝΕΔΕΙΠΑΘΕΙΝΚΑΙΑΝ
ED WAS-BINDING TO-BE-EMOTIONING AND TO-UP-

ΑϹΤΗΝΑΙΕΚΝΕΚΡΩΝΚΑΙΟΤ
STAND OUT OF-DEAD-ones AND that

s JESUS ANOINTED As omit THE As omit THE
ΙΟΥΤΟϹΕϹΤΙΝΟΧΡΙϹΤΟϹΟ
this IS THE ANOINTED THE

ΙΗϹΟΥϹΟΝΕΓΩΚΑΤΑΓΓΕΛΛ
JESUS WHOM I AM-DOWN-MESSAGING

ΩΥΜΙΝΚΑΙΤΙΝΕϹΕΞΑΥΤΩΝ
4 to-YOUp AND ANY OUT OF-them

s o.
ΕΠΕΙϹΘΗϹΑΝΚΑΙΠΡΟϹΕΚΛ
ARE-PERSUADED AND THEY-WERE-TOWARD-

B omits to-THE
ΗΡΩΘΗϹΑΝΤΩΠΑΥΛΩΚΑΙΤΩ
allOTTED to-THE PAUL AND to-THE

B+Є A adds AND ΚΑΙ
ϹΙΛΑΤΩΝΤΕϹΕΒΟΜΕΝΩΝΕΛ
SILAS OF-THE BESIDES REVERING GREEKS

ΛΗΝΩΝΠΛΗΘΟϹΠΟΛΥΓΥΝΑΙ
multitude MANY OF-WOMEN

B[1] X
ΚΩΝΤΕΤΩΝΠΡΩΤΩΝΟΥΚΟΛΙ
BESIDES THE BEFORE-most NOT FEW

ΓΑΙΖΗΛΩϹΑΝΤΕϹΔΕΟΙΙΟΥ
5 BOILing YET THE JUDA-

ΔΑΙΟΙΚΑΙΠΡΟϹΛΑΒΟΜΕΝΟ
ans AND TOWARD-GETTING

s ANY MEN
ΙΤΩΝΑΓΟΡΑΙΩΝΑΝΔΡΑϹΤΙ
OF-THE BUYS MEN ANY

ΝΑϹΠΟΝΗΡΟΥϹΚΑΙΟΧΛΟΠΟ
wicked AND THRONG-making

ΙΗϹΑΝΤΕϹΕΘΟΡΥΒΟΥΝΤΗΝ
THEY-TUMULTED THE

ΠΟΛΙΝΚΑΙΕΠΙϹΤΑΝΤΕϹΤΗ
city AND ON-STANDing to-THE

A Ω
ΟΙΚΙΑΙΑϹΟΝΟϹΕΖΗΤΟΥΝΑ
HOME OF-JASON THEY-SOUGHT them

ΥΤΟΥϹΠΡΟΑΓΑΓΕΙΝΕΙϹΤΟ
TO-BE-BEFORE-LEADING INTO THE

ΝΔΗΜΟΝΜΗΕΥΡΟΝΤΕϹΔΕΑΥ
6 PUBLIC NO FINDING YET them

s[1]* o.
ΤΟΥϹΕϹΥΡΟΝΙΑϹΟΝΑΚΑΙΤ
THEY-DRAGGED JASON AND ANY

ΙΝΑϹΑΔΕΛΦΟΥϹΕΠΙΤΟΥϹΠ
brothers ON THE city-

A Δ
ΟΛΙΤΑΡΧΑϹΒΟΩΝΤΕϹΟΤΙΟ
chiefs IMPLORING that THE-

ΙΤΗΝΟΙΚΟΥΜΕΝΗΝΑΝΑϹΤΑ
ones THE beING-HOMED UP-STANDing

ΤΩϹΑΝΤΕϹΟΥΤΟΙΚΑΙΕΝΘΑ
these AND IN-PLACE-YET

ΔΕΠΑΡΕΙϹΙΝΟΥϹΥΠΟΔΕΔΕ
7 ARE-BESIDE-BEING WHOM HAS-UNDER-RECEIVED

ΚΤΑΙΙΑϹΩΝΚΑΙΟΥΤΟΙΠΑΝ
JASON AND these ALL

ΤΕϹΑΠΕΝΑΝΤΙΤΩΝΔΟΓΜΑΤ
FROM-IN-INSTEAD OF-THE decrees

As[1]* o.
ΩΝΚΑΙϹΑΡΟϹΠΡΑϹϹΟΥϹΙΝ
OF-CAESAR ARE-PRACTISING

ΒΑϹΙΛΕΑΕΤΕΡΟΝΛΕΓΟΝΤΕ
KING DIFFERENT saying

ϹΕΙΝΑΙΙΗϹΟΥΝΕΤΑΡΑΞΑΝ
8 TO-BE JESUS THEY-DISTURB

ΔΕΤΟΝΟΧΛΟΝΚΑΙΤΟΥϹΠΟΛ
YET THE THRONG AND THE city-

ΙΤΑΡΧΑϹΑΚΟΥΟΝΤΑϹΤΑΥΤ
chiefs HEARING these

ΑΚΑΙΛΑΒΟΝΤΕϹΤΟΙΚΑΝΟΝ
9 AND GETTING THE enough

ΠΑΡΑΤΟΥΙΑϹΟΝΟϹΚΑΙΤΩΝ
BESIDE OF-THE JASON AND OF-THE

ΛΟΙΠΩΝΑΠΕΛΥϹΑΝΑΥΤΟΥϹ
rest THEY-FROM-LOOSE them

10 As it was unwise to excite the mob in Thessalonica further, and the apostles did not wish to cease their labors, they slip away to Berea, probably one of the nearest synagogues. Here the Jews give them a hearty reception and eagerly examine the ancient Scriptures to see if Paul's message is in accord with their predictions. Consequently many of them believe and the proselytes also, from among the Greeks, receive the word of the Lord.

11 Paul's success among the noble Jews of Berea is clearly the result of their examination of the Scriptures. Here, doubtless, as elsewhere, current Jewish tradition, the teaching of the elders, had largely replaced the divine record, just as today the traditions of the church supersede the truths of Scripture. The truest nobility lies in ignoring current dogma and accepting only what is in closest accord with holy writ. This is the path that leads to real and substantial blessing.

14 The Jews seem to have concentrated their hate on Paul, hence it was not necessary for Silas and Timothy to leave.

15 Paul has now fulfilled the Macedonian call, and leaves that province for Greece, which was then named Achaia. Athens was, in some ways, the principal city, and it had a Jewish meeting place. Hence he went thither and took his usual course, speaking to the Jews in the synagogue, and to the others in the market place. We are not informed of his reception by the Jews, but they do not seem to have persecuted him.

18 The Epicurean philosophy was virtually Atheism. Like modern scientific theorists it denied creation, teaching that the universe was formed by a fortuitous concourse of atoms, and continued to function without the intervention of God. There was no moral government, so there was no judgment and no resurrection. Their highest aim was self-gratification.

18 The Stoics had many gods. They cultivated an austere apathy and held reason to be the only good. Stoicism developed a class of philosophic Pharisees who needed no Saviour, and acknowledged no sin. Zeno, its founder, died by his own hand.

10 Now the brethren immediately
send out Paul as well as Silas by
night into Berea, who are away,
coming along into the synagogue of
11 the Jews. Now these were more
noble than those in Thessalonica,
who receive the word with all eagerness, examining the scriptures
12 daily, if these things be so. Many
of them, indeed, then, believe, and
of the respectable Greek women and
men not a few.

13 Now as the Jews of Thessalonica
know that in Berea also the word
of God was announced by Paul,
they came there also, agitating and
14 disturbing the throngs. Now immediately, then, the brethren send
away Paul to go as far as the sea.
Silas as well as Timothy remain behind there.

15 Now those who are conducting
Paul led him as far as Athens, and,
obtaining directions to Silas and
Timothy that they may be coming
most quickly to him, they are off.

16 Now while Paul was waiting for
them in Athens his spirit was incited in him, beholding the city
17 idol-ridden. Indeed, then, he argued in the synagogue with the
Jews and with the reverent, and in
the market every day with those
happening along.

18 Now some of the Epicurean and
Stoic philosophers also parleyed
with him, and some said, "Whatever may this scrap-picker be wanting to say?" Yet some, "He seems

A *omits* immediately THRU NIGHT
ΟΙΔΕΑΔΕΛΦΟΙΕΥΘΕΩϹΔΙΑ
10 THE YET brothers immediately THRU

s OUT-SEND THRU NIGHT
ΝΥΚΤΟϹΕΞΕΠΕΜΨΑΝΤΟΝΤΕ
NIGHT OUT-SEND THE BESIDES

B+Є
ΠΑΥΛΟΝΚΑΙΤΟΝϹΙΛΑΝΕΙϹ
PAUL AND THE SILAS INTO

A+Є
ΒΕΡΟΙΑΝΟΙΤΙΝΕϹΠΑΡΑΓΕ
BEREA WHO-ANY BESIDE-COMING

ΝΟΜΕΝΟΙΕΙϹΤΗΝϹΥΝΑΓΩΓ
INTO THE TOGETHER-LEAD

ΗΝΤΩΝΙΟΥΔΑΙΩΝΑΠΗΕϹΑΝ
OF-THE JUDA-ans FROM-ARE

ΟΥΤΟΙΔΕΗϹΑΝΕΥΓΕΝΕϹΤΕ
11 these YET WERE more-WELL-generated

B+Є
ΡΟΙΤΩΝΕΝΘΕϹϹΑΛΟΝΙΚΗΟ
OF-THE IN THESSALONICA WHO-

A+Є
ΙΤΙΝΕϹΕΔΕΞΑΝΤΟΤΟΝΛΟΓ
ANY RECEIVE THE saying

ΟΝΜΕΤΑΠΑϹΗϹΠΡΟΘΥΜΙΑϹ
WITH EVERY BEFORE-FEELing

THE *omitted by* A*s* B+Є
ΤΟΚΑΘΗΜΕΡΑΝΑΝΑΚΡΙΝΟΝ
THE according-to DAY examining

ΤΕϹΤΑϹΓΡΑΦΑϹΕΙΕΧΟΙΤΑ
THE WRITINGS IF MAY-it-BE-HAVING

ΥΤΑΟΥΤΩϹΠΟΛΛΟΙΜΕΝΟΥΝ
12 these thus MANY INDEED THEN

ΕΞΑΥΤΩΝΕΠΙϹΤΕΥϹΑΝΚΑΙ
OUT OF-them BELIEVE AND

ΤΩΝΕΛΛΗΝΙΔΩΝΓΥΝΑΙΚΩΝ
OF-THE GREEKS WOMEN

ΤΩΝΕΥϹΧΗΜΟΝΩΝΚΑΙΑΝΔΡ
THE WELL-FIGURED AND MEN

ΩΝΟΥΚΟΛΙΓΟΙΩϹΔΕΕΓΝΩϹ
13 NOT FEW AS YET KNOW

B+Є
ΑΝΟΙΑΠΟΤΗϹΘΕϹϹΑΛΟΝΙΚ
THE FROM THE THESSALONICA

ΗϹΙΟΥΔΑΙΟΙΟΤΙΚΑΙΕΝΤΗ
JUDA-ans that AND IN THE

ΒΕΡΟΙΑΚΑΤΗΓΓΕΛΗΥΠΟΤΟ
BEREA WAS-DOWN-MESSAGed by THE

ΥΠΑΥΛΟΥΟΛΟΓΟϹΤΟΥΘΕΟΥ
PAUL THE saying OF-THE God

ΗΛΘΟΝΚΑΚΕΙϹΑΛΕΥΟΝΤΕϹ
THEY-CAME AND-there SHAKING

ΚΑΙΤΑΡΑϹϹΟΝΤΕϹΤΟΥϹΟΧ
AND DISTURBING THE THRONGS

ΛΟΥϹΕΥΘΕΩϹΔΕΤΟΤΕΤΟΝΠ
14 immediately YET then THE PAUL

s o.
ΑΥΛΟΝΕΞΑΠΕϹΤΕΙΛΑΝΟΙΑ
OUT-FROM-PUT THE bro-

ΔΕΛΦΟΙΠΟΡΕΥΕϹΘΑΙΕΩϹΕ
thers TO-BE-GOING TILL ON

s o.
ΠΙΤΗΝΘΑΛΑϹϹΑΝΥΠΕΜΕΙΝ
THE SEA UNDER-REMAIN

A Є B+Є
ΑΝΤΕΟΤΕϹΙΛΑϹΚΑΙΟΤΙΜΟ
BESIDES WHICH BESIDES SILAS AND THE Timothy

*s1** Π.Ω *s2*
ΘΕΟϹΕΚΕΙΟΙΔΕΚΑΘΙϹΤΑΝ
15 there THE YET *ones*-DOWN-STANDING

s o. o.
ΟΝΤΕϹΤΟΝΠΑΥΛΟΝΗΓΑΓΟΝ
THE PAUL LED

ΕΩϹΑΘΗΝΩΝΚΑΙΛΑΒΟΝΤΕϹ
TILL OF-ATHENS AND GETTING

B+Є
ΕΝΤΟΛΗΝΠΡΟϹΤΟΝϹΙΛΑΝΚ
direction TOWARD THE SILAS AND

THE *omitted by* A
ΑΙΤΟΝΤΙΜΟΘΕΟΝΙΝΑΩϹΤΑ
THE Timothy THAT AS SWIFT-

ΧΙϹΤΑΕΛΘΩϹΙΝΠΡΟϹΑΥΤΟ
most THEY-MAY-BE-COMING TOWARD him

ΝΕΞΗΕϹΑΝΕΝΔΕΤΑΙϹΑΘΗΝ
16 THEY-OUT-ARE IN YET THE ATHENS

*s1** *o.*
ΑΙϹΕΚΔΕΧΟΜΕΝΟΥΑΥΤΟΥϹ
OF-OUT-RECEIVING them

OF-THE PAUL *omitted by s1**
ΤΟΥΠΑΥΛΟΥΠΑΡΩΞΥΝΕΤΟΤ
OF-THE PAUL *was*-BESIDE-SHARPened THE

ΟΠΝΕΥΜΑΑΥΤΟΥΕΝΑΥΤΩΘΕ
spirit OF-him IN him OF-

s o.
ΩΡΟΥΝΤΟϹΚΑΤΕΙΔΩΛΟΝΟΥ
beholdING DOWN-idolED BEING

ϹΑΝΤΗΝΠΟΛΙΝΔΙΕΛΕΓΕΤΟ
17 THE city he-THRU-said

ΜΕΝΟΥΝΕΝΤΗϹΥΝΑΓΩΓΗΤΟ
INDEED THEN IN THE TOGETHER-LEAD to-THE

ΙϹΙΟΥΔΑΙΟΙϹΚΑΙΤΟΙϹϹΕ
JUDA-ans AND to-THE *ones*-

ΒΟΜΕΝΟΙϹΚΑΙΕΝΤΗΑΓΟΡΑ
REVERING AND IN THE BUY-place

ΚΑΤΑΠΑϹΑΝΗΜΕΡΑΝΠΡΟϹΤ
according-to EVERY DAY TOWARD THE

ΟΥϹΠΑΡΑΤΥΓΧΑΝΟΝΤΑϹΤΙ
18 *ones*-BESIDE-HAPPENING-UP ANY

ΝΕϹΔΕΚΑΙΤΩΝΕΠΙΚΟΥΡΙΩ
YET AND OF-THE Epicureans

B Ω
ΝΚΑΙϹΤΟΙΚΩΝΦΙΛΟϹΟΦΩΝ
AND Stoics (portico-ics) FOND-WISE-*ones*

ϹΥΝΕΒΑΛΛΟΝΑΥΤΩΚΑΙΤΙΝ
TOGETHER-CAST (*past*) to-him AND ANY

ΕϹΕΛΕΓΟΝΤΙΑΝΘΕΛΟΙΟϹΠ
said ANY EVER MAY-he-BE-WILLING THE

ΕΡΜΟΛΟΓΟϹΟΥΤΟϹΛΕΓΕΙΝ
seed-collector this TO-BE-saying

to be an announcer of strange de-
mons,'' seeing that he preached to
them the evangel of Jesus and the
19 resurrection. Besides, getting hold
of him, they led him to the Areopa-
gus, saying ''Can we know what
this new teaching is, of which you
20 are speaking? For what you are
bringing to our hearing is strange.
We are resolved, then, to know what
21 this is wanting to be!'' Now all the
Athenians and the repatriated
guests had opportunity for no other
thing than to be telling something
or hearing something newer.
22 Now Paul, standing in the cen-
ter of the Areopagus, averred,
''Men! Athenians! I am beholding
on all sides how unusually religious
23 you are. For, passing through and
contemplating the objects of your
veneration, I found a pedestal also,
on which had been inscribed, 'TO
AN UNKNOWN GOD.' To Whom
then, you are ignorantly devout,
This One *I* am announcing to you:
24 God, Who makes the world and
all which is in it, He, the Lord pos-
sessing heaven and earth, is not
dwelling in temples made with
25 hands, neither is He, requiring any-
thing, being attended by human
hands, Himself giving to all life
26 and breath and all. Besides, He
makes out of one every nation of
mankind, to be dwelling on all
the surface of the earth, specifying
the setting of the seasons and
27 the bounds of their dwelling, for
them to be seeking God, if, con-
sequently, they surely should grope
for Him and may be finding Him,
though to be sure, He is existing
not far from each one of us, for
28 in Him we are living and moving

18 "Scrap-picker" is a piece of Athenian slang based upon the habits of birds who pick up seed and scraps, and applied to men who pick up scraps of learning and who lack a thorough knowledge of their subjects.

18 "Demons" was used of good as well as evil divinities in profane Greek.

19 The hill called the Areopagus (Latin, Mars' Hill), just a few steps above the Market Place, was a most fitting forum for the folly of God to defeat the wisdom of the world. At Rome Paul's weakness overcame the power of the world; at Ephesus he overthrew its religion; at Athens his foolish talk about the resurrection confounded the philosophies that made Greece famous.

21 While the Epicureans derided him, both they and the Stoics, as well as the many Athenians who had returned from foreign travel, all were eager to hear anything that was novel, even if they could not agree with it. The resurrection was unheard of amongst them, so they wish to know more of it.

23 Paul is too wise to begin offensively by telling his hearers that they were *too superstitious.* His words are rather complimentary, at least so they would understand them. To dread demons was a virtue, the essence of their religion.

23 By this happy introduction the apostle manages to conciliate the pretense to knowledge which the philosophers affected. Instead of charging them directly with ignorance of God he introduces the inscription, TO AN UNKNOWN GOD, which they doubtless all had seen. Then he pursues a course of reasoning, which they could follow, showing the illogical basis of their philosophies as to creation, God's continued activity in providence, and His desire that men should use these evidences in groping for Him—as they were. He is careful to make every possible concession to the philosophers, yet boldly attacks their error. In the midst of marvelous temples, and elaborate ritual, he does not hesitate to declare their uselessness to the God Who needed nothing, but was the Giver of all things. He asserts His supremacy in time and space. He acknowledges the partial truth in the Stoic philosophy by proclaiming His presence and immanence.

ΟΙΔΕΞΕΝΩΝΔΑΙΜΟΝΙΩΝΔΟ
THE YET OF-LODGed demons he-IS-
sA²+Λ
ΚΕΙΚΑΤΑΓΓΕΛΕΥCΕΙΝΑΙΟ
SEEMING DOWN-MESSENGER TO-BE that
ΤΙΤΟΝΙΗCΟΥΝΚΑΙΤΗΝΑΝΑ
THE JESUS AND THE UP-STAND-
Bs¹* *omit* to-them
CΤΑCΙΝΕΥΗΓΓΕΛΙΖΕΤΟΑΥ
ing he-WELL-MESSAGIZED to-
B Δ=YET
ΤΟΙCΕΠΙΛΑΒΟΜΕΝΟΙΤΕΑΥ
19 them ON-GETTING BESIDES OF-
As *o.*
ΤΟΥΕΠΙΤΟΝΑΡΕΙΟΝΠΑΓΟΝ
him ON THE AREOPAGUS (Mars' hill)
A *o. o.*
ΗΓΑΓΟΝΛΕΓΟΝΤΕCΔΥΝΑΜΕ
THEY-LED saying WE-ARE-ABLE
ΘΑΓΝΩΝΑΙΤΙCΗΚΑΙΝΗΑΥΤ
TO-KNOW ANY THE NEW this
THE *omitted by* B
ΗΗΥΠΟCΟΥΛΑΛΟΥΜΕΝΗΔΙΔ
THE by YOU *be*ING-TALKED TEACH-
ΑΧΗΞΕΝΙΖΟΝΤΑΓΑΡΤΙΝΑΕ
20 ing LODGIZING for ANY YOU-
s¹* *o.*
ΙCΦΕΡΕΙCΕΙCΤΑCΑΚΟΑCΗ
ARE-INTO-CARRYING INTO THE HEARing OF-
ΜΩΝΒΟΥΛΟΜΕΘΑΟΥΝΓΝΩΝΑ
US WE-ARE-intending THEN TO-KNOW
ΙΤΙΝΑΘΕΛΕΙΤΑΥΤΑΕΙΝΑΙ
ANY IS-WILLING these TO-BE
ΑΘΗΝΑΙΟΙΔΕΠΑΝΤΕCΚΑΙΟ
21 ATHENIANS YET ALL AND THE
ΙΕΠΙΔΗΜΟΥΝΤΕCΞΕΝΟΙΕΙ
ON-PUBLIC-ING LODGers INTO
s Ε *o.*
CΟΥΔΕΝΕΤΕΡΟΝΗΥΚΑΙΡΟΥ
NOT-YET-ONE DIFFERENT WELL-SEASONED
ΝΗΛΕΓΕΙΝΤΙΗΑΚΟΥΕΙΝΤΙ
OR TO-BE-saying ANY OR TO-BE-HEARING ANY
ΚΑΙΝΟΤΕΡΟΝCΤΑΘΕΙCΔΕΠ
22 more-NEW BEING-STOOD YET PAUL
A Μ As *o.*
ΑΥΛΟCΕΝΜΕCΩΤΟΥΑΡΕΙΟΥ
IN MIDst OF-THE AREOPAGUS
s ΕΙΠΕΝ said
ΠΑΓΟΥΕΦΗΑΝΔΡΕCΑΘΗΝΑΙ
(Mars' hill) he-AVERred MEN ATHENIANS
As *o.* s Ε
ΟΙΚΑΤΑΠΑΝΤΑΩCΔΕΙCΙΔΑ
according-to ALL AS more-DREAD-de-
o. sB¹
ΙΜΟΝΕCΤΕΡΟΥCΥΜΑCΘΕΩΡ
moned YOU*p* I-AM-behold-
ΩΔΙΕΡΧΟΜΕΝΟCΓΑΡΚΑΙΑΝ
23 ING THRU-COMING for AND UP-
s *o. o.*
ΑΘΕΩΡΩΝΤΑCΕΒΑCΜΑΤΑΥΜ
beholdING THE veneration OF-
ΩΝΕΥΡΟΝΚΑΙΒΩΜΟΝΕΝΩΕΠ
YOU*p* I-FOUND AND PEDESTAL IN WHICH HAD-

ΕΓΕΓΡΑΠΤΟΑΓΝΩCΤΩΘΕΩΩ
been-ON-WRITTEN to-UN-KNOWN God WHOM
o. A¹Bs¹*
ΝΟΥΝΑΓΝΟΟΥΝΤΕCΕΥCΕΒΕ
THEN UN-KNOWING YE-ARE-devoutING
A¹Bs¹* *o.* A Ε
ΙΤΕΤΟΥΤΟΝΕΓΩΚΑΤΑΓΓΕΛ
this-*One* I AM-DOWN-MESSAGING
B¹ Ω A¹ *o.*
ΛΩΥΜΙΝΟΘΕΟCΟΠΟΙΗCΑCΤ
24 to-YOU*p* THE God THE *One*-mak*ing* THE
ΟΝΚΟCΜΟΝΚΑΙΠΑΝΤΑΤΑΕΝ
SYSTEM AND ALL THE IN
ΑΥΤΩΟΥΤΟCΟΥΡΑΝΟΥΚΑΙΓ
it this-*One* OF-heaven AND OF-
ΗCΥΠΑΡΧΩΝΚΥΡΙΟCΟΥΚΕΝ
LAND belongING Master NOT IN
s *o.*
ΧΕΙΡΟΠΟΙΗΤΟΙCΝΑΟΙCΚΑ
HAND-made TEMPLES IS-
s OF-human-*ones* HANDS s *o.*
ΤΟΙΚΕΙΟΥΔΕΥΠΟΧΕΙΡΩΝΑ
25 DOWN-HOMING NOT-YET by HANDS OF-
s¹* *adds* AS ΩC
ΝΘΡΩΠΙΝΩΝΘΕΡΑΠΕΥΕΤΑΙ
human-*ones* IS-*be*ING-CURED
ΠΡΟCΔΕΟΜΕΝΟCΤΙΝΟCΑΥΤ
TOWARD-BINDING OF-ANY He
A¹ Ο
ΟCΔΙΔΟΥCΠΑCΙΖΩΗΝΚΑΙΠ
GIVING to-ALL LIFE AND BLOW-
s¹* *omits* THE
ΝΟΗΝΚΑΙΤΑΠΑΝΤΑΕΠΟΙΗC
26 AND THE ALL He-makes
ΕΝΤΕΕΞΕΝΟCΠΑΝΕΘΝΟCΑΝ
BESIDES OUT OF-ONE EVERY NATION OF-
s *o.*
ΘΡΩΠΩΝΚΑΤΟΙΚΕΙΝΕΠΙΠΑ
humans TO-BE-DOWN-HOMING ON EVERY
ΝΤΟCΠΡΟCΩΠΟΥΤΗCΓΗCΟΡ
face OF-THE LAND defin*ing*
ΙCΑCΠΡΟCΤΕΤΑΓΜΕΝΟΥCΚ
HAVING-TOWARD-SET SEA-
ΑΙΡΟΥCΚΑΙΤΑCΟΡΟΘΕCΙΑ
SONS AND THE SEE-PLACES
A+Ε
CΤΗCΚΑΤΟΙΚΙΑCΑΥΤΩΝΖΗ
27 OF-THE DOWN-HOME OF-them TO-BE-
ΤΕΙΝΤΟΝΘΕΟΝΕΙΑΡΑΓΕΨΗ
SEEKING THE God IF CONSEQUENTLY SURELY
AB¹ *o.* s Ε A Η OR
ΛΑΦΗCΕΙΑΝΑΥΤΟΝΚΑΙΕΥΡ
THEY-SHOULD-STROKE-TOUCH Him AND MAY-THEY-
B *o. o. o.* A *o. o.*
ΟΙΕΝΚΑΙΤΟΙΓΕΟΥΜΑΚΡΑΝ
BE-FINDING AND to-THE SURELY NOT FAR
ΑΠΟΕΝΟCΕΚΑCΤΟΥΗΜΩΝΥΠ
FROM ONE EACH OF-US belong-
ΑΡΧΟΝΤΑΕΝΑΥΤΩΓΑΡΖΩΜΕ
28 ING IN Him for WE-ARE-LIVING
AB+Ε
ΝΚΑΙΚΙΝΟΥΜΕΘΑΚΑΙΕCΜΕ
AND ARE-STIRRING AND ARE

28 Paul not only appeals to the measure of truth in their philosophies, but strengthens his cause with them by showing that even their own poets have stumbled on the truth he is about to deduce. The exact words "For we, too, are of the race" occur in a poem by Aratus, of Cilicia, Paul's native province. "The race" refers to the race of the gods, who were merely deified men. Cleanthes of Lystra also, in a hymn to Zeus, says, "for we are of your race."

29 Paul then does away with their idols, leaving nothing of their religion but the unknown God, Who knows their ignorance and bears with it, but now charges them to change their minds in view of future judgment, which is assured by the resurrection of Christ from the dead. Paul wisely begins the evangel to them by announcing the resurrection, for it alone could dispel the error of their philosophies and bring them to a realization of the necessity for a Saviour.

32 The resurrection involves the death of Christ, and this the manner and necessity of His death for sin, but Paul was not allowed to proceed, though he doubtless did unfold the evangel to those who followed him when he left the Areopagus.

Here we have a marvelous model for the preaching of the evangel to the wise of this world. No appeal is made to scripture, for it would be useless. Every concession is made to the dim perceptions of truth which they held, and they are led as far as human reason can bring them up to the greatest fact of the evangel—the resurrection. But alas! Not many wise are called, for God chooses the stupid of the world to disgrace the wise (1Co.1[26]). No persecution drove Paul away, yet no flourishing ecclesia followed his labors. Indifference is deadly.

1 Paul's plan, in leaving Athens, was doubtless to found another center for the evangel in Achaia, as Thessalonica was for Macedonia. Corinth was the logical place, a large mercantile city, whence the evangel could spread in all directions.

and are, even as some poets of
yours have declared, 'For we are
29 of the race also.' Belonging, then,
to the divine race, we ought not to
be inferring that the Divine is like
gold, or silver, or stone, a sculpture
of art and human sentiment.
30 God, indeed, then, condoning the
times of ignorance, now is charging all men everywhere to repent,
31 forasmuch as He assigns a day in
which He is about to be judging the
inhabited earth in righteousness by
the Man Whom He specifies, tendering faith to all, raising Him
from among the dead."—
32 Now, on hearing of the resurrection of the dead, some, indeed,
jeered, yet some say, "We will
hear you concerning this again."
33 Thus Paul came out of their midst.
34 Yet some men, cleaving to him, believe, among whom were Dionysius
the Areopagite, also, and a woman
named Damaris, and others with
them.

18 After these things, departing
from Athens, he came to Corinth.
2 And finding a certain Jew, named
Aquila, a native of Pontus, having
recently come from Italy, and Priscilla, his wife (because Claudius
prescribed that all the Jews depart
3 from Rome), he came to them, and,
because they were of a like trade, he
remained with them and worked,
for they were tentmakers by trade.
4 Now he argued in the synagogue
every sabbath and persuaded Jews
5 as well as Greeks. Now, as Silas
as well as Timothy came down

A+Є B Η=US
ΝΩϹΚΑΙΤΙΝΕϹΤΩΝΚΑΘΥΜΑ 20
AS AND ANY OF-THE according-to YOUp

ϹΠΟΙΗΤΩΝΕΙΡΗΚΑϹΙΝΤΟΥ 40
poets HAVE-declared OF-THE

ΓΑΡΚΑΙΓΕΝΟϹΕϹΜΕΝΓΕΝΟ 60
29 for AND breed WE-ARE breed

ϹΟΥΝΥΠΑΡΧΟΝΤΕϹΤΟΥΘΕΟ 80
THEN belongING OF-THE God

As o.
ΥΟΥΚΟΦΕΙΛΟΜΕΝΝΟΜΙΖΕΙ 100
NOT WE-ARE-OWING TO-BE-inferrING

B o. Bs o.
ΝΧΡΥϹΙΩΗΑΡΓΥΡΙΩΗΛΙΘΩ 20
to-GOLD OR to-SILVER OR to-STONE

ΧΑΡΑΓΜΑΤΙΤΕΧΝΗϹΚΑΙΕΝ 40
to-CARVE-*effect* OF-ART AND OF-IN-

s o.
ΘΥΜΗϹΕΩϹΑΝΘΡΩΠΟΥΤΟΘΕ 60
FEELing human THE divine

ΙΟΝΕΙΝΑΙΟΜΟΙΟΝΤΟΥϹΜΕ 80
30 TO-BE LIKE THE INDEED

ΝΟΥΝΧΡΟΝΟΥϹΤΗϹΑΓΝΟΙΑ 200
THEN TIMES OF-THE UN-KNOWledge

Bs1* o.
ϹΥΠΕΡΙΔΩΝΟΘΕΟϹΤΑΝΥΝΠ 20
OVER-PERCEIVING THE God THE NOW He-

Bs1* Π =FROM-MESSAGING
ΑΡΑΓΓΕΛΛΕΙΤΟΙϹΑΝΘΡΩΠ 40
IS-chargING to-THE humans

ΟΙϹΠΑΝΤΑϹΠΑΝΤΑΧΟΥΜΕΤ 60
ALL EVERYwhere TO-BE-

ΑΝΟΕΙΝΚΑΘΟΤΙΕϹΤΗϹΕΝΗ 80
31 after-MINDING DOWN-that He-STANDS DAY

B+Є s o.
ΜΕΡΑΝΕΝΗΜΕΛΛΕΙΚΡΙΝΕΙ 300
IN WHICH He-IS-ABOUT TO-BE-JUDGING

ΝΤΗΝΟΙΚΟΥΜΕΝΗΝΕΝΔΙΚΑ 20
THE *be*ING-HOMED IN JUSTice

ΙΟϹΥΝΗΕΝΑΝΔΡΙΩΩΡΙϹΕΝ 40
IN MAN WHOM He-defines

B1 o.
ΠΙϹΤΙΝΠΑΡΑϹΧΩΝΠΑϹΙΝΑ 60
BELIEF tenderING to-ALL UP-

ΝΑϹΤΗϹΑϹΑΥΤΟΝΕΚΝΕΚΡΩ 80
STAND*ing* Him OUT OF-DEAD-*ones*

ΝΑΚΟΥϹΑΝΤΕϹΔΕΑΝΑϹΤΑϹ 400
32 HEAR*ing* YET UP-STANDing

ΙΝΝΕΚΡΩΝΟΙΜΕΝΕΧΛΕΥΑΖ 20
OF-DEAD-*ones* THE-*ones* INDEED JEERED

A O
ΟΝΟΙΔΕΕΙΠΑΝΑΚΟΥϹΟΜΕΘ 40
THE-*ones* YET say WE-WILL-BE-HEARING

ΑϹΟΥΠΕΡΙΤΟΥΤΟΥΚΑΙΠΑΛ 60
OF-YOU ABOUT this AND AGAIN

ΙΝΟΥΤΩϹΟΠΑΥΛΟϹΕΞΗΛΘΕ 80
33 thus THE PAUL OUT-CAME

ΝΕΚΜΕϹΟΥΑΥΤΩΝΤΙΝΕϹΔΕ 500
34 OUT OF-MIDst OF-them ANY YET

ΑΝΔΡΕϹΚΟΛΛΗΘΕΝΤΕϹΑΥΤ 20
MEN BEING-JOINED to-him

ΩΕΠΙϹΤΕΥϹΑΝΕΝΟΙϹΚΑΙΔ 40
BELIEVE IN WHOM AND DI-

B *omits* THE B2 Ω B+Є
ΙΟΝΥϹΙΟϹΟΑΡΕΟΠΑΓΙΤΗϹ 60
ONYSIUS THE AREOPAGITE

ΚΑΙΓΥΝΗΟΝΟΜΑΤΙΔΑΜΑΡΙ 80
AND WOMAN to-NAME DAMARIS

ϹΚΑΙΕΤΕΡΟΙϹΥΝΑΥΤΟΙϹΜ 600
18 AND DIFFERENT-*ones* TOGETHER to-them af-

o. o. B1 A *adds* THE PAUL ΟΠΑΥ
ΕΤΑΤΑΥΤΑΧΩΡΙϹΘΕΙϹΕΚΤ 20
ter these BEING-SPACIZED OUT OF-

ΛΟϹ
ΩΝΑΘΗΝΩΝΗΛΘΕΝΕΙϹΚΟΡΙ 40
THE ATHENS he-CAME INTO CORINTH

ΝΘΟΝΚΑΙΕΥΡΩΝΤΙΝΑΙΟΥΔ 60
2 AND FINDING ANY JUDA-an

ΑΙΟΝΟΝΟΜΑΤΙΑΚΥΛΑΝΠΟΝ 80
to-NAME AQUILA Pontus

s o.
ΤΙΚΟΝΤΩΓΕΝΕΙΠΡΟϹΦΑΤΩ 700
(MARINE-ic) to-THE breed TOWARD-SLAYly

ϹΕΛΗΛΥΘΟΤΑΑΠΟΤΗϹΙΤΑΛ 20
HAVING-COME FROM THE ITALY

ΙΑϹΚΑΙΠΡΙϹΚΙΛΛΑΝΓΥΝΑ 40
AND PRISCILLA WOMAN

s1* o. o. o. o. o.
ΙΚΑΑΥΤΟΥΔΙΑΤΟΔΙΑΤΕΤΑ 60
OF-him THRU THE TO-HAVE-prescribed

B *omits* CLAUDIUS
ΧΕΝΑΙΚΛΑΥΔΙΟΝΧΩΡΙΖΕϹ 80
CLAUDIUS TO-BE-SPACIZING

ΘΑΙΠΑΝΤΑϹΤΟΥϹΙΟΥΔΑΙΟ 800
ALL THE JUDA-ans

ΥϹΑΠΟΤΗϹΡΩΜΗϹΠΡΟϹΗΛΘ 20
FROM THE ROME he-TOWARD-CAME

ΕΝΑΥΤΟΙϹΚΑΙΔΙΑΤΟΟΜΟΤ 40
3 to-them AND THRU THE LIKE-ART

ΕΧΝΟΝΕΙΝΑΙΕΜΕΝΕΝΠΑΡΑ 60
TO-BE he-REMAINED BESIDE them

AB1(B2 *also omits* Ι) s1* Η o. Bs1* ΟΝ *for* Є
ΥΤΟΙϹΚΑΙΕΙΡΓΑΖΕΤΟΗϹΑ 80
AND worked THEY-WERE

ΝΓΑΡϹΚΗΝΟΠΟΙΟΙΤΗΤΕΧΝ 900
for BOOTH-makers to-THE ART

ΗΔΙΕΛΕΓΕΤΟΔΕΕΝΤΗϹΥΝΑ 20
4 he-THRU-said YET IN THE TOGETHER-

ΓΩΓΗΚΑΤΑΠΑΝϹΑΒΒΑΤΟΝΕ 40
LEAD according-to EVERY SABBATH PER-

s o.
ΠΕΙΘΕΝΤΕΙΟΥΔΑΙΟΥϹΚΑΙ 60
SUADED BESIDES JUDA-ans AND

ΕΛΛΗΝΑϹΩϹΔΕΚΑΤΗΛΘΟΝΑ 80
5 GREEKS AS YET THEY-DOWN-CAME FROM

B Є o. B+Є
ΠΟΤΗϹΜΑΚΑΙΔΟΝΙΑϹΟΤΕϹ 60000
THE MACEDONIA THE BESIDES SI-

3 While in Thessalonica he had been supported partly by gifts from Philippi, but now he engaged in tentmaking as a means of livelihood.

During his early days in Corinth his heart was continually occupied with the saints from whom he had been severed, especially those of Thessalonica. He had sent Timothy to them to establish them. Now when Timothy came to Corinth with Silas and brought good news of their faith and love, he writes an epistle to them. This was, it seems, not only the first of Paul's epistles to be penned, but the first part of the Greek Scriptures to be committed to writing.

6 As usual, Paul went to the synagogue and spoke on the sabbaths, but he does not seem to have proclaimed Christ until his companions came. Then he boldly preached Jesus as the Messiah. Profiting by his former experiences, he leaves them when they oppose and holds his meetings in a private house. Yet many, including the chief of the synagogue, are won for the Lord. Paul's language and symbolic action in withdrawing from the Jews are a denunciation of woe, and agree with what he wrote about them at this time (1Thess.2:15,16).

9 Paul, in writing to the Corinthians concerning these early days, told them that he was with them in weakness, and in fear, and in much trembling (1Co.2:3). Hence he received a vision in the night to encourage him. God had chosen many a sinner in that city who should hear the evangel through Paul and believe. The opposition did not develop for some time and he was allowed to work for a year and a half. Thus he laid the foundation (1Co.3:10) of one of the most flourishing of the ecclesias, which ever after had a large place in his heart.

12 The Jews, however, took advantage of a change in the government, when Gallio (Annæus Novatus, a brother of Seneca, the philosopher, but adopted into the family of Junius Gallio, the rhetorician) became proconsul. He seems to have been especially liberal and tolerant, and refused to act as judge in an affair involving the religious law of the Jews. He considered such matters entirely outside his jurisdiction as a Roman judge.

from Macedonia, Paul was pressed
in the word, certifying to the Jews
6 that Jesus is the Christ. Now at
their resisting and blaspheming,
shaking out his garments, he said
to them, "Your blood be on your
head! *I* am clear. From now on
I shall go to the nations."
7 And proceeding thence, he entered the house of a certain one
named Titus Justus, who is revering
God, whose house was adjacent to
8 the synagogue. Now Crispus, the
chief of the synagogue, believes in
the Lord, together with his whole
household. And many of the Corinthians, hearing, believed, and
were baptized.
9 Now the Lord said to Paul,
through a vision in the night,
"Fear not! but be speaking: and
10 you should not be silent, because *I*
am with you, and no one shall place
[hands] on you to illtreat you, because I have many people in this
11 city." Now he is seated one year
and six months, teaching the word
of God among them.
12 Now, Gallio being proconsul of
Achaia, the Jews with one accord
assaulted Paul, and they led him
13 to the dais, saying that "This
man is inducing men to revere
14 God aside from the law." Now,
as Paul was about to open his
mouth, Gallio said to the Jews, "If,
indeed, it were some injury or
wicked knavery, O Jews, I should,
15 on that account, tolerate you. Yet
if they are questions about words
and names and a law of yours, *you*
will see! *I* am not intending

ΙΛΑCΚΑΙΟΤΙΜΟΘΕΟCCΥΝΕ
LAS AND THE Timothy *was*-pressed
ΙΧΕΤΟΤΩΛΟΓΩΟΠΑΥΛΟCΔΙ
to-THE saying THE PAUL THRU-
A *omits* to-THE JUDA-ans
ΑΜΑΡΤΥΡΟΜΕΝΟCΤΟΙCΙΟΥ
witnessING to-THE JUDA-
ΔΑΙΟΙCΕΙΝΑΙΤΟΝΧΡΙCΤΟ
ans TO-BE THE ANOINTED
ΝΙΗCΟΥΝΑΝΤΙΤΑCCΟΜΕΝΩ
6 JESUS OF-INSTEAD-SETTING
ΝΔΕΑΥΤΩΝΚΑΙΒΛΑCΦΗΜΟΥ
YET OF-them AND OF-HARM-AVERRING
ΝΤΩΝΕΚΤΙΝΑΞΑΜΕΝΟCΤΑΙ
OUT-QUIVERing THE GAR-
ΜΑΤΙΑΕΙΠΕΝΠΡΟCΑΥΤΟΥC
MENTS he-said TOWARD them
ΤΟΑΙΜΑΥΜΩΝΕΠΙΤΗΝΚΕΦΑ
THE BLOOD OF-YOUp ON THE HEAD
ΛΗΝΥΜΩΝΚΑΘΑΡΟCΕΓΩΑΠΟ
OF-YOUp clean I FROM
ΤΟΥΝΥΝΕΙCΤΑΕΘΝΗΠΟΡΕΥ
THE NOW INTO THE NATIONS I'LL-BE-GOING
CΟΜΑΙΚΑΙΜΕΤΑΒΑCΕΚΕΙΘ
7 AND after-STEPPing thence
B *omits* -INTO-
ΕΝΕΙCΗΛΘΕΝΕΙCΟΙΚΙΑΝΤ
he-INTO-CAME INTO HOME OF-
A *omits* to-NAME AB² *omit* TITUS | *inserted by* B¹
ΙΝΟCΟΝΟΜΑΤΙΤΙΤΟΥΙΟΥC
ANY to-NAME TITUS JUSTUS
ΤΟΥCΕΒΟΜΕΝΟΥΤΟΝΘΕΟΝΟ
one-REVERING THE God OF-
A+O
ΥΗΟΙΚΙΑΗΝCΥΝΟΜΟΡΟΥCΑ
WHOM THE HOME WAS being-adjacent
B+Є
ΤΗCΥΝΑΓΩΓΗΚΡΙCΠΟCΔΕΟ
8 to-THE TOGETHER-LEAD CRISPUS YET THE
ΑΡΧΙCΥΝΑΓΩΓΟCΕΠΙCΤΕΥ
chief-of-TOGETHER-LEAD BELIEVES
CΕΝΤΩΚΥΡΙΩCΥΝΟΛΩΤΩΟΙ
to-THE Master TOGETHER to-WHOLE THE
ΚΩΑΥΤΟΥΚΑΙΠΟΛΛΟΙΤΩΝΚ
HOME OF-him AND MANY OF-THE COR-
ΟΡΙΝΘΙΩΝΑΚΟΥΟΝΤΕCΕΠΙ
INTHIANS HEARING BELIEVED
CΤΕΥΟΝΚΑΙΕΒΑΠΤΙΖΟΝΤΟ
AND *were*-DIPIZED
A *omits* NIGHT THRU
ΕΙΠΕΝΔΕΟΚΥΡΙΟCΕΝΝΥΚΤ
9 said YET THE Master IN NIGHT
A I *o.*
ΙΔΙΟΡΑΜΑΤΟCΤΩΠΑΥΛΩΜΗ
THRU sight to-THE PAUL NO
ΦΟΒΟΥΑΛΛΑΛΑΛΕΙΚΑΙΜΗC
BE-FEARING but BE-TALKING AND NO YOU-

s had an added ΛΛΛΛ but
ΙΩΠΗCΗCΔΙΟΤΙΕΓΩΕΙΜΙΜ
10 SHOULD-BE-being-SILENT THRU-that I AM WITH
s o.
ΕΤΑCΟΥΚΑΙΟΥΔΕΙCΕΠΙΘΗ
YOU AND NOT-YET-ONE WILL-BE-ON-
s Є *o.*
CΕΤΑΙCΟΙΤΟΥΚΑΚΩCΑΙCΕ
PLACING to-YOU OF-THE TO-EVIL-treat YOU
ΔΙΟΤΙΛΑΟCΕCΤΙΜΟΙΠΟΛΥ
THRU-that PEOPLE IS to-ME MANY
s o. A+Є
CΕΝΤΗΠΟΛΕΙΤΑΥΤΗΕΚΑΘΙ
11 IN THE city this he-is-seated
s had+Κ ONE *omitted by* AB
CΕΝΔΕΕΝΙΑΥΤΟΝΕΝΑΚΑΙΜ
YET year ONE AND MONTHS
ΗΝΑCΕΞΔΙΔΑCΚΩΝΕΝΑΥΤΟ
SIX TEACHING IN them
ΙCΤΟΝΛΟΓΟΝΤΟΥΘΕΟΥΓΑΛ
12 THE saying OF-THE God OF-GALLIO
ΛΙΩΝΟCΔΕΑΝΘΥΠΑΤΟΥΟΝΤ
YET proconsul BEING
ΟCΤΗCΑΧΑΙΑCΚΑΤΕΠΕCΤΗ
OF-THE ACHAIA DOWN-ON-STOOD
B THE JUDA-ans LIKE-FEEL
CΑΝΟΜΟΘΥΜΑΔΟΝΟΙΙΟΥΔΑ
LIKE-FEEL THE JUDA-ans
ΙΟΙΤΩΠΑΥΛΩΚΑΙΗΓΑΓΟΝΑ
to-THE PAUL AND THEY-LED him
s ΠΑΡΑ BESIDE
ΥΤΟΝΕΠΙΤΟΒΗΜΑΛΕΓΟΝΤΕ
13 ON THE platform SAYING
CΟΤΙΠΑΡΑΤΟΝΝΟΜΟΝΑΝΑΠ
that BESIDE THE LAW IS-UP-PER-
A *o.*
ΕΙΘΕΙΟΥΤΟCΤΟΥCΑΝΘΡΩΠ
SUADING this-*one* THE humans
ΟΥCCΕΒΕCΘΑΙΤΟΝΘΕΟΝΜΕ
14 TO-BE-REVERING THE God OF-
ΛΛΟΝΤΟCΔΕΤΟΥΠΑΥΛΟΥΑΝ
being-ABOUT YET THE PAUL TO-BE-
s o.
ΟΙΓΕΙΝΤΟCΤΟΜΑΕΙΠΕΝΟΓ
UP-OPENING THE MOUTH said THE GAL-
ΑΛΛΙΩΝΠΡΟCΤΟΥCΙΟΥΔΑΙ
LIO TOWARD THE JUDA-ans
A Η OR
ΟΥCΕΙΜΕΝΗΝΑΔΙΚΗΜΑΤΙΗ
IF INDEED it-WAS injury ANY OR
ΡΑΔΙΟΥΡΓΗΜΑΠΟΝΗΡΟΝΩΙ
DEFT-ACT-*effect* wicked o! JU-
A *omits* EVER *s*² Η
ΟΥΔΑΙΟΙΚΑΤΑΛΟΓΟΝΑΝΑΝ
DA-ans according-to saying EVER I-had-
ΕCΧΟΜΗΝΥΜΩΝΕΙΔΕΖΗΤΗΜ
15 tolerated OF-YOUp IF YET SEEK-*effects*
ΑΤΑΕCΤΙΝΠΕΡΙΛΟΓΟΥΚΑΙ
it-IS ABOUT saying AND
ΟΝΟΜΑΤΩΝΚΑΙΝΟΜΟΥΤΟΥΚ
OF-NAMES AND OF-LAW OF-THE ac-

16 The Greeks thoroughly disliked the Jews, and, taking advantage of the discomfiture of the Jews, gave Sosthenes a beating in front of the very dais. This, of course, was contrary to law, but Gallio chose to overlook it. Sosthenes seems to have replaced Crispus as chief of the synagogue when the latter believed the evangel. It is possible that he, also, believed later, for a brother of this name is mentioned in Paul's first epistle (1Co.1[1]).

17 At Philippi, the apostle had turned all blame upon the officers. So here the Lord brings upon the Jews the violence and disgrace they hoped to heap on the apostle. His promise that Paul should not be harmed is faithfully kept. The opposition has helped rather than hindered the evangel.

18 The taking of a vow was not a part of the law, but was strictly voluntary on the part of those who took it on themselves. Such a person was separated to God, and must not touch the dead, no matter how close the physical relationship. So Paul, at this time, became separated from the dying nation of Israel (Nu.6).

Perhaps Paul's deliverance from the Jews in Corinth was the occasion of this vow. As a further indication of his separation from the apostate nation it corresponds to his action at the beginning of his ministry in Corinth in severing from the unbelieving Jews and going to the nations with the evangel. We have no record of his release from the vow, for he only *sheared* his hair in Cenchrea. To end it he would need to go to Jerusalem and *shave* his head. Hence, in spirit, his ministry henceforth is that of a Nazarite, without the joy which will characterize the coming of the kingdom and with the weakness and shame suggested by the long hair.

22 It is evident that Antioch has displaced Jerusalem as the center of the evangel. From this point he commences his third missionary journey. He first retraces the steps of his former journey but is now permitted to enter the province of Asia.

24 Apollos' knowledge seems to have been limited to the Hebrew scriptures which had been translated into Greek in his native city, Alexandria, in Egypt, and to the ministry of John the baptist.

16 to be a judge of these!" And he
17 drives them from the dais. Yet
they all, getting hold of Sosthenes,
the chief of the synagogue, beat him
in front of the dais. And Gallio
cared nothing for these things.

18 Now Paul, remaining still a considerable number of days with
the brethren, taking leave, sailed
away to Syria, and with him Priscilla and Aquila; having shorn his
head in Cenchrea, for he had a vow.
19 Now they arrive at Ephesus and
he left them there. Yet *he*, entering the synagogue, argues with the
20 Jews. Yet on their asking him to
stay on more time, he does not con-
21 sent, but, taking leave, and saying,
"God willing, I shall come back
again to you," he set out from
22 Ephesus. And, coming down into
Cæsarea, going up and greeting the
ecclesia, he descended to Antioch.
23 And, spending some time, he came
away, passing consecutively through
the Galatian province and Phrygia,
establishing all the disciples.

24 Now a certain Jew, named
Apollos, an Alexandrian by race, a
scholarly man, arrives at Ephesus,
25 being able in the scriptures. He
was instructed in the way of the
Lord, and fervent in spirit. He
spoke and taught accurately what
concerns Jesus, being versed only
26 in the baptism of John. And he
begins to [speak] boldly in the synagogue. Now when Priscilla and

A ΔΙ *for* Є
ΑΘΥΜΑϹΟΨΕϹΘΕΑΥΤΟΙΚΡΙ
cording-to YOUᵖ YE-WILL-BE-VIEWING they JUDGEr

ΤΗϹΕΓΩΤΟΥΤΩΝΟΥΒΟΥΛΟΜ
I OF-these NOT AM-intending

A Є*o.*
ΑΙΕΙΝΑΙΚΑΙΑΠΗΛΑϹΕΝΑΥ
16 TO-BE AND he-FROM-DRIVES them

ΤΟΥϹΑΠΟΤΟΥΒΗΜΑΤΟϹΕΠΙ
17 FROM THE platform ON-GET-

ΛΑΒΟΜΕΝΟΙΔΕΠΑΝΤΕϹϹΩϹ
TING YET ALL Sosthenes

ΘΕΝΗΝΤΟΝΑΡΧΙϹΥΝΑΓΩΓΟ
THE chief-of-TOGETHER-LEAD

ΝΕΤΥΠΤΟΝΕΜΠΡΟϹΘΕΝΤΟΥ
THEY-BEAT (*past*) IN-TOWARD-PLACE OF-THE

ΒΗΜΑΤΟϹΚΑΙΟΥΔΕΝΤΟΥΤΩ
platform AND NOT-YET-ONE OF-these

B¹+ΤΩΝ s+Λ (*uncorrected*)
ΝΤΩΓΑΛΛΙΩΝΙΕΜΕΛΕΝΟΔΕ
18 to-THE GALLIO CARED THE YET

s¹* *adds* ΕΦΗ AVERred s *o.*
ΠΑΥΛΟϹΕΤΙΠΡΟϹΜΕΙΝΑϹΗ
PAUL STILL TOWARD-REMAIN*ing* DAYS

ΜΕΡΑϹΙΚΑΝΑϹΤΟΙϹΑΔΕΛΦ
enough to-THE brothers

ΟΙϹΑΠΟΤΑΞΑΜΕΝΟϹΕΞΕΠΛ
FROM-SETT*ing* OUT-FLOATED

ΕΙΕΙϹΤΗΝϹΥΡΙΑΝΚΑΙϹΥΝ
INTO THE SYRIA AND TOGETHER

B+Є
ΑΥΤΩΠΡΙϹΚΙΛΛΑΚΑΙΑΚΥΛΑ
to-him PRISCILLA AND AQUILA

B Γ s ΔΙ
ΑϹΚΕΙΡΑΜΕΝΟϹΕΝΚΕΝΧΡΕ
being-SHORN IN CENCHREA

ΑΙϹΤΗΝΚΕΦΑΛΗΝΕΙΧΕΝΓΑ
THE HEAD he-HAD for

ΡΕΥΧΗΝΚΑΤΗΝΤΗϹΑΝΔΕΕΙ
19 vow THEY-attain YET INTO

ϹΕΦΕϹΟΝΚΑΚΕΙΝΟΥϹΚΑΤΕ
EPHESUS AND-those he-left

A+Є B ΑΥΤΟΥ OF-him
ΛΙΠΕΝΕΚΕΙΑΥΤΟϹΔΕΕΙϹΕ
there he YET INTO-COMING

ΛΘΩΝΕΙϹΤΗΝϹΥΝΑΓΩΓΗΝΔ
INTO THE TOGETHER-LEAD THRU-

ΙΕΛΕΞΑΤΟΤΟΙϹΙΟΥΔΑΙΟΙ
says to-THE JUDA-ans

ϹΕΡΩΤΩΝΤΩΝΔΕΑΥΤΩΝΕΠΙ
20 OF-asking YET OF-them ON

ABs¹* *omit* -ON-
ΠΛΕΙΟΝΑΧΡΟΝΟΝΕΠΙΜΕΙΝ
MORE TIME TO-ON-REMAIN

ΑΙΟΥΚΕΠΕΝΕΥϹΕΝΑΛΛΑΑΠ
21 NOT he-ON-NODS but FROM-

ΟΤΑΞΑΜΕΝΟϹΚΑΙΕΙΠΩΝΠΑ
SETT*ing* AND saying AGAIN

ΛΙΝΑΝΑΚΑΜΨΩΠΡΟϹΥΜΑϹΤ
I'LL-BE-UP-BOWING TOWARD YOUᵖ OF-

s¹* *adds* YET ΔΕ
ΟΥΘΕΟΥΘΕΛΟΝΤΟϹΑΝΗΧΘΗ
THE God WILLING he-WAS-UP-LED

ΑΠΟΤΗϹΕΦΕϹΟΥΚΑΙΚΑΤΕΛ
22 FROM THE EPHESUS AND DOWN-COMING

As *o.*
ΘΩΝΕΙϹΚΑΙϹΑΡΕΙΑΝΑΝΑΒ
INTO CAESAREA UP-STEPP*ing*

ΑϹΚΑΙΑϹΠΑϹΑΜΕΝΟϹΤΗΝΕ
AND greet*ing* THE OUT-

ΚΚΛΗϹΙΑΝΚΑΤΕΒΗΕΙϹΑΝΤ
CALLED he-DOWN-STEPPed INTO ANTIOCH

ΙΟΧΕΙΑΝΚΑΙΠΟΙΗϹΑϹΧΡΟ
23 AND Do*ing* TIME

ΝΟΝΤΙΝΑΕΞΗΛΘΕΝΔΙΕΡΧΟ
ANY he-OUT-CAME THRU-COMING

s¹* *adds* ΚΑΙ AND
ΜΕΝΟϹΚΑΘΕΞΗϹΤΗΝΓΑΛΑΤ
according-to-next THE GALATIA-ic

ΙΚΗΝΧΩΡΑΝΚΑΙΦΡΥΓΙΑΝϹ
SPACE AND PHRYGIA STAND-

ΤΗΡΙΖΩΝΠΑΝΤΑϹΤΟΥϹΜΑΘ
ING-fast ALL THE LEARNers

s¹* APELLES Є
ΗΤΑϹΙΟΥΔΑΙΟϹΔΕΤΙϹΑΠΟ
24 JUDA-an YET ANY APOLLOS

s¹* Η
ΛΛΩϹΟΝΟΜΑΤΙΑΛΕΞΑΝΔΡΕ
to-NAME ALEXANDRINE

ΥϹΤΩΓΕΝΕΙΑΝΗΡΛΟΓΙΟϹΚ
to-THE breed MAN scholarly at-

ΑΤΗΝΤΗϹΕΝΕΙϹΕΦΕϹΟΝΔΥ
tains INTO EPHESUS ABLE

ΝΑΤΟϹΩΝΕΝΤΑΙϹΓΡΑΦΑΙϹ
BEING IN THE WRITINGS

ΟΥΤΟϹΗΝΚΑΤΗΧΗΜΕΝΟϹΤΗ
25 this-*one* WAS HAVING-*been*-instructed THE

B *omits* OF-THE
ΝΟΔΟΝΤΟΥΚΥΡΙΟΥΚΑΙΖΕΩ
WAY OF-THE Master AND BOILING

s¹* *adds* Ω B *adds* ΔΕ YET
ΝΤΩΠΝΕΥΜΑΤΙΕΛΑΛΕΙΚΑΙ
to-THE spirit he-TALKED AND

B+Є
ΕΔΙΔΑϹΚΕΝΑΚΡΙΒΩϹΤΑΠΕ
TAUGHT EXACTly THE ABOUT

ΡΙΤΟΥΙΗϹΟΥΕΠΙϹΤΑΜΕΝΟ
THE JESUS *be*ING-adept

ϹΜΟΝΟΝΤΟΒΑΠΤΙϹΜΑΙΩΑΝ
ONLY THE DIPism OF-JOHN

B *o.* s *o.*
ΝΟΥΟΥΤΟϹΤΕΗΡΞΑΤΟΠΑΡΡ
26 this-*one* BESIDES begins TO-BE-*be*ING-

ΗϹΙΑΖΕϹΘΑΙΕΝΤΗϹΥΝΑΓΩ
bold IN THE TOGETHER-LEAD

ΓΗΑΚΟΥϹΑΝΤΕϹΔΕΑΥΤΟΥΠ
HEAR*ing* YET OF-him PRIS-

[26] Apollos' ignorance of the ministry of the Lord and His twelve apostles made it easy for him to receive the truth proclaimed through Paul, so that he became a great help to the saints in Corinth as well as an ardent and powerful exponent of the ancient scriptures concerning the Messiah. What Paul had planted Apollos watered. He built on Paul's foundation (1Co.3[6,10]). The Corinthians made him the head of one of their schisms (1Co.1[12]). He continued in fellowship with the apostle to the end (Titus 3[13]). It is not likely that he was an eloquent man, for the word used denotes *scholarship*, rather than eloquence, and the combination is rare. Superiority of speech is not needed in the proclamation of the evangel. It is not in word but in power (1Co.2[1,4]).

[1] Paul came by an upper road to Ephesus, passing by those of Colosse and Laodicea (Col.2[1]), who never saw his face in the flesh.

[2] These disciples, like Apollos, seemed to know nothing of the ministry of the Lord and the twelve apostles, and of the gifts of the holy spirit which were not given until after our Lord's ascension. They possessed none of these gifts and had not so much as heard of them. John's baptism was for the repentant, to prepare a people for the Messiah Who should come after him, Who would baptize in holy spirit.

[5] This verse is usually taken to indicate the act of the twelve disciples, rather than Paul's statement concerning those who heard John the Baptist. But the change in the tense of the verb is against such a rendering. Paul uses the indefinite "*baptizes*" ([4]), "*hearing*" ([5]) *are baptized*, of the acts of John and those he baptized, but it is changed to the present, *at placing*, when speaking of Paul's acts, and to the past when speaking of its effects. This is not so apparent in the English version as in the Greek, but suggests that the apostle followed his usual course, for Christ had not sent him to baptize but to preach the evangel (1Co. 1[17]). The gifts followed the imposition of his hands, not their baptism.

Aquila hear him, they took him to
themselves and expounded the way
of God more accurately.
27 Now, as he intends to be passing
through into Achaia, the brethren,
promoting it, write to the disciples
to welcome him, who, coming along,
parleyed much with those who have
28 believed through grace, for he
strenuously and thoroughly confuted the Jews, publicly exhibiting,
through the scriptures, that Jesus is
the Christ.

19 Now it occurred while Apollos
was in Corinth, Paul, passing
through the upper parts, comes
down to Ephesus and, finding some
2 disciples, said to them, "Did you
obtain holy spirit when believing?" Yet they to him, "Nay,
neither hear we if there is holy
3 spirit." Yet he said "Into what,
then, are you baptized?" Yet
they said, "Into the baptism of
4 John." Yet Paul said, "John baptizes with the baptism of repentance, saying to the people that
they should be believing on the One
Who is coming after him, that is, on
5 Jesus. Now on hearing this, they
are baptized into the name of the
6 Lord Jesus." And at the placing
of Paul's hands on them, the holy
spirit came on them and they talked
7 languages and prophesied. Now in
all there were about twelve men.
8 Now, entering the synagogue, he
[spoke] boldly for three months,
arguing and persuading as to that
which concerns the kingdom of God.
9 Now, as some were hardened and
stubborn, speaking evil of the way

s o.
ΡΙϹΚΙΛΛΑΚΑΙΑΚΥΛΑϹΠΡΟ 20
CILLA AND AQUILA TOWARD-

B+Є
ϹΕΛΑΒΟΝΤΟΑΥΤΟΝΚΑΙΑΚΡ 40
GOT him AND more-

ΙΒΕϹΤΕΡΟΝΑΥΤΩΕΞΕΘΕΝΤ 60
EXACTly to-him THEY-OUT-PLACED

ΟΤΗΝΟΔΟΝΤΟΥΘΕΟΥΒΟΥΛΟ 80
27 THE WAY OF-THE God OF-intendING

ΜΕΝΟΥΔΕΑΥΤΟΥΔΙΕΛΘΕΙΝ 100
YET him TO-BE-THRU-COMING

ΕΙϹΤΗΝΑΧΑΙΑΝΠΡΟΤΡΕΨΑ 20
INTO THE ACHAIA BEFORE-REVERTing

ΜΕΝΟΙΟΙΑΔΕΛΦΟΙΕΓΡΑΨΑ 40
THE brothers WRITE

ΝΤΟΙϹΜΑΘΗΤΑΙϹΑΠΟΔΕΞΑ 60
to-THE LEARNers TO-FROM-RECEIVE

ϹΘΑΙΑΥΤΟΝΟϹΠΑΡΑΓΕΝΟΜ 80
him WHO BESIDE-BECOMING

Α+Λ
ΕΝΟϹϹΥΝΕΒΑΛΕΤΟΠΟΛΥΤΟ 200
TOGETHER-CAST much to-THE

ΙϹΠΕΠΙϹΤΕΥΚΟϹΙΝΔΙΑΤΗ 20
ones-HAVING-BELIEVED THRU THE

ϹΧΑΡΙΤΟϹΕΥΤΟΝΩϹΓΑΡΤΟ 40
28 grace WELL-STRETCHly for to-THE

Α+Λ
ΙϹΙΟΥΔΑΙΟΙϹΔΙΑΚΑΤΗΛΕ 60
JUDA-ans he-THRU-DOWN-EXPOSED

AsB[1] *o.* A Γ
ΓΧΕΤΟΔΗΜΟϹΙΑΕΠΙΔΕΙΚΝ 80
PUBLICly ON-SHOWING

ΥϹΔΙΑΤΩΝΓΡΑΦΩΝΕΙΝΑΙΤ 300
THRU THE WRITings TO-BE THE

ΟΝΧΡΙϹΤΟΝΙΗϹΟΥΝΕΓΕΝΕ 20
19 ANOINTED JESUS it-BECAME

s[1*] APELLES Є ΗΝ (A *also*
ΤΟΔΕΕΝΤΩΤΟΝΑΠΟΛΛΩΕΙΝ 40
YET IN THE THE APOLLOS TO-BE
inserted the Ν *above the line)*

ΑΙΕΝΚΟΡΙΝΘΩΠΑΥΛΟΝΔΙΕ 60
IN CORINTH PAUL THRU-

ΛΘΟΝΤΑΤΑΑΝΩΤΕΡΙΚΑΜΕΡ 80
COMING THE UPperic PARTS

B *omits* DOWN- *s o.*
ΗΚΑΤΕΛΘΕΙΝΕΙϹΕΦΕϹΟΝΚ 400
TO-BE-DOWN-COMING INTO EPHESUS AND

s o.
ΑΙΕΥΡΕΙΝΤΙΝΑϹΜΑΘΗΤΑϹ 20
TO-BE-FINDING ANY LEARNers

ΕΙΠΕΝΤΕΠΡΟϹΑΥΤΟΥϹΕΙΠ 40
2 said BESIDES TOWARD them IF spir-

ΝΕΥΜΑΑΓΙΟΝΕΛΑΒΕΤΕΠΙϹ 60
it HOLY YE-GOT BELIEV-

ΤΕΥϹΑΝΤΕϹΟΙΔΕΠΡΟϹΑΥΤ 80
ing THE-*ones* YET TOWARD him

ΟΝΑΛΛΟΥΔΕΙΠΝΕΥΜΑΑΓΙΟ 500
but NOT-YET IF spirit HOLY

B *omits* THE YET
ΝΕϹΤΙΝΗΚΟΥϹΑΜΕΝΟΔΕΕΙ 20
3 IS WE-HEAR THE YET he-

B*s add* ΤΕ BESIDES
ΠΕΝΕΙϹΤΙΟΥΝΕΒΑΠΤΙϹΘΗ 40
said INTO ANY THEN YE-ARE-DIPIZED

ΤΕΟΙΔΕΕΙΠΑΝΕΙϹΤΟΙΩΑΝ 60
THE-*ones* YET say INTO THE OF-JOHN

B *o.*
ΝΟΥΒΑΠΤΙϹΜΑΕΙΠΕΝΔΕΠΑ 80
4 DIPism said YET PAUL

B *o.*
ΥΛΟϹΙΩΑΝΝΗϹΕΒΑΠΤΙϹΕΝ 600
JOHN DIPIZES

ΒΑΠΤΙϹΜΑΜΕΤΑΝΟΙΑϹΤΩΛ 20
DIPism OF-after-MINDing to-THE PEO-

ΑΩΛΕΓΩΝΕΙϹΤΟΝΕΡΧΟΜΕΝ 40
PLE saying INTO THE *One*-COMING

ΟΝΜΕΤΑΥΤΟΝΙΝΑΠΙϹΤΕΥϹ 60
after him THAT THEY-SHOULD-BE-

ΩϹΙΝΤΟΥΤΕϹΤΙΝΕΙϹΤΟΝΙ 80
BELIEVING this IS INTO THE JE-

ΗϹΟΥΝΑΚΟΥϹΑΝΤΕϹΔΕΕΒΑ 700
5 SUS HEARing YET THEY-

ΠΤΙϹΘΗϹΑΝΕΙϹΤΟΟΝΟΜΑΤ 20
ARE-DIPIZED INTO THE NAME OF-

ΟΥΚΥΡΙΟΥΙΗϹΟΥΚΑΙΕΠΙΘ 40
6 THE Master JESUS AND OF-ON-PLAC-

ΕΝΤΟϹΑΥΤΟΙϹΤΟΥΠΑΥΛΟΥ 60
ING to-them OF-THE PAUL

s o.
ΧΕΙΡΑϹΗΛΘΕΤΟΠΝΕΥΜΑΤΟ 80
HANDS CAME THE spirit THE

ΑΓΙΟΝΕΠΑΥΤΟΥϹΕΛΑΛΟΥΝ 800
HOLY ON them THEY-TALKED

ΤΕΓΛΩϹϹΑΙϹΚΑΙΕΠΡΟΦΗΤ 20
BESIDES to-TONGUES AND BEFORE-AVERRED

ΕΥΟΝΗϹΑΝΔΕΟΙΠΑΝΤΕϹΑΝ 40
7 WERE YET THE ALL MEN

ΔΡΕϹΩϹΕΙΔΩΔΕΚΑΕΙϹΕΛΘ 60
8 AS-IF TWO-TEN INTO-COMING

ΩΝΔΕΕΙϹΤΗΝϹΥΝΑΓΩΓΗΝΕ 80
YET INTO THE TOGETHER-LEAD he-

ΠΑΡΡΗϹΙΑΖΕΤΟΕΠΙΜΗΝΑϹ 900
was-bold ON MONTHS

s o.
ΤΡΕΙϹΔΙΑΛΕΓΟΜΕΝΟϹΚΑΙ 20
THREE THRU-sayING AND

s o. THE *omitted by* B
ΠΕΙΘΩΝΤΑΠΕΡΙΤΗϹΒΑϹΙΛ 40
PERSUADING THE ABOUT THE KINGdom

ΕΙΑϹΤΟΥΘΕΟΥΩϹΔΕΤΙΝΕϹ 60
9 OF-THE God AS YET ANY

s o.
ΕϹΚΛΗΡΥΝΟΝΤΟΚΑΙΗΠΕΙΘ 80
were-HARDENED AND UN-PERSUADED

ΟΥΝΚΑΚΟΛΟΓΟΥΝΤΕϹΤΗΝΟ 63000
EVIL-saying THE WAY

[8] Once more Paul pursues his usual plan of proclaiming Christ in the synagogue of the principal city of a province.

[9] In Ephesus the previous visit of the apostle and the testimony of Apollos, as well as his own bold proclamation in the synagogue, won many adherents among the Jews, so that in this case, it was not *some* who *believed*, but *some* who *opposed*. After three months matters come to a crisis and Paul leaves the synagogue and brings the believing disciples with him, making his headquarters in the school of Tyrannus, where he discourses daily. Besides this, as he reminds the elders in his affecting farewell at Miletus, he supported himself by his own hands (20[34]), possibly working at his trade with Aquila and Priscilla, going about the homes as well as teaching publicly (20[20]), and healing many of diseases, and casting out wicked spirits.

[13] The Jews had fallen so low that many of them became sorcerers and magicians who used incantations in their attempts to overcome evil spirits. Finding that Paul's formula was so effective they do not hesitate to profane the name of the Lord, by using it in their exorcisms. But the evil spirits were not deceived by this means, as the sons of Sceva found to their sorrow.

[15] The spiritual tendency of Paul's ministry and his authority over the spirit world is here impressed upon us by one of the spirits themselves. The special word used of Paul is a very strong term denoting that they were very well acquainted with him. But they refused to recognize those who would not have the Messiah for their Saviour and Master, yet thought to make capital out of His name and power. Throughout Paul's course he drew nearer and nearer to the spiritual powers until, in his final ministry, he recognized them alone as the real object of attack (Eph.6[12]).

[17] This incident had a marked effect on those who practised such arts. The demons whom they feared had acknowledged both the Lord and His servant as worthy of their obedience. No wonder that they were filled with fear and magnified the Lord Jesus.

before the multitude, withdrawing
from them, he severs the disciples,
arguing daily in the school of
10 Tyrannus. Now this occurred for
two years, so that all those dwelling
in the [province of] Asia hear the
word of the Lord, Jews as well as
11 Greeks. Besides, powers, not the
casual kind, God did through the
12 hands of Paul, so that handkerchiefs or aprons from his cuticle are
carried away to the infirm also, to
clear the diseases from them, and
wicked spirits go out.

13 Now some wandering Jews also,
exorcists, take in hand to name the
name of the Lord Jesus over those
having wicked spirits, saying, "I
adjure you by Jesus Whom Paul
14 is proclaiming!" Now there were
some seven sons of Sceva, a Jew, a
15 chief priest, doing this. Yet, answering, the wicked spirit said to
them, "Jesus, indeed, I know, and
I am versed in Paul, yet who are
16 *you?*" And the man in whom the
wicked spirit was, leaping on them,
getting the mastery of both, is too
strong for them, so that they are
escaping out of that house naked
and wounded.

17 Now this became known to all,
Jews as well as Greeks, who are
dwelling in Ephesus. And fear
falls on them all, and the name of
18 the Lord Jesus was magnified. And
many who have believed came, confessing and informing them of their

ΔΟΝΕΝΩΠΙΟΝΤΟΥΠΛΗΘΟΥϹ 20
IN-VIEW OF-THE multitude

ΑΠΟϹΤΑϹΑΠΑΥΤΩΝΑΦΩΡΙϹ 40
FROM-STANDING FROM them he-FROM-defines

ΕΝΤΟΥϹΜΑΘΗΤΑϹΚΑΘΗΜΕΡ 60
THE LEARNers according-to DAY

ΑΝΔΙΑΛΕΓΟΜΕΝΟϹΕΝΤΗϹΧ 80
THRU-sayING IN THE school

ΟΛΗΤΥΡΑΝΝΟΥΤΟΥΤΟΔΕΕΓ 100
10 OF-MONARCH this YET BECAME

ΕΝΕΤΟΕΠΙΕΤΗΔΥΟΩϹΤΕΠΑ 20
ON YEARS TWO AS-BESIDES ALL

ΝΤΑϹΤΟΥϹΚΑΤΟΙΚΟΥΝΤΑϹ 40
THE *ones*-DOWN-HOMING

ΤΗΝΑϹΙΑΝΑΚΟΥϹΑΙΤΟΝΛΟ 60
THE ASIA TO-HEAR THE saying

ΓΟΝΤΟΥΚΥΡΙΟΥΙΟΥΔΑΙΟΥ 80
OF-THE Master JUDA-ans

s o.
ϹΤΕΚΑΙΕΛΛΗΝΑϹΔΥΝΑΜΕΙ 200
11 BESIDES AND GREEKS ABILITIES

ϹΤΕΟΥΤΑϹΤΥΧΟΥϹΑϹΟΘΕΟ 20
BESIDES NOT THE HAPPENINGS THE God

s o.
ϹΕΠΟΙΕΙΔΙΑΤΩΝΧΕΙΡΩΝΠ 40
DID THRU THE HANDS OF-

ΑΥΛΟΥΩϹΤΕΚΑΙΕΠΙΤΟΥϹΑ 60
12 PAUL AS-BESIDES AND ON THE *ones*-

ϹΘΕΝΟΥΝΤΑϹΑΠΟΦΕΡΕϹΘΑ 80
beING-UN-FIRM TO-BE-*be*ING-FROM-CARRIED

ΙΑΠΟΤΟΥΧΡΩΤΟϹΑΥΤΟΥϹΟ 300
FROM THE INTEGUMENT OF-him handker-

ΥΔΑΡΙΑΗϹΙΜΙΚΙΝΘΙΑΚΑΙ 20
chiefs OR half-girds (*Latin*) AND

B¹ *o.*
ΑΠΑΛΛΑϹϹΕϹΘΑΙΑΠΑΥΤΩΝ 40
TO-BE-FROM-CHANGING FROM them

ΤΑϹΝΟϹΟΥϹΤΑΤΕΠΝΕΥΜΑΤ 60
THE DISEASES THE BESIDES spirits

ΑΤΑΠΟΝΗΡΑΕΚΠΟΡΕΥΕϹΘΑ 80
THE wicked TO-BE-OUT-GOING

s o. A+Є
ΙΕΠΕΧΕΙΡΗϹΑΝΔΕΤΙΝΕϹΚ 400
13 ON-HAND YET ANY AND

ΑΙΤΩΝΠΕΡΙΕΡΧΟΜΕΝΩΝΙΟ 20
OF-THE ABOUT-COMING JUDA-

ΥΔΑΙΩΝΕΞΟΡΚΙϹΤΩΝΟΝΟΜ 40
ans OUT-OATHists TO-BE-NAMING

ΑΖΕΙΝΕΠΙΤΟΥϹΕΧΟΝΤΑϹΤ 60
ON THE *ones*-HAVING THE

ΑΠΝΕΥΜΑΤΑΤΑΠΟΝΗΡΑΤΟΟ 80
spirits THE wicked THE NAME

ΝΟΜΑΤΟΥΚΥΡΙΟΥΙΗϹΟΥΛΕ 500
OF-THE Master JESUS saying

s¹ adds* Master Κ
ΓΟΝΤΕϹΟΡΚΙΖΩΥΜΑϹΤΟΝΙ 20
I-AM-OATHIZING YOU*p* THE JE-

ΥΡΙΟΝ
ΗϹΟΥΝΟΝΠΑΥΛΟϹΚΗΡΥϹϹΕ 40
SUS WHOM PAUL IS-PROCLAIMING

B Ο ? A+Ι
ΙΗϹΑΝΔΕΤΙΝΕϹϹΚΕΥΑΙΟΥ 60
14 THEY-WERE YET ANY SCEVA JUDA-an

ΔΑΙΟΥΑΡΧΙΕΡΕΩϹΕΠΤΑΥΙ 80
OF-chief-SACRED-*one* SEVEN SONS

ΟΙΤΟΥΤΟΠΟΙΟΥΝΤΕϹΑΠΟΚ 600
15 this DOING answerING

ΡΙΘΕΝΔΕΤΟΠΝΕΥΜΑΤΟΠΟΝ 20
YET THE spirit THE wicked

As¹* *omit* INDEED
ΗΡΟΝΕΙΠΕΝΑΥΤΟΙϹΤΟΝΜΕ 40
said to-them THE INDEED

B+Є
ΝΙΗϹΟΥΝΓΙΝΩϹΚΩΚΑΙΤΟΝ 60
JESUS I-AM-KNOWING AND THE

ΠΑΥΛΟΝΕΠΙϹΤΑΜΑΙΥΜΕΙϹ 80
PAUL I-AM-adeptING YOU*p*

A+Є ABs¹* *o.*
ΔΕΤΙΝΕϹΕϹΤΕΚΑΙΕΦΑΛΛΟ 700
16 YET ANY ARE AND ON-LEAPING

ΜΕΝΟϹΟΑΝΘΡΩΠΟϹΕΠΑΥΤΟ 20
THE human ON them

ΥϹΕΝΩΗΝΤΟΠΝΕΥΜΑΤΟΠΟΝ 40
IN WHOM WAS THE spirit THE wicked

s¹ adds* ΚΑΙ AND A Ν
ΗΡΟΝΚΑΤΑΚΥΡΙΕΥϹΑϹΑΜΦ 60
DOWN-master*ing* OF-BOTH

s¹ adds* ЄΝ IN
ΟΤΕΡΩΝΙϹΧΥϹΕΝΚΑΤΑΥΤΩ 80
he-is-STRONG DOWN OF-them

ΝΩϹΤΕΓΥΜΝΟΥϹΚΑΙΤΕΤΡΑ 800
AS-BESIDES NAKED AND HAVING-*been*-

ΥΜΑΤΙϹΜΕΝΟΥϹΕΚΦΥΓΕΙΝ 20
WOUNDED TO-BE-OUT-FLEEING

them *omitted by* Bs
ΑΥΤΟΥϹΕΚΤΟΥΟΙΚΟΥΕΚΕΙ 40
them OUT OF-THE HOME that

ΝΟΥΤΟΥΤΟΔΕΕΓΕΝΕΤΟΓΝΩ 60
17 this YET BECAME KNOWN

ϹΤΟΝΠΑϹΙΝΙΟΥΔΑΙΟΙϹΤΕ 80
to-ALL JUDA-ans BESIDES

B *o.*
ΚΑΙΕΛΛΗϹΙΝΤΟΙϹΚΑΤΟΙΚ 900
AND to-GREEKS to-THE *ones*-DOWN-HOMING

A *has* THE *small, at end of line* A *omits* ON-
ΟΥϹΙΝΤΗΝΕΦΕϹΟΝΚΑΙΕΠΕ 20
THE EPHESUS AND ON-FALLS

s¹ adds* Ο THE
ΠΕϹΕΝΦΟΒΟϹΕΠΙΠΑΝΤΑϹΑ 40
FEAR ON ALL them

ΥΤΟΥϹΚΑΙΕΜΕΓΑΛΥΝΕΤΟΤ 60
AND *was*-magnified THE

ΟΟΝΟΜΑΤΟΥΚΥΡΙΟΥΙΗϹΟΥ 80
NAME OF-THE Master JESUS

ΠΟΛΛΟΙΤΕΤΩΝΠΕΠΙϹΤΕΥΚ 64000
18 MANY BESIDES OF-THE *ones*-HAVING-BELIEVED

18 Many believers still clung to their old practises, but when they found that the Lord was greater than the demons whom they feared, they abandoned their false arts. They gave up the scrolls which taught them, and burned up nearly ten thousand dollars' worth.

21 The words *"as these things were fulfilled"* mark the central crisis in Paul's ministry. We have long passed Jerusalem, Antioch has held its place as the base for his missionary journeys, and his correspondence was connected with Corinth, but now we look forward to Rome. In epistles written at this juncture Paul declares that he has fully preached the gospel of Christ in these parts (Ro.15^{19}), that there is to be a change in his ministry, especially in the evangel he was proclaiming. He had gone about proclaiming Christ as Israel's Messiah, "after the flesh," yet henceforth he would do so no longer. He would recognize no man after the flesh. He would proclaim the conciliation, which does away with the distinction between the Circumcision and Uncircumcision (2Co.5$^{14-21}$,Ro.5$^{12-21}$). His gospel to the nations had been based on the promise to Abraham that all the nations of the earth should be blessed through His Seed. Now he preaches to all mankind because of a common descent from Adam. As this ministry is not in line with the kingdom to Israel, which is the subject of Acts, it is not recognized in this scroll.

The apostle's ministry in the synagogues is at an end, for the Jews among the nations have rejected their Messiah even as those in the land had done. All that now remains is his testimony before kings and in Rome.

Ephesus was the religious as Rome was the political center of the world. Paul gave a larger part of his ministry to the church there than to any other.

23 The disturbance in Ephesus was no doubt caused by the opposition of the evil spirits, or demons, who are the real objects of worship in idolatry. It served God's purpose as well, for the apostle's ministry had come to a crisis which required him to leave Ephesus.

24 The impelling motive of Demetrius and his fellow craftsmen was the loss of trade, just as in the case of the Pythoness at Philippi. Money moves the nations.

19 practises. Now a considerable num-
ber of those practising meddling
arts, bringing together the scrolls,
burned them up in view of all. And
they compute their value and
found it to be fifty thousand pieces
20 of silver. Thus the word of the Lord
grows mightily and was strong.
21 Now, as these things were ful-
filled, Paul pondered, in spirit,
passing through Macedonia and
Achaia, going to Jerusalem, saying
that "After coming to be there I
22 must see Rome also." Now, dis-
patching two of his servants, Tim-
othy and Erastus, to Macedonia, *he*
attended, for the time, to the [prov-
ince of] Asia.
23 Now at that season no slight dis-
turbance occurred concerning the
24 way, for one named Demetrius, a
silversmith (making silver temples
of Artemis afforded no slight in-
come to the artisans and the
workers concerned with such, whom
25 he convenes), said, "Men! You are
versed in the fact that by this voca-
26 tion we thrive, and you are behold-
ing and hearing that, not only of
Ephesus, but of almost the entire
[province of] Asia, this Paul by his
persuasion causes a considerable
throng to stand aloof, saying that
they are not gods which are coming
27 into being by means of hands. Now,
not only is this endangering our
party, coming to be confuted by it,
but the sanctuary of the great god-
dess Artemis also being thereby
reckoned nothing (as well as her
magnificence being about to be

ΟΤωΝΗΡΧΟΝΤΟЄΞΟΜΟΛΟΓΟ 20
CAME OUT-avowing

ΥΜЄΝΟΙΚΑΙΑΝΑΓΓЄΛΛΟΝΤ 40
AND UP-MESSAGING

ЄCΤΑCΠΡΑΞЄΙCΑΥΤωΝΙΚΑ 60
19 THE PRACTISings OF-them enough

ΝΟΙΔЄΤωΝΤΑΠЄΡΙЄΡΓΑΠΡ 80
YET OF-THE-*ones* THE ABOUT-ACTS PRAC-

ΑΞΑΝΤωΝCΥΝЄΝЄΓΚΑΝΤЄC 100
TIS*ing* (TOGETHER-CARRY*ing*) expedient

s Є *o.*
ΤΑCΒΙΒΛΟΥCΚΑΤЄΚΑΙΟΝЄ 20
THE SCROLLS THEY-DOWN-BURNED IN-

ΝωΠΙΟΝΠΑΝΤωΝΚΑΙCΥΝЄΨ 40
VIEW OF-ALL AND THEY-TOGETHER-

B+Є
ΗΦΙCΑΝΤΑCΤΙΜΑCΑΥΤωΝΚ 60
PEBBLE THE VALUES OF-them AND

ΑΙЄΥΡΟΝΑΡΓΥΡΙΟΥΜΥΡΙΑ 80
THEY-FOUND OF-SILVER MYRIADS (10,000)

ΔΑCΠЄΝΤЄΟΥΤωCΚΑΤΑΚΡΑ 200
20 FIVE thus according-to HOLDing

*s*² THE saying OF-THE Master
ΤΟCΤΟΥΚΥΡΙΟΥΟΛΟΓΟCΗΥ 20
OF-THE Master THE saying GROWS

A *o.* *s*+C
ΞΑΝЄΝΚΑΙΙCΧΥЄΝωCΔЄЄΠ 40
21 UP AND was-STRONG AS YET WAS-

ΛΗΡωΘΗΤΑΥΤΑЄΘЄΤΟΟΠΑΥ 60
FILLED these PLACED THE PAUL

ΛΟCЄΝΤωΠΝЄΥΜΑΤΙΔΙЄΛΘ 80
IN THE spirit THRU-COMING

A ЄΙ B Є *o.* B*s omit* THE
ωΝΤΗΝΜΑΚΑΙΔΟΝΙΑΝΚΑΙΤ 300
THE MACEDONIA AND THE

ΗΝΑΧΑΙΑΝΠΟΡЄΥЄCΘΑΙЄΙ 20
ACHAIA TO-BE-GOING INTO

CΙЄΡΟCΟΛΥΜΑЄΙΠωΝΟΤΙΜ 40
JERUSALEM saying that after

ЄΤΑΤΟΓЄΝЄCΘΑΙΜЄЄΚЄΙΔ 60
THE TO-BE-BECOMING ME there it-IS

A *o.*
ЄΙΜЄΚΑΙΡωΜΗΝΙΔЄΙΝΑΠΟ 80
22 BINDING ME AND ROME TO-BE-PERCEIVING.com-

s o. *s omits* THE B Є *o.*
CΤЄΙΛΑCΔЄЄΙCΤΗΝΜΑΚΑΙ 400
mission*ing* YET INTO THE MACEDONIA

ΔΟΝΙΑΝΔΥΟΤωΝΔΙΑΚΟΝΟΥ 20
TWO OF-THE *ones*-THRU-SERVING

A *o. o. o.* A+NBЄ+ *s had* ЄΙΠ *before* Timothy
ΝΤωΝΑΥΤωΤΙΜΟΘЄΟΝΚΑΙЄ 40
to-him Timothy AND E-

ΡΑCΤΟΝΑΥΤΟCЄΠЄCΧЄΝΧΡ 60
RASTUS he has-ON-HAD TIME

ΟΝΟΝЄΙCΤΗΝΑCΙΑΝЄΓЄΝЄ 80
23 INTO THE ASIA BECAME

s o.
ΤΟΔЄΚΑΤΑΤΟΝΚΑΙΡΟΝЄΚЄ 500
YET according-to THE SEASON that

B K
ΙΝΟΝΤΑΡΑΧΟCΟΥΧΟΛΙΓΟC 20
DISTURBance NOT FEW

ΠЄΡΙΤΗCΟΔΟΥΔΗΜΗΤΡΙΟC 40
24 ABOUT THE WAY DEMETRIUS

ΓΑΡΤΙCΟΝΟΜΑΤΙΑΡΓΥΡΟΚ 60
for ANY TO-NAME SILVERsmith

*s*¹* Ν *o.* B *omits* SILVER
ΟΠΟCΠΟΙωΝΝΑΟΥCΑΡΓΥΡΟ 80
making TEMPLES SILVER

*s*¹* Ν
ΥCΑΡΤЄΜΙΔΟCΠΑΡЄΙΧЄΤΟ 600
OF-ARTEMIS tendered

B+Є *s* Χ
ΤΟΙCΤЄΧΝΙΤΑΙCΟΥΚΟΛΙΓ 20
to-THE ARTisans NOT FEW

ΗΝЄΡΓΑCΙΑΝΟΥCCΥΝΑΘΡΟ 40
25 ACTion WHOM TOGETHER-CONVEN-

ΙCΑCΚΑΙΤΟΥCΠЄΡΙΤΑΤΟΙ 60
ing AND THE ABOUT THE such

s+C
ΑΥΤΑЄΡΓΑΤΑCЄΙΠЄΝΑΝΔΡ 80
ACTers said MEN

s ΑΙ
ЄCЄΠΙCΤΑCΘЄΟΤΙЄΚΤΑΥΤ 700
YE-ARE-adeptING that OUT OF-this

ΗCΤΗCЄΡΓΑCΙΑCΗЄΥΠΟΡΙ 20
THE ACTion THE WELL-GO

ΑΗΜΙΝЄCΤΙΝΚΑΙΘЄωΡЄΙΤ 40
26 to-US IS AND YE-ARE-beholdING

ЄΚΑΙΑΚΟΥЄΤЄΟΤΙΟΥΜΟΝΟ 60
AND ARE-HEARING that NOT ONLY

A *adds* ΚΑΙ AND
ΝЄΦЄCΟΥΑΛΛΑCΧЄΔΟΝΠΑC 80
OF-EPHESUS but ALMOST OF-EVERY

ΗCΤΗCΑCΙΑCΟΠΑΥΛΟCΟΥΤ 800
THE ASIA THE PAUL this

s omits PERSUAD*ing* ΑΝ
ΟCΠЄΙCΑCΜЄΤЄCΤΗCЄΝΙΚ 20
PERSUAD*ing* after-STANDS enough

ΑΝΟΝΟΧΛΟΝΛЄΓωΝΟΤΙΟΥΚ 40
THRONG saying that NOT

*s*¹* *omits* THE-*ones*
ЄΙCΙΝΘЄΟΙΟΙΔΙΑΧЄΙΡωΝ 60
THEY-ARE gods THE-*ones* THRU HANDS

B+Є
ΓΙΝΟΜЄΝΟΙΟΥΜΟΝΟΝΔЄΤΟ 80
27 BECOMING NOT ONLY YET this

A THE PART IS-DANGERING to-US
ΥΤΟΚΙΝΔΥΝЄΥЄΙΗΜΙΝΤΟΜ 900
IS-DANGERING to-US THE PART

ЄΡΟCЄΙCΑΠЄΛЄΓΜΟΝЄΛΘЄ 20
INTO FROM-EXPOSing TO-BE-COMING

*s*¹* *omits* but
ΙΝΑΛΛΑΚΑΙΤΟΤΗCΜЄΓΑΛΗ 40
but AND THE OF-THE GREAT

CΘЄΑCΑΡΤЄΜΙΔΟCΙЄΡΟΝЄ 60
goddess ARTEMIS SACRED-place IN-

A CЄΤ *for* Ν
ΙCΟΥΘЄΝΛΟΓΙCΘΗΝΑΙΜЄΛ 80
TO NOT-PLACE TO-BE-accounted TO-BE-being

A *has* Ν *small, above line* A Є *o.* A Є
ΛЄΙΝΤЄΚΑΙΚΑΘΑΙΡЄΙCΘΑ 65000
ABOUT BESIDES AND TO-BE-being-DOWN-LIFTED

It was an ancient custom to use portable images or shrines, which were modeled after celebrated temples or other objects of worship. They were used for various purposes, either as household gods or for religious processions, or even on journeys or military expeditions. Some were of wood, others of gold or silver. It can easily be seen how a profitable trade in such images could spring up in Ephesus, for the temple of Diana was world-renowned. Worshipers from afar would want a shrine to take with them to their homes.

The reason why shrines or temples of Diana were made, rather than images of the goddess may lie in the fact that the temple was most magnificent, while the image it contained was rude indeed. It was not an image of Diana the Huntress, which is the usual character in which she is now represented, but a many-breasted female figure above and a shapeless block below, carved out of wood. Nevertheless, she was the object of the most fanatical veneration.

33 This Alexander may be that coppersmith who had done much evil to the apostle (2Tim.4[14]). If so, it shows the shameless lengths to which the Jews went in their hatred of Paul. They would not wish to be implicated in this matter, though it was well known that they also were opposed to idolatry. If this was the coppersmith he might have some influence with craftsmen of a like occupation, and he would clear his fellow countrymen of any association with Paul. But the mob knew he was a Jew and the mob was in no humor to tolerate any one who was not a worshiper of their goddess.

35 To be the janitor or sexton of the temple of some great divinity was considered a high honor by the cities of the ancient world.

35 The "scribe" is called by the same name as the well-known class among the Jews. He was a high city official, and, in this case, a man of tact and judgment. He appeals to them at their weakest point, and calms them before showing the groundlessness and danger of their mad uproar.

pulled down), whom the whole
[province of] Asia and the inhabit-
ed earth is revering."
28 Now, on hearing this and becom-
ing full of fury, they cried, saying,
"Great is Artemis of the Ephe-
29 *sians!"* And the city is filled with
the confusion. And, gripping Ga-
ius and Aristarchus, Macedonians,
fellow travelers of Paul, they rush
with one accord into the theater.
30 (Now, at Paul's intending to enter
in to the populace, the disciples did
31 not let him. Yet some of the chiefs
of [the province of] Asia also, being
his friends, sending to him, entreat-
ed him not to venture into the thea-
32 ter himself.) Others, indeed, then,
cried some other thing, for the ec-
clesia was confused, and the major-
ity were not aware on what account
they had come together.
33 Now they unite on Alexander out
of the throng, the Jews pushing him
forward. Now Alexander, gestur-
ing with his hand, wanted to make a
34 defense to the populace. Yet on
recognizing that he is a Jew, one
voice came from all for about two
hours, crying, *"Great is Artemis of*
the Ephesians! Great is Artemis of
the Ephesians!"
35 Now the scribe, composing the
throng, is averring: "Men! Ephe-
sians! For what man is there who
knows not the city of the Ephesians,
which is the sexton of the temple of
the great Artemis and of that which
36 fell from Zeus? These things,
then, not being gainsaid, you
must possess composure and com-
37 mit nothing rash. For you led these
men, who are neither despoilers
of the sanctuary, nor blasphemers
38 of our goddess. Indeed, then, if

A o. s o.
ΙΤΗCΜΕΓΑΛΕΙΟΤΗΤΟCΑΥΤ
THE magnificence OF-her

B *omits* THE B *omits* THE
ΗCΗΝΟΛΗΗΑCΙΑΚΑΙΗΟΙΚΟ
WHOM WHOLE THE ASIA AND THE *be*ing-

ΥΜΕΝΗCΕΒΕΤΑΙΑΚΟΥCΑΝΤ
28 HOMED IS-REVERING HEAR*ing*

ΕCΔΕΚΑΙΓΕΝΟΜΕΝΟΙΠΛΗΡ
YET AND BECOMING FULL

As o. A Η *for* Ι
ΕΙCΘΥΜΟΥΕΚΡΑΖΟΝΛΕΓΟΝ
OF-fury THEY-CRIED saying

ΤΕCΜΕΓΑΛΗΗΑΡΤΕΜΙCΕΦΕ
GREAT THE ARTEMIS OF-EPHE-

CΙΩΝΚΑΙΕΠΛΗCΘΗΗΠΟΛΙC
29 SIANS AND IS-FILLED THE city

OF-THE *cancelled but restored by s²*
ΤΗCCΥΓΧΥCΕΩCΩΡΜΗCΑΝΤ
OF-THE TOGETHER-POUR THEY-RUSH BE-

ΕΟΜΟΘΥΜΑΔΟΝΕΙCΤΟΘΕΑΤ
SIDES LIKE-FEEL INTO THE gazing-place

ΡΟΝCΥΝΑΡΠΑCΑΝΤΕCΓΑΙΟ
TOGETHER-SNATCH*ing* GAIUS

AB Ε o.
ΝΚΑΙΑΡΙCΤΑΡΧΟΝΜΑΚΑΙΔ
AND Aristarchus MACEDONIANS

ΟΝΑCCΥΝΕΚΔΗΜΟΥCΠΑΥΛΟ
TOGETHER-OUT-PUBLICers OF-PAUL

OF-THE *omitted by* ABs1*
ΥΤΟΥΠΑΥΛΟΥΔΕΒΟΥΛΟΜΕΝ
30 OF-THE PAUL YET intending

s o.
ΟΥΕΙCΕΛΘΕΙΝΕΙCΤΟΝΔΗΜ
TO-BE-INTO-COMING INTO THE PUBLIC

s1* o.
ΟΝΟΥΚΕΙΩΝΑΥΤΟΝΟΙΜΑΘΗ
NOT LEFT him THE LEARNers

ΤΑΙΤΙΝΕCΔΕΚΑΙΤΩΝΑCΙΑ
31 ANY YET AND OF-THE ASIA-chiefs

ΡΧΩΝΟΝΤΕCΑΥΤΩΦΙΛΟΙΠΕ
BEING to-him FOND-*ones* SEND-

ΜΨΑΝΤΕCΠΡΟCΑΥΤΟΝΠΑΡΕ
ing TOWARD him THEY-BESIDE-

s1* o.
ΚΑΛΟΥΝΜΗΔΟΥΝΑΙΕΑΥΤΟΝ
CALLED NO TO-GIVE self

ΕΙCΤΟΘΕΑΤΡΟΝΑΛΛΟΙΜΕΝ
32 INTO THE gazing-place others INDEED

ΟΥΝΑΛΛΟΤΙΕΚΡΑΖΟΝΗΝΓΑ
THEN other ANY CRIED WAS for

B Γ
ΡΗΕΚΚΛΗCΙΑCΥΝΚΕΧΥΜΕΝ
THE OUT-CALLED HAVING-*been*-confused

ΗΚΑΙΟΙΠΛΕΙΟΥCΟΥΚΗΔΕΙ
AND THE MORE-*ones* NOT HAD-PER-

CΑΝΤΙΝΟCΕΝΕΚΑCΥΝΕΛΗΛ
CEIVED OF-ANY on-account THEY-HAD-TOGETHER-

s o.
ΥΘΕΙCΑΝΕΚΔΕΤΟΥΟΧΛΟΥC
33 COME OUT YET OF-THE THRONG THEY-

ΥΝΕΒΙΒΑCΑΝΑΛΕΞΑΝΔΡΟΝ
have-TOGETHER-STEP ALEXANDER

ΠΡΟΒΑΛΟΝΤΩΝΑΥΤΟΝΤΩΝΙ
OF-BEFORE-CASTING him THE JU-

A *omits* YET s1* *has* Δ' As1* *add* ΟΥΝ THEN
ΟΥΔΑΙΩΝΟΔΕΑΛΕΞΑΝΔΡΟC
DA-ans THE YET ALEXANDER

s o. s² o. s² Ι s1* Λ
ΚΑΤΑCΕΙCΑCΤΗΝΧΕΙΡΑΗΘ
gestur*ing* THE HAND WILLED

s1* o. Θ A Ε o.
ΕΛΕΝΑΠΟΛΟΓΕΙCΘΑΙΤΩΔΗ
TO-BE-FROM-saying to-THE PUBLIC

ΜΩΕΠΙΓΝΟΝΤΕCΔΕΟΤΙΙΟΥ
34 ON-KNOWING YET that JUDA-

ΔΑΙΟCΕCΤΙΝΦΩΝΗΕΓΕΝΕΤ
an he-IS SOUND BECAME

As *omit* -IF
ΟΜΙΑΕΚΠΑΝΤΩΝΩCΕΙΕΠΙΩ
ONE OUT OF-ALL AS-IF ON HOURS

B ΩΝ
ΡΑCΔΥΟΚΡΑΖΟΝΤΕCΜΕΓΑΛ
TWO CRYING GREAT

ΗΗΑΡΤΕΜΙCΕΦΕCΙΩΝΜΕΓΑ
THE ARTEMIS OF-EPHESIANS GREAT

As *omit* GREAT THE ARTEMIS OF-EPHESIANS
ΛΗΗΑΡΤΕΜΙCΕΦΕCΙΩΝΚΑΤ
35 THE ARTEMIS OF-EPHESIANS DOWN-

s o. B THE THRONG THE WRITER
ΑCΤΕΙΛΑCΔΕΟΓΡΑΜΜΑΤΕΥ
PUTT*ing* YET THE WRITER

CΤΟΝΟΧΛΟΝΦΗCΙΝΑΝΔΡΕC
THE THRONG he-IS-AVERRING MEN

s1* ΑΔΕΛΦΟΙ brothers
ΕΦΕCΙΟΙΤΙCΓΑΡΕCΤΙΝΑΝ
EPHESIANS ANY for IS OF-

B+Ε s o.
ΘΡΩΠΩΝΟCΟΥΓΙΝΩCΚΕΙΤΗ
humans WHO NOT IS-KNOWING THE

ΝΕΦΕCΙΩΝΠΟΛΙΝΝΕΩΚΟΡΟ
OF-EPHESIANS city TEMPLE-JANITOR

s1* *adds* ΚΑΙ AND
ΝΟΥCΑΝΤΗCΜΕΓΑΛΗCΑΡΤΕ
BEING OF-THE GREAT ARTEMIS

ΜΙΔΟCΚΑΙΤΟΥΔΙΟΠΕΤΟΥC
AND OF-THE ZEUS-FALL

B¹ o. A these BEING
ΑΝΑΝΤΙΡΡΗΤΩΝΟΥΝΟΝΤΩΝ
36 OF-UN-INSTEAD-declared THEN BEING

s1* *omits* these
ΤΟΥΤΩΝΔΕΟΝΕCΤΙΝΥΜΑCΚ
these BINDING it-IS YOU*p* HAV-

s o.
ΑΤΕCΤΑΛΜΕΝΟΥCΥΠΑΡΧΕΙ
ING-*been*-DOWN-PUT TO-BE-belonging

ABs1* *omit* ANY
ΝΚΑΙΜΗΔΕΝΠΡΟΠΕΤΕCΤΙΠ
AND NO-YET-ONE BEFORE-FALLing ANY TO-

s o.
ΡΑCCΕΙΝΗΓΑΓΕΤΕΓΑΡΤΟΥ
37 BE-PRACTISING YE-LED for THE

CΑΝΔΡΑCΤΟΥΤΟΥCΟΥΤΕΙΕ
MEN these NOT-BESIDES SA-

ΡΟCΥΛΟΥCΟΥΤΕΒΛΑCΦΗΜΟ
CRED-ATTACHers NOT-BESIDES HARM-AVERRING-*ones*

38 After showing them that the men they had led to the theater were not guilty of any overt act against the temple or goddess he reminds them that there are legal means of redress for any wrong which they may have committed.

39 We have purposely retained the uniform rendering *ecclesia* here, for it gives us a true idea of its meaning in ordinary Greek. It was a town council before which any matter such as this might be brought for settlement. A select portion of the population convened for public business was so called.

40 The Romans would not tolerate any disorderly assemblage, and would soon recall any liberties and privileges accorded to a city if disorders were not promptly suppressed.

Thus God overrules to deliver Paul from "so great a death" even though the spiritual powers of evil, the avaricious mob, and the Jews were all combined against him. As in Corinth, He uses the power of Rome to protect him from false brethren and fanatical idolaters led on by his unseen spirit enemies.

1 During Paul's stay in Ephesus he penned the two epistles to the Corinthians. In these we find a full account of much which is outside the scope of Acts. They trace the gradual change which is coming over his teaching, for his ministry went "from glory to glory" (2Co.3[18]). As associated with the proclamation of the kingdom, his ministry seems to fail, as did that of the twelve. This is what is recorded in Acts. But as associated with the secret which was not made publicly known until after his final appeal to the Jews in Rome, his ministry ascended to the heights of Ephesian truth by gradual degrees.

2 While in Corinth he wrote the epistle to the Galatians and that to the Romans. Thus, within a few months he writes all the Preparatory Epistles, in the central crisis of his ministry, after his determination to give the flesh no further place.

6 Luke seems to have rejoined the apostle at this point, as he now uses the pronoun *we*.

Demetrius and the artisans with
him have a charge against anyone,
court sessions are being held, and
there are proconsuls: let them be
39 indicting one another. Now if you
are seeking for anything about
other things, it will be explained in
40 a legal ecclesia. For we are also in
danger of being indicted concerning today's commotion, there existing not a single cause concerning
which we shall be able to render an
account concerning this riot."
41 And, saying these things, he dismisses the ecclesia.

20 Now, after the tumult ceased,
Paul, sending after the disciples
and consoling and saluting them,
came away to go into Macedonia.
2 Now, passing through those parts
and entreating them with many
3 a word, he came into Greece. And
three months being spent, as there
came to be a plot against him by
the Jews, being about to set out for
Syria, he came to be of the opinion
that he would return through Mace-
4 donia. Now Sopater Pyrrhus, a
Berean, and Aristarchus and Secundus, Thessalonians, and Gaius of
Derbe, and Timothy and Tychicus
and Trophimus of Asia arranged to
meet him in the [province of] Asia.
5 Now these, coming before us, re-
6 mained in Troas. Yet *we* sail
away from Philippi after the days
of unleavened bread, and came to
them in Troas in five days, where
we tarry seven days.

7 Now on one of the sabbaths, at
our being assembled to break bread,
Paul argued with them, being

ΥΝΤΑϹΤΗΝΘΕΟΝΗΜΩΝΕΙΜΕ
38 THE goddess OF-US IF INDEED
A *had* Ι (*partly erased*)
ΝΟΥΝΔΗΜΗΤΡΙΟϹΚΑΙΟΙϹΥ
THEN DEMETRIUS AND THE TOGETH-
B+Ε B *o.*
ΝΑΥΤΩΤΕΧΝΙΤΑΙΕΧΟΥϹΙΝ
ER to-him ARTisans ARE-HAVING
ΠΡΟϹΤΙΝΑΛΟΓΟΝΑΓΟΡΑΙΟ
TOWARD ANY saying BUYS
ΙΑΓΟΝΤΑΙΚΑΙΑΝΘΥΠΑΤΟΙ
ARE-*be*ING-LED AND proconsuls
ΕΙϹΙΝΕΓΚΑΛΕΙΤΩϹΑΝΑΛΛ
ARE LET-THEM-BE-indictING to-one-
B+Δ *o.*
ΗΛΟΙϹΕΙΔΕΤΙΠΕΡΙΕΤΕΡΩ
39 another IF YET ANY ABOUT DIFFERENT
B *o.* *s* ΔΙ
ΝΕΠΙΖΗΤΕΙΤΕΕΝΤΗΕΝΝΟΜ
YE-ARE-ON-SEEKING IN THE IN-LAWed
ΩΕΚΚΛΗϹΙΑΕΠΙΛΥΘΗϹΕΤΑ
OUT-CALLED it-WILL-BE-BEING-ON-LOOSED
ΙΚΑΙΓΑΡΚΙΝΔΥΝΕΥΟΜΕΝΕ
40 AND for WE-ARE-DANGERING TO-
s o.
ΓΚΑΛΕΙϹΘΑΙϹΤΑϹΕΩϹΠΕΡ
BE-*be*ING-indictED OF-STANDing ABOUT
ΙΤΗϹϹΗΜΕΡΟΝΜΗΔΕΝΟϹΑΙ
THE todAY OF-NO-YET-ONE cause
ΤΙΟΥΥΠΑΡΧΟΝΤΟϹΠΕΡΙΟΥ
belongING ABOUT WHICH
ΟΥΔΥΝΗϹΟΜΕΘΑΑΠΟΔΟΥΝΑ
NOT WE-SHALL-BE-ABLE TO-FROM-GIVE
ΙΛΟΓΟΝΠΕΡΙΤΗϹϹΥϹΤΡΟΦ
saying ABOUT THE TOGETHER-TURN
ΗϹΤΑΥΤΗϹΚΑΙΤΑΥΤΑΕΙΠΩ
41 this AND these sayING
s o.
ΝΑΠΕΛΥϹΕΝΤΗΝΕΚΚΛΗϹΙΑ
he-FROM-LOOSES THE OUT-CALLED
ΝΜΕΤΑΔΕΤΟΠΑΥϹΑϹΘΑΙΤΟ
20 after YET THE TO-*be*-CEASED THE
A *being*-TOWARD-CALLED ΠΡΟϹΚΑΛΕϹΑΜΕΝΟϹ
ΝΘΟΡΥΒΟΝΜΕΤΑΠΕΜΨΑΜΕΝ
TUMULT after-SEND*ing*
ΟϹΟΠΑΥΛΟϹΤΟΥϹΜΑΘΗΤΑϹ
THE PAUL THE LEARNers
AB *omit* AND
ΚΑΙΠΑΡΑΚΑΛΕϹΑϹΚΑΙΑϹΠ
AND BESIDE-CALL*ing* AND greet*ing*
ΑϹΑΜΕΝΟϹΕΞΗΛΘΕΝΠΟΡΕΥ
he-OUT-CAME TO-BE-GOING
B*s omit* THE B Ε *o.*
ΕϹΘΑΙΕΙϹΤΗΝΜΑΚΕΔΟΝΙ
INTO THE MACEDONIA
ΑΝΔΙΕΛΘΩΝΔΕΤΑΜΕΡΗΕΚΕ
2 THRU-COMING YET THE PARTS those
ΙΝΑΚΑΙΠΑΡΑΚΑΛΕϹΑϹΑΥΤ
AND BESIDE-CALL*ing* them

ΟΥϹΛΟΓΩΠΟΛΛΩΗΛΘΕΝΕΙϹ
to-saying MANY he-CAME INTO
ΤΗΝΕΛΛΑΔΑΠΟΙΗϹΑϹΤΕΜΗ
3 THE GREECE Do*ing* BESIDES MONTHS
ΝΑϹΤΡΕΙϹΓΕΝΟΜΕΝΗϹΕΠΙ
THREE OF-BECOMING ON-
ΒΟΥΛΗϹΑΥΤΩΥΠΟΤΩΝΙΟΥΔ
COUNSEL to-him by THE JUDA-ans
ΑΙΩΝΜΕΛΛΟΝΤΙΑΝΑΓΕϹΘΑ
to-beING-ABOUT TO-BE-*be*ING-UP-LED
ΙΕΙϹΤΗΝϹΥΡΙΑΝΕΓΕΝΕΤΟ
INTO THE SYRIA he-BECAME
s o.
ΓΝΩΜΗϹΤΟΥΥΠΟϹΤΡΕΦΕΙΝ
OF-opinion THE TO-BE-reTURNING
B*s* Ε *o.*
ΔΙΑΜΑΚΕΔΟΝΙΑϹϹΥΝΕΙΠ
4 THRU MACEDONIA TOGETHER-said
B*s omit* UNTIL THE ASIA
ΕΤΟΔΕΑΥΤΩΑΧΡΙΤΗϹΑϹΙΑ
YET to-him UNTIL THE ASIA
ϹϹΩΠΑΤΡΟϹΠΥΡΡΟΥΒΕΡΟΙ
Sopater (SAVE-FATHER) OF-PYRRHUS BEREan
s Ε *o.* *s*[1*] *omits the* Ε B+Ε *s* ΔΙ *for* Ε
ΑΙΟϹΘΕϹϹΑΛΟΝΙΚΕΩΝΔΕΑ
OF-THESSALONICans YET best-
ΡΙϹΤΑΡΧΟϹΚΑΙϹΕΚΟΥΝΔΟ
chief (Aristarchus) AND SECUNDUS
B*s omit* THE
ϹΚΑΙΓΑΙΟϹΟΔΕΡΒΑΙΟϹΚΑ
AND GAIUS THE DERBEan AND
ΙΤΙΜΟΘΕΟϹΑϹΙΑΝΟΙΔΕΤΥ
Timothy ASIANS YET HAPPEN
ΧΙΚΟϹΚΑΙΤΡΟΦΙΜΟϹΟΥΤΟ
5 (Tychicus) AND NURTURE (Trophimus) these
B[1]+Ϲ *s had inserted* Ι
ΙΔΕΠΡΟΕΛΘΟΝΤΕϹΕΜΕΝΟΝ
YET BEFORE-COMING REMAINED
s+Ε
ΗΜΑϹΕΝΤΡΩΑΔΙΗΜΕΙϹΔΕΕ
6 US IN TROAS WE YET OUT-
ΞΕΠΛΕΥϹΑΜΕΝΜΕΤΑΤΑϹΗΜ
FLOAT after THE DAYS
ΕΡΑϹΤΩΝΑΖΥΜΩΝΑΠΟΦΙΛΙ
OF-THE UN-FERMENTED FROM Philippi
ΠΠΩΝΚΑΙΗΛΘΟΜΕΝΠΡΟϹΑΥ
AND CAME TOWARD them
s FROM ΑΠΟ
ΤΟΥϹΕΙϹΤΗΝΤΡΩΑΔΑΑΧΡΙ
INTO THE TROAS UNTIL
B *o. o.* B+Ε
ΗΜΕΡΩΝΠΕΝΤΕΟΠΟΥΔΙΕΤΡ
DAYS FIVE THE-?-where WE-tarry
ΙΨΑΜΕΝΗΜΕΡΑϹΕΠΤΑΕΝΔΕ
7 DAYS SEVEN IN YET
ΤΗΜΙΑΤΩΝϹΑΒΒΑΤΩΝϹΥΝΗ
THE ONE OF-THE SABBATHS OF-HAVING-
ΓΜΕΝΩΝΗΜΩΝΚΛΑϹΑΙΑΡΤΟ
been-TOGETHER-LED US TO-BREAK BREAD

7 At Paul's first visit to Troas, the vision of the man of Macedonia caused him to pass through without delay. The door was shut (16^{8,9}). At his second visit a door was opened, in the Lord, but as he had no rest in his spirit because of the absence of Titus, he again left for Macedonia (2Co.2$^{12-13}$). Nevertheless a considerable number seem to have believed. Conscious that he would probably never see them again, Paul lingers and prolongs his farewell exhortation.

9 There is a contrast as well as a similarity between the miracles wrought by Peter and Paul. Peter raised Dorcas to life as Paul raised Eutychus. Much stress is laid on the good works and almsdeeds that she did. Nothing of the kind is recorded of Eutychus. Indeed, he was not sufficiently watchful to keep awake when the apostle was preaching. Are not these types of the resurrection of Israel and of the ecclesia which is Christ's body? Those in the former resurrection (Un.20$^{4-5}$) have worked as well as believed, and their resurrection is, in measure, *deserved.* But the saints of the present economy of grace are like Eutychus. Paul's preaching fails to keep them awake. They are drowsy and undeserving. Nevertheless, such is the superabundance of *grace,* that, in the secret resurrection (1Co. 15^{51}) revealed about this time by the apostle Paul, merit has no place, for we shall live together with Him whether we are watchful or drowsy (1Thes.5^{10}).

13 We may see something of the tense solicitude of the apostle's heart in his actions. For the sake of a few more hours at Troas he walked twenty miles after having preached most of the night. He would not trust himself in Ephesus, lest he should linger and defeat his purpose to be in Jerusalem at Pentecost. Yet he could not sail past without at least a parting word to the elders of the ecclesia he had come to love so well. It becomes more and more evident that the new departure in his ministry included the cessation of his own physical presence with the ecclesias. It was to be communicated in true spiritual style by means of epistles.

about to be off on the morrow. And
he prolonged the word unto mid-
8 night. Now there were a consider-
able number of torches in the upper
chamber where we were assembled.
9 Now a certain young man named
Eutychus, being seated on the win-
dow, sinking into a deep sleep while
Paul is arguing still more, being
sunk from sleep, falls down from
the third story, and was picked up
10 dead. Now Paul, descending, falls
on him, and, embracing him, said,
"Make no tumult, for his soul is in
him."
11 Now, ascending and breaking
bread and taking a taste, besides
conversing a considerable time until
12 daybreak, so he came away. And
they led the boy alive, and were
immeasurably consoled.
13 Now *we,* coming before to the
ship, set out for Assos, thence be-
ing about to take up Paul, for thus
it was prescribed, he being about to
14 go on foot. Now, as he came up
with us in Assos, taking him up, we
15 came to Mitylene. And, sailing from
thence, the ensuing [day] we arrive
abreast of Chios, yet on another we
put in at Samos, yet the next we
16 came into Miletus, for Paul had de-
cided to sail past Ephesus, so that
he should not be coming to linger
in the [province of] Asia, for he
hurried, if it may be possible for
him to be in Jerusalem the day of
Pentecost. 1 Cor 16:8
17 Now from Miletus, sending to
Ephesus, he calls for the elders of

Tit 1:5-6
1 Tim 3:2

ΝΟΠΑΥΛΟϹΔΙΕΛΕΓΕΤΟΑΥΤ
THE PAUL THRU-said to-them

ΟΙϹΜΕΛΛΩΝΕΞΙΕΝΑΙΤΗΕΠ
beING-ABOUT TO-OUT-BE to-THE ON-

s o.
ΑΥΡΙΟΝΠΑΡΕΤΕΙΝΕΝΤΕΤΟ
MORROW BESIDE-STRETCHED BESIDES THE

ΝΛΟΓΟΝΜΕΧΡΙΜΕϹΟΝΥΚΤΙ
saying UNTO MID-NIGHT

ΟΥΗϹΑΝΔΕΛΑΜΠΑΔΕϹΙΚΑΝ
8 WERE YET SHINERS enough

ΑΙΕΝΤΩΥΠΕΡΩΩΟΥΗΜΕΝϹΥ
IN THE OVER-apartment where WE-WERE HAVING-

ΝΗΓΜΕΝΟΙΚΑΘΕΖΟΜΕΝΟϹΔ
9 been-TOGETHER-LED being-seated YET

ΕΤΙϹΝΕΑΝΙΑϹΟΝΟΜΑΤΙΕΥ
ANY YOUNG (masc.) to-NAME Eutychus

ΤΥΧΟϹΕΠΙΤΗϹΘΥΡΙΔΟϹΚΑ
(WELL-HAPPEN) ON THE window being-

ΤΑΦΕΡΟΜΕΝΟϹΥΠΝΩΒΑΘΕΙ
DOWN-CARRIED to-SLEEP DEEP

ΔΙΑΛΕΓΟΜΕΝΟΥΤΟΥΠΑΥΛΟ
OF-THRU-saying THE PAUL

s o.
ΥΕΠΙΠΛΕΙΟΝΚΑΤΕΝΕΧΘΕΙ
ON MORE BEING-DOWN-CARRIED

ϹΑΠΟΤΟΥΥΠΝΟΥΕΠΕϹΕΝΑΠ
FROM THE SLEEP he-FALLS FROM

ΟΤΟΥΤΡΙϹΤΕΓΟΥΚΑΤΩΚΑΙ
THE THREE-EXCLUDER DOWN-below AND

ΗΡΘΗΝΕΚΡΟϹΚΑΤΑΒΑϹΔΕΟ
10 WAS-LIFTED DEAD DOWN-STEPPing YET THE

ΠΑΥΛΟϹΕΠΕΠΕϹΕΝΑΥΤΩΚΑ
PAUL ON-FALLS to-him AND

B² Μ
ΙϹΥΝΠΕΡΙΛΑΒΩΝΕΙΠΕΝΜΗ
embracing said NO

B¹ ΑΙ
ΘΟΡΥΒΕΙϹΘΕΗΓΑΡΨΥΧΗΑΥ
BE-TUMULTING THE for soul OF-

ΤΟΥΕΝΑΥΤΩΕϹΤΙΝΑΝΑΒΑϹ
11 him IN him IS UP-STEPPing

B omits AND s² cancelled THE
ΔΕΚΑΙΚΛΑϹΑϹΤΟΝΑΡΤΟΝΚ
YET AND BREAKing THE BREAD AND

ΑΙΓΕΥϹΑΜΕΝΟϹΕΦΙΚΑΝΟΝ
TASTing ON enough

AB+Ε AsB¹ o. s¹* Τ
ΤΕΟΜΙΛΗϹΑϹΑΧΡΙϹΑΥΓΗϹ
BESIDES conversing UNTIL RADIANCE

ΟΥΤΩϹΕΞΗΛΘΕΝΗΓΑΓΟΝΔΕ
12 thus he-OUT-CAME THEY-LED YET

ΤΟΝΠΑΙΔΑΖΩΝΤΑΚΑΙΠΑΡΕ
THE boy LIVING AND WERE-BESIDE-

ΚΛΗΘΗϹΑΝΟΥΜΕΤΡΙΩϹΗΜΕ
13 CALLED NOT MEASURably WE

A+C
ΙϹΔΕΠΡΟΕΛΘΟΝΤΕϹΕΠΙΤΟ
YET BEFORE-COMING ON THE

ΠΛΟΙΟΝΑΝΗΧΘΗΜΕΝΕΠΙΤΗ
FLOATer WERE-UP-LED ON THE

ΝΑϹϹΟΝΕΚΕΙΘΕΝΜΕΛΛΟΝΤ
ASSOS thence beING-ABOUT

s o.
ΕϹΑΝΑΛΑΜΒΑΝΕΙΝΤΟΝΠΑΥ
TO-BE-UP-GETTING THE PAUL

ΛΟΝΟΥΤΩϹΓΑΡΔΙΑΤΕΤΑΓΜ
thus for HAVING-been-prescribed

B¹ Ν A for Ε has ΑΙ
ΕΝΟϹΗΝΜΕΛΛΩΝΑΥΤΟϹΠΕΖ
WAS beING-ABOUT he TO-BE-

s¹* Ο
ΕΥΕΙΝΩϹΔΕϹΥΝΕΒΑΛΛΕΝΗ
14 FOOTING AS YET he-TOGETHER-CAST to-

s¹* ΕΠΙ ON
ΜΙΝΕΙϹΤΗΝΑϹϹΟΝΑΝΑΛΑΒ
US INTO THE ASSOS UP-GETTING

ΟΝΤΕϹΑΥΤΟΝΗΛΘΟΜΕΝΕΙϹ
him WE-CAME INTO

A Ι
ΜΙΤΥΛΗΝΗΝΚΑΚΕΙΘΕΝΑΠΟ
15 MITYLENE AND-thence FROM-

ΠΛΕΥϹΑΝΤΕϹΤΗΕΠΙΟΥϹΗΚ
FLOATing to-THE ON-BEING WE-

ΑΤΗΝΤΗϹΑΜΕΝΑΝΤΙΚΡΥϹΧ
attain INSTEAD-SKULL OF-

B ϹΠ for Τ=EVENING-STAR, twilight
ΙΟΥΤΗΔΕΕΤΕΡΑΠΑΡΕΒΑΛΟ
CHIOS to-THE YET DIFFERENT WE-BESIDE-CAST

ΜΕΝΕΙϹϹΑΜΟΝΤΗΔΕΕΧΟΜΕ
INTO SAMOS to-THE YET HAVING

B+Ε
ΝΗΗΛΘΟΜΕΝΕΙϹΜΙΛΗΤΟΝΚ
16 WE-CAME INTO MILETUS HAD-

B¹ o. o.
ΕΚΡΙΚΕΙΓΑΡΟΠΑΥΛΟϹΠΑΡ
JUDGED for THE PAUL TO-BESIDE-

ΑΠΛΕΥϹΑΙΤΗΝΕΦΕϹΟΝΟΠΩ
FLOAT THE EPHESUS WHICH-how

ϹΜΗΓΕΝΗΤΑΙΑΥΤΩΧΡΟΝΟΤ
NO MAY-BE-BECOMING to-him TO-TIME-WEAR

ΡΙΒΗϹΑΙΕΝΤΗΑϹΙΑΕϹΠΕΥ
IN THE ASIA he-was-DILIGENT

ΔΕΝΓΑΡΕΙΔΥΝΑΤΟΝΕΙΗΑΥ
for IF ABLE MAY-it-BE to-

ΤΩΤΗΝΗΜΕΡΑΝΤΗϹΠΕΝΤΗΚ
him THE DAY OF-THE FIVE-tieth

ΟϹΤΗϹΓΕΝΕϹΘΑΙΕΙϹΙΕΡΟ
TO-BE-BECOMING INTO JERUSALEM

B o. Ο Υ+Α B+Ε
ΥϹΑΛΗΜΑΠΟΔΕΤΗϹΜΙΛΗΤΟ
17 FROM YET THE MILETUS

ΥΠΕΜΨΑϹΕΙϹΕΦΕϹΟΝΜΕΤΕ
SENDing INTO EPHESUS he-WITH-

ΚΑΛΕϹΑΤΟΤΟΥϹΠΡΕϹΒΥΤΕ
CALLS THE SENIORS

It must be remembered that Paul's ministry was continually changing. As the apostasy of the Jews progressed, the evangel of the kingdom became less pronounced and he was entrusted with a secret, which, depending on Israel's failure, could not be made known publicly until Israel was set aside. Hence there is a great gulf between this address and the Ephesian epistle, which he wrote to them from Rome some years later. His career at this time was still imperfect. Writing to the Corinthians a short time before, he says that the saints are still in the period of minority and that maturity, or perfection, had not yet been attained (1Co.13[9-12]).

21 Repentance had its place in Paul's preaching while he was proclaiming the kingdom. It was associated with pardon. Henceforth he no longer preaches these, but justification and conciliation by faith alone, as is set forth in his epistles to the Romans, Corinthians, and Galatians, which were written not long before this last meeting with the Ephesian elders. The call to repentance is most frequently made to the covenant people, and usually for the purpose of averting impending judgment.

22 Paul had a profound conviction that it was God's will that he should go to Jerusalem and then to Rome. The further intimation of the spirit that bonds and afflictions awaited him did not make him flinch. The distinct character of his ministry is seen by comparing him with Peter, who *left* Jerusalem after he had been delivered from bonds. Paul *goes* to Jerusalem well aware that his physical frame would be put under restraint. This corresponds closely with the change which his ministry was undergoing. The kingdom and physical blessings were fast receding and spiritual gratuities were taking their place. Henceforth Paul's physical environment is expressive of the truth which he ministers.

27 The *counsel* of God concerning the kingdom, as revealed in the Hebrew Scriptures, must not be confused with the still secret *purpose* of God, which the apostle did not make known to the Ephesians until after his arrival at Rome. See Ephesians 1[9],3[1-9], and Colossians 1[25,27].

18 the ecclesia. Now, as they came to
him, he said to them, "*You* are
versed [in the facts], from the
first day on which I stepped into
the [province of] Asia, how I came
19 to be with you all the time, slaving
for the Lord with all humility and
tears, and the trials which befell
20 me by the plots of the Jews, how I
do not shrink from informing you
of anything which is expedient, and
teaching you publicly and at your
21 homes, certifying to Jews as well
as to Greeks repentance toward God
and faith toward our Lord Jesus
Christ.

22 And now, *lo! I,* having been
bound in spirit, am going to Jerusalem, not being aware what I will
23 meet with in it, more than that the
holy spirit, city by city, certifies to
me, saying that bonds and afflictions
24 are remaining for me. But I am
taking account of nothing, nor am
I making my soul precious to myself, till I should be perfecting my
career and the dispensation which I
obtained from the Lord Jesus, to
certify the evangel of the grace of
God.

25 And now, *lo! I* am aware that
you all, among whom I came proclaiming the kingdom, shall see my
26 face no more. Wherefore I take
you to witness in this very day that
I am clear from the blood of all,
27 for I do not shrink from informing
you of the entire counsel of God.

28 Take heed to yourselves and to
the entire flocklet among which the
holy spirit appointed you supervi-

ΡΟΥϹΤΗϹΕΚΚΛΗϹΙΑϹΩϹΔΕ
18 OF-THE OUT-CALLED AS YET

ΠΑΡΕΓΕΝΟΝΤΟΠΡΟϹΑΥΤΟΝ
THEY-BESIDE-BECAME TOWARD him
ΟΜΟΥΟΝΤΩΝΑΥΤΩΝ LIKE BEING OF-them *adds* A

ΕΙΠΕΝΑΥΤΟΙϹΥΜΕΙϹΕΠΙϹ
he-said to-them YE ARE-adept-
As ΑΙ

ΤΑϹΘΕΑΠΟΠΡΩΤΗϹΗΜΕΡΑϹ
ING FROM BEFORE-most DAY

ΑΦΗϹΕΠΕΒΗΝΕΙϹΤΗΝΑϹΙΑ
FROM WHICH I-ON-STEPPED INTO THE ASIA

ΝΠΩϹΜΕΘΥΜΩΝΤΟΝΠΑΝΤΑΧ
how WITH YOU*p* THE EVERY TIME

ΡΟΝΟΝΕΓΕΝΟΜΗΝΔΟΥΛΕΥΩ
19 I-BECAME SLAVING

ΝΤΩΚΥΡΙΩΜΕΤΑΠΑϹΗϹΤΑΠ
to-THE Master WITH EVERY humility
s o.

ΕΙΝΟΦΡΟϹΥΝΗϹΚΑΙΔΑΚΡΥ
AND TEARS
s o.

ΩΝΚΑΙΠΕΙΡΑϹΜΩΝΤΩΝϹΥΜ
AND trials OF-THE befall-

ΒΑΝΤΩΝΜΟΙΕΝΤΑΙϹΕΠΙΒΟ
ING to-ME IN THE ON-COUNSELS

ΥΛΑΙϹΤΩΝΙΟΥΔΑΙΩΝΩϹΟΥ
20 OF-THE JUDA-ans AS NOT-
s o.

ΔΕΝΥΠΕϹΤΕΙΛΑΜΗΝΤΩΝϹΥ
YET-ONE I-UNDER-PUT OF-THE BEING-
s o.

ΜΦΕΡΟΝΤΩΝΤΟΥΜΗΑΝΑΓΓΕ
expedient OF-THE NO TO-UP-MESSAGE

ΙΛΑΙΥΜΙΝΚΑΙΔΙΔΑΞΑΙΥΜ
to-YOU*p* AND TO-TEACH YOU*p*

ΑϹΔΗΜΟϹΙΑΚΑΙΚΑΤΟΙΚΟΥ
PUBLICly AND according-to HOMES

ϹΔΙΑΜΑΡΤΥΡΟΜΕΝΟϹΙΟΥΔ
21 THRU-witnessING to-JUDA-
s o.

ΑΙΟΙϹΤΕΚΑΙΕΛΛΗϹΙΝΤΗΝ
ans BESIDES AND to-GREEKS THE
THE *omitted by* Bs

ΕΙϹΤΟΝΘΕΟΝΜΕΤΑΝΟΙΑΝΚ
INTO THE God after-MIND AND

ΑΙΠΙϹΤΙΝΕΙϹΤΟΝΚΥΡΙΟΝ
BELIEF INTO THE Master
B *omits* ANOINTED

ΗΜΩΝΙΗϹΟΥΝΧΡΙϹΤΟΝΚΑΙ
22 OF-US JESUS ANOINTED AND

ΝΥΝΙΔΟΥΔΕΔΕΜΕΝΟϹΕΓΩΤ
NOW BE-PERCEIVING HAVING-*been*-BOUND I to-
s Є *o.*

ΩΠΝΕΥΜΑΤΙΠΟΡΕΥΟΜΑΙΕΙ
THE spirit AM-GOING INTO

ϹΙΕΡΟΥϹΑΛΗΜΤΑΕΝΑΥΤΗϹ
JERUSALEM THE IN her TO-
A Α As² *o.*

ΥΝΑΝΤΗϹΟΝΤΑΕΜΟΙΜΗΕΙΔ
GETHER-meetING to-ME NO HAVING-

ΩϹΠΛΗΝΟΤΙΤΟΠΝΕΥΜΑΤΟΑ
23 PERCEIVED MOREly that THE spirit THE HOLY
Bs¹* Α

ΓΙΟΝΚΑΤΑΠΟΛΙΝΔΙΕΜΑΡΤ
according-to city THRU-witnesses
Bs¹* ΕΤΑΙ

ΥΡΑΤΟΜΟΙΛΕΓΟΝΟΤΙΔΕϹΜ
to-ME sayING that BONDS
Β+Є *s o.*

ΑΚΑΙΘΛΙΨΕΙϹΜΕΜΕΝΟΥϹΙΝ
AND CONSTRICTIONS ME ARE-REMAINING
Bs¹* OF-saying Υ *omit* HAVING

ΑΛΛΟΥΔΕΝΟϹΛΟΓΟΝΕΧΩΟΥ
24 but OF-NOT-YET-ONE saying I-AM-HAVING NOT-
NOT-YET

ΔΕΠΟΙΟΥΜΑΙΤΗΝΨΥΧΗΝΤΙ
YET I-AM-making THE soul VALU-
ABs¹* *o.*=As *s o.*

ΜΙΑΝΕΜΑΥΤΩΩϹΤΕΛΕΙΩϹ
able to-MYself TILL I-SHOULD-BE-maturING
A ΑΙ

ΩΤΟΝΔΡΟΜΟΝΜΟΥΚΑΙΤΗΝΔ
THE RUNNING OF-ME AND THE THRU-

ΙΑΚΟΝΙΑΝΗΝΕΛΑΒΟΝΠΑΡΑ
SERvice WHICH I-GOT BESIDE

ΤΟΥΚΥΡΙΟΥΙΗϹΟΥΔΙΑΜΑΡ
OF-THE Master JESUS TO-THRU-witness

ΤΥΡΑϹΘΑΙΤΟΕΥΑΓΓΕΛΙΟΝ
THE WELL-MESSAGE

ΤΗϹΧΑΡΙΤΟϹΤΟΥΘΕΟΥΚΑΙ
25 OF-THE grace OF-THE God AND

ΝΥΝΙΔΟΥΕΓΩΟΙΔΑΟΤΙΟΥΚ
NOW BE-PERCEIVING I HAVE-PERCEIVED that NOT-
-STILL *omitted by s* A ΑΙ

ΕΤΙΟΨΕϹΘΕΤΟΠΡΟϹΩΠΟΝΜ
STILL YE'LL-BE-VIEWING THE face OF-

ΟΥΥΜΕΙϹΠΑΝΤΕϹΕΝΟΙϹΔΙ
ME YE ALL IN WHOM I-THRU-

ΗΛΘΟΝΚΗΡΥϹϹΩΝΤΗΝΒΑϹΙ
CAME PROCLAIMING THE KINGdom

ΛΕΙΑΝΔΙΟΤΙΜΑΡΤΥΡΟΜΑΙ
26 THRU-that I-AM-witnessING

ΥΜΙΝΕΝΤΗϹΗΜΕΡΟΝΗΜΕΡΑ
to-YOU*p* IN THE today DAY
A ΕΓΩΙ

ΟΤΙΚΑΘΑΡΟϹΕΙΜΙΑΠΟΤΟΥ
that clean I-AM FROM THE

ΑΙΜΑΤΟϹΠΑΝΤΩΝΟΥΓΑΡΥΠ
27 BLOOD OF-ALL NOT for I-UNDER-
s o.

ΕϹΤΕΙΛΑΜΗΝΤΟΥΜΗΑΝΑΓΓ
PUT OF-THE NO TO-UP-MESSAGE
s o. Bs¹* *put* to-YOU*p* *after* God

ΕΙΛΑΙΥΜΙΝΠΑϹΑΝΤΗΝΒΟΥ
to-YOU*p* EVERY THE COUNSEL

ΛΗΝΤΟΥΘΕΟΥΠΡΟϹΕΧΕΤΕΕ
28 OF-THE God YE-BE-heedING to-

ΑΥΤΟΙϹΚΑΙΠΑΝΤΙΤΩΠΟΙΜ
selves AND to-EVERY THE flocklet

ΝΙΩΕΝΩΥΜΑϹΤΟΠΝΕΥΜΑΤΟ
IN WHICH YOU*p* THE spirit THE

28 The oversight in Ephesus seems to have been in the hands of a number of supervisors who cared for them as a shepherd tends his flock. Not one of the ecclesiastical arrangements of later days was present.

29 The apostle draws a dark picture of apostasy. Wolves from without were to come in. These are spoken of as "burdensome" and probably refers to those who came in to get rather than to give. But even worse was the apostasy within. In Corinth we see the readiness with which the disciples followed a leader even when the leader refused a following. In Ephesus began the destructive work of those who set themselves up as heads of parties or divisions. Had they acted like Paul with the Corinthians the schism would have been healed. But, as they courted a personal following, it has led to the multiplied divisions of today.

31 Paul's tears were occasioned by the fear that they would turn away from his gospel, as they subsequently did (2 Ti.1[15]).

32 "God and the word of His grace" means much more to us than it possibly could have meant to the Ephesian elders at Miletus.

The richest storehouse of His grace had not yet been opened. The epistle to the Ephesians had not yet been penned. Yet Paul doubtless referred to these later unfoldings and committed them to that further revelation which it was not yet lawful for him to utter (2Co.12[4]). God and the word of His grace are our only, yet sufficient, recourse in the present apostasy.

33 As Priscilla and Aquila were in Ephesus, it is probable that Paul worked with them for his living as he had done at Corinth. What a marvelous example of self-sacrifice he has left! Vast as was the spiritual wealth he brought to Ephesus, he did not even take the meager dole needed for his sustenance.

37 The occasion of their most poignant sorrow was the sign of their greatest benefit. They were about to exchange a subordinate place at Israel's board, for "every *spiritual* blessedness among the celestials" (Eph.1[3]). Paul's face may fade from view on *earth*, yet it was but a symptom of a higher and greater fellowship in *heaven*.

sors, to be shepherding the ecclesia
of God, which He procures through
29 His own blood. Now *I* am aware
that, after I am out of reach, burdensome
wolves will be entering
among you, not sparing the flocklet.
30 And from among yourselves men
will be arising, speaking perverse
things to pull away disciples after
21 themselves. Wherefore watch, remembering
that for three years,
night and day, I cease not admonish-
32 ing each one with tears. And now
I am committing you to God and to
the word of His grace, which is able
to edify and give the enjoyment of
an allotment among all who have
been hallowed.

33 I covet no one's silver or gold
34 or vesture. *You* know that these
hands subserve my needs and of
35 those who are with me. I intimate
all to you, that, toiling thus, you
must be supporting the infirm,
and be remembering the words
of the Lord Jesus, that *He* said, 'It
is happiness to give rather than to
36 get.'" And, saying these things,
kneeling together with them all, he
prays.

37 Now there came to be considerable
lamentation by all, and falling
on Paul's neck, they kissed him
38 fondly, being especially pained at
the word which he had declared that
they are about to behold his face no
more. Yet they sent him forward
into the ship.

21 Now as we came to set out, pulling
ourselves from them, running

ΑΓΙΟΝΕΘΕΤΟΕΠΙCΚΟΠΟΥC
HOLY PLACED ON-NOTERS
s Є o. s o.
ΠΟΙΜΑΙΝΕΙΝΤΗΝΕΚΚΛΗCΙ
TO-BE-SHEPHERDING THE OUT-CALLED
A ΚΥ=Master
ΑΝΤΟΥΘΕΟΥΗΝΠΕΡΙΕΠΟΙΗ
OF-THE God WHICH He-procures
CΑΤΟΔΙΑΤΟΥΑΙΜΑΤΟCΤΟΥ
THRU THE BLOOD OF-THE
B *adds* that ΟΤΙ ABs[1*] *omit* YET
ΙΔΙΟΥΕΓΩΔΕΟΙΔΑΟΤΙΕΙC
29 OWN I YET HAVE-PERCEIVED that WILL-BE-
B+Є
ΕΛΕΥCΟΝΤΑΙΜΕΤΑΤΗΝΑΦΙ
INTO-COMING after THE FROM-
s o.
ΞΙΝΜΟΥΛΥΚΟΙΒΑΡΕΙCΕΙC
REACH OF-ME WOLVES HEAVY INTO
s o.
ΥΜΑCΜΗΦΕΙΔΟΜΕΝΟΙΤΟΥΠ
YOU*p* NO SPARING OF-THE flock-
B *omits* SAME
ΟΙΜΝΙΟΥΚΑΙΕΞΥΜΩΝΑΥΤΩ
30 let AND OUT OF-YOU*p* SAME
ΝΑΝΑCΤΗCΟΝΤΑΙΑΝΔΡΕCΛ
WILL-BE-UP-STANDING MEN TALK-
ΛΑΟΥΝΤΕCΔΙΕCΤΡΑΜΜΕΝΑ
ING HAVING-*been*-THRU-TURNED
ΤΟΥΑΠΟCΠΑΝΤΟΥCΜΑΘΗΤΑ
OF-THE TO-BE-FROM-PULLING THE LEARNers
CΟΠΙCΩΕΑΥΤΩΝΔΙΟΓΡΗΓΟ
31 BEHIND selves THRU-WHICH BE-YE-
s o. s ΑΙ
ΡΕΙΤΕΜΝΗΜΟΝΕΥΟΝΤΕCΟΤ
watchING rememberING that
A+Ν
ΙΤΡΙΕΤΙΑΝΝΥΚΤΑΚΑΙΗΜΕ
THREE-YEAR NIGHT AND DAY
ΡΑΝΟΥΚΕΠΑΥCΑΜΗΝΜΕΤΑΔ
NOT I-CEASE WITH TEARS
ΑΚΡΥΩΝΝΟΥΘΕΤΩΝΕΝΑΕΚΑ
admonishING ONE EACH
CΤΟΝΚΑΙΤΑΝΥΝΠΑΡΑΤΙΘΕ
32 AND THE NOW I-AM-BESIDE-PLACING
A Єo. s Ι Ν B ΚΥΡΙΩ Master
ΜΑΙΥΜΑCΤΩΘΕΩΚΑΙΤΩΛΟΓ
YOU*p* to-THE God AND to-THE saying
ΩΤΗCΧΑΡΙΤΟCΑΥΤΟΥΤΩΔΥ
OF-THE grace OF-him THE *being*-
ΝΑΜΕΝΩΟΙΚΟΔΟΜΗCΑΙΚΑΙ
ABLE TO-HOME-BUILD AND
ΔΟΥΝΑΙΤΗΝΚΛΗΡΟΝΟΜΙΑΝ
TO-GIVE THE tenancy
ΑΥΤΟΥ OF him *added by* A
ΕΝΤΟΙCΗΓΙΑCΜΕΝΟΙCΠΑC
IN THE HAVING-*been*-HOLYIZED ALL
ΙΝΑΡΓΥΡΙΟΥΗΧΡΥCΙΟΥΗΙ
33 OF-SILVER OR OF-GOLD (*dim.*) OR OF-
As Θ= -PLACE- *for* -YET-
ΜΑΤΙCΜΟΥΟΥΔΕΝΟCΕΠΕΘΥ
GARMENTing NOT-YET-ONE I-ON-FEEL

A (Β+Є)ΟΙΔΑΤΕ -HAVE-PERCEIVED
ΜΗCΑΥΤΟΙΓΙΝΩCΚΕΤΕΟΤ
34 SAME YE-ARE-KNOWING that
As o.
ΙΤΑΙCΧΡΕΙΑΙCΜΟΥΚΑΙΤΟ
to-THE NEEDS OF-ME AND to-THE
Bs o.
ΙCΟΥCΙΝΜΕΤΕΜΟΥΥΠΗΡΕΤ
ones-BEING WITH ME subserve
s o.
ΗCΑΝΑΙΧΕΙΡΕCΑΥΤΑΙΠΑΝ
35 THE HANDS these ALL
ΤΑΥΠΕΔΕΙΞΑΥΜΙΝΟΤΙΟΥΤ
I-UNDER-SHOW to-YOU*p* that thus
A OF-THE *ones*-BEING-UN-FIRM TO-BE-supportING
ΩCΚΟΠΙΩΝΤΑCΔΕΙΑΝΤΙΛΑ
toilING it-IS-BINDING TO-BE-
A Є o.
ΜΒΑΝΕCΘΑΙΤΩΝΑCΘΕΝΟΥΝ
supportING OF-THE *ones*-beING-UN-FIRM
ΤΩΝΜΝΗΜΟΝΕΥΕΙΝΤΕΤΩΝΛ
TO-BE-rememberING BESIDES THE say-
In A *the* Υ *is erased in the abbreviation* ΙΥ
ΟΓΩΝΤΟΥΚΥΡΙΟΥΙΗCΟΥΟΤ
ings OF-THE Master JESUS that
ΙΑΥΤΟCΕΙΠΕΝΜΑΚΑΡΙΟΝΕ
He said HAPPY it-
CΤΙΝΜΑΛΛΟΝΔΙΔΟΝΑΙΗΛΑ
IS RATHER TO-BE-GIVING OR TO-BE-
s o.
ΜΒΑΝΕΙΝΚΑΙΤΑΥΤΑΕΙΠΩΝ
36 GETTING-UP AND these sayING
s o.
ΘΕΙCΤΑΓΟΝΑΤΑΑΥΤΟΥCΥΝ
PLACING THE KNEES OF-him TOGETHER
B[1] Є
ΠΑCΙΝΑΥΤΟΙCΠΡΟCΗΥΞΑΤ
to-ALL them he-prays
s Τ=BESIDES
ΟΙΚΑΝΟCΔΕΚΛΑΥΘΜΟCΕΓΕ
37 enough YET LAMENTing BECAME
ΝΕΤΟΠΑΝΤΩΝΚΑΙΕΠΙΠΕCΟ
OF-ALL AND ON-FALLING
ΝΤΕCΕΠΙΤΟΝΤΡΑΧΗΛΟΝΤΟ
ON THE NECK OF-THE
s*1 Ω *for* ΟΥ
ΥΠΑΥΛΟΥΚΑΤΕΦΙΛΟΥΝΑΥΤ
PAUL THEY-DOWN-FONDED him
ΟΝΟΔΥΝΩΜΕΝΟΙΜΑΛΙCΤΑΕ
38 *be*ING-PAINED RATHERest ON
ΠΙΤΩΛΟΓΩΩΕΙΡΗΚΕΙΟΤΙΟ
THE saying WHICH he-HAD-declared that NOT-
B o.
ΥΚΕΤΙΜΕΛΛΟΥCΙΝΤΟΠΡΟC
STILL THEY-ARE-being-ABOUT THE face
s o.
ΩΠΟΝΑΥΤΟΥΘΕΩΡΕΙΝΠΡΟΕ
OF-him TO-BE-beholding THEY-BE-
ΠΕΜΠΟΝΔΕΑΥΤΟΝΕΙCΤΟΠΛ
FORE-SENT YET him INTO THE FLOATer
s1* ЄΝ
ΟΙΟΝΩCΔΕΕΓΕΝΕΤΟΑΝΑΧΘ
AS YET BECAME TO-BE-UP-LED
21 ΤΑC A US TO-BE-UP-LED B Є
ΗΝΑΙΗΜΑCΑΠΟCΠΑCΘΕΝΤΑ
US BEING-FROM-PULLED

straight, we came to Coos, yet the
next [day] to Rhodes, and thence to
2 Patara. And finding a ship ferry-
ing to Phœnicia, stepping on board,
3 we set out. Now, Cyprus looming
up, and leaving it to the left, we
sailed to Syria, and came down to
Tyre, for there the ship was un-
loading the cargo.

4 Now, finding out the disciples,
we stay with them seven days, who
said to Paul, through the spirit, not
to be stepping aboard to Jerusalem.
5 Now, when the days came to fit us
out, coming away, we went, being
sent forward by all, together with
the wives and children, till outside
the city. And, kneeling on the
6 beach, praying, we pull away from
one another, and stepped into the
ship. Yet they return to their own.

7 Now *we*, quitting the ship, from
Tyre descended to Ptolemais, and,
greeting the brethren, we remain
one day with them.

8 Now, coming away on the mor-
row, we came to Cæsarea, and,
coming into the house of Philip the
evangelist, who is of the seven, we
9 remain with him. Now there were
four daughters of this man, virgins,
prophesying.

10 Now, at our staying on more
days, a certain prophet came down
11 from Judea, named Agabus. And,
coming to us and picking up Paul's
girdle, binding his own feet and

[2] The party made a quick journey. The various terms, "running straight," "looming up, and leaving," suggest that they sailed before the wind, which blows from the northwest at that time of the year.

[4] We cannot take this statement "who said to Paul, through the spirit, not to be stepping aboard to Jerusalem" as a prohibition by the spirit of God, for Paul was acting in closest accord with the directions of the spirit. Rather, they knew, through the spirit, what was awaiting Paul in Jerusalem, and they, like all the disciples, were anxious to spare him the trials and sufferings which would surely be his lot if he persisted in his purpose to go on to Jerusalem. But Paul was emulating the spirit and conduct of his Master, Who set His face as a flint to go to Jerusalem, when He was well aware of all the shame and suffering which should befall Him in the city. Instead of blaming Paul for his persistence we may rather marvel at the steadfastness of his purpose and unflinching courage, not only in view of the trials ahead, but the importunities of his fond friends, who were compelled to recognize that his steadfast purpose grew out of clearer discernment of the Master's will, and so acquiesced (14).

[6] What demonstrations of affection were witnessed wherever the apostle paused to say farewell! Following the party with the wives and children as far as the beach, after prayer they "pull away" from one another. Surely Paul had won many hearts who could not but dread the dangers which were ahead of him!

[8] More than twenty years have passed since Philip, the evangelist, after his meeting with the Ethiopian eunuch, was left at Cæsarea (8 40). Whether he has remained there ever since, or had his headquarters there, does not seem clear, though he now seems to be a permanent resident. His duties as one of the seven do not seem to have detained him in Jerusalem.

[9] We are not informed whether the daughters of Philip added their warnings to the rest, but there seems to be no reason for mentioning their gift here unless they, too, confirmed the word of the others.

ϹΑΠΑΥΤΩΝΕΥΘΥΔΡΟΜΗϹΑΝ 20
FROM them straight-RUNNING

ΤΕϹΗΛΘΟΜΕΝΕΙϹΤΗΝΚΩΤΗ 40
WE-CAME INTO THE COOS to-THE

ΔΕΕΞΗϹΕΙϹΤΗΝΡΟΔΟΝΚΑΚ 60
YET next INTO THE RHODES AND-

A Є
ΕΙΘΕΝΕΙϹΠΑΤΑΡΑΚΑΙΕΥΡ 80
2 thence INTO PATARA AND FINDING

s² Ο
ΟΝΤΕϹΠΛΟΙΟΝΔΙΑΠΕΡΩΝΕ 100
FLOATER ferrying INTO

B+Є
ΙϹΦΟΙΝΙΚΗΝΕΠΙΒΑΝΤΕϹΑ 20
PHOENICIA ON-STEPPING WE-

sB¹ Δ
ΝΗΧΘΗΜΕΝΑΝΑΦΑΝΕΝΤΕϹΔ 40
3 WERE-UP-LED UP-APPEARING YET

A omits AND A+Є
ΕΤΗΝΚΥΠΡΟΝΚΑΙΚΑΤΑΛΙΠ 60
THE CYPRUS AND leaving

ΟΝΤΕϹΑΥΤΗΝΕΥΩΝΥΜΟΝΕΠ 80
her left WE-

ΛΕΟΜΕΝΕΙϹϹΥΡΙΑΝΚΑΙΚΑ 200
WERE-FLOATING INTO SYRIA AND WE-

ΤΗΛΘΟΜΕΝΕΙϹΤΥΡΟΝΕΚΕΙ 20
DOWN-CAME INTO TYRE there-ly

ϹΕΓΑΡΤΟΠΛΟΙΟΝΗΝΑΠΟΦΟ 40
for THE FLOATer WAS FROM-CARRYING

ΡΤΙΖΟΜΕΝΟΝΤΟΝΓΟΜΟΝΑΝ 60
4 THE REPLETE UP-

ΕΥΡΟΝΤΕϹΔΕΤΟΥϹΜΑΘΗΤΑ 80
FINDING YET THE LEARNERS

s o. A to-them IC
ϹΕΠΕΜΕΙΝΑΜΕΝΑΥΤΟΥΗΜΕ 300
WE-ON-REMAIN OF-SAME DAYS

A+Є
ΡΑϹΕΠΤΑΟΙΤΙΝΕϹΤΩΠΑΥΛ 20
SEVEN WHO-ANY to-THE PAUL

B Δ
ΩΕΛΕΓΟΝΔΙΑΤΟΥΠΝΕΥΜΑΤ 40
said THRU THE spirit

B¹ *adds* ΕΛΕΓΑΝ s o. s¹* o.
ΟϹΜΗΕΠΙΒΑΙΝΕΙΝΕΙϹΙΕΡ 60
NO TO-BE-ON-STEPPING INTO JERU-

ΟϹΟΛΥΜΑΟΤΕΔΕΕΓΕΝΕΤΟΕ 80
5 SALEM when YET it-BECAME TO-

s US TO-OUT-EQUIP
ΞΑΡΤΙϹΑΙΗΜΑϹΤΑϹΗΜΕΡΑ 400
OUT-EQUIP US THE DAYS

A *omits* OUT-COMING
ϹΕΞΕΛΘΟΝΤΕϹΕΠΟΡΕΥΟΜΕ 20
OUT-COMING WE-WENT

ΘΑΠΡΟΠΕΜΠΟΝΤΩΝΗΜΑϹΠΑ 40
OF-BEFORE-SENDING US ALL

ΝΤΩΝϹΥΝΓΥΝΑΙΞΙΚΑΙΤΕΚ 60
TOGETHER to-WOMEN AND to-offsprings

s *omits* TILL
ΝΟΙϹΕΩϹΕΞΩΤΗϹΠΟΛΕΩϹΚ 80
TILL OUT OF-THE city AND

s¹* *adds* praying ΠΡΟϹΕΥΞΑ
ΑΙΘΕΝΤΕϹΤΑΓΟΝΑΤΑΕΠΙΤ 500
PLACING THE KNEES ON THE

ΜΕΝΟΙ
ΟΝΑΙΓΙΑΛΟΝΠΡΟϹΕΥΞΑΜΕ 20
BEACH praying

A o.
ΝΟΙΑΠΗϹΠΑϹΑΜΕΘΑΑΛΛΗΛ 40
6 WE-FROM-greet one-another

As¹* Δ=-UP-
ΟΥϹΚΑΙΕΝΕΒΗΜΕΝΕΙϹΤΟΠ 60
AND WE-IN-STEPPED INTO THE FLOAT-

ΛΟΙΟΝΕΚΕΙΝΟΙΔΕΥΠΕϹΤΡ 80
er those YET RETURN

ΕΨΑΝΕΙϹΤΑΙΔΙΑΗΜΕΙϹΔΕ 600
7 INTO THE OWN WE YET

A ΟΙ *for* Υ
ΤΟΝΠΛΟΥΝΔΙΑΝΥϹΑΝΤΕϹΑ 20
THE FLOATer THRU-TERMINATING FROM

Bs¹* ΗΝΤΗϹΑΜΕΝ attain
ΠΟΤΥΡΟΥΚΑΤΕΒΗΜΕΝΕΙϹΠ 40
TYRE DOWN-STEPPED INTO PTOL-

s¹*+Ν
ΤΟΛΕΜΑΙΔΑΚΑΙΑϹΠΑϹΑΜΕ 60
EMAIS AND greeting

A WE-ON-R. *adds* ΕΠ- s o.
ΝΟΙΤΟΥϹΑΔΕΛΦΟΥϹΕΜΕΙΝ 80
THE brothers WE-REMAIN

ΑΜΕΝΗΜΕΡΑΝΜΙΑΝΠΑΡΑΥΤ 700
DAY ONE BESIDE them

ΟΙϹΤΗΔΕΕΠΑΥΡΙΟΝΕΞΕΛΘ 20
8 to-THE YET ON-MORROW OUT-COMING

s *had* +Ϲ B Δ
ΟΝΤΕϹΗΛΘΟΜΕΝΕΙϹΚΑΙϹΑ 40
WE-CAME INTO CAESAREA

As o.
ΡΕΙΑΝΚΑΙΕΙϹΕΛΘΟΝΤΕϹΕ 60
AND INTO-COMING IN-

ΙϹΤΟΝΟΙΚΟΝΦΙΛΙΠΠΟΥΤΟ 80
TO THE HOME OF-Philip THE

ΥΕΥΑΓΓΕΛΙϹΤΟΥΟΝΤΟϹΕΚ 800
WELL-MESSENGER BEING OUT

ΤΩΝΕΠΤΑΕΜΕΙΝΑΜΕΝΠΑΡΑ 20
OF-THE SEVEN WE-REMAIN BESIDE him

ΥΤΩΤΟΥΤΩΔΕΗϹΑΝΘΥΓΑΤΕ 40
9 to-this-*one* YET WERE DAUGHTERS

ΡΕϹΤΕϹϹΑΡΕϹΠΑΡΘΕΝΟΙΠ 60
FOUR virgins *ones*-

ΡΟΦΗΤΕΥΟΥϹΑΙΕΠΙΜΕΝΟΝ 80
10 BEFORE-AVERRING OF-ON-REMAINING

AB *omit and* s¹* ΑΥΤΩΝ=OF-them
ΤΩΝΔΕΗΜΩΝΗΜΕΡΑϹΠΛΕΙΟ 900
YET OF-US DAYS MORE

ΥϹΚΑΤΗΛΘΕΝΤΙϹΑΠΟΤΗϹΙ 20
DOWN-CAME ANY FROM THE JU-

ΟΥΔΑΙΑϹΠΡΟΦΗΤΗϹΟΝΟΜΑ 40
DEA BEFORE-AVERrer to-NAME

ΤΙΑΓΑΒΟϹΚΑΙΕΛΘΩΝΠΡΟϹ 60
11 AGABUS AND COMING TOWARD

ΗΜΑϹΚΑΙΑΡΑϹΤΗΝΖΩΝΗΝΤ 80
US AND LIFTING THE GIRDLE OF-

ΟΥΠΑΥΛΟΥΔΗϹΑϹΕΑΥΤΟΥΤ 71000
THE PAUL BINDING OF-self THE

hands, he said, "Now this the holy
spirit is saying, 'The man whose
girdle this is shall the Jews in Je-
rusalem be binding thus, and they
shall be giving him over into the
12 hands of the nations.'" Now as
we hear these things, *we*, as well as
those in the place, entreated him
13 not to go up to Jerusalem. Then
Paul answered and said, "What
are you doing, lamenting and un-
nerving my heart? For *I* am ready,
not only to be bound, but to die
also in Jerusalem for the name of
14 the Lord Jesus." Now, as he was
not persuaded, we become quiet,
saying, "Let the will of the Lord
occur!"

15 Now, after these days, taking up
our baggage, we went up to Jerusa-
16 lem. Now disciples from Cæsarea
also, came with us, to lead us to
Mnason, a certain Cyprian, an
early disciple, with whom we
17 should lodge. Now at our coming
to be in Jerusalem the brethren
welcome us with gratification.

18 Now, on the ensuing [day], Paul
had been in together with us to
James, and all the elders came
19 along. And greeting them, he un-
folded, one by one, each of the
things which God does among the
nations through his dispensation.

20 Now those who hear glorified
God, and they said to him, "You are
beholding, brother, how many tens
of thousands there are among the
Jews, who have believed, and all
21 possess a zeal for the law. Now they
were instructed concerning you
that you are teaching all the Jews
among the nations apostasy from

[11] This is probably that same Agabus who came down to Antioch and prophesied the famine under Claudius Cæsar (11[28]). He now reappears under similar circumstances. There is to be a great *spiritual* famine in Israel. The indications of it are found in their treatment of Paul, which was set forth in the style of the ancient prophets. This was the last intimation he had, and it so impressed all his friends that they once more sought to dissuade him from entering the city of Jerusalem. We may see how thoroughly he was convinced that he was in the Lord's will by his reply to their entreaties. He was no fanatic, bent on carrying out his own will, unmindful of the feelings of his friends. His presence in Jerusalem was necessary, not only that he might fulfill his promise to contribute to the support of the poor of the Circumcision (Ga.2[10]), but that the apostasy of the nation, including the "believers" might be manifested, and thus his last and crowning ministry, which was to follow their failure, might be made known to the nations.

[18] The absence of the apostles from the leadership of the saints in the holy city and the elevation of James, the brother of the Lord, to the place of authority show how the apostasy had progressed amongst them. The Lord's commission to the twelve was practically ignored, while the physical relationship of James made him their chief. Even at Paul's first visit, though he saw none of the apostles except Peter, he saw James, who already seemed to have a high place (Ga.1[19]). At the conference concerning circumcision Peter was quite overshadowed by James, who proposes the decrees and carries his point (15[13-21]). Paul gives him a higher place than John or Peter, when he says that James, Cephas and John seemed to be the pillars at Jerusalem (Ga.2[9]). Soon afterward this becomes evident in Peter's conduct at Antioch. He acted in accord with the decrees until some came from James: then he was afraid of the Circumcision party (Ga.2[12]). James was at the head of those "believers" who led the Galatians astray and were the source of much of the trouble in Corinth. They hated Paul.

A THE HANDS AND THE FEET s o.
ΟΥϹΠΟΔΑϹΚΑΙΤΑϹΧΕΙΡΑϹ
FEET AND THE HANDS

s o.
ΕΙΠΕΝΤΑΔΕΛΕΓΕΙΤΟΠΝΕΥ
he-said THE-YET IS-sayING THE spirit

ΜΑΤΟΑΓΙΟΝΤΟΝΑΝΔΡΑΟΥΕ
THE HOLY THE MAN OF-WHOM

ϹΤΙΝΗΖΩΝΗΑΥΤΗΟΥΤΩϹΔΗ
IS THE GIRDLE this thus WILL-

ϹΟΥϹΙΝΕΝΙΕΡΟΥϹΑΛΗΜΟΙ
BE-BINDING IN JERUSALEM THE

ΙΟΥΔΑΙΟΙΚΑΙΠΑΡΑΔΩϹΟΥ
JUDA-ans AND THEY-WILL-BE-BESIDE-GIVING

A o. o. o. s had +Τ(s o.) ΑϹ THE
ϹΙΝΕΙϹΧΕΙΡΑϹΕΘΝΩΝΩϹΔ
12 INTO HANDS OF-NATIONS AS YET

ΕΗΚΟΥϹΑΜΕΝΤΑΥΤΑΠΑΡΕΚ
WE-HEAR these BESIDE-CALLED

s o.
ΑΛΟΥΜΕΝΗΜΕΙϹΤΕΚΑΙΟΙΕ
WE BESIDES AND THE IN-

s o.
ΝΤΟΠΙΟΙΤΟΥΜΗΑΝΑΒΑΙΝΕ
PLACES OF-THE NO TO-BE-UP-STEPPING

ΙΝΑΥΤΟΝΕΙϹΙΕΡΟΥϹΑΛΗΜ
him INTO JERUSALEM

B¹ o. B *omits* AND
ΤΟΤΕΑΠΕΚΡΙΘΗΟΠΑΥΛΟϹΚ
13 THEN answered THE PAUL AND

said s1* *omits* LAMENTING s3 Ε o.
ΑΙΕΙΠΕΝΤΙΠΟΙΕΙΤΕΚΛΑΙ
said ANY YE-ARE-DOING LAMENTING

s1* *omits* AND
ΟΝΤΕϹΚΑΙϹΥΝΘΡΥΠΤΟΝΤΕ
AND TOGETHER-ENERVATING

ϹΜΟΥΤΗΝΚΑΡΔΙΑΝΕΓΩΓΑΡ
OF-ME THE HEART I for

ΟΥΜΟΝΟΝΔΕΘΗΝΑΙΑΛΛΑΚΑ
NOT ONLY TO-BE-BOUND but AND

s o. s *had* ΕΝ IN A READILY I-AM-
ΙΑΠΟΘΑΝΕΙΝΕΙϹΙΕΡΟΥϹΑ
TO-BE-FROM-DYING INTO JERUSALEM

HAVING INTO JERUSALEM
ΛΗΜΕΤΟΙΜΩϹΕΧΩΥΠΕΡΤΟΥ
READily I-AM-HAVING OVER THE

ΟΝΟΜΑΤΟϹΤΟΥΚΥΡΙΟΥΙΗϹ
NAME OF-THE Master JESUS

s o.
ΟΥΜΗΠΕΙΘΟΜΕΝΟΥΔΕΑΥΤΟ
14 NO OF-*be*ING-PERSUADED YET him

ΥΗϹΥΧΑϹΑΜΕΝΕΙΠΟΝΤΕϹΤ
WE-QUIETize saying OF-

ΟΥΚΥΡΙΟΥΤΟΘΕΛΗΜΑΓΕΙΝ
THE Master THE WILL LET-BE-

ΕϹΘΩΜΕΤΑΔΕΤΑϹΗΜΕΡΑϹΤ
15 BECOMING.after YET THE DAYS these

s *had* Ν
ΑΥΤΑϹΕΠΙϹΚΕΥΑϹΑΜΕΝΟΙ
ON-INSTRUMENT*ing*

A ΑΙ *for* Ε WE-UP-STEPPED *omitted by* s1*
ΑΝΕΒΑΙΝΟΜΕΝΕΙϹΙΕΡΟϹΟ
WE-UP-STEPPED INTO JERUSALEM

ΛΥΜΑϹΥΝΗΛΘΟΝΔΕΚΑΙΤΩΝ
16 TOGETHER-CAME YET AND OF-THE

As o.
ΜΑΘΗΤΩΝΑΠΟΚΑΙϹΑΡΕΙΑϹ
LEARNers FROM CAESAREA

ϹΥΝΗΜΙΝΑΓΟΝΤΕϹΠΑΡΩΞΕ
TOGETHER to-US LEADING BESIDE to-WHOM WE-

s JASON ΙΑϹΟΝΙ B o. o.
ΝΙϹΘΩΜΕΝΜΝΑϹΩΝΙΤΙΝΙΚ
SHOULD-BE-BEING-LODGIZED to-Mnason ANY CYP-

ΥΠΡΙΩΑΡΧΑΙΩΜΑΘΗΤΗΓΕΝ
17 RIAN ORIGINal LEARNer OF-BE-

s1* o.
ΟΜΕΝΩΝΔΕΗΜΩΝΕΙϹΙΕΡΟϹ
COMING YET US INTO JERUSALEM

ΟΛΥΜΑΑϹΜΕΝΩϹΑΠΕΔΕΞΑΝ
GRATIFYingly FROM-RECEIVE

As BESIDES Τ
ΤΟΗΜΑϹΟΙΑΔΕΛΦΟΙΤΗΔΕΕ
18 US THE brothers to-THE YET ON-

ΠΙΟΥϹΗΕΙϹΗΕΙΟΠΑΥΛΟϹϹ
BEING HAD-INTO-BEEN THE PAUL TO-

ΥΝΗΜΙΝΠΡΟϹΙΑΚΩΒΟΝΠΑΝ
GETHER to-US TOWARD JACOBUS ALL

ΤΕϹΤΕΠΑΡΕΓΕΝΟΝΤΟΟΙΠΡ
BESIDES BESIDE-BECAME THE SEN-

ΕϹΒΥΤΕΡΟΙΚΑΙΑϹΠΑϹΑΜΕ
19 IORS AND greet*ing*

ΝΟϹΑΥΤΟΥϹΕΞΗΓΕΙΤΟΚΑΘ
them he-unfolded according-

ΕΝΕΚΑϹΤΟΝΩΝΕΠΟΙΗϹΕΝΟ
to ONE EACH OF-WHICH DOES THE

s *omits* THRU
ΘΕΟϹΕΝΤΟΙϹΕΘΝΕϹΙΝΔΙΑ
God IN THE NATIONS THRU

Α+Ε
ΤΗϹΔΙΑΚΟΝΙΑϹΑΥΤΟΥΟΙΔ
20 THE THRU-SERVice OF-him THE YET

s esteem ϹΑ
ΕΑΚΟΥϹΑΝΤΕϹΕΔΟΞΑΖΟΝΤ
ones-HEAR*ing* esteemized THE

s Δ
ΟΝΘΕΟΝΕΙΠΟΝΤΕΑΥΤΩΘΕΩ
God THEY-said BESIDES to-him YOU-ARE-

s o.
ΡΕΙϹΑΔΕΛΦΕΠΟϹΑΙΜΥΡΙΑ
beholding brother! how-many MYRIADS (10,000)

s *omits* IN THE JUDA-ans
ΔΕϹΕΙϹΙΝΕΝΤΟΙϹΙΟΥΔΑΙ
ARE IN THE JUDA-ans

ΟΙϹΤΩΝΠΕΠΙϹΤΕΥΚΟΤΩΝΚ
OF-THE *ones*-HAVING-BELIEVED AND

ΑΙΠΑΝΤΕϹΖΗΛΩΤΑΙΤΟΥΝΟ
ALL BOILers OF-THE LAW

ΜΟΥΥΠΑΡΧΟΥϹΙΝΚΑΤΗΧΗΘ
21 ARE-belongING THEY-WERE-instruct-

s1* *omits* YET
ΗϹΑΝΔΕΠΕΡΙϹΟΥΟΤΙΑΠΟϹ
ED YET ABOUT YOU that FROM-STAND-

s o.
ΤΑϹΙΑΝΔΙΔΑϹΚΕΙϹΑΠΟΜΩ
ing YOU-ARE-TEACHING FROM MOSES

24 The "belief" of the Circumcision, based on tangible evidence, such as signs and wonders, was of a very different quality from that of Paul's epistles. In our Lord's day "many believed on His name, beholding the signs which He did. Yet Jesus—He did not entrust Himself to them . . . for He knew what was in humanity" (Jn.2[23-25]). So the myriad believers in Jerusalem were still zealous for the law and circumcision and the traditional observances. Their belief did not hinder them from hating the apostle and sending emissaries to undo his work among the nations. That Paul's real danger lay in these "believers" is evident not only from the warning of the elders and the precautionary measures they proposed, but from his own prayer to be rescued from the *stubborn* (not the unbelievers) in Judea (Ro.15[31]). Those who submitted to James' leadership could not tolerate Paul.

24 It was considered an act of piety to defray the expense of the sacrifices offered by the Nazarites at the completion of their vow, especially if the men were too poor to provide them (Nu.6). Paul himself was not rich, but it was probably agreed that some of the contribution he had brought for the poor could be used for this purpose. By thus publicly associating himself with this ceremonial it was hoped he would be able to disarm the prejudice against him. Paul's course in this matter cannot be condemned. Up to this time he became a Jew to the Jews. He could circumcise Timothy, because of the prejudice of the Jews, at the same time making it evident that circumcision was nothing. Ceremonial observances were nothing, only as they might be used to conciliate those who clung to them. It is the motive rather than the act which determines what is right and what is wrong.

27 As it was the season of Pentecost, Jews from all parts of the world were in Jerusalem to keep the festival. Much stress has been laid upon the first Pentecost, when the gospel of the kingdom was first proclaimed by the apostles. What a contrast is this Pentecost, when the chief herald of the kingdom is hated by the believers and nearly put to death through their opposition!

Moses, telling them not to be cir-
cumcising their children, nor to be
22 walking in the customs. What is it,
then? Undoubtedly a multitude
must come together, for they will
23 hear that you have come. This,
then, which we are saying to you,
do. With us are four men having a
24 vow on them. Taking these along,
be purified together with them, and
bear their expenses, that they
should be shaving their heads, and
all will know that what they have
been instructed concerning you is
nothing, but you yourself also are
observing the fundamentals and
25 maintaining the law. Now concern-
ing those of the nations who have
believed, *we* dispatch an epistle,
deciding they are to guard them-
selves from idol sacrifice, as well as
from blood and what is strangled,
and from prostitution."

26 Then Paul, taking the men along
on the next day, being purified to-
gether with them, had passed into
the sanctuary, publishing the full
completion of the days of purifica-
tion, until the offering for each
one of them was offered.

27 Now as the seven days were
about to be concluded, Jews from
the [province of] Asia, gazing at
him in the sanctuary, threw the en-
tire throng into confusion, and laid
28 hands on him, crying, "Men!
Israelites! Help! *He* is the man
who is teaching all men everywhere
against the people, and the law, and
this holy place, and, furthermore,
led Greeks also into the sanctuary,
and has contaminated this holy
29 place." For before this they had
seen Trophimus the Ephesian in the

A o. A omits ALL
ΥCΕΩCΤΟΥCΚΑΤΑΤΑΕΘΝΗΠ
THE according-to THE NATIONS ALL
s¹* o.
ΑΝΤΑCΙΟΥΔΑΙΟΥCΛΕΓΩΝΜ
JUDA-ans saying NO
s o.
ΗΠΕΡΙΤΕΜΝΕΙΝΑΥΤΟΥCΤΑ
TO-BE-ABOUT-CUTTING them THE
A o.
ΤΕΚΝΑΜΗΔΕΤΟΙCΕΘΕCΙΝΠ
offsprings NO-YET to-THE CUSTOMS TO-
s o.
ΕΡΙΠΑΤΕΙΝΤΙΟΥΝΕCΤΙΝΠ
22 BE-ABOUT-TREADING ANY THEN it-IS ALL-
B omits it-IS-BINDING TO-BE-TOGETHER-COMING multitude
ΑΝΤΩCΔΕΙCΥΝΕΛΘΕΙΝΠΛΗ
ly it-IS-BINDING TO-BE-TOGETHER-COMING mul-
Bs¹* omit for that by s²
ΘΟCΑΚΟΥCΟΝΤΑΙΓΑΡΟΤΙΕ
titude THEY-WILL-BE-HEARING for that YOU-
B Є
ΛΗΛΥΘΑCΤΟΥΤΟΟΥΝΠΟΙΗC
23 HAVE-COME this THEN DO
ΟΝΟCΟΙΛΕΓΟΜΕΝΕΙCΙΝΗΜ
WHICH to-YOU WE-ARE-saying ARE to-US
ΙΝΑΝΔΡΕCΤΕCCΑΡΕCΕΥΧΗ
MEN FOUR VOW
A Є=ON
ΝΕΧΟΝΤΕCΑΦΕΑΥΤΩΝΤΟΥΤ
24 HAVING FROM selves these
ΟΥCΠΑΡΑΛΑΒΩΝΑΓΝΙCΘΗΤ
BESIDE-GETTING BE-BEING-PURIfied
ΙCΥΝΑΥΤΟΙCΚΑΙΔΑΠΑΝΗC
TOGETHER to-them AND SPEND
A Υ sB¹ Ο
ΟΝΕΠΑΥΤΟΙCΙΝΑΞΥΡΗCΩΝ
ON them THAT THEY-SHOULD-BE-SHAVING
ΤΑΙΤΗΝΚΕΦΑΛΗΝΚΑΙΓΝΩC
THE HEAD AND WILL-BE-KNOW-
ΟΝΤΑΙΠΑΝΤΕCΟΤΙΩΝΚΑΤΗ
ING ALL that OF-WHICH THEY-
ΧΗΝΤΑΙΠΕΡΙCΟΥΟΥΔΕΝΕC
HAVE-*been*-instructED ABOUT YOU NOT-YET-ONE IS
Bs *omit* AND
ΤΙΝΑΛΛΑΚΑΙCΤΟΙΧΕΙCΚΑ
but AND YOU-ARE-elementING AND
ΙΑΥΤΟCΦΥΛΑCCΩΝΤΟΝΝΟΜ
SAME GUARDING THE LAW
ΟΝΠΕΡΙΔΕΤΩΝΠΕΠΙCΤΕΥΚ
25 ABOUT YET THE *ones*-HAVING-BELIEVED
B Δ s o.
ΟΤΩΝΕΘΝΩΝΗΜΕΙCΕΠΕCΤΕ
OF-NATIONS WE letter (*verb*)
B+Є
ΙΛΑΜΕΝΚΡΙΝΑΝΤΕCΦΥΛΑC
JUDG*ing* TO-BE-*be*ING-
CΕCΘΑΙΑΥΤΟΥCΤΟΤΕΕΙΔΩ
GUARDED them THE BESIDES idol-
ΛΟΘΥΤΟΝΚΑΙΑΙΜΑΚΑΙΠΝΙ
SACRIFICE AND BLOOD AND strangled
s o.
ΚΤΟΝΚΑΙΠΟΡΝΕΙΑΝΤΟΤΕΟ
26 AND PROSTITUTION then THE

ΠΑΥΛΟCΠΑΡΑΛΑΒΩΝΤΟΥCΑ
PAUL BESIDE-GETTING THE MEN
ΝΔΡΑCΤΗΕΧΟΜΕΝΗΗΜΕΡΑC
to-THE HAVING DAY TO-
ΥΝΑΥΤΟΙCΑΓΝΙCΘΕΙCΕΙC
GETHER to-them BEING-PURIfied HAD-INTO-
ΗΕΙΕΙCΤΟΙΕΡΟΝΔΙΑΓΓΕΛ
BEEN INTO THE SACRED-place publishING
ΛΩΝΤΗΝΕΚΠΛΗΡΩCΙΝΤΩΝΗ
THE OUT-FILLing OF-THE DAYS
ΜΕΡΩΝΤΟΥΑΓΝΙCΜΟΥΕΩCΟ
OF-THE PURification TILL OF-
ΥΠΡΟCΗΝΕΧΘΗΥΠΕΡΕΝΟCΕ
WHICH WAS-TOWARD-CARRIED OVER ONE EACH
ΚΑCΤΟΥΑΥΤΩΝΗΠΡΟCΦΟΡΑ
OF-them THE TOWARD-CARRY
ΩCΔΕΕΜΕΛΛΟΝΑΙΕΠΤΑΗΜΕ
27 AS YET WERE-ABOUT THE SEVEN DAYS
s o. A Є o.
ΡΑΙCΥΝΤΕΛΕΙCΘΑΙΟΙΑΠΟ
TO-BE-*be*ING-concludED THE FROM
ΤΗCΑCΙΑCΙΟΥΔΑΙΟΙΘΕΑC
THE ASIA JUDA-ans *gazing*
ΑΜΕΝΟΙΑΥΤΟΝΕΝΤΩΙΕΡΩC
him IN THE SACRED-place TO-
ΥΝΕΧΕΟΝΠΑΝΤΑΤΟΝΟΧΛΟΝ
GETHER-POURED EVERY THE THRONG
As¹* Δ
ΚΑΙΕΠΕΒΑΛΟΝΕΠΑΥΤΟΝΤΑ
AND ON-CAST ON him THE
s o.
CΧΕΙΡΑCΚΡΑΖΟΝΤΕCΑΝΔΡ
28 HANDS CRYING MEN
A o. s+Δ A Є o. s o.
ΕCΙCΡΑΗΛΕΙΤΑΙΒΟΗΘΕΙΤ
ISRAELITES BE-helpING
ΔΙ sB¹
ΕΟΥΤΟCΕCΤΙΝΟΑΝΘΡΩΠΟC
he IS THE human
ΟΚΑΤΑΤΟΥΛΑΟΥΚΑΙΤΟΥΝΟ
THE DOWN OF-THE PEOPLE AND OF-THE LAW
Bs *omit* THE HOLY
ΜΟΥΚΑΙΤΟΥΤΟΠΟΥΤΟΥΑΓΙ
AND OF-THE PLACE THE HOLY
s *had*+C
ΟΥΤΟΥΤΟΥΠΑΝΤΑCΠΑΝΤΑΧ
this ALL EVERY-SOIL
ΗΔΙΔΑCΚΩΝΕΤΙΤΕΚΑΙΕΛΛ
TEACHING STILL BESIDES AND GREEKS
ΗΝΑCΕΙCΗΓΑΓΕΝΕΙCΤΟΙΕ
INTO-LED INTO THE SACRED-
B²+ΝΗ (*s also had the* Ν)
ΡΟΝΚΑΙΚΕΚΟΙΝΩΚΕΝΤΟΝΑ
place AND HAS-COMMONED THE HO-
ΓΙΟΝΤΟΠΟΝΤΟΥΤΟΝΗCΑΝΓ
29 LY PLACE this WERE for
ΑΡΠΡΟΕΩΡΑΚΟΤΕCΤΡΟΦΙΜ
HAVING-BEFORE-SEEN Trophimus

28 While all the charges against Paul were false literally, they had some foundation in spirit, just as the accusation that our Lord had threatened to destroy the temple and raise it again in three days was false, yet true in the deepest sense. In his epistle to the Romans he had shown the defection of the people, the futility of the law and Jewish ceremonial and led the believers among the nations, in spirit, into the very holy of holies. Yet in fact he had not led Trophimus beyond the central wall of the barrier (Eph.2[14]) called the "soreg," which forbade the nearer approach of any except those of Jewish blood. He insisted that the law was holy and just and good (Ro.7[12]) and maintained the special privileges of the people of the covenant (Ro.9 [4-5]). The plan to conciliate the Christian Jews ends in a disaster which shows that Paul and the legalists are incompatible.

30 Since the *whole city* was stirred and the people ran together, it is evident that the myriads of Jews who believed sided with their unbelieving countrymen against Paul. This is not so strange as it appears, for even to this day the bitterness of religious controversy leads those with far less between them than there was between Paul and the Judaisers to act in much the same manner. A supposed heretic is not given the consideration which is granted an unbeliever. Religion, especially that which lays stress upon ritual, has radically vitiated the standard of human morals. Paul came to them with much alms and immense spiritual wealth, all of which they spurned as their fathers had spurned his Lord.

31 The fortress of Antonia was at the northwestern corner of the temple area, with turrets which overlooked all the temple courts, so that any disturbance could be immediately reported to the captain. Hence the mob did not have time to kill Paul before the soldiers rushed down and took him out of their hands.

33 As the captain could not find out who Paul was he came to the conclusion that he was the Egyptian impostor who had recently led an insurrection, and concerning whom both the soldiers and the populace were still somewhat excited.

city with him, whom they inferred
that Paul led into the sanctuary.
30 Besides, the whole city was
stirred and there came to be a running together of the people. And,
getting hold of Paul, they drew
him outside of the sanctuary, and
immediately the doors are locked.
31 And, while they are seeking to kill
him, the allegation came up to the
captain of the squadron that the
whole of Jerusalem was in confu-
32 sion, who, taking along soldiers and
centurions, forthwith runs down to
them. Now they, perceiving the
captain and the soldiers, cease beating Paul.
33 Then the captain, drawing near,
got hold of him, and orders him to
be bound with two chains. And
he ascertained who he may be and
34 what he has done. Yet others in the
throng retorted some other thing.
Now, at his not being able to know
with certainty because of the tumult, he orders him to be led into
35 the citadel. Now when he came on
the stairs, it befell that he was
borne by the soldiers because of the
36 violence of the throng, for the multitude of the people followed, crying "Away with him!"
37 And, being about to be led into
the citadel, Paul is saying to the
captain, "Is it allowed me to say
something to you?" Yet he averred,
38 "You know Greek, consequently
you are not the Egyptian who, before these days, raises an insurrection, leading into the wilderness the
four thousand men of the Assas-
39 sins." Yet Paul said, "*I*, indeed,
am a Jewish man, a Tarsian of
Cilicia, a citizen of no insignificant

s omits THE
ONTONEΦECIONENTHΠOΛE
THE EPHESIAN IN THE city

ICYNAYTΩONENOMIZONOT
TOGETHER to-him WHOM THEY-inferred that

IEICTOIEPONEICHΓAΓEN
INTO THE SACRED-place INTO-LED

OΠAYΛOCEKEINHΘHTEHΠO
30 THE PAUL WAS-STIRRED BESIDES THE ci-

A+E
ΛICOΛHKAIEΓENETOCYNΔ
ty WHOLE AND BECAME TOGETHER-RUN

POMHTOYΛAOYKAIEΠIΛAB
OF-THE PEOPLE AND ON-GETTING

OMENOITOYΠAYΛOYEIΛKO
OF-THE PAUL THEY-DREW

s1* omits AND
NAYTONEΞΩTOYIEPOYKAI
him OUT OF-THE SACRED-place AND

s1*ARE-LOCKED immediately o. s s1* omits THE DOORS
EYΘEΩCEKΛEICΘHCANAIΘ
immediately ARE-LOCKED THE DOORS

YPAIZHTOYNTΩNTEAYTON
31 OF-SEEKING BESIDES him

s o. A+E
AΠOKTEINAIANEBHΦACIC
TO-FROM-KILL UP-STEPPED ALLEGing

AB+E s o.
TΩXIΛIAPXΩTHCCΠEIPHC
to-THE THOUSAND-chief OF-THE BAND

B Γs2KEXYTAI
OTIOΛHCYNXYNNETAIIEP
that WHOLE IS-being-confused JERU-

B omits BESIDE-
OYCAΛHMOCEΞAYTHCΠAPA
32 SALEM WHO forthwith BESIDE-

ΛABΩNCTPATIΩTACKAIEK
GETTING WARriors AND HUN-

ATONTAPXACKATEΔPAMEN
DRED-chiefs DOWN-RAN

EΠAYTOYCOIΔEIΔONTECT
ON them THE YET PERCEIVING THE

B+E
ONXIΛIAPXONKAITOYCCT
THOUSAND-chief AND THE WAR-

PATIΩTACEΠAYCANTOTYΠ
riors THEY-CEASE BEATING

TONTECTONΠAYΛONTOTEE
33 THE PAUL then NEAR-

ΓΓICACOXIΛIAPXOCEΠEΛ
ing THE THOUSAND-chief ON-GOT

ABETOAYTOYKAIEKEΛEYC
of-him AND ORDERS

EΔEΘHNAIAΛYCECIΔYCIK
TO-BE-BOUND to-UN-LOOSES TWO AND

AIEΠYNΘANETOTICEIHKA
he-ASCERTAINED-UP ANY he-MAY-BE AND

ITIECTINΠEΠOIHKΩCAΛΛ
34 ANY he-IS HAVING-DONE others

OIΔEAΛΛOTIEΠEΦΩNOYNE
YET other ANY ON-SOUNDED IN

NTΩOXΛΩMHΔYNAMENOYΔE
THE THRONG NO OF-being-ABLED YET

AYTOYΓNΩNAITOACΦAΛEC
OF-him TO-KNOW THE UN-TOTTER

ΔIATONΘOPYBONEKEΛEYC
THRU THE TUMULT he-ORDERS

ENAΓECΘAIAYTONEICTHN
TO-BE-being-LED him INTO THE

ΠAPEMBOΛHNOTEΔEEΓENE
35 camp when YET he-BECAME

TOEΠITOYCANABAΘMOYCC
ON THE UP-STEPS it-

YNEBHBACTAZECΘAIAYTO
befell TO-BE-being-BORNE him

NYΠOTΩNCTPATIΩTΩNΔIA
by THE WARriors THRU

THNBIANTOYOXΛOYHKOΛO
36 THE FORCE OF-THE THRONG followed

s o.
YΘEIΓAPTOΠΛHΘOCTOYΛA
for THE multitude OF-THE PEOPLE

OYKPAZONTECAIPEAYTON
CRYING BE-LIFTING him

MEΛΛΩNTEEICAΓECΘAIEI
37 being-ABOUT BESIDES TO-BE-being-INTO-LED INTO

CTHNΠAPEMBOΛHNOΠAYΛO
THE camp THE PAUL

B+E
CΛEΓEITΩXIΛIAPXΩEIEΞ
IS-saying to-THE THOUSAND-chief IF it-IS-

ECTINMOIEIΠEINTIΠPOC
allowed to-ME TO-BE-saying ANY TOWARD

B+E
CEOΔEEΦHEΛΛHNICTIΓIN
YOU THE YET he-AVERred GREEK YOU-ARE-

s o.
ΩCKEICOYKAPACYEIOAIΓ
38 KNOWING NOT CONSEQUENTLY YOU ARE THE E-

YΠTIOCOΠPOTOYTΩNTΩNH
GYPTIAN THE BEFORE these THE DAYS

MEPΩNANACTATΩCACKAIE
UP-STANDing AND OUT-

ΞAΓAΓΩNEICTHNEPHMONT
LEADING INTO THE DESOLATE THE

B+E
OYCTETPAKICXIΛIOYCAN
FOUR-TIMES-THOUSAND MEN

B+E
ΔPACTΩNCIKAPIΩNEIΠEN
39 OF-THE ASSASSINS said

ΔEOΠAYΛOCEΓΩANΘPΩΠOC
YET THE PAUL I human

s1* omits AM
MENEIMIIOYΔAIOCTAPCE
INDEED AM JUDA-an TARSIAN

40 God acts in marvelous ways. Human opposition works out his purposes quite as effectively as human help. What better means could be devised to get all Jerusalem as well as representatives from the dispersion together to hear this final testimony to the Messiah and His kingdom? Such an assemblage could not be called and there was probably no building large enough to hold them. It seems almost incredible that Paul should be granted an opportunity to speak to them, as Roman law and Roman soldiers were usually excessively strict and severe. Thus, in a few minutes, the whole situation is changed. We would naturally expect him to speak Greek, for all would have understood him, but, with fine tact, he speaks to them in the language none but the Circumcision could understand, which was associated in their minds with all that was sacred in the Judaism they fought for. It was the nearest approach to the language of their sacred scriptures. It was the language of Jew with Jew, just as Yiddish is with one class today.

3 We cannot help admiring the opening words of the apostle. His gesture had stopped the tumult. His language had quieted them. Now his words are calculated to draw them into sympathy with him, as he shows them that he understands perfectly why they are persecuting him, for he himself had outdone them in his desire to stamp out the heresy which he now defends. Indeed he had witnesses among their leaders who could testify that he had received authority from them to carry his persecution to outside cities.

4 "The way" on the lips of the apostle meant the true faith and the correct life. Apparently it was a phrase of the disciples' own choosing. "The Path" of Buddhism is an interesting parallel.

6 Never before had the apostle such an opportunity to tell of his meeting with the Messiah to his own people. We may gather much from his address concerning the status of the believers in Judea at this crisis. The offense of the cross had ceased. They were regarded simply as another Jewish sect. The crowd made no demonstration against the mention of Jesus as Messiah. Myriads of them believed that and the rest tolerated it.

city. Now I am beseeching you,
permit me to speak to the people."
40 Now Paul, with his permission,
standing on the stairs, gestures with
his hand to the people. Now, as
there comes to be a vast hush, he
shouts to them in the Hebrew ver-
22 nacular, saying, "*Men, brethren
and fathers! Hear my defense to*
2 *you now!*" Now on hearing that he
shouted to them in the Hebrew ver-
nacular they tendered more quiet-
3 ness, and he is averring, "*I* am a
man, a Jew, born in Tarsus, Cilicia,
yet reared in this city at the feet
of Gamaliel, having been educated
according to the exactitude of
the hereditary law, possessing a zeal
for God, according as all of *you* are
4 today. I persecute those of this
way to death, binding and giving
up men as well as women to jail,
5 as the chief priest also was witness-
ing to me, and the entire eldership,
from whom, receiving letters also
to the brethren, I went into Damas-
cus, to be leading those also, being
there, bound to Jerusalem, that they
may be punished.
6 Now it occurred, while I was go-
ing and drawing near to Damascus,
about midday, suddenly out of
heaven a considerable light flashes
7 about me. And I fall flat, and I
hear a voice saying to me, 'Saul!
Saul! Why are you persecuting
8 Me?' Yet *I* answered and said,
'Who art Thou, Lord?' And He
said to me, *I* am Jesus, the Naza-
rene, Whom *you* are persecuting.'

ΥϹΤΗϹΚΙΛΙΚΙΑϹΟΥΚΑϹΗΜ 20
OF-THE CILICIA NOT OF-UN-SIGN-

A+E
ΟΥΠΟΛΕΩϹΠΟΛΙΤΗϹΔΕΟΜΑ 40
ificant city citizen I-AM-beseeching

s1* adds saying ΛΟΓΟΝ
ΙΔΕϹΟΥΕΠΙΤΡΕΨΟΝΜΟΙΛΑ 60
YET YOU permit to-ME TO-

ΛΗϹΑΙΠΡΟϹΤΟΝΛΑΟΝΕΠΙΤ 80
40 TALK TOWARD THE PEOPLE permitting

ΡΕΨΑΝΤΟϹΔΕΑΥΤΟΥΟΠΑΥΛ 100
YET OF-him THE PAUL

ΟϹΕϹΤΩϹΕΠΙΤΩΝΑΝΑΒΑΘΜ 20
HAVING-STOOD ON THE UP-STEPS

As o.
ΩΝΚΑΤΕϹΕΙϹΕΤΗΧΕΙΡΙΤΩ 40
gestures to-THE HAND to-THE

B+E B BEC. HUSH A Λ
ΛΑΩΠΟΛΛΗϹΔΕϹΙΓΗϹΓΕΝΟ 60
PEOPLE OF-much YET HUSH BECOMING

A OWN ΙΔΙΑ
ΜΕΝΗϹΠΡΟϹΕΦΩΝΗϹΕΝΤΗΕ 80
he-TOWARD-SOUNDS to-THE HE-

ΒΡΑΙΔΙΔΙΑΛΕΚΤΩΛΕΓΩΝΑ 200
22 BREW dialect sayING MEN

ΝΔΡΕϹΑΔΕΛΦΟΙΚΑΙΠΑΤΕΡ 20
brothers AND FATHERS

ΕϹΑΚΟΥϹΑΤΕΜΟΥΤΗϹΠΡΟϹ 40
HEAR OF-ME THE TOWARD

ΥΜΑϹΝΥΝΙΑΠΟΛΟΓΙΑϹΑΚΟ 60
2 YOUp NOW FROM-say HEARing

ΥϹΑΝΤΕϹΔΕΟΤΙΤΗΕΒΡΑΙΔ 80
YET that to-THE HEBREW

ΙΔΙΑΛΕΚΤΩΠΡΟϹΕΦΩΝΕΙΑ 300
dialect he-TOWARD-SOUNDED to-

ΥΤΟΙϹΜΑΛΛΟΝΠΑΡΕϹΧΟΝΗ 20
them RATHER THEY-had-tendered QUIET-

s MAN AM
ϹΥΧΙΑΝΚΑΙΦΗϹΙΝΕΓΩΕΙΜ 40
3 ness AND he-IS-AVERRING I AM

A o.
ΙΑΝΗΡΙΟΥΔΑΙΟϹΓΕΓΕΝΝΗ 60
MAN JUDA-an HAVING-been-generatED

ΜΕΝΟϹΕΝΤΑΡϹΩΤΗϹΚΙΛΙΚ 80
IN TARSUS OF-THE CILICIA

ΙΑϹΑΝΑΤΕΘΡΑΜΜΕΝΟϹΔΕΕ 400
HAVING-been-UP-NURTURED YET IN

ΝΤΗΠΟΛΕΙΤΑΥΤΗΠΑΡΑΤΟΥ 20
THE city this BESIDE THE

B adds OF-WHOSE ΟΥ
ϹΠΟΔΑϹΓΑΜΑΛΙΗΛΠΕΠΑΙΔ 40
FEET of-GAMALIEL HAVING-been-

B o. B+E s o.
ΕΥΜΕΝΟϹΚΑΤΑΑΚΡΙΒΕΙΑΝ 60
disciplinED according-to EXACTitude

ΤΟΥΠΑΤΡΩΟΥΝΟΜΟΥΖΗΛΩΤ 80
OF-THE hereditary LAW BOILer

ΗϹΥΠΑΡΧΩΝΤΟΥΘΕΟΥΚΑΘΩ 500
belongING OF-THE God according-

ϹΠΑΝΤΕϹΥΜΕΙϹΕϹΤΕϹΗΜΕ 20
AS ALL YE ARE today

ΡΟΝΟϹΤΑΥΤΗΝΤΗΝΟΔΟΝΕΔ 40
4 WHICH this THE WAY I-CHASE

ΙΩΞΑΑΧΡΙΘΑΝΑΤΟΥΔΕϹΜΕ 60
UNTIL DEATH BINDING

ΥΩΝΚΑΙΠΑΡΑΔΙΔΟΥϹΕΙϹΦ 80
AND BESIDE-GIVING INTO GUARD-

ΥΛΑΚΑϹΑΝΔΡΑϹΤΕΚΑΙΓΥΝ 600
houses MEN BESIDES AND WOMEN

ΑΙΚΑϹΩϹΚΑΙΟΑΡΧΙΕΡΕΥϹ 20
5 AS AND THE chief-SACRED-one

As o.=IS-W. s o.
ΕΜΑΡΤΥΡΕΙΜΟΙΚΑΙΠΑΝΤΟ 40
WAS-witnessING to-ME AND EVERY THE

B+E
ΠΡΕϹΒΥΤΕΡΙΟΝΠΑΡΩΝΚΑΙ 60
SENIORship BESIDE WHOM AND

ΕΠΙϹΤΟΛΑϹΔΕΞΑΜΕΝΟϹΠΡ 80
letters RECEIVing TOW-

ΟϹΤΟΥϹΑΔΕΛΦΟΥϹΕΙϹΔΑΜ 700
ARD THE brothers INTO DAMASCUS

ΑϹΚΟΝΕΠΟΡΕΥΟΜΗΝΑΞΩΝΚ 20
I-WENT LEADING (*fut.*) AND

ΑΙΤΟΥϹΕΚΕΙϹΕΟΝΤΑϹΔΕΔ 40
THE-ones there-ly BEING HAVING-

ΕΜΕΝΟΥϹΕΙϹΙΕΡΟΥϹΑΛΗΜ 60
been-BOUND INTO JERUSALEM

ΙΝΑΤΙΜΩΡΗΘΩϹΙΝΕΓΕΝΕΤ 80
6 THAT THEY-MAY-BE-BEING-punishED.it-BECAME

ΟΔΕΜΟΙΠΟΡΕΥΟΜΕΝΩΚΑΙΕ 800
YET to-ME to-GOING AND to-

ΓΓΙΖΟΝΤΙΤΗΔΑΜΑϹΚΩΠΕΡ 20
NEARING THE DAMASCUS ABOUT

ΙΜΕϹΗΜΒΡΙΑΝΕΞΑΙΦΝΗϹΕ 40
MID-DAY suddenly OUT

ΚΤΟΥΟΥΡΑΝΟΥΠΕΡΙΑϹΤΡΑ 60
OF-THE heaven TO-ABOUT-GLEAM-FLING

ΨΑΙΦΩϹΙΚΑΝΟΝΠΕΡΙΕΜΕΕ 80
7 LIGHT enough ABOUT ME I-

ΠΕϹΑΤΕΕΙϹΤΟΕΔΑΦΟϹΚΑΙ 900
FALL BESIDES INTO THE LEVEL AND

ΗΚΟΥϹΑΦΩΝΗϹΛΕΓΟΥϹΗϹΜ 20
I-HEAR OF-SOUND saying to-

ΟΙϹΑΟΥΛϹΑΟΥΛΤΙΜΕΔΙΩΚ 40
ME SAUL (*Heb.*) SAUL (*Heb.*) ANY ME YOU-ARE-CHAS-

AB omit AND
ΕΙϹΕΓΩΔΕΑΠΕΚΡΙΘΗΝΚΑΙ 60
8 ING I YET answered AND

said
ΕΙΠΑΤΙϹΕΙΚΥΡΙΕΕΙΠΕΝΤ 80
said ANY YOU-ARE Master! He-said BE-

s2 o.
ΕΠΡΟϹΕΜΕΕΓΩΕΙΜΙΙΗϹΟΥ 75000
SIDES TOWARD ME I AM JESUS

9 The apparent discrepancy between this and the first account of his call (9[7]) is readily explained. The men with him heard a sound but did not recognize it as the voice "of Him Who is speaking to me." The same word means both *voice* and *sound*. They gazed at the *light*, but not at the One from Whom it radiated.

10 With admirable tact Paul presses such points as were calculated to win his audience, but omits whatever would rouse their ire. The Lord Himself had told him that he was to be sent to the nations (26[17]) and this was confirmed by Ananias (9[15]). Yet he carefully refrains from any mention of the nations at this time. The wisdom of this is confirmed when they refused to hear him further, once he had mentioned the nations ([21]).

12 In the same spirit he introduces Ananias as "a pious man according to the law," omitting all mention of his belief in the Messiah. He speaks of "the God of our fathers," and baptism, and the familiar prophetic formula of "invoking His name."

17 Nothing is said here of Paul's sojourn in Arabia (Ga.1[17-18]), and the fact that he did not return to Jerusalem for three years after his call. What most concerned his hearers was that he *did* return and with the fullest confidence that those who knew so well of his malignant zeal against the followers of Jesus would not fail to believe his testimony concerning Him. He even argues the point with the Lord Himself. How could they refuse to listen when they knew perfectly how madly he had carried on his persecution and had even taken part in the murder of Stephen?

18 That this is a solemn witness against the Jews is evident from the statement of the Lord that they would not receive Paul's testimony no matter how anxious he was to win them. Paul is here being used in the land as he afterward was in Rome to the dispersion to give the apostate nation a solemn intimation that God was through with them for a time and was now about to take up the nations.

9 Now those who are with me gaze,
indeed, at the light, yet they hear
not the voice of Him Who is speak-
10 ing to me. Now I said, 'What
shall I be doing, Lord?' Now the
Lord said to me, 'Rise, go into
Damascus, and there you will be
spoken to concerning all which has
been set for you to do.'
11 Now, as I observed nothing for
the glory of that light, being led by
the hand by those with me, I came
12 into Damascus. Now a certain
Ananias, a pious man according to
the law, being borne witness to by
13 all the Jews dwelling there, coming
to me and standing by, said to me,
'Brother Saul, recover your sight!'
And *I*, in the same hour, look up
14 to him. Now he said, 'The God of
our fathers selects you to know His
will, and to be acquainted with the
Just One, and to hear the voice of
15 His mouth, that you shall be His
witness to all mankind of what you
16 have seen and hear. And now,
why do you defer? Rise, be bap-
tized, and bathe off your sins, in-
voking His name.'
17 Now it occurred, at my returning
to Jerusalem and while I am pray-
ing in the sanctuary, I came to be in
18 an ecstasy and to perceive Him say-
ing to me, 'Hurry, and come quick-
ly out of Jerusalem, because they
will not be assenting to your testi-
19 mony concerning Me.' And *I* said,
'Lord, *they* are versed in the fact
that *I* was jailing and lashing those
in the synagogues who are believing
20 on Thee. And when the blood of

s1* Ο
ϹΟΝΑΖΩΡΑΙΟϹΟΝϹΥΔΙΩΚΕ
THE NAZARENE WHOM YOU ARE-CHASING

ΙϹΟΙΔΕϹΥΝΕΜΟΙΟΝΤΕϹΤΟ
9 THE-*ones* YET TOGETHER to-ME BEING THE

ΜΕΝΦΩϹΕΘΕΑϹΑΝΤΟΤΗΝΔΕ
INDEED LIGHT gaze THE YET

s2 Ο
ΦΩΝΗΝΟΥΚΗΚΟΥϹΑΝΤΟΥΛΑ
SOUND NOT THEY-HEAR OF-THE *One-*

ΛΟΥΝΤΟϹΜΟΙΕΙΠΟΝΔΕΤΙΠ
10 TALKING to-ME I-said YET ANY I'LL-

ΟΙΗϹΩΚΥΡΙΕΟΔΕΚΥΡΙΟϹΕ
BE-DOING Master! THE YET Master said

ΙΠΕΝΠΡΟϹΜΕΑΝΑϹΤΑϹΠΟΡ
TOWARD ME UP-STAND*ing* YOU-BE-

s o.
ΕΥΟΥΕΙϹΔΑΜΑϹΚΟΝΚΑΚΕΙ
GOING INTO DAMASCUS AND-there

ϹΟΙΛΑΛΗΘΗϹΕΤΑΙΠΕΡΙΠΑ
to-YOU WILL-BE-BEING-TALKED ABOUT ALL

B +ΕΝ IN
ΝΤΩΝΩΝΤΕΤΑΚΤΑΙϹΟΙΠΟΙ
WHICH HAS-*been*-SET to-YOU TO-DO

As Κ = NOT I-IN-looked
ΗϹΑΙΩϹΔΕΟΥΔΕΝΕΒΛΕΠΟΝ
11 AS YET NOT-YET-ONE I-looked

ΑΠΟΤΗϹΔΟΞΗϹΤΟΥΦΩΤΟϹΕ
FROM THE esteem OF-THE LIGHT that

ΚΕΙΝΟΥΧΕΙΡΑΓΩΓΟΥΜΕΝΟ
*be*ING-HAND-LED

A Α = FROM
ϹΥΠΟΤΩΝϹΥΝΟΝΤΩΝΜΟΙΗΛ
by THE-*ones* TOGETHER-BEING to-ME I-CAME

ΘΟΝΕΙϹΔΑΜΑϹΚΟΝΑΝΑΝΙΑ
12 INTO DAMASCUS ANANIAS

A *omits* pious
ϹΔΕΤΙϹΑΝΗΡΕΥΛΑΒΗϹΚΑΤ
YET ANY MAN pious according-

A1 *omitted* Υ
ΑΤΟΝΝΟΜΟΝΜΑΡΤΥΡΟΥΜΕΝ
to THE LAW *be*ING-witnessed

ΟϹΥΠΟΠΑΝΤΩΝΤΩΝΚΑΤΟΙΚ
by ALL OF-THE DOWN-HOMING

ΟΥΝΤΩΝΙΟΥΔΑΙΩΝΕΛΘΩΝΠ
13 JUDA-ans COMING TO-

ΡΟϹΕΜΕΚΑΙΕΠΙϹΤΑϹΕΙΠΕ
WARD ME AND ON-STAND*ing* he-said

ΝΜΟΙϹΑΟΥΛΑΔΕΛΦΕΑΝΑΒΛ
to-ME SAUL (*Heb.*) brother! UP-look

A *omits* UP-
ΕΨΟΝΚΑΓΩΑΥΤΗΤΗΩΡΑΑΝΕ
AND-I to-SAME THE HOUR UP-look

ΒΛΕΨΑΕΙϹΑΥΤΟΝΟΔΕΕΙΠΕ
14 INTO him THE YET he-said

ΝΟΘΕΟϹΤΩΝΠΑΤΕΡΩΝΗΜΩΝ
THE God OF-THE FATHERS OF-US

s *had* +C TOWARD- Η As
ΠΡΟΕΧΕΙΡΙϹΑΤΟϹΕΓΝΩΝΑ
BEFORE-HANDS YOU TO-KNOW

A *has* AND *above line* s o.
ΙΤΟΘΕΛΗΜΑΑΥΤΟΥΚΑΙΙΔΕ
THE WILL OF-Him AND TO-BE-PER-

ΙΝΤΟΝΔΙΚΑΙΟΝΚΑΙΑΚΟΥϹ
CEIVING THE JUST-*One* AND TO-HEAR

A *omits* OF-THE
ΑΙΦΩΝΗΝΕΚΤΟΥϹΤΟΜΑΤΟϹ
SOUND OUT OF-THE MOUTH

B *transfers* YOU'LL-BE *after* humans *below*
ΑΥΤΟΥΟΤΙΕϹΗΜΑΡΤΥϹΑΥΤ
15 OF-Him that YOU'LL-BE witness to-Him

ΩΠΡΟϹΠΑΝΤΑϹΑΝΘΡΩΠΟΥϹ
TOWARD ALL humans

ΩΝΕΩΡΑΚΑϹΚΑΙΗΚΟΥϹΑϹΚ
16 OF-WHICH YOU-HAVE-SEEN AND HEAR AND

ΑΙΝΥΝΤΙΜΕΛΛΕΙϹΑΝΑϹΤΑ
NOW ANY YOU-ARE-beING-ABOUT.UP-STAND*ing*

ϹΒΑΠΤΙϹΑΙΚΑΙΑΠΟΛΟΥϹΑ
be-DIPIZED AND *be*-FROM-BATHED

ΙΤΑϹΑΜΑΡΤΙΑϹϹΟΥΕΠΙΚΑ
THE misses OF-YOU ON-CALL*ing*

ΛΕϹΑΜΕΝΟϹΤΟΟΝΟΜΑΑΥΤΟ
THE NAME OF-Him

ΥΕΓΕΝΕΤΟΔΕΜΟΙΥΠΟϹΤΡΕ
17 it-BECAME YET to-ME reTURNing

s o.
ΨΑΝΤΙΕΙϹΙΕΡΟΥϹΑΛΗΜΚΑ
INTO JERUSALEM AND

ΙΠΡΟϹΕΥΧΟΜΕΝΟΥΜΟΥΕΝΤ
OF-prayING ME IN THE

s *repeats* ϹΘΑΙ
ΩΙΕΡΩΓΕΝΕϹΘΑΙΜΕΕΝΕΚϹ
SACRED-place TO-BE-BECOMING ME IN OUT-

s o. s Ο o.
ΤΑϹΕΙΚΑΙΙΔΕΙΝΑΥΤΟΝΛΕ
18 STANDing AND TO-BE-PERCEIVING Him say-

ΓΟΝΤΑΜΟΙϹΠΕΥϹΟΝΚΑΙΕΞ
ING to-ME BE-DILIGENT AND BE-OUT-

s o.
ΕΛΘΕΕΝΤΑΧΕΙΕΞΙΕΡΟΥϹΑ
COMING IN SWIFTness OUT OF-JERUSALEM

ΛΗΜΔΙΟΤΙΟΥΠΑΡΑΔΕΞΟΝΤ
THRU-that NOT THEY'LL-BE-BESIDE-RECEIVING

ΑΙϹΟΥΜΑΡΤΥΡΙΑΝΠΕΡΙΕΜ
OF-YOU witness ABOUT ME

ΟΥΚΑΓΩΕΙΠΟΝΚΥΡΙΕΑΥΤΟ
19 AND-I said Master! they

ΙΕΠΙϹΤΑΝΤΑΙΟΤΙΕΓΩΗΜΗ
ARE-adeptING that I WAS

ΝΦΥΛΑΚΙΖΩΝΚΑΙΔΕΡΩΝΚΑ
GUARDIZING AND SKINNING accord-

ΤΑΤΑϹϹΥΝΑΓΩΓΑϹΤΟΥϹΠΙ
ing-to THE TOGETHER-LEADS THE *ones-*

ϹΤΕΥΟΝΤΑϹΕΠΙϹΕΚΑΙΟΤΕ
20 BELIEVING ON YOU AND when

B2 o. A *omits* OF-Stephen
ΕΞΕΧΥΝΝΕΤΟΤΟΑΙΜΑϹΤΕΦ
was-OUT-POURED THE BLOOD OF-Stephen

21 Here we have the cause of Israel's apostasy laid bare. They were to be a channel of blessing to the other nations, but, instead, they kept all Jehovah's gifts to themselves and refused to share them with the less favored nations. They were like the slave who owed ten thousand talents, but, having nothing to pay with, is forgiven the debt. But when he found a fellow slave who owed him much less, he refused to be merciful and had him cast into prison. Consequently his Lord was indignant and gave him up to the tormentors (Mt.18[23]). Israel is the ten thousand talent debtor. The nations were their fellow-slaves. Israel was pardoned, but, since they refuse to pass on the blessing to the nations, the pardon is withdrawn and the nation has been in the hands of the tormentors ever since. Only a few years after this Jerusalem was destroyed, the nation scattered and driven from the land to wander up and down the earth, despised by the nations whom they had wronged.

25 On several previous occasions Paul had been protected from the fury of his own countrymen by the intervention of the Roman power. Gallio had turned the tables against them (18[12-17]), and the scribe of Ephesus had cleared him (19[37]), but never before had he appealed to his Roman citizenship as a defense against his own kin. In Philippi he had used it, not to shield himself, but for the sake of the evangel. Now, however, that the nation in the land is finally given over to judgment, he has no hesitancy in claiming his rights as a Roman citizen. He had already been beaten five times by the Jews (2Co.11[24]) and it was needless to bear any more.

25 As he was a Roman citizen, the captain had no right to bind Paul, much less to scourge him before trial. But the fact that he had bound him illegally put Paul in an advantageous position, to which was added the respect due to one who had received such a citizenship by birth, while the captain had obtained it by purchase. "I am a Jew" availed nothing with the Jews. But on his declaration that he is a Roman, his word is instantly accepted. It was a capital offense to claim unlawfully the possession of the citizenship.

Stephen, Thy witness, was shed, I
myself also was standing by and en-
dorsing it, and guarding the gar-
ments of those who are assassinat-
21 ing him.' And He said to me, 'Go!
seeing that *I* shall be delegating
you afar to the nations.' "—
22 Now they heard him until this
word, and they lift up their voice,
saying, *"Away with such a one
from the earth, for it is not befit-*
23 *ting for him to live!"* Besides, at
their clamoring, and tossing their
garments, and casting dust into the
24 air, the captain orders him to be
led into the citadel, telling them to
interrogate him by scourging, that
he may recognize for what cause
they shouted thus at him.
25 Now as they stretch him out
with the thongs, Paul said to the
centurion standing by, "Is it al-
lowed you to scourge a Roman
26 man, and uncondemned?" Now
the centurion, when he hears it,
coming to the captain, reports, say-
ing, "What are you about to be do-
ing? For this man is a Roman."
27 Now the captain, approaching, said
to him, "Tell me, are *you* a
Roman?" Now he averred, "Yes."
28 Now the captain answered, *"I* ac-
quire this citizenship with a vast
sum." Yet Paul averred, "Yet *I*
29 have been so born." Immediately,
then, those about to be interrogat-
ing him withdraw from him. Now
the captain also was afraid, rec-
ognizing that he is a Roman and
that he had bound him.
30 Now, on the morrow, resolved to
know with certainty of what he is
being accused by the Jews, he looses

ΑΝΟΥΤΟΥΜΑΡΤΥΡΟCCΟΥΚΑ
THE witness OF-YOU AND
A *omits* -ON-
ΙΑΥΤΟCΗΜΗΝΕΦΕCΤΩCΚΑΙ
SAME I-WAS HAVING-ON-STOOD AND
CΥΝΕΥΔΟΚΩΝΚΑΙΦΥΛΑCCΩ
TOGETHER-WELL-SEEMING AND GUARDING
ΝΤΑΙΜΑΤΙΑΤΩΝΑΝΑΙΡΟΥΝ
THE GARMENTS OF-THE *ones*-UP-LIFTING
ΤΩΝΑΥΤΟΝΚΑΙΕΙΠΕΝΠΡΟC
21 him AND he-said TOWARD
ΜΕΠΟΡΕΥΟΥΟΤΙΕΓΩΕΙCΕΘ
ME BE-GOING that I INTO NA-
B *omits* -OUT-
ΝΗΜΑΚΡΑΝΕΞΑΠΟCΤΕΛΩCΕ
TIONS FAR SHALL-BE-OUT-FROM-PUTTING YOU
ΗΚΟΥΟΝΔΕΑΥΤΟΥΑΧΡΙΤΟΥ
22 THEY-HEARD YET OF-him UNTIL this
ΤΟΥΤΟΥΛΟΓΟΥΚΑΙΕΠΗΡΑΝ
THE saying AND THEY-ON-LIFT
ΤΗΝΦΩΝΗΝΑΥΤΩΝΛΕΓΟΝΤΕ
THE SOUND OF-them sayING
CΑΙΡΕΑΠΟΤΗCΓΗCΤΟΝΤΟΙ
BE-LIFTING FROM THE LAND THE such
ΟΥΤΟΝΟΥΓΑΡΚΑΘΗΚΕΝΑΥΤ
NOT for it-befittED him
s Δ=YET
ΟΝΖΗΝΚΡΑΥΓΑΖΟΝΤΩΝΤΕΑ
23 TO-BE-LIVING OF-clamorING BESIDES
B+Ε A+Ε
ΥΤΩΝΚΑΙΡΙΠΤΟΥΝΤΩΝΤΑΙ
them AND OF-TOSSING THE GAR-
ΜΑΤΙΑΚΑΙΚΟΝΙΟΡΤΟΝΒΑΛ
MENTS AND DUST CASTING
s1* *adds* Ν
ΛΟΝΤΩΝΕΙCΤΟΝΑΕΡΑΕΚΕΛ
24 INTO THE AIR ORDERS
B+Ε
ΕΥCΕΝΟΧΙΛΙΑΡΧΟCΕΙCΑΓ
THE THOUSAND-chief TO-BE-*be*ING-INTO-
ΕCΘΑΙΑΥΤΟΝΕΙCΤΗΝΠΑΡΕ
LED him INTO THE camp
A+Γ
ΜΒΟΛΗΝΕΙΠΑCΜΑCΤΙΞΙΝΑ
say*ing* to-scourges TO-
A *omits* -ON-
ΝΕΤΑΖΕCΘΑΙΑΥΤΟΝΙΝΑΕΠ
BE-*be*ING-UP-INTERROGATED him THAT he-MAY-
ΙΓΝΩΔΙΗΝΑΙΤΙΑΝΟΥΤΩCΕ
BE-ON-KNOWING THRU WHICH cause thus THEY-
ΠΕΦΩΝΟΥΝΑΥΤΩΩCΔΕΠΡΟΕ
25 ON-SOUNDED to-him AS YET THEY-BEFORE-
s o. A Ο
ΤΕΙΝΑΝΑΥΤΟΝΤΟΙCΙΜΑCΙ
STRETCH him to-THE STRAPS
ΝΕΙΠΕΝΠΡΟCΤΟΝΕCΤΩΤΑΕ
said TOWARD THE HAVING-STOOD HUN-
ΚΑΤΟΝΤΑΡΧΟΝΟΠΑΥΛΟCΕΙ
DRED-chief THE PAUL IF

A Ε o.
ΑΝΘΡΩΠΟΝΡΩΜΑΙΟΝΚΑΙΑΚ
human ROMAN AND UN-
s1* o. o.
ΑΤΑΚΡΙΤΟΝΕΞΕCΤΙΝΥΜΙΝ
condemned it-is-allowed to-YOU*p*
ΜΑCΤΙΖΕΙΝΑΚΟΥCΑCΔΕΟΕ
26 TO-BE-scourgING HEAR*ing* YET THE HUN-
A s1* Η
ΚΑΤΟΝΤΑΡΧΟCΠΡΟCΕΛΘΩΝ
DRED-chief TOWARD-COMING
B+Ε s o.
ΤΩΧΙΛΙΑΡΧΩΑΠΗΓΓΕΙΛΕΝ
to-THE THOUSAND-chief he-FROM-MESSAGES
ΛΕΓΩΝΤΙΜΕΛΛΕΙCΠΟΙΕΙΝ
sayING ANY YOU-ARE-ABOUT-ING TO-BE-DOING
ΟΓΑΡΑΝΘΡΩΠΟCΟΥΤΟCΡΩΜ
THE for human this ROMAN
ΑΙΟCΕCΤΙΝΠΡΟCΕΛΘΩΝΔΕ
27 IS TOWARD-COMING YET
B+Ε
ΟΧΙΛΙΑΡΧΟCΕΙΠΕΝΑΥΤΩΛ
THE THOUSAND-chief said to-him BE-
s1* *omits* to-ME
ΕΓΕΜΟΙCΥΡΩΜΑΙΟCΕΙΟΔΕ
sayING to-ME YOU ROMAN ARE THE YET
A *omits* YET B+Ε
ΕΦΗΝΑΙΑΠΕΚΡΙΘΗΔΕΟΧΙΛ
28 he-AVERred YEA answered YET THE THOUS-
ΙΑΡΧΟCΕΓΩΠΟΛΛΟΥΚΕΦΑΛ
AND-chief I OF-much HEAD (sum)
B+Ε AsB1o.
ΑΙΟΥΤΗΝΠΟΛΙΤΕΙΑΝΤΑΥΤ
THE citizenship this
ΗΝΕΚΤΗCΑΜΗΝΟΔΕΠΑΥΛΟC
ACQUIRE THE YET PAUL
s1* *omits* YET A o.
ΕΦΗΕΓΩΔΕΚΑΙΓΕΓΕΝΝΗΜΑ
AVERred I YET AND HAVE-*been*-generatED
ΙΕΥΘΕΩCΟΥΝΑΠΕCΤΗCΑΝΑ
29 immediately THEN FROM-STAND FROM
ΠΑΥΤΟΥΟΙΜΕΛΛΟΝΤΕCΑΥΤ
him THE *ones*-beING-ABOUT him
As1* ΑΙ *for* Ε B+Ε
ΟΝΑΝΕΤΑΖΕΙΝΚΑΙΟΧΙΛΙΑ
TO-BE-UP-INTERROGATING AND THE THOUSAND-
s1* *omits* YET
ΡΧΟCΔΕΕΦΟΒΗΘΗΕΠΙΓΝΟΥ
chief YET WAS-afraid ON-KNOWING
CΟΤΙΡΩΜΑΙΟCΕCΤΙΝΚΑΙΟ
that ROMAN he-IS AND that
A Η
ΤΙΑΥΤΟΝΗΝΔΕΔΕΚΩCΤΗΔΕ
30 him he-WAS HAVING-BOUND to-THE YET
ΕΠΑΥΡΙΟΝΒΟΥΛΟΜΕΝΟCΓΝ
ON-MORROW intendING TO-
ΩΝΑΙΤΟΑCΦΑΛΕCΤΟΤΙΚΑΤ
KNOW THE UN-TOTTER THE ANY he-IS-*be*ING-
s o. A Ε o.
ΗΓΟΡΕΙΤΑΙΥΠΟΤΩΝΙΟΥΔΑ
accusED by THE JUDA-ans
ΙΩΝΕΛΥCΕΝΑΥΤΟΝΚΑΙΕΚΕ
he-LOOSES him AND ORDERS

1 Paul now stands before the Sanhedrin, in which body he seems to have had a vote after the death of Stephen. Doubtless many who were there were old associates of his and most of them were acquainted with his life and doctrines, so that the inquiry was a mere form and bound to arrive at no conclusion. Paul, contrary to his usual custom of speaking first in a winning way of his auditors, commences immediately with his own defense, and seems to apologize for the fact that his Roman citizenship had entitled him to this hearing before them. This so enraged the chief priest, who probably took it as a hint that he was beyond his jurisdiction, that he has him slapped on the mouth. There were constant changes in the high priestly office in those days, which accounts for the ignorance of the apostle as to the personality of the high priest. Josephus tells us that Paul's prediction was fulfilled in the Jewish war, when this hypocritical president of the Sanhedrin was murdered by assassins.

Paul had the privileges of a Greek (21[37]), a Hebrew (22[2]), and a Roman (22[27]). The man that Christ found had been separated and trained and circumstanced by God.

6 The Pharisees had this in common with the faith of Christ, that they believed in a resurrection of the dead, which was, however, denied by the Sadducees. This question was the cause of perpetual strife between them. Paul, seeing how useless any further appeal to the council would be, determined to shift the contention to the subject of resurrection, in which he would have the Pharisees on his side and thus they would be diverted into strife amongst themselves. The result justified his plan, for the Pharisees immediately become violent partisans of his and some are even willing to allow that a spirit—which the Sadducees did not believe in—had spoken to him. They thought to use his testimony as an argument against their enemies the Sadducees. Thus it has ever been with the Jews. Their own internal strife was seldom laid aside even in face of the gravest crisis, and became the cause of many of their miseries.

him and orders the chief priests and the entire Sanhedrin to come together. And, leading Paul down, he stands him among them.

23 Now Paul, looking intently at
the Sanhedrin, said, "Men! Brethren! *I*, in all good conscience, have
used my citizenship for God until
2 this day." Now the chief priest
Ananias enjoins those standing be-
3 side him to beat his mouth. Then
Paul said to him, "God is about to
beat you, whitewashed wall! And
you are sitting to judge me according to the law, and are ordering me to be beaten illegally!"
4 Now those standing by say, "You
are reviling God's chief priest!"
5 And Paul averred, "I was not
aware, brethren, that he is chief
priest. For it is written that 'You
shall not be declaring evil of your
people's chief.' "
6 Now Paul, knowing that one
party is Sadducees, yet the other
Pharisees, cries in the Sanhedrin,
"Men! Brethren! *I* am a Pharisee, a son of Pharisees. Concerning
the expectation and resurrection of
7 the dead am *I* being judged." Now
at his saying this, there came to be
a commotion of the Pharisees and
Sadducees, and the multitude is
8 rent. For Sadducees, indeed, are
saying there is no resurrection, nor
messenger, nor spirit, yet Pharisees
are avowing both.
9 Now a great clamor occurred,
and some of the scribes of the party
of the Pharisees, rising, fought it
out with one another, saying, "We
are finding nothing evil in this man.
Now if a spirit or messenger speaks
10 to him—" Yet much commotion oc-

ΛΕΥϹΕΝϹΥΝΕΛΘΕΙΝΤΟΥϹΑ
TO-BE-TOGETHER-COMING THE chief-

ΡΧΙΕΡΕΙϹΚΑΙΠΑΝΤΟϹΥΝΕ
SACRED-*ones* AND EVERY THE Sanhedrin

ΔΡΙΟΝΚΑΙΚΑΤΑΓΑΓΩΝΤΟΝ
AND DOWN-LEADING THE

ΠΑΥΛΟΝΕϹΤΗϹΕΝΕΙϹΑΥΤΟ
PAUL he-STANDS INTO them

B PAUL to-THE Sanhedrin
ΥϹΑΤΕΝΙϹΑϹΔΕΤΩϹΥΝΕΔΡ
23 STRETCH*ing* YET to-THE Sanhedrin

THE *omitted by* B
ΙΩΟΠΑΥΛΟϹΕΙΠΕΝΑΝΔΡΕϹ
THE PAUL said MEN

s o.
ΑΔΕΛΦΟΙΕΓΩΠΑϹΗϹΥΝΕΙΔ
brothers I to-EVERY conscience

A+Є
ΗϹΕΙΑΓΑΘΗΠΕΠΟΛΙΤΕΥΜΑ
GOOD HAVE-*been*-citizen

ΙΤΩΘΕΩΑΧΡΙΤΑΥΤΗϹΤΗϹΗ
to-THE God UNTIL this THE DAY

ΜΕΡΑϹΟΔΕΑΡΧΙΕΡΕΥϹΑΝΑ
2 THE YET chief-SACRED-*one* ANANIAS

s o.
ΝΙΑϹΕΠΕΤΑΞΕΝΤΟΙϹΠΑΡΕ
enjoins to-THE *ones*-HAVING-

s[1]* *omits* to-him *s o.*
ϹΤΩϹΙΝΑΥΤΩΤΥΠΤΕΙΝΑΥΤ
BESIDE-STOOD to-him TO-BE-BEATING OF-him

s TOWARD him THE PAUL
ΟΥΤΟϹΤΟΜΑΤΟΤΕΟΠΑΥΛΟϹ
3 THE MOUTH then THE PAUL

s o.
ΠΡΟϹΑΥΤΟΝΕΙΠΕΝΤΥΠΤΕΙ
TOWARD him said TO-BE-BEATING

ΝϹΕΜΕΛΛΕΙΟΘΕΟϹΤΟΙΧΕΚ
YOU IS-being-ABOUT THE God WALL! HAV-

A ΑΙ
ΕΚΟΝΙΑΜΕΝΕΚΑΙϹΥΚΑΘΗΚ
ING-*been*-whitewashED AND YOU ARE-sitting

B+Є
ΡΙΝΩΝΜΕΚΑΤΑΤΟΝΝΟΜΟΝΚ
JUDGING ME according-to THE LAW AND

ΑΙΠΑΡΑΝΟΜΩΝΚΕΛΕΥΕΙϹΜ
being-BESIDE-LAW YOU-ARE-ORDERING ME

ΕΤΥΠΤΕϹΘΑΙΟΙΔΕΠΑΡΕϹΤ
4 TO-BE-*being*-BEATEN THE YET *ones*-HAVING-BE-

A O
ΩΤΕϹΕΙΠΑΝΤΟΝΑΡΧΙΕΡΕΑ
SIDE-STOOD say THE chief-SACRED-*one*

ΤΟΥΘΕΟΥΛΟΙΔΟΡΕΙϹΕΦΗΤ
5 OF-THE God YOU-ARE-say-SPEARING.AVERred BE-

s o.
ΕΟΠΑΥΛΟϹΟΥΚΗΔΕΙΝΑΔΕΛ
SIDES THE PAUL NOT I-HAD-PERCEIVED brothers

ΦΟΙΟΤΙΕϹΤΙΝΑΡΧΙΕΡΕΥϹ
that he-IS chief-SACRED-*one*

ΓΕΓΡΑΠΤΑΙΓΑΡΟΤΙΑΡΧΟΝ
it-HAS-*been*-WRITTEN for that chief

s o.
ΤΑΤΟΥΛΑΟΥϹΟΥΟΥΚΕΡΕΙϹ
OF-THE PEOPLE OF-YOU NOT YOU'LL-BE-declar-

ΚΑΚΩϹΓΝΟΥϹΔΕΟΠΑΥΛΟϹΟ
6 ING EVILly KNOWING YET THE PAUL that

ΤΙΤΟΕΝΜΕΡΟϹΕϹΤΙΝϹΑΔΔ
THE ONE PART IS OF-SADDUCEES

B+Є
ΟΥΚΑΙΩΝΤΟΔΕΕΤΕΡΟΝΦΑΡ
THE YET DIFFERENT OF-PHAR-

ΙϹΑΙΩΝΕΚΡΑΞΕΝΕΝΤΩϹΥΝ
ISEES he-CRIES IN THE Sanhe-

ΕΔΡΙΩΑΝΔΡΕϹΑΔΕΛΦΟΙΕΓ
drin MEN brothers I

B+Є
ΩΦΑΡΙϹΑΙΟϹΕΙΜΙΥΙΟϹΦΑ
PHARISEE AM SON OF-

B+Є
ΡΙϹΑΙΩΝΠΕΡΙΕΛΠΙΔΟϹΚΑ
PHARISEES ABOUT EXPECTATION AND

B *omits* I
ΙΑΝΑϹΤΑϹΕΩϹΝΕΚΡΩΝΕΓΩ
UP-STANDing OF-DEAD-*ones* I

B+Є B *has* ΛΑΛΟΥΝΤΟϹ *for* saying *below*
ΚΡΙΝΟΜΑΙΤΟΥΤΟΔΕΑΥΤΟΥ
7 AM-*being*-JUDGED this YET OF-him

s[1]* Λ B(ΠΕ *cancelled*) ΕΠΕΠΕϹΕ A+Є
ΕΙΠΟΝΤΟϹΕΓΕΝΕΤΟϹΤΑϹΙ
saying BECAME STANDing

B+Є *s* SADDUCEES AND PHARISEES
ϹΤΩΝΦΑΡΙϹΑΙΩΝΚΑΙϹΑΔΔ
OF-THE PHARISEES AND SADDUCEES

ΟΥΚΑΙΩΝΚΑΙΕϹΧΙϹΘΗΤΟΠ
AND IS-SPLIT THE mul-

s[1]* *o. o.* B *omits* INDEED
ΛΗΘΟϹϹΑΔΔΟΥΚΑΙΟΙΜΕΝΓ
8 titude SADDUCEES INDEED for

ΑΡΛΕΓΟΥϹΙΝΜΗΕΙΝΑΙΑΝΑ
ARE-saying NO TO-BE UP-STAND-

ϹΤΑϹΙΝΜΗΤΕΑΓΓΕΛΟΝΜΗΤ
ing NO-BESIDES MESSENGER NO-BESIDES

B+Є
ΕΠΝΕΥΜΑΦΑΡΙϹΑΙΟΙΔΕΟΜ
spirit PHARISEES YET ARE-

ΟΛΟΓΟΥϹΙΝΤΑΑΜΦΟΤΕΡΑΕ
9 AVOWING THE BOTH BE-

ΓΕΝΕΤΟΔΕΚΡΑΥΓΗΜΕΓΑΛΗ
CAME YET clamor GREAT

ΚΑΙΑΝΑϹΤΑΝΤΕϹΤΙΝΕϹΤΩ
AND UP-STAND*ing* ANY OF-THE

A *omits* WRITERS OF THE PART OF-THE
ΝΓΡΑΜΜΑΤΕΩΝΤΟΥΜΕΡΟΥϹ
WRITERS OF-THE PART.

B+Є
ΤΩΝΦΑΡΙϹΑΙΩΝΔΙΕΜΑΧΟΝ
OF-THE PHARISEES THEY-THRU-FOUGHT

AB *omit* TOWARD one-another
ΤΟΠΡΟϹΑΛΛΗΛΟΥϹΛΕΓΟΝΤ
TOWARD one-another saying

ΕϹΟΥΔΕΝΚΑΚΟΝΕΥΡΙϹΚΟΜ
NOT-YET-ONE EVIL WE-ARE-FINDING

s[1]* *omits* IN
ΕΝΕΝΤΩΑΝΘΡΩΠΩΤΟΥΤΩΕΙ
IN THE human this IF

ΔΕΠΝΕΥΜΑΕΛΑΛΗϹΕΝΑΥΤΩ
YET spirit TALKS to-him

10 The captain was more concerned that a Roman citizen should not be injured than to get their report, and so sends his soldiers to rescue him a second time from their clutches. It was well that he was again taken into the custody of the Romans, for the Jews would soon have torn him to pieces.

11 After such experiences we may well imagine that the future looked black to the persecuted saint. Now, if ever, he might yield to discouraging forebodings. At just such periods in the apostle's ministry he received divine help in the form of a vision to comfort and encourage him. In Corinth, when Jewish opposition threatened to wreck his testimony, the Lord spoke to him "Fear not!" And the reason was that God had a purpose to fulfil which demanded his continuance (18[9]). Again, in the midst of the storm on his journey to Rome, he is again assured, "Fear not, Paul" (27[24]). So now, he receives the definite and cheering assurance that it is the purpose of God that he should fulfill his wish to see Rome. Besides, the Lord commends his testimony in Jerusalem, which was such a failure seemingly. This word of approval should deter us from criticising any of the apostle's acts, for they undoubtedly were in line with God's purpose, and that, rather than our own provincial standard of right and wrong, is the true test of conduct. Results are not the test of a true ministry. Paul at Jerusalem was as great a failure as Noah, Elijah and Jeremiah. But for this commendation, Paul would seem to be out of the will of God.

12 In contrast with this serene assurance is the malignant activity of the Jews, who seem to have recovered from their temporary occupation with their own differences. The apostle now becomes the object of a plot to assassinate him. Thus the Roman citadel becomes his fortress rather than his prison. If the conspirators had been true to their oath, more than forty of them would have died of self-inflicted famine, but the Talmud assures us that they could be absolved. What a conscienceless load of crime was cloaked under the religious zeal of these pious Jews!

curring, the captain, being afraid
lest Paul should be pulled to pieces
by them, orders the troop to descend
and snatch him out of their midst,
and to lead him into the citadel.
11 Now the Lord, the ensuing night,
standing by him, said, "Have
courage! For as you certify to
that which concerns Me in Jerusalem,
thus you must testify in Rome
also."
12 Now on the coming of day, the
Jews making a conspiracy, anathematize
themselves, saying that they
would neither eat nor drink till
13 they may kill Paul. Now there
were more than forty who make
14 this cabal, who, approaching the
chief priests and the elders, say,
"We anathematize ourselves with
an anathema to taste nothing till
15 we may kill Paul. Now, then, *you*
inform the captain together with
the Sanhedrin, so that he may be
leading him down to you, as though
about to investigate more exactly
that which concerns him, yet *we*,
before he draws near, are ready to
assassinate him."
16 Now the son of Paul's sister,
hearing of the ambush, coming
along and entering into the citadel,
17 reports it to Paul. Now Paul, calling
one of the centurions to him,
averred, "Lead this young man to
the captain, for he has something
18 to report to him." He, indeed, then,
taking him along, led him to the
captain and is averring, "The prisoner,
Paul, calling to me, asks me to

End of 3rd trip, began 18:23
A prisoner, Eph 3:1

A STANDing BECOMING AB+Є A *omits* |
ΗΑΓΓЄΛΟСΠΟΛΛΗСΔЄΓΙΝΟ
10 OR MESSENGER OF-much YET BECOMING

s had Ο *s o.*
ΜЄΝΗССΤΑСЄωСΦΟΒΗΘЄΙС
STANDING BEING-afraid

B+Є
ΟΧΙΛΙΑΡΧΟСΜΗΔΙΑСΠΑСΘ
THE THOUSAND-chief NO SHOULD-BE-BEING-THRU-

ΗΟΠΑΥΛΟСΥΠΑΥΤωΝЄΚЄΛЄ
PULLED THE PAUL by them ORDERS

ΥСЄΝΤΟСΤΡΑΤЄΥΜΑΚΑΤΑΒ
THE WAR-troop DOWN-STEPPing

s1 omits* OUT OF-MIDST OF-them
ΑΝΑΡΠΑСΑΙΑΥΤΟΝЄΚΜЄСΟ
TO-SNATCH him OUT OF-MIDst

A *adds* ΑΠ -FROM- BESIDES *omitted by* B
ΥΑΥΤωΝΑΓЄΙΝΤЄЄΙСΤΗΝΠ
OF-them TO-BE-LEADING BESIDES INTO THE camp

ΑΡЄΜΒΟΛΗΝΤΗΔЄЄΠΙΟΥСΗ
11 to-THE YET ON-BEING

ΝΥΚΤΙЄΠΙСΤΑСΑΥΤωΟΚΥΡ
NIGHT ON-STANDing to-him THE Master

ΙΟСЄΙΠЄΝΘΑΡСЄΙωСΓΑΡΔ
said BE-COURAGE-ING AS for YOU-

ΙЄΜΑΡΤΥΡωΤΑΠЄΡΙЄΜΟΥЄ
THRU-witness THE ABOUT ME INTO

ΙСΙЄΡΟΥСΑΛΗΜΟΥΤωСЄΔЄ
JERUSALEM thus YOU it-IS-BIND-

ΙΚΑΙЄΙСΡωΜΗΝΜΑΡΤΥΡΗС
ING AND INTO ROME TO-witness

B Τ=BESIDES
ΑΙΓЄΝΟΜЄΝΗСΔЄΗΜЄΡΑСΠ
12 OF-BECOMING YET DAY mak-

ΟΙΗСΑΝΤЄССΥСΤΡΟΦΗΝΟΙ
ing TOGETHER-TURN THE

ΙΟΥΔΑΙΟΙΑΝЄΘЄΜΑΤΙСΑΝ
JUDA-ans anathematize

s2 (partly cancels) o. o. o. o. o. o.
ЄΑΥΤΟΥСΛЄΓΟΝΤЄСΜΗΤЄΦ
selves saying NO-BESIDES TO-

s o. B1 *o.*
ΑΓЄΙΝΜΗΤЄΠΙЄΙΝЄωСΟΥΑ
BE-EATING NO-BESIDES TO-BE-DRINKING TILL OF-WHICH

A Ν Α Ι (*s o.*) ΑωСΙΝ assassinatING
ΠΟΚΤЄΙΝωСΙΝΤΟΝΠΑΥΛΟΝ
THEY-MAY-BE-FROM-KILLING THE PAUL

B2 Α
ΗСΑΝΔЄΠΛЄΙΟΥСΤЄССЄΡΑ
13 WERE YET MORE FOUR-TY

ΚΟΝΤΑΟΙΤΑΥΤΗΝΤΗΝСΥΝω
THE this THE TOGETHER-

A+Є
ΜΟСΙΑΝΠΟΙΗСΑΜЄΝΟΙΟΙΤ
14 SWEARing making WHO-ANY

ΙΝЄСΠΡΟСЄΛΘΟΝΤЄСΤΟΙС
TOWARD-COMING to-THE

s o.
ΑΡΧΙЄΡЄΥСΙΝΚΑΙΤΟΙСΠΡ
chief-SACRED-ones AND to-THE SEN-

ЄСΒΥΤЄΡΟΙСЄΙΠΑΝΑΝΑΘЄ
IORS say to-anathema

ΜΑΤΙΑΝЄΘЄΜΑΤΙСΑΜЄΝЄΑ
WE-anathematize selves

A Θ -PLACE- A*s* Є
ΥΤΟΥСΜΗΔЄΝΟСΓЄΥСΑСΘΑ
OF-NO-YET-ONE TO-TASTE

o. *s o.*
ΙЄωСΟΥΑΠΟΚΤЄΙΝωΜЄΝΤΟ
TILL OF-WHICH WE-MAY-BE-FROM-KILLING THE

ΝΠΑΥΛΟΝΝΥΝΟΥΝΥΜЄΙСЄΜ
15 PAUL NOW THEN YE IN-

B+Є
ΦΑΝΙСΑΤЄΤωΧΙΛΙΑΡΧωСΥ
APPEARize to-THE THOUSAND-chief TOGETHER

ΝΤωСΥΝЄΔΡΙωΟΠωСΚΑΤΑΓ
to-THE Sanhedrin WHICH-how he-MAY-BE-DOWN-

ΑΓΗΑΥΤΟΝЄΙСΥΜΑСωСΜЄΛ
LEADING him INTO YOUp AS being-

A *has the* Τ *above line* B+Є *s o.*
ΛΟΝΤΑСΔΙΑΓΙΝωСΚЄΙΝΑΚ
ABOUT TO-BE-investigating more-

B+Є
ΡΙΒЄСΤЄΡΟΝΤΑΠЄΡΙΑΥΤΟ
EXACTly THE ABOUT him

ΥΗΜЄΙСΔЄΠΡΟΤΟΥЄΓΓΙСΑ
WE YET BEFORE THE TO-NEAR

s1 omits* OF-THE
ΙΑΥΤΟΝЄΤΟΙΜΟΙЄСΜЄΝΤΟ
him READY ARE OF-THE

A ΑΙ *for* Є
ΥΑΝЄΛЄΙΝΑΥΤΟΝΑΚΟΥСΑС
16 TO-BE-UP-LIFTING him HEARing

ΔЄΟΥΙΟСΤΗСΑΔЄΛΦΗСΠΑΥ
YET THE SON OF-THE sister OF-PAUL

ΛΟΥΤΗΝЄΝЄΔΡΑΝΠΑΡΑΓЄΝ
THE ambush BESIDE-BECOMING

B1 Α
ΟΜЄΝΟСΚΑΙЄΙСЄΛΘωΝЄΙС
AND INTO-COMING INTO

A СΥΝΑΓωΓΗΝ TOGETHER-LEAD *s o.*
ΤΗΝΠΑΡЄΜΒΟΛΗΝΑΠΗΓΓЄΙ
THE camp he-FROM-MESSAGES

ΛЄΝΤωΠΑΥΛωΠΡΟСΚΑΛЄСΑ
17 to-THE PAUL TOWARD-CALLing

ΜЄΝΟСΔЄΟΠΑΥΛΟСЄΝΑΤωΝ
YET THE PAUL ONE OF-THE

ЄΚΑΤΟΝΤΑΡΧωΝЄΦΗΤΟΝΝЄ
HUNDRED-chiefs he-AVERred THE YOUNG

A *adds* ΓΑ
ΑΝΙΑΝΤΟΥΤΟΝΑΠΑΓЄΠΡΟС
(man) this BE-FROM-LEADING TOWARD

B+Є *s* ANY TO-FROM-MESSAGE
ΤΟΝΧΙΛΙΑΡΧΟΝЄΧЄΙΓΑΡΑ
THE THOUSAND-chief he-IS-HAVING for TO-

s o.
ΠΑΓΓЄΙΛΑΙΤΙΑΥΤωΟΜЄΝΟ
18 FROM-MESSAGE ANY to-him THE INDEED THEN

ΥΝΠΑΡΑΛΑΒωΝΑΥΤΟΝΗΓΑΓ
BESIDE-GETTING him LED

s o. B+Є
ЄΝΠΡΟСΤΟΝΧΙΛΙΑΡΧΟΝΚΑ
TOWARD THE THOUSAND-chief AND

ΙΦΗСΙΝΟΔЄСΜΙΟСΠΑΥΛΟС
he-IS-AVERRING THE BOUND-one PAUL

16 Paul's family was influential in the Hebrew world. His nephew was in a position to learn the secret plans of the Jewish leaders.

18 Roman citizens, while awaiting trial, were kept in custody in several ways, according to circumstances and the rank of the prisoner. Public custody consisted in being thrust into the common jails and confined in dungeons of the worst kind. They were kept in chains or kept in stocks as in the case of Paul and Silas at Philippi. Free custody was simply a guarantee on the part of some person of high rank that the person would appear for trial. Military custody consisted in putting the person in charge of a soldier who was responsible for the prisoner with his own life. It was usual to chain the prisoner's right hand to the soldier's left. Sometimes, however, the military custody was relaxed to the extent of merely putting the prisoner under the observation of a soldier, without chains. The soldiers, of course, relieved one another in military custody. There seems to be no doubt that Paul's imprisonment was a mild form of military custody, with liberty of access for his friends and relatives.

23 The Roman provinces were divided into armed and unarmed, the former being under the authority of the emperor, the latter under the senate. Roughly speaking, the garrisoned provinces were on the frontiers, or where the country had not been fully subjugated. Tacitus and Josephus tell us that the fifth, tenth, and fifteenth legions were stationed in Cæsarea, Ptolemais, or Jerusalem a few years after this. They were largely recruited in the province where they were located. The Jews were, however, exempt from military duty, so that the soldiers in Judea were drawn from the Syrian and Greek population. A legion consisted of more than six thousand infantry, perhaps as many auxiliaries, besides a regiment of cavalry. Such was the force at the captain's command from which he drew the detachment which conveyed Paul to Cæsarea, the seat of the governor of the province.

26 Claudius Lysias was a diplomat and did not stop at a simple lie to gain credit for himself for having protected a Roman citizen from the Jews.

lead this youth to you, who has
something to speak to you."
19 Now the captain, taking hold
of him by the hand, and retiring to
privacy, inquired to ascertain
"What is it that you have to report
20 to me?" Now he said that "The
Jews agreed to ask you so that you
may lead Paul down tomorrow to
the Sanhedrin, as though about to
ascertain somewhat more exactly
21 concerning him. *You,* then, should
not be persuaded by them, for there
are in ambush for him more than
forty of their men, who anathematize
themselves neither to eat nor to
drink till they should be assassinating
him. And now they are ready,
anticipating the promise from you."
22 Then, indeed, the captain dismisses
the youth, charging him
"Talk out to no one that you dis-
23 close these things to me." And
calling certain two centurions to
him, he said, "Make ready two
hundred soldiers, so that they may
go as far as Cæsarea, and seventy
cavalry, and two hundred slingers,
from the third hour of the night
24 [nine o'clock]. Besides, present
beasts that, mounting Paul, they
should be safely conveying him to
25 Felix, the governor." He writes a
letter after this model:
26 "Claudius Lysias, to the most
mighty governor Felix. Rejoice!
27 This man, being apprehended by
the Jews, and being about to be assassinated
by them, standing by
with a troop, I extricate, learn-
28 ing that he is a Roman. And

ΠΡΟϹΚΑΛΕϹΑΜΕΝΟϹΜΕΗΡΩ
TOWARD-CALLing ME asks

B Δ
ΤΗϹΕΝΤΟΥΤΟΝΤΟΝΝΕΑΝΙϹ
this THE YOUTH

B o. o.
ΚΟΝΑΓΑΓΕΙΝΠΡΟϹϹΕΕΧΟΝ
TO-BE-LEADING TOWARD YOU HAVING

B¹ omits to-YOU
ΤΑΤΙΛΑΛΗϹΑΙϹΟΙΕΠΙΛΑΒ
19 ANY TO-TALK to-YOU ON-GETTING

s1* Υ s o.
ΟΜΕΝΟϹΔΕΤΗϹΧΕΙΡΟϹΑΥΤ
YET OF-THE HAND OF-him

B+Ε
ΟΥΟΧΙΛΙΑΡΧΟϹΚΑΙΑΝΑΧΩ
THE THOUSAND-chief AND UP-SPACing

A he-ASCERTAINED-UP according-to OWN
ΡΗϹΑϹΚΑΤΙΔΙΑΝΕΠΥΝΘΑΝ
according-to OWN he-ASCERTAINED-UP

s o.
ΕΤΟΤΙΕϹΤΙΝΟΕΧΕΙϹΑΠΑΓ
ANY IS WHICH YOU'RE-HAVING TO-FROM-

ΓΕΙΛΑΙΜΟΙΕΙΠΕΝΔΕΟΤΙΟ
20 MESSAGE to-ME he-said YET that THE

ΙΙΟΥΔΑΙΟΙϹΥΝΕΘΕΝΤΟΤΟ
JUDA-ans TOGETHER-PLACED OF-THE

ΥΕΡΩΤΗϹΑΙϹΕΟΠΩϹΑΥΡΙΟ
to-ask YOU WHICH-how MORROW

ΝΤΟΝΠΑΥΛΟΝΚΑΤΑΓΑΓΗϹΕ
THE PAUL YOU-MAY-BE-DOWN-LEADING IN-

s Ο
ΙϹΤΟϹΥΝΕΔΡΙΟΝΩϹΜΕΛΛΩ
TO THE Sanhedrin AS being-ABOUT

s²+ΤΩΝ B+Ε
ΝΤΙΑΚΡΙΒΕϹΤΕΡΟΝΠΥΝΘΑ
ANY more-EXACTly TO-BE-ASCER-

ΝΕϹΘΑΙΠΕΡΙΑΥΤΟΥϹΥΟΥΝ
21 TAINING-UP ABOUT him YOU THEN

s o.
ΜΗΠΕΙϹΘΗϹΑΥΤΟΙϹΕΝΕΔΡ
NO SH'D-BE-BEING-PERSUADED to-them ARE-ambushing

A Υ above line s o.
ΕΥΟΥϹΙΝΓΑΡΑΥΤΟΝΕΞΑΥΤ
for him OUT OF-them

B² Δ
ΩΝΑΝΔΡΕϹΠΛΕΙΟΥϹΤΕϹϹΕ
MEN MORE FOUR-TY

A+Ε
ΡΑΚΟΝΤΑΟΙΤΙΝΕϹΑΝΕΘΕΜ
WHO-ANY anathematize

ΑΤΙϹΑΝΕΑΥΤΟΥϹΜΗΤΕΦΑΓ
selves NO-BESIDES TO-BE-EAT-

s o. B¹ o. A for Ε has ΑΙ
ΕΙΝΜΗΤΕΠΙΕΙΝΕΩϹΟΥΑΝΕ
ING NO-BESIDES TO-BE-DRINKING TILL OF-WHICH THEY-

B¹ o.
ΛΩϹΙΝΑΥΤΟΝΚΑΙΝΥΝΕΙϹΙ
MAY-BE-UP-LIFTING him AND NOW THEY-ARE

ΝΕΤΟΙΜΟΙΠΡΟϹΔΕΧΟΜΕΝΟ
READY TOWARD-RECEIVING

A+Ε
ΙΤΗΝΑΠΟϹΟΥΕΠΑΓΓΕΛΙΑΝ
THE FROM YOU promise

B+Ε
ΟΜΕΝΟΥΝΧΙΛΙΑΡΧΟϹΑΠΕΛ
22 THE INDEED THEN THOUSAND-chief FROM-LOOSES

A+Ν
ΥϹΕΤΟΝΝΕΑΝΙϹΚΟΝΠΑΡΑΓ
THE youth charging

s o.
ΓΕΙΛΑϹΜΗΔΕΝΙΕΚΛΑΛΗϹΑ
to-NO-YET-ONE TO-OUT-TALK

ΙΟΤΙΤΑΥΤΑΕΝΕΦΑΝΙϹΑϹΠ
that these YOU-IN-APPEARIZE TO-

A o.
ΡΟϹΕΜΕΚΑΙΠΡΟϹΚΑΛΕϹΑΜ
23 WARD ME AND TOWARD-CALLing

A TWO ANY
ΕΝΟϹΤΙΝΑϹΔΥΟΤΩΝΕΚΑΤΟ
ANY TWO OF-THE HUNDRED-chiefs

ΝΤΑΡΧΩΝΕΙΠΕΝΕΤΟΙΜΑϹΑ
he-said make-READY

ΤΕϹΤΡΑΤΙΩΤΑϹΔΙΑΚΟϹΙΟ
WARriors two-hundred

A has Ο small in margin
ΥϹΟΠΩϹΠΟΡΕΥΘΩϹΙΝΕΩϹΚ
WHICH-how MAY-BE-BEING-GONE TILL OF-

As o.
ΑΙϹΑΡΕΙΑϹΚΑΙΙΠΠΕΙϹΕΒ
CAESAREA AND HORSEmen SEVEN-

A CASTERS Β Ο Λ
ΔΟΜΗΚΟΝΤΑΚΑΙΔΕΞΙΟΛΑΒ
TY AND RIGHT-GETTERS

ΟΥϹΔΙΑΚΟϹΙΟΥϹΑΠΟΤΡΙΤ
two-hundred FROM third

ΗϹΩΡΑϹΤΗϹΝΥΚΤΟϹΚΤΗΝΗ
24 HOUR OF-THE NIGHT ACQUISITIONS

ΤΕΠΑΡΑϹΤΗϹΑΙΙΝΑΕΠΙΒΙ
BESIDES TO-BESIDE-STAND THAT ON-STEPizing

ΒΑϹΑΝΤΕϹΤΟΝΠΑΥΛΟΝΔΙΑ
THE PAUL THEY-SH'D-

B¹ o. o. As1* Ι
ϹΩϹΩϹΙΠΡΟϹΦΗΛΙΚΑΤΟΝΗ
BE-THRU-SAVING TOWARD FELIX THE LEAD-

ΓΕΜΟΝΑΓΡΑΨΑϹΕΠΙϹΤΟΛΗ
25 er WRITing letter

A+ΠΕΡΙ ABOUT
ΝΕΧΟΥϹΑΝΤΟΝΤΥΠΟΝΤΟΥΤ
HAVING THE type this

ΟΝΚΛΑΥΔΙΟϹΛΥϹΙΑϹΤΩΚΡ
26 CLAUDIUS LYSIAS to-THE most-

A Ι
ΑΤΙϹΤΩΗΓΕΜΟΝΙΦΗΛΙΚΙΧ
HOLDING LEADER FELIX TO-

ΑΙΡΕΙΝΤΟΝΑΝΔΡΑΤΟΥΤΟΝ
27 BE-JOYING THE MAN this

ϹΥΛΛΗΜΦΘΕΝΤΑΥΠΟΤΩΝΙΟ
BEING-TOGETHER-GOTTEN by THE JUDA-

B¹ Ε
ΥΔΑΙΩΝΚΑΙΜΕΛΛΟΝΤΑΑΝΑ
ans AND being-ABOUT TO-BE-

B¹o. s Ε o.
ΙΡΕΙϹΘΑΙΥΠΑΥΤΩΝΕΠΙϹΤ
being-UP-LIFTED by them ON-STANDing

ΑϹϹΥΝΤΩϹΤΡΑΤΕΥΜΑΤΙΕΞ
TOGETHER to-THE WAR-troop I-OUT-

A o.
ΕΙΛΑΜΗΝΜΑΘΩΝΟΤΙΡΩΜΑΙ
LIFT LEARNING that ROMAN

28 As in the case of our Lord, witness after witness testified that Paul had done nothing deserving the bonds he endured or the death with which he was threatened. All who heard his case concurred in the opinion that the accusations against him were unfounded and false. Yet it was in this way that he fulfilled that part of his ministry foretold by Ananias which he hitherto had no opportunity of carrying out. He had witnessed to the Jewish people and to the nations. Now he was to testify before kings (9[15]) and thus close the kingdom testimony. His undoubted innocence, coupled with his Roman citizenship, greatly mitigated the terrors of a long imprisonment. The divine reason for this seems to be that the testimony to the Jews in the land was fulfilled, and Paul was, as a consequence, put beyond their power. All that they are allowed to do aids him in fulfilling his final kingdom testimony to the kings of the land, and provides for his journey to Rome, the greatest center of earthly power at the time, there solemnly to close up the kingdom proclamation altogether. Paul's imprisonment was a sign that the earthly kingdom was being withdrawn, otherwise its herald would be delivered from the earthly rulers. And this is emphasized by the fact that the nation who rejected it is the cause of his imprisonment.

34 It was a nice point with the Roman authorities not to interfere with one another's jurisdiction. Thus Pilate, when our Lord was brought before him, learning that he was of Galilee, which was in Herod's jurisdiction, sent Him to Herod (Lu.23[7]). Felix does not seem to have heeded Paul's Cilician origin, probably because the complaints against him were not sustained, and the alleged crimes were committed mainly in Jerusalem.

1 Ananias, the chief priest, lost no time in following the man who had called him a whitewashed wall. He hires a professional pleader against Paul, probably an Italian, acquainted more accurately with the Roman law, and the flattery to which governors were accustomed. As at the trial of the Master it was really Pilate before Christ, so now the judges are being judged, though judgment is not denounced here as in the Sanhedrin.

intending to get to know the charge
because of which they indicted him,
I led him down to their Sanhedrin.
29 Him I found being indicted con-
cerning questions of their law, yet
not having one indictment deserv-
30 ing of death or bonds. Now on its
being divulged to me that there
will be a plot against the man,
forthwith I send him to you, charg-
ing the accusers also to speak
against him before you. Farewell."
31 The soldiers, indeed, then, ac-
cording to their directions, taking
up Paul, led him through the night
32 to Antipatris. Now, on the mor-
row, they return to the citadel,
leaving the cavalry to come away
33 with him, who, coming into Cæ-
sarea, and giving up the letter to
the governor, present Paul also to
him.
34 Now, reading it, and inquiring
of what prefecture he is, and ascer-
35 taining that he is from Cilicia, "I
shall give you a hearing," he a-
verred, "whenever your accusers
also should be coming along,"
ordering him to be guarded in
Herod's pretorium.

24 Now after five days Ananias, the
chief priest, descended with some
of the elders and a certain orator,
Tertullus, who inform the gover-
2 nor against Paul. Now, at his be-
ing called, Tertullus begins to ac-
cuse him, saying, "Happening upon
much peace through you, and re-
forms in this nation coming to be
3 through your forethought, in every
way as well as everywhere, we are

ΟϹΕϹΤΙΝΒΟΥΛΟΜΕΝΟϹΤΕΕ
28 he-IS intendING BESIDES TO-

ΠΙΓΝΩΝΑΙΤΗΝΑΙΤΙΑΝΔΙΗ
ON-KNOW THE cause THRU WHICH

ΝΕΝΕΚΑΛΟΥΝΑΥΤΩΚΑΤΗΓΑ
THEY-indictED to-him I-DOWN-LED
As omit him B² *supplies* I-DOWN-LED him INTO THE Sanhe-

ΓΟΝΑΥΤΟΝΕΙϹΤΟϹΥΝΕΔΡΙ
him INTO THE Sanhedrin
drin OF-them B¹ N

ΟΝΑΥΤΩΝΟΝΕΥΡΟΝΕΓΚΑΛΟ
29 OF-them WHOM I-FOUND beING-indictED

ΥΜΕΝΟΝΠΕΡΙΖΗΤΗΜΑΤΩΝΤ
ABOUT SEEK-effects OF-

ΟΥΝΟΜΟΥΑΥΤΩΝΜΗΔΕΝΔΕΑ
THE LAW OF-them NO-YET-ONE YET WOR-

ΞΙΟΝΘΑΝΑΤΟΥΗΔΕϹΜΩΝΕΧ
THY OF-DEATH OR OF-BONDS HAVING
s o.

ΟΝΤΑΕΓΚΛΗΜΑΜΗΝΥΘΕΙϹΗ
30 indictment OF-BEING-DIVULGED

ϹΔΕΜΟΙΕΠΙΒΟΥΛΗϹΕΙϹΤΟ
YET to-ME OF-ON-COUNSEL INTO THE
As Ω N

ΝΑΝΔΡΑΕϹΕϹΘΑΙΕΞΑΥΤΗϹ
MAN TO-WILL-BE forthwith
s o.

ΕΠΕΜΨΑΠΡΟϹϹΕΠΑΡΑΓΓΕΙ
I-SEND TOWARD YOU charg*ing*

ΛΑϹΚΑΙΤΟΙϹΚΑΤΗΓΟΡΟΙϹ
AND to-THE accusers
s o. As *omit* TOWARD As YC *for* N

ΛΕΓΕΙΝΠΡΟϹΑΥΤΟΝΕΠΙϹΟ
TO-BE-saying TOWARD him ON YOU
*be-*FAREWELLED *omitted by* AB

ΥΕΡΡΩϹΟΟΙΜΕΝΟΥΝϹΤΡΑΤ
31 *be-*FAREWELLED THE INDEED THEN WARriors

ΙΩΤΑΙΚΑΤΑΤΟΔΙΑΤΕΤΑΓΜ
according-to THE HAVING-*been*-prescribED

ΕΝΟΝΑΥΤΟΙϹΑΝΑΛΑΒΟΝΤΕ
to-them UP-GETTING

ϹΤΟΝΠΑΥΛΟΝΗΓΑΓΟΝΔΙΑΝ
THE PAUL LED THRU NIGHT

ΥΚΤΟϹΕΙϹΤΗΝΑΝΤΙΠΑΤΡΙ
INTO THE ANTIPATRIS

ΔΑΤΗΔΕΕΠΑΥΡΙΟΝΕΑϹΑΝΤ
32 to-THE YET ON-MORROW LEAV*ing*

ΕϹΤΟΥϹΙΠΠΕΙϹΑΠΕΡΧΕϹΘ
THE HORSEmen TO-BE-FROM-COMING
s Ε

ΑΙϹΥΝΑΥΤΩΥΠΕϹΤΡΕΨΑΝΕ
TOGETHER to-him THEY-reTURN IN-
A+Ε

ΙϹΤΗΝΠΑΡΕΜΒΟΛΗΝΟΙΤΙΝ
33 TO THE camp WHO-ANY

ΕϹΕΙϹΕΛΘΟΝΤΕϹΕΙϹΤΗΝΚ
INTO-COMING INTO THE CAE-
As o.

ΑΙϹΑΡΕΙΑΝΚΑΙΑΝΑΔΟΝΤΕ
SAREA AND UP-GIVING

ϹΤΗΝΕΠΙϹΤΟΛΗΝΤΩΗΓΕΜΟ
THE letter to-THE LEADER

ΝΙΠΑΡΕϹΤΗϹΑΝΚΑΙΤΟΝΠΑ
THEY-BESIDE-STAND AND THE PAUL

ΥΛΟΝΑΥΤΩΑΝΑΓΝΟΥϹΔΕΚΑ
34 to-him readING YET AND

ΙΕΠΕΡΩΤΗϹΑϹΕΚΠΟΙΑϹΕΠ
inquir*ing*-of OUT OF-?-THE-WHICH pre-

ΑΡΧΕΙΑϹΕϹΤΙΝΚΑΙΠΥΘΟΜ
fecture he-IS AND ASCERTAINING
A H As¹* *add* he-IS ΕϹΤΙΝ

ΕΝΟϹΟΤΙΑΠΟΚΙΛΙΚΙΑϹΔΙ
35 that FROM CILICIA I-
s Ε o.

ΑΚΟΥϹΟΜΑΙϹΟΥΕΦΗΟΤΑΝΚ
SHALL-BE-THRU-HEARING OF-YOU he-AVERred wheneVER

ΑΙΟΙΚΑΤΗΓΟΡΟΙϹΟΥΠΑΡΑ
AND THE accusers OF-YOU MAY-BE-BE-
s¹* ΝΤΟϹ

ΓΕΝΩΝΤΑΙΚΕΛΕΥϹΑϹΕΝΤΩ
SIDE-COMING ORDER*ing* IN THE
B to-THE Ω o.

ΠΡΑΙΤΩΡΙΩΤΟΥΗΡΩΔΟΥΦΥ
PRETORIUM OF-THE HEROD TO-BE-*be-*

ΛΑϹϹΕϹΘΑΙΑΥΤΟΝΜΕΤΑΔΕ
24 ING-GUARDED him after YET
ΤΙΝΑϹ ANY A

ΠΕΝΤΕΗΜΕΡΑϹΚΑΤΕΒΗΟΑΡ
FIVE DAYS DOWN-STEPPED THE chief-

ΧΙΕΡΕΥϹΑΝΑΝΙΑϹΜΕΤΑΠΡ
SACRED-*one* ANANIAS WITH SEN-

ΕϹΒΥΤΕΡΩΝΤΙΝΩΝΚΑΙΡΗΤ
IORS ANY AND declarer

ΟΡΟϹΤΕΡΤΥΛΛΟΥΤΙΝΟϹΟΙ
TERTULLUS ANY WHO-
A+Ε

ΤΙΝΕϹΕΝΕΦΑΝΙϹΑΝΤΩΗΓΕ
ANY IN-APPEARize to-THE LEADER

ΜΟΝΙΚΑΤΑΤΟΥΠΑΥΛΟΥΚΛΗ
2 DOWN OF-THE PAUL OF-BEING-
B *omits* OF-him

ΘΕΝΤΟϹΔΕΑΥΤΟΥΗΡΞΑΤΟΚ
CALLED YET OF-him begins TO-

ΑΤΗΓΟΡΕΙΝΟΤΕΡΤΥΛΛΟϹΛ
BE-accusING THE TERTULLUS say-

ΕΓΩΝΠΟΛΛΗϹΕΙΡΗΝΗϹΤΥΓ
ING OF-much PEACE HAPPEN-

ΧΑΝΟΝΤΕϹΔΙΑϹΟΥΚΑΙΔΙΟ
ING-UP THRU YOU AND THRU-
B+Ε

ΡΘΩΜΑΤΩΝΓΙΝΟΜΕΝΩΝΤΩΕ
ERECTments OF-BECOMING to-THE NA-
s o.

ΘΝΕΙΤΟΥΤΩΔΙΑΤΗϹϹΗϹΠΡ
TION this THRU THE YOUR BEFORE-

ΟΝΟΙΑϹΠΑΝΤΗΤΕΚΑΙΠΑΝΤ
3 MINDING EVERYly BESIDES AND EVERY-SOIL

ΑΧΟΥΑΠΟΔΕΧΟΜΕΘΑΚΡΑΤΙ
WE-ARE-FROM-RECEIVING most-HOLDER!

3 The smooth eulogy of Felix was most undeserved. He was a freedman of Claudius and brother of that Pallas who was a favorite of the emperor. Having been a slave and now owing his elevation to influence at Rome, it is no wonder Tacitus tells us that "in the practice of all kinds of lust and cruelty he exercised the power of a king with the temper of a slave." He had Jonathan, one of the high priests, assassinated because he protested against some of his practises. It must be acknowledged, however, that he did rid parts of Judea from robbers, and especially, at about this time, drove out the Egyptian for whom Paul was mistaken by Claudius Lysias. His acts stirred the Jews against the Roman rule so that, when he retired from the province and went to Rome, he was tried for maladministration, but acquitted by Nero through the influence of his brother Pallas.

5 Tertullus makes three charges against Paul. The first was against Roman law, stirring up treason against the government. The second was against the law of Moses, as they supposed, a ring-leader of the Nazarenes. The third was against both Roman and Jewish law, profaning the sanctuary, for the Roman law protected the Jews in the exercise of their worship.

6-8 The omission of "and want to judge by a law of ours, yet captain Lysias, coming with much force, leading him away out of our hands, orders his accusers to come to you" is based on the evidence of almost all the ancient manuscripts and has the consent of almost all of the editors of the text. It is most unlikely that an orator like Tertullus would so damage his own influence as to accuse captain Lysias of a wrong, or suggest that Felix had no right to judge the case.

10 Paul quickly disposed of the two charges involving the Roman law. Since coming to Jerusalem only a few days before he had done nothing upon which they could base their charge of sedition. Neither had he profaned the temple. The other charge he admits, and makes it the occasion of his testimony. His dignified and truthful introduction is in marked contrast to that of his accuser.

welcoming it, most mighty Felix,
4 with all thankfulness. Now, lest I
may be hindering you still more, I
am entreating you to hear us con-
5 cisely in your leniency. For, find-
ing this man a pestilence and stirrer
of insurrections among all the Jews
of the inhabited earth, besides a
ringleader of the sect of the Naza-
6 renes, who tries to profane the sanc-
tuary also, of whom we lay hold
8 also, from whom *you* will, by exam-
ining him, be able to recognize all
of these things concerning which *we*
9 are accusing him." Now the Jews
also agreed, alleging these things to
be so.
10 And Paul, the governor nodding
to him to speak, answered, "Being
versed in the fact that for many
years you have been a judge to this
nation, I am defending that which
11 concerns myself cheerfully, seeing
that you can recognize that it is
not more than twelve days since I
came up to worship in Jerusalem.
12 And they neither found me in the
sanctuary arguing with any one
or making a concourse of the
throng, either in the synagogues,
13 or at the city, nor can they sub-
stantiate to you that concerning
which they are now accusing me.
14 Yet this I am avowing to you,
that, according to the way which
they are terming a sect, thus am I
offering divine service to the heredi-
tary God, believing all which has
been written, according to the law
15 and in the prophets, having an ex-
pectation in God, which these them-
selves also are anticipating, that
there is to be a future resurrection
of the just as well as the unjust.
16 In this also I am exerting myself,
to have a conscience which is no

ϹΤΕΦΗΛΙΞΜΕΤΑΠΑϹΗϹΕΥΧ
FELIX WITH EVERY thanking

A+Є
ΑΡΙϹΤΙΑϹΙΝΑΔΕΜΗΕΠΙΠΛ
4 THAT YET NO ON MORE

A *o.* B² Γ
ΕΙΟΝϹΕΕΝΚΟΠΤΩΠΑΡΑΚΑΛ
YOU I-MAY-BE-hindering I-AM-BESIDE-CALLING

ΩΑΚΟΥϹΑΙϹΕΗΜΩΝϹΥΝΤΟΜ
TO-HEAR YOU OF-US TOGETHER-CUTly

B¹ *o.* As *o.*
ΩϹΤΗϹΗΕΠΙΕΙΚΕΙΑΕΥΡΟΝ
5 to-THE YOUR leniency FINDING

ΤΕϹΓΑΡΤΟΝΑΝΔΡΑΤΟΥΤΟΝ
for THE MAN this

A rest Π AB+Є
ΛΟΙΜΟΝΚΑΙΚΙΝΟΥΝΤΑϹΤΑ
PESTILENCE AND STIRRING STAND-

s *o.*
ϹΕΙϹΠΑϹΙΤΟΙϹΙΟΥΔΑΙΟΙ
ings to-ALL THE JUDA-ans

ϹΤΟΙϹΚΑΤΑΤΗΝΟΙΚΟΥΜΕΝ
THE according-to THE *be*ING-HOMED

ΗΝΠΡΩΤΟϹΤΑΤΗΝΤΕΤΗϹΤΩ
BEFORE-STANDer BESIDES OF-THE OF-THE

s Є *o.*
ΝΝΑΖΩΡΑΙΩΝΑΙΡΕϹΕΩϹΟϹ
6 NAZARENES preference WHO

s *o.*
ΚΑΙΤΟΙΕΡΟΝΕΠΕΙΡΑϹΕΝΒ
AND THE SACRED-place tries TO-

ΕΒΗΛΩϹΑΙΟΝΚΑΙΕΚΡΑΤΗϹ
profane WHOM AND WE-HOLD

A *omits* SAME
ΑΜΕΝΠΑΡΟΥΔΥΝΗϹΗΑΥΤΟϹ
8 BESIDE OF-WHICH YOU'LL-BE-ABLE SAME

B+Є
ΑΝΑΚΡΙΝΑϹΠΕΡΙΠΑΝΤΩΝΤ
examin*ing* ABOUT ALL OF-

ΟΥΤΩΝΕΠΙΓΝΩΝΑΙΩΝΗΜΕΙ
these TO-ON-KNOW OF-WHICH WE

ϹΚΑΤΗΓΟΡΟΥΜΕΝΑΥΤΟΥϹΥ
9 ARE-accusING OF-him TOGETH-

ΝΕΠΕΘΕΝΤΟΔΕΚΑΙΟΙΙΟΥΔ
ER-ON-PLACED YET AND THE JUDA-ans

ΑΙΟΙΦΑϹΚΟΝΤΕϹΤΑΥΤΑΟΥ
ALLEGING these thus

ΤΩϹΕΧΕΙΝΑΠΕΚΡΙΘΗΤΕΟΠ
10 TO-BE-HAVING answerED BESIDES THE

ΑΥΛΟϹΝΕΥϹΑΝΤΟϹΑΥΤΩΤΟ
PAUL OF-NODD*ing* to-him THE

ΥΗΓΕΜΟΝΟϹΛΕΓΕΙΝΕΚΠΟΛ
LEADer TO-BE-sayING OUT OF-MANY

ΛΩΝΕΤΩΝΟΝΤΑϹΕΚΡΙΤΗΝΤ
YEARS BEING YOU JUDGer to-

s *o.*
ΩΕΘΝΕΙΤΟΥΤΩΕΠΙϹΤΑΜΕΝ
THE NATION this *be*ING-adept

ΟϹΕΥΘΥΜΩϹΤΑΠΕΡΙΕΜΑΥΤ
WELL-FEELingly THE ABOUT MYself

ΟΥΑΠΟΛΟΓΟΥΜΑΙΔΥΝΑΜΕΝ
11 I-AM-FROM-sayING OF-*be*ING-ABLED

A *omits* YOU
ΟΥϹΟΥΕΠΙΓΝΩΝΑΙΟΤΙΟΥΠ
YOU TO-ON-KNOW that NOT MORE

ΛΕΙΟΥϹΕΙϹΙΝΜΟΙΗΜΕΡΑΙ
ARE to-ME DAYS

ΔΩΔΕΚΑΑΦΗϹΑΝΕΒΗΝΠΡΟϹ
TWO-TEN FROM WHICH I-UP-STEPPed worshipING

ΚΥΝΗϹΩΝΕΙϹΙΕΡΟΥϹΑΛΗΜ
(*fut.*) INTO JERUSALEM

ΚΑΙΟΥΤΕΕΝΤΩΙΕΡΩΕΥΡΟΝ
12 AND NOT-BESIDES IN THE SACRED-place THEY-FOUND

ΜΕΠΡΟϹΤΙΝΑΔΙΑΛΕΓΟΜΕΝ
ME TOWARD ANY THRU-sayING

ΟΝΗΕΠΙϹΤΑϹΙΝΠΟΙΟΥΝΤΑ
OR ON-STANDing makING

ΟΧΛΟΥΟΥΤΕΕΝΤΑΙϹϹΥΝΑΓ
OF-THRONG NOT-BESIDES IN THE TOGETHER-LEADS

ΩΓΑΙϹΟΥΤΕΚΑΤΑΤΗΝΠΟΛΙ
NOT-BESIDES according-to THE city

A Τ -BESIDES
ΝΟΥΔΕΠΑΡΑϹΤΗϹΑΙΔΥΝΑΝ
13 NOT-YET TO-BESIDE-STAND THEY-ARE-ABLE

B+Є
ΤΑΙϹΟΙΠΕΡΙΩΝΝΥΝΙΚΑΤΗ
to-YOU ABOUT WHICH NOW THEY-ARE-

ΓΟΡΟΥϹΙΝΜΟΥΟΜΟΛΟΓΩΔΕ
14 accusING OF-ME I-AM-avowING YET

ΤΟΥΤΟϹΟΙΟΤΙΚΑΤΑΤΗΝΟΔ
this to-YOU that according-to THE WAY

ΟΝΗΝΛΕΓΟΥϹΙΝΑΙΡΕϹΙΝΟ
WHICH THEY-ARE-sayING preference thus

ΥΤΩϹΛΑΤΡΕΥΩΤΩΠΑΤΡΩΩΘ
I-AM-offerING-DIVINE-SERVICE to-THE hereditary

B *omits* to-ALL
ΕΩΠΙϹΤΕΥΩΝΠΑϹΙΤΟΙϹΚΑ
God BELIEVING to-ALL THE accord-

B *omits* THE Bs¹* *add* THE IN ΤΟΙϹΕΝ
ΤΑΤΟΝΝΟΜΟΝΚΑΙΤΟΙϹΠΡΟ
ing-to THE LAW AND THE BEFORE-

ΦΗΤΑΙϹΓΕΓΡΑΜΜΕΝΟΙϹΕΛ
15 AVERrers HAVING-*been*-WRITTEN EXPEC-

s ΠΡΟϹ TOWARD
ΠΙΔΑΕΧΩΝΕΙϹΤΟΝΘΕΟΝΗΝ
TATION HAVING INTO THE God WHICH

s *omits* these
ΚΑΙΑΥΤΟΙΟΥΤΟΙΠΡΟϹΔΕΧ
AND they these ARE-TOWARD-RECEIV-

s *o.*
ΟΝΤΑΙΑΝΑϹΤΑϹΙΝΜΕΛΛΕΙ
ING UP-STANDing TO-BE-beING-ABOUT

A Є *o.*
ΝΕϹΕϹΘΑΙΔΙΚΑΙΩΝΤΕΚΑΙ
TO-WILL-BE OF-JUST BESIDES AND

ΑΔΙΚΩΝΕΝΤΟΥΤΩΚΑΙΑΥΤΟ
16 OF-UN-JUST IN this AND SAME

As *o.*
ϹΑϹΚΩΑΠΡΟϹΚΟΠΟΝϹΥΝΕΙ
I-AM-EXERTING UN-TOWARD-STRIKE conscience

17 To a man like Felix the accusation that Paul belonged to the sect of the Nazarenes would have little in it to incriminate him. And Paul, with marvelous wisdom, answers all that might be said against the sect by pointing out his mission to Jerusalem. He came bringing a vast sum of money for the poor, contributed by this same despised sect. Whatever their differences in doctrine they had as much right to their belief as the Jews. Viewed from the practical standpoint of a governor, their charitable act called for commendation. Paul came to Jerusalem with a gift for his nation. He engaged in the religious rites of their religion. The Jews of Asia, who started the riot against him should be present to say what he had done. Their absence was proof that he had done nothing.

20 Having thus defended himself of all but the theological charge against him, Paul dismisses that by showing that the fundamental doctrinal difference was the same as that which kept the Pharisees and Sadducees in continual strife with one another. If it was criminal to differ they should be indicted and one party punished. When they had settled their differences it would be in order to try the sect of the Nazarenes.

22 The "justice" of Rome, like all human justice, was based on expedience, rather than equity. Felix would have set Paul free, only he knew it would displease the Jews. He invents an excuse for deferring matters, for he evidently had no thought of consulting captain Lysias, who, on his own confession, could make nothing out of the case. One point seems to have impressed Felix. Paul had come to Jerusalem with much money. Could he or his friends be persuaded to part with some of it? This seems to have controlled his course until he was relieved of his place. On this account he not only lets Paul have much freedom but desires that he shall be able to get into communication with his friends. This is why he gives him audience and hints that, *given occasion,* he would call for him. It is not that he would hear him when he had a "convenient season," but that he would make any season convenient if

stumbling block, toward God and
men, continually.
17 Now, after the lapse of more
years, I came along doing alms for
18 my nation, and making offerings, in
which they found me, purified in
the sanctuary, not with a throng,
nor with tumult. Now there were
some Jews from the [province of]
19 Asia, who were obligated to be present before you and accuse me, if
they may have anything against me.
20 Or let these themselves say what injury they found when I stood in the
21 Sanhedrin, or concerning this one
voice with which I cry out, standing
among them, that, 'Concerning the
resurrection of the dead *I* am being
judged today by you.' "
22 Now Felix makes them postpone,
being acquainted more exactly with
that which concerns the way, saying, "Whenever captain Lysias may
come down, I shall investigate your
23 affairs." He directs the centurion
that he is to be kept, and is to be at
ease, and to prevent no one of his
own to be subservient to him.
24 Now after some days Felix, coming along with Drusilla, his wife
(being a Jewess), sends after Paul
and hears him concerning the faith
25 into Christ Jesus. Now as he is
arguing concerning righteousness,
and self-control, and the future
judgment, Felix, becoming affrighted, answered, "Go now. Yet,
given occasion, I shall be calling
26 for you," at the same time expecting also that money will be given
him by Paul. Wherefore, sending
after him more frequently also, he
conversed with him.

ΔΗϹΙΝΕΧΕΙΝΠΡΟϹΤΟΝΘΕΟ
TO-BE-HAVING TOWARD THE God

ΝΚΑΙΤΟΥϹΑΝΘΡΩΠΟΥϹΔΙΑ
AND THE humans THRU

ΠΑΝΤΟϹΑΙΕΤΩΝΔΕΠΛΕΙΟΝ
17 EVERY THRU YEARS YET MORE

ΩΝΕΛΕΗΜΟϹΥΝΑϹΠΟΙΗϹΩΝ
alms making

A *omits* I-BESIDE-BECAME
ΕΙϹΤΟΕΘΝΟϹΜΟΥΠΑΡΕΓΕΝ
INTO THE NATION OF-ME I-BESIDE-BECAME

s² AND TOWARD-CARRIES I-BESIDE-BECAME
ΟΜΗΝΚΑΙΠΡΟϹΦΟΡΑϹΕΝΑΙ
18 AND TOWARD-CARRIES IN WHICH

ϹΕΥΡΟΝΜΕΗΓΝΙϹΜΕΝΟΝΕΝ
THEY-FOUND ME HAVING-*been*-PURIFIED IN

ΤΩΙΕΡΩΟΥΜΕΤΑΟΧΛΟΥΟΥΔ
THE SACRED-place NOT WITH THRONG NOT-YET

ΕΜΕΤΑΘΟΡΥΒΟΥΤΙΝΕϹΔΕΑ
WITH TUMULT ANY YET FROM

ΠΟΤΗϹΑϹΙΑϹΙΟΥΔΑΙΟΙΟΥ
19 THE ASIA JUDA-ans WHOM

ϹΕΔΕΙΕΠΙϹΟΥΠΑΡΕΙΝΑΙΚ
it-WAS-BINDING ON YOU TO-BE-BESIDE-BEING AND

ΑΙΚΑΤΗΓΟΡΕΙΝΕΙΤΙΕΧΟΙ
TO-BE-accusING IF ANY MAY-THEY-BE-

A ЄΙ IF
ΕΝΠΡΟϹΕΜΕΗΑΥΤΟΙΟΥΤΟΙ
20 HAVING TOWARD ME OR they these

ΕΙΠΑΤΩϹΑΝΤΙΕΥΡΟΝΑΔΙΚ
LET-say ANY THEY-FOUND injury

ΗΜΑϹΤΑΝΤΟϹΜΟΥΕΠΙΤΟΥϹ
OF-STAND*ing* OF-ME ON THE San-

ΥΝΕΔΡΙΟΥΗΠΕΡΙΜΙΑϹΤΑΥ
21 hedrin OR ABOUT ONE this

ΤΗϹΦΩΝΗϹΗϹΕΚΕΚΡΑΞΑΕΝ
SOUND WHICH I-OUT-CRY IN

ΑΥΤΟΙϹΕϹΤΩϹΟΤΙΠΕΡΙΑΝ
them HAVING-STOOD that ABOUT UP-

B+Є
ΑϹΤΑϹΕΩϹΝΕΚΡΩΝΕΓΩΚΡΙ
STANDing OF-DEAD-*ones* I AM-*be*ING-

s Υ=by
ΝΟΜΑΙϹΗΜΕΡΟΝΕΦΥΜΩΝΑΝ
22 JUDGED today ON OF-YOU*p* UP-

ΕΒΑΛΕΤΟΔΕΑΥΤΟΥϹΟΦΗΛΙ
CAST YET them THE FELIX

AB+Є
ΞΑΚΡΙΒΕϹΤΕΡΟΝΕΙΔΩϹΤΑ
more-EXACTly HAVING-PERCEIVED THE

ΠΕΡΙΤΗϹΟΔΟΥΕΙΠΑϹΟΤΑΝ
ABOUT THE WAY say*ing* when-EVER

B+Є
ΛΥϹΙΑϹΟΧΙΛΙΑΡΧΟϹΚΑΤΑ
LYSIAS THE THOUSAND-chief MAY-BE-DOWN-

s, *for* ΚΑΘ, *had* ΚΑΤΕϹΘ
ΒΗΔΙΑΓΝΩϹΟΜΑΙΤΑΚΑΘΥΜ
STEPPING I'LL-BE-investigatING THE according-to YOU*p*

s had THOUSAND-chief ΧΙΛΙΑΡΧΗ
ΑϹΔΙΑΤΑΞΑΜΕΝΟϹΤΩΕΚΑΤ
23 prescrib*ing* to-THE HUNDRED-

s o.
ΟΝΤΑΡΧΗΤΗΡΕΙϹΘΑΙΑΥΤΟ
chief TO-BE-*be*ING-KEPT him

s o.
ΝΕΧΕΙΝΤΕΑΝΕϹΙΝΚΑΙΜΗΔ
TO-BE-HAVING BESIDES UP-letting AND NO-YET-

ΕΝΑΚΩΛΥΕΙΝΤΩΝΙΔΙΩΝΑΥ
ONE TO-BE-FORBIDDING OF-THE OWN OF-

s o.
ΤΟΥΥΠΗΡΕΤΕΙΝΑΥΤΩΜΕΤΑ
24 him TO-BE-subservING TO-him after

A ANY DAYS
ΔΕΗΜΕΡΑϹΤΙΝΑϹΠΑΡΑΓΕΝ
YET DAYS ANY BESIDE-BECOMING

A o. o. o. o. B¹ Ι A+Ο
ΟΜΕΝΟϹΟΦΗΛΙΞϹΥΝΔΡΟΥϹ
THE FELIX TOGETHER to-DRUSILLA

by s² faint OWN (*then erased*) B *omits* OF-him
ΙΛΛΗΤΗΙΔΙΑΓΥΝΑΙΚΙΑΥΤ
THE OWN WOMAN OF-him

s¹* *adds* ΚΑΙ AND
ΟΥΟΥϹΗΙΟΥΔΑΙΑΜΕΤΕΠΕΜ
BEING JUDA-an he-after-SENDS

ΨΑΤΟΤΟΝΠΑΥΛΟΝΚΑΙΗΚΟΥ
THE PAUL AND HEARS

ϹΕΝΑΥΤΟΥΠΕΡΙΤΗϹΕΙϹΧΡ
OF-him ABOUT THE INTO ANOINT-

A *omits* JESUS B *o.*
ΙϹΤΟΝΙΗϹΟΥΝΠΙϹΤΕΩϹΔΙ
25 ED JESUS BELIEF OF-

ΑΛΕΓΟΜΕΝΟΥΔΕΑΥΤΟΥΠΕΡ
THRU-saying YET him ABOUT

s IN-HOLDing AND JUSTice
ΙΔΙΚΑΙΟϹΥΝΗϹΚΑΙΕΓΚΡΑ
JUSTice AND IN-HOLDing

s o.
ΤΕΙΑϹΚΑΙΤΟΥΚΡΙΜΑΤΟϹΤ
AND THE JUDGment THE

A+YET ΔΕ
ΟΥΜΕΛΛΟΝΤΟϹΕΜΦΟΒΟϹΓΕ
beING-ABOUT IN-FEAR BE-

s²
ΝΟΜΕΝΟϹΟΦΗΛΙΞΑΠΕΚΡΙΘ
COMING THE FELIX answereD

ΗΤΟΝΥΝΕΧΟΝΠΟΡΕΥΟΥΚΑΙ
THE NOW HAVING YOU-BE-GOING SEASON

A Π Δ Ρ BESIDE-
ΡΟΝΔΕΜΕΤΑΛΑΒΩΝΜΕΤΑΚΑ
YET WITH-GETTING I-SHALL-BE-WITH-

ΛΕϹΟΜΑΙϹΕΑΜΑΚΑΙΕΛΠΙΖ
26 CALLING YOU SIMULTANEOUS AND EXPECTING

ΩΝΟΤΙΧΡΗΜΑΤΑΔΟΘΗϹΕΤΑ
that moneys WILL-BE-BEING-GIVEN

B¹o. to-him *omitted by* B
ΙΑΥΤΩΥΠΟΤΟΥΠΑΥΛΟΥΔΙΟ
to-him by THE PAUL THRU-WHICH

ΚΑΙΠΥΚΝΟΤΕΡΟΝΑΥΤΟΝΜΕ
AND more-FREQUENT him after-

B+Є
ΤΑΠΕΜΠΟΜΕΝΟϹΩΜΙΛΕΙΑΥ
SENDING he-conversed to-him

s o.
ΤΩΔΙΕΤΙΑϹΔΕΠΛΗΡΩΘΕΙϹ
27 OF-TWO-YEAR YET BEING-FILLED

given the proper encouragement. He was after a bribe. Yet the Lord used this mercenary motive to protect Paul from the Jews and to lead him before kings and to bring him to Rome.

24 The great moral courage of the apostle is manifest in his intercourse with Felix and his wife Drusilla, whom the king had enticed from her own husband by the help of a magician. To speak to such a notorious man, who slew the high priest for presuming to expostulate with him concerning his unlawful acts, while he was his prisoner and fully at his mercy, about righteousness, self-control and future judgment, so that the governor was affrighted, was to anticipate the powers of the coming kingdom, where righteousness shall reign.

1 Festus seems to have been a just man, though he tried to favor the Jews, as one in his position naturally would. The Jews had found that they could do nothing with Felix in Paul's case, and seem to have dropped the matter. But the accession of the new procurator gave them another opportunity to have him put to death and they are not slow to take advantage of it. Festus is more respectable than Felix. His name means "festive," and consistently with it he prefers the pleasurable to the right. He summarily disposed of the fact of Christ and His resurrection as a religious vagary because he was essentially worldly. The world holds festival while the saints suffer.

7 From Paul's reply we may imagine that the charges against him were much the same as those which had been preferred before. But they produced no evidence and the governor seems to have been convinced of his innocence. He should have freed Paul, but such a course would have brought his administration into disrepute at its very inception. Consequently he proposes a course which the Jews would approve, but he leaves it open to Paul to reject or accept. He proposes to bring the case back to Jerusalem. But Paul is through with Jerusalem and the Jewish nation. God has made it plain that his next testimony is in Rome.

27 Now, two years being fulfilled,
Felix got a successor, Porcius Festus. And, wanting to curry favor
with the Jews, Felix left Paul
bound.

25 Festus, then, stepping into the
prefecture, after three days went up
2 to Jerusalem from Cæsarea. And
the chief priests and foremost of the
Jews inform him against Paul, and
3 they entreated him, requesting a
favor against him, so that he should
be sending after him [to bring him]
into Jerusalem, making an ambush
4 to assassinate him by the way. Festus, indeed, then, answered that
Paul is to be kept in Cæsarea, yet
he himself was about to be going
5 out quickly. "Those, then, among
you," he is averring, "who are
able, step down with me. If there
is anything amiss in the man, let
them accuse him."
6 Now, tarrying among them not
more than eight or ten days, descending to Cæsarea, on the morrow, being seated on the dais, he or-
7 ders Paul to be led forth. Now at
his coming along, the Jews who
have descended from Jerusalem
stand about him, bringing many
and heavy charges against him
which they had not the strength to
8 demonstrate, Paul defending that
"Neither against the law of the
Jews, nor against the sanctuary,
nor against Cæsar did I any sin."
9 Now Festus, wanting to curry
favor with the Jews, answering
Paul, said, "Are you willing to go
up to Jerusalem to be judged there
before me concerning these
10 things?" Yet Paul said, "I am
standing at the dais of Cæsar,

ΗCЄΛΑΒЄΝΔΙΑΔΟΧΟΝΟΦΗΛ 20
GOT THRU-RECEIVer THE FELIX

ΙΞΠΟΡΚΙΟΝΦΗCΤΟΝΘЄΛΩΝ 40
PORCIUS FESTUS WILLING

s²Δ N o.
ΤЄΧΑΡΙΤΑΚΑΤΑΘЄCΘΑΙΤΟ 60
BESIDES graces TO-DOWN-PLACE to-THE

A Ι
ΙCΙΟΥΔΑΙΟΙCΟΦΗΛΙΞΚΑΤ 80
JUDA-ans THE FELIX left

A+Є As²+Ν
ЄΛΙΠЄΤΟΝΠΑΥΛΟΝΔЄΔЄΜЄ 100
THE PAUL HAVING-been-BOUND

ΝΟΝΦΗCΤΟCΟΥΝЄΠΙΒΑCΤΗ 20
25 FESTUS THEN ON-STEPPing to-THE

AB+Є Ω As¹* s o.
ЄΠΑΡΧΙΑΜЄΤΑΤΡЄΙCΗΜЄΡ 40
prefecture after THREE DAYS

ΑCΑΝЄΒΗЄΙCΙЄΡΟCΟΛΥΜΑ 60
UP-STEPPed INTO JERUSALEM

s o.
ΑΠΟΚΑΙCΑΡЄΙΑCЄΝЄΦΑΝΙ 80
2 FROM CAESAREA IN-APPEARize

CΑΝΤЄΑΥΤΩΟΙΑΡΧΙЄΡЄΙC 200
BESIDES to-him THE chief-SACRED-ones

s Є o.
ΚΑΙΟΙΠΡΩΤΟΙΤΩΝΙΟΥΔΑΙ 20
AND THE BEFORE-most OF-THE JUDA-ans

ΩΝΚΑΤΑΤΟΥΠΑΥΛΟΥΚΑΙΠΑ 40
DOWN OF-THE PAUL AND THEY-

ΡЄΚΑΛΟΥΝΑΥΤΟΝΑΙΤΟΥΜЄ 60
3 BESIDE-CALLED him REQUESTING

ΝΟΙΧΑΡΙΝΚΑΤΑΥΤΟΥΟΠΩC 80
grace DOWN OF-him WHICH-how

ΜЄΤΑΠЄΜΨΗΤΑΙΑΥΤΟΝЄΙC 300
he-SHOULD-BE-after-SENDING him INTO

ΙЄΡΟΥCΑΛΗΜЄΝЄΔΡΑΝΠΟΙ 20
JERUSALEM ambush making

A ΑΙ for Є
ΟΥΝΤЄCΑΝЄΛЄΙΝΑΥΤΟΝΚΑ 40
TO-BE-UP-LIFTING him accord-

ΤΑΤΗΝΟΔΟΝΟΜЄΝΟΥΝΦΗCΤ 60
4 ing-to THE WAY THE INDEED THEN FESTUS

s o.
ΟCΑΠЄΚΡΙΘΗΤΗΡЄΙCΘΑΙΤ 80
answerED TO-BE-beING-KEPT THE

As o.
ΟΝΠΑΥΛΟΝЄΙCΚΑΙCΑΡЄΙΑ 400
PAUL INTO CAESAREA

s o.
ΝЄΑΥΤΟΝΔЄΜЄΛΛЄΙΝЄΝΤΑ 20
self YET TO-BE-beING-ABOUT IN SWIFT-

s² TO-BE-OUT-GOING IN SWIFTness
ΧЄΙЄΚΠΟΡЄΥЄCΘΑΙΟΙΟΥΝ 40
5 ness TO-BE-OUT-GOING THE-ones THEN

s omits TOGETHER-
ЄΝΥΜΙΝΦΗCΙΝΔΥΝΑΤΟΙCΥ 60
IN YOUp he-IS-AVERRING ABLE TOGETH-

B² Γ
ΝΚΑΤΑΒΑΝΤЄCЄΙΤΙЄCΤΙΝ 80
ER-DOWN-STEPPing IF ANY IS

ЄΝΤΩΑΝΔΡΙΑΤΟΠΟΝΚΑΤΗΓ 500
IN THE MAN UN-PLACE LET-THEM-BE-

s o. B+Є
ΟΡЄΙΤΩCΑΝΑΥΤΟΥΔΙΑΤΡΙ 20
6 accusING OF-him tarrying

s NOT MORE DAYS
ΨΑCΔЄЄΝΑΥΤΟΙCΗΜЄΡΑCΟ 40
YET IN them DAYS NOT

A o. B ΝΑ for Υ
ΥΠΛЄΙΟΥCΟΚΤΩΗΔЄΚΑΚΑΤ 60
MORE EIGHT OR TEN DOWN-

s Є o. As o. A adds ΚΑΙ AND
ΑΒΑCЄΙCΚΑΙCΑΡЄΙΑΝΤΗЄ 80
STEPPing INTO CAESAREA to-THE ON-

A+Є
ΠΑΥΡΙΟΝΚΑΘΙCΑCЄΠΙΤΟΥ 600
MORROW being-seated ON THE

A o.
ΒΗΜΑΤΟCЄΚЄΛЄΥCЄΝΤΟΝΠ 20
platform he-ORDERS THE PAUL

s¹* adds ΠΡΟ -BEFORE-
ΑΥΛΟΝΑΧΘΗΝΑΙΠΑΡΑΓЄΝΟ 40
7 TO-BE-LED OF-BESIDE-BECOMING

ΜЄΝΟΥΔЄΑΥΤΟΥΠЄΡΙЄCΤΗ 60
YET OF-him ABOUT-STAND

CΑΝΑΥΤΟΝΟΙΑΠΟΙЄΡΟCΟΛ 80
him THE FROM JERUSALEM

ΥΜΩΝΚΑΤΑΒЄΒΗΚΟΤЄCΙΟΥ 700
HAVING-DOWN-STEPPED JUDA-

ΔΑΙΟΙΠΟΛΛΑΚΑΙΒΑΡЄΑΑΙ 20
ans MANY AND HEAVY causes

ΤΙΩΜΑΤΑΚΑΤΑΦЄΡΟΝΤЄCΑ 40
DOWN-CARRYING WHICH

s¹* CΑ for Ο s o. A Є o.
ΟΥΚΙCΧΥΟΝΑΠΟΔЄΙΞΑΙΤΟ 60
8 NOT THEY-were-STRONG TO-FROM-SHOW OF-THE

ΥΠΑΥΛΟΥΑΠΟΛΟΓΟΥΜЄΝΟΥ 80
PAUL FROM-saying

ΟΤΙΟΥΤЄЄΙCΤΟΝΝΟΜΟΝΤΩ 800
that NOT-BESIDES INTO THE LAW OF-THE

ΝΙΟΥΔΑΙΩΝΟΥΤЄЄΙCΤΟΙЄ 20
JUDA-ans NOT-BESIDES-INTO THE SACRED

ΡΟΝΟΥΤЄЄΙCΚΑΙCΑΡΑΤΙΗ 40
place NOT-BESIDES INTO CAESAR ANY I-

A ΟΥΝ THEN
ΜΑΡΤΟΝΟΦΗCΤΟCΔЄΘЄΛΩΝ 60
9 missed THE FESTUS YET WILLING

A ΤΑ for Ν
ΤΟΙCΙΟΥΔΑΙΟΙCΧΑΡΙΝΚΑ 80
to-THE JUDA-ans grace TO-

ΤΑΘЄCΘΑΙΑΠΟΚΡΙΘЄΙCΤΩ 900
DOWN-PLACE answerING to-THE

ΠΑΥΛΩЄΙΠЄΝΘЄΛЄΙCЄΙCΙ 20
PAUL said YOU-ARE-WILLING INTO JER-

ЄΡΟCΟΛΥΜΑΑΝΑΒΑCЄΚЄΙΠ 40
USALEM UP-STEPPing there A-

ЄΡΙΤΟΥΤΩΝΚΡΙΘΗΝΑΙЄΠЄ 60
BOUT these TO-BE-JUDGED ON ME

A omits THE
ΜΟΥЄΙΠЄΝΔЄΟΠΑΥΛΟCЄΠΙ 80
10 said YET THE PAUL ON

s¹* HAVING-STOOD ON THE platform OF-CAESAR
ΤΟΥΒΗΜΑΤΟCΚΑΙCΑΡΟCЄC 84000
OF-THE platform OF-CAESAR HAVING-

10 Paul's reply is a marvelous compendium of his defense and his rights as a Roman citizen. Festus had supreme criminal jurisdiction in Judea over all except Roman citizens. Even these, should they be caught in some gross crime, such as banditry or piracy, could be condemned and executed by the provincial governors, with no recourse to any higher tribunal. Festus' consultation with the council was to determine this point. But it was all too evident that Paul was not guilty of such open violations of the law. Hence his appeal must stand. Festus had no right to try his case.

11-12 One of the legal advantages of a Roman citizen was his right to appeal to Cæsar. But this right was not permitted to burden the supreme court of the empire with trifling cases, and the governor of a province was empowered to investigate such claims and to decide whether or not the appeal should be granted.

13 The Roman law required that the person of a prisoner who had appealed to the emperor should be sent to Rome for trial at the earliest moment, but he must be accompanied by an official report of the case up to the time of the appeal. All of the acts and documents, the depositions of the witnesses on both sides, and a record of the judgment of the lower tribunal had to be sent to aid the emperor in his consideration of the case. Here is where Festus was in a quandary. The evidence, if such it could be called, was quite unintelligible to him. He did not wish to make his government ridiculous at its very commencement by sending a prisoner against whom he could not even formulate a definite indictment.

22 Herod Agrippa II, king of Chalcis, was familiar with the Jewish law and customs from his youth and had the power of appointing the high priest. Together with his sister, Bernice, he had come to pay a complimentary visit to the newly appointed procurator. Here was an opportunity for Festus to get the information he required concerning Paul's case, for the king was the most likely one to help him formulate an indictment, as he was an ex-

where I must be judged. I have
injured the Jews not at all, as
you also are very ideally recog-
11 nizing. If, then, indeed, I am in-
juring, and I have committed any-
thing deserving death, I am not
refusing to die. Yet if there is
nothing in that of which these are
accusing me, no one can surrender
me to them as a favor. I am appeal-
ing to Cæsar!"
12 Then Festus, conferring with the
council, answered, "You have ap-
pealed to Cæsar: to Cæsar you
shall go!"
13 Now, some days elapsing, Agrip-
pa, the king, and Bernice arrive at
14 Cæsarea, greeting Festus. Now as
they tarried more days there, Fes-
tus submitted Paul's case to the
king, saying, "There is a certain
15 man left prisoner by Felix, con-
cerning whom, at my coming to
Jerusalem, the chief priests and the
elders of the Jews inform, request-
16 ing his conviction. To whom I an-
swered that it is not the custom for
Romans to surrender as a favor any
man ere the accused may have the
accusers face to face, besides get-
ting a defensive position concern-
ing the indictment.
17 At their coming together in this
place, then, making no postpone-
ment, when next I am seated on the
dais, I order the man to be led forth,
18 concerning whom the accusers, when
they stood up, brought not a single
charge of the wickedness *I* sus-
19 pected, but they had certain ques-
tions concerning their own religion
against him, and concerning a cer-
tain Jesus, who has died, whom

s o.
ΤΩϹΕΙΜΙΟΥΜΕΔΕΙΚΡΙΝΕϹ
STOOD I-AM where ME it-IS-BINDING TO-BE-being-

ΘΑΙΙΟΥΔΑΙΟΥϹΟΥΔΕΝΗΔΙ
JUDGED JUDA-ans NOT-YET-ONE I-HAVE-

A C
ΚΗΚΑΩϹΚΑΙϹΥΚΑΛΛΙΟΝΕΠ
injured AS AND YOU more-IDEALly ARE-

B+Є
ΙΓΙΝΩϹΚΕΙϹΕΙΜΕΝΟΥΝΑΔ
11 ON-KNOWING IF INDEED THEN I-AM-

ΙΚΩΚΑΙΑΞΙΟΝΘΑΝΑΤΟΥΠΕ
injuring AND WORTHY OF-DEATH I-HAVE-

sB¹ Є o.
ΠΡΑΧΑΤΙΟΥΠΑΡΑΙΤΟΥΜΑΙ
PRACTISED ANY NOT I-AM-refusing

s o.
ΤΟΑΠΟΘΑΝΕΙΝΕΙΔΕΟΥΔΕΝ
THE TO-BE-FROM-DYING IF YET NOT-YET-ONE

ΕϹΤΙΝΩΝΟΥΤΟΙΚΑΤΗΓΟΡΟ
IS OF-WHICH these ARE-accusing

ΥϹΙΝΜΟΥΟΥΔΕΙϹΜΕΔΥΝΑΤ
OF-ME NOT-YET-ONE ME IS-ABLE

A Є
ΑΙΑΥΤΟΙϹΧΑΡΙϹΑϹΘΑΙΚΑ
to-them TO-grace CAESAR

A o.
ΙϹΑΡΑΕΠΙΚΑΛΟΥΜΑΙΤΟΤΕ
12 I-AM-ON-CALLING then

AB² Λ
ΟΦΗϹΤΟϹϹΥΝΛΑΛΗϹΑϹΜΕΤ
THE FESTUS TOGETHER-TALKing WITH

ΑΤΟΥϹΥΜΒΟΥΛΙΟΥΑΠΕΚΡΙ
THE TOGETHER-COUNSEL answered

ΘΗΚΑΙϹΑΡΑΕΠΙΚΕΚΛΗϹΑΙ
CAESAR YOU-HAVE-been-ON-CALLED

ΕΠΙΚΑΙϹΑΡΑΠΟΡΕΥϹΗΗΜΕ
13 ON CAESAR YOU-WILL-BE-GOING OF-DAYS

ΡΩΝΔΕΔΙΑΓΕΝΟΜΕΝΩΝΤΙΝ
YET THRU-BECOMING ANY

ΩΝΑΓΡΙΠΠΑϹΟΒΑϹΙΛΕΥϹΚ
AGRIPPA THE KING AND

ΑΙΒΕΡΝΙΚΗΚΑΤΗΝΤΗϹΑΝΕ
Bernice attain INTO

As o.
ΙϹΚΑΙϹΑΡΕΙΑΝΑϹΠΑϹΑΜΕ
CAESAREA greeting

ΝΟΙΤΟΝΦΗϹΤΟΝΩϹΔΕΠΛΕΙ
14 THE FESTUS AS YET MORE

B+Є
ΟΥϹΗΜΕΡΑϹΔΙΕΤΡΙΒΟΝΕΚ
DAYS THEY-tarried there

ΕΙΟΦΗϹΤΟϹΤΩΒΑϹΙΛΕΙΑΝ
THE FESTUS to-THE KING UP-

ΕΘΕΤΟΤΑΚΑΤΑΤΟΝΠΑΥΛΟΝ
PLACED THE according-to THE PAUL

ΛΕΓΩΝΑΝΗΡΤΙϹΕϹΤΙΝΚΑΤ
saying MAN ANY IS HAVING-

AsB¹ o.
ΑΛΕΛΕΙΜΜΕΝΟϹΥΠΟΦΗΛΙΚ
been-left by FELIX

ΟϹΔΕϹΜΙΟϹΠΕΡΙΟΥΓΕΝΟΜ
15 BOUND-one ABOUT WHOM OF-BECOMING

s¹* o.
ΕΝΟΥΜΟΥΕΙϹΙΕΡΟϹΟΛΥΜΑ
ME INTO JERUSALEM

B¹ *inserts* ϹΘΗ
ΕΝΕΦΑΝΙϹΑΝΟΙΑΡΧΙΕΡΕΙ
IN-APPEARize THE chief-SACRED-*ones*

ϹΚΑΙΟΙΠΡΕϹΒΥΤΕΡΟΙΤΩΝ
AND THE SENIORS OF-THE

ΙΟΥΔΑΙΩΝΑΙΤΟΥΜΕΝΟΙΚΑ
JUDA-ans REQUESTING DOWN

ΤΑΥΤΟΥΚΑΤΑΔΙΚΗΝΠΡΟϹΟ
16 OF-him DOWN-JUSTice TOWARD WHOM

ΥϹΑΠΕΚΡΙΘΗΝΟΤΙΟΥΚΕϹΤ
I-answered that NOT it-IS

ΙΝΕΘΟϹΡΩΜΑΙΟΙϹΧΑΡΙΖΕ
CUSTOM to-ROMANS TO-BE-gracing

ϹΘΑΙΤΙΝΑΑΝΘΡΩΠΟΝΠΡΙΝ
ANY human ERE

ΗΟΚΑΤΗΓΟΡΟΥΜΕΝΟϹΚΑΤΑ
OR THE *one-be*ING-accused according-to

s MAY-he-BE-HAVING according-to face
ΠΡΟϹΩΠΟΝΕΧΟΙΤΟΥϹΚΑΤΗ
face MAY-he-BE-HAVING THE accusers

B Δ=YET
ΓΟΡΟΥϹΤΟΠΟΝΤΕΑΠΟΛΟΓΙ
PLACE BESIDES OF-FROM-say

ΑϹΛΑΒΟΙΠΕΡΙΤΟΥΕΓΚΛΗΜ
MAY-he-BE-GETTING ABOUT THE indictment

B *omits* OF-them
ΑΤΟϹϹΥΝΕΛΘΟΝΤΩΝΟΥΝΑΥ
17 OF-TOGETHER-COMING THEN OF-

ΤΩΝΕΝΘΑΔΕΑΝΑΒΟΛΗΝΜΗΔ
them IN-PLACE-YET UP-CAST NO-YET-

s¹* Ι
ΕΜΙΑΝΠΟΙΗϹΑΜΕΝΟϹΤΗΕΞ
ONE mak*ing* to-THE next

A+Є
ΗϹΚΑΘΙϹΑϹΕΠΙΤΟΥΒΗΜΑΤ
be*ing*-seated ON THE platform

ΟϹΕΚΕΛΕΥϹΑΑΧΘΗΝΑΙΤΟΝ
I-ORDER TO-BE-LED THE

ΑΝΔΡΑΠΕΡΙΟΥϹΤΑΘΕΝΤΕϹ
18 MAN ABOUT WHOM BEING-STOOD

ΟΙΚΑΤΗΓΟΡΟΙΟΥΔΕΜΙΑΝΑ
THE accusers NOT-YET-ONE cause

ΙΤΙΑΝΕΦΕΡΟΝΩΝΕΓΩΥΠΕΝ
THEY-CARRIED OF-WHICH I UNDER-

As¹* Δ o. s¹*
ΟΟΥΝΠΟΝΗΡΩΝΖΗΤΗΜΑΤΑΔ
19 MINDED OF-wickeds SEEK-*effects* YET

AsB¹ o.
ΕΤΙΝΑΠΕΡΙΤΗϹΙΔΙΑϹΔΕΙ
ANY ABOUT THE OWN DREAD-

ϹΙΔΑΙΜΟΝΙΑϹΕΙΧΟΝΠΡΟϹ
demonism THEY-HAD TOWARD

A YC *for* N
ΑΥΤΟΝΚΑΙΠΕΡΙΤΙΝΟϹΙΗϹ
him AND ABOUT ANY JESUS

pert in all questions relating to the Jews, besides having spent much of his youth in Rome. To him, then, Festus details Paul's case.

23 Cæsarea was the capital of Judea and thus provided Paul with an audience composed of the principal political personages of the province. To this was added Agrippa and his retinue, altogether such a company as few heralds of the kingdom could hope to find. Besides, Agrippa had doubtless heard concerning the Lord and His disciples, and especially of Paul, whom he was hoping to hear. All the notables of the city as well as the military leaders assembled with them on the morrow to hear Paul's last proclamation of Messiah in the land.

What thoughts must have surged in the breast of the apostle as he is led forth to face this display of worldly power! Could anything be more expressive of the fact that, through Israel's apostasy, the longed-for kingdom, which he had proclaimed in the land and among the dispersion, was now withdrawn? Hence his defense contains no allusion to the theocratic rule to be established by Messiah. To have spoken before kings and governors before this crisis and declared the destruction of human governments by the advent of Messiah would have been suicidal. Now that the kingdom recedes, he is less and less occupied with it.

24 The well chosen words of Festus show that, though he could not understand the feeling of the Jews against Paul, he was convinced of his innocence. The examination which followed was in no sense a trial, for there were no accusations. The apostle is given liberty to speak concerning himself, yet he skilfully brings in his meeting with the Lord and his commission, so that all the elements of the evangel are put before his hearers. It is but one more example of God's inimitable ways of turning evil into good, of making human opposition work out His purpose. Paul, in his chain, and persecuted by his own people, was performing a ministry which could be accomplished in no other way.

20 Paul alleged to be alive. Now *I*,
being perplexed by the questioning about these things, said, If he
may be intending to go to Jerusalem and to be judged there concern-
21 ing these things? Now when Paul
appeals to be kept for the emperor's
investigation, I order him to be kept
till I shall send him up to Cæsar."
22 Now Agrippa to Festus: "I myself also intended to hear the
man." "Tomorrow," he is aver-
23 ring, "you shall hear him." Then,
on the morrow, at Agrippa and
Bernice's coming with much pageantry, and entering into the audience chamber, together with captains and prominent men of the
city, and, at Festus' order, Paul was
24 led forth. And Festus is averring, "King Agrippa, and all men
present with us, you are beholding this man concerning whom
the entire multitude of the Jews
pled with me, in Jerusalem as well
as in this place, imploring that he
25 must by no means live longer. Now
I grasped that he has committed
nothing deserving of death, yet at
his making this appeal to the em-
26 peror, I decide to send him—concerning whom I have nothing certain to write to the lord. Wherefore
I led him before you, and especially before you, king Agrippa,
so that, the examination occurring,
I should have something to write.
27 For it seems to me irrational, sending a prisoner, not also to signify
the charges against him."

26 Now Agrippa averred to Paul,
"It is permitted to you to speak

ΟΥΤΕΘΝΗΚΟΤΟϹΟΝΕΦΑϹΚΕ 20
HAVING-DIED WHOM ALLEGED

ΝΟΠΑΥΛΟϹΖΗΝΑΠΟΡΟΥΜΕΝ 40
20 THE PAUL TO-BE-LIVING *be*ING-perplexED

ΟϹΔΕΕΓΩΤΗΝΠΕΡΙΤΟΥΤΩΝ 60
YET I THE ABOUT these

ΖΗΤΗϹΙΝΕΛΕΓΟΝΕΙΒΟΥΛΟ 80
SEEKing said IF MAY-he-BE-in-

s1* ΚΡΙΝΕϹΘΑΙ TO-BE-*be*ING-JUDGED
ΙΤΟΠΟΡΕΥΕϹΘΑΙΕΙϹΙΕΡΟ 100
tendING TO-BE-GOING INTO JERUSALEM

ϹΟΛΥΜΑΚΑΚΕΙΚΡΙΝΕϹΘΑΙ 20
AND-there TO-BE-*be*ING-JUDGED

ΠΕΡΙΤΟΥΤΩΝΤΟΥΔΕΠΑΥΛΟ 40
21 ABOUT these OF-THE YET PAUL

ΥΕΠΙΚΑΛΕϹΑΜΕΝΟΥΤΗΡΗΘ 60
ON-CALL*ing* TO-BE-KEPT

ΗΝΑΙΑΥΤΟΝΕΙϹΤΗΝΤΟΥϹΕ 80
him INTO THE OF-THE ven-

ΒΑϹΤΟΥΔΙΑΓΝΩϹΙΝΕΚΕΛΕ 200
erated THRU-KNOWing I-ORDER

s o.
ΥϹΑΤΗΡΕΙϹΘΑΙΑΥΤΟΝΕΩϹ 20
TO-BE-*be*ING-KEPT him TILL

ΟΥΑΝΑΠΕΜΨΩΑΥΤΟΝΠΡΟϹΚ 40
OF-WHICH I'LL-BE-UP-SENDING him TOWARD CAE-

ΑΙϹΑΡΑΑΓΡΙΠΠΑϹΔΕΠΡΟϹ 60
22 SAR AGRIPPA YET TOWARD

ΤΟΝΦΗϹΤΟΝΕΒΟΥΛΟΜΗΝΚΑ 80
THE FESTUS I-intendED AND

ΙΑΥΤΟϹΤΟΥΑΝΘΡΩΠΟΥΑΚΟ 300
SAME OF-THE human TO-HEAR

ΥϹΑΙΑΥΡΙΟΝΦΗϹΙΝΑΚΟΥϹ 20
MORROW he-IS-AVERRING YOU-SHALL-BE-

ΗΑΥΤΟΥΤΗΟΥΝΕΠΑΥΡΙΟΝΕ 40
23 HEARING OF-him to-THE THEN ON-MORROW OF-

ΛΘΟΝΤΟϹΤΟΥΑΓΡΙΠΠΑΚΑΙ 60
COMING THE AGRIPPA AND

ΤΗϹΒΕΡΝΙΚΗϹΜΕΤΑΠΟΛΛΗ 80
THE Bernice WITH much

ϹΦΑΝΤΑϹΙΑϹΚΑΙΕΙϹΕΛΘΟ 400
APPEARance AND INTO-COMING

s1* Ω o.
ΝΤΩΝΕΙϹΤΟΑΚΡΟΑΤΗΡΙΟΝ 20
INTO THE LISTEN-PLACE

B+Є
ϹΥΝΤΕΧΙΛΙΑΡΧΟΙϹΚΑΙΑΝ 40
TOGETHER BESIDES THOUSAND-chiefs AND MEN

s o.
ΔΡΑϹΙΝΤΟΙϹΚΑΤΕΞΟΧΗΝΤ 60
THE according-to OUT-HAVing OF-

ΗϹΠΟΛΕΩϹΚΑΙΚΕΛΕΥϹΑΝΤ 80
THE city AND OF-ORDER*ing*

ΟϹΤΟΥΦΗϹΤΟΥΗΧΘΗΟΠΑΥΛ 500
THE FESTUS WAS-LED THE PAUL

ΟϹΚΑΙΦΗϹΙΝΟΦΗϹΤΟϹΑΓΡ 20
24 AND IS-AVERRING THE FESTUS AGRIPPA

ΙΠΠΑΒΑϹΙΛΕΥΚΑΙΠΑΝΤΕϹ 40
KING AND ALL

B3 Μ
ΟΙϹΥΝΠΑΡΟΝΤΕϹΗΜΙΝΑΝΔ 60
THE TOGETHER-BESIDE-BEING to-US MEN

ΡΕϹΘΕΩΡΕΙΤΕΤΟΥΤΟΝΠΕΡ 80
YE-ARE-beholdING this-*one* ABOUT

ΙΟΥΑΠΑΝΤΟΠΛΗΘΟϹΤΩΝΙΟ 600
WHOM ALL (*emph.*) THE multitude OF-THE JUDA-

B Є
ΥΔΑΙΩΝΕΝΕΤΥΧΟΝΜΟΙΕΝΤ 20
ans pled to-ME IN BE-

ΕΙΕΡΟϹΟΛΥΜΟΙϹΚΑΙΕΝΘΑ 40
SIDES JERUSALEM AND IN-PLACE-YET

ΔΕΒΟΩΝΤΕϹΜΗΔΕΙΝΑΥΤΟΝ 60
IMPLORING NO TO-BE-BINDING him

TO-BE-LIVING *is in the margin of* B s1* Δ
ΖΗΝΜΗΚΕΤΙΕΓΩΔΕΚΑΤΕΛΑ 80
25 TO-BE-LIVING NO-NOT-STILL I YET DOWN-GOT

s1* ЄΝΟϹ *for* ΗΝ s OF-DEATH him
ΒΟΜΗΝΜΗΔΕΝΑΞΙΟΝΑΥΤΟΝ 700
NO-YET-ONE WORTHY him

ΘΑΝΑΤΟΥΠΕΠΡΑΧΕΝΑΙΑΥΤ 20
OF-DEATH TO-HAVE-PRACTISED OF-him

B1 ΠΑΥΛΟΥ OF-THE PAUL *for* this
ΟΥΔΕΤΟΥΤΟΥΕΠΙΚΑΛΕϹΑΜ 40
YET OF-this ON-CALL*ing*

B+Є
ΕΝΟΥΤΟΝϹΕΒΑϹΤΟΝΕΚΡΙΝ 60
THE venerated I-JUDGE

s o.
ΑΠΕΜΠΕΙΝΠΕΡΙΟΥΑϹΦΑΛΕ 80
26 TO-BE-SENDING ABOUT WHOM UN-TOTTER

ϹΤΙΓΡΑΨΑΙΤΩΚΥΡΙΩΟΥΚΕ 800
ANY TO-WRITE to-THE master NOT I-AM-

A Є Π o. -ON-
ΧΩΔΙΟΠΡΟΗΓΑΓΟΝΑΥΤΟΝΕ 20
HAVING.THRU-WHICH I-BEFORE-LED him ON

s* *supplies* YOU
ΦΥΜΩΝΚΑΙΜΑΛΙϹΤΑΕΠΙϹΟ 40
OF-YOU*p* AND RATHERest ON YOU

ΥΒΑϹΙΛΕΥΑΓΡΙΠΠΑΟΠΩϹΤ 60
KING AGRIPPA WHICH-how OF-

ΗϹΑΝΑΚΡΙϹΕΩϹΓΕΝΟΜΕΝΗ 80
THE UP-JUDGing BECOMING

A Є=I-AM-HAVING
ϹϹΧΩΤΙΓΡΑΨΩΑΛΟΓΟΝΓΑΡ 900
27 I-SHOULD-BE-HAVING ANY I'LL-BE-WRITING UN-logical for

ΜΟΙΔΟΚΕΙΠΕΜΠΟΝΤΑΔΕϹΜ 20
to-ME it-IS-SEEMING SENDING BOUND-*one*

ΙΟΝΜΗΚΑΙΤΑϹΚΑΤΑΥΤΟΥΑ 40
NO AND THE DOWN OF-him causes

ΙΤΙΑϹϹΗΜΑΝΑΙΑΓΡΙΠΠΑϹ 60
26 TO-SIGNIFY AGRIPPA

ΔΕΠΡΟϹΤΟΝΠΑΥΛΟΝΕΦΗΕΠ 80
YET TOWARD THE PAUL AVERRed it-IS-

B ΥΠΕΡ OVER
ΙΤΡΕΠΕΤΑΙϹΟΙΠΕΡΙϹΕΑΥ 86000
*be*ING-permittED to-YOU ABOUT YOURself

2 King Agrippa was a notable figure throughout the closing period of Jewish national life. He was the last prince of the Herodian line. Unlike the Roman governors, who were frequently replaced and most of whom knew little of the people they sought to govern, Agrippa had all his life been in a position to acquire a most intimate acquaintance with the Jews and their religious customs.

4-5 The morality of Saul of Tarsus was as unimpeachable as that of Paul the apostle. He had a good conscience (23[1]) and his life was blameless (Phil. 3[6]). But he was the chief of sinners (1Ti.1[15]) because his self-righteousness and religion made him a hater of Christ. Mere religion degrades men.

6 Paul's plight has often been repeated in the subsequent history of Christendom. His offense consists in believing the scriptures—which his opponents claimed to believe. Strange to say, the most bitter persecution, to those who believe God, comes, not from the irreligious world, but from those who claim that they, too, believe the scriptures, but who do not seem to have received the spirit of love which pervades them.

7 The Jews were expecting the Messiah and the kingdom, and should have rejoiced in the fulfillment of their expectation. Instead, they fly in the face of their fondest hopes, when they reject the proclamation of Messiah.

8 The Hebrew scriptures contain several instances of resurrection besides that predicted concerning the awakening of those who sleep in the soil of the ground at the setting up of the kingdom (Dan.12[2]). The only entrance into the kingdom, for those who have fallen asleep, is resurrection, or awakening. Even Israel, now that they die as a nation, will have a national resurrection, as depicted by the dry bones of Ezekiel's vision (Eze.37[1-14]). Doubtless the stress which Paul lays on the doctrine of the resurrection in these final discourses, from the time he spoke in the Sanhedrin, arose from the fact that he now looked upon the nation as dead, and nothing but a spiritual resurrection would suffice to revive them when the kingdom should come.

concerning yourself." Then Paul,
stretching out his hand, made his
2 defense. "Concerning all of which
I am being indicted by Jews, king
Agrippa, I have deemed myself
happy to be about to make my de-
3 fense before you today, especially
as you are an expert, versed in all
the customs as well as the questions
of the Jews. Wherefore I am be-
seeching you to hear me patiently.
4 My life, indeed, then, from youth,
which came to be from the begin-
ning among my nation, and in Je-
rusalem, all the Jews are acquaint-
5 ed with, knowing me from the very
first, should they be willing to testi-
fy, that according to the strictest
sect of this ritual of ours, I live a
6 Pharisee. And now, being judged,
I stand in expectation of the prom-
7 ise made by God to our fathers, to
which our twelve tribes, earnestly
offering divine service night and
day, are expecting to attain. Con-
cerning which expectation I am be-
ing indicted by Jews, O king!
8 What! Is it being judged unbe-
lievable by you, if God is rousing
the dead?
9 *I*, indeed, then, suppose myself
bound to commit much contrary to
the name of Jesus the Nazarene,
10 which I do also in Jerusalem. And
many of the saints besides, *I* lock
up in jails, obtaining authority
from the chief priests. Besides I
deposit a ballot to despatch them.
11 And at all the synagogues, often
punishing them, I compelled them
to blaspheme. Besides, being exceed-
ingly maddened against them, I per-
secuted them as far as the outside

ΤΟΥΛΕΓΕΙΝΤΟΤΕΟΠΑΥΛΟϹ
TO-BE-saying then THE PAUL

s o. s o.
ΕΚΤΕΙΝΑϹΤΗΝΧΕΙΡΑΑΠΕΛ
OUT-STRETCHing THE HAND FROM-said

s o.
ΟΓΕΙΤΟΠΕΡΙΠΑΝΤΩΝΩΝΕΓ
2 ABOUT ALL OF-WHICH I-AM-

ΚΑΛΟΥΜΑΙΥΠΟΙΟΥΔΑΙΩΝΒ
beING-indictED by JUDA-ans KING

ΑϹΙΛΕΥΑΓΡΙΠΠΑΗΓΗΜΑΙΕ
AGRIPPA I-HAVE-deemed MY-

ΜΑΥΤΟΝΜΑΚΑΡΙΟΝΕΠΙϹΟΥ
self HAPPY ON OF-YOU

s o.
ΜΕΛΛΩΝϹΗΜΕΡΟΝΑΠΟΛΟΓΕ
beING-ABOUT today TO-BE-FROM-saying

A Ɛ o. s1* YOU BEING
ΙϹΘΑΙΜΑΛΙϹΤΑΓΝΩϹΤΗΝΟ
3 RATHERest KNOWER BE-

A *omits* OF-ALL
ΝΤΑϹΕΠΑΝΤΩΝΤΩΝΚΑΤΑΙΟ
ING YOU OF-ALL THE according-to JU-

A OF-J. ΩΝ o. A+N=NATION A *has above line* ΤΗ
ΥΔΑΙΟΥϹΕΘΩΝΤΕΚΑΙΖΗΤΗ
DA-ans CUSTOMS BESIDES AND SEEK-*effects*

Bs1* *omit* beING-adept
ΜΑΤΩΝΕΠΙϹΤΑΜΕΝΟϹΔΙΟΔ
beING-adept THRU-WHICH

A ΔΙΟΜΕ
ΕΟΜΑΙΜΑΚΡΟΘΥΜΩϹΑΚΟΥϹ
I'M-beseechING FAR-FEEL-ly TO-HEAR

ΑΙΜΟΥΤΗΝΜΕΝΟΥΝΒΙΩϹΙΝ
4 OF-ME THE INDEED THEN livelihooding

B *omits* THE
ΜΟΥΤΗΝΕΚΝΕΟΤΗΤΟϹΤΗΝΑ
OF-ME THE OUT OF-YOUTH THE FROM

ΠΑΡΧΗϹΓΕΝΟΜΕΝΗΝΕΝΤΩΕ
ORIGINal BECOMING IN THE NA-

s o.
ΘΝΕΙΜΟΥΕΝΤΕΙΕΡΟϹΟΛΥΜ
TION OF-ME IN BESIDES JERUSALEM

A *small* Ϲ *above line* B *omits* THE
ΟΙϹΙϹΑϹΙΠΑΝΤΕϹΟΙΙΟΥΔ
HAVE-PERCEIVED ALL THE JUDA-ans

B+Ɛ
ΑΙΟΙΠΡΟΓΙΝΩϹΚΟΝΤΕϹΜΕ
5 BEFORE-KNOWING ME

B+N
ΑΝΩΘΕΝΕΑΝΘΕΛΩϹΙΜΑΡΤΥ
UP-PLACE IF-EVER THEY-MAY-BE-WILLING TO-BE-wit-

s o. B+Ɛ
ΡΕΙΝΟΤΙΚΑΤΑΤΗΝΑΚΡΙΒΕ
nessING that according-to THE most-EXACT

ϹΤΑΤΗΝΑΙΡΕϹΙΝΤΗϹΗΜΕΤ
preference OF-THE OUR-more

s o.
ΕΡΑϹΘΡΗϹΚΕΙΑϹΕΖΗϹΑΦΑ
RITUAL I-LIVE PHAR-

B+Ɛ
ΡΙϹΑΙΟϹΚΑΙΝΥΝΕΠΕΛΠΙΔ
6 ISEE AND NOW ON EXPECTATION

ΙΤΗϹΕΙϹΤΟΥϹΠΑΤΕΡΑϹΗΜ
OF-THE INTO THE FATHERS OF-US

ΩΝΕΠΑΓΓΕΛΙΑϹΓΕΝΟΜΕΝΗ
promise BECOMING

B+Ɛ
ϹΥΠΟΤΟΥΘΕΟΥΕϹΤΗΚΑΚΡΙ
by THE God I-HAVE-STOOD *being-*

ΝΟΜΕΝΟϹΕΙϹΗΝΤΟΔΩΔΕΚΑ
7 JUDGED INTO WHICH THE TWO-TEN-tribe

A o.
ΦΥΛΟΝΗΜΩΝΕΝΕΚΤΕΝΕΙΑΝ
OF-US IN OUT-STRETCH NIGHT

ΥΚΤΑΚΑΙΗΜΕΡΑΝΛΑΤΡΕΥΟ
AND DAY offerING-DIVINE-SER-

s o. B ƐΙΝ *for* ΑΙ
ΝΕΛΠΙΖΕΙΚΑΤΑΝΤΗϹΑΙΠΕ
VICE IS-EXPECTING TO-attain ABOUT

ΡΙΗϹΕΛΠΙΔΟϹΕΓΚΑΛΟΥΜΑ
WHICH EXPECTATION I-AM-beING-indictED

A *omits* KING
ΙΥΠΟΙΟΥΔΑΙΩΝΒΑϹΙΛΕΥΤ
8 by JUDA-ans KING ANY

B+Ɛ
ΙΑΠΙϹΤΟΝΚΡΙΝΕΤΑΙΠΑΡΥ
UN-BELIEVing IS-beING-JUDGED BESIDE YOU*p*

ΜΙΝΕΙΟΘΕΟϹΝΕΚΡΟΥϹΕΓΕ
IF THE God DEAD-*ones* IS-ROUSING

B *omits* INDEED
ΙΡΕΙΕΓΩΜΕΝΟΥΝΕΔΟΞΑΕΜ
9 I INDEED THEN SEEM to-my-

s1* *adds* ΤΟΥ OF-THE
ΑΥΤΩΠΡΟϹΤΟΟΝΟΜΑΙΗϹΟΥ
self TOWARD THE NAME OF-JESUS

s Ο
ΤΟΥΝΑΖΩΡΑΙΟΥΔΕΙΝΠΟΛΛ
THE NAZARENE TO-BE-BINDING MANY

B *adds* ΔΙ THRU-
ΑΕΝΑΝΤΙΑΠΡΑΞΑΙΟΚΑΙΕΠ
10 IN-INSTEAD TO-PRACTISE WHICH AND I-DO

s had an N *here*
ΟΙΗϹΑΕΝΙΕΡΟϹΟΛΥΜΟΙϹΚ
IN JERUSALEM AND

B *omits* BESIDES
ΑΙΠΟΛΛΟΥϹΤΕΤΩΝΑΓΙΩΝΕ
MANY BESIDES OF-THE HOLY-*ones* I

s o.
ΓΩΕΝΦΥΛΑΚΑΙϹΚΑΤΕΚΛΕΙ
IN GUARDhouses DOWN-LOCK

ϹΑΤΗΝΠΑΡΑΤΩΝΑΡΧΙΕΡΕΩ
THE BESIDE OF-THE chief-SACRED-*ones*

ΝΕΞΟΥϹΙΑΝΛΑΒΩΝΑΝΑΙΡΟ
authority GETTING OF-*being*-UP-

ΥΜΕΝΩΝΤΕΑΥΤΩΝΚΑΤΗΝΕΓ
LIFTED BESIDES OF-them I-DOWN-CARRY

s+N
ΚΑΨΗΦΟΝΚΑΙΚΑΤΑΠΑϹΑϹΤ
11 PEBBLE AND according-to ALL THE

A+Ɛ B+Ɛ
ΑϹϹΥΝΑΓΩΓΑϹΠΟΛΛΑΚΙϹΤ
TOGETHER-LEADS MANY-times pun-

ΙΜΩΡΩΝΑΥΤΟΥϹΗΝΑΓΚΑΖΟ
ishING them I-necessitatED

s o. B *omits* BESIDES
ΝΒΛΑϹΦΗΜΕΙΝΠΕΡΙϹϹΩϹΤ
TO-BE-HARM-AVERRING exceedingly BE-

s Ɛ o.
ΕΕΜΜΑΙΝΟΜΕΝΟϹΑΥΤΟΙϹΕ
SIDES *be*ING-IN-MAD to-them I-

ΔΙΩΚΟΝΕΩϹΚΑΙΕΙϹΤΑϹΕΞ
CHASED TILL AND INTO THE OUT

12 This is the fullest account of Saul's call, and the only one which gives his commission to the nations. He forbore to mention this in speaking to his enraged kinsmen (22[7]) as he here omits all reference to Ananias. He uses only such parts as suit the place and purpose.

13 Only those acquainted with the glare of the Syrian sun at midday, can grasp the full significance of this. Nature's brightest light is eclipsed by the glorious grace into which Saul is ushered by his call.

14 All fell to the earth at first, but later stood up (9[7]) as Saul himself was told to do. The fact that the Lord spoke in Hebrew is shown in the other accounts by the form of the name Saul. It is spelled differently and is not declined, as is the Greek in other places.

15 In the Orient a sharp, pointed rod is used in place of a whip to urge animals to their task. To kick the sharp goad hurts no one but themselves. This is a graphic picture of Saul's service up to this time. The Lord was using him to carry out His purpose, but hitherto Saul did not acknowledge his Master. He had been goaded into persecuting the saints. Henceforth he was to render willing, intelligent service. Henceforth he acknowledges Christ as his Lord.

16 The twelve were to witness to the Lord's life from John's baptism to His ascension (1[21]). Paul was to be a witness of Him *after* His ascension and glorification. It was to be progressive. Further visions were to be given to supplement this first commission.

16 Saul neither sought the Lord nor His service, neither had he a sense of need. He was arrested and saved by despotic grace.

17 As this is a continuation of Luke's account, most of the commissions are based on the commission for mankind (Lu.24[47]) proclaiming a pardon for all men. The twelve combined it with the kingdom commissions and limited it to Israelites and proselytes (2[38],5[31],10[43]). Saul first preached a pardon of sins to nations in Pisidian Antioch (13[38]), combining it with the first intimation of justification. It is always coupled with repentance, though nothing is said in Saul's commission concerning this.

12 cities also. Among which, going
to Damascus with the authority and
13 permission of the chief priests, at
midday, on the road, I perceived,
O king, a light from heaven, above
the brightness of the sun, shining
about me and those going together
14 with me. And, all of us falling
down to the earth, I hear a voice
saying to me in the Hebrew vernacular, 'Saul! Saul! Why are you
persecuting Me? It is hard for you
to be kicking against the goads!'
15 Now *I* say, 'Who art Thou, Lord?'
Now the Lord said, '*I* am Jesus,
16 Whom *you* are persecuting. But
rise and stand on your feet, for I
was seen by you for this, to select
you for a deputy and a witness of
what you perceived as well as that
17 in which I will be seen by you, extricating you from the people and
from the nations, to whom *I* am
18 commissioning you, to open their
eyes to turn them about from darkness to light and from the authority
of Satan to God, for them to get a
pardon of sins and an allotment
among those who have been hallowed by faith that is in Me.'
19 Whence, king Agrippa, I did
not become stubborn as to the heav-
20 enly apparition, but first to those
in Damascus, besides in Jerusalem
also, as well as the entire province
of Judea, and to the nations, I reported that they are to be repenting
and turning back to God, engaging in acts worthy of repentance.
21 On this account the Jews, apprehending me in the sanctuary, at-
22 tempted to lay hands on me. Happening then, on assistance from
God, I have stood until this day,

ΩΠΟΛΕΙϹΕΝΟΙϹΠΟΡΕΥΟΜΕ 20
12 cities IN WHICH GOING
A *omits* THE
ΝΟϹΕΙϹΤΗΝΔΑΜΑϹΚΟΝΜΕΤ 40
INTO THE DAMASCUS WITH

ΕΞΟΥϹΙΑϹΚΑΙΕΠΙΤΡΟΠΗϹ 60
authority AND permission
OF-THE *omitted by* As² *but* s² *restores it* s¹* *omits* OF-DAY
ΤΗϹΤΩΝΑΡΧΙΕΡΕΩΝΗΜΕΡΑ 80
13 OF-THE OF-THE chief-SACRED-*ones* OF-DAY
s o. o. A *o.*
ϹΜΕϹΗϹΚΑΤΑΤΗΝΟΔΟΝΕΙΔ 100
MIDst according-to THE WAY I-PER-
B *had* +C
ΟΝΒΑϹΙΛΕΥΟΥΡΑΝΟΘΕΝΥΠ 20
CEIVED KING from-heaven OVER

ΕΡΤΗΝΛΑΜΠΡΟΤΗΤΑΤΟΥΗΛ 40
THE SHINE OF-THE SUN

ΙΟΥΠΕΡΙΛΑΜΨΑΝΜΕΦΩϹΚΑ 60
ABOUT-SHINI*ng* ME LIGHT AND

ΙΤΟΥϹϹΥΝΕΜΟΙΠΟΡΕΥΟΜΕ 80
THE-*ones* TOGETHER to-ME GOING

ΝΟΥϹΠΑΝΤΩΝΤΕΚΑΤΑΠΕϹΟ 200
14 OF-ALL BESIDES DOWN-FALLING
B *omits* US
ΝΤΩΝΗΜΩΝΕΙϹΤΗΝΓΗΝΗΚΟ 20
US INTO THE LAND I-HEAR

ΥϹΑΦΩΝΗΝΛΕΓΟΥϹΑΝΠΡΟϹ 40
SOUND saying TOWARD

ΜΕΤΗΕΒΡΑΙΔΙΔΙΑΛΕΚΤΩϹ 60
ME to-THE HEBREW dialect SAUL

ΑΟΥΛϹΑΟΥΛΤΙΜΕΔΙΩΚΕΙϹ 80
(*Heb.*) SAUL (*Heb.*) ANY ME YOU-ARE-CHASING

ϹΚΛΗΡΟΝϹΟΙΠΡΟϹΚΕΝΤΡΑ 300
HARD to-YOU TOWARD PIERCERS
s ΟΝ *for* Λ
ΛΑΚΤΙΖΕΙΝΕΓΩΔΕΕΙΠΑΤΙ 20
15 TO-BE-KICKING I YET say ANY

ϹΕΙΚΥΡΙΕΟΔΕΚΥΡΙΟϹΕΙΠ 40
YOU-ARE Master! THE YET Master said

ΕΝΕΓΩΕΙΜΙΙΗϹΟΥϹΟΝϹΥΔ 60
I AM JESUS WHOM YOU ARE-

ΙΩΚΕΙϹΑΛΛΑΑΝΑϹΤΗΘΙΚΑ 80
16 CHASING but BE-UP-STANDING AND
AND STAND *omitted by* B¹
ΙϹΤΗΘΙΕΠΙΤΟΥϹΠΟΔΑϹϹΟ 400
BE-STANDING ON THE FEET OF-YOU

ΥΕΙϹΤΟΥΤΟΓΑΡΩΦΘΗΝϹΟΙ 20
INTO this for I-WAS-VIEWED to-YOU
A *o. o.* s¹* ϹΟΙ to-YOU
ΠΡΟΧΕΙΡΙϹΑϹΘΑΙϹΕΥΠΗΡ 40
TO-*be*-BEFORE-HANDED YOU subservient
A *o.*
ΕΤΗΝΚΑΙΜΑΡΤΥΡΑΩΝΤΕΕΙ 60
AND witness OF-WHICH BESIDES YOU-
B *adds* ΜΕ ME *s* Ε *o.*
ΔΕϹΩΝΤΕΟΦΘΗϹΟΜΑΙϹΟΙΕ 80
17 PERC'V'D OF-WHICH BESIDES I'LL-BE-BEING-VIEWED to-YOU
As Ε *o.*
ΞΑΙΡΟΥΜΕΝΟϹϹΕΕΚΤΟΥΛΑ 500
OUT-LIFTING YOU OUT OF-THE PEOPLE

ΟΥΚΑΙΕΚΤΩΝΕΘΝΩΝΕΙϹΟΥ 20
AND OUT OF-THE NATIONS INTO WHOM
s Υ *o.*
ϹΕΓΩΑΠΟϹΤΕΛΛΩϹΕΑΝΟΙΞ 40
18 I AM-commissionING YOU TO-UP-OPEN
A Δ
ΑΙΟΦΘΑΛΜΟΥϹΑΥΤΩΝΤΟΥΕ 60
viewers OF-them OF-THE TO-
A Ο=-FROM-
ΠΙϹΤΡΕΨΑΙΑΠΟϹΚΟΤΟΥϹΕ 80
ON-TURN FROM DARKness IN-

ΙϹΦΩϹΚΑΙΤΗϹΕΞΟΥϹΙΑϹΤ 600
TO LIGHT AND THE authority OF-

ΟΥϹΑΤΑΝΑΕΠΙΤΟΝΘΕΟΝΤΟ 20
THE SATAN (adversary) ON THE God OF-THE

ΥΛΑΒΕΙΝΑΥΤΟΥϹΑΦΕϹΙΝΑ 40
TO-BE-GETTING them FROM-LETTING OF-

ΜΑΡΤΙΩΝΚΑΙΚΛΗΡΟΝΕΝΤΟ 60
misses AND LOT IN THE
s o.
ΙϹΗΓΙΑϹΜΕΝΟΙϹΠΙϹΤΕΙΤ 80
ones-HAVING-*been*-HOLYIZED to-BELIEF THE

ΗΕΙϹΕΜΕΟΘΕΝΒΑϹΙΛΕΥΑΓ 700
19 INTO ME WHICH-PLACE KING AGRIPPA
s o.
ΡΙΠΠΑΟΥΚΕΓΕΝΟΜΗΝΑΠΕΙ 20
NOT I-BECAME UN-PERSUAD-

ΘΗϹΤΗΟΥΡΑΝΙΩΟΠΤΑϹΙΑΑ 40
20 able to-THE heavenly VIEW but

ΛΛΑΤΟΙϹΕΝΔΑΜΑϹΚΩΠΡΩΤ 60
to-THE-*ones* IN DAMASCUS BEFORE-most
Bs *omit* IN
ΟΝΤΕΚΑΙΕΝΙΕΡΟϹΟΛΥΜΟΙ 80
BESIDES AND IN JERUSALEM

ϹΠΑϹΑΝΤΕΤΗΝΧΩΡΑΝΤΗϹΙ 800
EVERY BESIDES THE SPACE OF-THE JU-

ΟΥΔΑΙΑϹΚΑΙΤΟΙϹΕΘΝΕϹΙ 20
DEA AND to-THE NATIONS

ΝΑΠΗΓΓΕΛΛΟΝΜΕΤΑΝΟΕΙΝ 40
I-FROM-MESSAGED TO-BE-after-MINDING
s o.
ΚΑΙΕΠΙϹΤΡΕΦΕΙΝΕΠΙΤΟΝ 60
AND TO-BE-ON-TURNING ON THE

ΘΕΟΝΑΞΙΑΤΗϹΜΕΤΑΝΟΙΑϹ 80
God WORTHY OF-THE after-MIND

ΕΡΓΑΠΡΑϹϹΟΝΤΑϹΕΝΕΚΑΤ 900
21 ACTS PRACTISING on-account OF-
A *omits* ME THE *omitted by* Bs¹*
ΟΥΤΩΝΜΕΟΙΙΟΥΔΑΙΟΙϹΥΛ 20
these ME THE JUDA-ans TOGETHER-
s+Υ AB *omit* BEING As¹* ΜΕ ME *add*
ΛΑΒΟΜΕΝΟΙΟΝΤΑΕΝΤΩΙΕΡ 40
GETTING BEING IN THE SACRED-
s o. *s o.* A Η *and* s¹* Ω
ΩΕΠΕΙΡΩΝΤΟΔΙΑΧΕΙΡΙϹΑ 60
place THEY-attemptED TO-*be*-THRU-HANDED

ϹΘΑΙΕΠΙΚΟΥΡΙΑϹΟΥΝΤΥΧ 80
22 ON-JUVENILE THEN HAPPENING

ΩΝΤΗϹΑΠΟΤΟΥΘΕΟΥΑΧΡΙΤ 88000
OF-THE FROM THE God UNTIL THE

22 It is evident that the apostle did disclose secrets which cannot be found in Moses and the prophets. One of these was the secret of the resurrection, made known to the Corinthians (1Co.15[15]). Another was the secret of the evangel, which occupies much of the epistle to the Romans (Ro.16[25]). We must either take the statement that he had said nothing but what Moses and the prophets said of future occurrences in a general way of all his past course, or take it strictly of his conduct since his apprehension by the Jews. If the latter is the case, it becomes clear why, at this time of comparative leisure, no epistles proceed from his pen and there is a gap of several years between the Preparatory and the Perfection epistles. For the time being he seems to have confined himself to the closing drama of the kingdom. This aspect of his ministry is the only one, of course, which finds any place in the present account. Until the kingdom was fully set aside, he could disclose no more secrets.

24 The idea that light was to come to the nations through such a channel was too much for Festus. He did not deride *learning*. He might acknowledge that light could come through study. The word here used is the same which is elsewhere rendered *scripture* or *writing*. He objected, not to human attainments, but to divine revelation. This is shown in Paul's appeal to Agrippa, who had believed the prophets without becoming mad.

26 This holds good of all the facts of the gospel. The evangel has no esoteric doctrines. Even its "mysteries" are for the enlightenment of all (Eph. 3[9]).

28 Agrippa was not "almost persuaded." His remark is sarcastic to a degree. Christian was not the honorable term it is today, but a name of reproach and scorn. He suggested that Paul is too hasty in supposing that, as he believed the prophets, he would believe the evangel. But Paul ignores his sarcasm and turns it into a sober wish. He could wish that all that noble company had the true treasures of nobility and wealth which were his in Christ! Thus ends Paul's testimony in Judea. This part of his course is finished.

witnessing to small as well as to
great, saying nothing outside of
what the prophets as well as Moses
23 speak of future occurrences—if it
be the suffering Christ—if He, the
first of a resurrection from among
the dead, is about to be announcing
light to the people as well as to the
nations."
24 Now, as he is making this defense, Festus is averring with a
loud voice, "*You are mad, Paul!
Much scripture is deranging you to*
25 *madness!*" Yet Paul is averring,
"I am not mad, most mighty Festus, but I am declaiming declara-
26 tions of truth and sanity. For the
king is an adept concerning these
things, to whom I am speaking
boldly also, for I am persuaded
that none of these things is eluding him, for this has not been com-
27 mitted in a corner. King Agrippa,
are you believing the prophets? I
am aware that you are believing!"
28 Yet Agrippa to Paul: "Briefly
are you persuading me, to make a
29 Christian!" Yet Paul, "May I ever
wish to God, even briefly and
greatly, not only you, but also all
who are hearing me today, to become a kind such as *I* am also, outside of these bonds!"
30 And the king stood up, and the
governor, besides Bernice and those
31 sitting with them. And, retiring,
they talked with one another, saying
that, "This man is not committing
anything deserving death or
32 bonds." Now Agrippa averred to
Festus, "This man could have been
released if he had not appealed to
Cæsar."

ΗCΗΜΕΡΑCΤΑΥΤΗCΕCΤΗΚΑ
DAY this I-HAVE-STOOD

B+Є
ΜΑΡΤΥΡΟΜΕΝΟCΜΙΚΡΩΤΕΚ
witnessING to-LITTLE BESIDES

ΑΙΜΕΓΑΛΩΟΥΔΕΝΕΚΤΟCΛΕ
AND to-GREAT NOT-YET-ONE OUTside say-

ΓΩΝΩΝΤΕΟΙΠΡΟΦΗΤΑΙΕΛΑ
ING OF-WHICH BESIDES THE BEFORE-AVERrers TALK

s o.
ΛΗCΑΝΜΕΛΛΟΝΤΩΝΓΕΙΝΕC
OF-beING-ABOUT TO-BE-BECOMING

AB *o.*
ΘΑΙΚΑΙΜΩΥCΗCΕΙΠΑΘΗΤΟ
23 AND MOSES IF EMOTION (*adj.*)

COΧΡΙCΤΟCΕΙΠΡΩΤΟCΕΞΑ
THE ANOINTED IF BEFORE-most OUT OF-

ΝΑCΤΑCΕΩCΝΕΚΡΩΝΦΩCΜΕ
UP-STANDing OF-DEAD-*ones* LIGHT IS-beING-

s o.
ΛΛΕΙΚΑΤΑΓΓΕΛΛΕΙΝΤΩΤΕ
ABOUT TO-BE-DOWN-MESSAGING to-THE BESIDES

ΛΑΩΚΑΙΤΟΙCΕΘΝΕCΙΝΤΑΥ
24 PEOPLE AND to-THE NATIONS these

ΤΑΔΕΑΥΤΟΥΑΠΟΛΟΓΟΥΜΕΝ
YET OF-him FROM-saying

ΟΥΟΦΗCΤΟCΜΕΓΑΛΗΤΗΦΩΝ
THE FESTUS to-GREAT THE SOUND

ΗΦΗCΙΝΜΑΙΝΗΠΑΥΛΕΤΑΠΟ
IS-AVERRING YOU'RE-*be*ING-MAD PAUL! THE much

A *adds* ΕΠΙCΤΑCΘΕ
ΛΛΑCΕΓΡΑΜΜΑΤΑΕΙCΜΑΝΙ
YOU WRITings INTO MADNESS

ΑΝΠΕΡΙΤΡΕΠΕΙΟΔΕΠΑΥΛΟ
25 IS-ABOUT-REVERTING THE-YET PAUL

A*s* Є *o.* B *o.*
COΥΜΑΙΝΟΜΑΙΦΗCΙΝΚΡΑΤ
NOT I-AM-*be*ING-MAD IS-AVERRING most-HOLD-

B *o.* *s o.*
ΙCΤΕΦΗCΤΕΑΛΛΑΑΛΗΘΕΙΑ
ing! FESTUS! but OF-TRUTH

CΚΑΙCΩΦΡΟCΥΝΗCΡΗΜΑΤΑ
AND sanity declarations

ΑΠΟΦΘΕΓΓΟΜΑΙΕΠΙCΤΑΤΑ
26 I-AM-FROM-UTTERING IS-adeptING

ΙΓΑΡΠΕΡΙΤΟΥΤΩΝΟΒΑCΙΛ
for ABOUT these THE KING

B *omits* AND
ΕΥCΠΡΟCΟΝΚΑΙΠΑΡΡΗCΙΑ
TOWARD WHOM AND *be*ING-bold

s o.
ΖΟΜΕΝΟCΛΑΛΩΛΑΝΘΑΝΕΙΝ
I-AM-TALKING TO-BE-beING-OBLIVIOUS-UP

B *omits* ANY *s o.*
ΓΑΡΑΥΤΟΝΤΙΤΟΥΤΩΝΟΥΠΕ
for him ANY OF-these NOT I'M-*be*-

A*s*² *omit* NOT-PLACE-ONE
ΙΘΟΜΑΙΟΥΘΕΝΟΥΓΑΡΕCΤΙ
ING-PERSUADED NOT-PLACE-ONE.NOT for is

ΝΕΝΓΩΝΙΑΠΕΠΡΑΓΜΕΝΟΝΤ
IN CORNER HAVING-*been*-PRACTISED this

B¹ *adds* C
ΟΥΤΟΠΙCΤΕΥΕΙCΒΑCΙΛΕΥ
27 YOU-ARE-BELIEVING KING

ΑΓΡΙΠΠΑΤΟΙCΠΡΟΦΗΤΑΙC
AGRIPPA to-THE BEFORE-AVERrers

ΟΙΔΑΟΤΙΠΙCΤΕΥΕΙCΟΔΕΑ
28 I'VE-PERCEIVED that YOU-ARE-BELIEVING THE YET A-

ΓΡΙΠΠΑCΠΡΟCΤΟΝΠΑΥΛΟΝ
GRIPPA TOWARD THE PAUL

s o. A Η *s had* (B+Є) Η *for* Ι
ΕΝΟΛΙΓΩΜΕΠΕΙΘΕΙCΧΡΙC
IN FEW ME YOU-ARE-PERSUADING ANOINTED-

ΤΙΑΝΟΝΠΟΙΗCΑΙΟΔΕΠΑΥΛ
29 ian TO-make THE YET PAUL

ΟCΕΥΞΑΙΜΗΝΑΝΤΩΘΕΩΚΑΙ
MAY-I-wish EVER to-THE God AND

ΕΝΟΛΙΓΩΚΑΙΕΝΜΕΓΑΛΩΟΥ
IN FEW AND IN GREAT NOT

ΜΟΝΟΝCΕΑΛΛΑΚΑΙΠΑΝΤΑC
ONLY YOU but AND ALL

ΤΟΥCΑΚΟΥΟΝΤΑCΜΟΥCΗΜΕ
THE *ones*-HEARING OF-ME TODAY

ΡΟΝΓΕΝΕCΘΑΙΤΟΙΟΥΤΟΥC
TO-BE-BECOMING such

A*s o. o.*
ΟΠΟΙΟCΚΑΙΕΓΩΕΙΜΙΠΑΡΕ
what-kind AND I AM BESIDE-OUTed

ΚΤΟCΤΩΝΔΕCΜΩΝΤΟΥΤΩΝΑ
30 OF-THE BONDS these UP-

ΝΕCΤΗΤΕΟΒΑCΙΛΕΥCΚΑΙΟ
STOOD BESIDES THE KING AND THE

ΗΓΕΜΩΝΗΤΕΒΕΡΝΙΚΗΚΑΙΟ
LEADER THE BESIDES Bernice AND THE

B² Γ
ΙCΥΝΚΑΘΗΜΕΝΟΙΑΥΤΟΙCΚ
31 *ones*-TOGETHER-sittING to-them AND

ΑΙΑΝΑΧΩΡΗCΑΝΤΕCΕΛΑΛΟ
UP-SPACing THEY-TALKED

ΥΝΠΡΟCΑΛΛΗΛΟΥCΛΕΓΟΝΤ
TOWARD one-another sayING

A WORTHY OF-DEATH OR OF-BONDS
ΕCΟΤΙΟΥΔΕΝΘΑΝΑΤΟΥΗΔΕ
that NOT-YET-ONE OF-DEATH OR OF-

B *omits* ANY
CΜΩΝΑΞΙΟΝΤΙΠΡΑCCΕΙΟΑ
BONDS WORTHY ANY IS-PRACTISING THE hu-

ΝΘΡΩΠΟCΟΥΤΟCΑΓΡΙΠΠΑC
32 man this AGRIPPA

ΔΕΤΩΦΗCΤΩΕΦΗΑΠΟΛΕΛΥC
YET to-THE FESTUS AVERred TO-HAVE-*been*-FROM-

B² Η
ΘΑΙΕΔΥΝΑΤΟΟΑΝΘΡΩΠΟCΟ
LOOSED *was*-ABLE THE human this

A Ι
ΥΤΟCΕΙΜΗΕΠΕΚΕΚΛΗΤΟΚΑ
IF NO he-HAD-ON-CALLED CAESAR

ΙCΑΡΑΩCΔΕΕΚΡΙΘΗΤΟΥΑΠ
27 AS YET it-WAS-JUDGED OF-THE TO-BE-

27 Now, as it was decided that
we are to sail away to Italy, they
gave over Paul, as well as some
other prisoners, to a centurion
named Julius, of the Imperial
2 squadron. Now, stepping on board
a ship of Adramyttium, about to
sail for places in the [province of]
Asia, we set out, with us being Aris-
tarchus, a Macedonian of Thessalo-
3 nica. Now, on another [day], we
were led down to Sidon. And Ju-
lius, using Paul humanely, permits
him to go to friends for casual care.
4 And setting out thence, we sail
under the lee of Cyprus, because the
5 winds are contrary. And, sailing
through the ocean off Cilicia and
Pamphylia, we come down to Myra,
6 of Lycia. And the centurion, find-
ing there an Alexandrian ship sail-
ing to Italy, has us step on board of
7 it. Now, for a considerable num-
ber of days, sailing tardily and
hardly coming off Cnidus, the wind
not leaving us toward it, we sail un-
8 der the lee of Crete, off Salmone,
and hardly skirting it, we came to
a certain place called Ideal Harbors,
near which was the city of Lasea.
9 Now, a considerable time elaps-
ing, and sailing being already haz-
ardous, because the Fast also has al-
ready passed by, Paul exhorted
10 them, saying, "Men! I behold that
sailing is about to be with damage
and much forfeit not only of the
lading, and of the ship, but of our
11 souls also." Yet the centurion
was persuaded by the navigator and

[1] The writer of Acts, probably Luke, seems to have become the apostle's constant companion from this time. In his latest epistle from Rome Paul speaks of him as his fellow laborer (Philem.24) and later laments that he alone remained with him (2Tim.4:11).

[1] This Julius has been identified with Julius Priscus who afterwards became prefect of the Prætorian guards when Vitellius was emperor.

[1] There seems to have been no regular service either for passengers or freight on the Mediterranean in ancient times. Travelers were entirely dependent on passing merchant vessels and often sailed in a number of ships before reaching their destination. Paul took three different vessels in his last voyage to Jerusalem from Macedonia. Even emperors used this casual means of transportation. Hence the centurion took a ship to Asia, with the idea of transferring to another vessel as soon as he found one which would carry them toward Rome. Such a ship proved to be in Myra, one of the ports at which they called. And in this they pursued their journey to Italy.

[2] Aristarchus is probably that same Aristarchus who was seized by the Ephesian mob when they could not find Paul (19:29) who returned to Asia with him on his last voyage to Jerusalem (20:4). He was his fellow laborer in Rome (Philem.24) and seems to have been imprisoned with him (Col.4:10).

[4] The direct course to the coasts of Asia would be south and west of Cyprus. This was the course on his second and third missionary journeys. They worked their way to windward by taking advantage of a current between Cyprus and Cilicia.

[6] The Alexandrian ship was somewhat out of her course in this harbor unless it had business there also, but the prevailing west wind would account for this. Egyptian vessels were amongst the largest of that day, and as this one was engaged in the trans-Mediterranean traffic it must have been of considerable size.

[7] Cnidus had an excellent and sheltered harbor, to which, doubtless, they would have gone for the winter if the wind had allowed it.

ΟΠΛΕΙΝΗΜΑϹΕΙϹΤΗΝΙΤΑΛ
FROM-FLOATING US INTO THE ITALY
Є *added by* A A o.
ΙΑΝΠΑΡΕΔΙΔΟΥΝΤΟΝΤΕΠΑ
THEY-BESIDE-GAVE THE BESIDES PAUL
A+Є
ΥΛΟΝΚΑΙΤΙΝΑϹΕΤΕΡΟΥϹΔ
AND ANY DIFFERENT BOND-
s1* *adds* ΙΟΥΛΙΩ
ΕϹΜΩΤΑϹΕΚΑΤΟΝΤΑΡΧΗΟΝ
ers to-HUNDRED-chief to-
ΟΜΑΤΙΙΟΥΛΙΩϹΠΕΙΡΗϹϹΕ
NAME JULIUS OF-BAND OF-
ΒΑϹΤΗϹΕΠΙΒΑΝΤΕϹΔΕΠΛΟ
2 venerated ON-STEPP*ing* YET to-FLOAT-
AB1 N
ΙΩΑΔΡΑΜΥΤΤΗΝΩΜΕΛΛΟΝΤ
er to-ADRAMYTTIUM being-ABOUT
ΙΠΛΕΙΝΕΙϹΤΟΥϹΚΑΤΑΤΗΝ
TO-BE-FLOATING INTO THE according-to THE
ΑϹΙΑΝΤΟΠΟΥϹΑΝΗΧΘΗΜΕΝ
ASIA PLACES WE-WERE-UP-LED
ΟΝΤΟϹϹΥΝΗΜΙΝΑΡΙϹΤΑΡΧ
OF-BEING TOGETHER to-US Aristarchus
s1* C AB Є o. B+Є
ΟΥΜΑΚΑΙΔΟΝΟϹΘΕϹϹΑΛΟΝ
MACEDONIAN THESSALONICAN
ABs1* Τ=BESIDES
ΙΚΕΩϹΤΗΔΕΕΤΕΡΑΚΑΤΗΧΘ
3 to-THE YET DIFFERENT WE-WERE-DOWN-
B+Є s1* O
ΗΜΕΝΕΙϹϹΙΔΩΝΑΦΙΛΑΝΘΡ
LED INTO SIDON FOND-humanly
A+AN
ΩΠΩϹΤΕΟΙΟΥΛΙΟϹΤΩΠΑΥΛ
BESIDES THE JULIUS to-THE PAUL
s o.
ΩΧΡΗϹΑΜΕΝΟϹΕΠΕΤΡΕΨΕΝ
us*ing* he-permits
ΠΡΟϹΤΟΥϹΦΙΛΟΥϹΠΟΡΕΥΘ
TOWARD THE FOND-*ones* to-BEING-GONE
s o.
ΕΝΤΙΕΠΙΜΕΛΕΙΑϹΤΥΧΕΙΝ
OF-ON-CARE TO-BE-HAPPENING
ΚΑΚΕΙΘΕΝΑΝΑΧΘΕΝΤΕϹΥΠ
4 AND-thence BEING-UP-LED WE-
ΕΠΛΕΥϹΑΜΕΝΤΗΝΚΥΠΡΟΝΔ
UNDER-FLOAT THE CYPRUS THRU
ΙΑΤΟΤΟΥϹΑΝΕΜΟΥϹΕΙΝΑΙ
THE THE WINDS TO-BE
ΕΝΑΝΤΙΟΥϹΤΟΤΕΠΕΛΑΓΟϹ
5 IN-INSTEAD THE BESIDES OCEAN
ΤΟΚΑΤΑΤΗΝΚΙΛΙΚΙΑΝΚΑΙ
THE according-to THE CILICIA AND
ΠΑΜΦΥΛΙΑΝΔΙΑΠΛΕΥϹΑΝΤ
Pamphylia THRU-FLOAT*ing*
B O As ΛΥϹΤΡΑ s+N
ΕϹΚΑΤΗΛΘΑΜΕΝΕΙϹΜΥΡΡΑ
WE-DOWN-COME INTO MYRA
A Ι Υ A+ΘΕΝ
ΤΗϹΛΥΚΙΑϹΚΑΚΕΙΕΥΡΩΝΟ
6 OF-THE LYCIA AND-there FINDING THE

ΕΚΑΤΟΝΤΑΡΧΗϹΠΛΟΙΟΝΑΛ
HUNDRED-chief FLOATer ALEX-
B+Є *but* B2 *writes* Η *above* ЄΙ
ΕΞΑΝΔΡΙΝΟΝΠΛΕΟΝΕΙϹΤΗ
ANDRIAN FLOATING INTO THE
ΝΙΤΑΛΙΑΝΕΝΕΒΙΒΑϹΕΝΗΜ
ITALY he-IN-have STEPS US
s1* *adds* ΤΟΥΤΟ this
ΑϹΕΙϹΑΥΤΟΕΝΙΚΑΝΑΙϹΔΕ
7 INTO it IN enough YET
ΗΜΕΡΑΙϹΒΡΑΔΥΠΛΟΟΥΝΤΕ
DAYS TARDY-FLOATING
ϹΚΑΙΜΟΛΙϹΓΕΝΟΜΕΝΟΙΚΑ
AND HARDLY BECOMING accord-
s+Є
ΤΑΤΗΝΚΝΙΔΟΝΜΗΠΡΟϹΕΩΝ
ing-to THE CNIDUS NO OF-TOWARD-LEAVING
ΤΟϹΗΜΑϹΤΟΥΑΝΕΜΟΥΥΠΕΠ
US THE WIND WE-UNDER-
ΛΕΥϹΑΜΕΝΤΗΝΚΡΗΤΗΝΚΑΤ
FLOAT THE CRETE according-
ΑϹΑΛΜΩΝΗΝΜΟΛΙϹΤΕΠΑΡΑ
8 to SALMONE HARDLY BESIDES BESIDE-
ΛΕΓΟΜΕΝΟΙΑΥΤΗΝΗΛΘΟΜΕ
LAYING her WE-CAME
A *omits* ANY
ΝΕΙϹΤΟΠΟΝΤΙΝΑΚΑΛΟΥΜΕ
INTO PLACE ANY beING-CALLED
ΝΟΝΚΑΛΟΥϹΛΙΜΕΝΑϹΩΕΓΓ
IDEAL LAKES to-WHICH NEAR
B WAS city A+Λ s2+ΙΑ sCo.s1*ΙΑ+
ΥϹΠΟΛΙϹΗΝΛΑϹΕΑΙΚΑΝΟΥ
9 city WAS LASEA OF-enough
ΔΕΧΡΟΝΟΥΔΙΑΓΕΝΟΜΕΝΟΥ
YET TIME THRU-BECOMING
ΚΑΙΟΝΤΟϹΗΔΗΕΠΙϹΦΑΛΟΥ
AND BEING ALREADY OF-ON-TOTTERing
ϹΤΟΥΠΛΟΟϹΔΙΑΤΟΚΑΙΤΗΝ
THE FLOATing THRU THE AND THE
s o.
ΝΗϹΤΕΙΑΝΗΔΗΠΑΡΕΛΗΛΥΘ
fast ALREADY TO-HAVE-BESIDE-COME
ΕΝΑΙΠΑΡΗΝΕΙΟΠΑΥΛΟϹΛΕ
10 exhorted THE PAUL say-
s1* O
ΓΩΝΑΥΤΟΙϹΑΝΔΡΕϹΘΕΩΡΩ
ing to-them MEN I-AM-beholding
ΟΤΙΜΕΤΑΥΒΡΕΩϹΚΑΙΠΟΛΛ
that WITH OUTRAGE AND much
ΗϹΖΗΜΙΑϹΟΥΜΟΝΟΝΤΟΥΦΟ
FINE (forfeit) NOT ONLY OF-THE load
ΡΤΙΟΥΚΑΙΤΟΥΠΛΟΙΟΥΑΛΛΑ
AND OF-THE FLOATer but
s2 Υ=-YOU
ΚΑΙΤΩΝΨΥΧΩΝΗΜΩΝΜΕΛΛ
AND OF-THE souls OF-US TO-BE-ABOUT
ΕΙΝΕϹΕϹΘΑΙΤΟΝΠΛΟΥΝΟΔ
11 TO-WILL-BE THE FLOATing THE YET

11 Anciently the steersman, or helmsman, or pilot, was captain of the ship, but his duties in larger vessels corresponds to our navigator. The man who chartered the ship traveled as his own supercargo, and was as much interested in the safety of his lading as the navigator was in his ship. Hence his counsel was sought. One lost his ship and the other his cargo for rejecting Paul's advice. The souls on board (including these two men) were given to Paul, and he lost none of them, even though their action endangered all.

12 Ideal Harbors, was not, as its name implies, a sheltered enclosure, but rather an open roadstead. Hence the majority of those on board thought best to reject the Jewish prisoner's advice and seek better winter quarters.

12 "Looking" must be taken from the sailor's standpoint, which is usually the opposite of a landsman's. Phœnix *faced* east rather than west.

13 As the south wind came up they probably lost all confidence in the pessimistic Jew who had warned them of danger ahead.

14 This typhoon or hurricane was so violent that the vessel could not keep its course, but was carried off in another direction. Had it not been so strong they could have luffed to the wind and used it to carry them to Phœnix.

16 Cauda is usually called Clauda, but as this reading is corrected in Sinaiticus, and the modern name omits the "l," we have made it *Cauda*.

16 It was customary, in ancient times, to drag a small boat in the water behind the ship. So long as the vessel was being driven by the gale this was safe, but when its speed was temporarily reduced there was great danger of the boat pounding the vessel to pieces or being itself broken up. Hence they held it off, and then hoisted it on board.

17 "Lowering the gear" in order to keep from running into the Syrtis, on the north African coast, must have consisted in *lying-to*, or setting a small canvas to bring the vessel up as near the wind as possible. This would stop her progress and change her course.

the man who chartered the ship,
rather than by what is being said by
Paul.
12 Now as the harbor possessed no
fitness for wintering, the majority
gave counsel to set out thence, if
somehow they may be able to arrive
at Phœnix to winter, a harbor of
Crete looking toward the south-
west and toward the north-west.
13 Now, the south wind blowing gent-
ly, supposing their purpose to hold,
weighing anchor, they skirted close
along Crete.
14 Now, not much after, a wind, a
hurricane, called a "northeaster,"
15 struck her. Now as the ship is
gripped by it, and being unable to
luff to the wind, giving her up, we
16 were carried along. Now, running
under a certain islet called Cauda,
we hardly have strength to hold off
17 the skiff, hoisting which, they used
stays, undergirding the ship. And
fearing lest they should be falling
into the Syrtis quicksand, lower-
ing the gear, thus they were carried
18 along. Yet, at our being vehement-
ly tossed by the tempest, on the next
19 [day] they jettisoned, and on the
third with their own hands they
20 toss over the ship's gear. Now,
neither sun nor constellations ap-
pearing for more days, and no
slight tempest lying on us, all fur-
ther expectation of our being saved
was taken from us.
21 And there being much absti-
nence, then Paul, standing in the
midst of them, said, "You were ob-
ligated indeed, O men, yielding to
me, not to have set out from Crete
and to gain this damage and for-

ЄЄΚΑΤΟΝΤΑΡΧΗϹΤΩΚΥΒЄΡ
HUNDRED-chief to-THE STEERer

ΝΗΤΗΚΑΙΤΩΝΑΥΚΛΗΡΩΜΑΛ
AND to-THE NAUTICAL-LOT RATHER

As o.
ΛΟΝЄΠЄΙΘЄΤΟΗΤΟΙϹΥΠΟΠ
was-PERSUADED OR to-THE by PAUL

ΑΥΛΟΥΛЄΓΟΜЄΝΟΙϹΑΝЄΥΘ
12 *be*ING-said OF-UN-WELL-

ЄΤΟΥΔЄΤΟΥΛΙΜЄΝΟϹΥΠΑΡ
PLACED YET THE LAKE belongING

AB¹ o.
ΧΟΝΤΟϹΠΡΟϹΠΑΡΑΧЄΙΜΑϹ
TOWARD BESIDE-WINTER

s o.
ΙΑΝΟΙΠΛЄΙΟΝЄϹЄΘЄΝΤΟΒ
THE MORE PLACED COUN-

ΟΥΛΗΝΑΝΑΧΘΗΝΑΙЄΚЄΙΘЄ
SEL TO-BE-UP-LED thence

A o. A ΔΙ
ΝЄΙΠΩϹΔΥΝΑΙΝΤΟΚΑΤΑΝΤ
IF how MAY-THEY-BE-ABLE attain*ing*

B+Є
ΗϹΑΝΤЄϹЄΙϹΦΟΙΝΙΚΑΠΑΡ
INTO Phoenix (PALM) TO-BESIDE-

s+Є
ΑΧЄΙΜΑϹΑΙΛΙΜЄΝΑΤΗϹΚΡ
WINTER LAKE OF-THE CRETE

ΗΤΗϹΒΛЄΠΟΝΤΑΚΑΤΑΛΙΒΑ
lookING according-to SOUTH-WEST

ΚΑΙΚΑΤΑΧΩΡΟΝΥΠΟΠΝЄΥϹ
13 AND according-to NORTH-WEST UNDER-BLOW*ing*

s Є
ΑΝΤΟϹΔЄΝΟΤΟΥΔΟΞΑΝΤЄϹ
YET OF-SOUTH SEEM*ing*

ΤΗϹΠΡΟΘЄϹЄΩϹΚЄΚΡΑΤΗΚ
OF-THE BEFORE-PLACING TO-HAVE-HELD

ЄΝΑΙΑΡΑΝΤЄϹΑϹϹΟΝΠΑΡЄ
LIFT*ing* CLOSE THEY-BESIDE-

ΛЄΓΟΝΤΟΤΗΝΚΡΗΤΗΝΜЄΤΟ
14 LAYED THE CRETE after NOT

s+ΑΤ=this
ΥΠΟΛΥΔЄЄΒΑΛЄΝΚΑΤΑΥΤΗ
MANY YET CAST DOWN her

ϹΑΝЄΜΟϹΤΥΦΩΝΙΚΟϹΟΚΑΛ
WIND HURRICANE THE *be*ING-

B *now is*+Λ Δ
ΟΥΜЄΝΟϹЄΥΡΑΚΥΛΩΝϹΥΝΑ
15 CALLED EAST-NORTHer (*Latin*) OF-BEING-TO-

ΡΠΑϹΘЄΝΤΟϹΔЄΤΟΥΠΛΟΙΟ
GETHER-SNATCHED YET THE FLOATer

B¹ Ο
ΥΚΑΙΜΗΔΥΝΑΜЄΝΟΥΑΝΤΟΦ
AND NO *be*ING-ABLED TO-BE-INSTEAD-

s o. A+Є
ΘΑΛΜЄΙΝΤΩΑΝЄΜΩЄΠΙΔΟΝ
VIEWING to-THE WIND ON-GIVING

ΤЄϹЄΦЄΡΟΜЄΘΑΝΗϹΙΟΝΔЄ
16 WE-*were*-CARRIED ISLET YET

B+Υ
ΤΙΥΠΟΔΡΑΜΟΝΤЄϹΚΑΛΟΥΜ
ANY UNDER-RUNNING *be*ING-CALLED

As¹ *had* +Λ
ЄΝΟΝΚΑΥΔΑΙϹΧΥϹΑΜЄΝΜΟ
CAUDA WE-are-STRONG HARDLY

s o.
ΛΙϹΠЄΡΙΚΡΑΤЄΙϹΓЄΝЄϹΘ
ABOUT-HOLD TO-BE-BECOMING

ΑΙΤΗϹϹΚΑΦΗϹΗΝΑΡΑΝΤЄϹ
17 OF-THE DUG-out WHICH LIFT*ing*

s o. s¹* Ν
ΒΟΗΘЄΙΑΙϹЄΧΡΩΝΤΟΥΠΟΖ
helps THEY-USED UNDER-GIRD-

ΩΝΝΥΝΤЄϹΤΟΠΛΟΙΟΝΦΟΒΟ
ING THE FLOATer FEARING

ΥΜЄΝΟΙΤЄΜΗЄΙϹΤΗΝϹΥΡΤ
BESIDES NO INTO THE DRAG

s¹*+Λ
ΙΝЄΚΠЄϹΩϹΙΝΧΑΛΑϹΑΝΤЄ
THEY-SH'D-BE-OUT-FALLING LOWER*ing*

THE *omitted by s¹**
ϹΤΟϹΚЄΥΟϹΟΥΤΩϹЄΦЄΡΟΝ
THE INSTRUMENT thus THEY-*were*-CARRIED

A Τ=BESIDES
ΤΟϹΦΟΔΡΩϹΔЄΧЄΙΜΑΖΟΜЄ
18 VEHEMENTly YET OF-*be*ING-WINTERED

ΝΩΝΗΜΩΝΤΗЄΞΗϹЄΚΒΟΛΗΝ
US THE next OUT-CASTING

ЄΠΟΙΟΥΝΤΟΚΑΙΤΗΤΡΙΤΗΑ
19 THEY-DID AND THE third SAME-

ΥΤΟΧЄΙΡЄϹΤΗΝϹΚЄΥΗΝΤΟ
HANDS THE INSTRUMENT OF-THE

AB²+Ρ Є+B
ΥΠΛΟΙΟΥЄΡΙΨΑΝΜΗΤЄΔЄΗ
20 FLOATer THEY-TOSS NO-BESIDES YET OF-

ΛΙΟΥΜΗΤЄΑϹΤΡΩΝЄΠΙΦΑΙ
SUN NO-BESIDES OF-GLEAMERS ON-APPEARING

s¹* Υ o.
ΝΟΝΤΩΝЄΠΙΠΛЄΙΟΝΑϹΗΜЄ
ON MORE DAYS

A Χ
ΡΑϹΧЄΙΜΩΝΟϹΤЄΟΥΚΟΛΙΓ
OF-WINTER BESIDES NOT FEW

B *omits* rest
ΟΥЄΠΙΚЄΙΜЄΝΟΥΛΟΙΠΟΝΠ
ON-LYING rest *was*-

s EVERY EXPECTATION
ЄΡΙΗΡЄΙΤΟЄΛΠΙϹΠΑϹΑΤΟ
ABOUT-LIFTED EXPECTATION EVERY OF-THE

ΥϹΩΖЄϹΘΑΙΗΜΑϹΠΟΛΛΗϹΤ
21 TO-BE-*be*ING-SAVED US OF-much BE-

B+Є A *omits* then
ЄΑϹΙΤΙΑϹΥΠΑΡΧΟΥϹΗϹΤΟ
SIDES UN-GRAIN belongING then

s o. A Μ
ΤЄϹΤΑΘЄΙϹΟΠΑΥΛΟϹЄΝΜЄ
BEING-STOOD THE PAUL IN MIDst

ϹΩΑΥΤΩΝЄΙΠЄΝЄΔЄΙΜЄΝΩ
OF-them said it-WAS-BINDING INDEED o!

s o.
ΑΝΔΡЄϹΠЄΙΘΑΡΧΗϹΑΝΤΑϹ
MEN yield*ing*

ΜΟΙΜΗΑΝΑΓЄϹΘΑΙΑΠΟΤΗϹ
to-ME NO TO-BE-*be*ING-UP-LED FROM THE

s Є o.
ΚΡΗΤΗϹΚЄΡΔΗϹΑΙΤЄΤΗΝΥ
CRETE TO-GAIN BESIDES THE OUT-

23 That Paul, a mere prisoner, should have presumed to give advice at all shows how quickly he obtained recognition. Now that all wished that he had been heeded, he easily assumes the leadership. They deserve to be lost, and the vessel and its cargo are lost, through rejecting Paul's words. Yet, notwithstanding their disobedience, he is graciously granted the souls of all who are sailing with him. We cannot believe that this shipwreck is merely an interesting adventure in Paul's career without any bearing on the subject of the book of Acts. We have seen how this account gives us only what concerns the kingdom testimony, leaving out important incidents in his life which have no bearing on it. This shipwreck is not mentioned in his later epistles. Hence it must have a close connection with the fortunes of the kingdom. We take it as a parable of Paul's closing kingdom ministry and the fortunes of those who are associated with him in it. They are in the ship and sustained by it just as the nations, under Paul's early ministries are in the kingdom and find their sustenance at Israel's board. But the kingdom is fast going to pieces, Israel as a nation is nearing its end, and now the question is, what is to become of the believers among the nations to whom Paul had preached? Will they be swallowed up in Israel's downfall? The answer is pictured in the salvation of all who sail with Paul and the loss of the ship with its cargo. The nations lose everything connected with the kingdom but are safely carried through the catastrophe. They lose all earthly hopes, but gain the higher heavenly place accorded them in Paul's epistles from Rome.

27 Those on board ship have the sensation that land is nearing them when the ship approaches a shore and sailors speak of it in this way. Experienced sailors know when they are near land, even if it is invisible, by the distant roar of the breakers and other indications. The danger now lay in striking something in the dark so that they should not be able to reach the shore and save themselves.

22 feit. And now I am exhorting you
to be cheerful, for not one soul from
among you will be cast away, more
23 than the ship. For a messenger of
God, Whose *I* am, to Whom I am
offering divine service also, stood
24 beside me this night, saying, 'Fear
not, Paul! You must stand before
Cæsar. And *lo!* God has graciously
granted to you all those sailing
25 with you.' Wherefore, be cheerful,
men, for I am believing God that it
will be even in the manner which
26 has been spoken to me. Yet we
must fall on a certain island."

27 Now as the fourteenth night
came, at our cruising about in
the Adria, in the middle of the
night the mariners suspected some
28 country to be nearing them. And,
sounding, they found twenty fath-
oms. Now, after a bit of an interval,
sounding again, they found fifteen
29 fathoms. Besides, fearing lest at
some time we should be falling on
rough places, pitching four anchors
out of the stern, they wished for the
coming of day.

30 Now at the mariners seeking to
flee out of the ship, and lowering
the skiff into the sea under pre-
tense of being about to stretch an-
31 chors out of the prow, Paul said
to the centurion and the soldiers,
"Except these should be remaining
in the ship, *you* cannot be saved."
32 Then the soldiers strike off the
ropes of the skiff and they leave her
to fall off.

33 Now, until the day was about to
come, Paul entreated all to partake
of nourishment, saying, "Today is
the fourteenth day, apprehensive,

ΒΡΙΝΤΑΥΤΗΝΚΑΙΤΗΝΖΗΜΙ
RAGE this AND THE FINE (forfeit)

ΑΝΚΑΙΤΑΝΥΝΠΑΡΑΙΝΩΥΜΑ
22 AND THE NOW I-AM-exhorting YOUp

s o.
CΕΥΘΥΜΕΙΝΑΠΟΒΟΛΗΓΑΡΨ
TO-BE-WELL-FEELING FROM-CASTing for OF-

*s*1* NOT-YET-ONE soul
ΥΧΗCΟΥΔΕΜΙΑΕCΤΑΙΕΞΥΜ
soul NOT-YET-ONE WILL-BE OUT OF-

ΩΝΠΛΗΝΤΟΥΠΛΟΙΟΥΠΑΡΕC
23 YOUp MORE-ly OF-THE FLOATer BESIDE-STOOD

*s*1* ΗΔΕ=THE YET *for* this
ΤΗΓΑΡΜΟΙΤΑΥΤΗΤΗΝΥΚΤΙ
for to-ME this THE NIGHT

B *omits* I
ΤΟΥΘΕΟΥΟΥΕΙΜΙΕΓΩΩΚΑΙ
OF-THE God OF-WHOM AM I to-WHOM AND

ΛΑΤΡΕΥΩΑΓΓΕΛΟCΛΕΓΩΝΜ
24 I-AM-offerING-DIVINE-SERVICE MESSENGER saying NO

ΗΦΟΒΟΥΠΑΥΛΕΚΑΙCΑΡΙCΕ
BE-FEARING PAUL! to-CAESAR YOU

ΔΕΙΠΑΡΑCΤΗΝΑΙΚΑΙΙΔΟΥ
it-IS-BINDING TO-BESIDE-STAND AND BE-PERCEIVING

ΚΕΧΑΡΙCΤΑΙCΟΙΟΘΕΟCΠΑ
HAS-graced to-YOU THE God ALL

ΝΤΑCΤΟΥCΠΛΕΟΝΤΑCΜΕΤΑ
THE *ones*-FLOATING WITH

s ΔΙ
CΟΥΔΙΟΕΥΘΥΜΕΙΤΕΑΝΔΡΕ
25 YOU THRU-WHICH BE-YE-WELL-FEELING MEN

CΠΙCΤΕΥΩΓΑΡΤΩΘΕΩΟΤΙΟ
I-AM-BELIEVING for to-THE God that thus

ΥΤΩCΕCΤΑΙΚΑΘΟΝΤΡΟΠΟΝ
it-WILL-BE according-to WHICH manner

ΛΕΛΑΛΗΤΑΙΜΟΙΕΙCΝΗCΟΝ
26 it-HAS-*been*-TALKED to-ME INTO ISLAND

B US it-IS-BINDING
ΔΕΤΙΝΑΔΕΙΗΜΑCΕΚΠΕCΕΙ
YET ANY it-IS-BINDING US TO-BE-OUT-FALLING

ΝΩCΔΕΤΕCCΑΡΕCΚΑΙΔΕΚΑ
27 AS YET FOUR-AND-TENth

A+ΕΠ- ON-
ΤΗΝΥΞΕΓΕΝΕΤΟΔΙΑΦΕΡΟΜ
NIGHT BECAME OF-*be*ING-THRU-CARRIED

ΕΝΩΝΗΜΩΝΕΝΤΩΑΔΡΙΑΚΑΤ
US IN THE ADRIA according-

ΑΜΕCΟΝΤΗCΝΥΚΤΟCΥΠΕΝΟ
to MIDST OF-THE NIGHT are-UNDER-

B1 *has* Χ *for* Γ, *s*1* *had* ΑΓ *for* C *and* B2 *has* ΝΕΧΕΙΝ
ΟΥΝΟΙΝΑΥΤΑΙΠΡΟCΑΓΕΙΝ
MINDED THE mariners TO-BE-TOWARD-LEADING

*s*1* *for* AND *has* WHICH-ANY ΟΙΤΙΝΕC
ΤΙΝΑΑΥΤΟΙCΧΩΡΑΝΚΑΙΒΟ
28 ANY to-them SPACE AND CAST-

ΛΙCΑΝΤΕCΕΥΡΟΝΟΡΓΥΙΑC
izing THEY-FOUND EXTENDED-LIMBS

ΕΙΚΟCΙΒΡΑΧΥΔΕΔΙΑCΤΗC
TWENTY BIT YET THRU-STAND*ing*

A B
ΑΝΤΕCΚΑΙΠΑΛΙΝΒΟΛΙCΑΝ
AND AGAIN CASTiz*ing*

ΤΕCΕΥΡΟΝΟΡΓΥΙΑCΔΕΚΑΠ
THEY-FOUND EXTENDED-LIMBS TEN-FIVE

s Δ=YET A Ω
ΕΝΤΕΦΟΒΟΥΜΕΝΟΙΤΕΜΗΠΟ
29 FEARING BESIDES NO ?-where

A o. *s* -IN- M
ΥΚΑΤΑΤΡΑΧΕΙCΤΟΠΟΥCΕΚ
according-to ROUGH PLACES WE-SH'D-

B+Ε
ΠΕCΩΜΕΝΕΚΠΡΥΜΝΗCΡΙΨΑ
BE-OUT-FALLING OUT OF-STERN TOSS*ing*

s Ε B1 Ε
ΝΤΕCΑΓΚΥΡΑCΤΕCCΑΡΑCΗ
ANCHORS FOUR THEY-

ΥΧΟΝΤΟΗΜΕΡΑΝΓΕΝΕCΘΑΙ
wishED DAY TO-BE-BECOMING

ΤΩΝΔΕΝΑΥΤΩΝΖΗΤΟΥΝΤΩΝ
30 OF-THE YET mariners SEEKING

ΕΚ OUT- *prefixed by* A
ΦΥΓΕΙΝΕΚΤΟΥΠΛΟΙΟΥΚΑΙ
TO-BE-FLEEING OUT OF-THE FLOATer AND

ΧΑΛΑCΑΝΤΩΝΤΗΝCΚΑΦΗΝΕ
OF-LOWER*ing* THE DUG-out IN-

ΙCΤΗΝΘΑΛΑCCΑΝΠΡΟΦΑCΕ
TO THE SEA to-BEFORE-APPEARance

*s*1* Λ B Δ *s* being-ABOUT ANCHORS
ΙΩCΕΚΠΡΩΡΗCΑΓΚΥΡΑCΜΕ
AS OUT OF-BEFORE-GUSH ANCHORS being-

A*s* o.
ΛΛΟΝΤΩΝΕΚΤΕΙΝΕΙΝΕΙΠΕ
31 ABOUT TO-BE-OUT-STRETCHING said

ΝΟΠΑΥΛΟCΤΩΕΚΑΤΟΝΤΑΡΧ
THE PAUL to-THE HUNDRED-chief

ΗΚΑΙΤΟΙCCΤΡΑΤΙΩΤΑΙCΕ
AND to-THE WARriors IF-

s o. *s*1* IN THE FLOATer MAY-B.
ΑΝΜΗΟΥΤΟΙΜΕΙΝΩCΙΝΕΝΤ
EVER NO these SHOULD-BE-REMAINING IN THE

ΩΠΛΟΙΩΥΜΕΙCCΩΘΗΝΑΙΟΥ
FLOATer YE TO-BE-SAVED NOT

A ΑΙ
ΔΥΝΑCΘΕΤΟΤΕΑΠΕΚΟΨΑΝΟ
32 ARE-ABLE then FROM-STRIKE THE

ΙCΤΡΑΤΙΩΤΑΙΤΑCΧΟΙΝΙΑ
WARriors THE RUSHES

A*s* o.
ΤΗCCΚΑΦΗCΚΑΙΕΙΑCΑΝΑΥ
OF-THE DUG-out AND THEY-LEAVE her

ΤΗΝΕΚΠΕCΕΙΝΑΧΡΙΔΕΟΥΗ
33 TO-BE-OUT-FALLING UNTIL YET WHICH

A*s* Ε
ΜΕΡΑΗΜΕΛΛΕΝΓΕΙΝΕCΘΑΙ
DAY WAS-ABOUT TO-BE-BECOMING

ΠΑΡΕΚΑΛΕΙΟΠΑΥΛΟCΑΠΑΝ
BESIDE-CALLED THE PAUL ALL *emph.*

ΤΑCΜΕΤΑΛΑΒΕΙΝΤΡΟΦΗCΛ
TO-BE-WITH-GETTING OF-NURTURE say-

B2+Ι
ΕΓΩΝΤΕCCΑΡΕCΚΑΙΔΕΚΑΤ
ING FOUR-AND-TENth

34 It is practically impossible to prepare meals in such a storm as they had encountered and the constant toil and apprehension would take away all desire for food. But now that land was near they doubtless remembered Paul's predictions and were more than willing to listen to him as he cheered and encouraged them. We hear no more of the navigator and the owner of the cargo, and even the centurion obeys Paul, who acknowledges his thankfulness to God before all and gives them an example of faith by taking his fill of food.

38 The lighter they could make the ship the better chance they had of beaching her near the shore. To do this it was necessary also to control her course, so they hoisted a sail to the wind and unlashed the rudders, which had probably been securely fastened, as steering was impossible. Unlike modern vessels, the ships of that day had *two* rudders, which they would now use to steer the ship for the beach.

41 It would seem that some current carried them into a channel, or the place "where two seas met," and hindered them from reaching the beach they were headed for. They ran aground in the channel itself.

41 Every detail of this description fits perfectly with the environs of what is now called St. Paul's bay on the northern coast of Malta. The depth of the sea, a channel made by the island of Salmonetta, and the evidences of a beach at the mouth of the Westara creek, all identify this as the probable location.

42 As a Roman guard was ordinarily responsible for his prisoners with his own life, we can better understand the inhuman suggestion of the centurion's soldiers. Once again Paul becomes the saviour of the prisoners even as he had been used but a few hours before to prevent the sailors' desertion and thus saved the lives of the very soldiers who now wished to despatch him. The centurion was too just to kill the one to whom he and the rest owed their very lives.

you are constantly abstinent, tak-
34 ing nothing. Wherefore I am en-
treating you to partake of nourish-
ment, for this belongs to this sal-
vation of yours, for not a hair from
the head of one of you shall be de-
35 stroyed." Now, saying this, and
taking bread, he thanks God before
all, and, breaking it, begins to eat.
36 Now, becoming cheerful, *they* also
37 all took nourishment. Now we were,
in all, two hundred seventy-six
38 souls in the ship. Now, being sated
with nourishment, they buoyed the
ship, casting out the wheat into the
sea.

39 Now when the day came, they
did not recognize the land, yet con-
sidered a certain gulf, having a
beach, into which they planned, if
40 possible, to thrust the ship. And,
taking the anchors from about it,
they left them in the sea, at the
same time slacking the lashings of
the rudders, and hoisting the fore-
sail to the breeze, they kept her
41 course for the beach. Now, falling
into a channel, they run the craft
aground, and the prow, indeed, re-
mains sticking unshakable, yet the
stern was broken up by the violence
of the billows.

42 Now the soldiers' counsel was
that they should kill the prisoners,
lest some, swimming out, may flee
43 away. Yet the centurion, intend-
ing to save Paul through it, pre-
vents them from their intention.
And he orders those who are able
to swim, diving, to be off to land
44 first, and the rest, these, indeed, on

ΗΝϹΗΜΕΡΟΝΗΜΕΡΑΝΠΡΟϹΔ
toDAY DAY TOWARD-SEEM-
B +Є
ΟΚΩΝΤΕϹΑϹΙΤΟΙΔΙΑΤΕΛΕ
ING UN-GRAIN YE-ARE-THRU-FINISH-
s ΔΙ *s*² Δ *but restores as was* A+Μ+ΑΝ
ΙΤΕΜΗΘΕΝΠΡΟϹΛΑΒΟΜΕΝΟ
ING NO-PLACE AND TOWARD-GETTING
B *adds* ΚΑΙ AND *s o. o. (at foot of page)*
ΙΔΙΟΠΑΡΑΚΑΛΩΥΜΑϹΜΕΤΑ
34 THRU-WHICH I-AM-BESIDE-CALLING YOU*p* TO-BE-
*s*1* *adds* ΤΙ ANY
ΛΑΒΕΙΝΤΡΟΦΗϹΤΟΥΤΟΓΑΡ
WITH-GETTING OF-NURTURE this for
B BEFORE *o.* A Η us-
ΠΡΟϹΤΗϹΥΜΕΤΕΡΑϹϹΩΤΗΡ
TOWARD THE YOUR-more saving
A Θ
ΙΑϹΥΠΑΡΧΕΙΟΥΔΕΝΟϹΓΑΡ
IS-belongING OF-NOT-YET-ONE for
s ΕΚ OUT
ΥΜΩΝΘΡΙΞΑΠΟΤΗϹΚΕΦΑΛΗ
OF-YOU*p* HAIR FROM THE HEAD
ϹΑΠΟΛΕΙΤΑΙΕΙΠΑϹΔΕΤΑΥ
35 WILL-BE-beING-destroyED say*ing* YET these
ΤΑΚΑΙΛΑΒΩΝΑΡΤΟΝΕΥΧΑΡ
AND GETTING BREAD he-thanks
s ΑϹ
ΙϹΤΗϹΕΝΤΩΘΕΩΕΝΩΠΙΟΝΠ
to-THE God IN-VIEW OF-
ΑΝΤΩΝΚΑΙΚΛΑϹΑϹΗΡΞΑΤΟ
ALL AND BREAK*ing* he-begins
B *had* +Є
ΕϹΘΙΕΙΝΕΥΘΥΜΟΙΔΕΓΕΝΟ
36 TO-BE-EATING WELL-FEELing YET BECOMING
s had Δ *prefixed* *s* WITH- Μ
ΜΕΝΟΙΠΑΝΤΕϹΚΑΙΑΥΤΟΙΠ
ALL AND they TO-
Є Τ Δ Δ A*s o. o.*
ΡΟϹΕΛΑΒΟΝΤΟΤΡΟΦΗϹΗΜΕ
37 WARD-GOT OF-NURTURE WERE
A *omits* THE
ΘΑΔΕΑΙΠΑϹΑΙΨΥΧΑΙΕΝΤΩ
YET THE ALL souls IN THE
B *has* ΩϹ AS *for* TWO-hundred
ΠΛΟΙΩΔΙΑΚΟϹΙΑΙΕΒΔΟΜΗ
FLOATer two-hundred SEVENTY
A ΠΕΝΤΕ FIVE *for* SIX
ΚΟΝΤΑΕΞΚΟΡΕϹΘΕΝΤΕϹΔΕ
38 SIX BEING-SATED YET
ΤΡΟΦΗϹΕΚΟΥΦΙΖΟΝΤΟΠΛΟ
OF-NURTURE THEY-BUOYED THE FLOATer
B+Є
ΙΟΝΕΚΒΑΛΛΟΜΕΝΟΙΤΟΝϹΙ
beING-OUT-CAST THE GRAIN
*s*1* *omits* THE
ΤΟΝΕΙϹΤΗΝΘΑΛΑϹϹΑΝΟΤΕ
39 INTO THE SEA when
ΔΕΗΜΕΡΑΕΓΕΝΕΤΟΤΗΝΓΗΝ
YET DAY BECAME THE LAND
B *omits* -ON- B+Є
ΟΥΚΕΠΕΓΙΝΩϹΚΟΝΚΟΛΠΟΝ
NOT THEY-ON-KNEW BOSOM
ΔΕΤΙΝΑΚΑΤΕΝΟΟΥΝΕΧΟΝΤ
YET ANY DOWN-MINDED HAVING
A ΠΡΟϹ TOWARD A *o.*
ΑΙΓΙΑΛΟΝΕΙϹΟΝΕΒΟΥΛΕ
BEACH INTO WHICH THEY-COUNSELLED

A *o.* B1 ΚϹ *for* Ξ
ΥΟΝΤΟΕΙΔΥΝΑΙΝΤΟΕΞΩϹΑ
IF MAY-THEY-BE-ABLE TO-OUT-THRUST
ΙΤΟΠΛΟΙΟΝΚΑΙΤΑϹΑΓΚΥΡ
40 THE FLOATer AND THE ANCHORS
*s*1* Π Ρ Ο BEFORE-
ΑϹΠΕΡΙΕΛΟΝΤΕϹΕΙΩΝΕΙϹ
ABOUT-LIFTING THEY-LEFT INTO
ΤΗΝΘΑΛΑϹϹΑΝΑΜΑΑΝΕΝΤΕ
THE SEA SIMULTANEOUS UP-LETTING
ϹΤΑϹΖΕΥΚΤΗΡΙΑϹΤΩΝΠΗΔ
THE YOKE-instrument OF-THE rudders
ΑΛΙΩΝΚΑΙΕΠΑΡΑΝΤΕϹΤΟΝ
AND ON-LIFT*ing* THE
A+Υ
ΑΡΤΕΜΩΝΑΤΗΠΝΕΟΥϹΗΚΑΤ
SUSPEND to-THE BLOWING THEY-DOWN-
ΕΙΧΟΝΕΙϹΤΟΝΑΙΓΙΑΛΟΝΠ
41 HAD INTO THE BEACH A-
ΕΡΙΠΕϹΟΝΤΕϹΔΕΕΙϹΤΟΠΟ
BOUT-FALLING YET INTO PLACE
B² Ω
ΝΔΙΘΑΛΑϹϹΟΝΕΠΕΚΕΙΛΑΝ
THRU-SEA THEY-ON-PROPEL
A Τ Η
ΤΗΝΝΑΥΝΚΑΙΗΜΕΝΠΡΩΡΑΕ
THE NAUTICAL AND THE INDEED BEFORE-GUSH STICK-
A *o.* A *o.*
ΡΕΙϹΑϹΑΕΜΕΙΝΕΝΑϹΑΛΕΥ
ing REMAINS UN-SHAKable
B1 Ι *s o.* *s*1* Δ FROM
ΤΟϹΗΔΕΠΡΥΜΝΑΕΛΥΕΤΟΥΠ
THE YET STERN *was*-LOOSED by
AB*s*1* *omit* OF-THE BILLOWS
ΟΤΗϹΒΙΑϹΤΩΝΚΥΜΑΤΩΝΤΩ
42 THE FORCE OF-THE BILLOWS OF-THE
ΝΔΕϹΤΡΑΤΙΩΤΩΝΒΟΥΛΗΕΓ
YET WARriors COUNSEL BECAME
ΕΝΕΤΟΙΝΑΤΟΥϹΔΕϹΜΩΤΑϹ
THAT THE BONDers
s o. AB*s*1* *omit* THAT
ΑΠΟΚΤΕΙΝΩϹΙΝΙΝΑΜΗΤΙϹ
THEY-MAY-BE-FROM-KILLING THAT NO ANY
s o.
ΕΚΚΟΛΥΜΒΗϹΑϹΔΙΑΦΥΓΗΟ
43 OUT-SWIMM*ing* MAY-BE-THRU-FLEEING
ΔΕΕΚΑΤΟΝΤΑΡΧΗϹΒΟΥΛΟΜ
THE YET HUNDRED-chief intendING
A THE PAUL TO-THRU-SAVE
ΕΝΟϹΔΙΑϹΩϹΑΙΤΟΝΠΑΥΛΟ
TO-THRU-SAVE THE PAUL
*s*1* Η
ΝΕΚΩΛΥϹΕΝΑΥΤΟΥϹΤΟΥΒΟ
FORBIDS them OF-THE COUN-
*s*1**o. o. o.*
ΥΛΗΜΑΤΟϹΕΚΕΛΕΥϹΕΝΤΕΤ
SEL-effect he-ORDERS BESIDES THE
B+ΕΚ OUT
ΟΥϹΔΥΝΑΜΕΝΟΥϹΚΟΛΥΜΒΑ
*ones-be*ING-ABLE TO-BE-SWIMMING
B+Є *and* A *adds an* Ρ
ΝΑΠΟΡΙΨΑΝΤΑϹΠΡΩΤΟΥϹΕ
FROM-TOSS*ing* BEFORE-most ON
s Ϲ *s* Ϲ B+Є
ΠΙΤΗΝΓΗΝΕΞΙΕΝΑΙΚΑΙΤΟ
44 THE LAND TO-OUT-BE AND THE

planks, yet those on anything from
the ship, and thus all came safely
through on the land.

28 And, being safely through, then
we recognized that the island is
2 called Melita. And the barbarians
tender us not the casual philan-
thropy, for, kindling a fire, they
took us all in, because of the immi-
nent shower and because of the cold.
3 Now at Paul's twisting together
a certain quantity of kindling and
placing it on the fire, a viper, com-
ing out of the warmth, fastens on
4 his hand. Now, as the barbarians
perceived the wild beast hanging
from his hand, they said to one an-
other, "Undoubtedly this man is a
murderer, whom, being safely
through the sea, Justice lets not
5 live." Indeed, then, twitching the
wild beast into the fire, he suffered
6 no evil, yet they were apprehensive
that he was about to become in-
flamed or suddenly fall down dead.
Yet, after much apprehension, and
beholding nothing coming to be
amiss with him, retracting, they
said he is a god.
7 Now in the region about that place
were freeholds belonging to the
foremost man of the island, named
Publius, who, receiving us amiably,
8 lodges us three days. Now it oc-
curred that the father of Publius
was lying down, pressed with a
fever and dysentery. Paul, enter-
ing to him and praying, placing his
hands on him, heals him.

1 There was an island in the Adriatic called Melida or Melita, which some suppose was the scene of the shipwreck. It is in the gulf of Venice. The ancient Adria, however, included more than the present Adriatic, and was applied to all of the Mediterranean between Sicily and Greece. The modern condition of Malta is no index of what it was in those days. "Barbarians" (for which we have no English equivalent) was applied by the Greeks to any who did not speak Greek, and their conduct makes it clear that they were far from being *barbarous* or savage, There are no vipers in Malta today, but venomous reptiles always disappear with the increase of population. The Venetian Melita could not possibly be reached with the wind blowing so as to drive them toward the Syrtis quicksand and there is no reason to think that it changed. They would pass innumerable islands on the way as if by a miracle. And their subsequent journey would have been overland or by a different route from Melita.

1 Just as Matthew, who gives us the rejection of the kingdom as proclaimed by our Lord Himself, closes with a millennial foreview when He told them, in anticipation of that day, "all authority in heaven and on earth is given unto Me," so here, where we have the rejection of the kingdom as proclaimed by His apostles, we are regaled with a millennial scene to remind us that the kingdom is merely delayed, and will come in its proper time. First the serpent is destroyed, corresponding to the binding of Satan at the beginning of the thousand years, then blessing flows out to the nations. Paul, as a herald of that day, is able to pick up serpents without any harm coming to him, but lays hands on those who are ailing, and they have ideal health (Mk. 16[18]).

7 By healing the father of the chief man in the island, his fame and message would be immediately spread. Thus the very place of the shipwreck was chosen to suit his purpose.

ΥϹΛΟΙΠΟΥϹΟΥϹΜΕΝΕΠΙϹΑ
rest WHOM INDEED ON PLANKS

ΝΙϹΙΝΟΥϹΔΕΕΠΙΤΙΝΩΝΤΩ
WHOM YET ON ANY OF-THE

ΝΑΠΟΤΟΥΠΛΟΙΟΥΚΑΙΟΥΤΩ
FROM THE FLOATer AND thus

ϹΕΓΕΝΕΤΟΠΑΝΤΑϹΔΙΑϹΩΘ
BECAME ALL TO-BE-THRU-SAVED

ΗΝΑΙΕΠΙΤΗΝΓΗΝΚΑΙΔΙΑϹ
28 ON THE LAND AND BEING-THRU-

ΩΘΕΝΤΕϹΤΟΤΕΕΠΕΓΝΩΜΕΝ
SAVED then WE-ON-KNEW

B¹ *adds* ΝΗ
ΟΤΙΜΕΛΙΤΗΗΝΗϹΟϹΚΑΛΕΙ
that MELITA THE ISLAND IS-*being*-

s Δ=YET
ΤΑΙΟΙΤΕΒΑΡΒΑΡΟΙΠΑΡΕΙ
2 CALLED THE BESIDES BARBARIANS tender

A ΟΙ *for* Υ
ΧΑΝΟΥΤΗΝΤΥΧΟΥϹΑΝΦΙΛΑ
NOT THE HAPPENING FONDness-*of*-

ΝΘΡΩΠΙΑΝΗΜΙΝΑΨΑΝΤΕϹΓ
humanity to-us TOUCH*ing* for

*s*¹* +ΑΝ +Μ Α +ΟΝ
ΑΡΠΥΡΑΝΠΡΟϹΕΛΑΒΟΝΤΟΠ
FIRE THEY-TOWARD-GOT ALL

ALL *omitted by* A
ΑΝΤΑϹΗΜΑϹΔΙΑΤΟΝΥΕΤΟΝ
US THRU THE WET

*s*¹* *omits* THRU
ΤΟΝΕΦΕϹΤΩΤΑΚΑΙΔΙΑΤΟΨ
THE HAVING-ON-STOOD AND THRU THE cold

ΥΧΟϹϹΥϹΤΡΕΨΑΝΤΟϹΔΕΤΟ
3 OF-TOGETHER-TURN*ing* YET THE

s had +Ϲ
ΥΠΑΥΛΟΥΦΡΥΓΑΝΩΝΤΙΠΛΗ
PAUL KINDLING ANY multitude

s ΕΑ +ΤΟΥΠΑΥ
ΘΟϹΚΑΙΕΠΙΘΕΝΤΟϹΕΠΙΤΗ
AND OF-ON-PLACING ON THE

ΛΟΥ OF-THE PAUL
ΝΠΥΡΑΝΕΧΙΔΝΑΑΠΟΤΗϹΘΕ
FIRE VIPER FROM THE WARMTH

ΡΜΗϹΕΞΕΛΘΟΥϹΑΚΑΘΗΨΕΤ
OUT-COMING DOWN-TOUCHES OF-

s o. A *o.*
ΗϹΧΕΙΡΟϹΑΥΤΟΥΩϹΔΕΕΙΔ
4 THE HAND OF-him AS YET PERCEIV-

B Δ
ΟΝΟΙΒΑΡΒΑΡΟΙΚΡΕΜΑΜΕΝ
ED THE BARBARIANS *be*ING-HANGED

s o.
ΟΝΤΟΘΗΡΙΟΝΕΚΤΗϹΧΕΙΡΟ
THE WILD-BEAST OUT OF-THE HAND

ϹΑΥΤΟΥΠΡΟϹΑΛΛΗΛΟΥϹΕΛ
OF-him TOWARD one-another THEY-

ΕΓΟΝΠΑΝΤΩϹΦΟΝΕΥϹΕϹΤΙ
said ALLly MURDERer IS

ΝΟΑΝΘΡΩΠΟϹΟΥΤΟϹΟΝΔΙΑ
THE human this WHOM BEING-

*s*¹* *omits* OF-THE
ϹΩΘΕΝΤΑΕΚΤΗϹΘΑΛΑϹϹΗϹ
THRU-SAVED OUT OF-THE SEA

s o.
ΗΔΙΚΗΖΗΝΟΥΚΕΙΑϹΕΝΟΜΕ
5 THE JUSTice TO-BE-LIVING NOT LEAVES THE INDEED

A +ΜΕΝΟ
ΝΟΥΝΑΠΟΤΙΝΑΞΑϹΤΟΘΗΡΙ
THEN FROM-QUIVER*ing* THE WILD-BEAST

ΟΝΕΙϹΤΟΠΥΡΕΠΑΘΕΝΟΥΔΕ
INTO THE FIRE he-EMOTIONED NOT-YET-ONE

EVIL *omitted by s*¹*
ΝΚΑΚΟΝΟΙΔΕΠΡΟϹΕΔΟΚΩΝ
6 EVIL THE YET THEY-TOWARD-SEEMED

A Ω *for* ΕΙ *and s o. s*¹* +ΕΜ *o.* A*s*¹*
ΑΥΤΟΝΜΕΛΛΕΙΝΠΙΜΠΡΑϹΘ
him TO-BE-beING-ABOUT TO-BE-*be*ING-INFLAMED

B +Ε *s o.*
ΑΙΗΚΑΤΑΠΙΠΤΕΙΝΑΦΝΩΝΕ
OR TO-BE-DOWN-FALLING suddenly DEAD

ΚΡΟΝΕΠΙΠΟΛΥΔΕΑΥΤΩΝΠΡ
ON much YET OF-them TO-

A *for* Ω ΟΥ *s*¹* Ω *o.*
ΟϹΔΟΚΩΝΤΩΝΚΑΙΘΕΩΡΟΥΝ
WARD-SEEMING AND OF-behold*ING*

B Θ -PLACE-
ΤΩΝΜΗΔΕΝΑΤΟΠΟΝΕΙϹΑΥΤ
NO-YET-ONE UN-PLACED INTO him

s +Λ
ΟΝΓΕΙΝΟΜΕΝΟΝΜΕΤΑΒΑΛΟ
BECOMING after-CASTING

B Δ A TO-BE him
ΜΕΝΟΙΕΛΕΓΟΝΑΥΤΟΝΕΙΝΑ
THEY-said him TO-BE

ΙΘΕΟΝΕΝΔΕΤΟΙϹΠΕΡΙΤΟΝ
7 god IN YET THE ABOUT THE

s o. *s o.*
ΤΟΠΟΝΕΚΕΙΝΟΝΥΠΗΡΧΕΝΧ
PLACE that belongED free-

ΩΡΙΑΤΩΠΡΩΤΩΤΗϹΝΗϹΟΥΟ
holds to-THE BEFORE-most OF-THE ISLAND to-

ΝΟΜΑΤΙΠΟΠΛΙΩΟϹΑΝΑΔΕΞ
NAME PUBLIUS WHO UP-RECEIV*ing*

s o. B DAYS THREE
ΑΜΕΝΟϹΗΜΑϹΤΡΕΙϹΗΜΕΡΑ
US THREE DAYS

ϹΦΙΛΟΦΡΟΝΩϹΕΞΕΝΙϹΕΝΕ
8 FOND-DISPOSEDly LODGIZES BE-

ΓΕΝΕΤΟΔΕΤΟΝΠΑΤΕΡΑΤΟΥ
CAME YET THE FATHER OF-THE

ΠΟΠΛΙΟΥΠΥΡΕΤΟΙϹΚΑΙΔΥ
PUBLIUS to-fevers AND to-ILL-

ϹΕΝΤΕΡΙΩϹΥΝΕΧΟΜΕΝΟΝΚ
entrails *be*ING-pressed TO-BE-

A Ε *o.*
ΑΤΑΚΕΙϹΘΑΙΠΡΟϹΟΝΟΠΑΥ
DOWN-LYING TOWARD WHOM THE PAUL

B¹ *repeats and cancels* ΕΥ
ΛΟϹΕΙϹΕΛΘΩΝΚΑΙΠΡΟϹΕΥ
INTO-COMING AND pray*ing*

ΞΑΜΕΝΟϹ *s o.* *s o.*
ΞΑΜΕΝΟϹΕΠΙΘΕΙϹΤΑϹΧΕΙ
ON-PLACING THE HANDS

B +Ε
ΡΑϹΑΥΤΩΙΑϹΑΤΟΑΥΤΟΝΤΟ
9 to-him he-HEALS him OF-

B *omits* AND
ΥΤΟΥΔΕΓΕΝΟΜΕΝΟΥΚΑΙΟΙ
this YET BECOMING AND THE

9 Three months busy with blessing thus came out of the catastrophe. Had the ship wintered in Cnidus, as they had wished, or at Ideal Harbors, as Paul proposed, the ship and cargo might indeed have been saved, but a much greater loss would have been sustained by the islanders. Thus God always gets a greater good out of a lesser evil.

11 The Latin equivalent of Dioscuri would be "Castor and Pollux". But this gives the impression that it was a Roman vessel, whereas most of the commerce with Rome was carried in foreign bottoms, and this was probably a Greek ship, having a Greek name.

12 There is a local tradition that Paul himself founded the first ecclesia in Syracuse. The account reads as though the centurion allowed him the utmost liberty.

15 As Paul had written an epistle to Rome there must have been a considerable company of believers there. They showed something of their regard for him by coming out to welcome him on the way. One company came as far as Appii Forum. Another delegation met him at Three Taverns, about ten miles nearer the city. No wonder Paul thanked God and took courage. He was now near the goal that he had set before him several years before, and though a prisoner of Rome, he had almost all the freedom he could wish. Indeed, from this time he preferred to call himself a "prisoner of the Lord", as he rec gnized that it was the Lord's will.

17 It is eminently fitting that the final and decisive rejection of the kingdom should follow its proclamation in Rome, the seat of the world's greatest empire at the time. It had been proclaimed in Jerusalem and rejected by the rulers of the Jews in the land, now it has been fully heralded among the Jews of the dispersion, and they, too, have rejected it wherever Paul has gone. The most signal sign of their apostasy is his imprisonment. It reveals the height of their obstinacy. Rome would free him. But his own nation loads with chains the one who would free them from the Roman yoke.

9 Now on this occurring, the rest
also of those in the island, having
infirmities, approached and were
10 cured, who honor us with many
honors also, and, at our setting out,
they placed on board what was for
our needs.
11 Now after three months, we set
out in an Alexandrian ship with the
ensign Dioscuri, which has winter-
12 ed in the island. And landing at
Syracuse, we stay three days,
13 whence, coming about, we arrive at
Rhegium, and the south wind com-
ing on after one day, we came the
14 second [day] to Puteoli, where,
finding brethren, we were entreated
to stay with them seven days. And
thus we come to Rome.
15 And thence, the brethren, hear-
ing about us, come to meet us as
far as Appii Forum and Three Tav-
erns, perceiving whom, Paul, thank-
16 ing God, took courage. Now
when we came into Rome, Paul was
permitted to remain by himself to-
gether with a soldier who guarded
him.
17 Now it occurred, three days after,
that he calls together the foremost
of the Jews. Now on their coming
together he said to them, "*I*, men,
brethren, doing nothing contrary to
the people or to the hereditary cus-
toms, was given up a prisoner out of
Jerusalem, into the hands of the
18 Romans, who, examining me, in-
tended to release me, because not
one cause of death existed in me.
19 Now at the contradiction of the
Jews, I am compelled to appeal to
Cæsar, not as though having any-

ΛΟΙΠΟΙΟΙΕΝΤΗΝΗϹΩΕΧΟΝ
rest THE IN THE ISLAND HAVING

B BEFORE- *o.*
ΤΕϹΑϹΘΕΝΕΙΑϹΠΡΟϹΗΡΧΟ
UN-FIRMS TOWARD-CAME

B *o. o.*
ΝΤΟΚΑΙΕΘΕΡΑΠΕΥΟΝΤΟΟΙ
10 AND *were*-curED WHO

B+Ε B+Ε
ΚΑΙΠΟΛΛΑΙϹΤΙΜΑΙϹΕΤΙΜ
AND to-MANY VALUES THEY-VALUE

ΗϹΑΝΗΜΑϹΚΑΙΑΝΑΓΟΜΕΝΟ
US AND to-UP-LEADING

s1* *omits* THE A+C
ΙϹΕΠΕΘΕΝΤΟΤΑΠΡΟϹΤΑϹΧ
THEY-ON-PLACED THE TOWARD THE needs

s *o.*
ΡΕΙΑϹΜΕΤΑΔΕΤΡΕΙϹΜΗΝΑ
11 after YET THREE MONTHS

ϹΑΝΗΧΘΗΜΕΝΕΝΠΛΟΙΩΠΑΡ
WE-WERE-UP-LED IN FLOATer HAVING-

A *o.*
ΑΚΕΧΕΙΜΑΚΟΤΙΕΝΤΗΝΗϹΩ
BESIDE-WINTERED IN THE ISLAND

B2 Η
ΑΛΕΞΑΝΔΡΙΝΩΠΑΡΑϹΗΜΩΔ
ALEXANDRIAN to-BESIDE-SIGN ZEUS-

ΙΟϹΚΟΥΡΟΙϹΚΑΙΚΑΤΑΧΘΕ
12 JUVENILES AND BEING-DOWN-LED

B+C
ΝΤΕϹΕΙϹϹΥΡΑΚΟΥϹΑϹΕΠΕ
INTO SYRACUSE WE-ON-

B+Ι B*s* *o.* B+ΙΝ
ΜΕΙΝΑΜΕΝΗΜΕΡΑϹΤΡΕΙϹΟ
13 REMAIN DAYS THREE WHICH-

B*s*1* *o.*
ΘΕΝΠΕΡΙΕΛΘΟΝΤΕϹΚΑΤΗΝ
PLACE ABOUT-COMING WE-attain

B+Ε
ΤΗϹΑΜΕΝΕΙϹΡΗΓΙΟΝΚΑΙΜ
INTO RHEGIUM AND after

ΕΤΑΜΙΑΝΗΜΕΡΑΝΕΠΙΓΕΝΟ
ONE DAY OF-ON-BECOMING

A*s* Ε *o.*
ΜΕΝΟΥΝΟΤΟΥΔΕΥΤΕΡΑΙΟΙ
SOUTH second-*day*

ΗΛΘΟΜΕΝΕΙϹΠΟΤΙΟΛΟΥϹΟ
14 WE-CAME INTO PUTEOLI where

ΥΕΥΡΟΝΤΕϹΑΔΕΛΦΟΥϹΠΑΡ
FINDING brothers WE-WERE-

ΕΚΛΗΘΗΜΕΝΠΑΡΑΥΤΟΙϹΕΠ
BESIDE-CALLED BESIDE to-them TO-ON-

A *o.*
ΙΜΕΙΝΑΙΗΜΕΡΑϹΕΠΤΑΚΑΙ
REMAIN DAYS SEVEN AND

A *omits* THE A WE-COME INTO ROME
ΟΥΤΩϹΕΙϹΤΗΝΡΩΜΗΝΗΛΘΑ
thus INTO THE ROME WE-COME

B *omits* THE
ΜΕΝΚΑΚΕΙΘΕΝΟΙΑΔΕΛΦΟΙ
15 AND-thence THE brothers

ΑΚΟΥϹΑΝΤΕϹΤΑΠΕΡΙΗΜΩΝ
HEAR*ing* THE ABOUT US

A Ο s1* Υ=UP- s1* to-YOU*p* Υ
ΗΛΘΑΝΕΙϹΑΠΑΝΤΗϹΙΝΗΜΙ
COME INTO FROM-meeting to-US

s had+Π
ΝΑΧΡΙΑΠΠΙΟΥΦΟΡΟΥΚΑΙΤ
UNTIL APPII (*Lat.*) FORUM (*Lat.*) AND OF-

ΡΙΩΝΤΑΒΕΡΝΩΝΟΥϹΙΔΩΝΟ
THREE TAVERNS (*Lat.*) WHOM PERCEIVING THE

ΠΑΥΛΟϹΕΥΧΑΡΙϹΤΗϹΑϹΤΩ
PAUL thank*ing* to-THE

s2+Ν
ΘΕΩΕΛΑΒΕΘΑΡϹΟϹΟΤΕΔΕΕ
16 God GOT COURAGE when YET WE-

A Α s1* +ΤΗΝ THE
ΙϹΗΛΘΟΜΕΝΕΙϹΡΩΜΗΝΕΠΕ
INTO-CAME INTO ROME it-WAS-

s *o.*
ΤΡΑΠΗΤΩΠΑΥΛΩΜΕΝΕΙΝΚΑ
permitted to-THE PAUL TO-BE-REMAINING accord-

B *o.*=him
ΘΕΑΥΤΟΝϹΥΝΤΩΦΥΛΑϹϹΟΝ
ing-to self TOGETHER to-THE GUARDING

ΤΙΑΥΤΟΝϹΤΡΑΤΙΩΤΗΕΓΕΝ
17 him WARrior BECAME

ΕΤΟΔΕΜΕΤΑΗΜΕΡΑϹΤΡΕΙϹ
YET after DAYS THREE

B2 Γ
ϹΥΝΚΑΛΕϹΑϹΘΑΙΑΥΤΟΝΤΟ
TO-TOGETHER-CALL him THE

ΥϹΟΝΤΑϹΤΩΝΙΟΥΔΑΙΩΝΠΡ
ones-BEING OF-THE JUDA-ans BEFORE-

s1* *repeats* ΔΕ
ΩΤΟΥϹϹΥΝΕΛΘΟΝΤΩΝΔΕΑΥ
most OF-TOGETHER-COMING YET them

s1* +Λ
ΤΩΝΕΛΕΓΕΝΠΡΟϹΑΥΤΟΥϹΕ
he-said TOWARD them I

s1* +Ν *stroke*
ΓΩΑΝΔΡΕϹΑΔΕΛΦΟΙΟΥΔΕΝ
MEN brothers NOT-YET-ONE

ΕΝΑΝΤΙΟΝΠΟΙΗϹΑϹΤΩΛΑΩ
IN-INSTEAD Do*ing* to-THE PEOPLE

ΗΤΟΙϹΕΘΕϹΙΤΟΙϹΠΑΤΡΩΟ
OR to-THE CUSTOMS THE hereditaries

ΙϹΔΕϹΜΙΟϹΕΞΙΕΡΟϹΟΛΥΜ
BOUND-*one* OUT OF-JERUSALEM

s *o.*
ΩΝΠΑΡΕΔΟΘΗΝΕΙϹΤΑϹΧΕΙ
WAS-BESIDE-GIVEN INTO THE HANDS

A+Ε
ΡΑϹΤΩΝΡΩΜΑΙΩΝΟΙΤΙΝΕϹ
18 OF-THE ROMANS WHO-ANY

B+Ε s1*Ο
ΑΝΑΚΡΙΝΑΝΤΕϹΜΕΕΒΟΥΛΟ
examin*ing* ME intendED

s1* +ΜΕ ME
ΝΤΟΑΠΟΛΥϹΑΙΔΙΑΤΟΜΗΔΕ
TO-FROM-LOOSE THRU THE NO-YET-ONE

ΜΙΑΝΑΙΤΙΑΝΘΑΝΑΤΟΥΥΠΑ
cause OF-DEATH TO-BE-

ΡΧΕΙΝΕΝΕΜΟΙΑΝΤΙΛΕΓΟΝ
19 belongING IN ME OF-contradictING

A Η
ΤΩΝΔΕΤΩΝΙΟΥΔΑΙΩΝΗΝΑΓ
YET OF-THE JUDA-ans I-AM-

ΚΑϹΘΗΝΕΠΙΚΑΛΕϹΑϹΘΑΙΚ
necessitatED TO-ON-CALL CAE-

23 Paul must have had many precious meetings with his believing brethren. He must have made known to them those transcendent truths which he teaches in his Perfection Epistles. If the Acts were giving an account of his career or of his evangel, it stops short at the most important point. As a "history of the commencement of the Christian church" it is the most disappointing of all books, for the truths which distinguish the present economy, found in Ephesians, Philippians, and Colossians, were not made known until its close and are never referred to, much less taught. Those events in Paul's career which are of the utmost importance for present truth, from his sojourn in Arabia to the dispatch of Tychicus with the Perfection Epistles, are quite overlooked in this account. Paul's sojourn in Rome marks the beginning of that vast work of the spirit of God which has continued down to the present time. Yet all we are told here is the disappointing meeting with the Jews! Instead of closing with a song of victory and sending the church on its triumphant way, he quotes Isaiah's doleful prophecy concerning the apostate nation, showing the failure of the kingdom proclamation and the reason why it should no longer be heralded. What stronger evidence is needed to show that the Acts is not concerned with the so-called "church"? It is no mere history of the apostolic times. It is concerned only with those events which chronicle the fortunes of the earthly kingdom. It deals with a transitional period when the church was still dependent on the favored nation and had a subordinate place in the reign of Messiah over the earth, as promised by the Hebrew prophets.

26 This marvelous prophecy has had a threefold fulfillment in Israel: when they rejected Jehovah (Isa.6:9-10), when they rejected the Lord (Mt.13:14,15), and, in this present instance, when they reject the testimony of the spirit, through His apostles. Israel, in part, has become calloused, until the fulness of the nations may be entering (Ro.11:25).

20 thing to accuse my nation of. For
this cause, then, I call for you, to
see and speak [to you]. For on account of the expectation of Israel
this chain is lying about me."
21 Now they say to him, "Neither
receive *we* letters concerning you
from Judea, nor does any of the
brethren coming along report or
speak anything wicked concerning
22 you. Now we count it worthwhile to
hear from you what your disposition is. For indeed, concerning this
sect, it is known to us that it is being contradicted everywhere."
23 Now, setting a day for him, the
majority came to him in the lodging, to whom he expounded, certifying to the kingdom of God, and
persuading them concerning Jesus,
from the law of Moses as well as
the prophets, from morning till
24 dusk. And some, indeed, were persuaded by what was said, yet some
25 disbelieved. Now there being disagreements one with another, they
were dismissed, Paul making one
declaration, that, "Ideally the holy
spirit speaks through Isaiah the
26 prophet, to your fathers, saying,

'Go to this people and say,
"In hearing, you will be hearing
And may by no means understand,
And observing, you should be observing
And may by no means be perceiving,"
27 For the heart of this people is made stout,
And they hear heavily with their ears,
And they shut their eyes,
Lest at some time they may be perceiving with their eyes,
And should be hearing with their ears,
And may understand with their heart,
And should be turning about,
And I shall be healing them.'

s Є o.
ΑΙϹΑΡΑΟΥΧωϹΤΟΥЄΘΝΟΥϹ
SAR NOT AS OF-THE NATION
s adds ΟΥ but cancels
ΜΟΥЄΧωΝΤΙΚΑΤΗΓΟΡЄΙΝΔ
20 OF-ME HAVING ANY TO-BE-accusING THRU

ΙΑΤΑΥΤΗΝΟΥΝΤΗΝΑΙΤΙΑΝ
this THEN THE cause
s¹ had+Ν but erased it s o.
ΠΑΡЄΚΑΛЄϹΑΥΜΑϹΙΔЄΙΝΚ
I-BESIDE-CALL YOUp TO-BE-PERCEIVING
As¹+Ι but s¹ erased
ΑΙΠΡΟϹΛΑΛΗϹΑΙЄΝЄΚЄΝΓ
AND TO-TOWARD-TALK on-account for
s+Δ
ΑΡΤΗϹЄΛΠΙΔΟϹΤΟΥΙϹΡΑΗ
OF-THE EXPECTATION OF-THE ISRAEL

ΛΤΗΝΑΛΥϹΙΝΤΑΥΤΗΝΠЄΡΙ
THE UN-LOOSE this I-AM-beING-

ΚЄΙΜΑΙΟΙΔЄΠΡΟϹΑΥΤΟΝЄ
21 ABOUT-LAID THE YET TOWARD him say
s o.
ΙΠΑΝΗΜЄΙϹΟΥΤЄΓΡΑΜΜΑΤ
WE NOT-BESIDES WRITings
s ΚΑΤΑ DOWN A RECEIVE ABOUT YOU
ΑΠЄΡΙϹΟΥЄΔЄΞΑΜЄΘΑΑΠΟ
ABOUT YOU RECEIVE FROM

ΤΗϹΙΟΥΔΑΙΑϹΟΥΤЄΠΑΡΑΓ
THE JUDEA NOT-BESIDES BESIDE-BECOM-

ЄΝΟΜЄΝΟϹΤΙϹΤωΝΑΔЄΛΦω
ING ANY OF-THE brothers
s o.
ΝΑΠΗΓΓЄΙΛЄΝΗЄΛΑΛΗϹЄΝ
FROM-MESSAGES OR TALKS

ΤΙΠЄΡΙϹΟΥΠΟΝΗΡΟΝΑΞΙΟ
22 ANY ABOUT YOU wicked WE-ARE-
s TO-HEAR BESIDE YOU
ΥΜЄΝΔЄΠΑΡΑϹΟΥΑΚΟΥϹΑΙ
WORTHYING YET BESIDE YOU TO-HEAR
s o.
ΑΦΡΟΝЄΙϹΠЄΡΙΜЄΝΓΑΡΤΗ
WHICH YOU'RE-beING-DISPOSed ABOUT INDEED for THE

ϹΑΙΡЄϹЄωϹΤΑΥΤΗϹΓΝωϹΤ
preference this KNOWN

ΟΝΗΜΙΝЄϹΤΙΝΟΤΙΠΑΝΤΑΧ
to-US it-IS that EVERY-SOIL

ΟΥΑΝΤΙΛЄΓЄΤΑΙΤΑΞΑΜЄΝ
23 it-IS-beING-contradictED SETTing
A Δ
ΟΙΔЄΑΥΤωΗΜЄΡΑΝΗΛΘΟΝΠ
YET to-him DAY CAME TO-

ΡΟϹΑΥΤΟΝЄΙϹΤΗΝΞЄΝΙΑΝ
WARD him INTO THE LODGing

ΠΛЄΙΟΝЄϹΟΙϹЄΞЄΤΙΘЄΤΟ
MORE to-WHOM he-OUT-PLACED
A ΠΑΡΑΤЄΙΘЄΜ (s Α)ЄΝΟϹ s¹* Ι
ΔΙΑΜΑΡΤΥΡΟΜЄΝΟϹΤΗΝΒΑ
THRU-witnessING THE KING-
s o.
ϹΙΛЄΙΑΝΤΟΥΘЄΟΥΠЄΙΘωΝ
dom OF-THE God PERSUADING
ΤЄ BESIDES by s²
ΤЄΑΥΤΟΥϹΠЄΡΙΤΟΥΙΗϹΟΥ
BESIDES them ABOUT THE JESUS

A o.
ΑΠΟΤЄΤΟΥΝΟΜΟΥΜωΥϹЄωϹ
FROM BESIDES OF-THE LAW OF-MOSES

ΚΑΙΤωΝΠΡΟΦΗΤωΝΑΠΟΠΡω
AND THE BEFORE-AVERrers FROM morning
s¹* +THEN ΟΥΝ
ΙЄωϹЄϹΠЄΡΑϹΚΑΙΟΙΜЄΝЄ
24 TILL OF-EVENING-STAR AND THE INDEED were-
As o.
ΠЄΙΘΟΝΤΟΤΟΙϹΛЄΓΟΜЄΝΟ
PERSUADED to-THE being-said
A+Є
ΙϹΟΙΔЄΗΠΙϹΤΟΥΝΑϹΥΜΦω
25 THE YET UN-BELIEVED UN-TOGETHER-SOUNDS
s¹* Τ=BESIDES
ΝΟΙΔЄΟΝΤЄϹΠΡΟϹΑΛΛΗΛΟ
YET BEING TOWARD one-another

ΥϹΑΠЄΛΥΟΝΤΟЄΙΠΟΝΤΟϹΤ
THEY-were-FROM-LOOSED OF-saying THE

ΟΥΠΑΥΛΟΥΡΗΜΑЄΝΟΤΙΚΑΛ
PAUL declaration ONE that IDEALly

ωϹΤΟΠΝЄΥΜΑΤΟΑΓΙΟΝЄΛΑ
THE spirit THE HOLY TALKS
s¹* ΠЄΡΙ ABOUT A TOWARD THE FATHERS
ΛΗϹЄΝΔΙΑΗϹΑΙΟΥΤΟΥΠΡΟ
THRU ISAIAH THE BEFORE-
OF YOUp THRU ISAIAH THE BEFORE-AVERrer
ΦΗΤΟΥΠΡΟϹΤΟΥϹΠΑΤЄΡΑϹ
AVERrer TOWARD THE FATHERS

ΥΜωΝΛЄΓωΝΠΟΡЄΥΘΗΤΙΠΡ
26 OF-YOUp sayING BE-BEING-GONE TOWARD

ΟϹΤΟΝΛΑΟΝΤΟΥΤΟΝΚΑΙЄΙ
THE PEOPLE this AND say
A Η
ΠΟΝΑΚΟΗΑΚΟΥϹЄΤЄΚΑΙΟΥ
to-HEARing YE-WILL-BE-HEARING AND NOT

ΜΗϹΥΝΗΤЄΚΑΙΒΛЄΠΟΝΤЄϹ
NO MAY-BE-understandING AND looking
Bs¹* Є -WILL-
ΒΛЄΨΗΤЄΚΑΙΟΥΜΗΙΔΗΤЄЄ
27 YE-SHOULD-BE-looking AND NOT NO MAY-BE-PERCEIVING
s¹*Β Ρ=-HEAVIED
ΠΑΧΥΝΘΗΓΑΡΗΚΑΡΔΙΑΤΟΥ
IS-STOUTENED for THE HEART OF-THE

ΛΑΟΥΤΟΥΤΟΥΚΑΙΤΟΙϹωϹΙ
PEOPLE this AND to-THE EARS
As ΑΥΤωΝ OF-them add
ΝΒΑΡЄωϹΗΚΟΥϹΑΝΚΑΙΤΟΥ
HEAVily THEY-HEAR AND THE

ϹΟΦΘΑΛΜΟΥϹΑΥΤωΝЄΚΑΜΜ
VIEWERS OF-them THEY-shut

ΥϹΑΝΜΗΠΟΤЄΙΔωϹΙΝΤΟΙϹ
NO ?-when THEY-MAY-BE-PERCEIVING to-

ΟΦΘΑΛΜΟΙϹΚΑΙΤΟΙϹωϹΙΝ
THE VIEWERS AND to-THE EARS
s² supplies AND to-THE HEART MAY-BE-understandING
ΑΚΟΥϹωϹΙΝΚΑΙΤΗΚΑΡΔΙΑ
THEY-SHOULD-BE-HEARING AND to-THE HEART
A -WILL- ΟΥ
ϹΥΝωϹΙΝΚΑΙЄΠΙϹΤΡЄΨωϹ
MAY-BE-understandING AND THEY-SHOULD-BE-ON-TURNING

ΙΝΚΑΙΙΑϹΟΜΑΙΑΥΤΟΥϹΓΝ
28 AND I'LL-BE-HEALING them KNOWN

28 Let it be known to you, then,
that to the nations was this salvation of God dispatched, and *they*
will hear."
30 Now he remains two whole years
in his own hired house, and he wel-
31 comed all those going in to him, proclaiming the kingdom of God, and teaching that which concerns the Lord Jesus Christ, with all boldness, unforbidden.

[29] Verse 29 is not in the three manuscripts on which this version is based.

[31] This proclamation of the kingdom would include its present abeyance and future manifestation. "That which concerns our Lord Jesus Christ" is purposely vague, and is the only hint in the whole book of the greatest of all Paul's ministries, those mysteries or secrets which could not be revealed until the kingdom had been finally rejected. Paul's prison epistles were written during this period.

B to-YOUp LET-it-BE
ΩϹΤΟΝΟΥΝΕϹΤΩΥΜΙΝΟΤΙΤ
THEN LET-it-BE to-YOUp that to-
s² *cancels* this
ΟΙϹΕΘΝΕϹΙΝΑΠΕϹΤΑΛΗΤΟ
THE NATIONS WAS-commissioned this
ΥΤΟΤΟϹΩΤΗΡΙΟΝΤΟΥΘΕΟΥ
THE SAVing OF-THE God
A*s²* *omit* IN-
ΑΥΤΟΙΚΑΙΑΚΟΥϹΟΝΤΑΙΕΝ
30 they AND WILL-BE-HEARING IN-
s o. *s¹** Δ A*s¹** ΔΙ *for* Є
ΕΜΕΙΝΕΝΔΕΔΙΕΤΙΑΝΟΛΗΝ
REMAINS YET TWO-YEAR WHOLE
ΕΝΙΔΙΩΜΙϹΘΩΜΑΤΙΚΑΙΑΠ
IN OWN HIRED (house) AND FROM-

ΕΔΕΧΕΤΟΠΑΝΤΑϹΤΟΥϹΕΙϹ
RECEIVED ALL THE *ones*-INTO-
ΠΟΡΕΥΟΜΕΝΟΥϹΠΡΟϹΑΥΤΟ
GOING TOWARD him
ΝΚΗΡΥϹϹΩΝΤΗΝΒΑϹΙΛΕΙΑ
31 PROCLAIMING THE KINGdom
ΝΤΟΥΘΕΟΥΚΑΙΔΙΔΑϹΚΩΝΤ
OF-THE God AND TEACHING THE
ΑΠΕΡΙΤΟΥΚΥΡΙΟΥΙΗϹΟΥΧ
ABOUT THE Master JESUS AN-
ANOINTED *added by s²*
ΡΙϹΤΟΥΜΕΤΑΠΑϹΗϹΠΑΡΡΗ
OINTED WITH EVERY boldness
ϹΙΑϹΑΚΩΛΥΤΩϹ
UN-FORBIDly

ONE BODY

Rom 12:5. 1 Co. 10:17. 1 Co 12:12,13,20. Eph 2:16. Eph. 4:4. Col 3:15.

Evangel in Rom. 1:1,9,16. 2:16. 10:16. 11:28. 15:15,19,29. 16:25. 10 times

Evangelize. 1:15. 10:15. 15:20. 3 times. Sins. 3:25, ~~4:7~~. 7:5. 11:27 4 times.

PAUL'S EPISTLES

PAUL'S EPISTLES are for the present. All the rest of Scripture finds its interpretation and application either before or after the present secret administration. Paul alone gives the truth for the ecclesia which is the body of Christ. This is found nowhere outside of his writings. Israel and the nations occupy all other parts of divine revelation. What is true of them in other eras and eons must not be mixed with the present truth or it will lead to confusion and error. All Scripture is profitable, as a revelation of God's ways, but it must not be applied outside its proper place.

The main subject of the Greek Scriptures is the kingdom of Israel. It is refused in the four accounts of our Lord's ministry, it is again rejected in the treatise called Acts, it is reaffirmed in Hebrews, James, Peter, John, and Jude, and it is realized in the Unveiling. In Paul's epistles it is in abeyance.

It is God's purpose to bless the nations *through* Israel. But when Israel, the channel of blessing, fails, this becomes impossible. In Paul's epistles the nations are blessed during Israel's *defection*. The sphere of blessing is changed from earth to heaven. Repentance and pardon are replaced by justification and reconciliation. Grace replaces mercy.

The scope of Paul's epistles, both in time and in space, far transcends all the rest of revelation. He is not confined to the earth, but includes the whole universe in God's grand climax of reconciliation (Col.1[20]). He is not confined to the eons, or ages, but reveals a purpose formed before they began, and not concluded until after their consummation. His range reaches from a time long anterior to the first of Genesis to a period long past the final vision of the Unveiling.

Paul's writings naturally fall into two divisions, his epistles to the ecclesias, and his personal letters to Timothy, Titus and Philemon.

Paul wrote nine epistles to seven ecclesias. They arrange themselves into three groups. The epistles in each group are very closely related, the first epistle in each, Romans, Ephesians and 1 Thessalonians, setting forth the truth didactically, while the other epistles of the same group are explanatory and corrective. The best commentaries on Romans are Corinthians and Galatians; on Ephesians, Philippians and Colossians; and Second Thessalonians supplements the first epistle.

The Thessalonian group we have called the Promise Epistles, because they deal with the expectation of our Lord's return. The Romans group we have named the Preparatory Epistles because they deal with the transitional era which prepared the saints for the final revelation found in the Ephesian group, which we therefore style the Perfection Epistles.

Each group is characterized by one of the abiding trinity of graces, faith, expectation and love (1Co.13[13]). The following outline will serve to show the groups and the relation each epistle sustains to the others in its group.

PAUL'S EPISTLES

THE PREPARATORY EPISTLES

FAITH

ROMANS — *Justification*, *Conciliation*, *Deportment*

I CORINTHIANS — *Deportment*

II CORINTHIANS — *Conciliation*

GALATIANS — *Justification*

THE PERFECTION EPISTLES

LOVE

EPHESIANS — *Doctrine*, *Deportment*

PHILIPPIANS — *Deportment*

COLOSSIANS — *Doctrine*

THE PROMISSORY EPISTLES

EXPECTATION

I THESSALONIANS

II THESSALONIANS

THE PERSONAL LETTERS

I TIMOTHY

II TIMOTHY

TITUS

PHILEMON

ROMANS

Sinner, would you know how to be just before God? *Read Romans!*

Saint, would you be at perfect peace with God? *Ponder Romans!*

The writer of these words became acquainted with God through a study of this epistle. It is emphatically *the* portion of God's word which is adapted to show all men God's present grace, preparatory to the higher unfoldings of Ephesians.

All revelation previous to Paul's severance to the ministries which are expounded in Romans, as given through the Lord and His apostles, was limited to the Circumcision, concerned with the kingdom promised by the prophets to Israel, and falls far short of the grace revealed through Paul in this epistle. They promised a probationary pardon on repentance, but here we have a complete vindication or justification or acquittal founded entirely on faith.

As is shown by the literary framework, Romans is dominated by three great doctrines: Justification, Conciliation and Sovereignty. God's own righteousness, which He shares with the sinner, His own peace, which He imparts to the believer, and His own indomitable will, which forms the immovable basis of all blessing, are the bulk and burden of this epistle. As justification is commonly degraded to a mere pardon, or forgiveness, and conciliation is unknown, and God's sovereignty is denied, there is need to urge God's beloved saints to give the great truths of this epistle the place in their hearts and lives which they deserve.

LITERARY FRAMEWORK

Reversal with Doctrinal Alternation

Gospel, *made known,* Justification 1^{1}-1^{6}

- Greetings, *brief* 1^{7}
  - Prayer 1^{8}-1^{9}
    - Intended Journey 1^{10}-1^{13}
      - Previous Ministry 1^{14}-1^{17}
        - The Conduct of Mankind 1^{18}-3^{20}
          - INDIVIDUAL
            - Doctrine
              - Justification 3^{21}-4^{25}
              - Conciliation 5^{1}-8^{30}
            - God's Sovereignty 8^{31}-8^{39}
          - NATIONAL
            - God's Sovereignty 9^{1}-9^{29}
            - Doctrine
              - Justification 9^{30}-10^{21}
              - Conciliation 11^{1}-11^{36}
        - The Conduct of the Saints 12^{1}-15^{7}
      - Previous Ministry 15^{8}-15^{21}
    - Intended Journey 15^{22}-15^{29}
  - Prayer 15^{30}-15^{33}
- Greetings, *extended* 16^{1}-16^{23}

Gospel, *hushed up,* Conciliation 16^{25}-16^{27}

Every doctrine in this epistle is discussed twice: first from the viewpoint of the individual, and again from the larger, national standpoint. The latter half of the third and the fourth chapters show clearly and exhaustively how anyone may be vindicated in the sight of God. The latter half of the ninth and the tenth chapter shows how this favor finds its way to the nations while Israel fails to effect it through the law. So, too, God's present attitude of peace toward all mankind and toward those who are justified is fully set forth in the fifth, sixth, seventh and part of the eighth chapters. The bearing of this on Israel and the nations is fully unfolded in the eleventh chapter. That God is for His people is shown in the end of the eighth chapter. His sovereign will with regard to Israel and the nations is shown in the succeeding chapter.

It is exceedingly important to recognize the *national* scope of the ninth, tenth and eleventh chapters. Much confusion has resulted from applying parts of these chapters to individuals rather than to nations. Nothing in these chapters which is said of Israel nationally, in apostasy, was true of Paul himself and the few faithful ones in the nation. These are not hardened, though the nation, as such, is. Israel, nationally, has not attained to righteousness, yet many in the nation cannot be included in this sweeping assertion. The nation, as such, not the faithful remnant, has stumbled. It is Israel as God's national witness in the earth which is figured by the olive tree. Some of the branches (the unbelieving majority) are broken off. The nations as a whole (the wild olive tree) are grafted into the cultivated olive tree. Now that the nations, as such, are apostatizing, they are about to be cut out. Individual believers in the nations will not be cut out, for their faith would keep them in.

From Corinth. Spring 58. Act 20:2-3. "PAUL [to the] Gen- only"

1 Paul dates his apostleship from the commission he received at Antioch (Ac. 13[2]) when he was severed from the rest to preach the evangel of God to the nations. Hitherto only Jews and proselytes like Cornelius heard the evangel. Now Paul is called to preach justification to the other nations. This evangel was promised before. It is in contrast to that secret evangel (16 [25-27]) which was never before revealed, but which is first set forth in the fifth to the eighth chapters, called "the conciliation".

3 The evangel is not concerning the sinner but concerning God's Son. Like all men, He was a union of two elements, flesh and spirit. As to His flesh He was a descendant of David, but as to His spirit, He was from God. This is powerfully evidenced by the fact that His Father has given Him life in Himself (Jn.5[26]) so that He never entered the presence of death without vanquishing it. The fact that He raised Jairus' daughter (Mk.5[35-42]), the widow of Nain's son (Lu. 7[11-16]), and Lazarus (Jn.11[44]) proves conclusively that He is the Son of God.

5 Paul had obtained this unparalleled grace from the risen Son of God when he met Him on the road to Damascus and, later, was given a distinct commission, in accord with this grace, to evangelize all the nations, to whom the twelve apostles were not sent (Gal. 2[9]). James and Peter wrote to their Jewish brethren *among* the nations, but none of the Circumcision, not even Christ Himself, was sent to any nation but Israel. Paul alone, of those whose writings we have, was the minister of Christ Jesus to the nations (15[16]).

8 The emphasis on *faith* is characteristic of this and its companion epistles. The Circumcision mixed faith and works, but Paul insists on sheer, unassisted faith, on which alone can be founded the pure, unadulterated grace which he is dispensing.

9 Cut off, in large measure, from the ceremonial worship of his nation at Jerusalem, Paul carries it on wherever he is, in spirit, by the proclamation of this evangel, for the exaltation of Christ's sacrifice in the evangel is a far sweeter fragrance to God than the literal offerings of the law.

PAUL, a slave of Christ Jesus, a
called apostle, having been
severed for God's evangel
2 (which He promises before
through His prophets in the holy
3 scriptures), concerning His Son
(Who comes of the seed of David
4 according to the flesh, Who is being
designated Son of God with
power, according to the spirit of
holiness, by the resurrection of
the dead), Jesus Christ, our
5 Lord, through Whom we obtained
grace and apostleship for
faith obedience among all the
nations, for His name's sake—
6 among whom are *you* also, the
7 called of Jesus Christ, to all
who are in Rome, beloved by
God, called saints:

Grace to you and peace from God, our Father, and the Lord Jesus Christ.

8 FIRST, indeed, I am thanking my
God through Jesus Christ concerning
you all, that your faith is being
announced in the whole world.
9 For God is my witness, to Whom
I am offering divine service in my
spirit in the evangel of His Son,
how unintermittingly I am making
10 mention of you, always in my
prayers beseeching, if somehow,
sometime, at length I shall be prospered,
in the will of God, to come
11 to you. For I am longing to see
you, that I may be sharing some
spiritual grace with you for you to
12 be established: yet this is to be consoled
together among you through
one another's faith—yours as well
as mine.
13 Now I do not want you to be
ignorant, brethren, that I oftentimes
purposed to come to you (and
was prevented hitherto) that I
should be having some fruit among

Rom 11:25. 1 Cor. 10:1. 12:1. 2 Cor 1:8. 1 Thes 4:13
6 Times

As JESUS ANOINTED
ΠΑΥΛΟϹΔΟΥΛΟϹΧΡΙϹΤΟΥΙ
PAUL SLAVE OF-ANOINTED JE-
ΗϹΟΥΚΛΗΤΟϹΑΠΟϹΤΟΛΟϹΑ
SUS CALLED commissioner HAV-
ΦΩΡΙϹΜΕΝΟϹΕΙϹΕΥΑΓΓΕΛ
ING-*been*-FROM-defined INTO WELL-MESSAGE
s o.
ΙΟΝΘΕΟΥΟΠΡΟΕΠΗΓΓΕΙΛΑ
2 OF-God WHICH He-BEFORE-promises
ΤΟΔΙΑΤΩΝΠΡΟΦΗΤΩΝΑΥΤΟ
THRU THE BEFORE-AVERers OF-Him
ΥΕΝΓΡΑΦΑΙϹΑΓΙΑΙϹΠΕΡΙ
3 IN WRITINGS HOLY ABOUT
ΤΟΥΥΙΟΥΑΥΤΟΥΤΟΥΓΕΝΟΜ
THE SON OF-Him THE *One*-BECOMING
ΕΝΟΥΕΚϹΠΕΡΜΑΤΟϹΔΑΥΕΙ
OUT OF-seed *of*-DAVID
ΔΚΑΤΑϹΑΡΚΑΤΟΥΟΡΙϹΘΕΝ
4 according-to FLESH THE *One*-BEING-defined
s o.
ΤΟϹΥΙΟΥΘΕΟΥΕΝΔΥΝΑΜΕΙ
SON OF-God IN ABILITY
ΚΑΤΑΠΝΕΥΜΑΑΓΙΩϹΥΝΗϹΕ
according-to spirit OF-HOLINESS OUT
ΞΑΝΑϹΤΑϹΕΩϹΝΕΚΡΩΝΙΗϹ
OF-UP-STANDING OF-DEAD-*ones* JESUS
ΟΥΧΡΙϹΤΟΥΤΟΥΚΥΡΙΟΥΗΜ
ANOINTED THE Master OF-US
ΩΝΔΙΟΥΕΛΑΒΟΜΕΝΧΑΡΙΝΚ
5 THRU WHOM WE-GOT grace AND
ΑΙΑΠΟϹΤΟΛΗΝΕΙϹΥΠΑΚΟΗ
commission INTO obedience
B o.
ΝΠΙϹΤΕΩϹΕΝΠΑϹΙΝΤΟΙϹΕ
OF-BELIEF IN ALL THE NA-
ΘΝΕϹΙΝΥΠΕΡΤΟΥΟΝΟΜΑΤΟ
TIONS OVER THE NAME
ϹΑΥΤΟΥΕΝΟΙϹΕϹΤΕΚΑΙΥΜ
6 OF-Him IN WHOM*p* ARE AND YE
s o.
ΕΙϹΚΛΗΤΟΙΙΗϹΟΥΧΡΙϹΤΟ
CALLED-*ones* OF-JESUS ANOINTED
B o.
ΥΠΑϹΙΝΤΟΙϹΟΥϹΙΝΕΝΡΩΜ
7 to-ALL THE *ones*-BEING IN ROME
ΗΑΓΑΠΗΤΟΙϹΘΕΟΥΚΛΗΤΟΙ
beLOVED OF-God CALLED
ϹΑΓΙΟΙϹΧΑΡΙϹΥΜΙΝΚΑΙΕ
HOLY-*ones* grace to-YOU*p* AND PEACE
ΙΡΗΝΗΑΠΟΘΕΟΥΠΑΤΡΟϹΗΜ
FROM God FATHER OF-US
ΩΝΚΑΙΚΥΡΙΟΥΙΗϹΟΥΧΡΙϹ
AND Master JESUS ANOINTED
ΤΟΥΠΡΩΤΟΝΜΕΝΕΥΧΑΡΙϹΤ
8 BEFORE-most INDEED I-AM-thankING

s* *supplied* THRU JESUS ANOINTED
ΩΤΩΘΕΩΜΟΥΔΙΑΙΗϹΟΥΧΡΙ
to-THE God OF-ME THRU JESUS ANOINT-
ϹΤΟΥΠΕΡΙΠΑΝΤΩΝΥΜΩΝΟΤ
ED ABOUT ALL OF-YOU*p* that
ΙΗΠΙϹΤΙϹΥΜΩΝΚΑΤΑΓΓΕΛ
THE BELIEF OF-YOU*p* IS-*being*-DOWN-MESSAGED
ΛΕΤΑΙΕΝΟΛΩΤΩΚΟϹΜΩΜΑΡ
9 IN WHOLE THE SYSTEM witness
ΤΥϹΓΑΡΜΟΥΕϹΤΙΝΟΘΕΟϹΩ
for OF-ME IS THE God to-WHOM
ΛΑΤΡΕΥΩΕΝΤΩΠΝΕΥΜΑΤΙΜ
I-AM-offerING-DIVINE-SERVICE IN THE spirit OF-
ΟΥΕΝΤΩΕΥΑΓΓΕΛΙΩΤΟΥΥΙ
ME IN THE WELL-MESSAGE OF-THE SON
A o. (B *very small*)
ΟΥΑΥΤΟΥΩϹΑΔΙΑΛΕΙΠΤΩϹ
OF-Him AS UNintermittingly
As o.
ΜΝΕΙΑΝΥΜΩΝΠΟΙΟΥΜΑΙΠΑ
10 REMINDER OF-YOU*p* I-AM-making always
ΝΤΟΤΕΕΠΙΤΩΝΠΡΟϹΕΥΧΩΝ
ON THE prayers
ΜΟΥΔΕΟΜΕΝΟϹΕΙΠΩϹΗΔΗΠ
OF-ME beseechING IF-how ALREADY ?-
s Є *for* ΑΙ
ΟΤΕΕΥΟΔΩΘΗϹΟΜΑΙΕΝΤΩΘ
when I-SHALL-BE-BEING-WELL-WAYED IN THE WILL
s o.
ΕΛΗΜΑΤΙΤΟΥΘΕΟΥΕΛΘΕΙΝ
OF-THE God TO-BE-COMING
ΠΡΟϹΥΜΑϹΕΠΙΠΟΘΩΓΑΡΙΔ
11 TOWARD YOU*p* I-AM-ON-LONGING for TO-BE-
s o.
ΕΙΝΥΜΑϹΙΝΑΤΙΜΕΤΑΔΩΧΑ
PERCEIVING YOU*p* THAT ANY I-MAY-BE-WITH-GIVING
ΡΙϹΜΑΥΜΙΝΠΝΕΥΜΑΤΙΚΟΝ
grace-*effect* to-YOU*p* spiritual
ΕΙϹΤΟϹΤΗΡΙΧΘΗΝΑΙΥΜΑϹ
INTO THE TO-BE-STOOD-fast YOU*p*
A o. o. o. B² M
ΤΟΥΤΟΔΕΕϹΤΙΝϹΥΝΠΑΡΑΚ
12 this YET IS TO-BE-TOGETHER-BESIDE-
ΛΗΘΗΝΑΙΕΝΥΜΙΝΔΙΑΤΗϹΕ
CALLED IN YOU*p* THRU THE IN
ΝΑΛΛΗΛΟΙϹΠΙϹΤΕΩϹΥΜΩΝ
one-another BELIEF OF-YOU*p*
ΤΕΚΑΙΕΜΟΥΟΥΘΕΛΩΔΕΥΜΑ
13 BESIDES AND OF-ME NOT I-AM-WILLING YET YOU*p*
ϹΑΓΝΟΕΙΝΑΔΕΛΦΟΙΟΤΙΠΟ
TO-BE-UN-KNOWING brothers that MANY-
A *inserts* Є s o.
ΛΛΑΚΙϹΠΡΟΕΘΕΜΗΝΕΛΘΕΙ
times I-BEFORE-PLACED TO-BE-COMING
ΝΠΡΟϹΥΜΑϹΚΑΙΕΚΩΛΥΘΗΝ
TOWARD YOU*p* AND I-WAS-FORBIDDEN
ΑΧΡΙΤΟΥΔΕΥΡΟΙΝΑΤΙΝΑΚ
UNTIL THE HITHER THAT ANY FRUIT

14 The "Greek" must not be confounded with the so-called "gentile", or man of the nations. The Greek is the cultured, refined person, sometimes in contrast with the Jew, the religious man, but here in contrast with the uncultured or "barbarian".

14 "Barbarian" seems to be the only available term in English for this Greek word. It denoted especially one who did not speak Greek, the language which nearly all the world spoke at that time.

16 The *evangel* is God's power for salvation—*nothing else can take its place.* There is no other power in the universe which can turn men to God. All the modern substitutes and expedients, sanitary or social, impassioned oratory or emotional excitement, cannot save or make men right before God. The evangel alone, without any additions or apologies, is able to justify anyone who believes.

17 This evangel imparts God's own righteousness to those who accept it. This is unspeakably more than the pardon or forgiveness proclaimed at Pentecost by the twelve apostles.

17 When the law failed utterly, and Israel was far gone in apostasy, the prophet fell back upon God's unconditional promises, and made the memorable statement "The just by faith shall live" (Hab.2:4). Now that Israel is again apostate, this rule once more supersedes the law.

THE CONDUCT OF MANKIND

18 The apostle now takes up the conduct of those of mankind who had no written revelation. Nature alone ought to teach them much about the Deity. His attributes are in some degree revealed in His works in creation.

21 Such a knowledge of God called for worship and thanksgiving. Instead, they degraded His glory by making images of Him like themselves or even the lower orders of creation. Idols may be nothing in themselves, but, as they are supposed to represent the Deity, it is of the utmost importance that they do not suggest false ideas about Him. Hence He abhors all images and would not allow His people to harbor them. Christ is the One Image that truly represents Him.

24 There is no surer road to degradation than to degrade the object of our worship.

you also, according as among the
rest of the nations.
14 To Greeks as well as to barbarians, to the wise as well as to the
15 foolish, am I a debtor. Thus this
eagerness of mine to preach the
evangel to you also, who are in
16 Rome. For I am not ashamed of
the evangel, for it is God's power
for salvation to everyone who is
believing—to the Jew first, and to
17 the Greek as well. For in it God's
righteousness is being revealed out
of faith for faith, according as it is
written: "Now the just by faith
shall be living."
18 For God's indignation is being
revealed from heaven on all the irreverence and injustice of men who
are retaining the truth in injustice,
19 because that which is known of
God is apparent among them, for
God makes it manifest to them.
20 For His invisible attributes are
descried from the creation of the
world, being apprehended by His
achievements, as well as His imperceptible power and divinity, for
21 them to be defenseless. Because,
knowing God, they do not glorify
or thank Him as God, but were
made vain in their reasonings, and
their unintelligent heart is dark-
22 ened. Alleging themselves to be
23 wise, they are made stupid, and
they change the glory of the incorruptible God into the likeness of an
image of a corruptible human being
and flying creatures, and quadrupeds and reptiles.
24 Wherefore God gives them up,
in the lusts of their hearts, to the
uncleanness of dishonoring their
25 bodies among themselves, who alter the truth of God into the lie, and

ΑΡΠΟΝϹΧΩΚΑΙΕΝΥΜΙΝΚΑΘ 20
I-SHOULD-BE-HAVING AND IN YOU*p* accord-

ΩϹΚΑΙΕΝΤΟΙϹΛΟΙΠΟΙϹΕΘ 40
ing-AS AND IN THE rest NATIONS

ΝΕϹΙΝΕΛΛΗϹΙΝΤΕΚΑΙΒΑΡ 60
14 to-GREEKS BESIDES AND to-BARBAR-

ΒΑΡΟΙϹϹΟΦΟΙϹΤΕΚΑΙΑΝΟ 80
IANS to-WISE BESIDES AND to-UN-MIND-

As o.
ΗΤΟΙϹΟΦΕΙΛΕΤΗϹΕΙΜΙΟΥ 100
15 ing OWER I-AM thus

As¹ o. faintly added by s²
ΤΩϹΤΟΚΑΤΕΜΕΠΡΟΘΥΜΟΝΚ 20
THE according-to ME BEFORE-FEEL AND

ΑΙΥΜΙΝΤΟΙϹΕΝΡΩΜΗΕΥΑΓ 40
to-YOU*p* THE IN ROME TO-WELL-

ΓΕΛΙϹΑϹΘΑΙΟΥΓΑΡΕΠΑΙϹ 60
16 MESSAGize NOT for I-AM-*being*-ON-

ΧΥΝΟΜΑΙΤΟΕΥΑΓΓΕΛΙΟΝΔ 80
VILED THE WELL-MESSAGE ABIL-

ΥΝΑΜΙϹΓΑΡΘΕΟΥΕϹΤΙΝΕΙ 200
ITY for OF-God IS INTO

ϹϹΩΤΗΡΙΑΝΠΑΝΤΙΤΩΠΙϹΤ 20
SAVING to-EVERY THE *one*-BELIEV-

s¹ Є *s¹ o. o.* B *omits* BEFORE-m.
ΕΥΟΝΤΙΙΟΥΔΑΙΩΤΕΠΡΩΤΟ 40
ING to-JUDA-an BESIDES BEFORE-most

ΝΚΑΙΕΛΛΗΝΙΔΙΚΑΙΟϹΥΝΗ 60
17 AND to-GREEK JUSTICE

A ΔΕ YET
ΓΑΡΘΕΟΥΕΝΑΥΤΩΑΠΟΚΑΛΥ 80
for OF-God IN it IS-*being*-FROM-COVER-

ΠΤΕΤΑΙΕΚΠΙϹΤΕΩϹΕΙϹΠΙ 300
ED OUT OF-BELIEF INTO BELIEF

ϹΤΙΝΚΑΘΩϹΓΕΓΡΑΠΤΑΙΟΔ 20
according-AS it-HAS-*been*-WRITTEN THE YET

ΕΔΙΚΑΙΟϹΕΚΠΙϹΤΕΩϹΖΗϹ 40
JUST-*one* OUT OF-BELIEF WILL-BE-

ΕΤΑΙΑΠΟΚΑΛΥΠΤΕΤΑΙΓΑΡ 60
18 LIVING IS-*being*-FROM-COVERED for

ΟΡΓΗΘΕΟΥΑΠΟΥΡΑΝΟΥΕΠΙ 80
INDIGNATION OF-God FROM heaven ON

ΠΑϹΑΝΑϹΕΒΕΙΑΝΚΑΙΑΔΙΚ 400
EVERY UN-REVERence AND UN-JUSTness

ΙΑΝΑΝΘΡΩΠΩΝΤΩΝΤΗΝΑΛΗ 20
OF-humans OF-THE THE TRUTH

s o.
ΘΕΙΑΝΕΝΑΔΙΚΙΑΚΑΤΕΧΟΝ 40
IN UN-JUSTness DOWN-HAVING

ΤΩΝΔΙΟΤΙΤΟΓΝΩϹΤΟΝΤΟΥ 60
19 THRU-that THE KNOWN OF-THE

ΘΕΟΥΦΑΝΕΡΟΝΕϹΤΙΝΕΝΑΥ 80
God apparent IS IN them

ΤΟΙϹΟΘΕΟϹΓΑΡΑΥΤΟΙϹΕΦ 500
THE God for to-them makes-

ΑΝΕΡΩϹΕΝΤΑΓΑΡΑΟΡΑΤΑΑ 20
20 APPEAR THE for UNSEEN OF-

ΥΤΟΥΑΠΟΚΤΙϹΕΩϹΚΟϹΜΟΥ 40
Him FROM CREATION OF-SYSTEM

ΤΟΙϹΠΟΙΗΜΑϹΙΝΝΟΟΥΜΕΝ 60
to-THE achievements *be*ING-MINDED

s Є *for* ΑΙ
ΑΚΑΘΟΡΑΤΑΙΗΤΕΑΙΔΙΟϹΑ 80
IS-*be*ING-DOWN-SEEN THE BESIDES UN-PERCEIVED OF-

A *o.*
ΥΤΟΥΔΥΝΑΜΙϹΚΑΙΘΕΙΟΤΗ 600
Him ABILITY AND divinity

ϹΕΙϹΤΟΕΙΝΑΙΑΥΤΟΥϹΑΝΑ 20
INTO THE TO-BE them UN-FROM-

ΠΟΛΟΓΗΤΟΥϹΔΙΟΤΙΓΝΟΝΤ 40
21 said THRU-that KNOWING

ΕϹΤΟΝΘΕΟΝΟΥΧΩϹΘΕΟΝΕΔ 60
THE God NOT AS God THEY-

A *o.* BЄ
ΟΞΑϹΑΝΗΗΥΧΑΡΙϹΤΗϹΑΝΑ 80
esteemize OR THEY-thank but

As o.
ΛΛΕΜΑΤΑΙΩΘΗϹΑΝΕΝΤΟΙ 700
THEY-WERE-made-VAIN IN THE

ϹΔΙΑΛΟΓΙϹΜΟΙϹΑΥΤΩΝΚΑ 20
THRU-accounts OF-them AND

ΙΕϹΚΟΤΙϹΘΗΗΑϹΥΝΕΤΟϹΑ 40
IS-DARKENED THE UN-intelligent OF-

ΥΤΩΝΚΑΡΔΙΑΦΑϹΚΟΝΤΕϹΕ 60
22 them HEART ALLEGING TO-

ΙΝΑΙϹΟΦΟΙΕΜΩΡΑΝΘΗϹΑΝ 80
BE WISE THEY-ARE-made-INSIPID

ΚΑΙΗΛΛΑΞΑΝΤΗΝΔΟΞΑΝΤΟ 800
23 AND THEY-CHANGE THE esteem OF-THE

ΥΑΦΘΑΡΤΟΥΘΕΟΥΕΝΟΜΟΙΩ 20
UN-CORRUPTible God IN LIKEness

ΜΑΤΙΕΙΚΟΝΟϹΦΘΑΡΤΟΥΑΝ 40
OF-image OF-CORRUPTible human

s o.
ΘΡΩΠΟΥΚΑΙΠΕΤΕΙΝΩΝΚΑΙ 60
AND OF-flyers AND

ΤΕΤΡΑΠΟΔΩΝΚΑΙΕΡΠΕΤΩΝ 80
OF-FOUR-FOOTEDS AND OF-REPTILES

ΔΙΟΠΑΡΕΔΩΚΕΝΑΥΤΟΥϹΟΘ 900
24 THRU-WHICH BESIDE-GIVES them THE God

ΕΟϹΕΝΤΑΙϹΕΠΙΘΥΜΙΑΙϹΤ 20
IN THE ON-FEELings OF-

ΩΝΚΑΡΔΙΩΝΑΥΤΩΝΕΙϹΑΚΑ 40
THE HEARTS OF-them INTO UNcleanness

A Є
ΘΑΡϹΙΑΝΤΟΥΑΤΙΜΑΖΕϹΘΑ 60
OF-THE TO-BE-*be*ING-UN-VALUED

ΙΤΑϹΩΜΑΤΑΑΥΤΩΝΕΝΑΥΤΟ 80
THE BODIES OF-them IN them

A *inserts* Є
ΙϹΟΙΤΙΝΕϹΜΕΤΗΛΛΑΞΑΝΤ 2000
25 WHO-ANY after-CHANGE THE

The Conduct of Mankind

25 There may be an allusion here to the prevalent custom of worshiping the Roman emperor. It has often occurred that, when men have attained to great eminence, they have demanded and received divine honors. Alexander the Great claimed such homage.

26 The prevailing immorality in ancient times was largely attributable to the character of the gods they worshiped. The younger race of gods who held sway on Olympus were usurpers who had murdered the older gods, and were guilty of innumerable deeds of violence and full of sensuality and injustice. If their gods behaved so, it was not difficult for men to emulate their example and endorse such actions in others as well.

The failure of Christendom is largely due to the fact that God is unknown, and His place filled by a fierce, vindictive caricature, who is restrained from his thirst for vengeance by the intervention of an effeminate mediator who takes the place of the Christ of God.

1 The argument here is inexorable. The man who judges others must be prepared to submit to the same judgment himself. There is no surer way of condemning himself than by sitting in judgment on those who commit the sins of which he is guilty.

In the day of judgment there will be little need to call witnesses against mankind, for their own reasonings among themselves and the standards of justice, however low, which they apply to their neighbors, are sufficient to condemn all.

The constant effort to uplift humanity ignores the true cause of human depravity. These things are the result of refusing to recognize God. One of the most alarming signs of modern times is the increasing desire to eliminate all reference to God in every sphere of life. Education must be strictly Godless, business has no place for the Deity, society shuns all mention of Him, and even many of the so-called churches have little more than a formal recognition of an unknown God. We must be prepared for more and more of the crime waves which periodically surge over the earth, as well as the complete break-down of the moral fibre of so-called civilization.

are venerated, and offer divine
service to the creature beside the
Creator, Who is blessed for the
eons! *Amen!*
26 Therefore God gives them over
to dishonorable passions, for their
females, as well, alter the natural
use into that which is beside
27 nature. Likewise even the males
as well, deserting the natural use
of the female, were inflamed in
their craving for one another,
males with males effecting indecency,
and getting back in themselves
the retribution of their de-
28 ception which must be. And according
as they do not test God, to
have Him in recognition, God gives
them over to a disqualified mind,
to do that which is not befitting,
29 having been filled with all injustice,
wickedness, evil, greed, distended
with envy, murder, strife, guile,
30 depravity, whisperers, vilifiers, detesters
of God, outragers, proud,
ostentatious, inventors of evil, stub-
31 born to parents, unintelligent, perfidious,
without natural affection,
32 implacable, unmerciful: who, recognizing
God's just statute, that those
committing such things are deserving
of death, not only are doing
them, but are endorsing also them
that are committing them.

2 Wherefore you are defenseless,
O man!—everyone who is judging
—for in what you are judging another
you are condemning yourself,
for you who are judging are
2 committing the same. Now we are
aware that God's judgment is in
accord with the truth against those
who are committing such things.
3 Yet are you counting on this,
O man, who are judging those committing
such things, and are doing

s o.
ΗΝΑΛΗΘΕΙΑΝΤΟΥΘΕΟΥΕΝΤ
TRUTH OF-THE God IN THE

ΩΨΕΥΔΕΙΚΑΙΕϹΕΒΑϹΘΗϹΑ
FALSEhood AND ARE-REVERED

ΝΚΑΙΕΛΑΤΡΕΥϹΑΝΤΗΚΤΙϹ
AND offer-DIVINE-SERVICE to-THE CREATION

ΕΙΠΑΡΑΤΟΝΚΤΙϹΑΝΤΑΟϹΕ
BESIDE THE *One*-CREATing WHO IS

ϹΤΙΝΕΥΛΟΓΗΤΟϹΕΙϹΤΟΥϹ
blessed INTO THE

ΑΙΩΝΑϹΑΜΗΝΔΙΑΤΟΥΤΟΠΑ
26 eons AMEN THRU this BESIDE-

ΡΕΔΩΚΕΝΑΥΤΟΥϹΟΘΕΟϹΕΙ
GIVES them THE God INTO

ϹΠΑΘΗΑΤΙΜΙΑϹΑΙΤΕΓΑΡΘ
EMOTIONS OF-UN-VALUE THE BESIDES for fe-

ΗΛΕΙΑΙΑΥΤΩΝΜΕΤΗΛΛΑΞΑ
males OF-them after-CHANGE

ΝΤΗΝΦΥϹΙΚΗΝΧΡΗϹΙΝΕΙϹ
THE natural using INTO

A YET ΔΕ
ΤΗΝΠΑΡΑΦΥϹΙΝΟΜΟΙΩϹΤΕ
27 THE BESIDE nature LIKE-AS BESIDES

As Ρ
ΚΑΙΟΙΑΡϹΕΝΕϹΑΦΕΝΤΕϹΤ
AND THE MALES FROM-LETTING THE

ΗΝΦΥϹΙΚΗΝΧΡΗϹΙΝΤΗϹΘΗ
natural using OF-THE female

ΛΕΙΑϹΕΞΕΚΑΥΘΗϹΑΝΕΝΤΗ
WERE-OUT-BURNED IN THE

ΟΡΕΞΕΙΑΥΤΩΝΕΙϹΑΛΛΗΛΟ
craving OF-them INTO one-another

As Ρ *As* Ρ *s o.*
ΥϹΑΡϹΕΝΕϹΕΝΑΡϹΕϹΙΝΤΗ
MALES IN MALES THE

ΝΑϹΧΗΜΟϹΥΝΗΝΚΑΤΕΡΓΑΖ
indecency DOWN-ACTING

A *inserts* Ε
ΟΜΕΝΟΙΚΑΙΤΗΝΑΝΤΙΜΙϹΘ
AND THE INSTEAD-HIRE

ΙΑΝΗΝΕΔΕΙΤΗϹΠΛΑΝΗϹΑΥ
WHICH WAS-BINDING OF-THE STRAYing OF-

B *o.*=them
ΤΩΝΕΝΕΑΥΤΟΙϹΑΠΟΛΑΜΒΑ
them IN selves FROM-GETTING

ΝΟΝΤΕϹΚΑΙΚΑΘΩϹΟΥΚΕΔΟ
28 AND according-AS NOT THEY-test

ΚΙΜΑϹΑΝΤΟΝΘΕΟΝΕΧΕΙΝΕ
THE God TO-BE-HAVING IN

s o.
ΝΕΠΙΓΝΩϹΕΙΠΑΡΕΔΩΚΕΝΑ
ON-knowledge BESIDE-GIVES them

As[1] *omit* THE God
ΥΤΟΥϹΟΘΕΟϹΕΙϹΑΔΟΚΙΜΟ
THE God INTO UN-tested

ΝΝΟΥΝΠΟΙΕΙΝΤΑΜΗΚΑΘΗΚ
MIND TO-BE-DOING THE NO befittING

ΟΝΤΑΠΕΠΛΗΡΩΜΕΝΟΥϹΠΑϹ
29 HAVING-*been*-FILLED to-EVERY

B MORE-HAVing EVIL
ΗΑΔΙΚΙΑΠΟΝΗΡΙΑΚΑΚΙΑΠ
UNJUSTness wickedness EVIL MORE-

ΛΕΟΝΕΞΙΑΜΕϹΤΟΥϹΦΘΟΝΟ
HAVing DISTENDED OF-ENVY

A OF-STRIFE OF-MURDER *omits* OF-FRAUD
ΥΦΟΝΟΥΕΡΙΔΟϹΔΟΛΟΥΚΑΚ
OF-MURDER OF-STRIFE OF-FRAUD EVIL-

s o. B *has it very small above the line*
ΟΗΘΕΙΑϹΨΙΘΥΡΙϹΤΑϹΚΑΤ
30 CUSTOM WHISPERers DOWN-

ΑΛΑΛΟΥϹΘΕΟϹΤΥΓΕΙϹΥΒΡ
TALKers God-DETESTERS OUT-

ΙϹΤΑϹΥΠΕΡΗΦΑΝΟΥϹΑΛΑΖ
RAGERS OVER-APPEARing OSTENTATIOUS

ΟΝΑϹΕΦΕΥΡΕΤΑϹΚΑΚΩΝΓΟ
ON-FINDERS OF-EVIL TO-

As o.
ΝΕΥϹΙΝΑΠΕΙΘΕΙϹΑϹΥΝΕΤ
31 parents UN-PERSUADable UN-intelligent

ΟΥϹΑϹΥΝΘΕΤΟΥϹΑϹΤΟΡΓΟ
perfidious UN-NATURAL-AFFEC-

ABs[1] *omit* UN-LIBATIONers (*by s*[2]) A ΑΙ *for* Ε
ΥϹΑϹΠΟΝΔΟΥϹΑΝΕΛΕΗΜΟΝ
TIONate UN-LIBATIONERS UN-MERCIFUL

A *inserts* Ε
ΑϹΟΙΤΙΝΕϹΤΟΔΙΚΑΙΩΜΑΤ
32 WHO-ANY THE JUST-effect OF-

B ΕΠΙΓΕΙΝΩϹΚΟΝΤΕϹ
ΟΥΘΕΟΥΕΠΙΓΝΟΝΤΕϹΟΤΙΟ
THE God ON-KNOWING that THE

ΙΤΑΤΟΙΑΥΤΑΠΡΑϹϹΟΝΤΕϹ
THE such *ones*-PRACTISING

ΑΞΙΟΙΘΑΝΑΤΟΥΕΙϹΙΝΟΥΜ
WORTHY OF-DEATH ARE NOT ONLY

B ΠΟΙΟΥΝΤΕϹ DOING
ΟΝΟΝΑΥΤΑΠΟΙΟΥϹΙΝΑΛΛΑ
them ARE-DOING but

B ΟΥΝΤΕϹ *participle*
ΚΑΙϹΥΝΕΥΔΟΚΟΥϹΙΝΤΟΙϹ
AND THEY-ARE-TOGETHER-WELL-SEEMING to-THE

ΠΡΑϹϹΟΥϹΙΝΔΙΟΑΝΑΠΟΛΟ
2 *ones*-PRACTISING THRU-WHICH UN-FROM-said

ΓΗΤΟϹΕΙΩΑΝΘΡΩΠΕΠΑϹΟΚ
YOU-ARE O! human! EVERY THE *one*-

B Ε *inserts* B *inserts* Ε *s o.*
ΡΙΝΩΝΕΝΩΓΑΡΚΡΙΝΕΙϹΤΟ
JUDGING IN WHICH for YOU-ARE-JUDGING THE

B *inserts* Ε
ΝΕΤΕΡΟΝϹΕΑΥΤΟΝΚΑΤΑΚΡ
DIFFERENT YOURself YOU-ARE-DOWN-

s o.
ΙΝΕΙϹΤΑΓΑΡΑΥΤΑΠΡΑϹϹΕ
JUDGING THE for SAME YOU-ARE-PRACTISING

B *inserts* Ε *s* ΓΑΡ for
ΙϹΟΚΡΙΝΩΝΟΙΔΑΜΕΝΔΕΟΤ
2 THE *one*-JUDGING WE-HAVE-PERCEIVED YET that

ΙΤΟΚΡΙΜΑΤΟΥΘΕΟΥΕϹΤΙΝ
THE JUDGment OF-THE God IS

ΚΑΤΑΑΛΗΘΕΙΑΝΕΠΙΤΟΥϹΤ
according-to TRUTH ON THE-*ones* THE

The Conduct of Mankind

3 Is it not most unreasonable for the sinner to suppose that God's judgment of him will be less searching than his condemnation of the sins of his fellow men? The fact that His judgment is delayed and that He continues to give the blessings of creation with a bountiful hand should lead to reconsideration and amendment.

6 It is well to consider the basis on which the judgment of mankind will proceed. It is not all one-sided. God will not only sentence the evil, but reward the good—*if such there be.* That there are none to claim His rewards does not alter the great fact which is here laid down as the just basis of God's dealings with mankind. *He will be paying each one according to his acts.* No one can say this is not just and right. He is just as ready to reward the good as to punish the bad. All that is needed is someone to live up to the standard, and He will give such a one life for the eons—the same life which those who believe get through Christ as a gratuitous gift. To say that it is idle to speak thus, since no one can possibly claim such an award, betrays a misapprehension of the underlying purpose of judgment. This is not, as commonly supposed, the condemnation of wrongdoers, but rather the payment of what is due, good as well as bad, that so the justice of God's character may be revealed. Judgment, as a revelation of God, would be most misleading if it made no provision for reward as well as punishment. If no one is able to claim the reward it will not change the essential fact that such a righteous foundation underlies God's throne.

11 Law does not exempt from judgment: it only fixes the standard of judgment. Knowledge of the law only incriminates more deeply those who break it.

14 Human nature, or instinct, is not corrupt. It is in line with God's law and conscience (2[27]). It is against sin (1[26]). The *heart* of humanity is corrupt. By following their nature it was quite possible for men to do by instinct what was later inscribed in the written code. Men's acts are *un*natural.

the same, that *you* will be escaping
4 the judgment of God? Or are you
despising the riches of His
kindness and forbearance and pa-
tience, being ignorant that God's
kindness is leading you to repent-
5 ance? Yet, in accord with your
hardness and unrepentant heart
you are hoarding for yourself in-
dignation in the day of indignation
and revelation of the just judg-
6 ment of God, Who will be paying
each one in accord with his acts:
7 to those, indeed, who by endurance
in good acts are seeking glory and
honor and incorruption, eonian
8 life, yet to those of faction, and
stubborn, indeed, as to the truth,
9 yet persuaded to injustice, in-
dignation and fury, affliction and
distress, on every human soul which
is effecting evil—of the Jew first
10 and of the Greek as well—yet
glory and honor and peace to
everyone who is working at that
which is good—to the Jew first,
and to the Greek as well.
11 For there is no partiality with
12 God, for as many as sinned with-
out law shall be lost also without
law, and as many as sinned in law
13 will be judged through law. For
the listeners to law are not just with
God, but the doers of law will be
justified.
14 For whenever they of the
nations, having no law, may be
doing by nature what the law de-
mands, these, having no law, are
15 a law to themselves, who are dis-
playing the action of the law writ-
ten in their hearts, their conscience
joining its witness, and their rea-
sonings between one another accus-
16 ing or defending them, in the day
when God will be judging the
hidden things of humanity, accord-

ΑΤΟΙΑΥΤΑΠΡΑΣΣΟΝΤΑΣΑΟ
3 such PRACTISING YOU-ARE-
A Ω=to-this
ΓΙΖΗΔΕΤΟΥΤΟΩΑΝΘΡΩΠΕΟ
accountING YET this o! human! THE
B+Ε
ΚΡΙΝΩΝΤΟΥΣΤΑΤΟΙΑΥΤΑΠ
one-JUDGING THE-*ones* THE such PRAC-
ΡΑΣΣΟΝΤΑΣΚΑΙΠΟΙΩΝΑΥΤ
TISING AND DOING SAME
ΑΟΤΙΣΥΕΚΦΕΥΞΗΤΟΚΡΙΜΑ
that YOU WILL-BE-OUT-FLEEING THE JUDGment
ΤΟΥΘΕΟΥΗΤΟΥΠΛΟΥΤΟΥΤΗ
4 OF-THE God OR OF-THE RICHES OF-THE
ΣΧΡΗΣΤΟΤΗΤΟΣΑΥΤΟΥΚΑΙ
kindness OF-Him AND
ΤΗΣΑΝΟΧΗΣΚΑΙΤΗΣΜΑΚΡΟ
OF-THE tolerance AND OF-THE FAR-FEELing
s o.
ΘΥΜΙΑΣΚΑΤΑΦΡΟΝΕΙΣΑΓΝ
YOU-ARE-despising UN-KNOW-
ΟΩΝΟΤΙΤΟΧΡΗΣΤΟΝΤΟΥΘΕ
ING that THE kindness OF-THE God
ΟΥΕΙΣΜΕΤΑΝΟΙΑΝΣΕΑΓΕΙ
INTO after-MIND YOU IS-LEADING
ΚΑΤΑΔΕΤΗΝΣΚΛΗΡΟΤΗΤΑΣ
5 according-to YET THE HARDness OF-
ΟΥΚΑΙΑΜΕΤΑΝΟΗΤΟΝΚΑΡΔ
YOU AND UN-after-MINDED HEART
ΙΑΝΘΗΣΑΥΡΙΖΕΙΣΣΕΑΥΤΩ
YOU-ARE-PLACING-INTO-MORROW to-YOURself
ΟΡΓΗΝΕΝΗΜΕΡΑΟΡΓΗΣΚΑΙ
INDIGNATION IN DAY OF-INDIGNATION AND
A ΑΝΤΑΠΟΔΩΣΕΩΣ (s²+ΚΑΙ AND) OF-repaying
ΑΠΟΚΑΛΥΨΕΩΣΔΙΚΑΙΟΚΡΙ
FROM-COVERing OF-JUST-JUDGment
ΣΙΑΣΤΟΥΘΕΟΥΟΣΑΠΟΔΩΣΕ
6 OF-THE God WHO WILL-BE-FROM-GIVING
ΙΕΚΑΣΤΩΚΑΤΑΤΑΕΡΓΑΑΥΤ
to-EACH according-to THE ACTS OF-him
ΟΥΤΟΙΣΜΕΝΚΑΘΥΠΟΜΟΝΗΝ
7 to-THE-*ones* INDEED according-to UNDER-REMAINING
ΕΡΓΟΥΑΓΑΘΟΥΔΟΞΑΝΚΑΙΤ
OF-ACT GOOD esteem AND VALUE
ΙΜΗΝΚΑΙΑΦΘΑΡΣΙΑΝΖΗΤΟ
AND UN-CORRUPTion ARE-SEEKING
B *o.*
ΥΣΙΝΖΩΗΝΑΙΩΝΙΟΝΤΟΙΣΔ
8 LIFE eonian to-THE-*ones* YET
B+Ε *after* Ρ A Η B *o.* *s o.*
ΕΕΞΕΡΙΘΕΙΑΣΚΑΙΑΠΕΙΘΟ
OUT OF-STRIFE AND UN-PERSUADING
As¹ *o.* Bs¹ *omit* INDEED (*by* s²) *s o.* *s o.*
ΥΣΙΝΜΕΝΤΗΑΛΗΘΕΙΑΠΕΙΘΟ
INDEED to-THE TRUTH *be*ING-PER-
A *inserts* Ε
ΜΕΝΟΙΣΔΕΤΗΑΔΙΚΙΑΟΡΓΗ
SUADED YET to-THE UNJUSTness INDIGNATION

A *inserts* Ε
ΚΑΙΘΥΜΟΣΘΛΙΨΙΣΚΑΙΣΤΕ
9 AND fury CONSTRICTION AND CRAMP-
ΝΟΧΩΡΙΑΕΠΙΠΑΣΑΝΨΥΧΗΝ
SPACE ON EVERY soul
ΑΝΘΡΩΠΟΥΤΟΥΚΑΤΕΡΓΑΖΟ
OF-human OF-THE *one*-DOWN-ACTING
ΜΕΝΟΥΤΟΚΑΚΟΝΙΟΥΔΑΙΟΥ
THE EVIL OF-JUDA-an
ΤΕΠΡΩΤΟΝΚΑΙΕΛΛΗΝΟΣΔΟ
10 BESIDES BEFORE-most AND OF-GREEK esteem
B *inserts* Ε
ΞΑΔΕΚΑΙΤΙΜΗΚΑΙΕΙΡΗΝΗ
YET AND VALUE AND PEACE
ΠΑΝΤΙΤΩΕΡΓΑΖΟΜΕΝΩΤΟΑ
to-EVERY THE *one*-ACTING THE GOOD
ΓΑΘΟΝΙΟΥΔΑΙΩΤΕΠΡΩΤΟΝ
to-JUDA-an BESIDES BEFORE-most
ΚΑΙΕΛΛΗΝΙΟΥΓΑΡΕΣΤΙΝΠ
11 AND to-GREEK NOT for IS par-
ΡΟΣΩΠΟΛΗΜΨΙΑΠΑΡΑΤΩΘΕ
tiality BESIDE THE God
ΩΟΣΟΙΓΑΡΑΝΟΜΩΣΗΜΑΡΤΟ
12 as-many-as for UNLAW-ly missed
ΝΑΝΟΜΩΣΚΑΙΑΠΟΛΟΥΝΤΑΙ
UNLAW-ly AND WILL-BE-*be*ING-destroyed
ΚΑΙΟΣΟΙΕΝΝΟΜΩΗΜΑΡΤΟΝ
AND as-many-as IN LAW missed
ΔΙΑΝΟΜΟΥΚΡΙΘΗΣΟΝΤΑΙΟ
13 THRU LAW WILL-BE-BEING-JUDGED NOT
ΥΓΑΡΟΙΑΚΡΟΑΤΑΙΝΟΜΟΥΔ
for THE LISTENers OF-LAW JUST
B *omits* THE
ΙΚΑΙΟΙΠΑΡΑΤΩΘΕΩΑΛΛΟΙ
BESIDE THE God but THE
ΠΟΙΗΤΑΙΝΟΜΟΥΔΙΚΑΙΩΘΗ
DOERS OF-LAW WILL-BE-BEING-JUSTIFIED
ΣΟΝΤΑΙΟΤΑΝΓΑΡΕΘΝΗΤΑΜ
14 when-EVER for NATIONS THE NO
ΗΝΟΜΟΝΕΧΟΝΤΑΦΥΣΕΙΤΑΤ
LAW HAVING to-nature THE OF-
ΟΥΝΟΜΟΥΠΟΙΩΣΙΝΟΥΤΟΙΝ
THE LAW MAY-BE-DOING these LAW
ΟΜΟΝΜΗΕΧΟΝΤΕΣΕΑΥΤΟΙΣ
NO HAVING to-selves
A *inserts* Ε
ΕΙΣΙΝΝΟΜΟΣΟΙΤΙΝΕΣΕΝΔ
15 ARE LAW WHO-ANY ARE-IN-
As *o.* A Γ
ΕΙΚΝΥΝΤΑΙΤΟΕΡΓΟΝΤΟΥΝ
SHOWING THE ACT OF-THE LAW
ΟΜΟΥΓΡΑΠΤΟΝΕΝΤΑΙΣΚΑΡ
WRITten IN THE HEARTS
s¹ Ε *for* ΑΙ B² Μ
ΔΙΑΙΣΑΥΤΩΝΣΥΝΜΑΡΤΥΡΟ
OF-them OF-TOGETHER-witnessING

The Conduct of Mankind

16 Much of the judgment which obtains among men is unjust and oppressive because of their inability to uncover the real truth: But in the divine judgment the *hidden* things will be revealed and a just sentence will be based on all the facts. Doubtless the motives will be laid bare as well as the acts themselves and thus the quality of each action will receive due recognition.

17 Now the apostle is about to devote particular attention to the Circumcision. Hitherto he has appealed to nature, or instinct, and to conscience. All these combine to condemn those who had no access to the revealed will of God. The Jew, who had the law, considered himself in an entirely different class, so the apostle devotes a considerable section to prove to him that the possession of the law did not make him immune from judgment, but rather invited a severer sentence.

23 The responsibility of being the repository of the form of knowledge and truth was very lightly felt by the Jew. He did not realize the gravity of his position. His conduct was now no longer a matter of private concern; it involved the name and honor of God. If he kept the law it would mark him as a just and holy man, and God and His law would receive praise. As it was, however, his actions did not comport with the light in which he boasted, and as a result God's name was brought into dishonor among the nations.

25 God's *judgment*, let us remember, is based on *acts;* His *gifts* are granted to *faith*. We have not yet come to the bestowal of gifts. The rite of circumcision was the outward sign, in the first place, of an inward faith, but it degenerated into a mere mark of privilege. But misused privilege is of no avail at the bar of God.

28 In the judgment the outward visible tokens will count for nothing. Only that which is vital, in spirit, which will meet the scrutiny of God, will receive recognition. Men may applaud many an action which God detests, and may condemn that which God approves. Human standards and outward appearances will weigh little in the judgment.

ing to my evangel, through Jesus
Christ.
17 *Lo! you* are being denominated
a Jew, and are resting on law, and
18 are boasting in God, and know the
will, and are testing what things
are of consequence, being instructed
19 out of the law. Besides, you have
confidence in yourself to be a guide
20 of the blind, a light of those in
darkness, a discipliner of the imprudent, a teacher of minors, having the form of knowledge and
truth in the law.
21 You, then, who are teaching another, are you not teaching yourself? who are proclaiming not to be
22 stealing, are you stealing? who are
saying not to be committing adultery, are you committing adultery?
who are abominating idols, are you
23 despoiling the sanctuary? who are
boasting in a law, through the
transgression of the law are you
24 dishonoring God? For because of
you the name of God is being blasphemed among the nations, according as it is written.
25 For circumcision, indeed, is of
benefit if you should be putting law
into practise, yet if you should be a
transgressor of law, your circumcision has become uncircumcision.
26 If the Uncircumcision, then, should
be maintaining the just requirements of the law, shall not his uncircumcision be counted for circum-
27 cision? And the Uncircumcision
who, by instinct, are discharging
the law's demands, shall be judging
you, who through letter and circumcision, are a transgressor of law.
28 For not what is apparent is the
Jew, nor yet what is apparent in
29 flesh circumcision; but that which
is hidden is the Jew, and circumcision is of heart, in spirit, not in

ΥCΗCΑΥΤΩΝΤΗCCΥΝΕΙΔΗC
them THE conscience

ΕΩCΚΑΙΜΕΤΑΞΥΑΛΛΗΛΩΝΤ
AND between one-another OF-

ΩΝΛΟΓΙCΜΩΝΚΑΤΗΓΟΡΟΥΝ
THE logics accusING

ΤΩΝΗΚΑΙΑΠΟΛΟΓΟΥΜΕΝΩΝ
OR AND FROM-saying

AS o. A *adds* Η AB *omit* when
ΕΝΗΗΜΕΡΑΟΤΕΚΡΙΝΕΙΟΘΕ
16 IN THE DAY when WILL-BE-JUDGING THE God

ΟCΤΑΚΡΥΠΤΑΤΩΝΑΝΘΡΩΠΩ
THE HIDden OF-THE humans

ΝΚΑΤΑΤΟΕΥΑΓΓΕΛΙΟΝΜΟΥ
according-to THE WELL-MESSAGE OF-ME

B ANOINTED JESUS
ΔΙΑΙΗCΟΥΧΡΙCΤΟΥΕΙΔΕC
17 THRU JESUS ANOINTED BE-PERCEIVING

ΥΙΟΥΔΑΙΟCΕΠΟΝΟΜΑΖΗΚΑ
YOU JUDA-an ARE-*be*ING-ON-NAMED AND

ΙΕΠΑΝΑΠΑΥΗΝΟΜΩΚΑΙΚΑΥ
ARE-ON-restING to-LAW AND ARE-

B *inserts* Ε s o.
ΧΑCΑΙΕΝΘΕΩΚΑΙΓΙΝΩCΚΕ
18 BOASTING IN God AND ARE-KNOWING

ΙCΤΟΘΕΛΗΜΑΚΑΙΔΟΚΙΜΑΖ
THE WILL AND ARE-testING

ΕΙCΤΑΔΙΑΦΕΡΟΝΤΑΚΑΤΗΧ
THE THRU-CARRYING *be*ING-instructed

ΟΥΜΕΝΟCΕΚΤΟΥΝΟΜΟΥΠΕΠ
19 OUT OF-THE LAW YOU-HAVE-

ΟΙΘΑCΤΕCΕΑΥΤΟΝΟΔΗΓΟΝ
confidence BESIDES YOURself WAY-LEADER

ΕΙΝΑΙΤΥΦΛΩΝΦΩCΤΩΝΕΝC
TO-BE OF-BLIND LIGHT OF-THE-*ones* IN DARK-

s o. A Ε *for* ΑΙ
ΚΟΤΕΙΠΑΙΔΕΥΤΗΝΑΦΡΟΝΩ
20 ness discipliner OF-UN-DISPOSed

A *omits* TEACHer OF-minors
ΝΔΙΔΑCΚΑΛΟΝΝΗΠΙΩΝΕΧΟ
TEACHer OF-minors HAVING

ΝΤΑΤΗΝΜΟΡΦΩCΙΝΤΗCΓΝΩ
THE FORMing OF-THE KNOWledge

CΕΩCΚΑΙΤΗCΑΛΗΘΕΙΑCΕΝ
AND OF-THE TRUTH IN

ΤΩΝΟΜΩΟΟΥΝΔΙΔΑCΚΩΝΕΤ
21 THE LAW THE THEN *one*-TEACHING DIFFER-

ΕΡΟΝCΕΑΥΤΟΝΟΥΔΙΔΑCΚΕ
ENT YOURself NOT ARE-TEACHING

s o.
ΙCΟΚΗΡΥCCΩΝΜΗΚΛΕΠΤΕΙ
THE *one*-PROCLAIMING NO TO-BE-stealING

s o.
ΝΚΛΕΠΤΕΙCΟΛΕΓΩΝΜΗΜΟΙ
22 YOU-ARE-stealING THE *one*-saying NO TO-BE-

ΧΕΥΕΙΝΜΟΙΧΕΥΕΙCΟΒΔΕΛ
ADULTERING YOU-ARE-ADULTERING THE *one*-ABOM-

AS o.
ΥCCΟΜΕΝΟCΤΑΕΙΔΩΛΑΙΕΡ
INATING THE idols YOU-ARE-

ΟCΥΛΕΙCΟCΕΝΝΟΜΩΚΑΥΧΑ
23 SACRED-ATTACHING WHO IN LAW ARE-BOASTING

A *repeats* ΑC
CΑΙΔΙΑΤΗCΠΑΡΑΒΑCΕΩCΤ
THRU THE BESIDE-STEPPing OF-

B *inserts* Ε
ΟΥΝΟΜΟΥΤΟΝΘΕΟΝΑΤΙΜΑΖ
THE LAW THE God YOU-ARE-UN-VALU-

ΕΙCΤΟΓΑΡΟΝΟΜΑΤΟΥΘΕΟΥ
24 ING THE for NAME OF-THE God

s o.
ΔΙΥΜΑCΒΛΑCΦΗΜΕΙΤΑΙΕΝ
THRU YOU*p* IS-*be*ING-HARM-AVERRED IN

ΤΟΙCΕΘΝΕCΙΝΚΑΘΩCΓΕΓΡ
THE NATIONS according-AS IT-HAS-*been*-

ΑΠΤΑΙΠΕΡΙΤΟΜΗΜΕΝΓΑΡΩ
25 WRITTEN ABOUT-CUTTing INDEED for IS-

s o.
ΦΕΛΕΙΕΑΝΝΟΜΟΝΠΡΑCCΗC
benefitING IF-EVER LAW YOU-MAY-BE-PRACTIS-

ΕΑΝΔΕΠΑΡΑΒΑΤΗCΝΟΜΟΥΗ
ING IF-EVER YET BESIDE-STEPPer OF-LAW YOU-

CΗΠΕΡΙΤΟΜΗCΟΥΑΚΡΟΒΥC
MAY-BE THE ABOUT-CUTTing OF-YOU uncircumcision

ΤΙΑΓΕΓΟΝΕΝΕΑΝΟΥΝΗΑΚΡ
26 HAS-BECOME IF-EVER THEN THE uncir-

ΟΒΥCΤΙΑΤΑΔΙΚΑΙΩΜΑΤΑΤ
cumcision THE JUST-*effects* OF-

ΟΥΝΟΜΟΥΦΥΛΑCCΗΟΥΧΗΑΚ
THE LAW MAY-BE-GUARDING NOT THE uncir-

A *inserts* Ε
ΡΟΒΥCΤΙΑΑΥΤΟΥΕΙCΠΕΡΙ
cumcision OF-him INTO ABOUT-CUT-

ΤΟΜΗΝΛΟΓΙCΘΗCΕΤΑΙΚΑΙ
27 ting WILL-BE-BEING-accounted AND

ΚΡΙΝΕΙΗΕΚΦΥCΕΩCΑΚΡΟΒ
WILL-BE-JUDGING THE OUT OF-NATURE uncircumcision

ΥCΤΙΑΤΟΝΝΟΜΟΝΤΕΛΟΥCΑ
THE LAW FINISHING

CΕΤΟΝΔΙΑΓΡΑΜΜΑΤΟCΚΑΙ
YOU THE-*one* THRU WRITING AND

ΠΕΡΙΤΟΜΗCΠΑΡΑΒΑΤΗΝΝΟ
ABOUT-CUTting BESIDE-STEPPer OF-LAW

ΜΟΥΟΥΓΑΡΟΕΝΤΩΦΑΝΕΡΩΙ
28 NOT for THE IN THE apparent JU-

ΟΥΔΑΙΟCΕCΤΙΝΟΥΔΕΗΕΝΤ
DA-an IS NOT-YET THE IN THE

ΩΦΑΝΕΡΩΕΝCΑΡΚΙΠΕΡΙΤΟ
apparent IN FLESH ABOUT-CUTting

ΜΗΑΛΛΟΕΝΤΩΚΡΥΠΤΩΙΟΥΔ
29 but THE IN THE HIDden JUDA-an

ΑΙΟCΚΑΙΠΕΡΙΤΟΜΗΚΑΡΔΙ
AND ABOUT-CUTTing OF-HEART

The Conduct of Mankind

1 It would almost seem, from the preceding argument, that the advantages enjoyed by the Jews brought them no real benefit. But this seems to be true only of those who disbelieved and abused the advantages accorded them. Those of faith among them received untold benefit, like their father Abraham.

2 The greatest treasure in all the world was once the exclusive possession of the Jews. To them were confided the oracles of God. Today we, who in that day had no revelation from God, are entrusted with the same treasure, yet with jewels infinitely more precious than were ever in their care. This epistle is one of them. Have we anything like a true sense of our responsibility? Have we explored and enjoyed these treasures in any measure as they deserve? May God grant that the present attempt to open this treasure house to all His saints from the highest to the humblest, may lead to a greater appreciation of the infinite value of this sacred deposit.

5 The painful contrast between the fearful failures of His people and His holy law had one good effect. It magnified His righteousness. The question arises whether, since their unrighteousness commends His righteousness, He has the right to be indignant at it. Indeed (we might add) since all sin is a foil for His glory, how can He condemn it? But, how then can there be any judgment at all? That God is able to bring good out of evil is no excuse for the commission of evil, far less an incentive to do evil.

9 In the judgment there will be no privileged class. Religious Jews as well as cultured Greeks are all under sin. The proof of this for the Jews is found in the very oracles in which they boast.

10 These passages are all quoted in support of the charge that the Jew, equally with those of other nations, is subject to the judgment of God.

10-18 The whole quotation is taken from the Septuagint of Ps.14:2-3 except that it begins "The Lord out of heaven stoops over the sons of mankind, to perceive if they are understanding or seeking out God".

letter, whose applause is not of
men, but of God.
3 What, then, of the Jew's pre-
rogative, or what is the benefit of
2 circumcision? Much in every
manner. For first, indeed, that to
them were entrusted the oracles of
3 God. For what if some disbelieve?
Shall not their unbelief nullify
4 the faith of God? May it not come
to that! Now let God be true, yet
every man a liar, even as it is
written:

> "That so Thou shouldst be justified in Thy sayings,
> And shalt be conquering in Thy judgment."

5 Now if our injustice is recom-
mending God's righteousness, what
shall we assert? Not that God
Who is bringing on indignation is
unjust (I am saying it as a man)?
6 May it not come to that! Else how
shall God be judging the world?
7 Yet if the truth of God supera-
bounds in my lie, for His glory, why
am *I* also still being judged as a
8 sinner, and not (according as we
are calumniated and according as
some are averring that we are say-
ing) that "We should be doing evil
that good may be coming" (whose
judgment is just)?
9 What then? Are we privileged?
Undoubtedly not, for we previous-
ly charge Jews as well as Greeks to
10 be all under sin, according as it is
written:

"Not one is just—not even one.
11 Not one is understanding, not one is seeking out God,
12 All avoid Him:
At the same time they were useless.
Not one is doing kindness:
There is not even one!
13 Their throat is an open sepulcher;
They defraud with their tongues;
The venom of asps is under their lips;

ΑΣΕΝΠΝΕΥΜΑΤΙΟΥΓΡΑΜΜΑ
IN spirit NOT WRITING

ΤΙΟΥΟΕΠΑΙΝΟΣΟΥΚΕΞΑΝΘ
WHOSE THE ON-PRAISE NOT OUT OF-humans

A s o.
ΡΩΠΩΝΑΛΛΑΕΚΤΟΥΘΕΟΥΤΙ
3 but OUT OF-THE God ANY

ΟΥΝΤΟΠΕΡΙΣΣΟΝΤΟΥΙΟΥΔ
THEN THE excessive OF-THE JUDA-an

s¹ *omits* THE s o.
ΑΙΟΥΗΤΙΣΗΩΦΕΛΕΙΑΤΗΣΠ
OR ANY THE benefit OF-THE ABOUT-

ΕΡΙΤΟΜΗΣΠΟΛΥΚΑΤΑΠΑΝΤ
2 CUTTING MANY according-to EVERY

B *omits* for
ΑΤΡΟΠΟΝΠΡΩΤΟΝΜΕΝΓΑΡΟ
manner BEFORE-most INDEED for that

ΤΙΕΠΙΣΤΕΥΘΗΣΑΝΤΑΛΟΓΙ
THEY-WERE-BELIEVED THE oracles

A ΗΠΕΙΘ
ΑΤΟΥΘΕΟΥΤΙΓΑΡΕΙΗΠΙΣΤ
3 OF-THE God ANY for IF THEY-UN-BE-

A *inserts* Є
ΗΣΑΝΤΙΝΕΣΜΗΗΑΠΙΣΤΙΑΑ
LIEVE ANY NO THE UN-BELIEF OF-

ΥΤΩΝΤΗΝΠΙΣΤΙΝΤΟΥΘΕΟΥ
them THE BELIEF OF-THE God

B *inserts* Є
ΚΑΤΑΡΓΗΣΕΙΜΗΓΕΝΟΙΤΟΓ
4 WILL-BE-DOWN-UN-ACTING NO MAY-it-BE-BECOMING LET-

ΙΝΕΣΘΩΔΕΟΘΕΟΣΑΛΗΘΗΣΠ
BE-BECOMING YET THE God TRUE EVERY

ΑΣΔΕΑΝΘΡΩΠΟΣΨΕΥΣΤΗΣΚ
YET human FALSifier DOWN-

A ΩΣ -AS s Є
ΑΘΑΠΕΡΓΕΓΡΑΠΤΑΙΟΠΩΣΑ
WHICH-EVEN it-HAS-*been*-WRITTEN WHICH-how EVER

ΝΔΙΚΑΙΩΘΗΣΕΝΤΟΙΣΛΟΓΟ
YOU-MAY-BE-BEING-JUSTIFIED IN THE sayings

B *inserts* Є B Η *for* ЄΙ
ΙΣΣΟΥΚΑΙΝΙΚΗΣΕΙΣΕΝΤΩ
OF-YOU AND YOU-WILL-BE-CONQUERING IN THE

B+Є
ΚΡΙΝΕΣΘΑΙΣΕΕΙΔΕΗΑΔΙΚ
5 TO-BE-*being*-JUDGED YOU IF YET THE UNJUSTness

ΙΑΗΜΩΝΘΕΟΥΔΙΚΑΙΟΣΥΝΗ
OF-US OF-God justice

ΝΣΥΝΙΣΤΗΣΙΝΤΙΕΡΟΥΜΕΝ
IS-TOGETHER-STANDING ANY WE-SHALL-BE-declaring

ΜΗΑΔΙΚΟΣΟΘΕΟΣΟΕΠΙΦΕΡ
NO UN-JUST THE God THE *One*-ON-CARRY-

s¹ *had* ΑΥΤΟΥ OF-Him
ΩΝΤΗΝΟΡΓΗΝΚΑΤΑΑΝΘΡΩΠ
ING THE INDIGNATION. according-to human

ΟΝΛΕΓΩΜΗΓΕΝΟΙΤΟΕΠΕΙΠ
6 I-AM-saying NO MAY-it-BE-BECOMING since how

B *inserts* Є s o.
ΩΣΚΡΙΝΕΙΟΘΕΟΣΤΟΝΚΟΣΜ
WILL-BE-JUDGING THE God THE SYSTEM

B ΓΑΡ for s o.
ΟΝΕΙΔΕΗΑΛΗΘΕΙΑΤΟΥΘΕΟ
7 IF YET THE TRUTH OF-THE God

ΥΕΝΤΩΕΜΩΨΕΥΣΜΑΤΙΕΠΕΡ
IN THE MY FALSEhood exceeds

ΙΣΣΕΥΣΕΝΕΙΣΤΗΝΔΟΞΑΝΑ
INTO THE esteem OF-

ΥΤΟΥΤΙΕΤΙΚΑΓΩΩΣΑΜΑΡΤ
Him ANY STILL AND-I AS misser

B *inserts* Є
ΩΛΟΣΚΡΙΝΟΜΑΙΚΑΙΜΗΚΑΘ
8 AM-*being*-JUDGED AND NO according-

B *omits* AND
ΩΣΒΛΑΣΦΗΜΟΥΜΕΘΑΚΑΙΚΑ
AS WE-ARE-*being*-HARM-AVERRED AND accord-

ΘΩΣΦΑΣΙΝΤΙΝΕΣΗΜΑΣΛΕΓ
ing-AS THEY-ARE-AVERRING ANY US TO-BE-say-

s o.
ΕΙΝΟΤΙΠΟΙΗΣΩΜΕΝΤΑΚΑΚ
ING that WE-SHOULD-BE-DOING THE EVIL

ΑΙΝΑΕΛΘΗΤΑΑΓΑΘΑΩΝΤΟΚ
THAT MAY-BE-COMING THE GOOD WHOSE*p* THE JUDG-

ΡΙΜΑΕΝΔΙΚΟΝΕΣΤΙΝΤΙΟΥ
9 ment IN-JUST IS ANY THEN

A WE-MAY-BE- Ω
ΝΠΡΟΕΧΟΜΕΘΑΟΥΠΑΝΤΩΣΠ
WE-ARE-BEFORE-HAVING NOT ALL-ly WE-

ΡΟΗΤΙΑΣΑΜΕΘΑΓΑΡΙΟΥΔΑ
BEFORE-cause for JUDA-ans

A *adds* ΠΡΩΤΟΝ BEFORE
ΙΟΥΣΤΕΚΑΙΕΛΛΗΝΑΣΠΑΝΤ
BESIDES AND GREEKS ALL

B ΥΠΟ
ΑΣΥΦΑΜΑΡΤΙΑΝΕΙΝΑΙΚΑΘ
10 UNDER missing TO-BE according-

ΩΣΓΕΓΡΑΠΤΑΙΟΤΙΟΥΚΕΣΤ
AS it-HAS-*been*-WRITTEN that NOT IS

ΙΝΔΙΚΑΙΟΣΟΥΔΕΕΙΣΟΥΚΕ
11 JUST NOT-YET ONE NOT IS

AB *omit* THE B *omits* THE
ΣΤΙΝΟΣΥΝΙΩΝΟΥΚΕΣΤΙΝΟ
THE *one*-understanding NOT IS THE

B *omits* -OUT-
ΕΚΖΗΤΩΝΤΟΝΘΕΟΝΠΑΝΤΕΣ
12 *one*-OUT-SEEKING THE God ALL

AB *insert* Є
ΕΞΕΚΛΙΝΑΝΑΜΑΗΧΡΕΩΘΗΣ
OUT-CLINE SIMULTANEOUSLY THEY-WERE-UN-

AB *omit* THE
ΑΝΟΥΚΕΣΤΙΝΟΠΟΙΩΝΧΡΗΣ
used NOT IS THE *one*-DOING kindness

B *omits* NOT IS sA ΑΙ *for* Є
ΤΟΤΗΤΑΟΥΚΕΣΤΙΝΕΩΣΕΝΟ
NOT IS TILL OF-ONE

ΣΤΑΦΟΣΑΝΕΩΓΜΕΝΟΣΟΛΑΡ
13 sepulcher HAVING-*been*-UP-OPENED THE LARYNX

A o.
ΥΓΞΑΥΤΩΝΤΑΙΣΓΛΩΣΣΑΙΣ
OF-them to-THE TONGUES

ΑΥΤΩΝΕΔΟΛΙΟΥΣΑΝΙΟΣΑΣ
OF-them THEY-deFRAUD VENOM OF-ASPS

s o.
ΠΙΔΩΝΥΠΟΤΑΧΕΙΛΗΑΥΤΩΝ
UNDER THE LIPS OF-them

B *inserts* ΑΥΤΩΝ OF-them
ΩΝΤΟΣΤΟΜΑΑΡΑΣΚΑΙΠΙΚΡ
14 OF-WHOM THE MOUTH OF-EXECRATION AND BITTERness

The Conduct of Mankind

19 The passages from the Psalms might be turned by the Jews to apply to the nations. But the apostle rightly insists that what is written in the law is binding upon those under the law. Having previously silenced the non-Jew and now effectually included the Jew in the same condition, Paul arrives at the grand conclusion of this section of the epistle, that the whole world is subject to the just verdict of God.

JUSTIFICATION

INDIVIDUAL

21 The previous section found no one just but God Himself. No one has been able to attain God's standard by doing good or keeping the law. How then may we become just before God? Only by becoming partakers of His righteousness.

22 The channel through which we may obtain this righteousness is the faith of Jesus Christ. He alone of all mankind, not only did good and kept the law, but He believed God even when He smote Him for our sins. It is out of His faith for our faith (1:17).

24 They hated Him *without a cause*—gratuitously. Such is the meaning of this precious word. Justification on any other ground than the free and unforced favor of God is impossible, for none deserve it. But now Christ Jesus has effected a deliverance from all judgment, which is absolutely free to all who believe.

25 The important point in this passage, however, is not *our* justification, but *God's*, for it is *His* righteousness which we receive. In Israel He had made provision for atonement, or a *shelter* from sins. This was not strictly just, for the penalty of these sins was still due. The answer to this, as well as the answer to His present work is found in the blood of Christ. *That* settles for sins, past, present and future. *That* vindicates God's justice and makes it possible for Him to be the Justifier of all who are of the faith of Jesus.

27 Such a deliverance, entirely on the ground of grace, bars all boasting, unless it be in Christ and in His God, Who has become our Justifier.

14 Whose mouth is crammed with
imprecation and bitterness.
15 Sharp are their feet to shed
blood.
16 Bruises and wretchedness are in
their paths
17 And the path of peace they know
not.
18 There is no fear of God in front
of their eyes."

19 Now we are aware that, as much
as the law is saying, it is speaking
to those under the law, that every
mouth may be barred, and the en-
tire world may be becoming sub-
20 ject to the just verdict of God, be-
cause, by works of law, no flesh
shall be justified before Him, for
through law is the recognition of
sin.
21 Yet now, apart from law, a right-
eousness of God has been mani-
fested (being testified to by the law
22 and the prophets), yet a righteous-
ness of God, through Jesus Christ's
faith, for all and on all who are
believing, for there is no distinc-
23 tion, for all sinned and are want-
ing of the glory of God.
24 Being justified gratuitously by
His grace, through the deliverance
25 which is in Christ Jesus (Whom
God purposed for a Propitiatory,
through faith in His blood, for a
display of His righteousness be-
cause of the passing over of the
penalty of sins which occurred be-
fore in the forbearance of God),
26 toward the display of His righteous-
ness in the current era, for Him
to be just and a Justifier of the
one who is of the faith of Jesus.
27 Where, then, is boasting? It is
debarred! Through what law?
Of works? *No!* but through faith's
28 law. For we are reckoning man-
kind to be justified by faith apart
from works of law.
29 Or is He God of the Jews only?
Is He not of the nations also? Yes,

ΙΑϹΓΕΜΕΙΟΞΕΙϹΟΙΠΟΔΕϹ
15 IS-beING-REPLETE SHARP THE FEET

ΑΥΤΩΝΕΚΧΕΑΙΑΙΜΑϹΥΝΤΡ
16 OF-them TO-POUR-OUT BLOOD crushing

ΙΜΜΑΚΑΙΤΑΛΑΙΠΩΡΙΑΕΝΤ
AND WEIGHT-CALLOUSness IN THE

ΑΙϹΟΔΟΙϹΑΥΤΩΝΚΑΙΟΔΟΝ
17 WAYS OF-them AND WAY
s o.

ΕΙΡΗΝΗϹΟΥΚΕΓΝΩϹΑΝΟΥΚ
18 OF-PEACE NOT THEY-KNOW NOT

ΕϹΤΙΝΦΟΒΟϹΘΕΟΥΑΠΕΝΑΝ
IS FEAR OF-God FROM-IN-INSTEAD

ΤΙΤΩΝΟΦΘΑΛΜΩΝΑΥΤΩΝΟΙ
19 OF-THE VIEWers OF-them WE-

ΔΑΜΕΝΔΕΟΤΙΟϹΑΟΝΟΜΟϹΛ
HAVE-PERCEIVED YET that as-much-as THE LAW IS-
s1 ΛΑ=IS-TALKING

ΕΓΕΙΤΟΙϹΕΝΤΩΝΟΜΩΛΑΛΕ
saying to-THE-*ones* IN THE LAW it-IS-TALKING

ΙΙΝΑΠΑΝϹΤΟΜΑΦΡΑΓΗΚΑΙ
THAT EVERY MOUTH MAY-BE-*be*ING-BARRED AND

ΥΠΟΔΙΚΟϹΓΕΝΗΤΑΙΠΑϹΟΚ
UNDER-JUST MAY-BE-BECOMING EVERY THE SYS-

ΟϹΜΟϹΤΩΘΕΩΔΙΟΤΙΕΞΕΡΓ
20 TEM to-THE God THRU-that OUT OF-ACTS

ΩΝΝΟΜΟΥΟΥΔΙΚΑΙΩΘΗϹΕΤ
OF-LAW NOT WILL-BE-BEING-JUSTIFIED

ΑΙΠΑϹΑϹΑΡΞΕΝΩΠΙΟΝΑΥΤ
EVERY FLESH IN-VIEW OF-Him

ΟΥΔΙΑΓΑΡΝΟΜΟΥΕΠΙΓΝΩϹ
THRU for LAW ON-KNOWledge
s+Є A+Є

ΙϹΑΜΑΡΤΙΑϹΝΥΝΙΔΕΧΩΡΙ
21 OF-missing NOW YET apart-from

ϹΝΟΜΟΥΔΙΚΑΙΟϹΥΝΗΘΕΟΥ
LAW JUSTice OF-God

ΠΕΦΑΝΕΡΩΤΑΙΜΑΡΤΥΡΟΥΜ
HAS-*been*-made-APPEAR *be*ING-witnessED

ΕΝΗΥΠΟΤΟΥΝΟΜΟΥΚΑΙΤΩΝ
by THE LAW AND THE

ΠΡΟΦΗΤΩΝΔΙΚΑΙΟϹΥΝΗΔΕ
22 BEFORE-AVERers JUSTice YET
B *omits* OF-JESUS A ЄΝΧΡΙϹΤΩ

ΘΕΟΥΔΙΑΠΙϹΤΕΩϹΙΗϹΟΥΧ
OF-God THRU BELIEF OF-JESUS AN-
ΙΗϹΟΥ IN ANOINTED JESUS AB*s1 omit* AND ON ALL (*s2*)

ΡΙϹΤΟΥΕΙϹΠΑΝΤΑϹΚΑΙΕΠ
OINTED INTO ALL AND ON

ΙΠΑΝΤΑϹΤΟΥϹΠΙϹΤΕΥΟΝΤ
ALL THE *ones*-BELIEVING

ΑϹΟΥΓΑΡΕϹΤΙΝΔΙΑϹΤΟΛΗ
NOT for IS distinction

ΠΑΝΤΕϹΓΑΡΗΜΑΡΤΟΝΚΑΙΥ
23 ALL for missED AND ARE-

ϹΤΕΡΟΥΝΤΑΙΤΗϹΔΟΞΗϹΤΟ
WANTING OF-THE esteem OF-THE

ΥΘΕΟΥΔΙΚΑΙΟΥΜΕΝΟΙΔΩΡ
24 God *be*ING-JUSTIFIED gratuitously

ΕΑΝΤΗΑΥΤΟΥΧΑΡΙΤΙΔΙΑΤ
to-THE OF-Him grace THRU THE

ΗϹΑΠΟΛΥΤΡΩϹΕΩϹΤΗϹΕΝΧ
FROM-Loosening OF-THE IN AN-

ΡΙϹΤΩΙΗϹΟΥΟΝΠΡΟΕΘΕΤΟ
25 OINTED JESUS WHOM BEFORE-PLACED
B+Є A *omits* THRU THE BELIEF *s omits* THE

ΟΘΕΟϹΙΛΑϹΤΗΡΙΟΝΔΙΑΤΗ
THE God PROPITIATORY THRU THE
B+Є=OF-Self

ϹΠΙϹΤΕΩϹΕΝΤΩΑΥΤΟΥΑΙΜ
BELIEF IN THE OF-Him BLOOD
A*s o.*

ΑΤΙΕΙϹΕΝΔΕΙΞΙΝΤΗϹΔΙΚ
INTO IN-SHOWing OF-THE JUSTice

ΑΙΟϹΥΝΗϹΑΥΤΟΥΔΙΑΤΗΝΠ
OF-Him THRU THE BE-

ΑΡΕϹΙΝΤΩΝΠΡΟΓΕΓΟΝΟΤΩ
SIDE-LETTing OF-THE BEFORE-HAVING-BECOME

ΝΑΜΑΡΤΗΜΑΤΩΝΕΝΤΗΑΝΟΧ
miss-*effects* IN THE tolerance
A*s o.*

ΗΤΟΥΘΕΟΥΠΡΟϹΤΗΝΕΝΔΕΙ
26 OF-THE God TOWARD THE IN-SHOWING

ΞΙΝΤΗϹΔΙΚΑΙΟϹΥΝΗϹΑΥΤ
OF-THE JUSTice OF-Him

ΟΥΕΝΤΩΝΥΝΚΑΙΡΩΕΙϹΤΟΕ
IN THE NOW SEASON INTO THE TO-

ΙΝΑΙΑΥΤΟΝΔΙΚΑΙΟΝΚΑΙΔ
BE Him JUST AND *One-*

ΙΚΑΙΟΥΝΤΑΤΟΝΕΚΠΙϹΤΕΩ
JUSTIFYING THE-*one* OUT OF-BELIEF
A+Є

ϹΙΗϹΟΥΠΟΥΟΥΝΗΚΑΥΧΗϹΙ
27 OF-JESUS ?-where THEN THE BOASTING
s o.

ϹΕΞΕΚΛΕΙϹΘΗΔΙΑΠΟΙΟΥΝ
it-IS-OUT-LOCKED THRU ?-THE-WHICH LAW

ΟΜΟΥΤΩΝΕΡΓΩΝΟΥΧΙΑΛΛΑ
OF-THE ACTS NOT *emph.* but

ΔΙΑΝΟΜΟΥΠΙϹΤΕΩϹΛΟΓΙΖ
28 THRU LAW OF-BELIEF WE-ARE-AC-
B ΟΥΝ THEN *s2* to-BELIEF TO-BE-*be*ING-JUSTI-

ΟΜΕΘΑΓΑΡΔΙΚΑΙΟΥϹΘΑΙΠ
countING for TO-BE-*be*ING-JUSTIFIED to-
FIED *s o.* A+Є

ΙϹΤΕΙΑΝΘΡΩΠΟΝΧΩΡΙϹΕΡ
BELIEF human apart-from ACTS

ΓΩΝΝΟΜΟΥΗΙΟΥΔΑΙΩΝΟΘΕ
29 OF-LAW OR OF-JUDA-ans THE God
B Ω

ΟϹΜΟΝΟΝΟΥΧΙΚΑΙΕΘΝΩΝΝ
ONLY NOT *emph.* AND OF-NATIONS YEA
s2 adds ЄΠ ON-

ΑΙΚΑΙΕΘΝΩΝΕΙΠΕΡΕΙϹΟΘ
30 AND OF-NATIONS IF-EVEN ONE THE God

Justification—Individual

30 The Circumcision who have believed before and have received a pardon, receive this greater boon because of the faith they have. The Uncircumcision use faith as the channel in receiving it.

1 The kingdom proclamation reverts to David, for it is founded on the covenant made with him. The evangel of God, dispensing justification, takes us back to Abraham, with whom the covenant to bless all the families of the earth was made. The far greater grace of conciliation goes back still further, and engages us with Adam and his offense.

As this gift of justification was first given to Abraham and he is its great example, the apostle takes up his case at length to show its absolutely gracious character.

4 It is important to remember that, while God's future judgment is based on acts, His present gifts are absolutely spoiled the moment we connect them with any suspicion of merit or work. Justification is as free, or freer, than sunlight. In judgment He will *pay* everyone who is entitled to wages. He will not be in debt to anyone. But when He gives He *gives*, and refuses to allow His gifts to be paid for, even if anyone could pay the price. Justification is for him who is *not* working, but who is *believing*. This distinguishes the gospel from all religion, divine or pagan.

7 Pardon is the exercise of executive clemency, and is connected with the kingdom. The covering of sin is an act of the priest who made atonement by the blood of the sacrifices, under the law. But justification is the judicial act of the Judge, and far surpasses both pardon and atonement. Only the guilty can be pardoned. Atonement only covers sin from God's sight. Justification, or vindication, is a complete acquittal from all guilt, the pronouncing of the verdict "not guilty".

8 The fact that Abraham was justified while still uncircumcised opens the door of justification to the Uncircumcision. They, too, may claim him as their father, for they have the reality of which circumcision was but the outward sign.

30 of the nations also, if so be that
God is One, Who will be justify-
ing the Circumcision out of faith
and the Uncircumcision through the
31 faith. Are we, then, abrogating law
through faith? May it not come to
that! Nay, we are sustaining law.

4 What, then, shall we assert
Abraham, our forefather accord-
2 ing to flesh, to have found? For
if Abraham was justified by his
acts, he has something to boast in,
3 but not toward God. For what is
the scripture saying? "Now Abra-
ham believes God and it is reck-
oned to him for righteousness."
4 Now to him who is working,
wages are not reckoned as a favor,
5 but as a debt. Yet to him who is
not working, yet is believing on
Him Who is justifying the irrever-
ent, his faith is reckoned for right-
6 eousness. Even as David also is
expressing the happiness of the
man to whom God is reckoning
righteousness apart from acts:

7 "Happy they whose lawlessnesses
were pardoned!
And whose sins were covered
over!
8 Happy the man to whom the
Lord by no means
Should be reckoning sin!"

9 This happiness, then, is it for the
Circumcision, or for the Uncircum-
cision also? For we are saying,
"To Abraham faith is reckoned
10 for righteousness". How, then, is it
reckoned? Being in circumcision
or in uncircumcision? Not in
circumcision, but in uncircumci-
11 sion. And he obtained the sign
of circumcision, a seal of the faith
righteousness which was in uncir-
cumcision, for him to be the father
of all those who are believing
through uncircumcision, for right-
12 eousness to be reckoned to them, and
the father of the Circumcision, not

ΕΟϹΟϹΔΙΚΑΙΩϹΕΙΠΕΡΙΤΟ
WHO WILL-BE-JUSTIFYING ABOUT-CUTTING

ΜΗΝΕΚΠΙϹΤΕΩϹΚΑΙΑΚΡΟΒ
OUT OF-BELIEF AND uncircumcision

A *inserts* Ε
ΥϹΤΙΑΝΔΙΑΤΗϹΠΙϹΤΕΩϹΝ
31 THRU THE BELIEF LAW

ΟΜΟΝΟΥΝΚΑΤΑΡΓΟΥΜΕΝΔΙ
THEN WE-ARE-DOWN-UN-ACTING THRU

ΑΤΗϹΠΙϹΤΕΩϹΜΗΓΕΝΟΙΤΟ
THE BELIEF NO MAY-it-BE-BECOMING

s² Ω *for* ΑΝΟ
ΑΛΛΑΝΟΜΟΝΙϹΤΑΝΟΜΕΝΤΙ
4 but LAW WE-ARE-STANDING-UP ANY

B *omits* TO-HAVE-FOUND
ΟΥΝΕΡΟΥΜΕΝΕΥΡΗΚΕΝΑΙΑ
THEN WE-SHALL-BE-declaring TO-HAVE-FOUND ABRA-

ΒΡΑΑΜΤΟΝΠΡΟΠΑΤΟΡΑΗΜΩ
HAM THE BEFORE-FATHER OF-US

ΝΚΑΤΑϹΑΡΚΑΕΙΓΑΡΑΒΡΑΑ
2 according-to FLESH IF for ABRAHAM

ΜΕΞΕΡΓΩΝΕΔΙΚΑΙΩΘΗΕΧΕ
OUT OF-ACTS WAS-JUSTIFIED he-IS-HAVING

ΙΚΑΥΧΗΜΑΑΛΛΟΥΠΡΟϹΘΕΟ
BOAST but NOT TOWARD God

ΝΤΙΓΑΡΗΓΡΑΦΗΛΕΓΕΙΕΠΙ
3 ANY for THE WRITING IS-saying BELIEVES

ϹΤΕΥϹΕΝΔΕΑΒΡΑΑΜΤΩΘΕΩ
YET ABRAHAM to-THE God

ΚΑΙΕΛΟΓΙϹΘΗΑΥΤΩΕΙϹΔΙ
AND it-IS-accounted to-him INTO JUSTICE

ΚΑΙΟϹΥΝΗΝΤΩΔΕΕΡΓΑΖΟΜ
4 to-THE-*one* YET ACTING

A -Ε
ΕΝΩΟΜΙϹΘΟϹΟΥΛΟΓΙΖΕΤΑ
THE HIRE NOT IS-*be*ING-accounted

ΙΚΑΤΑΧΑΡΙΝΑΛΛΑΚΑΤΑΟΦ
according-to grace but according-to debt

s o.
ΕΙΛΗΜΑΤΩΔΕΜΗΕΡΓΑΖΟΜΕ
5 to-THE-*one* YET NO ACTING

ΝΩΠΙϹΤΕΥΟΝΤΙΔΕΕΠΙΤΟΝ
BELIEVING YET ON THE

AB o.
ΔΙΚΑΙΟΥΝΤΑΤΟΝΑϹΕΒΗΝΑ
One-JUSTIFYING THE UN-REVERENT IS-

A Ε *for* ΑΙ
ΟΓΙΖΕΤΑΙΗΠΙϹΤΙϹΑΥΤΟΥ
*be*ING-accounted THE BELIEF OF-Him

ΕΙϹΔΙΚΑΙΟϹΥΝΗΝΚΑΘΑΠΕ
6 INTO JUSTICE DOWN-WHICH-EVEN

ΡΚΑΙΔΑΥΕΙΔΛΕΓΕΙΤΟΝΜΑ
AND DAVID IS-saying THE HAPPY-

ΚΑΡΙϹΜΟΝΤΟΥΑΝΘΡΩΠΟΥΩ
ing OF-THE human to-

A Ε *for* ΑΙ
ΟΘΕΟϹΛΟΓΙΖΕΤΑΙΔΙΚΑΙΟ
WHOM THE God IS-accountING JUSTICE

A *inserts* Ε
ϹΥΝΗΝΧΩΡΙϹΕΡΓΩΝΜΑΚΑΡ
7 apart-from ACTS HAPPY

ΙΟΙΩΝΑΦΕΘΗϹΑΝΑΙΑΝΟΜΙ
OF-WHOM WERE-FROM-LET THE UN-LAWnesses

ΑΙΚΑΙΩΝΕΠΕΚΑΛΥΦΘΗϹΑΝ
AND OF-WHOM WERE-ON-COVERED

ΑΙΑΜΑΡΤΙΑΙΜΑΚΑΡΙΟϹΑΝ
8 THE misses HAPPY MAN

Bs¹ ΟΥ OF-WHOM (s²) A Ε *for* ΑΙ
ΗΡΩΟΥΜΗΛΟΓΙϹΗΤΑΙΚΥΡΙ
to-WHOM NOT NO SHOULD-BE-accountING Master

ΟϹΑΜΑΡΤΙΑΝΟΜΑΚΑΡΙϹΜΟ
9 missing THE HAPPYing

ϹΟΥΝΟΥΤΟϹΕΠΙΤΗΝΠΕΡΙΤ
THEN this ON THE ABOUT-CUTTING

ΟΜΗΝΗΚΑΙΕΠΙΤΗΝΑΚΡΟΒΥ
OR AND ON THE uncircumcision

A *adds* ΟΤΙ that
ϹΤΙΑΝΛΕΓΟΜΕΝΓΑΡΕΛΟΓΙ
WE-ARE-saying for IS-accountED

ϹΘΗΤΩΑΒΡΑΑΜΗΠΙϹΤΙϹΕΙ
to-THE ABRAHAM THE BELIEF INTO

ϹΔΙΚΑΙΟϹΥΝΗΝΠΩϹΟΥΝΕΛ
10 JUSTICE how THEN it-IS-

ΟΓΙϹΘΗΕΝΠΕΡΙΤΟΜΗΟΝΤΙ
accountED IN ABOUT-CUTTING BEING

ΗΕΝΑΚΡΟΒΥϹΤΙΑΟΥΚΕΝΠΕ
OR IN uncircumcision NOT IN ABOUT-

A *inserts* Ε
ΡΙΤΟΜΗΑΛΛΕΝΑΚΡΟΒΥϹΤΙ
CUTTING but IN uncircumcision

s o.
ΑΚΑΙϹΗΜΕΙΟΝΕΛΑΒΕΝΠΕΡ
11 AND SIGN he-GOT OF-ABOUT-

A Ν B *inserts* Ε A *omits* OF-THE
ΙΤΟΜΗϹϹΦΡΑΓΙΔΑΤΗϹΔΙΚ
CUTTING SEAL OF-THE JUSTICE

ΑΙΟϹΥΝΗϹΤΗϹΠΙϹΤΕΩϹΤΗ
OF-THE BELIEF OF-THE

A *inserts* Ε
ϹΕΝΤΗΑΚΡΟΒΥϹΤΙΑΕΙϹΤΟ
IN THE uncircumcision INTO THE

ΕΙΝΑΙΑΥΤΟΝΠΑΤΕΡΑΠΑΝΤ
TO-BE him FATHER OF-ALL

A *adds* Α
ΩΝΤΩΝΠΙϹΤΕΥΟΝΤΩΝΔΙΑΚ
THE *ones*-BELIEVING THRU uncir-

A *inserts* Ε
ΡΟΒΥϹΤΙΑϹΕΙϹΤΟΛΟΓΙϹΘ
cumcision INTO THE TO-BE-accountED

s² *adds* ΚΑΙ AND A ΕΙϹ INTO As *omit* THE
ΗΝΑΙΑΥΤΟΙϹΤΗΝΔΙΚΑΙΟϹ
to-them THE JUSTICE

ΥΝΗΝΚΑΙΠΑΤΕΡΑΠΕΡΙΤΟΜ
12 AND FATHER OF-ABOUT-CUTTING

s¹ *omits* to-THE-*ones* NOT OUT OF-ABOUT-CUTTING
ΗϹΤΟΙϹΟΥΚΕΚΠΕΡΙΤΟΜΗϹ
to-THE-*ones* NOT OUT OF-ABOUT-CUTTING

ΜΟΝΟΝΑΛΛΑΚΑΙΤΟΙϹϹΤΟΙ
ONLY but AND to-THE *ones*-element

Justification—Individual

13 As further developed in Galatians, the law was not given till hundreds of years after Abraham was counted righteous. The promises he received in connection with it were unconditional, dependent only on God's faithfulness. They were given without any reference to the law and do not depend on any legal observance for fulfillment. When the law did come it did not confirm these promises. It was brought in to show how impotent their own efforts were when they sought to attain to Abraham's divinely given righteousness by the keeping of the law. The law hindered rather than helped. Instead of making them just, it drew down God's indignation for their failure to live up to it.

16 Faith has not the least merit. We do not deem it meritorious to believe an honest man. It is no effort. It is not work. It is the simplest. easiest, freest channel God could choose to convey His righteousness to us. Let us exult in His explanation that *it is of faith that it may accord with grace.* In Ephesians we have the further truth that such a salvation—*through faith*—calls for further favor in the future (Eph.2[8]).

17 Abraham believed God when all the evidence was against Him. He was, for all practical purposes, as good as dead himself, and Sarah, his wife, was worse, if that could be. He faced the facts. He considered his own condition as well as that of his wife, yet never doubted that God could and would do as He had said. He believed in a God Who was superior to *death,* and thus made it possible for God to vindicate him. Apart from death we can see how God could *pardon* his sins, or *cover* them by means of atonement, but it is only as having died to sin, and being alive in resurrection, that we can realize that Abraham is *justified.*

23 Thus, we, too, are justified, by the simple process of believing God. We do not believe concerning our seed, as Abraham did, but concerning his Seed, our Lord Jesus Christ, Who actually died for our sins and was roused because the sin He bore was all gone, and we were vindicated.

to those of the Circumcision only,
but to those also who are observing
the fundamentals of faith in the
footprints of our father Abraham,
in uncircumcision.
13 For not through law was the
promise to Abraham, or to his Seed,
for him to be enjoyer of the allotment
of the world, but through
14 faith righteousness. For if those of
law are enjoyers of the allotment,
faith has been made void and the
15 promise has been abrogated, for the
law is producing indignation. Now
where no law is, neither is there
transgression.
16 Therefore it is of faith that it
may accord with grace, for the
promise to be confirmed to the
entire seed, not to those of
the law only, but to those also of the
faith of Abraham, who is father of
17 us all, according as it is written
that "I have appointed you to be a
father of many nations"—facing
which, he believes the God Who
is vivifying the dead and calling
18 what is not as if it were—who, being
beyond expectation, believes
with expectation, for him to become
the father of many nations, according
to the assertion, "Thus will
19 your seed be." And not being infirm
in faith, he considers his own
body already dead (existing somewhere
about a hundred years) and
the deadening of Sarah's matrix,
20 yet God's promise was not doubted
in unbelief, but he was invigorated
21 in faith, giving glory to God, being
fully assured also that what He
has promised He is able to do also.
22 Wherefore, also, it is accounted to
him for righteousness.
23 Now it was not written because
of him only that it is reckoned to

ΧΟΥϹΙΝΤΟΙϹΙΧΝΕϹΙΝΤΗϹ
ING to-THE TRACES OF-THE
A *inserts* Є BELIEF *by* s*
ΕΝΑΚΡΟΒΥϹΤΙΑΠΙϹΤΕΩϹΤ
IN uncircumcision BELIEF OF-
ΟΥΠΑΤΡΟϹΗΜΩΝΑΒΡΑΑΜΟΥ
13 THE FATHER OF-US ABRAHAM NOT
A *inserts* Є
ΓΑΡΔΙΑΝΟΜΟΥΗΕΠΑΓΓΕΛΙ
for THRU LAW THE promise
OR *by* s*
ΑΤΩΑΒΡΑΑΜΗΤΩϹΠΕΡΜΑΤΙ
to-THE ABRAHAM OR to-THE seed
ΑΥΤΟΥΤΟΚΛΗΡΟΝΟΜΟΝΑΥΤ
OF-him THE tenant him
ΟΝΕΙΝΑΙΚΟϹΜΟΥΑΛΛΑΔΙΑ
TO-BE OF-SYSTEM but THRU
ΔΙΚΑΙΟϹΥΝΗϹΠΙϹΤΕΩϹΕΙ
14 JUSTICE OF-BELIEF IF
ΓΑΡΟΙΕΚΝΟΜΟΥΚΛΗΡΟΝΟΜ
for THE-*ones* OUT OF-LAW tenants
ΟΙΚΕΚΕΝΩΤΑΙΗΠΙϹΤΙϹΚΑ
HAS-*been*-EMPTIED THE BELIEF AND
A *inserts* Є
ΙΚΑΤΗΡΓΗΤΑΙΗΕΠΑΓΓΕΛΙ
HAS-*been*-DOWN-UN-ACTED THE promise
ΑΟΓΑΡΝΟΜΟϹΟΡΓΗΝΚΑΤΕΡ
15 THE for LAW INDIGNATION IS-DOWN-ACTING
A Є *o.* s² ΓΑΡ for
ΓΑΖΕΤΑΙΟΥΔΕΟΥΚΕϹΤΙΝΝ
where YET NOT IS LAW
A *inserts* Є
ΟΜΟϹΟΥΔΕΠΑΡΑΒΑϹΙϹΔΙΑ
16 NOT-YET BESIDE-STEPPing THRU
s *adds* Є A+H
ΤΟΥΤΟΕΚΠΙϹΤΕΩϹΙΝΑΚΑΤ
this OUT OF-BELIEF THAT according-
ΑΧΑΡΙΝΕΙϹΤΟΕΙΝΑΙΒΕΒΑ
to grace INTO THE TO-BE confirmed
A+Є
ΙΑΝΤΗΝΕΠΑΓΓΕΛΙΑΝΠΑΝΤ
THE promise to-EVERY
ΙΤΩϹΠΕΡΜΑΤΙΟΥΤΩΕΚΤΟΥ
THE seed NOT to-THE-*ones* OUT OF-THE
ΝΟΜΟΥΜΟΝΟΝΑΛΛΑΚΑΙΤΩΕ
LAW ONLY but AND to-THE-*ones*
ΚΠΙϹΤΕΩϹΑΒΡΑΑΜΟϹΕϹΤΙ
OUT OF-BELIEF *of*-ABRAHAM WHO IS
ΝΠΑΤΗΡΠΑΝΤΩΝΗΜΩΝΚΑΘΩ
17 FATHER OF-ALL OF-US according-AS
ϹΓΕΓΡΑΠΤΑΙΟΤΙΠΑΤΕΡΑΠ
it-HAS-*been*-WRITTEN that FATHER OF-
s *o.*
ΟΛΛΩΝΕΘΝΩΝΤΕΘΕΙΚΑϹΕΚ
MANY NATIONS I-HAVE-PLACED YOU DOWN-
ΑΤΕΝΑΝΤΙΟΥΕΠΙϹΤΕΥϹΕΝ
IN-INSTEAD OF-WHICH he-BELIEVES
ΘΕΟΥΤΟΥΖΩΟΠΟΙΟΥΝΤΟϹΤ
OF-God THE *One*-LIVE-making THE

ΟΥϹΝΕΚΡΟΥϹΚΑΙΚΑΛΟΥΝΤ
DEAD-*ones* AND *One*-CALLING
ΟϹΤΑΜΗΟΝΤΑΩϹΟΝΤΑΟϹΠΑ
18 THE NO BEING AS BEING WHO BESIDE
ΡΕΛΠΙΔΑΕΠΕΛΠΙΔΙΕΠΙϹΤ
EXPECTATION ON EXPECTATION BELIEVES
ΕΥϹΕΝΕΙϹΤΟΓΕΝΕϹΘΑΙΑΥ
INTO THE TO-BE-BECOMING him
ΤΟΝΠΑΤΕΡΑΠΟΛΛΩΝΕΘΝΩΝ
FATHER OF-MANY NATIONS
ΚΑΤΑΤΟΕΙΡΗΜΕΝΟΝΟΥΤΩϹ
according-to THE HAVING-*been*-declared thus
ΕϹΤΑΙΤΟϹΠΕΡΜΑϹΟΥΚΑΙΜ
19 WILL-BE THE seed OF-YOU AND NO
s *o.*
ΗΑϹΘΕΝΗϹΑϹΤΗΠΙϹΤΕΙΚΑ
be*ing*-UN-FIRM to-THE BELIEF he-
ΤΕΝΟΗϹΕΝΤΟΕΑΥΤΟΥϹΩΜΑ
DOWN-MINDS THE OF-self BODY
B *omits* ALREADY
ΗΔΗΝΕΝΕΚΡΩΜΕΝΟΝΕΚΑΤΟ
ALREADY HAVING-*been*-DEAD HUNDRED-YEAR
ΝΤΑΕΤΗϹΠΟΥΥΠΑΡΧΩΝΚΑΙ
?-where belongING AND
ΤΗΝΝΕΚΡΩϹΙΝΤΗϹΜΗΤΡΑϹ
THE DEADening OF-THE matrix
ϹΑΡΡΑϹΕΙϹΔΕΤΗΝΕΠΑΓΓΕ
20 OF-SARAH INTO YET THE promise
Є *inserted by* A
ΛΙΑΝΤΟΥΘΕΟΥΟΥΔΙΕΚΡΙΘ
OF-THE God NOT WAS-THRU-JUDGED
A *inserts* Є A s *o.*
ΗΤΗΑΠΙϹΤΙΑΑΛΛΑΕΝΕΔΥΝ
to-THE UN-BELIEF but he-WAS-IN-ABLED
ΑΜΩΘΗΤΗΠΙϹΤΕΙΔΟΥϹΔΟΞ
to-THE BELIEF GIVING esteem
ΑΝΤΩΘΕΩΚΑΙΠΛΗΡΟΦΟΡΗΘ
21 to-THE God AND BEING-FULL-worn
ΕΙϹΟΤΙΟΕΠΗΓΓΕΛΤΑΙΔΥΝ
that WHICH He-HAS-promised ABLE
ΑΤΟϹΕϹΤΙΝΚΑΙΠΟΙΗϹΑΙΔ
22 He-IS AND TO-DO THRU-
AND *omitted by* B
ΙΟΚΑΙΕΛΟΓΙϹΘΗΑΥΤΩΕΙϹ
WHICH AND it-IS-accounted to-him INTO
ΔΙΚΑΙΟϹΥΝΗΝΟΥΚΕΓΡΑΦΗ
23 JUSTICE NOT WAS-WRITten
ΔΕΔΙΑΥΤΟΝΜΟΝΟΝΟΤΙΕΛΟ
YET THRU him ONLY that it-IS-ac-
ΓΙϹΘΗΑΥΤΩΑΛΛΑΚΑΙΔΙΗΜ
24 counted to-him but AND THRU US
s -Є
ΑϹΟΙϹΜΕΛΛΕΙΛΟΓΙΖΕϹΘΑ
to-WHOM it-IS-being-ABOUT TO-BE-*being*-accounted
ΙΤΟΙϹΠΙϹΤΕΥΟΥϹΙΝΕΠΙΤ
to-THE *ones*-BELIEVING ON THE

Ch 5: salvation as individual and racial conciliation

CONCILIATION

INDIVIDUAL

1 Justification is the ground of peace. Sin no longer bars us from the presence of God. Yet peace is a favor infinitely beyond justification. God's affections are not satisfied with clearing us from all guilt. He craves our love and our adoration. Righteousness alone does not give us a passport into His presence, but this further grace of reconciliation urges us into full and affectionate fellowship with Him. And we are aware that He will not rest in having us clothed in forensic righteousness only, but will make us all that He desires, to satisfy His own love.

5 His way of winning our response is to pour His own love into us first, as exemplified in the death of Christ for us while we were most undeserving of His favor. The grace of it lies in the entire lack of anything in us to draw out His affections toward us.

9 The blood of Christ is a memorial of the abiding efficacy of His death. It fends us from all future indignation. If Christ died for us as sinners, surely we have no need to fear aught now that we are justified!

10 We now take up the new subject of conciliation. We leave the atmosphere of the court for the closer ties of the family circle. Now it is not *Christ* dying for *sinners*, but God's *Son* dying for His *enemies*. The effect is not justification, but conciliation, peace. Furthermore, we are not only unafraid of future wrath, because of the abiding value of His death, as figured by the blood, but we have the living Son of God Himself as the surety of our salvation. We shall be saved by His *life*.

11 Christ did not obtain "atonement". That was a mere temporary covering for sin made by the blood of bulls and goats, and utterly failed to take away sin. Let us not degrade Christ's work by calling it an "atonement". But let us glory in conciliation, the ripened fruit of God's great effort to win the fealty and affection of His creatures. Few things indicate more clearly the apostasy of Christendom than the constant reference to the work of Christ as "the atonement".

24 him, but because of us also to whom
it is about to be reckoned, who are
believing on Him Who rouses Jesus
our Lord from among the dead, 17
25 Who was given up because of our
offenses, and was roused because
of our justification.

5 Being, then, justified by faith,
we may be having peace toward
God, through our Lord, Jesus
2 Christ, through Whom also we have
had the access, in faith, into this
grace in which we stand, and we
may be glorying in expectation of
the glory of God.

3 Yet not only so, but we may be
glorying also in afflictions, hav-
ing perceived that affliction is pro-
4 ducing endurance, and endurance
testedness, and testedness expec-
5 tation. Now expectation is not
mortifying, seeing that God's love
has been poured out in our hearts,
through the holy spirit which is be-
ing given to us.

6 For Christ, while we are still in-
firm, still in accord with the era,
died for the sake of the irreverent.
7 For hardly for the sake of the just
will anyone be dying: for, for the
sake of the good, perhaps, some may
8 even be daring to die, yet God is
recommending this love of His to
us, seeing that, when we are still
sinners, Christ died for our sakes.
9 Much rather, then, being now justi-
fied in His blood, we shall be saved
from indignation through Him.

10 For if, being enemies, we were
conciliated to God through the
death of His Son, much rather, be-
ing conciliated, we shall be saved in
11 His life. Yet not only so, but we
are glorying also in God, through
our Lord, Jesus Christ, through
Whom we now obtained the con-
ciliation.

s o. A Ο
ΟΝΕΓΕΙΡΑΝΤΑΙΗCΟΥΝΤΟΝ
One-ROUSING JESUS THE

ΚΥΡΙΟΝΗΜΩΝΕΚΝΕΚΡΩΝΟC
25 Master OF-US OUT OF-DEAD-*ones* WHO

ΠΑΡΕΔΟΘΗΔΙΑΤΑΠΑΡΑΠΤΩ
WAS-BESIDE-GIVEN THRU THE BESIDE-FALLS

ΜΑΤΑΗΜΩΝΚΑΙΗΓΕΡΘΗΔΙΑ
OF-US AND WAS-ROUSED THRU

s Ε o.
ΤΗΝΔΙΚΑΙΩCΙΝΗΜΩΝΔΙΚΑ
5 THE JUSTIFYING OF-US BEING-

ΙΩΘΕΝΤΕCΟΥΝΕΚΠΙCΤΕΩC
JUSTIFIED THEN OUT OF-BELIEF

Bs *have a small* o *over the* Ω=WE-ARE-HAVING
ΕΙΡΗΝΗΝΕΧΩΜΕΝΠΡΟCΤΟΝ
PEACE WE-MAY-BE-HAVING TOWARD THE

ΘΕΟΝΔΙΑΤΟΥΚΥΡΙΟΥΗΜΩΝ
God THRU THE Master OF-US

ΙΗCΟΥΧΡΙCΤΟΥΔΙΟΥΚΑΙΤ
2 JESUS ANOINTED THRU WHOM AND THE

ΗΝΠΡΟCΑΓΩΓΗΝΕCΧΗΚΑΜΕ
TOWARD-LEAD WE-HAVE-HAD

A+ΕΝ IN s o. B *omits* to-THE BELIEF A Α
ΝΤΗΠΙCΤΕΙΕΙCΤΗΝΧΑΡΙΝ
to-THE-BELIEF INTO THE grace

ΤΑΥΤΗΝΕΝΗΕCΤΗΚΑΜΕΝΚΑ
this IN WHICH WE-HAVE-STOOD AND

ΙΚΑΥΧΩΜΕΘΑΕΠΕΛΠΙΔΙΤΗ
WE-MAY-BE(*or* ARE)-BOASTING ON EXPECTATION OF-THE

CΔΟΞΗCΤΟΥΘΕΟΥΟΥΜΟΝΟΝ
3 esteem OF-THE God NOT ONLY

s Χ B ΜΕΝΟΙ
ΔΕΑΛΛΑΚΑΙΚΑΥΧΩΜΕΘΑΕΝ
YET but AND WE-MAY-BE-BOASTING IN

ΤΑΙCΘΛΙΨΕCΙΝΕΙΔΟΤΕCΟ
THE CONSTRICTIONS HAVING-PERCEIVED that

A+Ε
ΤΙΗΘΛΙΨΙCΥΠΟΜΟΝΗΝΚΑΤ
THE CONSTRICTION UNDER-REMAINING IS-DOWN-

ΕΡΓΑΖΕΤΑΙΗΔΕΥΠΟΜΟΝΗΔ
4 ACTING THE YET UNDER-REMAINING test-

ΟΚΙΜΗΝΗΔΕΔΟΚΙΜΗΕΛΠΙΔ
edness THE YET testedness EXPECTATION

ΑΗΔΕΕΛΠΙCΟΥΚΑΤΑΙCΧΥΝ
5 THE YET EXPECTATION NOT IS-DOWN-VILING

ΕΙΟΤΙΗΑΓΑΠΗΤΟΥΘΕΟΥΕΚ
that THE LOVE OF-THE God HAS-

s+Ε
ΚΕΧΥΤΑΙΕΝΤΑΙCΚΑΡΔΙΑΙ
been-OUT-POURED IN THE HEARTS

s1 Υ=-YOU
CΗΜΩΝΔΙΑΠΝΕΥΜΑΤΟCΑΓΙ
OF-US THRU spirit HOLY

B IF-SURELY ΕΙΓΕ
ΟΥΤΟΥΔΟΘΕΝΤΟCΗΜΙΝΕΤΙ
6 THE BEING-GIVEN to-US STILL

ΓΑΡΧΡΙCΤΟCΟΝΤΩΝΗΜΩΝΑ
for ANOINTED OF-BEING US UN-

CΘΕΝΩΝΕΤΙΚΑΤΑΚΑΙΡΟΝΥ
FIRM STILL according-to SEASON O-

s1 Γ
ΠΕΡΑCΕΒΩΝΑΠΕΘΑΝΕΝΜΟΛ
7 VER UN-REVERent FROM-DIED HARDLY

ΙCΓΑΡΥΠΕΡΔΙΚΑΙΟΥΤΙCΑ
for OVER JUST ANY WILL-

s o.
ΠΟΘΑΝΕΙΤΑΙΥΠΕΡΓΑΡΤΟΥ
BE-FROM-DYING OVER for THE

ΑΓΑΘΟΥΤΑΧΑΤΙCΚΑΙΤΟΛΜ
GOOD SWIFT ANY AND MAY-BE-DAR-

s o.
ΑΑΠΟΘΑΝΕΙΝCΥΝΙCΤΗCΙΝ
8 ING TO-BE-FROM-DYING IS-TOGETHER-STANDING

ΔΕΤΗΝΕΑΥΤΟΥΑΓΑΠΗΝΕΙC
YET THE OF-Self LOVE INTO

B *omits* THE God
ΗΜΑCΟΘΕΟCΟΤΙΕΤΙΑΜΑΡΤ
US THE God that STILL OF-missers

ΩΛΩΝΟΝΤΩΝΗΜΩΝΧΡΙCΤΟC
BEING US ANOINTED

ΥΠΕΡΗΜΩΝΑΠΕΘΑΝΕΝΠΟΛΛ
9 OVER US FROM-DIED to-much

ΩΟΥΝΜΑΛΛΟΝΔΙΚΑΙΩΘΕΝΤ
THEN RATHER BEING-JUSTIFIED

ΕCΝΥΝΕΝΤΩΑΙΜΑΤΙΑΥΤΟΥ
NOW IN THE BLOOD OF-Him

CΩΘΗCΟΜΕΘΑΔΙΑΥΤΟΥΑΠΟ
WE-SHALL-BE-BEING-SAVED THRU Him FROM

ΤΗCΟΡΓΗCΕΙΓΑΡΕΧΘΡΟΙΟ
10 THE INDIGNATION IF for enemies BE-

A *omits from* to-THE God
ΝΤΕCΚΑΤΗΛΛΑΓΗΜΕΝΤΩΘΕ
ING WE-WERE-conciliated to-THE God

to BOASTING IN *in verse 11* (900)
ΩΔΙΑΤΟΥΘΑΝΑΤΟΥΤΟΥΥΙΟ
THRU THE DEATH OF-THE SON

ΥΑΥΤΟΥΠΟΛΛΩΜΑΛΛΟΝΚΑΤ
OF-Him to-much RATHER BEING-

ΑΛΛΑΓΕΝΤΕCCΩΘΗCΟΜΕΘΑ
conciliated WE-SHALL-BE-BEING-SAVED

ΕΝΤΗΖΩΗΑΥΤΟΥΟΥΜΟΝΟΝΔ
11 IN THE LIFE OF-Him NOT ONLY YET

ΕΑΛΛΑΚΑΙΚΑΥΧΩΜΕΝΟΙΕΝ
but AND BOASTING IN

ΤΩΘΕΩΔΙΑΤΟΥΚΥΡΙΟΥΗΜΩ
THE God THRU THE Master OF-US

B *omits* ANOINTED
ΝΙΗCΟΥΧΡΙCΤΟΥΔΙΟΥΝΥΝ
JESUS ANOINTED THRU WHOM NOW

ΤΗΝΚΑΤΑΛΛΑΓΗΝΕΛΑΒΟΜΕ
THE conciliation WE-GOT

ΝΔΙΑΤΟΥΤΟΩCΠΕΡΔΙΕΝΟC
12 THRU this AS-EVEN THRU ONE

ΑΝΘΡΩΠΟΥΗΑΜΑΡΤΙΑΕΙCΤ
human THE missing INTO THE

Conciliation—Individual

12 Death entered through sin at first, but now sin is transmitted through death. All sin because they are mortal. Christ brings life, which disposes of both death and sin.

14 The type here is the period of time up to the giving of the law, from Adam to Moses. During this period there was no transgression, for there was no law. So it is today. The law was not given to the nations, hence they do not transgress it. Nevertheless death reigns, even as it did before the law was given. The type, however, is in the nature of a shadow, whose dark outlines do not clearly depict the present grace. The reign of Sin corresponds to the reign of grace, Adam's single offense to Christ's one just act on Calvary, bringing life where Adam brought death. But the type fails utterly in a number of particulars.

15 A simple reversal of the offense would put us where Adam was before he transgressed. But the gratuity through Christ is infinitely more than a mere recovery from the effects of Adam's offense.

16 One sin brought condemnation to all mankind. Grace recovers, not from *one sin* only, but from *many offenses.*

17 Adam enthroned death, but Christ gives believers not only a full vindication from all guilt, but life and the right to reign with Him.

18 The parallel here is perfect. Adam's *one* offense is counteracted by Christ's *one* just award. The act of Adam actually affects *all mankind.* So Christ's work, eventually, must also actually justify *all mankind.* This cannot be during the eons, hence will not be fully accomplished until after the eons are past, when all are made alive in Christ (1Cor.15[22]). If Adam's offense only gave each one an opportunity to sin, so that some become sinners and others not, then we might say that Christ's work brings justification to all subject to their acceptance. But we must acknowledge that man has no choice in becoming a sinner, *thus also* will it be through the work of Christ. Both are actual and universal.

19 The contrast here is between *one* and *many,* not between the *many* and the *all* of the previous statement. The many here are the all of verse eighteen.

12 Therefore, even as through one
man sin entered into the world, and
through sin death, and thus death
came through into all mankind, on
13 which all sinned—for until law
sin was in the world, yet sin
is not being taken into account
14 when there is no law, but death
reigns from Adam unto Moses, over
those also who do not sin after
the likeness of Adam's transgression,
which is a type of that which
is about to be.
15 But not as the offense, thus also
the grace. For if by the offense of
the one the many died, much
rather the grace of God and the
gratuity in grace, which is of the
One Man, Jesus Christ, to the many
superabounds.
16 And not as through one sinning,
is the gratuity. For, indeed, the
judgment is out of one into condemnation,
yet the grace is out of many
17 offenses into a just award. For if
by the offense of the one, death
reigns through the one, much
rather, those obtaining the superabundance
of grace and the gratuity
of righteousness shall be reigning in
life through the One, Jesus Christ.
18 Consequently, then, as it was
through one offense for all mankind
for condemnation, thus also it
is through one just award for all
19 mankind for life's justifying. For
even as through the disobedience
of the one man the many were constituted
sinners, thus also through
the obedience of the One the many
shall be constituted just.
20 Yet law ~~crept in~~ that the offense
should be increasing. Yet where sin

ONKOCMONEICHΛΘENKAIΔ
SYSTEM INTO-CAME AND THRU

IATHCAMAPTIACOΘANATO
THE missing THE DEATH

CKAIOYTΩCEICΠANTACAN
AND thus INTO ALL humans

ΘPΩΠOYCOΘANATOCΔIHΛΘ
THE DEATH THRU-CAME

ENEΦΩΠANTECHMAPTONAX
13 ON WHICH ALL missed UNTIL

PIΓAPNOMOYAMAPTIAHNE
for LAW missing WAS IN

For Λ s¹ *had* (s² N *only*) NE
NKOCMΩΔAMAPTIAΔEOYKEΛ
SYSTEM missing YET NOT is-*being*-

A s*(*for* EI) A A s¹O *for* AI
ΛOΓEITAIMHONTOCNOMOY
imputed NO OF-BEING LAW

A s o.
AΛΛAEBACIΛEYCENOΘANA
14 but reigns THE DEATH

A o.
TOCAΠOAΔAMMEXPIMΩYCE
FROM ADAM UNTO MOSES

ΩCKAIEΠITOYCMHAMAPTH
AND ON THE-*ones* NO miss*ing*

B EN IN
CANTACEΠITΩOMOIΩMATI
ON THE LIKENESS

THCΠAPABACEΩCAΔAMOCE
OF-THE BESIDE-STEPPing *of*-ADAM WHICH IS

CTINTYΠOCTOYMEΛΛONTO
type OF-THE BEING-ABOUT

CAΛΛOYXΩCTOΠAPAΠTΩMA
15 but NOT AS THE BESIDE-FALL

B *omits* AND
OYTΩCKAITOXAPICMAEIΓ
thus AND THE grace-*effect* IF for

APTΩTOYENOCΠAPAΠTΩMA
to-THE OF-THE ONE BESIDE-FALL

TIOIΠOΛΛOIAΠEΘANONΠO
THE MANY FROM-DIED to-much

A *adds* OYN THEN
ΛΛΩMAΛΛONHXAPICTOYΘE
RATHER THE grace OF-THE God

OYKAIHΔΩPEAENXAPITIT
AND THE gratuity IN grace to-THE

HTOYENOCANΘPΩΠOYIHCO
OF-THE ONE Human JESUS

YXPICTOYEICTOYCΠOΛΛO
ANOINTED INTO THE MANY

YCEΠEPICCEYCENKAIOYX
16 exceeds AND NOT

ΩCΔIENOCAMAPTHCANTOC
AS THRU ONE miss*ing*

TOΔΩPHMATOMENΓAPKPIM
THE gratuity THE INDEED for JUDGment

AEΞENOCEICKATAKPIMAT
OUT OF-ONE INTO DOWN-JUDGment THE

OΔEXAPICMAEKΠOΛΛΩNΠA
YET grace-*effect* OUT OF-MANY BESIDE-

PAΠTΩMATΩNEICΔIKAIΩM
FALLS INTO JUST-*effect*

A IN ONE ENENI *for* to-THE OF-THE ONE
AEIΓAPTΩTOYENOCΠAPAΠ
17 IF for to-THE OF-THE ONE BESIDE-FALL

TΩMATIOΘANATOCEBACIΛ
THE DEATH reigns

EYCENΔIATOYENOCΠOΛΛΩ
THRU THE ONE to-much

A o.
MAΛΛONOITHNΠEPICCEIA
RATHER THE-*ones* THE excess

B *omits* gratuity OF-THE
NTHCXAPITOCKAITHCΔΩP
OF-THE grace AND OF-THE gratuity

EACTHCΔIKAIOCYNHCΛAM
OF-THE JUSTICE GETTING-

BANONTECENZΩHBACIΛEY
UP IN LIFE WILL-BE-REIGNING

B ANOINTED JESUS
COYCINΔIATOYENOCIHCO
THRU THE ONE JESUS

YXPICTOYAPAOYNΩCΔIEN
18 ANOINTED CONSEQUENTLY THEN AS THRU ONE

s¹+ANΘPΩΠOY human
OCΠAPAΠTΩMATOCEICΠAN
BESIDE-FALL INTO ALL

TACANΘPΩΠOYCEICKATAK
humans INTO DOWN-JUDGment

PIMAOYTΩCKAIΔIENOCΔI
thus AND THRU ONE JUST-

KAIΩMATOCEICΠANTACAN
effect INTO ALL humans

ΘPΩΠOYCEICΔIKAIΩCINZ
INTO JUSTIFYING OF-

ΩHCΩCΠEPΓAPΔIATHCΠAP
19 LIFE AS-EVEN for THRU THE disobe-

AKOHCTOYENOCANΘPΩΠOY
dience OF-THE ONE human

AMAPTΩΛOIKATECTAΘHCA
missers WERE-DOWN-STOOD

NOIΠOΛΛOIOYTΩCKAIΔIA
THE MANY thus AND THRU

THCYΠAKOHCTOYENOCΔIK
THE obedience OF-THE ONE JUST-

AIOIKATACTAΘHCONTAIO
ones WILL-BE-BEING-DOWN-STOOD THE

IΠOΛΛOINOMOCΔEΠAPEIC
20 MANY LAW YET BESIDE-INTO-CAME

HΛΘENINAΠΛEONACHTOΠA
THAT SHOULD-BE-MOREIZING THE BESIDE-

Conciliation—Individual

20 Here we have the true character and function of the law. It *crept in*. It was not a normal necessity, nor did it make any vital change. Its effect was to alter the character of sin so that it became an offense. Just as Adam's sin was against God's expressed command, and thus was a personal affront to God as well as a misdeed bringing harm on his own head, so those under the law, by sinning against light, greatly increased the sinfulness of sin. Obedience to the law would have banished sin and death. Disobedience enhanced their power. But grace not only exceeds the effects of sin, but superexceeds the offenses of those under law, so that now, *Grace has dethroned Sin.*

1 The absolute despotism of Grace is set forth in the startling suggestion that if we should be persisting in sin, *grace would increase.* While the following argument is against persistence in sin, it confirms the sovereignty of grace. Let us not deny this marvelous doctrine. It will give us rich, exultant liberty, ridding us of the thralldom of Sin, and giving us power to avoid the very sins which unnatural logic supposes we would eagerly follow, now that there is no condemnation even if we should sin.

2 This and the following chapter are a digression, discussing the effects of the reign of grace, first without, and then with, law.

2 Deliverance from sin comes, not through victory *over* it, but through death *to* it. It is useless to struggle against sin, or to fight with its practises. Rather we should acknowledge its force and reckon ourselves as dead through it and to it, yet alive in resurrection, where sin has no place.

3 Doubtless some to whom Paul wrote had been baptized under his earlier ministry. At this time he no longer baptized (1Cor.1:17). He appeals to their experience. Baptism was not merely a burial into death, but indicated a resurrection from the dead.

8 As we did not die, but Christ was crucified for us, we may reckon His death as ours, fully finishing our connection with sin, and His resurrection as ours also, for in Him we enjoy an unclouded life in the presence of God.

21 increases, grace superexceeds, that,
even as Sin reigns in death, thus
also Grace should be reigning
through righteousness, for eonian
life, through Jesus Christ, our Lord.

6 What, then, shall we assert?
That we may be persisting in sin
that grace should be increasing?
2 May it not come to that! We,
who died to sin, how shall we still
3 be living in it? Or are you ignorant
that as many as are baptized into
Christ Jesus, are baptized into His
4 death? Then we were entombed
together with Him through baptism
into death, that, even as Christ
was roused from among the dead
through the glory of the Father,
thus also *we* should be walking in
5 newness of life. For if we have become
planted together in the likeness
of His death, nevertheless we
shall be of the resurrection also,
6 knowing this, that our old humanity
was crucified together with him,
that sin's body may become inert,
for us to be by no means still slav-
7 ing for Sin, for the one dying has
been justified from sin.
8 Now if we died together with
Christ, we believe that we shall live
9 together with Him also, having
perceived that Christ, being roused
from among the dead, is no longer
dying; Death is mastering Him
10 no longer, for He Who died, died
to Sin once, yet He Who is living
11 is living to God. Thus *you* also
be reckoning yourselves to be
dead, indeed, to Sin, yet living to
God, in Christ Jesus our Lord.
12 Let not Sin, then, be reigning in
your mortal body, for you to be

ΡΑΠΤΩΜΑΟΥΔΕΕΠΛΕΟΝΑϹΕ
FALL where YET MOREIZES

ΝΗΑΜΑΡΤΙΑΥΠΕΡΕΠΕΡΙϹϹ
THE missing OVER-exceeds

ΕΥϹΕΝΗΧΑΡΙϹΙΝΑΩϹΠΕΡΕ
21 THE grace THAT EVEN-AS reigns

ΒΑϹΙΛΕΥϹΕΝΗΑΜΑΡΤΙΑΕΝ
THE missing IN

ΤΩΘΑΝΑΤΩΟΥΤΩϹΚΑΙΗΧΑΡ
THE DEATH thus AND THE grace

ΙϹΒΑϹΙΛΕΥϹΗΔΙΑΔΙΚΑΙΟ
SHOULD-BE-reigning THRU JUSTICE

ϹΥΝΗϹΕΙϹΖΩΗΝΑΙΩΝΙΟΝΔ
INTO LIFE eonian THRU

B ANOINTED JESUS
ΙΑΙΗϹΟΥΧΡΙϹΤΟΥΤΟΥΚΥΡ
JESUS ANOINTED THE Master

ΙΟΥΗΜΩΝΤΙΟΥΝΕΡΟΥΜΕΝΕ
OF-US ANY THEN WE-SHALL-BE-declaring

6 s O
ΠΙΜΕΝΩΜΕΝΤΗΑΜΑΡΤΙΑΙΝ
WE-MAY-BE-ON-REMAINING to-THE missing THAT

ΑΗΧΑΡΙϹΠΛΕΟΝΑϹΗΜΗΓΕΝ
2 THE grace SHOULD-BE-MOREIZING NO MAY-it-BE-

ΟΙΤΟΟΙΤΙΝΕϹΑΠΕΘΑΝΟΜΕ
BECOMING WHO-ANY FROM-DIED

ΝΤΗΑΜΑΡΤΙΑΠΩϹΕΤΙΖΗϹΟ
to-THE missing how STILL WE-SHALL-BE-

ΜΕΝΕΝΑΥΤΗΗΑΓΝΟΕΙΤΕΟΤ
3 LIVING IN her OR YE-ARE-UN-KNOWING that

ΙΟϹΟΙΕΒΑΠΤΙϹΘΗΜΕΝΕΙϹ
as-many-as ARE-DIPIZED INTO

B *omits* JESUS
ΧΡΙϹΤΟΝΙΗϹΟΥΝΕΙϹΤΟΝΘ
ANOINTED JESUS INTO THE DEATH

ΑΝΑΤΟΝΑΥΤΟΥΕΒΑΠΤΙϹΘΗ
OF-Him ARE-DIPIZED

ΜΕΝϹΥΝΕΤΑΦΗΜΕΝΟΥΝΑΥΤ
4 WE-WERE-TOGETHER-entombed THEN to-Him

ΩΔΙΑΤΟΥΒΑΠΤΙϹΜΑΤΟϹΕΙ
THRU THE DIPism INTO

ϹΤΟΝΘΑΝΑΤΟΝΙΝΑΩϹΠΕΡΗ
THE DEATH THAT AS-EVEN WAS-

ΓΕΡΘΗΧΡΙϹΤΟϹΕΚΝΕΚΡΩΝ
ROUSED ANOINTED OUT OF-DEAD-*ones*

ΔΙΑΤΗϹΔΟΞΗϹΤΟΥΠΑΤΡΟϹ
THRU THE esteem OF-THE FATHER

s O.
ΟΥΤΩϹΚΑΙΗΜΕΙϹΕΝΚΑΙΝΟ
thus AND WE IN NEWness

ΤΗΤΙΖΩΗϹΠΕΡΙΠΑΤΗϹΩΜΕ
OF-LIFE SHOULD-BE-ABOUT-TREADING

ΝΕΙΓΑΡϹΥΜΦΥΤΟΙΓΕΓΟΝΑ
5 IF for TOGETHER-planted WE-HAVE-BECOME

ΜΕΝΤΩΟΜΟΙΩΜΑΤΙΤΟΥΘΑΝ
to-THE LIKENess OF-THE DEATH

ΑΤΟΥΑΥΤΟΥΑΛΛΑΚΑΙΤΗϹΑ
OF-Him but AND OF-THE UP-

B *adds* ΚΑΙ AND
ΝΑϹΤΑϹΕΩϹΕϹΟΜΕΘΑΤΟΥΤ
6 STANDING WE-SHALL-BE this

B+Є
ΟΓΙΝΩϹΚΟΝΤΕϹΟΤΙΟΠΑΛΑ
KNOWING that THE OLD

ΙΟϹΗΜΩΝΑΝΘΡΩΠΟϹϹΥΝΕϹ
OF-US human WAS-TOGETHER-

A C
ΤΑΥΡΩΘΗΙΝΑΚΑΤΑΡΓΗΘΗΤ
impaled THAT MAY-BE-BEING-DOWN-UN-ACTED

ΟϹΩΜΑΤΗϹΑΜΑΡΤΙΑϹΤΟΥΜ
THE BODY OF-THE missing OF-THE NO-

ΗΚΕΤΙΔΟΥΛΕΥΕΙΝΗΜΑϹΤΗ
NOT-STILL TO-BE-SLAVING US to-THE

ΑΜΑΡΤΙΑΟΓΑΡΑΠΟΘΑΝΩΝΔ
7 missing THE for *one*-FROM-DYING HAS-

ΕΔΙΚΑΙΩΤΑΙΑΠΟΤΗϹΑΜΑΡ
been-JUSTIFIED FROM THE missing

ΤΙΑϹΕΙΔΕΑΠΕΘΑΝΟΜΕΝϹΥ
8 IF YET WE-FROM-DIED TO-

ΝΧΡΙϹΤΩΠΙϹΤΕΥΟΜΕΝΟΤΙ
GETHER to-ANOINTED WE-ARE-BELIEVING that

ΚΑΙϹΥΝΖΗϹΟΜΕΝΑΥΤΩΕΙΔ
9 AND WE-SHALL-BE-TOGETHER-LIVING to-Him HAVING-

ΟΤΕϹΟΤΙΧΡΙϹΤΟϹΕΓΕΡΘΕ
PERCEIVED that ANOINTED BEING-ROUSED

ΙϹΕΚΝΕΚΡΩΝΟΥΚΕΤΙΑΠΟΘ
OUT OF-DEAD-*ones* NOT-STILL IS-FROM-DYING

ΝΗϹΚΕΙΘΑΝΑΤΟϹΑΥΤΟΥΟΥ
DEATH OF-Him NOT-

ΚΕΤΙΚΥΡΙΕΥΕΙΟΓΑΡΑΠΕΘ
10 STILL IS-mastering WHO for FROM-DIED

ΑΝΕΝΤΗΑΜΑΡΤΙΑΑΠΕΘΑΝΕ
to-THE missing FROM-DIED

ΝΕΦΑΠΑΞΟΔΕΖΗΖΗΤΩΘΕΩΟ
ON-ONCE WHO YET IS-LIVING IS-LIVING to-THE

ΥΤΩϹΚΑΙΥΜΕΙϹΛΟΓΙΖΕϹΘ
11 God thus AND YOU BE-accountING

ΑΙ BA A *omits* TO-BE s² D. I. TO-BE
ΕΕΑΥΤΟΥϹΕΙΝΑΙΝΕΚΡΟΥϹ
selves TO-BE DEAD

ΜΕΝΤΗΑΜΑΡΤΙΑΖΩΝΤΑϹΔΕ
INDEED to-THE missing LIVING YET

ΤΩΘΕΩΕΝΧΡΙϹΤΩΙΗϹΟΥΤΩ
to-THE God IN ANOINTED JESUS THE

AB *omit* THE Master OF-US
ΚΥΡΙΩΗΜΩΝΜΗΟΥΝΒΑϹΙΛΕ
12 Master OF-US NO THEN LET-BE-reigning

ΥΕΤΩΗΑΜΑΡΤΙΑΕΝΤΩΘΝΗΤ
THE missing IN THE DYING

Conciliation—Individual

12 A realization of our death to sin and life in Christ will give us power to cope with sin, always remembering that sin cannot bring us into disfavor because of the superexceeding grace.

14 Law, as we shall see in the next chapter, not only cannot deliver from sin, but actually forges the fetters of sin, and makes sin's bondage more cruel and galling.

15 The law said, "Cursed is everyone who is not continuing in all the things written in the scroll of the law, to do them". Grace says, Blessed are you, whatever you may do, for Christ has justified you and not one dare bring anything against you. The fallacious logic of the old humanity immediately imagines that this gives license and encouragement to sin. But its actual effect is quite the opposite. Grace, not law, has power to deter us from sinning. No one who has an actual experience of grace, reasons that, because there is immunity, therefore he will sin. The offender against law flies in the face of law. Its austere threats do not hinder him. But the offender against grace feels the heinousness of his offense and flies from it.

16 All of us are slaves, however much we may vaunt our liberty. We are controlled either by Sin or by Obedience. It is a cause of thankfulness that we all have had service under Sin, for only so could we realize the nature of such slavery. But we have not been taken from Sin's service to become idle. We have been transferred to the service of Righteousness.

20 Slaves of Sin can produce only the fruits of sin and know that the only possible outcome is death. But slaves of Righteousness have a brighter outlook. They are not ashamed of their deeds and look for life eonian.

23 Sin, like slave holders, does not pay *wages*, but only supplies *rations*. This consists, at present, in an attitude toward God which is the equivalent of death, for all Sin's slaves avoid God's presence. And their deeds will also result in death. Neither do we, as slaves, look for *wages*. God not only *gives*, but *gives graciously*, or gratuitously, the very reward which is only for those whose endurance in good acts merits it—eonian life, or life for the eons (2[7]).

13 obeying its lusts. Neither be
presenting your members to Sin,
as implements of injustice, but
present yourselves to God as if
alive from among the dead, and
your members as implements of
14 righteousness for God. For Sin
shall not be mastering you, for you
are not under law, but under grace.
15 What then? Should we be
sinning, since we are not under
law but under grace?
16 May it not come to that! Are
you not aware that to whom you
are presenting yourselves as slaves
for obedience, his slaves you are
whom you are obeying, whether of
Sin for death, or Obedience for
17 righteousness? Now grateful are
we to God that you were Sin's
slaves, yet you obey from the heart
the type of teaching to which you
18 were given over. Now, being freed
from Sin, you are enslaved to
Righteousness.
19 I am speaking as a man because
of the infirmity of your flesh: for
even as you present your members
as slaves to Uncleanness and to
Lawlessness for lawlessness, thus
now present your members as
slaves to Righteousness for holiness.
20 For when you were slaves of Sin
you were free as to Righteousness.
21 Then what fruit had you then?—
of which you are now ashamed, for,
indeed, the consummation of those
22 things is death. Yet now, being
freed from Sin, yet enslaved to
God, you have your fruit for holiness, and the consummation, eonian
23 life. For the ration of Sin is
death, but God's gracious gift is
eonian life in Christ Jesus our
Lord.

ΩΥΜΩΝCΩΜΑΤΙΕΙCΤΟΥΠΑΚ 20
OF-YOUp BODY INTO THE TO-BE-

ΟΥΕΙΝΤΑΙCΕΠΙΘΥΜΙΑΙCΑ 40
obeyING to-THE ON-FEELings OF-it

ΥΤΟΥΜΗΔΕΠΑΡΙCΤΑΝΕΤΕΤ 60
13 NO-YET BE-YE-BESIDE-STANDING-UP THE

ΑΜΕΛΗΥΜΩΝΟΠΛΑΑΔΙΚΙΑC 80
MEMBERS OF-YOUp IMPLEMENTS OF-UN-JUSTness

ΤΗΑΜΑΡΤΙΑΑΛΛΑΠΑΡΑCΤΗ 100
to-THE missing but BESIDE-STAND

CΑΤΕΕΑΥΤΟΥCΤΩΘΕΩΩCΕΙ 20
selves to-THE God AS-IF

B *omits* THE

ΕΚΝΕΚΡΩΝΖΩΝΤΑCΚΑΙΤΑΜ 40
OUT OF-DEAD-*ones* LIVING AND THE MEM-

ΕΛΗΥΜΩΝΟΠΛΑΔΙΚΑΙΟCΥΝ 60
BERS OF-YOUp IMPLEMENTS OF-JUSTice

ΗCΤΩΘΕΩΑΜΑΡΤΙΑΓΑΡΥΜΩ 80
14 to-THE God missing for OF-YOUp

s1 *had* ΚΕΤΙ=STILL

ΝΟΥΚΥΡΙΕΥCΕΙΟΥΓΑΡΕCΤ 200
NOT WILL-BE-masterING NOT for YE-ARE

A *o.*

ΕΥΠΟΝΟΜΟΝΑΛΛΑΥΠΟΧΑΡΙ 20
UNDER LAW but UNDER grace

ΝΤΙΟΥΝΑΜΑΡΤΗCΩΜΕΝΟΤΙ 40
15 ANY THEN WE-SHOULD-BE-missing that

A *o.*

ΟΥΚΕCΜΕΝΥΠΟΝΟΜΟΝΑΛΛΑ 60
NOT WE-ARE UNDER LAW but

ΥΠΟΧΑΡΙΝΜΗΓΕΝΟΙΤΟΟΥΚ 80
16 UNDER grace NO MAY-it-BE-BECOMING NOT

ΟΙΔΑΤΕΟΤΙΩΠΑΡΙCΤΑΝΕΤ 300
YE-HAVE-PERCEIVED that to-WHOM YE-ARE-BESIDE-STAND-

ΕΕΑΥΤΟΥCΔΟΥΛΟΥCΕΙCΥΠ 20
ING-UP selves SLAVES INTO obe-

A ΑΙ

ΑΚΟΗΝΔΟΥΛΟΙΕCΤΕΩΥΠΑΚ 40
dience SLAVES YE-ARE to-WHOM YE-ARE-

ΟΥΕΤΕΗΤΟΙΑΜΑΡΤΙΑCΕΙC 60
obeyING OR-to-THE OF-missing INTO

ΘΑΝΑΤΟΝΗΥΠΑΚΟΗCΕΙCΔΙ 80
DEATH OR OF-obedience INTO JUST-

ΚΑΙΟCΥΝΗΝΧΑΡΙCΔΕΤΩΘΕ 400
17 ice grace YET to-THE God

ΩΟΤΙΗΤΕΔΟΥΛΟΙΤΗCΑΜΑΡ 20
that YE-WERE SLAVES OF-THE missing

A ΑΙ A *adds* ΚΑ

ΤΙΑCΥΠΗΚΟΥCΑΤΕΔΕΕΚΚΑ 40
YE-obey YET OUT OF-

ΘΑΡΑC clean

ΡΔΙΑCΕΙCΟΝΠΑΡΕΔΟΘΗΤΕ 60
HEART INTO WHICH YE-WERE-BESIDE-GIVEN

ΤΥΠΟΝΔΙΔΑΧΗCΕΛΕΥΘ 77
18 type OF-TEACHing BEING-FREED

s1 *had* ΟΥΝ THEN

ΕΡΩΘΕΝΤΕCΔΕΑΠΟΤΗCΑΜΑ 500
YET FROM THE missing

ΡΤΙΑCΕΔΟΥΛΩΘΗΤΕΤΗΔΙΚ 20
YE-ARE-enSLAVED to-THE JUSTice

ΑΙΟCΥΝΗΑΝΘΡΩΠΙΝΟΝΛΕΓ 40
19 human I-AM-say-

s *o.*

ΩΔΙΑΤΗΝΑCΘΕΝΕΙΑΝΤΗCC 60
ING THRU THE UN-FIRMness OF-THE FLESH

ΑΡΚΟCΥΜΩΝΩCΠΕΡΓΑΡΠΑΡ 80
OF-YOUp AS-EVEN for YE-BE-

ΕCΤΗCΑΤΕΤΑΜΕΛΗΥΜΩΝΔΟ 600
SIDE-STAND THE MEMBERS OF-YOUp SLAVES

ΥΛΑΤΗΑΚΑΘΑΡCΙΑΚΑΙΤΗΑ 20
to-THE UN-cleanness AND to-THE UN-

B *omits* INTO THE UN-LAWness

ΝΟΜΙΑΕΙCΤΗΝΑΝΟΜΙΑΝΟΥ 40
LAWness INTO THE UN-LAWness thus

As *o.*

ΤΩCΝΥΝΠΑΡΑCΤΗCΑΤΕΤΑΜ 60
NOW BESIDE-STAND-YE THE MEM-

A ΟΠΛΑ INSTRUMENTS

ΕΛΗΥΜΩΝΔΟΥΛΑΤΗΔΙΚΑΙΟ 80
BERS OF-YOUp SLAVES to-THE JUSTice

CΥΝΗΕΙCΑΓΙΑCΜΟΝΟΤΕΓΑ 700
20 INTO HOLYing when for

ΡΔΟΥΛΟΙΗΤΕΤΗCΑΜΑΡΤΙΑ 20
SLAVES YE-WERE OF-THE missing

CΕΛΕΥΘΕΡΟΙΗΤΕΤΗΔΙΚΑΙ 40
FREE YE-WERE to-THE JUSTice

ΟCΥΝΗΤΙΝΑΟΥΝΚΑΡΠΟΝΕΙ 60
21 ANY THEN FRUIT YE-

s -Є-

ΧΕΤΕΤΟΤΕΕΦΟΙCΝΥΝΕΠΑΙ 80
HAD then ON WHICH NOW YE-ARE-*be-*

As1 *omit* INDEED (*by* s2)

CΧΥΝΕCΘΕΤΟΜΕΝΓΑΡΤΕΛΟ 800
ING-ON-VILED THE INDEED for FINISH

s *o.* B *inserts* Є

CΕΚΕΙΝΩΝΘΑΝΑΤΟCΝΥΝΙΔ 20
22 OF-those DEATH NOW YET

ΕΕΛΕΥΘΕΡΩΘΕΝΤΕCΑΠΟΤΗ 40
BEING-FREED FROM THE

CΑΜΑΡΤΙΑCΔΟΥΛΩΘΕΝΤΕC 60
missing BEING-enSLAVED

ΔΕΤΩΘΕΩΕΧΕΤΕΤΟΝΚΑΡΠΟ 80
YET to-THE God YE-ARE-HAVING THE FRUIT

ΝΥΜΩΝΕΙCΑΓΙΑCΜΟΝΤΟΔΕ 900
OF-YOUp INTO HOLYing THE YET

ΤΕΛΟCΖΩΗΝΑΙΩΝΙΟΝΤΑΓΑ 20
23 FINISH LIFE eonian THE for

ΡΟΨΩΝΙΑΤΗCΑΜΑΡΤΙΑCΘΑ 40
PROVISION-PURCHASES OF-THE missing DEATH

ΝΑΤΟCΤΟΔΕΧΑΡΙCΜΑΤΟΥΘ 60
THE YET grace-*effect* OF-THE God

ΕΟΥΖΩΗΑΙΩΝΙΟCΕΝΧΡΙCΤ 80
LIFE eonian IN ANOINTED

ΩΙΗCΟΥΤΩΚΥΡΙΩΗΜΩΝΗΑΓ 13000
7 JESUS THE Master OF-US OR YE-ARE-

Conciliation—Individual

1 The apostle now addresses particularly those who have been under law, that is, who were of the Circumcision. His appeal however, is not to the law itself, but to the nature of all law, that it has jurisdiction only over those who are alive.

2 The law of wedlock is given as a well known example. A woman's subjection to her husband lasts only for his life. During his life she may have no relations with other men. After his death the ties which bind her to a new husband are just as sacred as those which united her to the former one.

4 A wife and her husband are one flesh (Gen.2:24), hence the *wife* dies with the husband, but the *woman* remains. Those united to Christ under law died with Him to the law. Union with Christ in resurrection is a new relationship beyond the sphere of the law.

6 Exemption from the law applies only to those who were under the law. As the law is not unjust, like Sin, but just and holy, they continue to serve, no longer in letter, but in spirit.

7 The mistaken deduction from the foregoing is that the law itself is sin. Else why cease to serve its letter? Or else how does it make sin more sinful and transform it into an offense? Sin is not known in its true character except through law. Instead of sin being ignorant inability, it becomes the opposite. It is active hostility. The law which seemed to be given to regulate, only roused it. Sin is dormant or dead until law comes and gives it life. The law which should have given the *sinner* life, gave life to *sin*. It should have been the death blow of *sin*, but it became the death of the *sinner*. All this shows how futile it is to try to reform or regulate or conquer sin. It not only acts in darkness and ignorance but transforms the very light into an agent of death. The law offered life to those under it, on terms which, apart from sin, were all that could be desired. But sin not only disabled them so that they could not take advantage of its provisions, but involved them in its condemnation by stirring their passions against its just decrees.

7 Or are you ignorant, brethren
(for I am speaking to those who
know law), that the law is master-
ing a man for as much time as he is
living?
2 For a woman in wedlock is bound
to a living man by law. Yet if the
man should be dying, she is ex-
empted from the law of the man.
3 Consequently, then, if the man is
living she will be styled an adulter-
ess if she should be becoming an-
other man's, yet if the man should
be dying, she is free from the law,
being no adulteress, on becoming
another man's.
4 So that, my brethren, *you* also
were caused to die to the law
through the body of Christ, for you
to become Another's, Who is roused
from among the dead, that we
5 should be fruitful to God. For
when we were in the flesh, the pas-
sions of sins, which were through
the law, operated in our members
6 to be fruitful to Death. Yet now
we were exempted from the law,
when dying in that in which we
were retained, so that it is for us to
be slaving in newness of spirit and
not in oldness of letter.
7 What, then, shall we assert?
That the law is sin?
May it not come to that! But
sin I knew not except through law.
For besides, I had not been aware of
coveting except the law said, "You
8 shall not be coveting". Now Sin,
getting an incentive through the
precept, produces in me all man-
ner of coveting. For apart from
9 law Sin is dead. Now *I* lived,
apart from law, once, yet at the
coming of the precept Sin revives.
10 Now *I* died, and it was found that,
to me, the precept for life, this is
11 for death. For Sin, getting an in-
centive through the precept, de-

A ΔΙ B *inserts* Є
ΝΟЄΙΤЄΑΔЄΛΦΟΙΓΙΝѠϹΚΟ
UN-KNOWING brothers to-*ones*-KNOWING

ΥϹΙΝΓΑΡΝΟΜΟΝΛΑΛѠΟΤΙΟ
for LAW I-AM-TALKING that THE

ΝΟΜΟϹΚΥΡΙЄΥЄΙΤΟΥΑΝΘΡ
LAW IS-masterING OF-THE human

ѠΠΟΥЄΦΟϹΟΝΧΡΟΝΟΝΖΗΗΓ
2 ON as-much-as TIME he-IS-LIVING

ΑΡΥΠΑΝΔΡΟϹΓΥΝΗΤѠΖѠΝΤ
THE for UNDER-MAN WOMAN to-THE LIVING

ΙΑΝΔΡΙΔЄΔЄΤΑΙΝΟΜѠЄΑΝ
MAN HAS-*been*-BOUND to-LAW IF-EVER

ΔЄΑΠΟΘΑΝΗΟΑΝΗΡΚΑΤΗΡΓ
YET MAY-BE-FROM-DYING THE MAN she-HAS-*been*-DOWN-

ΗΤΑΙΑΠΟΤΟΥΝΟΜΟΥΤΟΥΑΝ
UN-ACTED FROM THE LAW OF-THE MAN

ΔΡΟϹΑΡΑΟΥΝΖѠΝΤΟϹΤΟΥΑ
3 CONSEQUENTLY THEN OF-LIVING THE MAN

ΝΔΡΟϹΜΟΙΧΑΛΙϹΧΡΗΜΑΤΙ
ADULTEREss WILL-BE-apprizING
A *adds* Η ΓΥΝΗ THE WOMAN
ϹЄΙЄΑΝΓЄΝΗΤΑΙΑΝΔΡΙЄΤ
IF-EVER she-MAY-BE-BECOMING to-MAN DIFFER-
s ΔΙ
ЄΡѠЄΑΝΔЄΑΠΟΘΑΝΗΟΑΝΗΡ
ENT IF-EVER YET MAY-BE-FROM-DYING THE MAN

ЄΛЄΥΘЄΡΑЄϹΤΙΝΑΠΟΤΟΥΝ
FREE she-IS FROM THE LAW

ΟΜΟΥΤΟΥΜΗЄΙΝΑΙΑΥΤΗΝΜ
OF-THE NO TO-BE her ADUL-

ΟΙΧΑΛΙΔΑΓЄΝΟΜЄΝΗΝΑΝΔ
TERESS BECOMING to-MAN
s ΔΙ *s* AND YOU*p* brothers OF-ME
ΡΙЄΤЄΡѠѠϹΤЄΑΔЄΛΦΟΙΜΟ
4 DIFFERENT AS-BESIDES brothers OF-ME

ΥΚΑΙΥΜЄΙϹЄΘΑΝΑΤѠΘΗΤЄ
AND YOU*p* WERE-(caused-to)-DIE

ΤѠΝΟΜѠΔΙΑΤΟΥϹѠΜΑΤΟϹΤ
to-THE LAW THRU THE BODY OF-
s[1] *abbreviates* ANOINTED ΧΡΥ, *but s*[2] ΧΥ
ΟΥΧΡΙϹΤΟΥЄΙϹΤΟΓЄΝЄϹΘ
THE ANOINTED INTO THE TO-BE-BECOMING

ΑΙΥΜΑϹЄΤЄΡѠΤѠЄΚΝЄΚΡѠ
YOU*p* to-DIFFERENT THE OUT OF-DEAD-*ones*

ΝЄΓЄΡΘЄΝΤΙΙΝΑΚΑΡΠΟΦΟ
One-BEING-ROUSED THAT WE-SHOULD-BE-FRUIT-

ΡΗϹѠΜЄΝΤѠΘЄѠΟΤЄΓΑΡΗΜ
5 CARRYING to-THE God when for WE-

ЄΝЄΝΤΗϹΑΡΚΙΤΑΠΑΘΗΜΑΤ
WERE IN THE FLESH THE EMOTIONS

ΑΤѠΝΑΜΑΡΤΙѠΝΤΑΔΙΑΤΟΥ
OF-THE misses THE-*ones* THRU THE
A Δ
ΝΟΜΟΥЄΝΗΡΓЄΙΤΟЄΝΤΟΙϹ
LAW IN-ACTED IN THE

ΜЄΛЄϹΙΝΗΜѠΝЄΙϹΤΟΚΑΡΠ
MEMBERS OF-US INTO THE TO-FRUIT-
B *inserts* Є
ΟΦΟΡΗϹΑΙΤѠΘΑΝΑΤѠΝΥΝΙ
6 CARRY to-THE DEATH NOW

ΔЄΚΑΤΗΡΓΗΘΗΜЄΝΑΠΟΤΟΥ
YET WE-WERE-DOWN-UN-ACTED FROM THE

ΝΟΜΟΥΑΠΟΘΑΝΟΝΤЄϹЄΝѠΚ
LAW FROM-DYING IN WHICH

ΑΤЄΙΧΟΜЄΘΑѠϹΤЄΔΟΥΛЄΥ
WE-*were*-DOWN-HAD AS-BESIDES TO-BE-SLAVING
B *omits* US
ЄΙΝΗΜΑϹЄΝΚΑΙΝΟΤΗΤΙΠΝ
US IN NEWness OF-

ЄΥΜΑΤΟϹΚΑΙΟΥΠΑΛΑΙΟΤΗ
spirit AND NOT OLDness

ΤΙΓΡΑΜΜΑΤΟϹΤΙΟΥΝЄΡΟΥ
7 OF-WRITing ANY THEN WE-SHALL-BE-

ΜЄΝΟΝΟΜΟϹΑΜΑΡΤΙΑΜΗΓЄ
declarING THE LAW missing NO MAY-it-

ΝΟΙΤΟΑΛΛΑΤΗΝΑΜΑΡΤΙΑΝ
BE-BECOMING but THE missing

ΟΥΚЄΓΝѠΝЄΙΜΗΔΙΑΝΟΜΟΥ
NOT I-KNEW IF NO THRU LAW

ΤΗΝΤЄΓΑΡЄΠΙΘΥΜΙΑΝΟΥΚ
THE BESIDES for ON-FEELing NOT
s o.
ΗΔЄΙΝЄΙΜΗΟΝΟΜΟϹЄΛЄΓЄ
I-HAD-PERCEIVED IF NO THE LAW said

ΝΟΥΚЄΠΙΘΥΜΗϹЄΙϹΑΦΟΡΜ
8 NOT YOU-WILL-BE-ON-FEELING FROM-RUSH

ΗΝΔЄΛΑΒΟΥϹΑΗΑΜΑΡΤΙΑΔ
YET GETTING THE missing THRU
A*s* ЄΙ *for* Η
ΙΑΤΗϹЄΝΤΟΛΗϹΚΑΤΗΡΓΑϹ
THE direction *is*-DOWN-ACTED

ΑΤΟЄΝЄΜΟΙΠΑϹΑΝЄΠΙΘΥΜ
IN ME EVERY ON-FEELing
s[2] *adds* Η THE
ΙΑΝΧѠΡΙϹΓΑΡΝΟΜΟΥΑΜΑΡ
apart-from for LAW missing
B ΗΝ *for* ѠΝ
ΤΙΑΝЄΚΡΑЄΓѠΔЄЄΖѠΝΧѠΡ
9 DEAD I YET LIVED apart-from
Є *inserted by* A
ΙϹΝΟΜΟΥΠΟΤЄЄΛΘΟΥϹΗϹΑΔ
LAW ?-when OF-COMING YET

ЄΤΗϹЄΝΤΟΛΗϹΗΑΜΑΡΤΙΑΑ
OF-THE direction THE missing UP-

ΝЄΖΗϹЄΝЄΓѠΔЄΑΠЄΘΑΝΟΝ
10 LIVES I YET FROM-DIED

ΚΑΙЄΥΡЄΘΗΜΟΙΗЄΝΤΟΛΗΗ
AND WAS-FOUND to-ME THE direction THE

ЄΙϹΖѠΗΝΑΥΤΗЄΙϹΘΑΝΑΤΟ
INTO LIFE this INTO DEATH

ΝΗΓΑΡΑΜΑΡΤΙΑΑΦΟΡΜΗΝΛ
11 THE for missing FROM-RUSH GET-

Conciliation—Individual

13 From the supposition that the law, being holy and just and good, involved him in death, it seems that what is good may become the cause of death. But such is not the case. It was not the *law* which produced death, but sin, misusing law. The real law and apparent functions of the law are very different. And, in order to effect its real object, it was necessary that it should not appear on the surface. The apparent object of the law was to give life to all who consistently and constantly kept it. As it never gave life to anyone, for no one was able to fulfil its demands, it appears as if the law has failed of its primary object. And, further, as it revived the passions of sin which were dormant, it seems to have defeated its own aim. But the real object of the law was to reveal the inordinate sinfulness of sin, and in this it was most successful.

15 This is the experience of one who does not realize his death to sin and the law, but who is endeavoring to keep the letter of the law. He finds that the law of sin in his members is far more potent than the law of God which appeals to his mind. He *wants* to do good, but cannot. He does things which he hates to do, hence charges his misery to the indwelling sin which has taken possession of his body. He is a wretched captive. This will be the experience of all who make an earnest effort to please God by obeying the letter of that law which was broken even before it reached the people (Ex.32:19).

24 What is the answer to this wretched man's cry? It is *grace*. There is no other deliverance possible. This brings us back to where this digression began, the reign of grace at the end of the fifth chapter. It is only as we recognize the imperial sway of grace, putting us beyond all possibility of condemnation, whether we sin or not, that we have real liberty and power sufficient to effect not only what was demanded by the law, but those higher duties which far transcend the righteous requirements of Sinai. Then we will not be wretched and self-occupied, but happy and exulting in God, in Whose favor we are basking, and Whose delight we are, in Christ.

ludes me, and through it, kills me.
12 So that the law, indeed, is holy, and
the precept holy and just and good.
13 Became good, then, death to me?
May it not come to that! But Sin,
that it may appear Sin, is producing death to me through good, that
Sin, through the precept, should
14 become an inordinate sinner. For
we are aware that the law is spiritual, yet *I* am fleshly, having been
15 disposed of by Sin. For I know
not what I am effecting, for not
what I am willing, this I am putting into practise, but what I am
16 hating, this I am doing. Now if
what I am not willing, this I am
doing, I am conceding that the
17 law is ideal. Yet now it is no longer
I who am effecting it, but Sin making its home in me. For I am
18
aware that good is not making its
home in me (that is, in my flesh),
for to be willing is lying beside me,
yet to be effecting the ideal is not.
19 For it is not the good that I am
willing that I am doing, but the evil
that I am not willing, this I am
20 putting into practise. Now if
what I am not willing, this *I* am
doing, it is no longer *I* who am effecting it, but Sin which is making
its home in me.
21 Consequently, I am finding the
law that, at my willing to be doing
the ideal, evil is lying beside me.
22 For I am gratified with the law of
23 God as to the inner man, yet I am
observing a different law in my
members, warring with the law of
my mind, and leading me into captivity to the law of Sin which is in
my members.
24 A wretched man am *I!* What
will rescue me out of this body of
25 death? *Grace!* Now I am thanking

ΑΒΟΥϹΑΔΙΑΤΗϹΕΝΤΟΛΗϹΕ 20
TING THRU THE direction OUT-

ΞΗΠΑΤΗϹΕΝΜΕΚΑΙΔΙΑΥΤΗ 40
SEDUCES ME AND THRU her

s o.
ϹΑΠΕΚΤΕΙΝΕΝѠϹΤΕΟΜΕΝΝ 60
12 FROM-KILLS AS-BESIDES THE INDEED LAW

ΟΜΟϹΑΓΙΟϹΚΑΙΗΕΝΤΟΛΗΑ 80
HOLY AND THE direction HOLY

ΓΙΑΚΑΙΔΙΚΑΙΑΚΑΙΑΓΑΘΗ 100
AND JUST AND GOOD

ΤΟΟΥΝΑΓΑΘΟΝΕΜΟΙΕΓΕΝΕ 20
13 THE THEN GOOD to-ME BECAME

ΤΟΘΑΝΑΤΟϹΜΗΓΕΝΟΙΤΟΑΛ 40
DEATH NO MAY-it-BE-BECOMING but

B o.
ΛΑΗΑΜΑΡΤΙΑΙΝΑΦΑΝΗΑΜΑ 60
THE missing THAT it-MAY-BE-APPEARING

ΡΤΙΑΔΙΑΤΟΥΑΓΑΘΟΥΜΟΙΚ 80
missing THRU THE GOOD to-ME DOWN-

ΑΤΕΡΓΑΖΟΜΕΝΗΘΑΝΑΤΟΝΙ 200
ACTING DEATH THAT

ΝΑΓΕΝΗΤΑΙΚΑΘΥΠΕΡΒΟΛΗ 20
MAY-BE-BECOMING according-to OVER-CAST

ΝΑΜΑΡΤѠΛΟϹΗΑΜΑΡΤΙΑΔΙ 40
misser THE missing THRU

A YET ΔΕ
ΑΤΗϹΕΝΤΟΛΗϹΟΙΔΑΜΕΝΓΑ 60
14 THE direction WE-HAVE-PERCEIVED for

ΡΟΤΙΟΝΟΜΟϹΠΝΕΥΜΑΤΙΚΟ 80
that THE LAW spiritual

ABs[1] Ν
ϹΕϹΤΙΝΕΓѠΔΕϹΑΡΚΙΚΟϹΕ 300
IS I YET FLESHIC AM

ΙΜΙΠΕΠΡΑΜΕΝΟϹΥΠΟΤΗΝΑ 20
HAVING-*been*-disposED-of UNDER THE miss-

ΜΑΡΤΙΑΝΟΓΑΡΚΑΤΕΡΓΑΖΟ 40
15 ing WHICH for I-AM-DOWN-ACTING

B *inserts* Є
ΜΑΙΟΥΓΙΝѠϹΚѠΟΥΓΑΡΟΘΕ 60
NOT I-AM-KNOWING NOT for WHICH I-AM-

AB o. B+Є
ΛѠΤΟΥΤΟΠΡΑϹϹѠΑΛΛΑΟΜΙ 80
WILLING this I-AM-PRACTISING but WHICH I-

ϹѠΤΟΥΤΟΠΟΙѠΕΙΔΕΟΟΥΘΕ 400
16 AM-HATING this I-AM-DOING IF YET WHICH NOT I-AM-

s Ν
ΛѠΤΟΥΤΟΠΟΙѠϹΥΜΦΗΜΙΤѠ 20
WILLING this I-AM-DOING. I-AM-TOGETHER-AVERRING

B *inserts* Є
ΝΟΜѠΟΤΙΚΑΛΟϹΝΥΝΙΔΕΟΥ 40
17 to-THE LAW that IDEAL NOW YET NOT-

ΚΕΤΙΕΓѠΚΑΤΕΡΓΑΖΟΜΑΙΑ 60
STILL I AM-DOWN-ACTING it

As o. A *omits* IN
ΥΤΟΑΛΛΑΗΕΝΟΙΚΟΥϹΑΕΝΕ 80
but THE IN-HOMING IN ME

ΜΟΙΑΜΑΡΤΙΑΟΙΔΑΓΑΡΟΤΙ 500
18 missing I-HAVE-PERCEIVED for that

ΟΥΚΟΙΚΕΙΕΝΕΜΟΙΤΟΥΤΕϹ 20
NOT IS-HOMING IN ME this IS

ΤΙΝΕΝΤΗϹΑΡΚΙΜΟΥΑΓΑΘΟ 40
IN THE FLESH OF-ME GOOD

s o.
ΝΤΟΓΑΡΘΕΛΕΙΝΠΑΡΑΚΕΙΤ 60
THE for TO-BE-WILLING IS-BESIDE-LYING

ΑΙΜΟΙΤΟΔΕΚΑΤΕΡΓΑΖΕϹΘ 80
to-ME THE YET TO-BE-DOWN-ACTING

s Є
ΑΙΤΟΚΑΛΟΝΟΥΟΥΓΑΡΟΘΕΛ 600
19 THE IDEAL NOT NOT for WHICH I-AM-

A o.
ѠΠΟΙѠΑΓΑΘΟΝΑΛΛΑΟΟΥΘΕ 20
WILLING I-AM-DOING GOOD but WHICH NOT I-AM-

ΛѠΚΑΚΟΝΤΟΥΤΟΠΡΑϹϹѠΕΙ 40
20 WILLING EVIL this I-AM-PRACTISING. IF

B *omits* I
ΔΕΟΟΥΘΕΛѠΕΓѠΤΟΥΤΟΠΟΙ 60
YET WHICH NOT I-AM-WILLING I this AM-DOING

ѠΟΥΚΕΤΙΕΓѠΚΑΤΕΡΓΑΖΟΜ 80
NOT-STILL I AM-DOWN-ACTING

A o.
ΑΙΑΥΤΟΑΛΛΑΗΟΙΚΟΥϹΑΕΝ 700
it but THE HOMING IN

ΕΜΟΙΑΜΑΡΤΙΑΕΥΡΙϹΚѠΑΡ 20
21 ME missing I-AM-FINDING CONSE-

ΑΤΟΝΝΟΜΟΝΤѠΘΕΛΟΝΤΙΕΜ 40
QUENTLY THE LAW to-THE WILLING to-ME

ΟΙΠΟΙΕΙΝΤΟΚΑΛΟΝΟΤΙΕΜ 60
TO-BE-DOING THE IDEAL that to-ME

ΟΙΤΟΚΑΚΟΝΠΑΡΑΚΕΙΤΑΙϹ 80
22 THE EVIL IS-BESIDE-LYING I-AM-

ΥΝΗΔΟΜΑΙΓΑΡΤѠΝΟΜѠΤΟΥ 800
*be*ING-TOGETHER-gratifiED for to-THE LAW OF-THE

B ΝΟΟϹ MIND
ΘΕΟΥΚΑΤΑΤΟΝΕϹѠΑΝΘΡѠΠ 20
God according-to THE within human

ΟΝΒΛΕΠѠΔΕΕΤΕΡΟΝΝΟΜΟΝ 40
23 I-AM-looking YET DIFFERENT LAW

ΕΝΤΟΙϹΜΕΛΕϹΙΝΜΟΥΑΝΤΙ 60
IN THE MEMBERS OF-ME INSTEAD-

A AND capturizING to-THE LAW OF-THE MIND OF-ME
ϹΤΡΑΤΕΥΟΜΕΝΟΝΤѠΝΟΜѠΤ 80
WARRING to-THE LAW OF-

ΟΥΝΟΟϹΜΟΥΚΑΙΑΙΧΜΑΛѠΤ 900
THE MIND OF-ME AND capturizING

A *omits* ME IN THE LAW OF-THE missing
ΙΖΟΝΤΑΜΕΕΝΤѠΝΟΜѠΤΗϹΑ 20
ME IN THE LAW OF-THE miss-

ΜΑΡΤΙΑϹΤѠΟΝΤΙΕΝΤΟΙϹΜ 40
ing THE BEING IN THE MEM-

ΕΛΕϹΙΝΜΟΥΤΑΛΑΙΠѠΡΟϹΕ 60
24 BERS OF-ME WEIGHT-CALLOUSED I

ΓѠΑΝΘΡѠΠΟϹΤΙϹΜΕΡΥϹΕΤ 80
human ANY ME WILL-BE-RESCU-

ΑΙΕΚΤΟΥϹѠΜΑΤΟϹΤΟΥΘΑΝ 15000
ING OUT OF-THE BODY OF-THE DEATH

Conciliation—Individual

1 Condemnation is utterly out of the question for all in Christ Jesus. This is infinitely more than the atonement or shelter provided for sin by the sacrifices offered under the law. It is far beyond the pardon, or forgiveness, contained in the proclamation of the kingdom. The atonement needed to be renewed year by year, the pardon might be recalled, but the justification we have in Christ Jesus is nothing less than God's righteousness, which is absolutely inviolable. It was not secured by any act of ours and cannot be marred by aught that we can do. Sin only enhances the graciousness of it, but cannot sully or impair it.

2 The spirit's law of life, in Christ Jesus, is the opposite of the law of Sinai. That said: Obey, and live; disobey, and die. The spirit's law imparts life for the eons as God's gracious gift, apart from obedience or disobedience.

4 We do not fulfill the law in its letter. Grace leads us to act far beyond its spirit. Its just requirements, love to God and man, are fulfilled only by those who walk in spirit.

5 The flesh is not able to be subject to God's law. It is useless to try to train it to please Him. We are not justified in flesh. It is only in spirit that we can count ourselves as beyond all condemnation. The flesh is after the things of flesh and leads to death. But the spirit is concerned with spiritual things and makes for life and peace.

9 All who believe Him are indwelt by God's spirit. Christ, by His spirit, is in us. Consequently, our spirit is life, yet our body, being absolutely unresponsive to their presence, is death. Thus, while we have but one body, it is the home of three spirits—God's spirit, Christ's spirit, and our spirit. As a result the spiritual force at our disposal is far greater than the flesh. Our own spirit is the seat of our new life, because of righteousness. Christ's spirit gives us communion with Him. God's spirit gives us power over our dead bodies, just as, in the case of Christ, He roused His body from among the dead. He is able to vivify these death-doomed bodies, so that they respond to the dictates of the spirit.

God, through Jesus Christ, our
Lord. Consequently, then, *I* my-
self, indeed, with the mind am
slaving for God's law, yet with the
flesh Sin's law.

8 Nothing, consequently, is con-
demnation now to them that are in
Christ Jesus. They are not walking
according to flesh, but according to
2 spirit, for the spirit's law of life
in Christ Jesus frees you from the
3 law of Sin and Death. For at the
law's impotence (in which it was
infirm through the flesh), God,
when sending His own Son in the
likeness of sin's flesh and concern-
ing sin, condemns sin in the flesh,
4 that the just requirement of the
law may be fulfilled in us, who are
not walking in accord with flesh,
but in accord with spirit.
5 For those who are in accord with
flesh are disposed to that which is
of the flesh, yet those who are in ac-
cord with spirit to that which is of
6 the spirit. For the disposition of
the flesh is death, yet the dispo-
sition of the spirit is life and peace,
7 because the disposition of the flesh is
enmity to God, for it is not subject
to the law of God, for neither is it
8 able. Now those who are in the
flesh are not able to please God.
9 Yet *you* are not in flesh, but in
spirit, if so be that God's spirit is
making its home in you. Now if
anyone has not Christ's spirit,
10 this one is not His. Now if Christ
is in you, the body, indeed, is dead
because of sin, yet the spirit is life
11 because of righteousness. Now if the
spirit of Him Who rouses Jesus
from among the dead is making its
home in you, He Who rouses Christ
Jesus from among the dead will also

As¹ *omit* grace YET B *omits* YET I-AM-thanking
ΑΤΟΥΤΟΥΤΟΥΧΑΡΙϹΑΕΕΥΧ
25 this grace YET I-AM-
ΑΡΙϹΤΩΤΩΘΕΩΔΙΑΙΗϹΟΥΧ
thankING to-THE God THRU JESUS AN-
ΡΙϹΤΟΥΤΟΥΚΥΡΙΟΥΗΜΩΝΑ
OINTED THE Master OF-US CON-
INDEED *by s²* A *inserts* Є
ΡΑΟΥΝΑΥΤΟϹΕΓΩΤΩΜΕΝΝΟ
SEQUENTLY THEN SAME I to-THE INDEED MIND
ΙΔΟΥΛΕΥΩΝΟΜΩΘΕΟΥΤΗΔΕ
AM-SLAVING to-LAW OF-God to-THE YET
ϹΑΡΚΙΝΟΜΩΑΜΑΡΤΙΑϹΟΥΔ
8 FLESH to-LAW OF-missing NOT-YET-
ΕΝΑΡΑΝΥΝΚΑΤΑΚΡΙΜΑΤΟΙ
ONE CONSEQUENTLY NOW DOWN-JUDGment to-THE-*ones*
Bs¹ *omit* NO according-to
ϹΕΝΧΡΙϹΤΩΙΗϹΟΥΜΗΚΑΤΑ
IN ANOINTED JESUS NO according-to
FLESH THEY-ARE-ABOUT-TREADING (*by* As²) ABs¹ *omit* but
ϹΑΡΚΑΠΕΡΙΠΑΤΟΥϹΙΝΑΛΛ
FLESH THEY-ARE-ABOUT-TREADING but
according-to spirit (*by s²*)
ΑΚΑΤΑΠΝΕΥΜΑΟΓΑΡΝΟΜΟϹ
2 according-to spirit THE for LAW
ΤΟΥΠΝΕΥΜΑΤΟϹΤΗϹΖΩΗϹΕ
OF-THE spirit OF-THE LIFE IN
ΝΧΡΙϹΤΩΙΗϹΟΥΗΛΕΥΘΕΡΩ
ANOINTED JESUS FREES
A M=ME
ϹΕΝϹΕΑΠΟΤΟΥΝΟΜΟΥΤΗϹΑ
YOU FROM THE LAW OF-THE miss-
ΜΑΡΤΙΑϹΚΑΙΤΟΥΘΑΝΑΤΟΥ
ing AND OF-THE DEATH
ΤΟΓΑΡΑΔΥΝΑΤΟΝΤΟΥΝΟΜΟ
3 THE for UN-ABLE OF-THE LAW
ΥΕΝΩΗϹΘΕΝΕΙΔΙΑΤΗϹϹΑΡ
IN WHICH it-WAS-UN-FIRM THRU THE FLESH
This Є *washed out in s*
ΚΟϹΟΘΕΟϹΤΟΝΕΑΥΤΟΥΥΙΟ
THE God THE OF-Self SON
ΝΠΕΜΨΑϹΕΝΟΜΟΙΩΜΑΤΙϹΑ
SENDing IN LIKEness OF-
ΡΚΟϹΑΜΑΡΤΙΑϹΚΑΙΠΕΡΙΑ
FLESH OF-missing AND ABOUT miss-
B *inserts* Є Bs *o.*
ΜΑΡΤΙΑϹΚΑΤΕΚΡΙΝΕΝΤΗΝ
ing DOWN-JUDGES THE
ΑΜΑΡΤΙΑΝΕΝΤΗϹΑΡΚΙΙΝΑ
4 missing IN THE FLESH THAT
ΤΟΔΙΚΑΙΩΜΑΤΟΥΝΟΜΟΥΠΑ
THE JUST-*effect* OF-THE LAW MAY-BE-
ΗΡΩΘΗΕΝΗΜΙΝΤΟΙϹΜΗΚΑΤ
BEING-FILLED IN US THE-*ones* NO according-
ΑϹΑΡΚΑΠΕΡΙΠΑΤΟΥϹΙΝΑΛ
to FLESH ABOUT-TREADING but
ΛΑΚΑΤΑΠΝΕΥΜΑΟΙΓΑΡΚΑΤ
5 according-to spirit THE-*ones* for according-to

ΑϹΑΡΚΑΟΝΤΕϹΤΑΤΗϹϹΑΡΚ
FLESH BEING THE OF-THE FLESH
ΟϹΦΡΟΝΟΥϹΙΝΟΙΔΕΚΑΤΑΠ
ARE-being-DISPOSed THE-*ones* YET according-to
ΝΕΥΜΑΤΑΤΟΥΠΝΕΥΜΑΤΟϹΤ
6 spirit THE OF-THE spirit THE
ΟΓΑΡΦΡΟΝΗΜΑΤΗϹϹΑΡΚΟϹ
for DISPOSition OF-THE FLESH
ΘΑΝΑΤΟϹΤΟΔΕΦΡΟΝΗΜΑΤΟ
DEATH THE YET DISPOSition OF-THE
ΥΠΝΕΥΜΑΤΟϹΖΩΗΚΑΙΕΙΡΗ
spirit LIFE AND PEACE
ΝΗΔΙΟΤΙΤΟΦΡΟΝΗΜΑΤΗϹϹ
7 THRU that THE DISPOSition OF-THE FLESH
ΑΡΚΟϹΕΧΘΡΑΕΙϹΘΕΟΝΤΩΓ
enmity INTO God to-THE for
ΑΡΝΟΜΩΤΟΥΘΕΟΥΟΥΧΥΠΟΤ
LAW OF-THE God NOT it-is-*be*ING-
*s*¹ O
ΑϹϹΕΤΑΙΟΥΔΕΓΑΡΔΥΝΑΤΑ
UNDER-SET NOT-YET for it-IS-ABLE
ΙΟΙΔΕΕΝϹΑΡΚΙΟΝΤΕϹΘΕΩ
8 THE-*ones* YET IN FLESH BEING God
ΑΡΕϹΑΙΟΥΔΥΝΑΝΤΑΙΥΜΕΙ
9 TO-PLEASE NOT ARE-ABLE YOU*p*
A ΔΙ
ϹΔΕΟΥΚΕϹΤΕΕΝϹΑΡΚΙΑΛΛ
YET NOT ARE IN FLESH but
A *o.*
ΑΕΝΠΝΕΥΜΑΤΙΕΙΠΕΡΠΝΕΥ
IN spirit IF-EVEN spirit
ΜΑΘΕΟΥΟΙΚΕΙΕΝΥΜΙΝΕΙΔ
OF-God IS-HOMING IN YOU*p* IF YET
ΕΤΙϹΠΝΕΥΜΑΧΡΙϹΤΟΥΟΥΚ
ANY spirit OF-ANOINTED NOT
ΕΧΕΙΟΥΤΟϹΟΥΚΕϹΤΙΝΑΥΤ
IS-HAVING this-*one* NOT IS OF-Him
ΟΥΕΙΔΕΧΡΙϹΤΟϹΕΝΥΜΙΝΤ
10 IF YET ANOINTED IN YOU*p* THE
s o.
ΟΜΕΝϹΩΜΑΝΕΚΡΟΝΔΙΑΜΑ
INDEED BODY DEAD THRU missing
ΡΤΙΑΝΤΟΔΕΠΝΕΥΜΑΖΩΗΔΙ
THE YET spirit LIFE THRU
ΑΔΙΚΑΙΟϹΥΝΗΝΕΙΔΕΤΟΠΝ
11 JUSTice IF YET THE spirit
s o.
ΕΥΜΑΤΟΥΕΓΕΙΡΑΝΤΟϹΤΟΝ
OF-THE *One*-ROUS*ing* THE
ΙΗϹΟΥΝΕΚΝΕΚΡΩΝΟΙΚΕΙΕ
JESUS OUT OF-DEAD-*ones* IS-HOMING IN
s² adds THE ANOINTED TONXN
ΝΥΜΙΝΟΕΓΕΙΡΑϹΧΡΙϹΤΟΝ
YOU*p* THE *One*-ROUS*ing* ANOINTED
JESUS *omitted by* B As OUT OF-DEAD-*ones* ANOINTED JESUS
ΙΗϹΟΥΝΕΚΝΕΚΡΩΝΖΩΟΠΟΙ
JESUS OUT OF-DEAD-*ones* WILL-BE-makING-

Conciliation—Individual

11 *Mortal* bodies are such as are *dying*, in a physical sense. Their vivification cannot refer to the future resurrection, but to the present power of God's spirit to use an utterly unresponsive, hostile instrument, as our bodies, and constrain its members to do the bidding of our spirits.

12 We owe the flesh nothing, and it promises us nothing but death. But we do owe it to the spirit to put the practises of the body to death and thus enjoy the life which the spirit makes ours in Christ Jesus.

14 To be a son of God implies more than belonging to Him. As the Son of God manifests Him so we are sons only insomuch as we display His character in our words and ways.

15 The law led to slavery, not sonship. Fear is not for us. Justification and reconciliation lead us unafraid into the Father's presence. Just as the little Hebrew child would lisp its "Abba" in the familiar Aramaic household speech, or, as our children say trustingly, "Papa", so we are without constraint in the august presence of the Divine Majesty.

16 God's spirit says we are His children. Our spirits claim Him as our Father. If this be the case, then, even as our children have the enjoyment of all that is ours, so all that is God's is for us. Indeed, even the great glories in store for Christ are ours if we, too, tread the path of suffering which led Him to them.

18 The creation has been involved in the treadmill of corruption through the sin of man. We are associated with the creation on the physical side. When our bodies are delivered from their present slavery and death at our Lord's descent from heaven, He will transfigure them to conform them to His body glorious (Phil.3[21]). Later, when we are unveiled, the creation will be set at liberty from the bondage which now enthralls it. How it ought to comfort us to know that the patient, suffering creatures, who had no hand in their own degradation, will yet find a real release from the pain and sorrow from which they have no escape now! Its physical aspect waits until our Lord's return.

vivify your mortal bodies because
of His spirit making its home in
12 you. Consequently, then, brethren,
we are debtors, not to the flesh, to
13 be living in accord with flesh, for if
you are living in accord with flesh,
you are about to be dying. Yet if
in spirit you are putting the practises
of the body to death, you will
14 be living. For as many as are being
led by God's spirit, these are sons
of God.
15 For you did not get slavery's
spirit again to fear, but you got
the spirit of sonship, in which we
16 are crying, "Abba, Father!" The
same spirit is joining its witness
with our spirit that we are children
17 of God. Yet if children, enjoyers
also of an allotment, enjoyers, indeed,
of God's allotment, and joint
enjoyers of Christ's allotment, if so
be that we are suffering together,
that we should be glorified together
also.
18 For I am reckoning that the
sufferings of this current era do
not deserve the glory about to be
19 revealed for us. For the premonition
of the creation is awaiting the
20 unveiling of the sons of God. For
the creation was subjected to vanity
(not voluntarily, but because
of Him Who is subjecting it) in ex-
21 pectation that the creation itself
also shall be freed from the slavery
of corruption into the glorious free-
22 dom of the children of God. For
we are aware that the entire creation
is groaning and travailing to-
23 gether until now. Yet not only so,
but we ourselves also, who have the
firstfruit of the spirit, *we* ourselves
also, are groaning in ourselves,
awaiting the sonship, the deliver-
24 ance of our body. For we were
saved in expectation. Now expec-
tation, being observed, is not ex-

As *omit* AND
ΗϹΕΙΚΑΙΤΑΘΝΗΤΑϹΩΜΑΤΑ
LIVE AND THE DYing BODIES
A OF-T. I.-H. *adds* Υ (*s has* ΤΑϹ) *and* ΤΟϹ
ΥΜΩΝΔΙΑΤΟΕΝΟΙΚΟΥΝΑΥΤ
OF-YOUp THRU THE IN-HOMING OF-Him
s abbreviates ΠΝϹ A ΤΟϹ *adds*
ΟΥΠΝΕΥΜΑΕΝΥΜΙΝΑΡΑΟΥΝ
12 spirit IN YOUp CONSEQUENTLY
As *o.* A Ε
ΑΔΕΛΦΟΙΟΦΕΙΛΕΤΑΙΕϹΜΕ
THEN brothers OWErs WE-ARE
ΝΟΥΤΗϹΑΡΚΙΤΟΥΚΑΤΑϹΑΡ
NOT to-THE FLESH OF-THE according-to FLESH
ΚΑΖΗΝΕΙΓΑΡΚΑΤΑϹΑΡΚΑΖ
13 TO-BE-LIVING IF for according-to FLESH YE-
ΗΤΕΜΕΛΛΕΤΕΑΠΟΘΝΗϹΚΕΙ
ARE-LIVING YE-ARE-ABOUT TO-BE-FROM-DYING
ΝΕΙΔΕΠΝΕΥΜΑΤΙΤΑϹΠΡΑΞ
IF YET to-spirit THE PRACTISings
s o.
ΕΙϹΤΟΥϹΩΜΑΤΟϹΘΑΝΑΤΟΥ
OF-THE BODY YE-ARE-(causinG-to)-
A ΔΙ
ΤΕΖΗϹΕϹΘΕΟϹΟΙΓΑΡΠΝΕΥ
14 DIE YE-WILL-BE-LIVING as-many-as for to-spirit
ΜΑΤΙΘΕΟΥΑΓΟΝΤΑΙΟΥΤΟΙ
OF-God ARE-*be*ING-LED these
B ARE OF-God
ΥΙΟΙΘΕΟΥΕΙϹΙΝΟΥΓΑΡΕΛ
15 SONS OF-God ARE NOT for YE-GOT
s o.
ΑΒΕΤΕΠΝΕΥΜΑΔΟΥΛΕΙΑϹΠ
spirit OF-SLAvery A-
ΑΛΙΝΕΙϹΦΟΒΟΝΑΛΛΑΕΛΑΒ
GAIN INTO FEAR but YE-GOT
ΕΤΕΠΝΕΥΜΑΥΙΟΘΕϹΙΑϹΕΝ
spirit OF-SON-PLACing IN
ΩΚΡΑΖΟΜΕΝΑΒΒΑΟΠΑΤΗΡΑ
16 WHICH WE-ARE-CRYING ABBA THE FATHER SAME
B² Μ
ΥΤΟΤΟΠΝΕΥΜΑϹΥΝΜΑΡΤΥΡ
THE spirit IS-TOGETHER-witnessING
ΕΙΤΩΠΝΕΥΜΑΤΙΗΜΩΝΟΤΙΕ
to-THE spirit OF-US that WE-
ϹΜΕΝΤΕΚΝΑΘΕΟΥΕΙΔΕΤΕΚ
17 ARE offsprings OF-God IF YET offsprings
ΝΑΚΑΙΚΛΗΡΟΝΟΜΟΙΚΛΗΡΟ
AND tenants tenants
B² Γ
ΝΟΜΟΙΜΕΝΘΕΟΥϹΥΝΚΛΗΡΟ
INDEED OF-God TOGETHER-tenants
ΝΟΜΟΙΔΕΧΡΙϹΤΟΥΕΙΠΕΡϹ
YET OF-ANOINTED IF-EVEN WE-
B² Μ A Ω=WE-MAY-BE-T.-E.
ΥΝΠΑϹΧΟΜΕΝΙΝΑΚΑΙϹΥΝΔ
ARE-TOGETHER-EMOTIONING THAT AND WE-SHOULD-BE-
A YET ΔΕ
ΟΞΑϹΘΩΜΕΝΛΟΓΙΖΟΜΑΙΓΑ
18 BEING-TOGETHER-glorified I-AM-accountING for
ΡΟΤΙΟΥΚΑΞΙΑΤΑΠΑΘΗΜΑΤ
that NOT WORTHY THE EMOTIONS

ΑΤΟΥΝΥΝΚΑΙΡΟΥΠΡΟϹΤΗΝ
OF-THE NOW SEASON TOWARD THE
ΜΕΛΛΟΥϹΑΝΔΟΞΑΝΑΠΟΚΑΛ
beING-ABOUT esteem TO-BE-FROM-COV-
ΥΦΘΗΝΑΙΕΙϹΗΜΑϹΗΓΑΡΑΠ
19 ERED INTO US THE for pre-
ΟΚΑΡΑΔΟΚΙΑΤΗϹΚΤΙϹΕΩϹ
monition OF-THE CREATION
p *1355 double dots .. o.*
ΤΗΝΑΠΟΚΑΛΥΨΙΝΤΩΝΥΙΩΝ
THE FROM-COVERing OF-THE SONS
ΤΟΥΘΕΟΥΑΠΕΚΔΕΧΕΤΑΙΤΗ
20 OF-THE God IS-FROM-OUT-RECEIVING to-THE
A *inserts* Ε
ΓΑΡΜΑΤΑΙΟΤΗΤΙΗΚΤΙϹΙϹ
for VAIN-ity THE CREATION
ΥΠΕΤΑΓΗΟΥΧΕΚΟΥϹΑΑΛΛΑ
WAS-UNDER-SET NOT voluntarily but
AB²p *1355* Π
ΔΙΑΤΟΝΥΠΟΤΑΞΑΝΤΑΕΦΕΛ
THRU THE *One*-UNDER-SET*ting* ON EXPEC-
s adds ΔΙ THRU A *inserts* Ε
ΠΙΔΙΟΤΙΚΑΙΑΥΤΗΗΚΤΙϹΙ
21 TATION that AND SAME THE CREATION
ϹΕΛΕΥΘΕΡΩΘΗϹΕΤΑΙΑΠΟΤ
WILL-BE-BEING-FREED FROM THE
s o.
ΗϹΔΟΥΛΕΙΑϹΤΗϹΦΘΟΡΑϹΕ
SLAvery OF-THE CORRUPtion INTO
ΙϹΤΗΝΕΛΕΥΘΕΡΙΑΝΤΗϹΔΟ
THE FREEdom OF-THE esteem
ΞΗϹΤΩΝΤΕΚΝΩΝΤΟΥΘΕΟΥΟ
22 OF-THE offsprings OF-THE God WE-
A ΔΕ YET
ΙΔΑΜΕΝΓΑΡΟΤΙΠΑϹΑΗΚΤΙ
HAVE-PERCEIVED for that EVERY THE CREA-
A+Ε As *o.*
ϹΙϹϹΥΝϹΤΕΝΑΖΕΙΚΑΙϹΥΝ
TION IS-TOGETHER-groaning AND IS-TOGETH-
B+Ε
ΩΔΙΝΕΙΑΧΡΙΤΟΥΝΥΝΟΥΜΟ
23 ER-travailING UNTIL THE NOW NOT ONLY
ΝΟΝΔΕΑΛΛΑΚΑΙΑΥΤΟΙΤΗΝ
YET but AND SAME THE
ΑΠΑΡΧΗΝΤΟΥΠΝΕΥΜΑΤΟϹΕ
first-fruit OF-THE spirit HAV-
B *omits* WE
ΧΟΝΤΕϹΗΜΕΙϹΚΑΙΑΥΤΟΙΕ
ING WE AND SAME IN
ΝΕΑΥΤΟΙϹϹΤΕΝΑΖΟΜΕΝΥΙ
selves ARE-groaning SON-
ΟΘΕϹΙΑΝΑΠΕΚΔΕΧΟΜΕΝΟΙ
PLACing FROM-OUT-RECEIVING
ΤΗΝΑΠΟΛΥΤΡΩϹΙΝΤΟΥϹΩΜ
THE FROM-LOOSening OF-THE BODY
ΑΤΟϹΗΜΩΝΤΗΓΑΡΕΛΠΙΔΙΕ
24 OF-US to-THE for EXPECTATION WE-
ϹΩΘΗΜΕΝΕΛΠΙϹΔΕΒΛΕΠΟΜ
WERE-SAVED EXPECTATION YET *be*ING-looked

Conciliation—Individual

26 Here is the true "form" for acceptable prayer in this economy. It is not definite persistence, like the importunate widow. It is acknowledged weakness and ignorance casting itself on God, urged on by His spirit, knowing only the need and the One Who can meet it in His own way.

28 Though we know *not* what to pray for, this is not at all necessary, for we *do* know that God is making everything co-operate for our welfare. No matter how things *appear*, they can work no ill to us who love God, for He first loved us, and has included us in His vast purpose, of which we form a vital part.

29 Our destiny was fixed by God from the beginning, long before we could have any part in it. It is higher than our highest dreams, for it is nothing less than conformity to the image of His Son. And, better still, our exaltation is the means of putting Him in the place supreme. He cannot be Firstborn without brethren. Thus we are essential to His glory!

GOD'S SOVEREIGNTY

INDIVIDUAL

30 Here we have the golden chain of God's sovereignty forged for our blessing. Its four links cannot be separated. He *has* designated us and called us and justified us. Three links are forged. The next is glory!

31 Nothing can compare with the sublime consciousness of a place in God's heart. If *He* is for us, even those who *would* be against us work our weal. No one *can* be against us.

32 God has given His best gift when He spared not His Son. Nothing else can compare with Him. He will withhold no good thing from those who have received His Beloved.

33 We can challenge the universe to find a single thing against us! Whatever *we* may be in ourselves, in Christ God has justified us. And not only that, but all judgment has been committed to the Son, the very Christ Who died for us and lives to plead for us at God's right hand! God, the Judge of all, Who alone can acquit, has become our Vindicator! Christ, Who alone has the right to condemn, is our Saviour!

pectation, for what anyone is ob-
serving, why is he expecting it?
25 Now if we are expecting what we
are not observing we are awaiting
it with fortitude.
26 Now, similarly, the spirit also
is aiding our infirmity, for we
are not aware what we should be
praying for, to accord with what
must be, but the spirit itself is
pleading for us with inarticulate
27 groanings. Now He Who is search-
ing the hearts is aware of the
spirit's disposition, seeing that it
is pleading for the saints in accord
with God.
28 Now we are aware that God is
working all together for the good of
those who are loving God, who are
called according to the purpose
29 that, whom He foreknew, He des-
ignates beforehand also to be con-
formed to the image of His Son,
for Him to be the Firstborn among
30 many brethren. Now whom He
designates beforehand, these He
calls also, and whom He calls,
these He justifies also: now whom
He justifies, these He glorifies also.
31 What, then, shall we assert to
these things? If God is for us,
32 who is against us? Surely, He
Who spares not His own Son, but
gives Him up for us all, how shall
He not, together with Him also, be
graciously granting us all?
33 Who will be indicting God's
chosen ones? God is the Justifier!
34 Who is the Condemner? Christ
Jesus, the One dying, yet rather be-
ing roused, Who is also at God's
right hand, Who is pleading also
for our sakes!
35 What shall be separating us from
the love of God in Christ Jesus?
Affliction, or distress, or persecu-
tion, or famine, or nakedness, or
36 danger, or sword? According as it
is written, that

ΕΝΗΟΥΚΕϹΤΙΝΕΛΠΙϹΓΑΡ 20
NOT IS EXPECTATION WHICH for
B¹—ANY² Bs¹—AND s¹+C As¹ ΥΠΟΜΕ (s² o.)
ΒΛΕΠΕΙΤΙϹΤΙΚΑΙΕΛΠΙΖΕ 40
is-lookING ANY ANY AND IS-EXPECTING
ΝΕΙ UNDER-REMAINING
ΙΕΙΔΕΟΟΥΒΛΕΠΟΜΕΝΕΛΠΙ 60
25 IF YET WHICH NOT WE-ARE-looking WE-ARE-EX-

ΖΟΜΕΝΔΙΥΠΟΜΟΝΗϹΑΠΕΚΔ 80
PECTING THRU UNDER-REMAINing WE-ARE-FROM-

ΕΧΟΜΕΘΑΩϹΑΥΤΩϹΔΕΚΑΙΤ 100
26 OUT-RECEIVING AS-SAME-ly YET AND THE

ΟΠΝΕΥΜΑϹΥΝΑΝΤΙΛΑΜΒΑΝ 20
spirit IS-TOGETHER-supportING
A Є
ΕΤΑΙΤΗΑϹΘΕΝΕΙΑΗΜΩΝΤΟ 40
to-THE UN-FIRMness OF-US THE

ΓΑΡΤΙΠΡΟϹΕΥΞΩΜΕΘΑΚΑΘ 60
for ANY WE-SHOULD-BE-praying according-
AB o.
ΟΔΕΙΟΥΚΟΙΔΑΜΕΝΑΛΛΑΑΥ 80
to-WHICH IS-BINDING NOT WE-HAVE-PERCEIVED but SAME

ΤΟΤΟΠΝΕΥΜΑΥΠΕΡΕΝΤΥΓΧ 200
THE spirit IS-OVER-pleadING
s² adds ΥΠΕΡΗΜΩΝ OVER US
ΑΝΕΙϹΤΕΝΑΓΜΟΙϹΑΛΑΛΗΤ 20
to-groanings UN-TALKED
AB Є
ΟΙϹΟΔΕΕΡΑΥΝΩΝΤΑϹΚΑΡΔ 40
27 THE YET One-SEARCHING THE HEARTS

ΙΑϹΟΙΔΕΝΤΙΤΟΦΡΟΝΗΜΑΤ 60
HAS-PERCEIVED ANY THE DISPOsition OF-

ΟΥΠΝΕΥΜΑΤΟϹΟΤΙΚΑΤΑΘΕ 80
THE spirit that according-to God
s o.
ΟΝΕΝΤΥΓΧΑΝΕΙΥΠΕΡΑΓΙΩ 300
it-is-pleadING OVER HOLY-ones

ΝΟΙΔΑΜΕΝΔΕΟΤΙΤΟΙϹΑΓΑ 20
28 WE-HAVE-PERCEIVED YET that to-THE ones-LOV-
B o.
ΠΩϹΙΝΤΟΝΘΕΟΝΠΑΝΤΑϹΥΝ 40
ING THE God ALL IS-TO-
s omits THE God
ΕΡΓΕΙΟΘΕΟϹΕΙϹΑΓΑΘΟΝΤ 60
GETHER-ACTING THE God INTO GOOD to-

ΟΙϹΚΑΤΑΠΡΟΘΕϹΙΝΚΛΗΤΟ 80
THE-ones according-to BEFORE-PLACING CALLED

ΙϹΟΥϹΙΝΟΤΙΟΥϹΠΡΟΕΓΝΩ 400
29 BEING that WHOM He-BEFORE-KNEW
s N
ΚΑΙΠΡΟΩΡΙϹΕΝϹΥΜΜΟΡΦΟ 20
AND He-BEFORE-SEEizes conFORMED

ΥϹΤΗϹΕΙΚΟΝΟϹΤΟΥΥΙΟΥΑ 40
OF-THE image OF-THE SON OF-

ΥΤΟΥΕΙϹΤΟΕΙΝΑΙΑΥΤΟΝΠ 60
Him INTO THE TO-BE Him BE-

ΡΩΤΟΤΟΚΟΝΕΝΠΟΛΛΟΙϹΑΔ 80
FORE-most-BROUGHT-FORTH IN MANY brothers
A ΕΓΝΩ KNOWS
ΕΛΦΟΙϹΟΥϹΔΕΠΡΟΩΡΙϹΕΝ 500
30 WHOM YET He-BEFORE-SEEizes

ΤΟΥΤΟΥϹΚΑΙΕΚΑΛΕϹΕΝΚΑ 20
these AND He-CALLS AND

ΙΟΥϹΕΚΑΛΕϹΕΝΤΟΥΤΟΥϹΚ 40
WHOM He-CALLS these AND
A adds AND ΚΑΙ omits YET
ΑΙΕΔΙΚΑΙΩϹΕΝΟΥϹΔΕΕΔΙ 60
He-JUSTIFIES WHOM YET He-

ΚΑΙΩϹΕΝΤΟΥΤΟΥϹΚΑΙΕΔΟ 80
JUSTIFIES these AND He-

ΞΑϹΕΝΤΙΟΥΝΕΡΟΥΜΕΝΠΡΟ 600
31 esteemizes ANY THEN WE-SHALL-BE-declaring TOWARD

ϹΤΑΥΤΑΕΙΟΘΕΟϹΥΠΕΡΗΜΩ 20
these IF THE God OVER US

ΝΤΙϹΚΑΘΗΜΩΝΟϹΓΕΤΟΥΙΔ 40
32 ANY DOWN OF-US WHO SURELY OF-THE OWN
s o.
ΙΟΥΥΙΟΥΟΥΚΕΦΕΙϹΑΤΟΑΛ 60
SON NOT SPARES but
A o.
ΛΑΥΠΕΡΗΜΩΝΠΑΝΤΩΝΠΑΡΕ 80
OVER US ALL BESIDE-

ΔΩΚΕΝΑΥΤΟΝΠΩϹΟΥΧΙΚΑΙ 700
GIVES Him how NOT *emph.* AND

ϹΥΝΑΥΤΩΤΑΠΑΝΤΑΗΜΙΝΧΑ 20
TOGETHER to-Him THE ALL to-US He-WILL

ΡΙϹΕΤΑΙΤΙϹΕΓΚΑΛΕϹΕΙΚ 40
33 BE-gracING ANY WILL-BE-indictING DOWN

ΑΤΑΕΚΛΕΚΤΩΝΘΕΟΥΘΕΟϹΟ 60
OF-chosen-*ones* OF-God God THE
B *inserts* Є
ΔΙΚΑΙΩΝΤΙϹΟΚΑΤΑΚΡΙΝΩ 80
34 *One*-JUSTIFYING ANY THE *One*-DOWN-JUDGING
B *omits* JESUS
ΝΧΡΙϹΤΟϹΙΗϹΟΥϹΟΑΠΟΘΑ 800
ANOINTED JESUS THE *One*-FROM-DY-
As² *add* OUT OF-DEAD-*ones* ΕΚ
ΝΩΝΜΑΛΛΟΝΔΕΕΓΕΡΘΕΙϹΟ 20
ING RATHER YET BEING-ROUSED WHO
ΝΕΚΡΩΝ *but s² cancels* As¹ *omit* AND (s²) B *omits* OF-THE
ϹΚΑΙΕϹΤΙΝΕΝΔΕΞΙΑΤΟΥΘ 40
AND IS IN RIGHT OF-THE God

ΕΟΥΟϹΚΑΙΕΝΤΥΓΧΑΝΕΙΥΠ 60
WHO AND IS-pleadING OVER
A Η *o.*
ΕΡΗΜΩΝΤΙϹΗΜΑϹΧΩΡΙϹΕΙ 80
35 US ANY US WILL-BE-SPACizING
A *omits* God As *omit*
ΑΠΟΤΗϹΑΓΑΠΗϹΤΟΥΘΕΟΥΤ 900
FROM THE LOVE OF-THE God OF-
OF-THE IN A OF-A. ΟΥ s—A. As—J. B+Є
ΗϹΕΝΧΡΙϹΤΩΙΗϹΟΥΘΛΙΨΙ 20
THE IN ANOINTED JESUS CONSTRICTION

ϹΗϹΤΕΝΟΧΩΡΙΑΗΔΙΩΓΜΟϹ 40
OR CRAMP-SPACE OR CHASE-ing
B²+Є
ΗΛΙΜΟϹΗΓΥΜΝΟΤΗϹΗΚΙΝΔ 60
OR FAMINE OR NAKEDness OR DANGER

ΥΝΟϹΗΜΑΧΑΙΡΑΚΑΘΩϹΓΕΓ 80
36 OR sword according-AS it-HAS-

ΡΑΠΤΑΙΟΤΙΕΝΕΚΕΝϹΟΥΘΑ 18000
been-WRITTEN that on-account OF-YOU WE-ARE-

God's Sovereignty—Individual

37 God's love never lets us go. The trials and tribulations we endure are not tokens of His displeasure. They are all tempered by His loving heart. A sense of His love hovering over us in the midst of our distresses is the most blessed of all balms and will enable us not only to endure them but to enjoy them.

38 Here all the great forces of the universe are arrayed, and none of them, no, nor all of them together, can come between us and the unconquerable love of our God as displayed in Christ Jesus. Death will be swallowed up by life. Life may lead us far from Him, but not beyond the reach of His love. The present perplexes us, the future fills us with fear, but only when we lose the sense of His love. Powers, celestial or terrestrial, are subject to His sway. Nothing above or beneath, nothing at all has the power to break the bond that binds the humblest and most unworthy saint to the throbbing breast of our great and glorious God. This is more than salvation from sin! *This is reconciliation!*

GOD'S SOVEREIGNTY

NATIONAL

1 Paul was in acute sympathy with his brethren according to the flesh, for he himself had been the most rabid of all in opposing the Christ he now adored. This is a most apt confession, as he is about to introduce the great doctrine of the divine Sovereignty, for he is the star example of God's sovereign grace.

4 *Physically*, Israel has the monopoly of the eight blessings here recorded. In flesh, Christ belongs exclusively to them; no other nation can lay claim to the fathers. The covenants, the law, the priestly worship, and the promises *do not belong to the church*, but to Israel according to the flesh. The sonship and the glory are ours only in spirit, not in flesh.

5 Christ, in flesh, is the God of the eons. All eonian blessing is through Him and for Him.

6 Ishmael was Abraham's son as well as Isaac, but he was born of the flesh, not of the promise. This shows that mere physical descent is not enough to give a title to the blessing of Abraham (Gen.17[18-20]; 21[12]).

"On Thy account we are being
put to death the whole day,
We are accounted as sheep for
slaughter."

37 Nay! in all these we are more than
conquering through Him Who loves
us.
38 For I am persuaded that neither
death nor life, nor messengers, nor
sovereignties, nor the present, nor
39 the future, nor powers, nor height,
nor depth, nor any other creation,
will be able to separate us from the
love of God in Christ Jesus, our
Lord.
9 I am telling the truth in Christ,
I am not lying, my conscience join-
ing its witness with me in holy
2 spirit, that my sorrow is great, and
unintermittent pain is at my heart
3 (for *I* myself wished to be ana-
thema from Christ) for my bre-
thren, my kin according to the
4 flesh, who are Israelites, whose is
the sonship and the glory and the
covenants and the legislation and
the divine service and the promises;
5 whose are the fathers, and out of
whom is Christ according to the
flesh, Who is over all, God blessed
for the eons. *Amen!*
6 Now it is not as though the word
of God has lapsed, for not all
those out of Israel, these are Israel;
7 neither that Abraham's seed are all
children, but "In Isaac shall your
8 seed be called". That is, that the
children of the flesh, these are not
the children of God, but He is reck-
oning the children of the promise
for the seed.
9 For the word of the promise is
this: "At this season I shall come
10 and Sarah shall have a son". Yet
not only so, but Rebecca also is
having her bed of one, our father
11 Isaac. For, not as yet being
born, nor yet putting anything into

ΝΑΤΟΥΜΕΘΑΟΛΗΝΤΗΝΗΜΕΡ
beING-(caused-to)-DIE WHOLE THE DAY

ΑΝΕΛΟΓΙΣΘΗΜΕΝΩΣΠΡΟΒΑ
WE-ARE-accounted AS sheep

ΤΑΣΦΑΓΗΣΑΛΛΕΝΤΟΥΤΟΙΣ
37 OF-SLAYING but IN these

B *inserts* Ε
ΠΑΣΙΝΥΠΕΡΝΙΚΩΜΕΝΔΙΑΤ
ALL WE-ARE-OVER-CONQUERING THRU THE

ΟΥΑΓΑΠΗΣΑΝΤΟΣΗΜΑΣΠΕΠ
38 *One*-Loving US I-HAVE-

s o.
ΕΙΣΜΑΙΓΑΡΟΤΙΟΥΤΕΘΑΝΑ
been-PERSUADED for that NOT-BESIDES DEATH

ΤΟΣΟΥΤΕΖΩΗΟΥΤΕΑΓΓΕΛΟ
NOT-BESIDES LIFE NOT-BESIDES MESSENGERS

ΙΟΥΤΕΑΡΧΑΙΟΥΤΕΕΝΕΣΤΩ
NOT-BESIDES ORIGINALS NOT-BESIDES HAVING-IN-STOOD

ΤΑΟΥΤΕΜΕΛΛΟΝΤΑΟΥΤΕΔΥ
NOT-BESIDES beING-ABOUT NOT-BESIDES ABIL-

ΝΑΜΕΙΣΟΥΤΕΥΨΩΜΑΟΥΤΕΒ
39 ITIES NOT-BESIDES HEIGHT NOT-BESIDES

A *inserts* Ε
ΑΘΟΣΟΥΤΕΤΙΣΚΤΙΣΙΣΕΤΕ
DEPTH NOT-BESIDES ANY CREATION DIFFER-

ΡΑΔΥΝΗΣΕΤΑΙΗΜΑΣΧΩΡΙΣ
ENT WILL-BE-ABLE US TO-SPACE-ize

ΑΙΑΠΟΤΗΣΑΓΑΠΗΣΤΟΥΘΕΟ
FROM THE LOVE OF-THE God

A ΟΥ
ΥΤΗΣΕΝΧΡΙΣΤΩΙΗΣΟΥΤΩΚ
OF-THE IN ANOINTED JESUS THE Mas-

A ΟΥ
ΥΡΙΩΗΜΩΝΑΛΗΘΕΙΑΝΛΕΓΩ
9 ter OF-US TRUTH I-AM-saying

ΕΝΧΡΙΣΤΩΟΥΨΕΥΔΟΜΑΙΣΥ
IN ANOINTED NOT I-AM-FALSifying OF-

B²Μ
ΝΜΑΡΤΥΡΟΥΣΗΣΜΟΙΤΗΣΣΥ
TOGETHER-witnessING to-ME THE con-

ΝΕΙΔΗΣΕΩΣΜΟΥΕΝΠΝΕΥΜΑ
science OF-ME IN spirit

ΤΙΑΓΙΩΟΤΙΛΥΠΗΜΟΙΕΣΤΙ
2 HOLY that SORROW to-ME IS

s o.
ΝΜΕΓΑΛΗΚΑΙΑΔΙΑΛΕΙΠΤΟ
GREAT AND UN-intermittent

ΣΟΔΥΝΗΤΗΚΑΡΔΙΑΜΟΥΗΥΧ
3 PAIN to-THE HEART OF-ME I-wished

s TO-BE anathema
ΟΜΗΝΓΑΡΑΝΑΘΕΜΑΕΙΝΑΙΑ
for anathema TO-BE SAME

ΥΤΟΣΕΓΩΑΠΟΤΟΥΧΡΙΣΤΟΥ
I FROM THE ANOINTED

ΥΠΕΡΤΩΝΑΔΕΛΦΩΝΜΟΥΤΩΝ
OVER THE brothers OF-ME THE

ΣΥΓΓΕΝΩΝΜΟΥΚΑΤΑΣΑΡΚΑ
TOGETHER-generateds OF-ME according-to FLESH

A+Ε
ΟΙΤΙΝΕΣΕΙΣΙΝΙΣΡΑΗΛΕΙ
4 WHO-ANY ARE ISRAELITES

A *omits from* OF-WHOM *to* promises
ΤΑΙΩΝΗΥΙΟΘΕΣΙΑΚΑΙΗΔΟ
OF-WHOM THE SON-PLACING AND THE esteem

B Η THE covenant Η
ΞΑΚΑΙΑΙΔΙΑΘΗΚΑΙΚΑΙΗΝ
AND THE covenants AND THE LAW-

ΟΜΟΘΕΣΙΑΚΑΙΗΛΑΤΡΕΙΑΚ
PLACING AND THE DIVINE-SERVICE AND

ΑΙΑΙΕΠΑΓΓΕΛΙΑΙΩΝΟΙΠΑ
5 THE promises OF-WHOM THE FATH-

ΤΕΡΕΣΚΑΙΕΞΩΝΟΧΡΙΣΤΟΣ
ERS AND OUT OF-WHOM THE ANOINTED

ΤΟΚΑΤΑΣΑΡΚΑΟΩΝΕΠΙΠΑΝ
THE according-to FLESH THE *One*-BEING ON ALL

ΤΩΝΘΕΟΣΕΥΛΟΓΗΤΟΣΕΙΣΤ
God blessed INTO THE

ΟΥΣΑΙΩΝΑΣΑΜΗΝΟΥΧΟΙΟΝ
6 eons AMEN NOT THE-WHICH

ΔΕΟΤΙΕΚΠΕΠΤΩΚΕΝΟΛΟΓΟ
YET that HAS-OUT-FALLEN THE saying

ΣΤΟΥΘΕΟΥΟΥΓΑΡΠΑΝΤΕΣΟ
OF-THE God NOT for ALL THE-

ΙΕΞΙΣΡΑΗΛΟΥΤΟΙΙΣΡΑΗΛ
ones OUT *of*-ISRAEL these ISRAEL

ΟΥΔΟΤΙΕΙΣΙΝΣΠΕΡΜΑΑΒΡ
7 NOT-YET that THEY-ARE seed *of*-ABRA-

s¹ ..
ΑΑΜΠΑΝΤΕΣΤΕΚΝΑΑΛΛΕΝΙ
HAM ALL offsprings but IN IS-

s¹ o.
ΣΑΑΚΚΛΗΘΗΣΕΤΑΙΣΟΙΣΠΕ
AAC WILL-BE-BEING-CALLED to-YOU seed

A*s¹ omit* that (*by s²*) B *has it above the line*
ΡΜΑΤΟΥΤΕΣΤΙΝΟΤΙΟΥΤΑΤ
8 this IS that NOT THE off-

ΕΚΝΑΤΗΣΣΑΡΚΟΣΤΑΥΤΑΤΕ
springs OF-THE FLESH these off-

ΚΝΑΤΟΥΘΕΟΥΑΛΛΑΤΑΤΕΚΝ
springs OF-THE God but THE offsprings

A *inserts* Ε
ΑΤΗΣΕΠΑΓΓΕΛΙΑΣΛΟΓΙΖΕ
OF-THE promise He-is-account-

A Ε *o.* A *inserts* Ε
ΤΑΙΕΙΣΣΠΕΡΜΑΕΠΑΓΓΕΛΙ
9 ING INTO seed OF-promise

ΑΣΓΑΡΟΛΟΓΟΣΟΥΤΟΣΚΑΤΑ
for THE saying this according-to

ΤΟΝΚΑΙΡΟΝΤΟΥΤΟΝΕΛΕΥΣ
THE SEASON this I-SHALL-BE-

s Ε *o.*
ΟΜΑΙΚΑΙΕΣΤΑΙΤΗΣΑΡΡΑΥ
COMING AND WILL-BE to-THE SARAH SON

ΙΟΣΟΥΜΟΝΟΝΔΕΑΛΛΑΚΑΙΡ
10 NOT ONLY YET but AND RE-

ΕΒΕΚΚΑΕΞΕΝΟΣΚΟΙΤΗΝΕΧ
BECCA OUT OF-ONE LIE-ing HAVING

God's Sovereignty—National

11 The futility of fleshly precedence is next shown in the case of Jacob and Esau. This is full of comfort for those of us today who feel like classing ourselves with crooked Jacob, who did all he could to buy God's blessing, and stupidly hindered it. Yet, being the object of God's elective purpose and love, all his perverse ways could not set aside God's predetermined outcome. Esau was Jacob's senior and superior, yet he became his slave. This ought to appeal powerfully to the sons of Israel (for whom this section is especially intended), for they are his descendants.

14 The usual deduction from this is that God is not just. In a *man* this would not be right, but *it is God's sovereign privilege to display Himself through any of His creatures*, in any way best suited to the purpose. Love needed a Jacob for its display. Power needed a Pharaoh for its foil. Man cannot turn the tide of God's affections in his favor nor can he stem the torrent of His wrath. In God's great purpose to eventually bless all mankind it is His prerogative to form and use suitable vessels to convey His mercy. Of such was Jacob. Esau was needed to emphasize Jacob's unworthiness. Pharaoh was elevated by God, not that his name might be great, but that God's name might be made known through all the earth. A great man was needed for this or God could not have made His power known.

19 The questioner persists in looking at God's sovereignty from the human standpoint of the individual, when it should be viewed from the divine, national vantage. God has a large purpose which will eventuate in the blessing of all. But in the process of its fulfillment it demands the temporary use of some as foils to set forth His indignation and power, *that He may make known the riches of His glory on the vessels of mercy.* This chapter does not deal with the *destiny* of the individual. That has been settled. All mankind will be justified eventually (5[18]). It is not difficult to see how God can justify Pharaoh, whom He hardened, lest his heart should soften and he should fail to oppose Him further.

practise, good or bad, that God's
purpose may remain as a choice,
not out of acts, but of Him Who is
12 calling, it was declared to her that
"The greater shall be slaving for
13 the inferior," according as it is
written "Jacob I love, yet Esau I
hate". Gen 29:30-33.
14 What, then, shall we assert?
Not that there is injustice with
God! May it not come to that!
15 For to Moses He is saying, "I
shall be merciful to whomever I
may be merciful, and I shall be
pitying whomever I may be pitying".
16 ing". Consequently, then, it is
not of him who is willing, nor yet
of him who is racing, but of God,
17 the Merciful. For the scripture is
saying to Pharaoh that "For this
selfsame thing I rouse you up, that
so I should be displaying My power
in you, and so My name should be
published in the entire earth".
18 Consequently, then, to whom He is
willing He is merciful, yet whom
He is willing, He is hardening.
19 You will be protesting to me,
then, "Why, then, is He still blaming?
ing? for has anyone withstood His
20 intention?" *O man!* who are *you,* to
be sure, who are answering again to
God? That which is molded will
not protest to the molder, "Why
21 do you make me thus?" Or has not
the potter the right over the clay,
out of the same kneading to make
one vessel, indeed, for honor, and
22 one for dishonor? Now if God,
wanting to display His indignation
and to make His power known, carries on, with much patience, the vessels of indignation adapted for destruction,
23 truction, it is that He should also
be making known the riches of His
glory on the vessels of mercy, which
24 He makes ready before for glory—
us, whom He calls also, not only

ΟΥCΑΙCΑΑΚΤΟΥΠΑΤΡΟCΗΜ
ISAAC THE FATHER OF-US

ΩΝΜΗΠΩΓΑΡΓΕΝΝΗΘΕΝΤΩΝ
11 NO-as-yet for OF-BEING-generated

ΜΗΔΕΠΡΑΞΑΝΤΩΝΤΙΑΓΑΘΟ
NO-YET OF-PRACTISing ANY GOOD

ΝΗΦΑΥΛΟΝΙΝΑΗΚΑΤΕΚΛΟΓ
OR FOUL THAT THE according-to choice

A *inserts* Є
ΗΝΠΡΟΘΕCΙCΤΟΥΘΕΟΥΜΕΝ
BEFORE-PLACing OF-THE God MAY-BE-

ΗΟΥΚΕΞΕΡΓΩΝΑΛΛΕΚΤΟΥΚ
12 REMAINING NOT OUT OF-ACTS but OUT OF-THE *One-*

ΑΛΟΥΝΤΟCΕΡΡΕΘΗΑΥΤΗΟΤ
CALLING it-WAS-declared to-her that

s1 O
ΙΟΜΕΙΖΩΝΔΟΥΛΕΥCΕΙΤΩΕ
THE GREATER WILL-BE-SLAVING to-THE IN-

B ΑΠΕΡ = WHICH-EVEN *for* AS
ΛΑCCΟΝΙΚΑΘΩCΓΕΓΡΑΠΤΑ
13 FERIOR according-AS it-HAS-*been*-WRITTEN

ΙΤΟΝΙΑΚΩΒΗΓΑΠΗCΑΤΟΝΔ
THE JACOB I-LOVE THE YET

AB *insert* Є
ΕΗCΑΥΕΜΙCΗCΑΤΙΟΥΝΕΡΟ
14 ESAU I-HATE ANY THEN WE-SHALL-

ΥΜΕΝΜΗΑΔΙΚΙΑΠΑΡΑΤΩΘΕ
BE-declaring NO UN-JUSTness BESIDE THE God

A for MOSES AB *o.* AB1 Η *for* ΕΙ
ΩΜΗΓΕΝΟΙΤΟΤΩΜΩΥCΕΙΓΑ
15 NO MAY-it-BE-BECOMING to-THE MOSES for

ΡΛΕΓΕΙΕΛΕΗCΩΟΝΑΝΕΛΕΩ
He-IS-saying I-SHALL-BE-being-MERCIFUL-to WHOM EVER

s o.
ΚΑΙΟΙΚΤΕΙΡΗCΩΟΝΑΝΟΙΚ
I-MAY-BE-beING-MERCIFUL AND I-SHALL-BE-PITYING WHOM

s o.
ΤΕΙΡΩΑΡΑΟΥΝΟΥΤΟΥΘΕΛΟ
16 EVER I-MAY-BE-PITYING CONSEQUENTLY THEN NOT OF-THE

ΝΤΟCΟΥΔΕΤΟΥΤΡΕΧΟΝΤΟC
one-WILLING NOT-YET OF-THE *one*-RACING

ΑΛΛΑΤΟΥΕΛΕΩΝΤΟCΘΕΟΥΛ
17 but OF-THE being-MERCIFUL God IS-

ΕΓΕΙΓΑΡΗΓΡΑΦΗΤΩΦΑΡΑΩ
saying for THE WRITING to-THE PHARAOH

ΟΤΙΕΙCΑΥΤΟΤΟΥΤΟΕΞΗΓΕ
that INTO SAME this I-OUT-ROUSE

As o.
ΙΡΑCΕΟΠΩCΕΝΔΕΙΞΩΜΑΙΕ
YOU WHICH-how I-SHOULD-BE-IN-SHOWING IN

ΝCΟΙΤΗΝΔΥΝΑΜΙΝΜΟΥΚΑΙ
YOU THE ABILITY OF-ME AND

ΟΠΩCΔΙΑΓΓΕΛΗΤΟΟΝΟΜΑΜ
WHICH-how SH'D-BE-*be*ING-THRU-MESSAGED THE NAME OF-

ΟΥΕΝΠΑCΗΤΗΓΗΑΡΑΟΥΝΟΝ
18 ME IN EVERY THE LAND CONSEQUENTLY THEN WHOM

ΘΕΛΕΙΕΛΕΕΙΟΝΔΕΘΕΛΕΙC
He's-WILLING He's-being-MERCIFUL-to WHOM YET He's-

s o.
ΚΛΗΡΥΝΕΙΕΡΕΙCΜΟΙΟΥΝΤ
19 WILLING He's-HARDENING YOU-WILL-BE-declaring to-ME

THEN *omitted by* As
ΙΟΥΝΕΤΙΜΕΜΦΕΤΑΙΤΩΓΑΡ
THEN ANY THEN STILL He-IS-BLAMING to-THE for

ΒΟΥΛΗΜΑΤΙΑΥΤΟΥΤΙCΑΝΘ
COUNSEL-*effect* OF-Him ANY HAS-with-

s2 INDEED-THEN-SURELY o! human!
ΕCΤΗΚΕΝΩΑΝΘΡΩΠΕΜΕΝΟΥ
20 STOOD o! human! INDEED-THEN-

B *omits* -SURELY B *inserts* Є
ΝΓΕCΥΤΙCΕΙΟΑΝΤΑΠΟΚΡΙ
SURELY YOU ANY ARE THE *one*-INSTEAD-answering

ΝΟΜΕΝΟCΤΩΘΕΩΜΗΕΡΕΙΤΟ
to-THE God NO WILL-BE-declaring

ΠΛΑCΜΑΤΩΠΛΑCΑΝΤΙΤΙΜΕ
THE MOLD-*effect* to-THE *One*-MOLD*ing* ANY ME

ΕΠΟΙΗCΑCΟΥΤΩCΗΟΥΚΕΧΕ
21 YOU-make thus OR NOT IS-HAVING

ΙΕΞΟΥCΙΑΝΟΚΕΡΑΜΕΥCΤΟ
authority THE potter OF-THE

ΥΠΗΛΟΥΕΚΤΟΥΑΥΤΟΥΦΥΡΑ
MUD OUT OF-THE SAME KNEADing

B *inserts* Є
ΜΑΤΟCΠΟΙΗCΑΙΟΜΕΝΕΙCΤ
TO-make WHICH INDEED INTO VAL-

B *inserts* Є
ΙΜΗΝCΚΕΥΟCΟΔΕΕΙCΑΤΙΜ
UE INSTRUMENT WHICH YET INTO UN-VALUE

ΙΑΝΕΙΔΕΘΕΛΩΝΟΘΕΟCΕΝΔ
22 IF YET WILLING THE God TO-IN-

As Є
ΕΙΞΑCΘΑΙΤΗΝΟΡΓΗΝΚΑΙΓ
SHOW THE INDIGNATION AND TO-

ΝΩΡΙCΑΙΤΟΔΥΝΑΤΟΝΑΥΤΟ
KNOWize THE ABLE OF-Him

ΥΗΝΕΓΚΕΝΕΝΠΟΛΛΗΜΑΚΡΟ
CARRIES IN much FAR-FEELing

ΘΥΜΙΑCΚΕΥΗΟΡΓΗCΚΑΤΗΡ
INSTRUMENTS OF-INDIGNATION HAVING-*been*

s o. B *omits* AND
ΤΙCΜΕΝΑΕΙCΑΠΩΛΕΙΑΝΚΑ
23 DOWN-EQUIPPED INTO destruction AND

ΙΙΝΑΓΝΩΡΙCΗΤΟΝΠΛΟΥΤΟ
THAT He-SHOULD-BE-KNOWizING THE RICHES

ΝΤΗCΔΟΞΗCΑΥΤΟΥΕΠΙCΚΕ
OF-THE esteem OF-Him ON INSTRUMENTS

ΥΗΕΛΕΟΥCΑΠΡΟΗΤΟΙΜΑCΕ
OF-MERCY WHICH He-BEFORE-makes-READY

ΝΕΙCΔΟΞΑΝΟΥCΚΑΙΕΚΑΛΕ
24 INTO esteem WHOM AND He-CALLS

CΕΝΗΜΑCΟΥΜΟΝΟΝΕΞΙΟΥΔ
US NOT ONLY OUT OF-JUDA-ans

ΑΙΩΝΑΛΛΑΚΑΙΕΞΕΘΝΩΝΩC
25 but AND OUT OF-NATIONS AS

B *omits* IN *o.*
ΚΑΙΕΝΤΩΩCΗΕΛΕΓΕΙΚΑΛΕ
AND IN THE HOSEA He-IS-saying I-SHALL-BE-

God's Sovereignty—National

25 A comparison of Hos. 2^{23} with Hos. 1^{9-11} shows that this is not an *interpretation* but an *illustration.* God, in His sovereign mercy, will reverse the sentence which He pronounced against Israel. In the very same place in which they were named "Lo-ammi", there they shall be called sons of the living God. He deals with the nations *as* this.

27 Isaiah's testimony is to the same effect. A remnant in Israel shall be saved in the coming time of reckoning. These are seen in the Unveiling as the hundred and forty-four thousand and the vast throng (Un.$7^{4,9}$).

JUSTIFICATION

NATIONAL

30 God's sovereignty is further illustrated in the dispensation of justification. Normally, Israel, seeking to keep a just law, should have attained righteousness. Yet the nations, who made no effort to attain righteousness, grasp it because they find it on the principle of faith. The pursuit of righteousness by means of the law led Israel to refuse the grace of Christ and the righteousness which comes apart from the keeping of the law.

It is evident that this is true only in a national way, for not *all* of Israel stumbled, neither did *all* among the nations find the righteousness of faith. This must be constantly borne in mind in studying this entire division of Romans. It deals, not with individuals, but nations. Israel, as a whole, is apostate, yet some among them are brilliant examples of faith. The nations, who never before had any part in God's blessings, except as they became proselytes and identified themselves with Israel, now believe God in considerable numbers. Paul becomes the apostle of the nations and thus inaugurates the present secret economy (Eph.3^{1}).

1 Intense zeal, religious fervor, coupled with self-righteousness, does not lead to salvation. God demands subjection to His righteousness in Christ. The law should establish their *un*righteousness and thus reveal God's righteousness, which is manifested in Christ. Israel, as a nation, will be saved when they see Him Whom they pierced, and recognize Him as their Righteousness.

out of the Jews, but out of the
25 nations also. As He is saying in
Hosea also:

"I shall be calling those who are not my people 'My people',
And she who is not beloved 'Beloved';
26 And it will be, in the place where it was declared to them, 'You are not My people',
There they will be called 'sons of the living God'."

27 Now Isaiah is crying over Israel,

"If the number of the sons of Israel should be as the sand of the sea,
The residue will be saved,
28 For the Lord will be doing a conclusive and concise accounting on the earth."

29 And according as Isaiah declared
before,

"Except the Lord Sabaoth conserved us a seed,
We were become as Sodom,
And were likened to Gomorrah."

30 What, then, shall we assert?
That the nations who are not pur-
suing righteousness grasped right-
eousness, yet a righteousness which
31 is out of faith. Yet Israel, pursu-
ing a law of righteousness, has no
foretaste of a law of righteousness.
32 Why? Since it is not out of faith
but as out of law works, they
stumble on the stumbling stone,
33 according as it is written:

"*Lo!* I am laying in Zion a stumbling stone and a snare rock,
And the one believing on Him shall not be disgraced."

10 Indeed, brethren, my heart's de-
light and petition to God for them
2 is for salvation. For I am testify-
ing to them that they have a zeal of
God, but not in accord with recog-
3 nition. For they, being ignorant
of the righteousness which is of
God, and seeking to establish their
own righteousness, were not sub-
4 ject to God's righteousness. For
Christ is the consummation of law

CΩTONOYΛAONMOYΛAONMO
CALLING THE NOT PEOPLE OF-ME PEOPLE OF-ME

YKAITHNOYKHΓAΠHMENHN
AND THE NOT HAVING-*been*-LOVED

HΓAΠHMENHNKAIECTAIEN
26 HAVING-*been*-LOVED AND it-WILL-BE IN
s¹ Ω B² H B *omits* to-them

TΩTOΠΩOYEPPEΘHAYTOIC
THE PLACE where it-WAS-declareD to-them

OYΛAOCMOYYMEICEKEIKΛ
NOT PEOPLE OF-ME YOU*p* there THEY-

HΘHCONTAIYIOIΘEOYZΩN
WILL-BE-BEING-CALLED SONS OF-God LIVING

TOCHCAIACΔEKPAZEIYΠE
27 ISAIAH YET IS-CRYING OVER

PTOYICPAHΛEANHOAPIΘM
THE ISRAEL IF-EVER MAY-BE THE NUM-

OCTΩNYIΩNICPAHΛΩCHAM
BER OF-THE SONS *of*-ISRAEL AS THE SAND
s* *inserts* DOWN- KATA

MOCTHCΘAΛACCHCTOYΠOΛ
OF-THE SEA THE residue
s o.

EIMMACΩΘHCETAIΛOΓONΓ
28 WILL-BE-BEING-SAVED saying for
s² *supplies from the Septuagint,*

APCYNTEΛΩNKAICYNTEMN
TOGETHER-FINISHING AND TOGETHER-CUTTING
*Isa.*10²³: ENΔIKAI(B¹+O?)OCYNHOTI ΛOΓON

ΩNΠOIHCEIKYPIOCEΠITH
WILL-BE-DOING Master ON THE
CYNTETMHMENON IN JUSTice that saying

ΓHCKAIKAΘΩCΠPOEIPHK
29 LAND AND according-AS HAS-BEFORE-declared
HAVING-*been*-TOGETHER-CUT

ENHCAIACEIMHKYPIOCCA
ISAIAH IF NO Master Sabaoth
s N A+E

BAΩΘEΓKATEΛIΠENHMINC
abandoneD to-US seed

ΠEPMAΩCCOΔOMAANEΓENH
AS SODOM EVER WE-WERE-
A O

ΘHMENKAIΩCΓOMOPPAANΩ
BECOME AND AS GOMORRAH EVER WE-

MOIΩΘHMENTIOYNEPOYME
30 WERE-LIKENED ANY THEN WE-SHALL-BE-de-

NOTIEΘNHTAMHΔIΩKONTA
claring that NATIONS THE NO CHASING

ΔIKAIOCYNHNKATEΛABEN
JUSTice DOWN-GOT

ΔIKAIOCYNHNΔIKAIOCYN
JUSTice JUSTice

HNΔETHNEKΠICTEΩCICPA
31 YET THE OUT OF-BELIEF ISRAEL

HΛΔEΔIΩKΩNNOMONΔIKAI
YET CHASING LAW OF-JUSTice
ABs¹ *omit* OF-JUSTice (s²)

OCYNHCEICNOMONΔIKAIO
INTO LAW OF-JUSTice

CYNHCOYKEΦΘACENΔIATI
32 NOT OUTSTRIPS THRU-ANY

OTIOYKEKΠICTEΩCAΛΛΩC
that NOT OUT OF-BELIEF but AS
ABs *omit* OF-LAW (s²)

EΞEPΓΩNNOMOYΠPOCEKOΨ
OUT OF-ACTS OF-LAW THEY-TOWARD-STRIKE
s¹Es²+ΓAP for

ANTΩΛIΘΩTOYΠPOCKOMMA
to-THE STONE OF-THE TOWARD-STRIKE

TOCKAΘΩCΓEΓPAΠTAIIΔO
33 according-AS it-HAS-*been*-WRITTEN BE-PER-
B+E A o.

YTIΘHMIENCIΩNΛIΘONΠP
CEIVING I-AM-PLACING IN SION STONE OF-

OCKOMMATOCKAIΠETPANC
TOWARD-STRIKE AND ROCK OF-

KANΔAΛOYKAIOΠICTEYΩN
SNARE AND THE *one*-BELIEVING
s E *for* AI

EΠAYTΩOYKATAICXYNΘHC
ON it NOT WILL-BE-DOWN-VILED

ETAIAΔEΛΦOIHMENEYΔOK
10 brothers THE INDEED WELL-SEEMing

IATHCEMHCKAPΔIACKAIH
OF-THE MY HEART AND THE
A+E

ΔEHCICΠPOCTONΘEONYΠE
petition TOWARD THE God OVER
s² *adds* ECTIN IS

PAYTΩNEICCΩTHPIANMAP
2 them INTO SAVING I-AM-

TYPΩΓAPAYTOICOTIZHΛO
witnessING for to-them that BOILing

NΘEOYEXOYCINAΛΛOYKAT
OF-God THEY-ARE-HAVING but NOT according-to
A YET ΔE

EΠIΓNΩCINAΓNOOYNTECΓ
3 ON-KNOWledge UN-KNOWING for

APTHNTOYΘEOYΔIKAIOCY
THE OF-THE God JUSTice
AB *omit* JUSTice

NHNKAITHNIΔIANΔIKAIO
AND THE OWN JUSTice

CYNHNZHTOYNTECCTHCAI
SEEKING TO-STAND

THΔIKAIOCYNHTOYΘEOYO
to-THE JUSTice OF-THE God NOT

YXYΠETAΓHCANTEΛOCΓAP
4 THEY-WERE-UNDER-SET FINISH for

NOMOYXPICTOCEICΔIKAI
OF-LAW ANOINTED INTO JUSTice

OCYNHNΠANTITΩΠICTEYO
to-EVERY THE *one*-BELIEVING
A o. As¹ (s²) *add* that OTI

NTIMΩYCHCΓAPΓPAΦEITH
5 MOSES for IS-WRITING THE
A OF-BELIEF ΠICTEΩC

NΔIKAIOCYNHNTHNEKNOM
JUSTice THE OUT OF-LAW

Justification—National

[6] The law demanded obedience first and promised life to those only who continued to keep it. But even in the law there was provision for faith. It taught that Jehovah Himself, *He* was their life (Deut.30[20]). In the day when He gathers them out of the peoples and brings them back into the land He will bring the word of faith very near to them (Deut.30[1-14]). In place of their own efforts He will put the humiliation and resurrection of Christ before them. Salvation will depend on the avowal of His lordship and resurrection.

[13] There is here an allusion to the ancient custom, still in vogue in eastern lands, of the right of sanctuary. One who is in danger of death by the hands of the blood avenger, if he cannot reach a safe place in time, may invoke the name of some great and powerful person, and thus find salvation through his name. If the avengers of blood refuse to listen to his appeal, and take his life, it devolves upon the person on whose name he has called to take swift and summary vengeance. He gathers together all his friends and allies to assist him in punishing the outrage and in defending the honor of his name. For three and one third days he executes vengeance on all who were concerned in killing the one who had invoked his name. In this way "all who invoke the name of the Lord shall be saved". When vengeance visits the earth, the only shelter will be the name of Jehovah. Therefore it will require not only heart belief, but the avowal of the mouth. Thus it is that Israel will be saved and all others who, in that day, will seek refuge in His name.

[14] The refugee does not need to know his protector personally, yet would hardly call on one in whom he had no faith. He could not invoke one of whom he had not even heard. Hence it will be necessary to proclaim Christ, and even before that God will need to commission His heralds.

[17] For Israel in that day the declarations of Christ, the great Protector, will be presented to them for their belief. Thus their salvation will be a simple matter of faith in His great name.

for righteousness to everyone who
is believing. Lev. 18:5
5 For Moses is writing of the right-
eousness which is of law, that a man
who does the same shall be living in
6 it. Yet the righteousness which is
of faith is saying thus: "You may
not be saying in your heart, 'Who
will be ascending into heaven?'
(that is, to be leading Christ down),
7 or 'Who will be descending into
the abyss?' (that is, to be leading
Christ up from among the dead)."
8 But what is it saying? "The dec-
laration is near you, in your mouth
and in your heart" (that is, the
declaration of faith which we are
9 proclaiming) that, if you should
be avowing by your mouth the
declaration that Jesus is Lord, and
should be believing in your heart
that God rouses Him from among
10 the dead, you shall be saved. For
with the heart it is believed for
righteousness, yet with the mouth
11 it is avowed for salvation. For
the scripture is saying: "Every-
one who is believing on Him shall
12 not be disgraced." For there is
no distinction, Jew as well as
Greek, for He is Lord of all, being
rich for all those who are invoking
13 Him. For "whoever should be in-
voking the name of the Lord shall
be saved."
14 How, then, should they be in-
voking One in Whom they do not
believe? Yet how should they be
believing One of Whom they do not
hear? Yet how should they be hear-
15 ing apart from a proclamation? Yet
how should they be proclaiming if
they should not be commissioned?
According as it is written, Isa 52:7
"How beautiful are the feet of those
preaching an evangel of good".
16 But not all obey the evangel, for
Isaiah is saying,

As¹ *omit* that As¹ *omit* them (*s*²)
ΟΥΟΤΙΟΠΟΙΗϹΑϹΑΥΤΑΑΝΘ
that THE DO*ing* them human
*s*² them ΟΙϹ
ΡΩΠΟϹΖΗϹΕΤΑΙΕΝΑΥΤΗΗΔ
6 WILL-BE-LIVING IN her THE YET
ΕΕΚΠΙϹΤΕΩϹΔΙΚΑΙΟϹΥΝΗ
OUT OF-BELIEF JUSTice
ΟΥΤΩϹΛΕΓΕΙΜΗΕΙΠΗϹΕΝΤ
thus IS-saying NO YOU-MAY-BE-saying IN THE
ΗΚΑΡΔΙΑϹΟΥΤΙϹΑΝΑΒΗϹΕ
HEART OF-YOU ANY WILL-BE-UP-STEPPING
ΤΑΙΕΙϹΤΟΝΟΥΡΑΝΟΝΤΟΥΤ
INTO THE heaven this
ΕϹΤΙΝΧΡΙϹΤΟΝΚΑΤΑΓΑΓΕ
IS ANOINTED TO-BE-DOWN-LEADING
ΙΝΗΤΙϹΚΑΤΑΒΗϹΕΤΑΙΕΙϹ
7 OR ANY WILL-BE-DOWN-STEPPING INTO
ΤΗΝΑΒΥϹϹΟΝΤΟΥΤΕϹΤΙΝΧ
THE abyss this IS AN-
ΡΙϹΤΟΝΕΚΝΕΚΡΩΝΑΝΑΓΑΓ
OINTED OUT OF-DEAD-*ones* TO-BE-UP-LEADING
ΕΙΝΑΛΛΑΤΙΛΕΓΕΙΕΓΓΥϹϹ
8 but ANY it-IS-saying NEAR OF-
ΟΥΤΟΡΗΜΑΕϹΤΙΝΕΝΤΩϹΤΟ
YOU THE declaration IS IN THE MOUTH
ΜΑΤΙϹΟΥΚΑΙΕΝΤΗΚΑΡΔΙΑ
OF-YOU AND IN THE HEART
ϹΟΥΤΟΥΤΕϹΤΙΝΤΟΡΗΜΑΤΗ
OF-YOU this IS THE declaration OF-THE
ϹΠΙϹΤΕΩϹΟΚΗΡΥϹϹΟΜΕΝΟ
9 BELIEF WHICH WE-ARE-PROCLAIMING that
As *omit* THE declaration
ΤΙΕΑΝΟΜΟΛΟΓΗϹΗϹΤΟΡΗΜ
IF-EVER YOU-SHOULD-BE-AVOWING THE declara-
As *omit* that
ΑΕΝΤΩϹΤΟΜΑΤΙϹΟΥΟΤΙΚΥ
tion IN THE MOUTH OF-YOU that Mas-
B C B CΑΧΡΙϹΤΟΝ ANOINTED *adds*
ΡΙΟΝΙΗϹΟΥΝΚΑΙΠΙϹΤΕΥϹ
ter JESUS AND YOU-SHOULD-BE-BE-
ΗϹΕΝΤΗΚΑΡΔΙΑϹΟΥΟΤΙΟΘ
LIEVING IN THE HEART OF-YOU that THE God
A ROUSES Him
ΕΟϹΑΥΤΟΝΗΓΕΙΡΕΝΕΚΝΕΚ
Him ROUSES OUT OF-DEAD-
ΡΩΝϹΩΘΗϹΗΚΑΡΔΙΑΓΑΡΠΙ
10 *ones* YOU'LL-BE-BEING-SAVED.to-HEART for it-IS-
ϹΤΕΥΕΤΑΙΕΙϹΔΙΚΑΙΟϹΥΝ
*be*ING-BELIEVED INTO JUSTice
ΗΝϹΤΟΜΑΤΙΔΕΟΜΟΛΟΓΕΙΤ
to-MOUTH YET it-IS-*be*ING-AVOWED
ΑΙΕΙϹϹΩΤΗΡΙΑΝΛΕΓΕΙΓΑ
11 INTO SAVing IS-sayING for
ΡΗΓΡΑΦΗΠΑϹΟΠΙϹΤΕΥΩΝΕ
THE WRITing EVERY THE *one*-BELIEVING ON

s Є *for* ΑΙ
ΠΑΥΤΩΟΥΚΑΤΑΙϹΧΥΝΘΗϹΕ
Him NOT WILL-BE-DOWN-VILED
ΤΑΙΟΥΓΑΡΕϹΤΙΝΔΙΑϹΤΟΛ
12 NOT for IS distinction
ΗΙΟΥΔΑΙΟΥΤΕΚΑΙΕΛΛΗΝΟ
OF-JUDA-an BESIDES AND OF-GREEK
ϹΟΓΑΡΑΥΤΟϹΚΥΡΙΟϹΠΑΝΤ
THE for SAME Master OF-ALL
ΩΝΠΛΟΥΤΩΝΕΙϹΠΑΝΤΑϹΤΟ
beING-RICH INTO ALL THE
ΥϹΕΠΙΚΑΛΟΥΜΕΝΟΥϹΑΥΤΟ
ones-ON-CALLING Him
ΝΠΑϹΓΑΡΟϹΑΝΕΠΙΚΑΛΕϹΗ
13 EVERY for WHO EVER SHOULD-BE-ON-CALLING
A Є *o.*
ΤΑΙΤΟΟΝΟΜΑΚΥΡΙΟΥϹΩΘΗ
THE NAME OF-Master WILL-BE-BEING
ϹΕΤΑΙΠΩϹΟΥΝΕΠΙΚΑΛΕϹΩ
14 SAVED how THEN THEY-SHOULD-BE-ON-CALL-
ΝΤΑΙΕΙϹΟΝΟΥΚΕΠΙϹΤΕΥϹ
ING INTO WHOM NOT THEY-BELIEVE
A THEY-SHALL- ΟΥ *for* Ω
ΑΝΠΩϹΔΕΠΙϹΤΕΥϹΩϹΙΝΟΥ
how YET THEY-SHOULD-BE-BELIEVING OF-
ΟΥΚΗΚΟΥϹΑΝΠΩϹΔΕΑΚΟΥϹ
WHOM NOT THEY-HEAR how YET SHOULD-THEY-
*s*¹ΟΝΤΑΙ *had* A+Є
ΩϹΙΝΧΩΡΙϹΚΗΡΥϹϹΟΝΤΟϹ
BE-HEARING apart-from PROCLAIMING
ΠΩϹΔΕΚΗΡΥΞΩϹΙΝΕΑΝΜΗΑ
15 how YET SHOULD-THEY-BE-PROCLAIMING IF-EVER NO
B -WHICH-EVEN -ΑΠΕΡ *for* AS
ΠΟϹΤΑΛΩϹΙΝΚΑΘΩϹΓΕΓΡΑ
THEY-SH'D-BE-BEING-commissioned according-AS it-HAS-
s Є *for* ΑΙ
ΠΤΑΙΩϹΩΡΑΙΟΙΟΙΠΟΔΕϹΤ
been-WRITTEN AS beautiful THE FEET OF-
*s*² *adds* PEACE *and repeats* THE O.-W.-M. ΙΡΗΝΗΝ
ΩΝΕΥΑΓΓΕΛΙΖΟΜΕΝΩΝΑΓΑ
THE *ones*-WELL-MESSAGIZING GOOD
ΤΩΝΕΥΑΓΓΕΛΙΖΟΜΕΝΩΝ *s*¹ *had* ΤΑ THE G.
ΘΑΑΛΛΟΥΠΑΝΤΕϹΥΠΗΚΟΥϹ
16 but NOT ALL obey
*s*¹+ΕΝ IN *had*
ΑΝΤΩΕΥΑΓΓΕΛΙΩΗϹΑΙΑϹΓ
to-THE WELL-MESSAGE ISAIAH for
ΑΡΛΕΓΕΙΚΥΡΙΕΤΙϹΕΠΙϹΤ
IS-saying Master! ANY BELIEVES
ΕΥϹΕΝΤΗΑΚΟΗΗΜΩΝΑΡΑΗΠ
17 to-THE HEARing OF-US CONSEQUENTLY
ΙϹΤΙϹΕΞΑΚΟΗϹΗΔΕΑΚΟΗΔ
THE BELIEF OUT OF-HEARing THE YET HEARing THRU
As² ΘΕΟΥ God
ΙΑΡΗΜΑΤΟϹΧΡΙϹΤΟΥΑΛΛΑ
18 declaration OF-ANOINTED but
ΛΕΓΩΜΗΟΥΚΗΚΟΥϹΑΝΜΕΝΟ
I-AM-saying NO NOT THEY-HEAR INDEED-THEN-
ΥΝΓΕΕΙϹΠΑϹΑΝΤΗΝΓΗΝΕΞ
SURELY INTO EVERY THE LAND OUT-

Justification—National

18 The proclamation of the gospel of the kingdom, beginning in Jerusalem and in all Judea and Samaria, spread to the limits of the land (Ac.1[8]), and reached beyond it to the Dispersion. Israel was not disobedient through lack of tidings.

19 Israel should have known that, as a nation, they would apostatize, for both Moses and Isaiah foretold it.

CONCILIATION

NATIONAL

1 It would seem from the foregoing that God was through with His ancient and beloved people and was thrusting them away. But the apostle hastens to deny this assumption. God is *not* thrusting away His people whom He foreknew. Their apostasy is only in *part*, and the term of it is *temporary*. That not all of Israel are thrust away is evident from his own case. He, of all Israelites, most deserved to be thrust from God's presence and blessing. Yet he is not included in the national defection. And he is not alone. Elijah thought that he was the only one in all Israel who did not bow the knee to Baal. But God, in His sovereign dealings, restrains seven thousand from worshiping the idol. Neither was Paul alone, for there was then, as always, a remnant reserved by God. These, however, are not those who are more faithful than the rest, or more deserving than the mass of the nation. If it had not been for God's choice *in grace*, there never would have been a remnant.

6 Grace and works will not mix. The moment works are merged with grace it becomes mere mercy and loses its essential nature. You cannot earn or deserve grace any more than you can do anyone a favor by paying him for services rendered. The sinner or saint who seeks to buy or deserve the favor of God will find that it cannot be purchased. Grace is only for those who merit the opposite. Paul's is the pattern case. As he excelled all in persecuting God's saints, he deserved the direst doom. Yet he received the greatest grace!

7 Israel sought blessing through law keeping, but did not get it. Those chosen in grace alone found it.

"Lord, who believes our tidings?"
17 Consequently faith is out of tidings, yet the tidings through a declaration of Christ.
18 But, I am saying, "Do they not hear?" To be sure!

> "Their utterance came out into the entire land,
> And their declarations into the ends of the inhabited earth."

19 But, I am saying, "Did not Israel know?" First Moses is saying,

> "*I* shall be provoking you to jealousy by those not a nation;
> By an unintelligent nation shall I be vexing you."

20 Yet Isaiah is very daring and is saying,

> "I was found by those who are not seeking Me:
> I was disclosed to those who are not inquiring for Me."

21 Now to Israel He is saying,

> "The whole day I spread out My hands to a stubborn and contradicting people!"

11 I am saying, then, "Does not
God thrust away His people?"
May it not come to that! For *I*
also am an Israelite, out of Abra-
2 ham's seed, Benjamin's tribe.
God does not thrust away His
people whom He foreknew.
Or have you not perceived in
Elijah what the scripture is saying,
as he is pleading with God against
3 Israel? "Lord, they kill Thy
prophets, they dig down Thine al-
tars, and *I* only was left, and
4 they are seeking my soul!" But
what is that which apprises say-
ing to him? "I left seven thou-
sand men for Myself, who do not
5 bow the knee to Baal." Thus,
then, in the current era also, there
has come to be a remnant according
6 to the choice of grace. Now if it is
by grace, it is no longer out of
works, else grace is coming to be no

ΗΛΘΕΝΟΦΘΟΓΓΟϹΑΥΤΩΝΚΑ
CAME THE UTTERance OF-them AND

ΙΕΙϹΤΑΠΕΡΑΤΑΤΗϹΟΙΚΟΥ
INTO THE ends OF-THE beING-HOMED

ΜΕΝΗϹΤΑΡΗΜΑΤΑΑΥΤΩΝΑΛ
19 THE declarations OF-them but

ΛΑΛΕΓΩΜΗΙϹΡΑΗΛΟΥΚΕΓΝ
I-AM-saying NO ISRAEL NOT KNEW

A *o.*
ΩΠΡΩΤΟϹΜΩΥϹΗϹΛΕΓΕΙΕΓ
BEFORE-most MOSES IS-saying I

s² adds ΑΥΤΟΥϹ them
ΩΠΑΡΑΖΗΛΩϹΩΥΜΑϹΕΠΟΥΚ
SHALL-BE-BESIDE-BOILING YOU*p* ON NOT

s o. *s o.*
ΕΘΝΕΙΕΠΕΘΝΕΙΑϹΥΝΕΤΩΠ
NATION ON NATION UNintelligent I'LL

s² adds ΑΥΤΟΥϹ them
ΑΡΟΡΓΙΩΥΜΑϹΗϹΑΙΑϹΔΕΑ
20 BE-BESIDE-INDIGNANTING YOU*p* ISAIAH YET IS-

A Ω
ΠΟΤΟΛΜΑΚΑΙΛΕΓΕΙΕΥΡΕΘ
FROM-DARING AND IS-saying I-WAS-FOUND

B+ΕΝ IN
ΗΝΤΟΙϹΕΜΕΜΗΖΗΤΟΥϹΙΝΕ
to-THE-*ones* ME NO ARE-SEEKING IN-

B+ΕΝ IN
ΜΦΑΝΗϹΕΓΕΝΟΜΗΝΤΟΙϹΕΜ
APPEARED I-BECAME to-THE-*ones* ME

ΕΜΗΕΠΕΡΩΤΩϹΙΝΠΡΟϹΔΕΤ
21 NO inquiring TOWARD YET THE

s o.
ΟΝΙϹΡΑΗΛΛΕΓΕΙΟΛΗΝΤΗΝ
ISRAEL He-IS-saying WHOLE THE

ΗΜΕΡΑΝΕΞΕΠΕΤΑϹΑΤΑϹΧΕ
DAY I-OUT-EXPAND THE HANDS

s o.
ΙΡΑϹΜΟΥΠΡΟϹΛΑΟΝΑΠΕΙΘ
OF-ME TOWARD PEOPLE UN-PERSUAD-

ΟΥΝΤΑΚΑΙΑΝΤΙΛΕΓΟΝΤΑΛ
11 ING AND contradictING I-AM-

ΕΓΩΟΥΝΜΗΑΠΩϹΑΤΟΟΘΕΟϹ
saying THEN NO FROM-THRUSTS THE God

A*s² add* WHOM He-BEFORE-KNEW ΟΝΠΡΟΕΓΝΩ
ΤΟΝΛΑΟΝΑΥΤΟΥΜΗΓΕΝΟΙΤ
THE PEOPLE OF-Him NO MAY-it-BE-BECOM-

s+Δ
ΟΚΑΙΓΑΡΕΓΩΙϹΡΑΗΛΕΙΤΗ
ING AND for I ISRAELITE

ϹΕΙΜΙΕΚϹΠΕΡΜΑΤΟϹΑΒΡΑ
AM OUT OF-seed *of*-ABRAHAM

ΑΜΦΥΛΗϹΒΕΝΙΑΜΕΙΝΟΥΚΑ
2 OF-tribe *of*-BENJAMIN NOT FROM-

ΠΩϹΑΤΟΟΘΕΟϹΤΟΝΛΑΟΝΑΥ
THRUSTS THE God THE PEOPLE OF-

ΤΟΥΟΝΠΡΟΕΓΝΩΗΟΥΚΟΙΔΑ
Him WHOM He-BEFORE-KNEW OR NOT YE-HAVE-PER-

B+Ε
ΤΕΕΝΗΛΙΑΤΙΛΕΓΕΙΗΓΡΑΦ
CEIVED IN ELIAS ANY IS-saying THE WRITING

ΗΩϹΕΝΤΥΓΧΑΝΕΙΤΩΘΕΩΚΑ
AS he-IS-pleadING to-THE God DOWN

s¹ adds ΛΕΓΩΝ saying (*s²*)
ΤΑΤΟΥΙϹΡΑΗΛΚΥΡΙΕΤΟΥϹ
3 OF-THE ISRAEL Master THE

s o.
ΠΡΟΦΗΤΑϹϹΟΥΑΠΕΚΤΕΙΝΑ
BEFORE-AVERers OF-YOU THEY-FROM-KILL

s²+ΚΑΙ AND
ΝΤΑΘΥϹΙΑϹΤΗΡΙΑϹΟΥΚΑΤ
THE SACRIFICE-places OF-YOU THEY-

s o.
ΕϹΚΑΨΑΝΚΑΓΩΥΠΕΛΕΙΦΘΗ
DOWN-DIG AND-I WAS-UNDER-LACKED

ΝΜΟΝΟϹΚΑΙΖΗΤΟΥϹΙΝΤΗΝ
ONLY AND THEY-ARE-SEEKING THE

ΨΥΧΗΝΜΟΥΑΛΛΑΤΙΛΕΓΕΙΑ
4 soul OF-ME but ANY IS-saying to-

A+Ε
ΥΤΩΟΧΡΗΜΑΤΙϹΜΟϹΚΑΤΕΛ
him THE apprisement I-left

AB+Ε
ΙΠΟΝΕΜΑΥΤΩΕΠΤΑΚΙϹΧΙΛ
to-MYself SEVEN-times-THOUSAND

ΙΟΥϹΑΝΔΡΑϹΟΙΤΙΝΕϹΟΥΚ
MEN WHO-ANY NOT

A T
ΕΚΑΜΨΑΝΓΟΝΥΤΗΒΑΑΛΟΥΤ
5 BOW KNEE to-THE BAAL thus

ΩϹΟΥΝΚΑΙΕΝΤΩΝΥΝΚΑΙΡΩ
THEN AND IN THE NOW SEASON

ΛΙΜΜΑΚΑΤΕΚΛΟΓΗΝΧΑΡΙΤ
remnant according-to choice OF-grace

ΟϹΓΕΓΟΝΕΝΕΙΔΕΧΑΡΙΤΙΟ
6 HAS-BECOME IF YET to-grace NOT-

A*s o.*
ΥΚΕΤΙΕΞΕΡΓΩΝΕΠΕΙΗΧΑΡ
STILL OUT OF-ACTS since THE grace

AB*s*+Ε
ΙϹΟΥΚΕΤΙΓΙΝΕΤΑΙΧΑΡΙϹ
NOT-STILL IS-BECOMING grace

A*s¹ omit from* IF *to end of verse* (*by s²*) B *omits* it-IS
ΕΙΔΕΕΞΕΡΓΩΝΟΥΚΕΤΙΕϹΤ
IF YET OUT OF-ACTS NOT-STILL it-IS

B¹ *o.*
ΙΝΧΑΡΙϹΕΠΕΙΤΟΕΡΓΟΝΟΥ
grace since THE ACT NOT-

B ΧΑΡΙϹ grace
ΚΕΤΙΕϹΤΙΝΕΡΓΟΝΤΙΟΥΝΟ
7 STILL IS ACT ANY THEN WHICH

ΕΠΙΖΗΤΕΙΙϹΡΑΗΛΤΟΥΤΟΟ
IS-ON-SEEKING ISRAEL this NOT

ΥΚΕΠΕΤΥΧΕΝΗΔΕΕΚΛΟΓΗΕ
it-ON-HAPPENED THE YET choice ON-

ΠΕΤΥΧΕΝΟΙΔΕΛΟΙΠΟΙΕΠΩ
HAPPENED THE YET rest WERE-

A ΩϹ -AS
ΡΩΘΗϹΑΝΚΑΘΑΠΕΡΓΕΓΡΑΠ
8 CALLOUSED DOWN-WHICH-EVEN it-HAS-*been*-WRIT-

s+Ο
ΤΑΙΕΔΩΚΕΝΑΥΤΟΙϹΟΘΕΟϹ
TEN GIVES to-them THE God

ΠΝΕΥΜΑΚΑΤΑΝΥΞΕΩϹΟΦΘΑ
spirit OF-DOWN-NIGHT viewers

ΛΜΟΥϹΤΟΥΜΗΒΛΕΠΕΙΝΚΑΙ
OF-THE NO TO-BE-looking AND

Conciliation—National

9 The blessing they coveted on the ground of law keeping blinded their eyes to grace, and loaded their backs with legal burdens.

11 The temporary nature of Israel's defection is strikingly illustrated by the figure of a man who trips yet recovers himself before he falls prostrate. *Israel has not fallen.* The book of Acts is full of the jealousy of Jews whenever they see the nations receiving God's gifts.

12 Israel is God's appointed channel of blessing to the nations. If, then, their failure brings the storehouse of God's grace to the world, what will occur when they take their true place? Then the world will be blessed far beyond what is possible now. Now only *spiritual* blessing comes to the nations. Then, through Israel, *physical* blessing will flow out to them, as well.

15 With Israel aside, God no longer puts barriers between Himself and the nations, but is conciliated to the whole world. When men *receive* this conciliation, then there is mutual *re*conciliation.

17 It is a remarkable fact, generally unknown, that a very old olive tree, no longer capable of bearing, may be rejuvenated by a wild graft. This has been done only in those Mediterranean countries where the olive has been cultivated for many centuries. Israel is the old olive tree which becomes almost incapable of bearing the olives from which the light-giving oil was obtained. Some of the branches were broken out and the nations were grafted in, and, through living contact with its root, become God's testimony in the earth. The light of God is now no longer with Israel, but with the nations. But all the light is derived from the scriptures which came through Israel. Apart from the sacred scrolls, the nations shed no light.

19 The apostle is dealing with Israel and the nations—*not individuals.* No individual believer will be broken out of the olive tree. *The nations, however, as such, no longer believe, and are due to be cut out of the olive tree.* Jehovah is already gathering Israel back to their land with a view of once more grafting them into their own olive tree.

longer grace. Now if it is out of
works it is no longer grace, else
work is no longer work.
7 What then? What Israel is
seeking for, this she has not en-
countered, yet the chosen encoun-
tered it. Now the rest were cal-
8 loused, even as it is written,

"God gives them a spirit of stupor,
Eyes not to be observing,
And ears not to be hearing,
Till this very day."

9 And David is saying,

"Let their table become a trap, and a mesh,
And a snare and a retaliation to them:
10 **Let their eyes be darkened, not to be observing,**
And bow their backs together continually."

11 Am I, then, saying, "Do they
not trip that they should be fall-
ing?" May it not come to that!
But their offense is salvation to the
nations, to provoke them to jeal-
ousy.
12 Now if their offense is the
world's riches and their discomfit-
ure the nations' riches, how much
13 rather that which fills them! Now
I am saying to you, the nations, in-
asmuch as, indeed, then, *I* am the
apostle of the nations, I am glori-
14 fying my dispensation, if somehow
I should be provoking those of my
flesh to jealousy and should save
15 some of them. For if their casting
away is the conciliation of the world,
what will their taking back be if
not life from among the dead?
16 Now if the firstfruit is holy, the
kneading is also; and if the root is
17 holy, the boughs are also. Now if
some of the boughs are broken
off, yet *you*, being a wild olive,
are grafted among them, and be-
came joint-participant of the root
18 and fatness of the olive, be not
vaunting over the boughs. Yet if

ΩΤΑΤΟΥΜΗΑΚΟΥΕΙΝΕΩϹΤΗ 20
EARS OF-THE NO TO-BE-HEARING TILL OF-THE

ϹϹΗΜΕΡΟΝΗΜΕΡΑϹΚΑΙΔΑΥ 40
9 toDAY DAY AND DAVID

ΕΙΔΛΕΓΕΙΓΕΝΗΘΗΤΩΗΤΡΑ 60
IS-saying LET-BE-BEING-BECOME THE table

ΠΕΖΑΑΥΤΩΝΕΙϹΠΑΓΙΔΑΚΑ 80
OF-them INTO FASTENer AND

ΙΕΙϹΘΗΡΑΝΚΑΙΕΙϹϹΚΑΝΔ 100
INTO mesh AND INTO SNARE

ΑΛΟΝΚΑΙΕΙϹΑΝΤΑΠΟΔΟΜΑ 20
AND INTO repayment

ΑΥΤΟΙϹϹΚΟΤΙϹΘΗΤΩϹΑΝΟ 40
10 to-them LET-BE-BEING-DARKened THE

ΙΟΦΘΑΛΜΟΙΑΥΤΩΝΤΟΥΜΗΒ 60
VIEWers OF-them OF-THE NO TO-

ΛΕΠΕΙΝΚΑΙΤΟΝΝΩΤΟΝΑΥΤ 80
BE-lookING AND THE BACK OF-them

A Γ
ΩΝΔΙΑΠΑΝΤΟϹϹΥΝΚΑΜΨΟΝ 200
THRU EVERY TOGETHER-BOW

ΛΕΓΩΟΥΝΜΗΕΠΤΑΙϹΑΝΙΝΑ 20
11 I-AM-saying THEN NO THEY-TRIP THAT

ΠΕϹΩϹΙΝΜΗΓΕΝΟΙΤΟΑΛΛΑ 40
THEY-SH'D-BE-FALLING NO MAY-it-BE-BECOMING but

ΤΩΑΥΤΩΝΠΑΡΑΠΤΩΜΑΤΙΗϹ 60
to-THE OF-them BESIDE-FALL THE SAV-

ΩΤΗΡΙΑΤΟΙϹΕΘΝΕϹΙΝΕΙϹ 80
ing to-THE NATIONS INTO

A *omits verse twelve*
ΤΟΠΑΡΑΖΗΛΩϹΑΙΑΥΤΟΥϹΕ 300
12 THE TO-BESIDE-BOIL them IF

ΙΔΕΤΟΠΑΡΑΠΤΩΜΑΑΥΤΩΝΠ 20
YET THE BESIDE-FALL OF-them RICH-

ΛΟΥΤΟϹΚΟϹΜΟΥΚΑΙΤΟΗΤΤ 40
ES OF-SYSTEM AND THE DIMINISH

ΗΜΑΑΥΤΩΝΠΛΟΥΤΟϹΕΘΝΩΝ 60
OF-them RICHES OF-NATIONS

ΠΟϹΩΜΑΛΛΟΝΤΟΠΛΗΡΩΜΑΑ 80
to-how-much RATHER THE FILLing OF-

ΥΤΩΝΥΜΙΝΔΕΛΕΓΩΤΟΙϹΕΘ 400
13 them to-YOUp YET I-AM-saying to-THE NA-

ΝΕϹΙΝΕΦΟϹΟΝΜΕΝΟΥΝΕΙΜ 20
TIONS ON as-much-as INDEED THEN AM

A *omits* I
ΙΕΓΩΕΘΝΩΝΑΠΟϹΤΟΛΟϹΤΗ 40
I OF-NATIONS commissioner THE

ΝΔΙΑΚΟΝΙΑΝΜΟΥΔΟΞΑΖΩΕ 60
14 THRU-SERVice OF-ME I-AM-esteemizING IF

ΙΠΩϹΠΑΡΑΖΗΛΩϹΩΜΟΥΤΗΝ 80
how I-SHOULD-BE-BESIDE-BOILING OF-ME THE

ϹΑΡΚΑΚΑΙϹΩϹΩΤΙΝΑϹΕΞΑ 500
FLESH AND I-SHOULD-BE-SAVING ANY OUT OF-

ΥΤΩΝΕΙΓΑΡΗΑΠΟΒΟΛΗΑΥΤ 20
15 them IF for THE FROM-CASTing OF-them

ΩΝΚΑΤΑΛΛΑΓΗΚΟϹΜΟΥΤΙϹ 40
conciliation OF-SYSTEM ANY

ΗΠΡΟϹΛΗΜΨΙϹΕΙΜΗΖΩΗΕΚ 60
THE TOWARD-GETTing IF NO LIFE OUT

A ΓΑΡ for
ΝΕΚΡΩΝΕΙΔΕΗΑΠΑΡΧΗΑΓΙ 80
16 OF-DEAD-*ones* IF YET THE first-fruit HOLY

ΑΚΑΙΤΟΦΥΡΑΜΑΚΑΙΕΙΗΡΙ 600
AND THE KNEADing AND IF THE ROOT

ΖΑΑΓΙΑΚΑΙΟΙΚΛΑΔΟΙΕΙΔ 20
17 HOLY AND THE boughs IF YET

ΕΤΙΝΕϹΤΩΝΚΛΑΔΩΝΕΞΕΚΛ 40
ANY OF-THE boughs ARE-OUT-BROKEN

As Є *for* ΑΙ
ΑϹΘΗϹΑΝϹΥΔΕΑΓΡΙΕΛΑΙΟ 60
YOU YET FIELD-OLIVE

ϹΩΝΕΝΕΚΕΝΤΡΙϹΘΗϹΕΝΑΥ 80
BEING ARE-IN-PIERCED IN them

B² Γ
ΤΟΙϹΚΑΙϹΥΝΚΟΙΝΩΝΟϹΤΗ 700
AND TOGETHER-communioner OF-THE

As² *add* AND ΚΑΙ B+Є
ϹΡΙΖΗϹΤΗϹΠΙΟΤΗΤΟϹΤΗϹ 20
ROOT OF-THE FATness OF-THE

s Є *for* ΑΙ
ΕΛΑΙΑϹΕΓΕΝΟΥΜΗΚΑΤΑΚΑ 40
18 OLIVE YOU-BECAME NO YOU-BE-DOWN-

ΥΧΩΤΩΝΚΛΑΔΩΝΕΙΔΕΚΑΤΑ 60
BOASTING OF-THE boughs IF YET YOU-DOWN-

A Є
ΚΑΥΧΑϹΑΙΟΥϹΥΤΗΝΡΙΖΑΝ 80
BOAST NOT YOU THE ROOT

A o.
ΒΑϹΤΑΖΕΙϹΑΛΛΑΗΡΙΖΑϹΕ 800
ARE-BEARING but THE ROOT YOU

s o.
ΕΡΕΙϹΟΥΝΕΞΕΚΛΑϹΘΗϹΑΝ 20
19 YOU-WILL-BE-declaring THEN ARE-OUT-BROKEN

B² Γ
ΚΛΑΔΟΙΙΝΑΕΓΩΕΝΚΕΝΤΡΙ 40
boughs THAT I MAY-BE-IN-PIERCED

A+Є B *omits* OUT-
ϹΘΩΚΑΛΩϹΤΗΑΠΙϹΤΙΑΕΞΕ 60
20 IDEALly to-THE UN-BELIEF THEY-

s o.
ΚΛΑϹΘΗϹΑΝϹΥΔΕΤΗΠΙϹΤΕ 80
ARE-OUT-BROKEN YOU YET to-THE BELIEF

ΙΕϹΤΗΚΑϹΜΗΥΨΗΛΑΦΡΟΝΕ 900
HAVE-STOOD NO HIGH YOU-BE-BEING-

ΙΑΛΛΑΦΟΒΟΥΕΙΓΑΡΟΘΕΟϹ 20
21 DISPOSed but YOU-BE-FEARING IF for THE God

ΤΩΝΚΑΤΑΦΥϹΙΝΚΛΑΔΩΝΟΥ 40
OF-THE according-to nature boughs NOT

As o. s o.
ΚΕΦΕΙϹΑΤΟΟΥΔΕϹΟΥΦΕΙϹ 60
SPARES NOT-YET OF-YOU He-WILL-BE-

A+Є
ΕΤΑΙΙΔΕΟΥΝΧΡΗϹΤΟΤΗΤΑ 80
22 SPARING BE-PERCEIVING THEN kindness

As *omit* OF-THE
ΚΑΙΑΠΟΤΟΜΙΑΝΤΟΥΘΕΟΥΕ 24000
AND FROM-CUTting OF-THE God ON

Conciliation—National

22 Nothing shows the blindness of Christendom more than their severe denunciation of faithless Israel, yet they are following precisely the same course and have not the slightest idea that God will deal with them as He did with Israel.

24 If a *wild* graft can be introduced into a cultivated tree with good results, how much better will it be to graft back the good branches!

25 The secret that Israel's present condition is not permanent, but only *until* all who were chosen are called out of the nations, has never been generally believed, hence the haughty attitude of Christendom toward Israel.

26 Only a few, comparatively, are being saved among the nations, but when Israel again regains its proper place, *all* Israel shall be saved. Then the whole nation, from the least to the greatest, will know God. And they will become the light of the world, as they were always intended to be.

28 Let us always remember that Israel is still beloved, whatever its present attitude toward God.

29 God never regrets any favor He has shown. No individual or nation whom He calls ever disappoints Him, for He knows full well what they are and what they will do. This alone proves that Israel will yet fulfill the part He has prepared for it.

30 Mercy can be shown only to those who are in need of it. So God plays Israel and the nations against one another that each in turn may taste of His mercy.

32 God's purpose includes all nations. No matter what their present attitude toward Him, it is all a part of His plan and a preparation for the display of His mercy. Here we have the real reason why all, in turn, become stubborn. God Himself locks them up to it, not that He may condemn them, but that He may have occasion to manifest His mercy.

33 God's judgments and ways are too deep for human perception, but we *can* grasp His purpose. We do not know how fruit is made, but we can plant a tree and enjoy its product. We can grasp God's goal, but the process by which He attains it is too complex for our feeble minds.

you vaunt, *you* are not bearing
the root, but the root *you*.
19 You will be asserting, then,
"Boughs are broken off that *I*
20 might be grafted in." That is
ideal! By unbelief they are
broken off, yet *you* stand in faith.
21 Be not haughty, but fear. For if
God spares not ~~some of~~ the natural
boughs, neither will He be sparing
22 some of you! Perceive, then, the
kindness and severity of God! On
those, indeed, who are falling,
severity, yet on you, God's kindness,
if you should be persisting in
the kindness: else *you* also will be
23 hewn out. And *they*, if they should
not be persisting in unbelief, will
be grafted in, for God is able to
24 graft them in again. For if *you*
were hewn out of an olive wild by
nature, and beside nature are
grafted into a cultivated olive tree,
how much rather shall these, in accord
with nature, be grafted into
their own olive tree?
25 For I am not willing for you to
Act. 13:43 be ignorant of this secret, brethren,
lest you may pass for prudent
among yourselves, that Israel, in
part, has become calloused until
the complement of the nations may
26 be entering. And thus all Israel
shall be saved, according as it is
written, Isa. 59. 20-21

"The Rescuer shall be arriving out of Zion,
He will be turning irreverence from Jacob.
27 And this is My covenant with them
Whenever I should be eliminating their sins."

28 As to the evangel, indeed, they
are enemies because of you, yet, as
to choice, they are beloved because
of the fathers. Deut 15:6
29 For God's graces and calling are
30 unregretted. For even as *you*
Num. 23:9

ΠΙΜΕΝΤΟΥϹΠΕϹΟΝΤΑϹΑΠΟ
INDEED THE *ones*-FALLING FROM-

*s*²+Ν *then deletes*
ΤΟΜΙΑΕΠΙΔΕϹΕΧΡΗϹΤΟΤΗ
CUTTING ON YET YOU kindness

s ΤΟ *inserts* A+Ι
ϹΘΕΟΥΕΑΝΕΠΙΜΕΝΗϹΤΗΧΡ
OF-God IF-EVER YOU-MAY-BE-ON-REMAINING to-THE

ΗϹΤΟΤΗΤΙΕΠΕΙΚΑΙϹΥΕΚΚ
kindness since AND YOU WILL-BE-

ΟΠΗϹΗΚΑΚΕΙΝΟΙΔΕΕΑΝΜΗ
23 *be*ING-OUT-STRIKEN AND-those YET IF-EVER NO

A Ι B *o.* A+Ε
ΕΠΙΜΕΝΩϹΙΝΤΗΑΠΙϹΤΙΑΕ
THEY-MAY-BE-ON-REMAINING to-THE UN-BELIEF THEY-

B² Γ
ΝΚΕΝΤΡΙϹΘΗϹΟΝΤΑΙΔΥΝΑ
WILL-BE-BEING-IN-PIERCED ABLE

ΤΟϹΓΑΡΕϹΤΙΝΟΘΕΟϹΠΑΛΙ
for IS THE God AGAIN

AB² Γ
ΝΕΝΚΕΝΤΡΙϹΑΙΑΥΤΟΥϹΕΙ
24 TO-IN-PIERCE them IF

ΓΑΡϹΥΕΚΤΗϹΚΑΤΑΦΥϹΙΝΕ
for YOU OUT THE according-to nature WERE-

A Ε *for* ΑΙ
ΞΕΚΟΠΗϹΑΓΡΙΕΛΑΙΟΥΚΑΙ
OUT-STRIKEN OF-FIELD-OLIVE AND

ΠΑΡΑΦΥϹΙΝΕΝΕΚΕΝΤΡΙϹΘ
BESIDE nature ARE-IN-PIERCED

ΗϹΕΙϹΚΑΛΛΙΕΛΑΙΟΝΠΟϹΩ
INTO IDEAL-OLIVE to-how-much

ΜΑΛΛΟΝΟΥΤΟΙΟΙΚΑΤΑΦΥϹ
RATHER these THE *ones*-according-to na-

AB² Γ
ΙΝΕΝΚΕΝΤΡΙϹΘΗϹΟΝΤΑΙΤ
ture WILL-BE-BEING-IN-PIERCED to-

s I-AM-WILLING for
ΗΙΔΙΑΕΛΑΙΑΟΥΓΑΡΘΕΛΩΥ
25 THE OWN OLIVE NOT for I-AM-WILLING YOU*p*

ΜΑϹΑΓΝΟΕΙΝΑΔΕΛΦΟΙΤΟΜ
TO-BE-UN-KNOWING brothers THE CLOSE-

ΥϹΤΗΡΙΟΝΤΟΥΤΟΙΝΑΜΗΗΤ
KEEP this THAT NO YE-MAY-

s ΠΑΡ BESIDE
ΕΕΝΕΑΥΤΟΙϹΦΡΟΝΙΜΟΙΟΤ
BE IN selves DISPOSED that

ΙΠΩΡΩϹΙϹΑΠΟΜΕΡΟΥϹΤΩΙ
CALLOUSness FROM PART to-THE IS-

ϹΡΑΗΛΓΕΓΟΝΕΝΑΧΡΙϹΟΥΤ
RAEL HAS-BECOME UNTIL WHICH

ΟΠΛΗΡΩΜΑΤΩΝΕΘΝΩΝΕΙϹΕ
THE FILLING OF-THE NATIONS MAY-BE-IN-

s o.
ΛΘΗΚΑΙΟΥΤΩϹΠΑϹΙϹΙΡΑΗΛ
26 TO-COMING AND thus EVERY ISRAEL

ϹΩΘΗϹΕΤΑΙΚΑΘΩϹΓΕΓΡΑΠ
WILL-BE-BEING-SAVED according-AS it-HAS-*been*-WRIT-

B+Ε
ΤΑΙΗΞΕΙΕΚϹΙΩΝΟΡΥΟΜΕΝ
TEN WILL-BE-ARRIVING OUT OF-SION THE *One*-rescuing

s o.
ΟϹΑΠΟϹΤΡΕΨΕΙΑϹΕΒΕΙΑϹ
He-WILL-BE-FROM-TURNING UN-REVERence

ΑΠΟΙΑΚΩΒΚΑΙΑΥΤΗΑΥΤΟΙ
27 FROM JACOB AND this to-them

ϹΗΠΑΡΕΜΟΥΔΙΑΘΗΚΗΟΤΑΝ
THE BESIDE ME covenant when-EVER

ΑΦΕΛΩΜΑΙΤΑϹΑΜΑΡΤΙΑϹΑ
I-SH'D-BE-FROM-LIFTING THE misses OF-

ΥΤΩΝΚΑΤΑΜΕΝΤΟΕΥΑΓΓΕΛ
28 them according-to INDEED THE WELL-MESSAGE

ΙΟΝΕΧΘΡΟΙΔΙΥΜΑϹΚΑΤΑΔ
enemies THRU YOU*p* according-to YET

ΕΤΗΝΕΚΛΟΓΗΝΑΓΑΠΗΤΟΙΔ
THE choice BELOVED THRU

ΙΑΤΟΥϹΠΑΤΕΡΑϹΑΜΕΤΑΜΕ
29 THE FATHERS UN-after-CARED

ΛΗΤΑΓΑΡΤΑΧΑΡΙϹΜΑΤΑΚΑ
for THE grace-*effects* AND

From EVEN-AS *to* UN-PERSUADableness *by s**
ΙΗΚΛΗϹΙϹΤΟΥΘΕΟΥΩϹΠΕΡ
30 THE CALLING OF-THE God EVEN-AS

A ?-when YOU*p*
ΓΑΡΥΜΕΙϹΠΟΤΕΗΠΕΙΘΗϹΑ
for YOU*p* ?-when UN-PERSUADE

A*s o.*
ΤΕΤΩΘΕΩΝΥΝΙΔΕΗΛΕΗΘΗΤ
to-THE God NOW YET YE-WERE-MERCIED

A *o.*
ΕΤΗΤΟΥΤΩΝΑΠΕΙΘΕΙΑΟΥΤ
31 to-THE OF-these UN-PERSUADableness thus

s o.
ΩϹΚΑΙΟΥΤΟΙΝΥΝΗΠΕΙΘΗϹ
AND these NOW UN-PERSUADE

ΑΝΤΩΥΜΕΤΕΡΩΕΛΕΕΙΙΝΑΚ
to-THE YOUR-more MERCY THAT AND

*s*¹ *omits* they A *omits* NOW
ΑΙΑΥΤΟΙΝΥΝΕΛΕΗΘΩϹΙΝϹ
32 they NOW MAY-BE-BEING-MERCIED TO-

s o.
ΥΝΕΚΛΕΙϹΕΝΓΑΡΟΘΕΟϹΤΟ
GETHER-LOCKS for THE God THE

A*s o.* *s*B¹ *o.*
ΥϹΠΑΝΤΑϹΕΙϹΑΠΕΙΘΕΙΑΝ
ALL INTO UN-PERSUADableness

ΙΝΑΤΟΥϹΠΑΝΤΑϹΕΛΕΗϹΗΩ
33 THAT THE ALL He-SH'D-BE-being-MER-

ΒΑΘΟϹΠΛΟΥΤΟΥΚΑΙϹΟΦΙΑ
CIFUL-to O! DEPTH OF-RICHES AND WISDOM

ϹΚΑΙΓΝΩϹΕΩϹΘΕΟΥΩϹΑΝΕ
AND KNOWledge OF-God AS UN-OUT-

ΞΕΡΑΥΝΗΤΑΤΑΚΡΙΜΑΤΑΑΥ
SEARCHable THE JUDGments OF-Him

ΤΟΥΚΑΙΑΝΕΞΙΧΝΙΑϹΤΟΙΑ
AND UN-OUT-TRACEable THE

ΙΟΔΟΙΑΥΤΟΥΤΙϹΓΑΡΕΓΝΩ
34 WAYS OF-Him ANY for KNEW

ΝΟΥΝΚΥΡΙΟΥΗΤΙϹϹΥΜΒΟΥ
MIND OF-Master OR ANY TOGETHER-COUN-

Conciliation—National

36 This is the most comprehensive statement which can be uttered. God is the *source* of all, the *channel* of all, and the *object* of all. The universe sprang out of Him, it has its course in Him and He will be its ultimate. This settles all speculation as to the origin of all things. Creation is out of God, not out of nothing. This explains universal history. God is the One back of all the movements of mankind. This reveals the goal of all things. God is so guiding all His creatures that, eventually, He will become their All. To Him, indeed, be glory for the eons!

THE CONDUCT OF THE SAINTS

1 This section is in marked contrast with the conduct of mankind (1[18]-3[20]), as shown in the literary framework. The exhortation is based on the previous teaching concerning our bodies in the sixth, seventh and eighth chapters. Our mortal bodies are vivified by the indwelling spirit (8[11]). God is no longer pleased with dead substitutes, but asks for living offerings. He longs for worship in spirit and in truth. Hence we have no altar and ritual, with bleeding victims which did not satisfy God, but we offer our bodies, dead indeed to Him, yet energized by His spirit, so that they are employed in good deeds, which ascend as a sweet savor to Him. This is *real* religious service. It displaces the forms of divine service connected with the law. It is the only divine service which He recognizes in this economy. This is the Godward side.

2 On the manward side our conduct is not to look like that of the world. There is to be a transformation wrought by means of our minds, through the influence of God's revelation. We can never be like the world at heart, so we are not to appear to be like it. We are to become more and more unlike it by contact with the mind of God.

4 Our behaviour toward one another is based on the marvelous figure of the human body. We all have distinct functions, designed not merely for our own use, but for the edification of all. This is the key to conduct among our fellow-saints. As the body is a vital unity, so the saints are one in Christ.

once are stubborn toward God, yet
now were shown mercy by their
31 stubbornness, thus *these* also are
now stubborn to this mercy of
yours, that now *they* also may be
32 shown mercy. For God locks all
up together in stubbornness, that
He may be merciful to all.
33 O, the depth of the riches and of
the wisdom and of the knowledge
of God! How inscrutable are His
judgments, and untraceable His
34 ways! For who knew the mind of
the Lord? or who became His ad-
35 viser? or who gives to Him first,
36 and will be repaid by Him? seeing
that *all* is *out* of Him and *through*
Him and *for* Him: to Him be
glory for the eons! *Amen!*

12 I am entreating you, then,
brethren, by the pities of God, to
present your bodies a sacrifice, liv-
ing, holy, well pleasing to God,
2 your logical divine service, and
not to be configured to this eon,
but to be transformed by the re-
newing of your mind, for you to be
testing what is the will of God, good
and well pleasing and mature.
3 For I am saying to everyone
who is among you, through the
grace which is given to me, not
to be overweening, beyond what
your disposition must be, but
to be of a sane disposition, as God
parts to each the measure of faith.
4 For even as, in one body, we have
many members, yet all the mem-
bers have not the same function,
5 thus we, who are many, are one
body in Christ, yet severally mem-
6 bers of one another. Now, having
graces excelling, in accord with the
grace which is given to us, whether
prophecy, it is in accord with the
7 analogy of the faith; or dispensing,
in the dispensation; or he who is
8 teaching, in the teaching; or he

ΛΟϹΑΥΤΟΥΕΓΕΝΕΤΟΗΤΙϹΠ
35 SELOF OF-Him BECAME OR ANY BE-

ΡΟΕΔΩΚΕΝΑΥΤΩΚΑΙΑΝΤΑΠ
FORE-GIVES to-Him AND WILL-BE-BEING

s Ε
ΟΔΟΘΗϹΕΤΑΙΑΥΤΩΟΤΙΕΞΑ
36 repaid to-Him that OUT OF-

ΥΤΟΥΚΑΙΔΙΑΥΤΟΥΚΑΙΕΙϹ
Him AND THRU Him AND INTO

ΑΥΤΟΝΤΑΠΑΝΤΑΑΥΤΩΗΔΟΞ
Him THE ALL to-Him THE esteem

ΑΕΙϹΤΟΥϹΑΙΩΝΑϹΑΜΗΝΠΑ
12 INTO THE eons AMEN I-AM-

ΡΑΚΑΛΩΟΥΝΥΜΑϹΑΔΕΛΦΟΙ
BESIDE-CALLING THEN YOUp brothers

AB+Ε
ΔΙΑΤΩΝΟΙΚΤΙΡΜΩΝΤΟΥΘΕ
THRU THE PITIES OF-THE God

ΟΥΠΑΡΑϹΤΗϹΑΙΤΑϹΩΜΑΤΑ
TO-BESIDE-STAND THE BODIES

ΥΜΩΝΘΥϹΙΑΝΖΩϹΑΝΑΓΙΑΝ
OF-YOUp SACRIFICE LIVING HOLY

As¹ to-THE God WELL-PLEASING (s²)
ΕΥΑΡΕϹΤΟΝΤΩΘΕΩΤΗΝΛΟΓ
WELL-PLEASing to-THE God THE logical

s o.
ΙΚΗΝΛΑΤΡΕΙΑΝΥΜΩΝΚΑΙΜ
2 DIVINE-SERVICE OF-YOUp AND NO

A o. B¹s Ε o.
ΗϹΥΝϹΧΗΜΑΤΙΖΕϹΘΑΙΤΩΑ
TO-BE-beING-TOGETHER-FIGURED to-THE eon

B+Ω
ΙΩΝΙΤΟΥΤΩΑΛΛΑΜΕΤΑΜΟΡ
this but TO-BE-beING-after-

B¹Ε o.
ΦΟΥϹΘΑΙΤΗΑΝΑΚΑΙΝΩϹΕΙΤ
FORMED to-THE UP-NEWing OF-

AB omit OF-YOUp
ΟΥΝΟΟϹΥΜΩΝΕΙϹΤΟΔΟΚΙΜ
THE MIND OF-YOUp INTO THE TO-BE-testing

ΑΖΕΙΝΥΜΑϹΤΙΤΟΘΕΛΗΜΑΤ
YOUp ANY THE WILL OF-

ΟΥΘΕΟΥΤΟΑΓΑΘΟΝΚΑΙΕΥΑ
THE God THE GOOD AND WELL-

ΡΕϹΤΟΝΚΑΙΤΕΛΕΙΟΝΛΕΓΩ
3 PLEASing AND mature I-AM-saying

ΓΑΡΔΙΑΤΗϹΧΑΡΙΤΟϹΤΗϹΔ
for THRU THE grace THE BE-

s o.
ΟΘΕΙϹΗϹΜΟΙΠΑΝΤΙΤΩΟΝΤ
ING-GIVEN to-ME to-EVERY THE BEING

s o.
ΙΕΝΥΜΙΝΜΗΥΠΕΡΦΡΟΝΕΙΝ
IN YOUp NO TO-BE-beING-OVER-DISPOSed

s o.
ΠΑΡΟΔΕΙΦΡΟΝΕΙΝΑΛΛΑΦΡ
BESIDE WHICH it-is-BINDING TO-BE-being-DISPOSed but

s o. s o.
ΟΝΕΙΝΕΙϹΤΟϹΩΦΡΟΝΕΙΝΕ
TO-BE-being-DISPOSed INTO THE TO-BE-being-sane to-

A PARTS THE God
ΚΑϹΤΩΩϹΟΘΕΟϹΕΜΕΡΙϹΕΝ
EACH AS THE God PARTS

ΜΕΤΡΟΝΠΙϹΤΕΩϹΚΑΘΑΠΕΡ
4 MEASURE OF-BELIEF DOWN-WHICH-EVEN

A MEMBERS MANY
ΓΑΡΕΝΕΝΙϹΩΜΑΤΙΠΟΛΛΑΜ
for IN ONE BODY MANY MEM-

ΕΛΗΕΧΟΜΕΝΤΑΔΕΜΕΛΗΠΑΝ
BERS WE-ARE-HAVING THE YET MEMBERS ALL

ΤΑΟΥΤΗΝΑΥΤΗΝΕΧΕΙΠΡΑΞ
NOT THE SAME IS-HAVING PRACTISing

ΙΝΟΥΤΩϹΟΙΠΟΛΛΟΙΕΝϹΩΜ
5 thus THE MANY ONE BODY

ΑΕϹΜΕΝΕΝΧΡΙϹΤΩΤΟΔΕΚΑ
WE-ARE IN ANOINTED THE YET DOWN

s o.
ΘΕΙϹΑΛΛΗΛΩΝΜΕΛΗΕΧΟΝΤ
6 ONE OF-one-another MEMBERS HAVING

ΕϹΔΕΧΑΡΙϹΜΑΤΑΚΑΤΑΤΗΝ
YET grace-*effects* according-to THE

s o.
ΧΑΡΙΝΤΗΝΔΟΘΕΙϹΑΝΗΜΙΝ
grace THE BEING-GIVEN to-US

s o.
ΔΙΑΦΟΡΑΕΙΤΕΠΡΟΦΗΤΕΙΑ
excelling IF-BESIDES BEFORE-AVERment

ΝΚΑΤΑΤΗΝΑΝΑΛΟΓΙΑΝΤΗϹ
according-to THE UP-saying OF-THE

s² Ω
ΠΙϹΤΕΩϹΕΙΤΕΔΙΑΚΟΝΙΑΝ
7 BELIEF IF-BESIDES THRU-service

A *omits* THE
ΕΝΤΗΔΙΑΚΟΝΙΑΕΙΤΕΟΔΙΔ
IN THE THRU-service IF-BESIDES THE TEACH-

A ΑΛΕΙΑΝ A+Ε
ΑϹΚΩΝΕΝΤΗΔΙΔΑϹΚΑΛΙΑΕ
8 ING IN THE TEACHing IF-

ΙΤΕΟΠΑΡΑΚΑΛΩΝΕΝΤΗΠΑΡ
BESIDES THE BESIDE-CALLING IN THE BESIDE-

ΑΚΛΗϹΕΙΟΜΕΤΑΔΙΔΟΥϹΕΝ
CALLing THE WITH-GIVING IN

s *inserts* ΝΟ
ΑΠΛΟΤΗΤΙΟΠΡΟΙϹΤΑΜΕΝΟ
UN-COMPOUND THE BESIDE-STANDING

s ΔΙ *for* Ε
ϹΕΝϹΠΟΥΔΗΟΕΛΕΩΝΕΝΙΛΑ
IN DILIGENCE THE *one*-being-MERCIFUL IN GLEE

ΡΟΤΗΤΙΗΑΓΑΠΗΑΝΥΠΟΚΡΙ
9 THE LOVE UN-hypocritical

ΤΟϹΑΠΟϹΤΥΓΟΥΝΤΕϹΤΟΠΟ
FROM-DETESTING THE wick-

ΝΗΡΟΝΚΟΛΛΩΜΕΝΟΙΤΩΑΓΑ
ed beING-JOINED to-THE GOOD

ΘΩΤΗΦΙΛΑΔΕΛΦΙΑΕΙϹΑΛΛ
10 to-THE FOND-brotherness INTO one-

ΗΛΟΥϹΦΙΛΟϹΤΟΡΓΟΙΤΗΤΙ
another FOND-NATURAL-AFFECTIONS to-THE VAL-

ΜΗΛΛΗΛΟΥϹΠΡΟΗΓΟΥΜΕΝ
UE one-another BEFORE-LEADING

ΟΙΤΗϹΠΟΥΔΗΜΗΟΚΝΗΡΟΙΤ
11 to-THE DILIGENCE NO SLOTHful to-THE

The Conduct of the Saints

14 The conduct of the saints in any given economy is based on God's dispensation. If He dispenses law, He requires conduct in accord with law. Mercy calls for a higher standard, while grace appeals for the highest type of loving deportment under even the most trying circumstances. The law allowed men to hate their enemies, to exact an equivalent, as an eye for an eye, and, indeed, to act toward one another as God dealt with them. God's grace, then, is the model after which we may pattern our conduct. As He never curses now, we may not curse, but bless even those who are persecuting us.

18 If God should avenge Himself on His enemies where would we be? We were His enemies and as such we were conciliated by the death of His Son. Hence we should never avenge ourselves.

20 An enemy in distress, instead of calling for hate and vengeance, is a special opportunity for the display of God's grace. The "morsel", a special portion of food with which a host favored an honored guest, was a token of esteem and consideration. Mercy might provide an enemy with food, but grace accompanies the gift with every mark of love and honor. This is the way in which God vanquished our enmity, hence we should do likewise.

1 Unlike Israel, we do not come into conflict with the rulers of the world. The setting up of the kingdom will involve the subjection of them all to the suzerainty of Christ. But we have no place in that earthly kingdom. While Israel is thrust aside we must recognize the existing authorities. God is not at variance with present governments. It is not a question of obeying God rather than man, as when Peter refused the orders of the Sanhedrin. We must not withstand regularly constituted magistrates, but depend on God to overrule their acts, if they seem to conflict with our duty to God or our convictions of His truth. Our conflict is with the sovereignties, and the authorities and the world-mights, the spiritual forces of wickedness among the celestials. We are to be sandaled with the evangel of peace (Eph.6[12-15]).

who is entreating, in the entreaty;
he who is sharing, with generosity;
he who is presiding, with diligence;
he who is merciful, with glee.
9 Love is unfeigned, abhorring
10 wickedness, clinging to good, fondly affectionate for one another with
brotherly affection, in honor deem-
11 ing one another first, in diligence
not slothful, fervent in spirit, slav-
12 ing for the Lord, rejoicing in
expectation, enduring affliction,
13 persevering in prayer, contributing
to the needs of the saints, pursuing hospitality.
14 Bless those who are persecuting
15 you: bless, and curse not. Be rejoicing with those rejoicing, be lament-
16 ing with those lamenting, being
mutually disposed to one another,
not being disposed to that which is
high, but being led away with the
humble. Do not pass for prudent
17 with yourselves. Now be rendering
to no one evil for evil. Be making
ideal provision before all man-
18 kind, if possible. Those among
you, being at peace with all man-
19 kind, are not avenging yourselves,
beloved, but be giving place to
anger, for it is written, "'Avenging is *Mine; I* shall be retaliating',
20 the Lord is saying". But "If
your enemy should be hungering,
give him the morsel, if he should
be thirsting, give him to drink, for
in doing this you will be heaping
21 embers of fire on his head." Be
not vanquished by evil, but vanquish evil with good.

13 Let every soul be subject to
the superior authorities, for there
is no authority except under God.
Now those which are, are set under
2 God, so that he who is resisting an
authority has withstood God's mandate. Now those who have with-

ΩΠΝΕΥΜΑΤΙΖΕΟΝΤΕϹΤΩΚΥ
spirit BOILING to-THE Mas-

12 ter ΡΙΩΔΟΥΛΕΥΟΝΤΕϹΤΗΕΛΠΙ
SLAVING to-THE EXPECTA-

B+Є s o.
ΔΙΧΑΙΡΟΝΤΕϹΤΗΘΛΙΨΕΙΥ
TION JOYING to-THE CONSTRICTION UN-

ΠΟΜΕΝΟΝΤΕϹΤΗΠΡΟϹΕΥΧΗ
DER-REMAINING to-THE prayer

ΠΡΟϹΚΑΡΤΕΡΟΥΝΤΕϹΤΑΙϹ
13 persevering to-THE

s o.
ΧΡΕΙΑΙϹΤΩΝΑΓΙΩΝΚΟΙΝΩ
needs OF-THE HOLY-*ones* communioning

ΝΟΥΝΤΕϹΤΗΝΦΙΛΟΞΕΝΙΑΝ
THE FOND-LODGE

ΔΙΩΚΟΝΤΕϹΕΥΛΟΓΕΙΤΕΤΟ
14 CHASING BE-YE-blessing THE

B *omits* YOUp
ΥϹΔΙΩΚΟΝΤΑϹΥΜΑϹΕΥΛΟΓ
ones-CHASING YOUp BE-YE-blessing

ΕΙΤΕΚΑΙΜΗΚΑΤΑΡΑϹΘΕΧΑ
15 AND NO BE-DOWN-EXECRATING TO-BE-

A *adds* AND ΚΑΙ
ΙΡΕΙΝΜΕΤΑΧΑΙΡΟΝΤΩΝΚΛ
JOYING WITH *ones*-JOYING TO-BE-

A Є *for* ΑΙ
ΑΙΕΙΝΜΕΤΑΚΛΑΙΟΝΤΩΝΤΟ
16 LAMENTING WITH *ones*-LAMENTING THE

ΑΥΤΟΕΙϹΑΛΛΗΛΟΥϹΦΡΟΝΟ
SAME INTO one-another being-DISPOSED-

ΥΝΤΕϹΜΗΤΑΥΨΗΛΑΦΡΟΝΟΥ
to NO THE HIGH being-disposed-to

As o.
ΝΤΕϹΑΛΛΑΤΟΙϹΤΑΠΕΙΝΟΙ
but to-THE LOW

AB+Є
ϹϹΥΝΑΠΑΓΟΜΕΝΟΙΜΗΓΙΝΕ
*be*ING-TOGETHER-FROM-LED NO BE-BECOM-

s ΑΙ
ϹΘΕΦΡΟΝΙΜΟΙΠΑΡΕΑΥΤΟΙ
ING DISPOSED BESIDE selves

ϹΜΗΔΕΝΙΚΑΚΟΝΑΝΤΙΚΑΚΟ
17 to-NO-YET-ONE EVIL INSTEAD OF-EVIL

ΥΑΠΟΔΙΔΟΝΤΕϹΠΡΟΝΟΟΥΜ
FROM-GIVING BEFORE-MINDING

A OF-THE God AND IN-VIEW OF-THE ΤΟΥΘΕΟΥ
ΕΝΟΙΚΑΛΑΕΝΩΠΙΟΝΠΑΝΤΩ
IDEAL IN-VIEW OF-ALL

ΚΑΙΕΝΩΠΙΟΝΤΩΝ *for* OF-ALL
ΝΑΝΘΡΩΠΩΝΕΙΔΥΝΑΤΟΝΤΟ
18 humans IF ABLE THE

ΕΞΥΜΩΝΜΕΤΑΠΑΝΤΩΝΑΝΘΡ
OUT OF-YOU*p* WITH ALL humans

ΩΠΩΝΕΙΡΗΝΕΥΟΝΤΕϹΜΗΕΑ
19 being-at-PEACE NO selves

ΥΤΟΥϹΕΚΔΙΚΟΥΝΤΕϹΑΓΑΠ
OUT-JUSTING beLOVED

ΗΤΟΙΑΛΛΑΔΟΤΕΤΟΠΟΝΤΗΟ
but BE-GIVING PLACE to-THE IN-

ΡΓΗΓΕΓΡΑΠΤΑΙΓΑΡΕΜΟΙΕ
DIGNATION it-HAS-*been*-WRITTEN for to-ME OUT-

As+Є
ΚΔΙΚΗϹΙϹΕΓΩΑΝΤΑΠΟΔΩϹ
JUSTING I SHALL-BE-repaying

s o.
ΩΛΕΓΕΙΚΥΡΙΟϹΑΛΛΑΕΑΝΠ
20 is-saying Master but IF-EVER MAY-

As o.
ΕΙΝΑΟΕΧΘΡΟϹϹΟΥΨΩΜΙΖΕ
BE-HUNGERING THE enemy OF-YOU YOU-BE-MORSEL-

ΑΥΤΟΝΕΑΝΔΙΨΑΠΟΤΙΖΕΑΥ
LING him IF-EVER MAY-BE-THIRSTING YOU-BE-DRINK-

ΤΟΝΤΟΥΤΟΓΑΡΠΟΙΩΝΑΝΘΡ
izing him this for DOING EMBERS

ΑΚΑϹΠΥΡΟϹϹΩΡΕΥϹΕΙϹΕΠ
OF-FIRE YOU-WILL-BE-HEAPING ON

B+Є
ΙΤΗΝΚΕΦΑΛΗΝΑΥΤΟΥΜΗΝΙ
21 THE HEAD OF-him NO YOU-

A ΟΥ B+Є
ΚΩΥΠΟΤΟΥΚΑΚΟΥΑΛΛΑΝΙΚ
BE-*be*ING-CONQUERED UNDER THE EVIL but YOU-BE-

ΑΕΝΤΩΑΓΑΘΩΤΟΚΑΚΟΝΠΑϹ
13 CONQUERING IN THE GOOD THE EVIL EVERY

ΑΨΥΧΗΕΞΟΥϹΙΑΙϹΥΠΕΡΕΧ
soul to-authorities being-superior

ΟΥϹΑΙϹΥΠΟΤΑϹϹΕϹΘΩΟΥΓ
LET-BE-*be*ING-UNDER-SET NOT for

ΑΡΕϹΤΙΝΕΞΟΥϹΙΑΕΙΜΗΥΠ
IS authority IF NO UNDER

s² *adds* OF-THE ΤΟΥ
ΟΘΕΟΥΑΙΔΕΟΥϹΑΙΥΠΟΘΕΟ
God THE YET BEING UNDER God

ΥΤΕΤΑΓΜΕΝΑΙΕΙϹΙΝΩϹΤΕ
2 HAVING-*been*-SET THEY-ARE AS-BESIDES

ΟΑΝΤΙΤΑϹϹΟΜΕΝΟϹΤΗΕΞΟ
THE *one*-INSTEAD-SETTING to-THE author-

ΥϹΙΑΤΗΤΟΥΘΕΟΥΔΙΑΤΑΓΗ
ity to-THE OF-THE God prescription

ΑΝΘΕϹΤΗΚΕΝΟΙΔΕΑΝΘΕϹΤ
HAS-withSTOOD THE-*ones* YET HAVING-with-

ΗΚΟΤΕϹΕΑΥΤΟΙϹΚΡΙΜΑΛΗ
STOOD to-selves JUDGment WILL-

ΜΨΟΝΤΑΙΟΙΓΑΡΑΡΧΟΝΤΕϹ
3 BE-GETTING THE for chiefs

ΟΥΚΕΙϹΙΝΦΟΒΟϹΤΩΑΓΑΘΩ
NOT ARE FEAR to-THE GOOD

ΕΡΓΩΑΛΛΑΤΩΚΑΚΩΘΕΛΕΙϹ
ACT but to-THE EVIL YOU-ARE-WILLING

As Є o.
ΔΕΜΗΦΟΒΕΙϹΘΑΙΤΗΝΕΞΟΥ
YET NO TO-BE-FEARING THE authority

ϹΙΑΝΤΟΑΓΑΘΟΝΠΟΙΕΙΚΑΙ
THE GOOD YOU-BE-DOING AND

s o.
ΕΞΕΙϹΕΠΑΙΝΟΝΕΞΑΥΤΗϹΘ
4 YOU'LL-BE-HAVING ON-PRAISE OUT OF-her OF-God

The Conduct of the Saints

5 The true believer should make the most exemplary citizen, for he has a deeper motive and a more powerful impulse to obedience than the unbeliever. He recognizes the civil authorities as *God's* servants and has a conscience which should make him most law abiding. The unbeliever is deterred from evil by fear and respect for a human institution. We recognize existing governments as of divine origin.

6 It may seem a strange paradox, yet it is a sad fact that many who are ministers of God in name, are not so in truth, and many a magistrate, who would not dare consider himself a minister of God, is such in fact, in the execution of his office.

8 The debtor is the servant of the lender. The servant of God should never be under obligation to another. Love alone is the great debt which never can be fully discharged. Law is useless where there is love, for every precept is more than met by the dictates of love. Apart from love law is a broken fragment, incomplete, unsatisfactory. Love is its complement, and rounds it out to a satisfactory, complete whole.

11 Time, in scripture, is variously characterized. We make an effort to distinguish between the various terms used. The longest divisions of time are the five great eons or ages. The present eon stretches all the way from the flood to the coming advent of Christ. But there are shorter divisions of time, often spoken of under the term SEASON. Sometimes this refers to a literal season of the year, as the harvest season (Mt.13:30). Usually, however, it denotes some characteristic *period* or *era*, as in this scripture. It is illustrated by the dawning of the day. Deeds of darkness are done at night. But this is not the era of darkness but of light. The full day is approaching when our salvation will be complete at His advent. Just as we rouse ourselves in the morning, preparatory to the duties of the day, so, in this larger sense, our conduct should reflect the coming of the light and not be tainted with the dark doings which seek the shades of night to hide their shame.

stood will be getting judgment for
3 themselves, for magistrates are not
a fear to the good act, but to the
evil. Now you do not want to be
fearing the authority. Be doing
good, and you will be having ap-
4 plause from it. For it is God's ser-
vant for your good. Now if you
should be doing evil, fear, for it is
not wearing the sword futilely.
For it is God's servant, an avenger
for indignation to him committing
5 evil. Wherefore it is a necessity to
be subject not only because of
indignation, but because of con-
science also.
6 For because of this you are set-
tling taxes also, for they are God's
ministers, perpetuated for this very
7 thing. Be rendering to all their
dues, to whom tax, tax, to whom
tribute, tribute, to whom fear,
fear, to whom honor, honor.
8 Be owing no one anything, ex-
cept to be loving one another, for
he who is loving another has ful-
9 filled law. For "You shall not
be committing adultery, you shall
not be murdering, you shall not
be stealing, you shall not be tes-
tifying falsely, you shall not be
coveting," and if there is any
other precept, it is summed up in
this saying, in this, "You shall be
loving your associate as yourself."
10 Love is not working evil to an as-
sociate. The complement, then, of
law, is love.
11 This, also: being aware of the era,
that it is already the hour for us
to be roused out of sleep (for now
is our salvation nearer than when
12 we believe: the night progresses,
yet the day has drawn near), then
we should be putting off the acts
of darkness, yet should be putting
13 on the armor of light. We should
be walking respectably as in the
day, not in revelry and drunken-

ΕΟΥΓΑΡΔΙΑΚΟΝΟϹΕϹΤΙΝϹ
for THRU-SERVITOR it-IS to-
B *omits* THE
ΟΙΕΙϹΤΟΑΓΑΘΟΝΕΑΝΔΕΤΟ
YOU INTO THE GOOD IF-EVER YET THE

ΚΑΚΟΝΠΟΙΗϹΦΟΒΟΥΟΥΓΑΡ
EVIL YOU-MAY-BE-DOING BE-FEARING NOT for

ΕΙΚΗΤΗΝΜΑΧΑΙΡΑΝΦΟΡΕΙ
SIMULATEly THE sword it-IS-wearING

ΘΕΟΥΓΑΡΔΙΑΚΟΝΟϹΕϹΤΙΝ
OF-God for THRU-SERVITOR it-IS
s¹ INTO INDIGNATION OUT-JUSTER (s²)
ΕΚΔΙΚΟϹΕΙϹΟΡΓΗΝΤΩΤΟΚ
OUT-JUSTER INTO INDIGNATION to-THE-*one* THE

ΑΚΟΝΠΡΑϹϹΟΝΤΙΔΙΟΑΝΑΓ
5 EVIL PRACTISING THRU-WHICH neces-

ΚΗΥΠΟΤΑϹϹΕϹΘΑΙΟΥΜΟΝΟ
sity TO-BE-*being*-UNDER-SET NOT ONLY

ΝΔΙΑΤΗΝΟΡΓΗΝΑΛΛΑΚΑΙΔ
THRU THE INDIGNATION but AND THRU
s o.
ΙΑΤΗΝϹΥΝΕΙΔΗϹΙΝΔΙΑΤΟ
6 THE conscience THRU this

ΥΤΟΓΑΡΚΑΙΦΟΡΟΥϹΤΕΛΕΙ
for AND taxes YE-ARE-FINISH-
A ΑΙ B¹*s o.*
ΤΕΛΕΙΤΟΥΡΓΟΙΓΑΡΘΕΟΥΕ
ING officials for OF-God THEY

ΙϹΙΝΕΙϹΑΥΤΟΤΟΥΤΟΠΡΟϹ
ARE INTO SAME this perseverING
s² *adds* THEN ΟΥΝ
ΚΑΡΤΕΡΟΥΝΤΕϹΑΠΟΔΟΤΕΠ
7 YE-BE-FROM-GIVING to-
Bs¹* *o.* A *o.*
ΑϹΙΝΤΑϹΟΦΕΙΛΑϹΤΩΤΟΝΦ
ALL THE OWED to-THE-*one* THE tax

ΟΡΟΝΤΟΝΦΟΡΟΝΤΩΤΟΤΕΛΟ
THE tax to-THE-*one* THE FINISH

ϹΤΟΤΕΛΟϹΤΩΤΟΝΦΟΒΟΝΤΟ
THE FINISH to-THE-*one* THE FEAR THE
B+Ε B+Ε
ΝΦΟΒΟΝΤΩΤΗΝΤΙΜΗΝΤΗΝΤ
FEAR to-THE-*one* THE VALUE THE VAL-
s o.
ΙΜΗΝΜΗΔΕΝΙΜΗΔΕΝΟΦΕΙΛ
8 UE to-NO-YET-ONE NO-YET-ONE BE-YE-OWING
For ΕΤΕ: A ΕΤΑΙ, B ΕΙΤΕ, s¹ ΟΝΤΕϹ, s² ΗΤΕ
ΕΤΕΕΙΜΗΤΟΑΛΛΗΛΟΥϹΑΓΑ
IF NO THE one-another TO-BE-LOV-

ΠΑΝΟΓΑΡΑΓΑΠΩΝΤΟΝΕΤΕΡ
ING THE-*one* for LOVING THE DIFFERENT-

ΟΝΝΟΜΟΝΠΕΠΛΗΡΩΚΕΝΤΟΓ
9 *one* LAW HAS-FILLED THE for
s o.
ΑΡΟΥΜΟΙΧΕΥϹΕΙϹΟΥΦΟΝΕ
NOT YOU-WILL-BE-ADULTERING NOT YOU-WILL-BE-
AB *omit* NOT FALSE-witnessING
ΥϹΕΙϹΟΥΚΛΕΨΕΙϹΟΥΨΕΥΔ
MURDERING NOT YOU-WILL-BE-stealING NOT WILL-BE-

ΟΜΑΡΤΥΡΗϹΕΙϹΟΥΚΕΠΙΘΥΜ
FALSE-witnessING NOT YOU-WILL-BE-ON-

s¹ *had*, A *adds* IS ΕϹΤΙΝ
ΗϹΕΙϹΚΑΙΕΙΤΙϹΕΤΕΡΑΕΝ
FEELING AND IF ANY DIFFERENT direc-
A this THE saying
ΤΟΛΗΕΝΤΩΛΟΓΩΤΟΥΤΩΑΝΑ
tion IN THE saying this IS-UP-
B *omits* IN THE
ΚΕΦΑΛΑΙΟΥΤΑΙΕΝΤΩΑΓΑΠ
HEADING IN THE YOU-WILL-BE-
s o.
ΗϹΕΙϹΤΟΝΠΛΗϹΙΟΝϹΟΥΩϹ
LOVING THE NIGH-*one* OF-YOU AS
A *omits from* THE LOVE *to* IS-ACTING
ϹΕΑΥΤΟΝΗΑΓΑΠΗΤΩΠΛΗϹΙ
10 YOURself THE LOVE to-THE NIGH-*one*

ΟΝΚΑΚΟΝΟΥΚΕΡΓΑΖΕΤΑΙΠ
EVIL NOT IS-ACTING FILL-

ΛΗΡΩΜΑΟΥΝΝΟΜΟΥΗΑΓΑΠΗ
ing THEN OF-LAW THE LOVE
A *o.*
ΚΑΙΤΟΥΤΟΕΙΔΟΤΕϹΤΟΝΚΑ
11 AND this HAVING-PERCEIVED THE SEASON
A ΕΙ.Υ YOU*p* ABs¹ (s²)
ΙΡΟΝΟΤΙΩΡΑΗΔΗΗΜΑϹΕΞΥ
that HOUR ALREADY US OUT OF-

ΠΝΟΥΕΓΕΡΘΗΝΑΙΝΥΝΓΑΡΕ
SLEEP TO-BE-ROUSED NOW for NEAR-

ΓΓΥΤΕΡΟΝΗΜΩΝΗϹΩΤΗΡΙΑ
ER OF-US THE SAVing

ΗΟΤΕΕΠΙϹΤΕΥϹΑΜΕΝΗΝΥΞ
12 OR when WE-BELIEVE THE NIGHT

ΠΡΟΕΚΟΨΕΝΗΔΕΗΜΕΡΑΗΓΓ
progresses THE YET DAY HAS-NEAR-
A C=NEARS
ΙΚΕΝΑΠΟΘΩΜΕΘΑΟΥΝΤΑΕΡ
ED WE-SHOULD-BE-FROM-PLACING THEN THE ACTS
s² *adds* ΚΑΙ AND
ΓΑΤΟΥϹΚΟΤΟΥϹΕΝΔΥϹΩΜΕ
OF-THE DARKness WE-SHOULD-BE-IN-SLIP-
s omits YET A ΕΡΓΑ ACTS
ΘΑΔΕΤΑΟΠΛΑΤΟΥΦΩΤΟϹΩϹ
13 PING YET THE IMPLEMENTS OF-THE LIGHT AS

ΕΝΗΜΕΡΑΕΥϹΧΗΜΟΝΩϹΠΕΡ
IN DAY WELL-FIGURELY WE-

ΙΠΑΤΗϹΩΜΕΝΜΗΚΩΜΟΙϹΚΑ
SH'D-BE-ABOUT-TREADING NO to-REVELry AND

ΙΜΕΘΑΙϹΜΗΚΟΙΤΑΙϹΚΑΙΑ
DRUNKenness NO to-LIE-ings AND to-
s o. B ϹΑΕΙ
ϹΕΛΓΕΙΑΙϹΜΗΕΡΙΔΙΚΑΙΖ
wantonness NO to-STRIFE AND to-
B ΟΙϹ *s o.* A ΑΙ B *omits*
ΗΛΩΑΛΛΑΕΝΔΥϹΑϹΘΕΤΟΝΚ
14 BOILing but IN-SLIP-YE THE Mas-
Master B ANOINTED JESUS
ΥΡΙΟΝΙΗϹΟΥΝΧΡΙϹΤΟΝΚΑ
ter JESUS ANOINTED AND

ΙΤΗϹϹΑΡΚΟϹΠΡΟΝΟΙΑΝΜΗ
OF-THE FLESH BEFORE-MINDing NO
As ΑΙ A Ν
ΠΟΙΕΙϹΘΕΕΙϹΕΠΙΘΥΜΙΑϹ
BE-makING INTO ON-FEELings

ΤΟΝΔΕΑϹΘΕΝΟΥΝΤΑΤΗΠΙϹ
14 THE YET *one*-being-UN-FIRM to-THE BELIEF

The Conduct of the Saints

1 Fellowship among God's saints should not be based on knowledge or ignorance. God receives us even when we are feeble in faith. We should not cut from our fellowship one who does not follow all our deductions from the scriptures. Neither should we make light of his scruples. No foods are forbidden now. Yet the undoubted wisdom of the food regulations under the law may well help us to determine what is best, without abridging our liberty to eat all things with a good conscience. We may not dictate to one another in these things. They are to be settled by the individual conscience before God.

5 The observance of days is also a matter of individual preference. It is abundantly evident that no day is above another, so far as the scriptures are concerned. The seventh day, the sabbath, was never given to the nations. To observe it is to put ourselves under the curse of the law. The first day of the week, called Sunday, is never once referred to in the scriptures, properly translated. The phrase should always be rendered "one of the sabbaths". In order to get "the first day of the week" it is necessary to alter *one* to *first*, to insert the word *day*, and change the plural *sabbaths* to the singular *week*. It is a desperate attempt to find some scriptural excuse for the prevalent observance of Sunday. There is nothing wrong in the setting aside of a day to the Lord. Custom has made Sunday the most convenient for this purpose. But let us not mar the word of God in order to uphold the practise. Neither should we ride rough shod over the religious scruples of those who look upon Sunday as a day sanctioned by God for divine worship. They have no basis for their belief, nevertheless their conscience demands consideration.

10 It is not ours to pass judgment in these matters. It is not the place of the church to fix any days and condemn those who do not observe them. Only the observance of days as a matter of law keeping is condemned. There is nothing wrong in working on Sunday. It is utterly wrong to keep it as a means of salvation. The same is true of the seventh day, or sabbath.

ness, not in chambering and wan-
tonness, not in strife and jealousy,
14 but put on the Lord Jesus Christ,
and be making no provision for the
lusts of the flesh. Gal.3:27.

14 Now take to yourselves the
feeble in faith, not for discrimina-
2 tion of reasonings. One, indeed, is
believing to eat all things, yet he
3 who is feeble is eating greens. Let
not him who is eating be scorning
him who is not eating. Yet let not
him who is not eating be judging
him who is eating, for God took him
4 to Himself. Who are *you* who are
judging Another's domestic? To
his own Master he is standing or
falling. Now he will be made to
stand, for the Lord is able to make
him stand.
5 One, indeed, is deciding for one
day against another day, yet one
is deciding for every day. Let
each one be fully assured in his
6 own mind. He who is disposed to a
day is disposed to it to the Lord;
and he who is eating is eating to
the Lord, for he is thanking God.
7 And he who is not eating, is not
eating to the Lord, and is thanking
God. For none of us is living to
himself, and no one is dying to
8 himself. For, as well, if we should
be living, we are living to the Lord,
if we should be dying, we are dy-
ing to the Lord. Then, as well, if
we should be living as we should be
9 dying, we are the Lord's. For for
this Christ died, and lives, that He
should be Lord of both the dead
and the living.
10 Now why are *you* judging your
brother? Or why are *you* also
scorning your brother? For we
shall all be presented at the dais of
11 God, for it is written: Isa.45:23

"'Living am *I*,' the Lord is saying,
'For to Me every knee shall be
bowing,

s o. A ΑΙ
ΤΕΙΠΡΟϹΛΑΜΒΑΝΕϹΘΕΜΗΕ
YE-BE-TOWARD-GETTING NO INTO

ΙϹΔΙΑΚΡΙϹΕΙϹΔΙΑΛΟΓΙϹ
THRU-JUDGING OF-THRU-accounts

s o.
ΜΩΝΟϹΜΕΝΠΙϹΤΕΥΕΙΦΑΓΕ
2 WHO INDEED IS-BELIEVING TO-BE-EATING

ΙΝΠΑΝΤΑΟΔΕΑϹΘΕΝΩΝΛΑΧ
ALL THE-*one* YET being-UN-FIRM GREENS

ΑΝΑΕϹΘΙΕΙΟΕϹΘΙΩΝΤΟΝΜ
3 IS-EATING THE *one*-EATING THE-*one* NO

A LET-him-BE-JUDGING ΚΡΙΝΕΤΩ s o.
ΗΕϹΘΙΟΝΤΑΜΗΕΞΟΥΘΕΝΕΙ
EATING NO LET-him-BE-scorning

s² ΚΑΙ AND *for* THE YET
ΤΩΟΔΕΜΗΕϹΘΙΩΝΤΟΝΕϹΘΙ
THE-*one* YET NO EATING THE-*one* EATING

B+Ε
ΟΝΤΑΜΗΚΡΙΝΕΤΩΟΘΕΟϹΓΑ
NO LET-him-BE-JUDGING THE God for

ΡΑΥΤΟΝΠΡΟϹΕΛΑΒΕΤΟϹΥΤ
4 him TOWARD-GOT YOU ANY

B+Ε
ΙϹΕΙΟΚΡΙΝΩΝΑΛΛΟΤΡΙΟΝ
ARE THE *one*-JUDGING other-placed

ΟΙΚΕΤΗΝΤΩΙΔΙΩΚΥΡΙΩϹΤ
domestic-(servant) to-THE OWN Master he-is-

B+Ε
ΗΚΕΙΗΠΙΠΤΕΙϹΤΑΘΗϹΕΤΑ
STANDING-firm OR he-IS-FALLING he-WILL-BE-BEING-STOOD

s o.
ΙΔΕΔΥΝΑΤΕΙΓΑΡΟΚΥΡΙΟϹ
YET IS-ABLE for THE Master

s¹ *had*, A *adds* for (B+Ε)ΓΑΡ
ϹΤΗϹΑΙΑΥΤΟΝΟϹΜΕΝΚΡΙΝ
5 TO-STAND him WHO INDEED IS-JUDGING

ΕΙΗΜΕΡΑΝΠΑΡΗΜΕΡΑΝΟϹΔ
DAY BESIDE DAY WHO YET

B+Ε
ΕΚΡΙΝΕΙΠΑϹΑΝΗΜΕΡΑΝΕΚ
IS-JUDGING EVERY DAY EACH

A *omits* IN s+Ε
ΑϹΤΟϹΕΝΤΩΙΔΙΩΝΟΙΠΛΗΡ
IN THE OWN MIND LET-BE-*being*-

s o.
ΟΦΟΡΕΙϹΘΩΟΦΡΟΝΩΝΤΗΝΗ
6 FULL-worn THE *one*-being-DISPOSed-to THE

ΜΕΡΑΝΚΥΡΙΩΦΡΟΝΕΙΚΑΙΟ
DAY to-Master he-is-being-DISPOSED-to AND

ΕϹΘΙΩΝΚΥΡΙΩΕϹΘΙΕΙΕΥΧ
THE-*one* EATING to-Master he-IS-EATING he-is-

s o. A ΚΥΡΙΩ Master
ΑΡΙϹΤΕΙΓΑΡΤΩΘΕΩΚΑΙΟΜ
thanking for to-THE God AND THE-*one*

ΗΕϹΘΙΩΝΚΥΡΙΩΟΥΚΕϹΘΙΕ
NO EATING to-Master NOT IS-EATING

s o.
ΙΚΑΙΕΥΧΑΡΙϹΤΕΙΤΩΘΕΩΟ
7 AND is-thanking to-THE God NOT-

s o.
ΥΔΕΙϹΓΑΡΗΜΩΝΕΑΥΤΩΖΗΚ
YET-ONE for OF-US to-self IS-LIVING

s o.
ΑΙΟΥΔΕΙϹΕΑΥΤΩΑΠΟΘΝΗϹ
AND NOT-YET-ONE to-self IS-FROM-DYING

s o.
ΚΕΙΕΑΝΤΕΓΑΡΖΩΜΕΝΤΩΚΥ
8 IF-EVER BESIDES for WE-MAY-BE-LIVING to-THE

ΡΙΩΖΩΜΕΝΕΑΝΤΕΑΠΟΘΝΗϹ
Master WE-ARE-LIVING IF-EVER BESIDES WE-MAY-BE-

A Ο= -ARE-
ΚΩΜΕΝΤΩΚΥΡΙΩΑΠΟΘΝΗϹΚ
FROM-DYING to-THE Master WE-ARE-FROM-DYING

ΟΜΕΝΕΑΝΤΕΟΥΝΖΩΜΕΝΕΑΝ
IF-EVER BESIDES THEN WE-MAY-BE-LIVING IF-

A Ο= -ARE-
ΤΕΑΠΟΘΝΗϹΚΩΜΕΝΤΟΥΚΥΡ
EVER BESIDES WE-MAY-BE-FROM-DYING OF-THE Master

ΙΟΥΕϹΜΕΝΕΙϹΤΟΥΤΟΓΑΡΧ
9 WE-ARE INTO this for AN-

s² *adds* ΚΑΙ AND s² *adds* ΚΑΙΑΝΕϹΤΗ
ΡΙϹΤΟϹΑΠΕΘΑΝΕΝΚΑΙΕΖΗ
OINTED FROM-DIED AND LIVES

AND UP-STANDS
ϹΕΝΙΝΑΚΑΙΝΕΚΡΩΝΚΑΙΖΩ
THAT AND OF-DEAD-*ones* AND LIVING-

B+Ε
ΝΤΩΝΚΥΡΙΕΥϹΗϹΥΔΕΤΙΚΡ
10 *ones* He-SHOULD-BE-mastering. YOU YET ANY ARE-

ΙΝΕΙϹΤΟΝΑΔΕΛΦΟΝϹΟΥΗΚ
JUDGING THE brother OF-YOU OR AND

s o.
ΑΙϹΥΤΙΕΞΟΥΘΕΝΕΙϹΤΟΝΑ
YOU ANY ARE-scorning THE bro-

ΔΕΛΦΟΝϹΟΥΠΑΝΤΕϹΓΑΡΠΑ
ther OF-YOU ALL for WE-

ΡΑϹΤΗϹΟΜΕΘΑΤΩΒΗΜΑΤΙΤ
SHALL-BE-*be*ING-BESIDE-STOOD to-THE platform OF-

s² ΧΥ=ANOINTED
ΟΥΘΕΟΥΓΕΓΡΑΠΤΑΙΓΑΡΖΩ
11 THE God it-HAS-*been*-WRITTEN for AM-LIVING

ΕΓΩΛΕΓΕΙΚΥΡΙΟϹΟΤΙΕΜΟ
I IS-saying Master that to-ME

ΙΚΑΜΨΕΙΠΑΝΓΟΝΥΚΑΙΠΑϹ
WILL-BE-BOWING EVERY KNEE AND EVERY

B WILL-BE-OUT-avowing EVERY TONGUE
ΑΓΛΩϹϹΑΕΞΟΜΟΛΟΓΗϹΕΤΑ
TONGUE WILL-BE-OUT-avowing

B *omits* THEN
ΙΤΩΘΕΩΑΡΑΟΥΝΕΚΑϹΤΟϹΗ
12 to-THE God CONSEQUENTLY THEN EACH OF-

B *adds* FROM- ΑΠΟ
ΜΩΝΠΕΡΙΕΑΥΤΟΥΛΟΓΟΝΔΩ
US ABOUT self saying WILL-

B *omits* to-THE God
ϹΕΙΤΩΘΕΩΜΗΚΕΤΙΟΥΝΑΛΛ
13 BE-GIVING to-THE God NO-NOT-STILL THEN one-an-

B+Ε
ΗΛΟΥϹΚΡΙΝΩΜΕΝΑΛΛΑΤΟΥ
other WE-SH'D-BE-JUDGING but this

B+Ε
ΤΟΚΡΙΝΑΤΕΜΑΛΛΟΝΤΟΜΗΤ
JUDGE-YE RATHER THE NO TO-

B *omits* TOWARD-STRIKE
ΙΘΕΝΑΙΠΡΟϹΚΟΜΜΑΤΩΑΔΕ
PLACE TOWARD-STRIKE to-THE brother

B *omits* OR
ΑΦΩΗϹΚΑΝΔΑΛΟΝΟΙΔΑΚΑΙ
14 OR SNARE I-HAVE-PERCEIVED

s o.
ΠΕΠΕΙϹΜΑΙΕΝΚΥΡΙΩΙΗϹΟ
AND I-HAVE-*been*-PERSUADED IN Master JESUS

The Conduct of the Saints

14 The distinctions instituted by the law between things which are to be reckoned clean and unclean have no place in the economy of grace. God has no hesitancy in associating with us, sinners of the nations. A strict Jew could not eat our food without being contaminated. Yet, before God, *we* are holy and the Jew is unclean! Hence no food is ceremonially unclean. It is only an uninstructed conscience which counts things common.

15 The liberty to eat anything should not be allowed to infringe on the prejudices of others. Those who have a conscience about partaking of certain foods are easily offended. We should not stand on our rights but seek rather to restrain our liberty to conform to the religious scruples of our fellow believers.

17 This is not a definition of the kingdom of God, but a statement of its bearing on this subject. The distinctive truth for the present economy was not yet known, and the saints were included in the kingdom of God in its widest aspect as denoting the sphere of God's rule.

19 These are safe tests to apply to all our intercourse with our fellow saints. Will it provoke strife? If so, let us avoid it. Will it edify? If not, let us forego it. Peace and the edification of others, rather than our own privileges should be pressed. Things which we can do with a good conscience before God, may give dire offense if done before some of His saints.

1 Knowledge puffs up. There is a prideful tendency to make a show of our liberty in Christ. But grace considers the weak rather than the strong. If there is to be peace and unity it must come from the condescension of those who are able. The weak in faith are not asked to consider the strong. Christ is the most brilliant example in this as in all else. What marvelous condescension He displayed in His dealings with His disciples, whose weakness and lack of faith was a constant source of distress to Him! If He could bridge the great gulf between Him and His disciples, surely we can bear with those whose infirmities we all share.

And every tongue shall be acclaiming God'."

12 Consequently, then, each of us shall
be giving account of himself to God.
13 Then by no means should we still
be judging one another, but rather
judge this, not to place a stumbling
block or a snare for a brother.
14 I have perceived and am persuaded
in the Lord Jesus that nothing is
common of itself, but to one
counting anything to be common,
15 to that one it is common. For if,
because of food, your brother is
sorrowing, you are no longer walking
according to love. Be not, by
your food, destroying that one for
16 whose sake Christ died. Then let
17 not your good be calumniated, for
the kingdom of God is not eating
food and drinking, but righteousness
and peace and joy in holy
18 spirit. For he who in this is
slaving for Christ, is well pleasing
to God and attested by men.
19 Consequently, then, we are pursuing
that which makes for peace
and that which edifies one another.
20 On account of food do not be demolishing
the work of God. All, indeed,
is clean, but it is evil to the
man to whom eating is a stumbling-
21 block. It is ideal neither to be eating
meat, nor to be drinking wine,
nor yet a single thing which is
stumbling your brother, or is snaring
or weakening him.
22 The faith which *you* have, have
to yourself before God. Happy is
he who is not judging himself in
23 that which he is attesting. He who
is doubting if he should be eating
has been condemned, seeing that it
is not out of faith. Now everything
which is not out of faith is sin.
15 Now we, who are able, ought to
be bearing the infirmities of the
impotent, and not to be pleasing

A *o.*=it
ΥΟΤΙΟΥΔΕΝΚΟΙΝΟΝΔΙΕΑΥ
that NOT-YET-ONE COMMON THRU self

ΤΟΥΕΙΜΗΤΩΛΟΓΙΖΟΜΕΝΩΤ
IF NO to-THE *one*-accounting ANY

ΙΚΟΙΝΟΝΕΙΝΑΙΕΚΕΙΝΩΚΟ
COMMON TO-BE to-that-*one* COMMON

ΙΝΟΝΕΙΓΑΡΔΙΑΒΡΩΜΑΟΑΔ
15 IF for THRU FOOD THE bro-

A Є
ΕΛΦΟΣΣΟΥΛΥΠΕΙΤΑΙΟΥΚΕ
ther OF-YOU IS-SORROWING NOT-STILL

ΤΙΚΑΤΑΑΓΑΠΗΝΠΕΡΙΠΑΤΕ
according-to LOVE YOU-ARE-ABOUT-TREAD-

ΙΣΜΗΤΩΒΡΩΜΑΤΙΣΟΥΕΚΕΙ
ING NO to-THE FOOD OF-YOU that-*one*

ΝΟΝΑΠΟΛΛΥΕΥΠΕΡΟΥΧΡΙΣ
BE-destroying OVER WHOM ANOINTED

ΤΟΣΑΠΕΘΑΝΕΝΜΗΒΛΑΣΦΗΜ
16 FROM-DIED NO LET-BE-*being*-HARM-

ΕΙΣΘΩΟΥΝΥΜΩΝΤΟΑΓΑΘΟΝ
AVERRED THEN OF-YOU*p* THE GOOD

ΟΥΓΑΡΕΣΤΙΝΗΒΑΣΙΛΕΙΑΤ
17 NOT for IS THE KINGDOM OF-

A+Є A+Є
ΟΥΘΕΟΥΒΡΩΣΙΣΚΑΙΠΟΣΙΣ
THE God FEEDING AND DRINKING

ΑΛΛΑΔΙΚΑΙΟΣΥΝΗΚΑΙΕΙΡ
but JUSTICE AND PEACE

ΗΝΗΚΑΙΧΑΡΑΕΝΠΝΕΥΜΑΤΙ
AND JOY IN spirit

s[2] these ΟΙΣ
ΑΓΙΩΟΓΑΡΕΝΤΟΥΤΩΔΟΥΛΕ
18 HOLY THE-*one* for IN this SLAVING

A *omits* to-THE
ΥΩΝΤΩΧΡΙΣΤΩΕΥΑΡΕΣΤΟΣ
to-THE ANOINTED WELL-PLEASING

B+Ι
ΤΩΘΕΩΚΑΙΔΟΚΙΜΟΣΤΟΙΣΑ
to-THE God AND tested to-THE hu-

ΝΘΡΩΠΟΙΣΑΡΑΟΥΝΤΑΤΗΣΕ
19 mans CONSEQUENTLY THEN THE OF-THE

ΙΡΗΝΗΣΔΙΩΚΟΜΕΝΚΑΙΤΑΤ
PEACE WE-ARE-CHASING AND THE OF-

ΗΣΟΙΚΟΔΟΜΗΣΤΗΣΕΙΣΑΛΛ
THE HOME-BUILDING OF-THE INTO one-an-

ΗΛΟΥΣΜΗΕΝΕΚΕΝΒΡΩΜΑΤΟ
20 other NO on-account OF-FOOD

s[1] ΑΠΟΛ FROM- *for* DOWN- (*s*[2])
ΣΚΑΤΑΛΥΕΤΟΕΡΓΟΝΤΟΥΘΕ
YOU-BE-DOWN-LOOSING THE work OF-THE God

s[2] *adds* to-THE clean-*ones* ΤΟΙΣΚΑ
ΟΥΠΑΝΤΑΜΕΝΚΑΘΑΡΑΑΛΛΑ
ALL INDEED clean but

ΘΑΡΟΙΣ
ΚΑΚΟΝΤΩΑΝΘΡΩΠΩΤΩΔΙΑΠ
EVIL to-THE human THE-*one* THRU TO-

ΡΟΣΚΟΜΜΑΤΟΣΕΣΘΙΟΝΤΙΚ
WARD-STRIKE EATING IDEAL

ΑΛΟΝΤΟΜΗΦΑΓΕΙΝΚΡΕΑΜΗ
21 THE NO TO-BE-EATING MEATS NO-YET

ΔΕΠΙΕΙΝΟΙΝΟΝΜΗΔΕΕΝΩΟ
TO-BE-DRINKING WINE NO-YET IN WHICH

s[1] IS-SORROWING ΛΥΠΕΙΤΑΙ
ΑΔΕΛΦΟΣΣΟΥΠΡΟΣΚΟΠΤΕΙ
THE brother OF-YOU IS-TOWARD-STRIKING

A*s*[1] *omit* OR IS-*being* SNARED OR IS-being-UN-FIRM (*by s*[2])
ΗΣΚΑΝΔΑΛΙΖΕΤΑΙΗΑΣΘΕΝ
OR IS-*being*-SNARED OR IS-being-UN-FIRM

s[2] *o.*
ΕΙΣΥΠΙΣΤΙΝΗΝΕΧΕΙΣΚΑΤ
22 YOU BELIEF WHICH YOU-ARE-HAVING accord

s[1] *omits* IN-VIEW OF-THE God
ΑΣΕΑΥΤΟΝΕΧΕΕΝΩΠΙΟΝΤΟ
ing-to YOUR-self HAVE-YOU IN-VIEW OF-THE

B+Є
ΥΘΕΟΥΜΑΚΑΡΙΟΣΟΜΗΚΡΙΝ
God HAPPY THE-*one* NO JUDGING

ΩΝΕΑΥΤΟΝΕΝΩΔΟΚΙΜΑΖΕΙ
23 self IN WHICH he-is-testing

B+Є B *omits* IF-
ΟΔΕΔΙΑΚΡΙΝΟΜΕΝΟΣΕΑΝΦ
THE-*one* YET *being*-THRU-JUDGED IF-EVER he-

ΑΓΗΚΑΤΑΚΕΚΡΙΤΑΙΟΤΙΟΥ
MAY-BE-EATING HAS-*been*-DOWN-JUDGED that NOT

s[1] *omits from* EVERY *to* OF-BELIEF
ΚΕΚΠΙΣΤΕΩΣΠΑΝΔΕΟΟΥΚΕ
OUT OF-BELIEF EVERY YET WHICH NOT OUT

After this line A *has* 16[25-27], *where its readings will be found.*
ΚΠΙΣΤΕΩΣΑΜΑΡΤΙΑΕΣΤΙΝ
OF-BELIEF missing IS

A *o.* *s o.*
ΟΦΕΙΛΟΜΕΝΔΕΗΜΕΙΣΟΙΔΥ
15 ARE-OWING YET WE THE ABLE

ΝΑΤΟΙΤΑΑΣΘΕΝΗΜΑΤΑΤΩΝ
THE UN-FIRM-*effects* OF-THE

ΑΔΥΝΑΤΩΝΒΑΣΤΑΖΕΙΝΚΑΙ
UN-ABLE TO-BE-BEARING AND

s o.
ΜΗΕΑΥΤΟΙΣΑΡΕΣΚΕΙΝΕΚΑ
2 NO to-selves TO-BE-PLEASING EACH

ΣΤΟΣΗΜΩΝΤΩΠΛΗΣΙΟΝΑΡΕ
OF-US to-THE NIGH-*one* LET-him

s[1] *omits* INTO THE GOOD
ΣΚΕΤΩΕΙΣΤΟΑΓΑΘΟΝΠΡΟΣ
BE-PLEASING INTO THE GOOD TOWARD

ΟΙΚΟΔΟΜΗΝΚΑΙΓΑΡΟΧΡΙΣ
3 HOME-BUILDING AND for THE ANOINTED

ΤΟΣΟΥΧΕΑΥΤΩΗΡΕΣΕΝΑΛΛ
NOT to-self PLEASES but

A*s o.*
ΑΚΑΘΩΣΓΕΓΡΑΠΤΑΙΟΙΟΝΕ
according-AS it-HAS-*been*-WRITTEN THE RE-

A*s o. s*+Є
ΙΔΙΣΜΟΙΤΩΝΟΝΕΙΔΙΖΟΝΤ
PROACHES OF-THE *ones*-REPROACHING

ΩΝΣΕΕΠΕΠΕΣΑΝΕΠΕΜΕΟΣΑ
4 YOU ON-FALL ON ME as-much-

B*s*[1]* *omit* BEFORE- B *adds* ΠΑΝΤΑ EVERY
ΓΑΡΠΡΟΕΓΡΑΦΗΕΙΣΤΗΝΗΜ
as for WAS-BEFORE-WRITTEN INTO THE OUR-

A+Є A+ΠΡΟ- BEFORE
ΕΤΕΡΑΝΔΙΔΑΣΚΑΛΙΑΝΕΓΡ
more TEACHING WAS-WRIT-

PAUL'S PREVIOUS MINISTRY

8 Contrast the two ministries of Christ and Paul ([16]). Christ was the Servant of the *Circumcision*. Paul was a minister for the *nations*. Christ confirms the patriarchal promises. Paul acts as a priest in the evangel of God. Christ never went outside the land of Israel. He was not sent but to the lost sheep of the house of Israel. Paul, on the contrary, was not *called* until he had *left* the land of Israel. He was sent to the Uncircumcision. It is of the utmost importance that we recognize these distinctive ministries, for the distinction has been virtually ignored. Christ is taken as the minister to the nations and Paul is forgotten. Yet throughout the Lord's public life He emphasized the fact that His mission was to Israel exclusively. A few proselytes, indeed, received blessing, but they were counted as one with the favored nation. The Syro-Phoenician woman had to take the place of an outcast before she could get a crumb from Israel's board.

Paul is a direct contrast to all this. Later he describes himself as *the apostle of the nations* (2Tim.1[11]). He made an agreement with Peter and John that they should go to the Circumcision while he went to the nations (Gal.2[9]). He was *severed* from the rest in order to fulfill this ministry. As a result *all the truth for the nations at the present time comes only through the apostle Paul.* Those who wish to be established in present truth should master his epistles, especially Ephesians. After they have learned the mysteries or secrets in his writings and scaled the heights to which he alone can guide them, they never will be tempted to descend to the level which is found in our Lord's earthly ministry and in its continuation by the twelve, as recorded in the book of Acts and in the epistles from their pens.

9 Mercy for the nations *"with His people"* is not in force now, for His people are not blessed. We are blessed because of their defection. In the millennial age, however, the nations will be abundantly blessed through the restored nation of Israel, with Christ on the throne.

2 ourselves. Let each of us be pleas-
ing his associate, for his good, to-
3 ward his edification. For Christ
also pleases not Himself, but, ac-
cording as it is written, "The re-
proaches of those who are reproach-
4 ing Thee fall on Me". For as much
as was written before was written
for *our* teaching, that through the
endurance and consolation of the
scriptures we may have expectation.
5 Now may the God of endurance
and consolation grant you to be mu-
tually disposed to one another, ac-
6 cording to Christ Jesus, that, with
one accord, with one mouth, you
may be glorifying the God and
Father of our Lord Jesus Christ.
7 Wherefore be taking one another
to yourselves according as Christ
also took you to Himself, for the
glory of God.
8 For I am saying that Christ has
become the Servant of the Circum-
cision, for the sake of the truth of
God, to confirm the patriarchal
9 promises. Yet the nations are to
glorify God for His mercy, accord-
ing as it is written:

"Therefore I shall be acclaiming
Thee among the nations,
And playing [music] to Thy name."

10 And again He is saying:

"Make merry, ye nations, with
His people!"

11 And again He is saying:

"Be praising the Lord, all nations,
And let all peoples laud Him."

12 And again Isaiah is saying:

"There will be a root of Jesse
And He Who is arising to be Chief
of the nations:
On Him shall the nations rely."

13 Now may the God of expectation
be filling you with all joy and
peace in believing, for you to be
superabounding in expectation, in
the power of holy spirit.
14 Now *I* myself also am persuad-

ΑΦΗΙΝΑΔΙΑΤΗϹΥΠΟΜΟΝΗϹ 20
ten THAT THRU THE UNDER-REMAINING
ΚΑΙΔΙΑΤΗϹΠΑΡΑΚΛΗϹΕΩϹ 40
AND THRU THE BESIDE-CALLING
ΤΩΝΓΡΑΦΩΝΤΗΝΕΛΠΙΔΑΕΧ 60
OF-THE WRITINGS THE EXPECTATION WE-
B *adds* ΤΗϹΠΑΡΑΚΛΗϹΕΩϹ OF-THE BE-
ΩΜΕΝΟΔΕΘΕΟϹΤΗϹΥΠΟΜΟΝ 80
5 MAY-BE-HAVING. THE YET God OF-THE UNDER-RE-
SIDE-CALLING
ΗϹΚΑΙΤΗϹΠΑΡΑΚΛΗϹΕΩϹΔ 100
MAINING AND OF-THE BESIDE-CALLING MAY-BE-
s o.
ΩΗΥΜΙΝΤΟΑΥΤΟΦΡΟΝΕΙΝΕ 20
GIVING to-YOU*p* THE SAME TO-BE-being-DISPOSED
As JESUS ANOINTED
ΝΑΛΛΗΛΟΙϹΚΑΤΑΧΡΙϹΤΟΝ 40
IN one-another according-to ANOINTED
ΙΗϹΟΥΝΙΝΑΟΜΟΘΥΜΑΔΟΝΕ 60
6 JESUS THAT LIKE-FEEL IN
ΝΕΝΙϹΤΟΜΑΤΙΔΟΞΑΖΗΤΕΤ 80
ONE MOUTH YE-MAY-BE-esteemizING THE
ΟΝΘΕΟΝΚΑΙΠΑΤΕΡΑΤΟΥΚΥ 200
God AND FATHER OF-THE Mas-
ΡΙΟΥΗΜΩΝΙΗϹΟΥΧΡΙϹΤΟΥ 20
ter OF-US JESUS ANOINTED
As ΔΙ
ΔΙΟΠΡΟϹΛΑΜΒΑΝΕϹΘΕΑΛΛ 40
7 THRU-WHICH YE-BE-TOWARD-GETTING one-an-
ΗΛΟΥϹΚΑΘΩϹΚΑΙΟΧΡΙϹΤΟ 60
other according-AS AND THE ANOINTED
B Η=US
ϹΠΡΟϹΕΛΑΒΕΤΟΥΜΑϹΕΙϹΔ 80
TOWARD-GOT YOU*p* INTO es-
ΟΞΑΝΤΟΥΘΕΟΥΛΕΓΩΓΑΡΧΡ 300
8 teem OF-THE God I-AM-saying for AN-
B *o. o.* B Ε
ΙϹΤΟΝΔΙΑΚΟΝΟΝΓΕΓΕΝΗϹ 20
OINTED THRU-SERVITOR TO-HAVE-BECOME
ΘΑΙΠΕΡΙΤΟΜΗϹΥΠΕΡΑΛΗΘ 40
OF-ABOUT-CUTTING OVER TRUTH
s o. A Ε *for* ΔΙ
ΕΙΑϹΘΕΟΥΕΙϹΤΟΒΕΒΑΙΩϹ 60
OF-God INTO THE TO-confirm
A+Ε
ΑΙΤΑϹΕΠΑΓΓΕΛΙΑϹΤΩΝΠΑ 80
THE promises OF-THE FATH-
ΤΕΡΩΝΤΑΔΕΕΘΝΗΥΠΕΡΕΛΕ 400
9 ERS THE YET NATIONS OVER MERCY
ΟΥϹΔΟΞΑϹΑΙΤΟΝΘΕΟΝΚΑΘ 20
TO-esteemize THE God according-
s¹ has cancelled ΦΗ
ΩϹΓΕΓΡΑΠΤΑΙΔΙΑΤΟΥΤΟΕ 40
AS it-HAS-*been*-WRITTEN THRU this I-
ΤΟΥ
ΞΟΜΟΛΟΓΗϹΟΜΑΙϹΟΙΕΝΕΘ 60
SHALL-BE-OUT-avowING to-YOU IN NA-
B *o.* ΚΕ=Master *added by s², faint*
ΝΕϹΙΝΚΑΙΤΩΟΝΟΜΑΤΙϹΟΥ 80
TIONS AND to-THE NAME OF-YOU
ΨΑΛΩΚΑΙΠΑΛΙΝΛΕΓΕΙΕΥΦ 500
10 I-SHALL-BE-STROKING AND AGAIN He-IS-saying BE-YE-

ΡΑΝΘΗΤΕΕΘΝΗΜΕΤΑΤΟΥΛΑ 20
BEING-gladdened NATIONS WITH THE PEOPLE
As omit He-is-saying
ΟΥΑΥΤΟΥΚΑΙΠΑΛΙΝΛΕΓΕΙ 40
11 OF-Him AND AGAIN He-IS-saying
s ΔΙ
ΑΙΝΕΙΤΕΠΑΝΤΑΤΑΕΘΝΗΤΟ 60
BE-PRAISING ALL THE NATIONS THE
A ΑΙΠΕΝ
ΝΚΥΡΙΟΝΚΑΙΕΠΑΙΝΕϹΑΤΩ 80
Master AND LET-THEM-ON-PRAISE
ϹΑΝΑΥΤΟΝΠΑΝΤΕϹΟΙΛΑΟΙ 600
Him ALL THE PEOPLES
s IS-saying ISAIAH
ΚΑΙΠΑΛΙΝΗϹΑΙΑϹΛΕΓΕΙΕ 20
12 AND AGAIN ISAIAH IS-saying WILL-
ϹΤΑΙΗΡΙΖΑΤΟΥΙΕϹϹΑΙΚΑ 40
BE THE ROOT OF-THE JESSE AND
s+ΝΟ
ΙΟΑΝΙϹΤΑΜΕΝΟϹΑΡΧΕΙΝΕ 60
THE *One*-UP-STANDING TO-BE-a-chief OF-
ΘΝΩΝΕΠΑΥΤΩΕΘΝΗΕΛΠΙΟΥ 80
NATIONS ON Him NATIONS WILL-BE-EXPECT-
ϹΙΝΟΔΕΘΕΟϹΤΗϹΕΛΠΙΔΟϹ 700
13 ING THE YET God OF-THE EXPECTATION
B -FULL-wear-ΟΦΟΡΗϹΑΙ B+ΕΝ B *o.*
ΠΛΗΡΩϹΑΙΥΜΑϹΠΑϹΗϹΧΑΡ 20
MAY-BE-FILLING YOU*p* OF-EVERY JOY
B *o.* B *o.*
ΑϹΚΑΙΕΙΡΗΝΗϹΕΝΤΩΠΙϹΤ 40
AND OF-PEACE IN THE TO-BE-BE-
B *omits* INTO THE TO-BE exceeding
ΕΥΕΙΝΕΙϹΤΟΠΕΡΙϹϹΕΥΕΙ 60
LIEVING INTO THE TO-BE-exceeding
ΝΥΜΑϹΕΝΤΗΕΛΠΙΔΙΕΝΔΥΝ 80
YOU*p* IN THE EXPECTATION IN ABILITY
s o.
ΑΜΕΙΠΝΕΥΜΑΤΟϹΑΓΙΟΥΠΕ 800
14 OF-spirit HOLY I-HAVE-
s o.
ΠΕΙϹΜΑΙΔΕΑΔΕΛΦΟΙΜΟΥΚ 20
been-PERSUADED YET brothers OF-ME AND
B ΥΠΕΡ OVER
ΑΙΑΥΤΟϹΕΓΩΠΕΡΙΥΜΩΝΟΤ 40
SAME I ABOUT YOU*p* that
A ΑΙ
ΙΚΑΙΑΥΤΟΙΜΕϹΤΟΙΕϹΤΕΑ 60
AND SAME DISTENDED ARE OF-
ΓΑΘΩϹΥΝΗϹΠΕΠΛΗΡΩΜΕΝΟ 80
GOODNESS HAVING-*been*-FILLED
A *omits* OF-THE
ΙΠΑϹΗϹΤΗϹΓΝΩϹΕΩϹΔΥΝΑ 900
OF-EVERY OF-THE KNOWLEDGE *be*ING-ABLE
ΜΕΝΟΙΚΑΙΑΛΛΗΛΟΥϹΝΟΥΘ 20
AND one-another TO-BE-admon-
s+Ι *s* ΟΝ
ΕΤΕΙΝΤΟΛΜΗΡΟΤΕΡΩϹΔΕΕ 40
15 ishING more-DARE-ing-AS YET I-
s² adds ΑΔΕΛΦΟΙ brothers
ΓΡΑΨΑΥΜΙΝΑΠΟΜΕΡΟΥϹΩϹ 60
WRITE to-YOU*p* FROM PART AS
-ON *omitted by* B
ΕΠΑΝΑΜΙΜΝΗϹΚΩΝΥΜΑϹΔΙ 80
OF-ON-UP-REMINDING YOU*p* THRU
s o.
ΑΤΗΝΧΑΡΙΝΤΗΝΔΟΘΕΙϹΑΝ 31000
THE grace THE BEING-GIVEN

Paul's Previous Ministry

16 While the priests at Jerusalem still offered the sacrifices according to the law, their ministrations were not acceptable to God, for they had rejected the true Lamb of God. God had no pleasure in the blood of slain beasts, for the hearts of the offerers were far from Him. Is it not a marvel how God, in His wisdom, finds true worshipers among the despised aliens, who offer themselves as living sacrifices well pleasing to Him? In spirit, Paul's ministry among the nations takes the place of the divine ritual at Jerusalem. He officiates as a priest. Though not sanctified by the altar at Jerusalem, they were hallowed by the holy spirit. So it ought to be today. Though the temple worship has ceased, it is our privilege so to walk as to be a sweet savor of Christ.

17 Paul labored more than all of the other apostles, and, before this crisis in his ministry, performed greater miracles than the rest. In Acts, every sign in the first part, by Peter, is duplicated in the last part, by Paul. This ministry he has now completed.

19 The completion of the proclamation of the evangel of Christ marks the central crisis in Paul's ministries. The first was his severance from the rest at Antioch. The last was at Rome, and was followed by the writing of his prison epistles. This crisis lies between, after the completion of his Antioch commission, and is marked by the expression of his desire to go to Rome. In Acts his previous ministry is declared to be fulfilled (Ac. 19[21]). In Corinthians he would henceforth know no one after the flesh. He had been proclaiming Christ after the flesh—as Israel's Messiah—but he would now do so no longer (2Cor.5[16]). It is at this crisis also that the conciliation is first revealed (2Cor.5[17-20]).

His second ministry was concerned with justification (Ac.13[39]). After this crisis, his third ministry is characterized by conciliation, which is first set forth in the fifth to the eighth chapters of this epistle in its individual aspect, and in the eleventh chapter, in its national aspect. His final ministry was carried on at Rome, which he plans to visit at this crisis. It was carried on almost entirely by means of the Perfection Epistles.

ed concerning you, my brethren,
that you yourselves also are bulg-
ing with goodness, having been
filled with all knowledge, able also
15 to be admonishing one another. Yet
I write to you more daringly, in
part, as prompting you, because of
the grace given to me from God,
16 for me to be the minister of Christ
Jesus for the nations, acting as a
priest of the evangel of God, that
the offering of the nations may
be becoming well received, having
been hallowed by holy spirit.
17 I have, then, in Christ Jesus, a
18 boast in what is toward God. For
I am not daring to speak any of
what Christ does not effect through
me for the obedience of the nations,
19 in word and work, in the power
of signs and miracles, in the power
of God's spirit, so that, from
Jerusalem and around as far as
Illyricum, I have completed the
20 evangel of Christ. Yet thus, I am
ambitious to be preaching the
evangel where Christ is not named,
lest I may be building on another's
21 foundation, but, according as it is
written,

"They who were not informed concerning Him shall be viewing,
And they who have not heard be understanding."

22 Wherefore, I was much hindered
23 also in coming to you. Yet now,
having by no means still place in
these regions, yet having for many
24 years a longing to come to you, as
I should be going into Spain (for I
am expecting, while going through,
to gaze upon you, and by you to be
sent forward there, if I should
first be filled, in part, by you)—
25 yet now I am going to Jerusalem,
26 dispensing to the saints. For it
delights Macedonia and Achaia to

As² Υ=UNDER
ΜΟΙΑΠΟΤΟΥΘΕΟΥΕΙϹΤΟΕΙ
16 to-ME FROM THE God INTO THE TO-

s o.
ΝΑΙΜΕΛΕΙΤΟΥΡΓΟΝΧΡΙϹΤ
BE ME official OF-ANOINTED

B *omits* INTO THE NATIONS
ΟΥΙΗϹΟΥΕΙϹΤΑΕΘΝΗΙΕΡΟ
JESUS INTO THE NATIONS SACRED-

ΥΡΓΟΥΝΤΑΤΟΕΥΑΓΓΕΛΙΟΝ
ACTING THE WELL-MESSAGE

B ΘΗ
ΤΟΥΘΕΟΥΙΝΑΓΕΝΗΤΑΙΗΠΡ
OF-THE God THAT MAY-BE-BECOMING THE TO-

ΟϹΦΟΡΑΤΩΝΕΘΝΩΝΕΥΠΡΟϹ
WARD-CARRY OF-THE NATIONS WELL-TOWARD-

ΔΕΚΤΟϹΗΓΙΑϹΜΕΝΗΕΝΠΝΕ
RECEIVED HAVING-*been*-HOLYIZED IN spirit

As *omit* THE
ΥΜΑΤΙΑΓΙΩΕΧΩΟΥΝΤΗΝΚΑ
17 HOLY I-AM-HAVING THEN THE BOAST-

ΥΧΗϹΙΝΕΝΧΡΙϹΤΩΙΗϹΟΥΤ
ing IN ANOINTED JESUS THE

As¹ I-SHALL-BE-DARING
ΑΠΡΟϹΤΟΝΘΕΟΝΟΥΓΑΡΤΟΛ
18 TOWARD THE God NOT for I-AM-

adds HC (s²) s o.
ΜΩΤΙΛΑΛΕΙΝΩΝΟΥΚΑΤΕΙΡ
DARING ANY TO-BE-TALKING OF-WHICH NOT *is*-DOWN-ACTED

B *adds* sayings ΛΟΓ
ΓΑϹΑΤΟΧΡΙϹΤΟϹΔΙΕΜΟΥΕ
ANOINTED THRU ME INTO

ΩΝ B o. o.=HEARING
ΙϹΥΠΑΚΟΗΝΕΘΝΩΝΛΟΓΩΚΑ
19 obedience OF-NATIONS to-saying AND

ΙΕΡΓΩΕΝΔΥΝΑΜΕΙϹΗΜΕΙΩ
to-ACT IN ABILITY OF-SIGNS

ΝΚΑΙΤΕΡΑΤΩΝΕΝΔΥΝΑΜΕΙ
AND OF-MIRACLES IN ABILITY

B *omits* OF-God A ΑΓΙΟΥ HOLY
ΠΝΕΥΜΑΤΟϹΘΕΟΥΩϹΤΕΜΕΑ
OF-spirit OF-God AS-BESIDES ME FROM

ΠΟΙΕΡΟΥϹΑΛΗΜΚΑΙΚΥΚΛΩ
JERUSALEM AND to-AROUND

ΜΕΧΡΙΤΟΥΙΛΛΥΡΙΚΟΥΠΕΠ
UNTO THE ILLYRICUM TO-HAVE-

ΛΗΡΩΚΕΝΑΙΤΟΕΥΑΓΓΕΛΙΟ
FILLED THE WELL-MESSAGE

ΝΤΟΥΧΡΙϹΤΟΥΟΥΤΩϹΔΕΦΙ
20 OF-THE ANOINTED thus YET *being*-

B+Є B ΑΙ
ΛΟΤΙΜΟΥΜΕΝΟΝΕΥΑΓΓΕΛΙ
ambitious TO-BE-WELL-MESSAGiz-

A Є o.
ΖΕϹΘΑΙΟΥΧΟΠΟΥΩΝΟΜΑϹΘ
ING NOT THE-?-where IS-NAMED

ΗΧΡΙϹΤΟϹΙΝΑΜΗΕΠΑΛΛΟΤ
ANOINTED THAT NO ON other-placed

ΡΙΟΝΘΕΜΕΛΙΟΝΟΙΚΟΔΟΜΩ
foundation I-MAY-BE-HOME-BUILDING

B *puts* THEY-WILL-BE-VIEWING (*below*) *before* to-WHOM
ΑΛΛΑΚΑΘΩϹΓΕΓΡΑΠΤΑΙΟΙ
21 but according-AS it-HAS-*been*-WRITTEN to-

s +Λ
ϹΟΥΚΑΝΗΓΓΕΛΗΠΕΡΙΑΥΤΟ
WHOM NOT it-WAS-UP-MESSAGed ABOUT Him

ΥΟΨΟΝΤΑΙΚΑΙΟΙΟΥΚΑΚΗΚ
THEY-WILL-BE-VIEWING AND WHO NOT HAVE-HEARD

ΟΑϹΙΝϹΥΝΗϹΟΥϹΙΝΔΙΟΚΑ
22 THEY-WILL-BE-understanding THRU-WHICH

B MANY-times ΠΟΛΛΑΚΙϹ
ΙΕΝΕΚΟΠΤΟΜΗΝΤΑΠΟΛΛΑΤ
AND I-*was*-hindered THE much OF-

s o. B+Є
ΟΥΕΛΘΕΙΝΠΡΟϹΥΜΑϹΝΥΝΙ
23 THE TO-BE-COMING TOWARD YOU*p* NOW

ΔΕΜΗΚΕΤΙΤΟΠΟΝΕΧΩΝΕΝΤ
YET NO-NOT-STILL PLACE HAVING IN THE

A Η
ΟΙϹΚΛΙΜΑϹΙΤΟΥΤΟΙϹΕΠΙ
regions these ON-LONG-

AB+Є A *omits* OF-THE s o.
ΠΟΘΙΑΝΔΕΕΧΩΝΤΟΥΕΛΘΕΙ
ing YET HAVING OF-THE TO-BE-COMING

B enough ΙΚΑΝΩΝ
ΝΠΡΟϹΥΜΑϹΑΠΟΠΟΛΛΩΝΕΤ
TOWARD YOU*p* FROM MANY YEARS

s² *adds* I'LL-BE-
ΩΝΩϹΑΝΠΟΡΕΥΩΜΑΙΕΙϹΤΗ
24 AS EVER I-MAY-BE-GOING INTO THE

COMING TOWARD YOU ΕΛΕΥϹΟΜΑΙΠΡΟϹΥΜΑϹ
ΝϹΠΑΝΙΑΝΕΛΠΙΖΩΓΑΡΔΙΑ
SPAIN I-AM-EXPECTING for THRU-

A *omits* THRU- (*above*) A Є
ΠΟΡΕΥΟΜΕΝΟϹΘΕΑϹΑϹΘΑΙ
GOING TO-gaze

B ΑΠΟ FROM
ΥΜΑϹΚΑΙΥΦΥΜΩΝΠΡΟΠΕΜΦ
YOU*p* AND UNDER YOU*p* TO-BE-BEFORE-SENT

ΘΗΝΑΙΕΚΕΙΕΑΝΥΜΩΝΠΡΩΤ
there IF-EVER OF-YOU*p* BEFORE-most

ΟΝΑΠΟΜΕΡΟΥϹΕΜΠΛΗϹΘΩΝ
25 FROM PART I-SH'D-BE-BEING-IN-FILLED

B+Є
ΥΝΙΔΕΠΟΡΕΥΟΜΑΙΕΙϹΙΕΡ
NOW YET I-AM-GOING INTO JERUSA-

s¹ *inserts* HC (s²)
ΟΥϹΑΛΗΜΔΙΑΚΟΝΩΝΤΟΙϹΑ
LEM THRU-SERVING to-THE HOLY-

A Є B Є
ΓΙΟΙϹΗΥΔΟΚΗϹΑΝΓΑΡΜΑΚ
26 *ones* WELL-SEEM for MACEDO-

B Є *for* ΑΙ
ΑΙΔΟΝΙΑΚΑΙΑΧΑΙΑΚΟΙΝΩ
NIA AND ACHAIA communion

AB-Є
ΝΙΑΝΤΙΝΑΠΟΙΗϹΑϹΘΑΙΕΙ
ANY TO-*be*-DONE INTO

ϹΤΟΥϹΠΤΩΧΟΥϹΤΩΝΑΓΙΩΝ
THE POOR OF-THE HOLY-*ones*

B Є
ΤΩΝΕΝΙΕΡΟΥϹΑΛΗΜΗΥΔΟΚ
27 OF-THE IN JERUSALEM THEY-WELL-

As o.
ΗϹΑΝΓΑΡΚΑΙΟΦΕΙΛΕΤΑΙΕ
SEEM for AND OWErs THEY-

ΙϹΙΝΑΥΤΩΝΕΙΓΑΡΤΟΙϹΠΝ
ARE OF-them IF for to-THE spirit-

ΕΥΜΑΤΙΚΟΙϹΑΥΤΩΝΕΚΟΙΝ
ual OF-them communion

Paul's Intended Journey

28 During Paul's first three ministries the nations were dependent on Israel, and received of their spiritual things. Hence they were indebted to them and sought to pay by sending them relief in time of famine. But after this Paul makes known the present secret economy, in which the nations are no longer guests of Israel (Eph.2[12,19]), but receive their own spiritual blessings direct from God. Their destiny is changed to heaven, where Israel has no possessions. At the close of the book of Acts the pre-eminence of the Jew vanished, and since then there is a new humanity in which all physical distinctions are done away.

29 The blessing of Christ *which fills* doubtless is an intimation of the transcendent truths which were made public by Paul after his arrival at Rome. None of the blessings before bestowed filled, in the sense of completing and perfecting. The full-orbed presentation of truth in the Ephesian epistle, written at Rome, fully meets the anticipation here expressed by the apostle.

30 Paul's apprehension lest he should not be well received in Judea was well founded, as events proved. Though he came bringing gifts to his people, his later teaching seemed to them to be directed against the people and the law and Jerusalem. Indeed, he did teach that God would be worshiped in any place, and he did lead out from under the bondage of the law (Ac.21[28]). Tens of thousands of Jews believed, yet they were all zealous of the law (Ac.21[20]). They would not hear of blessing to the nations apart from the law. Later, when Paul spoke to them, they did not object to his own call, but could not bear to hear of his commission to the nations (Ac.22[21]).

3 The best manuscripts read Prisca here as in 2 Tim. 4[19]. Elsewhere she is given the fuller form Priscilla. This is common in Roman names. She and her husband (who is usually mentioned last) were banished from Rome a few years before (Ac.18[2]). Paul met them in Corinth and joined them in their business of tent making. They traveled with the apostle (Ac.18[18]) and must have returned to Rome before the writing of this epistle.

make some contribution for the poor
27 saints who are in Jerusalem. For
they are delighted, and they are
their debtors, for if the nations
participate in their spiritual things,
they ought to minister to them in
28 fleshly things also. When, then, per-
forming this, and sealing to them
this fruit, I shall be coming away
29 through you into Spain. Now I am
aware that, in coming to you, I
shall be coming with the blessing of
Christ which fills.

30 Now I am entreating you, breth-
ren, through our Lord, Jesus Christ,
and through the love of the spirit, to
struggle together with me in pray-
31 ers to God for me, that I should be
rescued from the stubborn in Judea,
and my dispensation for Jerusalem
may be becoming well received
32 by the saints, in order that I may be
coming to you with joy through
the will of God, and I should be
33 resting together with you. Now the
God of peace be with you all!
Amen!

16 Now I am commending to you
Phœbe, our sister, being a servant
2 of the ecclesia in Cenchrea, that
you should be receiving her in the
Lord worthily of the saints, and
may stand by her in whatever
matter she may have need of you,
for she, too, has become a patroness
of many, and of me also.

3 Greet Prisca and Aquila, my fel-
4 low workers in Christ Jesus (who,
for my soul's sake jeopardize their
own necks, whom not *I* only, but all
the ecclesias of the nations also are
5 thanking) and the ecclesia of their
house.

Greet Epanetus, my beloved, who
is the firstfruit of the [province of]
6 Asia for Christ. Greet Mary, who

A s o.
ѠΝΗCΑΝΤΑЄΘΝΗΟΦЄΙΛΟΥC
THE NATIONS THEY-ARE-OWING

ΙΝΚΑΙЄΝΤΟΙCCΑΡΚΙΚΟΙC
AND IN THE FLESHICS

s o.
ΛЄΙΤΟΥΡΓΗCΑΙΑΥΤΟΙCΤΟ
28 TO-officiate to-them this

ΥΤΟΟΥΝЄΠΙΤЄΛЄCΑCΚΑΙC
THEN ON-FINISHing AND SEAL-

s+Ι B *omits* to-them
ΦΡΑΓΙCΑΜЄΝΟCΑΥΤΟΙCΤΟ
ing to-them THE

ΝΚΑΡΠΟΝΤΟΥΤΟΝΑΠЄΛЄΥC
FRUIT this I-SHALL-BE-FROM-

s² *adds* ΤΗΝ THE
ΟΜΑΙΔΙΥΜѠΝЄΙCCΠΑΝΙΑΝ
COMING THRU YOU*p* INTO SPAIN

ΟΙΔΑΔЄΟΤΙЄΡΧΟΜЄΝΟCΠΡ
29 I-HAVE-PERCEIVED YET that COMING TOWARD

ΟCΥΜΑCЄΝΠΛΗΡѠΜΑΤΙЄΥΛ
YOU*p* IN FILLING OF-bles-

s² *adds* ΤΟΥЄΥΑΓΓЄΛΙΟΥΤΟΥ OF-THE
ΟΓΙΑCΧΡΙCΤΟΥЄΛЄΥCΟΜΑ
sedness OF-ANOINTED I-SHALL-BE-COMING
WELL-MESSAGE OF-THE

ΙΠΑΡΑΚΑΛѠΔЄΥΜΑCΑΔЄΛΦ
30 I-AM-BESIDE-CALLING YET YOU*p* brothers

ΟΙΔΙΑΤΟΥΚΥΡΙΟΥΗΜѠΝΙΗ
THRU THE Master OF-US JESUS

CΟΥΧΡΙCΤΟΥΚΑΙΔΙΑΤΗCΑ
ANOINTED AND THRU THE LOVE

ΓΑΠΗCΤΟΥΠΝЄΥΜΑΤΟCCΥΝ
OF-THE spirit TO-TOGE-

ΑΓѠΝΙCΑCΘΑΙΜΟΙЄΝΤΑΙC
THER-CONTEND to-ME IN THE

ΠΡΟCЄΥΧΑΙCΥΠЄΡЄΜΟΥΠΡ
prayers OVER ME TOWARD

ΟCΤΟΝΘЄΟΝΙΝΑΡΥCΘѠΑΠΟ
31 THE God THAT I-SHOULD-BE-BEING-rescued

s o.
ΤѠΝΑΠЄΙΘΟΥΝΤѠΝЄΝΤΗΙΟ
FROM THE *ones*-UN-PERSUADING IN THE JUDEA

s² *adds a faint* THAT ΙΝΑ B ΔѠΡΟΦΟΡΙΑ gratuity-offer
ΥΔΑΙΑΚΑΙΗΔΙΑΚΟΝΙΑΜΟΥ
AND THE THRU-SERVICE OF-ME

s o. B-Ν=IN
ΗЄΙCΙЄΡΟΥCΑΛΗΜЄΥΠΡΟC
THE INTO JERUSALEM WELL-TOWARD-

ΔЄΚΤΟCΤΟΙCΑΓΙΟΙCΓЄΝΗ
RECEIVED to-THE HOLY-*ones* MAY-BE-BE-

s¹ COMING IN JOY As¹+-Ν (s²)
ΤΑΙΙΝΑЄΝΧΑΡΑЄΛΘѠΠΡΟC
32 COMING THAT IN JOY I-MAY-BE-COMING TOWARD

For OF-God B *has* Master JESUS, s¹ JESUS ANOINTED (s²)
ΥΜΑCΔΙΑΘЄΛΗΜΑΤΟCΘЄΟΥ
YOU*p* THRU WILL OF-God

s²+Ι ΑΙ B *omits* I-SHOULD-BE-TOGETHER-resting to-YOU*p*
CΥΝΑΝΑΠΑΥCѠΜΑΙΥΜΙΝΟΔ
33 I-SHOULD-BE-TOGETHER-resting to-YOU*p*. THE

s o.
ЄΘЄΟCΤΗCЄΙΡΗΝΗCΜЄΤΑΠ
YET God OF-THE PEACE WITH ALL

A *omits* AMEN A+Є
ΑΝΤѠΝΥΜѠΝΑΜΗΝCΥΝΙCΤΗ
16 OF-YOU*p* AMEN I-AM-TOGETHER-

Є *added by* A
ΜΙΔЄΥΜΙΝΦΟΙΒΗΝΤΗΝΑΔЄ
STANDING YET to-YOU*p* PHOEBE THE sister

A Υ -YOU As¹ *omit* AND (*by* s²)
ΛΦΗΝΗΜѠΝΟΥCΑΝΚΑΙΔΙΑΚ
OF-US BEING AND THRU-SERV-

ΟΝΟΝΤΗCЄΚΚΛΗCΙΑCΤΗCЄ
itor OF-THE OUT-CALLED OF-THE IN

A Γ B² Γ s ΑΙ *for* Є As her YE-SHOULD-BE-T.R.
ΝΚЄΝΧΡЄΑΙCΙΝΑΠΡΟCΔЄΞ
2 CENCHREA THAT YE-SHOULD-BE-TOWARD-

ΗCΘЄΑΥΤΗΝЄΝΚΥΡΙѠΑΞΙѠ
RECEIVING her IN Master WORTHily

CΤѠΝΑΓΙѠΝΚΑΙΠΑΡΑCΤΗΤ
OF-THE HOLY-*ones* AND MAY-BE-BESIDE-STANDING

ЄΑΥΤΗЄΝѠΑΝΥΜѠΝΧΡΗΖΗΠ
to-her IN WHICH EVER OF-YOU*p* she-MAY-BE-

ΡΑΓΜΑΤΙΚΑΙΓΑΡΑΥΤΗΠΡΟ
needing to-PRACTICE AND for she BEFORE-

CΤΑΤΙCΠΟΛΛѠΝЄΓЄΝΗΘΗΚ
STAND OF-MANY WAS-BECOME AND

A *adds* BESIDES ΤЄ s SAME ΚΑΙ AND OF-ME s ΑΙ
ΑΙЄΜΟΥΑΥΤΟΥΑCΠΑCΑCΘЄ
3 OF-ME SAME greet-YE

B+Є
ΠΡΙCΚΑΝΚΑΙΑΚΥΛΑΝΤΟΥC
PRISCA AND AQUILA THE

CΥΝЄΡΓΟΥCΜΟΥЄΝΧΡΙCΤѠ
TOGETHER-ACTERS OF-ME IN ANOINTED

A+Є
ΙΗCΟΥΟΙΤΙΝЄCΥΠЄΡΤΗCΨ
4 JESUS WHO-ANY OVER THE soul

ΥΧΗCΜΟΥΤΟΝЄΑΥΤѠΝΤΡΑΧ
OF-ME THE OF-selves NECK

ΗΛΟΝΥΠЄΘΗΚΑΝΟΙCΟΥΚЄΓ
UNDER-PLACE to-WHOM NOT I

ѠΜΟΝΟCЄΥΧΑΡΙCΤѠΑΛΛΑΚ
ONLY AM-thanking but AND

ΑΙΠΑCΑΙΑΙЄΚΚΛΗCΙΑΙΤѠ
ALL THE OUT-CALLEDS OF-THE

ΝЄΘΝѠΝΚΑΙΤΗΝΚΑΤΟΙΚΟΝ
5 NATIONS AND THE according-to HOME

ΑΥΤѠΝЄΚΚΛΗCΙΑΝΑCΠΑCΑ
OF-them OUT-CALLED greet-YE

s ΑΙ A Є *for* ΑΙ
CΘЄЄΠΑΙΝЄΤΟΝΤΟΝΑΓΑΠΗ
Epanetus (ON-PRAISE) THE beLOVED

ΤΟΝΜΟΥΟCЄCΤΙΝΑΠΑΡΧΗΤ
OF-ME WHO IS first-fruit OF-

ΗCΑCΙΑCЄΙCΧΡΙCΤΟΝΑCΠ
6 THE (province-of)-ASIA INTO ANOINTED greet-YE

s Μ
ΑCΑCΘЄΜΑΡΙΑΝΗΤΙCΠΟΛΛ
MARY WHO-ANY much

ΛЄΚΟΠΙΑCЄΝЄΙCΥΜΑCΑCΠ
7 toils INTO YOU*p* greet-YE

Greetings

7 The term "relative" is an elastic expression, used sometimes in a broad sense of all Israelites (9:3) yet more usually in a restricted sense of a closer blood relation (Jn.18:26). Paul mentions six of his relatives in the course of these greetings (7,11,21), besides his mother. Very few of them are ever spoken of again in the scriptures. Some of them, notably Andronicus and Junius, seem to have been very prominent and faithful. They were in Christ before him and suffered imprisonment with him. Indeed, it is not at all improbable that we are to understand them to be apostles, not indeed of the twelve, but such as Barnabas (Ac.14:14).

10 "*Of* Aristobulus" seems to denote those associated with his establishment. Perhaps this is the grandson of Herod the Great who was later given the government of Lesser Armenia.

11 Narcissus is probably one of Nero's favorites, for even Nero's household was invaded by the power of the evangel (Phil.4:22).

13 Rufus is probably the same one whose father Simon was compelled to bear the cross (Mk.15:21). If so, he must have been of some prominence among early believers, for Mark is content to identify his father by referring to him and his brother Alexander. It is touching to see the apostle especially single out his mother, the wife of him who had the honor of bearing our Saviour's cross.

17 How soon dissension and division crept in among the saints! Even before they had received the truth in its fullness, men came with smooth words to draw them from it. Hence the necessity for some authoritative written standard, as this epistle, to which appeal could be made when the truth was in danger.

21 Lucius *of Cyrene* (Ac.13:1) was probably a different person. Jason was prominent in Corinth (Ac.17:5-9). Sosipater is probably the same one who is called Sopater (Ac.20:4), who, together with Gaius, left Corinth with Paul.

22 Tertius was probably a professional scribe, such as to this day are employed to write letters in the East. Paul, however, usually penned the concluding words of his epistles.

7 toils much for you. Greet Andronicus and Junias, my relatives and my fellow captives, who are notable among the apostles, who also came
8 to be in Christ before me. Greet Amphiatos, my beloved in the Lord.
9 Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved.
10 Greet Apelles, attested in Christ. Greet those who are of Aristobu-
11 lus. Greet Herodian, my relative. Greet those of Narcissus who are
12 in the Lord. Greet Tryphena and Tryphosa, who are toiling in the Lord. Greet Persis, beloved, who
13 toils much in the Lord. Greet Rufus, chosen in the Lord, and his
14 mother and mine. Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren with
15 them. Greet Philologos and Julia, Nereus and his sister, and Olympas
16 and all the saints with them. Greet one another with a holy kiss. All the ecclesias of Christ are greeting you.
17 Now I am entreating you, brethren, to be noting those who are making dissensions and snares beside the teaching which *you* learned,
18 and avoid them, for such are not slaving for our Lord Christ, but for their own bowels, and through compliments and adulation are deluding the hearts of the innocent.
19 For your obedience reached out to

s ΔΙ B+Є
ΑϹΑϹΘЄ ΑΝΔΡΟΝΙΚΟΝΚΑΙΙ
MAN-CONQUERer (Andronicus) AND JU-

ΟΥΝΙΑΝΤΟΥϹϹΥΓΓЄΝЄΙϹΜ
NIA THE TOGETHER-generateds OF-
As *omit* THE s Є *for* ΑΙ
ΟΥΚΑΙΤΟΥϹϹΥΝΑΙΧΜΑΛΩΤ
ME AND THE TOGETHER-captives
A+Є
ΟΥϹΜΟΥΟΙΤΙΝЄϹЄΙϹΙΝЄΠ
OF-ME WHO-ANY ARE ON-

ΙϹΗΜΟΙЄΝΤΟΙϹΑΠΟϹΤΟΛΟ
SIGN-*ones* IN THE commissioners
WHO *by* s²
ΙϹΟΙΚΑΙΠΡΟЄΜΟΥΓЄΓΟΝΑ
WHO AND BEFORE ME HAVE-BECOME
s ΔΙ
ΝЄΝΧΡΙϹΤΩΑϹΠΑϹΑϹΘЄΑΜ
8 IN ANOINTED greet-YE AMPLI-
B¹ *o. o.* B² *omits* THE B *omits* OF-ME
ΠΛΙΑΤΟΝΤΟΝΑΓΑΠΗΤΟΝΜΟ
ATOS THE beLOVED OF-ME

ΥЄΝΚΥΡΙΩΑϹΠΑϹΑϹΘЄΟΥΡ
9 IN Master greet-YE URBANUS

ΒΑΝΟΝΤΟΝϹΥΝЄΡΓΟΝΗΜΩΝ
THE TOGETHER-ACTer OF-US

ЄΝΧΡΙϹΤΩΚΑΙϹΤΑΧΥΝΤΟΝ
IN ANOINTED AND EAR (Stachys) THE
A ΔΙ
ΑΓΑΠΗΤΟΝΜΟΥΑϹΠΑϹΑϹΘЄ
10 beLOVED OF-ME greet-YE

ΑΠЄΛΛΗΝΤΟΝΔΟΚΙΜΟΝЄΝΧ
APELLES THE tested IN AN-

ΡΙϹΤΩΑϹΠΑϹΑϹΘЄΤΟΥϹЄΚ
OINTED greet-YE THE-*ones* OUT

ΤΩΝΑΡΙϹΤΟΒΟΥΛΟΥΑϹΠΑϹ
11 OF-THE best-COUNSEL (Aristobulus) greet-YE

ΑϹΘЄΗΡΩΔΙΩΝΑΤΟΝϹΥΓΓЄ
HERODION THE TOGETHER-gen-
s *o.*
ΝΗΝΜΟΥΑϹΠΑϹΑϹΘЄΤΟΥϹЄ
erated OF-ME greet-YE THE-*ones* OUT

ΚΤΩΝΝΑΡΚΙϹϹΟΥΤΟΥϹΟΝΤ
OF-THE DAFFODIL (Narcissus) THE *ones*-BEING
s ΔΙ
ΑϹЄΝΚΥΡΙΩΑϹΠΑϹΑϹΘЄΤΡ
12 IN Master greet-YE Tryph-
As Є *for* ΔΙ
ΥΦΑΙΝΑΝΚΑΙΤΡΥΦΩϹΑΝΤΑ
ena (ENERVATE) AND Tryphosa (ENERVATE) THE

ϹΚΟΠΙΩϹΑϹЄΝΚΥΡΙΩΑϹΠΑ
ones-toilING IN Master greet-YE
s ΔΙ A *omits from* greet-YE *to* Master
ϹΑϹΘЄΠЄΡϹΙΔΑΤΗΝΑΓΑΠΗ
PERSIS THE beLOVED

ΤΗΝΗΤΙϹΠΟΛΛΑЄΚΟΠΙΑϹЄ
WHO-ANY much toils

ΝЄΝΚΥΡΙΩΑϹΠΑϹΑϹΘЄΡΟΥ
13 IN Master greet-YE RUFUS

ΦΟΝΤΟΝЄΚΛЄΚΤΟΝЄΝΚΥΡΙ
THE chosen IN Master

ΩΚΑΙΤΗΝΜΗΤЄΡΑΑΥΤΟΥΚΑ
AND THE MOTHER OF-him AND
s Ν
ΙЄΜΟΥΑϹΠΑϹΑϹΘЄΑϹΥΓΚΡ
14 OF-ME greet-YE Asyncritus (Incom-

ΙΤΟΝΦΛЄΓΟΝΤΑЄΡΜΗΝΠΑΤ
parable) BLAZing (Phlegon) TRANSLATOR (Hermes)

ΡΟΒΑΝЄΡΜΑΝΚΑΙΤΟΥϹϹΥΝ
PATROBAS HERMAS AND THE TOGETHER

ΑΥΤΟΙϹΑΔЄΛΦΟΥϹΑϹΠΑϹΑ
15 to-them brothers greet-YE

ϹΘЄΦΙΛΟΛΟΓΟΝΚΑΙΙΟΥΛΙ
FOND-say (Philologos) AND JULIA
A+Ν
ΑΝΝΗΡЄΑΚΑΙΤΗΝΑΔЄΛΦΗΝ
NEREUS AND THE sister

ΑΥΤΟΥΚΑΙΟΛΥΜΠΑΝΚΑΙΤΟ
OF-him AND OLYMPAS AND THE

ΥϹϹΥΝΑΥΤΟΙϹΠΑΝΤΑϹΑΓΙ
TOGETHER to-them ALL HOLY-

ΟΥϹΑϹΠΑϹΑϹΘЄΑΛΛΗΛΟΥϹ
16 *ones* greet-YE one-another

ЄΝΦΙΛΗΜΑΤΙΑΓΙΩΑϹΠΑΖΟ
IN FOND-effect HOLY ARE-greetING

ΝΤΑΙΥΜΑϹΑΙЄΚΚΛΗϹΙΑΙΠ
YOU*p* THE OUT-CALLEDS ALL

ΑϹΑΙΤΟΥΧΡΙϹΤΟΥΠΑΡΑΚΑ
17 OF-THE ANOINTED I-AM-BESIDE-CALL-

ΛΩΔЄΥΜΑϹΑΔЄΛΦΟΙϹΚΟΠЄ
ING YET YOU*p* brothers TO-BE-NOTING

ΙΝΤΟΥϹΤΑϹΔΙΧΟϹΤΑϹΙΑϹ
THE-*ones* THE TWO-STANDS

ΚΑΙΤΑϹΚΑΝΔΑΛΑΠΑΡΑΤΗΝ
AND THE SNARES BESIDE THE

ΔΙΔΑΧΗΝΗΝΥΜЄΙϹЄΜΑΘЄΤ
TEACHing WHICH YOU*p* LEARNED
AB+Є As²Δ
ЄΠΟΙΟΥΝΤΑϹΚΑΙЄΚΚΛΙΝЄ
makING AND BE-OUT-CLINING

ΤЄΑΠΑΥΤΩΝΟΙΓΑΡΤΟΙΟΥΤ
18 FROM them THE for such

ΟΙΤΩΚΥΡΙΩΗΜΩΝΧΡΙϹΤΩΟ
to-THE Master OF-US ANOINTED NOT

ΥΔΟΥΛЄΥΟΥϹΙΝΑΛΛΑΤΗЄΑ
ARE-SLAVING but to-THE OF-

ΥΤΩΝΚΟΙΛΙΑΚΑΙΔΙΑΤΗϹΧ
selves CAVITY AND THRU THE kind-

ΡΗϹΤΟΛΟΓΙΑϹΚΑΙЄΥΛΟΓΙ
saying AND blessedness
s *o.*
ΑϹЄΞΑΠΑΤΩϹΙΝΤΑϹΚΑΡΔΙ
THEY-ARE-OUT-SEDUCING THE HEARTS

ΑϹΤΩΝΑΚΑΚΩΝΗΓΑΡΥΜΩΝΥ
19 OF-THE UN-EVIL THE for OF-YOU*p* obe-

[25] The importance of this closing benediction is apparent from the fact that it was written by the apostle with his own hand after Tertius had finished the epistle. Paul characterizes the great themes of his epistle, *my gospel* and *the proclamation of Jesus Christ in accord with the revelation of a secret hushed in times eonian* (conciliation), in contrast with the gospel of God (1[1]) which He promised before. The conciliation was *not* made known through the (Hebrew) prophets, but through *prophetic writings*, such as this epistle and 2 Corinthians. It is of principal importance that we see the point the apostle makes here, for otherwise we shall not appreciate the unique, distinctive character of the conciliation, which is first set forth in this epistle. The teaching of the fifth to the eighth chapters and especially the eleventh chapter is absolutely unknown in the prophets. In the latter all blessing comes to the nations through Israel as the channel. The conciliation comes because Israel is thrust aside. The prophets would lead us to infer that Israel's apostasy would bar all possibility of blessing to the nations. The conciliation was a secret they knew nothing of, for it makes Israel's defection the ground of worldwide, unbounded blessing to the nations until Israel is again in God's reckoning.

all. Over you, then, I am rejoicing. Now I am wanting you to be
wise, indeed, for good, yet art-
20 less for evil. Now the God of
peace will be crushing Satan under
your feet swiftly. The grace of
our Lord Jesus be with you!

21 Timothy, my fellow worker, is
greeting you, and Lucius and Jason and Sosipater, my relatives.

22 *I*, Tertius, who write this epistle,
am greeting you in the Lord.
23 Gaius, my host, and of the whole
24 ecclesia, is greeting you. Erastus,
the city steward, is greeting you,
and brother Quartus.

25 Now to Him Who is able to establish you in accord with my evangel, and the proclamation of Christ
Jesus in accord with the revelation
of a secret hushed in times eonian,
26 yet manifested now, through pro-
phetic scriptures as well, according
to the injunction of the eonian God
being made known to all nations for
27 the obedience of faith—to God only
wise, through Christ Jesus, be glory
for the eons of the eons. *Amen!*

B+Є
ΠΑΚΟΗΕΙCΠΑΝΤΑCΑΦΙΚΕΤ
dience INTO ALL FROM-REACHED
s² I-AM-JOYING THEN THE (*adds* ΤΟ) ON YOU*p*
ΟΕΦΥΜΙΝΟΥΝΧΑΙΡΩΘΕΛΩΔ
ON YOU*p* THEN I-AM-JOYING I-AM-WILLING YET
B *omits* INDEED
ΕΥΜΑCCΟΦΟΥCΜΕΝΕΙΝΑΙΕ
YOU*p* WISE INDEED TO-BE INTO
As *transpose* ΑΙ *and* Є
ΙCΤΟΑΓΑΘΟΝΑΚΕΡΑΙΟΥCΔ
THE GOOD UN-blended YET
ΕΕΙCΤΟΚΑΚΟΝΟΔΕΘΕΟCΤΗ
20 INTO THE EVIL THE YET God OF-THE
B+Є A Δ (s *omits* Є)
CΕΙΡΗΝΗCCΥΝΤΡΙΨΕΙΤΟΝ
PEACE WILL-BE-crushING THE
A IN SWIFTness UNDER THE FEET OF US A Η
CΑΤΑΝΑΝΥΠΟΤΟΥCΠΟΔΑCΥ
SATAN (adversary) UNDER THE FEET OF-
s o.
ΜΩΝΕΝΤΑΧΕΙΗΧΑΡΙCΤΟΥΚ
YOU*p* IN SWIFTness THE grace OF-THE Mas-
A *adds* ΧΡΙCΤΟΥ ANOINTED
ΥΡΙΟΥΗΜΩΝΙΗCΟΥΜΕΘΥΜΩ
ter OF-US JESUS WITH YOU*p*
AЄ
ΝΑCΠΑΖΕΤΑΙΥΜΑCΤΙΜΟΘΕ
21 IS-greetING YOU*p* Timothy
B *omits* OF-ME
ΟCΟCΥΝΕΡΓΟCΜΟΥΚΑΙΛΟΥ
THE TOGETHER-ACTer OF-ME AND LUCIUS
B *omits* AND
ΚΙΟCΚΑΙΙΑCΩΝΚΑΙCΩCΙΠ
AND JASON AND (SAVE-FATHER)
ΑΤΡΟCΟΙCΥΓΓΕΝΕΙCΜΟΥΑ
22 Sosipater THE TOGETHER-generateds OF-ME AM-
CΠΑΖΟΜΑΙΥΜΑCΕΓΩΤΕΡΤΙ
greetING YOU*p* I TERTIUS
ΟCΟΓΡΑΨΑCΤΗΝΕΠΙCΤΟΛΗ
THE *one*-WRITing THE letter
AЄ
ΝΕΝΚΥΡΙΩΑCΠΑΖΕΤΑΙΥΜΑ
23 IN Master IS-greetING YOU*p*
CΓΑΙΟCΟΞΕΝΟCΜΟΥΚΑΙΟΛ
GAIUS THE LODGer OF-ME AND OF-

ΗCΤΗCΕΚΚΛΗCΙΑCΑCΠΑΖΕ
24 WHOLE OF-THE OUT-CALLED IS-greetING
As Є
ΤΑΙΥΜΑCΕΡΑCΤΟCΟΟΙΚΟΝ
YOU*p* ERASTUS THE steward
ΟΜΟCΤΗCΠΟΛΕΩCΚΑΙΚΟΥΑ
OF-THE city AND QUARTUS
A *repeats from end of chapter 14*
ΡΤΟCΟΑΔΕΛΦΟCΤΩΔΕΔΥΝΑ
25 THE brother to-THE YET *One-be*ING-
ΜΕΝΩΥΜΑCCΤΗΡΙΞΑΙΚΑΤΑ
ABLE YOU*p* TO-STAND-fast according-to
s¹ *for* THE PROCLAMATION *had* Master ΚΥΡ
ΤΟΕΥΑΓΓΕΛΙΟΝΜΟΥΚΑΙΤΟ
THE WELL-MESSAGE OF-ME AND THE
ΙΟC As OF-JESUS ANOINTED
ΚΗΡΥΓΜΑΧΡΙCΤΟΥΙΗCΟΥΚ
PROCLAMATION OF-ANOINTED JESUS ac-
ΑΤΑΑΠΟΚΑΛΥΨΙΝΜΥCΤΗΡΙ
cording-to FROM-COVERing OF-CLOSE-KEEP
B+Є
ΟΥΧΡΟΝΟΙCΑΙΩΝΙΟΙCCΕC
to-TIMES eonian HAVING-
ΙΓΗΜΕΝΟΥΦΑΝΕΡΩΘΕΝΤΟC
been-HUSHED BEING-made-APPEAR
ΔΕΝΥΝΔΙΑΤΕΓΡΑΦΩΝΠΡΟΦ
26 YET NOW THRU BESIDES WRITings BEFORE-
ΗΤΙΚΩΝΚΑΤΕΠΙΤΑΓΗΝΤΟΥ
AVERic according-to injunction OF-THE
ΑΙΩΝΙΟΥΘΕΟΥΕΙCΥΠΑΚΟΗ
eonian God INTO obedience
ΝΠΙCΤΕΩCΕΙCΠΑΝΤΑΤΑΕΘ
OF-BELIEF INTO ALL THE NA-
ΝΗΓΝΩΡΙCΘΕΝΤΟCΜΟΝΩCΟ
27 TIONS BEING-KNOWIZED to-ONLY WISE
As JESUS ANOINTED
ΦΩΘΕΩΔΙΑΧΡΙCΤΟΥΙΗCΟΥ
God THRU ANOINTED JESUS.
Ω to-WHOM *added by* As B (A *in ch. 14*) *omit* OF-THE eons
ΗΔΟΞΑΕΙCΤΟΥCΑΙΩΝΑCΤΩ
THE esteem INTO THE eons OF-THE
ΝΑΙΩΝΩΝΑΜΗΝ
eons AMEN

I CORINTHIANS

FRAMEWORK OF I. CORINTHIANS

Reversion

INTRODUCTION 1^{1-9}

- The Word of the Cross 1^{10}-3^{23}
  The Secret Wisdom 2^{7}
  - God's Gifts, Personal 4-5
    - Our Physical Bodies, Judgment 5-6
      - Man and Woman
        Conduct in Marriage 7
        - Idol Sacrifices 8
          - Apostolic Authority 9^{1-18}
            Paul's Freedom
          - Apostolic Authority 9^{19-27}
            Paul's Servitude
        - Idol Sacrifices 10
      - Man and Woman
        Conduct in Ecclesia 11^{2-16}
    - The Lord's Body, Judgment 11^{17-34}
  - The Gifts, Spiritual 12-14
- The Evangel of the Resurrection 15
  The Secret Change 15^{51}

CONCLUSION 16

PAUL'S first epistle to the Corinthians is a divine commentary on the conduct inculcated in the epistle to the Romans. The secret of a life well pleasing to God lies in the crucifixion of the flesh and resurrection by the power of the spirit (Rom.6^{6-11}). The Corinthians failed in both of these requisites, as will be seen by the framework. The first part of the epistle shows that though the apostle had pressed the preaching of the cross, which puts an end to all physical pretensions, they persisted in making much of men, and thus created divisions among themselves. The close of the epistle shows also that some denied the resurrection, though the resurrection of Christ was fundamental to the evangel and an absolute necessity to acceptable conduct.

As is the case with so many of the epistles, each subject is taken up twice, as shown in the framework, dividing the epistle into two distinct parts, each having the same general subjects, but discussing them from distinct standpoints. In the first half all is personal. In the second all is ecclesiastical. The gifts in the former portion are men, Paul and Apollos. In the latter they are spiritual endowments, which were exercised in the ecclesia. Thus also, the abuse of the physical body is balanced by the abuse of the Lord's body. The private conduct of the marriage relation is replaced by their conduct in the public meetings of the saints. Idol sacrifices are discussed in their relation to the individual and as they affect the ecclesia, especially the Lord's table.

The central subject is the question of Paul's apostolic authority. First he discusses his personal rights, but then waives them all in his desire for the welfare of others.

Thus we see a marvelous symmetry and balance of thought in an epistle which is usually supposed to be without method.

This epistle is a severe rebuke to the present day ecclesiastical systems. If division was a proof of carnality in Corinth, what does the multiplication of sects with which we are afflicted prove? There is far more need today of the salutary correctives in this epistle than there was in Corinth. There is need to proclaim, not only the death of Christ, but the *manner* of His death. A crucified Christ is the answer to the worldly wisdom and religious carnality of those who profess the name of God.

This epistle shows why so few are able to apprehend the marvelous mysteries of Paul's later epistles. If the Corinthians were so carnal that the apostle could not reveal these to them, it is no marvel that they are hid from the immature believer of today. Yet the apostle did disclose to them the secret of the resurrection.

In the midst of all the gifts the apostle points them to the transcendent grace which has since become ours by a later revelation. The gifts have ceased. Faith, expectation and love remain. Let us hope that soon faith will be lost in sight and expectation in realization. Then love alone will abide. May we give it the place pre-eminent!

From Ephesus. Spring 52.

1 This is not the first time the apostle has written to the Corinthians. He had written a letter to them (5[9]) and they had written one in return (7[1]). This epistle is partly a reply to their letter. So that it is not to be taken as *first* Corinthians in the absolute sense, but in relation to the second epistle.

2 It is worthy of note that this epistle, like the Thessalonian and Galatian epistles, is written to a corporate ecclesia. Indeed, the whole of the latter half treats of ecclesiastical relations.

2 The name Sosthenes recalls much of Paul's career in Corinth. Crispus, the chief of the synagogue, believed and probably lost his place immediately, for we next read that Sosthenes was the chief of the synagogue. When Gallio refused to interfere, the crowd took Sosthenes and beat him in front of the dais. It may be that this man was also reached by the evangel, and became Paul's companion in Ephesus, where this epistle was, in all probability, penned. If so, it is a notable triumph of grace.

4 Corinth was the first place, after Paul's severance from the rest at Antioch, where he was allowed to continue long enough to teach and establish the saints in the truth. He was there a year and a half (Ac.18[11]), and many of the Corinthians not only believed, but were recipients of many spiritual graces looking forward to the day of Christ's unveiling.

9 What a marvelous privilege and honor is involved in fellowship with the Son of God! Yet this is the portion of everyone who is His.

10 It should be an occasion of gratitude to God that the correction of the Corinthians, though of temporary and local interest at the time, still provides guidance on many points of practical importance. Thus their very divisions not only exposed their own carnality, but are the sure sign of the prevailing lack of spirituality today. Few, indeed, would rebuke allegiance to themselves, yet Paul, first of all, objects to anyone saying "I am of Paul". No matter what name is used, schism is indefensible and deplorable.

PAUL, a called apostle of Christ
Jesus, through the will of God,
2 and Sosthenes, a brother, to the
ecclesia of God which is in
Corinth, hallowed in Christ
Jesus, called saints, together
with all in every place who invoke
the name of our Lord Jesus
Christ—theirs as well as ours:

3 Grace to you and peace from God
our Father and the Lord Jesus
Christ.

4 I AM THANKING my God always
concerning you for the grace of
God which is given you in Christ
5 Jesus, seeing that you are enriched
in everything in Him, in
all expression and all knowledge,
6 according as the testimony of
Christ was confirmed among you,
7 so that you are not deficient in a
single grace, awaiting the unveil-
8 ing of our Lord Jesus Christ, Who
will be confirming you also to the
consummation, unimpeachable in
the day of our Lord Jesus Christ.
9 God is faithful, through Whom
you were called into the fellowship
of His Son, Jesus Christ, our Lord.
10 Now I am entreating you, brethren,
through the name of our Lord
Jesus Christ, that all may be saying
the same thing, and there may
be no schisms among you, but you
may be attuned to the same mind
11 and of the same opinion. For it
was made evident to me concerning
you, my brethren, by those
of Chloe, that there are strifes
12 among you. Now I am saying
this, that each of you is saying "*I*,
indeed, am of Paul", yet "*I* of
Apollos", yet "*I* of Cephas", yet
13 "*I* of Christ". Has Christ been
parted? Was Paul crucified for

A *omits* CALLED
ΠΑΥΛΟCΚΛΗΤΟCΑΠΟCΤΟΛΟ
PAUL CALLED commissioner
A*s* OF-JESUS ANOINTED
CΧΡΙCΤΟΥΙΗCΟΥΔΙΑΘΕΛΗ
OF-ANOINTED JESUS THRU WILL
ΜΑΤΟCΘΕΟΥΚΑΙCΩCΘΕΝΗC
OF-God AND Sosthenes
ΟΑΔΕΛΦΟCΤΗΕΚΚΛΗCΙΑΤΟ
2 THE brother to-THE OUT-CALLED OF-THE
B *transposes* T. O.-B. IN C. *after* JESUS
ΥΘΕΟΥΤΗΟΥCΗΕΝΚΟΡΙΝΘΩ
God THE *one*-BEING IN CORINTH
ΗΓΙΑCΜΕΝΟΙCΕΝΧΡΙCΤΩΙ
HAVING-*been*-HOLYIZED IN ANOINTED JE-
ΗCΟΥΚΛΗΤΟΙCΑΓΙΟΙCCΥΝ
SUS CALLED HOLY-*ones* TOGETHER
s o.
ΠΑCΙΝΤΟΙCΕΠΙΚΑΛΟΥΜΕΝ
to-ALL THE *ones*-ON-CALLING
ΟΙCΤΟΟΝΟΜΑΤΟΥΚΥΡΙΟΥΗ
THE NAME OF-THE Master OF-
A *omits* OF-US *and* ANOINTED
ΜΩΝΙΗCΟΥΧΡΙCΤΟΥΕΝΠΑΝ
US JESUS ANOINTED IN EVERY
B*s*[1] *omit* BESIDES (*by s*[2])
ΤΙΤΟΠΩΑΥΤΩΝΤΕΚΑΙΗΜΩΝ
PLACE OF-them BESIDES AND OF-US
ΧΑΡΙCΥΜΙΝΚΑΙΕΙΡΗΝΗΑΠ
3 grace to-YOU*p* AND PEACE FROM
ΟΘΕΟΥΠΑΤΡΟCΗΜΩΝΚΑΙΚΥ
God FATHER OF-US AND Master
ΡΙΟΥΙΗCΟΥΧΡΙCΤΟΥΕΥΧΑ
4 JESUS ANOINTED I-AM-thank-
B*s*[1] *omit* OF-ME
ΡΙCΤΩΤΩΘΕΩΜΟΥΠΑΝΤΟΤΕ
ING to-THE God OF-ME always
ΠΕΡΙΥΜΩΝΕΠΙΤΗΧΑΡΙΤΙΤ
ABOUT YOU*p* ON THE grace OF-
s o.
ΟΥΘΕΟΥΤΗΔΟΘΕΙCΗΥΜΙΝΕ
THE God THE BEING-GIVEN to-YOU*p* IN
ΝΧΡΙCΤΩΙΗCΟΥΟΤΙΕΝΠΑΝ
5 ANOINTED JESUS that IN EVERY
s[1] *repeats* IN *but cancels*
ΤΙΕΠΛΟΥΤΙCΘΗΤΕΕΝΑΥΤΩ
YE-ARE-enRICHED IN Him
ΕΝΠΑΝΤΙΛΟΓΩΚΑΙΠΑCΗΓΝ
6 IN EVERY saying AND EVERY KNOWL-
ΩCΕΙΚΑΘΩCΤΟΜΑΡΤΥΡΙΟΝ
edge according-AS THE witness
ΤΟΥΧΡΙCΤΟΥΕΒΕΒΑΙΩΘΗΕ
OF-THE ANOINTED WAS-confirmed IN
ΝΥΜΙΝΩCΤΕΥΜΑCΜΗΥCΤΕΡ
YOU*p* AS-BESIDES YOU*p* NO TO-BE-WANTING
s o. A Є
ΕΙCΘΑΙΕΝΜΗΔΕΝΙΧΑΡΙCΜ
IN NO-YET-ONE grace-*effect*
ΑΤΙΑΠΕΚΔΕΧΟΜΕΝΟΥCΤΗΝ
FROM-OUT-RECEIVING THE

ΑΠΟΚΑΛΥΨΙΝΤΟΥΚΥΡΙΟΥΗ
FROM-COVERING OF-THE Master OF-
s[1] *repeats verse 8* (*from* WHO *to* ANOINTED)
ΜΩΝΙΗCΟΥΧΡΙCΤΟΥΟCΚΑΙ
8 US JESUS ANOINTED WHO AND
ΒΕΒΑΙΩCΕΙΥΜΑCΕΩCΤΕΛΟ
WILL-BE-confirMING YOU*p* TILL OF-FINISH
ΥCΑΝΕΓΚΛΗΤΟΥCΕΝΤΗΗΜΕ
UNindictable IN THE DAY
ΡΑΤΟΥΚΥΡΙΟΥΗΜΩΝΙΗCΟΥ
OF-THE Master OF-US JESUS
ANOINTED *omitted by* B
ΧΡΙCΤΟΥΠΙCΤΟCΟΘΕΟCΔΙ
9 ANOINTED BELIEVing THE God THRU
ΟΥΕΚΛΗΘΗΤΕΕΙCΚΟΙΝΩΝΙ
WHOM YE-WERE-CALLED INTO communion
ΑΝΤΟΥΥΙΟΥΑΥΤΟΥΙΗCΟΥΧ
OF-THE SON OF-Him JESUS AN-
ΡΙCΤΟΥΤΟΥΚΥΡΙΟΥΗΜΩΝΠ
10 OINTED THE Master OF-US I-
ΑΡΑΚΑΛΩΔΕΥΜΑCΑΔΕΛΦΟΙ
AM-BESIDE-CALLING YET YOU*p* brothers
ΔΙΑΤΟΥΟΝΟΜΑΤΟCΤΟΥΚΥΡ
THRU THE NAME OF-THE Master
ΙΟΥΗΜΩΝΙΗCΟΥΧΡΙCΤΟΥΙ
OF-US JESUS ANOINTED THAT
ΝΑΤΟΑΥΤΟΛΕΓΗΤΕΠΑΝΤΕC
THE SAME YE-MAY-BE-saying ALL
ΚΑΙΜΗΗΕΝΥΜΙΝCΧΙCΜΑΤΑ
AND NO MAY-BE IN YOU*p* SPLITS
ΗΤΕΔΕΚΑΤΗΡΤΙCΜΕΝΟΙΕΝ
YE-MAY-BE YET HAVING-*been*-DOWN-EQUIPPED IN
ΤΩΑΥΤΩΝΟΙΚΑΙΕΝΤΗΑΥΤΗ
THE SAME MIND AND IN THE SAME
ΓΝΩΜΗΕΔΗΛΩΘΗΓΑΡΜΟΙΠΕ
11 opinion it-WAS-made-EVIDENT for to-ME ABOUT
B[1] l
ΡΙΥΜΩΝΑΔΕΛΦΟΙΜΟΥΥΠΟΤ
YOU*p* brothers OF-ME by THE
ΩΝΧΛΟΗCΟΤΙΕΡΙΔΕCΕΝΥΜ
OF-Chloe that STRIFES IN YOU*p*
ΙΝΕΙCΙΝΛΕΓΩΔΕΤΟΥΤΟΟΤ
12 ARE I-AM-saying YET this that
ΙΕΚΑCΤΟCΥΜΩΝΛΕΓΕΙΕΓΩ
EACH OF-YOU*p* IS-saying I
ΜΕΝΕΙΜΙΠΑΥΛΟΥΕΓΩΔΕΑΠ
INDEED AM OF-PAUL I YET to-
ΟΛΛΩΕΓΩΔΕΚΗΦΑΕΓΩΔΕΧΡ
APOLLOS I YET OF-CEPHAS I YET OF-
ΙCΤΟΥΜΕΜΕΡΙCΤΑΙΟΧΡΙC
13 ANOINTED HAS-*been*-PARTED THE ANOINTED
ΤΟCΜΗΠΑΥΛΟCΕCΤΑΥΡΩΘΗ
NO PAUL WAS-impaled

[14] The Crispus here referred to can be none other than the chief of the synagogue who believed on the Lord with all his house when Paul first came to Corinth. Gaius was probably his host on a later visit (Ro.16[23]). The household of Stephanas was probably the first to receive the evangel. It seems that Paul, in his early ministry, like the Lord (Jn.4[2]), did not usually baptize with his own hands. As Stephanas was the first to believe in Corinth, there may have been no one else to do so in his case. Crispus was the most prominent Jew in the city, hence the apostle officiated personally when he was baptized. After this we do not read of his baptizing. He couples baptism with circumcision, as being ours in the burial of Christ (Col.2[12]).

[17] Baptism, like circumcision, was a physical rite, and seemed to give the flesh a place before God. The entire tenor of Paul's commission was against this. He draws a sharp line between baptizing and evangelizing.

THE WORD OF THE CROSS

[18] The "word of the cross" has a far deeper significance than the death of Christ for our sins. It brings before us the *manner* of His death. The curse of the law was attached to such a death. It brought down the curse of God. On the human side, however, it showed what human religion and human wisdom can do. When God's Image was present among men they not only failed to appreciate Him, but displayed the innate hatred of their carnal religious hearts by dooming Him to the death of the vilest criminal. He Who spoke as never man spoke should have been welcomed by the wise men of the world, but they showed the essential stupidity of human wisdom by gibbeting the embodiment of all wisdom upon the ignominious cross. Yet God has made that scene of weakness and shame the brightest exhibition of His power and glory. Though it seems to sound the depths of powerless infamy, it eclipses all the power and wisdom of men. The word of the cross is still despised, but its proclamation is salvation to all who believe. The height and summit of man's wisdom cannot reach to the divine folly.

your sakes? Or are you baptized
14 into the name of Paul? I am
thanking God that I baptize none
of you except Crispus and Gaius,
15 lest any should be saying that you
16 are baptized into my name. Yet I
baptize the household of Stephanas
also. Furthermore, I am not aware
17 if I baptize any other. For Christ
does not commission me to be baptizing but to be preaching the
evangel, not in wisdom of word,
lest the cross of Christ should be
made void.

18 For the word of the cross is stupidity, indeed, to those who are
being destroyed, yet to us who are
being saved it is the power of God.
19 For it is written, "I shall be destroying the wisdom of the wise, and
the understanding of the intelligent
20 shall I be repudiating." Where is
the wise? Where is the scribe?
Where is the discusser of this
eon? Does not God make stupid
21 the wisdom of this world? For
since, in fact, in the wisdom of God,
the world through wisdom knew
not God, God delights, through the
stupidity of a proclamation, to
save those who are believing,
22 since, in fact, Jews are requesting
signs and Greeks are seeking wis-
23 dom, yet *we* are proclaiming Christ
crucified, to Jews, indeed, a snare,
24 and to the nations stupidity, yet
to those who are called, Jews as
well as Greeks, Christ, the power
of God and the wisdom of God,
25 seeing that the stupidity of God
is wiser than men, and the weakness of God is stronger than men.

26 For you are observing your calling, brethren, that there are not
many wise according to the flesh;
not many powerful, not many no-

B ΠΕΡΙ ABOUT
ΥΠΕΡΥΜΩΝΗΕΙΣΤΟΟΝΟΜΑΠ
OVER YOUp OR INTO THE NAME OF-
ΑΥΛΟΥΕΒΑΠΤΙΣΘΗΤΕΕΥΧΑ
14 PAUL YE-ARE-DIPIZED I-AM-thank-
Bs¹ *omit* to-THE God (*by* s²) ΜΟΥ OF-ME *added by* A
ΡΙΣΤΩΤΩΘΕΩΟΤΙΟΥΔΕΝΑΥ
ING to-THE God that NOT-YET-ONE OF-
s¹* ΠΒΕ+s¹*Κ
ΜΩΝΕΒΑΠΤΙΣΑΕΙΜΗΚΡΙΣΠ
YOUp I-DIPize IF NO CRISPUS
ΟΝΚΑΙΓΑΙΟΝΙΝΑΜΗΤΙΣΕΙ
15 AND GAIUS THAT NO ANY MAY-BE-
ΠΗΟΤΙΕΙΣΤΟΕΜΟΝΟΝΟΜΑΕ
saying that INTO THE MY NAME YE-
ΒΑΠΤΙΣΘΗΤΕΕΒΑΠΤΙΣΑΔΕ
16 ARE-DIPIZED I-DIPize YET
ΚΑΙΤΟΝΣΤΕΦΑΝΑΟΙΚΟΝΛΟ
AND THE Stephanas HOME rest
ΙΠΟΝΟΥΚΟΙΔΑΕΙΤΙΝΑΑΛΛ
NOT I-HAVE-PERCEIVED IF ANY other
ΟΝΕΒΑΠΤΙΣΑΟΥΓΑΡΑΠΕΣΤ
17 I-DIPize NOT for commissions
s o. A ΑΛΛΕΝ? THE *omitted by* As
ΕΙΛΕΝΜΕΟΧΡΙΣΤΟΣΒΑΠΤΙ
ME THE ANOINTED TO-BE-DIPiz-
B ΣΑ
ΖΕΙΝΑΛΛΑΕΥΑΓΓΕΛΙΖΕΣΘ
ING but TO-BE-WELL-MESSAGIZING
Ε As
ΑΙΟΥΚΕΝΣΟΦΙΑΛΟΓΟΥΙΝΑ
NOT IN WISDOM OF-saying THAT
ΜΗΚΕΝΩΘΗΟΣΤΑΥΡΟΣΤΟΥΧ
NO MAY-BE-BEING-EMPTIED THE pale OF-THE AN-
B *omits* THE
ΡΙΣΤΟΥΟΛΟΓΟΣΓΑΡΟΤΟΥΣ
18 OINTED THE saying for THE OF-THE pale
ΤΑΥΡΟΥΤΟΙΣΜΕΝΑΠΟΛΛΥΜ
to-THE INDEED *ones-be*ING-destroyED
ΕΝΟΙΣΜΩΡΙΑΕΣΤΙΝΤΟΙΣΔ
INSIPIDity IS to-THE YET
s o. o.
ΕΣΩΖΟΜΕΝΟΙΣΗΜΙΝΔΥΝΑΜ
*ones-be*ING-SAVED US ABILITY
ΙΣΘΕΟΥΕΣΤΙΝΓΕΓΡΑΠΤΑΙ
19 OF-God it-IS it-HAS-*been*-WRITTEN
ΓΑΡΑΠΟΛΩΤΗΝΣΟΦΙΑΝΤΩΝ
for I-SHALL-BE-destroyING THE WISDOM OF-THE
ΣΟΦΩΝΚΑΙΤΗΝΣΥΝΕΣΙΝΤΩ
WISE AND THE understanding OF-THE
ΝΣΥΝΕΤΩΝΑΘΕΤΗΣΩΠΟΥΣΟ
20 intelligent I'LL-BE-UN-PLACING ?-where WISE
ΦΟΣΠΟΥΓΡΑΜΜΑΤΕΥΣΠΟΥΣ
?-where WRITER ?-where TO-
ΥΝΖΗΤΗΤΗΣΤΟΥΑΙΩΝΟΣΤΟ
GETHER-SEEKer OF-THE eon this
ΥΤΟΥΟΥΧΙΕΜΩΡΑΝΕΝΟΘΕΟ
NOT *emph.* makes-INSIPID THE God

ABs¹ *omit* this (*by* s²)
ΣΤΗΝΣΟΦΙΑΝΤΟΥΚΟΣΜΟΥΤ
THE WISDOM OF-THE SYSTEM this
s o.
ΟΥΤΟΥΕΠΕΙΔΗΓΑΡΕΝΤΗΣΟ
21 ON-IF-BIND for IN THE WIS-
ΦΙΑΤΟΥΘΕΟΥΟΥΚΕΓΝΩΚΟ
DOM OF-THE God NOT KNEW THE SYS-
ΣΜΟΣΔΙΑΤΗΣΣΟΦΙΑΣΤΟΝΘ
TEM THRU THE WISDOM THE God
ΕΟΝΕΥΔΟΚΗΣΕΝΟΘΕΟΣΔΙΑ
WELL-SEEMS THE God THRU
ΤΗΣΜΩΡΙΑΣΤΟΥΚΗΡΥΓΜΑΤ
THE INSIPIDity OF-THE PROCLAMATION
ΟΣΣΩΣΑΙΤΟΥΣΠΙΣΤΕΥΟΝΤ
TO-SAVE THE *ones*-BELIEVING
ΑΣΕΠΕΙΔΗΚΑΙΙΟΥΔΑΙΟΙΣ
22 ON-IF-BIND AND JUDA-ans SIGNS
s o.
ΗΜΕΙΑΑΙΤΟΥΣΙΝΚΑΙΕΛΛΗ
ARE-REQUESTING AND GREEKS
A *prefixes* ΕΠΙ ON-
ΝΕΣΣΟΦΙΑΝΖΗΤΟΥΣΙΝΗΜΕ
23 WISDOM ARE-SEEKING WE
ΙΣΔΕΚΗΡΥΣΣΟΜΕΝΧΡΙΣΤΟ
YET ARE-PROCLAIMING ANOINTED
ΝΕΣΤΑΥΡΩΜΕΝΟΝΙΟΥΔΑΙΟ
HAVING-*been*-impaled to-JUDA-ans
ΙΣΜΕΝΣΚΑΝΔΑΛΟΝΕΘΝΕΣΙ
INDEED SNARE to-NATIONS
ΝΔΕΜΩΡΙΑΝΑΥΤΟΙΣΔΕΤΟΙ
24 YET INSIPIDity to-them YET THE
ΣΚΛΗΤΟΙΣΙΟΥΔΑΙΟΙΣΤΕΚ
ones-CALLED JUDA-ans BESIDES AND
ΑΙΕΛΛΗΣΙΝΧΡΙΣΤΟΝΘΕΟΥ
GREEKS ANOINTED OF-God
ΔΥΝΑΜΙΝΚΑΙΘΕΟΥΣΟΦΙΑΝ
ABILITY AND OF-God WISDOM
ΟΤΙΤΟΜΩΡΟΝΤΟΥΘΕΟΥΣΟΦ
25 that THE INSIPID OF-THE God WISER
ΩΤΕΡΟΝΤΩΝΑΝΘΡΩΠΩΝΕΣΤ
OF-THE humans IS
ΙΝΚΑΙΤΟΑΣΘΕΝΕΣΤΟΥΘΕΟ
AND THE UN-FIRM OF-THE God
ΥΙΣΧΥΡΟΤΕΡΟΝΤΩΝΑΝΘΡΩ
STRONGER OF-THE humans
Bs¹ *omit* IS (*by* s²) s ΑΙ
ΠΩΝΕΣΤΙΝΒΛΕΠΕΤΕΓΑΡΤΗ
26 IS YE-ARE-looking for THE
ΝΚΛΗΣΙΝΥΜΩΝΑΔΕΛΦΟΙΟΤ
CALLING OF-YOUp brothers that
ΙΟΥΠΟΛΛΟΙΣΟΦΟΙΚΑΤΑΣΑ
NOT MANY WISE according-to FLESH
ΡΚΟΥΠΟΛΛΟΙΔΥΝΑΤΟΙΟΥ
NOT MANY ABLE NOT

27 To this day the great, the noble, and the wise are a small minority among the true saints of God. It is a matter of extreme thankfulness that this is so. If high birth or wisdom or any other attainment were necessary to His choice, how few would be able to measure up to His standard, and how little glory would there be for Him! Yet now we see those mentally deficient, chosen by Him, acting more wisely than the philosophers who shut God out of their lives. Here in Corinth we see the trembling apostle, scorned even by those whom he has been the means of blessing, doing a work which has brought more glory to God and good to man than all the efforts of the might and nobility of all time!

30 Would that we would cease looking for anything in ourselves! Let us not boast in *our* wisdom, or *our* holiness, but find these *only in Christ.* Then let us boast to our heart's content in that which we have in Him.

1 Eloquent appeals, logical arguments, or profound philosophy, have no place in the proclamation of the evangel. We are to proclaim the word, testify to the truth. The subject matter is all provided by God. Nothing would have appealed to the Corinthians better than some new philosophy, or some astute line of reasoning. But faith does not rest on reason but on a message backed by the power of the spirit of God. What is needed today is a return to the simple, unadorned proclamation of the evangel, the death of Christ on the cross for our sins and the resurrection of Christ because of our justification. The power of this good news is as great today as it proved to be in Corinth.

7 Though God has repudiated the world's wisdom, there is a divine wisdom, of which the world knows nothing, which even the saints do not apprehend until they attain maturity. This wisdom is fully unfolded in Paul's later epistles to the Ephesians, Philippians and Colossians. It cannot be grasped, even today, by carnal saints. It is for the spiritual, who have seen the end of the flesh.

7 "*Before* the eons" shows that the eons or ages are not eternal in the past, but had a definite beginning.

27 ble, but God chooses the stupid
of the world that he may be dis-
gracing the wise, and God chooses
the weak of the world that He may
28 be disgracing the strong, and the
ignoble of the world, and those who
are scorned, God chooses, and those
who are not, that He should be dis-
29 carding those who are, so that no
flesh should be boasting before God.
30 Yet *you,* of Him, are in Christ
Jesus, Who became to us Wisdom
from God, besides Righteousness
31 and Holiness and Deliverance, that,
according as it is written, "He
Who is boasting, let him be boast-
ing in the Lord."

2 And *I,* coming to you, brethren,
came not with superiority of word
or of wisdom, announcing to you the
2 testimony of God, for I decide not
to perceive anything among you
except Jesus Christ, and Him cru-
3 cified. And *I* came to be with you
in weakness, and in fear, and in
4 much trembling, and my word and
my proclamation were not with
persuasive [words] of human wis-
dom, but with demonstration of the
5 spirit and of power, that your
faith may not be in the wisdom of
men but in the power of God.
6 Yet we are speaking wisdom
among those who are mature, yet
not the wisdom of this eon, neither
of the chief men of this eon, who are
7 being discarded, but we are speak-
ing God's wisdom in a secret, which
has been concealed, which God de-
signates before the eons for our
8 glory, which not one of the chief
men of this eon has known, for if
they know, they would not crucify
9 the Lord of glory. But, according as

s o.
ΠΟΛΛΟΙΕΥΓΕΝΕΙCΑΛΛΑΤΑ
27 MANY WELL-generateds but THE

ΜΩΡΑΤΟΥΚΟCΜΟΥΕΞΕΛΕΞΑ
INSIPID OF-THE SYSTEM chooses
s Є for ΑΙ
ΤΟΟΘΕΟCΙΝΑΚΑΤΑΙCΧΥΝΗ
THE God THAT He-MAY-BE-DOWN-VILING
A *omits from* THE WISE *to* -DOWN-VILING
ΤΟΥCCΟΦΟΥCΚΑΙΤΑΑCΘΕΝ
THE WISE AND THE UN-FIRM

ΗΤΟΥΚΟCΜΟΥΕΞΕΛΕΞΑΤΟΟ
OF-THE SYSTEM chooses THE
s Є for ΑΙ
ΘΕΟCΙΝΑΚΑΤΑΙCΧΥΝΗΤΑΙ
God THAT He-MAY-BE-DOWN-VILING THE STRONG
s¹ CΘ for Γ=UN-FIRM
CΧΥΡΑΚΑΙΤΑΑΓΕΝΗΤΟΥΚΟ
28 AND THE UN-generated OF-THE SYSTEM

CΜΟΥΚΑΙΤΑΕΞΟΥΘΕΝΗΜΕΝ
AND THE *ones*-HAVING-*been*-scorned
As¹ *omit* AND (*by* s²)
ΛΕΞΕΛΕΞΑΤΟΟΘΕΟCΚΑΙΤΑ
chooses THE God AND THE-*ones*

ΜΗΟΝΤΑΙΝΑΤΑΟΝΤΑΚΑΤΑΡ
NO BEING THAT THE *ones*-BEING He-SH'D-BE-DOWN-
A Є
ΓΗCΗΟΠΩCΜΗΚΑΥΧΗCΗΤΑΙ
29 UN-ACTING WHICH-how NO SHOULD-BE-BOASTING
s² *adds but deletes* ΑΥ
ΠΑCΑCΑΡΞΕΝΩΠΙΟΝΤΟΥΘΕ
EVERY FLESH IN-VIEW OF-THE God
A ΑΙ
ΟΥΕΞΑΥΤΟΥΔΕΥΜΕΙCΕCΤΕ
30 OUT OF-Him YET YOU*p* ARE

ΕΝΧΡΙCΤΩΙΗCΟΥΟCΕΓΕΝΗ
IN ANOINTED JESUS WHO WAS-BECOME
B OF- Ω
ΘΗCΟΦΙΑΗΜΙΝΑΠΟΘΕΟΥΔΙ
WISDOM to-US FROM God JUST-

ΚΑΙΟCΥΝΗΤΕΚΑΙΑΓΙΑCΜΟ
ice BESIDES AND HOLYing

CΚΑΙΑΠΟΛΥΤΡΩCΙCΙΝΑΚΑ
31 AND FROM-Loosening THAT accord-

ΘΩCΓΕΓΡΑΠΤΑΙΟΚΑΥΧΩΜΕ
ing-AS it-HAS-*been*-WRITTEN THE *one*-BOASTING

ΝΟCΕΝΚΥΡΙΩΚΑΥΧΑCΘΩΚΑ
2 IN Master LET-him-BE-BOASTING AND-

ΓΩΕΛΘΩΝΠΡΟCΥΜΑCΑΔΕΛΦ
I COMING TOWARD YOU*p* brothers

ΟΙΗΛΘΟΝΟΥΚΑΘΥΠΕΡΟΧΗΝ
CAME NOT according-to superiority

ΛΟΓΟΥΗCΟΦΙΑCΚΑΤΑΓΓΕΛ
OF-saying OR OF-WISDOM DOWN-MESSAGING
As¹ ΜΥCΤΗΡΙΟΝ SECRET (s²)
ΛΩΝΥΜΙΝΤΟΜΑΡΤΥΡΙΟΝΤΟ
to-YOU*p* THE witness OF-THE
B+Є As TO-P. ANY
ΥΘΕΟΥΟΥΓΑΡΕΚΡΙΝΑΤΙΕΙ
2 God NOT for I-JUDGE ANY TO-

ΔΕΝΑΙΕΝΥΜΙΝΕΙΜΗΙΗCΟΥ
PERCEIVE IN YOU*p* IF NO JESUS

ΝΧΡΙCΤΟΝΚΑΙΤΟΥΤΟΝΕCΤ
ANOINTED AND this-*One* HAVING-

ΑΥΡΩΜΕΝΟΝΚΑΓΩΕΝΑCΘΕΝ
3 *been*-impaled AND-I IN UN-FIRMness
s o.
ΕΙΑΚΑΙΕΝΦΟΒΩΚΑΙΕΝΤΡΟ
AND IN FEAR AND IN TREMBLing

ΜΩΠΟΛΛΩΕΓΕΝΟΜΗΝΠΡΟCΥ
much BECAME TOWARD YOU*p*

ΜΑCΚΑΙΟΛΟΓΟCΜΟΥΚΑΙΤΟ
4 AND THE saying OF-ME AND THE
As o.
ΚΗΡΥΓΜΑΜΟΥΟΥΚΕΝΠΕΙΘΟ
PROCLAMATION OF-ME NOT IN PERSUASIVES
Bs¹ *omit* OF-human (*by* s²)
ΙCΑΝΘΡΩΠΙΝΗCCΟΦΙΑCΛΟ
OF-human WISDOM say-
s¹* o. As o. A o.
ΓΟΙCΑΛΛΑΕΝΑΠΟΔΕΙΞΕΙΠ
ings but IN FROM-SHOW OF-

ΝΕΥΜΑΤΟCΚΑΙΔΥΝΑΜΕΩCΙ
5 spirit AND OF-ABILITY THAT

ΝΑΗΠΙCΤΙCΥΜΩΝΜΗΗΕΝCΟ
THE BELIEF OF-YOU*p* NO MAY-BE IN WIS-
As o.
ΦΙΑΑΝΘΡΩΠΩΝΑΛΛΑΕΝΔΥΝ
DOM OF-humans but IN ABILITY
s o.
ΑΜΕΙΘΕΟΥCΟΦΙΑΝΔΕΛΑΛΟ
6 OF-God WISDOM YET WE-ARE-
s o.
ΥΜΕΝΕΝΤΟΙCΤΕΛΕΙΟΙCCΟ
TALKING IN THE-*ones* mature WIS-

ΦΙΑΝΔΕΟΥΤΟΥΑΙΩΝΟCΤΟΥ
DOM YET NOT OF-THE eon this

ΤΟΥΟΥΔΕΤΩΝΑΡΧΟΝΤΩΝΤΟ
NOT-YET OF-THE chiefs OF-THE

ΥΑΙΩΝΟCΤΟΥΤΟΥΤΩΝΚΑΤΑ
eon this THE *ones-be*ING-

ΡΓΟΥΜΕΝΩΝΑΛΛΑΛΑΛΟΥΜΕ
7 DOWN-UN-ACTED but WE-ARE-TALKING

ΝΘΕΟΥCΟΦΙΑΝΕΝΜΥCΤΗΡΙ
OF-God WISDOM IN CLOSE-KEEP

ΩΤΗΝΑΠΟΚΕΚΡΥΜΜΕΝΗΝΗΝ
THE *one*-HAVING-*been*-FROM-HID WHICH

ΠΡΟΩΡΙCΕΝΟΘΕΟCΠΡΟΤΩΝ
BEFORE-SEEIZES THE God BEFORE THE

ΑΙΩΝΩΝΕΙCΔΟΞΑΝΗΜΩΝΗΝ
8 eons INTO esteem OF-US WHICH

ΟΥΔΕΙCΤΩΝΑΡΧΟΝΤΩΝΤΟΥ
NOT-YET-ONE OF-THE chiefs OF-THE

ΑΙΩΝΟCΤΟΥΤΟΥΕΓΝΩΚΕΝΕ
eon this HAS-KNOWN IF

ΙΓΑΡΕΓΝΩCΑΝΟΥΚΑΝΤΟΝΚ
for THEY-KNOW NOT EVER THE Mas-

ΥΡΙΟΝΤΗCΔΟΞΗCΕCΤΑΥΡΩ
ter OF-THE esteem THEY-impale

9 We need only consider our own desire to surprise and gratify those who love us to realize a little of what is in God's heart toward us. God gives of his spirit that we may apprehend His further gifts. The secret here hinted at by Paul can be none other than the secret economy unfolded in his Ephesian epistle, which is based upon the secret of Christ, or His exaltation as the Head of the whole universe. As such He is the Lord of glory, for no one on earth, or in the heavens, approaches the honor and dignity which will be His in the eons of the eons.

11 The apostle appeals to our own experience. Human beings can understand one another because they have the same spirit. But animals cannot enter into the recesses of human experience. No more can a man apprehend things divine without the interpretive presence of God's holy spirit.

13 The scriptures often lay stress on the character of the words employed by the spirit of God. A large measure of the current confusion may be traced to the loose, unscriptural terms which are used. Timothy was urged to hold to the pattern of sound words. If this is true in the original language, how much more should we endeavor to fulfill this charge!

13 The term "matching" has been rendered "comparing". But the thought of the passage is not the agreement between spiritual things, but the adaptation of spiritual things to mankind. It is useless to teach a soulish man spiritual things, for he has no means of grasping them.

1 Doubtless the apostle would gladly have instructed the Corinthians in the deep things of God, but they were not able to bear them. And what was the sure sign of their carnality? *Division.* While some were the partisans of Paul, who planted, and some of Apollos, who watered, and strove about God's gifts in the person of His servants, they were effectually frustrating any further outflow of His favor. And so it is today. If any yearn to know the deep secrets of God, let them purge themselves of all party spirit, and thus open their hearts to the great Giver Himself.

it is written, "That which the eye
perceived not, and the ear hears
not, and to which the heart of man
ascended not — whatever God
makes ready for those who are lov-
10 ing Him." Yet God reveals it to
us through His spirit, for the
spirit is searching all, even the
depths of God.
11 For what in humanity is ac-
quainted with that which is hu-
man except the spirit of humanity
which is in it? Thus also, that
which is of God no one has known
12 except the spirit of God. Now
we obtained, not the spirit of the
world, but the spirit which is of
God, that we may be perceiving
that which is graciously given to us
13 by God, which we are speaking
also, not with words taught by hu-
man wisdom, but taught by the
spirit, matching that which is spirit-
ual with those who are spiritual.
14 Now the soulish man is not re-
ceiving that which is of the spirit
of God, for it is stupidity to him,
and he is not able to know it, see-
ing that it is spiritually examined.
15 Now he who is spiritual is, indeed,
examining all, yet *he* is being ex-
16 amined by no one. For did any-
one know the mind of the Lord?
Who will be deducing from Him?
Yet *we* have the mind of Christ.
3 And *I*, brethren, could not speak
to you as to spiritual, but as to
2 fleshy, as to minors in Christ. I
give you milk to drink, not solid
food, for you were not as yet
able. Nay, now you still are not
3 able, for you are still fleshly. For
where there is jealousy and strife
among you, are you not fleshly and
4 walking according to man? For
whenever anyone should be saying,
"*I*, indeed, am of Paul", yet an-

A *omits* but
CΑΝΑΛΛΑΚΑΘΩCΓΕΓΡΑΠΤΑ
9 but according-AS it-HAS-*been*-WRITTEN
ΙΑΟΦΘΑΛΜΟCΟΥΚΕΙΔΕΝΚΑ
WHICH VIEWer NOT PERCEIVED AND
ΙΟΥCΟΥΚΗΚΟΥCΕΝΚΑΙΕΠΙ
EAR NOT HEARS AND ON
ΚΑΡΔΙΑΝΑΝΘΡΩΠΟΥΟΥΚΑΝ
HEART OF-human NOT UP-
s o. o.
ΕΒΗΟCΑΗΤΟΙΜΑCΕΝΟΘΕΟC
STEPPed as-much-as makes-READY THE God
ΤΟΙCΑΓΑΠΩCΙΝΑΥΤΟΝΗΜΙ
10 to-THE *ones*-LOVING Him to-us
B ΓΑΡ for
ΝΔΕΑΠΕΚΑΛΥΨΕΝΟΘΕΟCΔΙ
YET FROM-COVERS THE God THRU
ABs[1] *omit* OF-Him (*by* s[2])
ΑΤΟΥΠΝΕΥΜΑΤΟCΑΥΤΟΥΤΟ
THE spirit OF-Him THE
ΓΑΡΠΝΕΥΜΑΠΑΝΤΑΕΡΑΥΝΑ
for spirit ALL IS-SEARCHING
ΚΑΙΤΑΒΑΘΗΤΟΥΘΕΟΥΤΙCΓ
11 AND THE DEPTHS OF-THE God ANY for
A *omits* OF-humans
ΑΡΟΙΔΕΝΑΝΘΡΩΠΩΝΤΑΤΟΥ
HAS-PERCEIVED OF-humans THE*p* OF-THE
ΑΝΘΡΩΠΟΥΕΙΜΗΤΟΠΝΕΥΜΑ
human IF NO THE spirit
ΤΟΥΑΝΘΡΩΠΟΥΤΟΕΝΑΥΤΩΟ
OF-THE human THE IN it thus
ΥΤΩCΚΑΙΤΑΤΟΥΘΕΟΥΟΥΔΕ
AND THE*p* OF-THE God NOT-YET-
ΙCΕΓΝΩΚΕΝΕΙΜΗΤΟΠΝΕΥΜ
ONE HAS-KNOWN IF NO THE spirit
s o.
ΑΤΟΥΘΕΟΥΗΜΕΙCΔΕΟΥΤΟΠ
12 OF-THE God WE YET NOT THE spirit
ΝΕΥΜΑΤΟΥΚΟCΜΟΥΕΛΑΒΟΜ
OF-THE SYSTEM GOT
ΕΝΑΛΛΑΤΟΠΝΕΥΜΑΤΟΕΚΤΟ
but THE spirit THE OUT OF-THE
ΥΘΕΟΥΙΝΑΕΙΔΩΜΕΝΤΑΥΠΟ
God THAT WE-MAY-BE-PERCEIVING THE by
ΤΟΥΘΕΟΥΧΑΡΙCΘΕΝΤΑΗΜΙ
THE God BEING-graced to-US
ΝΚΑΙΑΛΑΛΟΥΜΕΝΟΥΚΕΝΔΙ
13 WHICH AND WE-ARE-TALKING NOT IN TEACH-
ΔΑΚΤΟΙCΑΝΘΡΩΠΙΝΗCCΟΦ
ed OF-human WISDOM
ΙΑCΛΟΓΟΙCΑΛΛΕΝΔΙΔΑΚΤ
sayings but IN TEACHed
ΟΙCΠΝΕΥΜΑΤΟCΠΝΕΥΜΑΤΙ
OF-spirit to-spiritual
B Ω *for* ΟΙ B Γ B+Є
ΚΟΙCΠΝΕΥΜΑΤΙΚΑCΥΝΚΡΙ
spiritual TOGETHER-JUDGING

ΝΟΝΤΕCΨΥΧΙΚΟCΔΕΑΝΘΡΩ
14 soulish YET human
A Є *o.*
ΠΟCΟΥΔΕΧΕΤΑΙΤΑΤΟΥΠΝΕ
NOT IS-RECEIVING THE OF-THE spirit
ΥΜΑΤΟCΤΟΥΘΕΟΥΜΩΡΙΑΓΑ
OF-THE God INSIPIDITY for
ΡΑΥΤΩΕCΤΙΝΚΑΙΟΥΔΥΝΑΤ
to-him it-IS AND NOT he-IS-ABLE
ΑΙΓΝΩΝΑΙΟΤΙΠΝΕΥΜΑΤΙΚ
TO-KNOW that spiritually
B+Є s[1] *omits verse 15*
ΩCΑΝΑΚΡΙΝΕΤΑΙΟΔΕΠΝΕΥ
15 it-IS-*be*ING-examined THE YET spiritual-
B+Є A ΤΑ THE
ΜΑΤΙΚΟCΑΝΑΚΡΙΝΕΙΜΕΝΠ
one IS-examining INDEED ALL
ΑΝΤΑΑΥΤΟCΔΕΥΠΟΥΔΕΝΟC
he YET by NOT-YET-ONE
B+Є
ΑΝΑΚΡΙΝΕΤΑΙΤΙCΓΑΡΕΓΝ
16 IS-*be*ING-examined ANY for KNEW
ΩΝΟΥΝΚΥΡΙΟΥΟCCΥΜΒΙΒΑ
MIND OF-Master WHO WILL-BE-TOGETHER-
B Κ
CΕΙΑΥΤΟΝΗΜΕΙCΔΕΝΟΥΝΧ
STEPPING Him WE YET MIND OF-
ΥΡΙΟΥ OF-Master
ΡΙCΤΟΥΕΧΟΜΕΝΚΑΓΩΑΔΕΛ
3 ANOINTED ARE-HAVING AND-I brothers
ΦΟΙΟΥΚΗΔΥΝΗΘΗΝΛΑΛΗCΑ
NOT WAS-enABLED TO-TALK
ΙΥΜΙΝΩCΠΝΕΥΜΑΤΙΚΟΙCΑ
to-YOU*p* AS to-spiritual but
ΛΛΩCCΑΡΚΙΝΟΙCΩCΝΗΠΙΟ
AS to-FLESHY AS to-minors
ΙCΕΝΧΡΙCΤΩΓΑΛΑΥΜΑCΕΠ
2 IN ANOINTED MILK YOU*p* I-DRINK-
ΟΤΙCΑΟΥΒΡΩΜΑΟΥΠΩΓΑΡΕ
ize NOT FOOD NOT-as-yet for YE-
B *omits* STILL
ΔΥΝΑCΘΕΑΛΛΟΥΔΕΕΤΙΝΥΝ
were-ABLE but NOT-YET STILL NOW
ΔΥΝΑCΘΕΕΤΙΓΑΡCΑΡΚΙΚΟ
3 YE-ARE-ABLE STILL for FLESHic
A ΑΙ
ΙΕCΤΕΟΠΟΥΓΑΡΕΝΥΜΙΝΖΗ
YE-ARE THE-?-where for IN YOU*p* BOILing
A+Є
ΛΟCΚΑΙΕΡΙCΟΥΧΙCΑΡΚΙΚ
AND STRIFE NOT *emph.* FLESHIC
ΟΙΕCΤΕΚΑΙΚΑΤΑΑΝΘΡΩΠΟ
YE-ARE AND according-to human
ΝΠΕΡΙΠΑΤΕΙΤΕΟΤΑΝΓΑΡΑ
4 YE-ARE-ABOUT-TREADING when-EVER for MAY-
ΕΓΗΤΙCΕΓΩΜΕΝΕΙΜΙΠΑΥΛ
BE-saying ANY I INDEED AM OF-PAUL
A ΕΓΩ I A *omits* I ABs[1] NOT humans YE-ARE Ο
ΟΥΕΤΕΡΟCΔΕΕΓΩΑΠΟΛΛΩ
DIFFERENT YET I to-APOLLOS NOT

5 Apollos was a Jew of Alexandria, a scholarly man, and able in the scriptures. He came to Ephesus, full of zeal, but versed only in the baptism of John. Priscilla and Aquila heard him speak boldly in the synagogue, so they took him to themselves and expounded the way of God more accurately to him. On his way back he passed through Achaia and doubtless spent much time in Corinth. While there he parleyed much with the believers and strenuously and thoroughly confuted the Jews, publicly exhibiting, through the scriptures, that Jesus is the Christ (Ac.18[24-28]).

8 There is little doubt but that Apollos taught precisely as Paul did. They were one. Indeed, Apollos received much of his teaching indirectly from Paul, through Priscilla and Aquila.

9 Paul seeks to draw their hearts from occupation with men, by comparing them with a farm on which he was merely a laborer, or a building on which he was only a craftsman. He did the first work. He planted. Apollos gave the crop water. But they could not make a single seed grow. Growth is due to God alone.

10 Paul had laid the foundation in Corinth. Apollos and others were building on it. The gold and silver, precious stones, wood, grass, straw, represent the character of the doctrines with which these teachers seek to edify the ecclesia. It is not a question of quantity but quality. Wood, hay and grass would easily make an imposing pile, but they will not stand the fire in the day when each one's work will be tested. They doubtless represent the human philosophies and base additions to the truth which today almost cover up the great verities of divine revelation. Gold stands for that which is divine, silver for redemption, precious stones for those gems of grace which adorn them, especially the secrets at which Paul has been hinting.

14 Let all who teach take this to heart: their work will be tested to see *what kind it is.* It is better to have a little *after* the fire than much *before* it.

15 The question here is not *salvation*, but *service.* It is not concerned with the conduct of the believer but with the doctrine of those who teach.

other, "*I*, of Apollos", is he not
fleshly?
5 Who, then, is Apollos? Now
who is Paul? Servants through
whom you believe, and each as
6 the Lord gives. *I* plant, Apol-
los irrigates, but God makes it
7 grow. So that, neither is he who
is planting anything, nor he who
is irrigating, but God Who makes
8 it grow. Now he who is planting
and he who is irrigating are one.
Yet each will be getting his own
wages according to his own toil.
9 For we are fellow workers of God.
You are God's farm, God's building.
10 According to the grace of God
which is granted to me, as a wise
foreman I lay a foundation, yet
another is building on it. Yet let
each one beware how he is build-
11 ing. For other foundation can no
one lay beside that which is laid,
12 which is Jesus Christ. Now if any-
one is building on this foundation
gold and silver, precious stones,
13 wood, grass, straw, each one's
work will become apparent, for the
day will make it evident, seeing
that it is revealed by fire. And
the fire will be testing the work
14 of each one—what kind it is. If
anyone's work which he builds on it
15 shall remain, he will get wages. If
anyone's work shall burn up, he
will forfeit it, yet *he* shall be saved,
yet thus, as through fire.
16 Are you not aware that you
are a temple of God and the
spirit of God is making its home in
17 you? If anyone is corrupting the
temple of God, God will be corrupt-
ing him, for God's temple is holy,
which *you* are.
18 Now let no one be deluding him-
self. If anyone among you is pre-
suming to be wise in this eon, let

ΥΚΑΝΘΡΩΠΟΙΕCΤΕ (*by s*²) ABs¹ *o.* (*s*²)
ΥΧΙCΑΡΚΙΚΟΙΕCΤΑΙΤΙCΟ
5 *emph.* FLESHIC he-WILL-BE ANY THEN
ABs¹ *o.* (*by s*²)
ΥΝΕCΤΙΝΑΠΟΛΛΩCΤΙCΔΕΕ
IS APOLLOS ANY YET IS
CΤΙΝΠΑΥΛΟCΔΙΑΚΟΝΟΙΔΙ
PAUL THRU-SERVitors THRU
ΩΝΕΠΙCΤΕΥCΑΤΕΚΑΙΕΚΑC
WHOM YE-BELIEVE AND to-EACH
ΤΩΩCΟΚΥΡΙΟCΕΔΩΚΕΝΕΓΩ
6 AS THE Master GIVES I
ΕΦΥΤΕΥCΑΑΠΟΛΛΩCΕΠΟΤΙ
plant APOLLOS DRINKiZES
CΕΝΑΛΛΑΟΘΕΟCΗΥΞΑΝΕΝΩ
7 but THE God GROWS-it-UP AS
A *omits* NOT-BESIDES
CΤΕΟΥΤΕΟΦΥΤΕΥΩΝΕCΤΙΝ
BESIDES NOT-BESIDES THE *one*-planting IS
*s*¹* Δ=NOT-YET
ΤΙΟΥΤΕΟΠΟΤΙΖΩΝΑΛΛΟΑΥ
ANY NOT-BESIDES THE *one*-DRINKiZING but THE GROW-
ΞΑΝΩΝΘΕΟCΟΦΥΤΕΥΩΝΔΕΚ
8 ING-it-UP God THE *one*-planting YET AND
ΑΙΟΠΟΤΙΖΩΝΕΝΕΙCΙΝΕΚΑ
THE *one*-DRINKiZING ONE ARE EACH
CΤΟCΔΕΤΟΝΙΔΙΟΝΜΙCΘΟΝ
YET THE OWN HIRE
ΛΗΜΨΕΤΑΙΚΑΤΑΤΟΝΙΔΙΟΝ
WILL-BE-GETTING according-to THE OWN
ΚΟΠΟΝΘΕΟΥΓΑΡΕCΜΕΝCΥΝ
9 toil OF-God for WE-ARE TOGETH-
ΕΡΓΟΙΘΕΟΥΓΕΩΡΓΙΟΝΘΕΟ
ER-ACTers OF-God LAND-ACT OF-God
ΥΟΙΚΟΔΟΜΗΕCΤΕΚΑΤΑΤΗΝ
10 HOME-BUILDING YE-ARE according-to THE
s o.
ΧΑΡΙΝΤΟΥΘΕΟΥΤΗΝΔΟΘΕΙ
grace OF-THE God THE BEING-GIVEN
CΑΝΜΟΙΩCCΟΦΟCΑΡΧΙΤΕΚ
to-ME AS WISE chief-ARTisan
*s*² *very faint* +Τ Ι
ΤΩΝΘΕΜΕΛΙΟΝΕΘΗΚΑΑΛΛΟ
foundation I-PLACE other
CΔΕΕΠΟΙΚΟΔΟΜΕΙΕΚΑCΤΟ
YET IS-ON-HOME-BUILDING EACH
CΔΕΒΛΕΠΕΤΩΠΩCΕΠΟΙΚΟΔ
YET LET-BE-looking how he-IS-ON-HOME-
ΟΜΕΙΘΕΜΕΛΙΟΝΓΑΡΑΛΛΟΝ
11 BUILDING foundation for other
ΟΥΔΕΙCΔΥΝΑΤΑΙΘΕΙΝΑΙΠ
NOT-YET-ONE IS-ABLE TO-PLACE BE-
ΑΡΑΤΟΝΚΕΙΜΕΝΟΝΟCΕCΤΙ
SIDE THE *one*-LYING WHICH IS
ΝΙΗCΟΥCΧΡΙCΤΟCΕΙΔΕΤΙ
12 JESUS ANOINTED IF YET ANY

CΕΠΟΙΚΟΔΟΜΕΙΕΠΙΤΟΝΘΕ
IS-ON-HOME-BUILDING ON THE foun-
ABs¹ *omit* this (*by s*²) A *o.* AS—AND
ΜΕΛΙΟΝΤΟΥΤΟΝΧΡΥCΙΟΝΚ
dation this GOLD AND
A *o.* B+Ε
ΑΙΑΡΓΥΡΙΟΝΛΙΘΟΥCΤΙΜΙ
SILVER STONES VALUable
ΟΥCΞΥΛΑΧΟΡΤΟΝΚΑΛΑΜΗΝ
WOOD FODDER REED
ΕΚΑCΤΟΥΤΟΕΡΓΟΝΦΑΝΕΡΟ
13 OF-EACH THE work apparent
ΝΓΕΝΗCΕΤΑΙΗΓΑΡΗΜΕΡΑΔ
WILL-BE-BECOMING THE for DAY WILL-
ΗΛΩCΕΙΟΤΙΕΝΠΥΡΙΑΠΟΚΑ
BE-making-EVIDENT that IN FIRE it-IS-*being*-FROM-
ΛΥΠΤΕΤΑΙΚΑΙΕΚΑCΤΟΥΤΟ
COVERED AND OF-EACH THE
ΕΡΓΟΝΟΠΟΙΟΝΕCΤΙΝΤΟΠΥ
work what-kind it-IS THE FIRE
it *omitted by s*
ΡΑΥΤΟΔΟΚΙΜΑCΕΙΕΙΤΙΝΟ
14 it WILL-BE-testing IF OF-ANY
B² Ω *for* ΟΙ
CΤΟΕΡΓΟΝΜΕΝΕΙΟΕΠΟΙΚΟ
THE work WILL-BE-REMAINING WHICH he-ON-
ΔΟΜΗCΕΝΜΙCΘΟΝΛΗΜΨΕΤΑ
HOME-BUILDS HIRE he-WILL-BE-GETTING
ΙΕΙΤΙΝΟCΤΟΕΡΓΟΝΚΑΤΑΚ
15 IF OF-ANY THE work WILL-BE-*being*-
ΑΗCΕΤΑΙΖΗΜΙΩΘΗCΕΤΑΙΑ
DOWN-BURNED he-WILL-BE-BEING-FINED he
ΥΤΟCΔΕCΩΘΗCΕΤΑΙΟΥΤΩC
YET WILL-BE-BEING-SAVED thus
ΔΕΩCΔΙΑΠΥΡΟCΟΥΚΟΙΔΑΤ
16 YET AS THRU FIRE NOT YE-HAVE-PER-
ΕΟΤΙΝΑΟCΘΕΟΥΕCΤΕΚΑΙΤ
CEIVED that TEMPLE OF-God YE-ARE AND THE
B IN YOU*p* IS-HOMING
ΟΠΝΕΥΜΑΤΟΥΘΕΟΥΟΙΚΕΙΕ
spirit OF-THE God IS-HOMING IN
ΝΥΜΙΝΕΙΤΙCΤΟΝΝΑΟΝΤΟΥ
17 YOU*p* IF ANY THE TEMPLE OF-THE
A *o.* A him Δ *for* ΤΟ
ΘΕΟΥΦΘΕΙΡΕΙΦΘΕΡΕΙΤΟΥ
God IS-CORRUPTING WILL-BE-CORRUPTING this-
ΤΟΝΟΘΕΟCΟΓΑΡΝΑΟCΤΟΥΘ
one THE God THE for TEMPLE OF-THE God
A+Ε
ΕΟΥΑΓΙΟCΕCΤΙΝΟΙΤΙΝΕC
HOLY IS WHICH-ANY
A ΑΙ *s o.*
ΕCΤΕΥΜΕΙCΜΗΔΕΙCΕΑΥΤΟ
18 ARE YOU*p* NO-YET-ONE self
ΝΕΞΑΠΑΤΑΤΩΕΙΤΙCΔΟΚΕΙ
LET-BE-OUT-SEDUCING IF ANY IS-SEEMING
CΟΦΟCΕΙΝΑΙΕΝΥΜΙΝΕΝΤΩ
WISE TO-BE IN YOU*p* IN THE

18 The wisdom of the world is a far greater menace today than in the days of the apostle. The nominal church has no hesitancy in following, not only the wisdom of the world, but its folly as well. On every hand we are assured that the church must get on a business basis and use modern methods. The aim of the preacher is popularity, the confidence of the multitude is in men. Proclaim a great truth, freshly found in the word, and who will listen? Set up a great leader and men will flock to hear his eloquence. God is forgotten in the church more grievously than in the world.

22 The cure for a partisan spirit is the recognition that the men who are given by God to edify His saints are all ours. We should not single out a single one, but include them all. We should not say "I am of Paul", so as to exclude Apollos or Cephas, but realize that they are all ours, and a gift from God, not to quarrel about, but to appreciate and enjoy. The heritage of Huss and Luther and Darby has descended to us, though we may not belong to their party.

1 Doubtless those who were not of the Pauline party were inclined to be captious and question his motives or his methods. But Paul will not allow this. He did not receive his commission from them and refuses to acknowledge their right to examine him. What if they did? Their standards were not God's, and their surface knowledge was no basis for any decision. This is man's day. The current of the world's affairs is contrary to God and any arraignment of God's servants now will need very much revision indeed when freed from the prejudice and baneful influence of the day of man.

4 The possession of a good conscience is no justification. Paul knew that he had a good conscience even when he was a bitter opponent of Christ.

5 When the time for examining the service of God's stewards comes it will be based on truth. Not only the outward act but the inward motive will be brought to light. Many who seem to accomplish little, purposed greatly in their hearts, and will be rewarded according to their intention, rather than their failure to fulfill.

him become stupid, that he may
19 be becoming wise, for the wisdom
of this world is stupidity with God.
For it is written, "He Who is
clutching the wise in their crafti-
20 ness." And again, "The Lord
knows the reasonings of the wise,
21 that they are vain". So that, let no
one be boasting in men, for all is
22 yours, whether Paul, or Apollos, or
Cephas, or the world, or life, or
death, or the present, or the future
23 —all is yours, yet you are
Christ's, and Christ is God's.
4 Let a man be thus accounting
us—as deputies of Christ, and
2 stewards of God's secrets. Further-
more, here it is being sought in
stewards that one be found faithful.
3 Now to me it is the least trifle that I
may be being examined by you or
by man's day. But neither am I
4 examining myself. For I am con-
scious of nothing as to myself, but
I have not been justified by this.
Now He Who is examining me is
5 the Lord. So that, be not judging
anything before the appointed
time, till the Lord should be com-
ing, Who will also illuminate the
hidden things of darkness and mani-
fest the counsels of the hearts. And
then applause will be coming to
each one from God.
6 Now these things, brethren, I
transfer in a figure to myself
and Apollos because of you, that
in us you may be learning not
to be disposed above what is writ-
ten, that no one may be puffed up
for one against another. For who
7 is discriminating between you? Now
what have you which you did not
obtain? Now if you obtained it
also, why are you boasting as
8 though not obtaining? You are
sated already, you are rich already,

ΑΙΩΝΙΤΟΥΤΩΜΩΡΟΣΓΕΝΕΣ
eon this INSIPID LET-him-BE-BE-

ΘΩΙΝΑΓΕΝΗΤΑΙΣΟΦΟΣΗΓΑ
19 COMING THAT he-MAY-BE-BECOMING WISE THE for

ΡΣΟΦΙΑΤΟΥΚΟΣΜΟΥΤΟΥΤΟ
WISDOM OF-THE SYSTEM this

ΥΜΩΡΙΑΠΑΡΑΤΩΘΕΩΕΣΤΙΝ
INSIPIDity BESIDE THE God IS

ΓΕΓΡΑΠΤΑΙΓΑΡΟΔΡΑΣΣΟΜ
it-HAS-*been*-WRITTEN for THE *One*-CLUTCHING

ΕΝΟΣΤΟΥΣΣΟΦΟΥΣΕΝΤΗΠΑ
THE WISE IN THE clev-

A+Ε
ΝΟΥΡΓΙΑΑΥΤΩΝΚΑΙΠΑΛΙΝ
20 erness OF-them AND AGAIN

B+Ε *s o.*
ΚΥΡΙΟΣΓΙΝΩΣΚΕΙΤΟΥΣΔΙ
Master IS-KNOWING THE THRU-

ΑΛΟΓΙΣΜΟΥΣΤΩΝΣΟΦΩΝΟΤ
accounts OF-THE WISE that

ΙΕΙΣΙΝΜΑΤΑΙΟΙΩΣΤΕΜΗΔ
21 THEY-ARE VAIN AS-BESIDES NO-YET-

s o.
ΕΙΣΚΑΥΧΑΣΘΩΕΝΑΝΘΡΩΠΟ
ONE LET-BE-BOASTING IN humans

ΙΣΠΑΝΤΑΓΑΡΥΜΩΝΕΣΤΙΝΕ
22 ALL for OF-YOU*p* IS IF-

ΙΤΕΠΑΥΛΟΣΕΙΤΕΑΠΟΛΛΩΣ
BESIDES PAUL IF-BESIDES APOLLOS

ΕΙΤΕΚΗΦΑΣΕΙΤΕΚΟΣΜΟΣΕ
IF-BESIDES CEPHAS IF-BESIDES SYSTEM IF-

ΙΤΕΖΩΗΕΙΤΕΘΑΝΑΤΟΣΕΙΤ
BESIDES LIFE IF-BESIDES DEATH IF-BESIDES

ΕΕΝΕΣΤΩΤΑΕΙΤΕΜΕΛΛΟΝΤ
HAVING-IN-STOOD IF-BESIDES being-ABOUT

B Η=-US B Η=WE
ΑΠΑΝΤΑΥΜΩΝΥΜΕΙΣΔΕΧΡΙ
23 ALL OF-YOU*p* YE YET OF-AN-

ΣΤΟΥΧΡΙΣΤΟΣΔΕΘΕΟΥΟΥΤ
4 OINTED ANOINTED YET OF-God thus

ΩΣΗΜΑΣΛΟΓΙΖΕΣΘΩΑΝΘΡΩ
US LET-BE-accountING human

ΠΟΣΩΣΥΠΗΡΕΤΑΣΧΡΙΣΤΟΥ
AS subservients OF-ANOINTED

ΚΑΙΟΙΚΟΝΟΜΟΥΣΜΥΣΤΗΡΙ
AND stewards OF-CLOSE-KEEPS

s1 adds* ΤΙ ANY
ΩΝΘΕΟΥΩΔΕΛΟΙΠΟΝΖΗΤΕΙ
2 OF-God here rest it-IS-*beING*-

As Ε
ΤΑΙΕΝΤΟΙΣΟΙΚΟΝΟΜΟΙΣΙ
SOUGHT IN THE stewards THAT

ΝΑΠΙΣΤΟΣΤΙΣΕΥΡΕΘΗΕΜΟ
3 BELIEVing ANY MAY-BE-BEING-FOUND to-ME

ΙΔΕΕΙΣΕΛΑΧΙΣΤΟΝΕΣΤΙΝ
YET INTO INFERIOR-most it-IS

A Η=US
ΙΝΑΥΦΥΜΩΝΑΝΑΚΡΙΘΩΗΥΠ
THAT by YOU*p* I-MAY-BE-BEING-examineD OR by

ΟΑΝΘΡΩΠΙΝΗΣΗΜΕΡΑΣΑΛΛ
human DAY but

B+Ε
ΟΥΔΕΕΜΑΥΤΟΝΑΝΑΚΡΙΝΩΟ
4 NOT-YET myself I-AM-examinING NOT-

ΥΔΕΝΓΑΡΕΜΑΥΤΩΣΥΝΟΙΔΑ
YET-ONE for to-myself I-HAVE-*been*-con-

ΑΛΛΟΥΚΕΝΤΟΥΤΩΔΕΔΙΚΑΙ
scious but NOT IN this I-HAVE-*been*-JUST-

*s1** ΓΑΡ for B+Ε
ΩΜΑΙΟΔΕΑΝΑΚΡΙΝΩΝΜΕΚΥ
IFIED THE YET *One*-examininG ME Mas-

ΡΙΟΣΕΣΤΙΝΩΣΤΕΜΗΠΡΟΚΑ
5 ter IS AS-BESIDES NO BEFORE SEA-

B+Ε *As* ΑΙ
ΙΡΟΥΤΙΚΡΙΝΕΤΕΕΩΣΑΝΕΛ
SON ANY BE-YE-JUDGING TILL EVER MAY-BE-

ΘΗΟΚΥΡΙΟΣΟΣΚΑΙΦΩΤΙΣΕ
COMING THE Master WHO AND WILL-BE-LIGHTenING

ΙΤΑΚΡΥΠΤΑΤΟΥΣΚΟΤΟΥΣΚ
THE hidden OF-THE DARKness AND

ΑΙΦΑΝΕΡΩΣΕΙΤΑΣΒΟΥΛΑΣ
WILL-BE-makING-APPEAR THE COUNSELS

ΤΩΝΚΑΡΔΙΩΝΚΑΙΤΟΤΕΟΕΠ
OF-THE HEARTS AND then THE ON-

ΑΙΝΟΣΓΕΝΗΣΕΤΑΙΕΚΑΣΤΩ
PRAISE WILL-BE-BECOMING to-EACH

s1 omits YET
ΑΠΟΤΟΥΘΕΟΥΤΑΥΤΑΔΕΑΔΕ
6 FROM THE God these YET brothers

ΛΦΟΙΜΕΤΕΣΧΗΜΑΤΙΣΑΕΙΣ
I-after-FIGURE INTO

B2 *has* ΠΟ *s* cancels* Ν
ΕΜΑΥΤΟΝΚΑΙΑΠΟΛΛΩΝΔΙΥ
myself AND APOLLOS THRU YOU*p*

A ΑΙ
ΜΑΣΙΝΑΕΝΗΜΙΝΜΑΘΗΤΕΤΟ
THAT IN US YE-MAY-BE-LEARNING THE

s Ε *o.* AB*s1 omit* TO-
ΜΗΥΠΕΡΑΓΕΓΡΑΠΤΑΙΦΡΟΝ
NO OVER WHICH HAS-*been*-WRITTEN TO-BE-being-

(*s2 o.*) BE-being-DISPOSED
ΕΙΝΙΝΑΜΗΕΙΣΥΠΕΡΤΟΥΕΝ
DISPOSED THAT NO ONE OVER THE ONE

s ΑΙ
ΟΣΦΥΣΙΟΥΣΘΕΚΑΤΑΤΟΥΕΤ
MAY-BE-*be*ING-INFLATED DOWN OF-THE DIFFER-

B+Ε
ΕΡΟΥΤΙΣΓΑΡΣΕΔΙΑΚΡΙΝΕ
7 ENT ANY for YOU IS-THRU-JUDGING

ΙΤΙΔΕΕΧΕΙΣΟΟΥΚΕΛΑΒΕΣ
ANY YET YOU-ARE-HAVING WHICH NOT YOU-GOT

ΕΙΔΕΚΑΙΕΛΑΒΕΣΤΙΚΑΥΧΑ
IF YET AND YOU-GOT ANY YOU-ARE-BOAST-

ΣΑΙΩΣΜΗΛΑΒΩΝΗΔΗΚΕΚΟΡ
8 ING AS NO GETTING ALREADY HAVING-*been*-

ΕΣΜΕΝΟΙΕΣΤΕΗΔΗΕΠΛΟΥΤ
SATED YE-ARE ALREADY YE-are-RICH

8 The sharp contrast between the carnal Corinthians and the faithful apostle loses none of its force if we compare him with the church of today. We need not go outside of Protestantism to find churches sated, rich, and avowedly endeavoring to influence the world by political means. Every charge against the Corinthians in this passage is tenfold more applicable today. Those organizations which are not strong and glorious make every effort to become so. We have drifted far from our true place in the world. The world that hated our Lord and put Him to the accursed death, that hounded His apostle until he, too, was ready to be offered up, has not changed. It still persecutes those who want to live godly.

11 What a contrast between Paul and the dignitaries of the church today! Though loaded with the care of all the churches among the nations, he lacks every sign of such an exalted position. In actual want at times, and toiling for his subsistence at others, without sufficient clothing for comfort, undergoing all sorts of indignities, with no settled habitation, the apostle presents an abject, almost pitiable picture. Nothing could be worse than his own summary: "We became as the offscourings of the world, the scum of the universe."

15 It was a custom among the higher classes to employ a slave in escorting the boys of a family to and from school. It would seem that the apostle is using this term to characterize those who had followed him in leading the Corinthians. They could not take the place of the one who had first brought them to the knowledge of Christ.

16 We need not stumble at Paul's putting himself forward for imitation, rather than the example of Christ. Since the Lord's ascension and the call of Paul there has been a radical change in the character of God's dealings with the nations. Paul's pattern call, and his later conduct, is the example for us to follow in this day of grace. The Circumcision follow in our Lord's steps. If we followed the example given by our Lord to His disciples we would proclaim the gospel to none but Jews (Ac.11[19]).

you reign apart from us. And
surely you ought to reign, that *we*
also should be reigning with you.
9 For I suppose that God demonstrates with us, the last apostles, as
death-doomed, seeing that we became a gazing stock to the world
10 and to messengers and to men. We
are stupid because of Christ, yet
you are prudent in Christ. We are
weak, yet you are strong. You
are glorified, yet we are dishonor-
11 able. Until the present hour we
are hungering and thirsting, and
are naked and are buffeted and
12 unsettled and toiling, working with
our own hands. Being reviled, we
are blessing, being persecuted, we
13 are bearing with it, being calumniated, we are entreating. We became as the offscourings of the
world, the scum of the universe,
till the present.

14 It is not to be abashing you I
am writing these things, but as my
beloved children I am admonishing
15 you. For if you should be having
ten thousand escorts in Christ, but
not many fathers, for in Christ Jesus *I* beget you through the evan-
16 gel. I am entreating you, then,
17 become imitators of me. Therefore
I send Timothy to you, who is my
beloved and faithful child in the
Lord, who will be reminding you
of my ways which are in Christ
Jesus, according as I am teaching
everywhere in every ecclesia.

18 Now some were puffed up as
though I were not coming to you.
19 Yet I shall be coming to you
swiftly, if the Lord should be willing, and I will know, not the word
of those who are puffed up, but
20 the power. For the kingdom of

A *omits* apart-from US YE-reign
ΗϹΑΤΕΧΩΡΙϹΗΜΩΝΕΒΑϹΙΛ
apart-from US YE-reign

ΕΥϹΑΤΕΚΑΙΟΦΕΛΟΝΓΕΕΒΑ
AND OWE SURELY YE-
s o.
ϹΙΛΕΥϹΑΤΕΙΝΑΚΑΙΗΜΕΙϹ
reign THAT AND WE
B² M
ΥΜΙΝϹΥΝΒΑϹΙΛΕΥϹΩΜΕΝΑ
9 to-YOU*p* SHOULD-BE-TOGETHER-reigning I-AM-
ABs¹ *omit* that (*by* s²)
ΟΚΩΓΑΡΟΤΙΟΘΕΟϹΗΜΑϹΤΟ
SEEMING for that THE God US THE

ΥϹΑΠΟϹΤΟΛΟΥϹΕϹΧΑΤΟΥϹ
commissioners LAST
As o.
ΑΠΕΔΕΙΞΕΝΩϹΕΠΙΘΑΝΑΤΙ
FROM-SHOWS AS ON-DEATHed

ΟΥϹΟΤΙΘΕΑΤΡΟΝΕΓΕΝΗΘΗ
that gazing-place WE-WERE-BECOME

ΜΕΝΤΩΚΟϹΜΩΚΑΙΑΓΓΕΛΟΙ
to-THE SYSTEM AND to-MESSENGERS

ϹΚΑΙΑΝΘΡΩΠΟΙϹΗΜΕΙϹΜΩ
10 AND to-humans WE INSIPID-

ΡΟΙΔΙΑΧΡΙϹΤΟΝΥΜΕΙϹΔΕ
ones THRU ANOINTED YOU*p* YET

ΦΡΟΝΙΜΟΙΕΝΧΡΙϹΤΩΗΜΕΙ
DISPOSED-*ones* IN ANOINTED WE

ϹΑϹΘΕΝΕΙϹΥΜΕΙϹΔΕΙϹΧΥ
UN-FIRM YOU*p* YET STRONG

ΡΟΙΥΜΕΙϹΕΝΔΟΞΟΙΗΜΕΙϹ
YOU*p* IN-esteemed WE
B+Є
ΔΕΑΤΙΜΟΙΑΧΡΙΤΗϹΑΡΤΙΩ
11 YET UN-VALUED UNTIL THE at-PRESENT HOUR
As o.
ΡΑϹΚΑΙΠΕΙΝΩΜΕΝΚΑΙΔΙΨ
AND WE-ARE-HUNGERING AND WE-ARE-
B+Є
ΩΜΕΝΚΑΙΓΥΜΝΙΤΕΥΟΜΕΝΚ
THIRSTING AND WE-ARE-being-NAKED AND

ΑΙΚΟΛΑΦΙΖΟΜΕΘΑΚΑΙΑϹΤ
WE-ARE-*be*ING-FROM-CHASTENED AND WE-ARE-

ΑΤΟΥΜΕΝΚΑΙΚΟΠΙΩΜΕΝΕΡ
12 UN-STANDING AND WE-ARE-toiling work-

ΓΑΖΟΜΕΝΟΙΤΑΙϹΙΔΙΑΙϹΧ
ING to-THE OWN HANDS

ΕΡϹΙΝΛΟΙΔΟΡΟΥΜΕΝΟΙΕΥ
*be*ING-say-SPEARED WE-

ΛΟΓΟΥΜΕΝΔΙΩΚΟΜΕΝΟΙΑΝ
ARE-blessing *be*ING-CHASED WE-
As¹* ΔΥϹ ILL-*for* HARM-
ΕΧΟΜΕΘΑΒΛΑϹΦΗΜΟΥΜΕΝΟ
13 ARE-tolerating *be*ING-HARM-AVERRED

ΙΠΑΡΑΚΑΛΟΥΜΕΝΩϹΠΕΡΙΚ
WE-ARE-BESIDE-CALLING [AS ABOUT-cleanse-

ΑΘΑΡΜΑΤΑΤΟΥΚΟϹΜΟΥΕΓΕ
effects OF-THE SYSTEM WE-WERE-

ΝΗΘΗΜΕΝΠΑΝΤΩΝΠΕΡΙΨΗΜ
BECOME OF-ALL ABOUT-STROKE-*effect*

ΑΕΩϹΑΡΤΙΟΥΚΕΝΤΡΕΠΩΝΥ
14 TILL at-PRESENT NOT abashing YOU*p*
As o.
ΜΑϹΓΡΑΦΩΤΑΥΤΑΑΛΛΑΩϹΤ
I-AM-WRITING these but AS off-

ΕΚΝΑΜΟΥΑΓΑΠΗΤΑΝΟΥΘΕΤ
springs OF-ME beLOVED admonish-
B *o.*
ΩΝΕΑΝΓΑΡΜΥΡΙΟΥϹΠΑΙΔΑ
15 ING IF-EVER for MYRIADS boy-LEADERS

ΓΩΓΟΥϹΕΧΗΤΕΕΝΧΡΙϹΤΩΑ
YE-MAY-BE-HAVING IN ANOINTED but

ΛΛΟΥΠΟΛΛΟΥϹΠΑΤΕΡΑϹΕΝ
NOT MANY FATHERS IN
B *omits* JESUS
ΓΑΡΧΡΙϹΤΩΙΗϹΟΥΔΙΑΤΟΥ
for ANOINTED JESUS THRU THE
B¹ *o. o.*
ΕΥΑΓΓΕΛΙΟΥΕΓΩΥΜΑϹΕΓΕ
WELL-MESSAGE I YOU*p* generate

ΝΝΗϹΑΠΑΡΑΚΑΛΩΟΥΝΥΜΑϹ
16 I-AM-BESIDE-CALLING THEN YOU*p*
B+Є AB+Є
ΜΙΜΗΤΑΙΜΟΥΓΙΝΕϹΘΕΔΙΑ
17 IMITATORS OF-ME BE-BECOMING THRU
As¹* *add* ΑΥΤΟ SAME B+Є
ΤΟΥΤΟΕΠΕΜΨΑΥΜΙΝΤΙΜΟΘ
this I-SEND to-YOU*p* Timothy

ΕΟΝΟϹΕϹΤΙΝΜΟΥΤΕΚΝΟΝΑ
WHO IS OF-ME offspring be-

ΓΑΠΗΤΟΝΚΑΙΠΙϹΤΟΝΕΝΚΥ
LOVED AND BELIEVing IN Mas-
A *inserts* IM
ΡΙΩΟϹΥΜΑϹΑΝΑΜΝΗϹΕΙΤΑ
ter WHO YOU*p* WILL-BE-UP-REMINDING THE

ϹΟΔΟΥϹΜΟΥΤΑϹΕΝΧΡΙϹΤΩ
WAYS OF-ME THE IN ANOINTED
JESUS *omitted by* AB
ΙΗϹΟΥΚΑΘΩϹΠΑΝΤΑΧΟΥΕΝ
JESUS according-AS EVERY-SOIL IN

ΠΑϹΗΕΚΚΛΗϹΙΑΔΙΔΑϹΚΩΩ
18 EVERY OUT-CALLED I-AM-TEACHING AS

ϹΜΗΕΡΧΟΜΕΝΟΥΔΕΜΟΥΠΡΟ
NO OF-COMING YET OF-ME TOWARD

ϹΥΜΑϹΕΦΥϹΙΩΘΗϹΑΝΤΙΝΕ
YOU*p* WERE-INFLATED ANY

ϹΕΛΕΥϹΟΜΑΙΔΕΤΑΧΕΩϹΠΡ
19 I-SHALL-BE-COMING YET SWIFTly TOWARD

ΟϹΥΜΑϹΕΑΝΟΚΥΡΙΟϹΘΕΛΗ
YOU*p* IF-EVER THE Master SHOULD-BE-

ϹΗΚΑΙΓΝΩϹΟΜΑΙΟΥΤΟΝΛΟ
WILLING AND I SHALL-BE-KNOWING NOT THE say-

ΓΟΝΤΩΝΠΕΦΥϹΙΩΜΕΝΩΝΑΛ
ing OF-THE *ones*-HAVING-*been*-INFLATED but

ΛΑΤΗΝΔΥΝΑΜΙΝΟΥΓΑΡΕΝΛ
20 THE ABILITY NOT for IN say-

21 It was some time before Paul came to Corinth. This epistle was probably written at Ephesus, whence Paul went to Macedonia. While there he wrote the second epistle to the Corinthians in which he lays aside the rod and manifests that spirit of love and meekness which he longed to show toward them.

1 Even when we remember the extreme laxity of morals which prevailed in many of the large and luxurious cities of the Roman empire at that time, the corrupting influence of the heathen deities which they had so recently served, and the eagerness with which they sought to right this wrong, we can hardly see how such a state of affairs could exist in Corinth, and, at first sight, it seems even more difficult to see why it should have been incorporated in holy writ, to be the butt of infidels and the sport of the ungodly. Yet such is all of God's word. It is a light which does not shun to expose all the shame and dishonor of the very ones who are declared to possess the righteousness of God. And it is full of comfort for those who fall, for if His grace was sufficient in such a case, it will suffice for all.

5 It will be noticed that the punishment, of being given up to Satan, was with a view to salvation. Thus are all of God's judicial acts. They are not vindictive, without any consideration for the welfare of those involved, but are of such a nature as to correct the evil.

9 The apostle had already written on this subject to the Corinthians. The state of society may well be imagined when he tells them that, should they refuse to have dealings with all such immoral persons, they would need to leave the world entirely. Now he makes it clear, however, that immorality will not be tolerated among those in the ecclesia. All such should be excluded. They are subject to the judgment of their brethren. Immorality outside the ecclesia is not a matter for the saints. God is judging those who are outsiders.

13 There is a striking contrast between the methods of dealing with moral evil and doctrinal heresy. There were those in Corinth who held fundamental

God is not in word, but in power.
21 What do you want? That I may
be coming to you with a rod, or in
love as well as a spirit of meekness?
5 Actually, prostitution is heard of
among you, and such prostitution
as is not even named among the
nations, as that anyone has his fa-
2 ther's wife. And *you* are puffed up,
and mourn not rather, that the one
committing this act may be taken
3 away from your midst. For *I*, in-
deed, being absent in body, yet
present in spirit, have already, as if
present, judged the one effecting
4 this, thus: In the name of our Lord
Jesus Christ, you being assembled,
and my spirit, together with the
5 power of our Lord Jesus, to give up
such a one to Satan for the extermination of the flesh, that the spirit
may be saved in the day of the
Lord Jesus.
6 Your boast is not ideal. Are you
not aware that a little leaven is
leavening the whole kneading?
7 Clean out, then, the old leaven, that
you may be a fresh kneading, ac-
cording as you are unleavened. For
even Christ, our Passover, was sac-
8 rificed for our sakes, so that we may
be keeping the festival, not with old
leaven, neither with the leaven of
evil and wickedness, but with un-
leavened sincerity and truth.
9 I write to you in the epistle not
10 to commingle with paramours. And
undoubtedly it is not as to the
paramours of this world, or the
greedy and extortionate, or idol-
aters, else as a consequence you
ought to come out of the world.
11 Yet now I write to you not to com-
mingle with anyone who is named
a brother, should he be a paramour,

ΟΓΩΗΒΑCΙΛΕΙΑΤΟΥΘΕΟΥΑ
ing THE KINGdom OF-THE God but
s o.
ΛΛΕΝΔΥΝΑΜΕΙΤΙΘΕΛΕΤΕΕ
21 IN ABILITY ANY YE-ARE-WILLING IN
ΝΡΑΒΔΩΕΛΘΩΠΡΟCΥΜΑCΗΕ
ROD I-MAY-BE-COMING TOWARD YOUp OR IN
s O
ΝΑΓΑΠΗΠΝΕΥΜΑΤΙΤΕΠΡΑΥ
LOVE spirit BESIDES OF-MEEK-
As Ɛ o.
ΤΗΤΟCΟΛΩCΑΚΟΥΕΤΑΙΕΝΥ
5 ness WHOLly IS-beING-HEARD IN YOUp
As o.
ΜΙΝΠΟΡΝΕΙΑΚΑΙΤΟΙΑΥΤΗ
PROSTITUTION AND such
As o.
ΠΟΡΝΕΙΑΗΤΙCΟΥΔΕΕΝΤΟΙ
PROSTITUTION WHICH-ANY NOT-YET IN THE
ABs¹ *omit* IS-beING-NAMED (*by s*²)
CΕΘΝΕCΙΝΟΝΟΜΑΖΕΤΑΙΩC
NATIONS IS-beING-NAMED AS-BE-
ΤΕΓΥΝΑΙΚΑΤΙΝΑΤΟΥΠΑΤΡ
SIDES WOMAN ANY OF-THE FATHER
s o. s o.
ΟCΕΧΕΙΝΚΑΙΥΜΕΙCΠΕΦΥC
2 TO-BE-HAVING.AND YOUp HAVING-*been*-
ΙΩΜΕΝΟΙΕCΤΕΚΑΙΟΥΧΙΜΑ
INFLATED ARE AND NOT *emph.* RA-
ΛΛΟΝΕΠΕΝΘΗCΑΤΕΙΝΑΑΡΘ
THER YE-MOURN THAT MAY-BE-BE-
ΗΕΚΜΕCΟΥΥΜΩΝΟΤΟΕΡΓΟΝ
ING-LIFTED OUT OF-MIDst OF-YOUp THE-*one* THE ACT
B ΠΟΙΗCΑC *Doing*
ΤΟΥΤΟΠΡΑΞΑCΕΓΩΜΕΝΓΑΡ
3 this PRACTISing I INDEED for
ΑΠΩΝΤΩCΩΜΑΤΙΠΑΡΩΝΔΕΤ
FROM-BEING to-THE BODY BESIDE-BEING YET to-
ΩΠΝΕΥΜΑΤΙΗΔΗΚΕΚΡΙΚΑΩ
THE spirit ALREADY HAVE-JUDGED AS
CΠΑΡΩΝΤΟΝΟΥΤΩCΤΟΥΤΟΚ
BESIDE-BEING THE-*one* thus this DOWN-
ΑΤΕΡΓΑCΑΜΕΝΟΝΕΝΤΩΟΝΟ
4 ACTing IN THE NAME
As *omit* OF-US
ΜΑΤΙΤΟΥΚΥΡΙΟΥΗΜΩΝΙΗC
OF-THE Master OF-US JESUS
AB *omit* ANOINTED
ΟΥΧΡΙCΤΟΥCΥΝΑΧΘΕΝΤΩΝ
ANOINTED OF-BEING-TOGETHER-LED
ΥΜΩΝΚΑΙΤΟΥΕΜΟΥΠΝΕΥΜΑ
OF-YOUp AND OF-THE MY spirit
s o.
ΤΟCCΥΝΤΗΔΥΝΑΜΕΙΤΟΥΚΥ
TOGETHER to-THE ABILITY OF-THE Mas-
ΡΙΟΥΗΜΩΝΙΗCΟΥΠΑΡΑΔΟΥ
5 ter OF-US JESUS TO-BESIDE-GIVE
ΝΑΙΤΟΝΤΟΙΟΥΤΟΝΤΩCΑΤΑ
THE such to-THE SATAN (ad-
ΝΑΕΙCΟΛΕΘΡΟΝΤΗCCΑΡΚΟ
versary) INTO WHOLE-RUIN OF-THE FLESH

CΙΝΑΤΟΠΝΕΥΜΑCΩΘΗΕΝΤΗ
THAT THE spirit MAY-BE-BEING-SAVED IN THE
B *omits* JESUS A *adds* OF-US ΗΜΩΝ A+ΧΥ
ΗΜΕΡΑΤΟΥΚΥΡΙΟΥΙΗCΟΥΟ
6 DAY OF-THE Master JESUS NOT
ANOINTED
ΥΚΑΛΟΝΤΟΚΑΥΧΗΜΑΥΜΩΝΟ
IDEAL THE BOAST OF-YOUp NOT
B+Ɛ
ΥΚΟΙΔΑΤΕΟΤΙΜΙΚΡΑΖΥΜΗ
YE-HAVE-PERCEIVED that LITTLE FERMENT
ΟΛΟΝΤΟΦΥΡΑΜΑΖΥΜΟΙΕΚΚ
7 WHOLE THE KNEADing IS-FERMENTING OUT-
ABs¹ *omit* THEN (*by s*²)
ΑΘΑΡΑΤΕΟΥΝΤΗΝΠΑΛΑΙΑΝ
clean THEN THE OLD
ΖΥΜΗΝΙΝΑΗΤΕΝΕΟΝΦΥΡΑΜ
FERMENT THAT YE-MAY-BE YOUNG KNEADing
A ΑΙ
ΑΚΑΘΩCΕCΤΕΑΖΥΜΟΙΚΑΙΓ
according-AS YE-ARE UN-FERMENTED AND for
ABs¹ *omit* OVER US (*by s*²)
ΑΡΤΟΠΑCΧΑΗΜΩΝΥΠΕΡΗΜΩ
THE PASSOVER OF-US OVER US
ΝΕΤΥΘΗΧΡΙCΤΟCΩCΤΕΕΟΡ
8 WAS-SACRIFICED ANOINTED AS-BESIDES WE-MAY-
A O
ΤΑΖΩΜΕΝΜΗΕΝΖΥΜΗΠΑΛΑΙ
BE-FESTIVALIZING NO IN FERMENT OLD
B *omits* -YET
ΑΜΗΔΕΕΝΖΥΜΗΚΑΚΙΑCΚΑΙ
NO-YET IN FERMENT OF-EVIL AND
ΠΟΝΗΡΙΑCΑΛΛΕΝΑΖΥΜΟΙC
OF-wickedness but IN UN-FERMENTEDS
A Η *for* ƐΙ As o. s o.
ΕΙΛΙΚΡΙΝΕΙΑCΚΑΙΑΛΗΘΕ
OF-sincerity AND TRUTH
ΙΑCΕΓΡΑΨΑΥΜΙΝΕΝΤΗΕΠΙ
9 I-WRITE to-YOUp IN THE letter
B+Ɛ
CΤΟΛΗΜΗCΥΝΑΝΑΜΙΓΝΥCΘ
NO TO-BE-beING-TOGETHER-UP-MIXED
ABs¹ *omit* AND (*by s*²)
ΑΙΠΟΡΝΟΙCΚΑΙΟΥΠΑΝΤΩC
10 to-paramours AND NOT ALL-ly
ΤΟΙCΠΟΡΝΟΙCΤΟΥΚΟCΜΟΥ
to-THE paramours OF-THE SYSTEM
ΤΟΥΤΟΥΗΤΟΙCΠΛΕΟΝΕΚΤΑ
this OR to-THE MORE-HAVers
s² Η OR
ΙCΚΑΙΑΡΠΑΞΙΝΗΕΙΔΩΛΟΛ
AND SNATCHers OR idolaters
B² O As o. A ΑΙ
ΑΤΡΑΙCΕΠΕΙΩΦΕΙΛΕΤΕΑΡ
since YE-OWED CONSE-
s o.
ΑΕΚΤΟΥΚΟCΜΟΥΕΞΕΛΘΕΙΝ
QUENTLY OUT OF-THE SYSTEM TO-BE-OUT-COMING
s¹+Ι (*altered by s*²)
ΝΥΝΔΕΕΓΡΑΨΑΥΜΙΝΜΗCΥΝ
11 NOW YET I-WRITE to-YOUp NO TO-BE-beING-
ΑΝΑΜΙΓΝΥCΘΑΙΕΑΝΤΙCΑΔ
TOGETHER-UP-MIXED IF-EVER ANY brother
ΕΛΦΟCΟΝΟΜΑΖΟΜΕΝΟCΗΠΟ
beING-NAMED MAY-BE

error, for they denied the resurrection. The apostle reasons with them and shows them the consequences if their heresy were true, but he never suggests their excision. But when the behaviour of a brother became such that he brought reproach upon the holy brotherhood of believers, he was summarily expelled. This was the surest way of bringing him to repentance. By sending him back into the world, he realized the gravity of his misconduct.

1 It is unfortunate that our word "judge" usually takes on the sense of condemnation. The saints are not to condemn the world but to rule it during the eons. Saints in Israel will possess the kingdom on earth. We shall administer the rest of the universe. This destroys utterly the crude conceptions of "heaven" usually entertained. We shall not be idle, but, as members of Christ's body, will direct and control the angels, including the utmost bounds of the empyrean.

If, then, such a future is for the saints, how incongruous for us to appeal to the unjust to settle our differences!

It is a deplorable state of affairs when .brethren in Christ go to law against one another. It shows that one or the other is unjust and so is not a fit subject for the sphere of God's rule. When the kingdom is established there will be no room for those whose conduct is contrary to the strict justice which will be its chief characteristic.

If a believer has a case against another believer he should never have it tried before unbelievers. If they cannot settle it between themselves, they should choose some wise man, a believer in whom there is mutual confidence, and submit their case to him, and abide by his decision.

If this is impracticable, it rests with the aggrieved one to submit to the injury or loss rather than bring disgrace on the name of Christ. All that we do should be done with the single object of glorifying God, even if it entails shielding one who has wronged us, because his reputation cannot but affect the estimate with which the saints are held by the unbelievers in the world. We are not under law, but under grace. Let us use this rule in dealing with our brethren.

or greedy, or an idolater, or a
reviler, or a drunkard, or an extortioner.
tioner. With such a one you are
12 not even to be eating. For what is
it to me to be judging those outside?
side? *You* are not judging those
13 within! Now those outside God is
judging. Expel the wicked one
from among yourselves.

6 Dare any of you, having business
with another, be judged by the un-
2 just, and not by the saints? Or are
you not aware that the saints shall
be judging the world? And if the
world is being judged by you, are
you unworthy of the least tribu-
3 nals? Are you not aware that
we shall be judging messengers,
4 not to mention life's affairs? If
indeed, then, you should have tri-
bunals for life's affairs, are you
seating these who are scorned in
5 the ecclesia? I am saying this to
abash you. Thus is there not even
one wise one among you who will
be able to adjudicate in the midst
6 of his brethren, but brother is su-
ing brother, and this before unbe-
7 lievers? Already, indeed, then, it
is actually a discomfiture for you
that you have lawsuits with your-
selves. Wherefore are you not rath-
er being injured? Wherefore are
8 you not rather being cheated? But
you are injuring and cheating, and
9 this brethren! Or are you not
aware that the unjust shall not be
enjoying the allotment of God's
kingdom? Be not deceived. Neither
paramours, nor idolaters, nor adul-
terers, nor catamites, nor sodom-
10 ites, nor thieves, nor greedy, nor
drunkards; no revilers, no extor-
tioners shall be enjoying the allot-
11 ment of God's kingdom. And some
of you were these, but you are
bathed, but you are hallowed, but
you were justified in the name of

ΡΝΟϹΗΠΛΕΟΝΕΚΤΗϹΗΕΙΔΩ
paramour OR MORE-HAVER OR idolater
B¹ o. o.
ΛΟΛΑΤΡΗϹΗΛΟΙΔΟΡΟϹΗΜΕ
OR say-SPEARer OR DRUNK-
ΘΥϹΟϹΗΑΡΠΑΞΤΩΤΟΙΟΥΤΩ
ard OR SNATCHer to-THE such
A omits -YET
ΜΗΔΕϹΥΝΕϹΘΙΕΙΝΤΙΓΑΡΜ
12 NO-YET TO-BE-TOGETHER-EATING ANY for to-
B+Є
ΟΙΤΟΥϹΕΞΩΚΡΙΝΕΙΝΟΥΧΙ
ME THE-ones OUT TO-BE-JUDGING NOT emph.
B+Є s¹+I A ΑΙ
ΤΟΥϹΕϹΩΥΜΕΙϹΚΡΙΝΕΤΕΤ
13 THE-ones within YOU ARE-JUDGING THE-
ΟΥϹΔΕΕΞΩΘΘΕΟϹΚΡΙΝΕΙΕ
ones YET OUT THE God IS-JUDGING OUT-
ΞΑΡΑΤΕΤΟΝΠΟΝΗΡΟΝΕΞΥΜ
LIFT THE wicked OUT OF-
A adds ΕΞ OUT
ΩΝΑΥΤΩΝΤΟΛΜΑΤΙϹΥΜΩΝΠ
6 YOU SAME IS-DARING ANY OF-YOU PRAC-
B omits THE
ΡΑΓΜΑΕΧΩΝΠΡΟϹΤΟΝΕΤΕΡ
TISE HAVING TOWARD THE DIFFERENT
B+Є
ΟΝΚΡΙΝΕϹΘΑΙΕΠΙΤΩΝΑΔΙ
TO-BE-being-JUDGED ON OF-THE UN-JUST
ΚΩΝΚΑΙΟΥΧΙΕΠΙΤΩΝΑΓΙΩ
AND NOT emph. ON OF-THE HOLY-ones
ΝΗΟΥΚΟΙΔΑΤΕΟΤΙΟΙΑΓΙΟ
2 OR NOT YE-HAVE-PERCEIVED that THE HOLY-ones
ΙΤΟΝΚΟϹΜΟΝΚΡΙΝΟΥϹΙΝΚ
THE SYSTEM WILL-BE-JUDGING AND
B+Є A -Є
ΑΙΕΙΕΝΥΜΙΝΚΡΙΝΕΤΑΙΟΚ
IF IN YOU IS-being-JUDGED THE SYS-
A H
ΟϹΜΟϹΑΝΑΞΙΟΙΕϹΤΕΚΡΙΤ
TEM UN-WORTHY YE-ARE OF-JUDGE-
A omits verses 3 to 6
ΗΡΙΩΝΕΛΑΧΙϹΤΩΝΟΥΚΟΙΔ
3 instruments INFERIOR-most NOT YE-HAVE-
ΑΤΕΟΤΙΑΓΓΕΛΟΥϹΚΡΙΝΟΥ
PERCEIVED that MESSENGERS WE-SHALL-BE-
ΜΕΝΜΗΤΙΓΕΒΙΩΤΙΚΑΒΙΩΤ
4 JUDGING NO-ANY-SURELY livelihoodic livelihoodic
ΙΚΑΜΕΝΟΥΝΚΡΙΤΗΡΙΑΕΑΝ
INDEED THEN JUDGE-instruments IF-EVER
ΕΧΗΤΕΤΟΥϹΕΞΟΥΘΕΝΗΜΕΝ
YE-MAY-BE-HAVING THE ones-HAVING-been-scorned
ΟΥϹΕΝΤΗΕΚΚΛΗϹΙΑΤΟΥΤΟ
IN THE OUT-CALLED these
ΥϹΚΑΘΙΖΕΤΕΠΡΟϹΕΝΤΡΟΠ
5 YE-ARE-seating TOWARD abashment
B ΛΑΛΩ I-AM-TALKING
ΗΝΥΜΙΝΛΕΓΩΟΥΤΩϹΟΥΚΕΝ
to-YOU I-AM-saying thus NOT IN-IS
ΙΕΝΥΜΙΝΟΥΔΕΙϹϹΟΦΟϹΟϹ
IN YOU NOT-YET-ONE WISE WHO

(by s²) s¹ -UP- ΑΝ B+Є
ΔΥΝΗϹΕΤΑΙΔΙΑΚΡΙΝΑΙΑΝ
WILL-BE-ABLE TO-THRU-JUDGE UP
ΑΜΕϹΟΝΤΟΥΑΔΕΛΦΟΥΑΥΤΟ
MIDST OF-THE brother OF-him
ΥΑΛΛΑΑΔΕΛΦΟϹΜΕΤΑΑΔΕΛ
6 but brother WITH brother
B+Є
ΦΟΥΚΡΙΝΕΤΑΙΚΑΙΤΟΥΤΟΕ
IS-being-JUDGED AND this ON
THEN by s² A omits WHOLly
ΠΙΑΠΙϹΤΩΝΗΔΗΜΕΝΟΥΝΟΛ
7 UN-BELIEVing-ones ALREADY INDEED THEN WHOL-
ΩϹΗΤΤΗΜΑΥΜΙΝΕϹΤΙΝΟΤΙ
ly DIMINISH to-YOU it-IS that
s o. o.=JUDGment
ΚΡΙΜΑΤΑΕΧΕΤΕΜΕΘΕΑΥΤΩ
JUDGments YE-ARE-HAVING WITH selves
ΝΔΙΑΤΙΟΥΧΙΜΑΛΛΟΝΑΔΙΚ
THRU-ANY NOT emph. RATHER YE-ARE-be-
ΕΙϹΘΕΔΙΑΤΙΟΥΧΙΜΑΛΛΟΝ
ING-injured THRU-ANY NOT emph. RATHER
ΑΠΟϹΤΕΡΕΙϹΘΕΑΛΛΑΥΜΕΙ
8 YE-ARE-being-deprived but YE
ϹΑΔΙΚΕΙΤΕΚΑΙΑΠΟϹΤΕΡΕ
ARE-injuring AND ARE-depriving
ΙΤΕΚΑΙΤΟΥΤΟΑΔΕΛΦΟΥϹΗ
9 AND this brothers OR
ΟΥΚΟΙΔΑΤΕΟΤΙΑΔΙΚΟΙΘΕ
NOT YE-HAVE-PERCEIVED that UN-JUST OF-
NOT by B²
ΟΥΒΑϹΙΛΕΙΑΝΟΥΚΛΗΡΟΝΟ
God KINGdom NOT WILL-BE-tenanting
s -ΑΙ
ΜΗϹΟΥϹΙΝΜΗΠΛΑΝΑϹΘΕΟΥ
NO BE-being-STRAYED NOT-
ΤΕΠΟΡΝΟΙΟΥΤΕΕΙΔΩΛΟΛΑ
BESIDES paramours NOT-BESIDES idolaters
ΤΡΑΙΟΥΤΕΜΟΙΧΟΙΟΥΤΕΜΑ
NOT-BESIDES ADULTERers NOT-BESIDES SOFT-
ΛΑΚΟΙΟΥΤΕΑΡϹΕΝΟΚΟΙΤΑ
ones NOT-BESIDES sodomites
ΙΟΥΤΕΚΛΕΠΤΑΙΟΥΤΕΠΛΕΟ
10 NOT-BESIDES thieves NOT-BESIDES MORE-
As omit -BESIDES
ΝΕΚΤΑΙΟΥΤΕΜΕΘΥϹΟΙΟΥΛ
HAVers NOT-BESIDES DRUNKards NOT say-
ΟΙΔΟΡΟΙΟΥΧΑΡΠΑΓΕϹΒΑϹ
SPEARers NOT SNATCHers KINGdom
ΙΛΕΙΑΝΘΕΟΥΚΛΗΡΟΝΟΜΗϹ
OF-God WILL-BE-tenanting
ΟΥϹΙΝΚΑΙΤΑΥΤΑΤΙΝΕϹΗΤ
11 AND these ANY YE-WERE
ΕΑΛΛΑΑΠΕΛΟΥϹΑϹΘΕΑΛΛΑ
but YE-are-FROM-BATHED but
ΗΓΙΑϹΘΗΤΕΑΛΛΑΕΔΙΚΑΙΩ
YE-ARE-HOLYized but YE-WERE-JUSTIFIED

11 The city of Corinth was noted for its profligacy and, as the evangel makes its special appeal to *sinners*, some of the Corinthian saints could look back at a past of very doubtful character. But the evangel they received had cleansed and sanctified and acquitted them. In God's sight, at any rate, they no longer bore these characters, and His grace would constrain them to conduct themselves accordingly.

12 This is a necessary consequence of justification and the reign of grace. All is allowed to the one who has been vindicated by God. Nothing can ever touch his position before God in Christ. But this knowledge will not lead us to be lax in our conduct, as some might suppose.

15 The exalted honor of being members of Christ is the most powerful incentive to keep our bodies free from the gross sin which still afflicts humanity as it did in the days when this epistle was penned.

19 Wherever God dwells is the temple of God, and is hallowed by His presence. It was not the stately buildings or the sacred ritual or even the sacrifices which hallowed the sanctuary, but the presence of the glory of God in the holiest of all. The very ground of the desert was holy where Moses met Jehovah (Ex.3[5]). So our body, whatever its physical appearance or condition, has become a temple by virtue of the divine spirit which indwells us. It is no longer ours, but His, and like the tabernacle in the wilderness and the temple in Jerusalem, should allow nothing that defiles to enter its precincts. God does not dwell in temples made with hands, but in the bodies of His saints. Holy conduct and loving acts are the ritual.

1 In this chapter Paul distinguishes carefully between his spiritual judgment and a commandment of the Lord. He gives the ideal, yet modifies it to suit the conditions under which the Corinthians lived.

It will be noted that conduct pleasing to God always conforms to the divine activities. When God deals out justice He requires the same in His saints. When He is gracious, as in this economy, He is pleased when we deal with one another according to the

our Lord Jesus Christ and by the
spirit of our God.
12 All is allowed me, but not all is
expedient. All is allowed me, but
I shall not be under the authority
13 of anything. Foods for the bowels
and the bowels for foods, yet God
will be discarding both these and
those. Now the body is not for
prostitution, but for the Lord, and
14 the Lord for the body. Now God
rouses the Lord also, and will be
rousing us up through His power.
15 Are you not aware that your
bodies are members of Christ? Tak-
ing, then, the members of Christ
away, should I be making them
members of a prostitute? May it
16 not come to that! Or are you not
aware that he who is joined to a
prostitute is one body? For, He is
averring, the two will be one
17 flesh. Now he who is joined to the
18 Lord is one spirit. Be fleeing from
prostitution. The penalty of every
sin which a man may be doing is
outside of the body, yet he who is
committing prostitution is sinning
19 in his own body. Or are you not
aware that your body is a temple of
the holy spirit in you, which you
have from God, and you are not
20 your own? For you are bought
with a price. By all means glorify
God in your body.
7 Now concerning what you write
to me: It is ideal for a man not to
2 touch a woman. Yet, because of
prostitution, let each man have his
own wife, and each woman have
3 her own husband. Let the husband
render to the wife what he ought,
yet likewise the wife also to the
4 husband. The wife has not the ju-
risdiction of her own body, but the
husband, yet likewise the husband
also has not the jurisdiction of his
5 own body, but the wife. Do not be

ΘΗΤΕΕΝΤΩΟΝΟΜΑΤΙΤΟΥΚΥ
IN THE NAME OF-THE Mas-
As *omit* OF-US A *omits* ANOINTED
ΡΙΟΥΗΜΩΝΙΗΣΟΥΧΡΙΣΤΟΥ
ter OF-US JESUS ANOINTED

ΚΑΙΕΝΤΩΠΝΕΥΜΑΤΙΤΟΥΘΕ
AND IN THE spirit OF-THE God

ΟΥΗΜΩΝΠΑΝΤΑΜΟΙΕΞΕΣΤΙ
12 OF-US ALL to-ME IS-allowed

ΝΑΛΛΟΥΠΑΝΤΑΣΥΜΦΕΡΕΙΠ
but NOT ALL IS-being-expedient ALL

ΑΝΤΑΜΟΙΕΞΕΣΤΙΝΑΛΛΟΥΚ
to-ME IS-allowed but NOT

ΕΓΩΕΞΟΥΣΙΑΣΘΗΣΟΜΑΙΥΠ
I SHALL-BE-BEING-authority-IZED UNDER

ΟΤΙΝΟΣΤΑΒΡΩΜΑΤΑΤΗΚΟΙ
13 ANY THE FOODS to-THE CAVITY

ΛΙΑΚΑΙΗΚΟΙΛΙΑΤΟΙΣΒΡΩ
AND THE CAVITY to-THE FOODS

ΜΑΣΙΝΟΔΕΘΕΟΣΚΑΙΤΑΥΤΗ
THE YET God AND this

ΝΚΑΙΤΑΥΤΑΚΑΤΑΡΓΗΣΕΙΤ
AND these WILL-BE-DOWN-UN-ACTING THE
As *o.*
ΟΔΕΣΩΜΑΟΥΤΗΠΟΡΝΕΙΑΑΛ
YET BODY NOT to-THE PROSTITUTION but

ΛΑΤΩΚΥΡΙΩΚΑΙΟΚΥΡΙΟΣΤ
to-THE Master AND THE Master to-

ΩΣΩΜΑΤΙΟΔΕΘΕΟΣΚΑΙΤΟΝ
14 THE BODY THE YET God AND THE

ΚΥΡΙΟΝΗΓΕΙΡΕΝΚΑΙΗΜΑΣ
Master ROUSES AND US
B Η A *o.s.o.* B Ν *s o. o.*
ΕΞΕΓΕΙΡΕΙΔΙΑΤΗΣΔΥΝΑΜ
WILL-BE-OUT-ROUSING THRU THE ABILITY

ΕΩΣΑΥΤΟΥΟΥΚΟΙΔΑΤΕΟΤΙ
15 OF-Him NOT YE-HAVE-PERCEIVED that
As1* OF-US Η
ΤΑΣΩΜΑΤΑΥΜΩΝΜΕΛΗΧΡΙΣ
THE BODIES OF-YOU*p* MEMBERS OF-AN-

ΤΟΥΕΣΤΙΝΑΡΑΣΟΥΝΤΑΜΕΛ
OINTED IS LIFT*ing* THEN THE MEMBERS

ΗΤΟΥΧΡΙΣΤΟΥΠΟΙΗΣΩΠΟΡ
OF-THE ANOINTED I-SHOULD-BE-makING OF-PROS-

ΝΗΣΜΕΛΗΜΗΓΕΝΟΙΤΟΗΟΥΚ
16 TITUTE MEMBERS NO MAY-it-BE-BECOMING.OR NOT

ΟΙΔΑΤΕΟΤΙΟΚΟΛΛΩΜΕΝΟΣ
YE-HAVE-PERCEIVED that THE *one-be*ING-JOINED

ΤΗΠΟΡΝΗΕΝΣΩΜΑΕΣΤΙΝΕΣ
to-THE PROSTITUTE ONE BODY IS WILL-BE
A *omits* He-IS-AVERRING
ΟΝΤΑΙΓΑΡΦΗΣΙΝΟΙΔΥΟΕΙ
for He-IS-AVERRING THE TWO INTO

ΣΣΑΡΚΑΜΙΑΝΟΔΕΚΟΛΛΩΜΕ
17 FLESH ONE THE YET *one-be*ING-JOINED

ΝΟΣΤΩΚΥΡΙΩΕΝΠΝΕΥΜΑΕΣ
to-THE Master ONE spirit IS
As *o.*
ΤΙΝΦΕΥΓΕΤΕΤΗΝΠΟΡΝΕΙΑ
18 BE-FLEEING THE PROSTITUTION

ΝΠΑΝΑΜΑΡΤΗΜΑΟΕΑΝΠΟΙΗ
EVERY miss-*effect* WHICH IF-EVER SHOULD-

ΣΗΑΝΘΡΩΠΟΣΕΚΤΟΣΤΟΥΣΩ
BE-DOING human OUTSIDE OF-THE BODY

ΜΑΤΟΣΕΣΤΙΝΟΔΕΠΟΡΝΕΥΩ
IS THE YET *one*-PROSTITUTING

ΝΕΙΣΤΟΙΔΙΟΝΣΩΜΑΑΜΑΡΤ
INTO THE OWN BODY IS-missing
s o. *s* ΑΙ A Δ
ΑΝΕΙΗΟΥΚΟΙΔΑΤΕΟΤΙΤΟΣ
19 OR NOT YE-HAVE-PERCEIVED that THE BODY
A *adds* ΤΑ=BODIES
ΩΜΑΥΜΩΝΝΑΟΣΤΟΥΕΝΥΜΙΝ
OF-YOU*p* TEMPLE OF-THE IN YOU*p*
B OF-spirit HOLY
ΑΓΙΟΥΠΝΕΥΜΑΤΟΣΕΣΤΙΝΟ
HOLY spirit IS WHICH
ABs1 *omit* THE (*by s*2)
ΥΕΧΕΤΕΑΠΟΤΟΥΘΕΟΥΚΑΙΟ
YE-ARE-HAVING FROM THE God AND NOT
A ΑΙ *o. s*1*
ΥΚΕΣΤΕΕΑΥΤΩΝΗΓΟΡΑΣΘΗ
20 YE-ARE OF-selves YE-ARE-BOUGHT
B+Ε *s*1 *omits* BIND
ΤΕΓΑΡΤΙΜΗΣΔΟΞΑΣΑΤΕΔΗ
for OF-VALUE esteemize-YE BIND

ΤΟΝΘΕΟΝΕΝΤΩΣΩΜΑΤΙΥΜΩ
THE God IN THE BODY OF-YOU*p*
Bs *omit* to-ME
ΝΠΕΡΙΔΕΩΝΕΓΡΑΨΑΤΕΜΟΙ
7 ABOUT YET WHICH YE-WRITE to-ME

ΚΑΛΟΝΑΝΘΡΩΠΩΓΥΝΑΙΚΟΣ
IDEAL to-human OF-WOMAN

ΜΗΑΠΤΕΣΘΑΙΔΙΑΔΕΤΑΣΠΟ
2 NO TO-BE-TOUCHING THRU YET THE PROS-
As *o.*
ΡΝΕΙΑΣΕΚΑΣΤΟΣΤΗΝΕΑΥΤ
TITUTIONS EACH THE OF-self

ΟΥΓΥΝΑΙΚΑΕΧΕΤΩΚΑΙΕΚΑ
WOMAN LET-BE-HAVING AND EACH *fem.*

ΣΤΗΤΟΝΙΔΙΟΝΑΝΔΡΑΕΧΕΤ
THE OWN MAN LET-BE-HAV-
A+Ε
ΩΤΗΓΥΝΑΙΚΙΟΑΝΗΡΤΗΝΟΦ
3 ING to-THE WOMAN THE MAN THE OWED
As *o.* A Ε
ΕΙΛΗΝΑΠΟΔΙΔΟΤΩΟΜΟΙΩΣ
LET-BE-FROM-GIVING LIKE-AS
YET *omitted by* A
ΔΕΚΑΙΗΓΥΝΗΤΩΑΝΔΡΙΗΓΥ
4 YET AND THE WOMAN to-THE MAN THE WO-

ΝΗΤΟΥΙΔΙΟΥΣΩΜΑΤΟΣΟΥΚ
MAN OF-THE OWN BODY NOT

ΕΞΟΥΣΙΑΖΕΙΑΛΛΑΟΑΝΗΡΟ
IS-authority-IZING but THE MAN LIKE-

ΜΟΙΩΣΔΕΚΑΙΟΑΝΗΡΤΟΥΙΔ
AS YET AND THE MAN OF-THE OWN

higher dictates of grace. Perhaps we can carry this even further. Redeemed Israel is the bride of the Lambkin. His relation to them is figured by the marriage tie. The present ecclesia, however, is His body, a much closer and more vital union. Hence the *ideal* for the present time is to remain as Paul was. It was doubtless ideal, in this sense, for Peter to have a wife. Paul's celibacy is undoubtedly in accord with the great truths with which he was commissioned, which disregard all physical relationships, being spiritual conditions to be realized among the celestials, where marriage has no place. Perhaps these considerations account for the undecided tone and temporary character of this chapter.

8 It is evident that the preceding concession is only a general rule, not applicable to those not then married. Their relations are to be regulated by mutual consideration, but the unmarried need to consult only their own condition.

10 The law of divorce, in Scripture, varies according to the character of God's ways in each economy. Because of the hardness of their hearts God gave them the provisions in the law. This is no rule for us today. Where both are believers there is no divorce in this economy. The reason for this is evident, even as the reason for divorce in Israel. Israel was married to Jehovah, but He had to divorce her for her sins. But we are the body of Christ, and no one *can* be separated from His own body! Our union with Him is unbreakable. This should be reflected in our earthly relationships.

11 When there has been a separation, a woman may not marry again so long as her husband is living.

12 The rule where one is an unbeliever is modified to suit conditions. The believer is to make no move toward separation, but if the unbeliever obtains a divorce the believer is entirely free.

13 While it is not right for a believer to marry an unbeliever, grace makes ample provision for such, especially as many are called while married to an unbeliever. Just as everything which touched the altar was holy (Ex.29[37]), so the unbeliever is hallowed by association with one of God's saints.

depriving one another, except it
should be by agreement for a pe-
riod, that you should have leisure
for fasting and prayer, and you
may be the same again, lest Satan
should be trying you because of
6 your incontinence. Now this I am
saying as a concession, not as an in-
7 junction. For I want all men to
be as I myself also, but each has
his own gracious gift from God,
some, indeed, thus, yet some, thus.
8 Now I am saying to the unmar-
ried and widows, that it is ideal
for them if they should be remain-
9 ing even as I. Yet if they are not
controlling themselves, let them
marry, for it is better to marry
than to be on fire.
10 Now to the married I am charg-
ing, not *I*, but the Lord: A wife is
not to be separated from her hus-
11 band. Yet if she should be separ-
ated also, let her remain unmarried
or be conciliated to her husband.
And a husband is not to desert a
wife.
12 Now the rest *I* am saying, not
the Lord. If any brother has an
unbelieving wife, and *she* approves
of making a home with him, let him
13 not be deserting her. And a wife
who has an unbelieving husband,
and *he* approves of making a home
with her, let her not be deserting
14 her husband. For the unbelieving
husband has been hallowed by the
wife, and the unbelieving wife has
been hallowed by the brother, else,
consequently, your children are un-
15 clean. Yet now they are holy. Yet
if the unbeliever is separating, let
them be separating. A brother or
a sister is not enslaved in such a
case. Now God has called us in
16 peace. For what are you aware,
O wife, if you will be saving your
husband, or what are you aware,

ΙΟΥϹΩΜΑΤΟϹΟΥΚΕΞΟΥϹΙΑ
BODY NOT IS-authority-izING

ΖΕΙΑΛΛΑΗΓΥΝΗΜΗΑΠΟϹΤΕ
5 but THE WOMAN NO BE-YE-depriving

s o. B *omits* EVER
ΡΕΙΤΕΑΛΛΗΛΟΥϹΕΙΜΗΤΙΑ
one-another IF NO ANY EVER

ΝΕΚϹΥΜΦΩΝΟΥΠΡΟϹΚΑΙΡΟ
OUT OF-TOGETHER-SOUND TOWARD SEASON

ABs¹ *omit* fasting AND THE (*by s²*)
ΝΙΝΑϹΧΟΛΑϹΗΤΕΤΗΝΗϹΤΙ
THAT YE-SHOULD-BE-LEISURING to-THE fasting

ΑΚΑΙΤΗΠΡΟϹΕΥΧΗΚΑΙΠΑΛ
AND THE prayer AND AGAIN

ΙΝΕΠΙΤΟΑΥΤΟΗΤΕΙΝΑΜΗΠ
ON THE SAME YE-MAY-BE THAT NO MAY-

s o.
ΕΙΡΑΖΗΥΜΑϹΟϹΑΤΑΝΑϹΔΙ
BE-trying YOU*p* THE SATAN (adversary) THRU

B *omits* OF-YOU*p*
ΑΤΗΝΑΚΡΑϹΙΑΝΥΜΩΝΤΟΥΤ
6 THE UN-HOLD OF-YOU*p* this

B¹ ΝΑ*o.*
ΟΔΕΛΕΓΩΚΑΤΑϹΥΓΓΝΩΜΗΝ
YET I-AM-saying according-to TOGETHER-opinion

As¹ (*by s²*) YET ΔΕ
ΟΥΚΑΤΕΠΙΤΑΓΗΝΘΕΛΩΓΑΡ
7 NOT according-to injunction I-AM-WILLING for

ΠΑΝΤΑϹΑΝΘΡΩΠΟΥϹΕΙΝΑΙ
ALL humans TO-BE

As *o.*
ΩϹΚΑΙΕΜΑΥΤΟΝΑΛΛΑΕΚΑϹ
AS AND MYself but EACH

ΤΟϹΙΔΙΟΝΕΧΕΙΧΑΡΙϹΜΑΕ
OWN IS-HAVING grace-*effect* OUT

ABs¹ *o.* (*by s²*) ABs¹ *o.* (*by s²*)
ΚΘΕΟΥΟϹΜΕΝΟΥΤΩϹΟϹΔΕΟ
OF-God WHO INDEED thus WHO YET thus

ΥΤΩϹΛΕΓΩΔΕΤΟΙϹΑΓΑΜΟΙ
8 I-AM-saying YET to-THE UN-MARRIED

Bs *omit* that
ϹΚΑΙΤΑΙϹΧΗΡΑΙϹΟΤΙΚΑΛ
AND to-THE WIDOWS that IDEAL

B *omits* IF- *s o.*
ΟΝΑΥΤΟΙϹΕΑΝΜΕΙΝΩϹΙΝΩ
to-them IF-EVER THEY-SH'D-BE-REMAINING AS

B¹ Ν
ϹΚΑΓΩΕΙΔΕΟΥΚΕΓΚΡΑΤΕΥ
9 AND-I IF YET NOT THEY-ARE-IN-HOLDING

s o.
ΟΝΤΑΙΓΑΜΗϹΑΤΩϹΑΝΚΡΕΙ
LET-THEM-MARRY better

A ϹϹ (*by s²*) A TO-BE-MARRYING ΕΙΝ *and s¹* ΙΝ
ΤΤΟΝΓΑΡΕϹΤΙΝΓΑΜΗϹΑΙΗ
for it-IS TO-MARRY OR

s Ε
ΠΥΡΟΥϹΘΑΙΤΟΙϹΔΕΓΕΓΑΜ
10 TO-BE-*being*-FIRED to-THE-*ones* YET HAVING-MAR-

ΗΚΟϹΙΝΠΑΡΑΓΓΕΛΛΩΟΥΚΕ
RIED I-AM-charging NOT I

ΓΩΑΛΛΑΟΚΥΡΙΟϹΓΥΝΑΙΚΑ
but THE Master WOMAN

A *middle* ΖΕϹΘΑΙ
ΑΠΟΑΝΔΡΟϹΜΗΧΩΡΙϹΘΗΝΑ
FROM MAN NO TO-BE-SPACEized

ΙΕΑΝΔΕΚΑΙΧΩΡΙϹΘΗΜΕΝΕ
11 IF-EVER YET AND she-MAY-BE-BEING-SPACEIZED LET-

ΤΩΑΓΑΜΟϹΗΤΩΑΝΔΡΙΚΑΤΑ
BE-REMAINING UN-MARRIED OR to-THE MAN LET-her-BE-

ΛΛΑΓΗΤΩΚΑΙΑΝΔΡΑΓΥΝΑΙ
BEING-conciliated AND MAN WOMAN

ΚΑΜΗΑΦΙΕΝΑΙΤΟΙϹΔΕΛΟΙ
12 NO TO-FROM-LET to-THE YET rest

ΠΟΙϹΛΕΓΩΕΓΩΟΥΧΟΚΥΡΙΟ
AM-saying I NOT THE Master

ϹΕΙΤΙϹΑΔΕΛΦΟϹΓΥΝΑΙΚΑ
IF ANY brother WOMAN

ΕΧΕΙΑΠΙϹΤΟΝΚΑΙΑΥΤΗϹΥ
IS-HAVING UN-BELIEVing AND she IS-TO-

ΝΕΥΔΟΚΕΙΟΙΚΕΙΝΜΕΤΑΥΤ
GETHER-WELL-SEEMING TO-BE-HOMING WITH him

ΟΥΜΗΑΦΙΕΤΩΑΥΤΗΝΚΑΙΓΥ
13 NO LET-him-BE-FROM-LETTING her AND WOMAN

s ΕΙ *for* Η
ΝΗΗΤΙϹΕΧΕΙΑΝΔΡΑΑΠΙϹΤ
WHO-ANY IS-HAVING MAN UN-BELIEVing

B *omits* -TOGETHER-
ΟΝΚΑΙΟΥΤΟϹϹΥΝΕΥΔΟΚΕΙ
AND he IS-TOGETHER-WELL-SEEMING

ΟΙΚΕΙΝΜΕΤΑΥΤΗϹΜΗΑΦΙΕ
TO-BE-HOMING WITH her NO LET-her-BE-

s¹* + ΑΥ-
ΤΩΤΟΝΑΝΔΡΑΗΓΙΑϹΤΑΙΓΑ
14 FROM-LETTING THE MAN HAS-*been*-HOLYIZED for

ΡΟΑΝΗΡΟΑΠΙϹΤΟϹΕΝΤΗΓΥ
THE MAN THE UN-BELIEVing IN THE WOMAN

ΝΑΙΚΙΚΑΙΗΓΙΑϹΤΑΙΗΓΥΝ
AND HAS-*been*-HOLYIZED THE WOMAN

s¹ *omits* ϹΤΟϹ s² ΑΝΔΡΙ MAN
ΗΗΑΠΙϹΤΟϹΕΝΤΩΑΔΕΛΦΩΕ
THE UN-BELIEVing IN THE brother since

ΠΕΙΑΡΑΤΑΤΕΚΝΑΥΜΩΝΑΚΑ
CONSEQUENTLY THE offsprings OF-YOU*p* UN-clean

ΘΑΡΤΑΕϹΤΙΝΝΥΝΔΕΑΓΙΑΕ
IS NOW YET HOLY it-IS

ϹΤΙΝΕΙΔΕΟΑΠΙϹΤΟϹΧΩΡΙ
15 IF YET THE UN-BELIEVing-*one* IS-SPACEizing

sB¹ Ε
ΖΕΤΑΙΧΩΡΙΖΕϹΘΩΟΥΔΕΔΟ
LET-BE-*be*ING-SPACEized NOT HAS-*been*-

THE *by s²*
ΥΛΩΤΑΙΟΑΔΕΛΦΟϹΗΗΑΔΕΛ
enSLAVED THE brother OR THE sister

ΦΗΕΝΤΟΙϹΤΟΙΟΥΤΟΙϹΕΝΔ
IN THE such IN YET

As¹* Υ=YOU*p*
ΕΕΙΡΗΝΗΚΕΚΛΗΚΕΝΗΜΑϹΟ
PEACE HAS-CALLED US THE

ΘΕΟϹΤΙΓΑΡΟΙΔΑϹΓΥΝΑΙΕ
16 God ANY for YOU-HAVE-PERCEIVED WOMAN IF

s o. A ΕΙ IF
ΙΤΟΝΑΝΔΡΑϹΩϹΕΙϹΗΤΙΟΙ
THE MAN YOU'LL-BE-SAVING OR ANY YOU-

17 It is evident that God plans the time to call each of His saints. Some are in one station in life and some in another; some in one occupation and others in a different one. An important principle is laid down here which it were well for the saints to heed. It is this: The occupation and condition in which we were when God called us indicates, in a general way, what He would have us be. There is to be no radical change except in the case of those called in idleness or questionable occupations. There should, however, be a great change in our conduct, for we are to remain in our vocations *with God*. This it is which transforms the slave into the Lord's freedman, and makes the freeman a slave of Christ. This is the vital principle which replaces the outward rite of circumcision. It is not of great moment what a man may do for a livelihood, if he does it in such a way as to please God and bring no reproach on His name.

23 Slavery has quite gone out of fashion, but those who have been bought with the blood of Christ should not be slow to acknowledge that in their case, it still exists. We are not our own. Let us glory in this. Not only are we His servants, but we are His slaves. We have no right to our own will and way. We are slaves of the Lord Christ, but not of any man, though he be Christ's apostle.

25 The record of Paul's opinion is as much inspired as the injunction of the Lord. It is evident that no set rule can be laid down for the regulation of such matters which would not lead to license or undue restraint. So we have only the apostle's opinion, based on the condition of affairs in Corinth at the time. There was evidently much laxity of morals, due perhaps to the fact that the members of the Corinthian ecclesia had been themselves involved in the loose manners for which the city was noted, and to the low level of conduct prevailing all about them. This opinion does not apply at all times or places, for it would lead to monasticism. Hence the apostle is careful to add that those who do not follow his advice are not guilty of any wrong action.

O husband, if you will be saving
17 your wife, except as the Lord parts
to each?
Each as God has called him, thus
let him be walking. And thus am I
18 prescribing in all the ecclesias. Was
anyone called having been circumcised?
Let him not be de-circumcised.
Has anyone been called in
uncircumcision? Let him not be
19 circumcised. Circumcision is nothing,
and uncircumcision is nothing,
but the keeping of the precepts of
20 God. Each one in the calling in
which he was called—in this let him
21 be remaining. Were you called a
slave? You need not care. But
if you are able to become free also,
22 use it rather. For the slave being
called in the Lord is the Lord's
freedman. Likewise, he who is
called, being free, is a slave of
23 Christ. You are bought with a
price. Do not become the slaves
24 of men. Let each one, in what he
was called, brethren, in this be
remaining with God.
25 Now concerning virgins [or celibates]
I have no injunction of the
Lord. Yet I am giving an opinion
as one who has obtained mercy of
26 the Lord to be faithful. I am inferring,
then, this to belong to the
ideal, because of the present necessity,
seeing that it is ideal for a
27 person to be thus. Have you been
bound to a wife? Be not seeking
to be loosed. Have you been
loosed from a wife? Be not seek-
28 ing a wife. Yet even if you should
be marrying, you did not sin. And
if a virgin should marry, she did
not sin. Yet such will be having affliction
in the flesh. Yet *I* am
sparing you.
29 Now this I am averring, brethren,
the era is limited; that, furthermore,
even those having wives

ΔΑϹΑΝΕΡΕΙΤΗΝΓΥΝΑΙΚΑϹ
HAVE-PERCEIVED MAN IF THE WOMAN YOU-
Bs1* HAS-PARTED +Μ
ΩϹΕΙϹΕΙΜΗΕΚΑϹΤΩΩϹΕΜΕ
17 WILL-BE-SAVING IF NO to-EACH AS PARTS
Bs1* Κ A THE Master PARTS
ΡΙϹΕΝΟΚΥΡΙΟϹΕΚΑϹΤΟΝΩ
THE Master EACH AS
s1* Ο.
ϹΚΕΚΑΛΗΚΕΝΟΘΕΟϹΟΥΤΩϹΠ
HAS-CALLED THE God thus LET-
ΕΡΙΠΑΤΕΙΤΩΚΑΙΟΥΤΩϹΕΝ
him-BE-ABOUT-TREADING AND thus IN
s ALL THE OUT-CALLEDS
ΤΑΙϹΕΚΚΛΗϹΙΑΙϹΠΑϹΑΙϹ
THE OUT-CALLEDS ALL
ΔΙΑΤΑϹϹΟΜΑΙΠΕΡΙΤΕΤΜΗ
18 I-AM-prescribING HAVING-been-ABOUT-CUT
ΜΕΝΟϹΤΙϹΕΚΛΗΘΗΜΗΕΠΙϹ
ANY WAS-CALLED NO LET-him-BE-
ΠΑϹΘΩΕΝΑΚΡΟΒΥϹΤΙΑΚΕΚ
beING-ON-PULLED IN uncircumcision HAS-been-
p15 ANY HAS-been-CALLED
ΛΗΤΑΙΤΙϹΜΗΠΕΡΙΤΕΜΝΕϹ
CALLED ANY NO LET-him-BE-beING-ABOUT-CUT
ΘΩΗΠΕΡΙΤΟΜΗΟΥΔΕΝΕϹΤΙ
19 THE ABOUT-CUTTing NOT-YET-ONE IS
A+Ε
ΝΚΑΙΗΑΚΡΟΒΥϹΤΙΑΟΥΔΕΝ
AND THE uncircumcision NOT-YET-ONE
ΕϹΤΙΝΑΛΛΑΤΗΡΗϹΙϹΕΝΤΟ
IS but KEEPing OF-directions
ΛΩΝΘΕΟΥΕΚΑϹΤΟϹΕΝΤΗΚΛ
20 OF-God EACH IN THE CALLing
p15 adds ΕΝ IN A ΤΟΥΤΩ
ΗϹΕΙΗΕΚΛΗΘΗΕΝΤΑΥΤΗΜΕ
to-WHICH he-WAS-CALLED IN this LET-him-
ΝΕΤΩΔΟΥΛΟϹΕΚΛΗΘΗϹΜΗϹ
21 BE-REMAINING SLAVE YOU-WERE-CALLED NO to-
ΟΙΜΕΛΕΤΩΑΛΛΕΙΚΑΙΔΥΝΑ
YOU LET-BE-CARING but IF AND YOU-ARE-ABLE
ϹΑΙΕΛΕΥΘΕΡΟϹΓΕΝΕϹΘΑΙ
FREE TO-BE-BECOMING
ΜΑΛΛΟΝΧΡΗϹΑΙΟΓΑΡΕΝΚΥ
22 RATHER YOU-USE THE-one for IN Master
ΡΙΩΚΛΗΘΕΙϹΔΟΥΛΟϹΑΠΕΛ
BEING-CALLED SLAVE FROM-FREED
ΕΥΘΕΡΟϹΚΥΡΙΟΥΕϹΤΙΝΟΜ
OF-Master IS LIKE-
ΟΙΩϹΟΕΛΕΥΘΕΡΟϹΚΛΗΘΕΙ
AS THE-one FREE BEING-CALLED
s1* OF-ANOINTED IS B+Ε
ϹΔΟΥΛΟϹΕϹΤΙΝΧΡΙϹΤΟΥΤ
23 SLAVE IS OF-ANOINTED OF-
ΙΜΗϹΗΓΟΡΑϹΘΗΤΕΜΗΓΕΙΝ
VALUE YE-ARE-BOUGHT NO BE-BECOM-
A ΔΙ
ΕϹΘΕΔΟΥΛΟΙΑΝΘΡΩΠΩΝΕΚ
24 ING SLAVES OF-humans EACH

ΑϹΤΟϹΕΝΩΕΚΛΗΘΗΑΔΕΛΦΟ
IN WHICH he-WAS-CALLED brothers
A adds THE ΤΩ
ΙΕΝΤΟΥΤΩΜΕΝΕΤΩΠΑΡΑΘΕ
IN this LET-him-BE-REMAINING BESIDE God
ΩΠΕΡΙΔΕΤΩΝΠΑΡΘΕΝΩΝΕΠ
25 ABOUT YET THE virgins (or celibates) injunc-
ΙΤΑΓΗΝΚΥΡΙΟΥΟΥΚΕΧΩΓΝ
tion OF-Master NOT I-AM-HAVING o-
ΩΜΗΝΔΕΔΙΔΩΜΙΩϹΗΛΕΗΜΕ
pinion YET I-AM-GIVING AS HAVING-been-MER-
ΝΟϹΥΠΟΚΥΡΙΟΥΠΙϹΤΟϹΕΙ
CIED UNDER Master BELIEVing TO-
ΝΑΙΝΟΜΙΖΩΟΥΝΤΟΥΤΟΚΑΛ
26 BE I-AM-inferrING THEN this IDEAL
ΟΝΥΠΑΡΧΕΙΝΔΙΑΤΗΝΕΝΕϹ
TO-BE-belongING THRU THE HAVING-IN-
ΤΩϹΑΝΑΝΑΓΚΗΝΟΤΙΚΑΛΟΝ
STOOD necessity that IDEAL
ΑΝΘΡΩΠΩΤΟΟΥΤΩϹΕΙΝΑΙΔ
27 to-human THE thus TO-BE YOU-
s Ε o. A for Η has ΕΙ As o.
ΕΔΕϹΑΙΓΥΝΑΙΚΙΜΗΖΗΤΕΙ
HAVE-been-BOUND to-WOMAN NO BE-SEEKING
ΛΥϹΙΝΛΕΛΥϹΑΙΑΠΟΓΥΝΑΙ
LOOSING YOU-HAVE-been-LOOSED FROM WOMAN ·
s o.
ΚΟϹΜΗΖΗΤΕΙΓΥΝΑΙΚΑΕΑΝ
28 NO BE-SEEKING WOMAN IF-EVER
A o.
ΔΕΚΑΙΓΑΜΗϹΗϹΟΥΧΗΜΑΡΤ
YET AND YOU-SHOULD-BE-MARRYING NOT YOU-missed
B omits THE
ΕϹΚΑΙΕΑΝΓΗΜΗΗΠΑΡΘΕΝΟ
AND IF-EVER MAY-BE-MARRYING THE virgin
Bp15+Ε
ϹΟΥΧΗΜΑΡΤΕΝΘΛΙΨΙΝΔΕΤ
NOT she-missed CONSTRICTION YET to-
ΗϹΑΡΚΙΕΞΟΥϹΙΝΟΙΤΟΙΟΥ
THE FLESH WILL-BE-HAVING THE such
s o.
ΤΟΙΕΓΩΔΕΥΜΩΝΦΕΙΔΟΜΑΙ
I YET OF-YOUp AM-SPARING
ΤΟΥΤΟΔΕΦΗΜΙΑΔΕΛΦΟΙΟΚ
29 this YET I-AM-AVERRING brothers THE SEA-
s+Ν
ΑΙΡΟϹϹΥΝΕϹΤΑΛΜΕΝΟϹΕϹ
SON HAVING-been-TOGETHER-PUT IS
p15 omits THE
ΤΙΝΤΟΛΟΙΠΟΝΙΝΑΚΑΙΟΙΕ
THE rest THAT AND THE ones-
ΧΟΝΤΕϹΓΥΝΑΙΚΑϹΩϹΜΗΕΧ
HAVING WOMEN AS NO HAVING
B o.
ΟΝΤΕϹΩϹΙΝΚΑΙΟΙΚΛΑΙΟΝ
30 MAY-BE AND THE ones-LAMENTING
ΤΕϹΩϹΜΗΚΛΑΙΟΝΤΕϹΚΑΙΟ
AS NO LAMENTING AND THE
ΙΧΑΙΡΟΝΤΕϹΩϹΜΗΧΑΙΡΟΝ
ones-JOYING AS NO JOYING

30 may be as not having them, and
those lamenting as not lamenting,
and those rejoicing as not rejoic-
ing, and those buying as not re-
31 taining, and those using this world,
as not using it up. For the fashion
of this world is passing by.
32 Now I want you to be without
solicitude. The unmarried one is
solicitous about the things of the
Lord, how he should be pleasing the
33 Lord. Yet he who marries is so-
licitous about the things of the
world, how he should be pleasing
34 his wife, and is parted. And the
unmarried woman and the virgin:
the unmarried one is solicitous
about the things of the Lord,
that she may be holy both in body
and in spirit, yet she who marries
is solicitous about the things of the
world, how she should be pleasing
35 her husband. Now this I am say-
ing with a view to your own ex-
pedience, not that I should be cast-
ing a noose over you, but with a
view to that which is respectable
and assiduous—to be undistracted-
ly for the Lord.
36 Now if anyone is inferring it to
be indecent for his virgin, if she
should be over her meridian, and
thus it ought to occur, let him be
doing what he will: it is not sin-
37 ning. Let them be marrying. Yet
he who stands settled in his heart,
having no necessity, yet has author-
ity over his own will, and has de-
cided this in his own heart (to be
keeping his own virgin) will be do-
38 ing ideally. So that the celibate
himself also who is marrying, will
be doing ideally, yet he who is not
giving in marriage will be doing
better.
39 A wife is bound by law for what-
ever time her husband is living. Yet

31 The transient, fleeting character of all of this world's relationships and experiences should warn us not to let them take an undue hold upon our hearts. We cannot but use the world to a limited extent. Its joys and sorrows affect us, whether we will or no. If it were a permanent system instead of a temporary stage in the process of God's plan, our attitude would be different. In the semi-permanent millennial system, the saints will not be restrained from the full use of the world of that day. But the present system is distinctly hostile to God and occupation with it is calculated to interfere with our fellowship with God and the enjoyment of His permanent purpose.

32 No doubt both Paul and Peter were representative men whose personal affairs were in accord with the dispensations given them by the Lord. Peter went about with a wife, for the relationship between the Lord and the remnant in Israel, to whom Peter belonged, was figured by the marriage tie. They were the bride of the Lamb. Paul, on the other hand, revealed a nearer and closer union, that of the human body, in which Christ was the head and His saints the members. Paul, consequently, never married, but devoted himself undistractedly to the Lord's service. This is the ideal for this economy, yet the apostle is most careful not to press it as an injunction, for, unless such a course is entered upon whole-heartedly and with faith and fortitude which few possess, it would lead only to failure.

39 In this economy of grace there is no room for divorce. The marriage tie is binding for life. What Moses gave the hard-hearted sons of Israel is no rule for us. And even the single cause to which our Lord confined divorce was based on the kingdom code, not on the superabundance of grace in which we revel. Death alone can sever the marriage bond today, so far as two saints are concerned. If one, however, is an unbeliever, and deserts the believer, this also leaves the believer free. But, apart from this, it is entirely out of keeping with God's grace for two who have tasted of His favor, to seek to sever the tie.

ΤΕϹΚΑΙΟΙΑΓΟΡΑΖΟΝΤΕϹΩϹ
AND THE *ones*-BUYING AS
ΜΗΚΑΤΕΧΟΝΤΕϹΚΑΙΟΙΧΡ
31 NO DOWN-HAVING AND THE *ones*-
p^{15}ABs^{1} *accusative* TONKOCMON *omit* this (*by* s^{2})
ΩΜΕΝΟΙΤΩΚΟϹΜΩΤΟΥΤΩΩϹ
USING to-THE SYSTEM this AS
ΜΗΚΑΤΑΧΡΩΜΕΝΟΙΠΑΡΑΓΕ
NO *ones*-DOWN-USING IS-BESIDE-LEADING
ΙΓΑΡΤΟϹΧΗΜΑΤΟΥΚΟϹΜΟΥ
for THE FIGURE OF-THE SYSTEM
ΤΟΥΤΟΥΘΕΛΩΔΕΥΜΑϹΑΜΕΡ
32 this I-AM-WILLING YET YOU*p* UN-anxious
ΙΜΝΟΥϹΕΙΝΑΙΟΑΓΑΜΟϹΜΕ
TO-BE THE UN-MARRIED IS-be-
ΡΙΜΝΑΤΑΤΟΥΚΥΡΙΟΥΠΩϹΑ
ING-anxious THE OF-THE Master how he-
ΡΕϹΗΤΩΚΥΡΙΩΟΔΕΓΑΜΗϹΑ
33 SH'D-BE-PLEASING to-THE Master THE YET *one*-MARRY*ing*
ϹΜΕΡΙΜΝΑΤΑΤΟΥΚΟϹΜΟΥΠ
IS-being-anxious THE OF-THE SYSTEM how
ΩϹΑΡΕϹΗΤΗΓΥΝΑΙΚΙΚΑΙΜ
34 he-SH'D-BE-PLEASING to-THE WOMAN AND HAS-
Ap^{15} *have a stop here* .
ΕΜΕΡΙϹΤΑΙΚΑΙΗΓΥΝΗΗΑΓ
been-PARTED AND THE WOMAN THE UN-
Bp^{15} *omit* THE UN-MARRIED
ΑΜΟϹΚΑΙΗΠΑΡΘΕΝΟϹΗΑΓΑ
MARRIED AND THE virgin THE UN-MAR-
ΜΟϹΜΕΡΙΜΝΑΤΑΤΟΥΚΥΡΙΟ
RIED IS-being-anxious THE OF-THE Master
A *omits* AND to-THE *omitted by* p^{15}
ΥΙΝΑΗΑΓΙΑΚΑΙΤΩϹΩΜΑΤΙ
THAT she-MAY-BE HOLY AND to-THE BODY
to-THE *omitted by* p^{15}
ΚΑΙΤΩΠΝΕΥΜΑΤΙΗΔΕΓΑΜΗ
AND to-THE spirit THE YET *one*-MARRY-
B *omits* THE OF-THE SYSTEM
ϹΑϹΑΜΕΡΙΜΝΑΤΑΤΟΥΚΟϹΜ
ing IS-being-anxious THE OF-THE SYSTEM
ΟΥΠΩϹΑΡΕϹΗΤΩΑΝΔΡΙΤΟΥ
35 how she-SHOULD-BE-PLEASING to-THE MAN this
p^{15} *omits* SAME
ΤΟΔΕΠΡΟϹΤΟΥΜΩΝΑΥΤΩΝϹ
YET TOWARD THE OF-YOU*p* SAME ex-
s^{2} Ε
ΥΜΦΟΡΟΝΛΕΓΩΟΥΧΙΝΑΒΡΟ
pedience I-AM-saying NOT THAT NOOSE
ΧΟΝΥΜΙΝΕΠΙΒΑΛΩΑΛΛΑΠΡ
to-YOU*p* I-SH'D-BE-ON-CASTING but TOWARD
ΟϹΤΟΕΥϹΧΗΜΟΝΚΑΙΕΥΠΑΡ
THE WELL-FIGURED AND assiduous
ΕΔΡΟΝΤΩΚΥΡΙΩΑΠΕΡΙϹΠΑ
to-THE Master UN-distractedly
p^{15} ΟΥϹΕΙΝΑΙ TO-BE *for* -ly *s o.*
ϹΤΩϹΕΙΔΕΤΙϹΑϹΧΗΜΟΝΕΙ
36 IF YET ANY TO-BE-being-indecent
ΝΕΠΙΤΗΝΠΑΡΘΕΝΟΝΑΥΤΟΥ
ON THE virgin OF-him

ΝΟΜΙΖΕΙΕΑΝΗΥΠΕΡΑΚΜΟϹ
IS-inferring IF-EVER she-MAY-BE OVER-POINTED
A this ΤΟΥΤΟ p^{15}*o.* A$s p^{15}$ *o.* ABp^{15}+Ε
ΚΑΙΟΥΤΩϹΟΦΕΙΛΕΙΓΙΝΕϹ
AND thus IS-OWING TO-BE-BECOMING
s Ε *o.*
ΘΑΙΟΘΕΛΕΙΠΟΙΕΙΤΩΟΥΧΑ
WHICH IS-WILLING LET-BE-DOING NOT IS-
s o.
ΜΑΡΤΑΝΕΙΓΑΜΕΙΤΩϹΑΝΟϹ
37 missing LET-THEM-BE-MARRYING WHO
p^{15} *omits* IN
ΔΕΕϹΤΗΚΕΝΕΝΤΗΚΑΡΔΙΑΑ
YET HAS-STOOD IN THE HEART OF-
s^{2} SETTLED IN THE HEART OF-him
ΥΤΟΥΕΔΡΑΙΟϹΜΗΕΧΩΝΑΝΑ
him SETTLED NO HAVING necessity
A *omits* YET
ΓΚΗΝΕΞΟΥϹΙΑΝΔΕΕΧΕΙΠΕ
authority YET IS-HAVING ABOUT
ΡΙΤΟΥΙΔΙΟΥΘΕΛΗΜΑΤΟϹΚ
THE OWN WILL AND
p^{15} *omits* IN
ΑΙΤΟΥΤΟΚΕΚΡΙΚΕΝΕΝΤΗΙ
this HAS-JUDGED IN THE OWN
s o.
ΔΙΑΚΑΡΔΙΑΤΗΡΕΙΝΤΗΝΕΑ
HEART TO-BE-KEEPING THE OF-self
ΥΤΟΥΠΑΡΘΕΝΟΝΚΑΛΩϹΠΟΙ
virgin IDEALLY WILL-BE-
Ap^{15}+Ε
ΗϹΕΙΩϹΤΕΚΑΙΟΓΑΜΙΖΩΝΤ
38 DOING AS-BESIDES AND THE *one*-MARRYIZING THE
B virgin OF-self
ΗΝΕΑΥΤΟΥΠΑΡΘΕΝΟΝΚΑΛΩ
OF-self virgin IDEALLY
A*s* *omit* ΗϹ AB$s^{1*}p^{15}$ΚΑΙΟ AND THE OUT-*omit* AB$s^{1*}p^{15}$
ϹΠΟΙΗϹΕΙΟΔΕΜΗΕΚΓΑΜΙΖ
WILL-BE-DOING THE YET NO OUT-MARRYIZING
A*s o.*
ΩΝΚΡΕΙϹϹΟΝΠΟΙΗϹΕΙΓΥΝ
39 better WILL-BE-DOING WOMAN
AB$s^{1*}p^{15}$ *omit* to-LAW
ΗΔΕΔΕΤΑΙΝΟΜΩΕΦΟϹΟΝΧΡ
HAS-*been*-BOUND to-LAW ON as-much-as TIME
ΟΝΟΝΖΗΟΑΝΗΡΑΥΤΗϹΕΑΝΔ
IS-LIVING THE MAN OF-her IF-EVER YET
A ΑΠΟΘΑΝΗ MAY-BE-FROM-DYING
ΕΚΟΙΜΗΘΗΟΑΝΗΡΕΛΕΥΘΕΡ
MAY-BE-BEING-reposed THE MAN FREE
ΑΕϹΤΙΝΩΘΕΛΕΙΓΑΜΗΘΗΝΑ
she-is to-WHOM she-IS-WILLING TO-BE-MARRIED
ΙΜΟΝΟΝΕΝΚΥΡΙΩΜΑΚΑΡΙΩ
40 ONLY IN Master HAPPY-more
A *o.*
ΤΕΡΑΔΕΕϹΤΙΝΕΑΝΟΥΤΩϹΜ
YET she-is IF-EVER thus she-
s o.
ΕΙΝΗΚΑΤΑΤΗΝΕΜΗΝΓΝΩΜΗ
SH'D-BE-REMAINING according-to THE MY opinion
B ΓΑΡ for p^{15} ANOINTED ΧΥ
ΝΔΟΚΩΔΕΚΑΓΩΠΝΕΥΜΑΘΕΟ
AM-SEEMING YET AND-I spirit OF-God
s o.
ΥΕΧΕΙΝΠΕΡΙΔΕΤΩΝΕΙΔΩΛ
8 TO-BE-HAVING ABOUT YET THE idol-SACRIFICES
ΟΘΥΤΩΝΟΙΔΑΜΕΝΟΤΙΠΑΝΤ
WE-HAVE-PERCEIVED that ALL

1 Except in heathen lands, the question of eating that which has been offered in sacrifice to idols, is no longer a pertinent one, but the principle handed down is quite as important as ever. Those who are advanced in the faith know that there is no difference between food offered to idols and any other. Before God they may freely eat, but not before their brethren whose faith is not established. So we may freely do many things before God which might offend our brethren and cause them to stumble. Let us not flaunt our liberty in their faces, but rather let us refrain from that which may result in harm to a weak brother. Let us walk in love.

6 We have here a marvelously exact and concise definition of the relationship which we sustain to God and to the Lord, which, in turn, throws much light on their respective relationship to each other. Briefly put, God is the *Source* and *Object* of all; Christ is the *Channel* of all. Thus it is always found. We are never said to come *out of* Christ, but *out of* God. Indeed, Christ asserts that He Himself, came out of God (Jn.8[42]). All is out of God (Rom.11[36]). But God never deals with us except *through* His Anointed. Creation began *in* the Son of God and was carried out *through* Him. He has the same place in redemption. There is no conflict, for, while the Son, as the Image of the Father, is entitled to be called God and to receive the same honor as the Father, yet He Himself insists that His Father is greater than all (Jn. 10[29]). All that He had was received from His Father. His very life was a gift (Jn.5[26]), and He lived by the Father (Jn.6[57]). He did the Father's will, not His own. He sought the Father's glory, not His own. He was one with the Father, and desired that the disciples might become partakers of that unity (Jn. 17[22]). So that He Himself was in every way, *out of* the Father. On the other hand, He is the only Way to the Father, the only means through Whom we may know God. Hence, while all is sourced in God the Father, all is channeled through the Son. It is only by clinging closely to the exact language of holy writ that we may hope to gain a clear conception of the relation of the Father to the Son.

if the husband should be reposing,
she is free to be married to whom
40 she will, only in the Lord. Yet she
is happier if she should be remaining
thus, according to my opinion.
Now I presume that *I* also have
God's spirit.

8 Now concerning the idol sacrifices: We are aware that we all
have knowledge. Knowledge puffs
2 up, yet love edifies. If anyone is
presuming to have known anything,
he knew not as yet according
3 as he ought to know. Now if anyone
is loving God, *he* is known by
4 Him. Then, concerning feeding on
the idol sacrifices: We are aware
that an idol is nothing in the world,
and that there is no other God ex-
5 cept One. For even if so be that
there are those being termed gods,
whether in heaven or on earth, even
as there are many gods and many
6 lords, nevertheless to us there is
one God, the Father, out of Whom
all is, and we for Him, and one
Lord, Jesus Christ, through Whom
7 all is, and we through Him. But
in all there is not this knowledge.
Now some, hitherto used to an idol,
are eating of it as an idol sacrifice,
and their conscience, being weak, is
8 polluted. Now food will not give us
a standing with God, neither, if we
should not be eating are we in
want, nor if we should be eating
are we surfeited.
9 Now beware lest somehow this
right of yours should be becoming a
10 stumbling block to the weak. For
if anyone should see you, who have
knowledge, lying down in an idol's
shrine, will not his weak conscience
be inured to the eating of the idol
11 sacrifices? For the weak one is being
destroyed also by your knowledge:
the brother because of whom Christ
12 died. Now in thus sinning against

ΕϹΓΝΩϹΙΝΕΧΟΜΕΝΗΓΝΩϹΙ
KNOWLEDGE WE-ARE-HAVING THE KNOWLEDGE

ϹΦΥϹΙΟΙΗΔΕΑΓΑΠΗΟΙΚΟΔ
IS-INFLATING THE YET LOVE IS-HOME-

ΟΜΕΙΕΙΤΙϹΔΟΚΕΙΕΓΝΩΚΕ
2 BUILDING IF ANY IS-SEEMING TO-HAVE-KNOWN

ΝΑΙΤΙΟΥΠΩΕΓΝΩΚΑΘΩϹΔΕ
ANY NOT-as-yet KNEW according-AS it-IS-

ΙΓΝΩΝΑΙΕΙΔΕΤΙϹΑΓΑΠΑΤ
3 BINDING TO-KNOW IF YET ANY IS-LOVING THE
*s*² *supplies* by Him

ΟΝΘΕΟΝΟΥΤΟϹΕΓΝΩϹΤΑΙΥ
God this-*one* IS-*be*ING-KNOWN by

ΠΑΥΤΟΥΠΕΡΙΤΗϹΒΡΩϹΕΩϹ
4 Him ABOUT THE FEEDING

ΟΥΝΤΩΝΕΙΔΩΛΟΘΥΤΩΝΟΙΔ
THEN OF-THE idol-SACRIFICES WE-HAVE-

ΑΜΕΝΟΤΙΟΥΔΕΝΕΙΔΩΛΟΝΕ
PERCEIVED that NOT-YET-ONE idol IN
s o.

ΝΚΟϹΜΩΚΑΙΟΤΙΟΥΔΕΙϹΘΕ
SYSTEM AND that NOT-YET-ONE God
DIFFERENT *omitted* BY ABs¹ (*by s*²)

ΟϹΕΤΕΡΟϹΕΙΜΗΕΙϹΚΑΙΓΑ
5 DIFFERENT IF NO ONE AND for

ΡΕΙΠΕΡΕΙϹΙΝΛΕΓΟΜΕΝΟΙ
IF-EVEN ARE *ones-be*ING-said

ΘΕΟΙΕΙΤΕΕΝΟΥΡΑΝΩΕΙΤΕ
gods IF-BESIDES IN heaven IF-BESIDES

ΕΠΙΓΗϹΩϹΠΕΡΕΙϹΙΝΘΕΟΙ
ON LAND AS-EVEN ARE gods

ΠΟΛΛΟΙΚΑΙΚΥΡΙΟΙΠΟΛΛΟ
MANY AND masters MANY
but *omitted by* B *s*¹ *omits* God

ΙΑΛΛΗΜΙΝΕΙϹΘΕΟϹΟΠΑΤΗ
6 but to-US ONE God THE FATHER
s o.

ΡΕΞΟΥΤΑΠΑΝΤΑΚΑΙΗΜΕΙϹ
OUT OF-WHOM THE ALL AND WE

ΕΙϹΑΥΤΟΝΚΑΙΕΙϹΚΥΡΙΟϹ
INTO Him AND ONE Master
B N

ΙΗϹΟΥϹΧΡΙϹΤΟϹΔΙΟΥΤΑΠ
JESUS ANOINTED THRU WHOM THE ALL
s o.

ΑΝΤΑΚΑΙΗΜΕΙϹΔΙΑΥΤΟΥΑ
7 AND WE THRU Him but
A+Ε

ΛΛΟΥΚΕΝΠΑϹΙΝΗΓΝΩϹΙϹΤ
NOT IN ALL THE KNOWLEDGE ANY
*s*² ΙΔΗϹΙ conscience

ΙΝΕϹΔΕΤΗϹΥΝΗΘΕΙΑΕΩϹΑ
YET to-THE TOGETHER-CUSTOM TILL at-
A OF-THE idol TILL at-PRESENT

ΡΤΙΤΟΥΕΙΔΩΛΟΥΩϹΕΙΔΩΛ
PRESENT OF-THE idol AS idol-SACRIFICE
*s*¹ ΕϹΤΙΝ IS

ΟΘΥΤΟΝΕϹΘΙΟΥϹΙΝΚΑΙΗϹ
ARE-EATING AND THE-con-
s o. As+Ε

ΥΝΕΙΔΗϹΙϹΑΥΤΩΝΑϹΘΕΝΗ
science OF-them UN-FIRM

ϹΟΥϹΑΜΟΛΥΝΕΤΑΙΒΡΩΜΑΔ
8 BEING IS-*be*ING-POLLUTED FOOD YET
*s*¹* Υ=YOU*p* *s*² Ι *s*²+Ν

ΕΗΜΑϹΟΥΠΑΡΑϹΤΗϹΕΙΤΩΘ
US NOT WILL-BE-BESIDE-STANDING to-THE God
s omits NO

ΕΩΟΥΤΕΕΑΝΜΗΦΑΓΩΜΕΝΥϹ
NOT-BESIDES IF-EVER NO WE-MAY-BE-EATING WE-
As *transpose* -WANTING *and* -exceeding *s*+ΜΗ NO

ΤΕΡΟΥΜΕΘΑΟΥΤΕΕΑΝΦΑΓΩ
ARE-WANTING NOT-BESIDES IF-EVER WE-MAY-BE-
B ΘΑ

ΜΕΝΠΕΡΙϹϹΕΥΟΜΕΝΒΛΕΠΕ
9 EATING WE-ARE-exceeding YE-BE-looking

ΤΕΔΕΜΗΠΩϹΗΕΞΟΥϹΙΑΥΜΩ
YET NO how THE authority OF-YOU*p*

ΝΑΥΤΗΠΡΟϹΚΟΜΜΑΓΕΝΗΤΑ
this TOWARD-STRIKE MAY-BE-BECOMING

ΙΤΟΙϹΑϹΘΕΝΕϹΙΝΕΑΝΓΑΡ
10 to-THE UN-FIRM IF-EVER for
A+Ε B YOU *omits* *s*¹* knowledge *one*-HAVING

ΤΙϹΙΔΗϹΕΤΟΝΕΧΟΝΤΑΓΝΩ
ANY MAY-BE-PERCEIVING YOU THE *one*-HAVING KNOW-
As *o.*

ϹΙΝΕΝΕΙΔΩΛΙΩΚΑΤΑΚΕΙΜ
ledge IN idol-shrine DOWN-LYING
s o. As+Ε

ΕΝΟΝΟΥΧΙΗϹΥΝΕΙΔΗϹΙϹΑ
NOT *emph.* THE conscience OF-

ΥΤΟΥΑϹΘΕΝΟΥϹΟΝΤΟϹΟΙΚ
him UN-FIRM BEING WILL-BE-
s o.

ΟΔΟΜΗΘΗϹΕΤΑΙΕΙϹΤΟΤΑΕ
BEING-HOME-BUILDED INTO THE idol-
ABs¹ *omit* AND (*by s*²)

ΙΔΩΛΟΘΥΤΑΕϹΘΙΕΙΝΚΑΙΑ
11 SACRIFICES TO-BE-EATING AND IS-
*s*² *cancels* for A ΟΥΝ THEN

ΠΟΛΛΥΤΑΙΓΑΡΟΑϹΘΕΝΩΝΕ
*be*ING-destroyed for THE *one*-beING-UN-FIRM IN
B *omits* to-YOU *s*² brother IN THE to-YOUR KNOWLEDGE

ΝΤΗϹΗΓΝΩϹΕΙΟΑΔΕΛΦΟϹΔ
THE to-YOUR KNOWLEDGE THE brother THRU

ΙΟΝΧΡΙϹΤΟϹΑΠΕΘΑΝΕΝΟΥ
12 WHOM ANOINTED FROM-DIED thus

ΤΩϹΔΕΑΜΑΡΤΑΝΟΝΤΕϹΕΙϹ
YET missing INTO

ΤΟΥϹΑΔΕΛΦΟΥϹΚΑΙΤΥΠΤΟ
THE brothers AND BEATING
s o.

ΝΤΕϹΑΥΤΩΝΤΗΝϹΥΝΕΙΔΗϹ
OF-them THE conscience

ΙΝΑϹΘΕΝΟΥϹΑΝΕΙϹΧΡΙϹΤ
beING-UN-FIRM INTO ANOINTED

ΟΝΑΜΑΡΤΑΝΕΤΕΔΙΟΠΕΡΕΙ
13 YE-ARE-missing THRU-WHICH-EVEN IF

ΒΡΩΜΑϹΚΑΝΔΑΛΙΖΕΙΤΟΝΑ
FOOD IS-SNARING THE bro-

ΔΕΛΦΟΝΜΟΥΟΥΜΗΦΑΓΩΚΡΕ
ther OF-ME NOT NO I-MAY-BE-EATING MEATS
*s*¹+Ϲ (*by s*²)

ΑΕΙϹΤΟΝΑΙΩΝΑΙΝΑΜΗΤΟΝ
INTO THE eon THAT NO THE

1 The Corinthians questioned the apostleship of Paul. The phrase, "the twelve apostles" has been used to throw doubt on his commission, for if there were but twelve apostles, Paul could not have been one of them. He did not have the qualifications, and Matthias was duly chosen to fill Judas' place. Only one who had been with the Lord from John's baptism onward to His ascension was qualified to be counted with the twelve (Ac.1[22]). Paul did not meet the Lord until some years later. The kingdom apostles are limited to twelve, for there will be only twelve thrones provided for them when they rule the tribes of Israel in the kingdom (Mt.19[28]). It is evident that Paul and Barnabas and Timothy and Apollos will have no apostolic reward in that kingdom. Their apostleship is of an entirely different order. The gospel of the Uncircumcision was committed to Paul as that of the Circumcision had been to Peter. James, Cephas and John, chief of the twelve apostles, recognized this and gave Paul and Barnabas the right hand of fellowship, that they should go to the nations. The twelve confined themselves to the Circumcision. Thus there are two distinct orders of apostles, the twelve to the Circumcision, connected with the kingdom on earth, and an indefinite number, of whom Paul was chief, sent to the nations and connected with the successive ministries of the apostle Paul. Though the Corinthians denied his apostolic authority, he was not a whit behind Peter, the chief of the Circumcision apostles.

3 Paul had the undoubted *right* to do as the other apostles, but he chose the higher privilege of doing everything in his power to help the evangel. He worked with his own hands to supply his necessities when he might have demanded support.

8 It is God's pleasure that His servants who minister spiritual things should be requited with carnal things. In the present low state of spirituality spiritual things are accounted of no value, while material things are held in high repute. To acquire a sum of money without recompense is a crime, but many receive vast spiritual wealth without any sense of obligation.

brethren, and beating their weak
conscience, you are sinning against
13 Christ. Wherefore, if food is snar-
ing my brother, I should under no
circumstances eat meat for the eon,
lest I should be snaring my brother.

9 Am I not free? Am I not an
apostle? Have I not seen Jesus,
our Lord? Are *you* not my work
2 in the Lord? If I am not an apos-
tle to others, nevertheless I surely
am to you. For *you* are the seal
of my apostleship in the Lord.
3 My defense to those examining
4 me is this: Have we no right at all
5 to eat and drink? Have we no
right at all to be leading about a
sister as a wife, even as the rest of
the apostles and the brothers of the
6 Lord and Cephas? Or have *I* and
Barnabas only no right not to be
7 working? What soldier is at any
time purchasing his own rations?
Is anyone planting a vineyard and
not eating of its fruit? Or is any-
one tending a flock and not eating
of the milk of the flock?
8 Am I speaking these things ac-
cording to man, or is not the law
9 also saying these things? For in the
law of Moses it is written: "You
shall not be muzzling the thresh-
ing ox." Is God caring for oxen?
10 Or is He undoubtedly saying it be-
cause of us? Because of us, for
it was written that he who is plow-
ing ought to be plowing in expec-
tation, and he who is threshing, in
his expectation of partaking in the
11 expectation. If *we* sow the spiritual
in you, is it a great thing if we
shall be reaping of your fleshly
12 things? If others are partaking of
your right, are not we rather?
Nevertheless we do not use this
right, but we are foregoing all, lest
we may be giving any hindrance to
the evangel of Christ.

ΑΔΕΛΦΟΝΜΟΥΣΚΑΝΔΑΛΙΣΩ
brother OF-ME I-SHOULD-BE-SNARING

ΟΥΚΕΙΜΙΕΛΕΥΘΕΡΟΣΟΥΚΕ
9 NOT I-AM FREE NOT I-

ΙΜΙΑΠΟΣΤΟΛΟΣΟΥΧΙΙΗΣΟ
AM commissioner NOT *emph.* JESUS

s B1 Ο
ΥΝΤΟΝΚΥΡΙΟΝΗΜΩΝΕΩΡΑΚ
THE Master OF-US I-HAVE-SEEN

ΟΥΤΟΕΡΓΟΝΜΟΥΥΜΕΙΣΕΣ
NOT THE work OF-ME YE ARE

A *omits verse 2*
ΤΕΕΝΚΥΡΙΩΕΙΑΛΛΟΙΣΟΥΚ
2 IN Master IF to-others NOT

ΕΙΜΙΑΠΟΣΤΟΛΟΣΑΛΛΑΓΕΥ
I-AM commissioner but SURELY to-

B+Ε
ΜΙΝΕΙΜΙΗΓΑΡΣΦΡΑΓΙΣΜΟ
YOU*p* I-AM THE for SEAL OF-MY

ΥΤΗΣΑΠΟΣΤΟΛΗΣΥΜΕΙΣΕΣ
THE commission YE ARE

ΤΕΕΝΚΥΡΙΩΗΕΜΗΑΠΟΛΟΓΙ
3 IN Master ' THE MY FROM-say

B+Ε
ΑΤΟΙΣΕΜΕΑΝΑΚΡΙΝΟΥΣΙΝ
to-THE-*ones* ME examinING

ΕΣΤΙΝΑΥΤΗΜΗΟΥΚΕΧΟΜΕΝ
4 IS this NO NOT WE-ARE-HAVING

s1*B1 *o.* s *o.*
ΕΞΟΥΣΙΑΝΦΑΓΕΙΝΚΑΙΠΙΕ
authority TO-BE-EATING AND TO-BE-

ΙΝΜΗΟΥΚΕΧΟΜΕΝΕΞΟΥΣΙΑ
5 DRINKING NO NOT WE-ARE-HAVING authority

ΝΑΔΕΛΦΗΝΓΥΝΑΙΚΑΠΕΡΙΑ
sister WOMAN TO-BE-ABOUT-

ΓΕΙΝΩΣΚΑΙΟΙΛΟΙΠΟΙΑΠΟ
LEADING AS AND THE rest commis-

ΣΤΟΛΟΙΚΑΙΟΙΑΔΕΛΦΟΙΤΟ
sioners AND THE brothers OF-THE

ΥΚΥΡΙΟΥΚΑΙΚΗΦΑΣΗΜΟΝΟ
6 Master AND CEPHAS OR ONLY

ΣΕΓΩΚΑΙΒΑΡΝΑΒΑΣΟΥΚΕΧ
I AND Barnabas NOT ARE-

ΟΜΕΝΕΞΟΥΣΙΑΝΜΗΕΡΓΑΖΕ
HAVING authority NO TO-BE-workING

A Ε *o.*
ΣΘΑΙΤΙΣΣΤΡΑΤΕΥΕΤΑΙΙΔ
7 ANY IS-WARRING to-

ΙΟΙΣΟΨΩΝΙΟΙΣΠΟΤΕΤΙΣΦ
OWN PROVISION-PURCHASES ?-when ANY IS-

ABs1 *omit* OUT (s2)
ΥΤΕΥΕΙΑΜΠΕΛΩΝΑΚΑΙΕΚΤ
plantING VINE-yard AND OUT OF-

ABs1 Ν Ν (*by* s2)
ΟΥΚΑΡΠΟΥΑΥΤΟΥΟΥΚΕΣΘΙ
THE FRUIT OF-it NOT IS-EATING

OR *omitted by* B
ΕΙΗΤΙΣΠΟΙΜΑΙΝΕΙΠΟΙΜΝ
OR ANY IS-SHEPHERDING SHEEP-herd

ΗΝΚΑΙΕΚΤΟΥΓΑΛΑΚΤΟΣΤΗ
AND OUT OF-THE MILK OF-THE

ΣΠΟΙΜΝΗΣΟΥΚΕΣΘΙΕΙΜΗΚ
8 SHEEP-herd NOT IS-EATING NO ac-

ΑΤΑΑΝΘΡΩΠΟΝΤΑΥΤΑΛΑΛΩ
cording-to human these I-AM-TALKING

ΗΚΑΙΟΝΟΜΟΣΤΑΥΤΑΟΥΛΕΓ
OR AND THE LAW these NOT IS-saying

A *o.*
ΕΙΕΝΓΑΡΤΩΜΩΥΣΕΩΣΝΟΜΩ
9 IN for THE OF-MOSES LAW

B1 ΚΗ-=CURBING
ΓΕΓΡΑΠΤΑΙΟΥΦΙΜΩΣΕΙΣΒ
it-HAS-*been*-WRITTEN NOT YOU-WILL-BE-MUZZLING OX

ΟΥΝΑΛΟΩΝΤΑΜΗΤΩΝΒΟΩΝΜ
THRESHING NO OF-THE OXEN IS-

ΕΛΕΙΤΩΘΕΩΗΔΙΗΜΑΣΠΑΝΤ
10 CARING to-THE God OR THRU US ALL-ly

ΩΣΛΕΓΕΙΔΙΗΜΑΣΓΑΡΕΓΡΑ
He-IS-sayING THRU US for it-WAS-WRIT-

As *o.* B1 *o.* s2 ON EX. IS-O.
ΦΗΟΤΙΟΦΕΙΛΕΙΕΠΕΛΠΙΔΙ
ten that IS-OWING ON EXPECTATION

ΟΑΡΟΤΡΙΩΝΑΡΟΤΡΙΑΝΚΑΙ
THE *one*-PLOWING TO-BE-PLOWING AND

ABs1 *omit* OF-T. E. OF-S. *and read* ON-E. OF-T. ΤΟΥ T.-B.-
ΟΑΛΟΩΝΤΗΣΕΛΠΙΔΟΣΑΥΤΟ
THE *one*-THRESHING OF-THE EXPECTATION OF-him

W.-H.(s2 *marg.*) B1s2 *o.* A Φ s *o.*
ΥΜΕΤΕΧΕΙΝΕΠΕΛΠΙΔΙΕΙΗ
11 TO-BE-WITH-HAVING ON EXPECTATION IF WE

s *o.*
ΜΕΙΣΥΜΙΝΤΑΠΝΕΥΜΑΤΙΚΑ
to-YOU*p* THE spiritual

s *o.* s *o.*
ΕΣΠΕΙΡΑΜΕΝΜΕΓΑΕΙΗΜΕΙ
SOW GREAT IF WE

ΣΥΜΩΝΤΑΣΑΡΚΙΚΑΘΕΡΙΣΟ
OF-YOU*p* THE FLESHIC SHALL-BE-reap-

ΜΕΝΕΙΑΛΛΟΙΤΗΣΥΜΩΝΕΞΟ
12 ING IF others OF-THE OF-YOU*p* authority

s2 *emphatic* +ΧΙ
ΥΣΙΑΣΜΕΤΕΧΟΥΣΙΝΟΥΜΑΛ
ARE-WITH-HAVING NOT RATHER

s O. A *o. o.*
ΛΟΝΗΜΕΙΣΑΛΛΟΥΚΕΧΡΗΣΑ
WE but NOT WE-USE

ΜΕΘΑΤΗΕΞΟΥΣΙΑΤΑΥΤΗΑΛ
to-THE authority this but

ΛΑΠΑΝΤΑΣΤΕΓΟΜΕΝΙΝΑΜΗ
ALL WE-ARE-EXCLUDING THAT NO

s Κ *and* B1 Ν *for* Γ
ΤΙΝΑΕΓΚΟΠΗΝΔΩΜΕΝΤΩΕΥ
ANY hindrance WE-MAY-BE-GIVING to-THE

ΑΓΓΕΛΙΩΤΟΥΧΡΙΣΤΟΥΟΥΚ
13 WELL-MESSAGE OF-THE ANOINTED NOT

ΟΙΔΑΤΕΟΤΙΟΙΤΑΙΕΡΑΕΡΓ
YE-HAVE-PERCEIVED that THE-*ones* THE SACRED workING

A *omits* THE
ΑΖΟΜΕΝΟΙΤΑΕΚΤΟΥΙΕΡΟΥ
THE OUT OF-THE SACRED-place

13 God has always made due provision for the support of His servants. The priests and Levites were not concerned with their own livelihood, hence had no allotment of land to till, but depended on the labors of their brethren. They were wholly devoted to God's service. The same rule applies to the proclamation of the evangel.

15 It seems a marvel that the saints who owed so much to the apostle would have allowed him to engage in menial labor, when they could easily have supplied his meager needs. Yet herein was his glory, that, though supporting himself, at least in part, he still found time and strength to do more than any other apostle. The natural course would have been to use his authority to the full so that he could give himself wholly to the work of the ministry. The marks of true greatness are apparent in his anxiety *not* to use his full authority, but to do everything which in any way may be a benefit to the evangel. Such a course as this ought to be all the more effective in these days when the stain of filthy lucre is a prominent mark on many religious enterprises. The world has learned to look upon religion as a means of gain. The history of the church has been one long endeavor on the part of the clergy (with *many* noble exceptions) to enrich themselves at the expense of the laity. Had Paul's spirit prevailed, what a different story there would be to tell!

19 Many otherwise inexplicable events in Paul's career, as narrated in the book of Acts, are to be explained on the principle of conduct here laid down by the apostle. His course often seems to contradict the truth he had enunciated in the epistles he had penned. However strongly he insisted on freedom from the law, he could, nevertheless, take part in the rites and ceremonies of the temple when among his Jewish brethren. The whole narrative of Acts shows him becoming all things to all with whom he came in contact. On his journeys, in Jerusalem, in jail, on board the foundering ship—wherever he was he adapted himself to the men and means at his disposal to forward the claims of the evangel. The same principle should regulate our efforts that we also may gain some.

13 Are you not aware that those
who are working at the sacred
things are eating of the things of
the sanctuary? Those who are set-
tled beside the altar have their
14 portion with the altar. Thus the
Lord also prescribes that those who
are announcing the evangel are to
15 be living of the evangel. Yet *I* use
none of these things. Now I do not
write these things that it may be
becoming thus with me, for it is my
ideal rather to be dying, than that
anyone shall be making my boast
void.
16 For if I should be preaching the
evangel, I have nothing to boast
of, for necessity is laid upon me,
for it were woe to me if I should
17 not be preaching the evangel! For
if I am engaging in this voluntarily,
I have wages, yet if involuntarily,
I have been entrusted with an ad-
18 ministration. What, then, are my
wages? That, in preaching the
evangel, I should be placing the
evangel without expense, so as not
to use up my authority in the
evangel.
19 For, being free of all, I enslave
myself to all, that I should be gain-
20 ing more. And I became to the
Jews as a Jew, that I should be
gaining Jews; to those under law
as under law (not being myself un-
der law), that I should be gaining
21 those under law; to those without
law as without law (not being
without God's law, but legally
Christ's), that I should be gaining
22 those without law. I became as
weak to the weak, that I should be
gaining the weak. To all I have
become all, that I should undoubt-
23 edly be saving some. Now I am do-
ing all because of the evangel, that
I should be becoming a joint par-
ticipant of it.

ΕϹΘΙΟΥϹΙΝΟΙΤΩΘΥϹΙΑϹΤ 20
ARE-EATING THE-*ones* to-THE SACRIFICE-place
s² ΠΡΟϹ TOWARD-
ΗΡΙΩΠΑΡΕΔΡΕΥΟΝΤΕϹΤΩΘ 40
BESIDE-SETTLING to-THE SAC-
ΥϹΙΑϹΤΗΡΙΩϹΥΜΜΕΡΙΖΟΝ 60
RIFICE-place ARE-TOGETHER-PARTING
ΤΑΙΟΥΤΩϹΚΑΙΟΚΥΡΙΟϹΔΙ 80
14 thus AND THE Master pre-
ΕΤΑΞΕΝΤΟΙϹΤΟΕΥΑΓΓΕΛΙ 100
scribes to-THE-*ones* THE WELL-MESSAGE
ΟΝΚΑΤΑΓΓΕΛΛΟΥϹΙΝΕΚΤΟ 20
ARE-DOWN-MESSAGING OUT OF-THE
ΥΕΥΑΓΓΕΛΙΟΥΖΗΝΕΓΩΔΕΟ 40
15 WELL-MESSAGE TO-BE-LIVING I YET NOT
ABs¹* HAVE-USED ΜΑΙ
ΥΚΕΧΡΗϹΑΜΗΝΟΥΔΕΝΙΤΟΥ 60
USE NOT-YET-ONE OF-these
ΤΩΝΟΥΚΕΓΡΑΨΑΔΕΤΑΥΤΑΙ 80
NOT I-WRITE YET these THAT
ΝΑΟΥΤΩϹΓΕΝΗΤΑΙΕΝΕΜΟΙ 200
thus it-MAY-BE-BECOMING IN ME
ΚΑΛΟΝΓΑΡΜΟΙΜΑΛΛΟΝΑΠΟ 20
IDEAL for to-ME RATHER TO-BE-
s o. *for* THAT ANY B ΟΥΔΕΙϹ A ΟΥΘΕΙϹ,
ΘΑΝΕΙΝΗΤΟΚΑΥΧΗΜΑΜΟΥΙ 40
FROM-DYING OR THE BOAST OF-ME THAT
s¹* ΟΥΔΙϹ A+ΜΗ NO *and* ΚΑΙ *for* ΚΕ
ΝΑΤΙϹΚΕΝΩϹΕΙΕΑΝΓΑΡΕΥ 60
16 ANY WILL-BE-EMPTYING IF-EVER for I-MAY-
ΑΓΓΕΛΙΖΩΜΑΙΟΥΚΕϹΤΙΝΜ 80
BE-WELL-MESSAGIZING NOT IS to-
s¹ ΧΑΡΙϹ
ΟΙΚΑΥΧΗΜΑΑΝΑΓΚΗΓΑΡΜΟ 300
ME BOAST necessity for to-ME
s² ΔΕ YET
ΙΕΠΙΚΕΙΤΑΙΟΥΑΙΓΑΡΜΟΙ 20
IS-ON-LYING WOE for to-ME
B -SHOULD- C
ΕϹΤΙΝΕΑΝΜΗΕΥΑΓΓΕΛΙΖΩ 40
IS IF-EVER NO I-MAY-BE-WELL-MESSAGIZING
ΜΑΙΕΙΓΑΡΕΚΩΝΤΟΥΤΟΠΡΑ 60
17 IF for voluntarily this I-AM-PRAC-
ϹϹΩΜΙϹΘΟΝΕΧΩΕΙΔΕΑΚΩΝ 80
TISING HIRE I-AM-HAVING IF YET UN-voluntarily
ΟΙΚΟΝΟΜΙΑΝΠΕΠΙϹΤΕΥΜΑ 400
stewardship I-HAVE-*been*-BELIEVED
ΙΤΙϹΟΥΝΜΟΥΕϹΤΙΝΟΜΙϹΘ 20
18 ANY THEN OF-ME IS THE HIRE
ΟϹΙΝΑΕΥΑΓΓΕΛΙΖΟΜΕΝΟϹ 40
THAT WELL-MESSAGIZING
ΑΔΑΠΑΝΟΝΘΗϹΩΤΟΕΥΑΓΓΕ 60
UN-SPENT I-SHOULD-BE-PLACING THE WELL-
A o. o.
ΛΙΟΝΕΙϹΤΟΜΗΚΑΤΑΧΡΗϹΑ 80
MESSAGE INTO THE NO TO-DOWN-USE
s *adds* ΕΝ IN
ϹΘΑΙΤΗΕΞΟΥϹΙΑΜΟΥΕΝΤΩ 500
THE authority OF-ME IN THE

ΕΥΑΓΓΕΛΙΩΕΛΕΥΘΕΡΟϹΓΑ 20
19 WELL-MESSAGE FREE for
ΡΩΝΕΚΠΑΝΤΩΝΠΑϹΙΝΕΜΑΥ 40
BEING OUT OF-ALL to-ALL MYself
ΤΟΝΕΔΟΥΛΩϹΑΙΝΑΤΟΥϹΠΛ 60
I-enSLAVE THAT THE MORE
s o.
ΕΙΟΝΑϹΚΕΡΔΗϹΩΚΑΙΕΓΕΝ 80
20 I-SHOULD-BE-GAINING AND I-BECAME
ΟΜΗΝΤΟΙϹΙΟΥΔΑΙΟΙϹΩϹΙ 600
to-THE JUDA-ans AS JU-
ΟΥΔΑΙΟϹΙΝΑΙΟΥΔΑΙΟΥϹΚ 20
DA-an THAT JUDA-ans I-
ΕΡΔΗϹΩΤΟΙϹΥΠΟΝΟΜΟΝΩϹ 40
SHOULD-BE-GAINING to-THE-*ones* UNDER LAW AS
ΥΠΟΝΟΜΟΝΜΗΩΝΑΥΤΟϹΥΠΟ 60
UNDER LAW NO BEING SAME UNDER
ΝΟΜΟΝΙΝΑΤΟΥϹΥΠΟΝΟΜΟΝ 80
LAW THAT THE-*ones* UNDER LAW
ΚΕΡΔΗϹΩΤΟΙϹΑΝΟΜΟΙϹΩϹ 700
21 I-SHOULD-BE-GAINING to-THE UN-LAWed AS
ΑΝΟΜΟϹΜΗΩΝΑΝΟΜΟϹΘΕΟΥ 20
UN-LAWed NO BEING UN-LAWed OF-God
ΑΛΛΕΝΝΟΜΟϹΧΡΙϹΤΟΥΙΝΑ 40
but IN-LAWed OF-ANOINTED THAT
s² Η Ϲ *and omits* THE
ΚΕΡΔΑΝΩΤΟΥϹΑΝΟΜΟΥϹΕΓ 60
22 I-SHOULD-BE-GAINING THE UN-LAWed I-BE-
ABs¹ *omit (by s²)* AS
ΕΝΟΜΗΝΤΟΙϹΑϹΘΕΝΕϹΙΝΩ 80
CAME to-THE UN-FIRM AS
ϹΑϹΘΕΝΗϹΙΝΑΤΟΥϹΑϹΘΕΝ 800
UN-FIRM THAT THE UN-FIRM
s¹* o.
ΕΙϹΚΕΡΔΗϹΩΤΟΙϹΠΑϹΙΝΓ 20
I-SHOULD-BE-GAINING to-THE ALL I-
ΕΓΟΝΑΠΑΝΤΑΙΝΑΠΑΝΤΩϹΤ 40
HAVE-BECOME ALL THAT ALL-ly ANY
ΙΝΑϹϹΩϹΩΠΑΝΤΑΔΕΠΟΙΩΔ 60
23 I-SHOULD-BE-SAVING ALL YET I-AM-DOING THRU
AB¹ Ν
ΙΑΤΟΕΥΑΓΓΕΛΙΟΝΙΝΑϹΥΓ 80
THE WELL-MESSAGE THAT TOGETHER-
ΚΟΙΝΩΝΟϹΑΥΤΟΥΓΕΝΩΜΑΙ 900
communioner OF-it I-MAY-BE-BECOMING
ΟΥΚΟΙΔΑΤΕΟΤΙΟΙΕΝϹΤΑΔ 20
24 NOT YE-HAVE-PERCEIVED that THE-*ones* IN stadium
ΙΩΤΡΕΧΟΝΤΕϹΠΑΝΤΕϹΜΕΝ 40
RACING ALL INDEED
ΤΡΕΧΟΥϹΙΝΕΙϹΔΕΛΑΜΒΑΝ 60
ARE-RACING ONE YET IS-GETTING-UP
s o. s o.
ΕΙΤΟΒΡΑΒΕΙΟΝΟΥΤΩϹΤΡΕ 80
THE prize thus BE-RACING
ΧΕΤΕΙΝΑΚΑΤΑΛΑΒΗΤΕΠΑϹ 16000
25 THAT YE-MAY-BE-DOWN-GETTING EVERY

25 Contestants in the Grecian games had to take an oath that they had been ten months in training, and that they would violate none of the regulations. They lived on a prescribed diet and exercised severe self-restraint. The wreath or "crown" was made of the leaves of the pine. Groves of these trees surrounded the stadium near Corinth. Other leaves were used in other cities. For some time parsley was substituted for pine, but it seems that, in the time of the apostle, they used the pine wreaths. To avoid confusing these chaplets with the symbol of regal authority they are never called a "crown" in this version.

26 The subject before the apostle is not salvation, but service and reward. The apostle is not concerned lest he should be a "castaway", but whether he should win the prize. Two things are necessary, self-control and obedience to the rules of the game. Both are essential in order to win a wreath. In these days, when "success" is measured by human standards, it is of the utmost importance to press the fact that a violation of the rules absolutely bars the contestant from all hope of a prize. Service at the expense of truth or of conscience, to gain a livelihood or win popularity, no matter how strenuous, wins no prize. God looks on the motive and method, not on the apparent results. May we all so strive that He will be able to bestow the amaranthine wreath upon us!

1 The redemption of Israel out of Egypt was typical of the spiritual deliverance which is ours in Christ. *All*, indeed, were redeemed by the blood of the paschal lamb, but not all by any means pleased God in the wilderness journey. They *all* went through the Red Sea dry shod, *all* were identified with Moses, *all* ate the manna, and *all* drank the water brought forth by Moses' rod in the desert. Yet, notwithstanding these privileges, they failed in self-control, they went back in heart to the flesh pots of Egypt, reverted to idolatry, sinned and murmured. These are the very sins into which some of the Corinthians were ensnared. And these things still have their appeal to us unless we, like the apostle, reduce our bodies to bondage.

24 Are you not aware that those
racing in the stadium are, indeed,
all racing, yet one is obtaining the
prize? Thus be racing that you
25 may grasp it. Now everyone who
is contending is controlling himself
in all things; they, indeed, then,
that they may be obtaining a corruptible
wreath, yet we an incor-
26 ruptible. Now then, thus am *I*
racing, not as dubious, thus am I
boxing, not as punching the air,
27 but I am belaboring my body and
leading it unto slavery, lest somehow,
when proclaiming to others, I
may be becoming disqualified myself.

10 For I do not want you to be ignorant,
brethren, that our fathers
all were under the cloud, and all
2 came through the sea, and all are
baptized into Moses in the cloud
3 and in the sea, and all ate the same
4 spiritual food, and all drank the
same spiritual drink, for they
drank of the spiritual Rock following
[redacted]. Now the Rock was
Christ.
5 But God does not delight in the
majority of them, for they were
6 strewn along in the wilderness. Now
these things became types of us,
so that we are not to be lusters after
evil, according as *they* also lust.
7 Neither become idolaters, according
as some of them, even as it is
written, "The people are seated to
eat and drink, and rise to sport."
8 Neither should we commit prostitution,
according as some of them
commit prostitution, and fall in
one day, twenty-three thousand.
9 Neither may we be putting the
Lord on trial, according as some of
them put Him on trial, and were
10 destroyed by serpents. Neither be
murmuring, even as some of them
murmur, and were destroyed by
the exterminator.

ΔΕΟΑΓΩΝΙΖΟΜΕΝΟϹΠΑΝΤΑ
YET THE *one*-CONTENDING ALL

ΕΓΚΡΑΤΕΥΕΤΑΙΕΚΕΙΝΟΙΜ
IS-IN-HOLDING those IN-

ΕΝΟΥΝΙΝΑΦΘΑΡΤΟΝϹΤΕΦΑ
DEED THEN THAT CORRUPTible WREATH

ΝΟΝΛΑΒΩϹΙΝΗΜΕΙϹΔΕΑΦΘ
THEY-MAY-BE-GETTING WE YET UN-COR-

ΑΡΤΟΝΕΓΩΤΟΙΝΥΝΟΥΤΩϹΤ
26 RUPTible I to-THE-NOW thus AM-

ΡΕΧΩΩϹΟΥΚΑΔΗΛΩϹΟΥΤΩϹ
RACING AS NOT UN-EVIDENTly thus

ΠΥΚΤΕΥΩΩϹΟΥΚΑΕΡΑΔΕΡΩ
I-AM-FISTING AS NOT AIR SKINNING

As o.
ΝΑΛΛΑΥΠΩΠΙΑΖΩΜΟΥΤΟϹΩ
27 but I-AM-belaborING OF-ME THE BODY

ΜΑΚΑΙΔΟΥΛΑΓΩΓΩΜΗΠΩϹΑ
AND I-AM-SLAVE-LEADING NO how to-

ΛΛΟΙϹΚΗΡΥΞΑϹΑΥΤΟϹΑΔΟ
others PROCLAIMing SAME UN-tested

*s*² YET ΔΕ
ΚΙΜΟϹΓΕΝΩΜΑΙΟΥΘΕΛΩΓΑ
10 I-MAY-BE-BECOMING.NOT I-AM-WILLING for

ΡΥΜΑϹΑΓΝΟΕΙΝΑΔΕΛΦΟΙΟ
YOU*p* TO-BE-UN-KNOWING brothers that

ΤΙΟΙΠΑΤΕΡΕϹΗΜΩΝΠΑΝΤΕ
THE FATHERS OF-US ALL

ϹΥΠΟΤΗΝΝΕΦΕΛΗΝΗϹΑΝΚΑ
UNDER THE CLOUD WERE AND

ΙΠΑΝΤΕϹΔΙΑΤΗϹΘΑΛΑϹϹΗ
ALL THRU THE SEA

ϹΔΙΗΛΘΟΝΚΑΙΠΑΝΤΕϹΕΙϹ
2 THRU-CAME AND ALL INTO

As o. B ΑΝΤΟ
ΤΟΝΜΩΥϹΗΝΕΒΑΠΤΙϹΘΗϹΑ
THE MOSES ARE-DIPIZED

ΝΕΝΤΗΝΕΦΕΛΗΚΑΙΕΝΤΗΘΑ
IN THE CLOUD AND IN THE SEA

*s*¹ *omits* THE A*s*¹ *omit* SAME
ΛΑϹϹΗΚΑΙΠΑΝΤΕϹΤΟΑΥΤΟ
3 AND ALL THE SAME

*s*² THE SAME FOOD spiritual A THEY-ATE FOOD
ΠΝΕΥΜΑΤΙΚΟΝΒΡΩΜΑΕΦΑΓ
spiritual FOOD ATE

A *omits* SAME
ΟΝΚΑΙΠΑΝΤΕϹΤΟΑΥΤΟΠΝΕ
4 AND ALL THE SAME spiritual

B+Ε
ΥΜΑΤΙΚΟΝΕΠΙΟΝΠΟΜΑΕΠΙ
DRANK DRINK THEY-

ΝΟΝΓΑΡΕΚΠΝΕΥΜΑΤΙΚΗϹΑ
DRANK for OUT OF-spiritual fol-

A THE YET ROCK
ΚΟΛΟΥΘΟΥϹΗϹΠΕΤΡΑϹΗΠΕ
lowING ROCK THE ROCK

ΤΡΑΔΕΗΝΟΧΡΙϹΤΟϹΑΛΛΟΥ
YET WAS THE ANOINTED but NOT

ΚΕΝΤΟΙϹΠΛΕΙΟϹΙΝΑΥΤΩΝ
IN THE MORE OF-them

Η AB¹
ΕΥΔΟΚΗϹΕΝΟΘΕΟϹΚΑΤΕϹΤ
WELL-SEEMS THE God THEY-WERE-DOWN-

ΡΩΘΗϹΑΝΓΑΡΕΝΤΗΕΡΗΜΩΤ
6 STREWN for IN THE DESOLATE these

ΑΥΤΑΔΕΤΥΠΟΙΗΜΩΝΕΓΕΝΗ
YET types OF-US WERE-BECOME

ΘΗϹΑΝΕΙϹΤΟΜΗΕΙΝΑΙΗΜΑ
INTO THE NO TO-BE US

ϹΕΠΙΘΥΜΗΤΑϹΚΑΚΩΝΚΑΘΩ
ON-FEELers OF-EVIL according-

ϹΚΑΚΕΙΝΟΙΕΠΕΘΥΜΗϹΑΝΜ
7 AS AND-those ON-FEEL NO-

A *o.* AB+Ε
ΗΔΕΕΙΔΩΛΟΛΑΤΡΑΙΓΙΝΕϹ
YET idolaters BE-BECOMING

A *adds* ΕΞ OUT
ΘΕΚΑΘΩϹΤΙΝΕϹΑΥΤΩΝΩϹΠ
according-AS ANY OF-them AS-EVEN

A+Ε
ΕΡΓΕΓΡΑΠΤΑΙΕΚΑΘΙϹΕΝΟ
it-HAS-*been*-WRITTEN is-seated THE

B¹ *o.s o. o.*
ΛΑΟϹΦΑΓΕΙΝΚΑΙΠΙΕΙΝΚΑ
PEOPLE TO-BE-EATING AND TO-BE-DRINKING AND

s for ΑΙ, Ε *s o.*
ΙΑΝΕϹΤΗϹΑΝΠΑΙΖΕΙΝΜΗΔ
8 THEY-STAND-UP TO-BE-sportING NO-YET

ΕΠΟΡΝΕΥΩΜΕΝΚΑΘΩϹΤΙΝΕ
WE-MAY-BE-PROSTITUTING according-AS ANY

ϹΑΥΤΩΝΕΠΟΡΝΕΥϹΑΝΚΑΙΕ
OF-them PROSTITUTE AND THEY-

B*s*¹ *omit* IN (*by s*² *faint*)
ΠΕϹΑΝΕΝΜΙΑΗΜΕΡΑΕΙΚΟϹ
FALL IN ONE DAY TWENTY

s o. B+Ε
ΙΤΡΕΙϹΧΙΛΙΑΔΕϹΜΗΔΕΕΚ
9 THREE THOUSAND NO-YET WE-

s o. A ΘΝ God
ΠΕΙΡΑΖΩΜΕΝΤΟΝΚΥΡΙΟΝΚ
MAY-BE-OUT-trying THE Master ac-

A+Ε *s*² *supplies* OF-t. A *o.*AB—OUT- *s o.*
ΑΘΩϹΤΙΝΕϹΑΥΤΩΝΕΞΕΠΕΙ
cording-AS ANY OF-them OUT-try

ΡΑϹΑΝΚΑΙΥΠΟΤΩΝΟΦΕΩΝΑ
AND by THE serpents *were*-

s WE-MAY- ΩΜΕΝ
ΠΩΛΛΥΝΤΟΜΗΔΕΓΟΓΓΥΖΕΤ
10 destroyED NO-YET YE-BE-MURMURING

A ΩϹ *o. o.* =according-AS
ΕΚΑΘΑΠΕΡΤΙΝΕϹΑΥΤΩΝΕΓ
DOWN-WHICH-EVEN ANY OF-them MUR-

A ΛΥ *for* Ο *as ante*
ΟΓΓΥϹΑΝΚΑΙΑΠΩΛΟΝΤΟΥΠ
MUR AND *were*-destroyED by

AB *omit* ALL *and read* these.YET
ΟΤΟΥΟΛΟΘΡΕΥΤΟΥΠΑΝΤΑΔ
11 THE WHOLE-RUINER ALL YET

ΕΤΑΥΤΑΤΥΠΙΚΩϹϹΥΝΕΒΑΙ
these typically TOGETHER-STEPS

A Ο *s*¹* INTO ΕΙϹ
ΝΕΝΕΚΕΙΝΟΙϹΕΓΡΑΦΗΔΕΠ
to-those it-WAS-WRITTEN YET TO-

11 The eons are divided into two classes, the first three, which are preparatory, and the last two, called the "eons of the eons", which turn the evil of the first class into good. The last two eons, including the thousand years' reign and the reign of the saints in the new heavens and new earth, are the fruit and consummation of the evil eons. In *spirit*, Paul brought those under his ministry into the new creation, which is the spiritual counterpart of the eon inaugurated by the new heavens and new earth. It is only thus that the consummations of the eons had already reached the Corinthians.

12 Here again, the apostle is not considering salvation but the endurance of trial on the part of those who are saved. Salvation is entirely of God, through Christ. No one need be concerned about its efficacy or power. But beyond salvation there is the possibility of earning a reward, of winning a prize. This requires us to take due heed to our conduct.

13 God does not try us to break us down but to build us up. Hence He sends nothing insupportable. He does not however, make "a way of *escape*", as many of His saints have found by experience. If He did, why or how could *that* enable them to undergo it? They would not need to endure it if He took them out of it. He makes a *sequel*. This word occurs again in Heb. 13[7]: "contemplating the sequel (A. V. *end*) of their behaviour". All the great examples of trial were sustained by a contemplation of its sequel. Joseph held the sceptre in the prison. David wore the crown in Adullam. Even Job knew that he would see his Redeemer. We should not try to escape trial, but seek grace to endure it. We should not occupy ourselves with it, but contemplate the blessed outcome which it is designed to produce.

20 There seems little doubt but that the heathen divinities were not mere myths, but actual demons. These are rampant today in Spiritism and often deceive the saints into believing that they are the holy spirit of God by mimicking the gifts which were bestowed during the proclamation of the kingdom.

11 Now all this befalls them typically. Yet it was written with a
view to our admonition, to whom
the consummations of the eons have
12 attained. So that, let him who is
supposing he stands beware that he
13 should not be falling. No trial has
taken you except what is human.
Now God is faithful, Who will not
be leaving you to be tried above
what you are able, but, together
with the trial, will be making the
sequel also, to enable you to undergo it.

14 Wherefore, my beloved, be flee-
15 ing from idolatry. I am saying
this as to the prudent: judge *you*
16 what I am averring. The cup of
blessing which we are blessing, is
it not the communion of the blood
of Christ? The bread which we are
breaking, is it not the communion
17 of the body of Christ? Seeing that
we, who are many, are one bread,
one body, for all are partaking of
the one bread.

18 Observe Israel according to the
flesh. Are not those who are eating the sacrifices participants with
19 the altar? What, then, am I aver-
ring? That an idol sacrifice is anything? Or that an idol is anything?
20 But that which the nations are sac-
rificing, they are sacrificing to demons and not to God. Now I do
not want you to become partici-
21 pants with demons. You cannot
drink the cup of the Lord and the
cup of demons. You cannot be
partaking of the table of the Lord
22 and the table of demons. Or are
we making the Lord jealous? Are
we stronger than He?

23 All is allowed me, but not all is
expedient. All is allowed me, but
24 not all is edifying. Let no one be
seeking his own, but that which is
25 another's. Be eating everything

ΡΟϹΝΟΥΘΕϹΙΑΝΗΜΩΝΕΙϹΟ
WARD admonition OF-US INTO WHOM

ΥϹΤΑΤΕΛΗΤΩΝΑΙΩΝΩΝΚΑΤ
THE FINISHES OF-THE eons HAS-

A attains C
ΗΝΤΗΚΕΝΩϹΤΕΟΔΟΚΩΝΕϹΤ
12 attained AS-BESIDES THE *one*-SEEMING TO-HAVE-

s o.
ΑΝΑΙΒΛΕΠΕΤΩΜΗΠΕϹΗΠΕΙ
13 STOOD LET-him-BE-looking NO he-SH'D-BE-FALLING

A ΗΛΕΙΦΕΝ
ΡΑϹΜΟϹΥΜΑϹΟΥΚΕΙΛΗΦΕΝ
trial YOU*p* NOT HAS-GOTTEN

ΕΙΜΗΑΝΘΡΩΠΙΝΟϹΠΙϹΤΟϹ
IF NO human BELIEving

B TO-BE-tried YOU*p*
ΔΕΟΘΕΟϹΟϹΟΥΚΕΑϹΕΙΥΜΑ
YET THE God WHO NOT WILL-BE-LEAVING YOU*p*

s o.
ϹΠΕΙΡΑϹΘΗΝΑΙΥΠΕΡΟΔΥΝ
TO-BE-tried OVER WHICH YE-

s ΑΙ
ΑϹΘΕΑΛΛΑΠΟΙΗϹΕΙϹΥΝΤΩ
ARE-ABLE but WILL-BE-making TOGETHER to-THE

s o.
ΠΕΙΡΑϹΜΩΚΑΙΤΗΝΕΚΒΑϹΙ
trial AND THE OUT-STEP

ABs[1] *omit* YOU*p* (*by s*[2])
ΝΤΟΥΔΥΝΑϹΘΑΙΥΜΑϹΥΠΕΝ
OF-THE TO-BE-enABLED YOU*p* TO-BE-UNDER-

ΕΓΚΕΙΝΔΙΟΠΕΡΑΓΑΠΗΤΟΙ
14 CARRYING THRU-WHICH-EVEN beLOVED-*ones*

s o.
ΜΟΥΦΕΥΓΕΤΕΑΠΟΤΗϹΕΙΔΩ
OF-ME BE-FLEEING FROM THE idolatry

B*s o.*
ΛΟΛΑΤΡΕΙΑϹΩϹΦΡΟΝΙΜΟΙ
15 AS to-DISPOSED-*ones*

B+Є *s*[1] ΥΜΑϹ *accusative*
ϹΛΕΓΩΚΡΙΝΑΤΕΥΜΕΙϹΟΦΗ
I-AM-saying JUDGE YE WHICH I-AM-

ΜΙΤΟΠΟΤΗΡΙΟΝΤΗϹΕΥΛΟΓ
16 AVERRING THE DRINK-cup OF-THE blessedness

ΙΑϹΟΕΥΛΟΓΟΥΜΕΝΟΥΧΙΚΟ
WHICH WE-ARE-blessing NOT *emph.* com-

s OF-THE BLOOD OF-THE ANOINTED IS
ΙΝΩΝΙΑΕϹΤΙΝΤΟΥΑΙΜΑΤΟ
munion IS OF-THE BLOOD

ϹΤΟΥΧΡΙϹΤΟΥΤΟΝΑΡΤΟΝΟ
OF-THE ANOINTED THE BREAD WHICH

ΝΚΛΩΜΕΝΟΥΧΙΚΟΙΝΩΝΙΑΤ
WE-ARE-BREAKING NOT *emph.* communion OF-

A IS OF-THE BODY OF-THE ANOINTED
ΟΥϹΩΜΑΤΟϹΤΟΥΧΡΙϹΤΟΥΕ
THE BODY OF-THE ANOINTED IS

ϹΤΙΝΟΤΙΕΙϹΑΡΤΟϹΕΝϹΩΜ
17 that ONE BREAD ONE BODY

ΑΟΙΠΟΛΛΟΙΕϹΜΕΝΟΙΓΑΡΠ
THE MANY WE-ARE THE for ALL

ΑΝΤΕϹΕΚΤΟΥΕΝΟϹΑΡΤΟΥΜ
OUT OF-THE ONE BREAD ARE-

ΕΤΕΧΟΜΕΝΒΛΕΠΕΤΕΤΟΝΙϹ
18 WITH-HAVING BE-looking THE IS-

A*s*[1] *o.* (*by s*[2])
ΡΑΗΛΚΑΤΑϹΑΡΚΑΟΥΧΙΟΙΕ
RAEL according-to FLESH NOT *emph.* THE *ones*-

ϹΘΙΟΝΤΕϹΤΑϹΘΥϹΙΑϹΚΟΙ
EATING THE SACRIFICES com-

ΝΩΝΟΙΤΟΥΘΥϹΙΑϹΤΗΡΙΟΥ
munioners OF-THE SACRIFICE-place

ΕΙϹΙΝΤΙΟΥΝΦΗΜΙΟΤΙΕΙΔ
19 ARE ANY THEN I-AM-AVERRING that idol-

s[1] *omits* ANY A*s*[1] *omit* OR that idol
ΩΛΟΘΥΤΟΝΤΙΕϹΤΙΝΗΟΤΙΕ
SACRIFICE ANY IS OR that idol

ANY IS
ΙΔΩΛΟΝΤΙΕϹΤΙΝΑΛΛΟΤΙΑ
20 ANY IS but that WHICH

B *omits* THE NATIONS
ΘΥΟΥϹΙΝΤΑΕΘΝΗΔΑΙΜΟΝΙ
ARE-SACRIFICING THE NATIONS to-demons

ΟΙϹΚΑΙΟΥΘΕΩΘΥΟΥϹΙΝΟΥ
AND NOT to-God THEY-ARE-SACRIFICING NOT

ΘΕΛΩΔΕΥΜΑϹΚΟΙΝΩΝΟΥϹΤ
I-AM-WILLING YET YOU*p* communioners OF-

A *o.*
ΩΝΔΑΙΜΟΝΙΩΝΓΕΙΝΕϹΘΑΙ
THE demons TO-BE-BECOMING

A*s* *omit* OF-THE
ΟΥΔΥΝΑϹΘΕΠΟΤΗΡΙΟΝΤΟΥ
21 NOT YE-ARE-ABLE DRINK-cup OF-THE

B+Є *s o.*
ΚΥΡΙΟΥΠΙΝΕΙΝΚΑΙΠΟΤΗΡ
Master TO-BE-DRINKING AND DRINK-cup

ΙΟΝΔΑΙΜΟΝΙΩΝΟΥΔΥΝΑϹΘ
OF-demons NOT YE-ARE-ABLE

A ΑΙ
ΕΤΡΑΠΕΖΗϹΚΥΡΙΟΥΜΕΤΕΧ
OF-table OF-Master TO-BE-WITH-

s o.
ΕΙΝΚΑΙΤΡΑΠΕΖΗϹΔΑΙΜΟΝ
HAVING AND OF-table OF-demons

ΙΩΝΗΠΑΡΑΖΗΛΟΥΜΕΝΤΟΝΚ
22 OR WE-ARE-BESIDE-BOILING THE Mas-

ΥΡΙΟΝΜΗΙϹΧΥΡΟΤΕΡΟΙΑΥ
ter NO STRONGER-*ones* OF-

ABs[1] *omit* to-ME (*by s*[2])
ΤΟΥΕϹΜΕΝΠΑΝΤΑΜΟΙΕΞΕϹ
23 Him WE-ARE ALL to-ME IS-allowed

ΤΙΝΑΛΛΟΥΠΑΝΤΑϹΥΜΦΕΡΕ
but NOT ALL IS-beING-expedient

ABs[1] *omit* to-ME (*by s*[2])
ΙΠΑΝΤΑΜΟΙΕΞΕϹΤΙΝΑΛΛΟ
ALL to-ME IS-allowed but NOT

ΥΠΑΝΤΑΟΙΚΟΔΟΜΕΙΜΗΔΕΙ
24 ALL IS-HOME-BUILDING NO-YET-ONE

A Δ
ϹΤΟΕΑΥΤΟΥΖΗΤΕΙΤΩΑΛΛΑ
THE OF-self LET-BE-SEEKING but

A Δ
ΤΟΤΟΥΕΤΕΡΟΥΠΑΝΤΟΕΝΜΑ
25 THE OF-THE DIFFERENT-*one* EVERY THE IN BUTCH-

ΚΕΛΛΩΠΩΛΟΥΜΕΝΟΝΕϹΘΙΕ
ER-place beING-SOLD BE-EATING

B+Є
ΤΕΜΗΔΕΝΑΝΑΚΡΙΝΟΝΤΕϹΔ
NO-YET-ONE examining THRU

32 It has been customary, in the study of "dispensational" truth, to divide the human race into "the Jew, the Gentile, and the church of God", and base the division on this passage. It is well, however, to note that the classification here is not *Israel* and the *nations*, but the *Jew* and the *Greek*. The Jew stands for the religious man, the Greek for the rationalist. One required signs, the other sought for wisdom. These, especially the Jew, would have a sensitive conscience on matters of small moment, and would be easily offended. Their modern representatives observe days, and abstain from foods, and have things sacred and profane. A tender solicitude for their conscience will keep us from becoming a stumbling block to them.

1 Is it presumption on the part of Paul to set himself up for our imitation? Not at all, for he adds, *as I also am of Christ*. He knew *how* to follow Christ. He did not make the mistake of following "Jesus" in His earthly walk, before His death and resurrection, for he never knew Him then. He followed the Christ Who was in the glory, Whom He had met on the Damascus road. It is noteworthy that the Christ Whom Paul knew never appeared to the Circumcision after His ascension as He did to Paul. They were associated with His earthly career and its resumption when He reappears on the mount of Olives at His advent. Paul imitates Him in His gracious dealings with himself and the nations from His heavenly throne. This calls for conduct in many respects radically different from the example He left the twelve apostles. A single point will suffice to show this. The Lord Jesus never preached to any but Jews and proselytes. He warned His disciples not to go to the other nations. How could we imitate Him in this?

5 The man should honor his head because it represents Christ. The woman should cover her head because it represents the man. It is a notable fact that, as men fail to subordinate themselves to Christ, women, in turn, refuse to be subordinate to them. And this is reflected, unconsciously, no doubt, in the matter of head dress. The lifting of the hat is a sign of man's headship over the woman.

sold at the meat market, examining
26 nothing because of conscience. For
the earth and that which fills it is
the Lord's.
27 If any of the unbelievers is inviting you, and you want to go, be eating everything placed before you,
examining nothing because of con-
28 science. Yet if anyone should be
saying to you, "This is a sacred
sacrifice", do not eat, because of
that one who divulges it, and con-
29 science. Yet conscience, I am say-
ing, not your own, but another's.
For why is my freedom being de-
30 cided by another's conscience? If
I, with gratitude, am partaking,
why am I being calumniated for
that for which *I* am giving thanks?
31 Then, whether you are eating or
drinking, or whatever you are do-
ing, be doing all for the glory of
32 God. And become not a stumbling
block to Jews and Greeks and the
33 ecclesia of God, according as *I* also
am pleasing all in all things, not
seeking my own expedience, but
that of the many, that they may be
11 saved. Become imitators of me,
according as *I* also am of Christ.
2 Now I am applauding you that
you have been reminded of all of
mine, and are retaining the tradi-
tions according as I give them over
3 to you. Now I want you to be aware
that the Head of every man is
Christ, yet the head of the woman
is the man, yet the Head of Christ
is God.
4 Every man praying or proph-
esying having aught on his head, is
5 disgracing his Head. Yet every wo-
man praying or prophesying with
uncovered head, is disgracing her
head, for it is one and the same as
6 being shaven. For if a woman is
not covered, let her be shorn also.
Now if it is a shame for a woman

s o. A for Master
ΙΑΤΗΝϹΥΝΕΙΔΗϹΙΝΤΟΥΚΥ
26 THE conscience OF-THE Mas-

ΡΙΟΥΓΑΡΗΓΗΚΑΙΤΟΠΛΗΡΩ
ter for THE LAND AND THE FILLing

ΜΑΑΥΤΗϹΕΙΤΙϹΚΑΛΕΙΥΜΑ
27 OF-her IF ANY IS-CALLING YOUp

s ΑΙ
ϹΤΩΝΑΠΙϹΤΩΝΚΑΙΘΕΛΕΤΕ
OF-THE UN-BELIEVing-ones AND YE-ARE-WILLING

sB¹ ϵ A ΠΑΝΤΑΤΑ
ΠΟΡΕΥΕϹΘΑΙΠΑΝΤΟΠΑΡΑΤ
TO-BE-GOING EVERY THE beING-BESIDE-

A Α o.
ΙΘΕΜΕΝΟΝΥΜΙΝΕϹΘΙΕΤΕΜ
PLACED to-YOUp BE-EATING NO-

B+ϵ
ΗΔΕΝΑΝΑΚΡΙΝΟΝΤΕϹΔΙΑΤ
YET-ONE examinING THRU THE

s o.
ΗΝϹΥΝΕΙΔΗϹΙΝΕΑΝΔΕΤΙϹ
28 conscience IF-EVER YET ANY

ΥΜΙΝΕΙΠΗΤΟΥΤΟΙΕΡΟΘΥΤ
to-YOUp MAY-BE-sayING this SACRED-SACRIFICE

ΟΝΕϹΤΙΝΜΗΕϹΘΙΕΤΕΔΙΕΚ
IS NO BE-EATING THRU that

ΕΙΝΟΝΤΟΝΜΗΝΥϹΑΝΤΑΚΑΙ
THE one-DIVULGing AND

s o. s o.
ΤΗΝϹΥΝΕΙΔΗϹΙΝϹΥΝΕΙΔΗ
29 THE conscience conscience

ϹΙΝΔΕΛΕΓΩΟΥΧΙΤΗΝΕΑΥΤ
YET I-AM-sayING NOT *emph.* THE OF-self

ΟΥΑΛΛΑΤΗΝΤΟΥΕΤΕΡΟΥΙΝ
but THE OF-THE DIFFERENT THAT

ΑΤΙΓΑΡΗΕΛΕΥΘΕΡΙΑΜΟΥΚ
ANY for THE FREEdom OF-ME IS-

B+ϵ
ΡΙΝΕΤΑΙΥΠΟΑΛΛΗϹϹΥΝΕΙ
beING-JUDGED by OF-other conscience

ΔΗϹΕΩϹΕΙΕΓΩΧΑΡΙΤΙΜΕΤ
30 IF I to-grace AM-WITH-

ΕΧΩΤΙΒΛΑϹΦΗΜΟΥΜΑΙΥΠΕ
HAVING ANY I-AM-beING-HARM-AVERRED OVER

ΡΟΥΕΓΩΕΥΧΑΡΙϹΤΩΕΙΤΕΟ
31 WHICH I AM-THANKING IF-BESIDES THEN

B+ϵ
ΥΝΕϹΘΙΕΤΕΕΙΤΕΠΙΝΕΤΕΕ
YE-ARE-EATING IF-BESIDES YE-ARE-DRINKING IF-

ΙΤΕΤΙΠΟΙΕΙΤΕΠΑΝΤΑΕΙϹ
BESIDES ANY YE-ARE-DOING ALL INTO

ΔΟΞΑΝΘΕΟΥΠΟΙΕΙΤΕΑΠΡΟ
32 esteem OF-God BE-DOING UN-stumbling

s² BECOMING AND to-JUDA-ans B¹ Υ
ϹΚΟΠΟΙΚΑΙΙΟΥΔΑΙΟΙϹΓΕΙ
AND to-JUDA-ans BE-

ΝΕϹΘΕΚΑΙΕΛΛΗϹΙΝΚΑΙΤΗ
BECOMING AND to-GREEKS AND to-THE

ΕΚΚΛΗϹΙΑΤΟΥΘΕΟΥΚΑΘΩϹ
33 OUT-CALLED OF-THE God according-AS

ΚΑΓΩΠΑΝΤΑΠΑϹΙΝΑΡΕϹΚΩ
AND-I ALL to-ALL AM-PLEASING

ΜΗΖΗΤΩΝΤΟΕΜΑΥΤΟΥϹΥΜΦ
NO SEEKING THE OF-Myself expedience

s²ϵ
ΟΡΟΝΑΛΛΑΤΟΤΩΝΠΟΛΛΩΝΙ
but THE OF-THE MANY THAT

B+ϵ A *omits* ϵ
ΝΑϹΩΘΩϹΙΝΜΙΜΗΤΑΙΜΟΥΓ
11 THEY-MAY-BE-BEING-SAVED IMITATORS OF-ME BE-

s ΑΙ
ΕΙΝΕϹΘΕΚΑΘΩϹΚΑΓΩΧΡΙϹ
BECOMING according-AS AND-I OF-ANOINTED

ΤΟΥΕΠΑΙΝΩΔΕΥΜΑϹΟΤΙΠΑ
2 I-AM-ON-PRAISING YET YOUp that ALL

s ΑΙ A¹ *omits* AND
ΝΤΑΜΟΥΜΕΜΝΗϹΘΕΚΑΙΚΑΘ
OF-ME YE-HAVE-*been*-REMINDED AND accord-

s¹ *inserts* ΔΔ *but cancels it*
ΩϹΠΑΡΕΔΩΚΑΥΜΙΝΤΑϹΠΑΡ
ing-AS I-BESIDE-GIVE to-YOUp THE traditions

A ΑΙ
ΑΔΟϹΕΙϹΚΑΤΕΧΕΤΕΘΕΛΩΔ
3 YE-ARE-DOWN-HAVING I-AM-WILLING YET

ΕΥΜΑϹΕΙΔΕΝΑΙΟΤΙΠΑΝΤΟ
YOUp TO-PERCEIVE that OF-EVERY

B¹ *omits* THE
ϹΑΝΔΡΟϹΗΚΕΦΑΛΗΟΧΡΙϹΤ
MAN THE HEAD THE ANOINTED

ΟϹΕϹΤΙΝΚΕΦΑΛΗΔΕΓΥΝΑΙ
IS HEAD YET OF-WOMAN

ΚΟϹΟΑΝΗΡΚΕΦΑΛΗΔΕΤΟΥΧ
THE MAN HEAD YET OF-THE AN-

ΡΙϹΤΟΥΟΘΕΟϹΠΑϹΑΝΗΡΠΡ
4 OINTED THE God EVERY MAN pray-

ΟϹΕΥΧΟΜΕΝΟϹΗΠΡΟΦΗΤΕΥ
ING OR BEFORE-AVERRING

ΩΝΚΑΤΑΚΕΦΑΛΗϹΕΧΩΝΚΑΤ
DOWN OF-HEAD HAVING IS-DOWN-

ΑΙϹΧΥΝΕΙΤΗΝΚΕΦΑΛΗΝΑΥ
VILING THE HEAD OF-him

A *adds* ΚΑΙ AND YET *omitted by* A
ΤΟΥΠΑϹΑΔΕΓΥΝΗΠΡΟϹΕΥΧ
5 EVERY YET WOMAN prayING

ΟΜΕΝΗΗΠΡΟΦΗΤΕΥΟΥϹΑΑΚ
OR BEFORE-AVERRING to-UN-

ΑΤΑΚΑΛΥΠΤΩΤΗΚΕΦΑΛΗΚΑ
DOWN-COVER THE HEAD IS-

B *prefixes* ϵ-
ΤΑΙϹΧΥΝΕΙΤΗΝΚΕΦΑΛΗΝΑ
DOWN-VILING THE HEAD OF-

ΥΤΗϹΕΝΓΑΡΕϹΤΙΝΚΑΙΤΟΑ
her ONE for it-IS AND THE SAME

ΥΤΟΤΗΕΞΥΡΗΜΕΝΗΕΙΓΑΡΟ
6 THE to-HAVING-*been*-SHAVED IF for NOT

ΥΚΑΤΑΚΑΛΥΠΤΕΤΑΙΓΥΝΗΚ
IS-*be*ING-DOWN-COVERED WOMAN AND

B *adds* ΗΞΥΡΑϹΘΩ
ΑΙΚΕΙΡΑϹΘΩΕΙΔΕΑΙϹΧΡΟ
LET-her-*be*-SHORN IF YET VILE

7 The modern disregard and ridicule of these wise customs is but a symptom of the prevalent apostasy and insubordination to the truth of God, as well as of the ignorance which does not appreciate the profound wisdom which underlies them. It would seem that the messengers, or angels, realize these various headships and the signs which should acknowledge them. Hence, though men have lost all appreciation of their significance, it is still due to these unseen observers to comply with a custom which is in accord with both nature and revelation. The covering of a woman's head is no disrespect to her. It signifies that her head—the man—should be covered when in God's presence. The uncovering of a man's head is no boast of his. It represents his Head—Christ—Who is the Image and Glory of God.

18 The schisms of that early day did not begin to reach the open rupture we see everywhere about us today. The sects in the Corinthian ecclesia doubtless all came together in one place. No such thing was known as believers in Christ actually divided into independent ecclesias, though living in the same locality. The sin of schism and sectarianism seems to be the most incurable affliction of the church. The later history of the Corinthians shows that, though they were purged of the various heresies and immoralities into which they had fallen, after Paul's death they once more broke up into rival factions, each of which followed some distinguished leader. In recent times, various efforts have been made to restore this outward unity, but, in each case, it has led to another division. The true course for those who wish to please God seems to be indicated by the apostle's charge to keep *the unity of the spirit* in the tie of peace (Eph.4[3]), and to have fellowship with all who invoke the name of the Lord out of a clean heart (2 Tim. 2[22]). The visible, outward unity of believers no longer remains. Let us cultivate fellowship with all, irrespective of the man-made walls which divide us. Soon we shall all be caught up into the presence of Christ and then every barrier will be banished. Let us do our share to realize this unity now.

to be shorn or shaven, let her be
7 covered. For a man, indeed, possessing the image and glory of God,
ought not to have the head covered.
Yet the woman is the glory of the
8 man. For man is not out of woman,
9 but woman out of man. For man
is not created also because of the
woman, but woman because of
10 the man. Therefore the woman
ought to have authority on her head
11 because of the messengers. However, neither is woman apart from
man, nor man apart from woman,
12 in the Lord. For even as the
woman is out of the man, thus also
the man is through the woman, yet
all is of God.
13 Judge of them among you. Is
it becoming in a woman to be pray-
14 ing to God uncovered? Is not the
same instinct teaching you that if a
man, indeed, should have tresses,
15 it is a dishonor to him, yet if a
woman should have tresses, it is
her glory, seeing that tresses have
been given her instead of clothing?
16 Now if anyone is presuming to be
rivalrous, *we* have no such usage,
neither the ecclesias of God.
17 Now in giving this charge I am
not applauding, seeing that you are
coming together, not for the better,
18 but for discomfiture. For first, indeed, at your coming together in the
ecclesia I am hearing of schisms existing among you, and some part I
19 am believing. For it must be that
there are sects also among you,
that those also, who are qualified,
may be becoming apparent among
you.
20 Then, at your coming together
in the same place, it is not to be eat-
21 ing the Lord's dinner, for in the
eating, each one is getting his own
dinner before, and one, indeed, is

ΝΓΥΝΑΙΚΙΤΟΚΕΙΡΑϹΘΑΙΗ
to-WOMAN THE TO-BE-*being*-SHORN OR

ΞΥΡΑϹΘΑΙΚΑΤΑΚΑΛΥΠΤΕϹ
TO-BE-*being*-SHAVEN LET-her-BE-*being*-DOWN-COVERED

As o.
ΘΩΑΝΗΡΜΕΝΓΑΡΟΥΚΟΦΕΙΛ
7 MAN INDEED for NOT it-IS-OWING

B¹ *o.*
ΕΙΚΑΤΑΚΑΛΥΠΤΕϹΘΑΙΤΗΝ
TO-BE-*being*-DOWN-COVERED THE

ΚΕΦΑΛΗΝΕΙΚΩΝΚΑΙΔΟΞΑΘ
HEAD image AND esteem OF-

THE *by s²*
ΕΟΥΥΠΑΡΧΩΝΗΓΥΝΗΔΕΔΟΞ
God belongING THE WOMAN YET esteem

ΑΑΝΔΡΟϹΕϹΤΙΝΟΥΓΑΡΕϹΤ
8 OF-MAN IS NOT for IS

ΙΝΑΝΗΡΕΚΓΥΝΑΙΚΟϹΑΛΛΑ
MAN OUT OF-WOMAN but

ΓΥΝΗΕΞΑΝΔΡΟϹΚΑΙΓΑΡΟΥ
9 WOMAN OUT OF-MAN AND for NOT

ΚΕΚΤΙϹΘΗΑΝΗΡΔΙΑΤΗΝΓΥ
IS-CREATED MAN THRU THE WO-

ΝΑΙΚΑΑΛΛΑΓΥΝΗΔΙΑΤΟΝΑ
MAN but WOMAN THRU THE MAN

As o.
ΝΔΡΑΔΙΑΤΟΥΤΟΟΦΕΙΛΕΙΗ
10 THRU this IS-OWING THE

ΓΥΝΗΕΞΟΥϹΙΑΝΕΧΕΙΝΕΠΙ
WOMAN authority TO-BE-HAVING ON

ΤΗϹΚΕΦΑΛΗϹΔΙΑΤΟΥϹΑΓΓ
THE HEAD THRU THE MESSEN-

A+Є
ΕΛΟΥϹΠΛΗΝΟΥΤΕΓΥΝΗΧΩΡ
11 GERS MOREly NOT-BESIDES WOMAN apart-from

A+Є
ΙϹΑΝΔΡΟϹΟΥΤΕΑΝΗΡΧΩΡΙ
MAN NOT-BESIDES MAN apart-from

ϹΓΥΝΑΙΚΟϹΕΝΚΥΡΙΩΩϹΠΕ
12 WOMAN IN Master AS-EVEN

ΡΓΑΡΗΓΥΝΗΕΚΤΟΥΑΝΔΡΟϹ
for THE WOMAN OUT OF-THE MAN

ΟΥΤΩϹΚΑΙΟΑΝΗΡΔΙΑΤΗϹΓ
thus AND THE MAN THRU THE WO-

ΥΝΑΙΚΟϹΤΑΔΕΠΑΝΤΑΕΚΤΟ
MAN THE YET ALL OUT OF-THE

B+Є
ΥΘΕΟΥΕΝΥΜΙΝΑΥΤΟΙϹΚΡΙ
13 God IN YOU*p* them JUDGE

ΝΑΤΕΠΡΕΠΟΝΕϹΤΙΝΓΥΝΑΙ
BEHOOVING it-IS WOMAN

ΚΑΑΚΑΤΑΚΑΛΥΠΤΟΝΤΩΘΕΩ
UN-DOWN-COVERED to-THE God

ΠΡΟϹΕΥΧΕϹΘΑΙΟΥΔΕΗΦΥϹ
14 TO-BE-prayING NOT-YET THE nature

ΙϹΑΥΤΗΔΙΔΑϹΚΕΙΥΜΑϹΟΤ
SAME IS-TEACHING YOU*p* that

s¹ had for ΓΑΡ *but cancels* B+Є
ΙΑΝΗΡΜΕΝΕΑΝΚΟΜΑΑΤΙΜΙ
MAN INDEED IF-EVER MAY-BE-TRESSING UN-VALUE

ΑΑΥΤΩΕϹΤΙΝΓΥΝΗΔΕΕΑΝΚ
15 to-him it-IS WOMAN YET IF-EVER MAY-

ΟΜΑΔΟΞΑΑΥΤΗϹΕϹΤΙΝΟΤΙΗ
BE-TRESSING esteem to-her it-IS that THE

ΚΟΜΗΑΝΤΙΠΕΡΙΒΟΛΑΙΟΥΔ
TRESSES INSTEAD OF-ABOUT-CAST HAS-

ΕΔΟΤΑΙΑΥΤΗΕΙΔΕΤΙϹΔΟΚ
16 *been*-GIVEN to-her IF YET ANY IS-SEEMING

s o.
ΕΙΦΙΛΟΝΕΙΚΟϹΕΙΝΑΙΗΜΕ
FOND-CONQUER*or* TO-BE WE

s o.
ΙϹΤΟΙΑΥΤΗΝϹΥΝΗΘΕΙΑΝΟ
such TOGETHER-CUSTOM NOT

ΥΚΕΧΟΜΕΝΟΥΔΕΑΙΕΚΚΛΗϹ
ARE-HAVING NOT-YET THE OUT-CALLEDS

ΙΑΙΤΟΥΘΕΟΥΤΟΥΤΟΔΕΠΑΡ
17 OF-THE God this YET charging

A *o.* *s o.*
ΑΓΓΕΛΛΩΝΟΥΚΕΠΑΙΝΩΝΟΤ
NOT ON-PRAISING that

s o.
ΙΟΥΚΕΙϹΤΟΚΡΕΙϹϹΟΝΑΛΛΑ
NOT INTO THE better but

ΑΕΙϹΤΟΗϹϹΟΝϹΥΝΕΡΧΕϹΘ
INTO THE DIMINISHly YE-ARE-TOGETHER-COMING

A ΑΙ
ΕΠΡΩΤΟΝΜΕΝΓΑΡϹΥΝΕΡΧΟ
18 BEFORE-most INDEED for OF-TOGETHER-COMING

ΜΕΝΩΝΥΜΩΝΕΝΕΚΚΛΗϹΙΑΑ
OF-YOU*p* IN OUT-CALLED I-

ΚΟΥΩϹΧΙϹΜΑΤΑΕΝΥΜΙΝΥΠ
AM-HEARING SPLITS IN YOU*p* TO-BE-

ΑΡΧΕΙΝΚΑΙΜΕΡΟϹΤΙΠΙϹΤ
belongING AND PART ANY I-AM-BE-

s o.
ΕΥΩΔΕΙΓΑΡΚΑΙΑΙΡΕϹΕΙϹ
19 LIEVING it-IS-BINDING for AND preferences

As omit AND
ΕΝΥΜΙΝΕΙΝΑΙΙΝΑΚΑΙΟΙΔ
IN YOU*p* TO-BE THAT AND THE test-

ΟΚΙΜΟΙΦΑΝΕΡΟΙΓΕΝΩΝΤΑ
ed-*ones* apparent MAY-BE-BECOMING

ΙΕΝΥΜΙΝϹΥΝΕΡΧΟΜΕΝΩΝΟ
20 IN YOU*p* OF-COMING-TOGETHER THEN

ΥΝΥΜΩΝΕΠΙΤΟΑΥΤΟΟΥΚΕϹ
OF-YOU*p* ON THE SAME NOT it-IS

s o.
ΤΙΝΚΥΡΙΑΚΟΝΔΕΙΠΝΟΝΦΑ
Master (*adjective*) DINNER TO-BE-

s¹ o.*
ΓΕΙΝΕΚΑϹΤΟϹΓΑΡΤΟΙΔΙΟ
21 EATING EACH for THE OWN

s o. A *adds* C= -TOWARD-
ΝΔΕΙΠΝΟΝΠΡΟΛΑΜΒΑΝΕΙΕ
DINNER IS-BEFORE-GETTING IN

s o. *As o.*
ΝΤΩΦΑΓΕΙΝΚΑΙΟϹΜΕΝΠΕΙ
THE TO-BE-EATING AND WHO INDEED IS-HUNGER-

22 hungry, yet one is drunk. For
have you no homes in which to eat
and drink? Or are you despising
the ecclesia of God, and mortify-
ing those who have nothing? What
may I be saying to you? Shall I be
applauding you in this? I am not
applauding.
23 For *I* accepted from the Lord,
what I give over also to you, that
the Lord Jesus, in the night in
which He was betrayed, took bread,
24 and giving thanks, He breaks it
and said, "This is My body which
is broken for your sakes. Be do-
ing this for a recollection of Me."
25 Similarly, the cup also, after
dinner, saying, "This is the cup of
the new covenant in My blood. Be
doing this, whensoever you should
be drinking, for a recollection of
26 Me." For whensoever you should
be eating this bread and drinking
this cup, you are announcing the
Lord's death till He should be
coming.
27 So that, whoever should be eating
the bread or drinking the cup of
the Lord unworthily, will be liable
for the body and blood of the Lord.
28 Now let a man be testing him-
self first, and thus let him be eat-
ing of the bread and drinking of
29 the cup. For he who is eating and
drinking unworthily is eating and
drinking judgment to himself, not
discriminating the body of the
30 Lord. Because of this many among
you are infirm and ailing, and a
considerable number are reposing.
31 For if we adjudicated ourselves,
32 we would not be judged. Yet, be-
ing judged, we are disciplined by
the Lord, that we may not be con-
demned with the world.
33 So that, my brethren, be waiting
for one another when coming to-

21 The phrase "the Lord's *supper*" is misleading. Supper denotes an *evening* meal, but the word here employed has no such significance, though its first observance was at night. The word denotes the principal meal of the day, just as the word *dinner* does with us, without any reference to the time when it is eaten. The Corinthians brought their own dinners and ate them in the ecclesia. This custom was not approved by the apostle. He would have them eat at home.

23 The fact that Paul received a special revelation, after his severance from the rest, concerning the Lord's dinner, shows that it is in harmony with, and a part of, the new system of truth with which he was entrusted. It is in contrast with baptism, which he never received from Christ (1:17). He was thankful that he had baptized but few of the Corinthians. The Lord's dinner, however, he had given over to them pursuant to the special revelation which he had received. It was to be observed "till He should be coming".

24 The word "remembrance" fails to give the full force of the Greek word here used. It is a strengthened form of the usual term for remembrance, denoting a voluntary and sustained effort.

25 At this time the believers among the nations were still subordinate to Israel. They were still partakers of their spiritual things, hence they were considered as coming under the blessings of the new covenant. The later revelations contained in the Perfection Epistles, gave them an independent standing outside the new covenant which Jehovah made with Israel.

27 The manner in which the Corinthians partook of the Lord's dinner was not in keeping with the august solemnity befitting such a sacred recollection. The powers of the kingdom were still present among them and led to the judgment of those who had offended. Some suffered from illness and some even died. Even thus, the apostle explains, it is that such should not be condemned with the world. The discipline of the Lord is always salutary, even though it may seem most severe.

NAOCΔEMEΘYEIMHΓAPOIK
22 ING WHO YET IS-BEING-DRUNK NO for HOMES
A AI
IΔCOYKEXETEEICTOECΘI
NOT YE-ARE-HAVING INTO THE TO-BE-EATING
B+E s o.
EINKAIΠINEINHTHCEKKΛ
AND TO-BE-DRINKING OR OF-THE OUT-CALLED
HCIΔCTOYΘEOYKATAΦPON
OF-THE God YE-ARE-despising
s o. s E for AI A AI
EITEKAIKATAICXYNETET
AND YE-ARE-DOWN-VILING THE-
OYCMHEXONTACTIEIΠΩYM
ones NO HAVING ANY I-MAY-BE-saying to-
B o. o.=I-AM-ON-PRAISING
INEΠAINECΩYMACENTOYT
YOUp I-SHALL-BE-ON-PRAISING YOUp IN this
ΩOYKEΠAINΩEΓΩΓAPΠAPE
23 NOT I-AM-ON-PRAISING I for BESIDE-GOT
ΛABONAΠOTOYKYPIOYOKA
FROM THE Master WHICH AND
IΠAPEΔΩKAYMINOTIOKYP
I-BESIDE-GIVE to-YOUp that THE Master
B omits JESUS
IOCIHCOYCENTHNYKTIHΠ
JESUS IN THE NIGHT to-WHICH
APEΔIΔETOEΛABENAPTON
He-was-BESIDE-GIVEN GOT BREAD
KAIEYXAPICTHCACEKΛAC
24 AND thanking He-BREAKS
ENKAIEIΠENTOYTOMOYEC
AND said this OF-ME IS
TINTOCΩMATOYΠEPYMΩNK
THE BODY THE OVER YOUp be-
ABs1 omit being-BROKEN (by s2) As AI
ΛΩMENONTOYTOΠOIEITEE
ING-BROKEN this YE-BE-DOING IN-
ICTHNEMHNANAMNHCINΩC
25 TO THE MY UP-REMINDing AS-
AYTΩCKAITOΠOTHPIONME
SAMEly AND THE DRINK-cup after
s o.
TATOΔEIΠNHCAIΛEΓΩNTO
THE TO-DINE saying this
YTOTOΠOTHPIONHKAINHΔ
THE DRINK-cup THE NEW cov-
A omits MY
IAΘHKHECTINENTΩEMΩAI
enant IS IN THE MY BLOOD
A adds MOY OF-ME
MATITOYTOΠOIEITEOCAK
this YE-BE-DOING as-many-times
B+E A omits from YE-MAY-BE-D. to IF-EVER
ICEANΠINHTEEICTHNEMH
IF-EVER YE-MAY-BE-DRINKING INTO THE MY
NANAMNHCINOCAKICΓAPE
26 UP-REMINDing as-many-times for IF-
ANECΘIHTETONAPTONTOY
EVER YE-MAY-BE-EATING THE BREAD this

s1* o. ABs1 omit this (by s2)
TONKAITOΠOTHPIONTOYT
AND THE DRINK-cup this
B+E
OΠINHTETONΘANATONTOY
YE-MAY-BE-DRINKING THE DEATH OF-THE
KYPIOYKATAΓΓEΛΛETEAX
Master YE-ARE-DOWN-MESSAGING UNTIL
B1s1 o. (s2) EVER by s2 omitted by ABs1
PICOYANEΛΘHΩCTEOCANE
27 WHICH EVER He-MAY-BE-COMING AS-BESIDES WHOEVER
A for OR, AND KAI B+E
CΘIHTONAPTONHΠINHTOΠ
MAY-BE-EATING THE BREAD OR MAY-BE-DRINKING THE
OTHPIONTOYKYPIOYANAΞ
DRINK-cup OF-THE Master UN-WORTHily
s adds TOYKYPIOY s E o.
IΩCENOXOCECTAITOYCΩM
liable WILL-BE OF-THE BODY
ATOCKAITOYAIMATOCTOY
AND OF-THE BLOOD OF-THE
A XY=ANOINTED
KYPIOYΔOKIMAZETΩΔEAN
28 Master LET-BE-testing YET human
ABs1 omit BEFORE-most (by s2)
ΘPΩΠOCEAYTONΠPΩTONKA
self BEFORE-most AND
IOYTΩCEKTOYAPTOYECΘI
thus OUT OF-THE BREAD LET-BE-
B+E
ETΩKAIEKTOYΠOTHPIOYΠ
EATING AND OUT OF-THE DRINK-cup LET-
B+E
INETΩOΓAPECΘIΩNKAIΠI
29 BE-DRINKING THE for one-EATING AND DRINK-
ABs1 omit UN-WORTHily (by s2)
NΩNANAΞIΩCKPIMAEAYTΩ
ING UN-WORTHily JUDGment to-self
B+E s o.
ECΘIEIKAIΠINEIMHΔIAK
IS-EATING AND IS-DRINKING NO THRU-JUDG-
B+E ABs1 omit OF-THE Master (by s2)
PINΩNTOCΩMATOYKYPIOY
ING THE BODY OF-THE Master
ΔIATOYTOENYMINΠOΛΛOI
30 THRU this IN YOUp MANY
s o.
ACΘENEICKAIAPPΩCTOIK
UN-FIRM AND UN-FARE-WELL AND
ABs1 YET (for by s2) ΔE
AIKOIMΩNTAIIKANOIEIΓ
31 ARE-reposing enough IF for
B+E
APEAYTOYCΔIEKPINOMEN
selves WE-THRU-JUDGED
B+E B+E
OYKANEKPINOMEΘAKPINO
32 NOT EVER WE-were-JUDGED being-JUDGED
A omits THE
MENOIΔEYΠOTOYKYPIOYΠ
YET UNDER THE Master WE-
AIΔEYOMEΘAINAMHCYNTΩ
ARE-being-disciplined THAT NO TOGETHER to-THE
KOCMΩKATAKPIΘΩMENΩCT
33 SYSTEM WE-MAY-BE-BEING-DOWN-JUDGED AS-BESIDES
EΛΔEΛΦOIMOYCYNEPXOME
brothers OF-ME TOGETHER-COMING

[4] The threefold treatment of the subject of "spirituals" (as they are called in the Greek) is indicated in the opening sentence. First the graces are enumerated, as they are apportioned to each one by the spirit, in verses seven to eleven. Then the Lordship of Christ in the apportionment of service is illustrated by the figure of the human body, in verses twelve to twenty-seven. The rest of the chapter considers the operation of the graces under the disposition of God.

[7] The spirit we have received, though one, manifests itself in a variety of ways. This was far more manifest among the Corinthians than it is today, for the signs which characterized that immature economy were closely allied to the miraculous manifestations which accompany the proclamation of the kingdom. As the next chapter explains, now that maturity has arrived, such exhibitions of the spirit's power are not in keeping with the perfection or maturity of this secret economy.

Spiritual endowments were not confined to one member of an ecclesia, or even to a few. Each one was given some special evidence of the spirit's presence, with a view to the blessing of all. None of these endowments, whether wisdom, or healing, or languages, was the outgrowth of natural ability. Neither could any one acquire them. They were apportioned to each one quite apart from human instrumentality. Though these endowments are no longer given, the divine principle still remains, that God chooses His instruments quite apart from their natural qualifications.

[12] The figure of the human body is the most notable of all the illustrations of our relationship to Christ. It is the most marvelous example of unity with diversity in the realm of creation. Spirit baptism unites all who believe God to one another and to Christ, and dissipates all the physical distinctions which divide humanity into diverse and antagonistic classes, making them one in Him. *In Christ* there is no Greek and Jew, bond and free, male and female. In the *Lord*, however, in relation to *service*, these distinctions still remain.

34 gether to eat. Now if anyone is
hungry, let him be eating at home,
that you may not be coming together
for judgment. Now the
rest I shall be prescribing as soon
as I should be coming.
12 Now concerning spiritual [endowments],
brethren, I do not want
2 you to be ignorant. You are aware
that when you were of the nations
you were led off to the voiceless
3 idols as ever you were led. Wherefore
I am making known to you that
no one, speaking by God's spirit, is
saying "Anathema Jesus". And
no one is able to say "Lord Jesus"
except by holy spirit.
4 Now there are apportionments
5 of graces, yet the same spirit, and
there are apportionments of ser-
6 vice, yet the same Lord, and there
are apportionments of operations,
yet the same God Who is operating
all in all.
7 Now to each one is given the
manifestation of the spirit, with a
8 view to expedience. For to one,
indeed, through the spirit, is given
9 the word of wisdom, yet to another
the word of knowledge, according
to the same spirit, yet to another
faith by the same spirit, yet to another
the grace of healing, by the
10 one spirit, yet to another operations
of powers, yet to another
prophecy, yet to another discrimination
of spirits, yet to another,
species of languages, yet to another,
translation of languages.
11 Now one and the same spirit is
operating all these, apportioning to
each his own, according as it is
intending.
12 For even as the body is one and
has many members, yet all the members
of the one body, being many,
are one body, thus also is the
13 Christ. For in one spirit we all are

s o.
ΝΟΙΕΙϹΤΟΦΑΓΕΙΝΑΛΛΗΛΟ
INTO THE TO-BE-EATING one-another
A ΔΙ YET s², ABs¹ omit As o.
ΥϹΕΚΔΕΧΕϹΘΕΕΙΔΕΤΙϹΠΕ
34 YE-BE-OUT-RECEIVING IF YET ANY MAY-BE-
ΙΝΑΕΝΟΙΚΩΕϹΘΙΕΤΩΙΝΑΜ
HUNGERING IN HOME LET-BE-EATING THAT NO
ΗΕΙϹΚΡΙΜΑϹΥΝΕΡΧΗϹΘΕΤ
INTO JUDGMENT YE-MAY-BE-TOGETHER-COMING THE
ΑΔΕΛΟΙΠΑΩϹΑΝΕΛΘΩΔΙΑΤ
YET rest AS EVER I-MAY-BE-COMING I'LL-BE-
A Ω -SHOULD-
ΑΞΟΜΑΙΠΕΡΙΔΕΤΩΝΠΝΕΥΜ
12 prescribing ABOUT YET THE spirituals
ΑΤΙΚΩΝΑΔΕΛΦΟΙΟΥΘΕΛΩΥ
brothers NOT I'M-WILLING YOU
ΜΑϹΑΓΝΟΕΙΝΟΙΔΑΤΕΟΤΙΟ
2 TO-BE-UN-KNOWING YE'VE-PERCEIVED that when
s o.
ΤΕΕΘΝΗΗΤΕΠΡΟϹΤΑΕΙΔΩΛΑ
NATIONS YE-WERE TOWARD THE idols
A ΑΙ
ΑΤΑΑΦΩΝΑΩϹΑΝΗΓΕϹΘΕΑΠ
THE UN-SOUND AS EVER YE-*were*-LED being-
ΑΓΟΜΕΝΟΙΔΙΟΓΝΩΡΙΖΩΥΜ
3 FROM-LED THRU-WHICH I-AM-KNOWIZING to-YOU
s o.
ΙΝΟΤΙΟΥΔΕΙϹΕΝΠΝΕΥΜΑΤ
that NOT-YET-ONE IN spirit
ΙΘΕΟΥΛΑΛΩΝΛΕΓΕΙΑΝΑΘΕ
OF-God TALKING IS-saying anathema
s o.
ΜΑΙΗϹΟΥϹΚΑΙΟΥΔΕΙϹΔΥΝ
JESUS AND NOT-YET-ONE IS-ABLE
ΑΤΑΙΕΙΠΕΙΝΚΥΡΙΟϹΙΗϹΟ
TO-BE-saying Master JESUS
ΥϹΕΙΜΗΕΝΠΝΕΥΜΑΤΙΑΓΙΩ
IF NO IN spirit HOLY
ΔΙΑΙΡΕϹΕΙϹΔΕΧΑΡΙϹΜΑΤ
4 apportionments YET OF-grace-*effects*
B ' *for* Ε
ΩΝΕΙϹΙΝΤΟΔΕΑΥΤΟΠΝΕΥΜ
THEY-ARE THE YET SAME spirit
ΑΚΑΙΔΙΑΙΡΕϹΕΙϹΔΙΑΚΟΝ
5 AND apportionments OF-THRU-SERVICES
ΙΩΝΕΙϹΙΝΚΑΙΟΑΥΤΟϹΚΥΡ
THEY-ARE AND THE SAME Master
s Ε *for* ΑΙ
ΙΟϹΚΑΙΔΙΑΙΡΕϹΕΙϹΕΝΕΡ
6 AND apportionments OF-IN-ACT-
B *adds* ΚΑΙ YET *omitted by* B
ΓΗΜΑΤΩΝΕΙϹΙΝΟΔΕΑΥΤΟϹ
effects THEY-ARE THE YET SAME
IS *by* s², As¹ *omit* B God THE *One*-IN-ACTING IS
ΕϹΤΙΝΘΕΟϹΟΕΝΕΡΓΩΝΤΑΠ
IS God THE *One*-IN-ACTING THE ALL
ΑΝΤΑΕΝΠΑϹΙΝΕΚΑϹΤΩΔΕΔ
7 IN ALL to-EACH YET IS-
A +Ε
ΙΔΟΤΑΙΗΦΑΝΕΡΩϹΙϹΤΟΥΠ
being-GIVEN THE APPEARing OF-THE spirit

ΝΕΥΜΑΤΟϹΠΡΟϹΤΟϹΥΜΦΕΡ
TOWARD THE being-expedient
ΟΝΩΜΕΝΓΑΡΔΙΑΤΟΥΠΝΕΥΜ
8 to-WHOM INDEED for THRU THE spirit
ΑΤΟϹΔΙΔΟΤΑΙΛΟΓΟϹϹΟΦΙ
IS-*being*-GIVEN saying OF-WISDOM
ΑϹΑΛΛΩΔΕΛΟΓΟϹΓΝΩϹΕΩϹ
to-other YET saying OF-KNOWLEDGE
ΚΑΤΑΤΟΑΥΤΟΠΝΕΥΜΑΕΤΕΡ
9 according-to THE SAME spirit to-DIFFERENT
YET *by* As², Bs¹ *omit*
ΩΔΕΠΙϹΤΙϹΕΝΤΩΑΥΤΩΠΝΕ
YET BELIEF IN THE SAME spirit
ΥΜΑΤΙΑΛΛΩΔΕΧΑΡΙϹΜΑΤΑ
to-other YET grace-*effects*
s ΑΥΤΩ SAME
ΙΑΜΑΤΩΝΕΝΤΩΕΝΙΠΝΕΥΜΑ
OF-HEALTH IN THE ONE spirit
ΤΙΑΛΛΩΔΕΕΝΕΡΓΗΜΑΤΑΔΥ
10 to-other YET IN-ACT-*effects* OF-
B *omits* YET s o.
ΝΑΜΕΩΝΑΛΛΩΔΕΠΡΟΦΗΤΕΙ
ABILITIES to-other YET BEFORE-AVERment
B *omits* YET s o.
ΑΑΛΛΩΔΕΔΙΑΚΡΙϹΕΙϹΠΝΕ
to-other YET THRU-JUDGING OF-spirits
YET *by* As², Bs¹ *omit*
ΥΜΑΤΩΝΕΤΕΡΩΔΕΓΕΝΗΓΛΩ
to-DIFFERENT YET breeds OF-
B *omits* to-other *to* OF-T A +ΔΙ THRU- =interpretation
ϹϹΩΝΑΛΛΩΔΕΕΡΜΗΝΙΑΓΛΩ
TONGUES to-other YET TRANSLATION OF-TONGUES
ϹϹΩΝΠΑΝΤΑΔΕΤΑΥΤΑΕΝΕΡ
11 ALL YET these IS-IN-ACTING
s o.
ΓΕΙΤΟΕΝΚΑΙΤΟΑΥΤΟΠΝΕΥ
THE ONE AND THE SAME spirit
ΜΑΔΙΑΙΡΟΥΝΙΔΙΑΕΚΑϹΤΩ
apportioning OWN to-EACH
ΚΑΘΩϹΒΟΥΛΕΤΑΙΚΑΘΑΠΕΡ
12 according-as it-is-intending DOWN-WHICH-EVEN
ΓΑΡΤΟϹΩΜΑΕΝΕϹΤΙΝΚΑΙΜ
for THE BODY ONE IS AND MEM-
ΕΛΗΠΟΛΛΑΕΧΕΙΠΑΝΤΑΔΕΤ
BERS MANY IS-HAVING ALL YET THE
s *repeats* ΛΗ ABs¹ *omit* THE ONE (*by* s²)
ΑΜΕΛΗΤΟΥϹΩΜΑΤΟϹΤΟΕΝ
MEMBERS OF-THE BODY THE ONE
ΟϹΠΟΛΛΑΟΝΤΑΕΝΕϹΤΙΝϹΩ
MANY BEING ONE IS BODY
ΜΑΟΥΤΩϹΚΑΙΟΧΡΙϹΤΟϹΚΑ
13 thus AND THE ANOINTED AND
ΙΓΑΡΕΝΕΝΙΠΝΕΥΜΑΤΙΗΜΕ
for IN ONE spirit WE
ΙϹΠΑΝΤΕϹΕΙϹΕΝϹΩΜΑΕΒΑ
ALL INTO ONE BODY ARE-
ΠΤΙϹΘΗΜΕΝΕΙΤΕΙΟΥΔΑΙΟ
DIPIZED IF-BESIDES JUDA-ans

13 The body of Jesus, or of the Lord, denotes His physical frame. The body of *Christ,* however, is quite a distinct thought. Christ, or the Anointed, is a title rather than a name. It suggests official position. We are not united to Him by physical ties, as Israel was, but by purely *spiritual* relationships. This is forcibly suggested by the two figures used, baptism, or dipping, and drinking. One spirit, within and without, binds us together and unites us to Christ. The true ecclesia, or "church", today is not to be seen in the multitudinous organizations of Christendom with their many heads, but in the one spiritual, invisible unity, composed of all who have God's spirit, by which they are vitally joined to the living organism of which Christ Himself is Head.

All the members of this spiritual body are mutually dependent on one another. Some perform one function, some another, but none can be dispensed with. No one can choose his own place in the body, for God reserves this entirely within His own power. It is futile to usurp some function for which we are not divinely endowed. It is failure when we do not exercise the function for which the spirit of God has fitted us. Each one should be deeply exercised to discover his own place in the body, whether high or low, respectable or mean, and seek, by God's grace, to fill it. None can be apostles or prophets now, for their work has been accomplished. Few can be teachers, but the work of a pastor, who shepherds the saints, or an evangelist, who proclaims the evangel, is, in measure, open to all in a private, if not in a public way.

25 It is the privilege of all who love God to co-operate with Him in avoiding schism in the body of Christ, by cultivating a due sense of their dependence on all other members, and a godly solicitude and sympathetic regard for their welfare; and this, too, even when fellow members despise and oppose them and persecute them. The body *is* one. We need only act accordingly. Christ *is* its Head. We need only accord Him His place.

28 In the later revelation (Eph.4[11]) "suited to transcendence" (12[31]), we have a revised list of the gifts. There

baptized into one body, whether
Jews or Greeks, whether slaves or
free, and all are made to imbibe
one spirit.
14 For the body is not one member,
15 but many. If a foot should be saying, "Seeing that I am not a hand,
I am not of the body," not for this
16 is it not of the body. And if an ear
should be saying, "Seeing that I
am not an eye, I am not of the
body," not for this is it not of the
17 body. If the whole body were an
eye, where were the hearing? If
the whole were hearing, where
18 were the scent? Yet now God
placed the members, each one of
them, in the body according as He
19 wills. Now if it were all one member, where were the body?
20 Yet now there are, indeed, many
21 members, yet one body. Yet the
eye cannot say to the hand, "I have
no need of you", or, again, the
head to the feet, "I have no need
22 of you". Nay, much rather, the
members belonging to the body supposed to be weaker are necessary,
23 and which we suppose to be more
to the dishonor of the body, these
we are investing with more exceeding honor, and our indecent
members have more exceeding re-
24 spectability. Now our respectable
members have no need, but God
blends the body together, giving
that which is deficient more ex-
25 ceeding honor, that there may be
no schism in the body, but the
members may be mutually solici-
26 tous over one another. And whether
one member suffers, all the members are sympathizing, or one member is being esteemed, all the
members are rejoicing together.
27 Now *you* are the body of Christ,
28 and members of a part, whom also
God, indeed, placed in the ecclesia,

ΙΕΙΤΕΕΛΛΗΝΕϹΕΙΤΕΔΟΥΛ
IF-BESIDES GREEKS IF-BESIDES SLAVES

ΟΙΕΙΤΕΕΛΕΥΘΕΡΟΙΚΑΙΠΑ
IF-BESIDES FREE AND ALL

A *for* s. A -D. ϹΩΜΑΕϹΜΕΝ BODY WE-ARE
ΝΤΕϹΕΝΠΝΕΥΜΑΕΠΟΤΙϹΘΗ
ONE spirit ARE-DRINKIZED

ΜΕΝΚΑΙΓΑΡΤΟϹΩΜΑΟΥΚΕϹ
14 AND for THE BODY NOT IS

ΤΙΝΕΝΜΕΛΟϹΑΛΛΑΠΟΛΛΑΕ
15 ONE MEMBER but MANY IF-

ΑΝΕΙΠΗΟΠΟΥϹΟΤΙΟΥΚΕΙΜ
EVER MAY-BE-saying THE FOOT that NOT I-AM

ΙΧΕΙΡΟΥΚΕΙΜΙΕΚΤΟΥϹΩΜ
HAND NOT I-AM OUT OF-THE BODY

ΑΤΟϹΟΥΠΑΡΑΤΟΥΤΟΟΥΚΕϹ
NOT BESIDE this NOT it-IS

ΤΙΝΕΚΤΟΥϹΩΜΑΤΟϹΚΑΙΕΑ
16 OUT OF-THE BODY AND IF-EVER

ΝΕΙΠΗΤΟΟΥϹΟΤΙΟΥΚΕΙΜΙ
MAY-BE-saying THE EAR that NOT I-AM

ΟΦΘΑΛΜΟϹΟΥΚΕΙΜΙΕΚΤΟΥ
VIEWER NOT I-AM OUT OF-THE

ϹΩΜΑΤΟϹΟΥΠΑΡΑΤΟΥΤΟΟΥ
BODY NOT BESIDE this NOT

ΚΕϹΤΙΝΕΚΤΟΥϹΩΜΑΤΟϹΕΙ
17 it-IS OUT OF-THE BODY IF

ΟΛΟΝΤΟϹΩΜΑΟΦΘΑΛΜΟϹΠΟ
WHOLE THE BODY VIEWER ?-where

ΥΗΑΚΟΗΕΙΟΛΟΝΑΚΟΗΠΟΥΗ
THE HEARing IF WHOLE HEARing ?-where THE

s+Ι
ΟϹΦΡΗϹΙϹΝΥΝΔΕΟΘΕΟϹΕΘ
18 SCENT NOW YET THE God PLACED

ΕΤΟΤΑΜΕΛΗΕΝΕΚΑϹΤΟΝΑΥ
THE MEMBERS ONE EACH OF-

ΤΩΝΕΝΤΩϹΩΜΑΤΙΚΑΘΩϹΗΘ
them IN THE BODY according-as He-

B *omits* THE
ΕΛΗϹΕΝΕΙΔΕΗΝΤΑΠΑΝΤΑΕ
19 WILLS IF YET WAS THE ALL ONE

ΝΜΕΛΟϹΠΟΥΤΟϹΩΜΑΝΥΝΔΕ
20 MEMBER ?-where THE BODY NOW YET

B *omits* INDEED
ΠΟΛΛΑΜΕΝΜΕΛΗΕΝΔΕϹΩΜΑ
MANY INDEED MEMBERS ONE YET BODY

A *omits* YET
ΟΥΔΥΝΑΤΑΙΔΕΟΟΦΘΑΛΜΟϹ
21 NOT IS-ABLE YET THE VIEWER

s o. *s o.*
ΕΙΠΕΙΝΤΗΧΕΙΡΙΧΡΕΙΑΝϹ
TO-BE-saying to-THE HAND need OF-

ΟΥΟΥΚΕΧΩΗΠΑΛΙΝΗΚΕΦΑΛ
YOU NOT I-AM-HAVING OR AGAIN THE HEAD

s o.
ΗΤΟΙϹΠΟϹΙΝΧΡΕΙΑΝΥΜΩΝ
to-THE FEET need OF-YOU

ΟΥΚΕΧΩΑΛΛΑΠΟΛΛΩΜΑΛΛΟ
22 NOT I'M-HAVING but to-much RATHER

ΝΤΑΔΟΚΟΥΝΤΑΜΕΛΗΤΟΥϹΩ
THE SEEMING MEMBERS OF-THE BODY

ΜΑΤΟϹΑϹΘΕΝΕϹΤΕΡΑΥΠΑΡ
more-UN-FIRM TO-BE-

ΧΕΙΝΑΝΑΓΚΑΙΑΕϹΤΙΝΚΑΙ
23 belonging necessary IS AND

B+Ε
ΑΔΟΚΟΥΜΕΝΑΤΙΜΟΤΕΡΑΕΙ
WHICH WE-ARE-SEEMING more-UN-VALUED TO-

ΝΑΙΤΟΥϹΩΜΑΤΟϹΤΟΥΤΟΙϹ
BE OF-THE BODY to-these

B+Ε
ΤΙΜΗΝΠΕΡΙϹϹΟΤΕΡΑΝΠΕΡ
VALUE more-excessive WE-ARE-

ΙΤΙΘΕΜΕΝΚΑΙΤΑΑϹΧΗΜΟΝ
ABOUT-PLACING AND THE indecents

ΑΗΜΩΝΕΥϹΧΗΜΟϹΥΝΗΝΠΕΡ
OF-US WELL-FIGURE-TOGETHERness more-

ΙϹϹΟΤΕΡΑΝΕΧΕΙΤΑΔΕΕΥϹ
24 excessive IS-HAVING THE YET WELL-FIG-

As o.
ΧΗΜΟΝΑΗΜΩΝΟΥΧΡΕΙΑΝΕΧ
URED OF-US NOT need IS-HAV-

A TOGETHER-blends THE God
ΕΙΑΛΛΑΟΘΕΟϹϹΥΝΕΚΕΡΑϹ
ING but THE God TOGETHER-blends

THE *by s*² *s*² ΝΤΙ
ΕΝΤΟϹΩΜΑΤΩΥϹΤΕΡΟΥΜΕΝ
THE BODY to-THE *one*-WANTING

B+ΤΙ ANY B Ο B *omits* VALUE
ΩΠΕΡΙϹϹΟΤΕΡΑΝΔΟΥϹΤΙΜ
more-excessive GIVING VALUE

s adds ΤΑ=SPLITS
ΗΝΙΝΑΜΗΗϹΧΙϹΜΑΕΝΤΩϹΩ
25 THAT NO MAY-BE SPLIT IN THE BODY

ΜΑΤΙΑΛΛΑΤΟΑΥΤΟΥΠΕΡΑΛ
but THE SAME OVER one-

Bs o.
ΛΗΛΩΝΜΕΡΙΜΝΩϹΙΝΤΑΜΕΛ
another MAY-BE-being-anxious THE MEMBERS

B Ι A *omits* ONE
ΗΚΑΙΕΙΤΕΠΑϹΧΕΙΕΝΜΕΛΟ
26 AND IF-BESIDES IS-EMOTIONING ONE MEMBER

B² Μ
ϹϹΥΝΠΑϹΧΕΙΠΑΝΤΑΤΑΜΕΛ
IS-TOGETHER-EMOTIONING ALL THE MEMBERS

ABs¹ *omit* ONE (*by s*²)
ΗΕΙΤΕΔΟΞΑΖΕΤΑΙΕΝΜΕΛΟ
IF-BESIDES IS-*being*-esteemized ONE MEMBER

AB¹ Ν
ϹϹΥΓΧΑΙΡΕΙΠΑΝΤΑΤΑΜΕΛ
IS-TOGETHER-JOYING ALL THE MEMBERS

A ΑΙ
ΗΥΜΕΙϹΔΕΕϹΤΕϹΩΜΑΧΡΙϹ
27 YE YET ARE BODY OF-ANOINTED

ΤΟΥΚΑΙΜΕΛΗΕΚΜΕΡΟΥϹΚΑ
28 AND MEMBERS OUT OF-PART AND

ΙΟΥϹΜΕΝΕΘΕΤΟΟΘΕΟϹΕΝΤ
WHOM INDEED PLACED THE God IN THE

ΗΕΚΚΛΗϹΙΑΠΡΩΤΟΝΑΠΟϹΤ
OUT-CALLED BEFORE-most commissioners

the lesser graces, such as powers, healing, and languages are omitted. That this would be the case is predicted in the next chapter (13[8]), where we are told of a time when the gift of languages would cease. The revised list given in Ephesians, however, looks backward as well as forward. Apostles and prophets are no longer necessary to the edifying of the body of Christ. We are distinctly told that prophecies will be abrogated (13[8]) when maturity arrives. They were needed only so long as God's written revelation was incomplete. So that, today, the special gifts have narrowed down to three: evangelists, pastors and teachers.

31 Most of the graces were transient, suited to immaturity, hence the apostle seeks to lead them up to those which will remain in the impending transcendent economy, in which we find ourselves today.

1 The "gift of tongues", even when it was a reality, was nothing but a noise unless impelled by the power of love.

Even those high endowments, such as prophecy and knowledge, amount to nothing unless love regulates their exercise. Yes, and every personal sacrifice, even martyrdom itself is without value apart from the spirit of love.

8 It would seem that a few were already mature (2[6]), but the secret wisdom into which they were initiated was not made public until Paul wrote his Perfection Epistles, Ephesians (Eph.4[13]), Philippians (Phil.3[15]), and Colossians (Col.1[28]4[12]). The writing of these epistles was the signal for the abrogation of the gift of prophecy, as they completed the word of God (Col. 1[25]), for the cessation of the gift of languages, as it was a sign of earthly powers in the coming eon, and we are blessed among the celestials (Eph.1[3]), and for the abrogation of the gift of knowledge (directly revealed), as there was a final written revelation.

9 These gifts belonged to the time of transition, when the full orb of truth was not revealed. When it was, there came the necessity of withdrawing much which did not accord with its final form.

first, apostles, second, prophets,
third, teachers, thereupon powers,
thereupon graces of healing, supports, pilotage, species of lan-
29 guages. Not all are apostles. Not
all are prophets. Not all are teach-
30 ers. Not all have powers. Not
all have the graces of healing. Not
all are talking languages. Not all
31 are interpreting. Yet be zealous
for the greater graces. And still I
am showing you a path suited to
transcendence.

13 If I should be talking the languages of men and of messengers,
yet have no love, I have become resounding copper or a clanging cym-
2 bal. And if I should have prophecy
and should be perceiving all secrets
and all knowledge, and if I should
have all faith, so as to transport
mountains, yet have no love, I am
3 nothing. And if I should be parceling out all my possessions, and
if I should be giving up my body,
that I should be boasting, yet have
no love, I am nothing benefited.
4 Love is patient, is kind. Love is
not jealous. Love is not bragging,
5 is not puffed up, is not indecent, is
not self-seeking, is not incensed, is
6 not taking account of evil, is not
rejoicing in injustice, yet is rejoic-
7 ing together with the truth, is foregoing all, is believing all, is ex-
pecting all, is enduring all.
8 Love is never lapsing: yet,
whether prophecies, they will be
abrogated; whether languages, they
will cease; whether knowledge, it
9 will be abrogated. For we know
out of an instalment, and we are
prophesying out of an instalment.
10 Now whenever maturity may be
coming, that which is out of an in-
11 stalment shall be abrogated. When

ΟΛΟΥϹΔΕΥΤΕΡΟΝΠΡΟΦΗΤΑ
second BEFORE-AVERers
ϹΤΡΙΤΟΝΔΙΔΑϹΚΑΛΟΥϹΕΠ
third TEACHers ON-
s o.
ΕΙΤΑΔΥΝΑΜΕΙϹΕΠΕΙΤΑΧΑ
THEREAFTER ABILITIES ON-THEREAFTER grace-
ΡΙϹΜΑΤΑΙΑΜΑΤΩΝΑΝΤΙΛΗ
effects OF-HEALth INSTEAD-GETS
s o. s¹ *omits* breeds
ΜΨΕΙϹΚΥΒΕΡΝΗϹΕΙϹΓΕΝΗ
STEERings breeds
ΓΛΩϹϹΩΝΜΗΠΑΝΤΕϹΑΠΟϹΤ
29 OF-TONGUES NO ALL commissioners
ΟΛΟΙΜΗΠΑΝΤΕϹΠΡΟΦΗΤΑΙ
NO ALL BEFORE-AVERers
ΜΗΠΑΝΤΕϹΔΙΔΑϹΚΑΛΟΙΜΗ
NO ALL TEACHers NO
s o.
ΠΑΝΤΕϹΔΥΝΑΜΕΙϹΜΗΠΑΝΤ
30 ALL ABILITIES NO ALL
ΕϹΧΑΡΙϹΜΑΤΑΕΧΟΥϹΙΝΙΑ
grace-*effects* ARE-HAVING OF-
ΜΑΤΩΝΜΗΠΑΝΤΕϹΓΛΩϹϹΑΙ
HEALth NO ALL to-TONGUES
ϹΛΑΛΟΥϹΙΝΜΗΠΑΝΤΕϹΔΙΕ
ARE-TALKING NO ALL ARE-
A ΑΙ
ΡΜΗΝΕΥΟΥϹΙΝΖΗΛΟΥΤΕΔΕ
31 THRU-TRANSLATING BE-BOILING YET
s o.
ΤΑΧΑΡΙϹΜΑΤΑΤΑΜΕΙΖΟΝΑ
THE grace-*effects* THE GREATer
ΚΑΙΕΤΙΚΑΘΥΠΕΡΒΟΛΗΝΟΔ
AND STILL according-to OVER-CAST WAY
As o. A Γ
ΟΝΥΜΙΝΔΕΙΚΝΥΜΙΕΑΝΤΑΙ
13 to-YOU*p* I-AM-SHOWING IF-EVER to-THE
ϹΓΛΩϹϹΑΙϹΤΩΝΑΝΘΡΩΠΩΝ
TONGUES OF-THE humans
ΛΑΛΩΚΑΙΤΩΝΑΓΓΕΛΩΝΑΓΑ
I-MAY-BE-TALKING AND OF-THE MESSENGERS LOVE
s¹ *omits from* 371 *to* 514
ΠΗΝΔΕΜΗΕΧΩΓΕΓΟΝΑΧΑΛΚ
YET NO I'M-HAVING I-HAVE-BECOME COPPER
ΟϹΗΧΩΝΗΚΥΜΒΑΛΟΝΑΛΑΛΑ
RESOUNDING OR cymbal SCREAMING
A Ω A o. o. o. s o.
ΖΟΝΚΑΙΕΑΝΕΧΩΠΡΟΦΗΤΕΙ
2 AND IF-EVER I-MAY-BE-HAVING BEFORE-AVER-
A o.
ΑΝΚΑΙΕΙΔΩΤΑΜΥϹΤΗΡΙΑΠ
ment AND I-MAY-BE-PERCEIVING THE CLOSE-KEEPS ALL
ΑΝΤΑΚΑΙΠΑϹΑΝΤΗΝΓΝΩϹΙ
AND EVERY THE KNOWledge
AB o. o. o.
ΝΚΑΙΕΑΝΕΧΩΠΑϹΑΝΤΗΝΠΙ
AND IF-EVER I-MAY-BE-HAVING EVERY THE BE-
A ΕΙΝ
ϹΤΙΝΩϹΤΕΟΡΗΜΕΘΙϹΤΑΝΑ
LIEF AS-BESIDES mountains TO-after-STAND

A *for* I-AM *has* I-AM-being-benefited Ω
ΙΑΓΑΠΗΝΔΕΜΗΕΧΩΟΥΘΕΝΕ
LOVE YET NO I-MAY-BE-HAVING NOT-YET-ONE
ΦΕΛ (AB o. o. o.) ΟΥΜΑΙ
ΙΜΙΚΑΙΕΑΝΨΩΜΙϹΩΠΑΝΤΑ
3 I-AM AND IF-EVER I-SHOULD-BE-MORSELING ALL
A o.o.ABo.
ΤΑΥΠΑΡΧΟΝΤΑΜΟΥΚΑΙΕΑΝ
THE belongINGS OF-ME AND IF-EVER
ΠΑΡΑΔΩΤΟϹΩΜΑΜΟΥΙΝΑΚΑ
I-MAY-BE-BESIDE-GIVING THE BODY OF-ME THAT I-
ΥΧΗϹΩΜΑΙΑΓΑΠΗΝΔΕΜΗΕΧ
SHOULD-BE-BOASTING LOVE YET NO I'M-HAV-
As Θ
ΩΟΥΔΕΝΩΦΕΛΟΥΜΑΙΗΑΓΑΠ
4 ING NOT-YET-ONE I-AM-being-benefited THE LOVE
ΗΜΑΚΡΟΘΥΜΕΙΧΡΗϹΤΕΥΕΤ
IS-FAR-FEELING IS-being-kind
B *omits* THE LOVE
ΑΙΗΑΓΑΠΗΟΥΖΗΛΟΙΗΑΓΑΠ
THE LOVE NOT IS-BOILING THE LOVE
A Ο
ΗΟΥΠΕΡΠΕΡΕΥΕΤΑΙΟΥΦΥϹ
NOT IS-bragging NOT IS-being-
ΙΟΥΤΑΙΟΥΚΑϹΧΗΜΟΝΕΙΟΥ
5 INFLATED NOT IS-being-indecent NOT
s o. B ΤΟΜΗ THE NO *for* THE
ΖΗΤΕΙΤΑΕΑΥΤΗϹΟΥΠΑΡΟΞ
IS-SEEKING THE OF-herself NOT IS-being-BESIDE-
ΥΝΕΤΑΙΟΥΛΟΓΙΖΕΤΑΙΤΟΚ
SHARPened NOT IS-accounting THE EVIL
ΑΚΟΝΟΥΧΑΙΡΕΙΕΠΙΤΗΑΔΙ
6 NOT IS-JOYING ON THE UN-JUST-
B+Ε B¹ Ν s o.
ΚΙΑϹΥΓΧΑΙΡΕΙΔΕΤΗΑΛΗΘ
ness IS-TOGETHER-JOYING YET to-THE TRUTH
s o. B *repeats and brackets* ALL IS-EXCLUDING
ΕΙΑΠΑΝΤΑϹΤΕΓΕΙΠΑΝΤΑΠ
7 ALL IS-EXCLUDING ALL IS-
ΙϹΤΕΥΕΙΠΑΝΤΑΕΛΠΙΖΕΙΠ
BELIEVING ALL IS-EXPECTING ALL
B *omits* THE
ΑΝΤΑΥΠΟΜΕΝΕΙΗΑΓΑΠΗΟΥ
8 IS-UNDER-REMAINING.THE LOVE NOT-
ABs¹ *omit* -OUT- (*by* s²)
ΔΕΠΟΤΕΕΚΠΙΠΤΕΙΕΙΤΕΔΕ
YET-?-when IS-OUT-FALLING IF-BESIDES YET
As o. AB o.
ΠΡΟΦΗΤΕΙΑΙΚΑΤΑΡΓΗΘΗϹ
BEFORE-AVERments THEY-WILL-BE-BEING-DOWN-UN-
B Ε *for* ΟΝ
ΟΝΤΑΙΕΙΤΕΓΛΩϹϹΑΙΠΑΥϹ
ACTED IF-BESIDES TONGUES THEY-WILL-BE-
A+Ε
ΟΝΤΑΙΕΙΤΕΓΝΩϹΙϹΚΑΤΑΡ
CEASING IF-BESIDES KNOWledge it-WILL-BE-BEING-
A ΟΝ *for* Ε
ΓΗΘΗϹΕΤΑΙΕΚΜΕΡΟΥϹΓΑΡ
9 DOWN-UN-ACTED OUT OF-PART for
B+Ε
ΓΙΝΩϹΚΟΜΕΝΚΑΙΕΚΜΕΡΟΥ
WE-ARE-KNOWING AND OUT OF-PART
ϹΠΡΟΦΗΤΕΥΟΜΕΝΟΤΑΝΔΕΕ
10 WE-ARE-BEFORE-AVERRING when-EVER YET MAY-
s o.
ΛΘΗΤΟΤΕΛΕΙΟΝΤΟΕΚΜΕΡΟ
BE-COMING THE mature THE OUT OF-PART

[11] The time came when the apostle admonished and taught in order that he should present every man *mature* in Christ (Col.1[28]). Epaphras struggled in prayers that they should stand *mature* and complete in all the will of God (Col.4[12]). It is evident that maturity came with the last ministry of Paul, when he was a prisoner at Rome. Till then the saints, as a whole, were in a state corresponding to a man who has not yet attained his majority. But then, as was the case when a boy assumed the duties of manhood, there was a vast revolution. As a man discards the toys of his childhood, so they discarded the marks of minority. Chief among these were the gifts, especially prophecy and languages. Those who claim these now cannot avoid marking themselves as immature.

[12] At this time the present secret administration (Eph.3[9]) had not been publicly revealed. The destiny of the saints who had received Paul's evangel was clouded in mystery. Only a little was known. Their celestial allotment was still concealed. Israel's fate was still in the balance. It was not till their final rejection at the close of the book of Acts, that the secret was revealed that the ecclesia which is His body, to which Paul ministered, was not to have a place on earth subordinate to Israel, but was to be blessed with transcendent spiritual blessings among the celestials. Now that maturity *has* come, we no longer are in an enigma, but realize something of the unutterable grace which is ours in Christ Jesus.

[13] Faith, expectation, and love are the abiding trinity in this administration of God's grace. Neither faith nor expectation will remain in the glory. Love alone will abide His coming. Let us believe God. Let us glory in expectation. But, above all, let us charge our hearts to love Him and His with a fervency which His love alone can inspire. These graces will *not* abide in heaven, to which they are usually relegated. Hope will then be past, faith unnecessary. This is the time of "perfection" or maturity.

[1] Prophecy prepared them for further unfoldings and maturity. Languages tended to draw them back to the kingdom proclamation and its attendant signs.

I was a minor, I talked as a minor,
I had a minor's disposition, I took
account of things as a minor. Yet
when I have become a man, I have
discarded that which is a minor's.
12 For at present we are observing by
means of a mirror, in an enigma,
yet then, face to face. At present
I know out of an instalment, yet
then I shall recognize according as
I am recognized also.
13 Yet now are remaining faith,
expectancy, love—these three. Yet
14 the greatest of these is love. Be
pursuing love.
Now be zealous for spiritual [endowments], yet rather that you
2 may be prophesying. For he who is
talking a language is not talking to
men, but to God. For no one is
hearing, but in spirit he is speaking
3 secrets. Yet he who is prophesying is speaking to men to edification and consolation and comfort.
4 He who is talking a language is edifying himself, yet he who is proph-
5 esying is edifying the ecclesia. Now
I want you all to be talking languages, yet rather that you may be
prophesying, for greater is he who
is prophesying than he who is talking languages, outside and except
he may be interpreting, that the
ecclesia may be getting edification.
6 Yet now, brethren, if I should
be coming to you talking languages,
what shall I be benefiting you if
I should not be speaking either
in revelation, or in knowledge, or
7 in prophecy, or in teaching? Likewise, the sounds given by soulless
things, whether flute or lyre, if it
should not be giving a distinction
to the utterances, how will the fluting or lyre playing be known?
8 For even if a trumpet should give
a dubious sound, who will be pre-
9 paring for battle? Thus, you also, if

ΥϹΚΑΤΑΡΓΗΘΗϹΕΤΑΙΟΤΕΗ
11 WILL-BE-BEING-DOWN-UN-ACTED when I-

ΜΗΝΝΗΠΙΟϹΕΛΑΛΟΥΝΩϹΝΗ
WAS minor I-TALKED AS minor

ΠΙΟϹΕΦΡΟΝΟΥΝΩϹΝΗΠΙΟϹ
I-was-DISPOSED AS minor

ΕΛΟΓΙΖΟΜΗΝΩϹΝΗΠΙΟϹΟΤ
I-accounted AS minor when
B ΕΓΕΝΟΜΗΝ *was*-BECOME ABs¹ *omit* YET (*by s²*)

ΕΔΕΓΕΓΟΝΑΑΝΗΡΚΑΤΗΡΓΗ
YET I-HAVE-BECOME MAN I-HAVE-DOWN-UN-ACT-

ΚΑΤΑΤΟΥΝΗΠΙΟΥΒΛΕΠΟΜΕ
12 ED THE OF-THE minor WE-ARE-looking

ΝΓΑΡΑΡΤΙΔΙΕϹΟΠΤΡΟΥΕΝ
for at-PRESENT THRU INTO-VIEWer IN

ΑΙΝΙΓΜΑΤΙΤΟΤΕΔΕΠΡΟϹΩ
ENIGMA then YET face
AB+Ε

ΠΟΝΠΡΟϹΠΡΟϹΩΠΟΝΑΡΤΙΓ
TOWARD face at-PRESENT
s¹ o. o.

ΙΝΩϹΚΩΕΚΜΕΡΟΥϹΤΟΤΕΔΕ
I-AM-KNOWING OUT OF-PART then YET

ΕΠΙΓΝΩϹΟΜΑΙΚΑΘΩϹΚΑΙΕ
I-SHALL-BE-ON-KNOWING according-AS AND I-
B+Ε

ΠΕΓΝΩϹΘΗΝΝΥΝΙΔΕΜΕΝΕΙ
13 AM-ON-KNOWN NOW YET IS-REMAINING

ΠΙϹΤΙϹΕΛΠΙϹΑΓΑΠΗΤΑΤΡ
BELIEF EXPECTATION LOVE THE THREE
s o.

ΙΑΤΑΥΤΑΜΕΙΖΩΝΔΕΤΟΥΤΩ
these GREATER YET OF-these

ΝΗΑΓΑΠΗΔΙΩΚΕΤΕΤΗΝΑΓΑ
14 THE LOVE BE-CHASING THE LOVE
A ΔΙ

ΠΗΝΖΗΛΟΥΤΕΔΕΤΑΠΝΕΥΜΑ
BE-BOILING YET THE spirituals

ΤΙΚΑΜΑΛΛΟΝΔΕΙΝΑΠΡΟΦΗ
RATHER YET THAT YE-MAY-BE-BE-

ΤΕΥΗΤΕΟΓΑΡΛΑΛΩΝΓΛΩϹϹ
2 FORE-AVERRING THE for *one*-TALKING to-TONGUE
s X

ΗΟΥΚΑΝΘΡΩΠΟΙϹΛΑΛΕΙΑΛ
NOT to-humans IS-TALKING but
Bs¹ *omit* to-THE (*by s²*) s Θ o.

ΛΑΤΩΘΕΩΟΥΔΕΙϹΓΑΡΑΚΟΥ
to-THE God NOT-YET-ONE for IS-HEARING

ΕΙΠΝΕΥΜΑΤΙΔΕΛΑΛΕΙΜΥϹ
to-spirit YET he-IS-TALKING CLOSE-

ΤΗΡΙΑΟΔΕΠΡΟΦΗΤΕΥΩΝΑΝ
3 KEEPS THE YET *one*-BEFORE-AVERRING to-

ΘΡΩΠΟΙϹΛΑΛΕΙΟΙΚΟΔΟΜΗ
humans IS-TALKING HOME-BUILDing

ΝΚΑΙΠΑΡΑΚΛΗϹΙΝΚΑΙΠΑΡ
AND BESIDE-CALLing AND BESIDE-

ΑΜΥΘΙΑΝΟΛΑΛΩΝΓΛΩϹϹΗΕ
4 CLOSE THE *one*-TALKING to-TONGUE self

ΑΥΤΟΝΟΙΚΟΔΟΜΕΙΟΔΕΠΡΟ
IS-HOME-BUILDING THE YET *one*-BE-

ΦΗΤΕΥΩΝΕΚΚΛΗϹΙΑΝΟΙΚΟ
FORE-AVERRING OUT-CALLED IS-HOME-
A YOU*p* ALL to-TONGUES TO-BE-TALKING

ΔΟΜΕΙΘΕΛΩΔΕΠΑΝΤΑϹΥΜΑ
5 BUILDING I-AM-WILLING YET ALL YOU*p*
s o.

ϹΛΑΛΕΙΝΓΛΩϹϹΑΙϹΜΑΛΛΟ
TO-BE-TALKING to-TONGUES RATHER

ΝΔΕΙΝΑΠΡΟΦΗΤΕΥΗΤΕΜΕΙ
YET THAT YE-MAY-BE-BEFORE-AVERRING GREAT-
ABs¹ ΔΕ YET (*by s²*)

ΖΩΝΓΑΡΟΠΡΟΦΗΤΕΥΩΝΗΟΛ
er for THE *one*-BEFORE-AVERRING OR THE

ΑΛΩΝΓΛΩϹϹΑΙϹΕΚΤΟϹΕΙΜ
one-TALKING to-TONGUES outside IF NO

ΗΔΙΕΡΜΗΝΕΥΗΙΝΑΗΕΚΚΛΗ
he-MAY-BE-THRU-TRANSLATING THAT THE OUT-CALLED

ϹΙΑΟΙΚΟΔΟΜΗΝΛΑΒΗΝΥΝΔ
6 HOME-BUILDing MAY-BE-GETTING NOW YET

ΕΑΔΕΛΦΟΙΕΑΝΕΛΘΩΠΡΟϹΥ
brothers IF-EVER I-MAY-BE-COMING TOWARD

ΜΑϹΓΛΩϹϹΑΙϹΛΑΛΩΝΤΙΥΜ
YOU*p* to-TONGUES TALKING ANY YOU*p*

ΑϹΩΦΕΛΗϹΩΕΑΝΜΗΥΜΙΝΛΑ
I-SHALL-BE-benefiting IF-EVER NO to-YOU*p* I-SH'D-
s omits OR

ΛΗϹΩΗΕΝΑΠΟΚΑΛΥΨΕΙΗΕΝ
BE-TALKING OR IN FROM-COVERing OR IN
s o. IN *by s²*

ΓΝΩϹΕΙΗΕΝΠΡΟΦΗΤΕΙΑΗΕ
KNOWledge OR IN BEFORE-AVERment OR IN

ΝΔΙΔΑΧΗΟΜΩϹΤΑΑΨΥΧΑΦΩ
7 TEACHing LIKE-AS THE UN-souled SOUND

ΝΗΝΔΙΔΟΝΤΑΕΙΤΕΑΥΛΟϹΕ
GIVING IF-BESIDES FLAGEOLET IF-

ΙΤΕΚΙΘΑΡΑΕΑΝΔΙΑϹΤΟΛΗ
BESIDES LYRE IF-EVER distinction
B *omits* to-THE B Υ *for* ΙϹ OF-UTTERance

ΝΤΟΙϹΦΘΟΓΓΟΙϹΜΗΔΩΠΩϹ
to-THE UTTERances NO I-MAY-BE-GIVING how

ΓΝΩϹΘΗϹΕΤΑΙΤΟΑΥΛΟΥΜΕ
WILL-BE-BEING-KNOWN THE FLAGEOLETING

ΝΟΝΗΤΟΚΙΘΑΡΙΖΟΜΕΝΟΝΚ
8 OR THE LYREING AND
B SOUND TRUMPET A o.

ΑΙΓΑΡΕΑΝΑΔΗΛΟΝϹΑΛΠΙΓ
for IF-EVER UN-EVIDENT TRUMPET

ΞΦΩΝΗΝΔΩΤΙϹΠΑΡΑϹΚΕΥΑ
SOUND MAY-BE-GIVING ANY WILL-BE-*be*ING-
A Ζ

ϹΕΤΑΙΕΙϹΠΟΛΕΜΟΝΟΥΤΩϹ
9 prepared INTO BATTLE thus
s o.

ΚΑΙΥΜΕΙϹΔΙΑΤΗϹΓΛΩϹϹΗ
AND YE THRU THE TONGUE

ϹΕΑΝΜΗΕΥϹΗΜΟΝΛΟΓΟΝΔΩ
IF-EVER NO WELL-SIGNED saying YE-MAY-

10 Though without any manuscript evidence, it may be that the original reading of "nothing is soundless" was "none of them is *senseless*". This seems to be demanded by the context, which insists on sense as well as sound. A single letter P (which is the equivalent of our R) would change *aphoonon,* soundless, to *aphroonon,* senseless. As this version is founded on *facts*, rather than the judgment of its editor, he could not make this alteration, however much it may appeal to him.

12 The gifts were given for mutual edification, not for entertainment or vain display. The misuse of the gift of languages was a clear indication of the childish immaturity of the Corinthians, for they were eager to display the possession of the gift without any regard for the edification of others. A foreign language is a mere babel of sounds to those who do not understand it. And even if it should be interpreted, of what real gain is it to use such a circuitous method when the same things could be told just as well without the need of interpretation? Such was not the divine intention in giving this gift. On the day of Pentecost this gift was used in a useful and rational way, for it was a sign that Jehovah was speaking to His people. Moreover, this sign is not for believers, or even to reach unbelievers, for it is written "neither thus will they be hearkening to Me". (Isa. 28:12). Surely it is far better to speak five instructive words in the vernacular than any number in an unknown language, even if it be the exhibition of a spiritual endowment. The same argument applies with even more force to the use of a foreign language, which no one understands, in a church ritual. It may be imposing and spectacular but it fails utterly in edifying the saints.

22 Paul's high regard for the gift of prophecy is founded on the fact that *it* was the chief means used to bring the saints to that maturity which he earnestly desired they should attain. The gift of teaching, the exposition of the scriptures, now takes the place of prophecy, for God has fully revealed His will in His word.

you should not be giving an intelligible expression through the languages, how will it be known what
is being spoken? For you will be
10 talking into the air. There are,
perchance, so many species of
sounds in the world, and nothing
11 is soundless. If, then, I should not
be perceiving the import of the
sound, I shall be a barbarian to the
one talking and the one talking a
12 barbarian to me. Thus *you* also,
since you are zealots for spiritual
[endowments], seek that you may be
superabounding to the edification
of the ecclesia.
13 Wherefore let even him who is
talking a language be praying that
14 he may be interpreting. For
if I should be praying in a language, my spirit is praying, yet
15 my mind is unfruitful. What is it
then? Should I be praying in
spirit, yet I will be praying with
the mind also. In the spirit I will
be playing, yet I will be playing
16 with the mind also. Else, if you
should be blessing in the spirit,
how shall he who is filling the place
of a plain man be declaring
"Amen!" at your giving of thanks,
since, in fact, he is not aware what
17 you are saying? For *you,* indeed,
are giving thanks ideally, but the
other is not edified.
18 I am thanking God I talk in a
19 language more than all of you. But
in the ecclesia do I want to speak
five words with my mind, that I
should be instructing others also, or
ten thousand words in a language?
20 Brethren, do not become little
children in disposition. But in evil
be minors, yet in disposition become
21 mature. In the law it is written
that, " 'By different languages and
by different lips shall I be talking
to this people, and neither thus

ΤΕΠΩCΓΝΩCΘΗCΕΤΑΙΤΟΛΑ
BE-GIVING how WILL-BE-BEING-KNOWN THE *being*-
A ΔΙ
ΛΟΥΜΕΝΟΝΕCΕCΘΕΓΑΡΕΙC
TALKED YE-WILL-BE for INTO
ΑΕΡΑΛΑΛΟΥΝΤΕCΤΟCΑΥΤΑ
10 AIR TALKING so-much
ΕΙΤΥΧΟΙΓΕΝΗΦΩΝΩΝΕΙCΙ
IF it-MAY-BE-HAPPENING breeds OF-SOUNDS ARE
s[2] *adds* OF-them ΑΥΤΩΝ
ΝΕΝΚΟCΜΩΚΑΙΟΥΔΕΝΑΦΩΝ
IN SYSTEM AND NOT-YET-ONE UN-SOUND
UN-S.=ΑΦΡ senseless? A *o.* A C
ΟΝΕΑΝΟΥΝΜΗΕΙΔΩΤΗΝΔΥΝ
11 IF-EVER THEN NO I-MAY-BE-PERCEIVING THE ABILI-
ΑΜΙΝΤΗCΦΩΝΗCΕCΟΜΑΙΤΩ
TY OF-THE SOUND I-SHALL-BE to-THE
ΛΑΛΟΥΝΤΙΒΑΡΒΑΡΟCΚΑΙΟ
one-TALKING BARBARIAN AND THE
ΛΑΛΩΝΕΝΕΜΟΙΒΑΡΒΑΡΟCΟ
12 *one*-TALKING IN ME BARBARIAN thus
A*s o.*
ΥΤΩCΚΑΙΥΜΕΙCΕΠΕΙΖΗΛΩ
AND YOU*p* since BOILers
A ΔΙ
ΤΑΙΕCΤΕΠΝΕΥΜΑΤΩΝΠΡΟC
YE-ARE OF-spirits TOWARD
ΤΗΝΟΙΚΟΔΟΜΗΝΤΗCΕΚΚΛΗ
THE HOME-BUILDing OF-THE OUT-CALLED
s o A-BEFORE-AVERR-ΠΡΟΦΗΤ
CΙΑCΖΗΤΕΙΤΕΙΝΑΠΕΡΙCC
BE-SEEKING THAT YE-MAY-BE-exceed-
ABs[1] *omit* EVEN (*by s*[2])
ΕΥΗΤΕΔΙΟΠΕΡΟΛΑΛΩΝΓΛΩ
13 ING THRU-WHICH-EVEN THE *one*-TALKING to-
CCΗΠΡΟCΕΥΧΕCΘΩΙΝΑΔΙΕ
TONGUE LET-BE-praying THAT he-MAY-BE-
B *omits* for
ΡΜΗΝΕΥΗΕΑΝΓΑΡΠΡΟCΕΥΧ
14 THRU-TRANSLATING IF-EVER for I-MAY-BE-praying
ΩΜΑΙΓΛΩCCΗΤΟΠΝΕΥΜΑΜΟ
to-TONGUE THE spirit OF-ME
ΥΠΡΟCΕΥΧΕΤΑΙΟΔΕΝΟΥCΜ
IS-praying THE YET MIND OF-
ΟΥΑΚΑΡΠΟCΕCΤΙΝΤΙΟΥΝΕ
15 ME UN-FRUITful IS ANY THEN it-IS
B -SHALL- Ο
CΤΙΝΠΡΟCΕΥΞΩΜΑΙΤΩΠΝΕ
I-SHOULD-BE-praying to-THE spirit
A -SHOULD- Ω
ΥΜΑΤΙΠΡΟCΕΥΞΟΜΑΙΔΕΚΑ
I-SHALL-BE-praying YET AND
ΙΤΩΝΟΙΨΑΛΩΤΩΠΝΕΥΜΑΤΙ
to-THE MIND I'LL-BE-STROKING to-THE spirit
B *omits* YET
ΨΑΛΩΔΕΚΑΙΤΩΝΟΙΕΠΕΙΕΑ
16 I'LL-BE-STROKING YET AND to-THE MIND since IF-EVER
As[1] *omit* IN (*by s*[2])
ΝΕΥΛΟΓΗCΕΝΠΝΕΥΜΑΤΙΟΑ
YOU-MAY-BE-blessing IN spirit THE *one*-
ΝΑΠΛΗΡΩΝΤΟΝΤΟΠΟΝΤΟΥΙ
UP-FILLING THE PLACE OF-THE or-

ΔΙΩΤΟΥΠΩCΕΡΕΙΤΟΑΜΗΝΕ
dinary how he'LL-BE-declaring THE AMEN
A+Є B *omits* -BIND
ΠΙΤΗCΗΕΥΧΑΡΙCΤΙΑΕΠΕΙ
ON THE YOUR thanking ON-IF-BIND
ΔΗΤΙΛΕΓΕΙCΟΥΚΟΙΔΕΝCΥ
17 ANY YOU-ARE-saying NOT he-HAS-PERCEIVED YOU
s o.
ΜΕΝΓΑΡΚΑΛΩCΕΥΧΑΡΙCΤΕ
INDEED for IDEALly ARE-thanking
A*s o.*
ΙCΑΛΛΑΟΕΤΕΡΟCΟΥΚΟΙΚΟ
but THE DIFFERENT-*one* NOT IS-*being*-
ΔΟΜΕΙΤΑΙΕΥΧΑΡΙCΤΩΤΩΘ
18 HOME-BUILDED I-AM-thanking to-THE God
ΕΩΠΑΝΤΩΝΥΜΩΝΜΑΛΛΟΝΓΛ
OF-ALL OF-YOU RATHER to-
B TONGUES ΑΙC *s*[2] *supplies* but *o.* A *omits* I-AM-TALKING
ΩCCΗΛΑΛΩΑΛΛΑΕΝΕΚΚΛΗC
19 TONGUE I-AM-TALKING but IN OUT-CALLED
ΙΑΘΕΛΩΠΕΝΤΕΛΟΓΟΥCΤΩΝ
I-AM-WILLING FIVE sayings to-THE
ΟΙΜΟΥΛΑΛΗCΑΙΙΝΑΚΑΙΑΛ
MIND OF-ME TO-TALK THAT AND others
ΛΟΥCΚΑΤΗΧΗCΩΗΜΥΡΙΟΥC
I-SHOULD-BE-instructing OR MYRIADS
ΛΟΓΟΥCΕΝΓΛΩCCΗΑΔΕΛΦΟ
20 sayings IN TONGUE brothers
A+Є
ΙΜΗΠΑΙΔΙΑΓΕΙΝΕCΘΕΤΑΙ
NO little-boys BE-BECOMING to-THE
CΦΡΕCΙΝΑΛΛΑΤΗΚΑΚΙΑΝΗ
DISPOsition but to-THE EVIL BE-
ΠΙΑΖΕΤΕΤΑΙCΔΕΦΡΕCΙΝΤ
minorING to-THE YET DISPOsition ma-
s o. A ΔΙ
ΕΛΕΙΟΙΓΕΙΝΕCΘΕΕΝΤΩΝΟ
21 ture BE-BECOMING IN THE LAW
s[1*] *adds* ΤΙ ANY
ΜΩΓΕΓΡΑΠΤΑΙΟΤΙΕΝΕΤΕΡ
it-HAS-*been*-WRITTEN that IN DIFFERENT-
ΟΓΛΩCCΟΙCΚΑΙΕΝΧΕΙΛΕC
TONGUES AND IN LIPS
ΙΝΕΤΕΡΩΝΛΑΛΗCΩΤΩΛΑΩΤ
OF-DIFFERENT I'LL-BE-TALKING to-THE PEOPLE this
ΟΥΤΩΚΑΙΟΥΔΟΥΤΩCΕΙCΑΚ
AND NOT-YET thus THEY-WILL-BE-
ΟΥCΟΝΤΑΙΜΟΥΛΕΓΕΙΚΥΡΙ
INTO-HEARING OF-ME IS-saying Master
ΟCΩCΤΕΑΙΓΛΩCCΑΙΕΙCCΗ
22 AS-BESIDES THE TONGUES INTO SIGN
s o.
ΜΕΙΟΝΕΙCΙΝΟΥΤΟΙCΠΙCΤ
ARE NOT to-THE *ones*-BELIEV-
ΕΥΟΥCΙΝΑΛΛΑΤΟΙCΑΠΙCΤ
ING but to-THE UN-BELIEVing-
s o.
ΟΙCΗΔΕΠΡΟΦΗΤΕΙΑΟΥΤΟΙ
ones THE YET BEFORE-AVERment NOT to-THE

24 Predicting, or foretelling, is not necessarily involved in the gift of prophecy. The prophet, in Scripture, is the mouthpiece or spokesman of God. He may speak of the past, the present, or the future. Prediction is incidental, not essential, to prophecy. Before the canon was complete it was needful for the saints to have some means of knowing the mind of God. The Scriptures fully meet that need now. What a decided contrast there would be between a meeting at which all declared God's mind in sober succession, so that all are helped, and one in which each seeks an opportunity to display a gift which is of no benefit to his fellow saints! Even unbelievers have discrimination enough to see how foolish it is to talk into the air, and can appreciate the solemn declaration of God's spokesmen.

27 To curb their childish desire to talk in unknown languages the apostle lays down rules to govern the exercise of this gift. It was not to be exercised unless there was an interpreter, so that the message would not be lost on the meeting. Not more than two or three were to speak in unknown languages in succession, and their speaking was to be in instalments, that is, they were to pause at frequent intervals to allow for interpretation. If no one could interpret, they were not to speak in the ecclesia.

29 Prophecy, also, was to be exercised within bounds. It was not to be like the turbulent, unrestrained ranting of the oracles of the false gods to which they were accustomed, whose spirits were beyond their control, but peaceful, discriminating discourse, two or three in succession, yet ready to yield to another who may receive a revelation. The spirits of the prophets of the Greek gods were not subject to them. They worked themselves into a frenzy, foaming at the mouth. They were controlled by demon spirits rather than the spirit of God.

34 "Now if anyone is ignorant, let him be ignorant!" (14:38) is the apostle's indignant protest to those who presume to oppose these words. And again "If anyone presumes to be a prophet or spiritual, let him be recognizing that what I am writing to you is a precept of the Lord."

will they be hearkening to Me', the
22 Lord is saying". So that languages
are for a sign, not to those who are
believing, but to the unbelieving.
Yet prophecy is not for the unbelieving
but for those who are believing.
23 If, then, the whole ecclesia should
be coming together in the same
place, and all should be talking languages,
and should plain persons or
unbelievers be entering, will they
not be declaring that you are mad?
24 Yet should all be prophesying, and
some unbeliever or plain person
be entering, he is convinced by all,
25 he is examined by all. The hidden
things of his heart are becoming
apparent, and thus, falling on
his face, he will be worshiping God,
reporting that God really is among
you.
26 What is it, then, brethren? Whenever
you may be coming together
each of you has a psalm, has a
teaching, has a revelation, has a
language, has a translation. Let
all occur with a view to edification.
27 Whether anyone is talking a language,
by two, or, at most, three,
and by instalments, let one also be
28 interpreting. Now if there should
be no interpreter, let him hush in
the ecclesia, yet let him be speaking
to himself and to God.
29 Now let the prophets be speaking
by two or three, and let the
30 others be discriminating. Yet if
it should be revealed to another
31 sitting by, let the first hush, for
you can all be prophesying one at
a time, that all may be learning
32 and all be consoled. And the spirits
of prophets are subject to the
33 prophets. For God is not for turbulence,
but peace, as in all the
ecclesias of the saints.

ϹΑΠΙϹΤΟΙϹΑΛΛΑΤΟΙϹΠΙϹ
UN-BELIEVING-*ones* but to-THE *ones*-
B *omits* -TOGETHER-
ΤΕΥΟΥϹΙΝΕΑΝΟΥΝϹΥΝΕΛΘ
23 BELIEVING IF-EVER THEN MAY-BE-TOGETHER-
ΗΗΕΚΚΛΗϹΙΑΟΛΗΕΠΙΤΟΑΥ
COMING THE OUT-CALLED WHOLE ON THE SAME
B *o.*
ΤΟΚΑΙΠΑΝΤΕϹΛΑΛΩϹΙΝΓΛ
AND ALL MAY-BE-TALKING to-
ΩϹϹΑΙϹΕΙϹΕΛΘΩϹΙΝΔΕΙΔ
TONGUES MAY-BE-INTO-COMING YET or-
B *omits* OR UN-BELIEVING-*ones*
ΙΩΤΑΙΗΑΠΙϹΤΟΙΟΥΚΕΡΟΥ
dinary OR UN-BELIEVING-*ones* NOT THEY'LL-BE-
A Ε *for* ΑΙ A ΑΙ
ϹΙΝΟΤΙΜΑΙΝΕϹΘΕΕΑΝΔΕΠ
24 declaring that YE-ARE-*being*-MAD IF-EVER YET ALL
ΑΝΤΕϹΠΡΟΦΗΤΕΥΩϹΙΝΕΙϹ
MAY-BE-BEFORE-AVERRING MAY-BE-
A Τ=BESIDES
ΕΛΘΗΔΕΤΙϹΑΠΙϹΤΟϹΗΙΔΙ
INTO-COMING YET ANY UN-BELIEVING-*one* OR ordin-
ΩΤΗϹΕΛΕΓΧΕΤΑΙΥΠΟΠΑΝΤ
ary he-IS-*being*-EXPOSED by ALL
B+Ε
ΩΝΑΝΑΚΡΙΝΕΤΑΙΥΠΟΠΑΝΤ
he-IS-*being*-examined by ALL
ΩΝΤΑΚΡΥΠΤΑΤΗϹΚΑΡΔΙΑϹ
25 THE hidden OF-THE HEART
ΑΥΤΟΥΦΑΝΕΡΑΓΕΙΝΕΤΑΙΚΑ
OF-him apparent IS-BECOMING AND
ΙΟΥΤΩϹΠΕϹΩΝΕΠΙΠΡΟϹΩΠ
thus FALLING ON face
ΟΝΠΡΟϹΚΥΝΗϹΕΙΤΩΘΕΩΑΠ
he-WILL-BE-worshiping to-THE God FROM-
s² *supplies* THE
ΑΓΓΕΛΛΩΝΟΤΙΟΝΤΩϹΟΘΕΟ
MESSAGING that BEINGly THE God
ϹΕΝΥΜΙΝΕϹΤΙΝΤΙΟΥΝΕϹΤ
26 IN YOU IS ANY THEN it-IS
ΙΝΑΔΕΛΦΟΙΟΤΑΝϹΥΝΕΡΧΗ
brothers when-EVER YE-MAY-BE-TOGETHER-
ABs¹ *omit* OF-YOU (*by* s²)
ϹΘΕΕΚΑϹΤΟϹΥΜΩΝΨΑΛΜΟΝ
COMING EACH OF-YOU psalm
A *omits* TEACHING IS-HAVING
ΕΧΕΙΔΙΔΑΧΗΝΕΧΕΙΑΠΟΚΑ
IS-HAVING TEACHING IS-HAVING FROM-COVERING
ΛΥΨΙΝΕΧΕΙΓΛΩϹϹΑΝΕΧΕΙ
IS-HAVING TONGUE IS-HAVING
As *o.*
ΕΡΜΗΝΕΙΑΝΕΧΕΙΠΑΝΤΑΠΡ
TRANSLATION IS-HAVING ALL TOWARD
s *o.*
ΟϹΟΙΚΟΔΟΜΗΝΓΕΙΝΕϹΘΩΕ
27 HOME-BUILDING LET-BE-BECOMING IF-
s *o.*
ΙΤΕΓΛΩϹϹΗΤΙϹΛΑΛΕΙΚΑΤ
BESIDES to-TONGUE ANY IS-TALKING according-
s *o.* s *o.*
ΑΔΥΟΗΤΟΠΛΕΙϹΤΟΝΤΡΕΙϹ
to TWO OR THE MOST THREE

ΚΑΙΑΝΑΜΕΡΟϹΚΑΙΕΙϹΔΙΕ
AND UP PART AND ONE LET-BE-
B *omits* -THRU-
ΡΜΗΝΕΥΕΤΩΕΑΝΔΕΜΗΗΔΙΕ
28 THRU-TRANSLATING IF-EVER YET NO MAY-BE THRU-
B+Ε
ΡΜΗΝΕΥΤΗϹϹΙΓΑΤΩΕΝΕΚΚ
TRANSLATER LET-him-BE-HUSHING IN OUT-
ΛΗϹΙΑΕΑΥΤΩΔΕΛΑΛΕΙΤΩΚ
CALLED to-self YET LET-him-BE-TALKING AND
ΑΙΤΩΘΕΩΠΡΟΦΗΤΑΙΔΕΔΥΟ
29 to-THE God BEFORE-AVERERS YET TWO
s *o.*
ΗΤΡΕΙϹΛΑΛΕΙΤΩϹΑΝΚΑΙΟ
OR THREE LET-BE-TALKING AND THE
B+Ε
ΙΑΛΛΟΙΔΙΑΚΡΙΝΕΤΩϹΑΝΕ
30 others LET-BE-THRU-JUDGING IF-
s¹* Ο Π
ΑΝΔΕΑΛΛΩΑΠΟΚΑΛΥΦΘΗΚΑ
EVER YET to-other MAY-BE-BEING-FROM-COVERED sitting
B+Ε
ΘΗΜΕΝΩΟΠΡΩΤΟϹϹΙΓΑΤΩΔ
31 THE BEFORE-most LET-BE-HUSHING YE-
ΥΝΑϹΘΕΓΑΡΚΑΘΕΝΑΠΑΝΤΕ
ARE-ABLE for according-to ONE ALL
ϹΠΡΟΦΗΤΕΥΕΙΝΙΝΑΠΑΝΤΕ
TO-BE-BEFORE-AVERRING THAT ALL
ϹΜΑΝΘΑΝΩϹΙΝΚΑΙΠΑΝΤΕϹ
MAY-BE-UP-LEARNING AND ALL
ΠΑΡΑΚΑΛΩΝΤΑΙΚΑΙΠΝΕΥΜ
32 MAY-BE-*being*-BESIDE-CALLED AND spirits
ΑΤΑΠΡΟΦΗΤΩΝΠΡΟΦΗΤΑΙϹ
OF-BEFORE-AVERERS to-BEFORE-AVERERS
ΥΠΟΤΑϹϹΕΤΑΙΟΥΓΑΡΕϹΤΙ
33 IS-*being*-UNDER-SET NOT for IS
A THE God OF-UN-DOWN-STANDING
ΝΑΚΑΤΑϹΤΑϹΙΑϹΟΘΕΟϹΑΛ
OF-UN-DOWN-STANDING THE God but
ΛΑΕΙΡΗΝΗϹΩϹΕΝΠΑϹΑΙϹΤ
OF-PEACE AS IN ALL THE
ΑΙϹΕΚΚΛΗϹΙΑΙϹΤΩΝΑΓΙΩ
OUT-CALLEDS OF-THE HOLY-*ones*.
ΝΑΙΓΥΝΑΙΚΕϹΕΝΤΑΙϹΕΚΚ
34 THE WOMEN IN THE OUT-
B+Ε
ΛΗϹΙΑΙϹϹΙΓΑΤΩϹΑΝΟΥΓΑ
CALLEDS LET-BE-HUSHING NOT for
A Ε *o.*
ΡΕΠΙΤΡΕΠΕΤΑΙΑΥΤΑΙϹΛΑ
it-IS-*being*-permitted to-them TO-BE-
ΛΕΙΝΑΛΛΑΥΠΟΤΑϹϹΕϹΘΩϹ
TALKING but LET-THEM-BE-*being*-UNDER-SET
A *adds* ΤΟΙϹΑΝΔΡΑϹΙΝ to-THE MEN
ΑΝΚΑΘΩϹΚΑΙΟΝΟΜΟϹΛΕΓΕ
according-AS AND THE LAW IS-saying
s² ΜΑΝΘΕΙΝ *and* As¹ ΜΑΝΘΑΝΕΙΝ A Ω
ΙΕΙΔΕΤΙΜΑΘΕΙΝΘΕΛΟΥϹ
35 IF YET ANY TO-BE-LEARNING ARE-WILLING
ΙΝΕΝΟΙΚΩΤΟΥϹΙΔΙΟΥϹΑΝ
IN HOME THE OWN MEN

1 There is a notable contrast between the methods with which the apostle deals with fundamental doctrinal error and moral evil. The wicked man (5[5]) is delivered to Satan, but those who denied the resurrection are not put away. In these days the contrary course is pursued. Doctrinal differences, not nearly so vital as the denial of the resurrection, are made the ground for disfellowshipping godly saints, while moral evil is often condoned and overlooked. Differences in doctrine do not demand a severance of fellowship, or Paul would have so dealt with the Corinthians who denied the one doctrine which, because it involves all others, has the right to be called "fundamental".

3 The evangel which Paul preached was concerned with *Christ*. Not, however, with His *life*, but with His *death*, *burial*, and *resurrection*. These are the fundamental facts of the evangel. Not His death only, for that would be no evangel at all, but His burial and His resurrection.

5 The evidence for the resurrection of Christ is as conclusive as it is possible for any evidence to be. There were over five hundred witnesses and some of these were especially appointed and given ample opportunity to convince themselves. But the crowning proof was the descent of the glorified Christ to call Saul, upon the Damascus road. Saul was His enemy, and would have done much to prove that He was *not* roused. His testimony is of special weight. The resurrection is of the utmost consequence to Paul, for he did not know the Lord before His death, like the twelve apostles. Consequently he never would have known Him nor would he have seen Him unless He had been raised. In a very special sense Paul is the apostle of the ascended and glorified Christ. He never bases his teaching on the life of Jesus before His death and resurrection.

9 Paul's persecution of the ecclesia was the necessary prelude to the transcendent grace which called and sustained him so that he became at once the least and the greatest of the apostles. It was necessary that he should be the most undeserving in order that he might become the pattern for God's present dealings in grace.

34 Let the women in the ecclesias
be hushing, for it is not permitted
to them to be talking, but let them
be subject, according as the law
35 also is saying. Now, if they want to
learn anything, let them be inquiring of their own husbands at home,
for it is a shame for a woman to be
36 talking in the ecclesia. Or came the
word of God out from you? Or
37 attains it to you only? If anyone
presumes to be a prophet or spiritual, let him be recognizing that
what I am writing to you is a pre-
38 cept of the Lord. Now if anyone is
ignorant, let him be ignorant!
39 So that, my brethren, be zealous
to be prophesying, and do not for-
40 bid talking languages. Yet let all
occur respectably and in order.

15 Now I am making known to
you, brethren, the evangel which I
preach to you, which you accepted
also, in which you stand also,
2 through which you are saved also,
if you are retaining what I said in
preaching the evangel to you, outside and except your belief is a
sham.
3 For I give over to you first what
I accepted also, that Christ died
for our sins according to the scrip-
4 tures, and that He was entombed,
and that He has been roused the
third day according to the scrip-
5 tures, and that He was seen by
Cephas, thereupon by the twelve.
6 Thereupon He was seen by above
five hundred brethren at once, of
whom the majority are remaining
hitherto, yet some were put to re-
7 pose also. Thereupon He was seen
by James, thereafter by all the
apostles.
8 Yet last of all He was seen by
me also, even as if by an abortion.
9 For *I* am the least of the apostles,
who am not competent to be called
an apostle, because I persecute

ΔΡΑϹΕΠΕΡΩΤΑΤΩϹΑΝΑΙϹΧ
LET-THEM-BE-inquiring-of VILE
B *omits* it-is *s*1* o. *s*2 Ƶ

ΡΟΝΓΑΡΕϹΤΙΝΓΥΝΑΙΚΙΛΑ
for it-is to-WOMAN TO-BE-

ΛΕΙΝΕΝΕΚΚΛΗϹΙΑΗΑΦΥΜΩ
36 TALKING IN OUT-CALLED OR FROM YOU*p*

ΝΟΛΟΓΟϹΤΟΥΘΕΟΥΕΞΗΛΘΕ
THE saying OF-THE God OUT-CAME

ΝΗΕΙϹΥΜΑϹΜΟΝΟΥϹΚΑΤΗΝ
OR INTO YOU*p* ONLY it-attains.

ΤΗϹΕΝΕΙΤΙϹΔΟΚΕΙΠΡΟΦΗ
37 IF ANY IS-SEEMING BEFORE-AVER-

ΤΗϹΕΙΝΑΙΗΠΝΕΥΜΑΤΙΚΟϹ
er TO-BE OR spiritual
B+Є *and omits* -ON-

ΕΠΙΓΙΝΩϹΚΕΤΩΑΓΡΑΦΩΥΜ
LET-him-BE-ON-KNOWING WHICH I-AM-WRITING to-
A ΘΥ=God *s*1* direction it-is

ΙΝΟΤΙΚΥΡΙΟΥΕϹΤΙΝΕΝΤΟ
YOU*p* that OF-Master it-is direction

ΛΗΕΙΔΕΤΙϹΑΓΝΟΕΙΑΓΝΟΕ
38 IF YET ANY IS-UN-KNOWING LET-him-BE-UN-
*s*1* ΑΙ B2 *omits* OF-ME

ΙΤΩΩϹΤΕΑΔΕΛΦΟΙΜΟΥΖΗΛ
39 KNOWING.AS-BESIDES brothers OF-ME BE-BOILING
A ΑΙ

ΟΥΤΕΤΟΠΡΟΦΗΤΕΥΕΙΝΚΑΙ
THE TO-BE-BEFORE-AVERRING AND
THE *omitted by* B A ΑΙ As *omit* IN

ΤΟΛΑΛΕΙΝΜΗΚΩΛΥΕΤΕΕΝΓ
THE TO-BE-TALKING NO BE-FORBIDDING IN TON-
B1 *o.*

ΛΩϹϹΑΙϹΠΑΝΤΑΔΕΕΥϹΧΗΜ
40 GUES ALL YET WELL-FIGURELY
s o.

ΟΝΩϹΚΑΙΚΑΤΑΤΑΞΙΝΓΕΙΝ
AND according-to order LET-BE-BE-
*s*1+Δ *and deletes*

ΕϹΘΩΓΝΩΡΙΖΩΔΕΥΜΙΝΑΔΕ
15 COMING I-AM-KNOWIZING YET to-YOU*p* brothers

ΛΦΟΙΤΟΕΥΑΓΓΕΛΙΟΝΟΕΥΗ
THE WELL-MESSAGE WHICH- I-

ΓΓΕΛΙϹΑΜΗΝΥΜΙΝΟΚΑΙΠΑ
WELL-MESSAGize to-YOU*p* WHICH AND YE-

ΡΕΛΑΒΕΤΕΕΝΩΚΑΙΕϹΤΗΚΑ
BESIDE-GOT IN WHICH AND YE-HAVE-STOOD
A ΑΙ

ΤΕΔΙΟΥΚΑΙϹΩΖΕϹΘΕΤΙΝΙ
2 THRU WHICH AND YE-ARE-*be*ING-SAVED to-ANY

ΛΟΓΩΕΥΗΓΓΕΛΙϹΑΜΗΝΥΜΙ
saying I-WELL-MESSAGize to-YOU*p*

ΝΕΙΚΑΤΕΧΕΤΕΕΚΤΟϹΕΙΜΗ
IF YOU-ARE-DOWN-HAVING OUTside IF NO

ΕΙΚΗΕΠΙϹΤΕΥϹΑΤΕΠΑΡΕΔ
3 SIMULATEly YE-BELIEVE I-BESIDE-GIVE

ΩΚΑΓΑΡΥΜΙΝΕΝΠΡΩΤΟΙϹΟ
for to-YOU*p* IN BEFORE-mosts WHICH

ΚΑΙΠΑΡΕΛΑΒΟΝΟΤΙΧΡΙϹΤ
AND I-BESIDE-GOT that ANOINTED

ΟϹΑΠΕΘΑΝΕΝΥΠΕΡΤΩΝΑΜΑ
FROM-DIED OVER THE misses

ΡΤΙΩΝΗΜΩΝΚΑΤΑΤΑϹΓΡΑΦ
OF-US according-to THE WRITings

ΑϹΚΑΙΟΤΙΕΤΑΦΗΚΑΙΟΤΙΕ
4 AND that He-was-entombed AND that He-

ΓΗΓΕΡΤΑΙΤΗΗΜΕΡΑΤΗΤΡΙ
HAS-*been*-ROUSED to-THE DAY THE third

ΤΗΚΑΤΑΤΑϹΓΡΑΦΑϹΚΑΙΟΤ
5 according-to THE WRITings AND that
B *omits* ON- *s* Ι'Β'12

ΙΩΦΘΗΚΗΦΑΕΠΕΙΤΑΤΟΙϹΔ
He-WAS-VIEWED to-CEPHAS ON-THEREAFTER to-THE TWO-

ΩΔΕΚΑΕΠΕΙΤΑΩΦΘΗΕΠΑΝΩ
6 TEN ON-THEREAFTER He-WAS-VIEWED ON-UP

ΠΕΝΤΑΚΟϹΙΟΙϹΑΔΕΛΦΟΙϹ
to-FIVE-hundred brothers
s o.

ΕΦΑΠΑΞΕΞΩΝΟΙΠΛΕΙΟΝΕϹ
ON-ONCE OUT OF-WHOM THE MORE

ΜΕΝΟΥϹΙΝΕΩϹΑΡΤΙΤΙΝΕϹ
ARE-REMAINING TILL at-PRESENT ANY
Bs1 *omit* AND (*by s*2)

ΔΕΚΑΙΕΚΟΙΜΗΘΗϹΑΝΕΠΕΙ
7 YET AND WERE-reposed ON-THERE-
As1* *add* ЄΠ ON-

ΤΑΩΦΘΗΙΑΚΩΒΩΕΙΤΑΤΟΙϹ
AFTER He-WAS-VIEWED to-JACOBUS THEREAFTER to-THE

ΑΠΟϹΤΟΛΟΙϹΠΑϹΙΝΕϹΧΑΤ
8 commissioners ALL LAST

ΟΝΔΕΠΑΝΤΩΝΩϹΠΕΡΕΙΤΩΕ
YET OF-ALL AS-EVEN-IF to-THE ab-

ΚΤΡΩΜΑΤΙΩΦΘΗΚΑΜΟΙΕΓΩ
9 ortion He-WAS-VIEWED AND-to-ME I

ΓΑΡΕΙΜΙΟΕΛΑΧΙϹΤΟϹΤΩΝ
for AM THE INFERIOR-most OF-THE
s o.

ΑΠΟϹΤΟΛΩΝΟϹΟΥΚΕΙΜΙΙΚ
commissioners WHO NOT AM e-

ΑΝΟϹΚΑΛΕΙϹΘΑΙΑΠΟϹΤΟΛ
nough TO-BE-*be*ING-CALLED commissioner

ΟϹΔΙΟΤΙΕΔΙΩΞΑΤΗΝΕΚΚΛ
THRU-that I-CHASE THE OUT-CALLED

ΗϹΙΑΝΤΟΥΘΕΟΥΧΑΡΙΤΙΔΕ
10 OF-THE God to-grace YET
A+Є

ΘΕΟΥΕΙΜΙΟΕΙΜΙΚΑΙΗΧΑΡ
OF-God I-AM WHICH I-AM AND THE grace

ΙϹΑΥΤΟΥΗΕΙϹΕΜΕΟΥΚΕΝΗ
OF-Him THE INTO ME NOT EMPTY

ΕΓΕΝΗΘΗΑΛΛΑΠΕΡΙϹϹΟΤΕ
WAS-BECOME but more-excessive
*s*1+Δ *but canc ls it*

ΡΟΝΑΥΤΩΝΠΑΝΤΩΝΕΚΟΠΙΑ
OF-them ALL I-toil

ϹΑΟΥΚΕΓΩΔΕΑΛΛΑΗΧΑΡΙϹ
NOT I YET but THE grace

12 The resurrection is the very fundamental of fundamentals. The death of Christ is essential to the evangel, yet it is not enough. A dead Christ cannot save. The resurrection is not only essential, but it involves His death, for only one who is dead can be roused from the dead. Without His resurrection we are still in our sins.

18 The state of the dead, apart from resurrection, is not one of ecstatic bliss, but of destruction.

20 Christ was not the first one to be roused from the dead. The prophets, and the Lord Himself, recalled some to life before He Himself suffered death. But He is the first One to be made alive beyond the power of death. All the others were roused to die again. He is the Firstfruit of those who are vivified, and die no more.

21 Death's entrance and exit are both through a man. Adam and Christ are the channels, respectively, through which death and resurrection reach all mankind.

22 The words "even as" mark a close parallel. The universality of death, through Adam, is beyond question. "Thus" we are told, "in Christ, shall all be made alive". This will not occur simultaneously but in three distinct classes at widely separated intervals of time. Christ, the Firstfruit, is already alive at God's right hand. We who are Christ's will be made alive at His presence. This includes His coming to the air for the believers of this economy (1Thes.4:16, 1Cor.15:52, Phil.3:21) and His coming to Israel before the thousand years. The rest, who are not included in "those who are Christ's", must wait until the consummation, when death, the last enemy, is abolished. This will not occur until the eons have run their course and Christ hands over the kingdom to the Father. At the great white throne judgment no one is vivified or made alive. Hence it is passed over. Authority and power are still in exercise in the new earth. The *throne* of the Lamb is there. The consummation must be later, for sovereignty is abolished before death, the last enemy. The consummation is at the close of the eonian times, at the close of the last eon which is presented to our view in the final vision of the Unveiling.

10 the ecclesia of God. Yet, by the
grace of God I am what I am, and
His grace, which is for me, did not
come to be for naught, but I toil
more exceedingly than all of them
—yet not *I*, but the grace of God
11 which is with me. Then, whether
I or they, thus we are proclaiming
and thus you believe.
12 Now if Christ is being proclaimed
that He has been roused from
among the dead, how are some
among you saying that there is no
13 resurrection of the dead? Now if
there is no resurrection of the
dead, neither has Christ been
14 roused. Now if Christ has not
been roused, consequently our proclamation is for naught; your faith
15 also is for naught. Now we are being found false witnesses also of
God, seeing that we testify in accord with God, that He rouses
Christ, Whom, consequently, He
rouses not if so be that the dead are
16 not being roused. For, if the dead
are not being roused, neither has
17 Christ been roused. Now if Christ
has not been roused, vain is your
faith—you are still in your sins!
18 Consequently they also, who are
put to repose in Christ, were lost.
19 If we have an expectation in Christ
in this life only, we are more forlorn than all men.
20 Yet now Christ has been roused
from among the dead, the Firstfruit
21 of those who are reposing. For since,
in fact, death is through a man,
resurrection of the dead is through
22 a man also. For, even as, in
Adam, all are dying, thus also,
in Christ, all shall be vivified.
23 Yet each in his own class: the
Firstfruit, Christ; thereupon those
who are Christ's in His presence;
24 thereafter the consummation, whenever He may be giving up the kingdom to God, even the Father, when-

Bs¹ *omit* WHICH (*by* s²)
TOYΘEOYHCYNEMOIEITEO
11 OF-THE God WHICH TOGETHER to-ME IF-BESIDES

YNEΓѠEITEEKEINOIOYTѠ
THEN I IF-BESIDES those thus

s¹* o.
CKHPYCCOMENKAIOYTѠCE
WE-ARE-PROCLAIMING AND thus YE-

ΠICTEYCATEEIΔEXPICTO
12 BELIEVE IF YET ANOINTED

s E o.
CKHPYCCETAIOTIEKNEKP
IS-*be*ING-PROCLAIMED that OUT OF-DEAD-*ones*

ѠNEΓHΓEPTAIΠѠCΛEΓOYC
HE-HAS-*been*-ROUSED how ARE-sayING

INENYMINTINECOTIANAC
IN YOU*p* ANY that UP-STANDing

TACICNEKPѠNOYKECTINE
13 OF-DEAD-*ones* NOT IS IF

s¹ *omits* IF YET UP-STANDing OF-DEAD-*ones* NOT IS
IΔEANACTACICNEKPѠNOY
YET UP-STANDing OF-DEAD-*ones* NOT

KECTINOYΔEXPICTOCEΓH
IS NOT-YET ANOINTED HAS-*been*-

ΓEPTAIEIΔEXPICTOCOYK
14 ROUSED IF YET ANOINTED NOT

A AI As¹+KAI AND (s² *omits*)
EΓHΓEPTAIKENONAPATOK
HAS-*been*-ROUSED EMPTY CONSEQUENTLY THE

As AI
HPYΓMAHMѠNKENHKAIHΠI
PROCLAMATION OF-US EMPTY AND THE BE-

B Ⱶ=OF-US
CTICYMѠNEYPICKOMEΘAΔ
15 LIEF OF-YOU*p* WE-ARE-*be*ING-FOUND YET

EKAIΨEYΔOMAPTYPECTOY
AND FALSE-witnesses OF-THE

ΘEOYOTIEMAPTYPHCAMEN
God that WE-witness

KATATOYΘEOYOTIHΓEIPE
DOWN OF-THE God that He-ROUSES

s¹* *adds* AYTOY OF-SAME
NTONXPICTONONOYKHΓEI
THE ANOINTED WHOM NOT He-ROUSES

PENEIΠEPAPANEKPOIOYK
IF-EVEN CONSEQUENTLY DEAD-*ones* NOT

EΓEIPONTAIEIΓAPNEKPO
16 ARE-*be*ING-ROUSED IF for DEAD-*ones*

s o.
IOYKEΓEIPONTAIOYΔEXP
NOT ARE-*be*ING-ROUSED NOT-YET AN-

ICTOCEΓHΓEPTAIEIΔEXP
17 OINTED HAS-*been*-ROUSED IF YET AN-

ICTOCOYKEΓHΓEPTAIMAT
OINTED NOT HAS-*been*-ROUSED VAIN

As¹* *add* AND KAI As *omit* IS
AIAHΠICTICYMѠNECTINE
THE BELIEF OF-YOU*p* IS STILL

AB¹ AI
TIECTEENTAICAMAPTIAI
YE-ARE IN THE misses

CYMѠNAPAKAIOIKOIMHΘE
18 OF-YOU*p* CONSEQUENTLY AND THE *ones*-BEING-

NTECENXPICTѠAΠѠΛONTO
reposed IN ANOINTED *were*-destroyED

EIENTHZѠHTAYTHENXPIC
19 IF IN THE LIFE this IN ANOINTED

TѠHΛΠIKOTECECMENMONO
HAVING-EXPECTED WE-ARE ONLY

NEΛEEINOTEPOIΠANTѠNA
more-MERCYable OF-ALL hu-

B+E
NΘPѠΠѠNECMENNYNIΔEXP
20 mans WE-ARE NOW YET AN-

ICTOCEΓHΓEPTAIEKNEKP
OINTED HAS-*been*-ROUSED OUT OF-DEAD-*ones*

ѠNAΠAPXHTѠNKEKOIMHME
first-fruit OF-THE *ones*-HAVING-*been*-reposed

s o.
NѠNEΠEIΔHΓAPΔIANΘPѠΠ
21 ON-IF-BIND for THRU human

OYΘANATOCKAIΔIANΘPѠΠ
DEATH AND THRU human

OYANACTACICNEKPѠNѠCΠ
22 UP-STANDing OF-DEAD-*ones* AS-EVEN

EPΓAPENTѠAΔAMΠANTECA
for IN THE ADAM ALL ARE-

ΠOΘNHCKOYCINOYTѠCKAI
FROM-DYING thus AND

ENTѠXPICTѠΠANTECZѠOΠ
IN THE ANOINTED ALL WILL-BE-

OIHΘHCONTAIEKACTOCΔE
23 BEING-made-to-LIVE EACH YET

ENTѠIΔIѠTAΓMATIAΠAPX
IN THE OWN SET Firstfruit

HXPICTOCEΠEITAOITOYX
ANOINTED ON-THEREAFTER THE OF-THE AN-

PICTOYENTHΠAPOYCIAAY
OINTED IN THE BESIDE-BEING OF-Him

TOYEITATOTEΛOCOTANΠA
24 THEREAFTER THE FINISH when-EVER He-MAY-

As Ѡ s o.
PAΔIΔOITHNBACIΛEIANT
BE-BESIDE-GIVING THE KINGDOM to-

s¹*OY OY
ѠΘEѠKAIΠATPIOTANKATA
THE God AND FATHER when-EVER He-SH'D-BE-

PΓHCHΠACANAPXHNKAIΠA
DOWN-UN-ACTING EVERY ORIGINAL AND EVERY

CANEΞOYCIANKAIΔYNAMI
authority AND ABILITY

NΔEIΓAPAYTONBACIΛEYE
25 IS-BINDING for Him TO-BE-reigning

AB¹s¹ o.(s²) ABs¹ *omit* EVER (*by* s²)
INAXPICOYANΘHΠANTACT
UNTIL WHICH EVER He-MAY-BE-PLACING ALL

25 The reign of Christ is so beneficent, it brings mankind to such a state of perfection, that all further need of the restraints of government vanishes. Rule implies insubordination, and is unnecessary where there is perfect subjection. Rule is a temporary expedient to cope with evil. When evil is banished rule also retires. The effects of evil for mankind are concentrated in death. When the universe has been purged of all other evil, then death itself becomes inoperative and yields up its victims. Not till then is it true that all are made alive in Christ.

27 The universality of Christ's subjection of all under His feet is evident from the one exception—God Himself.

28 God is All in Christ now. He will be All in His saints when we are made alive. He will be All in all when death is abolished, at the consummation. What a marvelous outcome of God's purpose! What a Christ we have, Who can accomplish such a complete reconciliation!

The Corinthians denied the resurrection of any: Paul insists on the vivification of all.

29 The argument here is founded on the sixth chapter of Romans. Baptism is a symbol of death. Its benefits are confined to those who are united to Christ in His death. But even then it is absolutely valueless except as it also figures the resurrection. Apart from the resurrection of the dead, baptism, instead of introducing to a resurrection experience, will lead to carelessness and indifference.

35 The human body is not composed of definite, unvarying substance, but is changing its components daily, so that, in a few years, it has completely renewed its elements. Yet it remains the same body. So it is in resurrection. We do not look for the identical elements to be roused in the resurrection, even though we will identify the body as our own.

37 The miracle of resurrection is wrought each spring in the fields of the farmer. Death sustains our life now and it will be the entrance to eonian life, if we are not caught up to meet Him ere it comes.

ever He should be abrogating all
sovereignty and all authority and
25 power. For He must be reigning
until He should be placing all His
26 enemies under His feet. The last
enemy being abolished is death.
27 For He subjects all under His feet.
Now whenever He may be saying
that all has been subjected, it is
evident that it is outside of Him
Who is subjecting the universe to
28 Him. Now, whenever the universe
may be subject to Him, then the
Son Himself also shall be subject to
Him Who subjects the universe to
Him, that God may be All in all.
29 Else what shall they be doing who
are being baptized for the sake of
the dead? If the dead actually are
not being roused, why are they being baptized also for their sake?
30 Why are *we* also in danger every
31 hour? By this boast of yours,
brethren, which I have in Christ
Jesus our Lord, I am dying daily.
32 If, as a man, I fight wild beasts in
Ephesus, what benefit is it to me?
If the dead are not roused, we may
be eating and drinking, for to-mor-
33 row we are dying. Be not deceived;
evil conversations are corrupting
34 kind characters. Sober up justly
and do not be sinning, for some are
ignorant of God. I am speaking to
abash you.
35 But someone will be protesting,
"How are the dead being roused,
and with what body are they
36 coming?" Imprudent one! What
you are sowing is not being vivi-
fied if it should not be dying.
37 And what you are sowing you are
not sowing the body which shall
come to be, but a naked kernel, per-
chance of wheat or some of the rest.
38 Yet God is giving it a body accord-
ing as He wills, and to each of the
39 seeds its own body. Not all flesh is

B s *omit* OF-Him
ΟΥCΕΧΘΡΟΥCΑΥΤΟΥΥΠΟΤΟ 20
THE enemies OF-Him UNDER THE

ΥCΠΟΔΑCΑΥΤΟΥΕCΧΑΤΟCΕ 40
26 FEET OF-Him LAST en-

ΧΘΡΟCΚΑΤΑΡΓΕΙΤΑΙΟΘΑΝ 60
emy IS-*be*ING-DOWN-UN-ACTED THE DEATH
s[1] *omits* ALL for He-UNDER-SETS UNDER THE FEET OF-Him
ΑΤΟCΠΑΝΤΑΓΑΡΥΠΕΤΑΞΕΝ 80
27 ALL for He-UNDER-SETS

ΥΠΟΤΟΥCΠΟΔΑCΑΥΤΟΥΟΤΑ 100
UNDER THE FEET OF-Him when-EVER
B *omits* that ΤΑ THE *added by s*
ΝΔΕΕΙΠΗΟΤΙΠΑΝΤΑΥΠΟΤΕ 20
YET He-MAY-BE-saying that ALL HAS-*been*-UNDER-

ΤΑΚΤΑΙΔΗΛΟΝΟΤΙΕΚΤΟCΤ 40
SET EVIDENT that OUTSIDE OF-

ΟΥΥΠΟΤΑΞΑΝΤΟCΑΥΤΩΤΑΠ 60
THE *One*-UNDER-SETT*ing* to-Him THE ALL
s[1] *omits* when-EVER YET MAY-BE-BEING-UNDER-SET to-Him
ΑΝΤΑΟΤΑΝΔΕΥΠΟΤΑΓΗΑΥΤ 80
28 when-EVER YET MAY-BE-BEING-UNDER-SET to-
THE ALL B *omits* AND
ΩΤΑΠΑΝΤΑΤΟΤΕΚΑΙΑΥΤΟC 200
Him THE ALL then AND He

ΟΥΙΟCΥΠΟΤΑΓΗCΕΤΑΙΤΩΥ 20
THE SON WILL-BE-BEING-UNDER-SET to-THE *One*-

ΠΟΤΑΞΑΝΤΙΑΥΤΩΤΑΠΑΝΤΑ 40
UNDER-SETT*ing* to-Him THE ALL
s *adds* ΤΑ THE
ΙΝΑΗΟΘΕΟCΠΑΝΤΑΕΝΠΑCΙ 60
THAT MAY-BE THE God ALL IN ALL

ΝΕΠΕΙΤΙΠΟΙΗCΟΥCΙΝΟΙΒ 80
29 since ANY WILL-BE-DOING THE *ones*-

ΑΠΤΙΖΟΜΕΝΟΙΥΠΕΡΤΩΝΝΕ 300
*be*ING-DIPIZED OVER THE DEAD-

ΚΡΩΝΕΙΟΛΩCΝΕΚΡΟΙΟΥΚΕ 20
ones IF WHOLly DEAD-*ones* NOT ARE-
s o.
ΓΕΙΡΟΝΤΑΙΤΙΚΑΙΒΑΠΤΙΖ 40
*be*ING-ROUSED ANY AND THEY-ARE-*be*ING-

ΟΝΤΑΙΥΠΕΡΑΥΤΩΝΤΙΚΑΙΗ 60
30 DIPIZED OVER them ANY AND WE
s o.
ΜΕΙCΚΙΝΔΥΝΕΥΟΜΕΝΠΑCΑ 80
ARE-DANGERING EVERY

ΝΩΡΑΝΚΑΘΗΜΕΡΑΝΑΠΟΘΝΗ 400
31 HOUR according-to DAY I-AM-FROM-DYING
A Η=OUR-more
CΚΩΝΗΤΗΝΥΜΕΤΕΡΑΝΚΑΥΧ 20
BY THE YOUR-more BOASTing

ΗCΙΝΑΔΕΛΦΟΙΗΝΕΧΩΕΝΧΡ 40
brothers WHICH I-AM-HAVING IN AN-

ΙCΤΩΙΗCΟΥΤΩΚΥΡΙΩΗΜΩΝ 60
OINTED JESUS THE Master OF-US

ΕΙΚΑΤΑΑΝΘΡΩΠΟΝΕΘΗΡΙΟ 80
32 IF according-to human I-WILD-BEAST-

ΜΑΧΗCΑΕΝΕΦΕCΩΤΙΜΟΙΤΟ 500
FIGHT IN EPHESUS ANY to-ME THE

ΟΦΕΛΟCΕΙΝΕΚΡΟΙΟΥΚΕΓΕ 20
benefit IF DEAD-*ones* NOT ARE-

ΙΡΟΝΤΑΙΦΑΓΩΜΕΝΚΑΙΠΙΩ 40
*be*ING-ROUSED WE-MAY-BE-EATING AND WE-MAY-BE-

ΜΕΝΑΥΡΙΟΝΓΑΡΑΠΟΘΝΗCΚ 60
DRINKING MORROW for WE-ARE-FROM-DYING
s ΑΙ
ΟΜΕΝΜΗΠΛΑΝΑCΘΕΦΘΕΙΡΟ 80
33 NO BE-*be*ING-STRAYED ARE-CORRUPTING
B+Є
ΥCΙΝΗΘΗΧΡΗCΤΑΟΜΙΛΙΑΙ 600
CUSTOMS kind conversations

ΚΑΚΑΙΕΚΝΗΨΑΤΕΔΙΚΑΙΩC 20
34 EVIL OUT-sober JUSTly

ΚΑΙΜΗΑΜΑΡΤΑΝΕΤΕΑΓΝΩC 40
AND NO BE-missing UN-KNOWledge

ΙΑΝΓΑΡΘΕΟΥΤΙΝΕCΕΧΟΥC 60
for OF-God ANY ARE-HAVING
A I-AM-saying ΛΕΓΩ
ΙΝΠΡΟCΕΝΤΡΟΠΗΝΥΜΙΝΛΑ 80
TOWARD abashment to-YOU*p* I-AM-
A s o. s o.
ΛΩΑΛΛΑΕΡΕΙΤΙCΠΩCΕΓΕΙ 700
35 TALKING but WILL-BE-declaring ANY how ARE-*be*-

ΡΟΝΤΑΙΟΙΝΕΚΡΟΙΠΟΙΩΔΕ 20
ING-ROUSED THE DEAD-*ones* ?-to-THE-WHICH YET
B[1] o. o. o.
CΩΜΑΤΙΕΡΧΟΝΤΑΙΑΦΡΩΝC 40
36 BODY THEY-ARE-COMING UN-DISPOSED YOU
s o. A ΓΟΝ BECOME
ΥΟCΠΕΙΡΕΙCΟΥΖΩΟΠΟΙΕΙ 60
WHICH YOU-ARE-SOWING NOT IS-*be*ING-made-to-LIVE
A Ες.ΕΙCΤΗΝ INTO THE *added by s who then cancels*
ΤΑΙΕΑΝΜΗΑΠΟΘΑΝΗΚΑΙΟC 80
37 IF-EVER NO it-MAY-BE-FROM-DYING AND WHICH
s o. AB[1] o.
ΠΕΙΡΕΙCΟΥΤΟCΩΜΑΤΟΓΕΝ 800
YOU-ARE-SOWING NOT THE BODY THE WILL-BE-
s[1] *omits* YOU-ARE-SOWING A o.
ΗCΟΜΕΝΟΝCΠΕΙΡΕΙCΑΛΛΑ 20
BECOMING YOU-ARE-SOWING but
B+Є
ΓΥΜΝΟΝΚΟΚΚΟΝΕΙΤΥΧΟΙC 40
NAKED KERNEL IF MAY-BE-HAPPENING
A ΕΙ IF *for* OR
ΙΤΟΥΗΤΙΝΟCΤΩΝΛΟΙΠΩΝΟ 60
38 OF-GRAIN OR OF-ANY OF-THE rest THE

ΔΕΘΕΟCΔΙΔΩCΙΝΑΥΤΩCΩΜ 80
YET God IS-GIVING to-it BODY

ΑΚΑΘΩCΗΘΕΛΗCΕΝΚΑΙΕΚΑ 900
according-AS He-WILLS AND to-EACH
ABs[1] *omit* THE (*by s*[2])
CΤΩΤΩΝCΠΕΡΜΑΤΩΝΤΟΙΔΙ 20
OF-THE seeds THE OWN
B[1] o. o.
ΟΝCΩΜΑΟΥΠΑCΑCΑΡΞΗΑΥΤ 40
39 BODY NOT EVERY FLESH THE SAME

ΗCΑΡΞΑΛΛΑΑΛΛΗΜΕΝΑΝΘΡ 60
FLESH but other INDEED OF-humans

ΩΠΩΝΑΛΛΗΔΕCΑΡΞΚΤΗΝΩΝ 80
other YET FLESH OF-ACQUISITIONS
A *omits* FLESH
ΑΛΛΗΔΕCΑΡΞΠΤΗΝΩΝΑΛΛΗ 30000
other YET FLESH OF-flyers other

40 There is no direct statement here that our bodies will be changed to celestial bodies, in accord with the later revelation of Ephesians, but such an inference would be in point. Even among the celestials there will be degrees of glory. Our Lord Himself has a body which excelled the noonday in its effulgence. Ours will be transfigured to conform to His (Phil.3[21]).

42 In death the body disintegrates and returns to the soil whence it came. This loathesome process is reversed in resurrection. Disease and weakness accompany its dissolution, but power and glory will be the portion of all who are Christ's when He comes.

44 Our present bodies respond to the soul, or senses. They seek for physical comfort and satisfaction and pleasure. They do not respond to spiritual things. The soul is not a distinct entity. It is the effect of the combination of body and spirit. Adam was made of the soil. When the breath of life was breathed into him he became a living soul. He could feel, see, hear, smell. He became conscious. Such is the body which we have now. We are dominated by our senses. In the resurrection our bodies will respond to our spirit. Physical sensations will give place to spiritual perception.

47 The soil is the upper, oxidized crust of the earth from which Adam was formed and from which mankind derives its sustenance. It is the soil which sustains the plants and animals which provide us with food. Below the soil is the sphere of sulfation, which destroys life. As men are constituted now, they cannot exist apart from the soil of the earth. If we should be raised with bodies such as we now possess, we could not partake of a celestial allotment, for we would die from the lack of such food as our bodies can assimilate.

50 The *soul* (not the *life*) of the flesh is in the blood (Lev.17[11]). The Lord has no blood in His resurrection body (Lu.24[39]).

51 This is a *secret.* It had not been told before. It lies in the one word *change.* It leads us one step nearer the celestial destiny revealed in the epistle to the Ephesians. Soilish as our bodies are, they need to be radically changed before they can endure

the same flesh, but there is one, in-
deed, of men, yet another flesh of
beasts, yet another flesh of fliers, yet
40 another of fishes. And there are
bodies celestial and bodies terres-
trial, but there is a different glory,
indeed, of the celestial, and a dif-
41 ferent of the terrestrial, another
glory of the sun, and another glory
of the moon, and another glory of
the stars, for star excels star in
glory.
42 Thus also is the resurrection of
the dead. It is sown in corruption;
43 it is roused in incorruption. It is
sown in dishonor; it is roused in
glory. It is sown in infirmity; it
44 is roused in power. It is sown a
soulish body; it is roused a spirit-
ual body.
If there is a soulish body, there
45 is a spiritual also. Thus also it is
written, "The first man, Adam, be-
came a living soul; the last Adam
46 a vivifying Spirit". But the
spiritual is not first, but the soul-
ish, thereupon the spiritual.
47 The first man was out of the
earth, soilish; the second Man is the
48 Lord out of heaven. What the soil-
ish are, such are they also who are
soilish, and what the celestial, such
also are those who are celestials.
49 And according as we wear the im-
age of the soilish, we should be
wearing the image also of the celes-
tial.
50 Now this I am averring, breth-
ren, that flesh and blood is not able
to enjoy an allotment in the king-
dom of God, neither is corruption
enjoying the allotment of incorrup-
51 tion. *Lo!* I am telling you a secret!
We all, indeed, shall not be put to
52 repose, yet we all shall be changed,
in an instant, in the twinkle of an
eye, at the last trump. For He will
be trumpeting, and the dead will be

ΔΕΙΧΘΥΩΝΚΑΙCΩΜΑΤΑΕΠΟ 20
40 YET OF-FISHES AND BODIES ON-heav-

ΥΡΑΝΙΑΚΑΙCΩΜΑΤΑΕΠΙΓΕ 40
enly AND BODIES ON-LANDS

s o.
ΙΑΛΛΑΕΤΕΡΑΜΕΝΗΤΩΝΕΠ 60
but DIFFERENT INDEED THE OF-THE ON-

ΟΥΡΑΝΙΩΝΔΟΞΑΕΤΕΡΑΔΕΗ 80
heavenlies esteem DIFFERENT YET THE

ΤΩΝΕΠΙΓΕΙΩΝΑΛΛΗΔΟΞΑΗ 100
41 OF-THE ON-LAND other esteem OF-

ΛΙΟΥΚΑΙΑΛΛΗΔΟΞΑCΕΛΗΝ 20
SUN AND other esteem OF-MOON

ΗCΚΑΙΑΛΛΗΔΟΞΑΑCΤΕΡΩΝ 40
AND other esteem OF-GLEAMERS

ΑCΤΗΡΓΑΡΑCΤΕΡΟCΔΙΑΦΕ 60
GLEAMER for GLEAMER IS-THRU-CARRY-

ΡΕΙΕΝΔΟΞΗΟΥΤΩCΚΑΙΗΑΝ 80
42 ING IN esteem thus AND THE UP-

s o.
ΑCΤΑCΙCΤΩΝΝΕΚΡΩΝCΠΕΙ 200
STANDing OF-THE DEAD-ones it-IS-beING-

s o.
ΡΕΤΑΙΕΝΦΘΟΡΑΕΓΕΙΡΕΤΑ 20
SOWN IN CORRUPTion it-IS-beING-ROUSED

A Є o.
ΙΕΝΑΦΘΑΡCΙΑCΠΕΙΡΕΤΑΙ 40
43 IN UN-CORRUPTion it-IS-beING-SOWN

B+Є
ΕΝΑΤΙΜΙΑΕΓΕΙΡΕΤΑΙΕΝΔ 60
IN UN-VALUE it-IS-beING-ROUSED IN es-

A Є o. s o.
ΟΞΗCΠΕΙΡΕΤΑΙΕΝΑCΘΕΝΕ 80
teem it-IS-beING-SOWN IN UN-FIRMness

A Є o. As o.
ΙΑΕΓΕΙΡΕΤΑΙΕΝΔΥΝΑΜΕΙ 300
it-IS-beING-ROUSED IN ABILITY

CΠΕΙΡΕΤΑΙCΩΜΑΨΥΧΙΚΟΝ 20
44 it-IS-beING-SOWN BODY soulish

ΕΓΕΙΡΕΤΑΙCΩΜΑΠΝΕΥΜΑΤ 40
it-IS-beING-ROUSED BODY spiritual

ΙΚΟΝΕΙΕCΤΙΝCΩΜΑΨΥΧΙΚ 60
IF IS BODY soulish

ΟΝΕCΤΙΝΚΑΙΠΝΕΥΜΑΤΙΚΟ 80
IS AND spiritual

ΝΟΥΤΩCΚΑΙΓΕΓΡΑΠΤΑΙΕΓ 400
45 thus AND it-HAS-been-WRITTEN BE-

B omits human
ΕΝΕΤΟΟΠΡΩΤΟCΑΝΘΡΩΠΟC 20
CAME THE BEFORE-most human

ΑΔΑΜΕΙCΨΥΧΗΝΖΩCΑΝΟΕC 40
ADAM INTO soul LIVING THE LAST

ΧΑΤΟCΑΔΑΜΕΙCΠΝΕΥΜΑΖΩ 60
ADAM INTO spirit mak-

ΟΠΟΙΟΥΝΑΛΛΟΥΠΡΩΤΟΝΤΟ 80
46 ING-LIVE but NOT BEFORE-most THE

ΠΝΕΥΜΑΤΙΚΟΝΑΛΛΑΤΟΨΥΧ 500
spiritual but THE soulish

ΙΚΟΝΕΠΕΙΤΑΤΟΠΝΕΥΜΑΤΙ 20
ON-THEREAFTER THE spiritual

ΚΟΝΟΠΡΩΤΟCΑΝΘΡΩΠΟCΕΚ 40
47 THE BEFORE-most human OUT

ΓΗCΧΟΙΚΟCΟΔΕΥΤΕΡΟCΑΝ 60
OF-LAND SOILish THE second human

Bs[1]* omit THE Master
ΘΡΩΠΟCΟΚΥΡΙΟCΕΞΟΥΡΑΝ 80
THE Master OUT OF-heaven

ΟΥΟΙΟCΟΧΟΙΚΟCΤΟΙΟΥΤΟ 600
48 THE-WHICH THE SOILish such

ΙΚΑΙΟΙΧΟΙΚΟΙΚΑΙΟΙΟCΟ 20
AND THE SOILish-ones AND THE-WHICH THE

ΕΠΟΥΡΑΝΙΟCΤΟΙΟΥΤΟΙΚΑ 40
ON-heavenly such AND

ΙΟΙΕΠΟΥΡΑΝΙΟΙΚΑΙΚΑΘΩ 60
49 THE ON-heavenly-ones AND according-AS

CΕΦΟΡΕCΑΜΕΝΤΗΝΕΙΚΟΝΑ 80
WE-wear THE image

B WE-SHALL-BE-W. Ο
ΤΟΥΧΟΙΚΟΥΦΟΡΕCΩΜΕΝΚΑ 700
OF-THE SOILish WE-SHOULD-BE-wearING AND

ΙΤΗΝΕΙΚΟΝΑΤΟΥΕΠΟΥΡΑΝ 20
THE image OF-THE ON-heavenly

ΙΟΥΤΟΥΤΟΔΕΦΗΜΙΑΔΕΛΦΟ 40
50 this YET I-AM-AVERRING brothers

ΙΟΤΙCΑΡΞΚΑΙΑΙΜΑΒΑCΙΛ 60
that FLESH AND BLOOD KINGdom

ΕΙΑΝΘΕΟΥΚΛΗΡΟΝΟΜΗCΑΙ 80
OF-God TO-tenant

A+N
ΟΥΔΥΝΑΤΑΙΟΥΔΕΗΦΘΟΡΑΤ 800
NOT IS-ABLE NOT-YET THE CORRUPTion THE

ΗΝΑΦΘΑΡCΙΑΝΚΛΗΡΟΝΟΜΕ 20
UN-CORRUPTion IS-tenantING

ΙΙΔΟΥΜΥCΤΗΡΙΟΝΥΜΙΝΛΕ 40
51 BE-PERCEIVING CLOSE-KEEP to-YOUp I-AM-

A adds ΟΙ THE B omits INDEED A[2]B NOT WE-WILL-BE-B.-r.
ΓΩΠΑΝΤΕCΜΕΝΚΟΙΜΗΘΗCΟ 60
saying ALL INDEED WE-WILL-BE-BEING-reposed

B omits NOT
ΜΕΘΑΟΥΠΑΝΤΕCΔΕΑΛΛΑΓΗ 80
NOT ALL YET WE-WILL-BE-being-

B+Є A ЄΙ for Η
CΟΜΕΘΑΕΝΑΤΟΜΩΕΝΡΙΠΗΟ 900
52 CHANGED IN UN-CUT IN wink OF-

ΦΘΑΛΜΟΥΕΝΤΗΕCΧΑΤΗCΑΛ 20
VIEWER IN THE LAST TRUMPET

A+Є
ΠΙΓΓΙCΑΛΠΙCΕΙΓΑΡΚΑΙΟ 40
He-WILL-BE-TRUMPETING for AND THE

A ΑΝΑCΤ -UP-STANDING
ΙΝΕΚΡΟΙΕΓΕΡΘΗCΟΝΤΑΙΑ 60
DEAD-ones WILL-BE-BEING-ROUSED UN-

ΦΘΑΡΤΟΙΚΑΙΗΜΕΙCΑΛΛΑΓ 80
CORRUPTible AND WE WILL-BE-being-

ΗCΟΜΕΘΑΔΕΙΓΑΡΤΟΦΘΑΡΤ 31000
53 CHANGED it-IS-BINDING for THE CORRUPTible

a life celestial. This change will come in an instant when the Lord descends from heaven with the trumpet of God (1Thes.4^{16}). As the last note sounds we who are alive, who are mortal, as well as those who repose, who have gone to corruption, shall be changed. What a glorious prospect! Our bodies shall be like His—not as it was in His weakness before He was roused, not even as it was before His ascension, marvelous as that was, but as it was when Saul met Him and was blinded by the brightness of His presence. He will transfigure the body of our humiliation, to conform it to His body glorious (Phil.3^{21}).

55 What a victory that will be! Now death is operating in our bodies at all times, and eventually succeeds in dragging us down to the grave. Then we shall not only be restored to life, but enjoy incorruption and deathlessness, and a body so changed and glorified that it corresponds to the one which befits the Head of the universe. Yet the enjoyment and appreciation of the glory will depend on our previous humiliation.

55 The Septuagint reads "O Unseen, where is your sting?" (Hos.13^{14}), and some manuscripts follow this reading. As the tendency is to conform a quotation to its original, it is probable that *Death* was changed to *Unseen* by a copyist who knew the Septuagint reading but did not see that the apostle had enlarged the scope of the quotation to include the consummation, when there is no unseen (Un.20^{14}) and only the second death remains. A quotation is often varied from its original reading to fit it for its new context.

1 When Paul received the recognition of James, Cephas, and John, they asked him to remember the poor among the Circumcision (Gal.2^{10}). At this time the nations were partaking of Israel's spiritual things (Rom.15^{27}). It was not till later that they became joint partakers (Eph.3^{6}). So they made such return as they could by collecting a contribution. Paul was delivering this money to the saints in Jerusalem when he was imprisoned (Ac.21^{18}-22^{21}). Now we partake of our *own* spiritual things, for we have all spiritual blessings among the celestials, where Israel has none.

roused incorruptible, and *we* shall
53 be changed. For this corruptible
must put on incorruption, and this
54 mortal put on immortality. Now,
whenever this corruptible should
be putting on incorruption and this
mortal be putting on immortality,
then shall come to pass the word
which has been written,

"Death was swallowed up by Victory!
55 Where, O Death, is your victory?
Where, O Death, is your sting?"

56 Now the sting of Death is sin, yet
57 the power of sin is the law. Yet
thanks be to God, Who is giving us
the victory, through our Lord
Jesus Christ.

58 So that, my beloved brethren,
become settled, unmovable, superabounding in the work of the Lord
always, being aware that your toil
is not for naught in the Lord.

16 Now concerning the collection
for the saints, even as I prescribe
to the ecclesias of Galatia, thus also
2 do *you*. On one of the sabbaths
let each one of you lay aside in
store whatever anyone may be prospered, lest collections should occur
3 when I may come. Now whenever
I should be coming along, whoever
you should be attesting through letters, these shall I be sending to
carry away your grace to Jerusa-
4 lem. Now if it should be worth
while, and I go, they shall be going
together with me.

5 Now I shall be coming to you
whenever I may come through
Macedonia, for I am coming
6 through Macedonia. Now, perchance, I shall be abiding with you,
or even wintering, that *you* may be
sending me forward where I may
7 be going. For I do not want to
see you at present on the way, for
I am expecting to stay some time

ΟΝΤΟΥΤΟΕΝΔΥCΑCΘΑΙΑΦΘ 20
this TO-BE-*be*ING-IN-SLIPPED UN-COR-

ΑΡCΙΑΝΚΑΙΤΟΘΝΗΤΟΝΤΟΥ 40
RUPTion AND THE DYing this

ΤΟΕΝΔΥCΑCΘΑΙΑΘΑΝΑCΙΑ 60
TO-BE-*be*ING-IN-SLIPPED UN-DEATH

s² supplies from THE *to* THE A *transposes these clauses*
ΝΟΤΑΝΔΕΤΟΦΘΑΡΤΟΝΤΟΥΤ 80
54 when-EVER YET THE CORRUPTible this

ΟΕΝΔΥCΗΤΑΙΑΦΘΑΡCΙΑΝΚ 100
SH'D-BE-*be*ING-IN-SLIPPED UN-CORRUPTion AND

s²+ΤΟ THE
ΑΙΤΟΘΝΗΤΟΝΤΟΥΤΟΕΝΔΥC 20
THE DYing this SH'D-BE-*be*ING-IN-

As+ΤΗΝ THE
ΗΤΑΙΑΘΑΝΑCΙΑΝΤΟΤΕΓΕΝ 40
SLIPPED UN-DEATH then WILL-BE-

ΗCΕΤΑΙΟΛΟΓΟCΟΓΕΓΡΑΜΜ 60
BECOMING THE saying THE HAVING-*been*-

ΕΝΟCΚΑΤΕΠΟΘΗΟΘΑΝΑΤΟC 80
WRITTEN WAS-DOWN-DRUNK THE DEATH

B+Ε As² *transpose these, with* ΑΔΗ UN-PERCEI-
ΕΙCΝΙΚΟCΠΟΥCΟΥΘΑΝΑΤΕ 200
55 INTO CONQUEST ?-where OF-YOU DEATH!

VED(B+Ε) *instead of* DEATH
ΤΟΝΙΚΟCΠΟΥCΟΥΘΑΝΑΤΕΤ 20
THE CONQUEST ?-where OF-YOU DEATH! THE

ΟΚΕΝΤΡΟΝΤΟΔΕΚΕΝΤΡΟΝΤ 40
56 PIERCER THE YET PIERCER OF-

A *adds* ΕCΤΙΝ IS
ΟΥΘΑΝΑΤΟΥΗΑΜΑΡΤΙΑΗΔΕ 60
THE DEATH THE missing THE YET

ΔΥΝΑΜΙCΤΗCΑΜΑΡΤΙΑCΟΝ 80
ABILITY OF-THE missing THE LAW

ΟΜΟCΤΩΔΕΘΕΩΧΑΡΙCΤΩΔΙ 300
57 to-THE YET God grace to-THE *One*-

Bs+Ε
ΔΟΝΤΙΗΜΙΝΤΟΝΙΚΟCΔΙΑΤ 20
GIVING to-US THE CONQUEST THRU THE

ΟΥΚΥΡΙΟΥΗΜΩΝΙΗCΟΥΧΡΙ 40
Master OF-US JESUS AN-

CΤΟΥΩCΤΕΑΔΕΛΦΟΙΜΟΥΑΓ 60
58 OINTED AS-BESIDES brothers OF-ME be-

A ΑΙ
ΑΠΗΤΟΙΕΔΡΑΙΟΙΓΕΙΝΕCΘΕ 81
LOVED SETTLED BE-YE-BECOMING

A+ΚΑΙ AND AB+Ε
ΑΜΕΤΑΚΙΝΗΤΟΙΠΕΡΙCCΕΥ 400
UN-WITH-STIRred exceedING

ΟΝΤΕCΕΝΤΩΕΡΓΩΤΟΥΚΥΡΙ 20
IN THE work OF-THE Master

ΟΥΠΑΝΤΟΤΕΕΙΔΟΤΕCΟΤΙΟ 40
always HAVING-PERCEIVED that THE

A ΑΙ
ΚΟΠΟCΥΜΩΝΟΥΚΕCΤΙΝΚΕΝ 60
toil OF-YOU*p* NOT IS EMPTY

ΟCΕΝΚΥΡΙΩΠΕΡΙΔΕΤΗCΛΟ 80
16 IN Master ABOUT YET THE LAYing

ΓΙΑCΤΗCΕΙCΤΟΥCΑΓΙΟΥC 500
OF-THE INTO THE HOLY-*ones*

ΩCΠΕΡΔΙΕΤΑΞΑΤΑΙCΕΚΚΛ 20
AS-EVEN I-prescribe to-THE OUT-CALLEDS

s+Ε
ΗCΙΑΙCΤΗCΓΑΛΑΤΙΑCΟΥΤ 40
OF-THE GALATIA thus

s o. A ΑΙ
ΩCΚΑΙΥΜΕΙCΠΟΙΗCΑΤΕΚΑ 60
2 AND YE DO accord-

ABs* *singular* ΟΥ, *and s¹ was* Ω
ΤΑΜΙΑΝCΑΒΒΑΤΩΝΕΚΑCΤΟ 80
ing-to ONE OF-SABBATHS EACH

CΥΜΩΝΠΑΡΕΑΥΤΩΤΙΘΕΤΩΘ 600
OF-YOU*p* BESIDE self LET-BE-PLACING PLA-

B+Ε—IF-ANY Bs¹* Τ
ΗCΑΥΡΙΖΩΝΟΤΙΑΝΕΥΟΔΩΘ 20
CING-INTO-MORROW WHICH-ANY EVER MAY-BE-BEING-

ΑΙ
ΗΙΝΑΜΗΟΤΑΝΕΛΘΩΤΟΤΕΛΟ 40
WELL-WAYED THAT NO when-EVER I-MAY-BE-COMING then LAY-

s o.
ΓΙΑΙΓΕΙΝΩΝΤΑΙΟΤΑΝΔΕΠ 60
3 ings MAY-BE-BECOMING when-EVER YET I-

B *omits* IF-
ΑΡΑΓΕΝΩΜΑΙΟΥCΕΑΝΔΟΚΙ 80
MAY-BE-BESIDE-BECOMING WHOM IF-EVER YE-SHOULD-

s ΑΙ
ΜΑCΗΤΕΔΙΕΠΙCΤΟΛΩΝΤΟΥ 700
BE-testING THRU letters these

s o.
ΤΟΥCΠΕΜΨΩΑΠΕΝΕΓΚΕΙΝΤ 20
I'LL-BE-SENDING TO-BE-FROM-CARRYING THE

s o. A *o.*
ΗΝΧΑΡΙΝΥΜΩΝΕΙCΙΕΡΟΥC 40
grace OF-YOU*p* INTO JERUSALEM

A -ΟΛΥΜΑ s¹* it-MAY-BE WORTHY
ΑΛΗΜΕΑΝΔΕΑΞΙΟΝΗΤΟΥΚΑ 60
4 IF-EVER YET WORTHY it-MAY-BE OF-THE AND-

ΜΕΠΟΡΕΥΕCΘΑΙCΥΝΕΜΟΙΠ 80
ME TO-BE-GOING TOGETHER to-ME THEY-

ΟΡΕΥCΟΝΤΑΙΕΛΕΥCΟΜΑΙΔ 800
5 WILL-BE-GOING I-SHALL-BE-COMING YET

B Ε *for* ΑΙ
ΕΠΡΟCΥΜΑCΟΤΑΝΜΑΚΑΙΔΟ 20
TOWARD YOU*p* when-EVER MACEDONIA

B Ε *for* ΑΙ
ΝΙΑΝΔΙΕΛΘΩΜΑΚΑΙΔΟΝΙΑ 40
I-MAY-BE-THRU-COMING MACEDONIA

ΝΓΑΡΔΙΕΡΧΟΜΑΙΠΡΟCΥΜΑ 60
6 for I-AM-THRU-COMING TOWARD YOU*p*

B DOWN- ΚΑΤΑ B *omits* AND
CΔΕΤΥΧΟΝΠΑΡΑΜΕΝΩΗΚΑΙ 80
YET HAPPENING I'LL-BE-BESIDE-REMAINING OR AND

ΠΑΡΑΧΕΙΜΑCΩΙΝΑΥΜΕΙCΜ 900
I-SHALL-BE-BESIDE-WINTERING THAT YOU*p* ME

A ΑΙ
ΕΠΡΟΠΕΜΨΗΤΕΟΥΕΑΝΠΟΡΕ 20
SHOULD-BE-BEFORE-SENDING where IF-EVER I-MAY-BE-

ΥΩΜΑΙΟΥΘΕΛΩΓΑΡΥΜΑCΑΡ 40
7 GOING NOT I-AM-WILLING for YOU*p* at-PRES-

s+Ε *s o.*
ΤΙΕΝΠΑΡΟΔΩΙΔΕΙΝΕΛΠΙΖ 60
ENT IN BESIDE-WAY TO-BE-PERCEIVING I-AM-EX-

B+Ε
ΩΓΑΡΧΡΟΝΟΝΤΙΝΑΕΠΙΜΕΙ 80
PECTING for TIME ANY TO-ON-REMAIN

ΝΑΙΠΡΟCΥΜΑCΕΑΝΟΚΥΡΙΟ 32000
TOWARD YOU*p* IF-EVER THE Master

8 Paul's delay in going to Corinth is fully explained in the second epistle. He wished to give them time for repentance. Besides, he was meeting with much success, for even his enemies acknowledged that "not only in Ephesus, but in almost the entire [province of] Asia this Paul influences a considerable throng . . .".

10 Timothy had been sent to Macedonia (Ac.19^{22}). He was young for such a mission (1 Tim.4^{12}) and could not command the respect which age inspires.

12 It is evident that Paul was not jealous of Apollos, though some in Corinth had made him the head of their faction. Neither was Apollos inclined to take advantage of their schism. He was a scholarly man (rather than eloquent) who had been taught by Paul's friends, Priscilla and Aquila, and had gone to Corinth after Paul had left, being especially successful in confuting the Jews, publicly exhibiting, through the Scriptures, that Jesus is the Christ (Ac.18^{24}).

23 *Maran atha* is usually interpreted as "the (*or* our) Lord cometh" in accord with the Syriac version. But it seems far fetched to find a foreign expression here, whether it be Chaldee or Syriac, when the Hebrew furnishes a simpler and more agreeable solution. The Hebrew *mghahram attah,* "Cursed are you!" was probably the common phrase in which the anathema or doom was pronounced. The change of *m* into *n* is of frequent occurrence when Hebrew is turned into Greek. The Syriac version may simply insert the Hebrew without translating, in which case it should not receive a Syriac signification. The Hebrew *ghahram* and the Greek *anathema* are used for one another in the Septuagint and Hebrew Scriptures. Both mean to *devote to destruction, to doom* (Lev.27$^{21-29}$, Josh.7$^{1-15}$, 1Sam.15$^{1-20}$). In these passages it is rendered *destroy, devote, accursed,* etc. The same form of expression, a repetition in a familiar tongue, is found in the phrase "Abba, Father". (Mk.14^{36} Ro.8^{15} Ga.4^{6}). Moreover, the coming of the Lord is never set before us as an act of judgment, but as the culmination of grace. That blessed expectation could never be used as an imprecation. It brings grace, not judgment.

with you, if the Lord should per-
8 mit. Yet I shall stay in Ephesus
9 till Pentecost, for a door has opened for me, great and operative, and many are opposing.
10 Now if Timothy should be coming, look to it that he should be with you without fear, for he is working at the work of the Lord, as *I*
11 also. No one, then, should be scorning him. Now send him forward in peace, that he may be coming to me, for I am awaiting him with the brethren.
12 Now concerning brother Apollos, I entreat him much that he may be coming to you with the brethren, and it was undoubtedly not his will that he should come now, yet he will come whenever he should have an opportunity.
13 Be watching! Stand firm in the faith! Be manly! Be staunch!
14 Let all your [actions] occur in love.
15 Now I am entreating you, brethren—you are acquainted with the house of Stephanas and Fortunatus: it is the firstfruit of Achaia, and they set themselves to the serv-
16 ice of the saints—that *you* also may be subject to such, and to every fellow worker and toiler.
17 Now I am rejoicing at the presence of Stephanas and Fortunatus and Achaicus, seeing that *they* fill
18 up these deficiencies of yours, for they soothe my spirit and yours. Then be recognizing such.
19 The ecclesias of the [province of] Asia are greeting you. Aquila and Prisca are greeting you much in the Lord, together with the ec-
20 clesia of their house. All the brethren are greeting you. Greet one another with a holy kiss.
21 The salutation by my hand—
22 *Paul.* If anyone is not fond of the Lord Jesus Christ, let him be ana-

CΕΠΙΤΡΕΨΗΕΠΙΜΕΝΩΔΕΕΝ 20
8 SHOULD-BE-permitting I'LL-BE-ON-REMAINING YET IN

ΕΦΕCΩΕΩCΤΗCΠΕΝΤΗΚΟCΤ 40
EPHESUS TILL OF-THE FIVE-tieth

ΗCΘΥΡΑΓΑΡΜΟΙΑΝΕΩΓΕΝΜ 60
9 DOOR for to-ME HAS-UP-OPENED GREAT

ΕΓΑΛΗΚΑΙΕΝΕΡΓΗCΚΑΙΑΝ 80
AND IN-ACTing AND ones-

s o.
ΤΙΚΕΙΜΕΝΟΙΠΟΛΛΟΙΕΑΝΔ 100
10 opposING MANY IF-EVER YET

B+Є s ΔΙ
ΕΕΛΘΗΤΙΜΟΘΕΟCΒΛΕΠΕΤΕ 20
MAY-BE-COMING Timothy BE-YE-looking

ΙΝΑΑΦΟΒΩCΓΕΝΗΤΑΙΠΡΟC 40
THAT UN-FEARly he-MAY-BE-BECOMING TOWARD

ΥΜΑCΤΟΓΑΡΕΡΓΟΝΚΥΡΙΟΥ 60
YOUp THE for work OF-Master

B *omits* AND- ΕΓΩ
ΕΡΓΑΖΕΤΑΙΩCΚΑΓΩΜΗΤΙC 80
11 he-IS-workING AS AND-I NO ANY

ΟΥΝΑΥΤΟΝΕΞΟΥΘΕΝΗCΗΠΡ 200
THEN him SHOULD-BE-scorning BEFORE-

A ΔΙ YET *by s²* s o.
ΟΠΕΜΨΑΤΕΔΕΑΥΤΟΝΕΝΕΙΡ 20
SEND YET him IN PEACE

B+Є
ΗΝΗΙΝΑΕΛΘΗΠΡΟCΜΕΕΚΔΕ 40
THAT he-MAY-BE-COMING TOWARD ME I-AM-OUT-

B *omits* WITH THE brothers
ΧΟΜΑΙΓΑΡΑΥΤΟΝΜΕΤΑΤΩΝ 60
RECEIVING for him WITH THE

s¹ *omits* APOLLOS
ΑΔΕΛΦΩΝΠΕΡΙΔΕΑΠΟΛΛΩΤ 80
12 brothers ABOUT YET APOLLOS THE

s¹* *adds* ΔΗΛΩΥΜΙΝΟΤΙ I-AM-
ΟΥΑΔΕΛΦΟΥΠΟΛΛΑΠΑΡΕΚΑ 300
brother much I-BESIDE-CALL

makING-EVIDENT to-YOUp that
ΛΕCΑΑΥΤΟΝΙΝΑΕΛΘΗΠΡΟC 20
him THAT he-MAY-BE-COMING TOWARD

ΥΜΑCΜΕΤΑΤΩΝΑΔΕΛΦΩΝΚΑ 40
YOUp WITH THE brothers AND

ΙΠΑΝΤΩCΟΥΚΗΝΘΕΛΗΜΑΙΝ 60
ALL-ly NOT it-WAS WILL THAT

ΑΝΥΝΕΛΘΗΕΛΕΥCΕΤΑΙΔΕΟ 80
NOW he-MAY-BE-COMING he-WILL-BE-COMING YET

s Є *for* ΔΙ
ΤΑΝΕΥΚΑΙΡΗCΗΓΡΗΓΟΡΕΙ 400
13 when-EVER it-SHOULD-BE-WELL-SEASONING.BE-watchING

s o.
ΤΕCΤΗΚΕΤΕΕΝΤΗΠΙCΤΕΙΑ 20
BE-STANDING-firm IN THE BELIEF BE-

A *adds* AND ΚΑΙ s Є *for* ΔΙ s ΔΙ
ΝΑΡΙΖΕCΘΕΚΡΑΤΑΙΟΥCΘΕ 40
MANIZING BE-*be*ING-staunch

s o.
ΠΑΝΤΑΥΜΩΝΕΝΑΓΑΠΗΓΕΙΝ 60
14 ALL OF-YOUp IN LOVE LET-BE-BE-

YET *by s²*
ΕCΘΩΠΑΡΑΚΑΛΩΔΕΥΜΑCΑΔ 80
15 COMING I-AM-BESIDE-CALLING YET YOUp broth-

A ΔΙ
ΕΛΦΟΙΟΙΔΑΤΕΤΗΝΟΙΚΙΑΝ 500
ers YE-HAVE-PERCEIVED THE HOME

ABs¹ *omit* AND FORTUNATUS (*by s²*)
CΤΕΦΑΝΑΚΑΙΦΟΡΤΟΥΝΑΤΟ 20
OF-Stephanas AND FORTUNATUS

ΥΟΤΙΕCΤΙΝΑΠΑΡΧΗΤΗCΑΧ 40
that it-IS first-fruit OF-THE ACHAIA

ΑΙΑCΚΑΙΕΙCΔΙΑΚΟΝΙΑΝΤ 60
AND INTO THRU-SERvice to-

ΟΙCΑΓΙΟΙCΕΤΑΞΑΝΕΑΥΤΟ 80
THE HOLY-*ones* THEY-SET selves

ΥCΙΝΑΚΑΙΥΜΕΙCΥΠΟΤΑCC 600
16 THAT AND YE MAY-BE-*be*ING-UNDER-SET

A ΔΙ
ΗCΘΕΤΟΙCΤΟΙΟΥΤΟΙCΚΑΙ 20
to-THE such AND

ΠΑΝΤΙΤΩCΥΝΕΡΓΟΥΝΤΙΚΑ 40
to-EVERY THE *one*-TOGETHER-ACTING AND

ΙΚΟΠΙΩΝΤΙΧΑΙΡΩΔΕΕΠΙΤ 60
17 toilING I-AM-JOYING YET ON THE

ΗΠΑΡΟΥCΙΑCΤΕΦΑΝΑΚΑΙΦ 80
BESIDE-BEING OF-Stephanas AND OF-

ΟΡΤΟΥΝΑΤΟΥΚΑΙΑΧΑΙΚΟΥ 700
FORTUNATUS AND OF-ACHAICUS

As ΥΜΩΝ OF-YOUp
ΟΤΙΤΟΥΜΕΤΕΡΟΝΥCΤΕΡΗΜ 20
that THE YOUR-more WANT

A Α
ΑΟΥΤΟΙΑΝΕΠΛΗΡΩCΑΝΑΝΕ 40
18 these UP-FILL THEY-UP-

ΠΑΥCΑΝΓΑΡΤΟΕΜΟΝΠΝΕΥΜ 60
CEASE for THE MY spirit

B+Є s o.
ΑΚΑΙΤΟΥΜΩΝΕΠΙΓΕΙΝΩCΚ 80
AND THE OF-YOUp BE-YE-ON-KNOWING

s ΔΙ
ΕΤΕΟΥΝΤΟΥCΤΟΙΟΥΤΟΥCΑ 800
19 THEN THE such ARE-

A *omits verse 19*
CΠΑΖΟΝΤΑΙΥΜΑCΑΙΕΚΚΛΗ 20
greetING YOUp THE OUT-CALLEDS

B ARE-greetING ΟΝΤΑΙ
CΙΑΙΤΗCΑCΙΑCΑCΠΑΖΕΤΑ 40
OF-THE ASIA IS-greetING

ΙΥΜΑCΕΝΚΥΡΙΩΠΟΛΛΑΑΚΥ 60
YOUp IN Master much AQUILA

ΛΑCΚΑΙΠΡΙCΚΑCΥΝΤΗΚΑΤ 80
AND PRISCA TOGETHER to-THE accord-

ΟΙΚΟΝΑΥΤΩΝΕΚΚΛΗCΙΑΑC 900
20 ing-to HOME OF-them OUT-CALLED ARE-

ΠΑΖΟΝΤΑΙΥΜΑCΟΙΑΔΕΛΦΟ 20
greetING YOUp THE brothers

A ΔΙ
ΙΠΑΝΤΕCΑCΠΑCΑCΘΕΑΛΛΗ 40
ALL greet-YE one-another

ΛΟΥCΕΝΦΙΛΗΜΑΤΙΑΓΙΩΟΑ 60
21 IN FOND-*effect* HOLY THE

CΠΑCΜΟCΤΗΕΜΗΧΕΙΡΙΠΑΥ 80
greeting to-THE MY HAND OF-PAUL

ΛΟΥΕΙΤΙCΟΥΦΙΛΕΙΤΟΝΚΥ 33000
22 IF ANY NOT IS-beING-FOND THE Master

23 Notwithstanding all their failures and their many shortcomings, Paul invokes the grace of Christ and assures them of his own love, which he poured out on them in lavish measure, as we find in the next epistle. He was a living example of the love which does not lapse.

thema! Maran atha [Cursed are
you]!
23 The grace of the Lord Jesus
24 Christ be with you! My love be
with all of you in Christ Jesus!
Amen!

ABs^1 *omit* JESUS ANOINTED (*by* s^2)
ΡΙΟΝΙΗϹΟΥΝΧΡΙϹΤΟΝΗΤΩ 20
JESUS ANOINTED LET-him-BE

ΑΝΑΘΕΜΑΜΑΡΑΝΑΘΑΗΧΑΡΙ 40
23 anathema MARAN ATHA THE grace

A *adds* OF-US ΗΜΩΝ Bs^1 *omit* AN. (s^2)
ϹΤΟΥΚΥΡΙΟΥΙΗϹΟΥΧΡΙϹΤ 60
OF-THE Master JESUS ANOINTED

A *omits* OF-ME
ΟΥΜΕΘΥΜΩΝΗΑΓΑΠΗΜΟΥΜΕ 80
24 WITH YOU*p* THE LOVE OF-ME WITH

ΤΑΠΑΝΤΩΝΥΜΩΝΕΝΧΡΙϹΤΩ 100
ALL OF-YOU*p* IN ANOINTED

B *omits* AMEN
ΙΗϹΟΥΑΜΗΝ
JESUS AMEN

II. CORINTHIANS

SECOND Corinthians is an epistle for the heart. It engages us with the fond solicitude which stirs the affections of the apostle for his much loved Corinth. It was written because he wished to spare them and dreaded the severity which his presence might demand.

This loving epistle reveals an aspect of the evangel which is well-nigh lost. This is the *conciliation.* God is love. He will not rest satisfied in merely justifying us. He wishes to clasp us to His heart. To restore His creatures to righteousness may indeed erase the stain of sin, but offers no valid reason or excuse for sin's intrusion into the universe. But if the entrance of sin is to bear the precious fruit of reconciliation, if it is to bring us infinitely nearer to God than is possible without it, if it is the means of revealing God's love to us, then may we give thanks even for the sin which is the source of our sorrows. Sin made man not only a sinner, but an enemy of God. It brought in estrangement. The mediation of Christ not only saves and justifies, but removes every barrier for the free outflow of God's love. God now condescends to beseech the sinner to be conciliated to Him. What can be more gracious than this?

Such is the aspect of the truth in this epistle. More than anything else he has written, this reveals the personal experiences and inward emotions of Paul during one of the most fruitful periods of his ministry. Instead of the smiling, complacent, comfortable existence which is usually supposed to be the ideal of Christianity, we find him full of fears within, distracted with fightings without, restless, sick, and despondent. Yet all of this was in perfect accord with his fervent love for the saints and his vehement desire to lead them on into an appreciation of God's love. The consolation and comfort he received in his afflictions fitted him to console and comfort others. It reveals God in the light of His affections.

One short verse in the book of Acts (Ac.20[2]) hurries us over the whole period referred to in this epistle. This alone should suggest the total divergence of their respective themes. Acts deals with Christ after the flesh, as the Messiah of Israel, and always gives the other nations a place subordinate. At the juncture when this epistle was written Paul first made known the truth of the conciliation, that God, in Christ, is beseeching all men to be reconciled to Him. Physical relationship to Christ no longer counted with Paul after this.

[1] Timothy is associated with Paul in this introduction, as Sosthenes is in the former epistle, yet it is evident that Paul himself wrote both epistles, for he continually refers to himself in them, and usually specifies who is meant when he changes the usual "I" to "we".

Corinth was the chief city of Achaia, hence the whole province was interested in and influenced by its internal spiritual condition. The many specific references to the ecclesia in the city make it plain that it was for the saints in the province only in a secondary sense, much as we profit by it today.

[3] The opening words strike the key note of the epistle. God is introduced as the Father of pity and consolation. It engages us with that strong undercurrent of feeling which stirred the heart of the apostle to its very depths. Here we see the precious fruit of the gospel abounding in the apostle's dealing with his erring children. Paul's previous epistle evidently had its desired effect, for he would not think of consoling them in their sins and schisms and departures from the truth.

[5] Paul's afflictions were, in a very real sense, "the sufferings of Christ", for they came, not as the result of his misdeeds, but because he proclaimed Christ's evangel. Not long before he had been in danger of death at the hands of a mob in Ephesus. He was suffering from some physical ailment. He was in much suspense about the Corinthians and their reception of his previous epistle. When he finds that they, too, have suffered, though it be for their own wrong doing, he is swift to console them, and sees in his own afflictions the means used by God to prepare him for this ministry. All this should be an object lesson to us to show how sin and suffering is being used by God to bring our hearts into closer union with Himself and with one another. And affliction is the surest means of ridding us of confidence in ourselves and of placing our reliance in God. Suffering for Christ's sake is the highest honor which can be accorded to mortal man. Just as His sufferings are the basis of the glories that shall follow, so our sufferings for His sake are sure to yield an untold harvest of happiness and exultation when He appears.

PAUL, an apostle of Christ Jesus,
through the will of God, and
brother Timothy, to the ecclesia
of God which is in Corinth, together with all the saints who are
in the whole of Achaia:

2 Grace to you and peace from God
our Father and the Lord Jesus
Christ.

3 BLESSED be the God and Father of
our Lord Jesus Christ, the Father
of pities and God of all consolation,
4 Who is consoling us in our every
affliction, to enable us to be consoling those in every affliction, through
the consolation with which we our-
5 selves are consoled by God, seeing
that, according as the sufferings of
Christ are superabounding in us,
thus, through Christ, our consolation also is superabounding.
6 Now, whether we are being afflicted for the sake of your consolation and salvation, or whether we
are being consoled for the sake of
your consolation, it is operating in
the endurance of the same sufferings
7 which *we* also are suffering. And
our expectation is confirmed over
you, being aware that as you are
participants of the sufferings, thus
also of the consolation.
8 For we do not want you to be
ignorant, brethren, concerning our
affliction which came to us in the
[province of] Asia, that we were
inordinately burdened, above our
ability, so that we were despair-
9 ing of life also. But *we* have had
the rescript of death in ourselves
in order that we may be having no
confidence in ourselves, but in God,
10 Who rouses the dead, Who rescues
us from a prodigious death, and

A OF-JESUS
ΠΑΥΛΟϹΑΠΟϹΤΟΛΟϹΧΡΙϹΤ 20
PAUL commissioner OF-ANOINTED
ANOINTED
ΟΥΙΗϹΟΥΔΙΑΘΕΛΗΜΑΤΟϹΘ 40
JESUS THRU WILL OF-
B+Є
ΕΟΥΚΑΙΤΙΜΟΘΕΟϹΟΑΔΕΛΦ 60
God AND Timothy THE brother
ΟϹΤΗΕΚΚΛΗϹΙΑΤΟΥΘΕΟΥΤ 80
to-THE OUT-CALLED OF-THE God THE
ΗΟΥϹΗΕΝΚΟΡΙΝΘΩϹΥΝΤΟΙ 100
one-BEING IN CORINTH TOGETHER to-THE
B O.
ϹΑΓΙΟΙϹΠΑϹΙΝΤΟΙϹΟΥϹΙ 20
HOLY-*ones* ALL THE *ones*-BEING
B[1] o
ΝΕΝΟΛΗΤΗΑΧΑΙΑΧΑΡΙϹΥΜ 40
2 IN WHOLE THE ACHAIA grace to-
ΙΝΚΑΙΕΙΡΗΝΗΑΠΟΘΕΟΥΠΑ 60
YOU*p* AND PEACE FROM God FATHER
ΤΡΟϹΗΜΩΝΚΑΙΚΥΡΙΟΥΙΗϹ 80
OF-US AND Master JESUS
ΟΥΧΡΙϹΤΟΥΕΥΛΟΓΗΤΟϹΟΘ 200
3 ANOINTED blessed THE God
ΕΟϹΚΑΙΠΑΤΗΡΤΟΥΚΥΡΙΟΥ 20
AND FATHER OF-THE Master
ΗΜΩΝΙΗϹΟΥΧΡΙϹΤΟΥΟΠΑΤ 40
OF-US JESUS ANOINTED THE FATHER
AB+Є
ΗΡΤΩΝΟΙΚΤΙΡΜΩΝΚΑΙΘΕΟ 60
OF-THE PITIES AND God
ϹΠΑϹΗϹΠΑΡΑΚΛΗϹΕΩϹΟΠΑ 80
4 OF-EVERY BESIDE-CALLing THE *One*-
ΡΑΚΑΛΩΝΗΜΑϹΕΠΙΠΑϹΗΤΗ 300
BESIDE-CALLING US ON EVERY THE
ΘΛΙΨΕΙΗΜΩΝΕΙϹΤΟΔΥΝΑϹ 20
CONSTRICTION OF-US INTO THE TO-BE-enABLED
ΘΑΙΗΜΑϹΠΑΡΑΚΑΛΕΙΝΤΟΥ 40
US TO-BE-BESIDE-CALLING THE-*ones*
ϹΕΝΠΑϹΗΘΛΙΨΕΙΔΙΑΤΗϹΠ 60
IN EVERY CONSTRICTION THRU THE BE-
ΑΡΑΚΛΗϹΕΩϹΗϹΠΑΡΑΚΑΛΟ 80
SIDE-CALLing WHICH WE-ARE-*be*ING-BESIDE-
ΥΜΕΘΑΑΥΤΟΙΥΠΟΤΟΥΘΕΟΥ 400
CALLED SAME by THE God
ΟΤΙΚΑΘΩϹΠΕΡΙϹϹΕΥΕΙΤΑ 20
5 that according-AS IS-exceedING THE
ΠΑΘΗΜΑΤΑΤΟΥΧΡΙϹΤΟΥΕΙ 40
EMOTIONS OF-THE ANOINTED INTO
ϹΗΜΑϹΟΥΤΩϹΔΙΑΤΟΥΧΡΙϹ 60
US thus THRU THE ANOINTED
ΤΟΥΠΕΡΙϹϹΕΥΕΙΚΑΙΗΠΑΡ 80
IS-exceedING AND THE BESIDE-
A+Є B+Є
ΑΚΛΗϹΙϹΗΜΩΝΕΙΤΕΔΕΘΛΙ 500
6 CALLing OF-US IF-BESIDES YET WE-ARE-

ΒΟΜΕΘΑΥΠΕΡΤΗϹΥΜΩΝΠΑΡ 20
*be*ING-CONSTRICTED OVER THE OF-YOU*p* BESIDE-
B *transposes* AND SAVING *after* BESIDE-CALLING *and puts*
ΑΚΛΗϹΕΩϹΚΑΙϹΩΤΗΡΙΑϹΕ 40
CALLing AND SAVING IF-
all of it after YOU*p* 664 *below*
ΙΤΕΠΑΡΑΚΑΛΟΥΜΕΘΑΥΠΕΡ 60
BESIDES WE-ARE-*be*ING-BESIDE-CALLED OVER
ΤΗϹΥΜΩΝΠΑΡΑΚΛΗϹΕΩϹΤΗ 80
THE OF-YOU*p* BESIDE-CALLing OF-THE
ϹΕΝΕΡΓΟΥΜΕΝΗϹΕΝΥΠΟΜΟ 600
IN-ACTING IN UNDER-REMAIN-
ΝΗΤΩΝΑΥΤΩΝΠΑΘΗΜΑΤΩΝΩ 20
ing OF-THE SAME EMOTIONS WHICH
s o.
ΝΚΑΙΗΜΕΙϹΠΑϹΧΟΜΕΝΚΑΙ 40
7 AND WE ARE-EMOTIONING AND
B Υ=OF-YOU*p*
ΗΕΛΠΙϹΗΜΩΝΒΕΒΑΙΑΥΠΕΡ 60
THE EXPECTATION OF-US confirmed OVER
B *adds from verse 6 after* YOU*p*
ΥΜΩΝΕΙΔΟΤΕϹΟΤΙΩϹΚΟΙΝ 80
YOU*p* HAVING-PERCEIVED that AS commun-
ΩΝΟΙΕϹΤΕΤΩΝΠΑΘΗΜΑΤΩΝ 700
ioners YE-ARE OF-THE EMOTIONS
ΟΥΤΩϹΚΑΙΤΗϹΠΑΡΑΚΛΗϹΕ 20
thus AND OF-THE BESIDE-CALLing
ΩϹΟΥΓΑΡΘΕΛΟΜΕΝΥΜΑϹΑΓ 40
8 NOT for WE-ARE-WILLING YOU*p* TO-BE-
B ΥΠΕΡ OVER
ΝΟΕΙΝΑΔΕΛΦΟΙΠΕΡΙΤΗϹΘ 60
UN-KNOWING brothers ABOUT THE CON-
ΛΙΨΕΩϹΗΜΩΝΤΗϹΓΕΝΟΜΕΝ 80
STRICTION OF-US THE *one*-BECOMING
ABs[1] *omit* to-US (*by* s[2])
ΗϹΗΜΙΝΕΝΤΗΑϹΙΑΟΤΙΚΑΘ 800
to-US IN THE ASIA that according-to
ΥΠΕΡΒΟΛΗΝΥΠΕΡΔΥΝΑΜΙΝ 20
OVER-CAST OVER ABILITY
ΕΒΑΡΗΘΗΜΕΝΩϹΤΕΕΞΑΠΟΡ 40
WE-WERE-HEAVIED AS-BESIDES TO-BE-OUT-per-
ΗΘΗΝΑΙΗΜΑϹΚΑΙΤΟΥΖΗΝΑ 60
9 plexED US AND OF-THE TO-BE-LIVING
As o.
ΑΛΛΑΥΤΟΙΕΝΕΑΥΤΟΙϹΤΟΑ 80
but SAME IN selves THE an-
ΠΟΚΡΙΜΑΤΟΥΘΑΝΑΤΟΥΕϹΧ 900
swer OF-THE DEATH WE-HAVE-
ΗΚΑΜΕΝΙΝΑΜΗΠΕΠΟΙΘΟΤΕ 20
HAD THAT NO HAVING-confidence
ϹΩΜΕΝΕΦΕΑΥΤΟΙϹΑΛΛΑΕΠΙ 40
WE-MAY-BE ON selves but ON
s o.
ΤΩΘΕΩΤΩΕΓΕΙΡΟΝΤΙΤΟΥϹ 60
THE God THE *One*-ROUSING THE
A o.
ΝΕΚΡΟΥϹΟϹΕΚΤΗΛΙΚΟΥΤΟ 80
10 DEAD-*ones* WHO OUT OF-THE-PRIME-SAME
B[1] o.
ΥΘΑΝΑΤΟΥΕΡΡΥϹΑΤΟΗΜΑϹ 1000
DEATH rescues US

9 It seems probable that Paul was doubly in danger of death in Ephesus. The "rescript" of death may refer to a dangerous illness, while the "prodigious" death seems best suited to the violence of the Ephesian mob. It is most likely that, had he attempted to speak to them during the excitement, nothing would have prevented the unruly multitude from tearing him to pieces in their frenzy. Now that he had come through these dangers he desired the Corinthians to join him in thanksgiving.

12 The apostle seems to be meeting the opposition of his enemies here, who accused him of insincerity and dishonesty in dealing with the Corinthians. His reply is that his course may not appeal to fleshly wisdom, but it is in accord with grace—a quality of which they knew little.

13 Perhaps some suspected him of writing privately, to individuals, what he did not dare to put in his public epistles. This he denies, and registers his assurance that ultimately they would recognize him as one in whom they might well boast in that day when the hidden motives of the heart will be made manifest.

15 Paul acknowledges that he formerly intended to come to them first, on his way to Macedonia, as well as to return to them on his way to Judea. His enemies probably accused him of being vacillating, and of changing his plans for fear he would not be well received in Corinth. But Paul insists that his plans are always made subject to God's further leading. Men in the flesh may make their plans and strive to carry them through from headstrong pride, but not so the plans of God's servant. Later on he gives the true reason why he did not go direct to Corinth. Not fear for himself, but for them, postponed his visit to a later date.

20 God's promises are not like those of His servants, but are always confirmed in Christ. He is not only able to carry out His will, but His promises are made with a full knowledge of all conditions such as might arise to change the course of one of His servants. They are fallible, He is infallible.

will be rescuing, on Whom we
rely, that He will still be rescuing
11 also; you also assisting together
by a petition for us, that from
many faces He may be thanked for
us by many, for our gracious gift.
12 For our boasting is this, the testimony of our conscience, that in
holiness and sincerity of God, not
in fleshly wisdom, but in the grace
of God, we conducted ourselves in
the world, yet more superabun-
13 dantly toward you. For we are
writing no other things to you than
what you are reading or recogniz-
ing also. Now I am expecting that
14 you will recognize ultimately, ac-
cording as you also recognized us
in part, that we are your glory
(even as you also are ours) in the
day of our Lord Jesus.
15 And in this confidence I in-
tended formerly to come to you,
that you should be having a second
16 grace, and through you to come
through into Macedonia, and to
come again from Macedonia to you,
and to be sent forward by you into
17 Judea. Intending this, then, con-
sequently do I use lightness? Or
what I am planning am I planning
according to the flesh, that it may
be with me "Yes, yes," and "No,
no"?
18 Now God is faithful, seeing that
our word toward you is not "Yes"
19 and "No", for the Son of God,
Jesus Christ, Who is being pro-
claimed among you through us—
through me and Silvanus and Tim-
othy—became not "Yes" and
"No", but in Him has become
20 "Yes". For whatever promises
are of God, are in Him "Yes".
Wherefore through Him also is
the "Amen" to God, for glory,

A *omits* AND WILL-BE-rescuING
ΚΑΙΡΥϹΕΤΑΙΕΙϹΟΝΗΛΠΙΚ
AND WILL-BE-rescuING INTO WHOM WE-HAVE-EX-
B *omits* that
ΑΜΕΝΟΤΙΚΑΙΕΤΙΡΥϹΕΤΑΙ
PECTED that AND STILL He'LL-BE-rescuING
A Η=-US
ϹΥΝΥΠΟΥΡΓΟΥΝΤΩΝΚΑΙΥΜ
11 OF-TOGETHER-UNDER-ACTING AND OF-YOUp
(*s had*) A Υ=YOUp
ΩΝΥΠΕΡΗΜΩΝΤΗΔΕΗϹΕΙΙΝ
OVER US to-THE petition THAT
ΑΕΚΠΟΛΛΩΝΠΡΟϹΩΠΩΝΤΟΕ
OUT OF-MANY faces THE IN-
ΙϹΗΜΑϹΧΑΡΙϹΜΑΔΙΑΠΟΛΛ
TO US grace-*effect* THRU MANY
B Υ=YOUp
ΩΝΕΥΧΑΡΙϹΤΗΘΗΥΠΕΡΗΜΩ
He-MAY-BE-BEING-thanked OVER US
A+Є
ΝΗΓΑΡΚΑΥΧΗϹΙϹΗΜΩΝΑΥΤ
12 THE for BOASTing OF-US this
ΗΕϹΤΙΝΤΟΜΑΡΤΥΡΙΟΝΤΗϹ
IS THE witness OF-THE
s had Υ=OF-YOUp
ϹΥΝΕΙΔΗϹΕΩϹΗΜΩΝΟΤΙΕΝ
conscience OF-US that IN
s² ΑΠΛΟΤΗΤΙ UN-COMPOUND ΕΝ *added by* A As *o.*
ΑΓΙΟΤΗΤΙΚΑΙΕΙΛΙΚΡΙΝΕ
HOLIness AND sincerity
s dots OF-THE, *dots erased* Υ ΑΙ AND *added by* B
ΙΑΤΟΥΘΕΟΥΟΥΚΕΝϹΟΦΙΑϹ
OF-THE God NOT IN WISDOM FLESH-
ΑΡΚΙΚΗΑΛΛΕΝΧΑΡΙΤΙΘΕΟ
ic but IN grace OF-God
ΥΑΝΕϹΤΡΑΦΗΜΕΝΕΝΤΩΚΟϹ
WE-UP-TURNED (behaved) IN THE SYSTEM
ΜΩΠΕΡΙϹϹΟΤΕΡΩϹΔΕΠΡΟϹ
more-exceedingly YET TOWARD
ΥΜΑϹΟΥΓΑΡΑΛΛΑΓΡΑΦΟΜΕ
13 YOUp NOT for other WE-ARE-WRITING
A *omits* OR WHICH A *o.*
ΝΥΜΙΝΑΛΛΗΑΑΝΑΓΕΙΝΩϹΚ
to-YOUp but OR WHICH YE-ARE-reading
s ΑΙ B *omits* OR AND YE-ARE-ON-KNOWING A -ΑΙ
ΕΤΕΗΚΑΙΕΠΙΓΙΝΩϹΚΕΤΕΕ
OR AND YE-ARE-ON-KNOWING I-
ΛΠΙΖΩΔΕΟΤΙΕΩϹΤΕΛΟΥϹΕ
AM-EXPECTING YET that TILL OF-FINISH YE-
ΠΙΓΝΩϹΕϹΘΕΚΑΘΩϹΚΑΙΕΠ
14 WILL-BE-ON-KNOWING according-AS AND YE-ON-
ΕΓΝΩΤΕΗΜΑϹΑΠΟΜΕΡΟΥϹΟ
KNEW US FROM PART that
ΤΙΚΑΥΧΗΜΑΥΜΩΝΕϹΜΕΝΚΑ
BOAST OF-YOUp WE-ARE DOWN-
A WE Η *s o.* A Υ=OF-YOUp
ΘΑΠΕΡΚΑΙΥΜΕΙϹΗΜΩΝΕΝΤ
WHICH-EVEN AND YE OF-US IN THE
A *omits* OF-US
ΗΗΜΕΡΑΤΟΥΚΥΡΙΟΥΗΜΩΝΙ
DAY OF-THE Master OF-US JE-
ΗϹΟΥΚΑΙΤΑΥΤΗΤΗΠΕΠΟΙΘ
15 SUS AND to-this THE confidence

s¹ *omits* BEFORE-more
ΗϹΕΙΕΒΟΥΛΟΜΗΝΠΡΟΤΕΡΟ
I-intended BEFORE-more
ΝΠΡΟϹΥΜΑϹΕΛΘΕΙΝΙΝΑΔΕ
TOWARD YOUp TO-BE-COMING THAT second
As¹* Ι A Є -MAY-
ΥΤΕΡΑΝΧΑΡΑΝϹΧΗΤΕΚΑΙΔ
16 grace YE SHOULD-BE-HAVING AND
A -FROM- ΑΠ *s o.* B *for* ΔΙ *has* Є
ΙΥΜΩΝΔΙΕΛΘΕΙΝΕΙϹΜΑΚΑ
THRU YOUp TO-BE-THRU-COMING INTO MACEDONIA
B¹ *o. o.*
ΙΔΟΝΙΑΝΚΑΙΠΑΛΙΝΑΠΟΜΑ
AND AGAIN FROM MACE-
AB Є *for* ΔΙ
ΚΑΙΔΟΝΙΑϹΕΛΘΕΙΝΠΡΟϹΥ
DONIA TO-BE-COMING TOWARD YOUp
ΜΑϹΚΑΙΥΦΥΜΩΝΠΡΟΠΕΜΦΘ
AND by YOUp TO-BE-BEFORE-SENT
ΗΝΑΙΕΙϹΤΗΝΙΟΥΔΑΙΑΝΤΟ
17 INTO THE JUDEA this
A ΔΕ YET
ΥΤΟΟΥΝΒΟΥΛΟΜΕΝΟϹΜΗΤΙ
THEN intendING NO-ANY
ΑΡΑΤΗΕΛΑΦΡΙΑΕΧΡΗϹΑΜΗ
CONSEQUENTLY to-THE LIGHTness I-USE
ΝΗΑΒΟΥΛΕΥΟΜΑΙΚΑΤΑϹΑΡ
OR WHICH I-AM-COUNSELLING according-to FLESH
ΚΑΒΟΥΛΕΥΟΜΑΙΙΝΑΗΠΑΡΕ
I-AM-COUNSELLING THAT MAY-BE BESIDE
ΜΟΙΤΟΝΑΙΝΑΙΚΑΙΤΟΟΥΟΥ
ME THE YEA YEA AND THE NOT NOT
ΠΙϹΤΟϹΔΕΟΘΕΟϹΟΤΙΟΛΟΓ
18 BELIEVing YET THE God that THE saving
s² ΕΓ
ΟϹΗΜΩΝΟΠΡΟϹΥΜΑϹΟΥΚΕϹ
OF-US THE TOWARD YOUp NOT IS
ΕΝΕΤΟ BECAME *for* IS
ΤΙΝΝΑΙΚΑΙΟΥΟΤΟΥΘΕΟΥΓ
19 YEA AND NOT THE OF-THE God for
As¹ ANOINTED JESUS (*by* s²
ΑΡΥΙΟϹΙΗϹΟΥϹΧΡΙϹΤΟϹΟ
SON JESUS ANOINTED THE
ΕΝΥΜΙΝΔΙΗΜΩΝΚΗΡΥΧΘΕΙ
IN YOUp THRU US BEING-PROCLAIMED
ϹΔΙΕΜΟΥΚΑΙϹΙΛΟΥΑΝΟΥΚ
THRU ME AND SILVANUS AND
B+Є
ΑΙΤΙΜΟΘΕΟΥΟΥΚΕΓΕΝΕΤΟ
Timothy NOT BECAME
ΝΑΙΚΑΙΟΥΑΛΛΑΝΑΙΕΝΑΥΤ
YEA AND NOT but YEA IN Him
ΩΓΕΓΟΝΕΝΟϹΑΙΓΑΡΕΠΑΓΓ
20 HAS-BECOME as-many-as for promises
A+Є A+ΤΟΥ OF-THE
ΕΛΙΑΙΘΕΟΥΕΝΑΥΤΩΤΟΝΑΙ
OF-God IN Him THE YEA
THE *by* s²
ΔΙΟΚΑΙΔΙΑΥΤΟΥΤΟΑΜΗΝΤ
THRU-WHICH AND THRU Him THE AMEN to-
ΩΘΕΩΠΡΟϹΔΟΞΑΝΔΙΗΜΩΝΟ
21 THE God TOWARD esteem THRU US THE

21 The operation of God's spirit is here seen under three distinct figures: the anointing, the seal, and the earnest. Prophets and priests and kings were anointed for their office. They were anointed with oil. We are anointed with the spirit, as Christ, the Anointed, was at His baptism. This qualifies us for service. The seal is the sign of possession. We belong to God. The earnest is that small instalment of the spirit which we have received, which is the pledge of its fullness in the day of deliverance.

23 In view of the devious motives which have been suggested as the reason why he had avoided Corinth, Paul solemnly calls God to witness, when he discloses the real reason. He wished to give them time to repent. He did not wish to be under the necessity of dealing harshly with them again. He looked forward to the day when those whom he had made sorry would rejoice. He did not wish to force their faith, as might be necessary if he did not wait patiently until his former epistle had borne its full fruition. That time now seems to have come. The present epistle is the fruit of much forbearance.

5 Paul's sorrow over the incestuous person, concerning which he wrote to them in his former epistle (1Co.5[1]), was much modified because it was not countenanced by the majority. He did not wish to burden them all with this serious sin. Now, indeed, that the majority have administered the needed rebuke, and it has had a salutary effect, he would have them restore him to their fellowship again. He had doubtless been "delivered unto Satan for the destruction of the flesh", yet this was "that the spirit may be saved" (1Co.5[5]). Such is the invariable object of God's judgments. They may seem harsh and vindictive, but they eventuate in salvation. They may seem baneful at first but they are all dictated by the love that uses them to reveal itself. Like the returned prodigal, the Corinthian sinner became the special object of their love. From this it is evident that God is able to use Satan himself, as a destroyer, for the ultimate welfare and blessing of the saints. It proved so in Job's case. May He not be able to undo all his deeds in this manner?

21 through us. Now He Who is con-
firming us together with you in
Christ, and Who anoints us, is God,
22 Who also seals us and is giving
the earnest of the spirit in our
hearts.
23 Now *I* am invoking God as a
witness on my soul, that to spare
you I came no longer to Corinth.
24 Not that we are lording over
your faith, but are fellow workers
of your joy, for you have stood
2 fast in the faith. Now I decide
this with myself, not to be coming
2 to you again in sorrow. For if *I*
am making you sorry, who, also,
is gladdening me, except he who
3 is made sorry by me? And I write
this very thing to you lest, coming,
I may have sorrow from those who
were obligated to be causing me to
rejoice; having confidence in you
4 all, that my joy is all yours. For out
of much affliction and pressure of
heart I write to you, through many
tears, not that you may be made
sorrowful, but that you may know
the love which I have more exceed-
ingly for you.
5 Now if anyone has caused sorrow
he has not made me sorry but in
part, lest I should burden you all.
6 Enough to such is this rebuke,
7 which is by the majority. So that,
on the contrary, you are rather to
deal graciously and console, lest
somehow such may be swallowed
up by the more excessive sorrow.
8 Wherefore I am entreating you to
ratify your love to him.
9 For I write also for this, that I
may know your testedness, if you
10 are obedient in all things. Now
with whom you are dealing gra-
ciously in anything, *I*, also. For in
what *I* have dealt graciously (if I
have dealt graciously in anything),
it is because of you in the face of

B Υ=YOUp
ΔΕΒΕΒΑΙΩΝΗΜΑϹϹΥΝΥΜΙΝ
YET *One*-confirmING US TOGETHER to-YOUp
A o.
ΕΙϹΧΡΙϹΤΟΝΚΑΙΧΡΕΙϹΑϹ
INTO ANOINTED AND *One*-ANOINTing
B¹ Υ As¹ *omit* THE (*by* s²)
ΗΜΑϹΘΕΟϹΟΚΑΙϹΦΡΑΓΙϹΑ
22 US God THE AND *One*-SEALing
ΜΕΝΟϹΗΜΑϹΚΑΙΔΟΥϹΤΟΝΑ
US AND GIVING THE EAR-
As o.
ΡΡΑΒΩΝΑΤΟΥΠΝΕΥΜΑΤΟϹΕ
NEST OF-THE spirit IN
s¹* Ε *for* ΑΙ
ΝΤΑΙϹΚΑΡΔΙΑΙϹΗΜΩΝΕΓΩ
23 THE HEARTS OF-US I
ΔΕΜΑΡΤΥΡΑΤΟΝΘΕΟΝΕΠΙΚ
YET witness THE God AM-ON-
ΑΛΟΥΜΑΙΕΠΙΤΗΝΕΜΗΝΨΥΧ
CALLING ON THE MY soul
ΗΝΟΤΙΦΕΙΔΟΜΕΝΟϹΥΜΩΝΟ
that SPARING OF-YOUp NOT-
ΥΚΕΤΙΗΛΘΟΝΕΙϹΚΟΡΙΝΘΟ
STILL I-CAME INTO CORINTH
ΝΟΥΧΟΤΙΚΥΡΙΕΥΟΜΕΝΥΜΩ
24 NOT that WE-ARE-masterING OF-YOUp
ΝΤΗϹΠΙϹΤΕΩϹΑΛΛΑϹΥΝΕΡ
THE BELIEF but TOGETHER-
ΓΟΙΕϹΜΕΝΤΗϹΧΑΡΑϹΥΜΩΝ
ACTers WE-ARE OF-THE JOY OF-YOUp
s o.
ΤΗΓΑΡΠΙϹΤΕΙΕϹΤΗΚΑΤΕΕ
2 to-THE for BELIEF YE-HAVE-STOOD I-
B¹+Ε B ΓΑΡ for
ΚΡΙΝΑΔΕΕΜΑΥΤΩΤΟΥΤΟΤΟ
JUDGE YET to-MYself this THE
ΜΗΠΑΛΙΝΕΝΛΥΠΗΠΡΟϹΥΜΑ
NO AGAIN IN SORROW TOWARD YOUp
s *had* o. s *had* +Ο
ϹΕΛΘΕΙΝΕΙΓΑΡΕΓΩΛΥΠΩΥ
2 TO-BE-COMING IF for I AM-SORROWING
ABs¹ *omit* IS (*by* s²) A o.
ΜΑϹΚΑΙΤΙϹΕϹΤΙΝΟΕΥΦΡΑ
YOUp AND ANY IS THE gladdenING
ΙΝΩΝΜΕΕΙΜΗΟΛΥΠΟΥΜΕΝΟ
ME IF NO THE *one-be*ING-SORROWED
ABs¹* *omit* to-YOUp
ϹΕΞΕΜΟΥΚΑΙΕΓΡΑΨΑΥΜΙΝ
3 OUT OF-ME AND I-WRITE to-YOUp
A *omits* SAME
ΤΟΥΤΟΑΥΤΟΙΝΑΜΗΕΛΘΩΝΛ
this SAME THAT NO COMING SOR-
ABs¹ Ϲ (*by* s²) -SHOULD-
ΥΠΗΝΕΧΩΑΦΩΝΕΔΕΙΜΕΧΑΙ
ROW I-MAY-BE-HAVING FROM WHOM it-was-BINDING ME
ΡΕΙΝΠΕΠΟΙΘΩϹΕΠΙΠΑΝΤΑ
TO-BE-JOYING HAVING-confidence ON ALL
ϹΥΜΑϹΟΤΙΗΕΜΗΧΑΡΑΠΑΝΤ
YOUp that THE to-ME JOY OF-ALL
ΩΝΥΜΩΝΕϹΤΙΝΕΚΓΑΡΠΟΛΛ
4 OF-YOUp IS OUT for OF-much

ΗϹΘΛΙΨΕΩϹΚΑΙϹΥΝΟΧΗϹΚ
CONSTRICTION AND pressure OF-
ΑΡΔΙΑϹΕΓΡΑΨΑΥΜΙΝΔΙΑΠ
HEART I-WRITE to-YOUp THRU MA-
ΟΛΛΩΝΔΑΚΡΥΩΝΟΥΧΙΝΑΛΥ
NY TEARS NOT THAT YE-MAY-
ΠΗΘΗΤΕΑΛΛΑΤΗΝΑΓΑΠΗΝΙ
BE-BEING-SORROWED but THE LOVE THAT
ΝΑΓΝΩΤΕΗΝΕΧΩΠΕΡΙϹϹΟΤ
YE-MAY-BE-KNOWING WHICH I'M-HAVING more-ex-
ΕΡΩϹΕΙϹΥΜΑϹΕΙΔΕΤΙϹΛΕ
5 ceedingly INTO YOUp IF YET ANY HAS-
ΛΥΠΗΚΕΝΟΥΚΕΜΕΛΕΛΥΠΗΚ
SORROWED NOT ME he-HAS-SORROWED
ΕΝΑΛΛΑΑΠΟΜΕΡΟΥϹΙΝΑΜΗ
but FROM PART THAT NO
ΕΠΙΒΑΡΩΠΑΝΤΑϹΥΜΑϹΙΚΑ
6 I-MAY-BE-ON-HEAVYING ALL YOUp enough
B+Ε
ΝΟΝΤΩΤΟΙΟΥΤΩΗΕΠΙΤΙΜΙ
to-THE such THE rebuke
ΑΑΥΤΗΗΥΠΟΤΩΝΠΛΕΙΟΝΩΝ
this THE by THE MORE
AB *omit* RATHER
ΩϹΤΕΤΟΥΝΑΝΤΙΟΝΜΑΛΛΟΝ
7 AS-BESIDES THE-IN-INSTEAD RATHER
ΥΜΑϹΧΑΡΙϹΑϹΘΑΙΚΑΙΠΑΡ
YOUp TO-grace AND TO-BESIDE-
ΑΚΑΛΕϹΑΙΜΗΠΩϹΤΗΠΕΡΙϹ
CALL NO how to-THE more-exces-
ϹΟΤΕΡΑΛΥΠΗΚΑΤΑΠΟΘΗΟΤ
sive SORROW MAY-BE-BEING-DOWN-DRUNK THE
ΟΙΟΥΤΟϹΔΙΟΠΑΡΑΚΑΛΩΥΜ
8 such THRU-WHICH I-AM-BESIDE-CALLING YOUp
ΑϹΚΥΡΩϹΑΙΕΙϹΑΥΤΟΝΑΓΑ
TO-SANCTION INTO him LOVE
ΠΗΝΕΙϹΤΟΥΤΟΓΑΡΚΑΙΕΓΡ
9 INTO this for AND I-WRITE
ΑΨΑΙΝΑΓΝΩΤΗΝΔΟΚΙΜΗΝΥ
THAT I-MAY-BE-KNOWING THE testedness OF-
s ΕΙ IF
ΜΩΝΗΕΙϹΠΑΝΤΑΥΠΗΚΟΟΙΕ
YOUp OR INTO ALL obedient YE-
ABs¹ o.
ϹΤΕΩΔΕΤΙΧΑΡΙΖΕϹΘΕΚΑΙ
10 ARE to-WHOM YET ANY YE-ARE-gracing AND-
o. (*by* s²) A *omits* I A ΑΙ *for* Ε
ΕΓΩΚΑΙΓΑΡΕΓΩΟΚΕΧΑΡΙϹ
I AND for I WHICH I-HAVE-graced
ΜΑΙΕΙΤΙΚΕΧΑΡΙϹΜΑΙΔΙΥ
IF ANY I-HAVE-graced THRU YOUp
ΜΑϹΕΝΠΡΟϹΩΠΩΧΡΙϹΤΟΥΙ
11 IN face OF-ANOINTED THAT
ΝΑΜΗΠΛΕΟΝΕΚΤΗΘΩΜΕΝΥΠ
NO WE-MAY-BE-BEING-MORE-HAD UNDER

12 The grave and disquieting concern of the apostle for the Corinthians is most signally evident from his conduct at Troas. Once before he had been there, intending to preach the evangel, but the vision of the man of Macedonia drew him away. Now he finds himself not only in Troas but with a special opportunity for service. While he probably remained a considerable time and saw much to encourage further effort, his love and solicitude for the Corinthians draws him away again. He expected to meet Titus at Troas with news from Corinth. He was so concerned to know how they had received his epistle that he leaves the promising work in Troas and goes to Macedonia, probably meeting Titus at Philippi.

14 The true servant of Christ is always triumphant. He need not be concerned whether his message be received or rejected, but rather let him be sure that he is preaching *Christ* and Him alone. His course then, as the apostle's, will be like the triumph of a Roman conqueror. Accompanied by his friends, and followed by captives laden with chains, while the whole procession is perfumed with the incense of many censers, the Roman triumph was but a rare occasion in the life of a general. It should be the continual course of the servant of Christ who so preaches His grace that its fragrance is found even on those who reject the message of life.

17 Too many in these days are like those the apostle condemns. They make the word of God a matter of commerce and a means of gain. May He forgive them for such an infamous offense! Such grace as we have to dispense loses its flavor when coupled with avarice or cupidity.

1 How the apostle's heart must have ached to think that his beloved Corinthians, who had been called into the grace of Christ through his ministry, should be so unmindful of his claims on their affections! How pathetic his appeal! "*You* are our letter, *engraved in our hearts.*" *They* certainly should not ask for his credentials, for they themselves were the very best that could be found. No doubt those who opposed him were of the Circumcision, for he brings in the contrast of the Mosaic law.

11 Christ, lest we should be over-
reached by Satan, for we are not
ignorant of his mind.
12 Now, on coming to Troas for the
evangel of Christ, and a door hav-
ing been opened for me in the Lord,
13 I have had no ease in my spirit at
not finding Titus, my brother, but,
taking leave of them, I came away
into Macedonia.
14 Now thanks be to God, Who al-
ways gives us a triumph in Christ,
and is manifesting the odor of His
knowledge through us in every
15 place, seeing that we are a fra-
grance of Christ to God, in those
who are being saved and in those
16 who are being lost. To these, in-
deed, an odor of death for death,
yet to those an odor of life for
life. And who is competent for
17 this? For we are not as the ma-
jority, who are peddling the word
of God, but as of sincerity, but as
of God, in the sight of God in
Christ, are we speaking.

3 Are we beginning again to com-
mend ourselves? Or do we need,
even as some, commendatory letters
2 to you or from you? *You* are our
letter, engraved in our hearts,
3 known and read by all men, see-
ing that you are manifestly a letter
of Christ dispensed by us, and en-
graved, not with ink, but with the
spirit of the living God, not on
tablets of stone, but in the fleshy
4 tablets of the heart. Now such is
the confidence we have through
5 Christ toward God (not that we
are competent of ourselves, to count
anything as of ourselves, but our
6 compentency is of God), Who also
makes us competent dispensers of a

ΟΤΟΥCΑΤΑΝΑΟΥΓΑΡΑΥΤΟΥ
THE SATAN (adversary) NOT for OF-him

ΤΑΝΟΗΜΑΤΑΑΓΝΟΟΥΜΕΝΕΛ
12 THE MINDS WE-ARE-UN-KNOWING COMING

ΘΩΝΔΕΕΙCΤΗΝΤΡΩΑΔΑΕΙC
YET INTO THE TROAS INTO

ΤΟΕΥΑΓΓΕΛΙΟΝΤΟΥΧΡΙCΤ
THE WELL-MESSAGE OF-THE ANOINTED

ΟΥΚΑΙΘΥΡΑCΜΟΙΑΝΕΩΓΜΕ
AND OF-DOOR to-ME HAVING-*been*-UP-OPENED

ΝΗCΕΝΚΥΡΙΩΟΥΚΕCΧΗΚΑΑ
13 IN Master NOT I-HAVE-HAD UP-

s1* ΟΥ
ΝΕCΙΝΤΩΠΝΕΥΜΑΤΙΜΟΥΤΩ
LETTing to-THE spirit OF-ME to-THE

s o.
ΜΗΕΥΡΕΙΝΜΕΤΙΤΟΝΤΟΝΑΔ
NO TO-BE-FINDING ME TITUS THE brother

ΕΛΦΟΝΜΟΥΑΛΛΑΑΠΟΤΑΞΑΜ
OF-ME but FROM-SETT*ing*

ΕΝΟCΑΥΤΟΙCΕΞΗΛΘΟΝΕΙC
to-them I-OUT-CAME INTO

B Ε *for* ΑΙ
ΜΑΚΑΙΔΟΝΙΑΝΤΩΔΕΘΕΩΧΑ
14 MACEDONIA to-THE YET God grace

ΡΙCΤΩΠΑΝΤΟΤΕΘΡΙΑΜΒΕΥ
to-THE-*One* always TRIUMPHING-over

ΟΝΤΙΗΜΑCΕΝΤΩΧΡΙCΤΩΚΑ
US IN THE ANOINTED AND

s1 o.
ΙΤΗΝΟCΜΗΝΤΗCΓΝΩCΕΩCΑ
THE ODOR OF-THE KNOWledge OF-

ΥΤΟΥΦΑΝΕΡΟΥΝΤΙΔΙΗΜΩΝ
Him to-makING-APPEAR THRU US

ΕΝΠΑΝΤΙΤΟΠΩΟΤΙΧΡΙCΤΟ
15 IN EVERY PLACE that OF-ANOINTED

ΥΕΥΩΔΙΑΕCΜΕΝΤΩΘΕΩΕΝΤ
WELL-ODOR WE-ARE to-THE God IN THE

ΟΙCCΩΖΟΜΕΝΟΙCΚΑΙΕΝΤΟ
*ones-be*ING-SAVED AND IN THE

ΙCΑΠΟΛΛΥΜΕΝΟΙCΟΙCΜΕΝ
16 *ones-be*ING-destroyed to-WHOM INDEED

ΟCΜΗΕΚΘΑΝΑΤΟΥΕΙCΘΑΝΑ
ODOR OUT OF-DEATH INTO DEATH

s *had* Ν
ΤΟΝΟΙCΔΕΟCΜΗΕΚΖΩΗCΕΙ
to-WHOM YET ODOR OUT OF-LIFE INTO

CΖΩΗΝΚΑΙΠΡΟCΤΑΥΤΑΤΙC
LIFE AND TOWARD these ANY

ΙΚΑΝΟCΟΥΓΑΡΕCΜΕΝΩCΟΙ
17 enough NOT for WE-ARE AS THE

ΠΟΛΛΟΙΚΑΠΗΛΕΥΟΝΤΕCΤΟ
MANY PEDDLING THE

As o.
ΝΛΟΓΟΝΤΟΥΘΕΟΥΑΛΛΑΩCΕ
saying OF-THE God but AS OUT

As o. B2+Ε As o.
ΞΕΙΛΙΚΡΙΝΕΙΑCΑΛΛΑΩCΕΚ
OF-sincerity but AS OUT

APs1 INSTEAD *for* VIEW ΑΝΤΙ *o. o. omit* OF-THE (*by* s2)
ΘΕΟΥΚΑΤΕΝΩΠΙΟΝΤΟΥΘΕΟ
OF-God DOWN-IN-VIEW OF-THE God

ΥΕΝΧΡΙCΤΩΛΑΛΟΥΜΕΝΑΡΧ
3 IN ANOINTED WE-ARE-TALKING WE-ARE-

ΟΜΕΘΑΠΑΛΙΝΕΑΥΤΟΥCCΥΝ
beginnING AGAIN selves TO-BE-TO-

Bs o Bo.o ΑΕΙ IF *for* OR
ΙCΤΑΝΕΙΝΗΜΗΧΡΗΖΟΜΕΝΩ
GETHER-STANDING-UP OR NO WE-ARE-needing AS

EVEN *omitted by* Bs
CΠΕΡΤΙΝΕCCΥCΤΑΤΙΚΩΝΕ
EVEN ANY OF-TOGETHER-STAND let-

ΠΙCΤΟΛΩΝΠΡΟCΥΜΑCΗΕΞΥ
ters TOWARD YOU OR OUT OF-

ΜΩΝΗΕΠΙCΤΟΛΗΗΜΩΝΥΜΕΙ
2 YOU THE letter OF-US YE

B2 Γ
CΕCΤΕΕΝΓΕΓΡΑΜΜΕΝΗΕΝΤ
ARE HAVING-*been*-IN-WRITTEN IN THE

s *for* ΑΙ *has* Ε s Υ -YOU B+Ε
ΑΙCΚΑΡΔΙΑΙCΗΜΩΝΓΙΝΩC
HEARTS OF-US *be*ING-KNOWN

B+Ε
ΚΟΜΕΝΗΚΑΙΑΝΑΓΙΝΩCΚΟΜ
AND *be*ING-read

ΕΝΗΥΠΟΠΑΝΤΩΝΑΝΘΡΩΠΩΝ
by ALL humans

A ΑΙ
ΦΑΝΕΡΟΥΜΕΝΟΙΟΤΙΕCΤΕΕ
3 *be*ING-made-APPEAR that YE-ARE let-

ΠΙCΤΟΛΗΧΡΙCΤΟΥΔΙΑΚΟΝ
ter OF-ANOINTED BEING-THRU-

s o. As *omit* AND B2 Γ
ΗΘΕΙCΑΥΦΗΜΩΝΚΑΙΕΝΓΕΓ
SERVED by US AND HAVING-*been*-IN-

ΡΑΜΜΕΝΗΟΥΜΕΛΑΝΙΑΛΛΑΠ
WRITTEN NOT to-ink but to-

ΝΕΥΜΑΤΙΘΕΟΥΖΩΝΤΟCΟΥΚ
spirit OF-God LIVING NOT

ΕΝΠΛΑΞΙΝΛΙΘΙΝΑΙCΑΛΛΕ
IN tablets STONE but IN

ΝΠΛΑΞΙΝΚΑΡΔΙΑΙCCΑΡΚΙ
tablets to-HEARTS FLESHY

ΝΑΙCΠΕΠΟΙΘΗCΙΝΔΕΤΟΙΑ
4 confidence YET such

A Ι- Ω o. o. o.
ΥΤΗΝΕΧΟΜΕΝΔΙΑΤΟΥΧΡΙC
WE-ARE-HAVING THRU THE ANOINTED

ΤΟΥΠΡΟCΤΟΝΘΕΟΝΟΥΧΟΤΙ
TOWARD THE God NOT that

A *has* FROM selves *after* ANY
ΑΦΕΑΥΤΩΝΙΚΑΝΟΙΕCΜΕΝΑ
5 FROM selves enough WE-ARE TO-

B *omits* ANY B o.
ΟΓΙCΑCΘΑΙΤΙΩCΕΞΕΑΥΤΩ
account ANY AS OUT OF-selves

ΝΑΛΛΗΙΚΑΝΟΤΗCΗΜΩΝΕΚΤ
but THE enough-ness OF-US OUT OF-

6 The covenant of the letter is the law of Moses which was engraven in stone, to symbolize its unyielding sternness. There is no reference to the letter of Scripture. It is the law that kills, just as it is the spirit (through the letter of Scripture) that gives life. The sayings that Christ spoke are both spirit and life to all who believe them.

7 The account of Moses' reception, after his forty-day session on Sinai, is found in Ex.34[28-35]. It is evident that they saw Moses' face even though they could not look intently at it. Moses did not hide the glory from them. He did not put the covering on his face *till* he had done speaking with them, but *when* he had finished (Ex. 34[33]). Later he put it on again "*until* he went in to speak with Him". He hid the *fading* of the glory, which indicated the transient, fading character of the law. As Paul says (verse 13), it was done so that the sons of Israel should not observe the *consummation* of that which is vanishing. Now, instead of a covering on Moses' face, there is one on Jewish hearts, which hides from them the true character of the covenant of Sinai. It had a glory once, but it has long since been eclipsed in Christ. This they will not discover until they turn back to the Lord.

9 A bright torch, which will illuminate the night, becomes black when held up to the noonday sun. So the law, a bright exhibition of the righteous character of God, turns to blackness before the transcendent effulgence of grace which is now revealed. It had a glory but lost it all by contrast to the glory excelling. Since, then, the law's glory is darkened by a greater glory, how much greater must be the glory of this dispensation of grace!

12 Moses, finding that the glory of his face was not permanent, hid the fact by covering his face until he went into the Lord's presence again. Not so Paul. He had no need of any covering, for the dispensation of the spirit is not like the law. The law led from glory to gloom. Grace leads from glory to glory. One deals out condemnation and death. The other dispenses righteousness and life.

new covenant, not of the letter,
but of the spirit, for the letter is
killing, yet the spirit is vivifying.
7 Now if the dispensation of death
by letters chiseled in stone came in
glory, so that the sons of Israel
were not able to look intently into
the face of Moses, because of the
glory of his face, which was van-
8 ishing, how shall not rather the
dispensation of the spirit be in
9 glory? For if the dispensation of
condemnation is glory, much rather
the dispensation of righteousness is
10 exceeding in glory. For that also
which has been glorious has no
glory in this particular, on account
11 of the glory transcending. For if
that which is vanishing is through
glory, much rather that which re-
mains is in glory.
12 Having, then, such an expecta-
tion, we are using much boldness,
13 and are not even as Moses, who
placed a covering over his face, so
that the sons of Israel were not to
look intently to the consummation
14 of that which is vanishing. But
their minds were calloused, for un-
til this very day the same cover-
ing is remaining at the reading of
the old covenant, it not being
discovered that, in Christ, it is van-
15 ishing. But till today, if ever the
reading of Moses should be reached,
a covering is lying on their heart.
16 Yet if ever it should reach a turn-
ing back to the Lord, the covering
is taken from about it.
17 Now the Lord is the spirit; yet
where the spirit of the Lord is,
18 there is freedom. Now we all,

ΟΥΘΕΟΥΟϹΚΑΙΙΚΑΝΩϹΕΝΗ
6 THE God WHO AND makes-enough US

ΜΑϹΔΙΑΚΟΝΟΥϹΚΑΙΝΗϹΔΙ
THRU-SERvitors OF-NEW cov-

ΑΘΗΚΗϹΟΥΓΡΑΜΜΑΤΟϹΑΛΛ
enant NOT OF-WRITING but

ΑΠΝΕΥΜΑΤΟϹΤΟΓΑΡΓΡΑΜΜ
OF-spirit THE for WRITING

B+Ι ABo. s o.
ΑΑΠΟΚΤΕΝΝΕΙΤΟΔΕΠΝΕΥΜ
IS-FROM-KILLING THE YET spirit

ΑΖΩΟΠΟΙΕΙΕΙΔΕΗΔΙΑΚΟΝ
7 IS-making-LIVE IF YET THE THRU-SERvice

s¹ had ΘΥ=God
ΙΑΤΟΥΘΑΝΑΤΟΥΕΝΓΡΑΜΜΑ
OF-THE DEATH IN WRITings

B Τ o. ABs¹ omit IN (by s²)
ϹΙΝΕΝΤΕΤΥΠΩΜΕΝΗΕΝΛΙΘ
HAVING-been-IN-BEATEN IN STONES

ΟΙϹΕΓΕΝΗΘΗΕΝΔΟΞΗΩϹΤΕ
WAS-BECOME IN esteem AS-BESIDES

s Ε o.
ΜΗΔΥΝΑϹΘΑΙΑΤΕΝΙϹΑΙΤΟ
NO TO-BE-enABLED TO-STRETCH THE

ΥϹΥΙΟΥϹΙϹΡΑΗΛΕΙϹΤΟΠΡ
SONS of-ISRAEL INTO THE face

A o.
ΟϹΩΠΟΝΜΩΥϹΕΩϹΔΙΑΤΗΝΔ
OF-MOSES THRU THE es-

s prefixed ΑΥ- =OF-him at first
ΟΞΑΝΤΟΥΠΡΟϹΩΠΟΥΑΥΤΟΥ
teem OF-THE face OF-him

ΤΗΝΚΑΤΑΡΓΟΥΜΕΝΗΝΠΩϹΟ
8 THE one-beING-DOWN-UN-ACTED how NOT

s Δ had had at first
ΥΧΙΜΑΛΛΟΝΗΔΙΑΚΟΝΙΑΤΟ
emph. RATHER THE THRU-SERvice OF-THE

s Ε o.
ΥΠΝΕΥΜΑΤΟϹΕϹΤΑΙΕΝΔΟΞ
spirit WILL-BE IN esteem

B o.
ΗΕΙΓΑΡΤΗΔΙΑΚΟΝΙΑΤΗϹΚ
9 IF for to-THE THRU-SERvice THE DOWN-

ΑΤΑΚΡΙϹΕΩϹΔΟΞΑΠΟΛΛΩΜ
JUDGing esteem to-much RA-

ΑΛΛΟΝΠΕΡΙϹϹΕΥΕΙΗΔΙΑΚ
THER IS-exceedING THE THRU-

s Ε for ΔΙ ABs¹ omit IN (by s²)
ΟΝΙΑΤΗϹΔΙΚΑΙΟϹΥΝΗϹΕΝ
SERvice OF-THE JUSTICE IN

s¹* Δ
ΔΟΞΗΚΑΙΓΑΡΟΥΔΕΔΟΞΑϹΤ
10 esteem AND for NOT HAS-been-esteemized

ΑΙΤΟΔΕΔΟΞΑϹΜΕΝΟΝΕΝΤΟ
THE HAVING-been-esteemized IN this

ΥΤΩΤΩΜΕΡΕΙΕΙΝΕΚΕΝΤΗϹ
THE PART on-account OF-THE

ΥΠΕΡΒΑΛΛΟΥϹΗϹΔΟΞΗϹΕΙ
11 OVER-CASTING esteem IF

ΓΑΡΤΟΚΑΤΑΡΓΟΥΜΕΝΟΝΔΙ
for THE beING-DOWN-UN-ACTED THRU

ΑΔΟΞΗϹΠΟΛΛΩΜΑΛΛΟΝΤΟΜ
esteem to-much RATHER THE one-

ΕΝΟΝΕΝΔΟΞΗΕΧΟΝΤΕϹΟΥΝ
12 REMAINING IN esteem HAVING THEN

ΤΟΙΑΥΤΗΝΕΛΠΙΔΑΠΟΛΛΗΠ
such EXPECTATION much bold-

ΑΡΡΗϹΙΑΧΡΩΜΕΘΑΚΑΙΟΥΚ
13 ness WE-ARE-USING AND NOT DOWN

A o.
ΑΘΑΠΕΡΜΩΥϹΗϹΕΤΙΘΕΙΚΑ
WHICH-EVEN MOSES PLACED COVER-

s+Ε=-self
ΛΥΜΜΑΕΠΙΤΟΠΡΟϹΩΠΟΝΑΥ
effect ON THE face OF-

ΤΟΥΠΡΟϹΤΟΜΗΑΤΕΝΙϹΑΙΤ
him TOWARD THE NO TO-STRETCH THE

A face ΠΡ
ΟΥϹΥΙΟΥϹΙϹΡΑΗΛΕΙϹΤΟΤ
SONS of-ISRAEL INTO THE FIN-

ΟϹΩΠΟΝ
ΕΛΟϹΤΟΥΚΑΤΑΡΓΟΥΜΕΝΟΥ
ISH OF-THE beING-DOWN-UN-ACTED

As o.
ΑΛΛΑΕΠΩΡΩΘΗΤΑΝΟΗΜΑΤΑ
14 but WAS-CALLOUSED THE MINDS

ΑΥΤΩΝΑΧΡΙΓΑΡΤΗϹϹΗΜΕΡ
OF-them UNTIL for THE TODAY

ΟΝΗΜΕΡΑϹΤΟΑΥΤΟΚΑΛΥΜΜ
DAY THE SAME COVER-effect

s+Ε
ΑΕΠΙΤΗΑΝΑΓΝΩϹΕΙΤΗϹΠΑ
ON THE reading OF-THE OLD

ΛΑΙΑϹΔΙΑΘΗΚΗϹΜΕΝΕΙΜΗ
covenant IS-REMAINING NO

ΑΝΑΚΑΛΥΠΤΟΜΕΝΟΝΟΤΙΕΝ
being-UP-COVERED that IN

ΧΡΙϹΤΩΚΑΤΑΡΓΕΙΤΑΙΑΛΛ
15 ANOINTED it-IS-beING-DOWN-UN-ACTED but

ΕΩϹϹΗΜΕΡΟΝΗΝΙΚΑΝΑΝΑ
TILL today IF-EVER-REACH EVER MAY-

A o. A o. B repeats from
ΓΕΙΝΩϹΚΗΤΑΙΜΩΥϹΗϹΚΑΛ
BE-being-read MOSES COVER-

COVER to IS-being-ABOUT-LIFTED then brackets
ΥΜΜΑΕΠΙΤΗΝΚΑΡΔΙΑΝΑΥΤ
effect ON THE HEART OF-them

Bs² have ' Ε+As¹
ΩΝΚΕΙΤΑΙΗΝΙΚΑΔΕΑΝΕΠΙ
16 IS-LYING IF-EVER-REACH YET EVER it-SHOULD-

ϹΤΡΕΨΗΠΡΟϹΚΥΡΙΟΝΠΕΡΙ
BE-ON-TURNING TOWARD Master IS-being-

B¹ Ε for ΔΙ A Ε
ΑΙΡΕΙΤΑΙΤΟΚΑΛΥΜΜΑΟΔΕ
17 ABOUT-LIFTED THE COVER-effect THE YET

ΚΥΡΙΟϹΤΟΠΝΕΥΜΑΕϹΤΙΝΟ
Master THE spirit IS where

s² adds ΕΚΙ
ΥΔΕΤΟΠΝΕΥΜΑΚΥΡΙΟΥΕΛΕ
YET THE spirit OF-Master FREEDOM

ΥΘΕΡΙΑΗΜΕΙϹΔΕΠΑΝΤΕϹΑ
18 WE YET ALL to-

18 The ancient mirror was a burnished metal surface which reflected the light as well as the image of the one who used it. Paul did not climb the steeps of Sinai and bring back a transient reflection of the Lord's glory, as Moses did. He beheld Him continually, as we behold our faces in a mirror. The glory of the Lord irradiated him. It did not fade, but became brighter and brighter. Contemplation of the Lord led to likeness to Him. This is a beautiful epitome of Paul's ministries. He began with grace on the road to Damascus. He dispenses justification at Pisidian Antioch. He reveals the conciliation to the Corinthians. He teaches the truth transcendent from his Roman prison. Grace upon grace and glory upon glory! His successive ministries led onward to the transcendent glories contained in his Perfection Epistles.

4 "The evangel of the glory of Christ!" Would that our evangelism reached to this altitude! And why are Christ's glories so lacking in the gospel efforts of today? Because the god of this eon not only blinds the minds of the unbelievers, but he centers the gospel on sin and self and sanitation—anything except Christ and His glories.

4 Few subjects for meditation will be found so full of blessing as that of the Image of God. John presents Him to us as the Word of God, through Whom we *hear* Him; Paul shows us the One in Whom we can *see* God. God Himself cannot be seen, for He is invisible. Hence it is that He has given us an Image of Himself which we can discern. And just as we give the picture or statue of a person the same place in our minds and in our speech as the person himself, so Christ is seen in the Scriptures, addressed as God as if equal to God. Unlike the inflexible image of a lifeless photograph, He is instinct with the life of God, and changes to accord with the divine assumptions (Heb. 1[3]).

7 The present pathway of God's saints and slaves is not calculated to glorify us, but God. And this is often best accomplished by contrast, for God will not give His glory to any of His creatures. We must be broken if we would be bearers of His blessing.

with uncovered face, viewing the
Lord's glory as in a mirror, are
transformed into the same image,
from glory to glory, even as from
the Lord the spirit.

4 Therefore, having this dispensa-
tion, according as we were shown
2 mercy, we are not despondent. But
we spurn the hidden things of
shame, not walking in craftiness,
nor adulterating the word of God,
but by manifestation of the truth
commending ourselves to every
man's conscience before God.
3 Now if our evangel is covered
also, it is covered in those who are
4 lost, in whom the god of this eon
blinds the minds of unbelievers, so
that the illumination of the evan-
gel of the glory of Christ, Who is
the Image of the invisible God, does
5 not irradiate them. For we are
not proclaiming ourselves, but
Christ Jesus the Lord, yet ourselves
6 your slaves because of Jesus, see-
ing that God Who is saying "Out
of darkness light shall be shining"
is He Who shines in our hearts,
with a view to the illumination of
the knowledge of the glory of God
in the face of Jesus Christ.
7 Now we have this treasure in
earthen vessels, that the transcen-
dence of the power may be of God
8 and not of us. In everything—be-
ing afflicted but not distressed, per-
9 plexed but not despairing, perse-
cuted but not abandoned, cast down
10 but not destroyed—always carry-
ing about in the body the deaden-

ΝΑΚΕΚΑΛΥΜΜΕΝΩΠΡΟCΩΠΩ 20
HAVING-been-UP-COVERED face

ΤΗΝΔΟΞΑΝΚΥΡΙΟΥΚΑΤΟΠΤ 40
THE esteem OF-Master DOWN-VIEWING

ΡΙΖΟΜΕΝΟΙΤΗΝΑΥΤΗΝΕΙΚ 60
THE SAME image

s¹ added ΦΟΡ A -ΝΟΙ
ΟΝΑΜΕΤΑΜΟΡΦΟΥΜΕΘΑΑΠΟ 80
WE-ARE-*be*ING-after-FORMED FROM

B *for* Α -WHICH- *has* ΩC -AS
ΔΟΞΗCΕΙCΔΟΞΑΝΚΑΘΑΠΕΡ 100
esteem INTO esteem DOWN-WHICH-EVEN

ΑΠΟΚΥΡΙΟΥΠΝΕΥΜΑΤΟCΔΙ 20
4 FROM Master spirit THRU

ΑΤΟΥΤΟΕΧΟΝΤΕCΤΗΝΔΙΑΚ 40
this HAVING THE THRU-

ΟΝΙΑΝΤΑΥΤΗΝΚΑΘΩCΗΛΕΗ 60
SERVice this according-AS WE-WERE-

ΘΗΜΕΝΟΥΚΕΓΚΑΚΟΥΜΕΝΑΛ 80
2 MERCIED NOT WE-ARE-IN-EVILING but

ΛΑΑΠΕΙΠΑΜΕΘΑΤΑΚΡΥΠΤΑ 200
WE-FROM-say THE HIDden

ΤΗCΑΙCΧΥΝΗCΜΗΠΕΡΙΠΑΤ 20
OF-THE VILEness NO ABOUT-TREADING

ΟΥΝΤΕCΕΝΠΑΝΟΥΡΓΙΑΜΗΔ 40
IN cleverness NO-YET

ΕΔΟΛΟΥΝΤΕCΤΟΝΛΟΓΟΝΤΟ 60
FRAUDING THE saying OF-THE

ΥΘΕΟΥΑΛΛΑΤΗΦΑΝΕΡΩCΕΙ 80
God but to-THE APPEARing

s o. B *adds* ΟΝ
ΤΗCΑΛΗΘΕΙΑCCΥΝΙCΤΑΝΤ 300
OF-THE TRUTH TOGETHER-STANDING-UP

ΕCΕΑΥΤΟΥCΠΡΟCΠΑCΑΝCΥ 20
selves TOWARD EVERY con-

s o.
ΝΕΙΔΗCΙΝΑΝΘΡΩΠΩΝΕΝΩΠ 40
science OF-humans IN-VIEW

ΙΟΝΤΟΥΘΕΟΥΕΙΔΕΚΑΙΕCΤ 60
3 OF-THE God IF YET AND IS

ΙΝΚΕΚΑΛΥΜΜΕΝΟΝΤΟΕΥΑΓ 80
HAVING-*been*-COVERED THE WELL-MES-

ΓΕΛΙΟΝΗΜΩΝΕΝΤΟΙCΑΠΟΛ 400
SAGE OF-US IN THE *ones-be*ING-

ΛΥΜΕΝΟΙCΕCΤΙΝΚΕΚΑΛΥΜ 20
destroyED it-is HAVING-*been*-COV-

ΜΕΝΟΝΕΝΟΙCΟΘΕΟCΤΟΥΑΙ 40
4 ERED IN WHOM THE god OF-THE eon

ΩΝΟCΤΟΥΤΟΥΕΤΥΦΛΩCΕΝΤ 60
this BLINDS THE

ΑΝΟΗΜΑΤΑΤΩΝΑΠΙCΤΩΝΕΙ 80
MINDS OF-THE UN-BELIEVing INTO

A *adds* ΔΙ THRU-
CΤΟΜΗΑΥΓΑCΑΙΤΟΝΦΩΤΙC 500
THE NO TO-be-RADIANT THE LIGHTing

ΜΟΝΤΟΥΕΥΑΓΓΕΛΙΟΥΤΗCΔ 20
OF-THE WELL-MESSAGE OF-THE es-

ΟΞΗCΤΟΥΧΡΙCΤΟΥΟCΕCΤΙ 40
teem OF-THE ANOINTED WHO IS

AB*s¹ omit* THE UN-SEEN (*by s²*)
ΝΕΙΚΩΝΤΟΥΘΕΟΥΤΟΥΑΟΡΑ 60
image OF-THE God THE UN-SEEN

ΤΟΥΟΥΓΑΡΕΑΥΤΟΥCΚΗΡΥC 80
5 NOT for selves WE-ARE-PRO-

A*s* JESUS ANOINTED
CΟΜΕΝΑΛΛΑΧΡΙCΤΟΝΙΗCΟ 600
CLAIMING but ANOINTED JESUS

ΥΝΚΥΡΙΟΝΕΑΥΤΟΥCΔΕΔΟΥ 20
Master selves YET SLAVES

s Η=OF-US *s** ΧΥ A*s¹ o.*
ΛΟΥCΥΜΩΝΔΙΑΙΗCΟΥΝΟΤΙ 40
6 OF-YOU*r* THRU JESUS that

THE *omitted by* B *s has* Ο *faint and erased*
ΟΘΕΟCΟΕΙΠΩΝΕΚCΚΟΤΟΥC 60
THE God THE *One*-sayING OUT OF-DARKness

s² Λ=TO-SHINE
ΦΩCΛΑΜΨΕΙΟCΕΛΑΜΨΕΝΕΝ 80
LIGHT WILL-BE-SHINING WHO SHINES IN

ΤΑΙCΚΑΡΔΙΑΙCΗΜΩΝΠΡΟC 700
THE HEARTS OF-US TOWARD

ΦΩΤΙCΜΟΝΤΗCΓΝΩCΕΩCΤΗ 20
LIGHTing OF-THE KNOWledge OF-THE

CΔΟΞΗCΤΟΥΘΕΟΥΕΝΠΡΟCΩ 40
esteem OF-THE God IN face

AB *omit* JESUS
ΠΩΙΗCΟΥΧΡΙCΤΟΥΕΧΟΜΕΝ 60
7 OF-JESUS ANOINTED WE-ARE-HAVING

ΔΕΤΟΝΘΗCΑΥΡΟΝΤΟΥΤΟΝΕ 80
YET THE PLACED-INTO-MORROW this IN

ΝΟCΤΡΑΚΙΝΟΙCCΚΕΥΕCΙΝ 800
EARTHENWARE INSTRUMENTS

ΙΝΑΗΥΠΕΡΒΟΛΗΤΗCΔΥΝΑΜ 20
THAT THE OVER-CAST OF-THE ABILITY

ΕΩCΗΤΟΥΘΕΟΥΚΑΙΜΗΕΞΗΜ 40
MAY-BE OF-THE God AND NO OUT OF-US

B+Ε
ΩΝΕΝΠΑΝΤΙΘΛΙΒΟΜΕΝΟΙΑ 60
8 IN EVERY *be*ING-CONSTRICTED but

ΛΛΟΥCΤΕΝΟΧΩΡΟΥΜΕΝΟΙΑ 80
NOT *be*ING-CRAMP-SPACED *be*-

ΠΟΡΟΥΜΕΝΟΙΑΛΛΟΥΚΕΞΑΠ 900
ING-perplexED but NOT *be*ING-OUT-

ΟΡΟΥΜΕΝΟΙΔΙΩΚΟΜΕΝΟΙΑ 20
9 perplexED *be*ING-CHASED but

ΛΛΟΥΚΕΓΚΑΤΑΛΕΙΠΟΜΕΝΟ 40
NOT *be*ING-abandonED

ΙΚΑΤΑΒΑΛΛΟΜΕΝΟΙΑΛΛΟΥ 60
*be*ING-DOWN-CAST but NOT

ΚΑΠΟΛΛΥΜΕΝΟΙΠΑΝΤΟΤΕΤ 80
10 *be*ING-destroyED always THE

ΗΝΝΕΚΡΩCΙΝΤΟΥΙΗCΟΥΕΝ 6000
DEADening OF-THE JESUS IN

10 The widespread fiction that the life of a Christian must be one of settled calm and contentment, prosperous and in every way advantageous in this life, is proven utterly fallacious by the experience of the apostle Paul. The carnal Corinthians may live and reign, but he is afflicted, perplexed, persecuted and cast down. As in Job's case, little was left him but his life. If we are faithful to God we will find but little in this life, and will look forward to resurrection life in Christ. Apart from resurrection we should be the most pitiable of all mankind. The reason that this conception of the believer's experience has been lost is the widespread apostasy and conformity to the world. Do you see a servant of Christ persecuted and despised? Do not judge him hastily. He may be manifesting the life of Jesus, Who was despised and rejected because the world did not know him.

17 How shall we characterize *our* trials if Paul's were only momentary and light? At times he even despaired of life. Just before this he had been crying to God to remove the thorn in the flesh. But what is all this to him, in view of the transcendent revelations of the future of which he had become the depository and dispenser? *We* would speak of our *present* burdens and of the *lightness* of our load in the resurrection, but he reverses this. The glory of that day would be an unbearable burden to our present bodies. Our burdens are light indeed in view of that transcendent outcome.

18 The usual translation, "temporal" for "temporary" throws a false light on the context. That which we are observing does not endure for the course of time but only for a brief season. The stony ground hearer (Mt.13^{21}Mk. 4^{17}) and the enjoyment of sin (Heb. 11^{25}) are *temporary*, not temporal. These are the only passages in which this word occurs.

1 Our present soulish body is here compared with the temporary tent of the Bedouins, but our spiritual bodies, which will be our eonian habitations, are compared to a house.

2 Our present condition is aptly expressed in the two words, *groaning* and *longing*. We groan to be rid of

ing of Jesus, that the life also of
Jesus may be manifested in our
11 body. For *we* who are living are
ever being given up to death because of Jesus, that the life also of
Jesus may be manifested in our
12 mortal flesh. So that death is operating in us, yet life in you.
13 Now having the same spirit of
faith—in accord with what has been
written, "I believe, wherefore I
speak also"—*we* also are believing,
wherefore we are speaking also,
14 being aware that He Who rouses
the Lord Jesus will be rousing us
also, through Jesus, and will be
presenting us together with you.
15 For all is because of you, that the
increasing grace, through more
thanksgiving, should be superabounding to the glory of God.
16 Wherefore we are not despondent, but even if our outward man
is decaying, nevertheless our inner [man] is being renewed day
17 by day. For our momentary, light
affliction is producing for us a
transcendently transcendent eonian
18 burden of glory, not noting that
of ours which is observed, but what
is not observed, for what is observed is temporary, yet what is
not observed is eonian.

5 For we are aware that, if our
terrestrial tabernacle house should
be demolished, we have a building
of God, a house not made with
2 hands, eonian in the heavens. For
in this also we are groaning, longing to be dressed in our habitation
3 which is from heaven, if so be that,
being dressed also, we shall not be
4 found naked. For we also, who
are in the tabernacle, are groaning,

ΤΩCΩΜΑΤΙΠΕΡΙΦΕΡΟΝΤΕC 20
THE BODY ABOUT-CARRYING
A *has* MAY-BE-BEING-made-APPEAR *before* IN

ΙΝΑΚΑΙΗΖΩΗΤΟΥΙΗCΟΥΕΝ 40
THAT AND THE LIFE OF-THE JESUS IN
s TOICCΩMACIN THE BODIES

ΤΩCΩΜΑΤΙΗΜΩΝΦΑΝΕΡΩΘΗ 60
THE BODY OF-US MAY-BE-BEING-made-AP-

ΑΕΙΓΑΡΗΜΕΙCΟΙΖΩΝΤΕCΕ 80
11 PEAR ever for WE THE LIVING IN-

ΙCΘΑΝΑΤΟΝΠΑΡΑΔΙΔΟΜΕΘ 100
TO DEATH ARE-*be*ING-BESIDE-GIVEN

ΑΔΙΑΙΗCΟΥΝΙΝΑΚΑΙΗΖΩΗ 20
THRU JESUS THAT AND THE LIFE

ΤΟΥΙΗCΟΥΦΑΝΕΡΩΘΗΕΝΤΗ 40
OF-THE JESUS MAY-BE-BEING-made-APPEAR IN THE
A+Є

ΘΝΗΤΗCΑΡΚΙΗΜΩΝΩCΤΕΟΘ 60
12 DYING FLESH OF-US AS-BESIDES THE DEATH

ΑΝΑΤΟCΕΝΗΜΙΝΕΝΕΡΓΕΙΤ 80
IN US IS-IN-ACTING

ΑΙΗΔΕΖΩΗΕΝΥΜΙΝΕΧΟΝΤΕ 200
13 THE YET LIFE IN YOU*p* HAVING

CΔΕΤΟΑΥΤΟΠΝΕΥΜΑΤΗCΠΙ 20
YET THE SAME spirit OF-THE BELIEF
A is missing to 12:7 from this point onward:

CΤΕΩCΚΑΤΑΤΟΓΕΓΡΑΜΜΕΝ 40
according-to THE HAVING-*been*-WRITTEN
B *omits* AND

ΟΝΕΠΙCΤΕΥCΑΔΙΟΚΑΙΕΛΑ 60
I-BELIEVE THRU-WHICH AND I-TALK
s o.

ΛΗCΑΚΑΙΗΜΕΙCΠΙCΤΕΥΟΜ 80
AND WE ARE-BELIEVING

ΕΝΔΙΟΚΑΙΛΑΛΟΥΜΕΝΕΙΔΟ 300
14 THRU-WHICH AND WE-ARE-TALKING HAVING-PER-
B *omits* Master

ΤΕCΟΤΙΟΕΓΕΙΡΑCΤΟΝΚΥΡ 20
CEIVED that THE *One*-ROUS*ing* THE Master
(*by s*²) B*s*¹ TOGETHER CYN *s*¹*+I

ΙΟΝΙΗCΟΥΝΚΑΙΗΜΑCΔΙΑΙ 40
JESUS AND US THRU JE-

ΗCΟΥΕΓΕΡΕΙΚΑΙΠΑΡΑCΤΗ 60
SUS WILL-BE-ROUSING AND WILL-BE-BESIDE-STAND-
THE *by* B²

CΕΙCΥΝΥΜΙΝΤΑΓΑΡΠΑΝΤΑ 80
15 ING TOGETHER to-YOU*p* THE for ALL

ΔΙΥΜΑCΙΝΑΗΧΑΡΙCΠΛΕΟΝ 400
THRU YOU*p* THAT THE grace MORE-*izing*

ΑCΑCΔΙΑΤΩΝΠΛΕΙΟΝΩΝΤ 20
THRU THE MORE THE

ΗΝΕΥΧΑΡΙCΤΙΑΝΠΕΡΙCCΕ 40
thanking SHOULD-BE-exceedING

ΥCΗΕΙCΤΗΝΔΟΞΑΝΤΟΥΘΕΟ 60
INTO THE esteem OF-THE God

ΥΔΙΟΟΥΚΕΓΚΑΚΟΥΜΕΝΑΛΛ 80
16 THRU-WHICH NOT WE-ARE-IN-EVILING but

ΕΙΚΑΙΟΕΞΩΗΜΩΝΑΝΘΡΩΠΟ 500
IF AND THE OUT OF-US human

CΔΙΑΦΘΕΙΡΕΤΑΙΑΛΛΟΕCΩ 20
IS-*be*ING-THRU-CORRUPTED but THE within

ΗΜΩΝΑΝΑΚΑΙΝΟΥΤΑΙΗΜΕΡ 40
OF-US IS-*be*ING-UP-NEW-ED DAY

ΑΚΑΙΗΜΕΡΑΤΟΓΑΡΠΑΡΑΥΤ 60
17 AND DAY THE for momentary
B+Є

ΙΚΑΕΛΑΦΡΟΝΤΗCΘΛΙΨΕΩC 80
LIGHT OF-THE CONSTRICTION
OF-US *omitted by* B INTO OVER-CASTing *by s**

ΗΜΩΝΚΑΘΥΠΕΡΒΟΛΗΝΕΙCΥ 600
OF-US according-to OVER-CAST INTO OVER-

ΠΕΡΒΟΛΗΝΑΙΩΝΙΟΝΒΑΡΟC 20
CAST eonian HEAVY

ΔΟΞΗCΚΑΤΕΡΓΑΖΕΤΑΙΗΜΙ 40
OF-esteem IS-DOWN-ACTING to-us

ΝΜΗCΚΟΠΟΥΝΤΩΝΗΜΩΝΤΑΒ 60
18 NO NOTING OF-US THE *be*-

ΛΕΠΟΜΕΝΑΑΛΛΑΤΑΜΗΒΛΕΠ 80
ING-looked but THE NO *be*ING-looked

ΟΜΕΝΑΤΑΓΑΡΒΛΕΠΟΜΕΝΑΠ 700
THE for *be*ING-looked TO-

ΡΟCΚΑΙΡΑΤΑΔΕΜΗΒΛΕΠΟΜ 20
WARD-SEASONS THE YET NO *be*ING-looked

ΕΝΑΑΙΩΝΙΑΟΙΔΑΜΕΝΓΑΡΟ 40
5 eonian WE-HAVE-PERCEIVED for that

ΤΙΕΑΝΗΕΠΙΓΕΙΟCΗΜΩΝΟΙ 60
IF-EVER THE ON-LAND OF-US HOME

ΚΙΑΤΟΥCΚΗΝΟΥCΚΑΤΑΛΥΘ 80
OF-THE BOOTH MAY-BE-BEING-DOWN-

ΗΟΙΚΟΔΟΜΗΝΕΚΘΕΟΥΕΧΟΜ 800
LOOSED HOME-BUILDing OUT OF-God WE-ARE-HAV-
s o.

ΕΝΟΙΚΙΑΝΑΧΕΙΡΟΠΟΙΗΤΟ 20
ING HOME UN-HAND-made

ΝΑΙΩΝΙΟΝΕΝΤΟΙCΟΥΡΑΝΟ 40
eonian IN THE heavens

ΙCΚΑΙΓΑΡΕΝΤΟΥΤΩCΤΕΝΑ 60
2 AND for IN this WE-ARE-groan-

ΖΟΜΕΝΤΟΟΙΚΗΤΗΡΙΟΝΗΜΩ 80
ING THE HOME-place OF-US

ΝΤΟΕΞΟΥΡΑΝΟΥΕΠΕΝΔΥCΑ 900
THE OUT OF-heaven TO-*be*-ON-IN-SLIPPED
s for -EVEN *has* -SURELY ΓΕ

CΘΑΙΕΠΙΠΟΘΟΥΝΤΕCΕΙΠΕ 20
3 ON-LONGING IF-EVEN

ΡΚΑΙΕΝΔΥCΑΜΕΝΟΙΟΥΓΥΜ 40
AND IN-SLIPP*ing* NOT NAKED

ΝΟΙΕΥΡΕΘΗCΟΜΕΘΑΚΑΙΓΑ 60
4 WE-SHALL-BE-BEING-FOUND AND for
s o.

ΡΟΙΟΝΤΕCΕΝΤΩCΚΗΝΕΙCΤ 80
THE *ones*-BEING IN THE BOOTH ARE-

ΕΝΑΖΟΜΕΝΒΑΡΟΥΜΕΝΟΙΕΦ 7000
groanING *be*ING-HEAVIED ON

our temporary tabernacle. We long to enter our eonian habitation. We have, however, no desire for any intermediate condition. Death is always viewed as an unwelcome enemy, in Scripture. Resurrection, vivification, is the true expectation of the believer. Even the apostle, in his infirmity and distress, never chooses death, but always suggests a far better alternative, the coming of Christ, when the mortal shall be swallowed up by life.

6 The article "the" in Greek, sometimes has almost the force of our "this". "*The* body" is not simply *a* body, but a particular body, that is, this body in which we are at home now. We have two homes. The tabernacle in which we now live and the eonian house in the resurrection; the soulish body and the spiritual body. We may be away from one home yet present in the other. Now we are away from home, from the Lord. Yet we would much prefer to be away from this home and be at home in our spiritual body, with the Lord. We have no third home, and if we had, the apostle has just made it clear that the naked, unsheltered condition is not at all to be desired. He could hardly reverse that conviction without some further explanation.

10 The dais, or raised platform from which games were judged and awards given, must not be confused with a judicial bench. The quality of our acts may determine the award to which we are entitled, but the question of condemnation is entirely foreign to such a tribunal. We are absolutely absolved from all condemnation, but we are eligible to an award for meritorious service. These awards will be distributed at the dais of Christ, according to our acts in "the" body, that is, our present soulish bodies.

14 The apostle looks upon the world as one vast charnel house. Since Christ died for the sake of all, then all died. He sees the end of all physical privilege and pretension in this great fact. This is the basis of the new departure in his ministry at this time.

being burdened, on which we are
not wanting to be stripped, but to
be dressed, that the mortal may be
5 swallowed up by life. Now He Who
is producing us for this same thing
is God, Who is also giving us the
earnest of the spirit.
6 Being, then, courageous always,
and aware that, being at home in
the body, we are away from home
7 from the Lord (for we are walking
8 by faith, not by perception), yet
we are encouraged, and are delighting rather to be away from
home out of the body and to be at
9 home with the Lord. Wherefore
we are ambitious also, whether at
home or away from home, to be well
pleasing to Him.
10 For all of us must be manifested
in front of the dais of Christ, that
each should be requited for that
which he puts into practise through
the body, whether it is good or bad.
11 Being aware, then, of the fear
of the Lord, we are persuading men,
yet we have been made manifest
to God. Now I am expecting to
have been made manifest in your
consciences also.
12 Not again are we commending
ourselves to you, but are giving an
incentive to you, boasting over
you, that you may have it for those
who boast in personal appearance
13 and not in heart. For, whether we
were beside ourselves, it is to God,
whether we are sane, it is to you.
14 For the love of Christ is constraining us, judging this, that if One
died for the sake of all, conse-
15 quently all died. And He died for
the sake of all that those who
are living should by no means still
be living to themselves, but to the
One dying and being roused for
their sakes.

[ΦΟΥΘΕΛΟΜΕΝΕΚΔΥϹΑϹΘΑΙ
WHICH NOT WE-ARE-WILLING TO-*be*-OUT-SLIPPED

B o.
[ΑΛΛΑΕΠΕΝΔΥϹΑϹΘΑΙΙΝΑΚ
[but TO-*be*-ON-IN-SLIPPED THAT MAY-

ΑΤΑΠΟΘΗΤΟΘΝΗΤΟΝΥΠΟΤΗ
BE-BEING-DOWN-DRUNK THE Dying by THE

ϹΖΩΗϹΟΔΕΚΑΤΕΡΓΑϹΑΜΕΝ
5 LIFE THE YET *One*-DOWN-ACT*ing*

ΟϹΗΜΑϹΕΙϹΑΥΤΟΤΟΥΤΟΘΕ
US INTO SAME this God

Bs1* *omit* AND s o.
ΟϹΟΚΑΙΔΟΥϹΗΜΙΝΤΟΝΑΡΡ
THE AND *One*-GIVING to-us THE EARNEST

ΑΒΩΝΑΤΟΥΠΝΕΥΜΑΤΟϹΘΑΡ
6 OF-THE spirit having-

ΡΟΥΝΤΕϹΟΥΝΠΑΝΤΟΤΕΚΑΙ
COURAGE THEN always AND

ΕΙΔΟΤΕϹΟΤΙΕΝΔΗΜΟΥΝΤΕ
HAVING-PERCEIVED that IN-PUBLIC-ING

ϹΕΝΤΩϹΩΜΑΤΙΕΚΔΗΜΟΥΜΕ
IN THE BODY WE-ARE-OUT-PUBLIC-ING

ΝΑΠΟΤΟΥΚΥΡΙΟΥΔΙΑΠΙϹΤ
7 FROM THE Master THRU BELIEF

ΕΩϹΓΑΡΠΕΡΙΠΑΤΟΥΜΕΝΟΥ
for WE-ARE-ABOUT-TREADING NOT

s ΝΤΕϹ
ΔΙΑΕΙΔΟΥϹΘΑΡΡΟΥΜΕΝΔΕ
8 THRU PERCEPtion WE-ARE-having-COURAGE YET

ΚΑΙΕΥΔΟΚΟΥΜΕΝΜΑΛΛΟΝΕ
AND WE-ARE-WELL-SEEMING RATHER TO-

Bs1* *omit* OUT
ΚΔΗΜΗϹΑΙΕΚΤΟΥϹΩΜΑΤΟϹ
OUT-PUBLIC OUT OF-THE BODY

ΚΑΙΕΝΔΗΜΗϹΑΙΠΡΟϹΤΟΝΚ
AND TO-IN-PUBLIC TOWARD THE Mas-

B+Ε B+Ε
ΥΡΙΟΝΔΙΟΚΑΙΦΙΛΟΤΙΜΟΥ
9 ter THRU-WHICH AND WE-ARE-*being*-ambitious

ΜΕΘΑΕΙΤΕΕΝΔΗΜΟΥΝΤΕϹΕ
IF-BESIDES IN-PUBLIC-ING IF-

ΙΤΕΕΚΔΗΜΟΥΝΤΕϹΕΥΑΡΕϹ
BESIDES OUT-PUBLIC-ING WELL-PLEASing

ΤΟΙΑΥΤΩΕΙΝΑΙΤΟΥϹΓΑΡΠ
10 to-Him TO-BE THE for ALL

ΑΝΤΑϹΗΜΑϹΦΑΝΕΡΩΘΗΝΑΙ
US TO-BE-made-APPEAR

ΔΕΙΕΜΠΡΟϹΘΕΝΤΟΥΒΗΜΑΤ
it-IS-BINDING IN-TOWARD-PLACE OF-THE platform

s had+Ε
[ΟϹΤΟΥΧΡΙϹΤΟΥΙΝΑΚΟΜΙϹ
OF-THE ANOINTED THAT SHOULD-BE-*being*-

ΗΤΑΙΕΚΑϹΤΟϹΤΑΔΙΑΤΟΥϹ
requited EACH THE THRU THE BO-

ΩΜΑΤΟϹΠΡΟϹΑΕΠΡΑΞΕΝΕΙ
DY TOWARD WHICH it-PRACTISES IF-BE-

B ΚΑΚΟΝ EVIL
ΤΕΑΓΑΘΟΝΕΙΤΕΦΑΥΛΟΝΕΙ
11 SIDES GOOD IF-BESIDES FOUL HAVING-

ΔΟΤΕϹΟΥΝΤΟΝΦΟΒΟΝΤΟΥΚ
PERCEIVED THEN THE FEAR OF-THE Mas-

ΥΡΙΟΥΑΝΘΡΩΠΟΥϹΠΕΙΘΟΜ
ter humans WE-ARE-PERSUAD-

ΕΝΘΕΩΔΕΠΕΦΑΝΕΡΩΜΕΘΑΕ
ING to-God YET WE-HAVE-*been*-made-APPEAR I-AM-

s o.
ΛΠΙΖΩΔΕΚΑΙΕΝΤΑΙϹϹΥΝΕ
EXPECTING YET AND IN THE consciences

ΙΔΗϹΕϹΙΝΥΜΩΝΠΕΦΑΝΕΡΩ
OF-YOU*p* TO-HAVE-*been*-made-

ϹΘΑΙΟΥΠΑΛΙΝΕΑΥΤΟΥϹϹΥ
12 APPEAR NOT AGAIN selves WE'RE-

ΝΙϹΤΑΝΟΜΕΝΥΜΙΝΑΛΛΑΑΦ
TOGETHER-STANDING-UP to-YOU*p* but FROM-

B1 Η
ΟΡΜΗΝΔΙΔΟΝΤΕϹΥΜΙΝΚΑΥ
RUSH GIVING to-YOU*p* OF-BOAST

ΧΗΜΑΤΟϹΥΠΕΡΥΜΩΝΙΝΑΕΧ
OVER YOU*p* THAT YOU-MAY-

ΗΤΕΠΡΟϹΤΟΥϹΕΝΠΡΟϹΩΠΩ
BE-HAVING TOWARD THE-*ones* IN face

ΚΑΥΧΩΜΕΝΟΥϹΚΑΙΜΗΕΝΚΑ
BOASTING AND NO IN HEART

ΡΔΙΑΕΙΤΕΓΑΡΕΞΕϹΤΗΜΕΝ
13 IF-BESIDES for WE-WERE-OUT-STOOD

ΘΕΩΕΙΤΕϹΩΦΡΟΝΟΥΜΕΝΥΜ
to-God IF-BESIDES WE-ARE-being-sane to-YOU*p*

ΙΝΗΓΑΡΑΓΑΠΗΤΟΥΧΡΙϹΤΟ
14 THE for LOVE OF-THE ANOINTED

B+Ε
ΥϹΥΝΕΧΕΙΗΜΑϹΚΡΙΝΑΝΤΑ
IS-pressING US JUDG*ing*

Bs1* *omit* IF
ϹΤΟΥΤΟΟΤΙΕΙΕΙϹΥΠΕΡΠΑ
this that IF ONE OVER ALL

ΝΤΩΝΑΠΕΘΑΝΕΝΑΡΑΟΙΠΑΝ
FROM-DIED CONSEQUENTLY THE ALL

s1* Ε
ΤΕϹΑΠΕΘΑΝΟΝΚΑΙΥΠΕΡΠΑ
15 FROM-DIED AND OVER ALL

ΝΤΩΝΑΠΕΘΑΝΕΝΙΝΑΟΙΖΩΝ
He-FROM-DIED THAT THE *ones*-LIVING

ΤΕϹΜΗΚΕΤΙΕΑΥΤΟΙϹΖΩϹΙ
NO-NOT-STILL to-selves SH'D-BE-LIVING

ΝΑΛΛΑΤΩΥΠΕΡΑΥΤΩΝΑΠΟΘ
but to-THE-*one* OVER them FROM-DYING

ΑΝΟΝΤΙΚΑΙΕΓΕΡΘΕΝΤΙΩϹ
16 AND BEING-ROUSED AS-BE-

s o.
ΤΕΗΜΕΙϹΑΠΟΤΟΥΝΥΝΟΥΔΕ
SIDES WE FROM THE NOW NOT-YET-

ΝΑΟΙΔΑΜΕΝΚΑΤΑϹΑΡΚΑΕΙ
ONE HAVE-PERCEIVED according-to FLESH IF

16 Paul had been proclaiming the kingdom, with Christ and the nation which is related to Him by physical ties at its head. Entrance into that kingdom was by a birth from above. But now the figure of birth is not radical enough to denote the great change. Just as, after the day of the Lord, heaven and earth will be re-created, so is the spiritual ~~experience of one who is in Christ~~. There is a new creation. Paul never connects the new birth with his teaching to the nations. It suffices to figure the change necessary for the sons of Israel and their proselytes, fitting them for the earthly millennial sphere. For us, far more is needed. Like Adam, we are not a mere renewal in kind, but an entirely new creation.

18 "All is of God!" This is the key to real evangelism. Here we have, in brief, the heart of the true evangel for the world in this administration of grace. The key note is *conciliation.* Not the sinner conciliating God by penance or prayers, but God conciliating the sinner. The sinner may be most offensive and insulting, but God does not reckon these offenses against him. Let this be clear. God is not charging men with their sins, for Christ died for sins. He is not pressing their offenses, for He is bent on conciliation. The evangel is not concerned with the sinner at all but with God's attitude toward him and with the sufferings of Christ. He has placed in us, not the message of judgment, but the word of conciliation.

20 God insists on being at peace with the world, no matter how they treated His Son, or Paul, or any of His ambassadors. He will withdraw us, His ambassadors, before He declares war, in the coming day of His indignation. What a marvelous token of His grace and love that *God* (not the sinner) does the beseeching now! Nothing can be so foreign to this evangel as a sinner praying to God, for it closes his ears to God's entreaties. We are ambassadors for the high court of heaven, proclaiming peace and conciliation. When the sinner receives the conciliation there is mutual reconciliation between him and God. Sinner, God is beseeching you, through us, "Be conciliated to God!" Your sins are no hindrance, for He has

16 So that *we,* from now on, are
acquainted with no one according
to flesh. Yet, even if we have
known Christ according to flesh,
nevertheless now we know Him no
17 longer. So that, if anyone is in
Christ, there is a new creation: the
primitive passed by. *Lo!* it has
become new!
18 Yet all is of God, Who concili-
ates us to Himself through Christ,
and is giving us the dispensation
19 of the conciliation, how that, in
Christ, God was conciliating the
world to Himself, not reckoning
their offenses to them, and placing
in us the word of the conciliation.
20 We are, then, ambassadors for
Christ, as God entreating through
us. We are beseeching for Christ,
21 "Be conciliated to God!" For the
One knowing no sin, He makes sin
for our sakes that *we* may be be-
coming God's righteousness in Him.
6 Now, working together, we are
also entreating you not to receive
2 the grace of God for naught. For
He is saying

"In an acceptable era I hear you,
And in a day of salvation I help you."

Lo! Now is a most acceptable era!
Lo! Now is a day of salvation!
3 We are giving no one cause to
stumble in anything, lest flaws be
4 found with the service, but in
everything we are commending our-
selves as servants of God, in much
endurance, in afflictions, in neces-
5 sities, in distresses, in blows, in
jails, in turbulences, in toil, in
6 vigils, in fasts, in pureness, in
knowledge, in patience, in kindness,
in holy spirit, in love unfeigned,
7 in the word of truth, in the power
of God, through the implements of
righteousness of the right hand and

YET *omitted by* Bs1*
ΔΕΚΑΙΕΓΝΩΚΑΜΕΝΚΑΤΑCΑ
YET AND WE-HAVE-KNOWN according-to FLESH

ΡΚΑΧΡΙCΤΟΝΑΛΛΑΝΥΝΟΥΚ
ANOINTED but NOW NOT-STILL

B+Є
ΕΤΙΓΙΝΩCΚΟΜΕΝΩCΤΕΕΙΤ
17 WE-ARE-KNOWING AS-BESIDES IF ANY

ΙCΕΝΧΡΙCΤΩΚΑΙΝΗΚΤΙCΙ
IN ANOINTED NEW CREATION

CΤΑΑΡΧΑΙΑΠΑΡΗΛΘΕΝΙΔΟ
THE ORIGINALS BESIDE-CAME BE-PER-

ΥΓΕΓΟΝΕΝΚΑΙΝΑΤΑΔΕΠΑΝ
18 CEIVING it-HAS-BECOME NEW THE YET ALL

ΤΑΕΚΤΟΥΘΕΟΥΤΟΥΚΑΤΑΛΛ
OUT OF-THE God THE *One*-conciliat*ing*

ΑΞΑΝΤΟCΗΜΑCΕΑΥΤΩΔΙΑΧ
US to-Self THRU AN-

ΡΙCΤΟΥΚΑΙΔΟΝΤΟCΗΜΙΝΤ
OINTED AND GIVING to-us THE

ΗΝΔΙΑΚΟΝΙΑΝΤΗCΚΑΤΑΛΛ
THRU-SERVice OF-THE conciliation

ΑΓΗCΩCΟΤΙΘΕΟCΗΝΕΝΧΡΙ
19 AS that God WAS IN ANOINT-

s o.
CΤΩΚΟCΜΟΝΚΑΤΑΛΛΑCCΩΝ
ED SYSTEM conciliatING

ΕΑΥΤΩΜΗΛΟΓΙΖΟΜΕΝΟCΑΥ
to-Self NO accountING to-them

ΤΟΙCΤΑΠΑΡΑΠΤΩΜΑΤΑΑΥΤ
THE BESIDE-FALLS OF-them

ΩΝΚΑΙΘΕΜΕΝΟCΕΝΗΜΙΝΤΟ
AND BEING-PLACED IN US THE

ΝΛΟΓΟΝΤΗCΚΑΤΑΛΛΑΓΗCΥ
20 saying OF-THE conciliation O-

ΠΕΡΧΡΙCΤΟΥΟΥΝΠΡΕCΒΕΥ
VER ANOINTED THEN WE-ARE-embassy-ING

ΟΜΕΝΩCΤΟΥΘΕΟΥΠΑΡΑΚΑΛ
AS OF-THE God BESIDE-CALLING

ΟΥΝΤΟCΔΙΗΜΩΝΔΕΟΜΕΘΑΥ
THRU US WE-ARE-beseechING O-

ΠΕΡΧΡΙCΤΟΥΚΑΤΑΛΛΑΓΗΤ
VER ANOINTED BE-BEING-conciliated

Bs1* *omit* for
ΕΤΩΘΕΩΤΟΝΓΑΡΜΗΓΝΟΝΤΑ
21 to-THE God THE-*One* for NO KNOWING

ΑΜΑΡΤΙΑΝΥΠΕΡΗΜΩΝΑΜΑΡ
missing OVER US missing

s o.
ΤΙΑΝΕΠΟΙΗCΕΝΙΝΑΗΜΕΙC
DOES THAT WE

ΓΕΝΩΜΕΘΑΔΙΚΑΙΟCΥΝΗΘΕ
MAY-BE-BECOMING JUSTice OF-

ΟΥΕΝΑΥΤΩCΥΝΕΡΓΟΥΝΤΕC
6 God IN Him TOGETHER-ACTING

ΔΕΚΑΙΠΑΡΑΚΑΛΟΥΜΕΝΜΗΕ
YET AND WE-ARE-BESIDE-CALLING NO IN-

s ΑΙ *for* Є
ΙCΚΕΝΟΝΤΗΝΧΑΡΙΝΤΟΥΘΕ
TO EMPTY THE grace OF-THE God

s1 Η
ΟΥΔΕΞΑCΘΑΙΥΜΑCΛΕΓΕΙΓ
2 TO-RECEIVE YOU*p* He-IS-sayING for

ΑΡΚΑΙΡΩΔΕΚΤΩΕΠΗΚΟΥCΑ
to-SEASON RECEIVable I-ON-HEAR

CΟΥΚΑΙΕΝΗΜΕΡΑCΩΤΗΡΙΑ
OF-YOU AND IN DAY OF-SAving

CΕΒΟΗΘΗCΑCΟΙΙΔΟΥΝΥΝΚ
I-help to-YOU BE-PERCEIVING NOW SEA-

ΑΙΡΟCΕΥΠΡΟCΔΕΚΤΟCΙΔΟ
SON WELL-TOWARD-RECEIVED BE-PER-

ΥΝΥΝΗΜΕΡΑCΩΤΗΡΙΑCΜΗΔ
3 CEIVING NOW DAY OF-SAving NO-YET-

ΕΜΙΑΝΕΝΜΗΔΕΝΙΔΙΔΟΝΤΕ
ONE IN NO-YET-ONE GIVING

B *o. o.*
CΠΡΟCΚΟΠΗΝΙΝΑΜΗΜΩΜΗΘ
TOWARD-STRIKE THAT NO MAY-BE-BEING-

ΗΗΔΙΑΚΟΝΙΑΑΛΛΕΝΠΑΝΤΙ
4 FLAWED THE THRU-SERvice but IN EVERY

(*by s2*) Bs1 ΑB+ΟΝ
CΥΝΙCΤΩΝΤΕCΕΑΥΤΟΥCΩC
TOGETHER-STANDING selves AS

ΘΕΟΥΔΙΑΚΟΝΟΙΕΝΥΠΟΜΟΝ
OF-God THRU-SERVitors IN UNDER-REMAINING

B+Є
ΗΠΟΛΛΗΕΝΘΛΙΨΕCΙΝΕΝΑΝ
much IN CONSTRICTIONS IN neces-

ΑΓΚΑΙCΕΝCΤΕΝΟΧΩΡΙΑΙC
sities IN CRAMP-SPACES

ΕΝΠΛΗΓΑΙCΕΝΦΥΛΑΚΑΙCΕ
5 IN BLOWS IN GUARD-houses IN

ΝΑΚΑΤΑCΤΑCΙΑΙCΕΝΚΟΠΟ
UN-DOWN-STANDings IN toils

ΙCΕΝΑΓΡΥΠΝΙΑΙCΕΝΝΗCΤ
IN vigils IN fastings

ΕΙΑΙCΕΝΑΓΝΟΤΗΤΙΕΝΓΝΩ
6 IN PUREness IN KNOWledge

o.
CΕΙΕΝΜΑΚΡΟΘΥΜΙΑΕΝΧΡΗ
IN FAR-FEELing IN kindness

CΤΟΤΗΤΙΕΝΠΝΕΥΜΑΤΙΑΓΙ
IN spirit HOLY

ΩΕΝΑΓΑΠΗΑΝΥΠΟΚΡΙΤΩΕΝ
7 IN LOVE UN-hypocritical IN

s o. *s o.*
ΛΟΓΩΑΛΗΘΕΙΑCΕΝΔΥΝΑΜΕ
saying OF-TRUTH IN ABILITY

ΙΘΕΟΥΔΙΑΤΩΝΟΠΛΩΝΤΗCΔ
OF-God THRU THE IMPLEMENTS OF-THE JUST-

ΙΚΑΙΟCΥΝΗCΤΩΝΔΕΞΙΩΝΚ
ice OF-THE RIGHT AND

made Christ a Sin Offering for our sakes that we may become God's righteousness in Him. There is nothing for you to do but to accept His proffered love. Simply thank and adore Him for His grace.

8 The true servant of God may well take heart from this list. Practically all the present day ministerial qualifications for service are absent. We know that Paul had no presence. His personal appearance did not commend him. His speech was counted contemptible. These were faults keenly felt by the carnal Corinthians, just as they are today. But he insists that he has given no one cause to stumble in anything. Paul deemed eloquence and physical appearance of no vital moment. Love, knowledge, toil, endurance, these ought to characterize the Lord's servant today even if he should not be called upon to bear affliction and distresses such as came to Paul. It is a vast comfort to the editor of this version to find himself able to enter fully into the apostle's experience in many particulars. His efforts have met with defamation and renown, he has been accused of deceiving yet is assured of his integrity, he is unknown yet recognized, disciplined yet not put to death, sorrowful yet ever rejoicing, poor yet enriching many.

14 The church has fallen so low and has compromised so thoroughly with the world that the sharp distinction between saint and sinner has been almost obliterated. And with this the separation between believer and unbeliever is rarely acknowledged. Were we, who are Christ's, living up to our privileges, we would not even consider any alliance with unbelievers. In business we should have a standard of righteousness unknown to them. No partnership is possible between righteousness and lawlessness. The social organizations of the world are darkness to one who is light in the Lord. There can be no agreement between the religions of the world and Christ. The true believer cannot share in that which appeals to the unbeliever.

16 A due sense of the solemn fact that God is making His home in us is the best preventive from contamination with the pollutions of the world.

8 of the left, through glory and dis-
honor, through defamation and re-
9 nown, as deceivers and true, as
unknown and recognized, as dying,
and *lo!* we are living, as disciplined
10 and not put to death, as sorrow-
ing yet ever rejoicing, as poor, yet
enriching many, as having nothing
and retaining all.

11 Our mouth has opened toward
you, Corinthians, your heart has
12 been broadened. You are not dis-
tressed in us, yet you are distressed
13 in your compassions. Now, as a
recompense in kind (I am saying
this as to children), *you* also be
broadened!

14 Do not become diversely yoked
with unbelievers. For what part-
nership have righteousness and law-
lessness? Or what communion has
15 light with darkness? Now what
agreement has Christ with Beliar?
Or what part a believer with an
16 unbeliever? Now what concur-
rence has the temple of God with
idols? For *you* are the temple of
the living God, according as God
said, that "I shall be making My
home and shall walk among them,
and I will be their God, and *they*
17 shall be My people." Wherefore
"Come out of their midst and be
severed", the Lord is saying, "and
touch not the unclean, and *I* will
18 admit you, and I will be a Father
to you, and *you* shall be sons and
daughters to Me", is saying the
Lord Almighty.

7 Having, then, these promises,
beloved, we should be cleansing our-
selves from every pollution of flesh
and spirit, completing holiness in
the fear of God.

ΔΙΑΡΙϹΤΕΡΩΝΔΙΑΔΟΞΗϹΚ 20
8 best (left) THRU esteem AND

B+Є
ΑΙΑΤΙΜΙΑϹΔΙΑΔΥϹΦΗΜΙΑ 40
UN-VALUE THRU ILL-AVERment

ϹΚΑΙΕΥΦΗΜΙΑϹΩϹΠΛΑΝΟΙ 60
AND WELL-AVERment AS STRAYers

ΚΑΙΑΛΗΘΕΙϹΩϹΑΓΝΟΟΥΜΕ 80
9 AND TRUE AS being-UNKNOWN

B+Є
ΝΟΙΚΑΙΕΠΙΓΙΝΩϹΚΟΜΕΝΟ 100
AND being-ON-KNOWN

ΙΩϹΑΠΟΘΝΗϹΚΟΝΤΕϹΚΑΙΙ 20
AS FROM-DYING AND BE-

ΔΟΥΖΩΜΕΝΩϹΠΑΙΔΕΥΟΜΕΝ 40
PERCEIVING WE-ARE-LIVING AS being-disciplined

ΟΙΚΑΙΜΗΘΑΝΑΤΟΥΜΕΝΟΙΩ 60
10 AND NO being-(caused-to)-DIE AS

ϹΛΥΠΟΥΜΕΝΟΙΑΕΙΔΕΧΑΙΡ 80
being-SORROWED ever YET JOYING

ΟΝΤΕϹΩϹΠΤΩΧΟΙΠΟΛΛΟΥϹ 200
AS POOR MANY

ΔΕΠΛΟΥΤΙΖΟΝΤΕϹΩϹΜΗΔΕ 20
YET enRICHING AS NO-YET-

ΝΕΧΟΝΤΕϹΚΑΙΠΑΝΤΑΚΑΤΕ 40
ONE HAVING AND ALL DOWN-

ΧΟΝΤΕϹΤΟϹΤΟΜΑΗΜΩΝΑΝΕ 60
11 HAVING THE MOUTH OF-US HAS-UP-

ΩΓΕΝΠΡΟϹΥΜΑϹΚΟΡΙΝΘΙΟ 80
OPENED TOWARD YOUp CORINTHIANS

ΙΗΚΑΡΔΙΑΥΜΩΝΠΕΠΛΑΤΥΝ 300
THE HEART OF-YOUp HAS-been-BROADENED

ΤΑΙΟΥϹΤΕΝΟΧΩΡΕΙϹΘΕΕΝ 20
12 NOT YE-ARE-being-CRAMP-SPACED IN

s O. s ΑΙ
ΗΜΙΝϹΤΕΝΟΧΩΡΕΙϹΘΕΔΕΕ 40
US YE-ARE-being-CRAMP-SPACED YET IN

ΝΤΟΙϹϹΠΛΑΓΧΝΟΙϹΥΜΩΝΤ 60
13 THE compassions OF-YOUp THE

ΗΝΔΕΑΥΤΗΝΑΝΤΙΜΙϹΘΙΑΝ 80
YET SAME INSTEAD-HIRE

ΩϹΤΕΚΝΟΙϹΛΕΓΩΠΛΑΤΥΝΘ 400
AS to-offsprings I-AM-saying BE-BEING-BROADENED

s O. B+Є
ΗΤΕΚΑΙΥΜΕΙϹΜΗΓΙΝΕϹΘΕ 20
14 AND YE NO BE-YE-BECOMING

ΕΤΕΡΟΖΥΓΟΥΝΤΕϹΑΠΙϹΤΟ 40
DIFFERENT-YOKING to-UN-BELIEVing-

ΙϹΤΙϹΓΑΡΜΕΤΟΧΗΔΙΚΑΙΟ 60
ones ANY for WITH-HAving to-JUSTice

ϹΥΝΗΚΑΙΑΝΟΜΙΑΗΤΙϹΚΟΙ 80
AND UN-LAWness OR ANY com-

ΝΩΝΙΑΦΩΤΙΠΡΟϹϹΚΟΤΟϹΤ 500
15 munion to-LIGHT TOWARD DARKness ANY

ΙϹΔΕϹΥΜΦΩΝΗϹΙϹΧΡΙϹΤΟ 20
YET TOGETHER-SOUNDing OF-ANOINTED

ΥΠΡΟϹΒΕΛΙΑΡΗΤΙϹΜΕΡΙϹ 40
TOWARD BELIAR OR ANY PART

B OF-B. ΟΥ
ΠΙϹΤΩΜΕΤΑΑΠΙϹΤΟΥΤΙϹΔ 60
16 to-*one*-BELIEVing WITH *one*-UN-BELIEVing ANY YET

s+Є
ΕϹΥΓΚΑΤΑΘΕϹΙϹΝΑΩΘΕΟΥ 80
TOGETHER-DOWN-PLACing to-TEMPLE OF-God

Bs¹ Η=WE (s2)
ΜΕΤΑΕΙΔΩΛΩΝΥΜΕΙϹΓΑΡΝ 600
WITH idols YE for TEM-

s¹* Ι Bs¹* ΜΕΝ WE for OF-God -ARE
ΑΟϹΕϹΤΕΘΕΟΥΖΩΝΤΟϹΚΑΘ 20
PLE ARE OF-God LIVING according-

ΩϹΕΙΠΕΝΟΘΕΟϹΟΤΙΕΝΟΙΚ 40
AS said THE God that I-SHALL-BE-IN-

B¹ Ν
ΗϹΩΕΝΑΥΤΟΙϹΚΑΙΕΜΠΕΡΙ 60
HOMING IN them AND I-SHALL-BE-IN-

ΠΑΤΗϹΩΚΑΙΕϹΟΜΑΙΑΥΤΩΝ 80
ABOUT-TREADING AND I-SHALL-BE OF-them

ΘΕΟϹΚΑΙΑΥΤΟΙΕϹΟΝΤΑΙΜ 700
God AND they WILL-BE OF-

s ΑΙ
ΟΥΛΑΟϹΔΙΟΕΞΕΛΘΑΤΕΕΚΜ 20
17 ME PEOPLE THRU-WHICH OUT-COME OUT OF-

ΕϹΟΥΑΥΤΩΝΚΑΙΑΦΟΡΙϹΘΗ 40
MIDst OF-them AND BE-BEING-FROM-defined

ΤΕΛΕΓΕΙΚΥΡΙΟϹΚΑΙΑΚΑΘ 60
IS-saying Master AND OF-UNclean

ΑΡΤΟΥΜΗΑΠΤΕϹΘΕΚΑΓΩΕΙ 80
NO BE-YE-TOUCHING AND-I SHALL-

ϹΔΕΞΟΜΑΙΥΜΑϹΚΑΙΕϹΟΜΑ 800
18 BE-INTO-RECEIVING YOUp AND I-SHALL-BE

ΙΥΜΙΝΕΙϹΠΑΤΕΡΑΚΑΙΥΜΕ 20
to-YOUp INTO FATHER AND YE

ΙϹΕϹΕϹΘΕΜΟΙΕΙϹΥΙΟΥϹΚ 40
WILL-BE to-ME INTO SONS AND

ΑΙΘΥΓΑΤΕΡΑϹΛΕΓΕΙΚΥΡΙ 60
DAUGHTERS IS-saying Master

ΟϹΠΑΝΤΟΚΡΑΤΩΡΤΑΥΤΑϹΟ 80
7 ALL-HOLDER these THEN

ΥΝΕΧΟΝΤΕϹΤΑϹΕΠΑΓΓΕΛΙ 900
HAVING THE promises

ΑϹΑΓΑΠΗΤΟΙΚΑΘΑΡΙϹΩΜΕ 20
beLOVED WE-SHOULD-BE-cleansING

ΝΕΑΥΤΟΥϹΑΠΟΠΑΝΤΟϹΜΟΛ 40
selves FROM EVERY POLLUT-

ΥϹΜΟΥϹΑΡΚΟϹΚΑΙΠΝΕΥΜΑ 60
ing OF-FLESH AND OF-spirit

ΤΟϹΕΠΙΤΕΛΟΥΝΤΕϹΑΓΙΩϹ 80
ON-FINISHING HOLY-TOGETHER-

ΥΝΗΝΕΝΦΟΒΩΘΕΟΥΧΩΡΗϹΑ 10000
2 ness IN FEAR OF-God SPACE-YE

[16] Lev. 26[11-12], LXX, with variations.
[17] Isa.52[11], LXX, with alterations.

Paul is not misquoting from memory, as is usually supposed. He makes inspired alterations to suit the occasion.

2 What a tender yet cutting rebuke to the Corinthians! The idea that Paul had injured any of them! They owed all their blessings in Christ to him. They, indeed, had injured him by their ungrateful conduct. Whom, indeed, had *he* corrupted? He had led them out of the corruption of heathendom into the holiness which is in Christ. Had he overreached any of them? He did not even charge them with his bare subsistence, when he might have claimed all they had. They owed their very selves to him. But their ungratefulness did not alienate his affections from them. No doubt, at his coming into Macedonia, there would be much to engage his attention, much in Philippi to encourage and comfort him in his distress, yet nothing set his heart at rest until he had tidings from Corinth. This is but another example of the function of evil. Had the Corinthians been exemplary in their conduct, this marvelous interchange and expression of affection would never have found occasion. Men cannot bring good out of evil: that is God's prerogative. But God can, and does, control all the evil in the universe, so that its ultimate result will be blessing far beyond what could have been had evil never entered and marred His perfect creation. God is able to cope with evil. It is not stronger than He is.

6 At Titus' arrival in Macedonia he conveys to Paul the good news that the Corinthians as a whole have been greatly affected by his former epistle and have been diligent to right the wrongs which he had pointed out. At times the apostle seems to have regretted writing the epistle, for he did not wish to cause them sorrow. But now that the sorrow produced has had such a beneficial effect, he rejoices that it was not superficial, or despairing, but caused them to change their mind, and act accordingly. Above all it proved that the gross sins into which some of them had fallen were not widespread. It did not have the countenance of the ecclesia, for they

2 Make room for us. We injure
no one; we corrupt no one; we
3 overreach no one. I am not say-
ing this with a view to condemna-
tion, for I have declared before
that you are in our hearts to
die together and to live together.
4 Much is my boldness toward you;
much is my boasting over you. I
have been filled with consolation, I
am superexceeding in joy in all our
5 affliction. For even at our coming
into Macedonia, our flesh had no
ease, but we are afflicted in every-
thing. Outside fightings; inside
fears.
6 But God, Who is consoling the
humble, consoles us by the presence
7 of Titus, yet not only by his pres-
ence, but by the consolation also
with which he was consoled by you,
informing us of your longing, your
anguish, your zeal for my sake;
8 so that I rather rejoice that even
if I make you sorry by an epistle,
I am not regretting it, even if I
did regret. For I am observing
that that epistle makes you sorry,
9 even if it is for an hour. I am
now rejoicing, not that you were
made sorry, but that you were made
sorry to repentance. For you were
made sorry according to God, that
10 you forfeited nothing by us. For
sorrow according to God is pro-
ducing repentance for unregretted
salvation, yet the sorrow of the
world is working death.
11 For *lo,* this same thing—for you
to be made sorry according to God
—how much it produces in you of
diligence, nay, defense, nay, resent-
ment, nay, fear, nay, longing, nay,
zeal, nay, avenging! In everything

ΤΕΗΜΑϹΟΥΔΕΝΑΗΔΙΚΗϹΑΜ
US NOT-YET-ONE WE-injure
s o.
ΕΝΟΥΔΕΝΑΕΦΘΕΙΡΑΜΕΝΟΥ
NOT-YET-ONE WE-CORRUPT NOT-

ΔΕΝΑΕΠΛΕΟΝΕΚΤΗϹΑΜΕΝΠ
3 YET-ONE WE-MORE-HAVE TO-

ΡΟϹΚΑΤΑΚΡΙϹΙΝΟΥΛΕΓΩΠ
WARD DOWN-JUDGing NOT I-AM-saying I've-
s^1 *added* ЄϹΤЄ YE-ARE
ΡΟΕΙΡΗΚΑΓΑΡΟΤΙΕΝΤΑΙϹ
BEFORE-declared for that IN THE
s^{1*} Υ -YOUp B *omits* YE-ARE
ΚΑΡΔΙΑΙϹΗΜΩΝΕϹΤΕΕΙϹΤ
HEARTS OF-US YE-ARE INTO THE
s o.
ΟϹΥΝΑΠΟΘΑΝΕΙΝΚΑΙϹΥΝΖ
TO-BE-TOGETHER-FROM-DYING AND TO-BE-TOGETH-

ΗΝΠΟΛΛΗΜΟΙΠΑΡΡΗϹΙΑΠΡ
4 ER-LIVING much to-ME boldness TOWARD

ΟϹΥΜΑϹΠΟΛΛΗΜΟΙΚΑΥΧΗϹ
YOUp much to-ME BOASTing

ΙϹΥΠΕΡΥΜΩΝΠΕΠΛΗΡΩΜΑΙ
OVER YOUp I-HAVE-*been*-FILLED
s o.
ΤΗΠΑΡΑΚΛΗϹΕΙΥΠΕΡΠΕΡΙ
to-THE BESIDE-CALLing I-AM-*being*-OVER-
s *omits* IN
ϹϹΕΥΟΜΑΙΕΝΤΗΧΑΡΑΕΠΙΠ
exceeded IN THE JOY ON EV-

ΑϹΗΤΗΘΛΙΨΕΙΗΜΩΝΚΑΙΓΑ
5 ERY THE CONSTRICTION OF-US AND for
B Є
ΡΕΛΘΟΝΤΩΝΗΜΩΝΕΙϹΜΑΚΑ
OF-COMING OF-US INTO MACEDONIA
B o. B o. o.
ΙΔΟΝΙΑΝΟΥΔΕΜΙΑΝΕϹΧΗΚ
NOT-YET-ONE HAS-HAD

ΕΝΑΝΕϹΙΝΗϹΑΡΞΗΜΩΝΑΛΛ
UP-LETTing THE FLESH OF-US but
B+Є
ΕΝΠΑΝΤΙΘΛΙΒΟΜΕΝΟΙΕΞΩ
IN EVERY *be*ING-CONSTRICTED OUT-PLACE

ΘΕΝΜΑΧΑΙΕϹΩΘΕΝΦΟΒΟΙΑ
6 FIGHTings INTO-PLACE FEARS but
s o.
ΛΛΟΠΑΡΑΚΑΛΩΝΤΟΥϹΤΑΠΕ
THE *One*-BESIDE-CALLING THE LOW

ΙΝΟΥϹΠΑΡΕΚΑΛΕϹΕΝΗΜΑϹ
BESIDE-CALLS US

ΟΘΕΟϹΕΝΤΗΠΑΡΟΥϹΙΑΤΙΤ
THE God IN THE BESIDE-BEING OF-TITUS

ΟΥΟΥΜΟΝΟΝΔΕΕΝΤΗΠΑΡΟΥ
7 NOT ONLY YET IN THE BESIDE-BEING

ϹΙΑΑΥΤΟΥΑΛΛΑΚΑΙΕΝΤΗΠ
OF-him but AND IN THE BE-

ΑΡΑΚΛΗϹΕΙΗΠΑΡΕΚΛΗΘΗΕ
SIDE-CALLing to-WHICH he-WAS-BESIDE-CALLED
s^{1*} Υ -YOUp
ΦΥΜΙΝΑΝΑΓΓΕΛΛΩΝΗΜΙΝΤ
ON YOUp UP-MESSAGING to-US THE

ΗΝΥΜΩΝΕΠΙΠΟΘΗϹΙΝΤΟΝΥ
OF-YOUp ON-LONGing THE OF-

ΜΩΝΟΔΥΡΜΟΝΤΟΝΥΜΩΝΖΗΛ
YOUp PAIN-GUSH THE OF-YOUp BOILing

ΟΝΥΠΕΡΕΜΟΥΩϹΤΕΜΕΜΑΛΛ
OVER ME AS-BESIDES ME RATHER

ΟΝΧΑΡΗΝΑΙΟΤΙΕΙΚΑΙΕΛΥ
8 TO-JOY that IF AND I-SORROW

ΠΗϹΑΥΜΑϹΕΝΤΗΕΠΙϹΤΟΛΗ
YOUp IN THE letter
B *adds* ΔЄ YET
ΟΥΜΕΤΑΜΕΛΟΜΑΙΕΙΚΑΙΜΕ
NOT I-AM-after-CARING IF AND I-after-
B *omits* for
ΤΕΜΕΛΟΜΗΝΒΛΕΠΩΓΑΡΟΤΙ
CARED I-AM-looking for that
s o.
ΗΕΠΙϹΤΟΛΗΕΚΕΙΝΗΕΙΚΑΙ
THE letter that IF AND
s o.
ΠΡΟϹΩΡΑΝΕΛΥΠΗϹΕΝΥΜΑϹ
TOWARD HOUR SORROWS YOUp

ΝΥΝΧΑΙΡΩΟΥΧΟΤΙΕΛΥΠΗΘ
9 NOW I-AM-JOYING NOT that YE-WERE-SORROWED
s^1 *omits* but that YE-WERE-SORROWED
ΗΤΕΑΛΛΟΤΙΕΛΥΠΗΘΗΤΕΕΙ
but that YE-WERE-SORROWED INTO

ϹΜΕΤΑΝΟΙΑΝΕΛΥΠΗΘΗΤΕΓ
after-MIND YE-WERE-SORROWED for

ΑΡΚΑΤΑΘΕΟΝΙΝΑΕΝΜΗΔΕΝ
according-to God THAT IN NO-YET-ONE

ΙΖΗΜΙΩΘΗΤΕΕΞΗΜΩΝΗΓΑΡ
10 YE-WERE-FINED OUT OF-US THE for

ΚΑΤΑΘΕΟΝΛΥΠΗΜΕΤΑΝΟΙΑ
according-to God SORROW after-MIND

ΝΕΙϹϹΩΤΗΡΙΑΝΑΜΕΤΑΜΕΛ
INTO SAVing UN-after-CARED
Bs^1 *omit* -DOWN- (*by* s^2)
ΗΤΟΝΚΑΤΕΡΓΑΖΕΤΑΙΗΔΕΤ
IS-DOWN-ACTING THE YET OF-

ΟΥΚΟϹΜΟΥΛΥΠΗΘΑΝΑΤΟΝΚ
THE SYSTEM SORROW DEATH IS-

ΑΤΕΡΓΑΖΕΤΑΙΙΔΟΥΓΑΡΑΥ
11 DOWN-ACTING BE-PERCEIVING for SAME

ΤΟΤΟΥΤΟΤΟΚΑΤΑΘΕΟΝΛΥΠ
this THE according-to God TO-BE-
Bs^1 *omit* YOUp (*by* s^2) B^1 Η o.
ΗΘΗΝΑΙΥΜΑϹΠΟϹΗΝΚΑΤΕΙ
SORROWED YOUp how-much it-DOWN-ACTS
Bs^1 *omit* IN (*by* s^2)
ΡΓΑϹΑΤΟΕΝΥΜΙΝϹΠΟΥΔΗΝ
IN YOUp DILIGENCE
s^{1*} o. o.
ΑΛΛΑΑΠΟΛΟΓΙΑΝΑΛΛΑΑΓΑ
but FROM-say but resenting

ΝΑΚΤΗϹΙΝΑΛΛΑΦΟΒΟΝΑΛΛΑ
but FEAR but
s^{1*} Ι Δ o.
ΕΠΙΠΟΘΗϹΙΝΑΛΛΑΖΗΛΟΝ
ON-LONGing but BOILing

resented it, and defended themselves. They made it clear that, as an ecclesia, they were pure in this matter. The majority laid aside their party affiliations and united to purge the ecclesia of its defilement.

12 It would seem that the opposition to Paul in Corinth was not deep-seated, unless we except some of the Jewish leaders. At heart they were true to him though their conduct seemed to belie it. So Paul brings home to them for more than one reason the gross sin which was committed among them. Indeed, he might have made it an individual matter, and could have written to the offender personally. But he chose rather to involve the ecclesia that they might realize the true heart allegiance which they gave him, notwithstanding their schisms and divisions. Great calamities and persecutions of the saints have much the same effect still. Petty differences and party spirit disappear when some common danger recalls the saints to their allegiance to Christ.

13 Titus seems to have been much concerned about the Corinthians, lest they should prove refractory, and his visit to them lead to dissension and disobedience. Paul was the more concerned to know of his reception on this account, and because he had sought to soothe his fears and had boasted of the outcome of his endeavors. Titus must have been much pleased to find his fears unfounded, but not nearly so much as Paul, who would have been disgraced for boasting without cause, and for sending Titus to them in spite of his apprehensions.

1 Macedonia, and especially its chief cities, Philippi and Thessalonica, were models in many ways. The epistles addressed to them have much praise and hardly any censure. If Paul could boast to others about Corinth, he surely had a right to boast about Macedonia. They seem to have been very poor and in the midst of trying circumstances, so that Paul did not expect them to take any part in the collection for the poor saints in Jerusalem. But they beg to have a share in it, and give beyond their ability, first, indeed, giving themselves to the Lord.

you commend yourselves to be
12 pure in this matter. Consequently,
even if I write to you, it is not
on account of one who injures, but
neither on account of the one being
injured, but on account of
manifesting to you your diligence
for our sake before God.

13 Therefore we have been consoled,
yet in our consolation we rather
rejoiced more exceedingly in the
joy of Titus, seeing that his
spirit has been soothed by you all,
14 seeing that, if I have boasted any
to him over you, I was not disgraced,
but as we speak all in
truth to you, thus also our boast to
15 Titus came to be truth. And his
compassions for you are superabounding
the more, having a recollection
of the obedience of you all,
as, with fear and trembling, you
16 receive him. I am rejoicing that in
everything I am encouraged in you.

8 Now we are making known to
you, brethren, the grace of God
which has been bestowed in the ec-
2 clesias of Macedonia, seeing that,
in an extreme test of affliction, the
superabundance of their joy and
the corresponding depth of their
poverty superabounds to the riches
3 of their generosity, seeing that, according
to ability, I am witness,
and beyond their ability, of their
4 own accord, with much entreaty
beseeching of us the grace and
fellowship in a service for the
5 saints; and not according as we expect,
but they first give themselves
to the Lord, and to us through the
6 will of God. So that we entreat
Titus that, according as he under-

ΑΛΛΑΕΚΔΙΚΗΣΙΝΕΝΠΑΝΤΙ
but OUT-JUSTING IN EVERY

ΣΥΝΕΣΤΗΣΑΤΕΕΑΥΤΟΥΣΑΓ
YE-TOGETHER-STAND selves PURE

ΝΟΥΣΕΙΝΑΙΤΩΠΡΑΓΜΑΤΙΑ
12 TO-BE to-THE PRACTISE CON-

s Κ
ΡΑΕΙΚΑΙΕΓΡΑΨΑΥΜΙΝΟΥΧ
SEQUENTLY IF AND I-WRITE to-YOU*p* NOT

ΕΝΕΚΕΝΤΟΥΑΔΙΚΗΣΑΝΤΟΣ
on-account OF-THE *one*-injuring

but *by s²*
ΑΛΛΟΥΔΕΕΝΕΚΕΝΤΟΥΑΔΙΚ
but NOT-YET on-account OF-THE *one*-BEING-

s o.
ΗΘΕΝΤΟΣΑΛΛΑΕΝΕΚΕΝΤΟΥ
inju.ED but on-account OF-THE

ΦΑΝΕΡΩΘΗΝΑΙΤΗΝΣΠΟΥΔΗ
TO-BE-made-APPEAR THE DILIGENCE

s Υ=YOU*p*
ΝΥΜΩΝΤΗΝΥΠΕΡΗΜΩΝΠΡΟΣ
OF-YOU*p* THE OVER US TOWARD

ΥΜΑΣΕΝΩΠΙΟΝΤΟΥΘΕΟΥΔΙ
13 YOU*p* IN-VIEW OF-THE God THRU

ΑΤΟΥΤΟΠΑΡΑΚΕΚΛΗΜΕΘΑΕ
this WE-HAVE-*been*-BESIDE-CALLED ON-

ΠΙΔΕΤΗΠΑΡΑΚΛΗΣΕΙΗΜΩΝ
YET THE BESIDE-CALLING OF-US

ΠΕΡΙΣΣΟΤΕΡΩΣΜΑΛΛΟΝΕΧ
more-exceedingly RATHER WE-

ΑΡΗΜΕΝΕΠΙΤΗΧΑΡΑΤΙΤΟΥ
JOYED ON THE JOY OF-TITUS

ΟΤΙΑΝΑΠΕΠΑΥΤΑΙΤΟΠΝΕΥ
that HAS-*been*-UP-CEASED THE spirit

ΜΑΑΥΤΟΥΑΠΟΠΑΝΤΩΝΥΜΩΝ
OF-him FROM ALL OF-YOU*p*

s has the sign for an ad led Ν=OF-them
ΟΤΙΕΙΤΙΑΥΤΩΥΠΕΡΥΜΩΝΚ
14 that IF ANY to-him OVER YOU*p* I-

ΕΚΑΥΧΗΜΑΙΟΥΚΑΤΗΣΧΥΝΘ
HAVE-BOASTED NOT I-WAS-DOWN-VILED

ΗΝΑΛΛΑΩΣΠΑΝΤΑΕΝΑΛΗΘΕΙ
but AS ALL IN TRUTH

s¹ omits to-YOU*p*
ΑΕΛΑΛΗΣΑΜΕΝΥΜΙΝΟΥΤΩΣ
WE-TALK to-YOU*p* thus

B = -YOU*p* Υ Bs' *omit* THE (*by s²*)
ΚΑΙΗΚΑΥΧΗΣΙΣΗΜΩΝΗΕΠΙ
AND THE BOASTING OF-US THE ON

ΤΙΤΟΥΑΛΗΘΕΙΑΕΓΕΝΗΘΗΚ
15 TITUS TRUTH WAS-BECOME AND

ΑΙΤΑΣΠΛΑΓΧΝΑΑΥΤΟΥΠΕΡ
THE compassions OF-him more-

ΙΣΣΟΤΕΡΩΣΕΙΣΥΜΑΣΕΣΤΙ
exceedingly INTO YOU*p* IS

ΝΑΝΑΜΙΜΝΗΣΚΟΜΕΝΟΥΤΗΝ
OF-HAVING-*been*-UP-REMINDED THE

OF-ALL *by s²*
ΠΑΝΤΩΝΥΜΩΝΥΠΑΚΟΗΝΩΣΜ
OF-ALL OF-YOU*p* obedience AS WITH

ΕΤΑΦΟΒΟΥΚΑΙΤΡΟΜΟΥΕΔΕ
FEAR AND TREMBLING YE-RECEIVE

s ΑΙ
ΞΑΣΘΕΑΥΤΟΝΧΑΙΡΩΟΤΙΕΝ
16 him I-AM-JOYING that IN

ΠΑΝΤΙΘΑΡΡΩΕΝΥΜΙΝΓΝΩΡ
8 EVERY I-AM-having-COURAGE IN YOU*p* WE-ARE-

ΙΖΟΜΕΝΔΕΥΜΙΝΑΔΕΛΦΟΙΤ
KNOWIZING YET to-YOU*p* brothers THE

ΗΝΧΑΡΙΝΤΟΥΘΕΟΥΤΗΝΔΕΔ
grace OF-THE God THE HAVING-

ΟΜΕΝΗΝΕΝΤΑΙΣΕΚΚΛΗΣΙΑ
been-GIVEN IN THE OUT-CALLEDS

B Є *o.*
ΙΣΤΗΣΜΑΚΑΙΔΟΝΙΑΣΟΤΙΕ
2 OF-THE MACEDONIA that IN

ΝΠΟΛΛΗΔΟΚΙΜΗΘΛΙΨΕΩΣΗ
much testedness OF-CONSTRICTION THE

ΠΕΡΙΣΣΕΙΑΤΗΣΧΑΡΑΣΑΥΤ
excess OF-THE JOY OF-them

ΩΝΚΑΙΗΚΑΤΑΒΑΘΟΥΣΠΤΩΧ
AND THE according-to DEPTH POVERTY

ΕΙΑΑΥΤΩΝΕΠΕΡΙΣΣΕΥΣΕΝ
OF-them exceeds

Bs¹ *o.* *and have* Σ (*by s²*)
ΕΙΣΤΟΝΠΛΟΥΤΟΝΤΗΣΑΠΛΟ
INTO THE RICHES OF-THE UN-COM-

ΤΗΤΟΣΑΥΤΩΝΟΤΙΚΑΤΑΔΥΝ
3 POUND OF-them that according-to ABILITY

ΑΜΙΝΜΑΡΤΥΡΩΚΑΙΠΑΡΑΔΥ
I-AM-witnessing AND BESIDE ABILITY

s Є *o.*
ΝΑΜΙΝΑΥΘΑΙΡΕΤΟΙΜΕΤΑΠ
4 self-preferences WITH much

ΟΛΛΗΣΠΑΡΑΚΛΗΣΕΩΣΔΕΟΜ
BESIDE-CALLING beseeching

ΕΝΟΙΗΜΩΝΤΗΝΧΑΡΙΝΚΑΙΤ
OF-US THE grace AND THE

ΗΝΚΟΙΝΩΝΙΑΝΤΗΣΔΙΑΚΟΝ
communion OF-THE THRU-SERVICE

ΙΑΣΤΗΣΕΙΣΤΟΥΣΑΓΙΟΥΣΚ
5 OF-THE INTO THE HOLY-*ones* AND

B Κ=-HAVE-EXPECTED
ΑΙΟΥΚΑΘΩΣΗΛΠΙΣΑΜΕΝΑΛ
NOT according-as WE-EXPECT but

ΛΕΑΥΤΟΥΣΕΔΩΚΑΝΠΡΩΤΟΝ
selves GIVE BEFORE-most

ΤΩΚΥΡΙΩΚΑΙΗΜΙΝΔΙΑΘΕΛ
to-THE Master AND to-US THRU WILL

ΗΜΑΤΟΣΘΕΟΥΕΙΣΤΟΠΑΡΑΚ
6 OF-God INTO THE TO-BESIDE-CALL

ΑΛΕΣΑΙΗΜΑΣΤΙΤΟΝΙΝΑΚΑ
US TITUS THAT according-

7 Is it not remarkable that Macedonia, poverty stricken, in the midst of extreme affliction, deterred from contributing by Paul, entreats for the privilege as a favor, while Corinth, undoubtedly far richer and more able to contribute, needs their example and all the urging and spurring which the apostle can bring to bear in order that they should not disgrace him by a meager contribution?

9 Paul begins his pleading by giving the true motive which should actuate us in our gifts to God's work and to His poor saints. Christ was rich once beyond all our conceptions of wealth. The whole universe was created for him (Col.1[16]). He subsisted in the form of God (Phil.2[6]). He had no peer on earth or in the heavens. All this He laid aside to enrich us. He emptied Himself, taking the form of a slave, coming to be in the likeness of humanity, and being found in fashion as a man, He humbled Himself, becoming obedient unto death, even the death of the cross (Phil.2[7-8]). What poverty can equal this? The highest in heaven becomes the outcast of earth. Who was ever impoverished as He was? He gave up all He had and all He was to enrich us. Now we are rich. But few of God's saints are rich in this world's goods, yet all are blessed with untold spiritual wealth. Such is the example He has set before us. If such was His disposition, it should be ours as well.

10 It is noteworthy that the apostle never commands them to give. He never forces them to be generous. It is no injunction. He gives his opinion. The tithe, which was regularly taken in Israel for the support of the Levites, is never applied to the nations, for it is a part of the law, and its spirit is entirely foreign to the spontaneous, hearty response which alone gives value to all donations.

13 It is evident that the Corinthians were blessed with more than sufficient for their wants or they could not have given of their superabundance.

takes before, thus also should he
be completing for you this grace
7 as well. But even as you are super-
abounding in everything—in faith
and word and knowledge and all
diligence and your love to us—you
may be superabounding in this
8 grace also. I am not saying this as
an injunction, but, through the dili-
gence of others, testing also this
genuine love of yours.
9 For you know of the grace of
our Lord Jesus Christ, that, being
rich, because of you He is poor,
that *you,* by His poverty, should be
10 rich. And in this I am giving an
opinion, for this is expedient for
you, who for a year past, undertake
before, not only to do but to be
11 willing also. Yet now complete the
doing also, so that even in accord
with the eagerness to will, thus also
may be the completion, out of what
12 you have. For if eagerness lies be-
fore, it is acceptable according to
what one may have, not according
to what he has not.
13 For it is not that, to others ease,
14 yet to you affliction, but by an
equality, in the current period,
your superabundance is for their
want, that their superabundance
also may be coming to be for your
want, so that there may be coming
15 to be an equality, according as it is
written: "The one with much in-
creases not, and the scant one
lessens not".
16 Now thanks be to God, Who is
imparting the same diligence for
17 you to the heart of Titus, seeing
that he, indeed, receives the en-
treaty, yet belonging to the more
diligent, of his own accord he came
18 out to you. Now we send together
with him the brother whose applause

-BEFORE- *omitted by* B
ΘΩϹΠΡΟΕΝΗΡΞΑΤΟΟΥΤΩϹΚ
AS he-BEFORE-undertakes thus AND

ΑΙΕΠΙΤΕΛΕϹΗΕΙϹΥΜΑϹΚΑ
he-SHOULD-BE-ON-FINISHING INTO YOU*p* AND

ΙΤΗΝΧΑΡΙΝΤΑΥΤΗΝΑΛΛΑΩϹ
7 THE grace this but AS-

ΠΕΡΕΝΠΑΝΤΙΠΕΡΙϹϹΕΥΕΤ
EVEN IN EVERY YE-ARE-exceeding

s1*+ΕΝ IN *s o.*
ΕΠΙϹΤΕΙΚΑΙΛΟΓΩΚΑΙΓΝΩ
to-BELIEF AND to-saying AND to-KNOW-

ϹΕΙΚΑΙΠΑϹΗϹΠΟΥΔΗΚΑΙΤ
ledge AND to-EVERY DILIGENCE AND to-

B Η OF-US IN YOU*p* Υ
ΗΕΞΥΜΩΝΕΝΗΜΙΝΑΓΑΠΗΙΝ
THE OUT OF-YOU*p* IN US LOVE THAT

ΑΚΑΙΕΝΤΑΥΤΗΤΗΧΑΡΙΤΙΠ
AND IN this THE grace YE-

ΕΡΙϹϹΕΥΗΤΕΟΥΚΑΤΕΠΙΤΑ
8 MAY-BE-exceeding NOT according-to injunction

ΓΗΝΛΕΓΩΑΛΛΑΔΙΑΤΗϹΕΤΕ
I-AM-saying but THRU THE OF-DIF-

ΡΩΝϹΠΟΥΔΗϹΚΑΙΤΟΤΗϹΥΜ
FERENT DILIGENCE AND THE OF-THE YOUR-

ΕΤΕΡΑϹΑΓΑΠΗϹΓΝΗϹΙΟΝΔ
more LOVE genuine test-

B+Ε
ΟΚΙΜΑΖΩΝΓΙΝΩϹΚΕΤΕΓΑΡ
9 ING YE-ARE-KNOWING for

ΤΗΝΧΑΡΙΝΤΟΥΚΥΡΙΟΥΗΜΩ
THE grace OF-THE Master OF-US

B *omits* ANOINTED
ΝΙΗϹΟΥΧΡΙϹΤΟΥΟΤΙΔΙΥΜ
JESUS ANOINTED that THRU YOU*p*

ΑϹΕΠΤΩΧΕΥϹΕΝΠΛΟΥϹΙΟϹ
He-is-POOR RICH

ΩΝΙΝΑΥΜΕΙϹΤΗΕΚΕΙΝΟΥΠ
BEING THAT YE to-THE OF-that-*One* POV-

s o.
ΤΩΧΕΙΑΠΛΟΥΤΗϹΗΤΕΚΑΙΓ
10 ERTY SHOULD-BE-being-RICH AND O-

ΝΩΜΗΝΕΝΤΟΥΤΩΔΙΔΩΜΙΤΟ
pinion IN this I-AM-GIVING this

ΥΤΟΓΑΡΥΜΙΝϹΥΜΦΕΡΕΙΟΙ
for to-YOU*p* IS-being-expedient WHO-

ΤΙΝΕϹΟΥΜΟΝΟΝΤΟΠΟΙΗϹΑ
ANY NOT ONLY THE TO-DO

ΙΑΛΛΑΚΑΙΤΟΘΕΛΕΙΝΠΡΟΕ
but AND THE TO-BE-WILLING BEFORE-

B+Ε
ΝΗΡΞΑϹΘΕΑΠΟΠΕΡΥϹΙΝΥΝ
11 undertake FROM OTHER-SIDE NOW

ΙΔΕΚΑΙΤΟΠΟΙΗϹΑΙΕΠΙΤΕ
YET AND THE TO-DO ON-FINISH-YE

s ΑΙ
ΛΕϹΑΤΕΟΠΩϹΚΑΘΑΠΕΡΗΠΡ
WHICH-how DOWN-WHICH-EVEN THE BE-

ΟΘΥΜΙΑΤΟΥΘΕΛΕΙΝΟΥΤΩϹ
FORE-FEELing OF-THE TO-BE-WILLING thus

s Ε
ΚΑΙΤΟΕΠΙΤΕΛΕϹΑΙΕΚΤΟΥ
AND THE TO-ON-FINISH OUT OF-THE

s o.
ΕΧΕΙΝΕΙΓΑΡΗΠΡΟΘΥΜΙΑΠ
12 TO-BE-HAVING IF for THE BEFORE-FEELing IS-

s omits IF
ΡΟΚΕΙΤΑΙΚΑΘΟΕΑΝΕΧΗΕΥ
BEFORE-LYING according-to-WHICH IF-EVER MAY-BE-

ΠΡΟϹΔΕΚΤΟϹΟΥΚΑΘΟΟΥΚΕ
HAVING WELL-TOWARD-RECEIVED NOT according-to-WHICH

ΧΕΙΟΥΓΑΡΙΝΑΑΛΛΟΙϹΑΝΕ
13 NOT he-IS-HAVING NOT for THAT others UP-LET-

(*by s2*) B*s1 omit* YET B+Ε
ϹΙϹΥΜΙΝΔΕΘΛΙΨΙϹΑΛΛΕΞ
ting to-YOU*p* YET CONSTRICTION but OUT

ΙϹΟΤΗΤΟϹΕΝΤΩΝΥΝΚΑΙΡΩ
14 OF-EQUALity IN THE NOW SEASON

ΤΟΥΜΩΝΠΕΡΙϹϹΕΥΜΑΕΙϹΤ
THE OF-YOU*p* excess INTO THE

ΟΕΚΕΙΝΩΝΥϹΤΕΡΗΜΑΙΝΑΚ
OF-those WANT THAT AND

ΑΙΤΟΕΚΕΙΝΩΝΠΕΡΙϹϹΕΥΜ
THE OF-those excess

ΑΓΕΝΗΤΑΙΕΙϹΤΟΥΜΩΝΥϹΤ
MAY-BE-BECOMING INTO THE OF-YOU*p* WANT

ΕΡΗΜΑΟΠΩϹΓΕΝΗΤΑΙΙϹΟΤ
WHICH-how MAY-BE-BECOMING EQUALity

ΗϹΚΑΘΩϹΓΕΓΡΑΠΤΑΙΟΤΟΠ
15 according-AS it-HAS-*been*-WRITTEN THE THE much

ΟΛΥΟΥΚΕΠΛΕΟΝΑϹΕΝΚΑΙΟ
NOT MOREizes AND THE

ΤΟΟΛΙΓΟΝΟΥΚΗΛΑΤΤΟΝΗϹ
THE FEW NOT is-INFERIOR

s2 o. o.
ΕΝΧΑΡΙϹΔΕΤΩΘΕΩΤΩΔΙΔΟ
16 grace YET to-THE God THE *One*-GIVING

ΝΤΙΤΗΝΑΥΤΗΝϹΠΟΥΔΗΝΥΠ
THE SAME DILIGENCE OVER

ΕΡΥΜΩΝΕΝΤΗΚΑΡΔΙΑΤΙΤΟ
YOU*p* IN THE HEART OF-TITUS

ΥΟΤΙΤΗΝΜΕΝΠΑΡΑΚΛΗϹΙΝ
17 that THE INDEED BESIDE-CALLing

ΕΔΕΞΑΤΟϹΠΟΥΔΑΙΟΤΕΡΟϹ
he-RECEIVES more-DILIGENT

ΔΕΥΠΑΡΧΩΝΑΥΘΑΙΡΕΤΟϹΕ
YET belongING self-preference he-

ΞΗΛΘΕΝΠΡΟϹΥΜΑϹϹΥΝΕΠΕ
18 OUT-CAME TOWARD YOU*p* WE-TOGETHER-

*s1** THE brother WITH him
ΜΨΑΜΕΝΔΕΜΕΤΑΥΤΟΥΤΟΝΑ
SEND YET WITH him THE bro-

ΔΕΛΦΟΝΟΥΟΕΠΑΙΝΟϹΕΝΤΩ
ther OF-WHOM THE ON-PRAISE IN THE

18 It is probable that Titus' companion later returned with Paul when he conveyed the contribution to Jerusalem, and was one of the company which went with him into Asia (Ac. 20[4]). These were Sopater of Berea, Aristarchus and Secundus of Thessalonica, Gaius of Derbe, Tychicus and Trophimus of Asia. Timothy would have been mentioned by name. Luke also was with them. Trophimus, we know, went as far as Jerusalem. It would be especially fitting that he should be among the bearers of this offering to the saints at Jerusalem and that they should thus requite him for his kindness, for Paul's long imprisonment began as a result of Trophimus' presence in Jerusalem. The Jews thought that Paul had taken him into the sacred precincts of the temple.

20 It was necessary that one in whom they had implicit confidence should have a hand in the conveyance of the collection to Jerusalem, lest Paul should leave open any possibility for false suspicions.

22 This brother was probably another of those who accompanied Paul on his return to Asia, possibly Tychicus.

23 It is interesting to note the usage of the word *apostles* in this connection. The Authorized Version hides it by translating "messengers". The American Revision repeats this, but puts "apostles" at the foot of the page. Others render it "ambassadors". But this occurrence is by far the best example by which to define the true meaning of "apostle". Sopater, Aristarchus, Secundus, Gaius, Tychicus and Trophimus are not ordinarily rated as apostles. While they were not apostles of the Lord, they certainly were apostles of the ecclesias. They had been elected and commissioned by the ecclesias to represent them in this matter. This shows that an apostle is an official representative, bearing a commission.

4 The Macedonians had hurried their collection. The Corinthians had been preparing for it long before them. How would it appear if they should not be ready?

in the evangel is through all the
19 ecclesias, yet not only so, but who
was elected also by the ecclesias to
be our fellow traveler with this
grace, which is being dispensed by
us to the glory of the Lord Him-
20 self; our eagerness also putting
it thus. No one should find flaws
in us in this exuberance being dis-
21 pensed by us, for we are provid-
ing the ideal, not only before the
Lord, but before men also.
22 Now we send together with them
our brother, whom we test in many
things, often being diligent, yet
now much more diligent. Now our
23 confidence in you is much, whether
for the sake of Titus, my mate and
fellow worker for you, or our breth-
ren, the apostles of the ecclesias,
24 the glory of Christ. Then the dis-
play of your love and our boast over
you to them is being displayed in
the face of the ecclesias.

9 For, indeed, concerning the dis-
pensation for the saints, it is super-
2 fluous for me to write to you. For
I am aware of your eagerness, of
which I am boasting over you to the
Macedonians, that "Achaia has
been prepared a year past". And
your zeal provokes the majority.
3 Yet I send the brethren, lest our
boasting over you should be made
void in this particular, that you
may be prepared according as I
4 said, lest somehow, if the Macedo-
nians should be coming together
with me and finding you unpre-
pared, *we* may be disgraced (not
that we should say you!) in this
assumption of boasting.

ΕΥΑΓΓΕΛΙΩΔΙΑΠΑCΩΝΤΩΝ
WELL-MESSAGE THRU ALL OF-THE

ΕΚΚΛΗCΙΩΝΟΥΜΟΝΟΝΔΕΑΛ
19 OUT-CALLEDS NOT ONLY YET but

ΛΑΚΑΙΧΕΙΡΟΤΟΝΗΘΕΙCΥΠ
AND BEING-HAND-STRETCHED by

ΟΤΩΝΕΚΚΛΗCΙΩΝCΥΝΕΚΔΗ
THE OUT-CALLEDS TOGETHER-OUT-PUB-

B ΕΝ IN
ΜΟCΗΜΩΝCΥΝΤΗΧΑΡΙΤΙΤΑ
LICer OF-US TOGETHER to-THE grace this

ΥΤΗΤΗΔΙΑΚΟΝΟΥΜΕΝΗΥΦΗ
THE *be*ING-THRU-SERVED by US

B *omits* SAME
ΜΩΝΠΡΟCΤΗΝΑΥΤΟΥΤΟΥΚΥ
TOWARD THE SAME THE Mas-

ΡΙΟΥΔΟΞΑΝΚΑΙΠΡΟΘΥΜΙΑ
ter esteem AND BEFORE-FEELing

ΝΗΜΩΝCΤΕΛΛΟΜΕΝΟΙΤΟΥΤ
20 OF-US PUTTING this

ΟΜΗΤΙCΗΜΑCΜΩΜΗCΗΤΑΙΕ
NO ANY US SHOULD-BE-*be*ING-FLAWED IN

ΝΤΗΑΔΡΟΤΗΤΙΤΑΥΤΗΤΗΔΙ
THE EXUBERANCE this to-THE *be*-

ΑΚΟΝΟΥΜΕΝΗΥΦΗΜΩΝΠΡΟΝ
21 ING-THRU-SERVED by US WE-ARE-BE-

ΟΟΥΜΕΝΓΑΡΚΑΛΑΟΥΜΟΝΟΝ
FORE-MINDING for IDEAL NOT ONLY

ΕΝΩΠΙΟΝΚΥΡΙΟΥΑΛΛΑΚΑΙ
IN-VIEW OF-Master but AND

IN-VIEW *by s*[2]
ΕΝΩΠΙΟΝΑΝΘΡΩΠΩΝCΥΝΕΠ
22 IN-VIEW OF-humans WE-TOGETHER-

ΕΜΨΑΜΕΝΔΕΑΥΤΟΙCΤΟΝΑΔ
SEND YET to-them THE bro-

ΕΛΦΟΝΗΜΩΝΟΝΕΔΟΚΙΜΑCΑ
ther OF-US WHOM WE-test

ΜΕΝΕΝΠΟΛΛΟΙCΠΟΛΛΑΚΙC
IN MANY MANY-times

B+Ε
CΠΟΥΔΑΙΟΝΟΝΤΑΝΥΝΙΔΕΠ
DILIGENT BEING NOW YET much

ΟΛΥCΠΟΥΔΑΙΟΤΕΡΟΝΠΕΠΟ
more-DILIGENT to-confidence

s omits YET
ΙΘΗCΕΙΔΕΠΟΛΛΗΤΗΕΙCΥΜ
YET much THE INTO YOU*p*

ΑCΕΙΤΕΥΠΕΡΤΙΤΟΥΚΟΙΝΩ
23 IF-BESIDES OVER TITUS communioner

ΝΟCΕΜΟCΚΑΙΕΙCΥΜΑCCΥΝ
MY AND INTO YOU*p* TOGETHER-

ΕΡΓΟCΕΙΤΕΑΔΕΛΦΟΙΗΜΩΝ
ACTer IF-BESIDES brothers OF-US

ΑΠΟCΤΟΛΟΙΕΚΚΛΗCΙΩΝΔΟ
commissioners OF-OUT-CALLEDS es-

s o.
ΞΑΧΡΙCΤΟΥΤΗΝΟΥΝΕΝΔΕΙ
24 teem OF-ANOINTED THE THEN IN-showing

ΞΙΝΤΗCΑΓΑΠΗCΥΜΩΝΚΑΙΗ
OF-THE LOVE OF-YOU*p* AND OF-

ΜΩΝΚΑΥΧΗCΕΩCΥΠΕΡΥΜΩΝ
US BOASTing OVER YOU*p*

s ΙΞΑCΘΑΙ=TO-BE-*b*.-
ΕΙCΑΥΤΟΥCΕΝΔΕΙΚΝΥΜΕΝ
INTO them *be*ING-IN-SHOWN

ΟΙΕΙCΠΡΟCΩΠΟΝΤΩΝΕΚΚΛ
INTO face OF-THE OUT-CALLEDS

ΗCΙΩΝΠΕΡΙΜΕΝΓΑΡΤΗCΔΙ
9 ABOUT INDEED for THE THRU-

ΑΚΟΝΙΑCΤΗCΕΙCΤΟΥCΑΓΙ
SERVice THE INTO THE HOLY-

s o.
ΟΥCΠΕΡΙCCΟΝΕΜΟΙΕCΤΙΝ
ones excessive to-ME IS

ΤΟΓΡΑΦΕΙΝΥΜΙΝΟΙΔΑΓΑΡ
2 THE TO-BE-WRITING to-YOU I'VE-PERCEIVED for

ΤΗΝΠΡΟΘΥΜΙΑΝΥΜΩΝΗΝΥΠ
THE BEFORE-FEELing OF-YOU*p* WHOM OVER

Bs Ε *for* ΑΙ
ΕΡΥΜΩΝΚΑΥΧΩΜΑΙΜΑΚΑΙΔ
YOU*p* I-AM-BOASTING to-MACEDONIANS

s Α
ΟCΙΝΟΤΙΑΧΑΙΑΠΑΡΕCΚΕΥ
that ACHAIA HAS-*been*-prepared

ΑCΤΑΙΑΠΟΠΕΡΥCΙΚΑΙΤΟΥ
FROM OTHER-SIDE AND THE OF-

ΜΩΝΖΗΛΟCΗΡΕΘΙCΕΤΟΥCΠ
YOU*p* BOILing STRIFES (provokes) THE MORE

ΛΕΙΟΝΑCΕΠΕΜΨΑΔΕΤΟΥCΑ
3 I-SEND YET THE bro-

ΔΕΛΦΟΥCΙΝΑΜΗΤΟΚΑΥΧΗΜ
thers THAT NO THE BOAST

B[1] Υ= -YOU*p*
ΑΗΜΩΝΤΟΥΠΕΡΥΜΩΝΚΕΝΩΘ
OF-US THE OVER YOU*p* MAY-BE-BEING-

s o.
ΗΕΝΤΩΜΕΡΕΙΤΟΥΤΩΙΝΑΚΑ
EMPTIED IN THE PART this THAT accord-

ΘΩCΕΛΕΓΟΝΠΑΡΕCΚΕΥΑCΜ
ing-AS I-said HAVING-*been*-prepared

B *omits* IF-EVER
ΕΝΟΙΗΤΕΜΗΠΩCΕΑΝΕΛΘΩC
4 YE-MAY-BE NO-how IF-EVER MAY-BE-COMING

B Ε *o.*
ΙΝCΥΝΕΜΟΙΜΑΚΑΙΔΟΝΕCΚ
TOGETHER to-ME MACEDONIANS AND

ΑΙΕΥΡΩCΙΝΥΜΑCΑΠΑΡΑCΚ
THEY-MAY-BE-FINDING YOU*p* UNprepared

ΕΥΑCΤΟΥCΚΑΤΑΙCΧΥΝΘΩΜ
MAY-BE-BEING-DOWN-VILED

B[1] WE Η
ΕΝΗΜΕΙCΙΝΑΜΗΛΕΓΩΜΕΝΥ
WE THAT NO WE-MAY-BE-saying YE

ΜΕΙCΕΝΤΗΥΠΟCΤΑCΕΙΤΑΥ
IN THE UNDER-STANDing this

5 God has no need. Gifts acceptable to Him must spring from a pure motive. It is better not to give at all than to give with a heavy heart or from an unworthy motive. Extortion, whether by appeals to pride, competition, tithing, or anything except the voluntary, spontaneous response to His grace, is not in keeping with His attitude toward us now.

6 While giving should never be mercenary, in hope of some return, it is doubtless most profitable in every way. It brings immediate happiness and satisfaction and it bears a harvest in the future. The farmer who stints his seed will reap a spare crop. Many of us, in that day, will wish that we had been more bountiful in our sowing for, no doubt, the harvest will be a hundred fold.

7 *Hilarious* is the English adaptation of the Greek word we have rendered "gleeful". One may give with cheerful resignation, but more than this is desired by the Lord. When we do it with irrepressible joy, then we come into closest communion with the God Who gave His Son and with Him gives us all.

12 Paul had promised James, Cephas and John, that, in carrying out his distinctive ministry, he would not fail to remember the poor saints among the Circumcision (Gal.2[10]). They may have had no higher thought than to relieve their distressed brethren. Paul was impelled by a worthier motive. Jews of the Circumcision were continually harassing him and threatened to create a bitter antagonism between the Jews and the ecclesias he had founded. They were already at work in Corinth and Galatia. If he could carry to Jerusalem some signal proof of the good will of these foreign believers he might repair the widening breach, and bring glory to God through the mutual interest and the thankfulness it would create. But they responded by putting him in chains. When the apostle came to bring the alms to Jerusalem, instead of giving him an ovation and gladly sharing their spiritual wealth with the nations, the mere suggestion that Paul had brought one of the aliens into the temple precincts nearly cost him his life.

5 I deem it necessary, then, to en-
treat the brethren that they may be
coming before to you and should be
adjusting beforehand your pre-
viously promised bounty, that this
be ready thus, as a bounty and not
6 as greed, yet as this: who is sow-
ing sparingly shall be reaping
sparingly also, and who is sowing
bountifully shall be reaping boun-
7 tifully also, each according as he
has proposed in his heart, not sor-
rowfully, or of compulsion, for God
is loving a gleeful giver.
8 Now God is able to lavish all
grace on you, that, having all con-
tentment in everything always, you
may be superabounding in every
9 good work, according as it is written,
"He scatters, He gives to the drud-
ges, His righteousness remains for
10 the eon". Now may He Who is
supplying seed to the sower,
and bread for food, be furnish-
ing and multiplying your seed and
be causing the product of your
11 righteousness to grow, being en-
riched in everything, for all gen-
erosity, which is producing through
12 us thanksgiving to God, seeing that
the dispensation of this ministry is
not only replenishing the wants
of the saints, but is superabound-
ing also through much thanksgiv-
13 ing, to God, through the testedness
of this dispensation, glorifying
God at the subjection of your avowal
to the evangel of Christ, and in the
generosity of the contribution for
14 them and for all, and in their peti-
tion for you, longing to be acquaint-
ed with you, because of the tran-

Bs¹ *omit* OF-THE BOASTing (*by* s²)
ΤΗΤΗϹΚΑΥΧΗϹΕΩϹΑΝΑΓΚΑ
5 OF-THE BOASTing necessary

ΙΟΝΟΥΝΗΓΗϹΑΜΗΝΠΑΡΑΚΑ
THEN I-deem TO-BESIDE-CALL

ΛΕϹΑΙΤΟΥϹΑΔΕΛΦΟΥϹΙΝΑ
THE brothers THAT

B ΠΡΟϹ TOWARD
ΠΡΟΕΛΘΩϹΙΝΕΙϹΥΜΑϹΚΑΙ
THEY-MAY-BE-BEFORE-COMING INTO YOU*p* AND

B+N
ΠΡΟΚΑΤΑΡΤΙϹΩϹΙΤΗΝΠΡΟ
THEY-SHOULD-BE-BEFORE-DOWN-EQUIPPING THE *be*ING-

ΕΠΗΓΓΕΛΜΕΝΗΝΕΥΛΟΓΙΑΝ
BEFORE-promised blessedness

ΥΜΩΝΤΑΥΤΗΝΕΤΟΙΜΗΝΕΙΝ
OF-YOU*p* this READY TO-BE

s¹* *omits* AND
ΑΙΟΥΤΩϹΩϹΕΥΛΟΓΙΑΝΚΑΙ
thus AS blessedness AND

ΜΗΩϹΠΛΕΟΝΕΞΙΑΝΤΟΥΤΟΔ
6 NO AS MORE-HAVing this YET

s O.
ΕΟϹΠΕΙΡΩΝΦΕΙΔΟΜΕΝΩϹΦ
THE *one*-SOWING SPARingly SPAR-

s O.
ΕΙΔΟΜΕΝΩϹΚΑΙΘΕΡΙϹΕΙΚ
ingly AND WILL-BE-reapING AND

s O.
ΑΙΟϹΠΕΙΡΩΝΕΠΕΥΛΟΓΙΑΙ
THE *one*-SOWING ON blessedness

ϹΕΠΕΥΛΟΓΙΑΙϹΚΑΙΘΕΡΙϹ
ON blessedness AND WILL-BE-reap-

ΕΙΕΚΑϹΤΟϹΚΑΘΩϹΠΡΟΗΡΗ
7 ING EACH according-AS he-HAS-BEFORE-

ΤΑΙΤΗΚΑΡΔΙΑΜΗΕΚΛΥΠΗϹ
LIFTED to-THE HEART NO OUT OF-SORROW

ΗΕΞΑΝΑΓΚΗϹΙΛΑΡΟΝΓΑΡΔ
OR OUT OF-necessity GLEEful for GIV-

ΟΤΗΝΑΓΑΠΑΟΘΕΟϹΔΥΝΑΤΕ
8 er IS-LOVING THE God IS-beING-ABLE

ΙΔΕΟΘΕΟϹΠΑϹΑΝΧΑΡΙΝΠΕ
YET THE God EVERY grace TO-

ΡΙϹϹΕΥϹΑΙΕΙϹΥΜΑϹΙΝΑΕ
exceed INTO YOU*p* THAT IN

ΝΠΑΝΤΙΠΑΝΤΟΤΕΠΑϹΑΝΑΥ
EVERY always EVERY SAME-

ΤΑΡΚΕΙΑΝΕΧΟΝΤΕϹΠΕΡΙϹ
SUFFICIENCY HAVING YE-MAY-BE-

ϹΕΥΗΤΕΕΙϹΠΑΝΕΡΓΟΝΑΓΑ
exceeding INTO EVERY ACT GOOD

ΘΟΝΚΑΘΩϹΓΕΓΡΑΠΤΑΙΕϹΚ
9 according-AS it-HAS-*been*-WRITTEN He-SCAT-

ΟΡΠΙϹΕΝΕΔΩΚΕΝΤΟΙϹΠΕΝ
TERS He-GIVES to-THE DRUDGES

ΗϹΙΝΗΔΙΚΑΙΟϹΥΝΗΑΥΤΟΥ
THE JUSTice OF-Him

ΜΕΝΕΙΕΙϹΤΟΝΑΙΩΝΑΟΔΕΕ
10 IS-REMAINING INTO THE eon THE YET *One*-

B ΟΡΟΝ
ΠΙΧΟΡΗΓΩΝϹΠΕΡΜΑΤΩϹΠΕ
supplyING seed to-THE *one*-SOW-

ΙΡΟΝΤΙΚΑΙΑΡΤΟΝΕΙϹΒΡΩ
ING AND BREAD INTO FEED-

Bs¹ He-WILL-BE-furnishING Ε WILL-BE-multiplying
ϹΙΝΧΟΡΗΓΗϹΑΙΚΑΙΠΛΗΘΥ
ing MAY-He-furnish AND MAY-He-BE-multi-

Ε WILL-BE-
ΝΑΙΤΟΝϹΠΟΡΟΝΥΜΩΝΚΑΙΑ
plying THE seed OF-YOU*p* AND MAY-

GROWING Ε (*these three by* s²)
ΥΞΗϹΑΙΤΑΓΕΝΗΜΑΤΑΤΗϹΔ
He-BE-GROWING THE product OF-THE JUST-

ΙΚΑΙΟϹΥΝΗϹΥΜΩΝΕΝΠΑΝΤ
11 ice OF-YOU*p* IN EVERY

ΙΠΛΟΥΤΙΖΟΜΕΝΟΙΕΙϹΠΑϹ
*be*ING-enRICHED INTO EVERY

ΑΝΑΠΛΟΤΗΤΑΗΤΙϹΚΑΤΕΡΓ
UN-COMPOUND WHICH-ANY IS-DOWN-ACTING

B+Ε
ΑΖΕΤΑΙΔΙΗΜΩΝΕΥΧΑΡΙϹΤ
THRU US thanking

B *omits* to-THE B ΟΥ=OF-God
ΙΑΝΤΩΘΕΩΟΤΙΗΔΙΑΚΟΝΙΑ
12 to-THE God that THE THRU-SERVice

sB¹ O.
ΤΗϹΛΕΙΤΟΥΡΓΙΑϹΤΑΥΤΗϹ
OF-THE officiation this

ΟΥΜΟΝΟΝΕϹΤΙΝΠΡΟϹΑΝΑΠ
NOT ONLY IS TOWARD-UP-FILLING

ΛΗΡΟΥϹΑΤΑΥϹΤΕΡΗΜΑΤΑΤ
THE WANTS OF-

ΩΝΑΓΙΩΝΑΛΛΑΚΑΙΠΕΡΙϹϹ
THE HOLY-*ones* but AND exceedING

ΕΥΟΥϹΑΔΙΑΠΟΛΛΩΝΕΥΧΑΡ
THRU much thanking

B, *for* God, ΧΡΙϹΤΩΚΑΙ ANOINTED AND
ΙϹΤΙΩΝΤΩΘΕΩΔΙΑΤΗϹΔΟΚ
13 to-THE God THRU THE testedness

ΙΜΗϹΤΗϹΔΙΑΚΟΝΙΑϹΤΑΥΤ
OF-THE THRU-SERVice this

ΗϹΔΟΞΑΖΟΝΤΕϹΤΟΝΘΕΟΝΕ
esteemizING THE God ON

ΠΙΤΗΥΠΟΤΑΓΗΤΗϹΟΜΟΛΟΓ
THE UNDER-SETTING OF-THE avowal

ΙΑϹΥΜΩΝΕΙϹΤΟΕΥΑΓΓΕΛΙ
OF-YOU*p* INTO THE WELL-MESSAGE

ΟΝΤΟΥΧΡΙϹΤΟΥΚΑΙΑΠΛΟΤ
OF-THE ANOINTED AND to-UN-COMPOUND

ΗΤΙΤΗϹΚΟΙΝΩΝΙΑϹΕΙϹΑΥ
OF-THE communion INTO them

ΤΟΥϹΚΑΙΕΙϹΠΑΝΤΑϹΚΑΙΑ
14 AND INTO ALL AND OF-

(*s had*) B Η= -US
ΥΤΩΝΔΕΗϹΕΙΥΠΕΡΥΜΩΝΕΠ
them to-petition OVER YOU*p* ON-

1 Paul now turns his attention to the minority in Corinth, who were still opposed to him. They may be that party which said, "I am of Christ" (1 Co.1[12]) and seem to have been led by an emissary of the Judaisers. These men were proud and imperious, quite unlike the Christ in Whom they boasted, hence Paul appeals to the meekness and lenience of Christ. They walked according to the flesh and were continually opposing him on that ground. They misinterpreted his gentleness, and called it cowardice, they said he was brave enough at a distance, but afraid to put his threats into execution when present. Paul, in reply, hopes he may not be called upon to exercise the authority he possesses in a destructive way, but makes it plain that he has the spiritual power to wage a campaign if necessary. By a bold figure he likens his spiritual warfare to the pulling down of the forts of the enemy, and leading all opposition into captivity. The most powerful weapons are not material but spiritual. Neither are place and prestige as potent as truth. Paul alone was more than a match for the judaizing legates sent out from Jerusalem. False brethren such as these were his most virulent enemies.

7 The unspiritual, fleshly minded man looks only on the surface. But nowhere are appearances so deceiving as in things spiritual. Our Lord Himself had none of the superficial marks of greatness. Paul seems to have been specially deficient in those qualities which were demanded from those who aspired to leadership in the world. His public speaking seems to have been the special point on which his enemies attacked him. Greek orators were probably the most accomplished the world has ever seen. By comparison Paul's presence was weak and his delivery contemptible. But what has become of all those masters of forensic art? They are dead and their efforts have died with them. The few that remain are models of beauty but are devoid of all spiritual power. Paul's words transformed his hearers, not by his mode of delivery, but by their truth and potency.

15 scendent grace of God on you. Now
thanks be to God for His indescribable gratuity!

10 Now *I*, Paul, myself am entreating you through the meekness
and lenience of Christ, who, as to
personal appearance, indeed, am
humble among you, yet, being ab-
2 sent, have courage toward you. Yet
I am beseeching that I may not, being present, have courage with the
confidence with which I am reckoning to dare some who reckon us as
3 walking according to the flesh. For,
walking in flesh, we are not war-
4 ring according to the flesh. For
the weapons of our warfare are
not fleshly, but powerful to God
toward the pulling down of bul-
5 warks; pulling down reasonings and
every height elevating itself against
the knowledge of God, and leading into captivity every apprehension into the obedience of Christ,
6 and in readiness to avenge every
disobedience, whenever your obedience may be completed.
7 Are you looking on the surface?
If anyone is presuming to have confidence in himself to be Christ's, let
him be reckoning this again with
himself, that, according as he is
8 Christ's, thus also are we. For if I,
as well, should be boasting somewhat more excessively concerning
our authority (which the Lord
gives us for edification and not for
pulling you down), I shall not be
9 put to shame, lest I should seem as
though terrifying you through epis-
10 tles, seeing that he is averring, "His
epistles, indeed, are weighty and
strong, yet his bodily presence is
weak and his expression contemp-
11 tible". Let such a one be reckoning this, that such as we are in

Bs1 *omit* TO-BE-PERCEIVING (*by* s2)
ΙΠΟΘΟΥΝΤΩΝΥΜΑCΙΔΙΝΔΙ
LONGING YOUp TO-BE-PERCEIV-

ΑΤΗΝΥΠΕΡΒΑΛΛΟΥCΑΝΧΑΡ
ING THRU THE OVER-CASTING grace

ΙΝΤΟΥΘΕΟΥΕΦΥΜΙΝΧΑΡΙC
15 OF-THE God ON YOUp grace

YET *by* s2, *omitted by* Bs1
ΔΕΤΩΘΕΩΕΠΙΤΗΑΝΕΚΔΙΗΓ
YET to-THE God ON THE UN-detailed

ΗΤΩΑΥΤΟΥΔΩΡΕΑΑΥΤΟCΔΕ
10 OF-Him gratuity SAME YET

ΕΓΩΠΑΥΛΟCΠΑΡΑΚΑΛΩΥΜΑ
I PAUL AM-BESIDE-CALLING YOUp

Bs1* Υ
CΔΙΑΤΗCΠΡΑΟΤΗΤΟCΚΑΙΕ
THRU THE MEEKness AND le-

s o.
ΠΙΕΙΚΕΙΑCΤΟΥΧΡΙCΤΟΥΟ
niency OF-THE ANOINTED WHO

s o.
CΚΑΤΑΠΡΟCΩΠΟΝΜΕΝΤΑΠΕ
according-to face INDEED LOW

ΙΝΟCΕΝΥΜΙΝΑΠΩΝΔΕΘΑΡΡ
IN YOUp FROM-BEING YET I'm-havING-

B ΔΙ THRU
ΩΕΙCΥΜΑCΔΕΟΜΑΙΔΕΤΟΜΗ
2 COURAGE INTO YOUp I'm-beseechING YET THE NO

ΠΑΡΩΝΘΑΡΡΗCΑΙΤΗΠΕΠΟΙ
BESIDE-BEING TO-have-COURAGE to-THE confidence

ΘΗCΕΙΗΛΟΓΙΖΟΜΑΙΤΟΛΜΗ
• WHICH I-AM-accountING TO-DARE

CΑΙΕΠΙΤΙΝΑCΤΟΥCΛΟΓΙΖ
ON ANY THE accountING

ΟΜΕΝΟΥCΗΜΑCΩCΚΑΤΑCΑΡ
US AS according-to FLESH

ΚΑΠΕΡΙΠΑΤΟΥΝΤΑCΕΝCΑΡ
3 ABOUT-TREADING IN FLESH

ΚΙΓΑΡΠΕΡΙΠΑΤΟΥΝΤΕCΟΥ
for ABOUT-TREADING NOT

ΚΑΤΑCΑΡΚΑCΤΡΑΤΕΥΟΜΕΘ
according-to FLESH WE-ARE-WARRING

s o.
ΑΤΑΓΑΡΟΠΛΑΤΗCCΤΡΑΤΕΙ
4 THE for IMPLEMENTS OF-THE WAR

ΑCΗΜΩΝΟΥCΑΡΚΙΚΑΑΛΛΑΔ
OF-US NOT FLESHics but A-

s Є o.
ΥΝΑΤΑΤΩΘΕΩΠΡΟCΚΑΘΑΙΡ
BLES to-THE God TOWARD DOWN-LIFTing

ΕCΙΝΟΧΥΡΩΜΑΤΩΝΛΟΓΙCΜ
OF-BULWARKS logics

ΟΥCΚΑΘΑΙΡΟΥΝΤΕCΚΑΙΠΑ
5 DOWN-LIFTING AND EVERY

ΝΥΨΩΜΑΕΠΑΙΡΟΜΕΝΟΝΚΑΤ
HEIGHT beING-ON-LIFTED DOWN

ΑΤΗCΓΝΩCΕΩCΤΟΥΘΕΟΥΚΑ
OF-THE KNOWledge OF-THE God AND

ΙΑΙΧΜΑΛΩΤΙΖΟΝΤΕCΠΑΝΝ
capturizING EVERY MIND

ΟΗΜΑΕΙCΤΗΝΥΠΑΚΟΗΝΤΟΥ
INTO THE obedience OF-THE

ΧΡΙCΤΟΥΚΑΙΕΝΕΤΟΙΜΩΕΧ
6 ANOINTED AND IN READY HAVING

ΟΝΤΕCΕΚΔΙΚΗCΑΙΠΑCΑΝΠ
TO-OUT-JUST EVERY dis-

ΑΡΑΚΟΗΝΟΤΑΝΠΛΗΡΩΘΗΥΜ
obedience wheneVER MAY-BE-BEING-FILLED OF-

ΩΝΗΥΠΑΚΟΗΤΑΚΑΤΑΠΡΟCΩ
7 YOUp THE obedience THE according-to face

s *omits* IS-SEEMING
ΠΟΝΒΛΕΠΕΤΕΕΙΤΙCΔΟΚΕΙ
YE-ARE-lookING IF ANY IS-SEEMING

s o. o. B *spelled in full*+Є
ΠΕΠΟΙΘΕΝΑΙΕΑΥΤΩΧΡΙCΤ
TO-HAVE-confided to-self OF-ANOINTED

ΟΥΕΙΝΑΙΤΟΥΤΟΛΟΓΙΖΕCΘ
TO-BE this LET-him-BE-accountING

ΩΠΑΛΙΝΕΦΕΑΥΤΟΥΟΤΙΚΑΘ
AGAIN ON self that according-

ΩCΑΥΤΟCΧΡΙCΤΟΥΟΥΤΩCΚ
AS he OF-ANOINTED thus AND

s o. B *omits* BESIDES Bs1 *omit* AND (*by* s2)
ΑΙΗΜΕΙCΕΑΝΤΕΓΑΡΚΑΙΠΕ
8 WE IF-EVER BESIDES for AND more-

s I-WILL-BE-BOASTING Ο
ΡΙCCΟΤΕΡΟΝΤΙΚΑΥΧΗCΩΜ
excessive ANY I-SHOULD-BE-BOASTING

ΑΙΠΕΡΙΤΗCΕΞΟΥCΙΑCΗΜΩ
ABOUT THE authority OF-US

Bs1 *omit* to-US (*by* s2)
ΝΗCΕΔΩΚΕΝΟΚΥΡΙΟCΗΜΙΝ
WHICH GIVES THE Master to-US

ΕΙCΟΙΚΟΔΟΜΗΝΚΑΙΟΥΚΕΙ
INTO HOME-BUILDing AND NOT INTO

CΚΑΘΑΙΡΕCΙΝΥΜΩΝΟΥΚΑΙ
. DOWN-LIFTing OF-YOUp NOT I-

CΧΥΝΘΗCΟΜΑΙΙΝΑΜΗΔΟΞΩ
9 SHALL-BE-BEING-VILED THAT NO I-SHOULD-BE-

s o.
ΩCΑΝΕΚΦΟΒΕΙΝΥΜΑCΔΙΑΤ
SEEMING AS EVER TO-BE-OUT-FEARING YOUp THRU THE

Bs1 letters INDEED (*by* s2)
ΩΝΕΠΙCΤΟΛΩΝΟΤΙΑΙΜΕΝΕ
10 letters that THE INDEED let-

B Α=THEY-ARE-
ΠΙCΤΟΛΑΙΦΗCΙΝΒΑΡΕΙΑΙ
ters he-IS-AVERRING HEAVY

ΚΑΙΙCΧΥΡΑΙΗΔΕΠΑΡΟΥCΙ
AND STRONG THE YET BESIDE-BEING

ΑΤΟΥCΩΜΑΤΟCΑCΘΕΝΗCΚΑ
OF-THE BODY UN-FIRM AND

B Δ
ΙΟΛΟΓΟCΕΞΟΥΘΕΝΗΜΕΝΟC
THE saying HAVING-*been*-scorned

ΤΟΥΤΟΛΟΓΙΖΕCΘΩΟΤΟΙΟΥ
11 this LET-BE-accountING THE such

11 Even forbearance and gentleness have their limits. The apostle makes it clear that, when he came to them again he would act quite as severely as he wrote in dealing with those who still opposed him. He does not wish to be judged by their standard, for it is of no use at all to measure men by men. Anyone can be great in a community of dwarfs. If the standard is false, so is the greatness.

12 These opponents of his were overstretching themselves. They never came as far as Corinth in proclaiming the evangel, but after Paul had toiled, then they came along and boasted as if they, not he, had outstripped others in bringing it to them. Paul was planning to carry the evangel beyond them into regions where it had never been proclaimed. Were they intending to outstrip him in reaching out to virgin fields, that they might have a real cause for boasting? It is evident that it suited them better to boast in what was already accomplished by another, rather than endure the toil and privation of a missionary journey with all its difficulties and dangers.

Paul had a right to boast, if anyone had. He ought to have been so high in their esteem that no one could displace him in their regard, least of all those who had no real claim on them and who chose to defame the one who had toiled and suffered for them in their very midst.

1 Paul did not wish the Corinthians to divide their allegiance among a number of men, nor indeed, to yield it to anyone but Christ. When a virgin is engaged, she is no longer free to follow other men, but should keep herself for her affianced. So with us. Let us not follow men, but be single toward Christ. The point in this figure is confined to the singleness and purity of the espoused virgin. It must not be overstretched into an allusion to the marriage state. The faithful in Israel are the bride of the Lambkin.

Israel was Jehovah's wife, but was divorced for her unfaithfulness. John the Baptist introduced the bride to the Bridegroom. His disciples left him for his Lord. The new Jerusalem will be on earth, the home of the twelve tribes of Israel. Ours is a heavenly allotment.

word, through epistles, being absent, such also are we in act, being
12 present. For we do not dare to
judge ourselves by, or compare
ourselves with, some who are commending themselves. But *they,*
measuring themselves by themselves and comparing themselves
with themselves, do not understand.
13 Now *we* shall not be boasting
immeasurably, but according to the
measure of the rule which God
parts to us—a measure to reach
14 as far as you also (for it is not as
though, not reaching to you, we
are overstretching ourselves, for
we outstrip [others] even as far
as you in the evangel of Christ),
15 not boasting immeasurably in
others' toil, yet having the expectation, your faith being grown, to
be magnified among you superabun-
16 dantly, according to our rule, so as
to preach the evangel beyond you,
not to boast in another's rule for
17 that which is ready. Now he who is
boasting, let him be boasting in
18 the Lord. For not he that com-
mends himself is qualified, but
whom the Lord is commending.

11 You ought to have borne with
me in any little imprudence. Nay,
2 and be bearing with me, for I am
jealous over you with a jealousy of
God. For I betroth you to one
Man, to present a pure virgin to
3 Christ. Now I fear lest somehow,
as the serpent deludes Eve by its
craftiness, it should be corrupting
your minds from the singleness and
4 the purity which is in Christ. For
if, indeed, he who is coming is proclaiming another Jesus whom we
do not proclaim, or you are obtaining a different spirit, which

ΤΟϹΟΤΙΟΙΟΙΕϹΜΕΝΤΩΛΟΓ
that THE-WHICH WE-ARE to-THE saying

ΩΔΙΕΠΙϹΤΟΛΩΝΑΠΟΝΤΕϹΤ
THRU letters FROM-BEING such

ΟΙΟΥΤΟΙΚΑΙΠΑΡΟΝΤΕϹΤΩ
AND BESIDE-BEING to-THE

B *o.* *o.* *o.* B¹ N
ΕΡΓΩΟΥΓΑΡΤΟΛΜΩΜΕΝΕΓΚ
12 ACT NOT for WE-ARE-DARING TO-IN-

B+Є B¹ N B+Є
ΡΙΝΑΙΗϹΥΓΚΡΙΝΑΙΕΑΥΤΟ
JUDGE OR TO-TOGETHER-JUDGE selves

ΥϹΤΙϹΙΝΤΩΝΕΑΥΤΟΥϹϹΥΝ
to-ANY OF-THE-*ones* selves TOGETHER-

ΙϹΤΑΝΟΝΤΩΝΑΛΛΑΑΥΤΟΙΕ
STANDING-UP but they IN

s¹ omits selves
ΝΕΑΥΤΟΙϹΕΑΥΤΟΥϹΜΕΤΡΟ
selves selves MEASURING

B¹ N B+Є
ΥΝΤΕϹΚΑΙϹΥΓΚΡΙΝΟΝΤΕϹ
AND TOGETHER-JUDGING

B+Є
ΕΑΥΤΟΥϹΕΑΥΤΟΙϹΟΥϹΥΝΙ
selves to-selves NOT ARE-under-

C *added by s¹*
ΑϹΙΝΗΜΕΙϹΔΕΟΥΚΕΙϹΤΑ
13 standING WE YET NOT INTO THE UN-

ΜΕΤΡΑΚΑΥΧΗϹΟΜΕΘΑΑΛΛΑ
MEASURED SHALL-BE-BOASTING but

ΚΑΤΑΤΟΜΕΤΡΟΝΤΟΥΚΑΝΟΝ
according-to THE MEASURE OF-THE RULE

ΟϹΟΥΕΜΕΡΙϹΕΝΗΜΙΝΟΘΕΟ
WHICH PARTS to-US THE God

ϹΜΕΤΡΟΥΕΦΙΚΕϹΘΑΙΑΧΡΙ
OF-MEASURE TO-ON-REACH UNTIL

B *omits* NOT B AS for
ΚΑΙΥΜΩΝΟΥΓΑΡΩϹΜΗΕΦΙΚ
14 AND YOU*p* NOT for AS NO ON-REACH-

ΝΟΥΜΕΝΟΙΕΙϹΥΜΑϹΥΠΕΡΕ
ING INTO YOU*p* WE-ARE-OVER-

s o.
ΚΤΕΙΝΟΜΕΝΕΑΥΤΟΥϹΑΧΡΙ
OUT-STRETCHING selves UNTIL

for *omitted by s¹*
ΓΑΡΚΑΙΥΜΩΝΕΦΘΑϹΑΜΕΝΕ
for AND YOU*p* WE-OUTSTRIP IN

ΝΤΩΕΥΑΓΓΕΛΙΩΤΟΥΧΡΙϹΤ
THE WELL-MESSAGE OF-THE ANOINTED

ΟΥΟΥΚΕΙϹΤΑΑΜΕΤΡΑΚΑΥΧ
15 NOT INTO THE UN-MEASURED BOASTING

ΩΜΕΝΟΙΕΝΑΛΛΟΤΡΙΟΙϹΚΟ
IN other-placed-*ones* toils

ΠΟΙϹΕΛΠΙΔΑΔΕΕΧΟΝΤΕϹΑ
EXPECTATION YET HAVING OF-

ΥΞΑΝΟΜΕΝΗϹΤΗϹΠΙϹΤΕΩϹ
beING-GROWN-UP OF-THE BELIEF

B Η= -US
ΥΜΩΝΕΝΥΜΙΝΜΕΓΑΛΥΝΘΗΝ
OF-YOU*p* IN YOU*p* TO-BE-magnifiED

s Υ=-YOU*p*
ΑΙΚΑΤΑΤΟΝΚΑΝΟΝΑΗΜΩΝΕ
according-to THE RULE OF-US IN-

s o.
ΙϹΠΕΡΙϹϹΕΙΑΝΕΙϹΤΑΥΠΕ
16 TO excess INTO THE OVER-OUT-

ΡΕΚΕΙΝΑΥΜΩΝΕΥΑΓΓΕΛΙϹ
TO-BE OF-YOU*p* TO-WELL-MESSAGize

ΑϹΘΑΙΟΥΚΕΝΑΛΛΟΤΡΙΩΚΑ
NOT IN other-placed RULE

ΝΟΝΙΕΙϹΤΑΕΤΟΙΜΑΚΑΥΧΗ
INTO THE READY TO-BOAST

ϹΑϹΘΑΙΟΔΕΚΑΥΧΩΜΕΝΟϹΕ
17 THE YET *one*-BOASTING IN

s had THE for *for* NOT for THE-*one*
ΝΚΥΡΙΩΚΑΥΧΑϹΘΩΟΥΓΑΡΟ
18 Master LET-him-BE-BOASTING NOT for THE-

ΕΑΥΤΟΝϹΥΝΙϹΤΑΝΩΝΕΚΕΙ
one self TOGETHER-STANDING-UP that-*one*

*s¹** tested IS *s o.*
ΝΟϹΕϹΤΙΝΔΟΚΙΜΟϹΑΛΛΑΟ
IS tested but WHOM

ΝΟΚΥΡΙΟϹϹΥΝΙϹΤΗϹΙΝΟΦ
11 THE Master IS-TOGETHER-STANDING OWE

B+Є
ΕΛΟΝΑΝΕΙΧΕϹΘΕΜΟΥΜΙΚΡ
YE-toleratED OF-ME LITTLE

ΟΝΤΙΑΦΡΟϹΥΝΗϹΑΛΛΑΚΑΙ
ANY UN-DISPOSition but AND

s ΑϹ *for* Є
ΑΝΕΧΕϹΘΕΜΟΥΖΗΛΩΓΑΡΥΜ
2 BE-YE-toleratING OF-ME I-AM-BOILING for YOU*p*

ΑϹΘΕΟΥΖΗΛΩΗΡΜΟϹΑΜΗΝΓ
OF-God to-BOILing I-CONNECT for

ΑΡΥΜΑϹΕΝΙΑΝΔΡΙΠΑΡΘΕΝ
YOU*p* to-ONE MAN virgin

ΟΝΑΓΝΗΝΠΑΡΑϹΤΗϹΑΙΤΩΧ
PURE TO-BESIDE-STAND to-THE AN-

ΡΙϹΤΩΦΟΒΟΥΜΑΙΔΕΜΗΠΩϹ
3 OINTED I-AM-FEARING YET NO-how

s¹ to-YOU*p* ΥΜΙΝ
ΩϹΟΟΦΙϹΕΞΗΠΑΤΗϹΕΝΕΥΑ
AS THE serpent OUT-SEDUCES EVE

ΝΕΝΤΗΠΑΝΟΥΡΓΙΑΑΥΤΟΥΦ
IN THE cleverness OF-it it-

ΘΑΡΗΤΑΝΟΗΜΑΤΑΥΜΩΝΑΠΟ
SHOULD-BE-CORRUPTING THE MINDS OF-YOU*p* FROM

s² brackets AND THE PURITY
ΤΗϹΑΠΛΟΤΗΤΟϹΚΑΙΤΗϹΑΓ
THE UN-COMPOUND AND THE PURity

s omits THE
ΝΟΤΗΤΟϹΤΗϹΕΙϹΤΟΝΧΡΙϹ
OF-THE INTO THE ANOINTED

ΤΟΝΕΙΜΕΝΓΑΡΟΕΡΧΟΜΕΝΟ
4 IF INDEED for THE *one*-COMING

ϹΑΛΛΟΝΙΗϹΟΥΝΚΗΡΥϹϹΕΙ
other JESUS IS-PROCLAIMING

ΟΝΟΥΚΕΚΗΡΥΞΑΜΕΝΗΠΝΕΥ
WHOM NOT WE-PROCLAIM OR spirit

[4] The newcomers in Corinth did not have anything to proclaim more than Paul had already made known to them. Paul's speech may have been plain, but his knowledge was not deficient by any means. In this, more than in anything else, he was far beyond any other apostle. He knew all that the Circumcision had to proclaim. They could tell him nothing that he did not fully apprehend already. They, on the other hand, had to learn of his commission and the truth he taught, from him. Peter, the greatest of them, found some things in his epistles hard to understand (2 Pet.3[16]). We may well go further than his own words, and acknowledge that he towers far above all the rest, especially in those later revelations which, at the time this epistle was penned, had not yet been made known.

[7] The only charge they could sustain against him was that he had proclaimed the evangel to them without receiving anything from them, not even enough to pay for his scanty wants. Poor Macedonia helped to supply his necessities in rich Corinth. Here is an excellent example for our modern evangelism. Where are the evangelists today who can say, I have preached the evangel gratuitously? Did these opponents of Paul in Corinth follow in his footsteps in this regard? Their mercenary motives would doubtless lead them in quite an opposite extreme.

[13] Satan changes his tactics to conform to God's administrations. At times he deceives, and again he destroys. Peter speaks of him as a roaring lion, seeking whom he may devour (1 Pet.5[8]). Such will be his course in the judgment era following the present administration of grace, when the epistles of Peter will have their application. Now Satan is transfigured into an angel of light. He is not hideous, but beautiful. His servants stand for righteousness and pose as apostles of Christ. His work is not found in the sinks of iniquity, but in the efforts to educate and reform mankind apart from the blood of Christ. He deceives by assuming the very role which he is popularly supposed to oppose.

you did not obtain, or a different
evangel, which you do not receive,
you are bearing with him ideally.
5 For I am reckoning to be deficient
in nothing pertaining to the para-
6 mount apostles. Now even if I am
plain in expression, nevertheless
not in knowledge, but in every-
thing being made manifest in all
for you.
7 Or do I sin in humbling myself
that *you* may be exalted, seeing
that I preach God's evangel to
8 you gratuitously? I despoil other
ecclesias, getting rations for dis-
9 pensing to you. And when I was
present with you and in want, I
am an encumbrance to no one (for
the brethren coming from Mace-
donia replenish my wants), and in
everything I keep and shall be
keeping myself from being burden-
some to you.
10 The truth of Christ is in me, see-
ing that I will not be barred from
this boasting of mine in the regions
11 of Achaia. Wherefore? Seeing
that I am not loving you? God
12 is aware! Now what I am doing
and will be doing is that I may
strike off the incentive from those
wanting an incentive, that where-
in they are boasting they may be
13 found according as we also. For
such are false apostles, fraudulent
workers, being transfigured into the
14 apostles of Christ. And no marvel,
for Satan himself is being trans-
figured into a messenger of light.
15 It is no great thing, then, if his
servants also are being transfigured
as dispensers of righteousness—
whose consummation will be ac-
cording to their acts.
16 Again I am saying, no one
should presume me to be impru-
dent. Yet if otherwise, receive me
as imprudent, that *I* also should

ΜΑΕΤΕΡΟΝΛΑΜΒΑΝΕΤΕΟΟΥ
DIFFERENT YE-ARE-GETTING[-UP] WHICH NOT

ΚΕΛΑΒΕΤΕΗΕΥΑΓΓΕΛΙΟΝΕ
YE-GOT OR WELL-MESSAGE DIF-

DIFFERENT *repeated by s but cancelled*
ΤΕΡΟΝΟΟΥΚΕΔΕΞΑϹΘΕΚΑΛ
FERENT WHICH NOT YE-RECEIVE IDEALLY

s+Ι B YET ΔΕ
ΩϹΑΝΕΧΕϹΘΕΛΟΓΙΖΟΜΑΙΓ
5 YE-ARE-tolerating I-AM-accounting for

ΑΡΜΗΔΕΝΥϹΤΕΡΗΚΕΝΑΙΤΩ
NO-YET-ONE TO-HAVE-WANTED OF-THE

B+Ε
ΝΥΠΕΡΛΙΑΝΑΠΟϹΤΟΛΩΝΕΙ
6 OVER-VERY commissioners IF

ΔΕΚΑΙΙΔΙΩΤΗϹΤΩΛΟΓΩΑΛ
YET AND ordinary to-THE saying but

ΛΟΥΤΗΓΝΩϹΕΙΑΛΛΕΝΠΑΝΤ
NOT to-THE KNOWledge but IN EVERY

Bs[1]* APPEARing ϹΑ
ΙΦΑΝΕΡΩΘΕΝΤΕϹΕΝΠΑϹΙΝΕ
BEING-made-APPEAR IN ALL IN

ΙϹΥΜΑϹΗΑΜΑΡΤΙΑΝΕΠΟΙΗ
7 TO YOU*p* OR missing I-DO

ϹΑΕΜΑΥΤΟΝΤΑΠΕΙΝΩΝΙΝΑ
myself making-LOW THAT

ΥΜΕΙϹΥΨΩΘΗΤΕΟΤΙΔΩΡΕΑ
YE MAY-BE-BEING-HEIGHTened that gratuitously

ΝΤΟΤΟΥΘΕΟΥΕΥΑΓΓΕΛΙΟΝ
THE OF-THE God WELL-MESSAGE

ΕΥΗΓΓΕΛΙϹΑΜΗΝΥΜΙΝΑΛΛ
8 I-WELL-MESSAGize to-YOU*p* other

s o.
ΑϹΕΚΚΛΗϹΙΑϹΕϹΥΛΗϹΑΛΑ
OUT-CALLEDS I-ATTACH (legally) GETTING

ΒΩΝΟΨΩΝΙΟΝΠΡΟϹΤΗΝΥΜΩ
PROVISION-PURCHASE TOWARD THE OF-YOU*p*

ΝΔΙΑΚΟΝΙΑΝΚΑΙΠΑΡΩΝΠΡ
9 THRU-SERVice AND BESIDE-BEING TO-

ΟϹΥΜΑϹΚΑΙΥϹΤΕΡΗΘΕΙϹΟ
WARD YOU*p* AND BEING-in-WANT NOT

ΥΚΑΤΕΝΑΡΚΗϹΑΟΥΘΕΝΟϹΤ
I-am-DOWN-NUMB OF-NOT-YET-ONE THE

ΟΓΑΡΥϹΤΕΡΗΜΑΜΟΥΠΡΟϹΑ
for WANT OF-ME TOWARD-UP-

ΝΕΠΛΗΡΩϹΑΝΟΙΑΔΕΛΦΟΙΕ
FILL THE brothers COM-

B Ε o.
ΛΘΟΝΤΕϹΑΠΟΜΑΚΑΙΔΟΝΙΑ
ING FROM MACEDONIA

s[2] to-YOU*p* myself
ϹΚΑΙΕΝΠΑΝΤΙΑΒΑΡΗΕΜΑΥ
AND IN EVERY UN-HEAVY myself

ΤΟΝΥΜΙΝΕΤΗΡΗϹΑΚΑΙΤΗΡ
to-YOU*p* I-KEEP AND I-SHALL-BE-

ΗϹΩΕϹΤΙΝΑΛΗΘΕΙΑΧΡΙϹΤ
10 KEEPING IS TRUTH OF-ANOINTED

ΟΥΕΝΕΜΟΙΟΤΙΗΚΑΥΧΗϹΙϹ
IN ME that THE BOASTing

ΑΥΤΗΟΥΦΡΑΓΗϹΕΤΑΙΕΙϹΕ
this NOT WILL-BE-*be*ING-BARRED INTO ME

ΜΕΕΝΤΟΙϹΚΛΙΜΑϹΙΤΗϹΑΧ
IN THE regions OF-THE ACHAIA

B *omits* that
ΑΙΑϹΔΙΑΤΙΟΤΙΟΥΚΑΓΑΠΩ
11 THRU-ANY that NOT I-AM-LOVING

ΥΜΑϹΟΘΕΟϹΟΙΔΕΝΟΔΕΠΟΙ
12 YOU*p* THE God HAS-PERCEIVED WHICH YET I'M-

ΩΚΑΙΠΟΙΗϹΩΙΝΑΕΚΚΟΨΩΤ
DOING AND I'LL-BE-DOING THAT I-SH'D-BE-OUT-STRIKING

ΗΝΑΦΟΡΜΗΝΤΩΝΘΕΛΟΝΤΩΝ
THE FROM-RUSH OF-THE *ones*-WILLING

ΑΦΟΡΜΗΝΙΝΑΕΝΩΚΑΥΧΩΝΤ
FROM-RUSH THAT N WHICH THEY-ARE-BOAST-

ΑΙΕΥΡΕΘΩϹΙΝΚΑΘΩϹΚΑΙΗ
ING THEY-MAY-BE-BEING-FOUND according-AS AND WE

s o.
ΜΕΙϹΟΙΓΑΡΤΟΙΟΥΤΟΙΨΕΥ
13 THE for such FALSE-

ΔΑΠΟϹΤΟΛΟΙΕΡΓΑΤΑΙΔΟΛ
commissioners ACTers FRAUD-

ΙΟΙΜΕΤΑϹΧΗΜΑΤΙΖΟΜΕΝΟ
ulent *be*ING-after-FIGURED

ΙΕΙϹΑΠΟϹΤΟΛΟΥϹΧΡΙϹΤΟ
INTO commissioners OF-ANOINTED

ΥΚΑΙΟΥΘΑΥΜΑΑΥΤΟϹΓΑΡΟ
14 AND NOT MARVEL SAME for THE

ϹΑΤΑΝΑϹΜΕΤΑϹΧΗΜΑΤΙΖΕ
SATAN (adversary) IS-*be*ING-after-FIGURED

ΤΑΙΕΙϹΑΓΓΕΛΟΝΦΩΤΟϹΟΥ
15 INTO MESSENGER OF-LIGHT NOT

ΜΕΓΑΟΥΝΕΙΚΑΙΟΙΔΙΑΚΟΝ
GREAT THEN IF AND THE THRU-SERVitors

ΟΙΑΥΤΟΥΜΕΤΑϹΧΗΜΑΤΙΖΟ
OF-him ARE-*be*ING-after-FIGURED

B[1] o.
ΝΤΑΙΩϹΔΙΑΚΟΝΟΙΔΙΚΑΙΟ
AS THRU-SERVitors OF-JUSTice

ϹΥΝΗϹΩΝΤΟΤΕΛΟϹΕϹΤΑΙΚ
OF-WHOM THE FINISH WILL-BE ac-

ΑΤΑΤΑΕΡΓΑΑΥΤΩΝΠΑΛΙΝΛ
16 cording-to THE ACTS OF-them AGAIN I-AM-

ΕΓΩΜΗΤΙϹΜΕΔΟΞΗΑΦΡΟΝΑ
saying NO ANY ME SH'D-BE-SEEMING UN-DISPOSED

ΕΙΝΑΙΕΙΔΕΜΗΓΕΚΑΝΩϹΑΦ
TO-BE IF YET NO-SURELY AND-[IF-]EVER AS UN-

ΡΟΝΑΔΕΞΑϹΘΕΜΕΙΝΑΚΑΓΩ
DISPOSED RECEIVE-YE ME THAT AND-I

B+Ε
ΜΙΚΡΟΝΤΙΚΑΥΧΗϹΩΜΑΙΟΛ
17 LITTLE ANY SHOULD-BE-BOASTING WHICH I-

17 be boasting a little! What I am
talking, I am not talking in accord
with the Lord, but as in imprudence,
18 in this assumption of boasting. Since
many are boasting according to the
19 flesh, *I* also shall be boasting. For
with relish are you tolerating the
20 imprudent, being prudent. For
you are bearing with it if anyone
is enslaving you, if anyone is de-
vouring, if anyone is obtaining, if
anyone is elevating himself, if any-
21 one is lashing you in the face. I am
saying this by way of dishonor, as
that *we* are weak.

Now in whatever anyone is dar-
ing (I am saying it in imprudence),
22 *I* also am daring. Are they
Hebrews? I also. Are they
Israelites? I also. Are they the
23 seed of Abraham? I also. Are
they servants of Christ? Being
insane, I am talking for the sake
of "I". In weariness more ex-
ceedingly, in jails more exceed-
ingly, in blows inordinately, in
24 deaths often. By Jews five times
25 I got forty save one. Thrice am
I flogged with rods, once am I
stoned, thrice in a shipwreck, a
night and a day have I spent in
26 a marsh, in journeys often, in dan-
gers of rivers, in dangers of rob-
bers, in dangers of my race, in dan-
gers of the nations, in dangers in
the city, in dangers in the wilder-
ness, in dangers in the sea, in dan-
27 gers among false brethren; in wear-
iness and labor, in vigils often, in
famine and thirst, in fasts often,
28 in cold and nakedness, apart from
what is outside, that which is com-
ing upon me daily, solicitude for all
the ecclesias.

29 Is anyone weak and I am not
weak? Who is snared and *I* am
30 not on fire? If I must boast, I
will boast in that which is of my

20 Paul's patient and forbearing behavior among them was in striking contrast to the course of his detractors. They treated the Corinthians like slaves, while Paul served them like a slave. They devoured their substance. Paul provided for himself by his own labor or the gifts of other ecclesias. They took what they could obtain. Paul refused to take anything from them. They set themselves high above the Corinthians. Paul humbled himself among them. They even treated them to personal indignities. Paul confesses ironically that he was too weak to intimidate them in this fashion. And yet they not only tolerated but actually relished such treatment!

22 "Hebrews" denotes not merely Israelites, but that party in the nation which was zealous for the law and the traditions, in contrast to the Hellenists, who were tainted with Greek culture. (See Ac.6:1).

22 Paul now, in his assumed imprudence, compares himself with them. As to physical descent he can match them on every point. But when it comes to his service, he stands unparalleled and unapproachable. Here was a man by no means strong, often suffering from some form of physical infirmity, leading a life of incessant peril, enduring and daring all for the sake of the evangel. The record in Acts seems full of his sufferings, but it is evident that the account in Acts is by no means complete. There is no record of the five Jewish scourgings. Only one of the Roman beatings, the one at Philippi, is elsewhere mentioned. The stoning was at Lystra (Ac.14:19). Not one of the shipwrecks is found in the account in Acts, for the one there recorded was long after this.

26 Travel was attended with much hazard in Paul's time, especially as he probably went unattended and unarmed. But more dangerous than the robbers who infested the highways was the constant plotting of the Jews to kill him, and the opposition on all sides to his evangel, which often clashed with the prejudice and material interests of the nations.

ΛΑΛΩΟΥΚΑΤΑΚΥΡΙΟΝΛΑΛΩΑ
AM-TALKING NOT according-to Master I'M-TALKING but

ΛΛΩCΕΝΑΦΡΟCΥΝΗΕΝΤΑΥΤ
AS IN imprudence IN this

ΗΤΗΥΠΟCΤΑCΕΙΤΗCΚΑΥΧΗ
THE UNDER-STANDING OF-THE BOASTING

CΕΩCΕΠΕΙΠΟΛΛΟΙΚΑΥΧΩΝ
18 since MANY ARE-BOASTING

THE *by s*²
ΤΑΙΚΑΤΑΤΗΝCΑΡΚΑΚΑΓΩΚ
according-to THE FLESH AND-I -SHALL-

ΑΥΧΗCΟΜΑΙΗΔΕΩCΓΑΡΑΝΕ
19 BE-BOASTING GRATIFY-ly for YE-ARE-

ΧΕCΘΕΤΩΝΑΦΡΟΝΩΝΦΡΟΝΙ
toleratING OF-THE UN-DISPOSED DISPOSED

ΜΟΙΟΝΤΕCΑΝΕΧΕCΘΕΓΑΡΕ
20 BEING YE-ARE-toleratING for IF

ΙΤΙCΥΜΑCΚΑΤΑΔΟΥΛΟΙΕΙ
ANY-*one* YOU*p* IS-DOWN-SLAVING IF

ΤΙCΚΑΤΕCΘΙΕΙΕΙΤΙCΛΑΜ
ANY-*one* IS-DOWN-EATING IF ANY-*one* IS-GET-

ΒΑΝΕΙΕΙΤΙCΕΠΑΙΡΕΤΑΙΕ
TING-UP IF ANY-*one* IS-*be*ING-ON-LIFTED IF

ΙΤΙCΕΙCΠΡΟCΩΠΟΝΥΜΑCΔ
ANY-*one* INTO face YOU*p* IS-

s o. B+Θ
ΕΡΕΙΚΑΤΑΑΤΙΜΙΑΝΛΕΓΩΩ
21 SKINNING according-to UN-VALUE I-AM-saying AS

s o.
CΟΤΙΗΜΕΙCΗCΘΕΝΗΚΑΜΕΝ
that WE HAVE-been-UN-FIRM

ΕΝΩΔΑΝΤΙCΤΟΛΜΑΕΝΑΦΡΟ
IN WHICH YET EVER ANY IS-DARING IN imprudence

s omits I'M-SAYING
CΥΝΗΛΕΓΩΤΟΛΜΩΚΑΓΩΕΒΡ
22 I'M-saying I-AM-DARING AND-I HEBREWS

s Θ *o.* *s*+Δ *s o.*
ΑΙΟΙΕΙCΙΝΚΑΓΩΙCΡΑΗΛΕ
THEY-ARE AND-I ISRAELITES

ΙΤΑΙΕΙCΙΝΚΑΓΩCΠΕΡΜΑΑ
THEY-ARE AND-I seed *of-*

ΒΡΑΑΜΕΙCΙΝΚΑΓΩΔΙΑΚΟΝ
23 ABRAHAM THEY-ARE AND-I THRU-SERVITORS

ΟΙΧΡΙCΤΟΥΕΙCΙΝΠΑΡΑΦΡ
OF-ANOINTED THEY-ARE BEING-BESIDE-DIS-

ΟΝΩΝΛΑΛΩΥΠΕΡΕΓΩΕΝΚΟΠ
POSED I'M-TALKING OVER I IN toils

ΟΙCΠΕΡΙCCΟΤΕΡΩCΕΝΦΥΛ
more-exceedingly IN GUARD-

*s*¹ IN B.m.-e. IN G.-h. o.-c. *s*² IN B. o.-c. IN G.-h. m.-e.
ΑΚΑΙCΠΕΡΙCCΟΤΕΡΩCΕΝΠ
houses more-exceedingly IN BLOWS

ΛΗΓΑΙCΥΠΕΡΒΑΛΛΟΝΤΩCΕ
OVER-CAST-ly IN

ΝΘΑΝΑΤΟΙCΠΟΛΛΑΚΙCΥΠΟ
24 DEATHS MANY-times by

ΙΟΥΔΑΙΩΝΠΕΝΤΑΚΙCΤΕCC
JUDA-ans FIVE-times FOUR-TY

B² Δ
ΕΡΑΚΟΝΤΑΠΑΡΑΜΙΑΝΕΛΑΒ
BESIDE ONE I-GOT

s+Θ
ΟΝΤΡΙCΕΡΑΒΔΙCΘΗΝΑΠΑΞ
25 THRICE I-AM-RODIZED ONCE

s+Θ
ΕΛΙΘΑCΘΗΝΤΡΙCΕΝΑΥΑΓΗ
I-AM-STONIZED THRICE I-NAUTICAL-WRECK

CΑΝΥΧΘΗΜΕΡΟΝΕΝΤΩΒΥΘΩ
NIGHT-DAY IN THE SUBMERGED

ΠΕΠΟΙΗΚΑΟΔΟΙΠΟΡΙΑΙCΠ
26 I-HAVE-DONE to-WAYS-GOES MA-

ΟΛΛΑΚΙCΚΙΝΔΥΝΟΙCΠΟΤΑ
NY-times to-DANGERS OF-rivers

ΜΩΝΚΙΝΔΥΝΟΙCΛΗCΤΩΝΚΙ
to-DANGERS OF-ROBBERS to-

ΝΔΥΝΟΙCΕΚΓΕΝΟΥCΚΙΝΔΥ
DANGERS OUT OF-breed to-DANGERS

ΝΟΙCΕΞΕΘΝΩΝΚΙΝΔΥΝΟΙC
OUT OF-NATIONS to-DANGERS

ΕΝΠΟΛΕΙΚΙΝΔΥΝΟΙCΕΝΕΡ
IN city to-DANGERS IN DES-

ΗΜΙΑΚΙΝΔΥΝΟΙCΕΝΘΑΛΑC
OLATE to-DANGERS IN SEA

CΗΚΙΝΔΥΝΟΙCΕΝΨΕΥΔΑΔΕ
to-DANGERS IN FALSE-brothers

B *omits* IN
ΛΦΟΙCΕΝΚΟΠΩΚΑΙΜΟΧΘΩΕ
27 IN toil AND LABOR IN

ΝΑΓΡΥΠΝΙΑΙCΠΟΛΛΑΚΙCΕ
vigils MANY-times IN

B¹ Η *o.*
ΝΛΕΙΜΩΚΑΙΔΙΨΕΙΕΝΝΗCΤ
FAMINE AND THIRST IN fastings

s o. *s o.*
ΕΙΑΙCΠΟΛΛΑΚΙCΕΝΨΥΧΕΙ
MANY-times IN cold

ΚΑΙΓΥΜΝΟΤΗΤΙΧΩΡΙCΤΩΝ
28 AND NAKEDNESS apart-from THE

B*s*¹ to-ME
ΠΑΡΕΚΤΟCΗΕΠΙCΤΑCΙCΜΟ
BESIDE-OUTED THE ON-STANDING OF-ME

Ι (*by s*²)
ΥΗΚΑΘΗΜΕΡΑΝΗΜΕΡΙΜΝΑΠ
THE according-to DAY THE anxiety OF-

ΑCΩΝΤΩΝΕΚΚΛΗCΙΩΝΤΙCΑ
29 ALL OF-THE OUT-CALLEDS ANY-*one* IS-

s o.
CΘΕΝΕΙΚΑΙΟΥΚΑCΘΕΝΩΤΙ
beING-UN-FIRM AND NOT I-AM-beING-UN-FIRM

s+Θ
CCΚΑΝΔΑΛΙΖΕΤΑΙΚΑΙΟΥΚ
ANY IS-*be*ING-SNARED AND NOT

ΕΓΩΠΥΡΟΥΜΑΙΕΙΚΑΥΧΑCΘ
30 I AM-*be*ING-FIRED IF TO-BE-BOASTING

B *omits* OF-ME
ΑΙΔΕΙΤΑΤΗCΑCΘΕΝΕΙΑCΜ
IS-BINDING THE OF-THE UNFIRMness OF-

32 When Paul returned from Arabia to Damascus and preached boldly in the name of Jesus, he confounded the Jews who lived at Damascus, proving that he was proclaiming the Messiah. Here was something for him to boast about! But no. He boasts only in his weakness. He had no strength to withstand the Jews who sought to kill him. They had the whole garrison of the city on the alert to arrest him. So he boasts in his humiliating escape, being lowered through the wall, probably at some overhanging window, in a wicker basket!

1 Now, however, Paul comes to that which is, doubtless, his greatest ground for glorying. Fourteen years before finds him on his first missionary journey after his severance at Antioch. At Lystra he is stoned and left for dead (Ac.14[26]). It is more than likely that this, the time when his battered body was supposed to be finished with this life, is when he is transported in spirit to the third heaven. There are three heavens in Scripture. The first was of old (2Pet.3[5]) and perished, but was followed by "the heavens which are now" (2 Pet.3[7]). But these, too, are transient. The third heaven is viewed by the apostle John in the Unveiling (Un.21[1]). John, however, does not enter the new heaven, but confines himself to a description of the new earth. Paul entered the third heaven and there saw (what he afterward revealed in his Perfection Epistles) the universal supremacy of Christ and the supernal dignity and bliss conferred on the ecclesia which is Christ's body. He also enters the new earth and its park, which John describes (Un.22[2]). All of this he had seen, but he was not allowed to disclose it until the time was ripe. This came when Israel's apostasy was full blown, as recorded at the close of the book of Acts. Till then he does not even claim to be the man who had seen and heard such transcendent revelations.

7 Who would not be elated beyond

31 weakness. The God and Father of
the Lord Jesus, Who is blessed for
the eons, is aware that I am not ly-
32 ing. In Damascus the ethnarch
of Aretus, the king, garrisoned the
city of the Damascenes, wanting to
33 arrest me, and I am lowered in a
wicker basket through a window
through the wall, and I escaped his
hands.

12 If I must boast, it is not expe-
dient, indeed, yet I shall also be
coming to apparitions and revela-
2 tions of the Lord. I am acquainted
with a man in Christ, such a one,
fourteen years ago (whether in a
body I am not aware, or outside of
the body, I am not aware—God is
aware) was snatched away to the
3 third heaven. And I am acquainted
with such a man (whether in a
body or outside of the body I am
4 not aware—God is aware) that he
was snatched away into paradise
and hears ineffable declarations,
which it is not allowed a man to
5 speak. Over such a one I shall be
boasting; yet I shall not be boasting
for myself, except in my infirmities.
6 For, should I be wanting to boast,
I shall not be imprudent, for I shall
be declaring the truth. Now I
am reticent, that no one should be
reckoning me to be above anything
that he is observing or hearing of
me.

7 Wherefore also, lest I should be
lifted up by the transcendence of
the revelations, there was given me
a splinter in the flesh, a messenger
of Satan, that he may be buffeting
8 me, lest I should be lifted up. For
this I entreat the Lord thrice, that
9 it should withdraw from me. And
He has protested to me, "My grace
is sufficient for you, for My power
is perfected in infirmity". With
the greatest relish, then, will I

ΟΥΚΑΥΧΗϹΟΜΑΙΟΘΕΟϹΚΑΙ 20
31 ME I-SHALL-BE-BOASTING THE God AND

ΠΑΤΗΡΤΟΥΚΥΡΙΟΥΙΗϹΟΥΟ 40
FATHER OF-THE Master JESUS HAS-

ΙΔΕΝΟΩΝΕΥΛΟΓΗΤΟϹΕΙϹΤ 60
PERCEIVED THE *One*-BEING blessed INTO THE

ΟΥϹΑΙΩΝΑϹΟΤΙΟΥΨΕΥΔΟΜ 80
eons that NOT I-AM-FALSifying

ΑΙΕΝΔΑΜΑϹΚΩΟΕΘΝΑΡΧΗϹ 100
32 IN DAMASCUS THE ethnarch

ΑΡΕΤΑΤΟΥΒΑϹΙΛΕΩϹΕΦΡΟ 20
ARETAS OF-THE KING GARRISONED

s o.
ΥΡΕΙΤΗΝΠΟΛΙΝΔΑΜΑϹΚΗΝ 40
THE city OF-DAMASCENES

B *omits* WILLING
ΩΝΠΙΑϹΑΙΜΕΘΕΛΩΝΚΑΙΔΙ 60
33 TO-arrest ME WILLING AND THRU

ΑΘΥΡΙΔΟϹΕΝϹΑΡΓΑΝΗΕΧΑ 80
window IN WICKER-basket I-AM-

s o.
ΛΑϹΘΗΝΔΙΑΤΟΥΤΕΙΧΟΥϹΚ 200
LOWERED THRU THE WALL AND

s o.
ΑΙΕΞΕΦΥΓΟΝΤΑϹΧΕΙΡΑϹΑ 20
I-OUT-FLED THE HANDS OF-

Bs1* *omit* IF *s o.*
ΥΤΟΥΕΙΚΑΥΧΑϹΘΑΙΔΕΙΟΥ 40
12 him IF TO-BE-BOASTING IS-BINDING NOT

ϹΥΜΦΕΡΟΝΜΕΝΕΛΕΥϹΟΜΑΙ 60
being-expedient INDEED I-SHALL-BE-COMING

AND *omitted by s*
ΔΕΚΑΙΕΙϹΟΠΤΑϹΙΑϹΚΑΙΑ 80
YET AND INTO VIEWS AND FROM-

ΠΟΚΑΛΥΨΕΙϹΚΥΡΙΟΥΟΙΔΑ 300
2 coverings OF-Master I'VE-PERCEIVED

ΑΝΘΡΩΠΟΝΕΝΧΡΙϹΤΩΠΡΟΕ 20
human IN ANOINTED BEFORE YEARS

ΤΩΝΔΕΚΑΤΕϹϹΑΡΩΝΕΙΤΕΕ 40
TEN-FOUR IF-BESIDES IN

ΝϹΩΜΑΤΙΟΥΚΟΙΔΑΕΙΤΕΕΚ 60
BODY NOT I'VE-PERCEIVED IF-BESIDES

OF-THE *omitted by* B
ΤΟϹΤΟΥϹΩΜΑΤΟϹΟΥΚΟΙΔΑ 80
OUTside OF-THE BODY NOT I'VE-PERCEIVED

ΟΘΕΟϹΟΙΔΕΝΑΡΠΑΓΕΝΤΑΤ 400
THE God HAS-PERCEIVED BEING-SNATCHED THE

s omitted ΤΡΙ *at first*
ΟΝΤΟΙΟΥΤΟΝΕΩϹΤΡΙΤΟΥΟ 20
such TILL OF-third hea-

ΥΡΑΝΟΥΚΑΙΟΙΔΑΤΟΝΤΟΙΟ 40
3 ven AND I'VE-PERCEIVED THE such

ΥΤΟΝΑΝΘΡΩΠΟΝΕΙΤΕΕΝϹΩ 60
human IF-BESIDES IN BODY

B ΧΩΡΙϹ apart-from
ΜΑΤΙΕΙΤΕΕΚΤΟϹΤΟΥϹΩΜΑ 80
IF-BESIDES OUTside OF-THE BODY

B *omits* NOT I'VE-PERCEIVED
ΤΟϹΟΥΚΟΙΔΑΟΘΕΟϹΟΙΔΕΝ 500
NOT I'VE-PERCEIVED THE God HAS-PERCEIVED

ΟΤΙΗΡΠΑΓΗΕΙϹΤΟΝΠΑΡΑΔ 20
4 that he-WAS-SNATCHED INTO THE PARK

s o.
ΕΙϹΟΝΚΑΙΗΚΟΥϹΕΝΑΡΡΗΤ 40
AND HEARS UN-declarable

ΑΡΗΜΑΤΑΑΟΥΚΕΞΟΝΑΝΘΡΩ 60
declarations WHICH NOT allowing to-human

ΠΩΛΑΛΗϹΑΙΥΠΕΡΤΟΥΤΟΙΟ 80
5 TO-TALK OVER THE such

ΥΤΟΥΚΑΥΧΗϹΟΜΑΙΥΠΕΡΔΕ 600
I-SHALL-BE-BOASTING OVER YET

ΕΜΑΥΤΟΥΟΥΚΑΥΧΗϹΟΜΑΙΕ 20
Myself NOT I-SHALL-BE-BOASTING IF-

s o. B *omits* OF-ME
ΙΜΗΕΝΤΑΙϹΑϹΘΕΝΕΙΑΙϹΜ 40
NO IN THE UN-FIRMnesses OF-

ΟΥΕΑΝΓΑΡΘΕΛΗϹΩΚΑΥΧΗϹ 60
6 ME IF-EVER for I-SHOULD-BE-WILLING TO-BOAST

ΑϹΘΑΙΟΥΚΕϹΟΜΑΙΑΦΡΩΝΑ 80
NOT I-SHALL-BE UN-DISPOSED TRUTH

ΛΗΘΕΙΑΝΓΑΡΕΡΩΦΕΙΔΟΜΑ 700
for I'LL-BE-declaring I'M SPARING

ΙΔΕΜΗΤΙϹΕΙϹΕΜΕΛΟΓΙϹΗ 20
YET NO ANY INTO ME SHOULD-BE-account-

ΤΑΙΥΠΕΡΟΒΛΕΠΕΙΜΕΗΑΚΟ 40
ING OVER WHICH he-IS-looking ME OR IS-HEAR-

Bs1 *omit* ANY (*by s2*) A *resumes:*
ΥΕΙΤΙΕΞΕΜΟΥΚΑΙΤΗΥΠΕΡ 60
7 ING ANY OUT OF-ME AND to-THE OVER-

ΒΟΛΗΤΩΝΑΠΟΚΑΛΥΨΕΩΝΔΙ 80
CAST OF-THE FROM-COVERINGS THRU-

AB1 Є *o.*
ΟΙΝΑΜΗΥΠΕΡΑΙΡΩΜΑΙΕΔΟ 800
WHICH THAT NO I-MAY-BE-*being*-OVER-LIFTED WAS-GIVEN

ΘΗΜΟΙϹΚΟΛΟΨΤΗϹΑΡΚΙΑΓ 20
to-ME SPLINTER to-THE FLESH MES-

As2 *o.*
ΓΕΛΟϹϹΑΤΑΝΑΙΝΑΜΕΚΟΛΑ 40
SENGER OF-SATAN (adversary) THAT ME he-MAY-BE-

As1* *omit* THAT NO I-M.-B.-*b*.-O.-L. B1 Є *o.*
ΦΙΖΗΙΝΑΜΗΥΠΕΡΑΙΡΩΜΑΙ 60
FROM-CHASTENING THAT NO I-MAY-BE-*being*-OVER-LIFTED

ΚΑΙ AND *added by* A Α+Є
ΥΠΕΡΤΟΥΤΟΥΤΡΙϹΤΟΝΚΥΡ 80
8 OVER this THRICE THE Master

ΙΟΝΠΑΡΕΚΑΛΕϹΑΙΝΑΑΠΟϹ 900
I-BESIDE-CALL THAT it-SHOULD-BE-

ΤΗΑΠΕΜΟΥΚΑΙΕΙΡΗΚΕΝΜΟ 20
9 FROM-STANDING FROM ME AND He-HAS-declared to-ME

ΙΑΡΚΕΙϹΟΙΗΧΑΡΙϹΜΟΥΗΓ 40
IS-SUFFICING to-YOU THE grace OF-ME THE for

Bs1 *omit* OF-ME (*by s2*) As *o.*
ΑΡΔΥΝΑΜΙϹΜΟΥΕΝΑϹΘΕΝΕ 60
ABILITY OF-ME IN UN-FIRMness

(*by s2*) ABs1 *o. o.* A -Є
ΙΑΤΕΛΕΙΟΥΤΑΙΗΔΙϹΤΑΟΥ 80
IS-*being*-matured most-GRATIFY-ly THEN

ΝΜΑΛΛΟΝΚΑΥΧΗϹΟΜΑΙΕΝΤ 20000
RATHER I-SHALL-BE-BOASTING IN THE

measure at such revelations as had been confided to him? But Paul had good reason to refrain from boasting. A painful physical infirmity was given him to keep him humble. A *thorn* in the flesh is hardly adequate, a *splinter* is nearer, but still too weak an expression, for Paul would not entreat thrice for the removal of some minor distress. But it was not removed. Instead, he received grace and the assurance that God's power finds infirmity its fittest tool. He needs none of man's strength. It hinders the manifestation of His power. O, that we could learn this lesson! We repine and are dejected when infirmity and persecution and necessity press upon us, when we should rejoice. Paul delighted in them, not for their own sake, but that the power of Christ may be manifested through them. May His grace be our sole sufficiency!

14 What a fund of fatherly affection is revealed in his protest, "I am not seeking *yours* but *you!*" And it must have humbled them to think of their own lack of care and consideration. They deserved nothing further at his hands. But instead of rebuking them and asserting his rights as an apostle, he proposes to lavish still more affection on them. And he will do this even if it should still further dampen their affection for him. Is not this a reflection of God's dealings with us in grace? We accept His bounty with all too feeble a response, yet He is not offended, but pours it out in more lavish style.

16 Paul anticipates a subtle insinuation which his enemies might suggest, even if he had cleared himself of their charges. He had sent Titus and others to them. Perhaps he had used them as tools to overreach them, so as to shield himself from blame. But it seems that Titus and those whom he had dispatched to them all were worthy delegates of the apostle, for they followed the same course he had done.

19 Thus he closes his appeal. His own defense was necessary for their edification.

rather glory in my infirmities, that
the power of Christ should be tab-
10 ernacling over me. Wherefore I
delight in infirmities, in outrages,
in necessities, in persecutions, in
distresses for Christ's sake, for
whenever I may be weak, then I
am powerful.
11 I have become imprudent: *you*
compel me. For *I* ought to be com-
mended by you, for I am not de-
ficient in anything pertaining to
the paramount apostles, even if I
12 am nothing. Indeed, the signs of
an apostle are produced among you
in all endurance, in signs as well as
13 miracles and powers. For is there
anything in which you were dis-
comfited over the rest of the eccle-
sias, except that *I* myself am no
encumbrance to you? Deal gra-
ciously with me for this injustice!
14 *Lo!* this third time I am in read-
iness to come to you, and I shall
not be an encumbrance, for I am not
seeking *yours* but *you*. For the
children ought not to be treasur-
ing up for the parents, but the par-
15 ents for the children. Yet with
the greatest relish shall *I* spend and
be bankrupted for the sake of your
souls, even if loving you more ex-
ceedingly diminishes your love for
me.
16 Now, let be, *I* do not overburden
you, but belonging to the crafty, I
17 got you by guile! Did not any of
those whom I dispatched to you?
18 Through him I overreach you! I
entreat Titus, and dispatch togeth-
er with him a brother. Does Titus
not overreach you in something?
Walk we not in the same spirit?
Not in the same foot-prints?
19 Again, you are presuming that we
are defending ourselves to you.
In God's sight, in Christ, are we
speaking, yet all, beloved, for the

As o. B omits OF-ME
ΑΙϹΑϹΘΕΝΕΙΑΙϹΜΟΥΙΝΑΕ
UN-FIRMnesses OF-ME THAT SHOULD-

A+Є
ΠΙϹΚΗΝΩϹΗΕΠΕΜΕΗΔΥΝΑΜ
BE-ON-BOOTHING ON ME THE ABILITY

ΙϹΤΟΥΧΡΙϹΤΟΥΔΙΟΕΥΔΟΚ
10 OF-THE ANOINTED THRU-WHICH I-AM-WELL-

s o.
ΩΕΝΑϹΘΕΝΕΙΑΙϹΕΝΥΒΡΕϹ
SEEMING IN UN-FIRMnesses IN OUTRAGES

s¹ ΚΑΙ Є (s² alters to IN) A omits IN-CHASE-ings
ΙΝΕΝΑΝΑΓΚΑΙϹΕΝΔΙΩΓΜΟ
IN necessities IN CHASE-ings

Bs¹ ΚΑΙ AND (by s²)
ΙϹΕΝϹΤΕΝΟΧΩΡΙΑΙϹΥΠΕΡ
IN CRAMP-SPACES OVER

ΧΡΙϹΤΟΥΟΤΑΝΓΑΡΑϹΘΕΝΩ
ANOINTED when-EVER for I-MAY-BE-beING-UN-

ΤΟΤΕΔΥΝΑΤΟϹΕΙΜΙΓΕΓΟΝ
11 FIRM then ABLE I-AM I-HAVE-BECOME

ΑΑΦΡΩΝΥΜΕΙϹΜΕΗΝΑΓΚΑϹ
UN-DISPOSED YE ME necessitate

B¹ omitted by A Η=US
ΑΤΕΕΓΩΓΑΡΩΦΕΙΛΟΝΥΦΥΜ
I for OWED by YOUp

ΩΝϹΥΝΙϹΤΑϹΘΑΙΟΥΔΕΝΓΑ
TO-BE-being-TOGETHER-STOOD NOT-YET-ONE for

ANY omitted by As B+Є
ΡΤΙΥϹΤΕΡΗϹΑΤΩΝΥΠΕΡΛΙ
ANY I-WANT OF-THE OVER-VERY

ΑΝΑΠΟϹΤΟΛΩΝΕΙΚΑΙΟΥΔΕ
commissioners IF AND NOT-YET-ONE

ΝΕΙΜΙΤΑΜΕΝϹΗΜΕΙΑΤΟΥΑ
12 I-AM THE INDEED SIGNS OF-THE com-

B¹ Η o.
ΠΟϹΤΟΛΟΥΚΑΤΕΙΡΓΑϹΘΗΕ
missioner IS-DOWN-ACTED IN

(by s²) ABs¹ omit IN
ΝΥΜΙΝΕΝΠΑϹΗΥΠΟΜΟΝΗΕΝ
YOUp IN EVERY UNDER-REMAINing IN

sB¹ o. As* omit BESIDES s o.
ϹΗΜΕΙΟΙϹΤΕΚΑΙΤΕΡΑϹΙΝ
SIGNS BESIDES AND MIRACLES

ΚΑΙΔΥΝΑΜΕϹΙΝΤΙΓΑΡΕϹΤ
13 AND ABILITIES ANY for IS

Bs¹ Ϲ Ϲ Ω (by As²)
ΙΝΟΗΤΤΗΘΗΤΕΥΠΕΡΤΑϹΛΟ
WHICH YE-WERE-DIMINISHED OVER THE rest

ΙΠΑϹΕΚΚΛΗϹΙΑϹΕΙΜΗΟΤΙ
OUT-CALLEDS IF NO that

ΑΥΤΟϹΕΓΩΟΥΚΑΤΕΝΑΡΚΗϹ
SAME I NOT DOWN-NUMB

AB¹ ΑΙ
ΑΥΜΩΝΧΑΡΙϹΑϹΘΕΜΟΙΤΗΝ
OF-YOUp grace-YE to-ME THE

ΑΔΙΚΙΑΝΤΑΥΤΗΝΙΔΟΥΤΡΙ
14 UN-JUSTness this BE-PERCEIVING third

ΤΟΝΤΟΥΤΟΕΤΟΙΜΩϹΕΧΩΕΛ
this READily I'M-HAVING TO-

ΘΕΙΝΠΡΟϹΥΜΑϹΚΑΙΟΥΚΑΤ
BE-COMING TOWARD YOUp AND NOT I-SHALL-

ΑΝΑΡΚΗϹΩΟΥΓΑΡΖΗΤΩΤΑΥ
BE-DOWN-NUMBING NOT for I-AM-SEEKING THE OF-

As o.
ΜΩΝΑΛΛΑΥΜΑϹΟΥΓΑΡΟΦΕΙ
YOUp but YOUp NOT for IS-OWING

ΛΕΙΤΑΤΕΚΝΑΤΟΙϹΓΟΝΕΥϹ
THE offsprings to-THE parents

s o. B¹ o. B o.
ΙΝΘΗϹΑΥΡΙΖΕΙΝΑΛΛΑΟΙΓ
TO-BE-PLACING-INTO-MORROW but THE pa-

s o.
ΟΝΕΙϹΤΟΙϹΤΕΚΝΟΙϹΕΓΩΔ
15 rents to-THE offsprings I YET

ΕΗΔΙϹΤΑΔΑΠΑΝΗϹΩΚΑΙΕΚ
GRATIFY-ly SHALL-BE-SPENDING AND SHALL-

ΔΑΠΑΝΗΘΗϹΟΜΑΙΥΠΕΡΤΩΝ
BE-BEING-OUT-SPENT OVER THE

ABs¹ omit AND (by s²)
ΨΥΧΩΝΥΜΩΝΕΙΚΑΙΠΕΡΙϹϹ
souls OF-YOUp IF AND more-exceedingly

s¹* o. s² Τ Τ
ΟΤΕΡΩϹΥΜΑϹΑΓΑΠΩΝΗϹϹΟ
YOUp LOVING DIMINISHly

ΝΑΓΑΠΩΜΑΙΕϹΤΩΔΕΕΓΩΟΥ
16 I-AM-being-LOVED LET-it-BE YET I NOT

s Ν +Κ =DOWN-NUMB
ΚΑΤΕΒΑΡΗϹΑΥΜΑϹΑΛΛΑΥΠ
DOWN-HEAVY YOUp but belong-

ΑΡΧΩΝΠΑΝΟΥΡΓΟϹΔΟΛΩΥΜ
ING clever to-FRAUD YOUp

ΑϹΕΛΑΒΟΝΜΗΤΙΝΑΩΝΑΠΕϹ
17 I-GOT NO ANY OF-WHOM I-HAVE-

ΤΑΛΚΑΠΡΟϹΥΜΑϹΔΙΑΥΤΟΥ
commissioned TOWARD YOUp THRU him

ΕΠΛΕΟΝΕΚΤΗϹΑΥΜΑϹΠΑΡΕ
18 I-MORE-HAVE YOUp I-BESIDE-

ΚΑΛΕϹΑΤΙΤΟΝΚΑΙϹΥΝΑΠΕ
CALL TITUS AND I-TOGETHER-com-

s o.
ϹΤΕΙΛΑΤΟΝΑΔΕΛΦΟΝΜΗΤΙ
mission THE brother NO ANY

ΕΠΛΕΟΝΕΚΤΗϹΕΝΥΜΑϹΤΙΤ
MORE-HAS YOUp TITUS

ΟϹΟΥΤΩΑΥΤΩΠΝΕΥΜΑΤΙΠΕ
NOT to-THE SAME spirit WE-

ΡΙΕΠΑΤΗϹΑΜΕΝΟΥΤΟΙϹΑΥ
ABOUT-TREAD NOT to-THE SAME

ABs¹ OLD ΑΙ
ΤΟΙϹΙΧΝΕϹΙΝΠΑΛΙΝΔΟΚΕ
19 TRACES AGAIN YE-ARE-SEEM-

A ΑΙ
ΙΤΕΟΤΙΥΜΙΝΑΠΟΛΟΓΟΥΜΕ
ING that to-YOUp WE-ARE-FROM-saying

ABs¹* omit OF-THE (by s²)
ΘΑΚΑΤΕΝΑΝΤΙΤΟΥΘΕΟΥΕΝ
DOWN-IN-INSTEAD OF-THE God IN

ΧΡΙϹΤΩΛΑΛΟΥΜΕΝΤΑΔΕΠΑ
ANOINTED WE-ARE-TALKING THE YET ALL

ΝΤΑΑΓΑΠΗΤΟΙΥΠΕΡΤΗϹΥΜ
beLOVED OVER THE OF-YOUp

21 It was probably some months before Paul fulfilled his intention of visiting them again in person. During the interval he went over Macedonia, and possibly as far as Illyricum, giving them much exhortation. But all this time his heart was in Corinth. He had written to them. He had sent messengers to them. They had given him much sorrow not unmixed with joy. He had exhorted and he had threatened. He had made it plain that he would not spare when he came again in person. Can we imagine his feelings as he approached the city? How he shrank from being severe! Yet he must be severe, should it be necessary. Doubtless the majority would receive him with hearts full of joy and affection. But what of the rebellious minority? It was with such powerful emotions that he followed this epistle some months later.

It would seem from the uncanonical epistle of Clement, that his efforts for the Corinthian ecclesia were not in vain, but bore precious fruit. According to Acts (Ac.20[2]), he stayed in Greece three months, and, as usual, had to leave because the Jews lay in wait for him.

4 The power of Christ had been manifested amongst the Corinthians, yet Paul reminds them that even He was once crucified in utter weakness. Pilate and Herod and the chief priests all seemed stronger than He. But out of that very weakness came the power that saved them and that triumphed over His adversaries and that raised Him to the highest place in all the universe. So, says Paul, will it be with my weakness. The same power that raised Christ from the dead will impart strength to my weakness, and triumph over my adversaries.

7 Paul had no desire, however, to exercise the power he possessed. This might serve to prove his qualification for the office of an apostle, but it would be ill for them. Rather would he appear as disqualified and spare them such a proof as this. No matter what he did, however, it would be for the sake of the truth, for he had no power against the truth.

20 sake of your edification. For I am
afraid, lest somehow, on coming, I
may not be finding you such as I
want, and *I* may be found by you
such as you do not want; lest some-
how there be strife, jealousy, fury,
factions, vilifications, whisperings,
puffing up, turbulences.
21 Not again at my coming will
my God be humbling me toward
you, and I shall be mourning for
many who have sinned before and
are not repentant of the unclean-
ness and prostitution and wanton-
ness which they commit.
13 *Lo!* This is the third time I
am coming to you. By the mouth
of two witnesses, and three, shall
every declaration be made to stand.
2 I have declared before, and am
predicting as if being present the
second time, and now, being absent,
to those having sinned before and
to all the rest, that if I should
be coming again, I shall not spare,
3 since you are seeking a test of
Christ speaking in me, Who is
not weak for you, but powerful
4 among you. For even if He was
crucified out of weakness, neverthe-
less He is living by the power of
God. For *we* also are weak togeth-
er with Him, but we shall be living
together with Him by the power of
God for you.
5 Be trying yourselves, if you are
in the faith; be testing yourselves.
Or are you not recognizing your-
selves that Christ Jesus is in you,
6 except some are disqualified? Now
I expect that you will know that
7 *we* are not disqualified! Now we
are wishing to God that you do no
evil, not that *we* may appear qual-
ified, but that *you* may be doing
that which is ideal, yet *we* may be
8 as disqualified. For we are not
able for anything against the truth,

ΩΝΟΙΚΟΔΟΜΗϹΦΟΒΟΥΜΑΙΓ
20 OF-HOME-BUILDing I-AM-FEARING for

ΑΡΜΗΠΩϹΕΛΘΩΝΟΥΧΟΙΟΥϹ
NO how COMING NOT THE-WHICH

ΘΕΛΩΕΥΡΩΥΜΑϹΚΑΓΩΕΥΡΕ
I'M-WILLING I-MAY-BE-FINDING YOUp AND-I MAY-BE-BEING-

ΘΩΥΜΙΝΟΙΟΝΟΥΘΕΛΕΤΕΜΗ
FOUND to-YOUp THE-WHICH NOT YE-ARE-WILLING NO

B+Є s Ι B+Є
ΠΩϹΕΡΙϹΖΗΛΟϹΘΥΜΟΙΕΡΙ
how STRIFE BOILing furies STRIFES

AsB¹ o. A+Є
ΘΕΙΑΙΚΑΤΑΛΑΛΙΑΙΨΙΘΥΡ
DOWN-TALKS WHISPERings

B¹ o.
ΙϹΜΟΙΦΥϹΙΩϹΕΙϹΑΚΑΤΑϹ
INFLATing UN-DOWN-STAND-

A+Є s²-Α
ΤΑϹΙΑΙΜΗΠΑΛΙΝΕΛΘΟΝΤΟ
21 ings NO AGAIN OF-COMING

s²-Є s o. As Η
ϹΜΟΥΤΑΠΕΙΝΩϹΕΙΜΕΟΘΕΟ
OF-ME WILL-BE-making-LOW ME THE God

ϹΜΟΥΠΡΟϹΥΜΑϹΚΑΙΠΕΝΘΗ
OF-ME TOWARD YOUp AND I'LL-BE-MOURN-

ϹΩΠΟΛΛΟΥϹΤΩΝΠΡΟΗΜΑΡΤ
ING MANY OF-THE *ones*-HAVING-BEFORE-

ΗΚΟΤΩΝΚΑΙΜΗΜΕΤΑΝΟΗϹΑ
missed AND NO OF-after-MIND*ing*

ΝΤΩΝΕΠΙΤΗΑΚΑΘΑΡϹΙΑΚΑ
ON THE UNcleanness AND

s o.
ΙΠΟΡΝΕΙΑΚΑΙΑϹΕΛΓΕΙΑΗ
PROSTITUTION AND wantonness WHICH

Bs¹ *omit* BE-PERCEIVING (*by s²*)
ΕΠΡΑΞΑΝΙΔΟΥΤΡΙΤΟΝΤΟΥ
13 THEY-PRACTISE BE-PERCEIVING third this

A ЄΤΟΙΜΩϹЄΧΩЄΛΘЄΙΝ *for* I-A.C. ΙΝΑ+s¹*
ΤΟΕΡΧΟΜΑΙΠΡΟϹΥΜΑϹΕΠΙ
I-AM-COMING TOWARD YOUp ON

s OR Η
ϹΤΟΜΑΤΟϹΔΥΟΜΑΡΤΥΡΩΝΚ
MOUTH OF-TWO witnesses AND

ΑΙΤΡΙΩΝϹΤΑΘΗϹΕΤΑΙΠΑΝ
OF-THREE WILL-BE-BEING-STOOD EVERY

ΡΗΜΑΠΡΟΕΙΡΗΚΑΚΑΙΠΡΟΛ
2 declaration I'VE-BEFORE-declared AND I-AM-BEFORE-

ΕΓΩΩϹΠΑΡΩΝΤΟΔΕΥΤΕΡΟΝ
saying AS BESIDE-BEING THE SECOND

ΚΑΙΑΠΩΝΝΥΝΤΟΙϹΠΡΟΗΜΑ
AND FROM-BEING NOW to-THE *ones*-HAVING-BE-

ΡΤΗΚΟϹΙΝΚΑΙΤΟΙϹΛΟΙΠΟ
FORE-missed AND to-THE rest

ΙϹΠΑϹΙΝΟΤΙΕΑΝΕΛΘΩΕΙϹ
to-ALL that IF-EVER I-MAY-BE-COMING INTO

s o. A o.
ΤΟΠΑΛΙΝΟΥΦΕΙϹΟΜΑΙΕΠΕ
3 THE AGAIN NOT I-SHALL-BE-SPARING since

ΙΔΟΚΙΜΗΝΖΗΤΕΙΤΕΤΟΥΕΝ
testedness YE-ARE-SEEKING OF-THE IN

ΕΜΟΙΛΑΛΟΥΝΤΟϹΧΡΙϹΤΟΥ
ME TALKING OF-ANOINTED

ΟϹΕΙϹΥΜΑϹΟΥΚΑϹΘΕΝΕΙΑ
WHO INTO YOUp NOT IS-being-UN-FIRM but

ΛΛΑΔΥΝΑΤΕΙΕΝΥΜΙΝΚΑΙΓ
4 IS-being-ABLE IN YOUp AND for

Bs¹ *omit* IF (*by s²*)
ΑΡΕΙΕϹΤΑΥΡΩΘΗΕΞΑϹΘΕΝ
IF He-was-impaled OUT OF-UN-FIRMness

ΕΙΑϹΑΛΛΑΖΗΕΚΔΥΝΑΜΕΩϹ
but IS-LIVING OUT OF-ABILITY

ΘΕΟΥΚΑΙΓΑΡΗΜΕΙϹΑϹΘΕΝ
OF-God AND for WE ARE-being-

B ЄΝ IN
ΟΥΜΕΝϹΥΝΑΥΤΩΑΛΛΑΖΗϹΟ
UN-FIRM TOGETHER to-Him but WE-SHALL-BE-

ΜΕΝϹΥΝΑΥΤΩΕΚΔΥΝΑΜΕΩϹ
LIVING TOGETHER to-Him OUT OF-ABILITY

B *omits* INTO YOUp s o.
ΘΕΟΥΕΙϹΥΜΑϹΕΑΥΤΟΥϹΠΕ
5 OF-God INTO YOUp selves BE-YE-

ΙΡΑΖΕΤΕΕΙΕϹΤΕΕΝΤΗΠΙϹ
trying IF YE-ARE IN THE BELIEF

s o. A *omits* selves BE-YE-testing
ΤΕΙΕΑΥΤΟΥϹΔΟΚΙΜΑΖΕΤΕ
selves BE-YE-testing

OR *by s²* B+Є
ΗΟΥΚΕΠΙΓΙΝΩϹΚΕΤΕΕΑΥΤ
OR NOT YE-ARE-ON-KNOWING selves

B JESUS ANOINTED
ΟΥϹΟΤΙΧΡΙϹΤΟϹΙΗϹΟΥϹΕ
that ANOINTED JESUS IN

B *omits* IS
ΝΥΜΙΝΕϹΤΙΝΕΙΜΗΤΙΑΔΟΚ
YOUp IS ∘ IF NO ANY UNtested

ΙΜΟΙΕϹΤΕΕΛΠΙΖΩΔΕΟΤΙΓ
6 YE-ARE I-AM-EXPECTING YET that YE-

s o. s+Є *had*
ΝΩϹΕϹΘΕΟΤΙΗΜΕΙϹΟΥΚΕϹ
WILL-BE-KNOWING that WE NOT ARE

ΜΕΝΑΔΟΚΙΜΟΙΕΥΧΟΜΕΘΑΔ
7 UNtested WE-ARE-wishing YET

ΕΠΡΟϹΤΟΝΘΕΟΝΜΗΠΟΙΗϹΑ
TOWARD THE God NO TO-DO

ΙΥΜΑϹΚΑΚΟΝΜΗΔΕΝΟΥΧΙΝ
YOUp EVIL NO-YET-ONE NOT THAT

ΑΗΜΕΙϹΔΟΚΙΜΟΙΦΑΝΩΜΕΝ
WE tested MAY-BE-APPEARING

s¹ Η=WE
ΑΛΛΙΝΑΥΜΕΙϹΤΟΚΑΛΟΝΠΟ
but THAT YE THE IDEAL MAY-BE-

s ЄΙ *for* Η=ARE-DOING
ΙΗΤΕΗΜΕΙϹΔΕΩϹΑΔΟΚΙΜΟ
DOING WE YET AS UNtested

ΙΩΜΕΝΟΥΓΑΡΔΥΝΑΜΕΘΑΤΙ
8 MAY-BE NOT for WE-ARE-ABLE ANY

s o. AB o.
ΚΑΤΑΤΗϹΑΛΗΘΕΙΑϹΑΛΛΑΥ
DOWN OF-THE TRUTH but O-

s o.
ΠΕΡΤΗϹΑΛΗΘΕΙΑϹΧΑΙΡΟΜ
9 VER THE TRUTH WE-ARE-JOYING

10 Edification should ever be the aim of God's servant in dealing with His erring saints. All other means should be exhausted before sharpness and severity should be used. They are a last resort, and seldom need be called into play if the example of Paul were followed, as it is given us in this epistle.

11 The epistle closes with characteristic tokens of affection. Throughout the appeal is to the feelings. This is especially true of the evangel and its proclamation. God on His part *beseeches* the sinner to be *conciliated.* The saint is *reconciled.* He is not merely righteous, but at perfect peace with God. This is the fruit of the evangel which is so delicious to God's heart and to ours. Let us not fail to appreciate the marvelous affection of His message!

9 but for the sake of the truth. For
we are rejoicing whenever *we* may
be weak, yet *you* may be power-
ful. Now this are we wishing also:
10 your readjustment. Therefore I
am writing this being absent that,
being present, I should not be using
severity, according to the author-
ity which the Lord gives me for
edification and not for pulling
down.

11 Furthermore, brethren, be rejoic-
ing, be readjusted, be entreated,
be mutually disposed, be at peace,
and the God of love and of peace
12 will be with you. Greet one an-
13 other with a holy kiss. All the
saints are greeting 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!*

ΕΝΓΑΡΟΤΑΝΗΜΕΙϹΑϹΘΕΝΩ
for whenEVER WE MAY-BE-beING-UN-

ΜΕΝΥΜΕΙϹΔΕΔΥΝΑΤΟΙΗΤΕ
FIRM YE YET ABLE MAY-BE

ABs^1 *omit* YET (*by* s^2)
ΤΟΥΤΟΔΕΚΑΙΕΥΧΟΜΕΘΑΤΗ
this YET AND WE-ARE-wishING THE

ΝΥΜΩΝΚΑΤΑΡΤΙϹΙΝΔΙΑΤΟ
10 OF-YOU*p* DOWN-EQUIPPing THRU this

ΥΤΟΤΑΥΤΑΑΠΩΝΓΡΑΦΩΙΝΑ
these FROM-BEING I-AM-WRITING THAT

ΠΑΡΩΝΜΗΑΠΟΤΟΜΩϹΧΡΗϹΩ
BESIDE-BEING NO FROM-CUTly I-SHOULD-BE-

ΜΑΙΚΑΤΑΤΗΝΕΞΟΥϹΙΑΝΗΝ
USING according-to THE authority WHICH

ΟΚΥΡΙΟϹΕΔΩΚΕΝΜΟΙΕΙϹΟ
THE Master GIVES to-ME INTO HOME-

ΙΚΟΔΟΜΗΝΚΑΙΟΥΚΕΙϹΚΑΘ
BUILDing AND NOT INTO DOWN-

ΑΙΡΕϹΙΝΛΟΙΠΟΝΑΔΕΛΦΟΙ
11 LIFTing rest brothers

A T A*s* ΑΙ
ΧΑΙΡΕΤΕΚΑΤΑΡΤΙΖΕϹΘΕΠ
BE-YE-JOYING BE-YE-DOWN-EQUIPPED BE-

A *omits* THE SAME BE-YE-beING-DISPOSed
ΑΡΑΚΑΛΕΙϹΘΕΤΟΑΥΤΟΦΡΟ
YE-*be*ING-BESIDE-CALLED THE SAME BE-YE-be-

s o.
ΝΕΙΤΕΕΙΡΗΝΕΥΕΤΕΚΑΙΟΘ
ING-DISPOSed BE-YE-beING-at-PEACE AND THE God

s o.
ΕΟϹΤΗϹΑΓΑΠΗϹΚΑΙΕΙΡΗΝ
OF-THE LOVE AND PEACE

ΗϹΕϹΤΑΙΜΕΘΥΜΩΝΑϹΠΑϹΑ
12 WILL-BE WITH YOU*p* greet-YE

A FOND-effect HOLY
ϹΘΕΑΛΛΗΛΟΥϹΕΝΑΓΙΩΦΙΛ
one-another IN HOLY FOND-

ΗΜΑΤΙΑϹΠΑΖΟΝΤΑΙΥΜΑϹΟ
13 *effect* ARE-greetING YOU*p* THE

ΙΑΓΙΟΙΠΑΝΤΕϹΗΧΑΡΙϹΤΟ
14 HOLY-*ones* ALL THE grace OF-THE

B *omits* ANOINTED
ΥΚΥΡΙΟΥΙΗϹΟΥΧΡΙϹΤΟΥΚ
Master JESUS ANOINTED AND

ΑΙΗΑΓΑΠΗΤΟΥΘΕΟΥΚΑΙΗΚ
THE LOVE OF-THE God AND THE com-

ΟΙΝΩΝΙΑΤΟΥΑΓΙΟΥΠΝΕΥΜ
munion OF-THE HOLY spirit

(*by* s^2) ABs^1 *omit* AMEN
ΑΤΟϹΜΕΤΑΠΑΝΤΩΝΥΜΩΝΑΜ
WITH ALL OF-YOU*p* A-

ΗΝ
MEN

GALATIANS

THE LITERARY FRAMEWORK OF GALATIANS

GREETINGS, extended 1$^{1-5}$

EPISTOLARY: The Rival Gospels 1$^{6-9}$
  Their contrary character

PERSONAL DEFENSE:
  Origin of Paul's Gospel 1^{10}-2^{21}
  Paul *versus* Peter

DOCTRINAL DEFENSE:
  Essence of Paul's Gospel 3^{1}-5^{12}
  Promise *versus* Law

ETHICAL APPLICATION:
  Fruit of Paul's Gospel 5^{13}-6^{10}
  Spirit *versus* Flesh

EPISTOLARY: The Rival Teachers 6$^{11-17}$
  Their contrary conduct

GREETINGS, brief 6^{18}

PAUL'S Galatian epistle is the divine commentary on the doctrine of justification as set forth in the first four chapters of his epistle to the Romans.

Some time after Paul had been severed (Ac.13^{2}) and had gone among the nations preaching justification by faith (Ac.13^{39}) and had returned to Antioch, Judaising teachers came down from Jerusalem teaching that "If you should not be circumcised after the custom of Moses, you cannot be saved." (Ac.15^{1}). The matter was taken up in the council of the apostles at Jerusalem, and Paul and Barnabas were sent with the decrees which made it manifest that circumcision was not necessary for the nations who believed.

After they had delivered these decrees Paul passed through the Galatian province (Ac.16^{6}) and founded the ecclesias to which this epistle is addressed. Some years later he visited the Galatian province again, establishing the disciples (Ac.18^{23}).

We never hear again that the Judaisers taught that circumcision was essential to salvation. The decrees of the twelve effectually forbade this. Now, however, they try to graft the law on to the evangel and make circumcision and the keeping of the law a further privilege and a means of perfection for the believers among the nations. It is against this subtler form of error that this epistle is directed. Paul shows that spirit and flesh, grace and works, faith and law, cannot be reconciled.

Paul is called upon to present a defense of his evangel. This is divided into two distinct lines of thought. First he discusses its *origin* and then its *essence.* He proves that its origin was quite independent of Peter and the twelve. He demonstrates that its essence is incompatible with the keeping of the law. Then he further shows that its *fruits* cannot be produced in legal bonds.

The origin of the evangel involves Paul's personal history after his call, and his points of contact with the twelve, especially Peter. He carefully rehearses the details of his three meetings with Peter, showing that he had no opportunity to receive his evangel from him, but that, in each case, he communicated his evangel to Peter and the others.

The doctrinal defense discusses the difference between the Abrahamic and Sinaitic covenants, showing the priority of the Abrahamic promise and the subordinate and temporary function of the law. It acted as an escort, during the minority of the chosen nation, to lead them to Christ. It was a guardian, suitable only for those under age. It must not continue. If faith came four hundred years before its advent, it is in no need of law. When law utterly fails then faith remains. Hence the utter folly of the Galatian ecclesias, to whom the law was never given by God, in voluntarily subjecting themselves to its demands when they already had far more than it could ever give them. Before law came, and after it fails, the just lived by faith. It never could give either righteousness or life. The Galatians had both, by faith in Christ.

In practise the law is powerless through the flesh. But grace, working through faith, can overfill the law's demands by ignoring its commands and curses.

From Corinth, winter 57, or Spring 58. Act 20:2-3

1 Paul loses no time in coming directly to the heart of the trouble at Galatia. If he received his commission from the twelve apostles at Jerusalem or through Peter, he could have no distinct evangel for the nations. But he insists that he, as well as they, received his evangel directly from the risen Lord. He was given it without the intervention of Peter, he proclaimed it on a par with Peter, he maintained it in spite of the opposition of Peter.

6 Unlike Paul's other epistles, there is no note of thanksgiving or blessing in this opening strain. Corinth, with all its moral and doctrinal evil, did not fail to call this forth. But here, the defection is too serious. Instead, he marvels at the Galatians and hurls his anathema at those who are disturbing them.

The two evangels were different in kind and could not be classed together. They had been called in the grace of Christ. They were being transferred to the bondage of law.

8 The intense zeal of the apostle for the evangel he had proclaimed comes out in the fact that he calls down this anathema on *himself*, in case he should be guilty of distorting the message he is proclaiming. It is worthy of note that he is not objecting to the apostles of the Circumcision preaching a distinct evangel to *them*. That was what they had been commissioned for. But they had agreed that they would not go to the nations. Hence he repeats the words *to you* thrice.

9 The apostle now includes the Judaising teachers in the second anathema.

11 Those who were disturbing the Galatians had no message except what they had received from the twelve apostles. But Paul is unwearied in his insistence that he received nothing from them. His evangel was a fresh revelation made known to him by the Lord Himself. If Paul merely proclaimed what the twelve taught, why did he not receive it through them? What need for the Lord to descend and call him on the Damascus road? Why should he be severed from the rest at Antioch? Why did the *believing* Jews in Jerusalem oppose his ministry among the nations?

PAUL, an apostle (not from men,
neither through a man, but
through Jesus Christ and God,
the Father, Who rouses Him
2 from among the dead), and all
the brethren with me, to the
ecclesias of Galatia:
3 Grace to you, and peace, from God
our Father, and the Lord Jesus
4 Christ, the One giving Himself
for our sins, so that He might
extricate us out of the present
wicked eon, according to the will
5 of our God and Father, to Whom
be glory for the eons of the eons.
Amen!
6 I AM MARVELING that you are
transferred thus swiftly, from
Him Who calls you in the grace of
Christ, to a different evangel,
7 which is not another, unless some
who are disturbing you want also
to distort the evangel of Christ.
8 But if we also, or a messenger out
of heaven, should be preaching an
evangel to you beside that which
we preach to you, *let him be ana-*
9 *thema!* As we have declared be-
fore and at present I am saying
again, if anyone is preaching to
you an evangel beside that which
you accepted, *let him be anathema!*
10 For, at present, am I persuad-
ing men or God? Or am I seek-
ing to please men? If I still
pleased men, I should not be a
11 slave of Christ. For I am mak-
ing known to you, brethren, the
evangel which is being preached by
me, that it is not in accord with
12 man. For neither did *I* accept it
from man, nor was I taught it,
but through a revelation of Jesus
13 Christ. For you hear of my be-
havior once, in Judaism, that I
inordinately persecuted the eccle-

ΠΑΥΛΟϹΑΠΟϹΤΟΛΟϹΟΥΚΑΠ
PAUL commissioner NOT FROM

ΑΝΘΡΩΠΩΝΟΥΔΕΔΙΑΝΘΡΩΠ
humans NOT-YET THRU human

ΟΥΑΛΛΑΔΙΑΙΗϹΟΥΧΡΙϹΤΟ
but THRU JESUS ANOINTED

s o.
ΥΚΑΙΘΕΟΥΠΑΤΡΟϹΤΟΥΕΓΕ
AND God FATHER THE *One*-ROUS-

s had Ω
ΙΡΑΝΤΟϹΑΥΤΟΝΕΚΝΕΚΡΩΝ
ing Him OUT OF-DEAD-*ones*

ΚΑΙΟΙϹΥΝΕΜΟΙΠΑΝΤΕϹΑΔ
2 AND THE-*ones* TOGETHER to-ME ALL bro-

ΕΛΦΟΙΤΑΙϹΕΚΚΛΗϹΙΑΙϹΤ
thers to-THE OUT-CALLEDS OF-

ΗϹΓΑΛΑΤΙΑϹΧΑΡΙϹΥΜΙΝΚ
3 THE GALATIA grace to-YOU*p* AND

ΑΙΕΙΡΗΝΗΑΠΟΘΕΟΥΠΑΤΡΟ
PEACE FROM God FATHER

B AND Master OF-US
ϹΗΜΩΝΚΑΙΚΥΡΙΟΥΙΗϹΟΥΧ
OF-US AND Master JESUS AN-

ΡΙϹΤΟΥΤΟΥΔΟΝΤΟϹΕΑΥΤΟ
4 OINTED THE *One*-GIVING Self

As¹ ΠΕΡΙ ABOUT (*by s²*)
ΝΥΠΕΡΤΩΝΑΜΑΡΤΙΩΝΗΜΩΝ
OVER THE misses OF-US

ΟΠΩϹΕΞΕΛΗΤΑΙΗΜΑϹΕΚΤΟ
WHICH-how He-MAY-BE-OUT-LIFTING US OUT OF-THE

s² HAVING-IN-STOOD eon wicked *omitting* THE
ΥΑΙΩΝΟϹΤΟΥΕΝΕϹΤΩΤΟϹΠ
eon THE HAVING-IN-STOOD wick-

THE *by s²*
ΟΝΗΡΟΥΚΑΤΑΤΟ ΘΕΛΗΜΑΤΟ
ed according-to THE WILL OF-THE

ΥΘΕΟΥΚΑΙΠΑΤΡΟϹΗΜΩΝΩΗ
5 God AND FATHER OF-US to-whom

ΔΟΞΑΕΙϹΤΟΥϹΑΙΩΝΑϹΤΩΝ
THE esteem INTO THE eons OF-THE

ΑΙΩΝΩΝΑΜΗΝΘΑΥΜΑΖΩΟΤΙ
eons AMEN I-AM-MARVELING that

A o. o.
ΟΥΤΩϹΤΑΧΕΩϹΜΕΤΑΤΙΘΕϹ
thus SWIFTLY YE-ARE-*be*ING-after-PLACED

s ΑΙ
ΘΕΑΠΟΤΟΥΚΑΛΕϹΑΝΤΟϹΥΜ
FROM THE *One*-CALLING YOU*p*

ΑϹΕΝΧΑΡΙΤΙΧΡΙϹΤΟΥΕΙϹ
IN grace OF-ANOINTED INTO

ΕΤΕΡΟΝΕΥΑΓΓΕΛΙΟΝΟΟΥΚ
7 DIFFERENT WELL-MESSAGE WHICH NOT

ΕϹΤΙΝΑΛΛΟΕΙΜΗΤΙΝΕϹΕΙ
IS other IF NO ANY ARE

ϹΙΝΟΙΤΑΡΑϹϹΟΝΤΕϹΥΜΑϹ
THE *ones*-DISTURBING YOU*p*

s¹ *omits* AND WILLING
ΚΑΙΘΕΛΟΝΤΕϹΜΕΤΑϹΤΡΕΨ
AND WILLING TO-after-TURN

ΑΙΤΟΕΥΑΓΓΕΛΙΟΝΤΟΥΧΡΙ
THE WELL-MESSAGE OF-THE ANOINT-

B ' o. o.
ϹΤΟΥΑΛΛΑΚΑΙΕΑΝΗΜΕΙϹΗ
8 ED but AND IF-EVER WE OR

B to-YOU*p* MAY-BE-WELL-MESSAG-
ΑΓΓΕΛΟϹΕΞΟΥΡΑΝΟΥΕΥΑΓ
MESSENGER OUT OF-heaven SHOULD-BE-

IZING Z to-YOU*p by s²*
ΓΕΛΙϹΗΤΑΙΥΜΙΝΠΑΡΟΕΥΗ
WELL-MESSAGIZING to-YOU*p* BESIDE WHICH WE-

ΓΓΕΛΙϹΑΜΕΘΑΥΜΙΝΑΝΑΘΕ
WELL-MESSAGize to-YOU*p* anathema

s¹* o. o. o.
ΜΑΕϹΤΩΩϹΠΡΟΕΙΡΗΚΑΜΕΝ
9 LET-him-BE AS WE-HAVE-BEFORE-declared

ΚΑΙΑΡΤΙΠΑΛΙΝΛΕΓΩΕΙΤΙ
AND at-PRESENT AGAIN I-AM-saying IF ANY

Λ Ε
ϹΥΜΑϹΕΥΑΓΓΕΛΙΖΕΤΑΙΠΑ
YOU*p* IS-WELL-MESSAGizING BESIDE

ΡΟΠΑΡΕΛΑΒΕΤΕΑΝΑΘΕΜΑΕ
WHICH YE-BESIDE-GOT anathema LET-

ϹΤΩΑΡΤΙΓΑΡΑΝΘΡΩΠΟΥϹΠ
10 him-BE at-PRESENT for humans I-AM-

s o.
ΕΙΘΩΗΤΟΝΘΕΟΝΗΖΗΤΩΑΝΘ
PERSUADING OR THE God OR I'M-SEEKING to-

s o.
ΡΩΠΟΙϹΑΡΕϹΚΕΙΝΕΙΕΤΙΑ
humans TO-BE-PLEASING IF STILL to-

ΝΘΡΩΠΟΙϹΗΡΕϹΚΟΝΧΡΙϹΤ
humans I-PLEASED OF-ANOINTED

ΟΥΔΟΥΛΟϹΟΥΚΑΝΗΜΗΝΓΝΩ
11 SLAVE NOT EVER I-WAS I-AM-

As¹ ΔΕ YET
ΡΙΖΩΓΑΡΥΜΙΝΑΔΕΛΦΟΙΤΟ
KNOWIZING for to-YOU*p* brothers THE

B¹ *had* THE WELL-MESSAGE *thrice* Λ Η
ΕΥΑΓΓΕΛΙΟΝΤΟΕΥΑΓΓΕΛΙ
WELL-MESSAGE THE BEING-WELL-MESSAG-

ϹΘΕΝΥΠΕΜΟΥΟΤΙΟΥΚΕϹΤΙ
izED by ME that NOT it-IS

ΝΚΑΤΑΑΝΘΡΩΠΟΝΟΥΔΕΓΑΡ
12 according-to human NOT-YET for

ΕΓΩΠΑΡΑΑΝΘΡΩΠΟΥΠΑΡΕΛ
I BESIDE human BESIDE-GOT

B Τ=-BESIDES
ΑΒΟΝΑΥΤΟΟΥΔΕΕΔΙΔΑΧΘΗ
it NOT-YET I-WAS-TAUGHT

Bs o.
ΝΑΛΛΑΔΙΑΑΠΟΚΑΛΥΨΕΩϹΙ
but THRU FROM-COVERing OF-

ΗϹΟΥΧΡΙϹΤΟΥΗΚΟΥϹΑΤΕΓ
13 JESUS ANOINTED YE-HEAR for

ΑΡΤΗΝΕΜΗΝΑΝΑϹΤΡΟΦΗΝΠ
THE MY UP-TURNing (behavior) ?-

ΟΤΕΕΝΤΩΙΟΥΔΑΙϹΜΩΟΤΙΚ
when IN THE JUDA-ism that ac-

ΑΘΥΠΕΡΒΟΛΗΝΕΔΙΩΚΟΝΤΗ
cording-to OVER-CAST I-CHASED THE

14 While his opposers know nothing of the grace of Paul's evangel, he was better acquainted with Judaism than they were. And not only so, but he had exceeded them in the energy and zeal with which he had defended it.

16 The first revelation which came to Saul of Tarsus prepared the way for those which were to follow. He was called *outside the land*. Hence he found his sphere of service among the nations. He was not seeking God, but was His most implacable human enemy. He is saved by a display of *grace* which had hitherto been unknown. Hence his evangel is the exponent of the unadulterated grace of God. His first meeting with Christ was after His ascension and glorification. Hence he is concerned, not with His earthly life, but with His heavenly position. He recognizes Him as the Son of God, and, as such, he immediately proclaims Him (Ac.9:1-20).

17 The natural course for one in Saul's case would be to go up to Jerusalem to the apostles and submit to them what he had received from the Lord and seek their patronage and fellowship in its proclamation, or, indeed, ask their opinion and permission to promulgate it. But what did he do? He went into the desert where no human influence was at work. He waited three years before telling Peter about it, and then he does not even form the acquaintance of the twelve or of the ecclesia. They actually did not know him personally, though they were glorifying God for the great change in him. All of this shows conclusively that Paul did not, at that time, derive his doctrine from Peter or the twelve.

1 Paul's next visit to Jerusalem was pursuant to a revelation. The time had come to obtain official recognition of his apostleship and evangel. The occasion was furnished by those of the Circumcision themselves. They insisted that it was needful to circumcise those among the nations who had believed, and to teach them to observe the law of Moses. Paul and Barnabas were sent to Jerusalem to put this question before the apostles and obtained from them the assurance that circumcision and law keeping were not necessary for salvation.

14 sia of God and ravaged it. And I
progressed in Judaism beyond
many contemporaries in my race,
possessing more exceedingly a zeal
for the traditions of my fathers.
15 Now when it delights God, Who
severs me from my mother's womb
16 and calls me through His grace, to
unveil His Son in me that I may be
evangelizing Him among the na-
tions, I did not immediately sub-
17 mit it to flesh and blood, neither
came I up to Jerusalem to those
who were apostles before me, but I
came away into Arabia, and I re-
turn again to Damascus.
18 Thereupon, after three years, I
came up to Jerusalem to relate my
story to Cephas, and I stay with
19 him fifteen days. Yet I became
acquainted with none of the differ-
ent apostles, except James, the
20 brother of the Lord. Now what I
am writing to you, *lo!* before God,
21 I am not lying. Thereupon I came
into the regions of Syria and
22 Cilicia. Yet I was unknown by
face to the ecclesias of Judea who
23 are in Christ. Only they were
hearing that "He who was perse-
cuting us once, now evangelizes the
faith which once he ravaged".
24 And they glorified God in me.

2 Thereupon, after the lapse of
fourteen years, I again went up to
Jerusalem with Barnabas, taking
2 Titus also along with us. Now I
went up in accord with a revela-
tion, and submitted to them the
evangel which I am proclaiming
among the nations, yet privately
to those of repute, lest somehow I
should be racing or ran for naught.

ΝΕΚΚΛΗϹΙΑΝΤΟΥΘΕΟΥΚΑΙ
OUT-CALLED OF-THE God AND

ΕΠΟΡΘΟΥΝΑΥΤΗΝΚΑΙΠΡΟΕ
14 RAVAGED her AND I-progressed

ΚΟΠΤΟΝΕΝΤΩΙΟΥΔΑΙϹΜΩΥ
IN THE JUDA-ism O-

Α Ι
ΠΕΡΠΟΛΛΟΥϹϹΥΝΗΛΙΚΙΩΤ
VER MANY TOGETHER-PRIMErs

s o.
ΑϹΕΝΤΩΓΕΝΕΙΜΟΥΠΕΡΙϹϹ
IN THE breed OF-ME more-exceedingly

ΟΤΕΡΩϹΖΗΛΩΤΗϹΥΠΑΡΧΩΝ
BOILer belongING

ΤΩΝΠΑΤΡΙΚΩΝΜΟΥΠΑΡΑΔΟ
OF-THE FATHER-ics OF-ME traditions

Α Η B *omits* THE God
ϹΕΩΝΟΤΕΔΕΕΥΔΟΚΗϹΕΝΟΘ
15 when YET it-WELL-SEEMS THE God

B Ω
ΕΟϹΟΑΦΟΡΙϹΑϹΜΕΕΚΚΟΙΛ
THE *One*-FROM-defin*ing* ME OUT OF-CAVITY

ΙΑϹΜΗΤΡΟϹΜΟΥΚΑΙΚΑΛΕϹ
OF-MOTHER OF-ME AND CALL*ing*

ΑϹΔΙΑΤΗϹΧΑΡΙΤΟϹΑΥΤΟΥ
THRU THE grace OF-Him

ΑΠΟΚΑΛΥΨΑΙΤΟΝΥΙΟΝΑΥΤ
16 TO-FROM-COVER THE SON OF-Him

ΟΥΕΝΕΜΟΙΙΝΑΕΥΑΓΓΕΛΙΖ
IN ME THAT I-MAY-BE-WELL-MESSAGIZ-

ΩΜΑΙΑΥΤΟΝΕΝΤΟΙϹΕΘΝΕϹ
ING Him IN THE NATIONS

ΙΝΕΥΘΕΩϹΟΥΠΡΟϹΑΝΕΘΕΜ
immediately NOT I-TOWARD-UP-PLACED

ΗΝϹΑΡΚΙΚΑΙΑΙΜΑΤΙΟΥΔΕ
17 to-FLESH AND BLOOD NOT-YET

B Π = -FROM-
ΑΝΗΛΘΟΝΕΙϹΙΕΡΟϹΟΛΥΜΑ
I-UP-CAME INTO JERUSALEM

ΠΡΟϹΤΟΥϹΠΡΟΕΜΟΥΑΠΟϹΤ
TOWARD THE BEFORE ME commissioners

ΟΛΟΥϹΑΛΛΑΑΠΗΛΘΟΝΕΙϹΑ
but I-FROM-CAME INTO A-

ΡΑΒΙΑΝΚΑΙΠΑΛΙΝΥΠΕϹΤΡ
RABIA AND AGAIN I-reTURN

ΕΨΑΕΙϹΔΑΜΑϹΚΟΝΕΠΕΙΤΑ
18 INTO DAMASCUS ON-THEREAFTER

B YEARS THREE
ΜΕΤΑΤΡΙΑΕΤΗΑΝΗΛΘΟΝΕΙ
after THREE YEARS I-UP-CAME INTO

ϹΙΕΡΟϹΟΛΥΜΑΙϹΤΟΡΗϹΑΙ
JERUSALEM TO-PERCEIVE-declare

ΠΕΤΡΟΝ PETER *added by* s²
ΚΗΦΑΝΚΑΙΕΠΕΜΕΙΝΑΠΡΟϹ
CEPHAS AND I-ON-REMAIN TOWARD

ΑΥΤΟΝΗΜΕΡΑϹΔΕΚΑΠΕΝΤΕ
him DAYS TEN-FIVE

ΕΤΕΡΟΝΔΕΤΩΝΑΠΟϹΤΟΛΩΝ
19 DIFFERENT YET OF-THE commissioners

B¹ Χ *so.*
ΟΥΚΕΙΔΟΝΕΙΜΗΙΑΚΩΒΟΝΤ
NOT I-PERCEIVED IF NO JACOBUS THE

ΟΝΑΔΕΛΦΟΝΤΟΥΚΥΡΙΟΥΑΔ
20 brother OF-THE Master WHICH

ΕΓΡΑΦΩΥΜΙΝΙΔΟΥΕΝΩΠΙΟ
YET I-AM-WRITING to-YOU*p* BE-PERCEIVING IN-VIEW

ΝΤΟΥΘΕΟΥΟΤΙΟΥΨΕΥΔΟΜΑ
OF-THE God that NOT I-AM-FALSIfying

Α Η
ΙΕΠΕΙΤΑΗΛΘΟΝΕΙϹΤΑΚΛΙ
21 ON-THEREAFTER I-CAME INTO THE regions

s¹ *omits* OF-THE
ΜΑΤΑΤΗϹϹΥΡΙΑϹΚΑΙΤΗϹΚ
OF-THE SYRIA AND OF-THE CIL-

ΙΛΙΚΙΑϹΗΜΗΝΔΕΑΓΝΟΟΥΜ
22 ICIA I-WAS YET *be*ING-UN-KNOWN

ΕΝΟϹΤΩΠΡΟϹΩΠΩΤΑΙϹΕΚΚ
to-THE face to-THE OUT-

B¹ *o.*
ΛΗϹΙΑΙϹΤΗϹΙΟΥΔΑΙΑϹΤΑ
CALLEDS OF-THE JUDEA THE

ΙϹΕΝΧΡΙϹΤΩΜΟΝΟΝΔΕΑΚΟ
23 IN ANOINTED ONLY YET HEARING

ΥΟΝΤΕϹΗϹΑΝΟΤΙΟΔΙΩΚΩΝ
THEY-WERE that THE *one*-CHASING

ΗΜΑϹΠΟΤΕΝΥΝΕΥΑΓΓΕΛΙΖ
US ?-when NOW IS-WELL-MESSAGIZING

Α Є *o.*
ΕΤΑΙΤΗΝΠΙϹΤΙΝΗΝΠΟΤΕΕ
THE BELIEF WHICH ?-when he-

ΠΟΡΘΕΙΚΑΙΕΔΟΞΑΖΟΝΕΝΕ
24 RAVAGED AND THEY-esteemized IN ME

ΜΟΙΤΟΝΘΕΟΝΕΠΕΙΤΑΔΙΑΔ
2 THE God ON-THEREAFTER THRU TEN-

ΕΚΑΤΕϹϹΑΡΩΝΕΤΩΝΠΑΛΙΝ
FOUR YEARS AGAIN

ΑΝΕΒΗΝΕΙϹΙΕΡΟϹΟΛΥΜΑΜ
I-UP-STEPPed INTO JERUSALEM WITH

B² Μ
ΕΤΑΒΑΡΝΑΒΑϹΥΝΠΑΡΑΛΑΒ
Barnabas TOGETHER-BESIDE-GETTING

ΩΝΚΑΙΤΙΤΟΝΑΝΕΒΗΝΔΕΚΑ
2 AND TITUS I-UP-STEPPed YET accord-

Α ΑΙ *for* Є
ΤΑΑΠΟΚΑΛΥΨΙΝΚΑΙΑΝΕΘΕ
ing-to FROM-COVERing AND I-UP-PLACED

ΜΗΝΑΥΤΟΙϹΤΟΕΥΑΓΓΕΛΙΟ
to-them THE WELL-MESSAGE

ΝΟΚΗΡΥϹϹΩΕΝΤΟΙϹΕΘΝΕϹ
WHICH I'M-PROCLAIMING IN THE NATIONS

ΙΝΚΑΤΙΔΙΑΝΔΕΤΟΙϹΔΟΚΟ
according-to OWN YET to-THE *ones*-SEEMING

Α ΑΙ *for* Є
ΥϹΙΝΜΗΠΩϹΕΙϹΚΕΝΟΝΤΡΕ
NO how INTO EMPTY I-MAY-BE-

2 Paul's method in Jerusalem seems to have taken into account the low spiritual state and prejudices of the Jewish believers. It would have been practically impossible to impress the whole company with the character and divinity of his commission to the nations, so he singles out the leading brethren and seeks to show them how God has committed a distinct work to him. Peter and James seem to have grasped the essential points which he wished to impress upon them. Peter had had some preparation for this change, through the vision given him in connection with the proselyte Cornelius (Ac.15[7-11]).

3 Titus was taken along as a test case. If circumcision was essential, then he must submit to it. If it was not essential, then he was to be a living proof that it was not necessary.

7 At the private meeting with those of repute Paul obtained the fullest recognition of his apostleship. James, Cephas and John, who were recognized as the chiefs, acknowledge his commission. This puts Paul on a par with Peter, the chief of the Circumcision apostles. There was a mutual understanding arrived at among them that they would confine themselves to the Circumcision, while Paul and Barnabas went to the nations. This agreement should have kept the judaizing disturbers of the Galatian believers from interfering with them. Paul kept his part of the compact, especially that which concerned the collection for the poor saints in Judea. He brought gifts from the nations. In return they harassed those to whom he had been sent and would have killed him.

11 Paul's third meeting with Peter is most conclusive. At his first meeting he tells Peter of his commission. At his second he gets Peter's recognition. At his third he towers far above him and withstands him to the face. Peter had been taught not to call anyone common or unclean who had the witness of the holy spirit, so that, when he first came to Antioch, he ate with the uncircumcised. But he was *afraid* of the Circumcisionists, and changed his attitude when they came down from Jerusalem. What prestige these men had, who could intimidate the very chief of the apostles!

3 But not even Titus, who is with
me, being a Greek, is compelled
4 to be circumcised. Yet, because of
the false brethren who were smuggled in, who crept in to spy out our
freedom which we have in Christ
Jesus, that they shall be enslaving
5 us—to whom, not even for an hour
do we simulate by subjection, that
the truth of the evangel should be
continuing with you.

6 Now from those reputed to be
somewhat—what kind they once
were is of no consequence at all to
me (God is not taken up with the
human aspect)—for those of repute
7 submitted nothing to me. But, on
the contrary, perceiving that I have
been entrusted with the evangel of
the Uncircumcision, according as
8 Peter of the Circumcision (for He
Who operates in Peter for the apostleship of the Circumcision operates
9 in me also for the nations), and
knowing the grace which is being
given to me, James and Cephas
and John, who are supposed to be
pillars, give to me and Barnabas the
right hand of fellowship, that we,
indeed, are to be for the nations,
yet they for the Circumcision—
10 only that we should be remembering the poor, which very thing I
endeavor also to do.

see end of epistle

11 Now when Cephas came to Antioch, I withstood him to the face,
seeing that he was self-censured.
12 For before some came from James
he ate with those of the nations. Yet
when they came, he shrank back,
and severed himself, fearing those
13 of the Circumcision. And the rest of
the Jews play the hypocrite with
him, so that Barnabas also was led
14 away with their hypocrisy. But
when I perceived that they are not

ΧΩΗΕΔΡΑΜΟΝΑΛΛΟΥΔΕΤΙΤ
3 RACING OR I-RAN but NOT-YET TITUS
B *omits* THE
ΟCΟCΥΝΕΜΟΙΕΛΛΗΝΩΝΗΝΑ
THE TOGETHER to-ME GREEK BEING IS-neces-

ΓΚΑCΘΗΠΕΡΙΤΜΗΘΗΝΑΙΔΙ
4 sitated TO-BE-ABOUT-CUT THRU
s o.
ΑΔΕΤΟΥCΠΑΡΕΙCΑΚΤΟΥCΨ
YET THE BESIDE-INTO-LED FALSE-
A+Є
ΕΥΔΑΔΕΛΦΟΥCΟΙΤΙΝΕCΠΑ
brothers WHO-ANY BESIDE-

ΡΕΙCΗΛΘΟΝΚΑΤΑCΚΟΠΗCΑ
INTO-CAME TO-DOWN-NOTE

ΙΤΗΝΕΛΕΥΘΕΡΙΑΝΗΜΩΝΗΝ
THE FREEdom OF-US WHICH

ΕΧΟΜΕΝΕΝΧΡΙCΤΩΙΗCΟΥΙ
WE-ARE-HAVING IN ANOINTED JESUS THAT
B² -SHOULD- Ω *for* ΟΥ
ΝΑΗΜΑCΚΑΤΑΔΟΥΛΩCΟΥCΙ
US THEY-SHALL-BE-DOWN-SLAVING

ΝΟΙCΟΥΔΕΠΡΟCΩΡΑΝΕΙΞΑ
5 to-WHOM NOT-YET TOWARD HOUR WE-SIMU-

ΜΕΝΤΗΥΠΟΤΑΓΗΙΝΑΗΑΛΗΘ
LATE to-THE UNDER-SETTING THAT THE TRUTH
s o.
ΕΙΑΤΟΥΕΥΑΓΓΕΛΙΟΥΔΙΑΜ
OF-THE WELL-MESSAGE SH'D-BE-THRU-
A *o.*
ΕΙΝΗΠΡΟCΥΜΑCΑΠΟΔΕΤΩΝ
6 REMAINING TOWARD YOU*p* FROM YET OF-THE

ΔΟΚΟΥΝΤΩΝΕΙΝΑΙΤΙΟΠΟΙ
ones-SEEMING TO-BE ANY what-kind
s¹ o.*
ΟΙΠΟΤΕΗCΑΝΟΥΔΕΝΜΟΙΔΙ
?-when THEY-WERE NOT-YET-ONE to-ME IS-
s o. B *omits* THE
ΑΦΕΡΕΙΠΡΟCΩΠΟΝΟΘΕΟCΑ
THRU-CARRYING face THE God OF-

ΝΘΡΩΠΟΥΟΥΛΑΜΒΑΝΕΙΕΜΟ
human NOT IS-GETTING-UP to-ME

ΙΓΑΡΟΙΔΟΚΟΥΝΤΕCΟΥΔΕΝ
for THE *ones*-SEEMING NOT-YET-ONE

ΠΡΟCΑΝΕΘΕΝΤΟΑΛΛΑΤΟΥΝ
7 THEY-TOWARD-UP-PLACED but THE-IN-IN-
s+Є
ΑΝΤΙΟΝΙΔΟΝΤΕCΟΤΙΠΕΠΙ
STEAD PERCEIVING that I-HAVE-*been*-

CΤΕΥΜΑΙΤΟΕΥΑΓΓΕΛΙΟΝΤ
BELIEVED to-THE WELL-MESSAGE OF-
A+Є
ΗCΑΚΡΟΒΥCΤΙΑCΚΑΘΩCΠΕ
THE uncircumcision according-AS Peter

ΤΡΟCΤΗCΠΕΡΙΤΟΜΗCΟΓΑΡ
8 OF-THE ABOUT-CUTting THE for
s supplies from* THE *to* ABOUT-CUTting
ΕΝΕΡΓΗCΑCΠΕΤΡΩΕΙCΑΠΟ
One-IN-ACT*ing*, to-Peter INTO commis-

CΤΟΛΗΝΤΗCΠΕΡΙΤΟΜΗCΕΝ
sion OF-THE ABOUT-CUTting IN-

A *o. o.*
ΗΡΓΗCΕΝΚΑΙΕΜΟΙΕΙCΤΑΕ
ACTS AND to-ME INTO THE NA-

ΘΝΗΚΑΙΓΝΟΝΤΕCΤΗΝΧΑΡΙ
9 TIONS AND KNOWING THE grace

ΝΤΗΝΔΟΘΕΙCΑΝΜΟΙΙΑΚΩΒ
THE BEING-GIVEN to-ME JACOBUS
A *omits* AND CEPHAS B *o.*
ΟCΚΑΙΚΗΦΑCΚΑΙΙΩΑΝΝΗC
AND CEPHAS AND JOHN

ΟΙΔΟΚΟΥΝΤΕCCΤΥΛΟΙΕΙΝ
THE *ones*-SEEMING COLUMNS TO-BE

ΑΙΔΕΞΙΑCΕΔΩΚΑΝΕΜΟΙΚΑ
RIGHT THEY-GIVE to-ME AND

ΙΒΑΡΝΑΒΑΚΟΙΝΩΝΙΑCΙΝΑ
Barnabas OF-communion THAT
Bs¹ *omit* INDEED
ΗΜΕΙCΜΕΝΕΙCΤΑΕΘΝΗΑΥΤ
WE INDEED INTO THE NATIONS they

ΟΙΔΕΕΙCΤΗΝΠΕΡΙΤΟΜΗΝΜ
10 YET INTO THE ABOUT-CUTting ON-

ΟΝΟΝΤΩΝΠΤΩΧΩΝΙΝΑΜΝΗΜ
LY OF-THE POOR THAT WE-MAY-BE-

ΟΝΕΥΩΜΕΝΟΚΑΙΕCΠΟΥΔΑC
remembering WHICH AND I-am-DILIGENT

ΑΑΥΤΟΤΟΥΤΟΠΟΙΗCΑΙΟΤΕ
11 SAME this TO-DO when

ΔΕΗΛΘΕΝΚΗΦΑCΕΙCΑΝΤΙΟ
YET CAME CEPHAS INTO ANTIOCH
s o.
ΧΕΙΑΝΚΑΤΑΠΡΟCΩΠΟΝΑΥΤ
according-to face to-him

ΩΑΝΤΕCΤΗΝΟΤΙΚΑΤΕΓΝΩC
I-withSTOOD that HAVING-*been*-DOWN-KNOWN
s o.
ΜΕΝΟCΗΝΠΡΟΤΟΥΓΑΡΕΛΘΕ
12 he-WAS BEFORE OF-THE for TO-BE-COMING

ΙΝΤΙΝΑCΑΠΟΙΑΚΩΒΟΥΜΕΤ
ANY FROM JACOBUS WITH

ΑΤΩΝΕΘΝΩΝCΥΝΗCΘΙΕΝΟΤ
THE NATIONS he-TOGETHER-ATE when
B*s* he- Є
ΕΔΕΗΛΘΟΝΥΠΕCΤΕΛΛΕΝΚΑ
YET THEY-CAME he-UNDER-PUT AND

ΙΑΦΩΡΙΖΕΝΕΑΥΤΟΝΦΟΒΟΥ
FROM-defined self FEARING

ΜΕΝΟCΤΟΥCΕΚΠΕΡΙΤΟΜΗC
THE-*ones* OUT OF-ABOUT-CUTting

ΚΑΙCΥΝΥΠΕΚΡΙΘΗCΑΝΑΥΤ
13 AND TOGETHER-hypocrite to-him
B *omits* AND *s¹* adds* ALL ΠΑΝ
ΩΚΑΙΟΙΛΟΙΠΟΙΙΟΥΔΑΙΟΙ
AND THE rest JUDA-ans
ΤΕC
ΩCΤΕΚΑΙΒΑΡΝΑΒΑCCΥΝΑΠ
AS-BESIDES AND Barnabas WAS-TOGETHER-
s o.
ΗΧΘΗΑΥΤΩΝΤΗΥΠΟΚΡΙCΕΙ
FROM-LED OF-them to-THE hypocrisy

14 Peter's double dealing did not deceive Paul, though he seems to have dragged all the rest of the Jews in Antioch with him, not even excepting Barnabas. Paul is left alone as the champion of the truth. He has far more cause to fear Peter than Peter has to fear his misguided subordinates, but he does not flinch. He exposes Peter's inconsistent conduct.

Paul's logic is unanswerable. Peter had been living as the nations. If he was right then the nations were right in living as they did, and the Judaisers were wrong in trying to make Jews out of them. He could not withdraw without incriminating himself.

15 Paul then takes up the case from the standpoint of the Jews who were with him. He and they were justified by the faith of Christ, apart from the law. Should they now voluntarily resume their former relations to the law they would become sinners, and Christ a dispenser of sin, for the law is not laid down for the just but for sinners. In fact, to go back under law would prove either that they had been wrong in leaving it or were wrong in returning to its bondage.

19 Death is the ultimate effect of the law, yet it is also deliverance from law.

20 We have endeavored to transcribe this marvelous compendium of the faith as nearly as possible as it is in the original, for even the order of the words is exquisite. The sentence opens and closes with *Christ*, and a negative *I* occupies its center. It may be shown graphically thus:

with Christ
have I been crucified,
yet I am living—
no longer I,
but living in me is
Christ.

21 What a contrast between the slavery of the law and the exultant life by faith of the Son of God and the gift of His love!

DOCTRINAL DEFENSE

1 Paul has now finished his personal defense, thereby establishing his own apostleship and the unique character of his evangel, which, far from being derived from Peter, he upholds in spite of Peter.

correct in their attitude toward the
truth of the evangel, I said to
Cephas in front of all, "If *you*, be-
longing to the Jews, are living as
the nations, and not as the Jews,
how are you compelling the nations
15 to be judaizing? We, who are
Jews by nature, and not sinners
16 of the nations, having perceived
that a man is not justified by works
of law, except it be through the
faith of Christ Jesus, *we* also be-
lieve into Christ Jesus that we may
be justified by the faith of Christ
and not by works of law, seeing that
by works of law shall no flesh be
17 justified. Now if, while seeking to
be justified in Christ, we ourselves
also were found sinners, is Christ,
consequently, a dispenser of sin?
18 May it not come to that! For if I
am building again what I demolish,
I am commending myself as a
19 transgressor. For *I*, through law,
died to law, that I should live to
20 God. With Christ have I been cru-
cified, yet I am living—no longer I,
but living in me is Christ. Now
that which I am now living in flesh,
I am living in faith of the Son of
God, Who loves me, and is giving
21 Himself up for me. I am not re-
pudiating the grace of God, for if
righteousness is through law, con-
sequently Christ died gratu-
itously".

3 O foolish Galatians! What be-
witches you, before whose eyes
Jesus Christ has been graphically
2 crucified? This only I want to
learn from you: Did you obtain
the spirit by works of law or by the
3 hearing of faith? Are you so fool-
ish? Undertaking in spirit, are
you now being completed in flesh?
4 Was so much suffering of yours a

A o.
ΑΛΛΟΤΕΕΙΔΟΝΟΤΙΟΥΚΟΡΘ
14 but when I-PERCEIVED that NOT THEY-ARE-

8 o.
ΟΠΟΔΟΥϹΙΝΠΡΟϹΤΗΝΑΛΗΘ
ERECT-FOOTING TOWARD THE TRUTH

ΕΙΑΝΤΟΥΕΥΑΓΓΕΛΙΟΥΕΙΠ
OF-THE WELL-MESSAGE I-said

ΟΝΤΩΚΗΦΑΕΜΠΡΟϹΘΕΝΠΑΝ
to-THE CEPHAS IN-TOWARD-PLACE OF-ALL

ΤΩΝΕΙϹΥΙΟΥΔΑΙΟϹΥΠΑΡΧ
IF YOU JUDA-an belongING

8²+Ε o.A8¹
ΩΝΕΘΝΙΚΩϹΚΑΙΟΥΧΙΙΟΥΔ
NATION-icly AND NOT *emph.* JUDA-icly

ΑΙΚΩϹΖΗϹΠΩϹΤΑΕΘΝΗΑΝΑ
ARE-LIVING how THE NATIONS YOU-ARE-

ΓΚΑΖΕΙϹΙΟΥΔΑΙΖΕΙΝΗΜΕ
15 necessitatING TO-BE-JUDAIZING WE

A o. 8 Ε for ΑΙ
ΙϹΦΥϹΕΙΙΟΥΔΑΙΟΙΚΑΙΟΥ
to-nature JUDA-ans AND NOT

ΚΕΞΕΘΝΩΝΑΜΑΡΤΩΛΟΙΕΙΔ
16 OUT OF-NATIONS missers HAVING-

A *omits* YET
ΟΤΕϹΔΕΟΤΙΟΥΔΙΚΑΙΟΥΤΑ
PERCEIVED YET that NOT IS-*be*ING-JUSTIFIED

ΙΑΝΘΡΩΠΟϹΕΞΕΡΓΩΝΝΟΜΟ
human OUT OF-ACTS OF-LAW

B¹ o. 8 OF-JESUS
ΥΕΑΝΜΗΔΙΑΠΙϹΤΕΩϹΧΡΙϹ
IF-EVER NO THRU BELIEF OF-ANOINTED

ANOINTED 8 o.
ΤΟΥΙΗϹΟΥΚΑΙΗΜΕΙϹΕΙϹΧ
JESUS AND WE INTO AN-

B JESUS ANOINTED
ΡΙϹΤΟΝΙΗϹΟΥΝΕΠΙϹΤΕΥϹ
OINTED JESUS BELIEVE

ΑΜΕΝΙΝΑΔΙΚΑΙΩΘΩΜΕΝΕΚ
THAT WE-MAY-BE-BEING-JUSTIFIED OUT

ΠΙϹΤΕΩϹΧΡΙϹΤΟΥΚΑΙΟΥΚ
OF-BELIEF OF-ANOINTED AND NOT

ΕΞΕΡΓΩΝΝΟΜΟΥΟΤΙΕΞΕΡΓ
OUT OF-ACTS OF-LAW that OUT OF-ACTS

ΩΝΝΟΜΟΥΟΥΔΙΚΑΙΩΘΗϹΕΤ
OF-LAW NOT WILL-BE-BEING-JUSTIFIED

ΑΙΠΑϹΑϹΑΡΞΕΙΔΕΖΗΤΟΥΝ
17 EVERY FLESH IF YET SEEKING

ΤΕϹΔΙΚΑΙΩΘΗΝΑΙΕΝΧΡΙϹ
TO-BE-JUSTIFIED IN ANOINTED

ΤΩΕΥΡΕΘΗΜΕΝΚΑΙΑΥΤΟΙΑ
WE-WERE-FOUND AND SAME mis-

ΜΑΡΤΩΛΟΙΑΡΑΧΡΙϹΤΟϹΑΜ
sers CONSEQUENTLY ANOINTED OF-

ΑΡΤΙΑϹΔΙΑΚΟΝΟϹΜΗΓΕΝΟ
missing THRU-servitor NO MAY-it-BE-BE-

ΙΤΟΕΙΓΑΡΑΚΑΤΕΛΥϹΑΤΑΥ
18 COMING IF for WHICH I-DOWN-LOOSE these

ΤΑΠΑΛΙΝΟΙΚΟΔΟΜΩΠΑΡΑΒ
AGAIN I-AM-HOME-BUILDING BESIDE-STEPPER

ΑΤΗΝΕΜΑΥΤΟΝϹΥΝΙϹΤΑΝΩ
MYself I'M-TOGETHER-STANDING-UP

ΕΓΩΓΑΡΔΙΑΝΟΜΟΥΝΟΜΩΑΠ
19 I for THRU LAW to-LAW FROM-

ΕΘΑΝΟΝΙΝΑΘΕΩΖΗϹΩΧΡΙϹ
20 DIED THAT to-God I-SH'D-BE-LIVING to-AN-

ΤΩϹΥΝΕϹΤΑΥΡΩΜΑΙΖΩΔΕΟ
OINTED I-HAVE-*been*-TOGETHER-impaled I'M-LIVING YET

ΥΚΕΤΙΕΓΩΖΗΔΕΕΝΕΜΟΙΧΡ
NOT-STILL I IS-LIVING YET IN ME AN-

ΙϹΤΟϹΟΔΕΝΥΝΖΩΕΝϹΑΡΚΙ
OINTED WHICH YET NOW I'M-LIVING IN FLESH

8 o. A *omits* I'M-LIVING B *omits* SON OF-
ΕΝΠΙϹΤΕΙΖΩΤΗΤΟΥΥΙΟΥΤ
IN BELIEF I'M-LIVING to-THE OF-THE SON OF-

THE B *adds* ΚΑΙΧΡΙϹΤΟΥ AND OF-ANOINTED
ΟΥΘΕΟΥΤΟΥΑΓΑΠΗϹΑΝΤΟϹ
THE God THE *One*-LOVING

ΜΕΚΑΙΠΑΡΑΔΟΝΤΟϹΕΑΥΤΟ
ME AND BESIDE-GIVING Self

ΝΥΠΕΡΕΜΟΥΟΥΚΑΘΕΤΩΤΗΝ
21 OVER ME NOT I-AM-UN-PLACING THE

ΧΑΡΙΝΤΟΥΘΕΟΥΕΙΓΑΡΔΙΑ
grace OF-THE God IF for THRU

ΝΟΜΟΥΔΙΚΑΙΟϹΥΝΗΑΡΑΧΡ
LAW JUSTice CONSEQUENTLY

ΙϹΤΟϹΔΩΡΕΑΝΑΠΕΘΑΝΕΝΩ
3 ANOINTED gratuitously FROM-DIED O!

ΑΝΟΗΤΟΙΓΑΛΑΤΑΙΤΙϹΥΜΑ
UN-MINDing GALATIANS ANY YOUp

ϹΕΒΑϹΚΑΝΕΝΟΙϹΚΑΤΟΦΘΑ
BEWITCHES to-WHOM according-to VIEW-

ΑΜΟΥϹΙΗϹΟΥϹΧΡΙϹΤΟϹΠΡ
ers JESUS ANOINTED WAS-

ΟΕΓΡΑΦΗΕϹΤΑΥΡΩΜΕΝΟϹΤ
2 BEFORE-WRITTEN HAVING-*been*-impaled this

ΟΥΤΟΜΟΝΟΝΘΕΛΩΜΑΘΕΙΝΑ
ONLY I-AM-WILLING TO-BE-LEARNING

ΦΥΜΩΝΕΞΕΡΓΩΝΝΟΜΟΥΤΟΠ
FROM YOUp OUT OF-ACTS OF-LAW THE spirit

ΝΕΥΜΑΕΛΑΒΕΤΕΗΕΞΑΚΟΗϹ
YE-GOT OR OUT OF-HEARing

ΠΙϹΤΕΩϹΟΥΤΩϹΑΝΟΗΤΟΙΕ
3 OF-BELIEF thus UN-MINDing YE-

A ΑΙ
ϹΤΕΕΝΑΡΞΑΜΕΝΟΙΠΝΕΥΜΑ
ARE undertak*ing* to-spirit

B+Ι
ΤΙΝΥΝϹΑΡΚΙΕΠΙΤΕΛΕΙϹΘ
NOW to-FLESH YE-ARE-*be*ING-ON-FINISHED

8 ΑΙ
ΕΤΟϹΑΥΤΑΕΠΑΘΕΤΕΕΙΚΗΕ
4 so-much YE-EMOTIONED SIMULATELY IF

3 Paul now appeals to the experience of the Galatians themselves. Before the Judaisers came they received the spirit of God, and suffered for the evangel, and did mighty works quite apart from the law.

6 Three great names are associated, in Scripture, with three distinct lines of truth. David is the one with whom the kingdom covenant was made, and his name is foremost in the proclamation of the evangel of the kingdom. When justification is in view we are taken back to Abraham and his faith in God. God's covenant with him was unconditional and included all nations in its scope. The conciliation engages us with Adam, and embraces all mankind in its gracious provisions.

All injustice finds its earliest source in the unbelief of Eve, and all righteousness acceptable to God is based on a reversal of the lack of confidence her act revealed. Nothing can be more just than to take God at His word.

9 How striking the contrast! As many as are of faith are *blessed*. *Accursed* is everyone who does not remain in all which has been written in the scroll of the law to do it. Who would be so perverse as to choose law? Yet the heresy of Galatianism is far more prevalent today than ever. Life under law can only come to one who keeps every precept perfectly at all times, yet is forfeited at the slightest infringement. Life through faith does not depend on conduct but on the One in Whom the faith is placed.

13 The sacrifice of Christ made provision for all classes and all contingencies. For those under law He bore its curse, so that they may receive the blessing of Abraham. And He bore the sins of those not under law that they, too, may obtain the righteousness of Abraham. So both, through faith, receive the spirit, by which they may exceed the righteous demands of the law.

15 A contract, or agreement, or covenant, once ratified, cannot be set aside, neither can any of its provisions be altered. The Abrahamic covenant contained no conditions to invalidate it. It did not depend on obedience to confirm it. It depended solely on God, who swore by Himself that He would carry it out (Gen.22[15-18]).

sham? If, to be sure, it was even
a sham!
5 He, then, who is supplying you
with the spirit, and operating
works of power among you—did
you get the spirit by works of law
6 or by the hearing of faith, according
ing as Abraham believes God, and it
is reckoned to him for righteous-
7 ness? Know, consequently, that
those of faith, these are sons of
8 Abraham. Now the scripture, perceiving
ceiving before that God is justify-
ing the nations by faith, preaches
before an evangel to Abraham, that
"In you shall all the nations be
9 blessed". So that those of faith
are being blessed together with be-
lieving Abraham.
10 For as many as are of works
of law are under a curse, for it
is written that "Accursed is every-
one who is not remaining in all
things which have been written in
the scroll of the law to do them".
11 Now that no one is being justified
in law with God is evident, see-
ing that "The just by faith shall be
12 living". Now the law is not of
faith, but "Who does them shall be
13 living in them". Christ reclaims
us out of the curse of the law, be-
coming a curse for our sakes, see-
ing that it is written, "Accursed
is everyone being hanged on a
14 tree," that the blessing of Abra-
ham may be coming into the
nations in Jesus Christ, that we
may be obtaining the promise of
the spirit through faith.
15 Brethren (I am saying this as a
man), a human covenant likewise
having been ratified, no one is re-
16 pudiating or modifying it. Now to
Abraham the promises were de-
clared, and to his Seed. He is not
saying "And to *seeds*," as of

ΙΓΕΚΑΙΕΙΚΗΟΟΥΝΕΠΙΧΟΡ
5 SURELY AND SIMULATELY THE THEN *one*-supplyING

ΗΓΩΝΥΜΙΝΤΟΠΝΕΥΜΑΚΑΙΕ
to-YOUP THE spirit AND IN-
s o.
ΝΕΡΓΩΝΔΥΝΑΜΕΙCΕΝΥΜΙΝ
ACTING ABILITIES IN YOUP
B*s omit* THE spirit YE-GOT
ΕΞΕΡΓΩΝΝΟΜΟΥΤΟΠΝΕΥΜΑ
OUT OF-ACTS OF-LAW THE spirit

ΕΛΑΒΕΤΕΗΕΞΑΚΟΗCΠΙCΤΕ
YE-GOT OR OUT OF-HEARING OF-BELIEF

ΩCΚΑΘΩCΑΒΡΑΑΜΕΠΙCΤΕΥ
6 according-AS ABRAHAM BELIEVES

CΕΝΤΩΘΕΩΚΑΙΕΛΟΓΙCΘΗΑ
to-THE God AND it-IS-accountED to-
B+Є
ΥΤΩΕΙCΔΙΚΑΙΟCΥΝΗΝΓΙΝ
7 him INTO JUSTICE BE-YE-
A-ΑΙ
ΩCΚΕΤΕΑΡΑΟΤΙΟΙΕΚΠΙCΤ
KNOWING CONSEQUENTLY that THE-*ones* OUT OF-
B*s*¹ SONS ARE (*by* A*s*²)
ΕΩCΟΥΤΟΙΕΙCΙΝΥΙΟΙΑΒΡ
BELIEF these ARE SONS *of*-ABRAHAM
A+Є
ΑΑΜΠΡΟΙΔΟΥCΑΔΕΗΓΡΑΦΗ
8 BEFORE-PERCEIVING YET THE WRITING
s THE NATIONS IS-JUSTIFYING
ΟΤΙΕΚΠΙCΤΕΩCΔΙΚΑΙΟΙΤ
that OUT OF-BELIEF IS-JUSTIFYING THE

ΑΕΘΝΗΟΘΕΟCΠΡΟΕΥΗΓΓΕΛ
NATIONS THE God He-BEFORE-WELL-MESSAGIZES

ΙCΑΤΟΤΩΑΒΡΑΑΜΟΤΙΕΝΕΥ
to-THE ABRAHAM that WILL-BE-BEING-

ΛΟΓΗΘΗCΟΝΤΑΙΕΝCΟΙΠΑΝ
IN-blessED IN YOU ALL

ΤΑΤΑΕΘΝΗΩCΤΕΟΙΕΚΠΙCΤ
9 THE NATIONS AS-BESIDES THE-*ones* OUT OF-BE-

ΕΩCΕΥΛΟΓΟΥΝΤΑΙCΥΝΤΩΠ
LIEF ARE-*be*ING-blessED TOGETHER to-THE

ΙCΤΩΑΒΡΑΑΜΟCΟΙΓΑΡΕΞΕ
10 BELIEVing ABRAHAM as-many-as for OUT OF-

ΡΓΩΝΝΟΜΟΥΕΙCΙΝΥΠΟΚΑΤ
ACTS OF-LAW ARE UNDER DOWN-

ΑΡΑΝΕΙCΙΝΓΕΓΡΑΠΤΑΙΓΑ
EXECRATION ARE it-HAS-*been*-WRITTEN for

ΡΟΤΙΕΠΙΚΑΤΑΡΑΤΟCΠΑCΟ
that ON-DOWN-EXECRATED EVERY WHO
B*s*¹ *omit* IN (*by s*²) B *o.*
CΟΥΚΕΜΜΕΝΕΙΕΝΠΑCΙΝΤΟ
NOT IS-IN-REMAINING IN ALL THE
B *adds* ΕΝ IN- (*but* B² ΕΓ)
ΙCΓΕΓΡΑΜΜΕΝΟΙCΕΝΤΩΒΙ
HAVING-*been*-WRITTEN IN THE SCROL-

ΒΛΙΩΤΟΥΝΟΜΟΥΤΟΥΠΟΙΗC
Let OF-THE LAW OF-THE TO-DO

ΑΙΑΥΤΑΟΤΙΔΕΕΝΝΟΜΩΟΥΔ
11 them that YET IN LAW NOT-YET-

ΕΙCΔΙΚΑΙΟΥΤΑΙΠΑΡΑΤΩΘ
ONE IS-*be*ING-JUSTIFIED BESIDE THE God

ΕΩΔΗΛΟΝΟΤΙΟΔΙΚΑΙΟCΕΚ
EVIDENT that THE JUST-*one* OUT

ΠΙCΤΕΩCΖΗCΕΤΑΙΟΔΕΝΟΜ
12 OF-BELIEF WILL-BE-LIVING THE YET LAW

ΟCΟΥΚΕCΤΙΝΕΚΠΙCΤΕΩCΑ
NOT IS OUT OF-BELIEF but
AB *o.*
ΛΛΟΠΟΙΗCΑCΑΥΤΑΖΗCΕΤ
THE *one*-DOING them WILL-BE-LIVING

ΑΙΕΝΑΥΤΟΙCΧΡΙCΤΟCΗΜΑ
13 IN them ANOINTED US

CΕΞΗΓΟΡΑCΕΝΕΚΤΗCΚΑΤΑ
OUT-BUYS OUT OF-THE DOWN-EXE-

ΡΑCΤΟΥΝΟΜΟΥΓΕΝΟΜΕΝΟC
CRATION OF-THE LAW BECOMING
s omits that
ΥΠΕΡΗΜΩΝΚΑΤΑΡΑΟΤΙΓΕΓ
OVER US DOWN-EXECRATION that it-HAS-
s adds ΓΑΡ for
ΡΑΠΤΑΙΕΠΙΚΑΤΑΡΑΤΟCΠΑ
been-WRITTEN ON-DOWN-EXECRATED EVERY

CΟΚΡΕΜΑΜΕΝΟCΕΠΙΞΥΛΟΥ
THE *one-be*ING-HANGED ON WOOD

ΙΝΑΕΙCΤΑΕΘΝΗΗΕΥΛΟΓΙΑ
14 THAT INTO THE NATIONS THE blessedness
s had an Ι *here*
ΤΟΥΑΒΡΑΑΜΓΕΝΗΤΑΙΕΝΙΗ
OF-THE ABRAHAM MAY-BE-BECOMING IN JESUS
A ANOINTED JESUS
CΟΥΧΡΙCΤΩΙΝΑΤΗΝΕΠΑΓΓ
ANOINTED THAT THE promise

ΕΛΙΑΝΤΟΥΠΝΕΥΜΑΤΟCΛΑΒ
OF-THE spirit WE-MAY-

ΩΜΕΝΔΙΑΤΗCΠΙCΤΕΩCΑΔΕ
15 BE-GETTING THRU THE BELIEF brothers
A according-to human I-AM-SAYING brothers
ΑΦΟΙΚΑΤΑΑΝΘΡΩΠΟΝΛΕΓΩ
according-to human I-AM-SAYING

ΟΜΩCΑΝΘΡΩΠΟΥΚΕΚΥΡΩΜΕ
LIKE-AS OF-human HAVING-*been*-SANCTIONED
s o.
ΝΗΝΔΙΑΘΗΚΗΝΟΥΔΕΙCΑΘΕ
covenant NOT-YET-ONE IS-UN-PLA-
s o.
ΤΕΙΗΕΠΙΔΙΑΤΑCCΕΤΑΙΤΩ
16 CING OR IS-ON-prescribING to-THE
B² Η
ΔΕΑΒΡΑΑΜΕΡΡΕΘΗCΑΝΑΙΕ
YET ABRAHAM WERE-declared THE prom-

ΠΑΓΓΕΛΙΑΙΚΑΙΤΩCΠΕΡΜΑ
ises AND to-THE seed

ΤΙΑΥΤΟΥΟΥΛΕΓΕΙΚΑΙΤΟΙ
OF-him NOT He-IS-sayING AND to-THE

CCΠΕΡΜΑCΙΝΩCΕΠΙΠΟΛΛΩ
seeds AS ON MANY
A*s o.*
ΝΑΛΛΩCΕΦΕΝΟCΚΑΙΤΩCΠ
but AS ON ONE AND to-THE seed

17 The priority of the promise is most important. Nearly half a millennium elapsed before the law was given. The promise is in no way dependent on the law for its fulfillment.

19 Law changes sin from a mere mistake into the over-stepping of a divine command. It enhances the sinfulness of sin. Transgression is sin against a known law, entailing not only the usual penalties, but the added displeasure of God against one who defies His precepts. The law was not given to the people directly, but through Moses, who acted as the mediator. Neither was it given through Christ, the Seed of the promise.

21 Far from being against the promises, the law was intended to guard those to whom the promise was made and to lead them to Christ. It could not give life or justify in itself, but it could bring them to a realization of the sinfulness of sin and the need of a Saviour. These were its functions, and these it fulfilled. This was, however, only *until the Seed should come.*

24 It was the custom in well-to-do Greek families, to have the children taken to and from school under the guardianship of an escort, usually a slave. These were inclined to be somewhat severe in their discipline. Such was the law.

25 Those who believe are not under law. The grown sons would scorn the escort of their boyhood days. His presence would be an insult to their manhood. So those who know their maturity in Christ refuse the bondage of law as both unnecessary and humiliating. We are not children but sons. Law leads minors. Faith controls sons.

27 Baptism, as practised in Paul's early ministry, was a symbol of unity with Christ in His death, burial and resurrection. "As many as" shows that not all the Galatians had been baptized. Nevertheless the truth of unity with Christ held for all, for in Him all physical distinctions vanish. In *service*, or in the *Lord*, the slave was still a slave, the sexes were still recognized, but in *Christ*, by faith, all have the same high place of privilege. All are entitled to the promise and the righteousness which comes by faith in God.

many, but as of One, "And to
17 your *Seed*", which is Christ. Now
this am I saying, a covenant, hav-
ing been ratified before by God, the
law, having come four hundred and
thirty years afterward, does not
invalidate, so as to abrogate the
18 promise. For if the enjoyment
of the allotment is of law, it is no
longer of promise. Yet God has
graciously given it to Abraham
through the promise.
19 What, then, is the law? It was
added on behalf of transgressions
until the Seed should come to
Whom He has promised, being pre-
scribed through messengers in the
20 hand of a mediator. Now there is
no mediator of one. Yet God is
One.
21 Is the law, then, against the
promises of God? May it not come
to that! For if a law were given,
able to vivify, really, righteousness
22 would be out of law. But the
scripture locks up all together
under sin, that the promise out of
Jesus Christ's faith may be given
to those who are believing.
23 Now before the coming of faith
we were garrisoned under law, be-
ing locked up together for the
24 faith about to be revealed. So that
the law has become our escort to
lead us to Christ, that we may be
justified by faith.
25 Now, on the coming of faith,
we are no longer under an escort,
26 for, through faith, you are all sons
27 of God, in Christ Jesus. For as
many as are baptized into Christ,
28 put on Christ, in Whom there is
no Jew nor yet Greek, no slave nor
yet free, no male and female, for
29 *you* all are one in Christ Jesus. Now
if you are Christ's, consequently
you are of Abraham's seed, enjoy-

ΕΡΜΑΤΙCΟΥΟCΕCΤΙΝΧΡΙC
OF-YOU WHO IS ANOINTED

ΤΟCΤΟΥΤΟΔΕΛΕΓΩΔΙΑΘΗΚ
17 this YET I-AM-saying covenant

ΗΝΠΡΟΚΕΚΥΡΩΜΕΝΗΝΥΠΟΤ
HAVING-*been*-BEFORE-SANCTIONED by THE

ΟΥΘΕΟΥΟΜΕΤΑΤΕΤΡΑΚΟCΙ
God THE after FOUR-hundred

ΑΚΑΙΤΡΙΑΚΟΝΤΑΕΤΗΓΕΓΟ
AND THREE-TY YEARS HAVING-BE-

ΝΩCΝΟΜΟCΟΥΚΑΚΥΡΟΙΕΙC
COME LAW NOT IS-UN-SANCTIONING INTO

ΤΟΚΑΤΑΡΓΗCΑΙΤΗΝΕΠΑΓΓ
THE TO-DOWN-UN-ACT THE promise

A+Ε
ΕΛΙΑΝΕΙΓΑΡΕΚΝΟΜΟΥΗΚΛ
18 IF for OUT OF-LAW THE ten-

ΗΡΟΝΟΜΙΑΟΥΚΕΤΙΕΞΕΠΑΓ
ancy NOT-STILL OUT OF-promise

A+Ε
ΓΕΛΙΑCΤΩΔΕΑΒΡΑΑΜΔΙΕΠ
to-THE YET ABRAHAM THRU prom-

ΑΓΓΕΛΙΑCΚΕΧΑΡΙCΤΑΙΟΘ
ise HAS-graced THE God

ΕΟCΤΙΟΥΝΟΝΟΜΟCΤΩΝΠΑΡ
19 ANY THEN THE LAW OF-THE BESIDE-

ΑΒΑCΕΩΝΧΑΡΙΝΠΡΟCΕΤΕΘ
STEPPings grace WAS-added

As ΟΥ WHICH
ΗΑΧΡΙCΑΝΕΛΘΗΤΟCΠΕΡΜΑ
UNTIL EVER MAY-BE-COMING THE seed

ΩΕΠΗΓΓΕΛΤΑΙΔΙΑΤΑΓΕΙC
to-WHOM He-HAS-promised BEING-prescribed

s o. B+Ε
ΔΙΑΓΓΕΛΩΝΕΝΧΕΙΡΙΜΕCΙ
THRU MESSENGERS IN HAND OF-MIDER

B+Ε
ΤΟΥΟΔΕΜΕCΙΤΗCΕΝΟCΟΥΚ
20 THE YET MIDer OF-ONE NOT

ΕCΤΙΝΟΔΕΘΕΟCΕΙCΕCΤΙΝ
IS THE YET God ONE IS

ΟΟΥΝΝΟΜΟCΚΑΤΑΤΩΝΕΠΑΓ
21 THE THEN LAW DOWN OF-THE promises

B *omits* OF-THE God
ΓΕΛΙΩΝΤΟΥΘΕΟΥΜΗΓΕΝΟΙ
OF-THE God NO MAY-it-BE-BE-

ΤΟΕΙΓΑΡΕΔΟΘΗΝΟΜΟCΟΔΥ
COMING. IF for WAS-GIVEN LAW THE *be-*

ΝΑΜΕΝΟCΖΩΟΠΟΙΗCΑΙΟΝΤ
ING-ABLE TO-make-LIVE BEINGly

B IN LAW Ν Φ *o.* s WAS EVER s Ε *o.*
ΩCΕΚΝΟΜΟΥΑΝΗΝΗΔΙΚΑΙΟ
OUT OF-LAW EVER WAS THE JUSTice

s *o.*
CΥΝΗΑΛΛΑCΥΝΕΚΛΕΙCΕΝΗ
22 but TOGETHER-LOCKS THE

A Φ *o.*
ΓΡΑΦΗΤΑΠΑΝΤΑΥΠΟΑΜΑΡΤ
WRITing THE ALL UNDER missing

ΙΑΝΙΝΑΗΕΠΑΓΓΕΛΙΑΕΚΠΙ
THAT THE promise OUT OF-

CΤΕΩCΙΗCΟΥΧΡΙCΤΟΥΔΟΘ
BELIEF OF-JESUS ANOINTED MAY-BE-BE-

ΗΤΟΙCΠΙCΤΕΥΟΥCΙΝΠΡΟΤ
23 ING-GIVEN to-THE *ones*-BELIEVING BEFORE OF-

s *o.*
ΟΥΔΕΕΛΘΕΙΝΤΗΝΠΙCΤΙΝΥ
THE YET TO-BE-COMING THE BELIEF UN-

ΠΟΝΟΜΟΝΕΦΡΟΥΡΟΥΜΕΘΑC
DER LAW WE-*were*-GARRISONED *be-*

B[2] Γ s *o.*
ΥΝΚΛΕΙΟΜΕΝΟΙΕΙCΤΗΝΜΕ
ING-TOGETHER-LOCKED INTO THE beING-

ΛΛΟΥCΑΝΠΙCΤΙΝΑΠΟΚΑΛΥ
ABOUT BELIEF TO-BE-FROM-COVERED

ΦΘΗΝΑΙΩCΤΕΟΝΟΜΟCΠΑΙΔ
24 AS-BESIDES THE LAW boy-LEADER

B ΕΓΕΝΕΤΟ BECAME
ΑΓΩΓΟCΗΜΩΝΓΕΓΟΝΕΝΕΙC
OF-US HAS-BECOME INTO

ΧΡΙCΤΟΝΙΝΑΕΚΠΙCΤΕΩCΔ
ANOINTED THAT OUT OF-BELIEF WE-

ΙΚΑΙΩΘΩΜΕΝΕΛΘΟΥCΗCΔΕ
25 MAY-BE-BEING-JUSTIFIED OF-COMING YET

ΤΗCΠΙCΤΕΩCΟΥΚΕΤΙΥΠΟΠ
OF-THE BELIEF NOT-STILL UNDER boy-

ΑΙΔΑΓΩΓΟΝΕCΜΕΝΠΑΝΤΕC
26 LEADER WE-ARE ALL

s[1] *adds* ΟΙ
ΓΑΡΥΙΟΙΘΕΟΥΕCΤΕΔΙΑΤΗ
for SONS OF-God YE-ARE THRU THE

CΠΙCΤΕΩCΕΝΧΡΙCΤΩΙΗCΟ
BELIEF IN ANOINTED JESUS

ΥΟCΟΙΓΑΡΕΙCΧΡΙCΤΟΝΕΒ
27 as-many-as for INTO ANOINTED ARE-

ΑΠΤΙCΘΗΤΕΧΡΙCΤΟΝΕΝΕΔ
DIPized ANOINTED IN-SLIP

A ΔΙ
ΥCΑCΘΕΟΥΚΕΝΙΙΟΥΔΑΙΟC
28 NOT IN-IS JUDA-an

ΟΥΔΕΕΛΛΗΝΟΥΚΕΝΙΔΟΥΛΟ
NOT-YET GREEK NOT IN-IS SLAVE

CΟΥΔΕΕΛΕΥΘΕΡΟCΟΥΚΕΝΙ
NOT-YET FREE NOt IN-IS

s Ρ B[1] *o.*
ΑΡCΕΝΚΑΙΘΗΛΥΑΠΑΝΤΕCΓ
MALE AND female ALL for

As[1*] *omit* ONE A *omits* IN As[1*] OF-ANOINT-
ΑΡΥΜΕΙCΕΙCΕCΤΕΕΝΧΡΙC
YE ONE ARE IN ANOINTED

ED ΟΥ
ΤΩΙΗCΟΥΕΙΔΕΥΜΕΙCΧΡΙC
29 JESUS IF YET YE OF-ANOINT-

ΤΟΥΑΡΑΤΟΥΑΒΡΑΑΜCΠΕΡΜ
ED CONSEQUENTLY OF-THE ABRAHAM seed

As *o. o. o.* AB *o.* A+Ε
ΑΤΟCΕCΤΕΚΑΤΑΕΠΑΓΓΕΛΙ
YE-ARE according-to promise

1 The place of an infant heir differs from that of a slave in right but not in fact. Though entitled to all, he is treated as though master of nothing. He is watched by guardians, and supervised by stewards. This was the position of Israel under the law. Theirs was the sonship and the glory and the covenants, but these are all reserved for future display. Dignities are suited to capacity; privileges to age. Infancy is debarred from their use, not merely by the formal legal prohibition, but by intrinsic disqualification. The responsibilities of property are beyond the strength and understanding of a child.

3 Israel, during the period of minority, was in bondage under the "elements" of the world. These "rudiments" or elementary religious observances, while "infirm and poor" (9) and put in contrast with Christ (Col.2[8]), were necessary to their education and served an essential purpose in the progress of revelation. But no one who knows the liberty of sonship would tolerate their shackles for an instant.

4 In Israel the assumption of the responsibilities and dignities of manhood was a notable event in a man's life. In the life of the nation this was signalized by the advent of God's Son, Who reclaimed them from the bondage of the law.

6 The people in our Lord's day were bi-lingual. They used an Aramaic dialect in the familiar talk of the household, but all understood Greek, which was almost a universal language at that time, "Abba" is Aramaic, corresponding to our familiar "Papa".

9 It is most remarkable that the apostle puts the Mosaic ceremonial on a par with heathen rites. They were not turning back to their previous idolatry but to the observances under the law, which they had not practised before. But he insists it is all the same in God's sight as if they really had returned to the rites of heathenism.

10 Do any of us observe these things? Paul would be afraid of us!

12 If Paul had given up the Mosaic ritual and became as they were for their sakes, surely they ought to follow his example, for he certainly had far more reason to cling to it than they had to lapse back into it.

ers of the allotment according to
the promise.

4 Now I am saying, for as much
time as the enjoyer of the allotment
is a minor, he is of no more con-
sequence than a slave, being mas-
2 ter of all, but is under guardians
and stewards until the time pur-
3 posed by the father. Thus also
we, when we were minors, were
enslaved under the elements of the
4 world. Now when the full time
came, God delegates His Son,
come of a woman, come under law,
5 that He should be reclaiming those
under law, that we may be getting
6 the place of a son. Now, seeing
that you are sons, God delegates
the spirit of His Son into our
hearts, crying "Abba! Father!"
7 So that you are no longer a slave,
but a son. Now if a son, an enjoyer
also of God's allotment, through
Christ.

8 But then, indeed, having no
perception of God, you are slaves
of those who, by nature, are not
9 gods. Yet now, knowing God, yet
rather being known by God, how
are you turning back again to the
infirm and poor elements for which
you want to slave again anew?
10 You are scrutinizing days and
11 months and seasons and years. I
am afraid of you lest somehow my
toil for you is a sham.

12 Become as I, since I am even as
you, brethren, I am beseeching you.
13 You injure me in nothing. Now
you are aware that because of the
infirmity of the flesh I preach the
14 evangel to you formerly. And
your trial, in my flesh, you do not
scorn, neither do you loathe it, but
you receive me as a messenger of
15 God, as Christ Jesus. Where,
then, is your happiness? For I am

ΑΝΚΛΗΡΟΝΟΜΟΙΛΕΓΩΔΕΕΦ
4 tenants I-AM-saying YET ON

ΟϹΟΝΧΡΟΝΟΝΟΚΛΗΡΟΝΟΜΟ
as-much-as TIME THE tenant

ϹΝΗΠΙΟϹΕϹΤΙΝΟΥΔΕΝΔΙΑ
minor IS NOT-YET-ONE he-is-

s o.
ΦΕΡΕΙΔΟΥΛΟΥΚΥΡΙΟϹΠΑΝ
THRU-CARRYING OF-SLAVE master OF-ALL

ΤΩΝΩΝΑΛΛΑΥΠΟΕΠΙΤΡΟΠΟ
2 BEING but UNDER permitters

s o.
ΥϹΕϹΤΙΝΚΑΙΟΙΚΟΝΟΜΟΥϹ
IS AND stewards

B *adds* ΤΗϹ
ΑΧΡΙΤΗϹΠΡΟΘΕϹΜΙΑϹΤΟΥ
UNTIL THE BEFORE-PLACEment OF-THE

s o.
ΠΑΤΡΟϹΟΥΤΩϹΚΑΙΗΜΕΙϹΟ
3 FATHER thus AND WE when

ΤΕΗΜΕΝΝΗΠΙΟΙΥΠΟΤΑϹΤΟ
WE-WERE minors UNDER THE elements

s o. s ΘΑ
ΙΧΕΙΑΤΟΥΚΟϹΜΟΥΗΜΕΝΔΕ
OF-THE SYSTEM WERE HAVING-

ΔΟΥΛΩΜΕΝΟΙΟΤΕΔΕΗΛΘΕΝ
4 *been*-ENSLAVED when YET CAME

ΤΟΠΛΗΡΩΜΑΤΟΥΧΡΟΝΟΥΕΞ
THE FILLing OF-THE TIME OUT-

s o.
ΑΠΕϹΤΕΙΛΕΝΟΘΕΟϹΤΟΝΥΙ
FROM-PUTS THE God THE SON

ΟΝΑΥΤΟΥΓΕΝΟΜΕΝΟΝΕΚΓΥ
OF-Him BECOMING OUT OF-

ΝΑΙΚΟϹΓΕΝΟΜΕΝΟΝΥΠΟΝΟ
WOMAN BECOMING UNDER LAW

ΜΟΝΙΝΑΤΟΥϹΥΠΟΝΟΜΟΝΕΞ
5 THAT THE-*ones* UNDER LAW He-

ΑΓΟΡΑϹΗΙΝΑΤΗΝΥΙΟΘΕϹΙ
SHOULD-BE-OUT-BUYING THAT THE SON-PLACing

ΑΝΑΠΟΛΑΒΩΜΕΝΟΤΙΔΕΕϹΤ
6 WE-MAY-BE-FROM-GETTING that YET YE-ARE

s o. B *omits* THE God
ΕΥΙΟΙΕΞΑΠΕϹΤΕΙΛΕΝΟΘΕ
SONS OUT-FROM-PUTS THE God

ΟϹΤΟΠΝΕΥΜΑΤΟΥΥΙΟΥΑΥΤ
THE spirit OF-THE SON OF-Him

ΟΥΕΙϹΤΑϹΚΑΡΔΙΑϹΗΜΩΝΚ
INTO THE HEARTS OF-US CRY-

ΡΑΖΟΝΑΒΒΑΟΠΑΤΗΡΩϹΤΕΟ
7 ING ABBA THE FATHER AS-BESIDES NOT-

ΥΚΕΤΙΕΙΔΟΥΛΟϹΑΛΛΑΥΙΟ
STILL YOU-ARE SLAVE but SON

ϹΕΙΔΕΥΙΟϹΚΑΙΚΛΗΡΟΝΟΜ
IF YET SON AND tenant

ABs¹ THRU God (*by s²*)
ΟϹΘΕΟΥΔΙΑΧΡΙϹΤΟΥΑΛΛΑ
8 OF-God THRU ANOINTED but

ΤΟΤΕΜΕΝΟΥΚΕΙΔΟΤΕϹΘΕΟ
then INDEED NOT HAVING-PERCEIVED God

AB¹ o.
ΝΕΔΟΥΛΕΥϹΑΤΕΤΟΙϹΦΥϹΕ
YE-SLAVE to-THE to-nature

ΙΜΗΟΥϹΙΘΕΟΙϹΝΥΝΔΕΓΝΟ
9 NO BEING gods NOW YET KNOWING

ΝΤΕϹΘΕΟΝΜΑΛΛΟΝΔΕΓΝΩϹ
God RATHER YET BEING-KNOWN

ΘΕΝΤΕϹΥΠΟΘΕΟΥΠΩϹΕΠΙϹ
by God how YE-ARE-ON-

ΤΡΕΦΕΤΕΠΑΛΙΝΕΠΙΤΑΑϹΘ
TURNING AGAIN ON THE UN-FIRM

As o.
ΕΝΗΚΑΙΠΤΩΧΑϹΤΟΙΧΕΙΑΟ
AND POOR elements to-
A TO-BE-SLAVING ΕΙΝ

ΙϹΠΑΛΙΝΑΝΩΘΕΝΔΟΥΛΕΥϹ
WHICH AGAIN UP-PLACE TO-SLAVE

s Ε o.
ΑΙΘΕΛΕΤΕΗΜΕΡΑϹΠΑΡΑΤΗ
10 YE-ARE-WILLING DAYS YE-ARE-BESIDE-

ΡΕΙϹΘΕΚΑΙΜΗΝΑϹΚΑΙΚΑΙ
KEEPING AND MONTHS AND SEASONS

ΡΟΥϹΚΑΙΕΝΙΑΥΤΟΥϹΦΟΒΟ
11 AND years I-AM-FEARING

ΥΜΑΙΥΜΑϹΜΗΠΩϹΕΙΚΗΚΕΚ
YOU*p* NO how SIMULATEly I-HAVE-

B+Ε
ΟΠΙΑΚΑΕΙϹΥΜΑϹΓΙΝΕϹΘΕ
12 toiled INTO YOU*p* BE-YE-BECOMING

s o.
ΩϹΕΓΩΟΤΙΚΑΓΩΩϹΥΜΕΙϹΑ
AS I that AND-I AS YE bro-

A ΑΙ *for* Ε
ΔΕΛΦΟΙΔΕΟΜΑΙΥΜΩΝΟΥΔΕ
thers I-AM-beseechING OF-YOU*p* NOT-YET-ONE

s ΑΙ s ΑΙ
ΝΜΕΗΔΙΚΗϹΑΤΕΟΙΔΑΤΕΔΕ
13 ME YE-injure YE-HAVE-PERCEIVED YET

s o.
ΟΤΙΔΙΑϹΘΕΝΕΙΑΝΤΗϹϹΑΡ
that THRU UN-FIRMness OF-THE FLESH

ΚΟϹΕΥΗΓΓΕΛΙϹΑΜΗΝΥΜΙΝ
I-WELL-MESSAGize to-YOU*p*

s o.
ΤΟΠΡΟΤΕΡΟΝΚΑΙΤΟΝΠΕΙΡ
14 THE BEFORE-more AND THE trial

s² ΤΟΝ THE
ΑϹΜΟΝΥΜΩΝΕΝΤΗϹΑΡΚΙΜΟ
OF-YOU*p* IN THE FLESH OF-ME

NOT *omitted by s*¹
ΥΟΥΚΕΞΟΥΘΕΝΗϹΑΤΕΟΥΔΕ
NOT YE-scorn NOT-YET

s o.
ΕΞΕΠΤΥϹΑΤΕΑΛΛΑΩϹΑΓΓΕ
YE-OUT-SPIT but AS MESSENGER

A ΑΙ
ΛΟΝΘΕΟΥΕΔΕΞΑϹΘΕΜΕΩϹΧ
OF-God YE-RECEIVE ME AS AN-

ΡΙϹΤΟΝΙΗϹΟΥΝΠΟΥΟΥΝΟΜ
15 OINTED JESUS ?-where THEN THE HAP-

ΑΚΑΡΙϹΜΟϹΥΜΩΝΜΑΡΤΥΡΩ
PYing OF-YOU*p* I-AM-witnessING

15 Eye diseases are very common in the East. Paul's first acquaintance with the Galatians was when, as a sick traveler, he proclaimed the evangel to them in the midst of his infirmities. From this passage we get a glimpse of the fervent love his message evoked, and are led to suppose that he had some affliction of the eyes.

17 The words zealous and jealous probably were once the same in English, as they are so closely allied in form and meaning. They represent a single Greek word. It is not always clear which is the better rendering, but here jealousy, rather than zeal, seems to satisfy the context.

19 What affectionate mothering stirs the apostle as he broods over his erring children!

22 The controversy turns on the question "Who are the heirs of Abraham?" Is the ground of sonship circumcision and law keeping, or faith? The Judaisers said, We are Abraham's sons! Abraham had *two* sons, says Paul. Which line do you belong to, Ishmael or Isaac? You are Ishmaelites, sons of Hagar, born of the flesh, born into slavery. You are not heirs of Abraham! Isaac, the child of promise, is the true heir. These two sons of Abraham illustrate the relation between law and promise, flesh and spirit. Ishmael came into Abraham's home between the promise and the advent of the true heir. Born of unbelief, he was a continual trial and persecuted the son of promise. But finally the decree went forth: Cast out this maid and her son!

It could hardly be that the Galatians are listening to any but so-called "believing" Jews who were associated with the apostles, and with James. They would not listen to the persecutors of the ecclesia in Jerusalem. Tens of thousands of Jews "believed" but they all were zealous of the law (Ac.21:20). This shows that those associated with the Pentecostal administration were virulently opposed to Paul and his doctrine of grace. When he was in Jerusalem they led the multitude against him and nearly killed him. These Jewish Christians were the most troublesome enemies of the ecclesias among the nations which had been founded by Paul.

testifying to you, that, if possible,
gouging out your eyes, you would
16 give them to me. So that I have become your enemy by being true to
you!
17 They are jealous over you, not
ideally, but they want to debar
you that you may be jealous over
18 them. Now it is ideal for you to be
jealous in the ideal always, and not
only in my presence with you.
19 Little children mine, with whom
I am travailing again until Christ
20 may be formed in you!—yet I
wanted to be present with you at
present, and to change my voice,
seeing that I am perplexed about
you.
21 Tell me, those wanting to be under law, are you not hearing the
22 law? For it is written, that
Abraham has had two sons, one
out of the maid and one out of the
23 free woman. But the one, indeed,
out of the maid has been begotten
according to flesh, yet the one
out of the free woman through the
24 promise. Which is allegorizing,
for these women are the two
covenants, one, indeed, from Mount
Sinai, generating into slavery,
25 which is Hagar. Now Hagar is
Mount Sinai in Arabia, yet she is
in line with Jerusalem which now
is, for she is in slavery with her
26 children. Yet Jerusalem above is
27 free, who is mother of us all. For it
is written, "Be glad, sterile one,
who art not bringing forth; burst
forth and implore, thou who art not
travailing; seeing that many are the
children of the desolate, rather than
of her who has the husband".
28 Now *you*, brethren, as Isaac, are
29 children of promise. But even as
then, he who is generated according to flesh persecuted him according to spirit, thus also it is

ΓΑΡΥΜΙΝΟΤΙΕΙΔΥΝΑΤΟΝΤ 20
for to-YOUp that IF ABLE THE

ΟΥϹΟΦΘΑΛΜΟΥϹΥΜΩΝΕΞΟΡ 40
VIEWers OF-YOUp OUT-EXCA-

ABs1 *omit* EVER (*by s2*) A ΔΙ
ΥΞΑΝΤΕϹΑΝΕΔΩΚΑΤΕΜΟΙΩ 60
16 VATing EVER YE-GIVE to-ME AS-

ϹΤΕΕΧΘΡΟϹΥΜΩΝΓΕΓΟΝΑΛ 80
BESIDES enemy OF-YOUp I-HAVE-BECOME be-

ΑΗΘΕΥΩΝΥΜΙΝΖΗΛΟΥϹΙΝΥ 100
17 ING-TRUE to-YOUp THEY-ARE-BOILING YOUp

s o.
ΜΑϹΟΥΚΑΛΩϹΑΛΛΑΕΚΚΛΕΙ 20
NOT IDEALly but TO-OUT-LOCK

ϹΑΙΥΜΑϹΘΕΛΟΥϹΙΝΙΝΑΑΥ 40
YOUp THEY-ARE-WILLING THAT them

A TO-BE-
ΤΟΥϹΖΗΛΟΥΤΕΚΑΛΟΝΔΕΖΗ 60
18 YE-MAY-BE-BOILING IDEAL YET YE-ARE-

A ΔΙ
ΛΟΥϹΘΕΕΝΚΑΛΩΠΑΝΤΟΤΕΚ 80
BOILING IN IDEAL always AND

ΑΙΜΗΜΟΝΟΝΕΝΤΩΠΑΡΕΙΝΑ 200
NO ONLY IN THE TO-BE-BESIDE-BEING

A+Є.Ι *omitted by* Bs1*
ΙΜΕΠΡΟϹΥΜΑϹΤΕΚΝΙΑΜΟΥ 20
19 ME TOWARD YOUp little-offsprings OF-ME

AB+Є Bs1 ΜΕΧΡΙϹ UNTO (s2)
ΟΥϹΠΑΛΙΝΩΔΙΝΩΑΧΡΙϹΟΥ 40
WHOM AGAIN I-AM-PAINING UNTIL WHOM

ΜΟΡΦΩΘΗΧΡΙϹΤΟϹΕΝΥΜΙΝ 60
MAY-BE-BEING-FORMED ANOINTED IN YOUp

ΗΘΕΛΟΝΔΕΠΑΡΕΙΝΑΙΠΡΟϹ 80
20 I-WILLED YET TO-BE-BESIDE-BEING TOWARD

ΥΜΑϹΑΡΤΙΚΑΙΑΛΛΑΞΑΙΤΗ 300
YOUp at-PRESENT AND TO-CHANGE THE

ΝΦΩΝΗΝΜΟΥΟΤΙΑΠΟΡΟΥΜΑ 20
SOUND OF-ME that I-AM-*be*ING-perplexed

ΙΕΝΥΜΙΝΛΕΓΕΤΕΜΟΙΟΙΥΠ 40
21 IN YOUp BE-YE-saying to-ME THE-*ones* UN-

ΟΝΟΜΟΝΘΕΛΟΝΤΕϹΕΙΝΑΙΤ 60
DER LAW WILLING TO-BE THE

ΟΝΝΟΜΟΝΟΥΚΑΚΟΥΕΤΕΓΕΓ 80
22 LAW NOT YE-ARE-HEARING it-HAS-

ΡΑΠΤΑΙΓΑΡΟΤΙΑΒΡΑΑΜΔΥ 400
been-WRITTEN for that ABRAHAM TWO

ΟΥΙΟΥϹΕϹΧΕΝΕΝΑΕΚΤΗϹΠ 20
SONS has-HAD ONE OUT OF-THE maid

ΑΙΔΙϹΚΗϹΚΑΙΕΝΑΕΚΤΗϹΕ 40
AND ONE OUT OF-THE FREE

As o. INDEED *omitted by* B
ΛΕΥΘΕΡΑϹΑΛΛΑΟΜΕΝΕΚΤΗ 60
23 but THE INDEED OUT OF-THE

ϹΠΑΙΔΙϹΚΗϹΚΑΤΑϹΑΡΚΑΓ 80
maid according-to FLESH HAS-

ΕΓΕΝΝΗΤΑΙΟΔΕΕΚΤΗϹΕΛΕ 500
been-generatED THE YET OUT OF-THE FREE

s+Ι *As o.* THE *omitted by As* A+Є
ΥΘΕΡΑϹΔΙΑΤΗϹΕΠΑΓΓΕΛΙ 20
THRU THE promise

ΑϹΑΤΙΝΑΕϹΤΙΝΑΛΛΗΓΟΡΟ 40
24 WHICH-ANY IS allegoriZING

s1 adds* THE ΑΙ
ΥΜΕΝΑΑΥΤΑΙΓΑΡΕΙϹΙΝΔΥ 60
these for ARE TWO

ΟΔΙΑΘΗΚΑΙΜΙΑΜΕΝΑΠΟΟΡ 80
covenants ONE INDEED FROM moun-

B+Є *As o.*
ΟΥϹϹΙΝΑΕΙϹΔΟΥΛΕΙΑΝΓΕ 600
tain SINA INTO SLAVery gen-

ΝΝΩϹΑΗΤΙϹΕϹΤΙΝΑΓΑΡΤΟ 20
25 eratING WHICH-ANY IS AGAR THE

s o. o. o.=for B+Є *s adds* ΟΝ
ΔΕΑΓΑΡϹΙΝΑΟΡΟϹΕϹΤΙΝΕ 40
YET AGAR SINA mountain IS IN

A+Є *As o.*
ΝΤΗΑΡΑΒΙΑϹΥΝϹΤΟΙΧΕΙΔ 60
THE ARABIA IS-TOGETHER-ROW-ING YET

ΕΤΗΝΥΝΙΕΡΟΥϹΑΛΗΜΔΟΥΛ 80
to-THE NOW JERUSALEM she-IS-SLAV-

ΕΥΕΙΓΑΡΜΕΤΑΤΩΝΤΕΚΝΩΝ 700
ING for WITH THE offsprings

ΑΥΤΗϹΗΔΕΑΝΩΙΕΡΟΥϹΑΛΗ 20
26 OF-her THE YET UP JERUSALEM

s1 omits WHO-ANY IS
ΜΕΛΕΥΘΕΡΑΕϹΤΙΝΗΤΙϹΕϹ 40
FREE IS WHO-ANY IS

Bs1* *omit* OF-ALL
ΤΙΝΜΗΤΗΡΠΑΝΤΩΝΗΜΩΝΓΕ 60
27 MOTHER OF-ALL OF-US it-HAS-

ΓΡΑΠΤΑΙΓΑΡΕΥΦΡΑΝΘΗΤΙ 80
been-WRITTEN for YOU-BE-BEING-gladdened

s o.
ϹΤΕΙΡΑΗΟΥΤΙΚΤΟΥϹΑΡΗΞ 800
STERILE THE-*one* NOT BRINGING-FORTH BURST

B+Є
ΟΝΚΑΙΒΟΗϹΟΝΗΟΥΚΩΔΙΝΟ 20
AND IMPLORE THE-*one* NOT PAINING

ΥϹΑΟΤΙΠΟΛΛΑΤΑΤΕΚΝΑΤΗ 40
that MANY THE offsprings OF-THE

ϹΕΡΗΜΟΥΜΑΛΛΟΝΗΤΗϹΕΧΟ 60
DESOLATE RATHER OR OF-THE *one*-HAV-

A Η=WE
ΥϹΗϹΤΟΝΑΝΔΡΑΥΜΕΙϹΔΕΑ 80
28 ING THE MAN YE YET bro-

s1 o.*
ΔΕΛΦΟΙΚΑΤΑΙϹΑΑΚΕΠΑΓΓ 900
thers according-to ISAAC OF-promise

A+Є *As* -ΜΕΝ=WE-ARE
ΕΛΙΑϹΤΕΚΝΑΕϹΤΕΑΛΛΩϹΠ 20
29 offsprings ARE but AS-EVEN

ΕΡΤΟΤΕΟΚΑΤΑϹΑΡΚΑΓΕΝΝ 40
then THE-*one* according-to FLESH BEING-gen-

A ΔΙ
ΗΘΕΙϹΕΔΙΩΚΕΤΟΝΚΑΤΑΠΝ 60
eratED CHASED THE-*one* according-to spirit

ΕΥΜΑΟΥΤΩϹΚΑΙΝΥΝΑΛΛΑΤ 80
30 thus AND NOW but ANY

ΙΛΕΓΕΙΗΓΡΑΦΗΕΚΒΑΛΕΤΗ 8000
IS-saying THE WRITing OUT-CASTING THE

1 This paragraph is the summary and conclusion of the doctrinal argument. Tersely, he puts the case. Which shall it be, *Christ* or *circumcision?* No half hearted allegiance here, no serving of two masters. Circumcision might have been a badge of privilege in the past, but now it has become a sign of apostasy. It does not lead to justification from sin, but to exemption from Christ. It is incumbent on such to keep the entire law. Grace has no room in which to operate.

4 "Falling from grace" is not, as usually supposed, a loss of the benefits of Christ's salvation through *breaking* the law, but, on the contrary, through attempting to *keep* the law. He who falls into sin does not forfeit the grace of God. Blessed to relate, grace abounds in such a case (Rom.6[1]). But he who seeks to establish his own salvation by works has no need of the grace of God and forfeits all right to the benefits flowing from His redemption. He thus repudiates grace. He falls out of the sphere where grace operates. This is what "falling from grace" really means.

5 Righteousness is here put before us as an expectation for which we are waiting. This is required by the contrast between that produced by the law and that effected by faith. At present, in God's sight, the one righteous thing to do is to believe Him. The man who believes God is absolutely right in that act. If we could view this from God's side we would see that such a man is just, and needs nothing more to make him righteous. The effect of this on his dealings with others may not be fully in harmony with this fact now, but the time is coming when our conduct will partake of the righteousness of faith. This is the "expectation of righteousness".

11 The proclamation of circumcision, or of lawkeeping, or of any human effort to attain the favor of God entails no persecution. The cross is a snare, which not only captures but crushes us. No human pretensions can abide the great fact of His utter humiliation and shameful death for us on the cross, and the sober truth that such were *our* deserts, not His. Christ Himself is our righteousness. We loathe every effort of our own.

30 now. But what is the scripture
saying? "Cast out this maid and
her son, for by no means shall the
son of the maid be enjoying the allotment with the son of the free
31 woman". Wherefore, brethren, we
are not children of the maid, but
of the free woman.

5 For freedom Christ frees us!
Stand firm, then, and be not again
enthralled with the yoke of slavery.
2 *Lo! I*, Paul, am saying to you that
if you should be circumcising,
Christ will be of no benefit to you
3 at all. Now I am testifying again
to every man who is being circumcised, that he is a debtor to do the
4 whole law. You were exempted
from Christ, any who are being
justified in law. You fall out of
5 grace. For *we* are awaiting, in
spirit, the expectation of righteous-
6 ness by faith. For in Christ Jesus neither circumcision is availing anything, nor uncircumcision,
but faith, operating through love.
7 You raced ideally! What hinders you from being persuaded by
8 the truth? This persuasion is not
9 of Him Who is calling you. A
little leaven is leavening the whole
10 kneading. *I* have confidence concerning you in the Lord that you
will not be at all disposed otherwise. Now he who is disturbing
you shall be bearing his judgment,
whoever he may be.
11 Now *I*, brethren, if I am still
proclaiming circumcision, why am
I still being persecuted? Consequently the snare of the cross of
12 Christ has vanished. They who are
raising you to insurrection ought
to strike themselves off also.
13 For *you* were called for freedom,
brethren, only not freedom for an
incentive to the flesh, but through
love be slaving for one another.

Bs *omit* this
ΝΠΑΙΔΙϹΚΗΝΤΑΥΤΗΝΚΑΙΤ 20
maid this AND THE

ΟΝΥΙΟΝΑΥΤΗϹΟΥΓΑΡΜΗΚΑ 40
SON OF-her NOT for NO WILL-BE-

A Η
ΗΡΟΝΟΜΗϹΕΙΟΥΙΟϹΤΗϹΠΑ 60
tenantING THE SON OF-THE maid

s1 *omits* THE SON
ΙΔΙϹΚΗϹΜΕΤΑΤΟΥΥΙΟΥΤΗ 80
WITH THE SON OF-THE

A WE YET ΗΜΕΙϹΔΕ *for* T.-W.
ϹΕΛΕΥΘΕΡΑϹΔΙΟΑΔΕΛΦΟΙ 100
31 FREE THRU-WHICH brothers

s Ε o.
ΟΥΚΕϹΜΕΝΠΑΙΔΙϹΚΗϹΤΕΚ 20
NOT WE-ARE OF-maid offsprings

ΝΑΑΛΛΑΤΗϹΕΛΕΥΘΕΡΑϹΤΗ 40
5 but OF-THE FREE to-THE

s2 ANOINTED US
ΕΛΕΥΘΕΡΙΑΗΜΑϹΧΡΙϹΤΟϹ 60
FREEdom US ANOINTED

ΗΛΕΥΘΕΡΩϹΕΝϹΤΗΚΕΤΕΟΥ 80
FREES BE-STANDING-firm THEN

As o.
ΝΚΑΙΜΗΠΑΛΙΝΖΥΓΩΔΟΥΛΕ 200
AND NO AGAIN to-YOKE OF-SLAVery

A ΔΙ s1 *omits* PAUL
ΙΑϹΕΝΕΧΕϹΘΕΙΔΕΕΓΩΠΑΥ 20
2 BE-YE-IN-HAVING BE-PERCEIVING I PAUL

ΛΟϹΛΕΓΩΥΜΙΝΟΤΙΕΑΝΠΕΡ 40
AM-saying to-YOU*p* that IF-EVER YE-MAY-

B o.
ΙΤΕΜΝΗϹΘΕΧΡΙϹΤΟϹΥΜΑϹ 60
BE-ABOUT-CUTTING ANOINTED YOU*p*

ΟΥΔΕΝΩΦΕΛΗϹΕΙΜΑΡΤΥΡΟ 80
3 NOT-YET-ONE WILL-BE-benefitING I-AM-witnessING

ΜΑΙΔΕΠΑΛΙΝΠΑΝΤΙΑΝΘΡΩ 300
YET AGAIN to-EVERY human

s1* *omits* that
ΠΩΠΕΡΙΤΕΜΝΟΜΕΝΩΟΤΙΟΦ 20
*be*ING-ABOUT-CUT that ower

s o.
ΕΙΛΕΤΗϹΕϹΤΙΝΟΛΟΝΤΟΝΝ 40
he-IS WHOLE THE LAW

ΟΜΟΝΠΟΙΗϹΑΙΚΑΤΗΡΓΗΘΗ 60
4 TO-DO YE-WERE-DOWN-UN-ACTED

As ΔΙ Bs *omit* THE
ΤΕΑΠΟΤΟΥΧΡΙϹΤΟΥΟΙΤΙΝ 80
FROM THE ANOINTED WHO-ANY

ΕϹΕΝΝΟΜΩΔΙΚΑΙΟΥϹΘΕΤΗ 400
IN LAW ARE-*be*ING-JUSTIFIED OF-THE

ϹΧΑΡΙΤΟϹΕΞΕΠΕϹΑΤΕΗΜΕ 20
5 grace YE-OUT-FALL WE

ΙϹΓΑΡΠΝΕΥΜΑΤΙΕΚΠΙϹΤΕ 40
for to-spirit OUT OF-BELIEF

s1* *omits* FROM-
ΩϹΕΛΠΙΔΑΔΙΚΑΙΟϹΥΝΗϹΑ 60
EXPECTATION OF-JUSTice ARE-

ΠΕΚΔΕΧΟΜΕΘΑΕΝΓΑΡΧΡΙϹ 80
6 FROM-OUT-RECEIVING IN for ANOINTED

B *omits* JESUS
ΤΩΙΗϹΟΥΟΥΤΕΠΕΡΙΤΟΜΗΤ 500
JESUS NOT-BESIDES ABOUT-CUTTing ANY

A o.
ΙΙϹΧΥΕΙΟΥΤΕΑΚΡΟΒΥϹΤΙ 20
IS-*be*ING-STRONG NOT-BESIDES uncircumcision

ΑΑΛΛΑΠΙϹΤΙϹΔΙΑΓΑΠΗϹΕ 40
but BELIEF THRU LOVE *be*-

ΝΕΡΓΟΥΜΕΝΗΕΤΡΕΧΕΤΕΚΑ 60
7 ING-IN-ACTED YE-RACED IDEAL-

(by s2) ABs1 *omit* to-THE
ΛΩϹΤΙϹΥΜΑϹΕΝΕΚΟΨΕΝΤΗ 80
ly ANY YOU*p* hinders to-THE

s o. As o.
ΑΛΗΘΕΙΑΜΗΠΕΙΘΕϹΘΑΙΗΠ 600
8 TRUTH NO TO-BE-*be*ING-PERSUADED THE

s o.
ΕΙϹΜΟΝΗΟΥΚΕΚΤΟΥΚΑΛΟΥ 20
PERSUASion NOT OUT OF-THE *One*-CALLING

s Α B+Ε
ΝΤΟϹΥΜΑϹΜΙΚΡΑΖΥΜΗΟΛΟ 40
9 YOU*p* LITTLE FERMENT WHOLE

ΝΤΟΦΥΡΑΜΑΖΥΜΟΙΕΓΩΠΕΠ 60
10 THE KNEADing IS-FERMENTING I HAVE-con-

B *omits* IN Master
ΟΙΘΑΕΙϹΥΜΑϹΕΝΚΥΡΙΩΟΤ 80
fidence INTO YOU*p* IN Master that

ΙΟΥΔΕΝΑΛΛΟΦΡΟΝΗϹΕΤΕΟ 700
NOT-YET-ONE other YE-WILL-BE-beING-DISPOSed THE

ΔΕΤΑΡΑϹϹΩΝΥΜΑϹΒΑϹΤΑϹ 20
YET *one*-DISTURBING YOU*p* WILL-BE-BEARING

ΕΙΤΟΚΡΙΜΑΟϹΤΙϹΕΑΝΗΕΓ 40
11 THE JUDGment WHO-ANY IF-EVER he-MAY-BE I

ΩΔΕΑΔΕΛΦΟΙΕΙΠΕΡΙΤΟΜΗ 60
YET brothers IF ABOUT-CUTTing

ΝΕΤΙΚΗΡΥϹϹΩΤΙΕΤΙΔΙΩΚ 80
STILL I-AM-PROCLAIMING ANY STILL I-AM-*be*ING-

ΟΜΑΙΑΡΑΚΑΤΗΡΓΗΤΑΙΤΟϹ 800
CHASED CONSEQUENTLY HAS-*been*-DOWN-UN-ACTED THE

ΚΑΝΔΑΛΟΝΤΟΥϹΤΑΥΡΟΥΤΟ 20
SNARE OF-THE pale OF-THE

OF-THE ANOINTED *omitted by* Bs
ΥΧΡΙϹΤΟΥΟΦΕΛΟΝΚΑΙΑΠΟ 40
12 ANOINTED OWE AND WILL-BE-

ΚΟΨΟΝΤΑΙΟΙΑΝΑϹΤΑΤΟΥΝ 60
*be*ING-FROM-STRUCK THE-*ones* UP-STANDING

ΤΕϹΥΜΑϹΥΜΕΙϹΓΑΡΕΠΕΛΕ 80
13 YOU*p* YE for ON FREEdom

ΥΘΕΡΙΑΕΚΛΗΘΗΤΕΑΔΕΛΦΟ 900
WERE-CALLED brothers

ΙΜΟΝΟΝΜΗΤΗΝΕΛΕΥΘΕΡΙΑ 20
ONLY NO THE FREEdom

ΝΕΙϹΑΦΟΡΜΗΝΤΗϹΑΡΚΙΑΛ 40
INTO FROM-RUSH to-THE FLESH but

ΛΑΔΙΑΤΗϹΑΓΑΠΗϹΔΟΥΛΕΥ 60
THRU THE LOVE BE-SLAVING

As ΔΙ
ΕΤΕΑΛΛΗΛΟΙϹΟΓΑΡΠΑϹΝΟ 80
14 to-one-another THE for EVERY LAW

ΜΟϹΕΝΕΝΙΛΟΓΩΠΕΠΛΗΡΩΤ 9000
IN ONE saying HAS-*been*-FILLED

[15] The Galatians were biting and devouring one another, while they supposed themselves to be keeping the law. The law usually acts thus. It makes men self-righteous and contentious. Instead of fulfilling its letter they destroy its spirit. Law should lead to regard for others and find its fruition in love. But it leads its votaries to despise others and finds its fruit in hate.

[16] Here is the divine prescription for our most troublesome problem—the flesh. Every attempt to directly control the flesh, to curb it or cure it, must end in failure. The only way to deal with it is to ignore it. In the epistle to the Romans this is fully set forth under the figure of death. Here the conflict between flesh and spirit is met by such complete occupation with the spirit, that no opportunity is left for the flesh to accomplish its desires.

[19] In this list there are some sins which we have come to condone or even justify, yet they are in the midst of a catalogue of crimes. Enmity and strife, jealousy and faction, too often assume a righteous garb. Sectarianism is defended as though it were an improvement on the divine unity of the body of Christ. In the kingdom of God there will be no one practising such things.

[22] The flesh acts, the spirit bears fruit, delicious not only to us but to God. Fruit is not the result of mechanical effort but the natural expression of life and growth. If we love others we will need no legal restrictions to keep us from injuring them. Law is a useless incumbrance to those who walk after the spirit. They need no promptings to do good and are above the penalties imposed on evil doers.

[24] The *crucifixion* of the flesh means far more than putting it in the place of death. It gives it the *kind* of death it deserves, for it is a criminal of the deepest dye. The shameful, ignominious death borne by Christ for our sins is the only fit finish for the flesh.

[1] **A true self-knowledge will humble us so that we can deal meekly with a brother who has suddenly slipped. The law would condemn him, but we are to seek to bring him back into line.**

14 For every law is fulfilled in one
word, in this, "You shall be loving
15 your associate as yourself". Now
if you are biting and devouring
one another, beware that you may
not be consumed by one another.
16 Now I am saying, Be walking
in spirit, and you should under
no circumstances be consummating
17 the lust of the flesh. For the flesh
is lusting against the spirit, yet
the spirit against the flesh. Now
these are opposing one another,
lest you should be doing what you
18 want. Now, if you are led by
spirit, you are not still under law.
19 Now the works of the flesh are
apparent, which are adultery, pros-
20 titution, uncleanness, wantonness,
idolatry, enchantment, enmities,
strife, jealousies, furies, factions,
21 dissensions, sects, envyings, mur-
ders, drunkennesses, revelries, and
the like of these, which, I am pre-
dicting to you, according as I pre-
dicted before also, that those com-
mitting such things shall not be
enjoying the allotment of the king-
dom of God.
22 Now the fruit of the spirit is
love, joy, peace, patience, kindness,
23 goodness, fidelity, meekness, self-
control: against such things there is
24 no law. Now those of Christ Jesus
crucify the flesh together with its
25 passions and lusts. If we may be
living in spirit, in spirit we may be
observing the fundamentals also.
26 We should not be becoming vain-
glorious, challenging one another,
envying one another.

6 Brethren, if a man should be
overtaken also in some offense,
you who are spiritual be attuning
such a one, in a spirit of meekness,
noting yourself, that *you* also may
2 not be tried. Be bearing one
another's burdens, and thus fill up

B1 o.
ΑΙΕΝΤΩΑΓΑΠΗϹΕΙϹΤΟΝΠΛ
IN THE YOU-WILL-BE-LOVING THE NIGH-
ΗϹΙΟΝϹΟΥΩϹϹΕΑΥΤΟΝΕΙΔ
15 *one* OF-YOU AS YOURself IF YET
ΕΑΛΛΗΛΟΥϹΔΑΚΝΕΤΕΚΑΙΚ
one-another YE-ARE-BITING AND YE-
As ΑΙ *for* Ε
ΑΤΕϹΘΙΕΤΕΒΛΕΠΕΤΕΜΗΥΠ
ARE-DOWN-EATING BE-YE-looking NO by
Bs1 o. (s2)
ΟΑΛΛΗΛΩΝΑΝΑΛΩΘΗΤΕΛΕΓ
16 one-another YE-MAY-BE-BEING-UP-CONSUMED I'M-
ΩΔΕΠΝΕΥΜΑΤΙΠΕΡΙΠΑΤΕΙ
saying YET to-spirit BE-YE-ABOUT-TREADING
ΤΕΚΑΙΕΠΙΘΥΜΙΑΝϹΑΡΚΟϹ
AND ON-FEELING OF-FLESH
A ΑΙ
ΟΥΜΗΤΕΛΕϹΗΤΕΗΓΑΡϹΑΡΞ
17 NOT NO SHOULD-BE-FINISHING THE for FLESH
ΕΠΙΘΥΜΕΙΚΑΤΑΤΟΥΠΝΕΥΜ
IS-ON-FEELING DOWN OF-THE spirit
ΑΤΟϹΤΟΔΕΠΝΕΥΜΑΚΑΤΑΤΗ
THE YET spirit DOWN OF-THE
Bs1 ΓΑΡ for (*by* s2)
ϹϹΑΡΚΟϹΤΑΥΤΑΔΕΑΛΛΗΛΟ
FLESH these YET to-one-another
s IS-opposING to-one-a. A Ε o. B1 o. o.
ΙϹΑΝΤΙΚΕΙΤΑΙΙΝΑΜΗΑΕΑ
IS-opposING THAT NO WHICH IF-EV-
A ΑΙ
ΝΘΕΛΗΤΕΤΑΥΤΑΠΟΙΗΤΕΕΙ
18 ER YE-MAY-BE-WILLING these YE-MAY-BE-DOING.IF
(*by* s2) ABs1 *omit* STILL
ΔΕΠΝΕΥΜΑΤΙΑΓΕϹΘΕΟΥΚΕ
YET to-spirit YE-ARE-*be*ING-LED NOT STILL
A ΑΙ
ΤΙΕϹΤΕΥΠΟΝΟΜΟΝΦΑΝΕΡΑ
19 YE-ARE UNDER LAW apparent
ΔΕΕϹΤΙΝΤΑΕΡΓΑΤΗϹϹΑΡΚ
YET IS THE ACTS OF-THE FLESH
ABs1 *omit* ADULTERY (*by* s2)
ΟϹΑΤΙΝΑΕϹΤΙΝΜΟΙΧΙΑΠΟ
WHICH-ANY IS ADULTERY PROS-
s o. B+Ε As o.
ΡΝΕΙΑΑΚΑΘΑΡϹΙΑΑϹΕΛΓΕ
TITUTION UNcleanness wantonness
ΙΑΕΙΔΩΛΟΛΑΤΡΕΙΑΦΑΡΜΑ
20 idolatry DRUGging
As o. B C
ΚΕΙΑΕΧΘΡΑΙΕΡΙϹΖΗΛΟΙΘ
enmities STRIFE BOILings fu-
A ΑΙ-ΑΡΕ A o.
ΥΜΟΙΕΡΙΘΕΙΑΙΔΙΧΟϹΤΑϹ
ries STRIFES TWO-STANDS
A Ε o. As o. Bs *omit* (B *has*: ·Ι·) MURDERS
ΙΑΙΑΙΡΕϹΕΙϹΦΘΟΝΟΙΦΟΝ
21 preferences ENVIES MURDERS
ΟΙΜΕΘΑΙΚΩΜΟΙΚΑΙΤΑΟΜΟ
DRUNKennesses REVELries AND THE LIKE
ΙΑΤΟΥΤΟΙϹΑΠΡΟΛΕΓΩΥΜΙ
to-these WHICH I-AM-BEFORE-saying to-YOU
(*by* s2) Bs1 *omit* AND -BEFORE- *by* s2
ΝΚΑΘΩϹΚΑΙΠΡΟΕΙΠΟΝΟΤΙ
according-AS AND I-BEFORE-said that

ΟΙΤΑΤΟΙΑΥΤΑΠΡΑϹϹΟΝΤΕ
THE-*ones* THE such PRACTISING
ϹΒΑϹΙΛΕΙΑΝΘΕΟΥΟΥΚΛΗΡ
KINGdom OF-God NOT WILL-BE-
ΟΝΟΜΗϹΟΥϹΙΝΟΔΕΚΑΡΠΟϹ
22 tenantING THE YET FRUIT
ΤΟΥΠΝΕΥΜΑΤΟϹΕϹΤΙΝΑΓΑ
OF-THE spirit IS LOVE
ΠΗΧΑΡΑΕΙΡΗΝΗΜΑΚΡΟΘΥΜ
JOY PEACE FAR-FEELing
ΙΑΧΡΗϹΤΟΤΗϹΑΓΑΘΩϹΥΝΗ
kindness GOODness
ΠΙϹΤΙϹΠΡΑΥΤΗϹΕΓΚΡΑΤΕ
23 BELIEF MEEKness IN-HOLDing
ΙΑΚΑΤΑΤΩΝΤΟΙΟΥΤΩΝΟΥΚ
DOWN OF-THE such NOT
s1 *added* Master ΚΥ
ΕϹΤΙΝΝΟΜΟϹΟΙΔΕΤΟΥΧΡΙ
24 IS LAW THE-*ones* YET OF-THE AN-
ϹΤΟΥΙΗϹΟΥΤΗΝϹΑΡΚΑΕϹΤ
OINTED JESUS THE FLESH impale
ΑΥΡΩϹΑΝϹΥΝΤΟΙϹΠΑΘΗΜΑ
TOGETHER to-THE EMOTIONS
s o.
ϹΙΝΚΑΙΤΑΙϹΕΠΙΘΥΜΙΑΙϹ
AND THE ON-FEELings
ΕΙΖΩΜΕΝΠΝΕΥΜΑΤΙΠΝΕΥΜ
25 IF WE-MAY-BE-LIVING to-spirit to-spirit
B+Ε
ΑΤΙΚΑΙϹΤΟΙΧΩΜΕΝΜΗΓΙΝ
26 AND WE-MAY-BE-elementING NO WE-MAY-
ΩΜΕΘΑΚΕΝΟΔΟΞΟΙΑΛΛΗΛΟ
BE-BECOMING EMPTY-esteemed one-another
ΥϹΠΡΟΚΑΛΟΥΜΕΝΟΙΑΛΛΗΛ
BEFORE-CALLING to-one-another
B Υ
ΟΙϹΦΘΟΝΟΥΝΤΕϹΑΔΕΛΦΟΙ
6 ENVYING brothers
ΕΑΝΚΑΙΠΡΟΛΗΜΦΘΗΑΝΘΡΩ
IF-EVER AND MAY-BE-BEING-BEFORE-GOTTEN human
ΠΟϹΕΝΤΙΝΙΠΑΡΑΠΤΩΜΑΤΙ
IN ANY BESIDE-FALL
s o.
ΥΜΕΙϹΟΙΠΝΕΥΜΑΤΙΚΟΙΚΑ
YE THE spiritual-*ones* BE-
A ΑΙ
ΤΑΡΤΙΖΕΤΕΤΟΝΤΟΙΟΥΤΟΝ
DOWN-EQUIPPING THE such
A Ο
ΕΝΠΝΕΥΜΑΤΙΠΡΑΥΤΗΤΟϹϹ
IN spirit OF-MEEKness NO-
ΚΟΠΩΝϹΕΑΥΤΟΝΜΗΚΑΙϹΥΠ
TING YOURself NO AND YOU MAY-
s o.
ΕΙΡΑϹΘΗϹΑΛΛΗΛΩΝΤΑΒΑΡ
2 BE-BEING-tried OF-one-another THE HEAVIES
s1* C
ΗΒΑϹΤΑΖΕΤΕΚΑΙΟΥΤΩϹΑΝ
BE-YE-BEARING AND thus UP-FILL

5 There is a contrast here between a *burden* and a *load*. Burden is from the element meaning *heavy*. Both of these elements occur together in Mt. 23[4] "heavy loads". In Mt.11[30] our Lord did not say "My *burden* is light", but "My *load* is light". When a brother becomes overburdened it is our duty and privilege to help him bear his burden. But the load the Lord lays on us is not too heavy. We cannot do a service which God has assigned to another. In this each one must bear his own load.

6 In order to perpetuate the instruction of His saints God has made it obligatory that such a service should be recognized and proper compensation provided for those who instruct.

7 The figure of sowing and reaping is a most encouraging one to consider. The farmer plants the seed and sees no results at all for some time. He waits long and patiently ere he reaps the harvest. So we, too, may see little come of our sowing for the spirit, but in the proper season we shall reap as we have sown. That which is for the flesh will rot. That which is for the spirit will endure for the eons. There is much, very much, to make us despondent, but we should ever keep in mind the eonian harvest for which we are preparing.

11 It seems probable that the rest of the epistle was penned by Paul himself. His usual custom was to write only a short ending to attest the genuineness of a letter, but here he is so concerned that he rehearses the heart of the argument in his own handwriting. It has been suggested that the writing was in large characters because of his defective eyesight.

12 In this marvelous finale, Paul focuses the light of the cross upon the motives actuating both sides of the controversy. The Circumcisionists played for popularity. They dreaded persecution. They appealed to the flesh. How many of us are following the spirit of this course today? Paul boasted only in the cross, which puts an end to the flesh, whether in us or in the world. Now there is a new creation, in which the flesh has no place. This should settle the whole controversy.

3 the law of Christ. For if anyone
is supposing [himself] to be any-
thing, being nothing, he is impos-
4 ing on himself. Now let each one
be testing his own work, and then
he shall be having his boast for him-
5 self alone, and not for another, for
each one shall be bearing his own
load.
6 Now let him who is being in-
structed in the word be contribut-
ing to him who is instructing, in all
7 good things. Be not deceived, God
is not to be sneered at, for what-
ever a man may be sowing, this
8 shall he be reaping also, seeing that
he who is sowing for his own flesh,
from the flesh shall be reaping cor-
ruption, yet he who is sowing for
the spirit, from the spirit shall be
9 reaping eonian life. Now we should
not be despondent in ideal doing,
for in due season we shall be reap-
10 ing, not fainting. Consequently,
then, as we have occasion, we are
working for the good of all, yet
specially for the family of faith.
11 See with what big letters I write
12 to you with my own hand! As
many as want to put on a fair face
in the flesh, these are compelling
you to be circumcised, only that
they may not be persecuted for the
13 cross of Christ Jesus. For not even
they who are circumcised are main-
taining law, but they want you to
be circumcised that they should
be boasting in that flesh of yours.
14 Now may it not be mine to be
boasting, except in the cross of our
Lord Jesus Christ, through Whom
the world has been crucified to me,
15 and I to the world. For in Christ
Jesus neither circumcision nor un-
circumcision is anything, but there
16 is a new creation. And as many as

B Є
ΑΠΛΗΡΩCΑΤΕΤΟΝΝΟΜΟΝΤΟ
THE LAW OF-THE

ΥΧΡΙCΤΟΥΕΙΓΑΡΔΟΚΕΙΤΙ
3 ANOINTED IF for IS-SEEMING ANY

B¹ *omits* ANY
CΕΙΝΑΙΤΙΜΗΔΕΝΩΝΦΡΕΝΑ
TO-BE ANY NO-YET-ONE BEING he-is-imposing-

ΠΑΤΑΕΑΥΤΟΝΤΟΔΕΕΡΓΟΝΕ
4 on self THE YET ACT OF-

B *omits* EACH
ΑΥΤΟΥΔΟΚΙΜΑΖΕΤΩΕΚΑCΤ
self LET-BE-testing EACH

ΟCΚΑΙΤΟΤΕΕΙCΕΑΥΤΟΝΜΟ
AND then INTO self ONLY

ΝΟΝΤΟΚΑΥΧΗΜΑΕΞΕΙΚΑΙΟ
THE BOAST WILL-BE-HAVING AND NOT

ΥΚΕΙCΤΟΝΕΤΕΡΟΝΕΚΑCΤΟ
5 INTO THE DIFFERENT EACH

CΓΑΡΤΟΙΔΙΟΝΦΟΡΤΙΟΝΒΑ
for THE OWN load WILL-

CΤΑCΕΙΚΟΙΝΩΝΕΙΤΩΔΕΟΚ
6 BE-BEARING LET-BE-communioning YET THE *one-*

ΑΤΗΧΟΥΜΕΝΟCΤΟΝΛΟΓΟΝΤ
being-instructed THE saying to-

ΩΚΑΤΗΧΟΥΝΤΙΕΝΠΑCΙΝΑΓ
THE *one*-instructing IN ALL GOOD

A ΑΙ
ΑΘΟΙCΜΗΠΛΑΝΑCΘΕΘΕΟCΟ
7 NO BE-YE-*being*-STRAYED God NOT

s -Є B *o.*
ΥΜΥΚΤΗΡΙΖΕΤΑΙΟΓΑΡΕΑΝ
IS-*being*-NOSED WHICH for IF-EVER

CΠΕΙΡΗΑΝΘΡΩΠΟCΤΟΥΤΟΚ
MAY-BE-SOWING human this AND

s o.
ΑΙΘΕΡΙCΕΙΟΤΙΟCΠΕΙΡΩΝ
8 he'LL-BE-reaping that THE *one*-SOWING

ΕΙCΤΗΝCΑΡΚΑΕΑΥΤΟΥΕΚΤ
INTO THE FLESH OF-self OUT OF-

*s*¹ +CΙ
ΗCCΑΡΚΟCΘΕΡΙCΕΙΦΘΟΡΑ
THE FLESH WILL-BE-reaping CORRUPTION

s o.
ΝΟΔΕCΠΕΙΡΩΝΕΙCΤΟΠΝΕΥ
THE YET *one*-SOWING INTO THE spirit

A Η
ΜΑΕΚΤΟΥΠΝΕΥΜΑΤΟCΘΕΡΙ
OUT OF-THE spirit WILL-BE-

s o.
CΕΙΖΩΗΝΑΙΩΝΙΟΝΤΟΔΕΚΑ
9 reaping LIFE eonian THE YET IDEAL

B¹ Ν
ΛΟΝΠΟΙΟΥΝΤΕCΜΗΕΓΚΑΚΩ
DOING NO WE-MAY-BE-IN-EVIL-

ΜΕΝΚΑΙΡΩΓΑΡΙΔΙΩΘΕΡΙC
ING to-SEASON for OWN WE-WILL-BE-

s Ω
ΟΜΕΝΜΗΕΚΛΥΟΜΕΝΟΙΑΡΑΟ
10 reaping NO OUT-LOOSING CONSEQUENTLY

*s*B¹ -MAY-BE- Ω *s*B¹ -MAY-BE-
ΥΝΩCΚΑΙΡΟΝΕΧΟΜΕΝΕΡΓΑ
THEN AS SEASON WE-ARE-HAVING WE-ARE-

Ω
ΖΟΜΕΘΑΤΟΑΓΑΘΟΝΠΡΟCΠΑ
working THE GOOD TOWARD ALL

ΝΤΑCΜΑΛΙCΤΑΔΕΠΡΟCΤΟΥ
RATHEREST YET TOWARD THE

A *o.*
CΟΙΚΕΙΟΥCΤΗCΠΙCΤΕΩCΙ
11 HOME-be-ers OF-THE BELIEF BE-

B Π *very small, indistinct, above line*
ΔΕΤΕΠΗΛΙΚΟΙCΥΜΙΝΓΡΑΜ
PERCEIVING PRIME to-YOU*p* WRITINGS

ΜΑCΙΝΕΓΡΑΨΑΤΗΕΜΗΧΕΙΡ
I-WRITE to-THE MY HAND

ΙΟCΟΙΘΕΛΟΥCΙΝΕΥΠΡΟCΩ
12 as-many-as ARE-WILLING TO-WELL-face

ΠΗCΑΙΕΝCΑΡΚΙΟΥΤΟΙΑΝΑ
IN FLESH these ARE-

ΓΚΑΖΟΥCΙΝΥΜΑCΠΕΡΙΤΕΜ
necessitating YOU*p* TO-BE-*being*-ABOUT-

A*s* Є *o.*
ΝΕCΘΑΙΜΟΝΟΝΙΝΑΤΩCΤΑΥ
CUT ONLY THAT to-the pale

A*s omit* JESUS
ΡΩΤΟΥΧΡΙCΤΟΥΙΗCΟΥΜΗΔ
OF-THE ANOINTED JESUS NO THEY-

A Ο
ΙΩΚΩΝΤΑΙΟΥΔΕΓΑΡΟΙΠΕΡ
13 MAY-BE-*being*-CHASED NOT-YET for THE *ones-be-*

B ΤΜΗ
ΙΤΕΜΝΟΜΕΝΟΙΑΥΤΟΙΝΟΜΟ
ING-ABOUT-CUT they LAW

A ΒΟΥΛΟ
ΝΦΥΛΑCCΟΥCΙΝΑΛΛΑΘΕΛΟ
ARE-GUARDING but THEY-ARE-

ΝΤΑΙ -intending B *o.* A -Є
ΥCΙΝΥΜΑCΠΕΡΙΤΕΜΝΕCΘΑ
WILLING YOU*p* TO-BE-*being*-ABOUT-CUT

ΙΙΝΑΕΝΤΗΥΜΕΤΕΡΑCΑΡΚΙ
THAT IN THE YOUR-more FLESH

ΚΑΥΧΗCΩΝΤΑΙΕΜΟΙΔΕΜΗΓ
14 THEY-SHOULD-BE-BOASTING to-ME YET NO MAY-

A *inserts* ΗC
ΕΝΟΙΤΟΚΑΥΧΑCΘΑΙΕΙΜΗΕ
it-BE-BECOMING TO-BE-BOASTING IF NO IN

ΝΤΩCΤΑΥΡΩΤΟΥΚΥΡΙΟΥΗΜ
THE pale OF-THE Master OF-US

ΩΝΙΗCΟΥΧΡΙCΤΟΥΔΙΟΥΕΜ
JESUS ANOINTED THRU WHOM to-

ΟΙΚΟCΜΟCΕCΤΑΥΡΩΤΑΙΚΑ
ME SYSTEM HAS-*been*-impaled AND-I

B *omits* IN ANOINTED JESUS *with* for *after* -BESIDES
ΓΩΚΟCΜΩΕΝΓΑΡΧΡΙCΤΩΙΗ
15 to-SYSTEM IN for ANOINTED JESUS

*s*² IS-STRONG ЄΙCΧΥΙ
CΟΥΟΥΤΕΠΕΡΙΤΟΜΗΤΙΕCΤ
NOT-BESIDES ABOUT-CUTting ANY IS

ΙΝΟΥΤΕΑΚΡΟΒΥCΤΙΑΑΛΛΑ
NOT-BESIDES uncircumcision but

A +Є
ΚΑΙΝΗΚΤΙCΙCΚΑΙΟCΟΙΤΩ
16 NEW CREATION AND as-many-as to-THE

A *o. o.*
ΚΑΝΟΝΙΤΟΥΤΩCΤΟΙΧΗCΟΥ
RULE this WILL-BE-elementing

shall observe the fundamentals by
this rule, peace be on them, and
mercy, and on the Israel of God.
17 For the rest, let no one afford
me weariness, for *I* am bearing in
my body the brand marks of the
Lord Jesus Christ.
18 The grace of our Lord Jesus
Christ be with your spirit, brethren! *Amen!*

16 Paul does not wish to condemn all of the Circumcision indiscriminately for the sins of his opponents. Those amongst them who acknowledge the power of the cross in the midst of their observances, on these he invokes peace and mercy, for they are the true Israel of God.

17 It was customary to mark a slave with the brand of his master. Paul's many persecutions had doubtless left many marks, all of which indicated his loyalty to his Lord.

18 Note the emphasis on *spirit,* in line with the teaching of the epistle.

s o. ΣΙΝΕΙΡΗΝΗΕΠΑΥΤΟΥΣΚΑΙ 20	AB *omit* Master *and* ANOINTED ΡΙΟΥΙΗΣΟΥΧΡΙΣΤΟΥΕΝΤΩ 20
PEACE ON them AND	JESUS ANOINTED IN THE
ΕΛΕΟΣΚΑΙΕΠΙΤΟΝΙΣΡΑΗΛ 40	ΣΩΜΑΤΙΜΟΥΒΑΣΤΑΖΩΗΧΑΡ 40
MERCY AND ON THE ISRAEL	18 BODY OF-ME AM-BEARING THE grace
ΤΟΥΘΕΟΥΤΟΥΛΟΙΠΟΥΚΟΠΟ 60	*s omits* OF-US ΙΣΤΟΥΚΥΡΙΟΥΗΜΩΝΙΗΣΟΥ 60
17 OF-THE God OF-THE rest toils	OF-THE Master OF-US JESUS
s o. ΥΣΜΟΙΜΗΔΕΙΣΠΑΡΕΧΕΤΩΕ 80	ΧΡΙΣΤΟΥΜΕΤΑΤΟΥΠΝΕΥΜΑ 80
to-ME NO-YET-ONE LET-BE-tendering I	ANOINTED WITH THE spirit
ΓΩΓΑΡΤΑΣΤΙΓΜΑΤΑΤΟΥΚΥ 100	ΤΟΣΥΜΩΝΑΔΕΛΦΟΙΑΜΗΝ
for THE PRICKS OF-THE Master	OF-YOUp brothers AMEN

GAL 2:7,9

"OF" The divergent NATURE

"TO" The distinct sphere

The "OF" implies an evangel related to a particular PRIVILEGE.

Th "TO" indicates an evangel for a particular PEOPLE.

E.H.C.

PAUL'S PERFECTION EPISTLES

PAUL'S perfection epistles are emphatically *the* truth for the present. The Ephesian letter, being addressed to all believers in Christ Jesus, in contrast with the Circumcision, who hardly knew Him by this title, is the ranking revelation for the members of the body of Christ. Here first are revealed those secrets which distinguish this administration from all others. Never before has the heavenly destiny of the present ecclesia been declared. All the other scriptures deal with the elementary and immature, but here we find perfection. God's purpose had been only partially made known before and seemed confined to earth. But in this final transcendent revelation His ultimate universal goal is first revealed. These three letters are closely related to each other and should be studied together. As was shown in the outline of Paul's epistles, this may be graphically presented thus:

EPHESIANS 1-3, *Doctrine*—The Body: its Members
EPHESIANS 4-6, *Deportment*
PHILIPPIANS, *Deportment*
COLOSSIANS, *Doctrine*—The Body: its Head

Ephesians begins by presenting a careful and comprehensive statement of the truth for the present secret economy, laying stress on those aspects which concern the *members* of Christ's body. Colossians is the counterpart of this, dealing with the same doctrines but presenting them in their relation to the *Head* of the body.

Both begin with God and with His primordial purpose. The members of the body were chosen before the disruption and now become the beneficiaries in His heavenly allotment. Christ is His Image, being the Firstborn of all creation and now becomes the Head of all creation in heaven as well as on earth.

Ephesians, then, unfolds the truth of the joint body in which all the members are of equal rank. Colossians makes Him the Head over the body and the members subordinate to Him.

Two secrets or "mysteries" are disclosed in these epistles. The secret of Christ (Eph.$1^{9}3^{4}$Col.$2^{2}4^{3}$) was previously revealed but not as it is now revealed. His headship over the earth had been made known to the prophets of old. His headship in the heavens was made known to the apostles, especially Peter (1Pet.3^{22}). But the secret economy, the present administration of grace, was never disclosed to any one except through Paul (Eph.3^{9}). It was not partially hidden, like the mystery of Christ, but was an absolute secret, hid in God. It is the function of the first three chapters of Ephesians to explain its three aspects for the believer, and of Colossians to reveal the position which it accords to Christ.

These letters should be read in this light. It is only when we apprehend their radical difference and vast advance over the epistles written by others than the apostle of the nations (Eph.3^{1}) that we can appreciate their marvelous message. It is only as we allow them to dominate and modify Paul's previous epistles, of which they are the ripened fruit, that we are able to entertain the transcendent nature of their contents.

The title Christ Jesus, calling attention to His present place of power, is the key to the marvelous grace which came to them after the nation of Israel had been rejected, as recorded at the close of the book of Acts. As associated with Jesus Christ they

would be still subordinate to the favored nation, for He is still rejected. But the title which recognizes His present glory in the heavens makes it possible for the far off "Gentiles" to be blessed in celestial realms equally with a favored few of the nation of His choice.

Paul's Perfection epistles are based upon his Preparatory epistles to the Thessalonians, the Romans, the Corinthians, and the Galatians. They are addressed to those who had received the truth taught in his earlier ministries, who were in a state of prior expectancy (Eph.1:12 1Thes.1:10), who had been sealed with the holy spirit (Eph.1:13 2Co1:22), which was an earnest of more to come (Eph.1:14 2Co.5:5). They had been enjoyers of an allotment (Ro.8:17 Ga.4:7), and now become *joint* allottees (Eph.3:6). Once they were members of a body in which the members were of various rank (Ro.12:4 5 1Co.12:12). Now that Israel is set aside and the celestial destiny revealed, it is changed to a *joint* body, in which all the members are equally exalted (Eph.3:6). The nations become *joint* partakers of the promise in Christ Jesus (Eph.3:6) which once they held as guests of Israel's covenant.

All saints, during the eonian times, are under God's *government*, belong to His *family*, and become the nucleus of His *worship*. On earth, the nations are subordinate, for Israel must be the head. Such was the place of those who received Paul's message, before the Perfection epistles were penned. The new revelation not only changed their destiny to heaven, but made them the peers of the favored nation. We are *fellow* citizens. We are not merely guests, but members of God's family. We are an integral part of the temple which God is building for His worship (Eph.2:19-22).

The Perfection epistles should be studied as a group. The truth is set forth didactically and logically in the opening chapters of Ephesians. Philippians goes over the ground experimentally, showing the truth operating in Christ and Paul and other examples. It applies the teaching of Ephesians to daily conduct. The "calling above" (Ph. 3:14) is the celestial calling of Ephesians 1:3. Colossians corrects departure from Ephesian teaching, with special stress upon the glories of Christ in creation and reconciliation.

Some of the chief figures in these epistles have often been misunderstood, especially that of Christ's headship of the ecclesia. It is usually taken that all of the body except the head figures the ecclesia. This is not true. The head is reckoned as a member. The headship of Christ is not figured by the head of the body. Its parts, such as the eyes and nose, are members. Christ is not a member of the body, but Head over the ecclesia, *as a husband is head over his wife* (Eph.5:23). The wife has a head apart from the headship of her husband.

The new humanity (Eph.2:15) is an entirely distinct figure from that of the body. It refers to the race, giving Christ the place lost by Adam. It can be *put on* (Eph.5:24), or taken off. This cannot refer to our union with Christ under the figure of the body.

It should also be remembered that the "mystery", or secret, is not the body of Christ, for that had been known before. It is threefold, and includes our relationship to God as allottees, and to saints as partakers, as well as to Christ as His body. It consists in the fact that, in each of these relationships, grace has raised those among the nations who believe to equal rank, so that all are *joint* allottees and *joint* partakers, and members of a *joint* body.

EVANGEL in EPH
1:13. of your Salvation
3:6. through my evangel
6:15. evangel of peace
6:19. secret of the evangel

THE zenith of divine revelation, this heavenly epistle, leaving the earth, where the Christ is repudiated by His own people Israel, seats us among the celestials, where He is enthroned at God's right hand (1^{20}). His saints, blessed with every spiritual blessing in Him (1^{3}) in heaven (2^{6}), are an object lesson to manifest God's manifold wisdom to celestial beings (3^{10}), so that the purpose of the eons (3^{11}), which embraces Christ's headship over the heavens as well as the earth (1^{10}), may be effected through the transcendent riches of grace (2^{7}) which has come to the nations through the repudiation of faithless Israel, until their salvation and reception (Ro. 11^{12}).

The dimensions of the present grace are not constricted as with Israel. It reaches back to a time prior to the entrance of sin and forward to its exit. It includes not only all mankind who believe in the present economy, but is intended to affect the heavens as well. It takes men far below the plane of privilege on which Israel dwelt, with no claims whatever on God's mercy, and seats them far above the highest in heaven. May He help us to learn something of this grace! This knowledge leads us into the realm of the unknowable, for it reveals to us the transcendent love of Christ which we will never be able to fathom fully and which will always yield new delights.

As to time, it reverts to a period prior to the disruption of the first of Genesis (1^{4}Gen.1^{2}) and leads to the exaltation of Christ, not only in the coming eon (1^{21}), but in the eon of the eons, too ($2^{7}3^{21}$), which is the economy of the fullness of the eras (1^{10}).

Being addressed to those who believe in Christ Jesus, in contrast to those of the Circumcision whose blessings, on the earth, are postponed until His return in glory, this letter was intended only for those who had received Paul's previous ministries and were expecting to be with Him *before* His coming to the earth (1^{12}).

The omission of "in Ephesus" (1^{1}), the lack of the slightest local allusion, and the very general character of the epistle, all tend to show that it is the charter of the church of this economy, a treatise on present truth—the touchstone and standard by which all truth for today must be tested.

The letter proper is an elaboration of the definition of the present secret economy (3^{6}) "that, in spirit, the nations are to be *joint*-enjoyers, and a *joint*-body, and *joint*-partakers of the promise in Christ Jesus" through the evangel of which Paul became the dispenser.

FRAMEWORK OF "EPHESIANS"

Reversion

DOCTRINE / DEPORTMENT — JOINT ENJOYERS — JOINT MEMBERS — JOINT PARTAKERS — SUMMARY

Paul's commission 1^{1} Salutation 1^{2}
- The allotment—in heaven—blessing 1^{3-14} Paul's prayer for them 1^{15-19}
  - The body—in Christ 1^{20}-2^{10} The members
    - Participation—believers 2^{11-22} The new humanity
      - Summary of grace *now* shown to the nations 3^{1-13}
        - Petitioning the Father 3^{14-21}
        - Beseeching the saints 4^{1-6}
      - Summary of grace which *had been* shown to the saints 4^{7-16}
    - No participation—unbelievers 4^{17}-5^{20} The new humanity
  - The body—in the Lord 5^{21}-6^{9} The Head
- The allotment—in heaven—warfare 6^{10-17} Their prayer for Paul 6^{18-20}

Tychicus' commission 6^{21-22} Salutation 6^{23-24}

The joint allotment is distinctly stated in 1^{13-14}. It is expanded in 1^{3-18}, and enforced in 6^{10-20}.

The joint body seats both Jew and Gentile together (2^{6}) among the celestials in Christ Jesus. This is detailed in 1^{19}-2^{10} and in 5^{21}-6^{9}.

The joint participation is seen in creating the Circumcision and the Uncircumcision into one new humanity (2^{15}). It is fully discussed in 2^{11-22}, and is applied to our deportment in 4^{17}-5^{20}.

A summary of the new revelation is given in 3^{1-13}, which is reviewed as to its results in 4^{7-16}.

The heart of the epistle is filled with two petitions, one to the Father, and one to the saints to preserve the spiritual unity which is founded on the transcendent truths and fathomless favor and limitless love which are revealed in this lovely letter.

1 The title "Christ Jesus" is the token of His exaltation; "Jesus Christ" refers us to His humiliation. "Christ Jesus" is used by Paul, especially in his later ministries.

The words "in Ephesus" seem to have been added after the significance of "Christ Jesus" had been lost. The epistle is confined to those who, in contrast with the Circumcision, base their blessings on His present heavenly exaltation, rather than on His future glorious manifestation to the earth for the blessing of Israel and the other nations.

THE JOINT ALLOTMENT —IN HEAVEN

BLESSING

4 "Disruption" is demanded by its elements (*down*-casting) as well as its usage, rather than "foundation", which represents another Greek word. The disruption suggests the sin of celestial beings and the cataclysm of Gen.1[2].

4 Not, as the English words suggest, that we *may* be in the *future*, but "to be" *at present*.

5 Sonship involves privileges and dignities not granted to children (Ga. 4[1-7]). The "new" birth has no place in Paul's writings, for he enters the new *creation* (2Co.5[17]).

7 "Pardon" of *sins* becomes *forgiveness* when associated with *offenses*.

10 The heading up of the universe in Christ is the so-called "mystery" or secret of Christ referred to in 3[4-5] (see 1Pe.3[22]). It must not be confounded with the secret economy (3[9]) which is in force at present. The two are in *accord*, but distinct. Christ's headship over the earth had been previously revealed. His heavenly headship was revealed to Peter. The present economy was an *absolute* secret made known to Paul *only*.

12 The "perfect" or complete form of the verb marks a *state* rather than an action. The Circumcision looked for signs and did not expect Messiah until after the great affliction. Those under Paul's ministry were expecting Him at any time. Hence they were in a state of *prior* expectancy. To such as these this letter was written. To others the epistle to the Hebrews is addressed.

PAUL, an apostle of Christ Jesus
through the will of God, to all
the saints who are, and believe in,
Christ Jesus:

2 Grace to you and peace, from
God, our Father, and the Lord
Jesus Christ.

3 BLESSED be the God and Father
of our Lord Jesus Christ, Who
blesses us with every spiritual
blessing among the celestials, in
4 Christ, according as He chooses
us in Him before the disruption of
the world, we to be holy and flaw-
5 less in His sight, in love designat-
ing us beforehand for the place of
a son for Him through Christ Je-
sus; in accord with the delight of
6 His will, for the laud of His grace
glorious, which graces us in the
7 Beloved: in Whom we are having
the deliverance through His blood,
the forgiveness of offenses in accord
8 with the riches of His grace, which
He lavishes on us in all wisdom and
9 prudence, making known to us the
secret of His will (in accord with
His delight, which He purposed in
10 Him) to have an administration of
the complement of the eras, to head
up the universe in the Christ—
in the heavens as well as on the
11 earth—in Him in Whom our lot is
cast also, being designated before-
hand according to the purpose of
the One Who is operating the uni-
verse in accord with the counsel of
12 His will, that we should be for the
laud of His glory, who are in a state
of prior expectancy in the Christ.
13 In Whom *you* also—when hear-
ing the word of truth, the evangel

AS OF-JESUS
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ANOINTED
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2 OINTED JESUS Grace to-YOU *p* AND
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OF-US AND Master JESUS AN-
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AND FATHER *omitted by* B *s¹ adds* ΚΑΙCΩ
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AND FATHER OF-THE Master OF-US
ΤΗΡΟC AND saviour
ΝΙΗCΟΥΧΡΙCΤΟΥΟΕΥΛΟΓΗ
JESUS ANOINTED THE *One*-bless*ing*
US *omitted by s¹*
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He-chooses US IN Him BE-
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FORE DOWN-CASTing OF-SYSTEM TO-BE
ΑΙΗΜΑCΑΓΙΟΥCΚΑΙΑΜΩΜΟ
US HOLY-*ones* AND UN-FLAWED-*ones*
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DOWN-IN-VIEW OF-Him IN LOVE
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5 BEFORE-SEEiz*ing* US INTO
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s² ЄΝΗ IN WHICH
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s² accusative ΤΟΝΠΛΟΥΤΟΝ
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8 OF-THE grace OF-Him WHICH He-
ΕΡΙCCΕΥCΕΝΕΙCΗΜΑCΕΝΠ
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ΟΝΤΟΥΘΕΛΗΜΑΤΟCΑΥΤΟΥΚ
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cording-to THE WELL-SEEMING OF-Him WHICH
s¹ repeats INTO A according-to THE ΚΑΤΑΤΗΝ
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10 He-BEFORE-PLACED IN Him INTO stew-
ΚΟΝΟΜΙΑΝΤΟΥΠΛΗΡΩΜΑΤΟ
ardship OF-THE FILLing
CΤΩΝΚΑΙΡΩΝΑΝΑΚΕΦΑΛΑΙ
OF-THE SEASONS TO-UP-HEAD
*s*A Є *for* ΑΙ
ΩCΑCΘΑΙΤΑΠΑΝΤΑΕΝΤΩΧΡ
THE ALL IN THE AN-
ABs¹ *omit* BESIDES Bs¹ ЄΠΙ ON *for* IN
ΙCΤΩΤΑΤΕΕΝΤΟΙCΟΥΡΑΝΟ
OINTED THE BESIDES IN THE heavens
ΙCΚΑΙΤΑΕΠΙΤΗCΓΗCΕΝΑΥ
AND THE ON OF-THE LAND IN Him
A *o. o.*
ΤΩΕΝΩΚΑΙΕΚΛΗΡΩΘΗΜΕΝΠ
11 IN WHOM AND WE-WERE-LOTTED BE-
ΡΟΟΡΙCΘΕΝΤΕCΚΑΤΑΠΡΟΘ
ING-BEFORE-SEEIZED according-to BEFORE-
ΕCΙΝΤΟΥΤΑΠΑΝΤΑΕΝΕΡΓΟ
PLACING OF-THE-*One* THE ALL IN-ACTING
ΥΝΤΟCΚΑΤΑΤΗΝΒΟΥΛΗΝΤΟ
according-to THE COUNSEL OF-THE
ΥΘΕΛΗΜΑΤΟCΑΥΤΟΥΕΙCΤΟ
12 WILL OF-Him INTO THE
A *adds* OF-THE ΤΗC
ΕΙΝΑΙΗΜΑCΕΙCΕΠΑΙΝΟΝΔ
TO-BE US INTO ON-PRAISE OF-
ΟΞΗCΑΥΤΟΥΤΟΥCΠΡΟΗΛΠΙ
esteem OF-Him THE *ones*-HAVING-BEFORE-
ΚΟΤΑCΕΝΤΩΧΡΙCΤΩΕΝΩΚΑ
13 EXPECTED IN THE ANOINTED IN WHOM AND
A WE Η *s o.*
ΙΥΜΕΙCΑΚΟΥCΑΝΤΕCΤΟΝΛ
YE HEAR*ing* THE say-
s o.
ΟΓΟΝΤΗCΑΛΗΘΕΙΑCΤΟΕΥΑ
ing OF-THE TRUTH THE WELL-

13 The subject of these paragraphs is *the evangel of the nations*: its seal[13], its recognition[17], its prospect[18], its allotment[14 18], and its power[19]. This subject is kept in mind throughout.

The argument is as follows: Paul and his associates of the Circumcision received the celestial, spiritual blessings which have been detailed. The earnest of their allotment in Christ was the holy spirit which was a pledge of its deliverance. As the believers among the nations received the same spirit when they believed, it is a seal to them that they too[13] will enjoy the celestial, spiritual favors which are lavished upon those of the Circumcision who believe in Christ Jesus during His rejection by the nation of Israel.

14 The "spirit of promise" is not what *was* promised, but a spirit which promises, a *promissory* spirit.

Note carefully the pronouns *us* [3 4 5 6 8 9] and *we* [7 12] and *our* [14], and the contrastive *you* [13 15 16 18] and *your* [13].

15 "The faith which relates to you" refers to the new truth set forth in this epistle.

This letter was probably sent to Ephesus where Paul had taught for two years (Ac.19[10]) and where he had not shunned to declare the whole counsel of God (Ac.20[27]). His prayer for " a spirit of revelation" makes it evident that this epistle deals with a *secret* (3[9]) of God's purpose (3[11]) quite distinct from His *counsels* which had been revealed before.

THE BODY—IN CHRIST

THE MEMBERS

23 The sovereignty of the earth is given to the nation of Israel, according to the prophets. The sovereignty of the heavens is the portion of the ecclesia which is His body. Between the two the entire universe is brought under the administration of Christ. Thus His body is the *plerōma*, or complement, which fills up the lack which earth's deliverance would still leave in the celestial realms. Its function is to *ful*fill God's purpose for the entire universe, only part of which He is able to accomplish through His people Israel.

of your salvation—in Whom, when
believing also, you are sealed with
14 the holy spirit of promise (which
is an earnest of the enjoyment of
our allotment, until the deliverance
of that which has been procured)
for the laud of His glory!
15 Therefore, *I* also, when hearing
of the faith which relates to you in
the Lord Jesus, and that for all the
16 saints, do not cease giving thanks
for you, making mention in my
17 prayers that the God of our Lord
Jesus Christ, the Father glorious,
may be giving you a spirit of wisdom and revelation in its realization,
18 the eyes of your heart having been
enlightened, for you to perceive
what is the prospect of its call, and
what the glorious riches of the enjoyment of its allotment among the
19 saints, and what the transcendent
greatness of its power for us who
are believing, in accord with the
operation of His mighty strength,
20 which has operated in the Christ
when rousing Him from among the
dead and seating Him at His right
21 hand among the celestials(up over
every sovereignty and authority
and power and dominion and every
name that is named, not only in
this eon, but also in that which is
22 future: and subjects all under
His feet, and gives Him the head-
23 ship over all to the ecclesia which
is His body, the complement
which is completing the entire
universe.

ΓΓΕΛΙΟΝΤΗCCΩΤΗΡΙΑCΥΜ
MESSAGE OF-THE saving OF-YOU*p*

ΩΝΕΝΩΚΑΙΠΙCΤΕΥCΑΝΤΕC
IN WHOM AND BELIEV*ing*
B *omits* ΤΕ—*singular*

ΕCΦΡΑΓΙCΘΗΤΕΤΩΠΝΕΥΜΑ
YE-ARE-SEALED to-THE spirit

ΤΙΤΗCΕΠΑΓΓΕΛΙΑCΤΩΑΓΙ
OF-THE promise THE HOLY
s adds C

ΩΟΕCΤΙΝΑΡΡΑΒΩΝΤΗCΚΑ
14 WHICH IS EARNEST OF-THE tenancy

ΗΡΟΝΟΜΙΑCΗΜΩΝΕΙCΑΠΟΛ
OF-US INTO FROM-LOOSening

ΥΤΡΩCΙΝΤΗCΠΕΡΙΠΟΙΗCΕ
OF-THE procuring
s omits OF-THE

ΩCΕΙCΕΠΑΙΝΟΝΤΗCΔΟΞΗC
INTO ON-PRAISE OF-THE esteem

ΑΥΤΟΥΔΙΑΤΟΥΤΟΚΑΓΩΑΚΟ
15 OF-Him THRU this AND-I HEAR*ing*

ΥCΑCΤΗΝΚΑΘΥΜΑCΠΙCΤΙΝ
THE according-to YOU*p* BELIEF
s² adds LOVE THE Α

ΕΝΤΩΚΥΡΙΩΙΗCΟΥΚΑΙΤΗΝ
IN THE Master JESUS AND THE
ΓΑΠΗΝΤΗΝ

ΕΙCΠΑΝΤΑCΤΟΥCΑΓΙΟΥCΟ
16 INTO ALL THE HOLY-*ones* NOT

ΥΠΑΥΟΜΑΙΕΥΧΑΡΙCΤΩΝΥΠ
I-AM-CEASING thankING OVER
A*s o.*

ΕΡΥΜΩΝΜΝΕΙΑΝΠΟΙΟΥΜΕΝ
YOU*p* REMINDer makING

ΟCΕΠΙΤΩΝΠΡΟCΕΥΧΩΝΜΟΥ
ON OF-THE prayers OF-ME

ΙΝΑΟΘΕΟCΤΟΥΚΥΡΙΟΥΗΜΩ
17 THAT THE God OF-THE Master OF-US

ΝΙΗCΟΥΧΡΙCΤΟΥΟΠΑΤΗΡΤ
JESUS ANOINTED THE FATHER OF-
B *o.*

ΗCΔΟΞΗCΔΩΗΥΜΙΝΠΝΕΥΜΑ
THE esteem MAY-BE-GIVING to-YOU*p* spirit

CΟΦΙΑCΚΑΙΑΠΟΚΑΛΥΨΕΩC
OF-WISDOM AND FROM-COVERing

ΕΝΕΠΙΓΝΩCΕΙΑΥΤΟΥΠΕΦΩ
18 IN ON-KNOWledge OF-it HAVING-*been*-

ΤΙCΜΕΝΟΥCΤΟΥCΟΦΘΑΛΜΟ
enLIGHTenED THE VIEWers
B *omits* OF-YOU*p*

ΥCΤΗCΚΑΡΔΙΑCΥΜΩΝΕΙCΤ
OF-THE HEART OF-YOU*p* INTO THE

ΟΕΙΔΕΝΑΙΥΜΑCΤΙCΕCΤΙΝ
TO-PERCEIVE YOU*p* ANY IS

ΗΕΛΠΙCΤΗCΚΛΗCΕΩCΑΥΤΟ
THE EXPECTATION OF-THE CALLing OF-it
AND *omitted by* ABs¹ *s* OF-THE tenancy

ΥΚΑΙΤΙCΟΠΛΟΥΤΟCΤΗCΔΟ
AND ANY THE RICHES OF-THE esteem

OF-THE esteem
ΞΗCΤΗCΚΛΗΡΟΝΟΜΙΑCΑΥΤ
OF-THE tenancy OF-it

ΟΥΕΝΤΟΙCΑΓΙΟΙCΚΑΙΤΙΤ
19 IN THE HOLY-*ones* AND ANY THE

ΟΥΠΕΡΒΑΛΛΟΝΜΕΓΕΘΟCΤΗ
OVER-CASTING GREATness OF-THE

CΔΥΝΑΜΕΩCΑΥΤΟΥΕΙCΗΜΑ
ABILITY OF-it INTO US

CΤΟΥCΠΙCΤΕΥΟΝΤΑCΚΑΤΑ
THE *ones*-BELIEVING according-to
s o.

ΤΗΝΕΝΕΡΓΕΙΑΝΤΟΥΚΡΑΤΟ
THE IN-ACTION OF-THE HOLDing

ΥCΤΗCΙCΧΥΟCΑΥΤΟΥΗΝΕΝ
20 OF-THE STRENGTH OF-Him WHICH HAS-
s C=IN-ACTS

ΗΡΓΗΚΕΝΕΝΤΩΧΡΙCΤΩΕΓΕ
IN-ACTED IN THE ANOINTED ROUS*ing*

ΙΡΑCΑΥΤΟΝΕΚΝΕΚΡΩΝΚΑΙ
Him OUT OF-DEAD-*ones* AND
A *inserts* Ε B *omits* Him A OUT ΕΚ OF-RIGHTS ΩΝ

ΚΑΘΙCΑCΑΥΤΟΝΕΝΔΕΞΙΑΑ
seat*ing* Him IN RIGHT OF-
B *omits* ON *and* !

ΥΤΟΥΕΝΤΟΙCΕΠΟΥΡΑΝΙΟΙ
Him IN THE ON-heavenlies
B authority AND ORIGINAL

CΥΠΕΡΑΝΩΠΑCΗCΑΡΧΗCΚΑ
21 OVER-UP OF-EVERY ORIGINAL AND

ΙΕΞΟΥCΙΑCΚΑΙΔΥΝΑΜΕΩC
authority AND ABILITY

ΚΑΙΚΥΡΙΟΤΗΤΟCΚΑΙΠΑΝΤ
AND masterdom AND EVERY

ΟCΟΝΟΜΑΤΟCΟΝΟΜΑΖΟΜΕΝ
NAME *be*ING-NAMED

ΟΥΟΥΜΟΝΟΝΕΝΤΩΑΙΩΝΙΤΟ
NOT ONLY IN THE eon this

ΥΤΩΑΛΛΑΚΑΙΕΝΤΩΜΕΛΛΟΝ
but AND IN THE beING-ABOUT

ΤΙΚΑΙΠΑΝΤΑΥΠΕΤΑΞΕΝΥΠ
22 AND ALL UNDER-SETS UNDER

ΟΤΟΥCΠΟΔΑCΑΥΤΟΥΚΑΙΑΥ
THE FEET OF-Him AND Him
B *o.*

ΤΟΝΕΔΩΚΕΝΚΕΦΑΛΗΝΥΠΕΡ
GIVES HEAD OVER
A *adds* -C *above the line*

ΠΑΝΤΑΤΗΕΚΚΛΗCΙΑΗΤΙCΕ
23 ALL to-THE OUT-CALLED WHICH-ANY IS

CΤΙΝΤΟCΩΜΑΑΥΤΟΥΤΟΠΛΗ
THE BODY OF-Him THE FILLing

ΡΩΜΑΤΟΥΤΑΠΑΝΤΑΕΝΠΑCΙ
OF-THE THE ALL IN ALL
B *o.*

ΝΠΛΗΡΟΥΜΕΝΟΥΚΑΙΥΜΑCΟ
2 *be*ING-FILLED. AND YOU*p* BE-

ΝΤΑCΝΕΚΡΟΥCΤΟΙCΠΑΡΑΠ
ING DEAD to-THE BESIDE-FALLS

1 Compare the condition of the two classes with that of the individual believer in Ro.6[2]. Such as have "died to sin" "together with Christ", "are vivified together with Him", and "are reckoning themselves to be dead, indeed, to sin" (Ro.6[8-11]), so here the nations and some of the Jews, collectively, are dead to sins and offenses, and are roused conjointly and seated conjointly, in Christ.

5 We have not only *been* saved by grace, but salvation also introduces us into the sphere of grace's operation. Salvation calls for further favors of being vivified, and roused, and seated in Christ together with an election out of Israel. We are not *risen* with Christ, for *rise* refers particularly to the *body*.

7 The on-coming eons—themselves the scenes of the riches of God's grace—will be directed to God's favor lavished upon us as the supreme, *transcendent* achievement of His unassisted, unforced grace.

8 Salvation, in its beginning, is of faith, in order to accord with grace (Ro.4[16]). As a state, or condition, it continues to preserve its gracious character. It is not of us; it is God's way of winning our favor. This is the force of the technical term "oblation", which was used of the *corban*, or approach offering (Lev.1[2]2[1]3[1],etc.,Mk.7[11]).

PARTICIPATION—BELIEVERS

THE NEW HUMANITY

11 This section deals only with the place that believers among the nations occupied *in flesh*, as physically uncircumcised, in the era before this epistle was penned. It is a complete contrast to the place occupied by the nations, as set forth in Acts, not as presented in Paul's previous epistles. *Physically* only may it be said that they had been apart from Christ, aliens, having no expectation, without God. Trophimus, the Ephesian, would understand this, for when he was in Jerusalem the mere rumor that he had approached as near to the reputed dwelling place of God as a Jew caused the whole city to rise up against Paul who, they supposed, had brought him into the sanctuary. What Paul was accused of doing then, physically, he does now, in spirit, and far more, for we have free access to the Father's presence.

2 And you, being dead to your
2 offenses and sins—in which you
once walk, in accord with the eon
of this world, in accord with the
chief of the aerial jurisdiction,
the spirit now operating in the sons
3 of Stubbornness (among whom *we*
also all conducted ourselves once,
in the lusts of our flesh, doing the
behests of the flesh and of the comprehension,
and were, by nature,
children of Indignation, even as
4 the rest), yet God, being rich in
mercy, because of His vast love
5 with which He loves us (we also
being dead to the offenses and
the lusts), vivifies us together in
Christ (you have been saved for
6 grace) and rouses us together and
seats us together among the celes-
7 tials, in Christ Jesus, in order that,
in the on-coming eons, He should be
displaying the transcendent riches
of His grace in His kindness to us
8 in Christ Jesus. For you have been
saved through faith for grace, and
9 this is naught of yours: it is God's
oblation, not of works, lest any one
10 should be boasting. For we are His
achievement, being created in Christ
Jesus for good works, which God
makes ready beforehand in order
that we should be walking in them.
11 Wherefore, be remembering that
once you, the nations in flesh
—who are being termed "Uncircumcision"
by that being termed
"Circumcision", in flesh, made by
12 hands—that in that era you were
apart from Christ, being alienated
from the citizenship of Israel, and
guests of the promise covenants,
having no expectation, and without
God in the world.

B ON-FEELINGS ΕΠΙΘΥΜΙΑΙϹ
ΤΩΜΑϹΙΝΚΑΙΤΑΙϹΑΜΑΡΤΙ
AND THE misses

A ΕΑΥΤΩΝ OF-selves
ΑΙϹΥΜΩΝΕΝΑΙϹΠΟΤΕΠΕΡΙ
OF-YOUp IN WHICH ?-when YE-ABOUT-

ΕΠΑΤΗϹΑΤΕΚΑΤΑΤΟΝΑΙΩΝ
TREAD according-to THE eon

ΑΤΟΥΚΟϹΜΟΥΤΟΥΤΟΥΚΑΤΑ
OF-THE SYSTEM this according-to

ΤΟΝΑΡΧΟΝΤΑΤΗϹΕΞΟΥϹΙΑ
THE chief OF-THE authority

ϹΤΟΥΑΕΡΟϹΤΟΥΠΝΕΥΜΑΤΟ
OF-THE AIR THE spirit

ϹΤΟΥΝΥΝΕΝΕΡΓΟΥΝΤΟϹΕΝ
THE NOW IN-ACTING IN

sA o. s o. (B tiny Ε)
ΤΟΙϹΥΙΟΙϹΤΗϹΑΠΕΙΘΕΙΑ
THE SONS OF-THE UN-PERSUADableness

A YE Υ s o.
ϹΕΝΟΙϹΚΑΙΗΜΕΙϹΠΑΝΤΕϹ
3 IN WHOM AND WE ALL

ΑΝΕϹΤΡΑΦΗΜΕΝΠΟΤΕΕΝΤΑ
UP-TURNed (behaved) ?-when IN THE

ΙϹΕΠΙΘΥΜΙΑΙϹΤΗϹϹΑΡΚΟ
ON-FEELings OF-THE FLESH

ϹΗΜΩΝΠΟΙΟΥΝΤΕϹΤΑΘΕΛΗ
OF-US DOING THE WILLS

ΜΑΤΑΤΗϹϹΑΡΚΟϹΚΑΙΤΩΝΔ
OF-THE FLESH AND OF-THE THRU-

A ΗΜΕΝ A nature offsprings
ΙΑΝΟΙΩΝΚΑΙΗΜΕΘΑΤΕΚΝΑ
MINDS AND WE-WERE offsprings

ΦΥϹΕΙΟΡΓΗϹΩϹΚΑΙΟΙΛΟΙ
to-nature OF-INDIGNATION AS AND THE rest

s adds Ο slightly erased
ΠΟΙΟΔΕΘΕΟϹΠΛΟΥϹΙΟϹΩΝ
4 THE YET God RICH BEING

IN by s²
ΕΝΕΛΕΕΙΔΙΑΤΗΝΠΟΛΛΗΝΑ
IN MERCY THRU THE much LOVE

ΓΑΠΗΝΑΥΤΟΥΗΝΗΓΑΠΗϹΕΝ
OF-Him WHICH LOVES

ΗΜΑϹΚΑΙΟΝΤΑϹΗΜΑϹΝΕΚΡ
5 US AND BEING US DEAD

B adds ΕΝ IN
ΟΥϹΤΟΙϹΠΑΡΑΠΤΩΜΑϹΙ
THE BESIDE-FALLS

sA omit AND THE ON-FEELings
ΝΚΑΙΤΑΙϹΕΠΙΘΥΜΙΑΙϹϹΥ
AND THE ON-FEELings He-

sA omit IN
ΝΕΖΩΟΠΟΙΗϹΕΝΕΝΤΩΧΡΙϹ
makes-TOGETHER-LIVE IN THE ANOINTED

A it-WILL-BE ΑΙ for Ε
ΤΩΧΑΡΙΤΙΕϹΤΕϹΕϹΩϹΜΕΝ
to-grace YE-ARE ones-HAVING-been-SAVED

ΟΙΚΑΙϹΥΝΗΓΕΙΡΕΝΚΑΙϹΥ
6 AND He-TOGETHER-ROUSES AND TO-

A inserts Ε
ΝΕΚΑΘΙϹΕΝΕΝΤΟΙϹΕΠΟΥΡ
GETHER-seats IN THE ON-heavenlies

ΑΝΙΟΙϹΕΝΧΡΙϹΤΩΙΗϹΟΥΙ
IN ANOINTED JESUS

A o. s¹ omits from THAT to JESUS
ΝΑΕΝΔΕΙΞΗΤΑΙΕΝΤΟΙϹΑΙ
7 THAT He-SHOULD-BE-IN-SHOWING IN THE eons

ΩϹΙΝΤΟΙϹΕΠΕΡΧΟΜΕΝΟΙϹ
THE ON-COMING

ΤΟΥΠΕΡΒΑΛΛΟΝΠΛΟΥΤΟϹΤ
THE OVER-CASTING RICHES OF-

ΗϹΧΑΡΙΤΟϹΑΥΤΟΥΕΝΧΡΗϹ
THE grace OF-Him IN kindness

ΤΟΤΗΤΙΕΦΗΜΑϹΕΝΧΡΙϹΤΩ
ON US IN ANOINTED

ΙΗϹΟΥΤΗΓΑΡΧΑΡΙΤΙΕϹΤΕ
8 JESUS to-THE for grace YE-ARE

A adds OF THE ΤΗϹ
ϹΕϹΩϹΜΕΝΟΙΔΙΑΠΙϹΤΕΩϹ
ones-HAVING-been-SAVED THRU BELIEF

ΚΑΙΤΟΥΤΟΟΥΚΕΞΥΜΩΝΘΕΟ
AND this NOT OUT OF-YOUp OF-God

ΥΤΟΔΩΡΟΝΟΥΚΕΞΕΡΓΩΝΙΝ
9 THE oblation NOT OUT OF-ACTS THAT

s¹ OF-God ΘΕΟΥ
ΑΜΗΤΙϹΚΑΥΧΗϹΗΤΑΙΑΥΤΟ
10 NO ANY SHOULD-BE-BOASTING OF-Him

ΥΓΑΡΕϹΜΕΝΠΟΙΗΜΑΚΤΙϹΘ
for WE-ARE achievement BEING-CREATED

ΕΝΤΕϹΕΝΧΡΙϹΤΩΙΗϹΟΥΕΠ
IN ANOINTED JESUS ON

ΙΕΡΓΟΙϹΑΓΑΘΟΙϹΟΙϹΠΡΟ
ACTS GOOD WHICH BEFORE-

ΗΤΟΙΜΑϹΕΝΟΘΕΟϹΙΝΑΕΝΑ
makes-READY THE God THAT IN them

ΥΤΟΙϹΠΕΡΙΠΑΤΗϹΩΜΕΝΔΙ
11 WE-SHOULD-BE-ABOUT-TREADING THRU-

A ΑΙ s² YE ?-when
ΟΜΝΗΜΟΝΕΥΕΤΕΟΤΙΠΟΤΕΥ
WHICH BE-YE-remembering that ?-when YE

ΜΕΙϹΤΑΕΘΝΗΕΝϹΑΡΚΙΟΙΛ
THE NATIONS IN FLESH THE ones-

ΕΓΟΜΕΝΟΙΑΚΡΟΒΥϹΤΙΑΥΠ
being-said uncircumcision UNDER

ΟΤΗϹΛΕΓΟΜΕΝΗϹΠΕΡΙΤΟΜ
THE one-being-said ABOUT-CUTting

ΗϹΕΝϹΑΡΚΙΧΕΙΡΟΠΟΙΗΤΟ
IN FLESH HAND-made

ΥΟΤΙΗΤΕΤΩΚΑΙΡΩΕΚΕΙΝΩ
12 that YE-WERE to-THE SEASON that

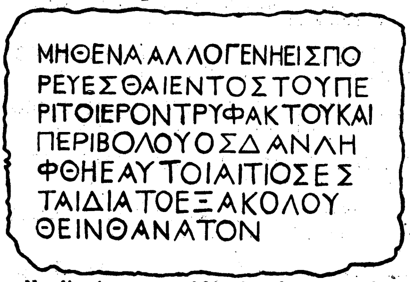
A inserts Ε
ΧΩΡΙϹΧΡΙϹΤΟΥΑΠΗΛΛΟΤΡ
apart-from ANOINTED HAVING-been-estranged

B has this Ε very small
ΙΩΜΕΝΟΙΤΗϹΠΟΛΙΤΕΙΑϹΤ
OF-THE citizenship OF-

ΟΥΙϹΡΑΗΛΚΑΙΞΕΝΟΙΤΩΝΔ
THE ISRAEL AND LODGERS OF-THE COV-

Joint Participation

14 The central wall of the barrier was the so-called "soreg", a stone wall, for a partition, with inscriptions which forbade any foreigner to go in under pain of death. One of these was recently unearthed with the following inscription:



No alien is to enter within the balustrade and embankment about the sacred place. Whoever is caught will be responsible for his death, which will ensue.

15 The decrees issued from Jerusalem by the apostles (Ac.15[20]16[4]).

15 The enmity in His flesh is the national or race hatred between Jew and Gentile. In His flesh He confirmed the promises which gave primacy to the Jew. This was figured by the barrier which shut the aliens out of the sanctuary.

15 The new humanity is quite a distinct matter from the one body. It can be put on (4[24,25]) and is in contrast with the old humanity (4[22]).

19 Here we have our relation to the saints of other economies defined. All saints, whatever their peculiar position, have three things in common. They all are under God's government; all belong to His family; all are His dwelling place. These do not define the blessings which are our special privileges, but those which we share with the saints of every other administration.

SUMMARY

1 Contrast Paul as a prisoner of *Christ Jesus*, summing up the *doctrines* of the secret economy with Paul the prisoner of *the Lord* (4[1]), inculcating the *deportment* which adorns the doctrine.

1 Paul insists that *he* is the one through whom God's revelation to the nations is given. It can be found nowhere but in his writings.

13 Yet *now*, in Christ Jesus, *you*,
who once were far off, are become
14 near by the blood of Christ. For
He is our Peace, Who makes both
one, and razes the central wall of
15 the barrier (the enmity in His
flesh), abrogating the law of precepts in the decrees, that He should
be creating the two, in Himself,
into one new humanity, making
16 peace; and should be reconciling
both to God in one body, through
the cross, killing the enmity in it.
17 And coming, He preaches the evangel of peace to you, those afar, and
18 peace to those near, seeing that,
through Him, we both have had
the access, in one spirit, to the
Father.
19 Consequently, then, you are no
longer guests and sojourners, but
are fellow-citizens of the saints,
and members of God's family,
20 being built on the foundation of
the apostles and prophets, the
capstone of its corner being Christ
21 Jesus, in Whom the entire building,
being connected together, is growing into a holy temple in the Lord:
22 in Whom *you*, also, are being built
together for God's dwelling place,
in spirit.

3 On this behalf, *I* Paul, the
prisoner of Christ Jesus for you,
2 the nations—since you surely hear
of the stewardship of God's grace
3 which is given to me for you, seeing that the secret is made known
to me by revelation (according as I
4 write before, in brief, to enable
those who are reading to appre-

s[1] Λ A *inserts* Є
ΙΑΘΗΚΩΝΤΗϹЄΠΑΓΓЄΛΙΑϹ
enants OF-THE promise

ЄΛΠΙΔΑΜΗЄΧΟΝΤЄϹΚΑΙΑΘ
EXPECTATION NO HAVING AND UN-Gods

B *inserts* Є
ЄΟΙЄΝΤΩΚΟϹΜΩΝΥΝΙΔЄЄΝ
13 IN THE SYSTEM NOW YET IN

ΧΡΙϹΤΩΙΗϹΟΥΥΜЄΙϹΟΙΠΟ
ANOINTED JESUS YE WHO ?-when

ΤЄΟΝΤЄϹΜΑΚΡΑΝЄΓЄΝΗΘΗ
BEING FAR WERE-BECOME

B *omits* OF-THE
ΤЄЄΓΓΥϹЄΝΤΩΑΙΜΑΤΙΤΟΥ
NEAR IN THE BLOOD OF-THE

ΧΡΙϹΤΟΥΑΥΤΟϹΓΑΡЄϹΤΙΝ
14 ANOINTED He for IS

ΗЄΙΡΗΝΗΗΜΩΝΟΠΟΙΗϹΑϹΤ
THE PEACE OF-US THE *One*-making THE

ΑΜΦΟΤЄΡΑЄΝΚΑΙΤΟΜЄϹΟ
both ONE AND THE MID-WALL

ΤΟΙΧΟΝΤΟΥΦΡΑΓΜΟΥΛΥϹΑ
OF-THE BARRIER LOOS*ing*

A *inserts* Є
ϹΤΗΝЄΧΘΡΑΝЄΝΤΗϹΑΡΚΙΑ
15 THE enmity IN THE FLESH OF-

ΥΤΟΥΤΟΝΝΟΜΟΝΤΩΝЄΝΤΟΛ
Him THE LAW OF-THE directions

ΩΝЄΝΔΟΓΜΑϹΙΝΚΑΤΑΡΓΗϹ
IN decrees DOWN-UN-ACT*ing*

BAs[1] *omit* -self Є
ΑϹΙΝΑΤΟΥϹΔΥΟΚΤΙϹΗΝЄ
THAT THE TWO He-SHOULD-BE-CREATING

ΑΥΤΩЄΙϹЄΝΑΚΑΙΝΟΝΑΝΘΡ
IN Self INTO ONE NEW human

s o.
ΩΠΟΝΠΟΙΩΝЄΙΡΗΝΗΝΚΑΙΑ
16 makING PEACE AND He-

ΠΟΚΑΤΑΛΛΑΞΗΤΟΥϹΑΜΦΟΤ
SHOULD-BE-reconcilING THE both

ЄΡΟΥϹЄΝЄΝΙϹΩΜΑΤΙΤΩΘЄ
IN ONE BODY to-THE God

s o.
ΩΔΙΑΤΟΥϹΤΑΥΡΟΥΑΠΟΚΤЄ
THRU THE pale FROM-KILL*ing*

ΙΝΑϹΤΗΝЄΧΘΡΑΝЄΝΑΥΤΩΚ
17 THE enmity IN it AND

s o.
ΑΙЄΛΘΩΝЄΥΗΓΓЄΛΙϹΑΤΟЄ
COMING He-WELL-MESSAGizes PEACE

ΙΡΗΝΗΝΥΜΙΝΤΟΙϹΜΑΚΡΑΝ
to-YOU*p* THE FAR

s o. s[1]+THE both
ΚΑΙЄΙΡΗΝΗΝΤΟΙϹЄΓΓΥϹΟ
18 AND PEACE to-THE NEAR that

IN ONE *after* Him ABs[1] *o.*=ARE-HAVING
ΤΙΔΙΑΥΤΟΥЄϹΧΟΜЄΝΤΗΝΠ
THRU Him WE-have-HAD THE TO-

ΡΟϹΑΓΩΓΗΝΟΙΑΜΦΟΤЄΡΟΙ
WARD-LEAD THE both

ЄΝЄΝΙΠΝЄΥΜΑΤΙΠΡΟϹΤΟΝ
IN ONE spirit TOWARD THE

A he-WILL-BE
ΠΑΤЄΡΑΑΡΑΟΥΝΟΥΚЄΤΙЄϹ
19 FATHER CONSEQUENTLY THEN NOT-STILL YE-ARE

A ΔΙ
ΤЄΞЄΝΟΙΚΑΙΠΑΡΟΙΚΟΙΑΛ
LODGErs AND BESIDE-HOMErs but

A *o.* A ΔΙ B Μ AB *ins.* Є A Є *o.*
ΛΑЄϹΤЄϹΥΝΠΟΛΙΤΑΙΤΩΝΑ
YE-ARE TOGETHER-citizens OF-THE HOLY-

ΓΙΩΝΚΑΙΟΙΚЄΙΟΙΤΟΥΘЄΟ
ones AND HOME-be-ers OF-THE God

ΥЄΠΟΙΚΟΔΟΜΗΘЄΝΤЄϹЄΠΙ
20 BEING-ON-HOME-BUILDED ON

ΤΩΘЄΜЄΛΙΩΤΩΝΑΠΟϹΤΟΛΩ
THE foundation OF-THE commissioners

ΝΚΑΙΠΡΟΦΗΤΩΝΟΝΤΟϹΑΚΡ
AND BEFORE-AVERers BEING EXTREMITY-

s o. o.
ΟΓΩΝΙΑΙΟΥΑΥΤΟΥΧΡΙϹΤΟ
CORNER OF-it ANOINTED

s[1] *omits* JESUS Bs[1] *omit* THE
ΥΙΗϹΟΥЄΝΩΠΑϹΑΗΟΙΚΟΔΟ
21 JESUS IN WHOM EVERY THE HOME-BUILDing

ΜΗϹΥΝΑΡΜΟΛΟΓΟΥΜЄΝΗΑΥ
*be*ING-TOGETHER-CONNECT-LAID IS-

ΞЄΙЄΙϹΝΑΟΝΑΓΙΟΝЄΝΚΥΡ
GROWING INTO TEMPLE HOLY IN Master

s o.
ΙΩЄΝΩΚΑΙΥΜЄΙϹϹΥΝΟΙΚΟ
22 IN WHOM AND YE ARE-*be*ING-TOGETHER-

ΔΟΜЄΙϹΘЄЄΙϹΚΑΤΟΙΚΗΤΗ
HOME-BUILDED INTO DOWN-HOME-place

B ΧΡΙϹΤΟΥ ANOINTED *for* God
ΡΙΟΝΤΟΥΘЄΟΥЄΝΠΝЄΥΜΑΤ
OF-THE God IN spirit.

ΙΤΟΥΤΟΥΧΑΡΙΝЄΓΩΠΑΥΛΟ
3 Of-this grace I PAUL

s[1] *omits* JESUS
ϹΟΔЄϹΜΙΟϹΤΟΥΧΡΙϹΤΟΥΙ
THE BOUND-*one* OF-THE ANOINTED JE-

ΗϹΟΥΥΠЄΡΥΜΩΝΤΩΝЄΘΝΩΝ
SUS OVER YOU*p* OF-THE NATIONS

ЄΙΓЄΗΚΟΥϹΑΤЄΤΗΝΟΙΚΟΝ
2 IF-SURELY YE-HEAR THE stewardship

for OF-THE God A *reads* OF-Him ΑΥΤΟΥ
ΟΜΙΑΝΤΗϹΧΑΡΙΤΟϹΤΟΥΘЄ
OF-THE grace OF-THE God

s o.
ΟΥΤΗϹΔΟΘЄΙϹΗϹΜΟΙЄΙϹΥ
THE *one*-BEING-GIVEN to-ME INTO YOU*p*

B *omits* that
ΜΑϹΟΤΙΚΑΤΑΑΠΟΚΑΛΥΨΙΝ
3 that according-to FROM-COVERing

ЄΓΝΩΡΙϹΘΗΜΟΙΤΟΜΥϹΤΗΡ
IS-KNOWizED to-ME THE CLOSE-KEEP

ΙΟΝΚΑΘΩϹΠΡΟЄΓΡΑΨΑЄΝΟ
according-AS I-BEFORE-WRITE IN FEW

AB *add* Є
ΛΙΓΩΠΡΟϹΟΔΥΝΑϹΘЄΑΝΑΓ
4 TOWARD WHICH ARE-ABLE *ones*-readING

Summary of the Present Grace

The present secret economy, of which there is no hint in any scriptures before this epistle was penned, consists essentially of three separate items, all of which are marked by the prefix *joint*. The nations enjoyed much blessing before this (Ro.15[9-12,16,27]), they were members of the body of Christ (1Co.12[13,27]), they were guests of the promises (2[12]), but they had all this subordinate to the Jews. They were not joint allottees, or a joint body or joint sharers in those promises. Now they have their heavenly allotment on equal terms, they are members of a body in which no member can claim precedence on account of physical descent, the promises in Christ Jesus are equally theirs with Paul and his Jewish companions. It is of the utmost importance to note that Paul only was given this stewardship and that it is worse than useless to seek for it outside of his writings. It was concealed in God, not in the scriptures. No trace of it can be found in the prophets or in the preceding books of the Greek scriptures.

8 The "untraceable riches of Christ" include celestial honors which were not revealed before. His earthly riches can be traced throughout the previous Hebrew and Greek scriptures. He was to be the King of Israel and the Ruler of the whole earth. But now we know of heavenly honors which were hid from us before. These are revealed at the same time that the heavenly destiny of the body of Christ is disclosed, for it is necessary that He should have the highest place in heaven before we could be associated with Him in its administration.

PETITIONING THE FATHER

14 This petition commences at 3[1] but was interrupted by a summary of the grace which is its motive. Now the prayer is resumed.

It is evident, and experience has confirmed the fact, that the greatest power is required, not for service, but to enable us to realize and appreciate the marvelous revelation of God's grace and love which is ours in Christ Jesus. May God exercise our hearts to this end!

hend my understanding in the
secret of Christ, which is not made
known to other generations of the
sons of humanity as it was now
revealed to His holy apostles and
6 prophets): *in spirit* the nations are
to be *joint* enjoyers of an allot-
ment, and a *joint* body, and *joint*
partakers of the promise in Christ
7 Jesus, through the evangel of which
I became the dispenser, in accord
with the gratuity of God's grace,
which is granted to me in accord
8 with His powerful operation. To
me, less than the least of all saints,
was this grace granted: to preach
the evangel of the untraceable
riches of Christ to the nations,
9 and to enlighten all as to the secret
administration which has been
concealed from the eons in God,
10 Who creates the universe, that
now, to the sovereignties and the
authorities among the celestials,
may be made known, through the
ecclesia, the multifarious wisdom
11 of God, in accord with the purpose
of the eons, which He makes in
12 Christ Jesus, our Lord; in Whom
we have boldness and access with
confidence, through His faith.
13 Wherefore I am requesting you
not to be despondent at my afflic-
tions for you, which are your glory.
14 —On this behalf am I bowing
my knees to the Father of our
15 Lord Jesus Christ, after Whom all
the kindreds in the heavens and on
16 earth are being named, that He may
be giving you the power, in accord
with His glorious riches, to be
staunch, through His spirit, in the

ΙΝΩϹΚΟΝΤΕϹΝΟΗϹΑΙΤΗΝϹ
TO-MIND THE un-

ΥΝΕϹΙΝΜΟΥΕΝΤΩΜΥϹΤΗΡΙ
derstanding OF-ME IN THE CLOSE-KEEP

5 ΩΤΟΥΧΡΙϹΤΟΥΟΕΤΕΡΑΙϹΓ
OF-THE ANOINTED WHICH to-DIFFERENT gen-

ΕΝΕΑΙϹΟΥΚΕΓΝΩΡΙϹΘΗΤΟ
erations NOT IS-KNOWIZED to-THE

ΙϹΥΙΟΙϹΤΩΝΑΝΘΡΩΠΩΝΩϹ
SONS OF-THE humans AS

ΝΥΝΑΠΕΚΑΛΥΦΘΗΤΟΙϹΑΓΙ
NOW WAS-FROM-COVERED to-THE HOLY

B *omits* commissioners
ΟΙϹΑΠΟϹΤΟΛΟΙϹΑΥΤΟΥΚΑ
commissioners OF-Him AND

ΙΠΡΟΦΗΤΑΙϹΕΝΠΝΕΥΜΑΤΙ
BEFORE-AVERers IN spirit

B* Γ
6 ΕΙΝΑΙΤΑΕΘΝΗϹΥΝΚΛΗΡΟΝ
TO-BE THE NATIONS TOGETHER-tenants

B* Ϲ B* Μ
ΟΜΑΚΑΙϹΥΝϹΩΜΑΚΑΙϹΥΝΜ
AND TOGETHER-BODY AND TOGETHER-

A *inserts* Є
ΕΤΟΧΑΤΗϹΕΠΑΓΓΕΛΙΑϹΕΝ
WITH-HAVers OF-THE promise IN

ΧΡΙϹΤΩΙΗϹΟΥΔΙΑΤΟΥΕΥΑ
ANOINTED JESUS THRU THE WELL-

7 ΓΓΕΛΙΟΥΟΥΕΓΕΝΗΘΗΝΔΙΑ
MESSAGE OF-WHICH I-WAS-BECOME THRU-

ΚΟΝΟϹΚΑΤΑΤΗΝΔΩΡΕΑΝΤΗ
SERVITOR according-to THE gratuity OF-THE

ϹΧΑΡΙΤΟϹΤΟΥΘΕΟΥΤΗϹΔΟ
grace OF-THE God THE *one*-BE-

s o.
ΘΕΙϹΗϹΜΟΙΚΑΤΑΤΗΝΕΝΕΡ
ING-GIVEN to-ME according-to THE IN-ACTION

ΓΕΙΑΝΤΗϹΔΥΝΑΜΕΩϹΑΥΤΟ
OF-THE ABILITY OF-Him

8 ΥΕΜΟΙΤΩΕΛΑΧΙϹΤΟΤΕΡΩΠ
to-ME THE INFERIOR-most-more OF-

ΑΝΤΩΝΑΓΙΩΝΕΔΟΘΗΗΧΑΡΙ
ALL HOLY-*ones* WAS-GIVEN THE grace

ϹΑΥΤΗΤΟΙϹΕΘΝΕϹΙΝΕΥΑΓ
this to-THE NATIONS TO-WELL-

A Є ABs1 o.
ΓΕΛΙϹΑϹΘΑΙΤΟΝΑΝΕΞΙΧΝΙ
MESSAGIZE THE UN-OUT-TRACEable

ABs1 Ϲ
ΑϹΤΟΝΠΛΟΥΤΟΝΤΟΥΧΡΙϹΤ
RICHES OF-THE ANOINTED

As1 *omit* ALL
9 ΟΥΚΑΙΦΩΤΙϹΑΙΠΑΝΤΑϹΤΙ
AND TO-enLIGHTEN ALL ANY

ϹΗΟΙΚΟΝΟΜΙΑΤΟΥΜΥϹΤΗΡ
THE stewardship OF-THE CLOSE-KEEP

ΙΟΥΤΟΥΑΠΟΚΕΚΡΥΜΜΕΝΟΥ
OF-THE *one*-HAVING-*been*-FROM-HID

s1 *omits* IN
ΑΠΟΤΩΝΑΙΩΝΩΝΕΝΤΩΘΕΩΤ
FROM THE eons IN THE God THE-

10 ΩΤΑΠΑΝΤΑΚΤΙϹΑΝΤΙΙΝΑΓ
One THE ALL CREAT*ing* THAT MAY-

ΝΩΡΙϹΘΗΝΥΝΤΑΙϹΑΡΧΑΙϹ
BE-BEING-KNOWIZED NOW to-THE ORIGINals

ΚΑΙΤΑΙϹΕΞΟΥϹΙΑΙϹΕΝΤΟ
AND THE authorities IN THE

ΙϹΕΠΟΥΡΑΝΙΟΙϹΔΙΑΤΗϹΕ
ON-heavenlies THRU THE OUT-

ΚΚΛΗϹΙΑϹΗΠΟΛΥΠΟΙΚΙΛΟ
CALLED THE MANY-VARIOUS

11 ϹϹΟΦΙΑΤΟΥΘΕΟΥΚΑΤΑΠΡΟ
WISDOM OF-THE God according-to BEFORE-

ΘΕϹΙΝΤΩΝΑΙΩΝΩΝΗΝΕΠΟΙ
PLACing OF-THE eons WHICH He-makes

THE *by s* but s2 deletes*
ΗϹΕΝΕΝΤΩΧΡΙϹΤΩΙΗϹΟΥΤ
IN THE ANOINTED JESUS THE

12 ΩΚΥΡΙΩΗΜΩΝΕΝΩΕΧΟΜΕΝΤ
Master OF-US IN WHOM WE-ARE-HAVING

ABs1 *omit* THE
ΗΝΠΑΡΡΗϹΙΑΝΚΑΙΤΗΝΠΡΟ
THE boldness AND THE TOWARD-

ϹΑΓΩΓΗΝΕΝΠΕΠΟΙΘΗϹΕΙΔ
LEAD IN confidence THRU

13 ΙΑΤΗϹΠΙϹΤΕΩϹΑΥΤΟΥΔΙΟ
THE BELIEF OF-Him THRU-WHICH

AB* Ν s o.
ΑΙΤΟΥΜΑΙΜΗΕΓΚΑΚΕΙΝΕΝ
I-AM-REQUESTING NO TO-BE-IN-EVILING IN

ΤΑΙϹΘΛΙΨΕϹΙΝΜΟΥΥΠΕΡΥ
THE CONSTRICTIONS OF-ME OVER YOU*p*

ΜΩΝΗΤΙϹΕϹΤΙΝΔΟΞΑΥΜΩΝ
WHICH-ANY IS esteem OF-YOU*p*.

14 ΤΟΥΤΟΥΧΑΡΙΝΚΑΜΠΤΩΤΑΓ
OF-this grace I-AM-BOWING THE

ΟΝΑΤΑΜΟΥΠΡΟϹΤΟΝΠΑΤΕΡ
KNEES OF-ME TOWARD THE FATHER

ABs1 *omit from* OF-THE *to* ANOINTED
ΑΤΟΥΚΥΡΙΟΥΗΜΩΝΙΗϹΟΥΧ
OF-THE Master OF-US JESUS AN-

15 ΡΙϹΤΟΥΕΞΟΥΠΑϹΑΠΑΤΡΙΑ
OINTED OUT OF-WHOM EVERY FATHERhood

ΕΝΟΥΡΑΝΟΙϹΚΑΙΕΠΙΓΗϹΟ
IN heavens AND ON LAND IS-

16 ΝΟΜΑΖΕΤΑΙΙΝΑΔΩΥΜΙΝΚΑ
*be*ING-NAMED THAT He-MAY-BE-GIVING to-YOU*p*

ΤΑΤΟΠΛΟΥΤΟϹΤΗϹΔΟΞΗϹΑ
according-to THE RICHES OF-THE esteem OF-

s o.
ΥΤΟΥΔΥΝΑΜΕΙΚΡΑΤΑΙΩΘΗ
Him ABILITY TO-BE-made-staunch

ΝΑΙΔΙΑΤΟΥΠΝΕΥΜΑΤΟϹΑΥ
THRU THE spirit OF-Him

Petitioning the Father

17 Every lack in the universe is filled by Christ. He is God's *Plerōma*, or Complement, Who supplies every deficiency. We, as members of His body, are His complement. To fit us for this place He wishes us to grasp the grace which this involves, which in turn will reveal the transcendent love of Christ. Thus we will be filled or completed—brought to that finished state which fits us for our future destiny.

20 It is most satisfying to know that God's ability is not limited to our requests, neither are His purposes for us confined to our meagre apprehension.

DEPORTMENT

BESEECHING THE SAINTS

1 How apt the titles used by our Lord and his servants! Here it is the prisoner in the *Lord* who deals with our walk.

3 We are not asked to *make* the spirit's unity, but not to *break* it. God's saints *are* one: let them be assiduous to recognize this by refraining from anything which mars the display of the spiritual unity made by God.

4 During the era covered by the book of Acts there were several bodies, and baptisms, and faiths, and expectations, but now that the secret economy is in operation there is no longer one faith for the Jew and another for the Gentile; but all have the same faith. Nothing should ever divide the saints of this economy.

SUMMARY

THE PREVIOUS GRACE

7 The readjustment of the saints, changing them from a condition of tutelage and dependence on the blessings of Israel to mature manhood and independent celestial blessings, was effected by sending them specially endowed apostles and prophets, pastors and teachers. The service of the apostles and prophets is now superseded by the scriptures, such as this epistle, which were written to accomplish the same end. This is in contrast to the giving of the law, which brought them into captivity (Ps.68[18]). This grace sets aside all enslaving laws and decrees.

17 inner man, Christ to dwell in
your hearts through faith, that
you, having been rooted and
18 grounded in love, should be strong
to grasp, together with all the
saints, what is its breadth and
19 length and depth and height—to
know the love of Christ as well,
which transcends knowledge—that
you may be completed for the entire complement of God.

20 Now to Him Who is able to do
exceedingly above all that we are
requesting or apprehending, according to the power which is
21 operating in us, to Him be glory
in the ecclesia and in Christ Jesus
for all the generations of the eon
of the eons! *Amen!*

4 I am entreating you then—*I*,
the prisoner in the Lord—to walk
worthily of the calling with which
2 you were called, with all humility
and meekness, with patience,
bearing with one another in love,
3 endeavoring to keep the unity of
4 the spirit with the tie of peace: *one*
body and *one* spirit, according as
you were called also with *one* ex-
5 pectation in your calling; *one*
6 Lord, *one* faith, *one* baptism, *one*
God and Father of all, Who is
over all, and through all, and in
all.

7 Now to each one of us was
given grace in accord with the
measure of the gratuity of Christ.
8 Wherefore He is saying,

> **"Ascending on high**
> **He captures captivity**
> **And gives gifts to mankind."**

9 Now the "He ascended", what is
it except that He first descended
also into the parts of the earth
10 below? He Who descends is the
Same Who ascends also, up over all

ΤΟΥΕΙϹΤΟΝΕϹΩΑΝΘΡΩΠΟΝ
INTO THE within human

ΚΑΤΟΙΚΗϹΑΙΤΟΝΧΡΙϹΤΟΝ
17 TO-DOWN-HOME THE ANOINTED

ΔΙΑΤΗϹΠΙϹΤΕΩϹΕΝΤΑΙϹΚ
THRU THE BELIEF IN THE

ΑΡΔΙΑΙϹΥΜΩΝΕΝΑΓΑΠΗΕΡ
HEARTS OF-YOU*p* IN LOVE HAVING

ΡΙΖΩΜΕΝΟΙΚΑΙΤΕΘΕΜΕΛΙ
been-ROOTED AND HAVING-*been*-founded

s ΑΙ
ΩΜΕΝΟΙΙΝΑΕΞΙϹΧΥϹΗΤΕΚ
18 THAT YE-SH'D-BE-beING-OUT-STRONG TO-

s O.
ΑΤΑΛΑΒΕϹΘΑΙϹΥΝΠΑϹΙΝΤ
BE-DOWN-GETTING TOGETHER to-ALL THE

ΟΙϹΑΓΙΟΙϹΤΙΤΟΠΛΑΤΟϹΚ
HOLY-*ones* ANY THE BREADTH AND

B HEIGHT AND DEPTH
ΑΙΜΗΚΟϹΚΑΙΒΑΘΟϹΚΑΙΥΨ
LENGTH AND DEPTH AND HEIGHT

ΟϹΓΝΩΝΑΙΤΕΤΗΝΥΠΕΡΒΑΛ
19 TO-KNOW BESIDES THE OVER-CASTING

A LOVE OF-THE KNOWledge
ΛΟΥϹΑΝΤΗϹΓΝΩϹΕΩϹΑΓΑΠ
OF-THE KNOWledge LOVE

B it-
ΗΝΤΟΥΧΡΙϹΤΟΥΙΝΑΠΛΗΡΩ
OF-THE ANOINTED THAT YE-MAY-BE-BEING-

B *omits* ΤΕΕΙϹ INTO
ΘΗΤΕΕΙϹΠΑΝΤΟΠΛΗΡΩΜΑΤ
FILLED INTO EVERY THE FILLing OF-

ΟΥΘΕΟΥΤΩΔΕΔΥΝΑΜΕΝΩΥΠ
20 THE God to-THE YET *One-be*ING-ABLE OVER

ΕΡΠΑΝΤΑΠΟΙΗϹΑΙΥΠΕΡΕΚ
ALL TO-DO OVER-OUT-excessive

ΠΕΡΙϹϹΟΥΩΝΑΙΤΟΥΜΕΘΑΗ
WHICH WE-ARE-REQUESTING OR

ΝΟΟΥΜΕΝΚΑΤΑΤΗΝΔΥΝΑΜΙ
ARE-MINDING according-to THE ABILITY

A YE ΥΜΙΝ
ΝΤΗΝΕΝΕΡΓΟΥΜΕΝΗΝΕΝΗΜ
THE *one*-IN-ACTING IN US

ΙΝΑΥΤΩΗΔΟΞΑΕΝΤΗΕΚΚΛΗ
21 to-Him THE esteem IN THE OUT-CALLED

ϹΙΑΚΑΙΕΝΧΡΙϹΤΩΙΗϹΟΥΕ
AND IN ANOINTED JESUS IN-

ΙϹΠΑϹΑϹΤΑϹΓΕΝΕΑϹΤΟΥΑ
TO ALL THE generations OF-THE eon

ΙΩΝΟϹΤΩΝΑΙΩΝΩΝΑΜΗΝΠΑ
4 OF-THE eons AMEN I-AM-

ΡΑΚΑΛΩΟΥΝΥΜΑϹΕΓΩΟΔΕϹ
BESIDE-CALLING THEN YOU*p* I THE BOUND-

s ΧΡΙϹΤΩ ANOINTED
ΜΙΟϹΕΝΚΥΡΙΩΑΞΙΩϹΠΕΡΙ
one IN Master WORTHily TO-ABOUT-

ΠΑΤΗϹΑΙΤΗϹΚΛΗϹΕΩϹΗϹΕ
TREAD OF-THE CALLing OF-WHICH

s ΑΙ *s* O.
ΚΛΗΘΗΤΕΜΕΤΑΠΑϹΗϹΤΑΠΕ
2 YE-WERE-CALLED WITH EVERY humility

A O *for* Υ
ΙΝΟΦΡΟϹΥΝΗϹΚΑΙΠΡΑΥΤΗ
AND MEEKness

ΤΟϹΜΕΤΑΜΑΚΡΟΘΥΜΙΑϹΑΝ
WITH FAR-FEELing toler-

ΕΧΟΜΕΝΟΙΑΛΛΗΛΩΝΕΝΑΓΑ
atING one-another IN LOVE

s O.
ΠΗϹΠΟΥΔΑΖΟΝΤΕϹΤΗΡΕΙΝ
3 beING-DILIGENT TO-BE-KEEPING

ΤΗΝΕΝΟΤΗΤΑΤΟΥΠΝΕΥΜΑΤ
THE ONEness OF-THE spirit

ΟϹΕΝΤΩϹΥΝΔΕϹΜΩΤΗϹΕΙΡ
IN THE TOGETHER-BOND OF-THE PEACE

ΗΝΗϹΕΝϹΩΜΑΚΑΙΕΝΠΝΕΥΜ
ONE BODY AND ONE spirit

B *omits* AND
ΑΚΑΘΩϹΚΑΙΕΚΛΗΘΗΤΕΕΝΜ
4 according-AS AND YE-WERE-CALLED IN ONE

A *inserts* Ε
ΙΑΕΛΠΙΔΙΤΗϹΚΛΗϹΕΩϹΥΜ
EXPECTATION OF-THE CALLing OF-YOU*p*.

ΩΝΕΙϹΚΥΡΙΟϹΜΙΑΠΙϹΤΙϹ
5 ONE Master ONE BELIEF

ΕΝΒΑΠΤΙϹΜΑΕΙϹΘΕΟϹΚΑΙ
6 ONE DIPism ONE God AND

ΠΑΤΗΡΠΑΝΤΩΝΟΕΠΙΠΑΝΤΩ
FATHER OF-ALL THE ON ALL

B *omits* AND
ΝΚΑΙΔΙΑΠΑΝΤΩΝΚΑΙΕΝΠΑ
AND THRU ALL AND IN ALL.

B ΥΜΩΝ OF-YOU*p*
ϹΙΝΕΝΙΔΕΕΚΑϹΤΩΗΜΩΝΕΔ
7 to-ONE YET EACH OF-US WAS-

B *omits* THE
ΟΘΗΗΧΑΡΙϹΚΑΤΑΤΟΜΕΤΡΟ
GIVEN THE grace according-to THE MEASURE

ΝΤΗϹΔΩΡΕΑϹΤΟΥΧΡΙϹΤΟΥ
OF-THE gratuity OF-THE ANOINTED

ΔΙΟΛΕΓΕΙΑΝΑΒΑϹΕΙϹΥΨΟ
8 THRU-WHICH He-IS-sayING UP-STEPP*ing* INTO HEIGHT

A YOU- ΑϹ
ϹΗΧΜΑΛΩΤΕΥϹΕΝΑΙΧΜΑΛΩ
He-captures captivity

Asl *omit* AND
ϹΙΑΝΚΑΙΕΔΩΚΕΝΔΟΜΑΤΑΤ
AND GIVES GIFTS to-

ΟΙϹΑΝΘΡΩΠΟΙϹΤΟΔΕΑΝΕΒ
9 THE humans THE YET He-UP-STEPPED

ΗΤΙΕϹΤΙΝΕΙΜΗΟΤΙΚΑΙΚΑ
ANY IS IF NO that AND He-DOWN

Asl *omit* BEFORE
ΤΕΒΗΠΡΩΤΟΝΕΙϹΤΑΚΑΤΩΤ
STEPPed BEFORE-most INTO THE DOWN-more

ΕΡΑΜΕΡΗΤΗϹΓΗϹΟΚΑΤΑΒΑ
10 PARTS OF-THE LAND THE *One*-DOWN-STEPP-

ϹΑΥΤΟϹΕϹΤΙΝΚΑΙΟΑΝΑΒΑ
ing SAME IS AND THE *One*-UP-STEPPING

Summary of Previous Grace

13 Before the revelation of the secret administration by means of this epistle the saints among the nations were in a period of adolescence. This is fully set forth by the apostle in writing to the Corinthians (1Co.13[10]). The gifts then given were for the purpose of leading them on to maturity but were to be set aside when "perfection" came. Paul's prison epistles bring maturity (Phil.3[15]Col.1[28]4[12]). The shifting changes incident to the period of growth which characterized the era from Paul's call until his imprisonment, which brought the saints among the nations from a position like proselytes to Judaism to a place entirely independent of Israel, were all intended to prepare them for this final revelation in which they become Christ's complement.

We should not build upon all the doctrines of that transitional era, but only such as accord with the present grace. In Romans "to the Jew first" (Ro.2[10]) is now obsolete; in Corinthians the gift of prophecy and of languages (1Co.13[8]) have become inoperative.

16 This is a notable comparison between the spiritual body of Christ and our physical bodies. Not only does the Head preside over the actions of the members of the body but only through it do the members receive sustenance and grow. Just as the nervous system unites the head to every individual member of the body, so each member of Christ's body is in touch with the Head and is dependent on Him for food and development.

JOINT PARTAKERS

NO PARTICIPATION WITH UNBELIEVERS

17 Notwithstanding the "practical" trend of modern science, and the increasing knowledge of the physical universe, men do not *comprehend* anything. They are not aware of the source or object of things, being interested only in the present profit or pleasure which can be derived from them. Their inventions and investigations have not affected the happiness of the race: they are vain. Their ignorance of God leads them to seek satisfaction and pleasure in temporary expedients which lead to misery.

the heavens, that He should com-
11 plete the universe. And *He*, indeed,
it is Who gives the apostles, the
prophets, the evangelists, the
12 pastors and teachers for the re-
adjusting of the saints, with a
view to the work of dispensing, for
the upbuilding of the body of
13 Christ, until we should all attain
to the unity of faith, and the re-
alization of a son of God, to mature
manhood, to the adult stature of
14 Christ's complement, that we
should by no means still be minors,
surging hither and thither and be-
ing carried about by every wind of
teaching, by human caprice, by
craftiness with a view to the sys-
15 tematizing of the deception. Now,
being true, in love in all we should
be growing into Him Who is the
16 Head—Christ—out of Whom the
entire body, being articulated to-
gether and united through every
assimilation of the supply, in accord
with the proportionate operation of
each single part, is making for the
growth of the body, for the up-
building of itself in love.

17 This, then, I am saying and tes-
tifying in the Lord: You are by no
means still to be walking according
as the nations also are walking, in
18 the vanity of their mind, their com-
prehension being darkened, having
been estranged from the life of God
because of the ignorance which is
in them, because of the callousness
19 of their hearts, who, being past
feeling, greedily give themselves up
with wantonness to all uncleanness
as a vocation.

CΥΠΕΡΑΝΩΠΑΝΤΩΝΤΩΝΟΥΡ 20
OVER-UP OF-ALL OF-THE heavens

ΑΝΩΝΙΝΑΠΛΗΡΩCΗΤΑΠΑΝΤ 40
THAT He-SHOULD-BE-FILLING THE ALL.

ΑΚΑΙΑΥΤΟCΕΔΩΚΕΝΤΟΥCΜ 60
11 AND SAME GIVES THE IN-

ΕΝΑΠΟCΤΟΛΟΥCΤΟΥCΔΕΠΡ 80
DEED commissioners THE YET BE-

ΟΦΗΤΑCΤΟΥCΔΕΕΥΑΓΓΕΛΙ 100
FORE-AVERers THE YET WELL-MESSENGERS

CΤΑCΤΟΥCΔΕΠΟΙΜΕΝΑCΚΑ 20
THE YET SHEPHERDS AND

ΙΔΙΔΑCΚΑΛΟΥCΠΡΟCΤΟΝΚ 40
12 TEACHers TOWARD THE DOWN-

ΑΤΑΡΤΙCΜΟΝΤΩΝΑΓΙΩΝΕΙ 60
EQUIPPing OF-THE HOLY-*ones* INTO

CΕΡΓΟΝΔΙΑΚΟΝΙΑCΕΙCΟΙ 80
ACT OF-THRU-SERVice INTO HOME-

ΚΟΔΟΜΗΝΤΟΥCΩΜΑΤΟCΤΟΥ 200
BUILDing OF-THE BODY OF-THE

ΧΡΙCΤΟΥΜΕΧΡΙΚΑΤΑΝΤΗC 20
13 ANOINTED UNTO WE-SHOULD-BE-attaining

ΩΜΕΝΟΙΠΑΝΤΕCΕΙCΤΗΝΕΝ 40
THE ALL INTO THE ONE-

ΟΤΗΤΑΤΗCΠΙCΤΕΩCΚΑΙΤΗ 60
ness OF-THE BELIEF AND OF-THE

CΕΠΙΓΝΩCΕΩCΤΟΥΥΙΟΥΤΟ 80
ON-KNOWledge OF-THE SON OF-THE

s o.
ΥΘΕΟΥΕΙCΑΝΔΡΑΤΕΛΕΙΟΝ 300
God INTO MAN mature

ΕΙCΜΕΤΡΟΝΗΛΙΚΙΑCΤΟΥΠ 20
INTO MEASURE OF-PRIME OF-THE FILL-

ΛΗΡΩΜΑΤΟCΤΟΥΧΡΙCΤΟΥΙ 40
ing OF-THE ANOINTED

A *o. in error*
ΝΑΜΗΚΕΤΙΩΜΕΝΝΗΠΙΟΙΚΛ 60
14 THAT NO-NOT-STILL WE-MAY-BE minors *be*ING-

ΥΔΩΝΙΖΟΜΕΝΟΙΚΑΙΠΕΡΙΦ 80
SURGIZED AND *be*ING-ABOUT-

ΕΡΟΜΕΝΟΙΠΑΝΤΙΑΝΕΜΩΤΗ 400
CARRIED to-EVERY WIND OF-THE

AB *insert* Ε B *small, s o.*
CΔΙΔΑCΚΑΛΙΑCΕΝΤΗΚΥΒΕ 20
TEACHing IN THE CUBE (dice)

ΙΑΤΩΝΑΝΘΡΩΠΩΝΕΝΠΑΝΟΥ 40
OF-THE humans IN cleverness

A ΑC B *small*, A *s o.* A C
ΡΓΙΑΠΡΟCΤΗΝΜΕΘΟΔΕΙΑΝ 60
TOWARD THE WITH-WAY

A *adds* OF-THE THRU-CASTer ΤΟΥΔΙΑΒΟΛΟΥ
ΤΗCΠΛΑΝΗCΑΛΗΘΕΥΟΝΤΕC 80
15 OF-THE STRAYing beING-TRUE

ΔΕΕΝΑΓΑΠΗΑΥΞΗCΩΜΕΝΕΙ 500
YET IN LOVE WE-SHOULD-BE-GROWING INTO

CΑΥΤΟΝΤΑΠΑΝΤΑΟCΕCΤΙΝ 20
Him THE ALL WHO IS

ABs1 *omit* THE
ΗΚΕΦΑΛΗΟΧΡΙCΤΟCΕΞΟΥΠ 40
16 THE HEAD THE ANOINTED OUT OF-WHOM

ΑΝΤΟCΩΜΑCΥΝΑΡΜΟΛΟΓΟΥ 60
EVERY THE BODY *be*ING-TOGETHER-CONNECT-LAID

B* Μ
ΜΕΝΟΝΚΑΙCΥΝΒΙΒΑΖΟΜΕΝ 80
AND *be*ING-TOGETHER-STEPIZED

ΟΝΔΙΑΠΑCΗCΑΦΗCΤΗCΕΠΙ 600
THRU EVERY TOUCH OF-THE supply

s o.
ΧΟΡΗΓΙΑCΚΑΤΕΝΕΡΓΕΙΑΝ 20
according-to IN-ACTION

A MEMBER
ΕΝΜΕΤΡΩΕΝΟCΕΚΑCΤΟΥΜΕ 40
IN MEASURE OF-ONE EACH PART

^
ΡΟΥCΤΗΝΑΥΞΗCΙΝΤΟΥCΩΜ 60
THE GROWTH OF-THE BODY

A Ε *for* ΑΙ
ΑΤΟCΠΟΙΕΙΤΑΙΕΙCΟΙΚΟΔ 80
IS-*be*ING-made INTO HOME-BUILDing

s o.
ΟΜΗΝΕΑΥΤΟΥΕΝΑΓΑΠΗΤΟΥ 700
17 OF-self IN LOVE this

ΤΟΟΥΝΛΕΓΩΚΑΙΜΑΡΤΥΡΟΜ 20
THEN I-AM-sayING AND I-AM-witnessING

ΑΙΕΝΚΥΡΙΩΜΗΚΕΤΙΥΜΑCΠ 40
IN Master NO-NOT-STILL YOU*p* TO-

s2 adds rest ^
ΕΡΙΠΑΤΕΙΝΚΑΘΩCΚΑΙΤΑΕ 60
BE-ABOUT-TREADING according-AS AND THE NA-

ΟΙΠΑ
ΘΝΗΠΕΡΙΠΑΤΕΙΕΝΜΑΤΑΙΟ 80
TIONS IS-ABOUT-TREADING IN VAIN-ity

ΤΗΤΙΤΟΥΝΟΟCΑΥΤΩΝΕCΚΟ 800
18 OF-THE MIND OF-them HAVING-*been*-

ΤΩΜΕΝΟΙΤΗΔΙΑΝΟΙΑΟΝΤΕ 20
DARKenED to-THE THRU-MIND BEING

CΑΠΗΛΛΟΤΡΙΩΜΕΝΟΙΤΗCΖ 40
HAVING-*been*-estrangED OF-THE LIFE

ΩΗCΤΟΥΘΕΟΥΔΙΑΤΗΝΑΓΝΟ 60
OF-THE God THRU THE UN-KNOWledge

ΙΑΝΤΗΝΟΥCΑΝΕΝΑΥΤΟΙCΔ 80
THE BEING IN them THRU

ΙΑΤΗΝΠΩΡΩCΙΝΤΗCΚΑΡΔΙ 900
THE CALLOUSness OF-THE HEART

ΑCΑΥΤΩΝΟΙΤΙΝΕCΑΠΗΛΓΗ 20
19 OF-them WHO-ANY HAVING-FROM-

ΚΟΤΕCΕΑΥΤΟΥCΠΑΡΕΔΩΚΑ 40
PINED selves BESIDE-GIVE

A *o.* A *omits* ACTion
ΝΤΗΑCΕΛΓΕΙΑΕΙCΕΡΓΑCΙ 60
to-THE wantonness INTO ACTion

A *accusative* Ν
ΑΝΑΚΑΘΑΡCΙΑCΠΑCΗCΕΝΠ 80
OF-UNcleanness EVERY IN MORE-

ΛΕΟΝΕΞΙΑΥΜΕΙCΔΕΟΥΧΟΥ 7000
20 HAVING YE YET NOT thus

No Participation with Unbelievers

22 In Christ there is a new humanity. The divisions which mar the present humanity are gone in Him and the conduct which disgraces mankind should also be "put off" like a worn-out, filthy garment. The new humanity is "put on" by acting as those who no longer belong to the race of Adam but acknowledge Christ as their Head. Let us then be renewed in the spirit of our minds. Every exhortation here given depends upon our previous apprehension of His grace. Previous standards of conduct are far too low and in an entirely different key.

26 "Being indignant" may also be rendered "Be indignant" but the context is against this rendering. It certainly is not a command to be angry, for we are distinctly charged to forego anger in this very chapter ([31]Col.3[8]). The next statement is evidently a parallel to this. In one we have indignation, in the other vexation. In both we are exhorted not to carry what may be quite right and just to an extreme which will make them injurious and sinful. It may be paraphrased: "Do not let indignation degenerate into anger: do not cherish a grudge. Do not flare up: do not let your resentment smoulder."

28 Restitution, single, double, fourfold or fivefold is the requirement of Sinai (Ex.22[1-5]). Now the thief is to work that he may give to those in need.

32 The key for conduct in the kingdom is righteousness: love is the true spring of all that pleases Him in this economy. The most powerful motive and perfect method to put this into practise is to charge our hearts with an overpowering apprehension of His grace toward us. This will not fail to influence our conduct toward others.

1 God "walks in love"—He *is* Love. He is our Father. Just as pet children copy the actions of their parents, so we should reflect His love to all with whom we come in contact. God's glory should be the underlying motive of every act.

20 Now *you* did not thus learn
21 Christ, since you surely hear Him
and were taught by Him (accord-
22 ing as the truth is in Jesus) to put
off, as regards your previous be-
havior, the old humanity which
is being corrupted in accord with
23 its seductive desires, yet to be
rejuvenated in the spirit of your
24 mind, and to put on the new hu-
manity, which, in accord with God,
is being created in righteousness
25 and benignity of the truth. Where-
fore, putting off the false, let each
be speaking the truth with his
associate, seeing that we are
members of one another.
26 Being indignant, do not be
sinning also. Do not let the sun
27 sink on your vexation, nor yet be
28 giving place to the slanderer. Let
him that steals by no means still be
stealing: yet rather let him be toil-
ing, working with his hands at what
is good, in order that he may have
29 to share with one in need. Let no
tainted word be issuing out of
your mouth, but whatever is good
for needful edification, that it may
be giving grace to the hearers.
30 And do not be sorrowing the
holy spirit of God by which you
are sealed for the day of deliver-
31 ance. Let all bitterness and fury
and anger and clamor and calumny
be taken away from you with all
32 malice, and become kind to one
another, tenderly compassionate,
dealing graciously among your-
selves, according as God also, in
Christ, deals graciously with you.
5 Become, then, imitators of God,
2 as beloved children, and be walk-
ing in love, according as Christ also
loves you, and gives Himself up
for us an offering and a sacrifice

ΤΩϹΕΜΑΘΕΤΕΤΟΝΧΡΙϹΤΟΝ
LEARNED THE ANOINTED

ΕΙΓΕΑΥΤΟΝΗΚΟΥϹΑΤΕΚΑΙ
21 IF SURELY Him YE-HEAR AND

ΕΝΑΥΤΩΕΔΙΔΑΧΘΗΤΕΚΑΘΩ
IN Him YE-WERE-TAUGHT according-AS

ϹΕϹΤΙΝΑΛΗΘΕΙΑΕΝΤΩΙΗϹ
IS TRUTH IN THE JESUS

ΟΥΑΠΟΘΕϹΘΑΙΥΜΑϹΚΑΤΑΤ
22 TO-BE-FROM-PLACING YOUp according-to THE

ΗΝΠΡΟΤΕΡΑΝΑΝΑϹΤΡΟΦΗΝ
BEFORE-more UP-TURNing (behaviour)

ΤΟΝΠΑΛΑΙΟΝΑΝΘΡΩΠΟΝΤΟ
THE OLD human THE

s o.
ΝΦΘΕΙΡΟΜΕΝΟΝΚΑΤΑΤΑϹΕ
one-beING-CORRUPTED according-to THE ON-

ΠΙΘΥΜΙΑϹΤΗϹΑΠΑΤΗϹΑΝΑ
23 FEELings OF-THE SEDUCTION TO-BE-beING-

A ΑΙ for Ε   ΕΝ IN inserted by B
ΝΕΟΥϹΘΑΙΔΕΤΩΠΝΕΥΜΑΤΙ
UP-YOUNGED YET to-THE spirit

ΤΟΥΝΟΟϹΥΜΩΝΚΑΙΕΝΔΥϹΑ
24 OF-THE MIND OF-YOUp AND TO-BE-beING-IN-

sB Ε
ϹΘΑΙΤΟΝΚΑΙΝΟΝΑΝΘΡΩΠΟ
SLIPPED THE NEW human

ΝΤΟΝΚΑΤΑΘΕΟΝΚΤΙϹΘΕΝΤ
THE according-to God BEING-CREATED

s1 BENIGNity AND JUSTice OF-THE
ΑΕΝΔΙΚΑΙΟϹΥΝΗΚΑΙΟϹΙΟ
IN JUSTice AND BENIGNity

ΤΗΤΙΤΗϹΑΛΗΘΕΙΑϹΔΙΟΑΠ
25 OF-THE TRUTH THRU-WHICH FROM-

ΟΘΕΜΕΝΟΙΤΟΨΕΥΔΟϹΛΑΛΕ
PLACING THE FALSEhood YE-BE-TALK-

s1 EACH TRUTH   s1 ΠΡΟϹ
ΙΤΕΑΛΗΘΕΙΑΝΕΚΑϹΤΟϹΜΕ
ING TRUTH EACH WITH

ΤΟΝ TOWARD THE
ΤΑΤΟΥΠΛΗϹΙΟΝΑΥΤΟΥΟΤΙ
THE NIGH-one OF-him that

ΕϹΜΕΝΑΛΛΗΛΩΝΜΕΛΗΟΡΓΙ
26 WE-ARE OF-one-another MEMBERS YE-ARE-beING-

ΖΕϹΘΕΚΑΙΜΗΑΜΑΡΤΑΝΕΤΕ
INDIGNANTED AND NO YE-ARE-missING

s2 inserts THE ΤΩ
ΟΗΛΙΟϹΜΗΕΠΙΔΥΕΤΩΕΠΙΠ
THE SUN NO LET-BE-ON-SLIPPING ON BE-

ΑΡΟΡΓΙϹΜΩΥΜΩΝΜΗΔΕΔΙΔ
27 SIDE-INDIGNATION OF-YOUp NO-YET BE-GIVING

A ΑΙ for Ε
ΟΤΕΤΟΠΟΝΤΩΔΙΑΒΟΛΩΟΚΛ
28 PLACE to-THE THRU-CASTer THE one-

A ΑΙ for Ε
ΕΠΤΩΝΜΗΚΕΤΙΚΛΕΠΤΕΤΩΜ
stealING NO-NOT-STILL LET-BE-stealING RA-

ΑΛΛΟΝΔΕΚΟΠΙΑΤΩΕΡΓΑΖΟ
THER YET LET-him-BE-toilING workING

As1 add OWN ΙΔΙΑΙϹ
ΜΕΝΟϹΤΑΙϹΧΕΡϹΙΝΤΟΑΓΑ
to-THE HANDS THE GOOD

s1 ΕΧΗΤΑΙ
ΘΟΝΙΝΑΕΧΗΜΕΤΑΔΙΔΟΝΑΙ
THAT he-MAY-BE-HAVING TO-BE-WITH-GIVING

sA o.
ΤΩΧΡΕΙΑΝΕΧΟΝΤΙΠΑϹΛΟΓ
29 to-THE-one need HAVING EVERY saying

ΟϹϹΑΠΡΟϹΕΚΤΟΥϹΤΟΜΑΤΟ
ROTten OUT OF-THE MOUTH

ϹΥΜΩΝΜΗΕΚΠΟΡΕΥΕϹΘΩΑΛ
OF-YOUp NO LET-BE-OUT-GOING but

As o.
ΛΑΕΙΤΙϹΑΓΑΘΟϹΠΡΟϹΟΙΚ
IF ANY GOOD TOWARD HOME-

sA o.
ΟΔΟΜΗΝΤΗϹΧΡΕΙΑϹΙΝΑΔΩ
BUILDing OF-THE need THAT it-MAY-BE-

ΧΑΡΙΝΤΟΙϹΑΚΟΥΟΥϹΙΝΚΑ
30 GIVING grace to-THE ones-HEARING AND

ΙΜΗΛΥΠΕΙΤΕΤΟΠΝΕΥΜΑΤΟ
NO BE-YE-SORROWING THE spirit THE

ΑΓΙΟΝΤΟΥΘΕΟΥΕΝΩΕϹΦΡΑ
HOLY OF-THE God IN WHICH YE-ARE-

ΓΙϹΘΗΤΕΕΙϹΗΜΕΡΑΝΑΠΟΛ
SEALED INTO DAY OF-FROM-

ΥΤΡΩϹΕΩϹΠΑϹΑΠΙΚΡΙΑΚΑ
31 Loosening EVERY BITTERness AND

ΙΘΥΜΟϹΚΑΙΟΡΓΗΚΑΙΚΡΑΥ
fury AND INDIGNATION AND clamor

A adds Ν
ΓΗΚΑΙΒΛΑϹΦΗΜΙΑΑΡΘΗΤΩ
AND HARM-AVERment LET-BE-BEING-LIFTED

s Μ   sB insert Ε
ΑΦΥΜΩΝϹΥΝΠΑϹΗΚΑΚΙΑΓΙ
32 FROM YOUp TOGETHER to-EVERY EVIL BE-YE-

B omits YET
ΝΕϹΘΕΔΕΕΙϹΑΛΛΗΛΟΥϹΧΡ
BECOMING YET INTO one-another kind

ΗϹΤΟΙΕΥϹΠΛΑΓΧΝΟΙΧΑΡΙ
WELL-compassionate gracING

ΖΟΜΕΝΟΙΕΑΥΤΟΙϹΚΑΘΩϹΚ
to-selves according-AS AND

ΑΙΟΘΕΟϹΕΝΧΡΙϹΤΩΕΧΑΡΙ
THE God IN ANOINTED graces

B to-us ΗΜΙΝ sB Ε insert   A ΑΙ B inserts Ε
ϹΑΤΟΥΜΙΝΓΙΝΕϹΘΕΟΥΝΜΙ
5 to-YOUp BE-YE-BECOMING THEN IMITA-

s Ε
ΜΗΤΑΙΤΟΥΘΕΟΥΩϹΤΕΚΝΑΑ
TORS OF-THE God AS offsprings be-

ΓΑΠΗΤΑΚΑΙΠΕΡΙΠΑΤΕΙΤΕ
2 LOVED AND BE-YE-ABOUT-TREADING

ΕΝΑΓΑΠΗΚΑΘΩϹΚΑΙΟΧΡΙϹ
IN LOVE according-AS AND THE ANOINTED

s2 us Η but cancelled
ΤΟϹΗΓΑΠΗϹΕΝΥΜΑϹΚΑΙΠΑ
LOVES YOU AND BESIDE-

B YOU ΥΜΩΝ
ΡΕΔΩΚΕΝΕΑΥΤΟΝΥΠΕΡΗΜΩ
GIVES Self OVER US

No Participation with Unbelievers

2 The sacrifice of Christ has many aspects. The opening chapters of Leviticus deal with these in detail. The sin and trespass offering seem to be entirely for man's benefit. But the first offering of all, and the most important, the ascending offering, called a "burnt" offering, seems to have been entirely for God; nothing in it was for man. So with Christ. The questions of human sin and transgression were secondary in His sacrifice. It was, first of all, His obedience to the will of God which gave His death its infinite value. His object was to please His Father. This is the true motive for service acceptable to our God.

3 Here the spirit of God has laid a finger on the sore spots which all our advance in civilization has only served to accentuate. Physical excesses, sordid cupidity and questionable speech are but symptoms of the cankerous evil which pervades society in this day of boasted advance. As the literal Greek puts it, "more-having", or avarice, is more pronounced than ever, and does not need to hide its face, for it is disguised as a virtue. In the kingdom of God none of these will be able to take root.

8 To behave as children of light is the complement of imitating Him as beloved children, for God is Light as well as Love. In nature light is indispensable for fruit: nothing will produce without it. The same is true in spiritual things. The most flourishing saint is the one who has the most light, who knows what his Lord's will is. The most strenuous endeavor to serve God will not meet His approval if it is out of line with His revealed purpose and plans. Let us rouse ourselves from our lethargy and the darkness which surrounds us and bask in the light of Christ.

3 to God, for a fragrant odor. Now,
all prostitution and uncleanness or
greediness—let it not be named
among you, according as is becom-
4 ing in saints—and vileness and
stupid speaking or jesting, which
are not proper, but rather thanks-
5 giving. For this you perceive,
knowing that no paramour or un-
clean or greedy person, who is
an idolater, has any allotment to
enjoy in the kingdom of Christ and
6 of God. Now let no one be seduc-
ing you with empty words, for
because of these things God's in-
dignation is coming on the sons of
7 Stubbornness. Do not, then, be-
8 come joint partakers with them, for
you were once darkness, yet now
you are light in the Lord.
Be walking as children of light
9 (for the fruit of the light is in all
goodness and righteousness and
10 truth), testing what is well pleasing
11 to the Lord. And be not joint-par-
ticipants in the unfruitful acts of
darkness, but rather be exposing
12 them, for it is a shame even to say
what hidden occurrences are done
13 by them. Now all that which is
being exposed by the light is made
manifest, for everything which is
14 being manifested is light. Where-
fore He is saying,

"Rouse! O drowsy one,
And rise from among the dead
And Christ shall dawn upon you!"

15 Then be observing accurately,
brethren, how you are walking, not
16 as unwise, but as wise, reclaiming
the era, seeing that the days are
17 wicked. Therefore do not become
imprudent, but understand what
18 the will of the Lord is. And be
not drunk with wine, in which is

s SACRIFICE AND TOWARD-CARRY
ΝΠΡΟΣΦΟΡΑΝΚΑΙΘΥΣΙΑΝΤ 20
TOWARD-CARRY AND SACRIFICE to

ΩΘΕΩΕΙΣΟΣΜΗΝΕΥΩΔΙΑΣΠ 40
3 THE God INTO ODOR OF-WELL-ODOR PROS-

sA O.
ΟΡΝΕΙΑΔΕΚΑΙΑΚΑΘΑΡΣΙΑ 60
TITUTION YET AND UNcleanness

ΠΑΣΑΗΠΛΕΟΝΕΞΙΑΜΗΔΕΟΝ 80
EVERY OR MORE-HAVing NO-YET LET-it-

ΟΜΑΖΕΣΘΩΕΝΥΜΙΝΚΑΘΩΣΠ 100
BE-beING-NAMED IN YOUR according-AS IS-

A Η OR
ΡΕΠΕΙΑΓΙΟΙΣΚΑΙΑΙΣΧΡΟ 20
4 BEHOOVING to-HOLY-ones AND VILEness

As[1] Η OR *for* AND
ΤΗΣΚΑΙΜΩΡΟΛΟΓΙΑΗΕΥΤΡ 40
AND INSIPID-saying OR WELL-

A O.
ΑΠΕΛΕΙΑΑΟΥΚΑΝΗΚΕΝΑΛΛ 60
REVERTING WHICH NOT proper but

AB *insert* Ε
ΑΜΑΛΛΟΝΕΥΧΑΡΙΣΤΙΑΤΟΥ 80
5 RATHER thanking this

AB *insert* Ε
ΤΟΓΑΡΙΣΤΕΓΙΝΩΣΚΟΝΤΕΣ 200
for YE-ARE-PERCEIVING KNOWING

ΟΤΙΠΑΣΠΟΡΝΟΣΗΑΚΑΘΑΡΤ 20
that EVERY paramour OR UNclean-*one*

A *adds* C
ΟΣΗΠΛΕΟΝΕΚΤΗΣΟΕΣΤΙΝΕ 40
OR MORE-HAVer WHO IS idol-

ΙΔΩΛΟΛΑΤΡΗΣΟΥΚΕΧΕΙΚΛ 60
ater NOT IS-HAVING tenancy

ΗΡΟΝΟΜΙΑΝΕΝΤΗΒΑΣΙΛΕΙ 80
IN THE KINGdom

A *adds* JESUS *after* God *probably reads* ANOINTED JESUS
ΑΤΟΥΧΡΙΣΤΟΥΚΑΙΘΕΟΥΜΗ 300
6 OF-THE ANOINTED AND God NO-

As ΚΑΙΝΟΙΣ
ΔΕΙΣΥΜΑΣΑΠΑΤΑΤΩΚΕΝΟΙ 20
YET-ONE YOUR LET-BE-SEDUCING to-EMPTY

s[1] *omits* for
ΣΛΟΓΟΙΣΔΙΑΤΑΥΤΑΓΑΡΕΡ 40
sayings THRU these for IS-

A Ε *for* ΑΙ
ΧΕΤΑΙΗΟΡΓΗΤΟΥΘΕΟΥΕΠΙ 60
COMING THE INDIGNATION OF-THE God ON

sA O. s O. (B *small*)
ΤΟΥΣΥΙΟΥΣΤΗΣΑΠΕΙΘΕΙΑ 80
THE SONS OF-THE UN-PERSUADAbleness

sAB *insert* Ε sA ΑΙ B* Μ
ΣΜΗΟΥΝΓΙΝΕΣΘΕΣΥΝΜΕΤΟ 400
7 NO THEN BE-YE-BECOMING TOGETHER-WITH-HAV-

ΧΟΙΑΥΤΩΝΗΤΕΓΑΡΠΟΤΕΣΚ 20
8 ers OF-them YE-WERE for ?-when DARK-

ΟΤΟΣΝΥΝΔΕΦΩΣΕΝΚΥΡΙΩΩ 40
ness NOW YET LIGHT IN Master AS

ΣΤΕΚΝΑΦΩΤΟΣΠΕΡΙΠΑΤΕΙ 60
offsprings OF-LIGHT BE-YE-ABOUT-TREADING

ΤΕΟΓΑΡΚΑΡΠΟΣΤΟΥΦΩΤΟΣ 80
9 THE for FRUIT OF-THE LIGHT

B *inserts* Ο
ΕΝΠΑΣΗΑΓΑΘΩΣΥΝΗΚΑΙΔΙ 500
IN EVERY GOODness AND JUST-

A Ω
ΚΑΙΟΣΥΝΗΚΑΙΑΛΗΘΕΙΑΔΟ 20
10 ice AND TRUTH test-

Ε *inserted by* s
ΚΙΜΑΖΟΝΤΕΣΤΙΕΣΤΙΝΕΥΑ 40
ING ANY IS WELL-

ΡΕΣΤΟΝΤΩΚΥΡΙΩΚΑΙΜΗΣΥ 60
11 PLEASing to-THE Master AND NO BE-YE-

B* Γ A ΑΙ *for* Ε
ΝΚΟΙΝΩΝΕΙΤΕΤΟΙΣΕΡΓΟΙ 80
TOGETHER-communionING to-THE ACTS

ΣΤΟΙΣΑΚΑΡΠΟΙΣΤΟΥΣΚΟΤ 600
THE UN-FRUITful OF-THE DARKness

ΟΥΣΜΑΛΛΟΝΔΕΚΑΙΕΛΕΓΧΕ 20
RATHER YET AND BE-EXPOSING

s ΑΙ AB *insert* Ε
ΤΕΤΑΓΑΡΚΡΥΦΗΓΙΝΟΜΕΝΑ 40
12 THE for HIDDen BECOMING

ΥΠΑΥΤΩΝΑΙΣΧΡΟΝΕΣΤΙΝΚ 60
UNDER them VILE IS AND

ΑΙΛΕΓΕΙΝΤΑΔΕΠΑΝΤΑΕΛΕ 80
13 TO-BE-sayING THE YET ALL beING-

ΓΧΟΜΕΝΑΥΠΟΤΟΥΦΩΤΟΣΦΑ 700
EXPOSED UNDER THE LIGHT IS-beING-

A *inserts* Ν
ΝΕΡΟΥΤΑΙΠΑΝΓΑΡΤΟΦΑΝΕ 20
made-APPEAR EVERY for THE beING-*made*-

ΡΟΥΜΕΝΟΝΦΩΣΕΣΤΙΝΔΙΟΛ 40
14 APPEAR LIGHT IS THRU-WHICH

s O. s O.
ΕΓΕΙΕΓΕΙΡΕΟΚΑΘΕΥΔΩΝΚ 60
He-IS-sayING BE-ROUSING THE *one*-DOWN-LOUNGING AND

ΑΙΑΝΑΣΤΑΕΚΤΩΝΝΕΚΡΩΝΚ 80
UP-STAND OUT OF-THE DEAD AND

s O.
ΑΙΕΠΙΦΑΥΣΕΙΣΟΙΟΧΡΙΣΤ 800
WILL-BE-ON-APPEARING YOU THE ANOINTED

Bs[1] *omit* brothers Bs[1] EX-
ΟΣΒΛΕΠΕΤΕΟΥΝΑΔΕΛΦΟΙΠ 20
15 BE-YE-lookING THEN brothers how

ACTly how Ε *inserted by* B
ΩΣΑΚΡΙΒΩΣΠΕΡΙΠΑΤΕΙΤΕ 40
EXACTly YE-ARE-ABOUT-TREADING

ΜΗΩΣΑΣΟΦΟΙΑΛΛΩΣΣΟΦΟΙ 60
NO AS UN-WISE but AS WISE

ΕΞΑΓΟΡΑΖΟΜΕΝΟΙΤΟΝΚΑΙ 80
16 OUT-BUYING THE SEASON

ΡΟΝΟΤΙΑΙΗΜΕΡΑΙΠΟΝΗΡΑ 900
that THE DAYS wicked

AB *insert* Ε
ΙΕΙΣΙΝΔΙΑΤΟΥΤΟΜΗΓΙΝΕ 20
17 ARE THRU this NO BE-YE-BE-

ΣΘΕΑΦΡΟΝΕΣΑΛΛΑΣΥΝΙΕΤ 40
COMING imprudent but BE-understandING

s[1] DISPOsition ΦΡΟΝΗΜΑ A God ΘΕΟΥ B *adds*
ΕΤΙΤΟΘΕΛΗΜΑΤΟΥΚΥΡΙΟΥ 60
ANY THE WILL OF-THE Master

ΗΜΩΝ OF-US s ΑΙ
ΚΑΙΜΗΜΕΘΥΣΚΕΣΘΕΟΙΝΩΕ 80
18 AND NO BE-YE-*being*-DRUNK to-WINE IN

ΝΩΕΣΤΙΝΑΣΩΤΙΑΑΛΛΑΠΛΗ 9000
WHICH IS UN-SAVING but BE-YE-*being*-

No Participation with Unbelievers

18 Excess of wine leads to drunkenness, which is not good, but an overflowing spirit is to be commended. It manifests itself in songs and thanksgiving and subjection.

19 *Spiritual* songs suggests the need of conforming even our songs to the truth of this present time and singing with understanding as well as the lips. Most of the destructive errors of the day are based on or supported by popular hymns.

THE JOINT BODY—IN THE LORD

THE HEAD

21 As is the case with every exhortation in the second division of the epistle, the deportment of husbands and wives is founded on the doctrine previously developed in the first division. A reference to the framework will show that it is based on the truth of the joint body. Wives are to be subject because the man is head of the woman as Christ is Head of the body. Husbands cannot be exhorted to love their wives on the ground that the ecclesia occupies this relation to Christ, for the faithful in Israel, who have no part in the blessings of this epistle, are figured as the wife or bride, not of Christ (an official title), but of the Lamb. Hence the argument of Eden is introduced showing that husband and wife become one flesh. Christ and the ecclesia are one body. Hence the husband is exhorted to love his wife as *his own* body, for it is thus that Christ loves the ecclesia. What limitless love is involved in the statement, "No one at any time hates his own flesh"! Men have hated their wives: Jehovah divorced His unfaithful wife (Jer.3:8-20). But Christ is so one with the members of His body that He cannot cast them off. Thus should a husband love his own wife, who has become one flesh with him. How exultantly precious is this close relationship to Him! What could be nearer? What could be dearer? Even evil, sinful men *cannot* hate their *own* bodies. So much the more Christ *cannot* but love us as He loves Himself! God grant that we may drink deeply of this delicious draught!

profligacy, but be filled with
19 spirit, speaking to yourselves in
psalms and hymns and spiritual
songs, singing and playing in
20 your hearts to the Lord, giving
thanks to God the Father always
for all things in the name of our
21 Lord, Jesus Christ, being subject
to one another in the fear of Christ.
22 Wives, be subject to your own hus-
23 bands as to a master, seeing that the
husband is head of the wife even
as Christ is Head of the ecclesia,
and *He* is the Saviour of the body.
24 Nevertheless, as the ecclesia is sub-
ject to Christ, thus are the wives
also to their husbands in everything.
25 Husbands, be loving your wives
according as Christ also loves the
ecclesia, and gives Himself up for
26 it, in order that He should be hal-
lowing it, cleansing it in the bath
27 of the water (in a declaration), in
order that *He* should be presenting
to Himself a glorified ecclesia, not
having spot or wrinkle or any such
things, but that it may be holy and
28 flawless. Thus, husbands also ought
to be loving their own wives as
their own bodies. He who is loving
29 his own wife is loving himself. For
no one at any time hates his own
flesh, but is nourishing and cherish-
ing it, according as Christ also the
30 ecclesia, seeing that we are mem-
31 bers of His body. Corresponding
to this a man will be leaving his
father and mother and will be
joined to his wife, and the two will
be one flesh.

sA ΔΙ
ΡΟΥCΘΕΕΝΠΝΕΥΜΑΤΙΛΑΛΟ
19 FILLED IN spirit TALKING
sA *omit* IN
ΥΝΤΕCΕΑΥΤΟΙCΕΝΨΑΛΜΟΙ
to-selves IN psalms
B *omits* spiritual s1 *inserted* AND ΚΑ
CΚΑΙΥΜΝΟΙCΚΑΙΩΔΑΙCΠΝ
AND HYMNS AND SONGS spiritual
A *adds* IN grace ΕΝΧΑΡΙΤΙ
ΕΥΜΑΤΙΚΑΙCΑΔΟΝΤΕCΚΑΙ
SINGING AND
Bs1 *omit* IN Bs1 ΤΗΚΑΡΔΙΑ THE HEART
ΨΑΛΛΟΝΤΕCΕΝΤΑΙCΚΑΡΔΙ
STROKING IN THE HEARTS

ΑΙCΥΜΩΝΤΩΚΥΡΙΩΕΥΧΑΡΙ
20 OF-YOUp to-THE Master thankING

CΤΟΥΝΤΕCΠΑΝΤΟΤΕΥΠΕΡΠ
always OVER ALL

ΑΝΤΩΝΕΝΟΝΟΜΑΤΙΤΟΥΚΥΡ
IN NAME OF-THE Master
s *omits* OF-US B ANOINTED JESUS
ΙΟΥΗΜΩΝΙΗCΟΥΧΡΙCΤΟΥΤ
OF-US JESUS ANOINTED to-

ΩΘΕΩΚΑΙΠΑΤΡΙΥΠΟΤΑCCΟ
21 THE God AND FATHER *be*ING-UNDER-SET

ΜΕΝΟΙΑΛΛΗΛΟΙCΕΝΦΟΒΩΧ
to-one-another IN FEAR OF-

ΡΙCΤΟΥΑΙΓΥΝΑΙΚΕCΤΟΙC
22 ANOINTED THE WOMEN to-THE
B *omits* BE-*be*ING-UNDER-SET
ΙΔΙΟΙCΑΝΔΡΑCΙΝΥΠΟΤΑC
OWN MEN LET-THEM-BE-*be*ING-

CΕCΘΩCΑΝΩCΤΩΚΥΡΙΩΟΤΙ
23 UNDER-SET AS to-THE master that
B HEAD IS
ΑΝΗΡΕCΤΙΝΚΕΦΑΛΗΤΗCΓΥ
MAN IS HEAD OF-THE WOMAN

ΝΑΙΚΟCΩCΚΑΙΟΧΡΙCΤΟCΚ
AS AND THE ANOINTED HEAD
ABs1 *omit* AND
ΕΦΑΛΗΤΗCΕΚΚΛΗCΙΑCΚΑΙ
OF-THE OUT-CALLED AND
ABs1 *omit* IS A Ο THE *inserts*
ΑΥΤΟCΕCΤΙΝCΩΤΗΡΤΟΥCΩ
SAME IS SAVIOUR OF-THE BODY
AS *o.* AS *omitted by* B
ΜΑΤΟCΑΛΛΑΩCΗΕΚΚΛΗCΙΑ
24 but AS THE OUT-CALLED

ΥΠΟΤΑCCΕΤΑΙΤΩΧΡΙCΤΩΟ
IS-*be*ING-UNDER-SET to-THE ANOINTED thus

ΥΤΩCΚΑΙΑΙΓΥΝΑΙΚΕCΤΟΙ
AND THE WOMEN to-THE
ΙΔΙΟΙC OWN *added by* A
CΑΝΔΡΑCΙΝΕΝΠΑΝΤΙΟΙΑΝ
25 MEN IN ALL THE MEN

ΔΡΕCΑΓΑΠΑΤΕΤΑCΓΥΝΑΙΚ
BE-LOVING THE WOMEN

ΑCΚΑΘΩCΚΑΙΟΧΡΙCΤΟCΗΓ
according-AS AND THE ANOINTED LOVES

ΑΠΗCΕΝΤΗΝΕΚΚΛΗCΙΑΝΚΑ
THE OUT-CALLED AND

ΙΕΑΥΤΟΝΠΑΡΕΔΩΚΕΝΥΠΕΡ
Self BESIDE-GIVES OVER

ΑΥΤΗCΙΝΑΑΥΤΗΝΑΓΙΑCΗΚ
26 her THAT her He-SH'D-BE-HOLYIZING

ΑΘΑΡΙCΑCΤΩΛΟΥΤΡΩΤΟΥΥ
cleans*ing* to-THE BATH OF-THE WA-

ΔΑΤΟCΕΝΡΗΜΑΤΙΙΝΑΠΑΡΑ
27 TER IN declaration THAT He-SHOULD-BE-
s1 *o.*=to-Him
CΤΗCΗΑΥΤΟCΕΑΥΤΩΕΝΔΟΞ
BESIDE-STANDING SAME to-Self IN-esteemed

ΟΝΤΗΝΕΚΚΛΗCΙΑΝΜΗΕΧΟΥ
THE OUT-CALLED NO HAVING
s1 *omits* OR ANY
CΑΝCΠΙΛΟΝΗΡΥΤΙΔΑΗΤΙΤ
SPOT OR wrinkle OR ANY OF-

ΩΝΤΟΙΟΥΤΩΝΑΛΛΙΝΑΗΑΓΙ
THE such but THAT it-MAY-BE
A AND THE MEN (AS *o.*) ARE-
ΑΚΑΙΑΜΩΜΟCΟΥΤΩCΟΦΕΙΛ
28 HOLY AND UN-FLAWED thus ARE-OWING
OWING AND *omitted by* s
ΟΥCΙΝΚΑΙΟΙΑΝΔΡΕCΑΓΑΠ
AND THE MEN TO-BE-LOVING

ΑΝΤΑCΕΑΥΤΩΝΓΥΝΑΙΚΑCΩ
THE OF-selves WOMEN AS.
s1 ΤΕΚΝΑ BROUGHT-FORTH
CΤΑΕΑΥΤΩΝCΩΜΑΤΑΟΑΓΑΠ
THE OF-selves BODIES THE *one*-LOV-

ΩΝΤΗΝΕΑΥΤΟΥΓΥΝΑΙΚΑΕΑ
ING THE OF-self WOMAN self
s *o.*
ΥΤΟΝΑΓΑΠΑΟΥΔΕΙCΓΑΡΠΟ
29 IS-LOVING NOT-YET-ONE for ?-when
s1 FLESH OF-self AB *insert* Ε
ΤΕΤΗΝΕΑΥΤΟΥCΑΡΚΑΕΜΙC
THE OF-self FLESH HATES
s *o.*
ΗCΕΝΑΛΛΑΕΚΤΡΕΦΕΙΚΑΙΘ
but IS-OUT-NURTURING AND IS-

ΑΛΠΕΙΑΥΤΗΝΚΑΘΩCΚΑΙΟΧ
cherishING her according-AS AND THE A-

ΡΙCΤΟCΤΗΝΕΚΚΛΗCΙΑΝΟΤ
30 NOINTED THE OUT-CALLED that
s2 *adds* OUT OF-THE FLESH OF-Him AND OUT OF-THE
ΙΜΕΛΗΕCΜΕΝΤΟΥCΩΜΑΤΟC
MEMBERS WE-ARE OF-THE BODY
BONES OF-Him ΕΚΤΗCCΑΡΚΟCΑΥΤΟΥΚΑΙΕΚ
ΑΥΤΟΥΑΝΤΙΤΟΥΤΟΥΚΑΤΑΛ
31 OF-Him INSTEAD OF-this WILL-BE-leavING
sA *o.*)ΤΩ(*o.* s)ΝΟCΤΕΩΝΑΥΤΟΥ THE *omitted by* B
ΕΙΨΕΙΑΝΘΡΩΠΟCΤΟΝΠΑΤΕ
human THE FATHER
Bs1—OF-him THE *omitted by* B
ΡΑΑΥΤΟΥΚΑΙΤΗΝΜΗΤΕΡΑΚ
OF-him AND THE MOTHER AND
As1 *omit* TOWARD
ΑΙΠΡΟCΚΟΛΛΗΘΗCΕΤΑΙΠΡ
WILL-BE-BEING-TOWARD-JOINED TOWARD
As1 *o.* As1 -| OF-him *omitted by* s1
ΟCΤΗΝΓΥΝΑΙΚΑΑΥΤΟΥΚΑΙ
THE WOMAN OF-him AND

ΕCΟΝΤΑΙΟΙΔΥΟΕΙCCΑΡΚΑ
WILL-BE THE TWO INTO FLESH

The Joint Body—In the Lord

32 There are three secrets in Ephesians: the secret of Christ (1:9), the secret economy (3:9) and the secret of marriage, here referred to. The physical fact that the marriage union makes husband and wife a physical unit is used as one premise in the argument that husbands should love their wives as their own bodies. The secret of the evangel is also referred to (6:19). There is no such expression as "the bride of Christ" in scripture.

It is of principal importance that we distinguish the double relationship which we sustain to Christ and to the Lord. In Christ all physical distinctions vanish. There are no slaves and masters, even the sexes are not distinguished "in Christ" (Gal.3:28). But "in the Lord" these physical distinctions are recognized and made the basis of our conduct toward one another. Wives are subject, children are obedient, slaves are subservient "in the Lord".

The key to all correct conduct lies in the recognition of our heavenly Master. The true slave seeks to please Him; the master acknowledges Him in his behavior toward his slave. Children obey their parents "in the Lord", for such is His wish. Fathers train them "in the Lord", conforming to His gracious methods.

The slave is especially encouraged by the fact that he will receive his due from his heavenly Master even though he receives nothing from his earthly one.

THE JOINT ALLOTMENT —IN HEAVEN

WARFARE

10 Israel's warfare is with flesh and blood on the earth. Ours is with wicked spirits in the celestial realms. We should always remember that those who oppose us are merely the intermediaries used by the spiritual forces and treat them accordingly. *It is not our place to wrestle with blood and flesh* but to look beyond the human instrument to the real adversary in the spirit world. Material weapons are worse than useless. Our attitude toward men should be one of purest *conciliation,* not strife (6:15).

32 This secret is great: yet *I* am
speaking as to Christ and as to the
33 ecclesia. Moreover, *you* also, individually, each be loving his own
wife thus, as himself, yet that the
wife may be fearing the husband.
6 Children, be obeying your parents, in the Lord, for this is just.
2 Be honoring your father and
mother (which is the first precept
3 with a promise) that it may be
becoming well with you, and you
should be a long time on the earth.
4 And fathers, do not be vexing
your children, but be rearing them
in the discipline and admonition
of the Lord.
5 Slaves, be obeying your masters
as to flesh, with fear and trembling,
in the singleness of your heart,
6 as to Christ, not with eye slavery,
as man pleasers, but as slaves of
Christ, doing the will of God from
7 the soul, slaving with good humor,
as to the Lord and not to men,
8 having perceived that, whatever
good each one may do, for this he
will be requited by the Lord,
whether slave or free.
9 And masters, be doing the same
toward them. Be lax in threatening, having perceived that their
Master as well as yours is in the
heavens, and there is no partiality
with Him.
10 Furthermore, brethren mine, be
invigorated in the Lord and in His
11 mighty strength. Put on the
panoply of God, to enable you to
stand in spite of the stratagems of
12 the Slanderer, seeing that it is not
ours to wrestle with blood and flesh,

ΜΙΑΝΤΟΜΥϹΤΗΡΙΟΝΤΟΥΤΟ
32 ONE THE CLOSE-KEEP this
ΜΕΓΑΕϹΤΙΝΕΓΩΔΕΛΕΓΩΕΙ
GREAT IS I YET AM-saying INTO
B *omits* INTO
ϹΧΡΙϹΤΟΝΚΑΙΕΙϹΤΗΝΕΚΚ
ANOINTED AND INTO THE OUT-CALLED
s o.
ΛΗϹΙΑΝΠΛΗΝΚΑΙΥΜΕΙϹΟΙ
33 MORE-ly AND YE THE
s² inserts ΙΝΑ THAT
ΚΑΘΕΝΑΕΚΑϹΤΟϹΤΗΝΕΑΥΤ
according-to ONE EACH THE OF-self
ΟΥΓΥΝΑΙΚΑΟΥΤΩϹΑΓΑΠΑΤ
WOMAN thus BE-LOVING
ΩΩϹΕΑΥΤΟΝΗΔΕΓΥΝΗΙΝΑΦ
AS self THE YET WOMAN THAT she-
ΟΒΗΤΑΙΤΟΝΑΝΔΡΑΤΑΤΕΚΝ
6 MAY-BE-FEARING THE MAN THE offsprings
ΑΥΠΑΚΟΥΕΤΕΤΟΙϹΓΟΝΕΥϹ
BE-obeyING to-THE parents
B *omits* IN Master
ΙΝΥΜΩΝΕΝΚΥΡΙΩΤΟΥΤΟΓΑ
OF-YOU*p* IN Master this for
ΡΕϹΤΙΝΔΙΚΑΙΟΝΤΙΜΑΤΟΝ
2 IS JUST BE-VALUING THE
ΠΑΤΕΡΑϹΟΥΚΑΙΤΗΝΜΗΤΕΡ
FATHER OF-YOU AND THE MOTHER
B *omits* IS
ΑΗΤΙϹΕϹΤΙΝΕΝΤΟΛΗΠΡΩΤ
WHICH-ANY IS direction BEFORE-most
A *inserts* Ε *s¹ repeated* THAT *to* LAND
ΗΕΝΕΠΑΓΓΕΛΙΑΙΝΑΕΥϹΟΙ
3 IN promise THAT WELL to-YOU
ΓΕΝΗΤΑΙΚΑΙΕϹΗΜΑΚΡΟΧΡ
it-MAY-BE-BECOMING AND YOU-SHOULD-BE FAR-TIME
ΟΝΙΟϹΕΠΙΤΗϹΓΗϹΚΑΙΟΙΠ
4 ON OF-THE LAND AND THE FA-
A ΑΙ
ΑΤΕΡΕϹΜΗΠΑΡΟΡΓΙΖΕΤΕΤ
THERS NO BE-making-BESIDE-INDIGNANT THE
ΑΤΕΚΝΑΥΜΩΝΑΛΛΑΕΚΤΡΕΦ
offsprings OF-YOU*p* but BE-OUT-NURTURING
*s*A ΑΙ *s*A *o.*
ΕΤΕΑΥΤΑΕΝΠΑΙΔΕΙΑΚΑΙΝ
them IN discipline AND ad-
ΟΥΘΕϹΙΑΚΥΡΙΟΥΟΙΔΟΥΛΟ
5 monition OF-Master THE SLAVES
ΙΥΠΑΚΟΥΕΤΕΤΟΙϹΚΑΤΑϹΑ
BE-obeyING THE according-to FLESH
ΡΚΑΚΥΡΙΟΙϹΜΕΤΑΦΟΒΟΥΚ
masters WITH FEAR AND
s omits OF-THE
ΑΙΤΡΟΜΟΥΕΝΑΠΛΟΤΗΤΙΤΗ
TREMBLing IN UN-COMPOUND OF-THE
A Master ΚΥΡΙΩ
ϹΚΑΡΔΙΑϹΥΜΩΝΩϹΤΩΧΡΙϹ
HEART OF-YOU*p* AS to-THE ANOINTED
s o.
ΤΩΜΗΚΑΤΟΦΘΑΛΜΟΔΟΥΛΕΙ
NO according-to eye-SLAVery

ΑΝΩϹΑΝΘΡΩΠΑΡΕϹΚΟΙΑΛΛ
AS human-PLEASers but
ΩϹΔΟΥΛΟΙΧΡΙϹΤΟΥΠΟΙΟΥ
AS SLAVES OF-ANOINTED DOING
ΝΤΕϹΤΟΘΕΛΗΜΑΤΟΥΘΕΟΥΕ
THE WILL OF-THE God OUT
BA² *add* Δ
ΚΨΥΧΗϹΜΕΤΕΥΝΟΙΑϹΔΟΥΛ
7 OF-soul WITH WELL-MIND SLAVING
ΕΥΟΝΤΕϹΩϹΤΩΚΥΡΙΩΚΑΙΟ
AS to-THE Master AND NOT
B to-human Ω
ΥΚΑΝΘΡΩΠΟΙϹΕΙΔΟΤΕϹΟΤ
8 to-humans HAVING-PERCEIVED that
s¹=I.-E. S.-B.-D. E. B*s¹*—THE B+ΤΙ ANY
ΙΕΚΑϹΤΟϹΟΕΑΝΠΟΙΗϹΗΑΓ
EACH THE IF-EVER SHOULD-BE-DOING GOOD
For ϹΕ *s² has* ΕΙ A -Ε
ΑΘΟΝΤΟΥΤΟΚΟΜΙϹΕΤΑΙΠΑ
this he-WILL-BE-*be*ING-requited BE-
ΡΑΚΥΡΙΟΥΕΙΤΕΔΟΥΛΟϹΕΙ
SIDE Master IF-BESIDES SLAVE IF-
ΤΕΕΛΕΥΘΕΡΟϹΚΑΙΟΙΚΥΡΙ
9 BESIDES FREE AND THE masters
ΟΙΤΑΑΥΤΑΠΟΙΕΙΤΕΠΡΟϹΑ
THE SAME BE-DOING TOWARD them
s o.
ΥΤΟΥϹΑΝΙΕΝΤΕϹΤΗΝΑΠΕΙ
UP-LETTING THE threat
s² OF-YOU*p*
ΛΗΝΕΙΔΟΤΕϹΟΤΙΚΑΙΑΥΤΩ
HAVING-PERCEIVED that AND OF-them
AND OF-them
ΝΚΑΙΥΜΩΝΟΚΥΡΙΟϹΕϹΤΙΝ
AND OF-YOU*p* THE Master IS
s heaven Ω *o. o.*
ΕΝΟΥΡΑΝΟΙϹΚΑΙΠΡΟϹΩΠΟ
IN heavens AND partiality
ΛΗΜΨΙΑΟΥΚΕϹΤΙΝΠΑΡΑΥΤ
NOT IS BESIDE Him
s² THE rest ΤΟΝΛΟΙΠΟΝ B*s¹ omit* brothers OF-ME
ΩΤΟΥΛΟΙΠΟΥΑΔΕΛΦΟΙΜΟΥ
10 OF-THE rest brothers OF-ME
B *o. o.* A BE-BE*ing*-IN-A.b *s*A ΑΙ ΤΩ THE *added by s¹*
ΕΝΔΥΝΑΜΟΥϹΘΕΕΝΚΥΡΙΩΚ
BE-*be*ING-IN-ABLED IN Master AND
s o.
ΑΙΕΝΤΩΚΡΑΤΕΙΤΗϹΙϹΧΥΟ
IN THE HOLDing OF-THE STRENGTH
ϹΑΥΤΟΥΕΝΔΥϹΑϹΘΕΤΗΝΠΑ
11 OF-Him. IN-SLIP-YE THE EVERY-
ΝΟΠΛΙΑΝΤΟΥΘΕΟΥΠΡΟϹΤΟ
IMPLEMENT OF-THE God TOWARD THE
A Ε *for* ΑΙ
ΔΥΝΑϹΘΑΙΥΜΑϹϹΤΗΝΑΙΠΡ
TO-BE-enABLED YOU*p* TO-STAND TOWARD
*s*A *o.* (*very small in* B)
ΟϹΤΑϹΜΕΘΟΔΕΙΑϹΤΟΥΔΙΑ
THE WITH-WAYS OF-THE THRU-
B to-YOU ΥΜΙΝ
ΒΟΛΟΥΟΤΙΟΥΚΕϹΤΙΝΗΜΙΝ
12 CASTer that NOT IS to-US
ΗΠΑΛΗΠΡΟϹΑΙΜΑΚΑΙϹΑΡΚ
THE WRESTLing TOWARD BLOOD AND FLESH

The Joint Allotment in Heaven

14 The spiritual armor here given covers the whole body and is for defense only. Truth will give us strength to withstand the attacks of error. Righteousness will preserve us from the wounds of wickedness. The evangel of peace, wherewith we go, will conciliate the human weapons used by the spirit powers which are directing human affairs.

16 An ancient mode of warfare was to fasten fire to arrows which would not only wound but burn. It was especially used against elephants to cause them to stampede. When the adversary sends some burning dart in the direction of the believer it is his privilege to shield himself by means of the faith which this epistle affords. This will effectually stop the arrows and quench their fire.

17 When all this has been done then we *receive* (not take) the helmet of salvation. And then we are entrusted with the sword of the spirit—a divine declaration. We have no offensive power at all except an explicit statement of God. The scriptures contain many statements of men, such as the assertions of Job's friends, which are false. Hence only the declarations which proceed out of the mouth of God constitute the spirit's sword.

THEIR PRAYER FOR PAUL

18 What a marvelous picture Paul presents of the ministry of conciliation! God's ambassador in a chain! Could anything show more clearly God's attitude towards mankind? Nothing is surer to provoke war than the maltreatment of an ambassador. God's ambassador goes to Rome, the greatest of earth's governments, and he gets a chain. Yet, instead of declaring war, he proclaims peace. This is the true spirit of the evangel for the present economy. It calls for conciliation notwithstanding everything which should provoke hostilities. The answer to this prayer is found in Phil. 1:12.

TYCHICUS' COMMISSION

21 Tychicus means "Fortunate", and such he was, for no fortune could compare with the riches which this epistle was to him and to those to whom he brought it.

but with the sovereignties, with
the authorities, with the world-
mights of this darkness, with the
spiritual forces of wickedness
13 among the celestials. Therefore
be taking up the panoply of God,
that you may be enabled to
withstand in the wicked day,
and, having effected all, to stand.
14 Stand, then, girded about your
loins with truth, and putting on
15 the cuirass of righteousness, and
your feet sandaled with the readi-
16 ness of the evangel of peace; with
all taking up the large shield of
faith, by which you will be enabled
to extinguish all the fiery arrows of
17 the wicked one. And receive the
helmet of salvation and the sword
of the spirit, which is a declaration
of God.
18 In every prayer and petition
be praying on every occasion,
in spirit, and be vigilant for it
19 with all perseverance and petition
concerning all saints, and for me,
that expression may be granted to
me, in the opening of my mouth
with boldness, to make known the
20 secret of the evangel, for which I
am conducting an embassy in a
chain, that in it I should be bold,
as I must speak.
21 Now that *you* also may become
acquainted with my affairs, and
what is engaging me, all will be
made known to you by Tychicus, a
brother beloved and a faithful ser-
22 vant in the Lord, whom I send to
you for this very thing, that you
may know what concerns us, and he
should be consoling your hearts.

ΑΛΛΑΠΡΟCΤΑCΑΡΧΑCΠΡΟ
but TOWARD THE ORIGINALS TOWARD

CΤΑCΕΞΟΥCΙΑCΠΡΟCΤΟΥC
THE authorities TOWARD THE

ΚΟCΜΟΚΡΑΤΟΡΑCΤΟΥCΚΟΤ
SYSTEM-HOLDERS OF-THE DARKness
s2 adds ΤΟΥΑΙΩΝΟC OF-THE eon *and deletes*

ΟΥCΤΟΥΤΟΥΠΡΟCΤΑΠΝΕΥΜ
this TOWARD THE spiritual

ΑΤΙΚΑΤΗCΠΟΝΗΡΙΑCΕΝΤΟ
OF-THE wickedness IN THE

ΙCΕΠΟΥΡΑΝΙΟΙCΔΙΑΤΟΥΤ
13 ON-heavenlies THRU this

ΟΑΝΑΛΑΒΕΤΕΤΗΝΠΑΝΟΠΛΙ
BE-UP-GETTING THE EVERY-IMPLEMENT

ΑΝΤΟΥΘΕΟΥΙΝΑΔΥΝΗΘΗΤΕ
OF-THE God THAT YE-MAY-BE-ENABLED

ΑΝΤΙCΤΗΝΑΙΕΝΤΗΗΜΕΡΑΤ
TO-withSTAND IN THE DAY THE

ΗΠΟΝΗΡΑΚΑΙΑΠΑΝΤΑΚΑΤΕ
wicked AND ALL (*emphatic*) DOWN-ACT*ing*
A O.

ΡΓΑCΑΜΕΝΟΙCΤΗΝΑΙCΤΗΤ
14 TO-STAND BE-STAND-

ΕΟΥΝΠΕΡΙΖΩCΑΜΕΝΟΙΤΗΝ
ING THEN *being*-ABOUT-GIRDED THE
s O.

ΟCΦΥΝΥΜΩΝΕΝΑΛΗΘΕΙΑΚΑ
LOIN OF-YOU*p* IN TRUTH AND

ΙΕΝΔΥCΑΜΕΝΟΙΤΟΝΘΩΡΑΚ
IN-SLIPP*ing* THE CUIRASS

ΑΤΗCΔΙΚΑΙΟCΥΝΗCΚΑΙΥΠ
15 OF-THE JUSTICE AND UNDER-

ΟΔΗCΑΜΕΝΟΙΤΟΥCΠΟΔΑCΕ
BIND*ing* OF-THE FEET IN

ΝΕΤΟΙΜΑCΙΑΤΟΥΕΥΑΓΓΕΛ
READINESS OF-THE WELL-MESSAGE
A ΕΠΙ ON

ΙΟΥΤΗCΕΙΡΗΝΗCΕΝΠΑCΙΝ
16 OF-THE PEACE. IN ALL
A ΔΙ *for* Ε

ΑΝΑΛΑΒΟΝΤΕCΤΟΝΘΥΡΕΟΝ
UP-GETTING THE (large) shield

ΤΗCΠΙCΤΕΩCΕΝΩΔΥΝΗCΕC
OF-THE BELIEF IN WHICH YE-WILL-*be*-ABLED
*s*B1 -ΔΙ

ΘΕΠΑΝΤΑΤΑΒΕΛΗΤΟΥΠΟΝΗ
ALL THE CASTS OF-THE wicked-*one*
B *omits* THE

ΡΟΥΤΑΠΕΠΥΡΩΜΕΝΑCΒΕCΑ
THE *ones*-HAVING-*been*-FIRED TO-EXTINGUISH

ΙΚΑΙΤΗΝΠΕΡΙΚΕΦΑΛΑΙΑΝ
17 AND THE ABOUT-HEAD
A ΔΙ

ΤΟΥCΩΤΗΡΙΟΥΔΕΞΑCΘΕΚΑ
OF-THE saving RECEIVE-YE AND

ΙΤΗΝΜΑΧΑΙΡΑΝΤΟΥΠΝΕΥΜ
THE sword OF-THE spirit

ΑΤΟCΟΕCΤΙΝΡΗΜΑΘΕΟΥΔΙ
18 WHICH IS declaration OF-God THRU

ΑΠΑCΗCΠΡΟCΕΥΧΗCΚΑΙΔΕ
EVERY prayer AND petition

ΗCΕΩCΠΡΟCΕΥΧΟΜΕΝΟΙΕΝ
prayING IN

ΠΑΝΤΙΚΑΙΡΩΕΝΠΝΕΥΜΑΤΙ
EVERY SEASON IN spirit

ΚΑΙΕΙCΑΥΤΟΑΓΡΥΠΝΟΥΝΤ
AND INTO SAME beING-vigilant

ΕCΕΝΠΑCΗΠΡΟCΚΑΡΤΕΡΗC
IN EVERY TOWARD-HOLDing

ΕΙΚΑΙΔΕΗCΕΙΠΕΡΙΠΑΝΤΩ
AND petition ABOUT ALL

ΝΤΩΝΑΓΙΩΝΚΑΙΥΠΕΡΕΜΟΥ
19 OF-THE HOLY-*ones* AND OVER ME
*s*1 MAY-BE-BEING GIVEN to-ME

ΙΝΑΜΟΙΔΟΘΗΛΟΓΟCΕΝΑΝΟ
THAT to-ME MAY-BE-BEING-GIVEN saying IN UP-OPEN-

ΙΞΕΙΤΟΥCΤΟΜΑΤΟCΜΟΥΕΝ
ing OF-THE MOUTH OF-ME IN

ΠΑΡΡΗCΙΑΓΝΩΡΙCΑΙΤΟΜΥ
boldness TO-KNOWize THE CLOSE-
B *omits* OF-THE WELL-MESSAGE

CΤΗΡΙΟΝΤΟΥΕΥΑΓΓΕΛΙΟΥ
KEEP OF-THE WELL-MESSAGE

ΥΠΕΡΟΥΠΡΕCΒΕΥΩΕΝΑΛΥC
20 OVER WHICH I-AM-embassy-ING IN UN-LOOSE
B *omits* IN B -Ο *s* I-SH'D-BE-*be*ING-bold IN it

ΕΙΙΝΑΕΝΑΥΤΩΠΑΡΡΗCΙΑC
THAT IN it I-SH'D-BE-*be*ING-bold

ΩΜΑΙΩCΔΕΙΜΕΛΑΛΗCΑΙΙΝ
21 AS it-IS-BINDING ME TO-TALK THAT
B *transposes and prefixes* Ε =MAY-BE-PERCEIVING AND YE

ΑΔΕΚΑΙΥΜΕΙCΙΔΗΤΕΤΑΚΑ
YET AND YE MAY-BE-PERCEIVING THE ac-
after ALL *s*1 *adds* Υ, *s*2 ΥΜΙΝ, *but both delete* A to-YOU*p*

ΤΕΜΕΤΙΠΡΑCCΩΠΑΝΤΑΓΝΩ
cording to ME ANY I-AM-PRACTISING ALL WILL-BE-
WILL-BE-KNOWizING

ΡΙCΕΙΥΜΙΝΤΥΧΙΚΟCΟΑΓΑ
KNOWizING to-YOU*p* Tychicus THE beLOVED'

ΠΗΤΟCΑΔΕΛΦΟCΚΑΙΠΙCΤΟ
brother AND BELIEVing
*s*1 *omits* THRU-SERVitor

CΔΙΑΚΟΝΟCΕΝΚΥΡΙΩΟΝΕΠ
22 THRU-SERVitor IN Master WHOM I-SEND

ΕΜΨΑΠΡΟCΥΜΑCΕΙCΑΥΤΟΤ
TOWARD YOU*p* INTO SAME this
A ΔΙ *for* Ε

ΟΥΤΟΙΝΑΓΝΩΤΕΤΑΠΕΡΙΗΜ
THAT YE-MAY-BE-KNOWING THE ABOUT US

ΩΝΚΑΙΠΑΡΑΚΑΛΕCΗΤΑCΚΑ
AND he-SHOULD-BE-BESIDE-CALLING THE HEARTS

ΡΔΙΑCΥΜΩΝΕΙΡΗΝΗΤΟΙCΑ
23 OF-YOU*p* PEACE to-THE bro-
A ΕΛΕΟC MERCY

ΔΕΛΦΟΙCΚΑΙΑΓΑΠΗΜΕΤΑΠ
thers AND LOVE WITH BE-

SALUTATION

23 What a balm this benediction brings! Peace, love, faith—may these be the portion of all who read these lines!

24 Here we have the true test—those who truly love our Lord. May favor, indeed, be theirs!

23 Peace be to the brethren, and love with faith, from God, the Father, and the Lord Jesus Christ.

24 Grace be with all who are loving our Lord Jesus Christ in incorruption! *Amen!*

ΙϹΤΕΩϹΑΠΟΘΕΟΥΠΑΤΡΟϹΚ
LIEF FROM God FATHER AND

ΑΙΚΥΡΙΟΥΙΗϹΟΥΧΡΙϹΤΟΥ
Master JESUS ANOINTED.

ΗΧΑΡΙϹΜΕΤΑΠΑΝΤΩΝΤΩΝΑ
24 THE grace WITH ALL OF-THE *ones-*

ΓΑΠΩΝΤΩΝΤΟΝΚΥΡΙΟΝΗΜΩ
LOVING THE Master OF-US

ΝΙΗϹΟΥΝΧΡΙϹΤΟΝΕΝΑΦΘΑ
JESUS ANOINTED IN UN-CORRUPtion

ABS[1] *omit* AMEN
ΡϹΙΑΑΜΗΝ
AMEN

PHILIPPIANS

The Philippian epistle is a divine commentary on the latter half of Ephesians, and, like it, is especially concerned with the deportment demanded by the transcendent doctrines developed in the first half of the Ephesian letter. This is the key to its contents. *It does not deal with doctrines, but with deportment.* This will illumine many a difficult passage in it and this has been allowed to color the wording of the version.

As shown in the literary framework, the epistle is a perfect, though complex reversion. Its controlling theme is Participation in the Evangel, not only by its public proclamation, but especially by a conduct consistent with its teachings.

Following the Introduction and preceding the Conclusion the Philippians' fellowship with Paul by contributions and in sufferings is detailed, interspersed with Paul's own experiences in preaching the evangel.

The main subject, the Living Expression of the Evangel, or, "Having on the Word of Life" (2^{16}), is illustrated by four examples: Christ and Paul, Timothy and Epaphroditus. Four exhortations are introduced in this division. The entreaty to imitate Christ opens it and Paul places himself before them as a model at its close. So, too, the service of Timothy is preceded by an exhortation and the sufferings of Epaphroditus are followed by an appeal.

These two themes, suffering and service, pervade the whole epistle, from the introduction, where Paul and Timothy style themselves *slaves*, rather than apostles, to the end where the grace of the *Lord*, or Master, rather than Christ, is invoked.

The humility of Christ is presented, in harmony with the transcendent truth of this economy. It did not begin with His birth or result only in His exaltation over the earth. It commenced in glory before His incarnation, which was but a step in His downward path of obedience to God's will. It led from the highest place in the universe to the lowest, under the curse of the cross. It will exalt Him to headship over all creation, which will bow to Him as its Master, for God, the Father's glory.

For Christ to become flesh meant humiliation. Paul's physical connections were his boast. They pledged to him all the privileges and advantages which belonged alone to the Jew. But all of these are flung away once he knows Christ after the spirit, and His heavenly exaltation.

FRAMEWORK OF PHILIPPIANS

Complex Reversion

PARTICIPATION IN THE EVANGEL

- INTRODUCTION 1^{1}
  - Salutation 1^{2}
- The Philippians–Contribution–Doxology 1^{3}
  - Paul—his bonds in Christ 1^{12}
  - Paul—his indifference to death 1^{19}
  - The Philippians—suffering with Paul 1^{27}
- THE LIVING EXPRESSIONS OF THE EVANGEL
  - Exhortation to imitate Christ 2^{1}
    - CHRIST 2^{5}
      - 1 In God's form / 2 Slave's form — Empties Himself
      - 3 Human shape / 4 Death / 5 the Cross — Humbles Himself
    - Exhortation to Obedience 2^{12}
      - TIMOTHY—his character and service 2^{19}
      - EPAPHRODITUS—his character and his sufferings 2^{25}
    - Exhortation to Beware 3^{1}
    - PAUL 3^{4}
      - 7 Law justness—blameless
      - 6 Zeal—persecuting saints
      - 5 Law—Pharisee
      - 4 Hebrew of Hebrews
      - 3 Tribe of Benjamin
      - 2 Race of Israel
      - 1 Circumcision
  - Exhortation to imitate Paul 3^{17}
- The Philippians—their care of Paul 4^{10}
  - Paul—his complacency in want 4^{11}
  - Paul—his strength in Christ 4^{13}
- The Philippians–Contribution–Doxology 4^{14}
- CONCLUSION 4^{21}
  - Salutation 4^{23}

1 This epistle was not written by Paul and Timothy in the character of *apostles*, but *slaves*. This is important, as it gives us a key to the character of the whole letter. The mention of the overseers, or supervisors, and servants leads to the same conclusion. The grace also is from the *Lord*. If we keep this in mind it will greatly simplify the understanding of difficult portions of the epistle.

THE PHILIPPIANS' CONTRIBUTION

A contribution, in its scriptural sense, is a sharing in common. The servant of God shares with the saints what he has received from God, and his hearers share with him the material wealth which they have obtained.

How refreshing it is to see the intimate interest of the Philippians in Paul's welfare and the mutual love which made their intercourse so delightful to read about after all these years! Here we have a picture of the ideal relations between the Lord's saints and those of His slaves who are seeking to defend the evangel. There is greater need now than in Paul's day. The evangel needs to be *recovered* before it can be confirmed or defended. God still uses such miserable means as an imprisoned apostle to make it known.

PAUL'S BONDS

12 When Paul was taken to Rome he was permitted to dwell by himself with a soldier who guarded him. He had liberty to speak to the chief Jews and he delivered the final kingdom message to them. And then he lived two whole years in a rented house and received all who came to him. He spoke with all boldness and no one forbade him (Ac.28[16-21]). These unusual privileges proved plainly, as the incidents on the voyage had already shown, that he was indeed a "prisoner of the Lord" (Eph. 4[1]). His bonds were "in Christ" and,

PAUL and Timothy, slaves of
Christ Jesus, to all the saints in
Christ Jesus who are in Philippi,
together with the supervisors
and servants:

2 Grace to you and peace, from
God, our Father, and the Lord
Jesus Christ.

3 I AM THANKING my God at every
4 remembrance of you, always, in
every petition of mine for you all,
5 making the petition with joy, for
your contribution to the evangel
6 from the first day until now, having this same confidence, that He
Who undertakes a good work in
you will be performing it until the
7 day of Jesus Christ: according as it
is just for me to be thus disposed
toward you all, because, having
me in your heart, in my bonds as
well as in the defense and confirmation of the evangel, you all are
joint participants with me of
8 grace, for God is my Witness how
I am longing for you all in the
9 compassions of Christ Jesus. And
this I am praying, that your love
may be superabounding still more
and more in realization and all
10 sensibility, for you to be testing
what things are of consequence, in
order that you may be sincere and
no stumbling block for the day
11 of Christ, having been filled with
the fruit of righteousness which is
through Jesus Christ, for the glory
and laud of God.
12 Now I am intending you to
know, brethren, that my affairs
have rather come to be for the
13 progress of the evangel, so that my
bonds in Christ become apparent
in the whole pretorium and to all

B *inserts* Є
ΠΑΥΛΟϹΚΑΙΤΙΜΟΘΕΟϹΔΟΥ
PAUL AND Timothy SLAVES

s o.
ΛΟΙΧΡΙϹΤΟΥΙΗϹΟΥΠΑϹΙΝ
OF-ANOINTED JESUS to-ALL

ΤΟΙϹΑΓΙΟΙϹΕΝΧΡΙϹΤΩΙΗ
THE HOLY-*ones* IN ANOINTED JESUS

ϹΟΥΤΟΙϹΟΥϹΙΝΕΝΦΙΛΙΠΠ
to-THE *ones*-BEING IN Philippi

ΟΙϹϹΥΝΕΠΙϹΚΟΠΟΙϹΚΑΙΔ
TOGETHER to-ON-NOTERS AND THRU-

ΙΑΚΟΝΟΙϹΧΑΡΙϹΥΜΙΝΚΑΙ
2 SERVITORS Grace to-YOU AND

ΕΙΡΗΝΗΑΠΟΘΕΟΥΠΑΤΡΟϹΗ
PEACE FROM God FATHER OF-

ΜΩΝΚΑΙΚΥΡΙΟΥΙΗϹΟΥΧΡΙ
US AND Master JESUS ANOINT-

ϹΤΟΥΕΥΧΑΡΙϹΤΩΤΩΘΕΩΜΟ
3 ED I-AM-thanking to-THE God OF-ME

A *o.*
ΥΕΠΙΠΑϹΗΤΗΜΝΕΙΑΥΜΩΝΠ
4 ON EVERY THE REMINDER OF-YOU al-

s1 inserts ΤΗ to-THE
ΑΝΤΟΤΕΕΝΠΑϹΗΔΕΗϹΕΙΜΟ
ways IN EVERY petition OF-ME

ΥΥΠΕΡΠΑΝΤΩΝΥΜΩΝΜΕΤΑΧ
OVER ALL OF-YOU WITH JOY

ΑΡΑϹΤΗΝΔΕΗϹΙΝΠΟΙΟΥΜΕ
THE petition making

ΝΟϹΕΠΙΤΗΚΟΙΝΩΝΙΑΥΜΩΝ
5 ON THE communion OF-YOU

ΕΙϹΤΟΕΥΑΓΓΕΛΙΟΝΑΠΟΤΗ
INTO THE WELL-MESSAGE FROM THE

ϹΠΡΩΤΗϹΗΜΕΡΑϹΑΧΡΙΤΟΥ
BEFORE-most DAY UNTIL THE

ΝΥΝΠΕΠΟΙΘΩϹΑΥΤΟΤΟΥΤΟ
6 NOW HAVING-confidence SAME this

ΟΤΙΟΕΝΑΡΞΑΜΕΝΟϹΕΝΥΜΙ
that THE *One*-undertaking IN YOU

ΝΕΡΓΟΝΑΓΑΘΟΝΕΠΙΤΕΛΕϹ
work GOOD WILL-BE-ON-FINISHING

s o. A *inserts* ΗϹ OF-WHICH B ANOINTED JESUS
ΕΙΑΧΡΙΗΜΕΡΑϹΙΗϹΟΥΧΡΙ
UNTIL DAY OF-JESUS ANOINTED

ϹΤΟΥΚΑΘΩϹΕϹΤΙΝΔΙΚΑΙΟ
7 according-AS it-IS JUST

ΝΕΜΟΙΤΟΥΤΟΦΡΟΝΕΙΝΥΠΕ
to-ME this TO-BE-being-DISPOSED OVER

ΡΠΑΝΤΩΝΥΜΩΝΔΙΑΤΟΕΧΕΙ
ALL OF-YOU THRU THE TO-BE-HAV-

ΝΜΕΕΝΤΗΚΑΡΔΙΑΥΜΑϹΕΝΤ
ING ME IN THE HEART YOU IN BE-

A *omits* IN
ΕΤΟΙϹΔΕϹΜΟΙϹΜΟΥΚΑΙΕΝ
SIDES THE BONDS OF-ME AND IN

ΤΗΑΠΟΛΟΓΙΑΚΑΙΒΕΒΑΙΩϹ
THE FROM-saying AND confirmation

B*Γ
ΕΙΤΟΥΕΥΑΓΓΕΛΙΟΥϹΥΝΚΟ
OF-THE WELL-MESSAGE TOGETHER-COM-

ΙΝΩΝΟΥϹΜΟΥΤΗϹΧΑΡΙΤΟϹ
munioners OF-ME OF-THE grace

ΠΑΝΤΑϹΥΜΑϹΟΝΤΑϹΜΑΡΤΥ
8 ALL YOU BEING witness

B*s1 omit* IS
ϹΓΑΡΜΟΥΕϹΤΙΝΟΘΕΟϹΩϹΕ
for OF-ME IS THE God AS I-AM-

ΠΙΠΟΘΩΠΑΝΤΑϹΥΜΑϹΕΝϹΠ
ON-LONGING ALL YOU IN com-

ΛΑΓΧΝΟΙϹΧΡΙϹΤΟΥΙΗϹΟΥ
passions OF-ANOINTED JESUS

ΚΑΙΤΟΥΤΟΠΡΟϹΕΥΧΟΜΑΙΙ
9 AND this I-AM-praying THAT

ΝΑΗΑΓΑΠΗΥΜΩΝΕΤΙΜΑΛΛΟ
THE LOVE OF-YOU STILL RATHER

B SHOULD-BE- *inserts* Ϲ
ΝΚΑΙΜΑΛΛΟΝΠΕΡΙϹϹΕΥΗΕ
AND RATHER MAY-BE-exceeding IN

ΝΕΠΙΓΝΩϹΕΙΚΑΙΠΑϹΗΑΙϹ
ON-KNOWLEDGE AND ALL SENSING

ΘΗϹΕΙΕΙϹΤΟΔΟΚΙΜΑΖΕΙΝ
10 INTO THE TO-BE-testing

YOU *omitted by s1*
ΥΜΑϹΤΑΔΙΑΦΕΡΟΝΤΑΙΝΑΗ
YOU THE *ones*-THRU-CARRYING THAT YE-

A*s1 o.* *s1* Δ *for* ΕΙ
ΤΕΕΙΛΙΚΡΙΝΕΙϹΚΑΙΑΠΡΟ
MAY-BE sincere AND UN-stumbling

ϹΚΟΠΟΙΕΙϹΗΜΕΡΑΝΧΡΙϹΤ
INTO DAY OF-ANOINTED

ΟΥΠΕΠΛΗΡΩΜΕΝΟΙΚΑΡΠΟΝ
11 HAVING-*been*-FILLED FRUIT

B *omits* THE
ΔΙΚΑΙΟϹΥΝΗϹΤΟΝΔΙΑΙΗϹ
OF-JUSTICE THE THRU JESUS

ΟΥΧΡΙϹΤΟΥΕΙϹΔΟΞΑΝΚΑΙ
ANOINTED INTO esteem AND

sB insert Є *s o.*
ΕΠΑΙΝΟΝΘΕΟΥΓΙΝΩϹΚΕΙΝ
12 ON-PRAISE OF-God TO-BE-KNOWING

ΔΕΥΜΑϹΒΟΥΛΟΜΑΙΑΔΕΛΦΟ
YET YOU I-AM-intending brothers

ΙΟΤΙΤΑΚΑΤΕΜΕΜΑΛΛΟΝΕΙ
that THE according-to ME RATHER INTO

ϹΠΡΟΚΟΠΗΝΤΟΥΕΥΑΓΓΕΛΙ
progress OF-THE WELL-MESSAGE

ΟΥΕΛΗΛΥΘΕΝΩϹΤΕΤΟΥϹΔΕ
13 HAS-COME AS-BESIDES THE BONDS

s1 adds to-THE ΤΩ
ϹΜΟΥϹΜΟΥΦΑΝΕΡΟΥϹΕΝΧΡ
OF-ME apparent IN AN-

s1 ΓΕΓΟΝΕΝΑΙ TO-HAVE-BECOME
ΙϹΤΩΓΕΝΕϹΘΑΙΕΝΟΛΩΤΩΠ
OINTED TO-BE-BECOMING IN WHOLE THE PRE-

Paul's Bonds

though they were designed to put a stop to the evangel, they aided its progress. Hitherto Paul had worked to support himself, now he was free to give all his time to the Lord's service. He evidently reached some in the very household of Cæsar (4[22]).

16 Paul was located at Rome, at the very center of government, where his influence, even though he was a prisoner, especially among Cæsar's retinue, was doubtless used by God to control the opposition to the evangel. How like Him to station the defender of the faith in the very citadel of His enemies!

PAUL'S INDIFFERENCE TO DEATH

20 The historical record emphasizes the fact that Paul taught the things which concern our Lord Jesus Christ "with all *boldness*, unforbidden" (Ac. 28[31]).

21 If Paul lived, his efforts would further the fame of Christ: if he died a martyr's death, even that would be gain for the cause of Christ, for the martyrs proved to be the seed of the church. Paul could not be thinking of his own gain in this connection.

23 A martyr's death would claim a martyr's reward, yet Paul lived at least two years at Rome, writing his letters from thence. Undoubtedly there has been more fruit from this work than from all of his previous service.

23 The solution of Paul's dilemma, life or death (neither of which he would choose because of his longing for another, much better condition) is the resurrection life with Christ. This "solution" might be referred to the dissolution of his body at death (2Tim.4[6]) if it were not set in contrast with death. The same term is used in Lu.12[36] of the breaking up of a wedding party. Words used in the physical sense are often used in a metaphysical sense in the epistles. We *dissolve* material things but *solve* spiritual problems.

14 the rest, and the majority of the
brethren, having confidence in the
Lord as to my bonds, are more ex-
ceedingly daring to speak the word
15 of God fearlessly. Some, indeed, are
even proclaiming Christ because of
envy and strife, yet some also be-
cause of delight, these, indeed, of
16 love, having perceived that I am
located for the defense of the evan-
17 gel, yet those are announcing
Christ out of faction, not purely,
surmising to arouse affliction for my
18 bonds. What then? — Moreover,
seeing that, by every method,
whether in pretense or in truth,
Christ is being announced, I am
rejoicing in this also, and will be
rejoicing nevertheless.
19 For I am aware that, for me,
this will be eventuating in sal-
vation through your petition and
the supply of the spirit of Jesus
20 Christ, in accord with my premo-
nition and expectation, that in
naught shall I be put to shame, but
with all boldness, as always, now
also, Christ shall be magnified in
my body, whether through life or
21 through death. For to me to be
living is Christ, and to be dying
22 gain. Now if it is to be living in
flesh, this to me means fruit from
work, and I am not making known
23 what I shall be preferring. (Yet I
am being pressed out of the two,
having a yearning for the solution,
even to be together with Christ,
24 for it, rather, is much better.) Yet
to be staying in the flesh is more
25 necessary because of you. And,
having this confidence, I am aware
that I shall be remaining and shall
be abiding with you all for your
26 progress and joy of faith, in order
that your glorying may be super-
abounding in Christ Jesus in me

ΡΑΙΤΩΡΙΩΚΑΙΤΟΙϹΛΟΙΠΟ
TORIUM AND to-THE rest

14 ΙϹΠΑϹΙΝΚΑΙΤΟΥϹΠΛΕΙΟΝ
ALL AND THE MORE

ΑϹΤΩΝΑΔΕΛΦΩΝΕΝΚΥΡΙΩΠ
OF-THE brothers IN Master HAV-

ΕΠΟΙΘΟΤΑϹΤΟΙϹΔΕϹΜΟΙϹ
ING-confidence to-THE BONDS

ΜΟΥΠΕΡΙϹϹΟΤΕΡΩϹΤΟΛΜΑ
OF-ME more-exceedingly TO-BE-DARING

ΝΑΦΟΒΩϹΤΟΝΛΟΓΟΝΤΟΥΘΕ
UN-FEARly THE saying OF-THE God

s o. s² omits AND

15 ΟΥΛΑΛΕΙΝΤΙΝΕϹΜΕΝΚΑΙΔ
TO-BE-TALKING ANY INDEED AND THRU

ΙΑΦΘΟΝΟΝΚΑΙΕΡΙΝΤΙΝΕϹ
ENVY AND STRIFE ANY

ΔΕΚΑΙΔΙΕΥΔΟΚΙΑΝΤΟΝΧΡ
YET AND THRU WELL-SEEMing THE AN-

s¹ ΕΙΝ=TO-BE-PROCLAIMING

16 ΙϹΤΟΝΚΗΡΥϹϹΟΥϹΙΝΟΙΜΕ
OINTED ARE-PROCLAIMING THE INDEED

ΝΕΞΑΓΑΠΗϹΕΙΔΟΤΕϹΟΤΙΕ
OUT OF-LOVE HAVING-PERCEIVED that IN-

ΙϹΑΠΟΛΟΓΙΑΝΤΟΥΕΥΑΓΓΕ
TO FROM-saying OF-THE WELL-MESSAGE

B *inserts* Є

17 ΛΙΟΥΚΕΙΜΑΙΟΙΔΕΕΞΕΡΙΘ
I-AM-LYING THE YET OUT OF-STRIFES

B¹ o. B *omits* THE

ΕΙΑϹΤΟΝΧΡΙϹΤΟΝΚΑΤΑΓΓ
THE ANOINTED ARE-DOWN-MESSAG-

ΕΛΛΟΥϹΙΝΟΥΧΑΓΝΩϹΟΙΟΜ
ING NOT PURELY surmising

B+Є A o.

ΕΝΟΙΘΛΙΨΙΝΕΓΕΙΡΕΙΝΤΟ
CONSTRICTION TO-BE-ROUSING to-THE

B *omits* MORE-ly

18 ΙϹΔΕϹΜΟΙϹΜΟΥΤΙΓΑΡΠΛΗ
BONDS OF-ME ANY for MORE-ly

ΝΟΤΙΠΑΝΤΙΤΡΟΠΩΕΙΤΕΠΡ
that to-EVERY manner IF-BESIDES to-BE-

s¹ *adds* Є

ΟΦΑϹΕΙΕΙΤΕΑΛΗΘΕΙΑΧΡΙ
FORE-APPEARance IF-BESIDES to-TRUTH ANOINT-

B¹ Є *for* ΑΙ

ϹΤΟϹΚΑΤΑΓΓΕΛΛΕΤΑΙΚΑΙ
ED IS-*be*ING-DOWN-MESSAGED AND

ΕΝΤΟΥΤΩΧΑΙΡΩΑΛΛΑΚΑΙΧ
IN this I-AM-JOYING but AND I-

B ΔΕ YET *for* ΓΑΡ for

19 ΑΡΗϹΟΜΑΙΟΙΔΑΓΑΡΟΤΙΤΟ
WILL-BE-JOYING I-HAVE-PERCEIVED for that this

ΥΤΟΜΟΙΑΠΟΒΗϹΕΤΑΙΕΙϹϹ
TO-ME WILL-BE-FROM-STEPPING INTO SAV-

ΩΤΗΡΙΑΝΔΙΑΤΗϹΥΜΩΝΔΕΗ
ing THRU THE OF-YOU*p* petition

A *inserts* Є

ϹΕΩϹΚΑΙΕΠΙΧΟΡΗΓΙΑϹΤΟ
AND supply OF-THE

ΥΠΝΕΥΜΑΤΟϹΙΗϹΟΥΧΡΙϹΤ
spirit OF-JESUS ANOINTED

20 ΟΥΚΑΤΑΤΗΝΑΠΟΚΑΡΑΔΟΚΙ
according-to THE premonition

ΑΝΚΑΙΕΛΠΙΔΑΜΟΥΟΤΙΕΝΟ
AND EXPECTATION OF-ME that IN NOT-

ΥΔΕΝΙΑΙϹΧΥΝΘΗϹΟΜΑΙΑΛ
YET-ONE I-SHALL-BE-BEING-VILED but

ΛΕΝΠΑϹΗΠΑΡΡΗϹΙΑΩϹΠΑΝ
IN EVERY boldness AS always

ΤΟΤΕΚΑΙΝΥΝΜΕΓΑΛΥΝΘΗϹ
AND NOW WILL-BE-BEING-magnified

ΕΤΑΙΧΡΙϹΤΟϹΕΝΤΩϹΩΜΑΤ
ANOINTED IN THE BODY

ΙΜΟΥΕΙΤΕΔΙΑΖΩΗϹΕΙΤΕΔ
OF-ME IF-BESIDES THRU LIFE IF-BESIDES THRU

21 ΙΑΘΑΝΑΤΟΥΕΜΟΙΓΑΡΤΟΖΗ
DEATH to-ME for THE TO-BE-

ΝΧΡΙϹΤΟϹΚΑΙΤΟΑΠΟΘΑΝΕ
LIVING ANOINTED AND THE TO-BE-FROM-DYING

22 ΙΝΚΕΡΔΟϹΕΙΔΕΤΟΖΗΝΕΝϹ
GAIN IF YET THE TO-BE-LIVING IN

ΑΡΚΙΤΟΥΤΟΜΟΙΚΑΡΠΟϹΕΡ
FLESH this to-ME FRUIT OF-

B I-SHOULD- Ω

ΓΟΥΚΑΙΤΙΑΙΡΗϹΟΜΑΙΟΥΓ
work AND ANY I-SHALL-BE-preferring NOT I-AM-

23 ΝΩΡΙΖΩϹΥΝΕΧΟΜΑΙΔΕΕΚΤ
KNOWizing I-AM-*be*ING-pressed YET OUT OF-

ΩΝΔΥΟΤΗΝΕΠΙΘΥΜΙΑΝΕΧΩ
THE TWO THE ON-FEELing HAVING

ΝΕΙϹΤΟΑΝΑΛΥϹΑΙΚΑΙϹΥΝ
INTO THE TO-UP-LOOSE AND TOGETHER

s¹ *omits* for

ΧΡΙϹΤΩΕΙΝΑΙΠΟΛΛΩΓΑΡΜ
to-ANOINTED TO-BE much for RA-

s o.

24 ΑΛΛΟΝΚΡΕΙϹϹΟΝΤΟΔΕΕΠΙ
THER (s o.) better THE YET TO-BE-ON-

B *ins.* Ι B Λ B o. IN *omitted by* sA

ΜΕΝΕΙΝΕΝΤΗϹΑΡΚΙΑΝΑΓΚ
REMAINING IN THE FLESH more-necessary

25 ΑΙΟΤΕΡΟΝΔΙΥΜΑϹΚΑΙΤΟΥ
THRU YOU*p* AND this

ΤΟΠΕΠΟΙΘΩϹΟΙΔΑΟΤΙΜΕΝ
HAVING-confidence I-HAVE-PERCEIVED that I'LL-

ΩΚΑΙΠΑΡΑΜΕΝΩΠΑϹΙΝΥΜΙ
BE-REMAINING AND I'LL-BE-BESIDE-REMAINING to-ALL YOU*p*

ΝΕΙϹΤΗΝΥΜΩΝΠΡΟΚΟΠΗΝΚ
INTO THE OF-YOU*p* progress AND

s¹ *adds* OF-YOU ΥΜΩΝ

26 ΑΙΧΑΡΑΝΤΗϹΠΙϹΤΕΩϹΙΝΑ
JOY OF-THE BELIEF THAT

ΤΟΚΑΥΧΗΜΑΥΜΩΝΠΕΡΙϹϹΕ
THE BOAST OF-YOU*p* MAY-BE-exceedING

Participation in the Evangel

27 The citizenship or enfranchisement here referred to is in heaven (3[20]), not on earth.

THE PHILIPPIANS' SUFFERING

29 It is our privilege to enjoy the sufferings which come to us in seeking to do God's work, for they are not, as we are wont to think, a token of His displeasure, but a favor which is granted to the few who are faithful in the performance of His will.

PUTTING ON THE EVANGEL

This division takes up the body of the epistle, setting before us the four models, Christ, Timothy, Epaphroditus and Paul, mingled with exhortations to imitate their example.

EXHORTATION TO IMITATE CHRIST

1 Our conduct should reflect the unselfish humility of Christ, considering others and their honor rather than our own.

THE EXAMPLE OF CHRIST JESUS

6 *Form* denotes outward appearance, as is shown by Paul's use of it in the contrast, "having a *form* of devotion, yet denying its power" (2Ti.3[5]). We have found it impossible to sustain the idea that it refers to intrinsic essence. *Figure* or *fashion* denotes the form prevailing at any time. Christ was the Image of God, the visible representation of the Deity. He appeared as God to the saints of old, as in Eden and on Sinai. This *form* was laid aside for that of a slave, at His incarnation.

Adam and his progeny seek to exalt themselves and will be humbled. But Christ, Who might easily assume the place of equality with God, found His delight in submission and humiliation.

The ending *-mos* of the word for pillaging denotes the *act*, not the object of pillage. When He was in the form of God He was given the same place as God by men (Gen.16[11],13 22[11], 12 32[28,30] Ex.3[2,6] Josh.5[13,15] Judges 6[12], 23). All of the divine titles, Elohim, Jehovah, Adonai, etc., were assumed by Him just as if He were God, because He is His Image.

7 *Empties* cannot refer to a partial relinquishment of His previous state, but a total change of form, in which *none* of God's glory was apparent to the physical sight.

through my presence with you
27 again. Only be citizens worthy of
the evangel of Christ, in order that,
whether coming and making your
acquaintance, or being absent, I
should be hearing of your concerns,
that you are standing firm in one
spirit, one soul, competing together
28 in the faith of the evangel, and not
startled at all by the opposers,
which is to them a proof of
destruction, yet of your salvation,
29 and this from God, seeing that to
you it is graciously granted, for
Christ's sake, not only to be believ-
ing on Him, but to be suffering for
30 His sake also, having the same
struggle such as you perceive in
me, and now hear to be in me.

2 If, then, there is any consolation
in Christ, if any comfort of love,
if any communion of spirit, if any
2 compassion and pity, fill my joy
full, that you may be mutually
disposed, having mutual love,
joined in soul, being disposed
3 toward one thing—nothing accord-
ing with strife, nothing according
with vain glory—but with a
humble disposition deeming one
4 another superior to one's self, not
each noting his own things, but
each those of the others also.
5 For let this disposition be in you,
6 which is in Christ Jesus also, Who,
subsisting in the form of God,
deems it not pillaging to be equal to
7 God, nevertheless empties Himself,
taking the form of a slave, coming
to be in the likeness of humanity,
8 and, being found in fashion as a
man, He humbles Himself, becom-
ing obedient unto death, even the
death of the cross.

ΥΗΕΝΧΡΙϹΤΩΙΗϹΟΥΕΝΕΜΟ
IN ANOINTED JESUS IN ME

ΙΔΙΑΤΗϹΕΜΗϹΠΑΡΟΥϹΙΑϹ
THRU THE MY BESIDE-BEING

ΠΑΛΙΝΠΡΟϹΥΜΑϹΜΟΝΟΝΑΞ
27 AGAIN TOWARD YOUP ONLY WORTH-
s[1] *omits* OF-THE AN-
ΙΩϹΤΟΥΕΥΑΓΓΕΛΙΟΥΤΟΥΧ
ily OF-THE WELL-MESSAGE OF-THE AN-
OINTED *As* TO-BE- Є *inserted by s* *As* ΑΙ
ΡΙϹΤΟΥΠΟΛΙΤΕΥΕϹΘΕΙΝΑ
OINTED BE-being-citizens THAT
s inserts Є
ΕΙΤΕΕΛΘΩΝΚΑΙΙΔΩΝΥΜΑϹ
IF-BESIDES COMING AND PERCEIVING YOUP
s[1] *omits* I.-B. F.-B. B*s*[1] I-MAY- *o.*
ΕΙΤΕΑΠΩΝΑΚΟΥϹΩΤΑΠΕΡΙ
IF-BESIDES FROM-BEING I-SHOULD-BE-HEARING THE ABOUT

ΥΜΩΝΟΤΙϹΤΗΚΕΤΕΕΝΕΝΙΠ
YOUP that YE-ARE-STANDING-firm IN ONE

ΝΕΥΜΑΤΙΜΙΑΨΥΧΗϹΥΝΑΘΛ
spirit ONE soul TOGETHER-COM-
s o.
ΟΥΝΤΕϹΤΗΠΙϹΤΕΙΤΟΥΕΥΑ
PETING to-THE BELIEF OF-THE WELL-

ΓΓΕΛΙΟΥΚΑΙΜΗΠΤΥΡΟΜΕΝ
28 MESSAGE AND NO being-STARTLED

ΟΙΕΝΜΗΔΕΝΙΥΠΟΤΩΝΑΝΤΙ
IN NO-YET-ONE UNDER THE *ones*-op-

ΚΕΙΜΕΝΩΝΗΤΙϹΕϹΤΙΝΑΥΤ
posing WHICH-ANY IS to-them
A *o.* Є *inserted by s* *s o.*
ΟΙϹΕΝΔΕΙΞΙϹΑΠΩΛΕΙΑϹΥ
IN-showing OF-destruction OF-

ΜΩΝΔΕϹΩΤΗΡΙΑϹΚΑΙΤΟΥΤ
YOUP YET OF-SAVING AND this
A to-us ΗΜΙΝ
ΟΑΠΟΘΕΟΥΟΤΙΥΜΙΝΕΧΑΡΙ
29 FROM God that to-YOUP IS-graced

ϹΘΗΤΟΥΠΕΡΧΡΙϹΤΟΥΟΥΜΟ
THE OVER ANOINTED NOT ONLY

ΝΟΝΤΟΕΙϹΑΥΤΟΝΠΙϹΤΕΥΕ
THE INTO Him TO-BE-BELIEVING

ΙΝΑΛΛΑΚΑΙΤΟΥΠΕΡΑΥΤΟΥ
but AND THE OVER Him

ΠΑϹΧΕΙΝΤΟΝΑΥΤΟΝΑΓΩΝΑ
30 TO-BE-EMOTIONING THE SAME CONTEST
A ΑΙ
ΕΧΟΝΤΕϹΟΙΟΝΕΙΔΕΤΕΕΝΕ
HAVING THE-WHICH YE-ARE-PERCEIVING IN ME

ΜΟΙΚΑΙΝΥΝΑΚΟΥΕΤΕΕΝΕΜ
AND NOW ARE-HEARING IN ME

ΟΙΕΙΤΙϹΟΥΝΠΑΡΑΚΛΗϹΙϹ
2 IF ANY THEN BESIDE-CALLing

ΕΝΧΡΙϹΤΩΕΙΤΙΠΑΡΑΜΥΘΙ
IN ANOINTED IF ANY BESIDE-CLOSE

ΟΝΑΓΑΠΗϹΕΙΤΙϹΚΟΙΝΩΝΙ
OF-LOVE IF ANY communion

ΑΠΝΕΥΜΑΤΟϹΕΙΤΙϹϹΠΛΑΓ
OF-spirit IF ANY compassions
AB *insert* Є
ΧΝΑΚΑΙΟΙΚΤΙΡΜΟΙΠΛΗΡΩ
2 AND PITIES FILL-YE

ϹΑΤΕΜΟΥΤΗΝΧΑΡΑΝΙΝΑΤΟ
OF-ME THE JOY THAT THE

ΑΥΤΟΦΡΟΝΗΤΕΤΗΝΑΥΤΗΝΑ
SAME YE-MAY-BE-being-DISPOSed THE SAME LOVE
B[1]A Ν
ΓΑΠΗΝΕΧΟΝΤΕϹϹΥΜΨΥΧΟΙ
HAVING TOGETHER-souls
A*s*[1] ΑΥΤΟ SAME
ΤΟΕΝΦΡΟΝΟΥΝΤΕϹΜΗΔΕΝΚ
3 THE ONE being-DISPOSED NO-YET-ONE ac-
B *inserts* Є B*s*[1] *o.* *s*[2] *omits* according-to
ΑΤΕΡΙΘΕΙΑΝΜΗΔΕΚΑΤΑΚΕ
cording-to STRIFE NO-YET according-to EMP-
s o.
ΝΟΔΟΞΙΑΝΑΛΛΑΤΗΤΑΠΕΙΝ
TY-esteem but to-THE humility

ΟΦΡΟϹΥΝΗΑΛΛΗΛΟΥϹΗΓΟΥ
one-another deeming
B *adds* ΤΟΥϹ THE
ΜΕΝΟΙΥΠΕΡΕΧΟΝΤΑϹΕΑΥΤ
being-superior OF-selves
s nom. sing. Ϲ *for* Ι
ΩΝΜΗΤΑΕΑΥΤΩΝΕΚΑϹΤΟΙϹ
4 NO THE OF-selves EACH NO-

ΚΟΠΟΥΝΤΕϹΑΛΛΑΚΑΙΤΑΕΤ
TING but AND THE OF-
AB*s*[1] *omit* for
ΕΡΩΝΕΚΑϹΤΟΙΤΟΥΤΟΓΑΡΦ
5 DIFFERENT EACH this for BE-
B US ΗΜΙΝ
ΡΟΝΕΙΤΕΕΝΥΜΙΝΟΚΑΙΕΝΧ
YE-being-DISPOSed IN YOUP THE AND IN AN-

ΡΙϹΤΩΙΗϹΟΥΟϹΕΝΜΟΡΦΗΘ
6 OINTED JESUS WHO IN FORM OF-

ΕΟΥΥΠΑΡΧΩΝΟΥΧΑΡΠΑΓΜΟ
God belonging NOT SNATCHing

ΝΗΓΗϹΑΤΟΤΟΕΙΝΑΙΙϹΑΘΕ
deems THE TO-BE EQUAL to-God
A *o.*
ΩΑΛΛΑΕΑΥΤΟΝΕΚΕΝΩϹΕΝΜ
7 but Self EMPTIES FORM

ΟΡΦΗΝΔΟΥΛΟΥΛΑΒΩΝΕΝΟΜ
OF-SLAVE GETTING IN LIKE-

ΟΙΩΜΑΤΙΑΝΘΡΩΠΩΝΓΕΝΟΜ
ness OF-humans BECOMING

ΕΝΟϹΚΑΙϹΧΗΜΑΤΙΕΥΡΕΘΕ
AND to-FIGURE BEING-FOUND
A *inserts* Ι *s*A *o.*
ΙϹΩϹΑΝΘΡΩΠΟϹΕΤΑΠΕΙΝΩ
8 AS human He-makes-LOW

ϹΕΝΕΑΥΤΟΝΓΕΝΟΜΕΝΟϹΥΠ
Self BECOMING obe-

ΗΚΟΟϹΜΕΧΡΙΘΑΝΑΤΟΥΘΑΝ
dient UNTO DEATH DEATH
AB *omit* OF-THE
ΑΤΟΥΔΕΤΟΥϹΤΑΥΡΟΥΔΙΟΚ
9 YET OF-THE pale THRU-WHICH

The Example of Christ

The enormous sweep of this synopsis of Christ's service and suffering takes in the whole universe and all the eons, from the beginning to the consummation. Being in the form of God, He was above all, under the curse of the cross He was beneath all. Yet, as He voluntarily descended from the highest to the lowest place, so, too, shall be His exaltation. Every tongue will acclaim Him Lord for God the Father's glory. This cannot be until every heart will have been subdued at the consummation (1Cor. 15[28]). Until then there are enemies who oppose His rule. Ever since His resurrection God has been engaged in His exaltation. Even now, many celestial powers are subordinate to Him (1Pe.3[22]). When He comes again the earth will be added to His domain, until finally the whole universe will be reconciled to God by the blood of His cross (Col.1[20]). This is His reward. It is as Jesus (Jehovah the Saviour), the name of His humiliation, that He will be exalted to the place supreme. He Who was lowest shall become the highest.

EXHORTATION TO OBEDIENCE

12 There is no question here of sinners working *for* salvation. This is an exhortation to saints to make the salvation they have effective in their daily life and action.

16 The "word of life", or a *living expression* of the evangel consists in conduct so consistent with it that the life alone will proclaim the spirit of the message apart from its formal announcement. Christ, Paul, Timothy and Epaphroditus were living expressions, for their service and sufferings exemplify its message.

17 The priest in Israel, officiating at the altar, poured a libation, usually of wine, upon the sacrifice (Num.15[5]). Paul wished to be the libation on their sacrifice.

TIMOTHY

19 Timothy was the ideal servant. Though himself suffering with infirmities, he was not concerned about himself but took a genuine interest in the saints whom he served.

9 Wherefore, also, God highly
exalts Him, and graces Him with
the name which is over every
10 name, that in the name of Jesus
every knee should be bowing, celes-
tial and terrestrial and subterra-
11 nean, and every tongue should be
acclaiming Jesus Christ as Lord,
for the glory of God, the Father.
12 So that, my beloved, according
as you always obey, not as in my
presence only, but now much
rather in my absence, be carrying
your own salvation into effect with
13 fear and trembling, for it is
God Who is operating in you to
will as well as to work for the sake
14 of His delight. Be doing all with-
15 out murmuring and reasoning, in
order that you should be becoming
blameless and artless, children of
God, flawless, in the midst of a
crooked and perverse generation,
among whom you are appearing as
16 luminaries in the world, having on
the word of life, for me to glory in,
in the day of Christ, that I did
not run for naught, neither that I
17 toil for naught. Nay, even if I am
a libation on the sacrifice and min-
istration of your faith, I am joying
and rejoicing together with you
18 all. Now, to be mutual, you also
be joying and be rejoicing together
with me.
19 Now I am expecting, in the Lord
Jesus, to send Timothy to you
quickly, in order that *I* also may
be of good cheer when I know of
20 your concerns. For I have no one
equally sensitive, who will be so
genuinely solicitous of your con-
21 cerns, for all are seeking their
own, not that which concerns
22 Christ Jesus. Now you know the
test of him, that as a child with
a father he slaves with me for the
23 evangel. This one, indeed, then,

ΔΙΟΘΕΟϹΑΥΤΟΝΥΠΕΡΥΨΩϹ
AND THE God Him OVER-HEIGHTens
ΕΝΚΑΙΕΧΑΡΙϹΑΤΟΑΥΤΩΤΟ
AND graces to-Him THE
ΟΝΟΜΑΤΟΥΠΕΡΠΑΝΟΝΟΜΑΙ
10 NAME THE OVER EVERY NAME THAT
s¹ adds ANOINTED ΧΡΙϹΤΟΥ
ΝΑΕΝΤΩΟΝΟΜΑΤΙΙΗϹΟΥΠΑ
IN THE NAME OF-JESUS EVERY
ΝΓΟΝΥΚΑΜΨΗΕΠΟΥΡΑΝΙΩΝ
KNEE SHOULD-BE-BOWING OF-ON-heavenlies
s o.
ΚΑΙΕΠΙΓΕΙΩΝΚΑΙΚΑΤΑΧΘ
AND OF-ON-LANDS AND OF-DOWN-TERRANEAN
A WILL-
ΟΝΙΩΝΚΑΙΠΑϹΑΓΛΩϹϹΑΕΞ
11 AND EVERY TONGUE SHOULD
A Ε *s* Ε *for* ΑΙ
ΟΜΟΛΟΓΗϹΗΤΑΙΟΤΙΚΥΡΙΟ
BE-OUT-avowING that Master
ϹΙΗϹΟΥϹΧΡΙϹΤΟϹΕΙϹΔΟΞ
JESUS ANOINTED INTO esteem
A brothers ΑΔΕΛΦΟΙ
ΑΝΘΕΟΥΠΑΤΡΟϹΩϹΤΕΑΓΑΠ
12 OF-God FATHER AS-BESIDES beloved
ΗΤΟΙΜΟΥΚΑΘΩϹΠΑΝΤΟΤΕΥ
OF-ME according-as always YE-
A ΑΙ B *o.* AS IN *omitted by s²*
ΠΗΚΟΥϹΑΤΕΜΗΩϹΕΝΤΗΠΑΡ
obey NO AS IN THE BESIDE-
ΟΥϹΙΑΜΟΥΜΟΝΟΝΑΛΛΑΝΥΝ
BEING OF-ME ONLY but NOW
ΠΟΛΛΩΜΑΛΛΟΝΕΝΤΗΑΠΟΥϹ
much RATHER IN THE FROM-BEING
ΙΑΜΟΥΜΕΤΑΦΟΒΟΥΚΑΙΤΡΟ
OF-ME WITH FEAR AND TREMBLing
ΜΟΥΤΗΝΕΑΥΤΩΝϹΩΤΗΡΙΑΝ
THE OF-selves SAVing
A ΑΙ
ΚΑΤΕΡΓΑΖΕϹΘΕΘΕΟϹΓΑΡΕ
13 BE-YE-DOWN-ACTING God for IS
A *adds* ABILITIES ΔΥΝΑΜΕΙϹ
ϹΤΙΝΟΕΝΕΡΓΩΝΕΝΥΜΙΝΚΑ
THE *One*-IN-ACTING IN YOU*p* AND
ΙΤΟΘΕΛΕΙΝΚΑΙΤΟΕΝΕΡΓΕ
THE TO-BE-WILLING AND THE TO-BE-IN-ACTING
ΙΝΥΠΕΡΤΗϹΕΥΔΟΚΙΑϹΠΑΝ
14 OVER THE WELL-SEEMing ALL
A *inserts* Ε
ΤΑΠΟΙΕΙΤΕΧΩΡΙϹΓΟΓΓΥϹ
BE-YE-DOING apart-from MURMURings
ΜΩΝΚΑΙΔΙΑΛΟΓΙϹΜΩΝΙΝΑ
15 AND THRU-accounts THAT
A ΗΤΕ YE-MAY-BE *s*A UN-SEASON ΑΚ
ΓΕΝΗϹΘΕΑΜΕΜΠΤΟΙΚΑΙΑΚ
YE-MAY-BE-BECOMING UN-BLAMEable AND UN-
ΑΙΡΞΟΙ
ΕΡΑΙΟΙΤΕΚΝΑΘΕΟΥΑΜΩΜΑ
blended offsprings OF-God UN-FLAWed
ΜΕϹΟΝΓΕΝΕΑϹϹΚΟΛΙΑϹΚΑ
MIDst OF-generation CROOKED AND

ΙΔΙΕϹΤΡΑΜΜΕΝΗϹΕΝΟΙϹΦ
HAVING-*been*-THRU-TURNED IN WHICH YE-
ΑΙΝΕϹΘΕΩϹΦΩϹΤΗΡΕϹΕΝΚ
ARE-APPEARING AS LIGHTers IN SYS-
s¹ o. o.
ΟϹΜΩΛΟΓΟΝΖΩΗϹΕΠΕΧΟΝΤ
16 TEM saying OF-LIFE ON-HAVING
ΕϹΕΙϹΚΑΥΧΗΜΑΕΜΟΙΕΙϹΗ
INTO BOAST to-ME INTO DAY
ΜΕΡΑΝΧΡΙϹΤΟΥΟΤΙΟΥΚΕΙ
OF-ANOINTED that NOT INTO
A ΑΙ *for* Ε B *has an apostrophe* ’ *for* Ε
ϹΚΕΝΟΝΕΔΡΑΜΟΝΟΥΔΕΕΙϹ
EMPTY I-RAN NOT-YET INTO
A ΑΙ *for* Ε *s o.*
ΚΕΝΟΝΕΚΟΠΙΑϹΑΑΛΛΑΕΙΚ
17 EMPTY I-toil but IF AND
ΑΙϹΠΕΝΔΟΜΑΙΕΠΙΤΗΘΥϹΙ
I-AM-*be*ING-LIBATIONED ON THE SACRIFICE
B¹*s o.* A *inserts* Ε
ΑΚΑΙΛΕΙΤΟΥΡΓΙΑΤΗϹΠΙϹ
AND officiation OF-THE BELIEF
s¹ omits A. I-AM-T.-J. *s*B¹ Ν
ΤΕΩϹΥΜΩΝΧΑΙΡΩΚΑΙϹΥΓΧ
OF-YOU*p* I-AM-JOYING AND I-AM-TOGETHER-
A *o.*
ΑΙΡΩΠΑϹΙΝΥΜΙΝΤΟΔΕΑΥΤ
18 JOYING to-ALL YOU*p* THE YET SAME
s o.
ΟΚΑΙΥΜΕΙϹΧΑΙΡΕΤΕΚΑΙϹ
AND YE BE-JOYING AND BE-
B¹ Ν A ΑΙ *for* Ε
ΥΓΧΑΙΡΕΤΕΜΟΙΕΛΠΙΖΩΔΕ
19 TOGETHER-JOYING to-ME I-AM-EXPECTING YET
ΕΝΚΥΡΙΩΙΗϹΟΥΤΙΜΟΘΕΟΝ
IN Master JESUS Timothy
ΤΑΧΕΩϹΠΕΜΨΑΙΥΜΙΝΙΝΑΚ
SWIFTly TO-SEND to-YOU*p* THAT AND-
A ΕΚ -OUT-soulING
ΑΓΩΕΥΨΥΧΩΓΝΟΥϹΤΑΠΕΡΙ
I MAY-BE-WELL-soulING KNOWING THE ABOUT
ΥΜΩΝΟΥΔΕΝΑΓΑΡΕΧΩΙϹΟΨ
20 YOU*p* NOT-YET-ONE for I-AM-HAVING EQUAL-
ΥΧΟΝΟϹΤΙϹΓΝΗϹΙΩϹΤΑΠΕ
souled WHO-ANY genuinely THE ABOUT
ΡΙΥΜΩΝΜΕΡΙΜΝΗϹΕΙΟΙΠΑ
21 YOU*p* WILL-BE-beING-anxious THE ALL
ΝΤΕϹΓΑΡΤΑΕΑΥΤΩΝΖΗΤΟΥ
for THE OF-selves ARE-SEEKING
A OF-JESUS ANOINTED
ϹΙΝΟΥΤΑΧΡΙϹΤΟΥΙΗϹΟΥΤ
22 NOT THE OF-ANOINTED JESUS THE
AB *insert* Ε
ΗΝΔΕΔΟΚΙΜΗΝΑΥΤΟΥΓΙΝΩ
YET testedness OF-him YE-ARE-
ϹΚΕΤΕΟΤΙΩϹΠΑΤΡΙΤΕΚΝΟ
KNOWING that AS to-FATHER offspring
ΝϹΥΝΕΜΟΙΕΔΟΥΛΕΥϹΕΝΕΙ
TOGETHER to-ME he-SLAVES INTO
ϹΤΟΕΥΑΓΓΕΛΙΟΝΤΟΥΤΟΝΜ
23 THE WELL-MESSAGE this-*one* IN-

The Living Examples

[19] The word *soul* has lost its significance in English, especially in its compounds, hence we render idiomatically "good cheer," for "well souled" and "equally sensitive" for "equal-souled."

EPAPHRODITUS

[25] This is a most pathetic picture of the suffering which often accompanies the service of the Lord in this economy. In the previous economy Paul could and would have healed Epaphroditus, for his very handkerchief was potent with power. That course was in keeping with the kingdom which he then proclaimed. But now, when all blessing is spiritual (Eph.1[3]), Paul does not attempt to heal Epaphroditus and tells Timothy to use a sip of wine for his frequent infirmities (1Tim. 5[23]). How full of feeling is the statement that he was depressed, not by his own condition, but because the Philippians had heard of it and would be concerned about him!

[26] Epaphroditus was commissioned by the Philippian ecclesia to bring their contribution to Paul. He was *their apostle*. His case aptly illustrates the meaning of the term.

EXHORTATION TO BEWARE

[2] Those who are elsewhere called the Circumcision are here termed the "Maimcision", and true believers in Christ Jesus are the genuine Circumcision. Circumcision signified the cutting off of the flesh, but speedily became a badge in which the flesh took great pride. Instead of cutting off the flesh it gave it the place of privilege. Only those circumcised dared to hope for God's blessings. Now a mere mutilation of the flesh is replaced by doing, in spirit, what circumcision typified. We cut off the physical altogether.

[3] The divine ritual of Judaism is replaced, in our case, by real spiritual worship, acceptable to God wherever it is offered.

THE EXAMPLE OF PAUL

[4] Paul is the most brilliant example of the results of a divine religion in which the flesh is given a place. His birth gave him the most favored place among men. His attainments gave him the highest place among his own race.

I am expecting to send forthwith,
as soon as I should drop my con-
24 cerns. Now, I have confidence in
the Lord that *I* myself shall also be
coming quickly.
25 Now I deem it necessary to send
to you Epaphroditus, my brother
and fellow worker and fellow sol-
dier, and your apostle and minister
26 for my need, since, in fact, he was
longing for you all and was de-
pressed, because you hear that he
27 is infirm. For he is infirm, also,
very near to death, but God is
merciful to him, and not to him
only, but to me also, lest I should be
28 having sorrow on sorrow. The more
diligently, then, I send him, that
you may be rejoicing at seeing him
again and *I* may be more sorrow
29 free. Receive him, then, in the
Lord with all joy, and have such
30 in honor, seeing that he draws
near unto death because of the work
of the Lord, risking his soul in
order that he should fill up your
want of ministration toward me.
3 Furthermore, my brethren, be
rejoicing in the Lord. To be writ-
ing the same to you is not, indeed,
irksome for me, yet it is your
2 security. Beware of curs, beware
of evil workers, beware of the
3 *maim*cision, for *we* are the *circum*-
cision who are offering divine serv-
ice to God in spirit, and are glory-
ing in Christ Jesus, and have no
confidence in flesh.
4 And am even *I* having confi-
dence in the flesh, also? If any
other one is presuming to have con-
fidence in the flesh, *I* rather:
5 circumcised the eighth day, of the
race of Israel, of the tribe of Ben-
jamin, a Hebrew of Hebrews, in
6 relation to law, a Pharisee, in

ΕΝΟΥΝΕΛΠΙΖΩΠΕΜΨΑΙΩϹΑ
DEED THEN I-AM-EXPECTING TO-SEND AS EVER
B² Π
ΝΑΦΙΔΩΤΑΠΕΡΙΕΜΕΕΞΑΥΤ
I-MAY-BE-FROM-PERCEIVING THE ABOUT ME forthwith
ΗϹΠΕΠΟΙΘΑΔΕΕΝΚΥΡΙΩΟΤ
24 I-HAVE-confidence YET IN Master that
ABs¹ *omit* I
ΙΚΑΙΑΥΤΟϹΕΓΩΤΑΧΕΩϹΕΛ
AND SAME I SWIFTly SHALL-
As *add* (s² *omits*) ΠΡΟϹΥΜΑϹ TOWARD YOUp
ΕΥϹΟΜΑΙΑΝΑΓΚΑΙΟΝΔΕΗΓ
25 BE-COMING necessary YET I-
B *inserts* Є
ΗϹΑΜΗΝΕΠΑΦΡΟΔΙΤΟΝΤΟΝ
deem ON-charming (Epaphroditus) THE
ΑΔΕΛΦΟΝΚΑΙϹΥΝΕΡΓΟΝΚΑ
brother AND TOGETHER-ACTer AND
A + M
ΙϹΥϹΤΡΑΤΙΩΤΗΝΜΟΥΥΜΩΝ
TOGETHER-WARrior OF-ME OF-YOUp
B¹s *o.*
ΔΕΑΠΟϹΤΟΛΟΝΚΑΙΛΕΙΤΟΥ
YET commissioner AND official
ΡΓΟΝΤΗϹΧΡΕΙΑϹΜΟΥΠΕΜΨ
OF-THE need OF-ME TO-SEND
ΑΙΠΡΟϹΥΜΑϹΕΠΕΙΔΗΕΠΙΠ
26 TOWARD YOUp ON-IF-BIND ON-LONGING
B YE ALL As¹+TO-BE-PERCEIVING ΙΔΕΙΝ
ΟΘΩΝΗΝΠΑΝΤΑϹΥΜΑϹΚΑΙΑ
he-WAS ALL YOUp AND be-
ΔΗΜΟΝΩΝΔΙΟΤΙΗΚΟΥϹΑΤΕ
ING-depressed THRU-that YE-HEAR
ΟΤΙΗϹΘΕΝΗϹΕΝΚΑΙΓΑΡΗϹ
27 that he-is-UN-FIRM AND for he-is-
ΘΕΝΗϹΕΝΠΑΡΑΠΛΗϹΙΟΝΘΑ
UN-FIRM BESIDE-NIGH OF-
As¹ Ω *for* ΟΥ
ΝΑΤΟΥΑΛΛΑΟΘΕΟϹΗΛΕΗϹΕ
DEATH but THE God is-MERCIFUL-to
ΝΑΥΤΟΝΟΥΚΑΥΤΟΝΔΕΜΟΝΟ
him NOT him YET ONLY
ΝΑΛΛΑΚΑΙΕΜΕΙΝΑΜΗΛΥΠΗΝ
but AND ME THAT NO SORROW
ΕΠΙΛΥΠΗΝϹΧΩϹΠΟΥΔΑΙΟΤ
28 ON SORROW I-SHOULD-BE-HAVING more-DILI-
ΕΡΩϹΟΥΝΕΠΕΜΨΑΑΥΤΟΝΙΝ
GENTly THEN I-SEND him THAT
Є *inserted by* s
ΑΙΔΟΝΤΕϹΑΥΤΟΝΠΑΛΙΝΧΑ
PERCEIVING him AGAIN YE-MAY-
ΡΗΤΕΚΑΓΩΑΛΥΠΟΤΕΡΟϹΩΠ
BE-JOYING AND-I more-UN-SORROWED MAY-BE
As ΞΔ s ΔΙ
ΡΟϹΔΕΧΕϹΘΕΟΥΝΑΥΤΟΝΕΝ
29 YE-BE-TOWARDS-RECEIVING THEN him IN
ΚΥΡΙΩΜΕΤΑΠΑϹΗϹΧΑΡΑϹΚ
Master WITH EVERY JOY AND
B *inserts* Є
ΑΙΤΟΥϹΤΟΙΟΥΤΟΥϹΕΝΤΙΜ
THE such IN-VALUED

ΟΥϹΕΧΕΤΕΟΤΙΔΙΑΤΟΕΡΓΟ
30 BE-HAVING that THRU THE work
B ΧΡΙϹΤΟΥ OF-ANOINTED
ΝΚΥΡΙΟΥΜΕΧΡΙΘΑΝΑΤΟΥΗ
OF-Master UNTO DEATH he-
Є *inserted by* A
ΓΓΙϹΕΝΠΑΡΑΒΟΛΕΥϹΑΜΕΝ
NEARS BESIDE-CASTing
B *omits* -UP-
ΟϹΤΗΨΥΧΗΙΝΑΑΝΑΠΛΗΡΩϹ
to-THE soul THAT he-SHOULD-BE-UP-FILLING
s ΕΙ *for* Η
ΗΤΟΥΜΩΝΥϹΤΕΡΗΜΑΤΗϹΠΡ
THE OF-YOUp WANT OF-THE TOWARD
s¹ *adds* Є B¹s *o.*
ΟϹΜΕΛΕΙΤΟΥΡΓΙΑϹΤΟΛΟΙ
3 ME officiation THE rest
ΠΟΝΑΔΕΛΦΟΙΜΟΥΧΑΙΡΕΤΕ
brothers OF-ME BE-JOYING
s¹ *o.*
ΕΝΚΥΡΙΩΤΑΑΥΤΑΓΡΑΦΕΙΝ
IN Master THE SAME TO-BE-WRITING
ΥΜΙΝΕΜΟΙΜΕΝΟΥΚΟΚΝΗΡΟ
to-YOUp to-ME INDEED NOT SLOTHful
ΝΥΜΙΝΔΕΑϹΦΑΛΕϹΒΛΕΠΕΤ
2 to-YOUp YET UN-TOTTERing BE-YE-looking
ΕΤΟΥϹΚΥΝΑϹΒΛΕΠΕΤΕΤΟΥ
THE dogs BE-YE-lookING THE
ϹΚΑΚΟΥϹΕΡΓΑΤΑϹΒΛΕΠΕΤ
EVIL ACTers BE-YE-lookING
ΕΤΗΝΚΑΤΑΤΟΜΗΝΗΜΕΙϹΓΑ
3 THE DOWN-CUTTing WE for
ΡΕϹΜΕΝΗΠΕΡΙΤΟΜΗΟΙΠΝΕ
ARE THE ABOUT-CUTTing THE to-spirit
s² to-God ΘΕΩ
ΥΜΑΤΙΘΕΟΥΛΑΤΡΕΥΟΝΤΕϹ
OF-God offerING-DIVINE-SERVICE
ΚΑΙΚΑΥΧΩΜΕΝΟΙΕΝΧΡΙϹΤ
AND BOASTING IN ANOINTED
ΩΙΗϹΟΥΚΑΙΟΥΚΕΝϹΑΡΚΙΠ
JESUS AND NOT IN FLESH HAV-
ΕΠΟΙΘΟΤΕϹΚΑΙΠΕΡΕΓΩΕΧ
4 ING-confided AND-EVEN I HAVING
ΩΝΠΕΠΟΙΘΗϹΙΝΚΑΙΕΝϹΑΡ
confidence AND IN FLESH
ΚΙΕΙΤΙϹΔΟΚΕΙΑΛΛΟϹΠΕΠ
IF ANY IS-SEEMING other TO-HAVE-
s¹ *has* ΠΕ *for* ΕΓΩ
ΟΙΘΕΝΑΙΕΝϹΑΡΚΙΕΓΩΜΑΛ
confidence IN FLESH I RATHER
ΛΟΝΠΕΡΙΤΟΜΗΟΚΤΑΗΜΕΡΟ
5 ABOUT-CUTTing EIGHT-DAY
ϹΕΚΓΕΝΟΥϹΙϹΡΑΗΛΦΥΛΗϹ
OUT OF-breed *of*-ISRAEL tribe
ΒΕΝΙΑΜΕΙΝΕΒΡΑΙΟϹΕΞΕΒ
of-BENJAMIN HEBREW OUT OF-HEB-
B *inserts* Є
ΡΑΙΩΝΚΑΤΑΝΟΜΟΝΦΑΡΙϹΑ
REWS according-to LAW PHARISEE

The Example of Paul

But he forfeits all this and flings it from him because it interferes with the superior position accorded to him in Christ. His religion made him the chief of sinners, Christ's bitterest enemy. Now he will have no more of his own, but that which is founded on Christ.

8 *Refuse* is defined (Syr.27[4]) "as when one sifts with a sieve, the *refuse* remains." "What is thrown to the dogs." (Suid.)

10 It is notable that Paul never engages our attention with the life of Christ while on earth. Then, he tells us, He was a Servant of the Circumcision (Rom.15[8]). All His practises and precepts were directed toward the proclamation of the kingdom, which is now in abeyance. We have no vital relation with Him until His resurrection. We, too, are accounted as alive in resurrection. We, too, are ascended and seated among the celestials in Him (Eph.2[5-6]). Let us conduct ourselves, then, in harmony with this. This is our goal. Let us approximate it as nearly as we can in anticipation. The apostle has no doubts about attaining the actual resurrection. He is not so sure that he realizes its power in his present experience. All will be raised then. Not all realize it now. We should, however, accommodate ourselves to those who are still observing the rudiments.

14 We have here the ideal experience of a believer in Christ Jesus. The shortcomings and sins, the aims and ambitions of the past are all forgotten, lest they hinder us in our race to the goal, which is conformity to Christ Jesus in His glory. Though we cannot fully attain this until resurrection, we should aim to come as near it as possible in our present experience. He who comes nearest this ideal will obtain the prize.

EXHORTATION TO IMITATE PAUL

17 The imitation of Christ, when He was concerned with an economy which was, in some ways, the opposite of the present, has led to endless failure and confusion. The reason for Paul's exhortation that he be made a model for their imitation arises from the

relation to zeal, persecuting the
ecclesia, in relation to the right-
eousness which is in law, becoming
7 blameless. But what things were
gain to me, these I have deemed a
8 forfeit because of Christ. But, to
be sure, I am also deeming all to
be a forfeit because of the super-
iority of the knowledge of Christ
Jesus, my Lord, because of Whom
I forfeited all, and am deeming it
to be refuse, that I may be gaining
9 Christ, and may be found in Him,
not having my righteousness, which
is of law, but that which is through
the faith of Christ, the righteous-
ness which is from God for faith:
10 to know Him, and the power of His
resurrection, and the participation
of His sufferings, being conformed
11 to His death, if somehow I should
be attaining to the resurrection
12 out from among the dead. Not
that I already obtained, or have
already been perfected, yet I am
pursuing, if I may be grasping
also that for which I was grasped
13 also by Christ Jesus. Brethren,
not as yet am *I* counting myself
14 to have grasped, yet one thing—
forgetting, indeed, that which is
behind, yet stretching out in front
toward the goal—I am pursuing for
the prize of God's calling above in
15 Christ Jesus. As many, then, as
are mature may be thus disposed,
and if in anything you are differ-
ently disposed, this also shall God
16 reveal to you. Moreover, in what
we outstrip others, there is to be a
mutual disposition to observe the
same fundamental rule.
17 Become imitators together of
me, brethren, and be noting those
who are walking thus, according as
18 you have us for a model, for many
are walking of whom I often told

ABs1 C
6 ΙΟϹΚΑΤΑΖΗΛΟΝΔΙΩΚΩΝΤΗ
according-to BOILING CHASING THE
ΝΕΚΚΛΗϹΙΑΝΚΑΤΑΔΙΚΑΙΟ
OUT-CALLED according-to JUSTice
ϹΥΝΗΝΤΗΝΕΝΝΟΜΩΓΕΝΟΜΕ
THE IN LAW BECOMING
As1 *omit* but s o.
7 ΝΟϹΑΜΕΜΠΤΟϹΑΛΛΑΑΤΙΝΑ
UN-BLAMEable but WHICH-ANY
B to-ME-WAS
ΗΝΜΟΙΚΕΡΔΗΤΑΥΤΑΗΓΗΜΑ
WAS to-ME GAIN these I-HAVE-deemED
ΔΙΑΤΟΝΧΡΙϹΤΟΝΖΗΜΙΑΝ
THRU THE ANOINTED FINE (forfeit)
B *omits* SURELY s1 *omits* AND
ΑΛΛΑΜΕΝΟΥΝΓΕΚΑΙΗΓΟΥΜ
8 but INDEED-THEN-SURELY AND I-AM-deemING
ΑΙΠΑΝΤΑΖΗΜΙΑΝΕΙΝΑΙΔΙ
ALL FINE (forfeit) TO-BE THRU
ΑΤΟΥΠΕΡΕΧΟΝΤΗϹΓΝΩϹΕΩ
THE bEING-superior OF-THE KNOWledge
OF-THE *omitted by* As A JESUS ANOINTED
ϹΤΟΥΧΡΙϹΤΟΥΙΗϹΟΥΤΟΥΚ
OF-THE ANOINTED JESUS THE Mas-
A OF-US Η ΩΝ
ΥΡΙΟΥΜΟΥΔΙΟΝΤΑΠΑΝΤΑΕ
ter. OF-ME THRU WHOM THE ALL I-
ΖΗΜΙΩΘΗΝΚΑΙΗΓΟΥΜΑΙϹΚ
WAS-FINED AND I-AM-deemING REF-
Bs1 *omit* TO-BE
ΥΒΑΛΑΕΙΝΑΙΙΝΑΧΡΙϹΤΟΝ
USE TO-BE THAT ANOINTED
Oxyrhynchus Papyrus 1009 (p15) *verses 9-17*
ΚΕΡΔΗϹΩΚΑΙΕΥΡΕΘΩΕΝΑΥ
9 I-SHOULD-BE-GAINING AND MAY-BE-BEING-FOUND IN Him
s1 JUSTICE MY
ΤΩΜΗΕΧΩΝΕΜΗΝΔΙΚΑΙΟϹΥ
NO HAVING MY JUSTice
ΝΗΝΤΗΝΕΚΝΟΜΟΥΑΛΛΑΤΗΝ
THE OUT OF-LAW but THE
ΔΙΑΠΙϹΤΕΩϹΧΡΙϹΤΟΥΤΗΝ
THRU BELIEF OF-ANOINTED THE
ΕΚΘΕΟΥΔΙΚΑΙΟϹΥΝΗΝΕΠΙ
OUT OF-God JUSTice ON
s o.
ΤΗΠΙϹΤΕΙΤΟΥΓΝΩΝΑΙΑΥΤ
10 THE BELIEF OF-THE TO-KNOW Him
s1 ΓΝΩ
ΟΝΚΑΙΤΗΝΔΥΝΑΜΙΝΤΗϹΑΝ
AND THE ABILITY OF-THE UP-
ϹΕΩϹ OF-KNOWLEDGE ABs1 *omit* THE
ΑϹΤΑϹΕΩϹΑΥΤΟΥΚΑΙΤΗΝΚ
STANDING OF-Him AND THE com-
Bs1 *omit* OF-THE
ΟΙΝΩΝΙΑΝΤΩΝΠΑΘΗΜΑΤΩΝ
munion OF-THE EMOTIONS
s Ν B1o. s2 ΦΟΥ *for* ΦΙΖΟ
ΑΥΤΟΥϹΥΜΜΟΡΦΙΖΟΜΕΝΟϹ
OF-Him bEING-CONFORMED
ΤΩΘΑΝΑΤΩΑΥΤΟΥΕΙΠΩϹΚΑ
11 to-THE DEATH OF-Him IF-how I-SHOULD
ΤΑΝΤΗϹΩΕΙϹΤΗΝΕΞΑΝΑϹΤ
BE-attainING INTO THE OUT-UP-STANDing

ΑϹΙΝΤΗΝΕΚΝΕΚΡΩΝΟΥΧΟΤ
12 THE OUT OF-DEAD-*ones* NOT that
B1s o.
ΙΗΔΗΕΛΑΒΟΝΗΗΔΗΤΕΤΕΛΕ
ALREADY I-GOT OR ALREADY I-HAVE-*been-*
s1p15 *omit* AND
ΙΩΜΑΙΔΙΩΚΩΔΕΕΙΚΑΙΚΑΤ
maturED I-AM-CHASING YET IF AND I-MAY-BE-
s1 ΕΙ IF *for* AND
ΑΛΑΒΩΕΦΩΚΑΙΚΑΤΕΛΗΜΦΘ
DOWN-GETTING ON WHICH AND I-WAS-DOWN-GOT
p15B *omit* JESUS
ΗΝΥΠΟΧΡΙϹΤΟΥΙΗϹΟΥΑΔΕ
13 UNDER ANOINTED JESUS brothers
B *omits* -as-yet
ΛΦΟΙΕΓΩΕΜΑΥΤΟΝΟΥΠΩΛΟ
I MYself NOT-as-yet AM-
p15 I NOT-as-yet AM-accountING MYself
ΓΙΖΟΜΑΙΚΑΤΕΙΛΗΦΕΝΑΙΕ
accountING ... TO-HAVE-DOWN-GOT ONE
ΝΔΕΤΑΜΕΝΟΠΙϹΩΕΠΙΛΑΝΘ
YET THE INDEED BEHIND ON-forgettING[-UP]
ΑΝΟΜΕΝΟϹΤΟΙϹΔΕΕΜΠΡΟϹ
to-THE YET IN-TOWARD-PLACE
s o.
ΘΕΝΕΠΕΚΤΕΙΝΟΜΕΝΟϹΚΑΤ
14 bEING-ON-OUT-STRETCHED according-
ΑϹΚΟΠΟΝΔΙΩΚΩΕΙϹΤΟΒΡΑ
to goal I-AM-CHASING INTO THE prize
p15s o.
ΒΕΙΟΝΤΗϹΑΝΩΚΛΗϹΕΩϹΤΟ
OF-THE UP CALLing OF-THE
p15 JESUS ANOINTED
ΥΘΕΟΥΕΝΧΡΙϹΤΩΙΗϹΟΥΟϹ
15 God IN ANOINTED JESUS as-many-
s o. s1 *adds* THEN ΟΥΝ
ΟΙΟΥΝΤΕΛΕΙΟΙΤΟΥΤΟΦΡΟ
as THEN mature this WE-MAY-
s ΟΥ *for* Ω
ΝΩΜΕΝΚΑΙΕΙΤΙΕΤΕΡΩϹΦΡ
BE-beING-DISPOSED AND IF ANY DIFFERENTly YE-ARE-
ΟΝΕΙΤΕΚΑΙΤΟΥΤΟΟΘΕΟϹΥ
beING-DISPOSed AND this THE God to-
ΜΙΝΑΠΟΚΑΛΥΨΕΙΠΛΗΝΕΙϹ
16 YOU WILL-BE-FROM-COVERING more-ly INTO
p15 YE- ΤΕ
ΟΕΦΘΑϹΑΜΕΝΤΩΑΥΤΩϹΤΟΙ
WHICH WE-OUTSTRIP to-THE SAME TO-BE-
p15ABs1 *omit* to-RULE THE SAME TO-BE-beING-D.
ΧΕΙΝΚΑΝΟΝΙΤΟΑΥΤΟΦΡΟΝ
elementING to-RULE THE SAME TO-BE-beING-
s o. p15 *ends* B1s Ν B Ε *inserts* s Ε AB *insert* Ε
ΕΙΝϹΥΜΜΙΜΗΤΑΙΜΟΥΓΙΝΕ
17 DISPOSED TOGETHER-IMITATORS OF-ME BE-YE-BE-
ϹΘΕΑΔΕΛΦΟΙΚΑΙϹΚΟΠΕΙΤ
COMING brothers AND BE-YE-NOTING
ΕΤΟΥϹΟΥΤΩΠΕΡΙΠΑΤΟΥΝΤ
THE-*ones* thus ABOUT-TREADING
ΑϹΚΑΘΩϹΕΧΕΤΕΤΥΠΟΝΗΜΑ
accordING-AS YE-ARE-HAVING type US
ϹΠΟΛΛΟΙΓΑΡΠΕΡΙΠΑΤΟΥϹ
18 MANY for ARE-ABOUT-TREADING
A *inserts* Ε
ΙΝΟΥϹΠΟΛΛΑΚΙϹΕΛΕΓΟΝΥ
WHOM MANY-times I-said to-

Exhortation to Imitate Paul

fact that in him alone do we see the resurrection life of Christ interpreted in terms of present conduct. Christ's earthly life needs no such interpretation, so none of the other apostles are models in this sense even for the Circumcision.

18 The enemies of the *cross* of Christ are those who, failing to apprehend the significance of His shameful death, still cling to the earthly and the physical.

The *cross* of Christ brings before us the *manner* of His death. It was an ignominious, shameful, malefactor's death, to which God's curse was attached. Hence we may avail ourselves of the efficacy of His blood, and yet, by clinging to the world and the flesh, become enemies of His *cross*.

20 Our citizenship, or enfranchisement, in contrast to that of Israel, is in the heavens. We have no political privileges where the sovereignty of our Lord has been rejected. But we *have* high hopes both politically and physically. We shall reign with Christ in the celestial spheres. And this body of humiliation will be transfigured to conform to His glorious body. He is coming as a *Saviour*.

21 Here we have the definite assurance of His ability to subordinate the entire universe. This will not be accomplished until the consummation (1Cor. 15[24-28]).

5 The Lord is always near when men are high handed with us. It is not our place to retaliate but to be lenient and considerate, for He is near and will take care of our interests.

6 Worry kills more men than war. To get beyond its reach is one of the most precious privileges of all who belong to Christ. There is no promise here that our prayers will be answered, or that, if several agree, they shall have their request. It goes far deeper than that. The knowledge that God is guiding all things to the goal He has set before Him, unhindered by the stress and storm which so distresses us, leads us to wonder whether our own petitions are in line with His will, and whether it is better to leave all with Him, confident that He will grant that only good which we crave but do not apprehend. We enter into His peace and acquiesce in His will whether our prayer be answered or not.

you, and now am lamenting also,
as I tell it, who are enemies of the
19 cross of Christ, whose consummation is destruction, whose God is
their bowels, and whose glory is in
their shame, who are disposed to
20 terrestrial things. For our citizenship belongs to the heavens, out
of which we are awaiting a
Saviour also, the Lord, Jesus
21 Christ, Who will transfigure the
body of our humiliation, to conform it to His body glorious, in
accord with the operation which
enables Him to subject even the
universe to Himself.

4 So that, brethren mine, beloved
and longed for, my joy and wreath,
stand firm thus in the Lord,
2 my beloved. I am entreating
Euodia and I am entreating Syntyche, to be mutually disposed in
3 the Lord. Yes, I am asking you
also, genuine yokefellow, be aiding these women who compete
together with me in the evangel,
with Clement also, and the rest
of my fellow workers whose names
4 are in the scroll of life. Be rejoicing in the Lord always! Again, I
5 will declare, be rejoicing! Let
your lenience be known to all
6 men: the Lord is near. Let nothing be worrying you, but in every
prayer and petition let your requests be made known to God with
7 thanksgiving, and the peace of God,
being superior to every mental
state, shall garrison your hearts
and your apprehensions in Christ
8 Jesus. Furthermore, brethren,
whatever is true, whatever is
dignified, whatever is just, whatever is pure, whatever is agreeable,
whatever is renowned—if there is
any virtue and if any applause, be
9 taking these into account. What
you learned also, and accepted

ΜΙΝΝΥΝΔΕΚΑΙΚΛΑΙΩΝΛΕΓ
YOUp NOW YET AND LAMENTING I-AM-say-
A *inserts* Κ
ΩΤΟΥCΕΧΘΡΟΥCΤΟΥCΤΑΥΡ
ING THE enemies OF-THE pale

ΟΥΤΟΥΧΡΙCΤΟΥΩΝΤΟΤΕΛΟ
19 OF-THE ANOINTED OF-WHOM THE FINISH
s o.
CΑΠΩΛΕΙΑΩΝΟΘΕΟCΗΚΟΙΛ
destruction OF-WHOM THE god THE CAVITY

ΙΑΚΑΙΗΔΟΞΑΕΝΤΗΑΙCΧΥΝ
AND THE esteem IN THE VILENESS
s o.
ΗΑΥΤΩΝΟΙΤΑΕΠΙΓΕΙΑΦΡΟ
OF-them THE-*ones* THE ON-LANDS being-
B *inserts* Ε
ΝΟΥΝΤΕCΗΜΩΝΓΑΡΤΟΠΟΛΙ
20 DISPOSED OF-US for THE citizenship

ΤΕΥΜΑΕΝΟΥΡΑΝΟΙCΥΠΑΡΧ
IN heavens IS-belonging

ΕΙΕΞΟΥΚΑΙCΩΤΗΡΑΑΠΕΚΔ
OUT OF-WHICH AND Saviour ARE-FROM-OUT-RE-

ΕΧΟΜΕΘΑΚΥΡΙΟΝΙΗCΟΥΝΧ
CEIVING Master JESUS AN-

ΡΙCΤΟΝΟCΜΕΤΑCΧΗΜΑΤΙC
21 OINTED WHO WILL-BE-after-FIGURING
s o.
ΕΙΤΟCΩΜΑΤΗCΤΑΠΕΙΝΩCΕ
THE BODY OF-THE LOWness
s Ν
ΩCΗΜΩΝCΥΜΜΟΡΦΟΝΤΩCΩΜ
OF-US conFORMED to-THE BODY

ΑΤΙΤΗCΔΟΞΗCΑΥΤΟΥΚΑΤΑ
OF-THE esteem OF-Him according-to

ΤΗΝΕΝΕΡΓΕΙΑΝΤΟΥΔΥΝΑC
THE IN-ACTION OF-THE TO-BE-enABLED
ABs¹ *o.*
ΘΑΙΑΥΤΟΝΚΑΙΥΠΟΤΑΞΑΙΕ
Him AND TO-UNDER-SET to-

ΑΥΤΩΤΑΠΑΝΤΑΩCΤΕΑΔΕΛΦ
4 Self THE ALL AS-BESIDES brothers

ΟΙΜΟΥΑΓΑΠΗΤΟΙΚΑΙΕΠΙΠ
OF-ME beLOVED AND ON-LONGed

ΟΘΗΤΟΙΧΑΡΑΚΑΙCΤΕΦΑΝΟ
JOY AND WREATH
B *o.*
CΜΟΥΟΥΤΩCCΤΗΚΕΤΕΕΝΚΥ
OF-ME thus BE-STANDING-firm IN Master
A*s omit* OF-ME *Oxyrhynchus*
ΡΙΩΑΓΑΠΗΤΟΙΜΟΥΕΥΟΔΙΑ
2 beLOVED OF-ME WELL-WAY(Euodia)
Papyrus 1009 (𝔭15) has verses 2-8
ΝΠΑΡΑΚΑΛΩΚΑΙCΥΝΤΥΧΗΝ
I-AM-BESIDE-CALLING AND TOGETHER-HAPPEN (Synty-
s o.
ΠΑΡΑΚΑΛΩΤΟΑΥΤΟΦΡΟΝΕΙ
che) I-AM-BESIDE-CALLING THE SAME TO-BE-being-DIS-

ΝΕΝΚΥΡΙΩΝΑΙΕΡΩΤΩΚΑΙC
3 POSED IN Master YEA I-AM-asking AND YOU
𝔭15Bs¹ *o.* B¹s Ν
ΕΓΝΗCΙΕCΥΝΖΥΓΕCΥΛΛΑΜ
genuine TOGETHER-YOKE BE-TOGETHER-

ΒΑΝΟΥΑΥΤΑΙCΑΙΤΙΝΕCΕΝ
GETTING to-SAME WHO-ANY IN

ΤΩΕΥΑΓΓΕΛΙΩCΥΝΗΘΛΗCΑ
THE WELL-MESSAGE TOGETHER-COMPETE

ΝΜΟΙΜΕΤΑΚΑΙΚΛΗΜΕΝΤΟC
to-ME WITH AND CLEMENT
𝔭15*s*1 TOGETHER-ACTers OF-ME AND OF-THE rest
ΚΑΙΤΩΝΛΟΙΠΩΝCΥΝΕΡΓΩΝ
AND OF-THE rest TOGETHER-ACTers

ΜΟΥΩΝΤΑΟΝΟΜΑΤΑΕΝΒΙΒΛ
OF-ME OF-WHOM THE NAMES IN SCROLL

ΩΖΩΗCΧΑΙΡΕΤΕΕΝΚΥΡΙΩΠ
4 OF-LIFE BE-YE-JOYING IN Master al-

ΑΝΤΟΤΕΠΑΛΙΝΕΡΩΧΑΙΡΕΤ
ways AGAIN I-SHALL-BE-declarING BE-

ΕΤΟΕΠΙΕΙΚΕCΥΜΩΝΓΝΩCΘ
5 JOYING THE lenient OF-YOUp LET-BE-BEING-
A *adds* TO-THE ΤΟΙC
ΗΤΩΠΑCΙΝΑΝΘΡΩΠΟΙCΟΚΥ
KNOWN to-ALL humans THE Mas-

ΡΙΟCΕΓΓΥCΜΗΔΕΝΜΕΡΙΜΝ
6 ter NEAR NO-YET-ONE BE-YE-anxious

ΑΤΕΑΛΛΕΝΠΑΝΤΙΤΗΠΡΟCΕ
but IN EVERY THE prayer
*s*B *o.*
ΥΧΗΚΑΙΤΗΔΕΗCΕΙΜΕΤΑΕΥ
AND THE petition WITH thank-
A *inserts* Ε
ΧΑΡΙCΤΙΑCΤΑΑΙΤΗΜΑΤΑΥ
ing THE REQUEST-*effects* OF-

ΜΩΝΓΝΩΡΙΖΕCΘΩΠΡΟCΤΟΝ
YOUp LET-BE-*be*ING-KNOWIZED TOWARD THE
A ANOINTED ΧΡΙCΤΟΥ
ΘΕΟΝΚΑΙΗΕΙΡΗΝΗΤΟΥΘΕΟ
7 God AND THE PEACE OF-THE God

ΥΗΥΠΕΡΕΧΟΥCΑΠΑΝΤΑΝΟΥ
THE *one*-being-superior EVERY MIND

ΝΦΡΟΥΡΗCΕΙΤΑCΚΑΡΔΙΑC
WILL-BE-GARRISONING THE HEARTS
𝔭15 (*probably*) *adds* AND THE BODIES
ΥΜΩΝΚΑΙΤΑΝΟΗΜΑΤΑΥΜΩΝ
OF-YOUp AND THE apprehensions OF-YOUp

ΕΝΧΡΙCΤΩΙΗCΟΥΤΟΛΟΙΠΟ
8 IN ANOINTED JESUS THE rest

ΝΑΔΕΛΦΟΙΟCΑΕCΤΙΝΑΛΗΘ
brothers as-much-as IS TRUE

ΗΟCΑCΕΜΝΑΟCΑΔΙΚΑΙΑΟC
as-much-as GRAVE as-much-as JUST as-much-
𝔭15HOLY !
ΑΑΓΝΑΟCΑΠΡΟCΦΙΛΗΟCΑΕ
as PURE as-much-as TOWARD-FOND as-much-as

ΥΦΗΜΑΕΙΤΙCΑΡΕΤΗΚΑΙΕΙ
WELL-AVERred IF ANY VALOR AND IF
s Ε *for* ΑΙ
ΤΙCΕΠΑΙΝΟCΤΑΥΤΑΛΟΓΙΖ
ANY ON-PRAISE these BE-YE-account-

ΕCΘΕΑΚΑΙΕΜΑΘΕΤΕΚΑΙΠΑ
9 ING WHICH AND YE-LEARNED AND YE-

THE PHILIPPIANS' CARE OF PAUL

10 The Philippians seem to have had Paul constantly on their hearts though circumstances, at times, kept them from contributing to his needs.

PAUL'S COMPLACENCY IN WANT

11 It is blessed for the believer to recognize the fact that his environment and his condition are all of God, Who is using them for his welfare. Wealth or want, opulence or poverty are alike means for our blessing. There is no real contentment apart from this.

PAUL'S STRENGTH IN CHRIST

13 What encouragement there is in this brief word! Nothing is too great for those who know their own weakness and the invigorating power of Christ.

THE PHILIPPIANS' CONTRIBUTION

14 The gift of the Philippian ecclesia is especially precious because of the memories it awakens in Paul's mind. They alone came to his aid at the first, and then helped him even in Thessalonica, among his friends. Their contribution, being a token of their heartfelt appreciation and love, not only meets his need, but ascends, like the sacrifice of old, redolent with the perfume which speaks of the sacrifice of Christ. In return he reminds them of the glory that Christ has brought to God and that they, in Him, shall have all their needs supplied according to God's estimate of His work.

19 While God does not fill all our *wants*, He supplies all our *needs*. Nor does He do this in accord with our service or deserts, but in harmony with the glory which has come to be His in Christ Jesus. Thus He ever deals with us, not as we are in ourselves, but as He sees us in Christ. This should assure our hearts of His continual care and provision notwithstanding appearances to the contrary. Paul was humbled at times, and hungry, yet this to him was an evidence of His care as well as the times of superabundance.

21 Every saint "in Christ Jesus" limits this greeting to those who know Christ, not after the flesh, but after the spirit. The Circumcision are not included.

and hear and perceived in me,
these be putting into practise, and
the God of peace shall be with you.
10 Now I rejoiced greatly in the
Lord that somehow, at length, your
disposition toward me blossomed,
to which you were disposed also,
yet you lacked occasion.
11 Not that I am hinting at a want,
for *I* learned to be content in that
12 in which I am. I am aware what
it is to be humbled and I am aware
what it is to be superabounding
also. In everything and among all
I have been initiated even to be
satisfied and to be hungering, even
to be superabounding and to be in
13 want. I have strength for everything in Him Who is invigorating
me—Christ!
14 Moreover, you do ideally in your
joint contribution in my affliction.
15 Now *you* Philippians also are
aware that, in the beginning of
the evangel, when I came out from
Macedonia, not a single ecclesia
participates with me in the matter
of giving and getting, except *you*
16 only, seeing that, in Thessalonica
also, you send, once and again,
17 to my need. Not that I am seeking for a gift, but I am seeking
for fruit which is increasing for
18 your account. Now I am paid in
full, and am superabounding. I
have been filled full, receiving
from Epaphroditus the things
from you, a fragrant odor, an
acceptable sacrifice, well pleasing
19 to God. Now my God shall be
filling your every need in accord
with His riches in glory in Christ
20 Jesus. Now to our God and
Father be glory for the eons of
the eons! *Amen!*
21 Greet every saint in Christ
Jesus. The brethren with me are
22 greeting you. All the saints are

ΡΕΛΑΒΕΤΕΚΑΙΗΚΟΥϹΑΤΕΚ 20
BESIDE-GOT AND YE-HEAR AND

ΑΙΕΙΔΕΤΕΕΝΕΜΟΙΤΑΥΤΑΠ 40
YE-PERCEIVED IN ME these BE-

s o.
ΡΑϹϹΕΤΕΚΑΙΟΘΕΟϹΤΗϹΕΙ 60
YE-PRACTISING AND THE God OF-THE PEACE

ΡΗΝΗϹΕϹΤΑΙΜΕΘΥΜΩΝΕΧΑ 80
10 WILL-BE WITH YOU*p* I-JOYED

ΡΗΝΔΕΕΝΚΥΡΙΩΜΕΓΑΛΩϹΟ 100
YET IN Master GREATLY that

ΤΙΗΔΗΠΟΤΕΑΝΕΘΑΛΕΤΕΤΟ 20
ALREADY ?-when UP-BLOOMED THE

s o.
ΥΠΕΡΕΜΟΥΦΡΟΝΕΙΝΕΦΩΚΑ 40
OVER ME TO-BE-beING-DISPOSED ON WHICH

s o. A ΑΙ
ΙΕΦΡΟΝΕΙΤΕΗΚΑΙΡΕΙϹΘΕ 60
AND YE-were-DISPOSED YE-*were*-UN-SEASONED

ΔΕΟΥΧΟΤΙΚΑΘΥϹΤΕΡΗϹΙΝ 80
11 YET NOT that according-to WANTing

ΛΕΓΩΕΓΩΓΑΡΕΜΑΘΟΝΕΝΟΙ 200
I-AM-sayING I for LEARNED IN WHICH

ϹΕΙΜΙΑΥΤΑΡΚΗϹΕΙΝΑΙΟΙ 20
12 I-AM SAME-SUFFICed TO-BE I-HAVE-

s o.
ΔΑΚΑΙΤΑΠΕΙΝΟΥϹΘΑΙΟΙΔ 40
PERCEIVED AND TO-BE-*being*-made-LOW I'VE-PER-

ΑΚΑΙΠΕΡΙϹϹΕΥΕΙΝΕΝΠΑΝ 60
CEIVED AND TO-BE-exceeding IN EVERY

ΤΙΚΑΙΕΝΠΑϹΙΝΜΕΜΥΗΜΑΙ 80
AND IN ALL I-HAVE-*been*-initiated

sA o.
ΚΑΙΧΟΡΤΑΖΕϹΘΑΙΚΑΙΠΕΙ 300
AND TO-BE-*being*-satisfied AND TO-BE-

A *omits* AND
ΝΑΝΚΑΙΠΕΡΙϹϹΕΥΕΙΝΚΑΙ 20
HUNGERING AND TO-BE-exceeding AND

s o.
ΥϹΤΕΡΕΙϹΘΑΙΠΑΝΤΑΙϹΧΥ 40
13 TO-BE-WANTING ALL I-AM-being-

ABs1 *omit* ANOINTED
ΩΕΝΤΩΕΝΔΥΝΑΜΟΥΝΤΙΜΕΧ 60
STRONG IN THE *One*-IN-ABLING ME AN-

ΡΙϹΤΩΠΛΗΝΚΑΛΩϹΕΠΟΙΗϹ 80
14 OINTED MORE-ly IDEALly YE-DO

AB1 Ν
ΑΤΕϹΥΓΚΟΙΝΩΝΗϹΑΝΤΕϹΜ 400
TOGETHER-communion*ing* OF-

sA ΑΙ *for* Ε
ΟΥΤΗΘΛΙΨΕΙΟΙΔΑΤΕΔΕΚΑ 20
15 ME THE CONSTRICTION HAVE-PERCEIVED YET AND

s o.
ΙΥΜΕΙϹΦΙΛΙΠΠΗϹΙΟΙΟΤΙ 40
YE Philippians that

ΕΝΑΡΧΗΤΟΥΕΥΑΓΓΕΛΙΟΥΟ 60
IN ORIGINal OF-THE WELL-MESSAGE when

B Ε *for* ΑΙ
ΤΕΕΞΗΛΘΟΝΑΠΟΜΑΚΑΙΔΟΝ 80
I-OUT-CAME FROM MACEDONIA

ΙΑϹΟΥΔΕΜΙΑΜΟΙΕΚΚΛΗϹΙ 500
NOT-YET-ONE to-ME OUT-CALLED

ΑΕΚΟΙΝΩΝΗϹΕΝΕΙϹΛΟΓΟΝ 20
communions INTO saying

ΔΟϹΕΩϹΚΑΙΛΗΜΨΕΩϹΕΙΜΗ 40
OF-GIVing AND OF-GETTing IF NO

s o.
ΥΜΕΙϹΜΟΝΟΙΟΤΙΚΑΙΕΝΘΕ 60
16 YE ONLY that AND IN THES-

B *inserts* Ε
ϹϹΑΛΟΝΙΚΗΚΑΙΑΠΑΞΚΑΙΔ 80
SALONICA AND ONCE AND twice

A *omits* INTO *s o.*
ΙϹΕΙϹΤΗΝΧΡΕΙΑΝΜΟΙΕΠΕ 600
INTO THE need to-ME YE-SEND

ΜΨΑΤΕΟΥΧΟΤΙΕΠΙΖΗΤΩΤΟ 20
17 NOT that I-AM-ON-SEEKING THE

s o.
ΔΟΜΑΑΛΛΑΕΠΙΖΗΤΩΤΟΝΚΑ 40
GIFT but I-AM-ON-SEEKING THE FRUIT

ΡΠΟΝΤΟΝΠΛΕΟΝΑΖΟΝΤΑΕΙ 60
THE MOREizing INTO

ϹΛΟΓΟΝΥΜΩΝΑΠΕΧΩΔΕΠΑΝ 80
18 saying OF-YOU*p* I-AM-FROM-HAVING YET ALL

ΤΑΚΑΙΠΕΡΙϹϹΕΥΩΠΕΠΛΗΡ 700
AND I-AM-exceeding I-HAVE-*been*-FILLED

*s** FROM ΑΠΟ A *omits* BESIDE
ΩΜΑΙΔΕΞΑΜΕΝΟϹΠΑΡΑΕΠΑ 20
RECEIV*ing* BESIDE ON-charming

ON-charming (Epaphroditus)
ΦΡΟΔΕΙΤΟΥΤΑΠΑΡΥΜΩΝΟϹ 40
(Epaphroditus) THE BESIDE OF-YOU*p* ODOR

ΜΗΝΕΥΩΔΙΑϹΘΥϹΙΑΝΔΕΚΤ 60
OF-WELL-ODOR SACRIFICE RECEIVable

ΗΝΕΥΑΡΕϹΤΟΝΤΩΘΕΩΟΔΕΘ 80
19 WELL-PLEASing to-THE God THE YET God

ΕΟϹΜΟΥΠΛΗΡΩϹΕΙΠΑϹΑΝΧ 800
OF-ME WILL-BE-FILLING EVERY need

sA o. *s*2, *accusative, adds* Ν
ΡΕΙΑΝΥΜΩΝΚΑΤΑΤΟΠΛΟΥΤ 20
OF-YOU*p* according-to THE RICHES

*s*2 Ν *s*1 *omits* IN
ΟϹΑΥΤΟΥΕΝΔΟΞΗΕΝΧΡΙϹΤ 40
OF-Him IN esteem IN ANOINTED

ΩΙΗϹΟΥΤΩΔΕΘΕΩΚΑΙΠΑΤΡ 60
20 JESUS to-THE YET God AND FATHER

*s*1 *adds* Ω to-WHOM
ΙΗΜΩΝΗΔΟΞΑΕΙϹΤΟΥϹΑΙΩ 80
OF-US THE esteem INTO THE eons

ΝΑϹΤΩΝΑΙΩΝΩΝΑΜΗΝΑϹΠΑ 900
21 OF-THE eons AMEN greet-YE

s ΑΙ *for* Ε
ϹΑϹΘΕΠΑΝΤΑΑΓΙΟΝΕΝΧΡΙ 20
EVERY HOLY-*one* IN ANOINTED

ϹΤΩΙΗϹΟΥΑϹΠΑΖΟΝΤΑΙΥΜ 40
JESUS ARE-greetING YOU*p*

ΑϹΟΙϹΥΝΕΜΟΙΑΔΕΛΦΟΙΑϹ 60
22 THE TOGETHER to-ME brothers. ARE-

ΠΑΖΟΝΤΑΙΥΜΑϹΠΑΝΤΕϹΟΙ 80
greetING YOU*p* ALL THE

B ΑΠΟ FROM
ΑΓΙΟΙΜΑΛΙϹΤΑΔΕΟΙΕΚΤΗ 8000
HOLY-*ones* RATHERest YET THE OUT OF-THE

greeting you, yet especially those
of Cæsar's household.
23 The grace of the Lord Jesus
Christ be with your spirit! *Amen!*

22 Grace finds its trophies in the very household of that infamous monster, Nero!

23 The epistle closes as it began, with the emphasis on conduct, by the use of the title *Lord*.

23 ϹΚΑΙϹΑΡΟϹΟΙΚΙΑϹΗΧΑΡΙ
CAESAR HOME THE grace

ϹΤΟΥΚΥΡΙΟΥΙΗϹΟΥΧΡΙϹΤ
OF-THE Master JESUS ANOINTED

ℵ2 ΠΑΝΤΩΝ OF-ALL *for* THE spirit
ΟΥΜΕΤΑΤΟΥΠΝΕΥΜΑΤΟϹΥΜ
WITH THE spirit OF-YOU*p*

B *omits* AMEN
ΩΝΑΜΗΝ
AMEN

COLOSSIANS

Colossians is the complement of Paul's epistle to the Ephesians. Two mysteries dominate both. Ephesians elaborates the present Secret Economy, which concerns the *members* of the body of Christ: Colossians dwells upon the secret of Christ, Who is the *Head* of that body. Ephesians, however, *teaches* the truth, while Colossians *corrects* departure from it.

The literary framework gives us a clear clue to its contents. Within the Salutations and Mutual Reports, the whole body of the epistle deals with the details of the Secret of Christ. First the apostle, in one of the most sublime passages in Holy Writ, sets forth the secret glories of Christ as the Son of God.

At the close of the epistle he speaks of this again, desiring to make it known.

The bulk of this letter deals with correction in doctrine and deportment necessitated by departure from the Secret of Christ. A knowledge of this secret is vital to the spiritual welfare of all who know God.

Rationalism and ritual, the philosophy of the nations and the religion of Israel, are the two great enemies to the truth which find correction in Colossians.

Gnosticism, with its false fullness or *plerōma* of angelic intermediaries between God and man, is set aside by the great truth that Christ is God's Complement. As our Complement He displaces all the decrees and rites of Judaism. In Christ we are complete and need naught else to fit us for the Father's presence.

The secret of Christ is presented in its future aspect in Ephesians. There is to be a harvest era in which Christ is to be supreme, not only on earth, but in the heavens also. His sway will be universal (Eph.$1^{10}3^{3}$). In Colossians, however, the emphasis is placed on His past headship in creation and His present headship in redemption with a view to a future reconciliation of the universe. The unity of creation has led philosophers to trace it back to a common origin, by some called a "primordial germ." This first element in creation, however simple it may be said to be, must possess within itself a potential universe. The Son of God, the Firstborn of Creation, is the satisfactory solution to all questions which concern creation. Creation did not begin in chaos but in Christ. It will not end in ruin wrought by man but in universal reconciliation wrought by the blood of His cross.

FRAMEWORK OF COLOSSIANS

Repeated Reversion

SALUTATIONS
- Introduction 1^{1-2}

  MUTUAL REPORTS
  - Report of Epaphras to Paul 1^{3-8}

    THE SECRET OF CHRIST
    - The Secret of Christ — Its Realization 1^{9}-2^{7}

      CORRECTION
      - Doctrine 2^{8-23}
        - Philosophy, 2^{8}
          - Empty Seduction 2^{8}
            - Human Tradition 2^{8}
              - Elements 2^{8}
                - *God's Complement* 2^{9}
                - *Our Complement* 2^{10}
              - Circumcision, Baptism Decrees 2^{11-14}
              - Sovereignties and Authorities 2^{15}
            - Shadows, Food and Drink 2^{16-19}
        - Teachings of Men 2^{20-23}
      - Deportment 3^{1}-4^{1}
        - Christ in Heaven 3^{1-4}
          - Put to Death Members on Earth 3^{5-7}
            - Put Off the Old Humanity 3^{8-11}
            - Put On the Young Humanity 3^{12-17}
          - Modify Relationships on Earth 3^{18-21}
        - Master in Heaven 3^{22}-4^{1}
    - The Secret of Christ — Its Expression 4^{2-6}
  - Tychicus to the Colossians 4^{7-9}
- Conclusion 4^{10-18}

1 "Paul, a commissioner of Christ Jesus," introduces us to a glorified Christ in heaven and invokes the authority vested in Paul as His legate. Contrast the character assumed by Paul in Philippians.

4 Their faith in *Christ Jesus* and their heavenly hope reminds us of the opening words of Ephesians. Before these letters were written the saints among the nations had no clear indications of a heavenly destiny. This is practically unknown outside Paul's epistles, and even in them it is gradually approached. The Thessalonians are taught the Lord's descent from heaven to meet them in the air (1 Thess. 4[16]). The secret of the resurrection is made known to the Corinthians (1Cor.15[51]), showing that our bodies will be changed to fit the celestial spheres. But not until the prison epistles were penned are we given definite assurance that the saints are destined to enjoy a heavenly allotment.

6 A true realization of God's grace is the accomplishment most to be desired of all things, for it is impossible to please God without faith and an intelligent grasp of His gracious purpose. Zeal must be directed by knowledge.

THE SECRET OF CHRIST

ITS REALIZATION

9 Here we have a prayer which is well worthy of our imitation.

13 The kingdom of His Son is a figurative allusion to the kingdom of Christ. Messiah's kingdom is literal and future and destroys and displaces earth's kingdoms (Dan.2[44]). The kingdom of the Son here spoken of is a present spiritual power. We are not rescued from earth's governments but from the powers of Darkness which direct and dominate them. The term "pardon" is borrowed from the kingdom phraseology to accord with this figure.

15 God is an invisible Spirit (Jno.4[24] 1Ti.6[16]). The Son of God is the visible, tangible embodiment of Deity. Only in Him can we see God. All other images are condemned because they are false and dishonor God (Deut.5[8]). All creation was in Him, as the tree and its fruits are found in the seed. In Him

PAUL, an apostle of Christ Jesus,
through the will of God, and
2 brother Timothy, to the saints
and faithful brethren in Christ
in Colosse:
Grace to you and peace, from God,
our Father, and the Lord Jesus
Christ.
3 WE are thanking the God and
Father of our Lord Jesus Christ,
praying always concerning you,
4 when hearing of your faith in
Christ Jesus and the love which
5 you have for all the saints, because
of the expectation which is reserved
for you in the heavens,
which you hear before in the true
6 expression of the evangel, which,
being present with you, according
as in all the world also, is being
fruitful and growing, according as
it is among you also, from the day
you hear and realized the grace of
7 God in truth, according as you
learned it from Epaphras, our beloved
fellow slave, who is a faithful
8 dispenser of Christ for us, and who
makes evident also to us your love
in spirit.
9 Therefore *we* also, from the day
we hear, do not cease praying for
you and requesting that you may
be filled with the realization of His
will, in all wisdom and spiritual
10 understanding, you to walk worthily
of the Lord for all pleasing,
being fruitful in every good work,
and growing in the realization of
11 God; being endued with all
power, in accord with His glorious
might, for all endurance and

ΠΑΥΛΟϹΑΠΟϹΤΟΛΟϹΧΡΙϹΤ 20
PAUL commissioner OF-ANOINTED

ΟΥΙΗϹΟΥΔΙΑΘΕΛΗΜΑΤΟϹΘ 40
JESUS THRU WILL OF-

ΕΟΥΚΑΙΤΙΜΟΘΕΟϹΟΑΔΕΛΦ 60
God AND Timothy THE brother

ΟϹΤΟΙϹΕΝΚΟΛΟϹϹΑΙϹΑΓΙ 80
2 to-THE IN COLOSSE HOLY-

ΟΙϹΚΑΙΠΙϹΤΟΙϹΑΔΕΛΦΟΙ 100
ones AND BELIEVing brothers

A *adds* JESUS ΙΗϹΟΥ
ϹΕΝΧΡΙϹΤΩΧΑΡΙϹΥΜΙΝΚΑ 20
IN ANOINTED grace to-YOU*p* AND

ΙΕΙΡΗΝΗΑΠΟΘΕΟΥΠΑΤΡΟϹ 40
PEACE FROM God FATHER

B *omits* AND *to* ANOINTED
ΗΜΩΝΚΑΙΚΥΡΙΟΥΙΗϹΟΥΧΡ 60
OF-US AND Master JESUS AN-

ΙϹΤΟΥΕΥΧΑΡΙϹΤΟΥΜΕΝΤΩ 80
3 OINTED WE-ARE-thankING to-THE

B *omits* AND
ΘΕΩΚΑΙΠΑΤΡΙΤΟΥΚΥΡΙΟΥ 200
God AND FATHER OF-THE Master

B *omits* ANOINTED
ΗΜΩΝΙΗϹΟΥΧΡΙϹΤΟΥΠΑΝΤ 20
OF-US JESUS ANOINTED always

B OVER ΥΠΕΡ B²Η=US (*probably*)
ΟΤΕΠΕΡΙΥΜΩΝΠΡΟϹΕΥΧΟΜ 40
ABOUT YOU*p* prayING

ΕΝΟΙΑΚΟΥϹΑΝΤΕϹΤΗΝΠΙϹ 60
4 HEAR*ing* THE BELIEF

A*s*1 Master ΚΥΡΙΩ
ΤΙΝΥΜΩΝΕΝΧΡΙϹΤΩΙΗϹΟΥ 80
OF-YOU*p* IN ANOINTED JESUS

B *omits* WHICH YE-ARE-HAVING
ΚΑΙΤΗΝΑΓΑΠΗΝΗΝΕΧΕΤΕΕ 300
AND THE LOVE WHICH YE-ARE-HAVING

ΙϹΠΑΝΤΑϹΤΟΥϹΑΓΙΟΥϹΔΙ 20
5 INTO ALL THE HOLY-*ones* THRU

ΑΤΗΝΕΛΠΙΔΑΤΗΝΑΠΟΚΕΙΜ 40
THE EXPECTATION THE *one-be*ING-reserveD

ΕΝΗΝΥΜΙΝΕΝΤΟΙϹΟΥΡΑΝΟ 60
to-YOU*p* IN THE heavens

ΙϹΗΝΠΡΟΗΚΟΥϹΑΤΕΕΝΤΩΛ 80
WHICH YE-BEFORE-HEAR IN THE say-

s o.
ΟΓΩΤΗϹΑΛΗΘΕΙΑϹΤΟΥΕΥΑ 400
ing OF-THE TRUTH OF-THE WELL-

ΓΓΕΛΙΟΥΤΟΥΠΑΡΟΝΤΟϹΕΙ 20
6 MESSAGE OF-THE *one*-BESIDE-BEING INTO

ϹΥΜΑϹΚΑΘΩϹΚΑΙΕΝΠΑΝΤΙ 40
YOU*p* according-AS AND IN EVERY

B *o.*
ΤΩΚΟϹΜΩΕϹΤΙΝΚΑΡΠΟΦΟΡ 60
THE SYSTEM IS *be*ING-FRUIT-CARRIED

ΟΥΜΕΝΟΝΚΑΙΑΥΞΑΝΟΜΕΝΟ 80
AND *be*ING-GROWN-UP

ΝΚΑΘΩϹΚΑΙΕΝΥΜΙΝΑΦΗϹΗ 500
according-AS AND IN YOU*p* FROM WHICH

ΜΕΡΑϹΗΚΟΥϹΑΤΕΚΑΙΕΠΕΓ 20
DAY YE-HEAR AND ON-KNEW

ΝΩΤΕΤΗΝΧΑΡΙΝΤΟΥΘΕΟΥΕ 40
THE grace OF-THE God IN

s o. *s* YE-LEARN Δ
ΝΑΛΗΘΕΙΑΚΑΘΩϹΕΜΑΘΕΤΕ 60
7 TRUTH according-AS YE-LEARNED

ΑΠΟΕΠΑΦΡΑΤΟΥΑΓΑΠΗΤΟΥ 80
FROM EPAPHRAS THE beLOVED

ϹΥΝΔΟΥΛΟΥΗΜΩΝΟϹΕϹΤΙΝ 600
TOGETHER-SLAVE OF-US WHO IS

*s*2 YOU*p* ΥΜΩΝ
ΠΙϹΤΟϹΥΠΕΡΗΜΩΝΔΙΑΚΟΝ 20
BELIEVing OVER US THRU-SERVitor

ΟϹΤΟΥΧΡΙϹΤΟΥΟΚΑΙΔΗΛΩ 40
8 OF-THE ANOINTED THE-*one* AND making-

ϹΑϹΗΜΙΝΤΗΝΥΜΩΝΑΓΑΠΗΝ 60
EVIDENT to-US THE OF-YOU*p* LOVE

ΕΝΠΝΕΥΜΑΤΙΔΙΑΤΟΥΤΟΚΑ 80
9 IN spirit THRU this AND

s o.
ΙΗΜΕΙϹΑΦΗϹΗΜΕΡΑϹΗΚΟΥ 700
WE FROM WHICH DAY WE-HEAR

ϹΑΜΕΝΟΥΠΑΥΟΜΕΘΑΥΠΕΡΥ 20
NOT ARE-CEASING OVER YOU*p*

B *omits* AND REQUESTING
ΜΩΝΠΡΟϹΕΥΧΟΜΕΝΟΙΚΑΙΑ 40
prayING AND RE-

ΙΤΟΥΜΕΝΟΙΙΝΑΠΛΗΡΩΘΗΤ 60
QUESTING THAT YE-MAY-BE-BEING-FILLED

ΕΤΗΝΕΠΙΓΝΩϹΙΝΤΟΥΘΕΛΗ 80
THE ON-KNOWledge OF-THE WILL

ΜΑΤΟϹΑΥΤΟΥΕΝΠΑϹΗϹΟΦΙ 800
OF-Him IN EVERY WISDOM

ΑΚΑΙϹΥΝΕϹΕΙΠΝΕΥΜΑΤΙΚ 20
AND understanding spiritual

AB*s*1 *omit* YOU*p* (*s*2 *nearly erased*)
ΗΠΕΡΙΠΑΤΗϹΑΙΥΜΑϹΑΞΙΩ 40
10 TO-ABOUT-TREAD YOU*p* WORTHily

ϹΤΟΥΚΥΡΙΟΥΕΙϹΠΑϹΑΝΑΡ 60
OF-THE Master INTO EVERY PLEAS-

A*s o.*
ΕϹΚΕΙΑΝΕΝΠΑΝΤΙΕΡΓΩΑΓ 80
ing IN EVERY ACT GOOD

ΑΘΩΚΑΡΠΟΦΟΡΟΥΝΤΕϹΚΑΙ 900
FRUIT-CARRYING AND

AB*s*1 *omit* IN
ΑΥΞΑΝΟΜΕΝΟΙΕΝΤΗΕΠΙΓΝ 20
*be*ING-GROWN-UP IN THE ON-KNOWledge

ΩϹΕΙΤΟΥΘΕΟΥΕΝΠΑϹΗΔΥΝ 40
11 OF-THE God IN EVERY ABILITY

ΑΜΕΙΔΥΝΑΜΟΥΜΕΝΟΙΚΑΤΑ 60
*be*ING-made-ABLE according-to

ΤΟΚΡΑΤΟϹΤΗϹΔΟΞΗϹΑΥΤΟ 80
THE HOLDing OF-THE esteem OF-Him

ΥΕΙϹΠΑϹΑΝΥΠΟΜΟΝΗΝΚΑΙ 1000
INTO EVERY UNDER-REMAINing AND

The Secret of Christ

God created all else, for the whole universe was created in Him. This includes the celestial as well as the terrestrial spheres and every form of spiritual power and dignity. These exist *through* Him and *for* Him and He makes all a unit for the accomplishment of God's purpose.

18 As God's Complement, His supremacy becomes pre-eminent in redemption as well as creation. Their relation may be shown as follows:

The Pre-eminence of the Son of God	*The Image of God*	Firstborn of all Creation The Universe Heaven and Earth *Created* in Him
	The Complement of God	Firstborn from the Dead The Universe Earth and Heaven *Reconciled* thru Him

The two paramount points in universal history are the creation and the resurrection of the Son of God. Through His death and vivification He will yet more than restore the lost creation to the Father. The cross, which speaks of His estrangement from God, is the basis on which reconciliation is built. The benefits it brings are not confined to earth or mankind, but include the celestial realms as well.

20 Just as His glories in creation take us back to the very beginning, so the greater glories of reconciliation take us to the very consummation. The universal reconciliation cannot be fully accomplished until the close of the eonian times, when all sovereignty and authority and power and even death are rendered inoperative (1Cor. 15[24-27]) and when all mankind are saved (1Tim.4[10]) and justified (Rom. 5[18]). This takes us far beyond the new earth portrayed at the end of the Unveiling of Jesus Christ, for there He still reigns, many of mankind are still lost, and death is not yet abolished.

21 At present reconciliation includes only those who, like the Colossians, believe in Him and have not lost their hold on this great truth (or indeed, have never heard of it). Salvation depends only on the work of Christ and is not affected by our moods: reconciliation depends, on our side, upon our enjoyment of His favor.

12 patience with joy; at the same
time giving thanks to the Father,
Who makes you competent for
a part of the allotment of the
13 saints, in light, Who rescues us
out of the authority of darkness,
and transports us into the king-
14 dom of the Son of His love, in
Whom we are having deliverance,
15 the pardon of sins, Who is the Im-
age of the invisible God, Firstborn
16 of every creature, seeing that the
universe in the heavens and on the
earth is created in Him—the
visible and the invisible, whether
thrones or dominions or sovereign-
ties or authorities—the universe
has been created through Him and
17 for Him, and *He* is before all, and
the universe has its cohesion in
18 Him. And *He* is the Head of the
body, the ecclesia, Who is Sover-
eign, Firstborn from among the
dead, that in all *He* may be be-
19 coming first, seeing that the entire
complement delights to dwell in
20 Him, and through Him to recon-
cile the universe to Him (making
peace through the blood of His
cross), through Him, whether on
the earth or in the heavens.

21 And you, being once estranged
and enemies in comprehension, in
acts of wickedness, yet now He rec-
22 onciles by His body of flesh, through
His death, to present you holy and
flawless and unimpeachable, in His
23 sight, at least if you are persist-
ing in the faith grounded and
settled, and are not removed from

ΜΑΚΡΟΘΥΜΙΑΝΜΕΤΑΧΑΡΑϹ 20
FAR-FEELing WITH JOY
sA *omit* SIMULTANEOUSLY s *inserts* God ΘΕΩ
ΕΥΧΑΡΙϹΤΟΥΝΤΕϹΑΜΑΤΩΠ 40
12 thankING SIMULTANEOUSLY to-
B *in.* CALLing AND ΚΑΛΕϹΑΝΤΙΚΑΙ A ΗΜΑϹ US
ΑΤΡΙΤΩΙΚΑΝΩϹΑΝΤΙΥΜΑϹ 60
THE FATHER THE *One*-making-enough YOU*p*

ΕΙϹΤΗΝΜΕΡΙΔΑΤΟΥΚΛΗΡΟ 80
INTO THE PART OF-THE LOT

ΥΤΩΝΑΓΙΩΝΕΝΤΩΦΩΤΙΟϹΕ 100
13 OF-THE HOLY-*ones* IN THE LIGHT WHO res-
B1 *o.*
ΡΡΥϹΑΤΟΗΜΑϹΕΚΤΗϹΕΞΟΥ 20
cues US OUT OF-THE authority

ϹΙΑϹΤΟΥϹΚΟΤΟΥϹΚΑΙΜΕΤΕ 41
OF-THE DARKness AND after-STANDS

ϹΤΗϹΕΝΕΙϹΤΗΝΒΑϹΙΛΕΙΑ 60
INTO THE KINGdom

ΝΤΟΥΥΙΟΥΤΗϹΑΓΑΠΗϹΑΥΤ 80
OF-THE SON OF-THE LOVE OF-Him
B *inserts* Ϲ=-have-HAD
ΟΥΕΝΩΕΧΟΜΕΝΤΗΝΑΠΟΛΥΤ 200
14 IN WHOM WE-ARE-HAVING THE FROM-LOOSening

ΡΩϹΙΝΤΗΝΑΦΕϹΙΝΤΩΝΑΜΑ 20
THE FROM-LETTING OF-THE misses

ΡΤΙΩΝΟϹΕϹΤΙΝΕΙΚΩΝΤΟΥ 40
15 WHO IS Image OF-THE

ΘΕΟΥΤΟΥΑΟΡΑΤΟΥΠΡΩΤΟΤ 60
God THE UN-SEEN BEFORE-most-

ΟΚΟϹΠΑϹΗϹΚΤΙϹΕΩϹΟΤΙΕ 80
16 BROUGHT-FORTH OF-EVERY CREATION that IN
Bs1 *omit* THE
ΝΑΥΤΩΕΚΤΙϹΘΗΤΑΠΑΝΤΑΤ 300
Him IS-CREATED THE ALL THE
Bs1 *omit* THE
ΑΕΝΤΟΙϹΟΥΡΑΝΟΙϹΚΑΙΤΑ 20
IN THE heavens AND THE

ΕΠΙΤΗϹΓΗϹΤΑΟΡΑΤΑΚΑΙΤ 40
ON OF-THE LAND THE SEEN AND THE

ΑΑΟΡΑΤΑΕΙΤΕΘΡΟΝΟΙΕΙΤ 60
UN-SEEN IF-BESIDES THRONES IF-BESIDES

ΕΚΥΡΙΟΤΗΤΕϹΕΙΤΕΑΡΧΑΙ 80
masterdoms IF-BESIDES ORIGINALS

ΕΙΤΕΕΞΟΥϹΙΑΙΤΑΠΑΝΤΑΔ 400
IF-BESIDES authorities THE ALL THRU

ΙΑΥΤΟΥΚΑΙΕΙϹΑΥΤΟΝΕΚΤ 20
Him AND INTO Him HAS-*been*-

ΙϹΤΑΙΚΑΙΑΥΤΟϹΕϹΤΙΝΠΡ 40
17 CREATED AND He IS BEFORE

ΟΠΑΝΤΩΝΚΑΙΤΑΠΑΝΤΑΕΝΑ 60
ALL AND THE ALL IN Him

ΥΤΩϹΥΝΕϹΤΗΚΕΝΚΑΙΑΥΤΟ 80
18 HAS-TOGETHER-STOOD AND He

ϹΕϹΤΙΝΗΚΕΦΑΛΗΤΟΥϹΩΜΑ 500
IS THE HEAD OF-THE BODY

ΤΟϹΤΗϹΕΚΚΛΗϹΙΑϹΟϹΕϹΤ 20
THE OUT-CALLED WHO IS
THE *omitted by* AS s1 *omits* OUT
ΙΝΗΑΡΧΗΠΡΩΤΟΤΟΚΟϹΕΚΤ 40
THE ORIGINAL BEFORE-most-BROUGHT-FORTH OUT OF-

ΩΝΝΕΚΡΩΝΙΝΑΓΕΝΗΤΑΙΕΝ 60
THE DEAD THAT MAY-BE-BECOMING IN

ΠΑϹΙΝΑΥΤΟϹΠΡΩΤΕΥΩΝΟΤ 80
19 ALL He BEFORE-being that
A Η
ΙΕΝΑΥΤΩΕΥΔΟΚΗϹΕΝΠΑΝΤ 600
IN Him WELL-SEEMS EVERY THE

ΟΠΛΗΡΩΜΑΚΑΤΟΙΚΗϹΑΙΚΑ 20
20 FILLing TO-DOWN-HOME AND
A SHOULD-BE-reconcilING Η
ΙΔΙΑΥΤΟΥΑΠΟΚΑΤΑΛΛΑΞΑ 40
THRU Him TO-reconcile
o.
ΙΤΑΠΑΝΤΑΕΙϹΑΥΤΟΝΕΙΡΗ 60
THE ALL INTO Him PEACE-

ΝΟΠΟΙΗϹΑϹΔΙΑΤΟΥΑΙΜΑΤ 80
making THRU THE BLOOD
B *omits* THRU Him
ΟϹΤΟΥϹΤΑΥΡΟΥΑΥΤΟΥΔΙΑ 700
OF-THE pale OF-Him THRU Him
B *omits* OF-THE
ΥΤΟΥΕΙΤΕΤΑΕΠΙΤΗϹΓΗϹΕ 20
IF-BESIDES THE ON OF-THE LAND IF-BE-

ΙΤΕΤΑΕΝΤΟΙϹΟΥΡΑΝΟΙϹΚ 40
21 SIDES THE IN THE heavens AND

ΑΙΥΜΑϹΠΟΤΕΟΝΤΑϹΑΠΗΛΛ 60
YOU*p* ?-when BEING HAVING-*been*-

ΟΤΡΙΩΜΕΝΟΥϹΚΑΙΕΧΘΡΟΥ 80
estranged AND enemies

ϹΤΗΔΙΑΝΟΙΑΕΝΤΟΙϹΕΡΓΟ 800
to-THE THRU-MIND IN THE ACTS

ΙϹΤΟΙϹΠΟΝΗΡΟΙϹΝΥΝΙΔΕ 20
THE wicked NOW YET
B YE-WERE-reconcilED ΓΗΤΕ
ΑΠΟΚΑΤΗΛΛΑΞΕΝΕΝΤΩϹΩΜ 40
22 He-reconciles IN THE BODY

ΑΤΙΤΗϹϹΑΡΚΟϹΑΥΤΟΥΔΙΑ 60
OF-THE FLESH OF-Him THRU
B *omits* OF-Him
ΤΟΥΘΑΝΑΤΟΥΑΥΤΟΥΠΑΡΑϹ 80
THE DEATH OF-Him TO-BESIDE-

ΤΗϹΑΙΥΜΑϹΑΓΙΟΥϹΚΑΙΑΜ 900
STAND YOU*p* HOLY AND UN-

ΩΜΟΥϹΚΑΙΑΝΕΓΚΛΗΤΟΥϹΚ 20
FLAWed AND UN-indictable DOWN-

ΑΤΕΝΩΠΙΟΝΑΥΤΟΥΕΙΓΕΕΠ 40
23 IN-VIEW OF-Him IF SURELY YE-
s *o.*
ΙΜΕΝΕΤΕΤΗΠΙϹΤΕΙΤΕΘΕΜ 60
ARE-ON-REMAINING to-THE BELIEF HAVING-*been*-

ΕΛΙΩΜΕΝΟΙΚΑΙΕΔΡΑΙΟΙΚ 80
foundED AND SETTLED AND
s *o.*
ΑΙΜΗΜΕΤΑΚΕΙΝΟΥΜΕΝΟΙΑ 2000
NO *being*-after-STIRRED FROM

The Secret of Christ

23 The scope of reconciliation is not confined to mankind: it is as broad as creation. Its proclamation was made to every creature under heaven. It is God's loving purpose to bind all His creatures to Him with the cords of affection. To accomplish this purpose demands suffering—not only the essential suffering of Christ on the cross, but those of His afflictions which He endures in His members in the course of its dispensation.

25 This epistle was not by any means the last of the Greek scriptures to be penned. The Unveiling of Jesus Christ and all of John's writings were written, we are told, long afterward. Paul completed or filled up the word of God in another sense. All the other scriptures were limited in their scope to the earth, as to space, and to the eons, as to time. They were concerned with a fragment of the universe. In them the nations could have only a subordinate place and portion. As the secret of Christ breaks beyond the barriers of Judaism, these restrictions vanish. On earth Messiah never left the land of Israel. Now, in spirit, He walks among the nations, dispensing blessing as He did in the days of His earthly sojourn. Christ, Who *never* went among the nations before His ascension, met Paul outside the land, on the Damascus road, not as the lowly Jesus, but as the glorified Son of God. Gradually, in spirit, through the apostle's ministries, He unfolds His secret purpose to be to the nations, in spirit, all that He had been to Israel in flesh, and far more. This is the secret: *Christ among the nations, a glorious expectation.* Not a subordinate place in the earthly kingdom, but a pre-eminent place in His celestial domains.

Let us, too, note the tremendous importance which he attaches to an appreciation of this most marvelous mystery or secret. It satisfies both the heart and the head. It reveals depths of affection in which we may revel. It discloses the treasures of wisdom and knowledge for which earth's sages and philosophers have been groping without avail. It solves the riddle of the universe—its beginning and its end, its creation and its reconciliation.

the expectation of the evangel
which you hear, which is being
proclaimed in the entire creation
which is under heaven, of which *I,*
24 *Paul,* became a dispenser. I am
now rejoicing in my sufferings for
you, and fill up in my flesh, in
His stead, the deficiencies of the
afflictions of Christ, for His body,
25 which is the ecclesia of which *I* be-
came a dispenser, in accord with
the stewardship of God, which was
granted to me for you, to complete
26 the word of God—the secret which
has been concealed from the eons
and from the generations, yet now
27 is made manifest to His saints, to
whom God wills to make known
what are the glorious riches of this
secret among the nations, which is:
Christ among you, a glorious ex-
28 *pectation*—Whom *we* are announc-
ing, admonishing every man and
teaching every man in all wisdom,
in order that we should present
every man mature in Christ Jesus;
29 for which I am toiling also, strug-
gling in accord with His operation,
which is operating in me in power.

2 For I want you to perceive the
stupendous struggle I am having for
your sakes and for those in Laodi-
cea, and as many as have not seen
2 my face in flesh, that their hearts
may be consoled, being united in
love, even unto all the riches of
the assurance of understanding,
unto a realization of the secret of
3 the God and Father of Christ, in
Whom all the treasures of wisdom
4 and knowledge are concealed. Now

ΠΟΤΗϹΕΛΠΙΔΟϹΤΟΥΕΥΑΓΓ
THE EXPECTATION OF-THE WELL-MESSAGE
A ΔΙ
ΕΛΙΟΥΟΥΗΚΟΥϹΑΤΕΤΟΥΚΗ
OF-WHICH YE-HEAR THE *one-*
ABs1 *omit* THE
ΡΥΧΘΕΝΤΟϹΕΝΠΑϹΗΤΗΚΤΙ
BEING-PROCLAIMED IN EVERY THE CREATION

ϹΕΙΤΗΥΠΟΤΟΝΟΥΡΑΝΟΝΟΥ
THE UNDER THE heaven OF-WHICH
As1 *add* PROCLAIMer AND commissioner ΚΗΡΥΞ
ΕΓΕΝΟΜΗΝΕΓΩΠΑΥΛΟϹΔΙΑ
BECAME I PAUL THRU-
ΚΑΙ ΑΠΟϹΤΟΛΟϹ *and* A *adds* Κ ΑΙ AND
ΚΟΝΟϹΝΥΝΧΑΙΡΩΕΝΤΟΙ
24 SERVITOR NOW I-AM-JOYING IN THE
ABs1 *omit* OF-ME s1 *omits* OVER
ϹΠΑΘΗΜΑϹΙΝΜΟΥΥΠΕΡΥΜΩ
EMOTIONS OF-ME OVER YOU*p*

ΝΚΑΙΑΝΤΑΝΑΠΛΗΡΩΤΑΥϹΤ
AND I-AM-INSTEAD-UP-FILLING THE WANTS
B *inserts* Ε
ΕΡΗΜΑΤΑΤΩΝΘΛΙΨΕΩΝΤΟΥ
OF-THE CONSTRICTIONS OF-THE

ΧΡΙϹΤΟΥΕΝΤΗϹΑΡΚΙΜΟΥΥ
ANOINTED IN THE FLESH OF-ME OVER

ΠΕΡΤΟΥϹΩΜΑΤΟϹΑΥΤΟΥΟΕ
THE BODY OF-Him WHICH

ϹΤΙΝΗΕΚΚΛΗϹΙΑΗϹΕΓΕΝΟ
25 IS THE OUT-CALLED OF-WHICH BECAME
As1 *add* PAUL ΠΑΥΛΟϹ
ΜΗΝΕΓΩΔΙΑΚΟΝΟϹΚΑΤΑΤΗ
I THRU-SERVITOR according-to THE

ΝΟΙΚΟΝΟΜΙΑΝΤΟΥΘΕΟΥΤΗ
stewardship OF-THE God THE
s o.
ΝΔΟΘΕΙϹΑΝΜΟΙΕΙϹΥΜΑϹΠ
one-BEING-GIVEN to-ME INTO YOU*p* TO-

ΛΗΡΩϹΑΙΤΟΝΛΟΓΟΝΤΟΥΘΕ
FILL THE saying OF-THE God

ΟΥΤΟΜΥϹΤΗΡΙΟΝΤΟΑΠΟΚΕ
26 THE CLOSE-KEEP THE *one*-HAVING-

ΚΡΥΜΜΕΝΟΝΑΠΟΤΩΝΑΙΩΝΩ
been-FROM-HID FROM THE eons
A *adds* Ι
ΝΚΑΙΑΠΟΤΩΝΓΕΝΕΩΝΝΥΝΔ
AND FROM THE generations NOW YET

ΕΕΦΑΝΕΡΩΘΗΤΟΙϹΑΓΙΟΙϹ
WAS-made-APPEAR to-THE HOLY-*ones*

ΑΥΤΟΥΟΙϹΗΘΕΛΗϹΕΝΟΘΕΟ
27 OF-Him to-WHOM WILLS THE God
s ΤΙϹΟ
ϹΓΝΩΡΙϹΑΙΤΙΤΟΠΛΟΥΤΟϹ
TO-KNOWize ANY THE RICHES

ΤΗϹΔΟΞΗϹΤΟΥΜΥϹΤΗΡΙΟΥ
OF-THE esteem OF-THE CLOSE-KEEP
s1 *omits* ΤΟΥ=OF-THE s *adds* Ϲ
ΤΟΥΤΟΥΕΝΤΟΙϹΕΘΝΕϹΙΝΟ
this IN THE NATIONS WHICH

ΕϹΤΙΝΧΡΙϹΤΟϹΕΝΥΜΙΝΗΕ
IS ANOINTED IN YOU*p* THE EX-

ΛΠΙϹΤΗϹΔΟΞΗϹΟΝΗΜΕΙϹΚ
28 PECTATION OF-THE esteem WHOM WE ARE-

ΑΤΑΓΓΕΛΛΟΜΕΝΝΟΥΘΕΤΟΥ
DOWN-MESSAGING admonishING

ΝΤΕϹΠΑΝΤΑΑΝΘΡΩΠΟΝΚΑΙ
EVERY human AND

ΔΙΔΑϹΚΟΝΤΕϹΠΑΝΤΑΑΝΘΡ
TEACHING EVERY human

ΩΠΟΝΕΝΠΑϹΗϹΟΦΙΑΙΝΑΠΑ
IN EVERY WISDOM THAT WE-

ΡΑϹΤΗϹΩΜΕΝΠΑΝΤΑΑΝΘΡΩ
SHOULD-BE-BESIDE-STANDING EVERY human
ABs1 *omit* JESUS
ΠΟΝΤΕΛΕΙΟΝΕΝΧΡΙϹΤΩΙΗ
mature IN ANOINTED JESUS

ϹΟΥΕΙϹΟΚΑΙΚΟΠΙΩΑΓΩΝΙ
29 INTO WHICH AND I-AM-toiling CONTENDING
s o.
ΖΟΜΕΝΟϹΚΑΤΑΤΗΝΕΝΕΡΓΕ
according-to THE IN-ACTION

ΙΑΝΑΥΤΟΥΤΗΝΕΝΕΡΓΟΥΜΕ
OF-Him THE IN-ACTING

ΝΗΝΕΝΕΜΟΙΕΝΔΥΝΑΜΕΙΘΕ
2 IN ME IN ABILITY I-AM
A o.
ΛΩΓΑΡΥΜΑϹΕΙΔΕΝΑΙΗΛΙΚ
WILLING for YOU*p* TO-PERCEIVE PRIME

ΟΝΑΓΩΝΑΕΧΩΥΠΕΡΥΜΩΝΚΑ
CONTEST I-AM-HAVING OVER YOU*p* AND
B2 *inserts* Ε *very small*
ΙΤΩΝΕΝΛΑΟΔΙΚΙΑΚΑΙΟϹΟ
THE-*ones* IN PEOPLE-JUST (Laodicea) AND as-many-
s ΕΟΡ ΑΚΑ(s2+ϹΙ)Ν
ΙΟΥΧΕΩΡΑΚΑΝΤΟΠΡΟϹΩΠΟ
as NOT HAVE-SEEN THE face
s1 *omits* IN FLESH
ΝΜΟΥΕΝϹΑΡΚΙΙΝΑΠΑΡΑΚΛ
2 OF-ME IN FLESH THAT MAY-BE-BEING-

ΗΘΩϹΙΝΑΙΚΑΡΔΙΑΙΑΥΤΩΝ
BESIDE-CALLED THE HEARTS OF-them
s2 *substitutes* ΤΩΝ, *then deletes*
ϹΥΜΒΙΒΑϹΘΕΝΤΕϹΕΝΑΓΑΠ
BEING-TOGETHER-STEPPED IN LOVE
ABs1 *omit* ΤΑ A+ΤΟ THE ABs1 Ϲ
ΗΚΑΙΕΙϹΠΑΝΤΑΠΛΟΥΤΟΝΤ
AND INTO EVERY RICHES OF-

ΗϹΠΛΗΡΟΦΟΡΙΑϹΤΗϹϹΥΝΕ
THE FULL-wearing OF-THE understand-

ϹΕΩϹΕΙϹΕΠΙΓΝΩϹΙΝΤΟΥΜ
ing INTO ON-KNOWledge OF-THE CLOSE-
ABs1 *omit* AND B *omits* FA-
ΥϹΤΗΡΙΟΥΤΟΥΘΕΟΥΚΑΙΠΑ
KEEP OF-THE God AND FA-
THER Bs1 *omit* OF-THE
ΤΡΟϹΤΟΥΧΡΙϹΤΟΥΕΝΩΕΙϹ
3 THER OF-THE ANOINTED IN WHOM ARE

ΙΝΠΑΝΤΕϹΟΙΘΗϹΑΥΡΟΙΤΗ
ALL THE PLACED-INTO-MORROWS OF-THE
Bs1 *omit* THE
ϹϹΟΦΙΑϹΚΑΙΤΗϹΓΝΩϹΕΩϹ
WISDOM AND THE KNOWledge

DOCTRINAL CORRECTION

8 It is difficult to discern that the divine religion given to Israel in the flesh may be one of the greatest hindrances toward an appreciation of the grace which is ours in Christ Jesus. Hence the spirit of God forces it down to the same level with human philosophy and tradition by alternating them in this passage. The empty seduction and rudiments, the circumcision, baptism, and shadows refer to the rites and ritual Jehovah gave His earthly people. Yet they are interspersed with references to the authority and teachings of men. Ritual is just as dangerous an enemy as rationalism. As God's Complement, Christ is the answer to philosophy: as our Complement, He is the end of religion.

8 By a striking figure the apostle warns us lest we lose all our possessions in Christ by a legal process, such as is served when property is seized for debt. Legality levies an attachment on us so that we lose the enjoyment of our possessions and philosophy interferes in the same way.

11 The spiritual history of those who know Christ as their Complement may be summarized in three words: death, burial, and resurrection. Not, of course, literally, but in Him. Two rites, in Israel, set this forth in figure. Circumcision is the cutting off of the flesh. It signifies death. Baptism pictures ~~both~~ burial ~~and resurrection~~. Now the believer need not be circumcised, for Christ, his Complement, descended into death itself. In Christ's burial he has been baptized. In His resurrection he has been raised from the dead. Faith in God's operation is all the ceremony needed to place the believer beyond the tomb in full possession of every privilege ever procured by the rites of religion. Christ, our Complement, makes full provision for our approach into the divine presence, just as the brazen altar and the laver provided for the approach of the priest in the tabernacle (Ex.27[1]30[17]).

14 The decrees issued by the apostles from Jerusalem (Acts15[23-29]) were a standing symbol of the subjection of the nations to the Circumcision even though they absolved them from observing all the rudimentary rites, especially circumcision.

I am saying this, that no one of
you should be beguiled with per-
5 suasive words. For even if I am
absent in flesh, nevertheless I am
with you in spirit, rejoicing and
observing your order and the sta-
bility of your faith in Christ.
6 As, then, you accepted Christ
Jesus, the Lord, be walking in
7 Him, having been rooted and built
up in Him, and being confirmed
in the faith according as you were
taught, superabounding in it with
thanksgiving.
8 *Beware* that no one shall be de-
spoiling you through philosophy
and empty seduction, in accord
with human tradition, in accord
with the elements of the world,
and not in accord with Christ,
9 seeing that in Him the entire com-
plement of the Deity is dwelling
10 bodily. And you are complete in
Him, Who is the Head of every
11 sovereignty and authority, in
Whom you were circumcised also
with a circumcision not made with
hands, in the stripping off of the
body of flesh in the circumcision
12 of Christ. Being entombed together
with Him in baptism (in Whom
you were roused together also
through faith in the operation of
God, Who rouses Him from among
13 the dead, you also being dead in
the offenses and the uncircumcision
of your flesh), He vivifies us
together jointly with Him, deal-
ing graciously with all our of-
14 fenses, erasing the handwriting of
the decrees against us, which was
hostile to us, and has taken it away
out of the midst, nailing it to the
15 cross, stripping off the sovereign-

Bs1 *omit* YET
ΑΠΟΚΡΥΦΟΙΤΟΥΤΟΔΕΛΕΓΩ
4 FROM-HIDDEN this YET I-AM-saying
s2 Τ=BESIDES *for* YET
ΙΝΑΜΗΔΕΙϹΥΜΑϹΠΑΡΑΛΟΓ
THAT NO-YET-ONE YOU*p* MAY-BE-*be*ING-BESIDE-
A Ε
ΙΖΗΤΑΙΕΝΠΙΘΑΝΟΛΟΓΙΑΕ
5 accounted IN PERSUADE-saying IF
A *inserts* Ε
ΙΓΑΡΚΑΙΤΗϹΑΡΚΙΑΠΕΙΜΙ
for AND to-THE FLESH I-AM-FROM-BEING
ΑΛΛΑΤΩΠΝΕΥΜΑΤΙϹΥΝΥΜΙ
but to-THE spirit TOGETHER to-YOU*p*
ΝΕΙΜΙΧΑΙΡΩΝΚΑΙΒΛΕΠΩΝ
I-AM JOYING AND looking
ΥΜΩΝΤΗΝΤΑΞΙΝΚΑΙΤΟϹΤΕ
OF-YOU*p* THE order AND THE SOLIDITY
ΡΕΩΜΑΤΗϹΕΙϹΧΡΙϹΤΟΝΠΙ
OF-THE INTO ANOINTED BELIEF
ϹΤΕΩϹΥΜΩΝΩϹΟΥΝΠΑΡΕΛΑ
6 OF-YOU*p* AS THEN YE-BESIDE-GOT
ΒΕΤΕΤΟΝΧΡΙϹΤΟΝΙΗϹΟΥΝ
THE ANOINTED JESUS
ΤΟΝΚΥΡΙΟΝΕΝΑΥΤΩΠΕΡΙΠ
THE Master IN Him BE-YE-ABOUT-
ΑΤΕΙΤΕΕΡΡΙΖΩΜΕΝΟΙΚΑΙ
7 TREADING HAVING-*been*-ROOTED AND
s1 *omits* IN Him
ΕΠΟΙΚΟΔΟΜΟΥΜΕΝΟΙΕΝΑΥ
*be*ING-ON-HOME-BUILT IN Him
B *omits* IN THE
ΤΩΚΑΙΒΕΒΑΙΟΥΜΕΝΟΙΕΝΤ
AND *be*ING-confirmed IN THE
omitted by A
ΗΠΙϹΤΕΙΚΑΘΩϹΕΔΙΔΑΧΘΗ
BELIEF according-AS YE-WERE-TAUGHT
s1A *omit* IN SAME
ΤΕΠΕΡΙϹϹΕΥΟΝΤΕϹΕΝΑΥΤ
exceeding IN SAME
s2 Ω A *inserts* Ε sA ΑΙ
ΗΕΝΕΥΧΑΡΙϹΤΙΑΒΛΕΠΕΤΕ
8 IN thanking YE-BE-looking
B YOU*p* WILL-BE
ΜΗΤΙϹΕϹΤΑΙΥΜΑϹΟϹΥΛΑΓ
NO ANY WILL-BE YOU*p* THE *one*-LEADING-
ΓΩ *omitted by* s1
ΩΓΩΝΔΙΑΤΗϹΦΙΛΟϹΟΦΙΑϹ
ATTACHED THRU THE FOND-WISDOM
A ΑΙ *for* Ε
ΚΑΙΚΕΝΗϹΑΠΑΤΗϹΚΑΤΑΤΗ
AND EMPTY SEDUCTION according-to THE
ΝΠΑΡΑΔΟϹΙΝΤΩΝΑΝΘΡΩΠΩ
tradition OF-THE humans
As *o.*
ΝΚΑΤΑΤΑϹΤΟΙΧΕΙΑΤΟΥΚΟ
according-to THE elements OF-THE SYSTEM
ϹΜΟΥΚΑΙΟΥΚΑΤΑΧΡΙϹΤΟΝ
AND NOT according-to ANOINTED
ΟΤΙΕΝΑΥΤΩΚΑΤΟΙΚΕΙΠΑΝ
9 that IN Him IS-DOWN-HOMING EVERY
ΤΟΠΛΗΡΩΜΑΤΗϹΘΕΟΤΗΤΟϹ
THE FILLing OF-THE deity

A ΑΙ —
ϹΩΜΑΤΙΚΩϹΚΑΙΕϹΤΕΕΝΑΥ
10 BODily AND YE-ARE IN Him
B *o.*
ΤΩΠΕΠΛΗΡΩΜΕΝΟΙΟϹΕϹΤΙ
HAVING-*been*-FILLED WHO IS
s *adds* OF-THE ΤΗϹ s1 ΕΚΚ
ΝΗΚΕΦΑΛΗΠΑϹΗϹΑΡΧΗϹΚΑ
THE HEAD OF-EVERY ORIGINal AND
ΛΗϹΙΑϹ OUT-CALLED *for* AND authority
ΙΕΞΟΥϹΙΑϹΕΝΩΚΑΙΠΕΡΙΕ
11 authority IN WHOM AND YE-WERE-
ΤΜΗΘΗΤΕΠΕΡΙΤΟΜΗΑΧΕΙΡ
ABOUT-CUT to-ABOUT-CUTting UN-HAND-made
B1 Γ
ΟΠΟΙΗΤΩΕΝΤΗΑΠΕΚΔΥϹΕΙ
IN THE FROM-OUT-SLIPPing
s2 *adds* OF-THE misses ΤΩΝΑΜΑΡΤΙΩΝ
ΤΟΥϹΩΜΑΤΟϹΤΗϹϹΑΡΚΟϹΕ
OF-THE BODY OF-THE FLESH IN
ΝΤΗΠΕΡΙΤΟΜΗΤΟΥΧΡΙϹΤΟ
THE ABOUT-CUTting OF-THE ANOINTED
ΥϹΥΝΤΑΦΕΝΤΕϹΑΥΤΩΕΝΤΩ
12 BEING-TOGETHER-entombed to-Him IN THE
As1 ΑΤΙ
ΒΑΠΤΙϹΜΩΕΝΩΚΑΙϹΥΝΗΓΕ
DIPism IN WHOM AND YE-WERE-TOGETH-
ΡΘΗΤΕΔΙΑΤΗϹΠΙϹΤΕΩϹΤΗ
ER-ROUSED THRU THE BELIEF OF-THE
ϹΕΝΕΡΓΕΙΑϹΤΟΥΘΕΟΥΤΟΥ
IN-ACTION OF-THE God THE
As *omit* OF-THE
ΕΓΕΙΡΑΝΤΟϹΑΥΤΟΝΕΚΤΩΝ
One-rous*ing* Him OUT OF-THE
ΝΕΚΡΩΝΚΑΙΥΜΑϹΝΕΚΡΟΥϹ
13 DEAD AND YOU*p* DEAD
Bs1 *omit* IN
ΟΝΤΑϹΕΝΤΟΙϹΠΑΡΑΠΤΩΜΑ
BEING IN THE BESIDE-FALLS
A *inserts* Ε
ϹΙΝΚΑΙΤΗΑΚΡΟΒΥϹΤΙΑΤΗ
AND to-THE uncircumcision OF-THE
ϹϹΑΡΚΟϹΥΜΩΝϹΥΝΕΖΩΟΠΟ
FLESH OF-YOU*p* He-TOGETHER-makes-LIVE
s *omits* US As1 Υ YE
ΙΗϹΕΝΗΜΑϹϹΥΝΑΥΤΩΧΑΡΙ
US TOGETHER to-Him grac*ing*
s2 Υ to-YOU*p*
ϹΑΜΕΝΟϹΗΜΙΝΠΑΝΤΑΤΑΠΑ
to-US ALL THE BE-
s *o.*
ΡΑΠΤΩΜΑΤΑΕΞΑΛΕΙΨΑϹΤΟ
14 SIDE-FALLS OUT-RUBB*ing* THE
ΚΑΘΗΜΩΝΧΕΙΡΟΓΡΑΦΟΝΤΟ
DOWN OF-US HAND-WRITing to-THE
ΙϹΔΟΓΜΑϹΙΝΟΗΝΥΠΕΝΑΝΤ
decrees WHICH WAS UNDER-IN-INSTEAD
s1 Ω=OF-US
ΙΟΝΗΜΙΝΚΑΙΑΥΤΟΗΡΚΕΝΕ
to-US AND it HAS-LIFTED OUT
OF-THE *omitted by* A
ΚΤΟΥΜΕϹΟΥΠΡΟϹΗΛΩϹΑϹΑ
OF-THE MIDst TOWARD-NAIL*ing* it
ΥΤΟΤΩϹΤΑΥΡΩΑΠΕΚΔΥϹΑΜ
15 to-THE pale FROM-OUT-SLIPP*ing*

Doctrinal Correction

15 Not only is the believer exempt from the authority of the apostles of the Circumcision, but, in spirit, he is beyond the reach of all human jurisdiction. Even before His resurrection our Lord reminded Pilate that he had no authority whatever in His case except what had been granted him from above (Jno.19$^{10-11}$). By His rising He reversed the sentence of death pronounced against Him by the Sanhedrin and the Roman governor.

16 The prohibition of certain foods under the law, the observance of festivals and fasts and rest days, all foreshadowed the rest and joy and plenty of that future kingdom on the earth, in which the body of Christ has no part. The divine picture of our portion is the physical body of Christ, risen and ascended and seated at God's right hand in the celestial spheres. As the physical members are to this body, so we, His spiritual members, are to Him. We, too, are roused and seated there, and are the instruments through which He will effect His Father's will in the empyrean.

19 "Holding the Head" is a succinct expression of our duty as members of the body of Christ. A conscious connection and subjection to Him as our Head will sever us from the things of the world, whether it be its religion (however divine its origin) or its philosophy. Any attempt to improve our position before God by physical means, whether it be an appeal to the senses or a curbing of its normal needs, denies our completeness in Christ.

CORRECTION—DEPORTMENT

1 The secret of pleasing God is a conduct conformed to our spiritual position. The key to this position is the great truth that we have not only died and have been roused with Christ, but we have *ascended* into heaven with Him. Our interests, our expectations, are no longer on earth at all, but in the celestial regions. Let this great and glorious truth be behind our motives and guide us into the path that pleases Him.

ties and authorities, He boldly
makes a show of them, triumphing
16 over them in it. Let no one, then,
be judging you in food or in drink
or in a particular festival, or new
17 moon, or sabbaths, which are a
shadow of those things which
are future—but the body is of
18 Christ. Now let no one be arbitrating against you willfully, by
humility and the ritual of messengers, parading what is seen, affectedly puffed up by his fleshly mind,
19 and not holding the Head, out of
Whom the entire body, being supplied and united through the assimilation and ligaments, is grow-
20 ing in the growth of God. If, then,
you died together with Christ from
the elements of the world, why,
as living in the world, are you
21 subject to decrees: "You should
not be touching, nor tasting, nor
22 having the slightest contact" (which
things are all for corruption by
use) in accord with the directions
23 and teachings of men, which are,
indeed, an expression having its
wisdom in a willful ritual and a
humble disposition and asceticism
—not of any value against the surfeiting of the flesh.

3 If, then, you were roused together
with Christ, be seeking that which
is above, where Christ is sitting
2 at the right hand of God. Be disposed to that which is above, not
3 to that on the earth, for you died
and your life has been hid together
4 with Christ in God. Whenever
Christ, our Life, should be manifested, then *you* also will be manifested together with Him in glory.

5 Put to death, then, your members which are on earth: prostitution, uncleanness, passion, evil
desire, and greed, which is idol-

ΕΝΟϹΤΑϹΑΡΧΑϹΚΑΙΤΑϹΕΞ 20
THE ORIGINALS AND THE au-
B *adds* AND ΚΑΙ s A o.
ΟΥϹΙΑϹΕΔΕΙΓΜΑΤΙϹΕΝΕΝ 40
thorities He-SHOWIZES IN
ΠΑΡΡΗϹΙΑΘΡΙΑΜΒΕΥϹΑϹΑ 60
boldness TRIUMPHing-over them
ΥΤΟΥϹΕΝΑΥΤΩΜΗΟΥΝΤΙϹΥ 80
16 IN it NO THEN ANY YOUp
B *inserts* Ε s o. B ΚΑΙ AND
ΜΑϹΚΡΙΝΕΤΩΕΝΒΡΩϹΕΙΗΕ 100
LET-BE-JUDGING IN FEEDING OR IN
ΝΠΟϹΕΙΗΕΝΜΕΡΕΙΕΟΡΤΗϹ 20
DRINKing OR IN PART OF-FESTIVAL
B ΕΟ *for* ΟΥ B Ο
ΗΝΟΥΜΗΝΙΑϹΗϹΑΒΒΑΤΩΝΑ 40
17 OR OF-YOUNG-MONTH OR OF-SABBATHS WHICH
ΕϹΤΙΝϹΚΙΑΤΩΝΜΕΛΛΟΝΤΩ 60
IS SHADE OF-THE being-ABOUT
s2 *omits* OF-THE
ΝΤΟΔΕϹΩΜΑΤΟΥΧΡΙϹΤΟΥΜ 80
18 THE YET BODY OF-THE ANOINTED NO-
s o.
ΗΔΕΙϹΥΜΑϹΚΑΤΑΒΡΑΒΕΥΕ 200
YET-ONE YOUp LET-BE-DOWN-UMPIRING
s1 *omits* IN s o.
ΤΩΘΕΛΩΝΕΝΤΑΠΕΙΝΟΦΡΟϹ 20
WILLING IN humility
s1 *adds* BEING-ABOUT ΜΕΛΛΟ
ΥΝΗΚΑΙΘΡΗϹΚΕΙΑΤΩΝΑΓΓ 40
AND RITUAL OF-THE MESSEN-
ΝΤΩΝ s2+ΜΗ sB1 Ο *for* Ω
ΕΛΩΝΑΕΩΡΑΚΕΝΕΜΒΑΤΕΥΩ 60
GERS WHICH he-HAS-SEEN IN-STEPPING
ΝΕΙΚΗΦΥϹΙΟΥΜΕΝΟϹΥΠΟΤ 80
SIMULATELY being-INFLATED UNDER THE
s1 of-them ΤΩΝ
ΟΥΝΟΟϹΤΗϹϹΑΡΚΟϹΑΥΤΟΥ 300
MIND OF-THE FLESH OF-him
ΚΑΙΟΥΚΡΑΤΩΝΤΗΝΚΕΦΑΛΗ 20
19 AND NOT HOLDING THE HEAD
ΝΕΞΟΥΠΑΝΤΟϹΩΜΑΔΙΑΤΩΝ 40
OUT OF-WHOM EVERY THE BODY THRU THE
ΑΦΩΝΚΑΙϹΥΝΔΕϹΜΩΝΕΠΙΧ 60
TOUCH AND TOGETHER-BONDS being-sup-
s Μ
ΟΡΗΓΟΥΜΕΝΟΝΚΑΙϹΥΝΒΙΒ 80
plIED AND beING-TOGETHER-
s1 MAY-BE-GROWING Η
ΑΖΟΜΕΝΟΝΑΥΞΕΙΤΗΝΑΥΞΗ 400
STEP.ZED IS-GROWING THE GROWTH
ABs1 *omit* THEN (s2) s Ο
ϹΙΝΤΟΥΘΕΟΥΕΙΟΥΝΑΠΕΘΑ 20
20 OF-THE God IF THEN YE-FROM-DIED
s1 *adds* ΟΥΝ THEN
ΝΕΤΕϹΥΝΧΡΙϹΤΩΑΠΟΤΩΝϹ 40
TOGETHER to-ANOINTED FROM THE el-
sA o.
ΤΟΙΧΕΙΩΝΤΟΥΚΟϹΜΟΥΤΙΩ 60
ements OF-THE SYSTEM ANY AS
ϹΖΩΝΤΕϹΕΝΚΟϹΜΩΔΟΓΜΑΤ 80
LIVING IN SYSTEM YE-ARE-being-de-
A ΑΙ
ΙΖΕϹΘΕΜΗΑΨΗΜΗΔΕΓΕΥϹΗ 500
21 creED NO YOU-SH'D-BE-TOUCHING NO-YET SH'D-BE-

A *inserts* Ε
ΜΗΔΕΘΙΓΗϹΑΕϹΤΙΝΠΑΝΤΑ 20
22 TASTING NO-YET YOU-MAY-BE-IMPINGING WHICH IS ALL
ΕΙϹΦΘΟΡΑΝΤΗΑΠΟΧΡΗϹΕΙ 40
INTO CORRUPTion to-THE FROM-USE
ΚΑΤΑΤΑΕΝΤΑΛΜΑΤΑΚΑΙΔΙ 60
according-to THE directions AND TEACH-
AB *insert* Ε
ΔΑϹΚΑΛΙΑϹΤΩΝΑΝΘΡΩΠΩΝ 80
ings OF-THE humans
ΑΤΙΝΑΕϹΤΙΝΛΟΓΟΝΜΕΝΕΧ 600
23 WHICH-ANY IS saying INDEED HAVING
ΟΝΤΑϹΟΦΙΑϹΕΝΕΘΕΛΟΘΡΗ 20
OF-WISDOM IN WILL-RITUAL
s o. s o.
ϹΚΕΙΑΚΑΙΤΑΠΕΙΝΟΦΡΟϹΥ 40
AND humility
B *omits* AND s o. Ε *inserted very minutely by* B2
ΝΗΚΑΙΑΦΕΙΔΙΑϹΩΜΑΤΟϹΟ 60
AND UN-SPARing OF-BODY NOT
ΥΚΕΝΤΙΜΗΤΙΝΙΠΡΟϹΠΛΗϹ 80
IN VALUE ANY TOWARD FULL-
ΜΟΝΗΝΤΗϹϹΑΡΚΟϹΕΙΟΥΝϹ 700
3 REMAINing OF-THE FLESH IF THEN YE-
s1 ΕΝ IN
ΥΝΗΓΕΡΘΗΤΕΤΩΧΡΙϹΤΩΤΑ 20
WERE-TOGETHER-ROUSED to-THE ANOINTED THE
A ΑΙ s1 ΘΕΟϹ God
ΑΝΩΖΗΤΕΙΤΕΟΥΟΧΡΙϹΤΟϹ 40
UP YE-BE-SEEKING where THE ANOINTED
IS *omitted by* s1
ΕϹΤΙΝΕΝΔΕΞΙΑΤΟΥΘΕΟΥΚ 60
IS IN RIGHT OF-THE God sit-
ΑΘΗΜΕΝΟϹΤΑΑΝΩΦΡΟΝΕΙΤ 80
2 ting THE UP BE-YE-being-DISPOSED
ΕΜΗΤΑΕΠΙΤΗϹΓΗϹΑΠΕΘΑΝ 800
3 NO THE ON OF-THE LAND YE-FROM-DIED
ΕΤΕΓΑΡΚΑΙΗΖΩΗΥΜΩΝΚΕΚ 20
for AND THE LIFE OF-YOUp HAS-been-
ΡΥΠΤΑΙϹΥΝΤΩΧΡΙϹΤΩΕΝΤ 40
HID TOGETHER to-THE ANOINTED IN THE
ΩΘΕΩΟΤΑΝΟΧΡΙϹΤΟϹΦΑΝΕ 60
4 God when-EVER THE ANOINTED MAY-BE-BEING-
ΡΩΘΗΗΖΩΗΗΜΩΝΤΟΤΕΚΑΙΥ 80
made-APPEAR THE LIFE OF-US then AND YE
s o. TOGETHER to-Him *omitted by* A
ΜΕΙϹϹΥΝΑΥΤΩΦΑΝΕΡΩΘΗϹ 900
TOGETHER to-Him WILL-BE-BEING-made-APPEAR
A ΑΙ
ΕϹΘΕΕΝΔΟΞΗΝΕΚΡΩϹΑΤΕΟ 20
5 IN esteem make-YE-DEAD THEN
Bs1 *omit* OF-YOUp
ΥΝΤΑΜΕΛΗΥΜΩΝΤΑΕΠΙΤΗϹ 40
THE MEMBERS OF-YOUp THE ON OF-THE
As o.
ΓΗϹΠΟΡΝΕΙΑΝΑΚΑΘΑΡϹΙΑ 60
LAND PROSTITUTION UNcleanness
ΝΠΑΘΟϹΕΠΙΘΥΜΙΑΝΚΑΚΗΝ 80
EMOTION ON-FEELing EVIL
s *inserts* Ε
ΚΑΙΤΗΝΠΛΕΟΝΕΞΙΑΝΗΤΙϹ 5000
AND THE MORE-HAVING WHICH-ANY

Correction—Deportment

5 We are exhorted to transform faith into fact. Are we dead to the world? Then let us live as those who are past the practises which pollute it. How can we keep on in the course which will draw down God's indignation—not upon us—but upon those who do not trust Him?

9 The old humanity, with its diversity and division, no longer reflects the Image of its Creator. In the new, or fresh, humanity, in which Christ displaces Adam, these divisions disappear. The religion of the Jew and the philosophy of the Greek, the privileges of the Circumcision and the proscription of the Uncircumcision, the subjection of the slave and the superiority of the freeman—all these find no place in the young humanity of which Christ is the Head. We should so behave that it will be recognized as created in His image.

12 The greater our appreciation of our Lord's grace toward us, the greater grace will we show towards all who belong to Him. Without this compelling power we shall be able only to exercise our natural, ungracious dispositions.

14 Love, the greatest of the abiding trinity (1Cor.13:13), is the tie which binds us to the Lord and should be the tie which unites us to our fellow saints. Before maturity, in the preparatory era preceding the present economy, the saints were united (or rather divided) by a common rite, as Circumcision, or a common ancestor, as Israel. Now that these are abolished there is a spiritual unity unmarred by any division (Eph.4:3-6). Love is the tie that makes us one, peace is the tie that keeps us one.

15 All difficulties should be submitted to the arbitration of the peace of Christ.

16 The sincerest source of song is a heart full of grace. It should be the overflow of a heart surcharged with an appreciation of God's love. All other motives are a mockery, and discordant to His ears.

17 God is jealous that His Son be duly honored in all we do or say. Even our thanksgiving must be accompanied by the incense of His name.

6 atry, because of which God's indig-
nation is coming on the sons of
7 Stubbornness — among whom *you*
also once walked, when you lived in
these things.
8 Yet now *you* also be putting
away all these—anger, fury,
malice, calumny, obscenity out of
9 your mouth. Do not lie to one
another, stripping off the old hu-
manity together with its practises,
10 and putting on the young, which
is being renewed into recognition,
to accord with the Image of the
11 One Who creates it, wherein there
is no Greek and Jew, Circumci-
sion and Uncircumcision, barbarian,
Scythian, slave, freeman, but all
and in all is Christ.
12 Put on, then, as God's chosen
ones, holy and beloved, pitiful
compassion, kindness, humility,
13 meekness, patience, bearing with
one another and dealing graciously
among yourselves, if anyone should
be having a complaint against any.
According as the Lord also deals
graciously with you, thus also *you*.
14 Now over all these is love, which is
15 the tie of maturity. And let the
peace of Christ be arbitrating in
your hearts, for which you were
called also in one body; and be-
16 come thankful. Let the word of
Christ make its home in you
richly, in all wisdom, teaching
and admonishing yourselves; with
psalms, hymns, spiritual songs,
singing, in the grace which is in
17 your hearts, to God. And every-
thing, whatever you may be doing,
in word and in act, let all be in the
name of our Lord Jesus Christ,

s o.
ΕϹΤΙΝΕΙΔΩΛΟΛΑΤΡΕΙΑΔΙ
6 IS idolatry THRU

ΑΕΡΧΕΤΑΙΗΟΡΓΗΤΟΥΘΕΟΥ
WHICH IS-COMING THE INDIGNATION OF-THE God
B *omits from* ON *to* UN-PERSUADableness *s*A o.
ΕΠΙΤΟΥϹΥΙΟΥϹΤΗϹΑΠΕΙΘ
ON THE SONS OF-THE UNPERSUAD-
s o. B WE Η *s* o.
ΕΙΑϹΕΝΟΙϹΚΑΙΥΜΕΙϹΠΕΡ
7 ableness IN WHOM AND YE ABOUT-

ΙΕΠΑΤΗϹΑΤΕΠΟΤΕΟΤΕΕΖΗ
TREAD ?-when when YE-LIVED
B *inserts* Ε
ΤΕΕΝΤΟΥΤΟΙϹΝΥΝΙΔΕΑΠΟ
8 IN these NOW YET BE-FROM-
A ΑΙ *for* Ε *s*1 *omits* AND YE
ΘΕϹΘΕΚΑΙΥΜΕΙϹΤΑΠΑΝΤΑ
PLACING AND YE THE ALL

ΟΡΓΗΝΘΥΜΟΝΚΑΚΙΑΝΒΛΑϹ
INDIGNATION fury EVIL HARM-AVER-
A *inserts* Ε
ΦΗΜΙΑΝΑΙϹΧΡΟΛΟΓΙΑΝΕΚ
ment VILE-saying OUT

ΤΟΥϹΤΟΜΑΤΟϹΥΜΩΝΜΗΨΕΥ
9 OF-THE MOUTH OF-YOU*p* NO BE-YE-
A ΑΙ
ΔΕϹΘΕΕΙϹΑΛΛΗΛΟΥϹΑΠΕΚ
FALSifyING INTO one-another FROM-OUT-

ΔΥϹΑΜΕΝΟΙΤΟΝΠΑΛΑΙΟΝΑ
SLIPP*ing* THE OLD hu-

ΝΘΡΩΠΟΝϹΥΝΤΑΙϹΠΡΑΞΕϹ
man TOGETHER to-THE PRACTISings
*s*1 *adds* ΕΠ ON
ΙΝΑΥΤΟΥΚΑΙΕΝΔΥϹΑΜΕΝΟ
10 OF-SAME AND IN-SLIPP*ing*

ΙΤΟΝΝΕΟΝΤΟΝΑΝΑΚΑΙΝΟΥ
THE YOUNG THE *one-be*ING-UP-NEW-ED

ΜΕΝΟΝΕΙϹΕΠΙΓΝΩϹΙΝΚΑΤ
INTO ON-KNOWledge according-to
A *inserts* Ε
ΕΙΚΟΝΑΤΟΥΚΤΙϹΑΝΤΟϹΑΥ
image OF-THE *One*-CREAT*ing* SAME

ΤΟΝΟΠΟΥΟΥΚΕΝΙΕΛΛΗΝΚΑ
11 THE-?-where NOT IN-IS GREEK AND

ΙΙΟΥΔΑΙΟϹΠΕΡΙΤΟΜΗΚΑΙ
JUDA-an ABOUT-CUTTing AND
A *inserts* Ε A o.
ΑΚΡΟΒΥϹΤΙΑΒΑΡΒΑΡΟϹϹΚ
uncircumcision BARBARIAN SCYTH-
A *adds* AND ΚΑΙ
ΥΘΗϹΔΟΥΛΟϹΕΛΕΥΘΕΡΟϹΑ
IAN SLAVE FREE but
A*s*1 *omit* THE
ΛΛΑΤΑΠΑΝΤΑΚΑΙΕΝΠΑϹΙΝ
THE EVERY AND IN ALL

ΧΡΙϹΤΟϹΕΝΔΥϹΑϹΘΕΟΥΝΩ
12 ANOINTED IN-SLIP-YE THEN AS
A *omits* OF-THE
ϹΕΚΛΕΚΤΟΙΤΟΥΘΕΟΥΑΓΙΟ
chosen OF-THE God HOLY-*ones*
AND *omitted by* B
ΙΚΑΙΗΓΑΠΗΜΕΝΟΙϹΠΛΑΓΧ
AND HAVING-*been*-LOVED compassions

AB *insert* Ε
ΝΑΟΙΚΤΙΡΜΟΥΧΡΗϹΤΟΤΗΤ
OF-PITY kindness
s o.
ΑΤΑΠΕΙΝΟΦΡΟϹΥΝΗΝΠΡΑΥ
humility MEEKness

ΤΗΤΑΜΑΚΡΟΘΥΜΙΑΝΑΝΕΧΟ
13 FAR-FEELing toleratING

ΜΕΝΟΙΑΛΛΗΛΩΝΚΑΙΧΑΡΙΖ
OF-one-another AND gracING

ΟΜΕΝΟΙΕΑΥΤΟΙϹΕΑΝΤΙϹΠ
to-selves IF-EVER ANY TOW-

ΡΟϹΤΙΝΑΕΧΗΜΟΜΦΗΝΚΑΘΩ
ARD ANY MAY-BE-HAVING BLAME according-AS
s God ΘΕΟϹ *and s*2 ΧΡΙϹΤΟϹ
ϹΚΑΙΟΚΥΡΙΟϹΕΧΑΡΙϹΑΤΟ
AND THE Master graces
*s*2 Η=US, *but reverts to* Υ B1*s* o.
ΥΜΙΝΟΥΤΩϹΚΑΙΥΜΕΙϹΕΠΙ
14 to-YOU*p* thus AND YE ON
B *adds* Ν
ΠΑϹΙΔΕΤΟΥΤΟΙϹΤΗΝΑΓΑΠ
ALL YET to-these THE LOVE
AB Ο WHICH *and s*1 ΟϹ
ΗΝΗΤΙϹΕϹΤΙΝϹΥΝΔΕϹΜΟϹ
WHICH-ANY IS TOGETHER-BOND

ΤΗϹΤΕΛΕΙΟΤΗΤΟϹΚΑΙΗΕΙ
15 OF-THE maturity AND THE PEACE
*s*2 God ΘΕΟΥ
ΡΗΝΗΤΟΥΧΡΙϹΤΟΥΒΡΑΒΕΥ
OF-THE ANOINTED LET-BE-UMPIRING

ΕΤΩΕΝΤΑΙϹΚΑΡΔΙΑΙϹΥΜΩ
IN THE HEARTS OF-YOU*p*
B *omits* ONE
ΝΕΙϹΗΝΚΑΙΕΚΛΗΘΗΤΕΕΝΕ
INTO WHICH AND YE-WERE-CALLED IN ONE

ΝΙϹΩΜΑΤΙΚΑΙΕΥΧΑΡΙϹΤΟ
BODY AND thankful-*ones*
AB Ε *insert* A ΑΙ A God ΘΕΟΥ
ΙΓΙΝΕϹΘΕΟΛΟΓΟϹΤΟΥΧΡΙ
16 BE-YE-BECOMING THE saying OF-THE ANOINTED
*and s*1 ΚΥ Master *s* o.
ϹΤΟΥΕΝΟΙΚΕΙΤΩΕΝΥΜΙΝΠ
LET-BE-IN-HOME-ING IN YOU*p* RICH-

ΛΟΥϹΙΩϹΕΝΠΑϹΗϹΟΦΙΑΔΙ
ly IN EVERY WISDOM TEACH-

ΔΑϹΚΟΝΤΕϹΚΑΙΝΟΥΘΕΤΟΥ
ING AND admonishING
B *and s have a distinct break before* to-psalms
ΝΤΕϹΕΑΥΤΟΥϹΨΑΛΜΟΙϹΥΜ
selves to-psalms HYMNS
A1 *adds* AND ΚΑΙ
ΝΟΙϹΩΔΑΙϹΠΝΕΥΜΑΤΙΚΑΙ
SONGS spiritual
A*s* *omit* THE
ϹΕΝΤΗΧΑΡΙΤΙΑΔΟΝΤΕϹΕΝ
IN THE grace SINGING IN
s Ε *for* ΑΙ
ΤΑΙϹΚΑΡΔΙΑΙϹΥΜΩΝΤΩΘΕ
THE HEARTS OF-YOU*p* to-THE God
*s*A o.
ΩΚΑΙΠΑΝΟΤΙΕΑΝΠΟΙΗΤΕΕ
17 AND EVERY WHICH-ANY IF-EVER YE-MAY-BE-DOING

ΝΛΟΓΩΗΕΝΕΡΓΩΠΑΝΤΑΕΝΟ
IN saying OR IN ACT ALL IN NAME

Correction—Deportment

17 We should always distinguish between our place "in Christ" and "in the Lord". "In *Christ*" physical distinctions vanish, even the distinction between the sexes is gone. There is neither male nor female (Gal.3[28]). But "in the *Lord*" these are all recognized and regulated. Let us never base *conduct* on our place in *Christ*, always in the *Lord*. Service is to the Lord, not to Christ. In the Lord, woman is subject, in Christ, she is the equal of the man.

18 The ideal family is characterized by love on the part of the husband, which smoothes the way for subjection on the part of the wife and obedience on the part of the children. It is a sign of the last days that children no longer heed this injunction (2Tim. 3[2]).

22 As slavery is almost a thing of the past, these injunctions may well be the guide of those whose service is voluntary rather than compulsory. It is a marvelous help to look beyond all earthly masters and work for One above. Our employer may be hard to please, or unjust, or harsh, not giving proper compensation, but if we become the slave of Christ our work will be sincerely done and we will look to Him for appreciation and due deserts. On the other hand we will be restrained from injurious acts by the fear of Him in that day.

1 Masters, too, by remembering that they are His slaves, will deal justly with those who serve them.

THE SECRET OF CHRIST

ITS EXPRESSION

2 The great burden on the apostle's heart at this time was the transcendent revelation of Christ and His secret glories, which had been com-
~~which smooths the way for subjection~~
his message when he was a prisoner at the court of Rome? God's ways are not our ways. If the apostle had been free he would probably have proclaimed Christ's universal dignities by word of mouth. Being bound, he committed his message to writing, a method which has been immeasurably more effective.

mitted to his care - were these not his

giving thanks to God, the Father,
through Him.
18 Wives, be subject to your hus-
bands, as is proper in the Lord.
19 Husbands, be loving your own
wives and be not bitter toward
20 them. Children, be obeying your
parents in all things, for this is
21 well pleasing in the Lord. Fathers,
do not be vexing your children, lest
they may be disheartened.
22 Slaves, in all things be obeying
your masters according to the
flesh, not with eye-slavery as man
pleasers, but with singleness of
23 heart, fearing the Lord. All
whatever you may be doing, be
working from the soul, as to the
24 Lord and not to men, being aware
that you will be getting the com-
pensation of the enjoyment of an
allotment from the Lord: you are
25 slaving for the Lord Christ. For
he who is injuring shall be requit-
ed for that which he injures, and
there is no partiality.
4 Masters, be tendering that which
is just and equitable to your slaves,
being aware that *you* also have a
Master in heaven.
2 Be persevering in prayer,
watching in it with thanksgiving,
3 and praying at the same time con-
cerning us, that God should open
up for us a door of the word, to
speak the secret of Christ, because
of which I have been bound also,
4 that I should be making it manifest,
5 as I must speak. Be walking in
wisdom toward those outside, re-
6 claiming the era, your word be-
ing always with grace, seasoned
with salt, perceiving how you must
answer each one.
7 All my affairs shall be made
known to you by Tychicus, a be-

ABs1 *omit* OF-THE A *omits* Master
ΝΟΜΑΤΙΤΟΥΚΥΡΙΟΥΙΗCΟΥ
OF-THE Master JESUS
ANOINTED *omitted by* B
ΧΡΙCΤΟΥΕΥΧΑΡΙCΤΟΥΝΤΕ
ANOINTED thanking
CΤΩΘΕΩΠΑΤΡΙΔΙΑΥΤΟΥΑΙ
18 to-THE God FATHER THRU Him THE
s ΑΙ
ΓΥΝΑΙΚΕCΥΠΟΤΑCCΕCΘΕΤ
WOMEN LET-BE-*be*ING-UNDER-SET to-
ΟΙCΑΝΔΡΑCΙΝΩCΑΝΗΚΕΝΕ
THE MEN AS proper IN
ΝΚΥΡΙΩΟΙΑΝΔΡΕCΑΓΑΠΑΤ
19 Master THE MEN BE-LOVING
ABs1 *omit* OF-selves
ΕΤΑCΕΑΥΤΩΝΓΥΝΑΙΚΑCΚΑ
THE OF-selves WOMEN AND
*s*A Ε *for* ΑΙ A ΑΙ
ΙΜΗΠΙΚΡΑΙΝΕCΘΕΠΡΟCΑΥ
NO BE-YE-*be*ING-BITTER TOWARD them
ΤΑCΤΑΤΕΚΝΑΥΠΑΚΟΥΕΤΕΤ
20 THE offsprings BE-obeyING to-
ΟΙCΓΟΝΕΥCΙΝΚΑΤΑΠΑΝΤΑ
THE parents according-to ALL
ΤΟΥΤΟΓΑΡΕΥΑΡΕCΤΟΝΕCΤ
this for WELL-PLEASing IS
ΙΝΕΝΚΥΡΙΩΟΙΠΑΤΕΡΕCΜΗ
21 IN Master THE FATHERS NO
B ΕΡΕΘΙΖΕΤΕ YE-BE-(*s* ΑΙ)STRIFE-ING (provoking)
ΠΑΡΟΡΓΙΖΕΤΕΤΑΤΕΚΝΑΥΜ
BE-making-BESIDE-INDIGNANT THE offsprings OF-YOU*p*
ΩΝΙΝΑΜΗΑΘΥΜΩCΙΝΟΙΔΟΥ
22 THAT NO THEY-MAY-BE-UNFEELING THE SLAVES
ΛΟΙΥΠΑΚΟΥΕΤΕΚΑΤΑΠΑΝΤ
BE-obeyING according-to ALL
ΑΤΟΙCΚΑΤΑCΑΡΚΑΚΥΡΙΟΙ
to-THE according-to FLESH masters
s ΛΙΑΙC
CΜΗΕΝΟΦΘΑΛΜΟΔΟΥΛΕΙΑΩ
NO IN eye-SLAVEry AS
A*s o.*
CΑΝΘΡΩΠΑΡΕCΚΟΙΑΛΛΑΕΝ
human-PLEASERS but IN
ΑΠΛΟΤΗΤΙΚΑΡΔΙΑCΦΟΒΟΥ
UN-COMPOUND OF-HEART FEARING
*s*2 God ΘΕΟΝ ABs1 *omit* EVERY
ΜΕΝΟΙΤΟΝΚΥΡΙΟΝΠΑΝΟΕΑ
23 THE Master EVERY WHICH IF-
ΝΠΟΙΗΤΕΕΚΨΥΧΗCΕΡΓΑΖΕ
EVER YE-MAY-BE-DOING OUT OF-soul BE-YE-ACTING
B *omits* AND A *adds* SLAVING ΔΟΥΛΕΥΟΝΤΕC
CΘΕΩCΤΩΚΥΡΙΩΚΑΙΟΥΚΑΝ
AS to-THE Master AND NOT to-
A *o.*
ΘΡΩΠΟΙCΕΙΔΟΤΕCΟΤΙΑΠΟ
24 humans HAVING-PERCEIVED that FROM
Bs1 *prefix* ΑΠΟ FROM-G.
ΚΥΡΙΟΥΛΗΜΨΕCΘΕΤΗΝΑΝΤ
Master YE-WILL-BE-GETTING THE repaying
ΑΠΟΔΟCΙΝΤΗCΚΛΗΡΟΝΟΜΙ
OF-THE tenancy

ΑCΤΩΚΥΡΙΩΧΡΙCΤΩΔΟΥΛΕ
to-THE Master ANOINTED YE-ARE-SLAVING
As1 *for* CΕ *has* ΕΙ
ΥΕΤΕΟΓΑΡΑΔΙΚΩΝΚΟΜΙCΕ
25 THE for *one*-injurING WILL-BE-*be*ING-
ΤΑΙΟΗΔΙΚΗCΕΝΚΑΙΟΥΚΕC
requitED WHICH he-injurES AND NOT IS
ΤΙΝΠΡΟCΩΠΟΛΗΜΨΙΑΟΙΚΥ
4 partiality THE mas-
A *inserts* Ε
ΡΙΟΙΤΟΔΙΚΑΙΟΝΚΑΙΤΗΝΙ
ters THE JUST AND THE E-
CΟΤΗΤΑΤΟΙCΔΟΥΛΟΙCΠΑΡ
QUALITY to-THE SLAVES BE-
Bs1 Ε
ΕΧΕCΘΑΙΕΙΔΟΤΕCΟΤΙΚΑΙ
tenderING HAVING-PERCEIVED that AND
ΥΜΕΙCΕΧΕΤΕΚΥΡΙΟΝΕΝΟΥ
YE ARE-HAVING Master IN hea-
*s*2 ΟΙC heavens B1 *repeats* prayer
ΡΑΝΩΤΗΠΡΟCΕΥΧΗΠΡΟCΚΑ
2 ven to-THE prayer BE-YE-TOWARD-
s o.
ΡΤΕΡΕΙΤΕΓΡΗΓΟΡΟΥΝΤΕC
HOLDING watchING
s' omits IN SAME A *inserts* Ε
ΕΝΑΥΤΗΕΝΕΥΧΑΡΙCΤΙΑΠΡ
3 IN SAME IN thanking pray-
*s*1 *first had* ΙΝΑ THAT *for* ΑΜΑ
ΟCΕΥΧΟΜΕΝΟΙΑΜΑΚΑΙΠΕΡ
ING SIMULTANEOUSLY AND ABOUT
ΙΗΜΩΝΙΝΑΟΘΕΟCΑΝΟΙΞΗΗ
US THAT THE God SHOULD-BE-UP-OPENING
A *adds* IN boldness ΕΝΠΑΡΡ
ΜΙΝΘΥΡΑΝΤΟΥΛΟΓΟΥΛΑΛΗ
to-US DOOR OF-THE saying TO-TALK
ΗCΙΑ B1 ΘΥ God
CΑΙΤΟΜΥCΤΗΡΙΟΝΤΟΥΧΡΙ
THE CLOSE-KEEP OF-THE ANOINTED
B *adds* Ν A Ε *for* ΑΙ
CΤΟΥΔΙΟΚΑΙΔΕΔΕΜΑΙΙΝΑ
4 THRU-WHICH AND I-HAVE-*been*-BOUND THAT
s o.
ΦΑΝΕΡΩCΩΑΥΤΟΩCΔΕΙΜΕΛ
I-SH'D-BE-makING-APPEAR it AS IS-BINDING ME
ΛΑΗCΑΙΕΝCΟΦΙΑΠΕΡΙΠΑΤ
5 TO-TALK IN WISDOM BE-YE-ABOUT-TREAD-
ΕΙΤΕΠΡΟCΤΟΥCΕΞΩΤΟΝΚΑ
ING TOWARD THE-*ones* OUT THE SEASON
ΙΡΟΝΕΞΑΓΟΡΑΖΟΜΕΝΟΙΟΛ
6 OUT-BUYING THE
ΟΓΟCΥΜΩΝΠΑΝΤΟΤΕΕΝΧΑΡ
saying OF-YOU*p* always IN grace
ΙΤΙΑΛΑΤΙΗΡΤΥΜΕΝΟCΕΙΔ
to-SALT HAVING-*been*-seasonED TO-PER-
s inserts Ε
ΕΝΑΙΠΩCΔΕΙΥΜΑCΕΝΙΕΚΑ
CEIVE how IS-BINDING YOU*p* to-ONE to-EACH
B *inserts* Ε *s*1 *adds* ΔΕ YET
CΤΩΑΠΟΚΡΙΝΕCΘΑΙΤΑΚΑΤ
7 TO-*be*-answerING THE according-to
ΕΜΕΠΑΝΤΑΓΝΩΡΙCΕΙΥΜΙΝ
ME ALL WILL-BE-KNOWIZING to-YOU*p*

Mutual Reports

[7] Tychicus is well named, for who ever had a better "chance" than the bearer of this epistle as well as the letter to the Ephesians? (Eph.6[21]). The spiritual wealth with which he was entrusted passes our utmost comprehension.

[10] The mention of Mark is another affectionate touch. Barnabas and Saul brought him from Jerusalem to Antioch (Acts12[25]) and took him with them on their first missionary journey, but he forsook them and returned to Jerusalem (Acts13[13]). For this Paul refused to take him the next time, causing the separation of Paul and Barnabas (Acts 15[37-40]). But Paul has been drinking deeply of *grace*. He no longer holds Mark's failure against him. He tells Timothy that "he is useful for the service" (2 Ti. 4[11]). Now he makes sure that his friends receive him. And this man, whose service was so unsatisfactory, is the one chosen by God to write the account of the perfect Servant!

[10] Aristarchus, Mark and Justus are not to be reckoned as members of Christ's body destined to a celestial allotment. They were of the Circumcision, who still proclaimed the kingdom. Here we have the point of contact between these two companies. The course of the Circumcision is traced in the epistle to the Hebrews.

[12] Epaphras seems to have been the principal teacher in the Colossian ecclesia (1[7]) through whom they learned the grace of God. How effectively that grace wrought in his own heart is evident by his prayers and anguish while absent from them. His great concern was that they should be *mature* and *complete* in all the will of God. How rare are such saints in these days!

[16] It is likely that the Laodicean epistle here referred to is the same as that now called the epistle to the Ephesians. It has the character of a circular letter, copies of which were sent to various ecclesias.

[18] The epistle was probably penned by a professional scribe, but the apostle appended the greeting with his own hand.

loved brother and faithful servant
8 and fellow slave in the Lord, whom
I send to you for this same thing,
that you may know what concerns
you and he should be consoling
9 your hearts, together with Onesi-
mus, a faithful and beloved brother,
who is one of you. They shall make
known to you all things here.
10 Aristarchus, my fellow captive,
is greeting you, and Mark, cousin
of Barnabas (concerning whom
you obtained directions—if he
should be coming to you, receive
11 him), and Jesus, termed Justus,
who are of the Circumcision: these
are the only fellow workers for the
kingdom of God who became a
12 solace to me. Epaphras is greet-
ing you, who is one of you, a slave
of Christ Jesus, always struggling
for you in prayers, that you may
stand mature and fully assured in
13 all the will of God. For I am testi-
fying of him that he has much
misery over you and those in
Laodicea and those in Hierapolis.
14 Luke, the beloved physician, is
15 greeting you, and Demas. Greet
the brethren in Laodicea, and
Nympha, and the ecclesia at her
16 home. And whenever the epistle
should be read to you, cause that it
should be read in the Laodicean
ecclesia also, and that *you* also may
17 be reading that of Laodicea. And
say to Archippus: "Look to the
service which you accepted in
the Lord, that you fulfill it."
18 The salutation is by my hand—
Paul. Remember my bonds!
Grace be with you! *Amen!*

ΤΥΧΙΚΟϹΟΑΓΑΠΗΤΟϹΑΔЄΛ 20
Tychicus THE beLOVED brother

ΦΟϹΚΑΙΠΙϹΤΟϹΔΙΑΚΟΝΟϹ 40
AND BELIEVing THRU-SERVitor

s¹ omits AND TOGETHER-SLAVE
ΚΑΙϹΥΝΔΟΥΛΟϹЄΝΚΥΡΙΩΟ 60
8 AND TOGETHER-SLAVE IN Master WHOM

ΝЄΠЄΜΨΑΠΡΟϹΥΜΑϹЄΙϹΑΥ 80
I-SEND TOWARD YOUp INTO SAME

s² omits ΤЄ
ΤΟΤΟΥΤΟΙΝΑΓΝΩΤЄΤΑΠЄΡ 100
this THAT YE-MAY-BE-KNOWING THE ABOUT

As Η- us *but s² restores it as it was*
ΙΥΜΩΝΚΑΙΠΑΡΑΚΑΛЄϹΗΤΑ 20
YOUp AND he-SH'D-BE-BESIDE-CALLING THE

ϹΚΑΡΔΙΑϹΥΜΩΝϹΥΝΟΝΗϹΙ 40
9 HEARTS OF-YOUp TOGETHER to-PROFITable

ΜΩΤΩΠΙϹΤΩΚΑΙΑΓΑΠΗΤΩΑ 60
(Onesimus) THE BELIEVing AND beLOVED bro-

ΔЄΛΦΩΟϹЄϹΤΙΝЄΞΥΜΩΝΠΑ 80
ther WHO IS OUT OF-YOUp ALL

As² o.
ΝΤΑΥΜΙΝΓΝΩΡΙϹΟΥϹΙΝΤΑ 200
to-YOUp THEY-WILL-BE-KNOWizING THE

B³A Є
ΩΔЄΑϹΠΑΖЄΤΑΙΥΜΑϹΑΡΙϹ 20
10 here IS-greetING YOUp Aristarchus

ΤΑΡΧΟϹΟϹΥΝΑΙΧΜΑΛΩΤΟϹ 40
THE TOGETHER-captive

ΜΟΥΚΑΙΜΑΡΚΟϹΟΑΝЄΨΙΟϹ 60
OF-ME AND Mark THE COUSIN

ΒΑΡΝΑΒΑΠЄΡΙΟΥЄΛΑΒЄΤЄ 80
of-Barnabas ABOUT WHOM YE-GOT

ЄΝΤΟΛΑϹЄΑΝЄΛΘΗΠΡΟϹΥΜ 300
directions IF-EVER MAY-BE-COMING TOWARD YOUp

A ΑΙ
ΑϹΔЄΞΑϹΘЄΑΥΤΟΝΚΑΙΙΗϹ 20
11 RECEIVE-YE him AND JESUS

ΟΥϹΟΛЄΓΟΜЄΝΟϹΙΟΥϹΤΟϹ 40
THE *one-be*ING-said JUSTUS

ΟΙΟΝΤЄϹЄΚΠЄΡΙΤΟΜΗϹΟΥ 60
THE *ones*-BEING OUT OF-ABOUT-CUTTing these

ΤΟΙΜΟΝΟΙϹΥΝЄΡΓΟΙЄΙϹΤ 80
ONLY TOGETHER-ACTers INTO THE

ΗΝΒΑϹΙΛЄΙΑΝΤΟΥΘЄΟΥΟΙ 400
KINGdom OF-THE God WHO-

ΤΙΝЄϹЄΓЄΝΗΘΗϹΑΝΜΟΙΠΑ 20
ANY WERE-BECOME to-ME solace

sA Є
ΡΗΓΟΡΙΑΑϹΠΑΖЄΤΑΙΥΜΑϹ 40
12 IS-greetING YOUp

ЄΠΑΦΡΑϹΟЄΞΥΜΩΝΔΟΥΛΟϹ 60
EPAPHRAS THE OUT OF-YOUp SLAVE

ΧΡΙϹΤΟΥΙΗϹΟΥΠΑΝΤΟΤЄΑ 80
OF-ANOINTED JESUS always CON-

s¹ Η=US
ΓΩΝΙΖΟΜЄΝΟϹΥΠЄΡΥΜΩΝЄ 500
TENDING OVER YOUp IN

ΝΤΑΙϹΠΡΟϹЄΥΧΑΙϹΙΝΑϹΤ 20
THE prayers THAT YE-MAY-

As² ΗΤЄ=MAY-BE-ST (*s o.*)ANDING
ΑΘΗΤЄΤЄΛЄΙΟΙΚΑΙΠЄΠΛΗ 40
BE-BEING-STOOD matured AND HAVING-*been*-

ΡΟΦΟΡΗΜЄΝΟΙЄΝΠΑΝΤΙΘЄ 60
FULL-worn IN EVERY WILL

ΛΗΜΑΤΙΤΟΥΘЄΟΥΜΑΡΤΥΡΩ 80
13 OF-THE God I-AM-witnessING

ΓΑΡΑΥΤΩΟΤΙЄΧЄΙΠΟΛΥΝΠ 600
for to-him that he-IS-HAVING much MIS-

ΟΝΟΝΥΠЄΡΥΜΩΝΚΑΙΤΩΝЄΝ 20
ERY OVER YOUp AND OF-THE IN

B² *inserts* Є *very small*
ΛΑΟΔΙΚΙΑΚΑΙΤΩΝЄΝΙЄΡΑ 40
PEOPLE-JUST(Laodicea) AND OF-THE IN SACRED-city

A Є
ΠΟΛЄΙΑϹΠΑΖЄΤΑΙΥΜΑϹΛΟ 60
14 (Hierapolis) IS-greetING YOUp LUKE

ΥΚΑϹΟΙΑΤΡΟϹΟΑΓΑΠΗΤΟϹ 80
THE HEALer THE beLOVED

ΚΑΙΔΗΜΑϹΑϹΠΑϹΑϹΘЄΤΟΥ 700
15 AND DEMAS greet-YE THE

B² *inserts* Є *very small*
ϹЄΝΛΑΟΔΙΚΙΑΑΔЄΛΦΟΥϹΚ 20
IN PEOPLE-JUST(Laodicea) brothers AND

ΑΙΝΥΜΦΑΝΚΑΙΤΗΝΚΑΤΟΙΚ 40
NYMPHA AND THE according-to HOME

sA OF-them ΩΝ
ΟΝΑΥΤΗϹЄΚΚΛΗϹΙΑΝΚΑΙΟ 60
16 OF-her OUT-CALLED AND when-

B *omits* THE
ΤΑΝΑΝΑΓΝΩϹΘΗΠΑΡΥΜΙΝΗ 80
EVER SHOULD-BE-BEING-read BESIDE YOUp THE letter

ЄΠΙϹΤΟΛΗΠΟΙΗϹΑΤЄΙΝΑΚ 800
letter make THAT AND

B Є *for* ΑΙ
ΑΙЄΝΤΗΛΑΟΔΙΚΑΙΩΝЄΚΚΛ 20
IN THE PEOPLE-JUST (Laodicea) OUT-CALLED

ΗϹΙΑΑΝΑΓΝΩϹΘΗΚΑΙΤΗΝЄ 40
SHOULD-BE-BEING-read AND THE OUT

B² *inserts* Є *very small* *s o.*
ΚΛΑΟΔΙΚΙΑϹΙΝΑΚΑΙΥΜЄΙ 60
PEOPLE-JUST (Laodicea) THAT AND YE

ϹΑΝΑΓΝΩΤЄΚΑΙЄΙΠΑΤЄΑΡ 80
17 MAY-BE-reading AND say-YE to-

ΧΙΠΠΩΒΛЄΠЄΤΗΝΔΙΑΚΟΝΙ 900
Archippus YOU-BE-looking THE THRU-SERVice

ΑΝΗΝΠΑΡЄΛΑΒЄϹЄΝΚΥΡΙΩ 20
WHICH YOU-BESIDE-GOT IN Master

ΙΝΑΑΥΤΗΝΠΛΗΡΟΙϹΟΑϹΠΑ 40
18 THAT SAME YOU-MAY-BE-FILLING THE greet-

ϹΜΟϹΤΗЄΜΗΧЄΙΡΙΠΑΥΛΟΥ 60
ing to-THE MY HAND OF-PAUL

A ΑΙ
ΜΝΗΜΟΝЄΥЄΤЄΜΟΥΤΩΝΔЄϹ 80
BE-YE-rememberING OF-ME THE BONDS

ABs¹ *omit* AMEN
ΜΩΝΗΧΑΡΙϹΜЄΘΥΜΩΝΑΜΗΝ 8000
THE grace WITH YOUp AMEN

PAUL'S PROMISE EPISTLES

The blessed expectation of our Lord's return before the day of His indignation is the subject of these, Paul's earliest epistles. It is the early opening wedge between those who received his ministry among the nations and those of the Circumcision, who looked for Messiah's advent after the display of His indignation and the destruction of man's kingdoms.

The historical background for this change is given in the book of Acts, though the doctrine itself is not found there because the Acts is a treatise on the kingdom of God for Israel. In the ministry of our Lord and His twelve apostles His coming is always presented in its connection with the promised kingdom. It will be with power and great glory (Mt.24[30]Mk.13[26]Lu.21[27]). His feet shall stand on the Mount of Olives (Acts1[11-12]Zech.14[1-5]). All the predictions of the prophet Daniel and in the Unveiling of Jesus Christ will be fulfilled at that time. It will follow an era of the most awful and terrific judgments mankind will ever be called upon to endure. So long as the kingdom was impending these judgments, also, were hanging over a rebellious race.

At first Paul, like all the rest, confined his ministry to the Jews. At Antioch, where the disciples were first called "Christians," there were none except Jews and proselytes. From this he was separated (Acts 13[2]). At *Pisidian* Antioch he first turned to the nations, or Gentiles. After that, though he spoke to the Jews first, he proclaimed Christ freely among the nations, preaching grace. One of the first questions for these believers among the nations was, What shall become of us in the great judgments which precede the coming of the kingdom? Will God pour out His bowls of wrath upon our heads? In answer to this the apostle is given an entirely new revelation concerning the future presence of the Lord. The believers among the nations were saved on the ground of *grace*. This is to characterize all God's dealings with them. Hence they *cannot* remain in the scene which is visited by His indignation. They must be sheltered or removed. Some saints in Israel are sheltered, but the new company, composed principally of saints from the other nations who have believed Paul's preaching, are to be removed. Paul receives the revelation that, long before the Lord descends in glory to set up His kingdom, He will descend, not to the earth, but to the air, and His saints will be caught up to meet Him there. Thus they will be above the lightnings and thunders of the terrible day of the Lord.

In later epistles, as the truth was gradually developed, more details were added to this glorious revelation. The Corinthian mind found difficulties in this doctrine, so the apostle unfolds to them the secret or mystery of the resurrection (Co.15[51],[52]), that our bodies, which, at present, are adapted only to an earthly environment, are to be *changed* to suit the celestial spheres. The Philippian letter caps the climax by the added revelation that they shall be *transfigured* into the glorious likeness of our Lord Himself!

I THESSALONIANS

The historical setting and occasion for this epistle is found in the book of Acts ($17^{1-15}18^{5}$). By constraint of the spirit of God, after he had revisited the scenes of his first missionary journey, Paul is led to go across to Macedonia. He perceived a vision in which a Macedonian entreated him, "Cross over into Macedonia. Help us!" In response to this appeal Paul and his party founded an ecclesia in Philippi, to which also he afterwards penned the epistle of that name. After being beaten and imprisoned, they are besought to leave the city, and came to Thessalonica.

Paul first reasoned with the Jews in the synagogue for three sabbaths, showing from their scriptures that Christ must suffer and rise from the dead and that Jesus was their Messiah. Some believed but some did not. As at Pisidian Antioch (Acts 13^{46-48}), Paul then turns to those outside the pale of Judaism and of these a vast multitude believe. But, as at Pisidian Antioch, the unbelieving Jews stirred up a persecution against them so that they were sent away. After going to Berea (Ac.17^{10}) and Athens (Ac.17^{15-34}), he came to Corinth, where both Silas and Timothy joined him (Acts 18^{5}, 1 Thess.3^{6}) and where he probably wrote this, the first of all the writings of the Greek scriptures.

Paul did not desire to leave the Thessalonians. They had only just received the evangel and needed to be taught and confirmed in the faith. He was deeply concerned about them and sought twice to return to them, but was hindered. So he sent Timothy in his stead. The report of Timothy greatly comforted him. Not being able to go to them, he pens this epistle.

The literary framework shows that the whole epistle takes its color from the persecutions endured by the Thessalonians. At present they are suffering from the anger of men, but they shall be saved from the indignation of God. The Jews who persecute them are drawing down God's indignation, but the Thessalonians will never be subjects of His wrath (1^{10} $2^{16}5^{9}$).

The doctrinal burden of the epistle is based on the truth of the Lord's future presence. He had taught this during the few days he was with them but it needed further explanation.

Some had died and some were indifferent. Would these two classes be left out when He comes? The answer is that those who are asleep will be roused first and accompany the living when they are caught up to meet the Lord in the air. They will not be left behind.

So, too, those who do not watch. The death of Christ provides for their salvation from future wrath quite apart from their present walk. All who are His, whether watchful or drowsy, shall live together with Him.

FRAMEWORK, I. THESSALONIANS

Complex Reversion and Alternation

SALUTATION 1^{1}

- THANKSGIVING: receive, imitate, wait, rescued from indignation 1^{1}-1^{10}
  - PAUL'S ENTRANCE to the Thessalonians 2^{1}-2^{12}
- THANKSGIVING: receive, imitate, suffer, indignation upon Jews 2^{13}-2^{16}
  - PAUL BEREAVED of the Thessalonians 2^{17}-3^{11}
- THE LORD'S PRESENCE 3^{12}-3^{13}
  - ASKING AND ENTREATING 4^{1}-4^{8}
    - WRITING: not necessary 4^{9}-4^{12}
      - THE LORD'S PRESENCE: those asleep, consolation 4^{13}-4^{18}
    - WRITING: not necessary 5^{1}-5^{3}
      - THE LORD'S COMING: those drowsing, consolation 5^{4}-5^{11}
  - ASKING AND ENTREATING 5^{12}-5^{22}
- THE LORD'S PRESENCE 5^{23}-5^{24}

SALUTATION 5^{25}-5^{28}

From Corinth, end of 52 or beginning of 53, Act 18:1

PAUL'S THANKSGIVING

2 This is the pattern pastoral epistle. Paul's deep concern leads him to constant prayer for them, for he knows their need and has been torn from them before it was possible for him to teach them much.

3 It is most significant to find in the opening strain of this, Paul's earliest epistle, that abiding trinity, faith, expectation and love, which have continued the leading characteristics of his ministry and which alone remain throughout this economy (1 Cor.13 13). Expectation is expounded in these Promise Epistles. Faith is fully set forth in the Preparatory Epistles, especially Romans. Love overflows in the Perfection Epistles. When all the "gifts" vanished, these remained.

It is the *character* not the quantity of work that counts with God. Apart from faith it is impossible to please Him. Let us avoid all efforts which are not firmly founded on faith. Even toil and weariness depend on their motive to meet His approbation. Love alone can give value to our toil. Expectation, not the indefinite, uncertain desire which "hope" suggests, but an assured and confident prospect of their Lord's return, gave these young believers their endurance in the midst of persecution.

4 Paul might well question the reality of the work done in Thessalonica. In a few weeks' time a great multitude heard and believed. There was danger that the enthusiasm of the moment had carried many into their company who were never the subjects of God's grace. But as Paul reflects upon the vision which sent him there (Ac.16 9) and the mighty power of the preaching, and their subsequent service and sufferings, he is convinced that God has chosen them. At this very time God assures him that He had many people in Corinth (Ac.18 10).

6 What fervor, what zeal, was shown by this ecclesia! Only a few months before they bowed down to idols. Now, in the face of a furious persecution, they fearlessly proclaim Christ. They have no thought of confining themselves to their own city or even their own province. This was indeed a model even at that time, and how

PAUL and Silvanus and Timothy to the ecclesia of the Thessalonians in God, the Father, and the Lord Jesus Christ:

Grace to you and peace, from God, our Father, and the Lord Jesus Christ.

2 WE are thanking God always con-
cerning you all, making mention
3 of you in our prayers, unintermit-
tingly remembering your work of
faith and toil of love and endur-
ance of expectation of our Lord
Jesus Christ, in front of our God
4 and Father, having perceived,
brethren beloved, your choice by
5 God, seeing that the evangel of our
God did not come to you in word
only, but in power also, and in
holy spirit and much assurance, ac-
cording as you are aware, such as
we became among you because of
you.
6 And *you* became imitators of us
and of the Lord, receiving the
word in much affliction with joy of
7 holy spirit, so that you become
models to all those who are believ-
ing in Macedonia and in Achaia.
8 For from you the word of the Lord
has been sounded forth, not only
in Macedonia and in Achaia, but
in every place your faith toward
God has come out, so that we have
9 no need to be speaking aught, for
they are reporting, concerning us,
what kind of entrance we have
had to you, and how you turned
back to God from idols, to be slav-
ing for the living and true God
10 and to be waiting for His Son out

ΠΑΥΛΟϹΚΑΙϹΙΛΟΥΑΝΟϹΚΑ
PAUL AND SILVANUS AND

ΙΤΙΜΟΘЄΟϹΤΗЄΚΚΛΗϹΙΑΘ
Timothy to-THE OUT-CALLED OF-

B *inserts* Є
ЄϹϹΑΛΟΝΙΚЄѠΝЄΝΘЄѠΠΑΤ
THESSALONICANS IN God FATHER

A *adds* ΗΜѠΝ OF-US A ΟΥ OF-Master JESUS ANOINTED
ΡΙΚΑΙΚΥΡΙѠΙΗϹΟΥΧΡΙϹΤ
AND Master JESUS ANOINTED

ΟΥ B *omits from* FROM
ѠΧΑΡΙϹΥΜΙΝΚΑΙЄΙΡΗΝΗΑ
grace to-YOUp AND PEACE FROM

to ANOINTED.
ΠΟΘЄΟΥΠΑΤΡΟϹΗΜѠΝΚΑΙΚ
God FATHER OF-US AND OF-

ΥΡΙΟΥΙΗϹΟΥΧΡΙϹΤΟΥЄΥΧ
2 Master JESUS ANOINTED WE-ARE-

ΑΡΙϹΤΟΥΜЄΝΤѠΘЄѠΠΑΝΤΟ
thankING to-THE God always

s o.
ΤЄΠЄΡΙΠΑΝΤѠΝΥΜѠΝΜΝЄΙ
ABOUT ALL OF-YOUp REMINDer

ABs1 *omit* OF-YOUp
ΑΝΥΜѠΝΠΟΙΟΥΜЄΝΟΙЄΠΙΤ
OF-YOUp makING ON OF-

A OF-YE Υ sB *insert* Є
ѠΝΠΡΟϹЄΥΧѠΝΗΜѠΝΑΔΙΑΛ
3 THE prayers OF-US UNintermit-

B1 *s o.*
ЄΙΠΤѠϹΜΝΗΜΟΝЄΥΟΝΤЄϹΥ
tingly rememberING OF-

ΜѠΝΤΟΥЄΡΓΟΥΤΗϹΠΙϹΤЄѠ
YOUp THE ACT OF-THE BELIEF

ϹΚΑΙΤΟΥΚΟΠΟΥΤΗϹΑΓΑΠΗ
AND THE toil OF-THE LOVE

A *omits* OF-THE EXPECTATION
ϹΚΑΙΤΗϹΥΠΟΜΟΝΗϹΤΗϹЄΛ
AND THE UNDER-REMAINing OF-THE EX-

ΠΙΔΟϹΤΟΥΚΥΡΙΟΥΗΜѠΝΙΗ
PECTATION OF-THE Master OF-US JESUS

ϹΟΥΧΡΙϹΤΟΥЄΜΠΡΟϹΘЄΝΤ
ANOINTED IN-TOWARD-PLACE OF-

ΟΥΘЄΟΥΚΑΙΠΑΤΡΟϹΗΜѠΝЄ
4 THE God AND FATHER OF-US HAV-

ΙΔΟΤЄϹΑΔЄΛΦΟΙΗΓΑΠΗΜЄ
ING-PERCEIVED brothers HAVING-*been*-LOVED

B *omits* THE
ΝΟΙΥΠΟΤΟΥΘЄΟΥΤΗΝЄΚΛΟ
UNDER THE God THE choice

ΓΗΝΥΜѠΝΟΤΙΤΟЄΥΑΓΓЄΛΙ
5 OF-YOUp that THE WELL-MESSAGE

AB *omit* OF-THE God
ΟΝΤΟΥΘЄΟΥΗΜѠΝΟΥΚЄΓЄΝ
OF-THE God OF-US NOT WAS-BECOME

A ΠΡΟϹ TOWARD
ΗΘΗЄΙϹΥΜΑϹЄΝΛΟΓѠΜΟΝΟ
INTO YOUp IN saying ONLY

s o.
ΝΑΛΛΑΚΑΙЄΝΔΥΝΑΜЄΙΚΑΙ
but AND IN ABILITY AND

A *adds* IN ЄΝ
ЄΝΠΝЄΥΜΑΤΙΑΓΙѠΚΑΙΠΛΗ
IN spirit HOLY AND FULL-

ΡΟΦΟΡΙΑΠΟΛΛΗΚΑΘѠϹΟΙΔ
wearing much according-AS YE-HAVE-

As *omit* IN
ΑΤЄΟΙΟΙЄΓЄΝΗΘΗΜЄΝЄΝΥ
PERCEIVED THE-WHICH WE-WERE-BECOME IN YOUp

B *inserts* Є
ΜΙΝΔΙΥΜΑϹΚΑΙΥΜЄΙϹΜΙΜ
6 THRU YOUp AND YE IMITATORS

s Є *for* ΑΙ
ΗΤΑΙΗΜѠΝЄΓЄΝΗΘΗΤЄΚΑΙ
OF-US WERE-BECOME AND

A God ΘЄΟΥ
ΤΟΥΚΥΡΙΟΥΔЄΞΑΜЄΝΟΙΤΟ
OF-THE Master RECEIVing THE

ΝΛΟΓΟΝЄΝΘΛΙΨЄΙΠΟΛΛΗΜ
saying IN CONSTRICTION much WITH

B *adds* AND ΚΑΙ
ЄΤΑΧΑΡΑϹΠΝЄΥΜΑΤΟϹΑΓΙ
JOY OF-spirit HOLY

B type
ΟΥѠϹΤЄΓЄΝЄϹΘΑΙΥΜΑϹΤΥ
7 AS-BESIDES TO-BE-BECOMING YOUp types

Ν
ΠΟΥϹΠΑϹΙΝΤΟΙϹΠΙϹΤЄΥΟ
to-ALL THE *ones*-BELIEVING

B Є *for* ΑΙ
ΥϹΙΝЄΝΤΗΜΑΚΑΙΔΟΝΙΑΚΑ
IN THE MACEDONIA AND

A *skips to the next occurrence of* ACHAIA s1 *omits* for
ΙЄΝΤΗΑΧΑΙΑΑΦΥΜѠΝΓΑΡЄ
8 IN THE ACHAIA FROM YOUp for HAS-

s1 ΘЄΟΥ God
ΞΗΧΗΤΑΙΟΛΟΓΟϹΤΟΥΚΥΡΙ
been-OUT-RESOUNDED THE saying OF-THE Master

B Є *for* ΑΙ
ΟΥΟΥΜΟΝΟΝЄΝΤΗΜΑΚΑΙΔΟ
NOT ONLY IN THE MACEDONIA

B *omits* IN THE AB *o.s1o.*
ΝΙΑΚΑΙЄΝΤΗΑΧΑΙΑΑΛΛΑЄ
AND IN THE ACHAIA but IN

ΝΠΑΝΤΙΤΟΠѠΗΠΙϹΤΙϹΥΜѠ
EVERY PLACE THE BELIEF OF-YOUp

ΝΗΠΡΟϹΤΟΝΘЄΟΝЄΞЄΛΗΛΥ
THE TOWARD THE God HAS-OUT-COME

s o. *s o.*
ΘЄΝѠϹΤЄΜΗΧΡЄΙΑΝЄΧЄΙΝ
AS-BESIDES NO need TO-BE-HAVING

B1 Υ=YOUp
ΗΜΑϹΛΑΛЄΙΝΤΙΑΥΤΟΙΓΑΡ
9 US TO-BE-TALKING ANY they for

B YOUp Υ
ΠЄΡΙΗΜѠΝΑΠΑΓΓЄΛΛΟΥϹΙ
ABOUT US ARE-FROM-MESSAGING

ΝΟΠΟΙΑΝЄΙϹΟΔΟΝЄϹΧΟΜЄ
what-kind INTO-WAY WE-have-HAD

ΝΠΡΟϹΥΜΑϹΚΑΙΠѠϹЄΠЄϹΤ
TOWARD YOUp AND how YE-ON-TURN

B2 *probably* ΚΥΡΙΟΝ Master
ΡЄΨΑΤЄΠΡΟϹΤΟΝΘЄΟΝΑΠΟ
TOWARD THE God FROM

ΤѠΝЄΙΔѠΛѠΝΔΟΥΛЄΥЄΙΝΘ
THE idols TO-BE-SLAVING to-

A *inserts* Є
ЄѠΖѠΝΤΙΚΑΙΑΛΗΘΙΝѠΚΑΙ
10 God LIVING AND TRUE AND

s o.
ΑΝΑΜЄΝЄΙΝΤΟΝΥΙΟΝΑΥΤΟ
TO-BE-UP-REMAINING THE SON OF-Him

Thanksgiving

much more so now! Every member was a missionary. Their conduct forced the very enemies of Paul to bear testimony to the reality of his work amongst them (Ac.17[6]).

10 *Waiting* has no English equivalent. It is used in the papyri of those who were required to settle their debts without *waiting the full term.*

The secret of Paul's Thessalonian evangelism is twofold. He did not seek to turn them from their idols. That was incidental. He turned them *to God.* God and His grace provide the impelling power. In doing this they must needs turn their back on the idols they had worshiped. But more than this, he put before them a vital expectation. It was not a dead Christ he proclaimed to them. Nor did he stop with the resurrection. He engaged their hearts with the ascended Son of God, Whom they might expect to leave His place in heaven in order to receive them to Himself.

PAUL'S ENTRANCE

4 There is an overwhelming temptation to please men, in evangelistic work. The marvelous success of Paul's short ministry in Thessalonica arose from his determination to please God at any cost.

5 The apostle, in discussing his own motives and methods, gives us an ideal by which to test all such efforts. Flattery is barred out. Avarice is denounced. He himself did not even get a living for his labor, for the Philippians sent him aid even in Thessalonica (Phil.4[16]). How many are willing to work for such wages today? As an apostle he deserved the highest honors, and could have demanded them, but he preferred to get no glory from men. His personal presence was weak and his oratory despicable (so said the Corinthians, 2 Cor.10[10]), but his love was great, his tenderness was touching, his toil and labor, to avoid being a burden to them, were more eloquent than words, and his conduct above reproach.

of the heavens, Whom He rouses
from among the dead, Jesus, Who
is rescuing us out of the coming
indignation.

2 For you yourselves are aware,
brethren, that our entrance to you
has not come to be for naught,
2 but, though suffering before and
being outraged at Philippi, according
as you are aware, we are bold in
our God to speak the evangel of
God to you with a vast struggle.
3 For our entreaty is not out of deception,
nor yet out of uncleanness,
4 nor yet with guile, but, according
as we have been tested by God to
be entrusted with the evangel, thus
are we speaking, not as pleasing
men, but God, Who is testing our
5 hearts. For neither did we at any
time become flattering in expression,
according as you are aware,
neither with a pretense of greed,
6 God is witness, neither seeking
glory from men, neither from you,
nor from others, when we could be
7 a burden as Christ's apostles. But
we became gentle in your midst, as
if a nurse should be cherishing her
8 own children. Thus being ardently
attached to you, we are delighting
to share with you not only
God's evangel, but our own souls
also, because you came to be beloved
by us.

9 For you remember, brethren,
our toil and labor: working night
and day so as not to burden any
of you, we proclaim to you God's
10 evangel. You are witnesses, and
God, how benignly and justly
and blamelessly we became to
11 you who are believing, even in

ΥΕΚΤΩΝΟΥΡΑΝΩΝΟΝΗΓΕΙΡ
OUT OF-THE heavens WHOM He-ROUSES
A *omits* OF-THE
ΕΝΕΚΤΩΝΝΕΚΡΩΝΙΗϹΟΥΝΤ
OUT OF-THE DEAD JESUS THE
ΟΝΡΥΟΜΕΝΟΝΗΜΑϹΕΚΤΗϹΟ
One-rescuING US OUT OF-THE IN-
ΡΓΗϹΤΗϹΕΡΧΟΜΕΝΗϹΑΥΤΟ
2 DIGNATION THE COMING SAME
s ΑΙ *for* Ε
ΙΓΑΡΟΙΔΑΤΕΑΔΕΛΦΟΙΤΗΝ
for YE-HAVE-PERCEIVED brothers THE
ΕΙϹΟΔΟΝΗΜΩΝΤΗΝΠΡΟϹΥΜ
INTO-WAY OF-US THE TOWARD YOU*p*
ΑϹΟΤΙΟΥΚΕΝΗΓΕΓΟΝΕΝΑΛ
2 that NOT EMPTY it-HAS-BECOME but
ΛΑΠΡΟΠΑΘΟΝΤΕϹΚΑΙΥΒΡΙ
BEFORE-sufferING AND BEING-OUT-
s ΑΙ
ϹΘΕΝΤΕϹΚΑΘΩϹΟΙΔΑΤΕΕΝ
RAGED accordINg-AS YE-HAVE-PERCEIVED IN
B^1 *o.*
ΦΙΛΙΠΠΟΙϹΕΠΑΡΡΗϹΙΑϹΑ
Philippi WE-*are*-bold
ΜΕΘΑΕΝΤΩΘΕΩΗΜΩΝΛΑΛΗϹ
IN THE God OF-US TO-TALK
ΑΙΠΡΟϹΥΜΑϹΤΟΕΥΑΓΓΕΛΙ
TOWARD YOU*p* THE WELL-MESSAGE
ΟΝΤΟΥΘΕΟΥΕΝΠΟΛΛΩΑΓΩΝ
OF-THE God IN much CONTEST
A *inserts* Ε
ΙΗΓΑΡΠΑΡΑΚΛΗϹΙϹΗΜΩΝΟ
3 THE for BESIDE-CALLING OF-US NOT
ΥΚΕΚΠΛΑΝΗϹΟΥΔΕΕΞΑΚΑΘ
OUT OF-STRAYING NOT-YET OUT OF-UNclean-
ΑΡϹΙΑϹΟΥΔΕΕΝΔΟΛΩΑΛΛΑ
4 ness NOT-YET IN FRAUD but
ΚΑΘΩϹΔΕΔΟΚΙΜΑϹΜΕΘΑΥΠ
accordINg-AS WE-HAVE-*been*-tested UNDER
ΟΤΟΥΘΕΟΥΠΙϹΤΕΥΘΗΝΑΙΤ
THE God TO-BE-BELIEVED THE
ΟΕΥΑΓΓΕΛΙΟΝΟΥΤΩϹΛΑΛΟ
WELL-MESSAGE thus WE-ARE-
ΥΜΕΝΟΥΧΩϹΑΝΘΡΩΠΟΙϹΑΡ
TALKING NOT AS to-humans PLEAS-
As^2 *add* to-THE ΤΩ
ΕϹΚΟΝΤΕϹΑΛΛΑΘΕΩΤΩΔΟΚ
ING but to-God THE *One*-test-
ΙΜΑΖΟΝΤΙΤΑϹΚΑΡΔΙΑϹΗΜ
ING THE HEARTS OF-US
ΩΝΟΥΤΕΓΑΡΠΟΤΕΕΝΛΟΓΩΚ
5 NOT-BESIDES for ?-when IN saying OF-
As o.
ΟΛΑΚΕΙΑϹΕΓΕΝΗΘΗΜΕΝΚΑ
FLATTERY WE-WERE-BECOME accord-
As^1 *add* IN ΕΝ
ΘΩϹΟΙΔΑΤΕΟΥΤΕΕΠΡΟΦΑϹΕ
ing-AS YE-HAVE-PERCEIVED NOT-BESIDES BEFORE-APPEAR-

ΙΠΛΕΟΝΕΞΙΑϹΘΕΟϹΜΑΡΤΥ
ance OF-MORE-HAVING God witness
ϹΟΥΤΕΖΗΤΟΥΝΤΕϹΕΞΑΝΘΡ
6 NOT-BESIDES SEEKING OUT OF-humans
A ΥϹ Η
ΩΠΩΝΔΟΞΑΝΟΥΤΕΑΦΥΜΩΝΟ
esteem NOT-BESIDES FROM YOU*p* NOT-
ΥΤΕΑΠΑΛΛΩΝΔΥΝΑΜΕΝΟΙΕ
BESIDES FROM others *be*ING-ABLE IN
ΝΒΑΡΕΙΕΙΝΑΙΩϹΧΡΙϹΤΟΥ
HEAVY TO-BE AS OF-ANOINTED
A *o.*
ΑΠΟϹΤΟΛΟΙΑΛΛΑΕΓΕΝΗΘΗ
7 commissioners but WE-WERE-BECOME
*s*B *insert* Ν A Μ
ΜΕΝΗΠΙΟΙΕΝΜΕϹΩΥΜΩΝΩϹ
GENTLE IN MIDst OF-YOU*p* AS
IF *omitted by* As^1
ΕΑΝΤΡΟΦΟϹΘΑΛΠΗΤΑΕΑΥΤ
IF-EVER nurse MAY-BE-cherishING THE OF-self
ΗϹΤΕΚΝΑΟΥΤΩϹΟΜΕΙΡΟΜΕ
8 offsprings thus *be*ING-LIKE-GUSHED
B Η
ΝΟΙΥΜΩΝΕΥΔΟΚΟΥΜΕΝΜΕΤ
OF-YOU*p* WE-ARE-WELL-SEEMING TO-WITH-
ΑΔΟΥΝΑΙΥΜΙΝΟΥΜΟΝΟΝΤΟ
GIVE to-YOU*p* NOT ONLY THE
ΕΥΑΓΓΕΛΙΟΝΤΟΥΘΕΟΥΑΛΛ
WELL-MESSAGE OF-THE God but
ΑΚΑΙΤΑϹΕΑΥΤΩΝΨΥΧΑϹΔΙ
AND THE OF-selves souls THRU-
ΟΤΙΑΓΑΠΗΤΟΙΗΜΙΝΕΓΕΝΗ
that beLOVED to-US YE-WERE-BECOME
ΘΗΤΕΜΝΗΜΟΝΕΥΕΤΕΓΑΡΑΔ
9 YE-ARE-rememberING for broth-
ΕΛΦΟΙΤΟΝΚΟΠΟΝΗΜΩΝΚΑΙ
ers THE toil OF-US AND
ΤΟΝΜΟΧΘΟΝΝΥΚΤΟϹΚΑΙΗΜ
THE LABOR OF-NIGHT AND OF-DAY
ΕΡΑϹΕΡΓΑΖΟΜΕΝΟΙΠΡΟϹΤ
working TOWARD THE
ΟΜΗΕΠΙΒΑΡΗϹΑΙΤΙΝΑΥΜΩ
NO TO-be-ON-HEAVY ANY OF-YOU*p*
s^1 *omits* INTO s^1 ΙΝ=to-YOU*p*
ΝΕΚΗΡΥΞΑΜΕΝΕΙϹΥΜΑϹΤΟ
WE-PROCLAIM INTO YOU*p* THE
ΕΥΑΓΓΕΛΙΟΝΤΟΥΘΕΟΥΥΜΕ
10 WELL-MESSAGE OF-THE God YE
ΙϹΜΑΡΤΥΡΕϹΚΑΙΟΘΕΟϹΩϹ
witnesses AND THE God AS
ΟϹΙΩϹΚΑΙΔΙΚΑΙΩϹΚΑΙΑΜ
BENIGNly AND JUSTly AND UN-
ΕΜΠΤΩϹΥΜΙΝΤΟΙϹΠΙϹΤΕΥ
BLAMEably to-YOU*p* THE *ones*-BELIEVING
ΟΥϹΙΝΕΓΕΝΗΘΗΜΕΝΚΑΘΑΠ
11 WE-WERE-BECOME DOWN-WHICH-EVEN

7 What figure could more touchingly convey the apostle's genuine affection for the Thessalonians than that of a nursing mother? How unselfish and gentle and self-sacrificing is her care! The soul is the seat of sensation. To impart his own soul to them conveys the thought that he, like the true mother, would endure any discomfort or weariness for their sakes.

11 The figure of a father is no less affectionate. His solicitude for his own is spontaneous and real. He has the welfare of his children at heart. So Paul dealt with the beloved saints at Thessalonica.

PAUL'S THANKSGIVING

13 Nothing is more important than that the scriptures, in their pristine purity, be received as the word of God. Greece and the adjacent provinces were famed for their philosophies. Yet which of them ever produced effects to compare with the few words spoken by the apostle? He who fails to get beyond the preacher to the One Whose word he speaks has less than nothing. The one who hears the words of God receives everything.

16 What an exhibition of God's sovereign grace! The Jews, with all their advantages and their divine ritual, suffer a foretaste of God's indignation as it will be displayed in the day of the Lord. After the siege of Jerusalem under Titus, their temple was destroyed, their city razed and their whole polity brought to an end. When they go back to their land and establish their religious rites again they will meet the more disastrous indignation of Jehovah. The Thessalonians, who had no claims on God's mercy, suffer, indeed, from their countrymen, but are promised immunity in the day of His indignation.

PAUL BEREAVED

17 Paul was torn from the Thessalonians long before he wished to go, but God had other work for him to do, especially in Corinth, where he wrote this letter. It does not seem that his desire was gratified till some years later, when he went over Macedonia on his way to Greece (Ac.20[2]).

accord with what you are aware—
to each one of you, as a father to
his own children, consoling and
12 comforting you and testifying
unto you to walk worthily of God,
Who calls you to His own king-
dom and glory.
13 And therefore *we* also are thank-
ing God unintermittingly that, in
accepting the word heard from us,
you receive of God, not the word of
men, but (according as it truly is)
the word of God, which is operat-
ing also in you who are believing.
14 For *you* became imitators,
brethren, of the ecclesias of God
which are in Christ Jesus in Judea,
seeing that you suffered the same
—even you by your own fellow-
tribesmen according as they also
15 by the Jews, who also killed the
Lord Jesus and the prophets and
banish us, and are not pleasing to
God, and are contrary to all man-
16 kind, forbidding us to speak to the
nations that they may be saved, to
fill up their sins always. Yet they
have a foretaste of the consummat-
ing indignation.
17 Now *we*, brethren, being be-
reaved of you for the period of an
hour, in face, not in heart, en-
deavor the more exceedingly to
see your face, with much yearning,
18 because we want to come to you,
indeed *I* Paul, once—even twice—
19 and Satan hinders us. For what
is our expectation, or joy, or
wreath of glorying? Is it not even
you, in front of our Lord Jesus, at

ΕΡΟΙΔΑΤΕΩϹΕΝΑΕΚΑϹΤΟΝ
YE-HAVE-PERCEIVED AS ONE EACH

ΥΜΩΝΩϹΠΑΤΗΡΤΕΚΝΑΕΑΥΤ
OF-YOU*p* AS FATHER offsprings OF-self

s omits YOU*p*
ΟΥΠΑΡΑΚΑΛΟΥΝΤΕϹΥΜΑϹΚ
BESIDE-CALLING YOU*p* AND

A *omits* AND witnessING
ΑΙΠΑΡΑΜΥΘΟΥΜΕΝΟΙΚΑΙΜ
12 BESIDE-CLOSE-ING AND wit-

ΑΡΤΥΡΟΜΕΝΟΙΕΙϹΤΟΠΕΡΙ
nessING INTO THE TO-BE-ABOUT-

ΠΑΤΕΙΝΥΜΑϹΑΞΙΩϹΤΟΥΘΕ
TREADING YOU*p* WORTHily OF-THE God

B CALLING ΚΑΛΟΥΝΤΟϹ
ΟΥΤΟΥΚΑΛΕϹΑΝΤΟϹΥΜΑϹΕ
THE *One*-CALLing YOU*p* IN-

ΙϹΤΗΝΕΑΥΤΟΥΒΑϹΙΛΕΙΑΝ
TO THE OF-self KINGdom

ΚΑΙΔΟΞΑΝΚΑΙΔΙΑΤΟΥΤΟΚ
13 AND esteem AND THRU this AND

ΑΙΗΜΕΙϹΕΥΧΑΡΙϹΤΟΥΜΕΝ
WE ARE-thanking

s o.
ΤΩΘΕΩΑΔΙΑΛΕΙΠΤΩϹΟΤΙΠ
to-THE God UN-intermittingly that BE-

ΑΡΑΛΑΒΟΝΤΕϹΛΟΓΟΝΑΚΟΗ
SIDE-GETTING saying OF-HEARing

*s*¹ *repeats* (*with variations*) *from* YE-RECEIVE *to* God, *v.* 14
ϹΠΑΡΗΜΩΝΤΟΥΘΕΟΥΕΔΕΞΑ
BESIDE US OF-THE God YE-RECEIVE

A ΑΙ *for* Ε
ϹΘΕΟΥΛΟΓΟΝΑΝΘΡΩΠΩΝΑΛ
NOT saying OF-humans but

*s*¹ *omits* TRUly A IS TRU'y
ΛΑΚΑΘΩϹΑΛΗΘΩϹΕϹΤΙΝΛΟ
according-AS TRUly IS saying

ΓΟΝΘΕΟΥΟϹΚΑΙΕΝΕΡΓΕΙΤ
OF-God which AND IS-IN-ACTING

s US Η
ΑΙΕΝΥΜΙΝΤΟΙϹΠΙϹΤΕΥΟΥ
IN YOU*p* THE *ones*-BELIEVING

s o. B *inserts* Ε
ϹΙΝΥΜΕΙϹΓΑΡΜΙΜΗΤΑΙΕΓ
14 YE for IMITATORS WERE-

ΕΝΗΘΗΤΕΑΔΕΛΦΟΙΤΩΝΕΚΚ
BECOME brothers OF-THE OUT-

ΛΗϹΙΩΝΤΟΥΘΕΟΥΤΩΝΟΥϹΩ
CALLEDS OF-THE God OF-THE *ones*-BEING

ΝΕΝΤΗΙΟΥΔΑΙΑΕΝΧΡΙϹΤΩ
IN THE JUDEA IN ANOINTED

A *o.*
ΙΗϹΟΥΟΤΙΤΑΑΥΤΑΕΠΑΘΕΤ
JESUS that THE SAME YE-EMOTIONED

s o. B² ΥΜΑϹ YOU*p* *for* YE
ΕΚΑΙΥΜΕΙϹΥΠΟΤΩΝΙΔΙΩΝ
AND YE UNDER THE OWN

ϹΥΜΦΥΛΕΤΩΝΚΑΘΩϹΚΑΙΑΥ
TOGETHER-tribes according-AS AND they

ΤΟΙΥΠΟΤΩΝΙΟΥΔΑΙΩΝΤΩΝ
15 UNDER THE JUDA-ans OF-THE

s o.
ΚΑΙΤΟΝΚΥΡΙΟΝΑΠΟΚΤΕΙΝ
AND THE Master *ones*-FROM-KILLing

ΑΝΤΩΝΙΗϹΟΥΝΚΑΙΤΟΥϹΠΡ
JESUS AND THE BE-

ΟΦΗΤΑϹΚΑΙΗΜΑϹΕΚΔΙΩΞΑ
FORE-AVERers AND US OUT-CHASing

ΝΤΩΝΚΑΙΘΕΩΜΗΑΡΕϹΚΟΝΤ
AND to-God NO PLEASING

ΩΝΚΑΙΠΑϹΙΝΑΝΘΡΩΠΟΙϹΕ
AND to-ALL humans IN-

ΝΑΝΤΙΩΝΚΩΛΥΟΝΤΩΝΗΜΑϹ
16 INSTEAD FORBIDDING US

ΤΟΙϹΕΘΝΕϹΙΝΛΑΛΗϹΑΙΙΝ
to-THE NATIONS TO-TALK THAT

ΑϹΩΘΩϹΙΝΕΙϹΤΟΑΝΑΠΛΗΡ
THEY-MAY-BE-BEING-SAVED INTO THE TO-UP-FILL

B *omits* THE misses
ΩϹΑΙΑΥΤΩΝΤΑϹΑΜΑΡΤΙΑϹ
OF-them THE misses

B HAS-OUTSTRIPPED Κ B THE INDIGNATION
ΠΑΝΤΟΤΕΕΦΘΑϹΕΝΔΕΕΠΑΥ
always OUTSTRIPS YET ON them

ON them
ΤΟΥϹΗΟΡΓΗΕΙϹΤΕΛΟϹΗΜΕ
17 THE INDIGNATION INTO FINISH WE

ΙϹΔΕΑΔΕΛΦΟΙΑΠΟΡΦΑΝΙϹ
YET brothers BEING-FROM-BEREAVED

ΘΕΝΤΕϹΑΦΥΜΩΝΠΡΟϹΚΑΙΡ
FROM YOU*p* TOWARD SEASON

ΟΝΩΡΑϹΠΡΟϹΩΠΩΟΥΚΑΡΔΙ
OF-HOUR to-face NOT to-HEART

ΑΠΕΡΙϹϹΟΤΕΡΩϹΕϹΠΟΥΔΑ
more-exceedingly WE-are-DILIGENT

ϹΑΜΕΝΤΟΠΡΟϹΩΠΟΝΥΜΩΝΙ
THE face OF-YOU*p* TO-

ΔΕΙΝΕΝΠΟΛΛΗΕΠΙΘΥΜΙΑΔ
18 BE-PERCEIVING IN much ON-FEELing THRU-

ΙΟΤΙΗΘΕΛΗϹΑΜΕΝΕΛΘΕΙΝ
that WE-WILL TO-BE-COMING

ΠΡΟϹΥΜΑϹΕΓΩΜΕΝΠΑΥΛΟϹ
TOWARD YOU*p* I INDEED PAUL

ΚΑΙΑΠΑΞΚΑΙΔΙϹΚΑΙΕΝΕΚ
AND once AND twice AND hinders

ΟΨΕΝΗΜΑϹΟϹΑΤΑΝΑϹΤΙϹΓ
19 US THE SATAN (adversary) ANY for

ΑΡΗΜΩΝΕΛΠΙϹΗΧΑΡΑΗϹΤΕ
OF-US EXPECTATION OR JOY OR WREATH

A OF-exultation ΑΓΑΛΛΙΑϹΕΩϹ *s*¹ *omits* OR
ΦΑΝΟϹΚΑΥΧΗϹΕΩϹΗΟΥΧΙΚ
OF-BOASTing OR NOT*emph.* AND

ΑΙΥΜΕΙϹΕΜΠΡΟϹΘΕΝΤΟΥΚ
YE IN-TOWARD-PLACE OF-THE Mas-

ΥΡΙΟΥΗΜΩΝΙΗϹΟΥΕΝΤΗΑΥ
ter OF-US JESUS IN THE OF-

Paul Bereaved

1 The record in the book of Acts passes over this journey of Timothy back to Thessalonica from Athens. Timothy and Silas were, indeed, charged to come to him at Athens (Ac.17[15]) and came back from Macedonia to Corinth (Ac.18[5]), but this visit, being outside the scope of the book of Acts, finds no place there. Such was the apostle's solicitude for them that, seeing that he cannot return to them himself, he sends his son in the faith. The persecution which forced him to leave rages about them and threatens to undermine their faith, for unlike Corinth and Ephesus, where the apostle remained for years, he had been with them but a few weeks and even then spent much of his time toiling for his living.

10 The "deficiencies" in the faith of the Thessalonians are met in this epistle and in his second letter to them, as well as in all his nine letters to the seven ecclesias. The historical order of Paul's epistles should always be borne in mind. While the Thessalonian epistles come after the Ephesian group in the canon, they were written long before, during one of the earlier ministries of the apostle. Perhaps one of the important lessons for the apostle himself lay in his enforced absence from Thessalonica. The spiritual contact of an epistle accords much more with the trend of his ministries than his personal presence. His epistles, also, have ministered to millions who have found themselves in need of the same help that he extended to the Thessalonians.

This is the key to much that is inexplicable in the later epistles of Paul. He is always looking forward with confidence to a physical presence with those to whom he wrote. Even if the expectations were fulfilled, the Scriptures are silent, and leave us with the impression that his presence, like his ministry, forsook the physical.

20 His presence? For *you* are our
glory and joy.
3 Wherefore, when we could by no
means longer refrain, it seems well
2 for us to be left at Athens alone,
and we send Timothy, our brother
and God's servant in the evangel of
Christ, to establish and to console
3 you in behalf of your faith. Now
no one is to be swayed by these
afflictions, for you yourselves are
aware that we are located for this.
4 For even when we were with you
we predicted to you that "we
are about to be afflicted", according
as it occurred also, and you are
aware.
5 Therefore, when I could by no
means longer refrain, I send to
know of your faith, lest somehow
the tryer try you and our toil
may be coming to be for naught.
6 Yet at present, because of Timothy's coming to us from you and
bringing us the evangel of your
faith and love, and that you have a
good remembrance of us always,
longing to see us even according as
7 we also you—therefore we were
consoled, brethren, over you in all
our necessity and affliction, through
8 your faith, seeing that now we are
living if *you* are standing in the
9 Lord. For what thanksgiving are
we able to repay to God concerning
you for all the joy with which we
are rejoicing because of you in
10 front of our God, night and day
beseeching exceedingly to see your
face and to readjust the deficiencies
11 of your faith? Now may God Himself, even our Father, and our
Lord Jesus, direct our way to you!

ΤΟΥΠΑΡΟΥϹΙΑΥΜΕΙϹΓΑΡΕ
20 Him BESIDE-BEING YE for ARE
sA ΔΙ s¹ *omits* THE
ϹΤΕΗΔΟΞΑΗΜΩΝΚΑΙΗΧΑΡΑ
THE esteem OF-US AND THE JOY
ΤΙ ANY *added by* B A Є
ΔΙΟΜΗΚΕΤΙϹΤΕΓΟΝΤΕϹΗΥ
3 THRU-WHICH NO-NOT-STILL EXCLUDING WE-
s o.
ΔΟΚΗϹΑΜΕΝΚΑΤΑΛΕΙΦΘΗΝ
WELL-SEEM TO-BE-left
ΑΙΕΝΑΘΗΝΑΙϹΜΟΝΟΙΚΑΙΕ
2 IN ATHENS ONLY AND WE-
ΠΕΜΨΑΜΕΝΤΙΜΟΘΕΟΝΤΟΝΑ
SEND Timothy THE bro-
B TOGETHER-ACTer ϹΥΝΕΡΓΟΝ
ΔΕΛΦΟΝΗΜΩΝΚΑΙΔΙΑΚΟΝΟ
ther OF-US AND THRU-SERVitor
sA ΤΟΥ OF-THE *insert* B *omits* OF-God
ΝΘΕΟΥΕΝΤΩΕΥΑΓΓΕΛΙΩΤΟ
OF-God IN THE WELL-MESSAGE OF-THE
ΥΧΡΙϹΤΟΥΕΙϹΤΟϹΤΗΡΙΞΑ
ANOINTED INTO THE TO-STAND-fast
ΙΥΜΑϹΚΑΙΠΑΡΑΚΑΛΕϹΑΙΥ
YOU*p* AND TO-BESIDE-CALL OVER
ΠΕΡΤΗϹΠΙϹΤΕΩϹΥΜΩΝΤΟΜ
3 THE BELIEF OF-YOU*p* THE NO-
A Є *for* ΑΙ A Є
ΗΔΕΝΑϹΑΙΝΕϹΘΑΙΕΝΤΑΙϹ
YET-ONE TO-BE-*being*-SWAYED IN THE
B Є *inserts* s o.
ΘΛΙΨΕϹΙΝΤΑΥΤΑΙϹΑΥΤΟΙ
CONSTRICTIONS these SAME
ΓΑΡΟΙΔΑΤΕΟΤΙΕΙϹΤΟΥΤΟ
for YE-HAVE-PERCEIVED that INTO this
ΚΕΙΜΕΘΑΚΑΙΓΑΡΟΤΕΠΡΟϹ
4 WE-ARE-LYING AND for when TOWARD
ΥΜΑϹΗΜΕΝΠΡΟΕΛΕΓΟΜΕΝΥ
YOU*p* WE-WERE WE-BEFORE-said to-
B *inserts* Є
ΜΙΝΟΤΙΜΕΛΛΟΜΕΝΘΛΙΒΕϹ
YOU*p* that WE-ARE-beING-ABOUT TO-BE-*being*-CON-
ΘΑΙΚΑΘΩϹΚΑΙΕΓΕΝΕΤΟΚΑ
STRICTED according-AS AND it-BECAME AND
ΙΟΙΔΑΤΕΔΙΑΤΟΥΤΟΚΑΓΩΜ
5 YE-HAVE-PERCEIVED THRU this AND-I NO-
ΗΚΕΤΙϹΤΕΓΩΝΕΠΕΜΨΑΕΙϹ
NOT-STILL EXCLUDING I-SEND INTO
B OF-YOU*p* BELIEF
ΤΟΓΝΩΝΑΙΤΗΝΠΙϹΤΙΝΥΜΩ
THE TO-KNOW THE BELIEF OF-YOU*p*
ΝΜΗΠΩϹΕΠΕΙΡΑϹΕΝΥΜΑϹΟ
NO how tries YOU*p* THE-
ΠΕΙΡΑΖΩΝΚΑΙΕΙϹΚΕΝΟΝΓ
one tryING AND INTO EMPTY MAY-
ΕΝΗΤΑΙΟΚΟΠΟϹΗΜΩΝΑΡΤΙ
6 BE-BECOMING THE toil OF-US at-PRESENT
ΔΕΕΛΘΟΝΤΟϹΤΙΜΟΘΕΟΥΠΡ
YET COMING OF-Timothy TOWARD

ΟϹΗΜΑϹΑΦΥΜΩΝΚΑΙΕΥΑΓΓ
US FROM YOU*p* AND WELL-MESSAG-
A to-YOU*p* Υ- AB *omit* OF-YOU*p*
ΕΛΙϹΑΜΕΝΟΥΗΜΙΝΤΗΝΥΜΩ
izing to-US THE OF-YOU*p*
ΝΠΙϹΤΙΝΚΑΙΤΗΝΑΓΑΠΗΝΥ
BELIEF AND THE LOVE OF-
s o.
ΜΩΝΚΑΙΟΤΙΕΧΕΤΕΜΝΕΙΑΝ
YOU*p* AND that YE-ARE-HAVING REMINDer
ΗΜΩΝΑΓΑΘΗΝΠΑΝΤΟΤΕΕΠΙ
OF-US GOOD always ON-LONG-
ΠΟΘΟΥΝΤΕϹΗΜΑϹΙΔΕΙΝΚΑ
ING US TO-BE-PERCEIVING
ΘΑΠΕΡΚΑΙΗΜΕΙϹΥΜΑϹΔΙΑ
7 DOWN-WHICH-EVEN AND WE YOU*p* THRU
A WE-HAVE-*been*- ΠΑΡΑΚΕΚΛΗΜΕΘΑ
ΤΟΥΤΟΠΑΡΕΚΛΗΘΗΜΕΝΑΔΕ
this WE-WERE-BESIDE-CALLED brothers
ΛΦΟΙΕΦΥΜΙΝΕΠΙΠΑϹΗΤΗΑ
ON YOU*p* ON EVERY THE ne-
A OF-YOU*p* Υ A AND ΚΑΙ
ΝΑΓΚΗΚΑΙΘΛΙΨΕΙΗΜΩΝΔΙ
cessity AND CONSTRICTION OF-US THRU
A BELIEF OF-YOU*p*
ΑΤΗϹΥΜΩΝΠΙϹΤΕΩϹΟΤΙΝΥ
8 THE OF-YOU*p* BELIEF that NOW
s¹ MAY-BE s. Η
ΝΖΩΜΕΝΕΑΝΥΜΕΙϹϹΤΗΚΕΤ
WE-ARE-LIVING IF-EVER YE ARE-STANDING-firm
ΕΕΝΚΥΡΙΩΤΙΝΑΓΑΡΕΥΧΑΡ
9 IN Master ANY for thanking
Є *inserted by* A s¹ Master ΚΥΡΙΩ
ΙϹΤΙΑΝΔΥΝΑΜΕΘΑΤΩΘΕΩΑ
WE-ARE-ABLE to-THE God TO-
B¹ Η=US
ΝΤΑΠΟΔΟΥΝΑΙΠΕΡΙΥΜΩΝΕ
repay ABOUT YOU*p* ON
ΠΙΠΑϹΗΤΗΧΑΡΑΗΧΑΙΡΟΜΕ
EVERY THE JOY WHICH WE-ARE-JOYING
s¹ ΚΥ
ΝΔΙΥΜΑϹΕΜΠΡΟϹΘΕΝΤΟΥΘ
THRU YOU*p* IN-TOWARD-PLACE OF-THE God
ΡΙΟΥ Master
ΕΟΥΗΜΩΝΝΥΚΤΟϹΚΑΙΗΜΕΡ
10 OF-US OF-NIGHT AND OF-DAY
ΑϹΥΠΕΡΕΚΠΕΡΙϹϹΟΥΔΕΟΜ
OVER-OUT-excessive beseechING
ΕΝΟΙΕΙϹΤΟΙΔΕΙΝΥΜΩΝΤΟ
INTO THE TO-BE-PERCEIVING OF-YOU*p* THE
ΠΡΟϹΩΠΟΝΚΑΙΚΑΤΑΡΤΙϹΑ
face AND TO-DOWN-EQUIP
ΙΤΑΥϹΤΕΡΗΜΑΤΑΤΗϹΠΙϹΤ
THE WANTS OF-THE BELIEF
ΕΩϹΥΜΩΝΑΥΤΟϹΔΕΟΘΕΟϹΚ
11 OF-YOU*p* SAME YET THE God AND
ΑΙΠΑΤΗΡΗΜΩΝΚΑΙΟΚΥΡΙΟ
FATHER OF-US AND THE Master
ϹΗΜΩΝΙΗϹΟΥϹΚΑΤΕΥΘΥΝΑ
OF-US JESUS [MAY-DOWN-straighten

THE LORD'S PRESENCE

12 Paul gives us the true motive and incentive of a holy life and a steadfast faith. It springs from the overflow of love to our fellow saints and to all others as well. It looks forward to the presence of Him Who does not decide by the outward appearance, but rewards according to the secret motives of the heart. The presence of our Lord is to be understood in its plainest literal sense. This is His absence. Whenever He is actually near and known, He will be present.

ASKING AND ENTREATING

3 Looseness in marriage relations is one of the saddest spots on the history of mankind. The gods of the nations were most offensive in this regard and their reputed misdeeds gave ample excuse for the trespasses of their devotees. Besides this the religious ceremonies and rites by which they were worshiped gave sanction to the most debasing excesses and abuses. No wonder the apostle speaks plainly and sharply. He will allow no trifling. Each one is to have his own wife and is not to interfere with his brother in this matter. No doubt the apostle refers to special customs and abuses in Thessalonica.

WRITING NOT NECESSARY

9 One of the earliest impulses of the new life of the believer is to love his fellow saints. We are taught by God. It is instinctive and should be fostered and encouraged. Let us not allow party lines and differences in details to divide between us and all who have the same life and harbor the same love.

11 In the midst of such a great spiritual awakening as occurred at Thessalonica there is a temptation to neglect the necessary duties of life and mistake enthusiasm and noise for the quiet yet powerful operations of the spirit. The apostle urges them to attend to their own affairs and provide for their needs, so that their enemies will not find occasion to reproach them.

12 Now may the Lord cause you to
increase and superabound in love
for one another and for all, even
13 according as we also for you, to
establish your hearts unblamable
in holiness in front of our God and
Father, in the presence of our Lord
Jesus with all His saints.

4 Furthermore, then, brethren, we
are asking you and entreating in
the Lord Jesus, that, according as
you accepted from us how you
must be walking and pleasing
God (according as you are walking
also), that you may be superabound-
2 ing yet more, for you are aware
what charges we give to you through
3 the Lord Jesus. For this is the will
of God—your holiness. You are to
be abstaining from all prostitution;
4 each of you is to be aware of his own
vessel, to be acquiring it in holiness
5 and honor, not in lustful passion
even according as the nations also
6 who have no perception of God. No
one is to be circumventing and
overreaching his brother in this
matter, because the Lord is the
Avenger of all these, according
as we said to you before also and
7 certify, for God calls us, not for
8 uncleanness, but in holiness. Sure-
ly, in consequence, then, he who is
repudiating is not repudiating
men, but God, Who is also giving
you His holy spirit.
9 Now concerning brotherly
affection we have no need to be
writing to you, for *you* yourselves
are taught by God to be loving one
10 another, for you are doing it also
to all the brethren who are in the

s1 Υ=OF-YOUp
ΙΤΗΝΟΔΟΝΗΜΩΝΠΡΟCΥΜΑC
THE WAY OF-US TOWARD YOUp
A God ΘЄΟC
ΥΜΑCΔЄΟΚΥΡΙΟCΠΛЄΟΝΑC
12 YOUp YET THE Master MAY-BE-MORE-izING
ΑΙΚΑΙΠЄΡΙCCЄΥCΑΙΤΗΑΓ
AND MAY-exceed to-THE LOVE
ΑΠΗЄΙCΑΛΛΗΛΟΥCΚΑΙЄΙC
INTO one-another AND INTO
ΠΑΝΤΑCΚΑΘΑΠЄΡΚΑΙΗΜЄΙ
ALL DOWN-WHICH-EVEN AND WE
CЄΙCΥΜΑCЄΙCΤΟCΤΗΡΙΞΑ
13 INTO YOUp INTO THE TO-STAND-fast
B UN-BLAMEably
ΙΥΜΩΝΤΑCΚΑΡΔΙΑCΑΜЄΜΠ
OF-YOUp THE HEARTS UN-BLAMEable
B ΩC A ΔΙΚ(B1Ο)ΑΙΟCΥΝΗ JUSTness
ΤΟΥCЄΝΑΓΙΩCΥΝΗЄΜΠΡΟC
IN HOLY-TOGETHERness IN-TOWARD-PLACE
ΘЄΝΤΟΥΘЄΟΥΚΑΙΠΑΤΡΟCΗ
OF-THE God AND FATHER OF-
ΜΩΝЄΝΤΗΠΑΡΟΥCΙΑΤΟΥΚΥ
US IN THE BESIDE-BEING OF-THE Mas-
ΡΙΟΥΗΜΩΝΙΗCΟΥΜЄΤΑΠΑΝ
ter OF-US JESUS WITH ALL
As1 add AMEN ΑΜΗΝ after Him AsB1 omit THE
ΤΩΝΤΩΝΑΓΙΩΝΑΥΤΟΥΤΟΛΟ
4 OF-THE HOLY-ones OF-Him THE rest
THEN by B2 small
ΙΠΟΝΟΥΝΑΔЄΛΦΟΙЄΡΩΤΩΜ
THEN brothers WE-ARE-asking
ЄΝΥΜΑCΚΑΙΠΑΡΑΚΑΛΟΥΜЄ
YOUp AND WE-ARE-BESIDE-CALLING
B omits THE B1(probably)As omit THAT
ΝЄΝΤΩΚΥΡΙΩΙΗCΟΥΙΝΑΚΑ
IN THE Master JESUS THAT accord-
ΘΩCΠΑΡЄΛΑΒЄΤЄΠΑΡΗΜΩΝ
ing-AS YE-BESIDE-GOT BESIDE OF-US
ΤΟΠΩCΔЄΙΥΜΑCΠЄΡΙΠΑΤЄ
THE how it-IS-BINDING YOUp TO-BE-ABOUT-TREADING
ΙΝΚΑΙΑΡЄCΚЄΙΝΘЄΩΚΑΘΩ
AND TO-BE-PLEASING to-God according-AS
B YE-SHOULD-
CΚΑΙΠЄΡΙΠΑΤЄΙΤЄΙΝΑΠЄ
AND YE-ARE-ABOUT-TREADING THAT YE-MAY-
B inserts C but it is probably cancelled
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2 BE-exceedING RATHER YE-HAVE-PER-
A inserts Є
ЄΓΑΡΤΙΝΑCΠΑΡΑΓΓЄΛΙΑC
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s Δ- prefixes HAVE-GIVEN
ЄΔΩΚΑΜЄΝΥΜΙΝΔΙΑΤΟΥΚΥ
WE-GIVE to-YOUp THRU THE Mas-
ΡΙΟΥΙΗCΟΥΤΟΥΤΟΓΑΡЄCΤ
3 ter JESUS this for IS
THE ΤΟ added by A
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WILL OF-THE God THE HOLYing
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OF-YOUp TO-BE-FROM-HAVING YOUp

ABs1 THE ΤΗC
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4 FROM EVERY PROSTITUTION TO-PER-
B2 adds ЄΝΑ ONE A C
ЄΝΑΙЄΚΑCΤΟΝΥΜΩΝΤΟЄΑΥ
CEIVE EACH OF-YOUp THE OF-self
ΤΟΥCΚЄΥΟCΚΤΑCΘΑΙЄΝΑΓ
INSTRUMENT TO-BE-ACQUIRING IN HOLYing
s1 adds ЄΝ IN after AND Є inserted by B
ΙΑCΜΩΚΑΙΤΙΜΗΜΗЄΝΠΑΘЄ
5 AND VALUE NO IN EMOTION
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OF-ON-FEELing DOWN-WHICH-EVEN AND
A o.
ΤΑЄΘΝΗΤΑΜΗЄΙΔΟΤΑΤΟΝΘ
THE NATIONS THE NO HAVING-PERCEIVED THE God
ЄΟΝΤΟΜΗΥΠЄΡΒΑΙΝЄΙΝΚΑ
6 THE NO TO-BE-OVERSTEPPING AND
ΙΠΛЄΟΝЄΚΤЄΙΝЄΝΤΩΠΡΑΓ
TO-BE-MORE-HAVING IN THE PRACTISE
ΜΑΤΙΤΟΝΑΔЄΛΦΟΝΑΥΤΟΥΔ
THE brother OF-him THRU-
ABs1 omit THE
ΙΟΤΙЄΚΔΙΚΟCΟΚΥΡΙΟCΠЄ
that OUT-JUSTER THE Master ABOUT
A omits AND
ΡΙΠΑΝΤΩΝΤΟΥΤΩΝΚΑΘΩCΚ
ALL OF-these according-AS AND
A Ο for Δ
ΑΙΠΡΟЄΙΠΑΜЄΝΥΜΙΝΚΑΙΔ
WE-BEFORE-say to-YOUp AND WE-
ΙЄΜΑΡΤΥΡΑΜЄΘΑΟΥΓΑΡЄΚ
7 THRU-witness NOT for CALLS
ΑΛЄCЄΝΗΜΑCΟΘЄΟCЄΠΙΑΚ
US THE God ON UN-
B adds Δ but probably cancels
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8 cleanness but IN HOLYing to-
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THE-for-THEN THE UN-PLACING NOT hu-
ΘΡΩΠΟΝΑΘЄΤЄΙΑΛΛΑΤΟΝΘ
man IS-UN-PLACING but THE God
AB omit AND s2A o. o. A OF-Him THE spirit
ЄΟΝΤΟΝΚΑΙΔΙΔΟΝΤΑΤΟΠΝ
THE AND One-GIVING THE spirit
A US Η
ЄΥΜΑΑΥΤΟΥΤΟΑΓΙΟΝЄΙCΥ
OF-Him THE HOLY INTO YOUp
ΜΑCΠЄΡΙΔЄΤΗCΦΙΛΑΔЄΛΦ
9 ABOUT YET OF-THE FOND-brotherness
A o. B inserts Ι As1 ЄΤЄ YE-ARE-
ΙΑCΟΥΧΡЄΙΑΝЄΧΟΜЄΝΓΡΑ
NOT need WE-ARE-HAVING TO-BE-
ΦЄΙΝΥΜΙΝΑΥΤΟΙΓΑΡΥΜЄΙ
WRITING to-YOUp SAME for YE
CΘЄΟΔΙΔΑΚΤΟΙЄCΤЄЄΙCΤ
God-TAUGHT ARE INTO THE
ΟΑΓΑΠΑΝΑΛΛΗΛΟΥCΚΑΙΓΑ
10 TO-BE-LOVING one-another AND for
B adds AND ΚΑΙ
ΡΠΟΙЄΙΤЄΑΥΤΟЄΙCΠΑΝΤΑ
YE-ARE-DOING SAME INTO ALL

THE LORD'S PRESENCE

THOSE REPOSING

13 We do not sorrow when our dear ones are literally reposing. The reference is to death under a most beautiful figure for the distressed Thessalonian saints. The resurrection of Jesus is the guarantee that all who are His will likewise be raised. Until Paul received this revelation, the only resurrection of the saints was the "resurrection of life" (Jn.5[29]) called the "former" resurrection (Un. 20[5]), at the beginning of the thousand years, *after* the judgment period. Then the Lord comes down to earth. The saints are not snatched into the air. But this resurrection follows the Lord's *presence* in the air long before His *coming* to the earth. It precedes the great judgment era which ushers in the day of Jehovah. Being justified in the blood of Christ, we shall be saved from God's indignation through Him (Rom.5[9]). God has not assigned us to indignation but to the procuring of salvation (5[9]). This new revelation is further unfolded to the Corinthians (1Co.15[51]), where the secret is disclosed that the living, as well as the dead, will be *changed.* Both will be given incorruptible, spiritual, celestial bodies, without which, indeed, they could hardly meet Him in the air. The crowning glory of this blessed expectation was made known to the Philippians. These bodies of humiliation will be *transfigured* to conform them to that glorious body which blinded Paul when first he beheld Him (Phil.3[21]Ac.9[3,8,18]).

17 "We, the living." Paul does not insist that he must survive to the advent, any more than he meant to assert positively that he should die when he said the Lord Jesus "shall raise *us* up" (2 Cor.4[14]).

2 This is man's day (1 Cor.4[3]). It is near its end. The day of Jehovah, with its awful divine judgments, is fast approaching. It will give no notice of its coming. On the contrary, it will seem unnecessary and impossible. Is it not true that never, in the history of the race, was there such a hope and expectation of the end of war? The parliament of nations, the reduction of armaments, the federation of the world—are we not already boasting in peace and security?

whole of Macedonia. Now we are
entreating you, brethren, to be
11 superabounding yet more, and that
you be ambitious to be quiet, and
to be engaged in your own affairs,
and to be working with your own
hands, according as we charge you,
12 that you may be walking respectably toward those outside, and you
may have need of nothing.
13 Now we do not want you to be
ignorant, brethren, concerning those
who are reposing, lest you may be
sorrowed according as others also
14 who have no expectation. For if we
are believing that Jesus died and
rose, thus also, those who are put
to repose, will God, through Jesus,
15 lead forth with Him. For this
we are saying to you by the word
of the Lord, that *we,* the living,
who are surviving unto the presence
of the Lord, shall by no means
outstrip those who are put to
16 repose, seeing that the Lord Himself will be descending from
heaven with the shout of command, with the voice of the Chief
Messenger, and with the trumpet
of God, and the dead in Christ
17 shall be rising first. Thereupon
we, the living who are surviving, shall at the same time be
snatched away together with them
in clouds, for meeting the Lord in
the air. And thus shall we
always be together with the Lord.
18 So that, be consoling one another
with these words.
5 Now concerning the times and
the eras, brethren, you have no
2 need to be written to, for you
yourselves are accurately aware
that the day of the Lord is as a
thief in the night—thus is it com-
3 ing. Now whenever they may be
saying "Peace and security",
then extermination is standing

s¹ OF-YOUp ΥΜΩΝ A omits THE
CΤΟΥCΑΔΕΛΦΟΥCΤΟΥCΕΝΟ 20
THE brothers THE IN WHOLE
Bs Є for ΑΙ
ΛΗΤΗΜΑΚΑΙΔΟΝΙΑΠΑΡΑΚΑ 40
THE MACEDONIA WE-ARE-BESIDE-
A beLOVED ΑΓΑΠΗΤΟΙ
ΛΟΥΜΕΝΔΕΥΜΑCΑΔΕΛΦΟΙΠ 60
CALLING YET YOUp brothers TO-
ΕΡΙCCΕΥΕΙΝΜΑΛΛΟΝΚΑΙΦ 80
11 BE-exceedING RATHER AND TO-
B inserts Є A Є for ΑΙ
ΙΛΟΤΙΜΕΙCΘΑΙΗCΥΧΑΖΕΙ 100
BE-beING-ambitious TO-BE-QUIETIZING
ΝΚΑΙΠΡΑCCΕΙΝΤΑΙΔΙΑΚΑ 20
AND TO-BE-PRACTISING THE OWN AND
As¹ add OWN ΙΔΙΑΙC
ΙΕΡΓΑΖΕCΘΑΙΤΑΙCΧΕΡCΙ 40
TO-BE-workING to-THE HANDS
s² WE-charge to-YOUp
ΝΥΜΩΝΚΑΘΩCΥΜΙΝΠΑΡΗΓΓ 60
OF-YOUp according-AS to-YOUp WE-charge
s o.
ΕΙΛΑΜΕΝΙΝΑΠΕΡΙΠΑΤΗΤΕ 80
12 THAT YE-MAY-BE-ABOUT-TREADING
ΕΥCΧΗΜΟΝΩCΠΡΟCΤΟΥCΕΞ 200
WELL-FIGUREly TOWARD THE-ones OUT
ΩΚΑΙΜΗΔΕΝΟCΧΡΕΙΑΝΕΧΗ 20
AND NO-YET-ONE need YE-MAY-BE-
ΤΕΟΥΘΕΛΟΜΕΝΔΕΥΜΑCΑΓΝ 40
13 HAVING NOT WE-ARE-WILLING YET YOUp TO-BE-UN-
ΟΕΙΝΑΔΕΛΦΟΙΠΕΡΙΤΩΝΚΟ 60
KNOWING brothers ABOUT THE ones-
A ΕΙ for Η
ΙΜΩΜΕΝΩΝΙΝΑΜΗΛΥΠΗCΘΕ 80
reposING THAT NO YE-MAY-BE-beING-SOR-
according omitted by s²
ΚΑΘΩCΚΑΙΟΙΛΟΙΠΟΙΟΙΜΗ 300
ROWED according-AS AND THE rest THE NO
s¹ inserts Є
ΕΧΟΝΤΕCΕΛΠΙΔΑΕΙΓΑΡΠΙ 20
14 HAVING EXPECTATION IF for WE-
CΤΕΥΟΜΕΝΟΤΙΙΗCΟΥCΑΠΕ 40
ARE-BELIEVING that JESUS FROM-
B THE
ΘΑΝΕΝΚΑΙΑΝΕCΤΗΟΥΤΩCΚ 60
DIED AND UP-STOOD thus AND
God AND
ΑΙΟΘΕΟCΤΟΥCΚΟΙΜΗΘΕΝΤ 80
THE God THE ones-BEING-reposED
ΑCΔΙΑΤΟΥΙΗCΟΥΑΞΕΙCΥΝ 400
THRU THE JESUS WILL-BE-LEADING TOGETHER
ΑΥΤΩΤΟΥΤΟΓΑΡΥΜΙΝΛΕΓΟ 20
15 to-Him this for to-YOUp WE-ARE-say-
ΜΕΝΕΝΛΟΓΩΚΥΡΙΟΥΟΤΙΗΜ 40
ING IN saying OF-Master that WE
ΕΙCΟΙΖΩΝΤΕCΟΙΠΕΡΙΛΕΙ 60
THE LIVING THE ones-survivING
ΠΟΜΕΝΟΙΕΙCΤΗΝΠΑΡΟΥCΙ 80
INTO THE BESIDE-BEING
B JESUS ΙΗCΟΥ
ΑΝΤΟΥΚΥΡΙΟΥΟΥΜΗΦΘΑCΩ 500
OF-THE Master NOT NO SHOULD-BE-OUT-

ΜΕΝΤΟΥCΚΟΙΜΗΘΕΝΤΑCΟΤ 20
16 STRIPPING THE ones-reposING that
ΙΑΥΤΟCΟΚΥΡΙΟCΕΝΚΕΛΕΥ 40
SAME THE Master IN ORDER-effect
CΜΑΤΙΕΝΦΩΝΗΑΡΧΑΓΓΕΛΟ 60
IN SOUND OF-chief-MESSENGER
ΥΚΑΙΕΝCΑΛΠΙΓΓΙΘΕΟΥΚΑ 80
AND IN TRUMPET OF-God WILL-
ΤΑΒΗCΕΤΑΙΑΠΟΥΡΑΝΟΥΚΑ 600
BE-DOWN-STEPPING FROM heaven AND
ΙΟΙΝΕΚΡΟΙΕΝΧΡΙCΤΩΑΝΑ 20
THE DEAD IN ANOINTED WILL-BE-
CΤΗCΟΝΤΑΙΠΡΩΤΟΝΕΠΕΙΤ 40
17 UP-STANDING BEFORE-most ON-THEREAFTER
ΑΗΜΕΙCΟΙΖΩΝΤΕCΟΙΠΕΡΙ 60
WE THE LIVING THE ones-sur-
s o. B o. o.
ΛΕΙΠΟΜΕΝΟΙΑΜΑCΥΝΑΥΤΟ 80
vivING SIMULTANEOUSLY TOGETHER to-
ΙCΑΡΠΑΓΗCΟΜΕΘΑΕΝΝΕΦΕ 700
them SHALL-BE-BEING-SNATCHED IN CLOUDS
ΛΑΙCΕΙCΑΠΑΝΤΗCΙΝΤΟΥΚ 20
INTO FROM-meeting OF-THE Mas-
ΥΡΙΟΥΕΙCΑΕΡΑΚΑΙΟΥΤΩC 40
ter INTO AIR AND thus
B IN ΕΝ
ΠΑΝΤΟΤΕCΥΝΚΥΡΙΩΕCΟΜΕ 60
always TOGETHER to-Master WE-SHALL-BE
ΘΑΩCΤΕΠΑΡΑΚΑΛΕΙΤΕΑΛΛ 80
18 AS-BESIDES BE-YE-BESIDE-CALLING one-an-
ΗΛΟΥCΕΝΤΟΙCΛΟΓΟΙCΤΟΥ 800
other IN THE sayings these .
ΤΟΙCΠΕΡΙΔΕΤΩΝΧΡΟΝΩΝΚ 20
5 ABOUT YET THE TIMES AND
ΑΙΤΩΝΚΑΙΡΩΝΑΔΕΛΦΟΙΟΥ 40
THE SEASONS brothers NOT
A o. s TO-BE-w.to-Y. s¹+ΤΟΥ OF-THE
ΧΡΕΙΑΝΕΧΕΤΕΥΜΙΝΓΡΑΦΕ 60
need YE-ARE-HAVING to-YOUp TO-BE-beING-
B¹ -Є s inserts Є
CΘΑΙΑΥΤΟΙΓΑΡΑΚΡΙΒΩCΟ 80
2 WRITTEN SAME for EXACTly YE-
A adds THE Η
ΙΔΑΤΕΟΤΙΗΜΕΡΑΚΥΡΙΟΥΩ 900
HAVE-PERCEIVED that DAY OF-Master AS
CΚΛΕΠΤΗCΕΝΝΥΚΤΙΟΥΤΩC 20
thief IN NIGHT thus
As¹ omit YET
ΕΡΧΕΤΑΙΟΤΑΝΔΕΛΕΓΩCΙΝ 40
3 IS-COMING when-EVER YET THEY-MAY-BE-saying
ΕΙΡΗΝΗΚΑΙΑCΦΑΛΕΙΑΤΟΤ 60
PEACE AND UN-TOTTER then
A Є for ΑΙ B IS-beING-ON-STOOD to-them
ΕΑΙΦΝΙΔΙΟCΑΥΤΟΙCΕΠΙC 80
UN-APPEAR-PERCEIVED to-them IS-beING-ON-
ΤΑΤΑΙΟΛΕΘΡΟCΩCΠΕΡΗΩΔ 6000
STOOD WHOLE-RUIN AS-EVEN THE travail

THE LORD'S PRESENCE

THOSE DROWSING

4 The day of the Lord with its terrors and destruction is not for us. The cry of "peace and security" should not lull us to sleep. We should be on the alert, knowing the futility of all security and peace apart from Christ. And, though aware of the whirlpool into which this world is sweeping, we have no fear, for it will not engulf us. But, suppose that we, too, relax our vigilance and take a nap along with the rest. Will we be left for judgment? At His coming to set up the kingdom it is vital that they watch or they will lose their reward (Mt.24[42]25[13]Mk.13[34]Lu.12[37]Un.3[3]16[15]). Not so here. Those who received Paul's gospel of faith apart from deeds, find their salvation a matter of pure unadulterated grace. This is true of the future as well as the past. The death of Christ, not our conduct, our watchfulness or the lack of it, is the foundation on which our future salvation rests just as really as the salvation which we already enjoy. This confidence will not lead to laxness.

8 The believer's armor is defensive. His only weapon is the spirit's sword, the word of God. Not, indeed, every statement in the scriptures, for some of it is an inspired record of human philosophy and the very lies of the adversary are contained in its pages, but every actual declaration which has proceeded forth from God through His accredited prophets and apostles. These are powerful and effective. No other weapon should be used. For defense we rely on faith and love for the present and on the blessed expectation of our gathering together unto Him for the future. This is figured by the helmet. No judgment from above can harm us. When heaven's judgments fall we will be safe above them in His presence.

ASKING AND ENTREATING

12 Love and patience should characterize all our intercourse with fellow saints. Love will lead us to acknowledge those who are over us and to bear with those below. It will rule out all retaliation.

16 Constant joy, constant prayer, constant thanksgiving is the normal privilege of all saints.

over them unawares, even as
travail over the pregnant, and they
may by no means escape.
4 Now *you*, brethren, are not in
darkness, that the day should be
5 overtaking you as a thief, for *you*
are all sons of the light and sons of
the day. We are not of the night
6 nor of darkness. Consequently then,
we should not be drowsing, even
as the rest, but we may be watch-
7 ing and sober. For those who
are drowsing are drowsing at
night, and those who are drunk
8 are drunk at night. Yet *we*, be-
ing of the day, may be sober,
putting on the cuirass of faith
and love, and the helmet, the ex-
9 pectation of salvation, seeing that
God did not appoint us to in-
dignation, but to the procuring of
salvation through our Lord Jesus
10 Christ, the One dying for us, that,
whether we may be watching or
drowsing, we should be living at
the same time together with Him.
11 Wherefore, be consoling one an-
other and edifying one the other,
according as you are doing also.
12 Now we are asking you, breth-
ren, to perceive those who are
toiling among you and presiding
over you in the Lord and admon-
13 ishing you, and to deem them
exceedingly distinguished in love,
because of their work. Be at
14 peace among yourselves. Now we
are entreating you, brethren, ad-
monish the disorderly, comfort
the faint-hearted, uphold the in-
15 firm, be patient toward all. See
that no one may be rendering evil
for evil to anyone, but always be
pursuing that which is good for one
16 another and for all. Be rejoic-
17 ing always. Be praying uninter-
18 mittingly. In everything be giv-
ing thanks, for this is the will of

Є *inserted by* Bs
ΙΝΤΗЄΝΓΑϹΤΡΙЄΧΟΥϹΗΚΑ
to-THE IN BELLY HAVING AND

ΙΟΥΜΗЄΚΦΥΓΩϹΙΝΥΜЄΙϹΔ
4 NOT NO THEY-MAY-BE-OUT-FLEEING YE YET

s ΑΙ *for* Є
ЄΑΔЄΛΦΟΙΟΥΚЄϹΤЄЄΝϹΚΟ
brothers NOT ARE IN DARKness

A YOU*p* THE DAY
ΤЄΙΙΝΑΗΗΜЄΡΑΥΜΑϹΩϹΚΑ
THAT THE DAY YOU*p* AS thief

sΗ
ЄΠΤΑϹΚΑΤΑΛΑΒΗΠΑΝΤЄϹΓ
5 MAY-BE-DOWN-GETTING ALL for

s¹ *first had* ΑΙ
ΑΡΥΜЄΙϹΥΙΟΙΦΩΤΟϹЄϹΤЄ
YE SONS OF-LIGHT ARE

ΚΑΙΥΙΟΙΗΜЄΡΑϹΟΥΚЄϹΜЄ
AND SONS OF-DAY NOT WE-ARE

ΝΝΥΚΤΟϹΟΥΔЄϹΚΟΤΟΥϹΑΡ
6 OF-NIGHT NOT-YET OF-DARKness CONSE-

ABs¹ *omit* AND
ΑΟΥΝΜΗΚΑΘЄΥΔΩΜЄΝΩϹΚΑ
QUENTLY THEN NO WE-MAY-BE-DOWN-LOUNGING AS AND

ΙΟΙΛΟΙΠΟΙΑΛΛΑΓΡΗΓΟΡΩ
THE rest but WE-MAY-BE-watchING

ΜЄΝΚΑΙΝΗΦΩΜЄΝΟΙΓΑΡΚΑ
7 AND WE-MAY-BE-being-sober THE for *ones-*

ΘЄΥΔΟΝΤЄϹΝΥΚΤΟϹΚΑΘЄΥ
DOWN-LOUNGING OF-NIGHT ARE-DOWN-

B ΟΝΤЄϹ *o.*
ΔΟΥϹΙΝΚΑΙΟΙΜЄΘΥϹΚΟΜЄ
LOUNGING AND THE *ones-be*ING-DRUNK

o. o. o.
ΝΟΙΝΥΚΤΟϹΜЄΘΥΟΥϹΙΝΗΜ
8 OF-NIGHT ARE-beING-DRUNK WE

ЄΙϹΔЄΗΜЄΡΑϹΟΝΤЄϹΝΗΦΩ
YET OF-DAY BEING MAY-BE-beING-

ΜЄΝЄΝΔΥϹΑΜЄΝΟΙΘΩΡΑΚΑ
sober IN-SLIPP*ing* CUIRASS

s¹ *omits* AND LOVE
ΠΙϹΤЄΩϹΚΑΙΑΓΑΠΗϹΚΑΙΠ
OF-BELIEF AND LOVE AND A-

ЄΡΙΚЄΦΑΛΑΙΑΝЄΛΠΙΔΑϹΩ
BOUT-HEAD EXPECTATION OF-SAV-

Oxyrhynchus Papyrus 1598 B THE God US
ΤΗΡΙΑϹΟΤΙΟΥΚЄΘЄΤΟΗΜΑ
9 ing that NOT PLACED US

A *o.*
ϹΟΘЄΟϹЄΙϹΟΡΓΗΝΑΛΛΑЄΙ
THE God INTO INDIGNATION but INTO

ϹΠЄΡΙΠΟΙΗϹΙΝϹΩΤΗΡΙΑϹ
procuring OF-SAVing

ΔΙΑΤΟΥΚΥΡΙΟΥΗΜΩΝΙΗϹΟ
THRU THE Master OF-US JESUS

ANOINTED *omitted by* B1598
ΥΧΡΙϹΤΟΥΤΟΥΑΠΟΘΑΝΟΝΤ
10 ANOINTED THE *One*-FROM-DYING

Bs¹ ΠЄΡΙ ABOUT *1598*+ΠΑΝΤΩΝ OF-ALL *probably*
ΟϹΥΠЄΡΗΜΩΝΙΝΑЄΙΤЄΓΡΗ
OVER US THAT IF-BESIDES WE-MAY-

ΓΟΡΩΜЄΝЄΙΤЄΚΑΘЄΥΔΩΜЄ
BE-watchING IF-BESIDES WE-MAY-BE-DOWN-LOUNGING

A Ο WE-SHALL-BE-L.
ΝΑΜΑϹΥΝΑΥΤΩΖΗϹΩΜЄΝΔΙ
11 SIMULTANEOUSLY TOGETHER to-Him WE-SHOULD-BE-LIVING

ΟΠΑΡΑΚΑΛЄΙΤЄΑΛΛΗΛΟΥϹ
THRU-WHICH BE-YE-BESIDE-CALLING one-another

ΚΑΙΟΙΚΟΔΟΜЄΙΤЄЄΙϹΤΟΝ
AND BE-YE-HOME-BUILDING ONE THE

ЄΝΑΚΑΘΩϹΚΑΙΠΟΙЄΙΤЄЄΡ
12 ONE according-AS AND YE-ARE-DOING WE-

ΩΤΩΜЄΝΔЄΥΜΑϹΑΔЄΛΦΟΙЄ
ARE-asking YET YOU*p* brothers TO-

ΙΔЄΝΑΙΤΟΥϹΚΟΠΙΩΝΤΑϹЄ
PERCEIVE THE *ones*-toilING IN

B *o. o.*
ΝΥΜΙΝΚΑΙΠΡΟΙϹΤΑΝΟΜЄΝ
YOU*p* AND BEFORE-STANDING

ΟΥϹΥΜΩΝЄΝΚΥΡΙΩΚΑΙΝΟΥ
OF-YOU*p* IN Master AND admon-

A Є *for* Α
ΘЄΤΟΥΝΤΑϹΥΜΑϹΚΑΙΗΓЄΙ
13 ishING YOU*p* AND TO-BE-deem-

B Є *for* ΑΙ p *omits* OVER-
ϹΘΑΙΑΥΤΟΥϹΥΠЄΡЄΚΠЄΡΙ
ING them OVER-OUT-excessive

B ΩϹ -ly
ϹϹΟΥЄΝΑΓΑΠΗΔΙΑΤΟЄΡΓΟ
IN LOVE THRU THE work

s¹ *adds* ΚΑΙ AND A ΑΙ *o.* s*p*
ΝΑΥΤΩΝЄΙΡΗΝЄΥЄΤЄЄΝЄΑ
OF-them BE-YE-being-at-PEACE IN selves

ΥΤΟΙϹΠΑΡΑΚΑΛΟΥΜЄΝΔЄΥ
14 WE-ARE-BESIDE-CALLING YET YOU*p*

ΜΑϹΑΔЄΛΦΟΙΝΟΥΘЄΤЄΙΤЄ
brothers BE-YE-admonishING

ΤΟΥϹΑΤΑΚΤΟΥϹΠΑΡΑΜΥΘЄ
THE disorderly BE-BESIDE-CLOSE-ING

ΙϹΘЄΤΟΥϹΟΛΙΓΟΨΥΧΟΥϹΑ
THE FEW-souls BE-

ΝΤЄΧЄϹΘЄΤΩΝΑϹΘЄΝΩΝΜΑ
upholdING THE UN-FIRM BE-

ΚΡΟΘΥΜЄΙΤЄΠΡΟϹΠΑΝΤΑϹ
FAR-FEELING TOWARD ALL

ΟΡΑΤЄΜΗΤΙϹΚΑΚΟΝΑΝΤΙΚ
15 BE-SEEING NO ANY EVIL INSTEAD OF-

s¹ ΟΙ *for* Ω
ΑΚΟΥΤΙΝΙΑΠΟΔΩΑΛΛΑΠΑΝ
EVIL to-ANY MAY-BE-FROM-GIVING but always

s¹A *omit* AND
ΤΟΤЄΤΟΑΓΑΘΟΝΔΙΩΚЄΤЄΚ
THE GOOD BE-YE-CHASING AND

ΑΙЄΙϹΑΛΛΗΛΟΥϹΚΑΙЄΙϹΠ
INTO one-another AND INTO ALL

ΑΝΤΑϹΠΑΝΤΟΤЄΧΑΙΡЄΤЄΑ
16 17 always BE-JOYING UN-

s *o.*
ΔΙΑΛЄΙΠΤΩϹΠΡΟϹЄΥΧЄϹΘ
intermittingly BE-YE-prayING

A ΑΙ
ЄЄΝΠΑΝΤΙЄΥΧΑΡΙϹΤЄΙΤЄ
18 IN EVERY BE-YE-thankING

God in Christ Jesus for you.
19 Quench not the spirit. 20 Scorn not
21 prophecies, but be testing all, re-
22 taining the ideal. Be abstaining
from every appearance of wicked-
ness.

23 Now may the God of peace Him-
self hallow you wholly; and may
your unimpaired spirit and soul
and body be kept blameless in the
presence of our Lord Jesus Christ!
24 Faithful is He Who is calling you,
Who will be doing it also.
25 Brethren, be praying for us also.
26 Greet all the brethren with a holy
27 kiss. I am adjuring you by the
Lord, that this epistle is to be read
to all the holy brethren.

28 The grace of our Lord Jesus
Christ be with you! *Amen!*

[20] These exhortations are made in view of the changing character of Paul's ministries. They became more spiritual as time advanced. The gift of prophecy was especially adapted to meet the need of the saints until God's complete revelation should be given (1 Cor.12[10]13[8]). Yet they were to be tested and only those in line with the ideal toward which God was working were to be permanent.

[23] The lame man who sat at the Beautiful gate of the temple (Ac.3[2-16]) had unimpaired health and strength after he was healed. The same word is used here but is extended to the soul and spirit as well. This, and far more, will be our lot in His presence even should any part be lame or deficient now!

A *adds* IS ЄCTIN As1+TOY A INTO
ΤΟΥΤΟΓΑΡΘΕΛΗΜΑΘΕΟΥΕΝ
this for WILL OF-God IN

YOU*p* IN ANOINTED JESUS
ΧΡΙCΤΩΙΗCΟΥΕΙCΥΜΑCΤΟ
19 ANOINTED JESUS INTO YOU*p* THE

B1 Z
ΠΝΕΥΜΑΜΗCΒΕΝΝΥΤΕΠΡΟΦ
20 spirit NO BE-YE-EXTINGUISHING BEFORE-

ΗΤΕΙΑCΜΗΕΞΟΥΘΕΝΕΙΤΕΠ
21 AVERments NO BE-YE-scorning ALL

As1 *omit* YET
ΑΝΤΑΔΕΔΟΚΙΜΑΖΕΤΕΤΟΚΑ
YET BE-testing THE IDEAL

ΛΟΝΚΑΤΕΧΕΤΕΑΠΟΠΑΝΤΟC
22 BE-YE-DOWN-HAVING FROM EVERY

A *o.*
ΕΙΔΟΥCΠΟΝΗΡΟΥΑΠΕΧΕCΘ
PERCeption OF-wicked BE-YE-FROM-HAVING

A ΑΙ
ΕΑΥΤΟCΔΕΟΘΕΟCΤΗCΕΙΡΗ
23 SAME YET THE God OF-THE PEACE

ΝΗCΑΓΙΑCΑΙΥΜΑCΟΛΟΤΕΛ
MAY-He-BE-HOLYizing YOU*p* WHOLE-FINISH

ΕΙCΚΑΙΟΛΟΚΛΗΡΟΝΥΜΩΝΤ
AND WHOLE-LOTTED OF-YOU*p* THE

ΟΠΝΕΥΜΑΚΑΙΗΨΥΧΗΚΑΙΤΟ
spirit AND THE soul AND THE

CΩΜΑΑΜΕΜΠΤΩCΕΝΤΗΠΑΡΟ
BODY UN-BLAMEably IN THE BESIDE-

ΥCΙΑΤΟΥΚΥΡΙΟΥΗΜΩΝΙΗC
BEING OF-THE Master OF-US JESUS

ΟΥΧΡΙCΤΟΥΤΗΡΗΘΕΙΗΠΙC
24 ANOINTED MAY-BE-BEING-KEPT BELIEV-

A US H
ΤΟCΟΚΑΛΩΝΥΜΑCΟCΚΑΙΠΟ
ing THE *One*-CALLING YOU*p* WHO AND WILL-

ΙΗCΕΙΑΔΕΛΦΟΙΠΡΟCΕΥΧΕ
25 BE-DOING brothers BE-YE-praying

sA *omit* AND
CΘΕΚΑΙΠΕΡΙΗΜΩΝΑCΠΑCΑ
26 AND ABOUT US greet-YE

CΘΕΤΟΥCΑΔΕΛΦΟΥCΠΑΝΤΑ
THE brothers ALL

s *omits* -IN-
CΕΝΦΙΛΗΜΑΤΙΑΓΙΩΕΝΟΡΚ
27 IN FOND-*effect* HOLY I-AM-IN-OATH-

ΙΖΩΥΜΑCΤΟΝΚΥΡΙΟΝΑΝΑΓ
izing YOU*p* THE Master TO-BE-read

ΝΩCΘΗΝΑΙΤΗΝΕΠΙCΤΟΛΗΝ
THE letter

s *o.* Bs1 *omit* HOLY p *has* THE brothers *and*
ΠΑCΙΝΤΟΙCΑΓΙΟΙCΑΔΕΛΦ
to-ALL THE HOLY brothers

space sufficient for THE HOLY
ΟΙCΗΧΑΡΙCΤΟΥΚΥΡΙΟΥΗΜ
28 THE grace OF-THE Master OF-US

ΩΝΙΗCΟΥΧΡΙCΤΟΥΜΕΘΥΜΩ
JESUS ANOINTED WITH YOU*p*

B *omits* AMEN
ΝΑΜΗΝ
AMEN

II THESSALONIANS

This second letter to the Thessalonians is a sequel to the first. The Thessalonians are still unable to distinguish between the rage of man and the wrath of God. Their continued trial and persecution leads them to conclude that God is against them instead of for them. The kingdom of God, which was proclaimed among them, is to be introduced with divine judgments. The day of the Lord, in which it will be set up, opens with an unparalleled display of divine indignation. They still persist in imagining that this day had begun, especially as, in some way, this was represented to be the apostle's teaching (2^2).

In reply Paul and his fellow workers define these dreaded judgments as those which fall only on those being unacquainted with God and who do not obey the evangel, especially on such as their persecutors. Their main argument is founded on the teaching of the first epistle in reference to the Lord's presence and our assembling with Him in the air. There they had been definitely taught that this must occur *before* the day of His indignation.

The secret phase of lawlessness has been in operation throughout this economy, but its full development has been held in check by the presence of the saints. When we are taken out of the midst, then, and not till then, will the apostasy bear its bitter fruit. Its presence will be indicated by the presence of the man of lawlessness, corresponding to the head of the wild beast of the Unveiling of Jesus Christ (Un.13^1) who will be seconded by the false prophet who does signs and miracles to prove his claims (Un.13^{11}). By these mankind is deluded to its destruction.

But the Thessalonians are not deceived by God but preferred for salvation and belief of the truth and the glory of the Lord Jesus Christ.

The latter part of the epistle is devoted to some practical disorders, especially busybodies who do not work for their living.

FRAMEWORK, II. THESSALONIANS

Reversion and Alternation

SALUTATION, Grace and peace 1^1-1^2

| THANKSGIVING 1^3
| Reason 1^3-1^5 Ease 1^6-1^{10}
| PRAYER, Paul for the Thessalonians 1^{11}-1^{12}
| The Name of the Lord 1^{12} Glory 1^{12}
| ADMONITION: The Apostasy 2^1-2^{12}

| THANKSGIVING 2^{13}-2^{17}
| Reason 2^{13} Glory 2^{14}
| PRAYER, the Thessalonians for Paul 3^1-3^5
| The Lord's Word 3^1-3^4 Endurance 3^5
| ADMONITION: Disorder 3^6-3^{15}

SALUTATION, Peace and grace 3^{16}-3^{18}

The literary framework is a simple alternation within the salutations. A thanksgiving, a prayer, and an admonition are found in this order in both the former and latter half of the letter.

If the epistle is read with its leading thought in mind—that we are delivered from the coming divine indignation—it will be seen to give it color and warmth everywhere, and especially in the assurances of God's mind toward them in their trials.

1 While Silvanus and Timothy are associated with Paul in this salutation, the epistle is practically by Paul himself and its genuineness is attested at the close by Paul's own signature (3[17]).

THANKSGIVING

3 The sufferings which were distressing the Thessalonians were the occasion of joy and boasting on the part of the apostle, for it proved the reality of their faith in Christ and developed their affection for one another. He adroitly turns their mistaken idea, that God is afflicting them, into the opposite, that their very sufferings are a sure index that those who afflict them will suffer at His hands. He lays due stress on the fact that God's indignation comes upon those who do *not* know Him and who do *not* obey the evangel. By thus turning the minds of the Thessalonians to the future he consoles them in their present trials. Then the opposers will suffer, not only for their sins, but for their persecution of God's saints, while those who are now in distress will enjoy ease and relaxation during the unveiling of the Lord Jesus from heaven. This passage alone should restrain us from including the saints of this economy in any of the companies of the saved mentioned in the scroll of His Unveiling. The persistence with which this thought clung to the Thessalonians is accounted for by the fact that the Circumcision *did* expect to go through the terrors of that day. Those who endured to the end would be saved. Paul was introducing a new and unknown doctrine, corresponding to his evangel for the nations, in which God's unadulterated grace is far more pronounced than in the gospel of the kingdom as proclaimed by the other apostles.

PRAYER

12 His prayer for them was that they might respond to this grace of God by a present conduct, in the midst of suffering, which would glorify God and His Christ.

Paul and Silvanus and Timothy
to the ecclesia of the Thessa-
lonians in God, our Father, and
the Lord Jesus Christ:
2 Grace to you and peace, from God,
our Father, and the Lord Jesus
Christ.

3 We ought to be thanking God
always concerning you, brethren,
according as it is meet, seeing that
your faith is flourishing and the
love of each one of you all for one
4 another is increasing, so that we
ourselves glory in you in the ec-
clesias of God, for your endurance
and faith in all your persecutions
and the afflictions which you are
5 bearing—a display of the just
judgment of God, to deem you
worthy of the kingdom of God, for
6 which you are suffering also, if so
be that it is just of God to repay
7 affliction to those afflicting you, and
to you who are being afflicted,
ease, with us, at the unveiling of
the Lord Jesus from heaven with
8 His powerful messengers, in flam-
ing fire dealing out vengeance to
those who are not acquainted with
God and those who are not
obeying the evangel of our Lord
9 Jesus Christ, who shall incur the
justice of eonian extermination
from the face of the Lord, and
from the glory of His strength;
10 whenever He should be coming to
be glorified in His saints and to be
marveled at in all who believe
(seeing that our testimony to you
was believed) in that day—
11 For which we are always
praying also concerning you, that

B *inserts* Є
ΠΑΥΛΟϹΚΑΙϹΙΛΟΥΑΝΟϹΚΑ
PAUL AND SILVANUS AND

Є *inserted by* B
ΙΤΙΜΟΘΕΟϹΤΗΕΚΚΛΗϹΙΑΘ
Timothy to-THE OUT-CALLED OF-

B *inserts* Є s1 *adds* ΚΑΙ AND
ΕϹϹΑΛΟΝΙΚΕΩΝΕΝΘΕΩΠΑΤ
THESSALONICANS IN God FATHER

ΡΙΗΜΩΝΚΑΙΚΥΡΙΩΙΗϹΟΥΧ
OF-US AND Master JESUS AN-

ΡΙϹΤΩΧΑΡΙϹΥΜΙΝΚΑΙΕΙΡ
2 OINTED grace to-YOU*p* AND PEACE

B *omits* OF-US
ΗΝΗΑΠΟΘΕΟΥΠΑΤΡΟϹΗΜΩΝ
FROM God FATHER OF-US

ΚΑΙΚΥΡΙΟΥΙΗϹΟΥΧΡΙϹΤΟ
AND Master JESUS ANOINTED

s o.
ΥΕΥΧΑΡΙϹΤΕΙΝΟΦΕΙΛΟΜΕ
3 TO-BE-thanking WE-ARE-OWING

ΝΤΩΘΕΩΠΑΝΤΟΤΕΠΕΡΙΥΜΩ
to-THE God always ABOUT YOU*p*

ΝΑΔΕΛΦΟΙΚΑΘΩϹΑΞΙΟΝΕϹ
brothers according-AS WORTHY IS

ΤΙΝΟΤΙΥΠΕΡΑΥΞΑΝΕΙΗΠΙ
that IS-OVER-GROWING-UP THE BE-

ϹΤΙϹΥΜΩΝΚΑΙΠΛΕΟΝΑΖΕΙ
LIEF OF-YOU*p* AND IS-MOREizing

ΗΑΓΑΠΗΕΝΟϹΕΚΑϹΤΟΥΠΑΝ
THE LOVE ONE OF-EACH OF-ALL

s1 *omits* OF-YOU*p*
ΤΩΝΥΜΩΝΕΙϹΑΛΛΗΛΟΥϹΩϹ
4 OF-YOU*p* INTO one-another AS-

A US SAME AB1 Ν
ΤΕΑΥΤΟΥϹΗΜΑϹΕΝΥΜΙΝΕΓ
BESIDES SAME US IN YOU*p* TO-IN-

ΚΑΥΧΑϹΘΑΙΕΝΤΑΙϹΕΚΚΛΗ
BOAST IN THE OUT-CALLEDS

ϹΙΑΙϹΤΟΥΘΕΟΥΥΠΕΡΤΗϹΥ
OF-THE God OVER THE UN-

ΠΟΜΟΝΗϹΥΜΩΝΚΑΙΠΙϹΤΕΩ
DER-REMAINing OF-YOU*p* AND BELIEF

s o.
ϹΕΝΠΑϹΙΝΤΟΙϹΔΙΩΓΜΟΙϹ
IN ALL THE CHASE-ings

ΥΜΩΝΚΑΙΤΑΙϹΘΛΙΨΕϹΙΝΑ
OF-YOU*p* AND THE CONSTRICTIONS WHICH

B Є *for* Α A ΑΙ *s o.*
ΙϹΑΝΕΧΕϹΘΕΕΝΔΕΙΓΜΑΤΗ
5 YE-ARE-tolerating IN-SHOW OF-THE

ϹΔΙΚΑΙΑϹΚΡΙϹΕΩϹΤΟΥΘΕ
JUST JUDGing OF-THE God

ΟΥΕΙϹΤΟΚΑΤΑΞΙΩΘΗΝΑΙΥ
INTO THE TO-BE-BEING-DOWN-WORTHIED YOU*p*

ΜΑϹΤΗϹΒΑϹΙΛΕΙΑϹΤΟΥΘΕ
OF-THE KINGdom OF-THE God

ΟΥΥΠΕΡΗϹΚΑΙΠΑϹΧΕΤΕΕΙ
6 OVER WHICH AND YE-ARE-EMOTIONING IF-

A *adds* to-THE ΤΩ
ΠΕΡΔΙΚΑΙΟΝΠΑΡΑΘΕΩΑΝΤ
EVEN JUST BESIDE God TO-repay

B *inserts* Є
ΑΠΟΔΟΥΝΑΙΤΟΙϹΘΛΙΒΟΥϹ
to-THE *ones*-CONSTRICTING

ΙΝΥΜΑϹΘΛΙΨΙΝΚΑΙΥΜΙΝΤ
7 YOU*p* CONSTRICTION AND to-YOU*p* THE

B *inserts* Є
ΟΙϹΘΛΙΒΟΜΕΝΟΙϹΑΝΕϹΙΝ
ones-*be*ING-CONSTRICTED UP-LETTing

s1 Υ = YOU*p*
ΜΕΘΗΜΩΝΕΝΤΗΑΠΟΚΑΛΥΨΕ
WITH US IN THE FROM-COVERing

ΙΤΟΥΚΥΡΙΟΥΙΗϹΟΥΑΠΟΥΡ
OF-THE Master JESUS FROM heaven

ΑΝΟΥΜΕΤΑΓΓΕΛΩΝΔΥΝΑΜΕ
WITH MESSENGERS OF-ABILITY

B BLAZE OF-FIRE ΦΛΟΓΙΠΥΡΟϹ
ΩϹΑΥΤΟΥΕΝΠΥΡΙΦΛΟΓΟϹΔ
8 OF-Him IN FIRE OF-BLAZE GIV-

ΙΔΟΝΤΟϹΕΚΔΙΚΗϹΙΝΤΟΙϹ
ING OUT-JUSTing to-THE

As *o.* THE *omitted by* ABs1
ΜΗΕΙΔΟϹΙΝΤΟΝΘΕΟΝΚΑΙΤ
NO HAVING-PERCEIVED THE God AND THE

ΟΙϹΜΗΥΠΑΚΟΥΟΥϹΙΝΤΩΕΥ
NO ARE-obeying to-THE WELL-

ΑΓΓΕΛΙΩΤΟΥΚΥΡΙΟΥΗΜΩΝ
MESSAGE OF-THE Master OF-US

B *omits* ANOINTED
ΙΗϹΟΥΧΡΙϹΤΟΥΟΙΤΙΝΕϹΔ
9 JESUS ANOINTED WHO-ANY JUST-

B *inserts* Є A *inserts* Ι
ΙΚΗΝΤΙϹΟΥϹΙΝΟΛΕΘΡΟΝΑ
ice WILL-BE-incurring WHOLE-RUIN E-

ΙΩΝΙΟΝΑΠΟΠΡΟϹΩΠΟΥΤΟΥ
onian FROM face OF-THE

ΚΥΡΙΟΥΚΑΙΑΠΟΤΗϹΔΟΞΗϹ
Master AND FROM THE esteem

ΤΗϹΙϹΧΥΟϹΑΥΤΟΥΟΤΑΝΕΛ
10 OF-THE STRENGTH OF-Him when-EVER He-MAY-

ΘΗΕΝΔΟΞΑϹΘΗΝΑΙΕΝΤΟΙϹ
BE-COMING TO-BE-IN-esteemED IN THE

ΑΓΙΟΙϹΑΥΤΟΥΚΑΙΘΑΥΜΑϹ
HOLY-*ones* OF-Him AND TO-BE-MARVELED

s o.
ΘΗΝΑΙΕΝΠΑϹΙΝΤΟΙϹΠΙϹΤ
IN ALL THE *ones*-BELIEV-

ΕΥϹΑϹΙΝΟΤΙΕΠΙϹΤΕΥΘΗΤ
ing that WAS-BELIEVED THE

ΟΜΑΡΤΥΡΙΟΝΗΜΩΝΕΦΥΜΑϹ
witness OF-US ON YOU*p*

ΕΝΤΗΗΜΕΡΑΕΚΕΙΝΗΕΙϹΟΚ
11 IN THE DAY that INTO WHICH

ΑΙΠΡΟϹΕΥΧΟΜΕΘΑΠΑΝΤΟΤ
AND WE-ARE-praying always

ΕΠΕΡΙΥΜΩΝΙΝΑΥΜΑϹΑΞΙΩ
ABOUT YOU*p* THAT YOU*p* SHOULD-BE-

ADMONITION—APOSTASY

1 The controlling thought in this section of the epistle is based on the teaching of the first letter. Had they fully accepted and understood what he had already written to them they never would have been led to believe that the day of the Lord was already present. In the meantime it seems that Paul has been misrepresented in this matter, perhaps by a forged letter (3[17]). He now gives two of the salient signs which will be present when the day of the Lord comes: the apostasy and the man of lawlessness. Neither of these was present at that time.

3 The man of lawlessness (as the two best manuscripts name him) seems to correspond closely with the head of the wild beast (Un. 13[1-8]). The whole earth will worship him except the few whose names are written in the Lamb's scroll of life. It is evident from this passage that, at the time of the end, there will be a temple of God. That this should be elsewhere than Jerusalem seems impossible. So we may look, not only for a return of the Jews to their own land, but also for a restoration of their ancient ritual and a rebuilding of their temple. For anyone except a priest to enter the holy place is itself a terrible desecration, but for any man to usurp Jehovah's place in the holy of holies and demonstrate his own divinity is the most awful and appalling crime of which a human being is capable. This leads to the desolating abomination of Daniel 9[27], which probably consists in placing the image of the wild beast (Un. 13[14]) in the holy place of the temple. Our Lord warns those living in Judea to flee to the mountains (Mt. 24[15-22]), for *then* the great affliction (which alarmed the Thessalonians) would come.

7 The influences which will bring about the great apostasy of the end time have been at work from the beginning, but have been restrained by another, counteracting force. What is this? Some have supposed it to be the spirit of God. But the spirit of God will continue to work throughout the apostasy, enabling a few to endure to the end, and empowering

our God should be counting you
worthy of the calling, and should
be fulfilling every delight of good-
ness and work of faith in power,
12 so that the name of our Lord Jesus
may be glorified in you, and you
in Him, in accord with the grace of
our God and the Lord Jesus
Christ.

2 Now we are asking you, breth-
ren, in behalf of the presence of
our Lord Jesus Christ and our
2 assembling with Him, that you be
not quickly shaken from your
mind, nor yet be alarmed, either
through a spirit, or through a
word, or through an epistle as
through us, as that the day of the
3 Lord is present. No one should
be deluding you by any method,
for, should not the apostasy
be coming first and the man of
lawlessness be unveiled, the son
4 of destruction, who is opposing
and elevating himself above every-
thing termed a god or an object of
veneration, so that he is seated in
the temple of God, demonstrating
5 that he himself is God? Do you
not remember that, being still
with you, I told you these things?
6 And now you are aware what is
detaining, for him to be unveiled
7 in his own era. For the secret
phase of lawlessness, already in
operation, is only till that which
is detaining at present may be
8 coming to be out of the midst. And
then the lawless one will be un-
veiled (whom the Lord Jesus will
despatch with the spirit of His
mouth and will abolish by the ad-
9 vent of His presence), whose pres-
ence is in accord with the opera-
tion of Satan with all power and
10 signs and false miracles, and with

ϹΗΤΗϹΚΛΗϹΕΩϹΟΘΕΟϹΗΜΩ
counting-worthy of-the calling the God of-us
A WILL-BE-FILLING ЄΙ
ΝΚΑΙΠΛΗΡΩϹΗΠΑϹΑΝΕΥΔΟ
and should-be-filling every well-seem-

ΚΙΑΝΑΓΑΘΩϹΥΝΗϹΚΑΙΕΡΓ
ing of-goodness and work

ΟΝΠΙϹΤΕΩϹΕΝΔΥΝΑΜΕΙΟΠ
12 of-belief in ability which-

ΩϹΕΝΔΟΞΑϹΘΗΤΟΟΝΟΜΑΤΟ
how may-be-being-in-esteemed the name of-the
A *adds* ANOINTED ΧΡΙϹΤΟΥ
ΥΚΥΡΙΟΥΗΜΩΝΙΗϹΟΥΕΝΥΜ
Master of-us Jesus in you*p*
A WE Η
ΙΝΚΑΙΥΜΕΙϹΕΝΑΥΤΩΚΑΤΑ
and ye in Him according-to

ΤΗΝΧΑΡΙΝΤΟΥΘΕΟΥΗΜΩΝΚ
the grace of-the God of-us and

ΑΙΚΥΡΙΟΥΙΗϹΟΥΧΡΙϹΤΟΥ
Master Jesus Anointed

ΕΡΩΤΩΜΕΝΔΕΥΜΑϹΑΔΕΛΦΟ
2 we-are-asking yet you*p* brothers

ΙΥΠΕΡΤΗϹΠΑΡΟΥϹΙΑϹΤΟΥ
over the beside-being of-the
B *omits* OF-US
ΚΥΡΙΟΥΗΜΩΝΙΗϹΟΥΧΡΙϹΤ
Master of-us Jesus Anointed
A US Ϲ
ΟΥΚΑΙΗΜΩΝΕΠΙϹΥΝΑΓΩΓΗ
and of-us on-together-leading

ϹΕΠΑΥΤΟΝΕΙϹΤΟΜΗΤΑΧΕΩ
2 on Him into the no swiftly

ϹϹΑΛΕΥΘΗΝΑΙΥΜΑϹΑΠΟΤΟ
to-be-shaken you*p* from the
B A -Є
ΥΝΟΟϹΜΗΔΕΘΡΟΕΙϹΘΑΙΜΗ
mind no-yet to-be-*be*ing-alarmed no-be-

ΤΕΔΙΑΠΝΕΥΜΑΤΟϹΜΗΤΕΔΙ
sides thru spirit no-besides thru

ΑΛΟΓΟΥΜΗΤΕΔΙΕΠΙϹΤΟΛΗ
saying no-besides thru letter

ϹΩϹΔΙΗΜΩΝΩϹΟΤΙΕΝΕϹΤΗ
as thru us as that has-in-stood

ΚΕΝΗΗΜΕΡΑΤΟΥΚΥΡΙΟΥΜΗ
3 the day of-the Master no

ΤΙϹΥΜΑϹΕΞΑΠΑΤΗϹΗΚΑΤΑ
any you*p* should-be-out-seducing according-to

ΜΗΔΕΝΑΤΡΟΠΟΝΟΤΙΕΑΝΜΗ
no-yet-one manner that if-ever no

ΕΛΘΗΗΑΠΟϹΤΑϹΙΑΠΡΩΤΟΝ
may-be-coming the from-standing before-most

ΚΑΙΑΠΟΚΑΛΥΦΘΗΟΑΝΘΡΩΠ
and may-be-being-from-covered the human
A missing ΑΜΑΡΤΙΑϹ
ΟϹΤΗϹΑΝΟΜΙΑϹΟΥΙΟϹΤΗϹ
of-the un-lawness the son of-the

ΑΠΩΛΕΙΑϹΟΑΝΤΙΚΕΙΜΕΝΟ
4 destruction the *one*-opposing
s¹ *omits* AND O.-L. AB¹ Є *for* ΑΙ
ϹΚΑΙΥΠΕΡΑΙΡΟΜΕΝΟϹΕΠΙ
and over-lifting on

ΠΑΝΤΑΛΕΓΟΜΕΝΟΝΘΕΟΝΗϹ
every *be*ing-said God or ven-

ΕΒΑϹΜΑΩϹΤΕΑΥΤΟΝΕΙϹΤΟ
erated as-besides him into the

ΝΝΑΟΝΤΟΥΘΕΟΥΚΑΘΙϹΑΙΑ
temple of-the God to-be-seated from-
s A o. A Γ Ο *inserted by* A
ΠΟΔΕΙΚΝΥΝΤΑΕΑΥΤΟΝΟΤΙ
showing self that

ΕϹΤΙΝΘΕΟϹΟΥΜΝΗΜΟΝΕΥΕ
5 he-is God not ye-are-remembering
A ΑΙ
ΤΕΟΤΙΕΤΙΩΝΠΡΟϹΥΜΑϹΤΑ
that still being toward you*p* these

ΥΤΑΕΛΕΓΟΝΥΜΙΝΚΑΙΝΥΝΤ
6 I-said to-you*p* and now the
s ΑΙ *for* Є
ΟΚΑΤΕΧΟΝΟΙΔΑΤΕΕΙϹΤΟΑ
one-down-having ye-have-perceived into the to-

ΠΟΚΑΛΥΦΘΗΝΑΙΑΥΤΟΝΕΝΤ
be-from-covered him in the
A s¹ *o.*=of-him
ΩΕΑΥΤΟΥΚΑΙΡΩΤΟΓΑΡΜΥϹ
7 of-self season the for close-
s¹ *adds* ΓΑΡ for A Є *for* ΑΙ
ΤΗΡΙΟΝΗΔΗΕΝΕΡΓΕΙΤΑΙΤ
keep already is-in-acting of-

ΗϹΑΝΟΜΙΑϹΜΟΝΟΝΟΚΑΤΕΧ
the un-lawness only the *one*-down-having

ΩΝΑΡΤΙΕΩϹΕΚΜΕϹΟΥΓΕΝΗ
at-present till out of-midst it-may-be-

ΤΑΙΚΑΙΤΟΤΕΑΠΟΚΑΛΥΦΘΗ
8 becoming and then will-be-being-from-covered

ϹΕΤΑΙΟΑΝΟΜΟϹΟΝΟΚΥΡΙΟ
the un-lawed whom the Master
B—JESUS *For* Є, s¹ Α, A ΑΙ s Ο
ϹΙΗϹΟΥϹΑΝΕΛΕΙΤΩΠΝΕΥΜ
Jesus will-be-up-lifting to-the spirit

ΑΤΙΤΟΥϹΤΟΜΑΤΟϹΑΥΤΟΥΚ
of-the mouth of-Him and

ΑΙΚΑΤΑΡΓΗϹΕΙΤΗΕΠΙΦΑΝ
will-be-down-un-acting to-the on-appearance
A ΙΩ
ΕΙΑΤΗϹΠΑΡΟΥϹΙΑϹΑΥΤΟΥ
of-the beside-being of-Him

ΟΥΕϹΤΙΝΗΠΑΡΟΥϹΙΑΚΑΤΕ
9 of-whom is the beside-being according-to
s o.
ΝΕΡΓΕΙΑΝΤΟΥϹΑΤΑΝΑΕΝΠ
in-action of-the satan(adversary) in ev-
s o. s o.
ΑϹΗΔΥΝΑΜΕΙΚΑΙϹΗΜΕΙΟΙ
ery ability and signs

ϹΚΑΙΤΕΡΑϹΙΝΨΕΥΔΟΥϹΚΑ
10 and miracles of-falsehood and

others to be faithful unto death. It has been suggested that Satan "holds fast" his place in the celestial spheres, for when he is cast out the apostasy commences. His ejection does mark the crisis between the secret and open manifestation of the apostasy, but that which is restrained is evidently the apostasy, not a place in the celestial realms. The apostasy is restrained by the presence of the saints. When we are taken out of the midst by our assembling with Christ in the air, then the apostasy and all its terrible train of afflictions will deluge the earth with fire. Thus the apostle proves that their own presence on earth is conclusive evidence that they were *not* enduring the afflictions of the Lord's day.

9 Nothing is more necessary in these declining days of this dispensation than to warn the saints of the danger of being deceived, not by that which appears evil, but by that which has all the outward evidences of good. Satan is transformed into a messenger of *light* and his servants are servants of *righteousness* (2Co.11[14,15]). But, in the next era, *God* will be back of the deception. The false prophet will do the very signs which, in Elijah's day, proved the deity of Jehovah (1Ki.18[24]Un.15[13]), and he is empowered even to give a spirit to the image of the wild beast (Un.13[15]) so that it will actually speak. Thus will the man of lawlessness demonstrate his divinity.

THANKSGIVING

13 The Thessalonian saints (and all who believe in Christ) need have no fear of the terrible trial which is coming on the earth, for God has not sent them a deception, to condemn them, but prefers them for salvation through belief of the truth and for the procuring of the glory of our Lord Jesus Christ. What a glorious contrast!

PRAYER

1 Paul desired their prayers that he might lead others into the blessed position which they occupied.

every seduction of injustice
among those who are being de-
stroyed, because they do not re-
ceive the love of the truth, for
11 their salvation. And therefore
God will be sending them an oper-
ation of deception, that they
12 should believe the falsehood, that
all may be judged who do not
believe the truth, but delight in
injustice.
13 Now *we* ought to be thanking
God always concerning you, breth-
ren, beloved by the Lord, seeing
that God prefers you from the be-
ginning for salvation, in hallow-
ing of the spirit and belief of the
14 truth, into which He also calls
us through our evangel, for the
procuring of the glory of our Lord
15 Jesus Christ. Consequently, then,
brethren, stand firm, and hold to
the traditions which you were
taught, whether through word or
16 through our epistle. Now may our
Lord Jesus Christ Himself, and
God, our Father, Who loves us,
and is giving us an eonian consola-
tion and a good expectation in
17 grace, console your hearts and
establish you in every good work
and word.
3 Furthermore, be praying, breth-
ren, concerning us, that the word
of the Lord may race and be glori-
fied, according as it is with you also,
2 and that we may be rescued from
abnormal and wicked men, for not
3 all have faith. Yet the Lord is
faithful, Who will establish and
guard you from the wicked one.
4 Now we have confidence in you in
the Lord that what we are charg-
ing, you are doing also and will be
5 doing. Now may the Lord be

ABs1 omit OF-THE
IENΠACHAΠATHTHCAΔIKI
IN EVERY SEDUCtion OF-THE UNJUSTness
ABs1 omit IN
ACENTOICAΠOΛΛYMENOIC
IN THE ones-beING-destroyED
ANΘΩNTHNAΓAΠHNTHCAΛH
INSTEAD OF-WHICH THE LOVE OF-THE TRUTH
ΘEIACOYKEΔEΞANTOEICT
NOT THEY-RECEIVE INTO THE
OCΩΘHNAIAYTOYCKAIΔIA
11 TO-BE-SAVED them AND THRU
ABs1 IS-SENDING Π
TOYTOΠEMΨEIAYTOICOΘE
this WILL-BE-SENDING to-them THE God
OCENEPΓEIANΠΛANHCEIC
IN-ACTION OF-STRAYing INTO
TOΠICTEYCAIAYTOYCTΩΨ
THE TO-BELIEVE them to-THE
B o.
EYΔEIINAKPIΘΩCINAΠAN
12 FALSEhood THAT MAY-BE-BEING-JUDGED ALL (em-
TECOIMHΠICTEYCANTECT
phatic) THE NO ones-BELIEVing to-
A o.
HAΛHΘEIAAΛΛAEYΔOKHCA
THE TRUTH but WELL-SEEMing
Bs1 omit IN s inserts E
NTECENTHAΔIKIAHMEICΔ
13 IN THE UN-JUSTness WE YET
sA o. s o.
EOΦEIΛOMENEYXAPICTEI
ARE-OWING TO-BE-thankING
NTΩΘEΩΠANTOTEΠEPIYMΩ
to-THE God always ABOUT YOUp
NAΔEΛΦOIHΓAΠHMENOIYΠ
brothers HAVING-been-LOVED UNDER
THE omitted by B s1 US H
OTOYKYPIOYOTIEIΛATOY
THE Master that prefers YOUp
B firstfruit N
MACOΘEOCAΠAPXHCEICCΩ
THE God FROM ORIGINal INTO SAVing
THPIANENAΓIACMΩΠNEYM
IN HOLYing OF-spirit
s o.
ATOCKAIΠICTEIAΛHΘEIA
AND BELIEF OF-TRUTH
AB omit AND s YOUp Y-
CEICOKAIEKAΛECENHMAC
14 INTO WHICH AND He-CALLS US
s1 Y=OF-YOUp
ΔIATOYEYAΓΓEΛIOYHMΩN
THRU THE WELL-MESSAGE OF-US
EICΠEPIΠOIHCINΔOΞHCT
INTO procuring OF-esteem OF-
OYKYPIOYHMΩNIHCOYXPI
THE Master OF-US JESUS ANOINT-
CTOYAPAOYNAΔEΛΦOICTH
15 ED CONSEQUENTLY THEN brothers BE-STAND-
KETEKAIKPATEITETACΠA
ING-firm AND BE-YE-HOLDING THE tradi-

PAΔOCEICACEΔIΔAXΘHTE
tions which YE-WERE-TAUGHT
EITEΔIAΛOΓOYEITEΔIEΠ
IF-BESIDES THRU saying IF-BESIDES THRU let-
ICTOΛHCHMΩNAYTOCΔEOK
16 ter OF-US SAME YET THE
B ANOINTED JESUS A adds THE O
YPIOCHMΩNIHCOYCXPICT
Master OF-US JESUS ANOINTED
B omits THE A AND KAI As2 omit THE
OCKAIOΘEOCOΠATHPHMΩN
AND THE God THE FATHER OF-US
s1 omits THE-One-Loving US
OAΓAΠHCACHMACKAIΔOYC
THE One-Loving US AND GIVING
ΠAPAKΛHCINAIΩNIANKAI
BESIDE-CALLing eonian AND
EΛΠIΔAAΓAΘHNENXAPITI
EXPECTATION GOOD IN grace
B OF-YOUp THE HEARTS
ΠAPAKAΛECAITACKAPΔIA
17 MAY-He-BE-BESIDE-CALLING THE HEARTS
CYMΩNKAICTHPIΞAIENΠA
OF-YOUp AND MAY-He-STAND-fast IN EVERY
NTIEPΓΩKAIΛOΓΩAΓAΘΩT
3 ACT AND saying GOOD THE
s ΔI for E
OΛOIΠONΠPOCEYXECΘEAΔ
rest BE-YE-praying broth-
EΛΦOIΠEPIHMΩNINAOΛOΓ
ers ABOUT US THAT THE saying
OCTOYKYPIOYTPEXHKAIΔ
OF-THE Master MAY-BE-RACING AND MAY-
A E o.
OΞAZHTAIKAΘΩCKAIΠPOC
BE-beING-esteemED according-as AND TOWARD
YMACKAIINAPYCΘΩMENAΠ
2 YOUp AND THAT WE-SHOULD-BE-BEING-rescuED
OTΩNATOΠΩNKAIΠONHPΩN
FROM THE UN-PLACED AND wicked
ANΘPΩΠΩNOYΓAPΠANTΩNH
humans NOT for OF-ALL THE
s1 THE Master IS
ΠICTICΠICTOCΔEECTINO
3 BELIEF BELIEVing YET IS THE
A ΘEOC God A adds KAI AND B C
KYPIOCOCCTHPIΞEIYMAC
Master WHO WILL-BE-STANDING-fast YOUp
KAIΦYΛAΞEIAΠOTOYΠONH
AND WILL-BE-GUARDING FROM THE wicked
POYΠEΠOIΘAMENΔEENKYP
4 WE-HAVE-confidence YET IN Master
IΩEΦYMACOTIAΠAPAΓΓEΛ
ON YOUp that WHICH WE-ARE-charging
s1-AND A to-YOUp YMIN B EΓOIHCATEKAI YE-DO AND
ΛOMENKAIΠOIEITEKAIΠO
AND YE-ARE-DOING AND YE-WILL-
adds A ΔI
IHCETEOΔEKYPIOCKATEY
5 BE-DOING THE YET Master MAY-He-DOWN-

5 The appreciation of God's love would destroy the idea that He was pouring out His indignation upon them. The contemplation of the endurance of Christ would help them to endure.

ADMONITION

6 Discipline was necessary even in such a warm-hearted, zealous ecclesia as Thessalonica. The occasion was not doing wrong but doing nothing. Just as the grace of God provides for our salvation from all trial and all affliction in the future, but brings both in the present, so it will also bring rest and relaxation in that day but calls for toil and labor until then. We should not shirk our work. He who does not work has no right to eat. And if anyone goes about as a busybody, seeking his food from his friends, we should avoid him, yet treat him with all the grace necessary to correct his disorderly conduct.

7 "Thou shalt not muzzle the ox that treadeth out the corn" is the divine law for God's servants. They have a right to require support, for the Lord has appointed that those who are proclaiming the evangel should live of the evangel. But Paul did not use this right, but availed himself of the higher privilege of making the evangel absolutely free (1Cor.9[1-19]). He pursued the same course in Corinth and doubtless wrote this letter in an interval between evangelistic labors and tent making, for he worked with Aquila and Priscilla at that trade (Ac.18[1-3]). Thus he was able to point to his own conduct as a model for the disorderly. The power of such an argument is apparent.

16 In closing Paul once more tenderly touches the theme of the epistle. Their Saviour is "the Lord of peace" and He will never visit them in judgment but give them peace through all their trials by all the means at His disposal.

directing your hearts into the love
of God and into the endurance of
Christ!
6 Now we are charging you, brethren, in the name of our Lord Jesus
Christ, that you be putting from
you every brother who is walking
disorderly and not in accord with
the tradition which they accepted
7 from us. For you yourselves are
aware how you must be imitating
us, seeing that we are not disorder-
8 ly among you, neither did we eat
bread gratuitously from any one,
but, with toil and labor, we
worked night and day, so as not
9 to burden any of you. Not that
we have not the right, but that
we may be giving you ourselves
as a model, that you should be
10 imitating us. For even when we
were with you we charged you
thus, that "If anyone is not willing to work, neither let him eat".
11 For we are hearing that some
among you are walking disorderly,
not working at all, but are med-
12 dling. Now such we are charging
and entreating in the Lord Jesus
Christ, that, quietly working, they
13 may eat their own bread. Now *you*,
brethren, should not be despondent
14 in well-doing. Now if anyone is
not obeying our word through this
epistle, let this be a sign to you not
to commingle with him, that he
15 may be abashed, and do not deem
him as an enemy, but be admonishing him as a brother.
16 Now may the Lord of peace
Himself give you peace continually
by every means! The Lord be
with you all!
17 The salutation is by my hand—

ΘΥΝΑΙΥΜΩΝΤΑϹΚΑΡΔΙΑϹΕ
straighten OF-YOUp THE HEARTS IN-
ΙϹΤΗΝΑΓΑΠΗΝΤΟΥΘΕΟΥΚΑ
TO THE LOVE OF-THE God AND
ΙΕΙϹΤΗΝΥΠΟΜΟΝΗΝΤΟΥΧΡ
INTO THE UNDER-REMAINING OF-THE AN-
ΙϹΤΟΥΠΑΡΑΓΓΕΛΛΟΜΕΝΔΕ
6 OINTED WE-ARE-charging YET
ΥΜΙΝΑΔΕΛΦΟΙΕΝΟΝΟΜΑΤΙ
to-YOUp brothers IN NAME
B *omits* OF-US
ΤΟΥΚΥΡΙΟΥΗΜΩΝΙΗϹΟΥΧΡ
OF-THE Master OF-US JESUS AN-
ΙϹΤΟΥϹΤΕΛΛΕϹΘΑΙΥΜΑϹΑ
OINTED TO-BE-PUTTING YOUp FROM
ΠΟΠΑΝΤΟϹΑΔΕΛΦΟΥΑΤΑΚΤ
EVERY brother disorderly
ΩϹΠΕΡΙΠΑΤΟΥΝΤΟϹΚΑΙΜΗ
ABOUT-TREADING AND NO
B YE BESIDE-
ΚΑΤΑΤΗΝΠΑΡΑΔΟϹΙΝΗΝΠΑ
according-to THE trad.tion which THEY-
GOT FROM ΕΤΕΛΦ *and* A s1 ΟϹΑΝ THEY-B.-GET
ΡΕΛΑΒΟΝΠΑΡΗΜΩΝΑΥΤΟΙΓ
7 BESIDE-GOT BESIDE US SAME for
s ΑΙ *for* Ε A *o.* B +Ε s *o.*
ΑΡΟΙΔΑΤΕΠΩϹΔΕΙΜΙΜΕΙϹ
YE-HAVE-PERCEIVED how it-IS-BINDING TO-BE-IMI-
A -Ε
ΘΑΙΗΜΑϹΟΤΙΟΥΚΗΤΑΚΤΗϹ
TATING US that NOT WE-are-disorderly
ΑΜΕΝΕΝΥΜΙΝΟΥΔΕΔΩΡΕΑΝ
8 IN YOUp NOT-YET gratuitously
ΑΡΤΟΝΕΦΑΓΟΜΕΝΠΑΡΑΤΙΝ
BREAD WE-ATE BESIDE ANY
s *adds* Α
ΟϹΑΛΛΕΝΚΟΠΩΚΑΙΜΟΧΘΩΝ
but IN toil AND LABOR OF-
A NIGHT Α A DAY Ν
ΥΚΤΟϹΚΑΙΗΜΕΡΑϹΕΡΓΑΖΟ
NIGHT AND OF-DAY working
ΜΕΝΟΙΠΡΟϹΤΟΜΗΕΠΙΒΑΡΗ
TOWARD THE NO TO-be-ON-HEAVY
ϹΑΙΤΙΝΑΥΜΩΝΟΥΧΟΤΙΟΥΚ
9 ANY OF-YOUp NOT that NOT
ΕΧΟΜΕΝΕΞΟΥϹΙΑΝΑΛΛΙΝΑ
WE-ARE-HAVING authority but THAT
ΕΑΥΤΟΥϹΤΥΠΟΝΔΩΜΕΝΥΜΙ
selves type WE-MAY-BE-GIVING to-
B *inserts* Ε s *o.* A Ε *o.*
ΝΕΙϹΤΟΜΙΜΕΙϹΘΑΙΗΜΑϹΚ
10 YOUp INTO THE TO-BE-IMITATING US AND
ΑΙΓΑΡΟΤΕΗΜΕΝΠΡΟϹΥΜΑϹ
for when WE-WERE TOWARD YOUp
1 *omits* this
ΤΟΥΤΟΠΑΡΗΓΓΕΛΛΟΜΕΝΥΜ
his WE-charged to-YOUp
ΙΝΟΤΙΕΙΤΙϹΟΥΘΕΛΕΙΕΡΓ
that IF ANY NOT IS-WILLING TO-BE-

s1 Ε *for* ΑΙ
ΑΖΕϹΘΑΙΜΗΔΕΕϹΘΙΕΤΩΑΚ
11 working NO-YET LET-him-BE-EATING WE-
ΟΥΟΜΕΝΓΑΡΤΙΝΑϹΠΕΡΙΠΑ
ARE-HEARING for ANY ABOUT-TREADING
ΤΟΥΝΤΑϹΕΝΥΜΙΝΑΤΑΚΤΩϹ
IN YOUp disorderly
ΜΗΔΕΝΕΡΓΑΖΟΜΕΝΟΥϹΑΛΛΑ
NO-YET-ONE working but
ΑΠΕΡΙΕΡΓΑΖΟΜΕΝΟΥϹΤΟΙ
12 ABOUT-ACTING to-THE
ϹΔΕΤΟΙΟΥΤΟΙϹΠΑΡΑΓΓΕΛ
YET such WE-ARE-charging
s2 (*below*) THRU THE Master OF-US JESUS ANOINTED
ΛΟΜΕΝΚΑΙΠΑΡΑΚΑΛΟΥΜΕΝ
AND ARE-BESIDE-CALLING
ΔΙΑΤΟΥ ΟΥΗΜΩΝ ΟΥ
ΕΝΚΥΡΙΩΙΗϹΟΥΧΡΙϹΤΩΙΝ
IN Master JESUS ANOINTED THAT
ΑΜΕΤΑΗϹΥΧΙΑϹΕΡΓΑΖΟΜΕ
WITH QUIETness working
ΝΟΙΤΟΝΕΑΥΤΩΝΑΡΤΟΝΕϹΘ
THE OF-selves BREAD THEY-MAY-
ΙΩϹΙΝΥΜΕΙϹΔΕΑΔΕΛΦΟΙΜ
13 BE-EATING YE YET brothers NO
B1 Ν
ΗΕΓΚΑΚΗϹΗΤΕΚΑΛΟΠΟΙΟΥ
SHOULD-BE-IN-EVILING IDEAL-DOING
ΝΤΕϹΕΙΔΕΤΙϹΟΥΧΥΠΑΚΟΥ
14 IF YET ANY NOT IS-obeying
B OF-YOUp Υ
ΕΙΤΩΛΟΓΩΗΜΩΝΔΙΑΤΗϹΕΠ
to-THE saying OF-US THRU THE letter
B1s *o.*
ΙϹΤΟΛΗϹΤΟΥΤΟΝϹΗΜΕΙΟΥ
this BE-YE-being-SIGNED
s ΑΙ *for* Ε B *inserts* Ε
ϹΘΕΜΗϹΥΝΑΝΑΜΙΓΝΥϹΘΑΙ
NO TO-BE-being-TOGETHER-UP-MIXED
ΑΥΤΩΙΝΑΕΝΤΡΑΠΗΚΑΙΜΗΩ
15 to-him THAT he-MAY-BE-being-abashed AND NO AS
ϹΕΧΘΡΟΝΗΓΕΙϹΘΕΑΛΛΑΝΟ
enemy BE-deeming but BE-YE-
s *o.* s ΑΙ *for* Ε
ΥΘΕΤΕΙΤΕΩϹΑΔΕΛΦΟΝΑΥΤ
16 admonishing AS brother SAME
ΟϹΔΕΟΚΥΡΙΟϹΤΗϹΕΙΡΗΝΗ
YET THE Master OF-THE PEACE
A *omits* THE
ϹΔΩΗΥΜΙΝΤΗΝΕΙΡΗΝΗΝΔΙ
MAY-He-BE-GIVING to-YOUp THE PEACE THRU
ΑΠΑΝΤΟϹΕΝΠΑΝΤΙΤΡΟΠΩΟ
EVERY IN EVERY manner THE
ΚΥΡΙΟϹΜΕΤΑΠΑΝΤΩΝΥΜΩΝ
Master WITH ALL OF-YOUp
ΟΑϹΠΑϹΜΟϹΤΗΕΜΗΧΕΙΡΙΠ
17 THE greeting to-THE MY HAND OF-
s *o.*
ΑΥΛΟΥΟΕϹΤΙΝϹΗΜΕΙΟΝΕΝ
PAUL WHICH is SIGN IN

Paul—which is a sign in every
18 epistle: thus am I writing. The
grace of our Lord Jesus Christ be
with you all! *Amen!*

[17] It is evident that the apostle did not pen his own epistles. To avoid forgery, however, he wrote the greeting himself and, in this case, signed his own name (2[2]).

ΠΑΣΗΕΠΙΣΤΟΛΗΟΥΤΩΣΓΡΑ 20
EVERY letter thus I-AM-WRIT-

ΦΩΗΧΑΡΙΣΤΟΥΚΥΡΙΟΥΗΜΩ 40
18 ING THE grace OF-THE Master OF-US

ΝΙΗΣΟΥΧΡΙΣΤΟΥΜΕΤΑΠΑΝ 60
JESUS ANOINTED WITH ALL

Bℵ1 *omit* AMEN

ΤΩΝΥΜΩΝΑΜΗΝ
OF-YOU AMEN

PAUL'S PERSONAL EPISTLES

PAUL'S letters to Timothy and Titus are concerned with conduct in service. Not only are they given instructions for their own guidance, but rules are laid down for the selection and service of elders, or supervisors, and servants. These two classes were officially recognized and appointed and their functions defined. Besides this there are exhortations for all the various classes in the ecclesias, old and young, the rich and the dependent widow, and slaves. Indeed, these epistles contain the constitution of the church. The second epistle to Timothy is especially applicable to the last days, showing whom and what to avoid, and with whom we may associate.

Philemon makes most gracious provision for those in bondage to believing masters.

I TIMOTHY

As a guide in understanding the great contrast between Paul's two epistles to Timothy it is important to know *when* the first epistle was penned. If it was written to Timothy in Ephesus while Paul went to Macedonia, we have no situation corresponding to it in the book of Acts, and it is difficult to understand why the instructions given should be needed in Ephesus where Paul had labored so long and which had the benefit of his personal superintendence for years.

If we reverse the situation and send Timothy to Macedonia to the ecclesias from which Paul had been driven before he could set them in order, and to which he dared not go on peril of his life, every precept in the epistle is full of point, and we have circumstances which exactly correspond in Acts 19^{22}. This places the epistle at the second crisis in the apostle's ministry (Ac.19^{21}Ro.15^{19}2Cor.5^{16}). His second epistle was written after the third and final crisis. This places a great gap between them which accounts for the vast difference in the aspect of affairs.

In the first epistle we have the ecclesia described as God's house, the pillar and base of the truth (3^{15}). In the second it has become a "great house" with utensils of various kinds, both honorable and base (2^{20}). In the first the pristine power of faith holds all together. In the second the dominant note is apostasy.

FRAMEWORK OF I TIMOTHY

Complex Reversion with Alternations

INTRODUCTION 1^{1-2}

- Charge: Different Doctrine 1^{3-4}
  - The Law Misplaced 1^{5-11}
    - Paul's Stewardship 1^{12-16}
      - The Invisible God 1^{17}
      - Faith Shipwrecked 1^{18-20}
        - A Prayer for All 2^{1}
          - Saviour of All Mankind 2^{4}
            - Paul as Apostle 2^{7}
          - Women 2^{9-15}
            - Supervisors 3^{1-7}
              - Servants 3^{8-13}
            - Temporary Instructions 3^{14}
              - The Secret of Devoutness 3^{14-16}
            - Subsequent Eras 4^{1}
              - Marriage, Food, Physical Exercise 4^{1-8}
        - A Saying for All 4^{9}
          - Saviour of All Mankind 4^{10}
            - Timothy as Example 4^{11-16}
          - Widows 5^{1-16}
            - Elders 5^{17-25}
              - Slaves 6^{1-2}
      - Devoutness not Capital 6^{3-10}
    - Timothy's Avowal 6^{11-12}
      - The Invisible God 6^{13-16}
  - Riches Properly Placed 6^{17-19}
- Guard: False Knowledge 6^{20-21}

CONCLUSION 6^{21}

3 Translators have experienced much difficulty with this opening sentence, because it seemed to lack the principal verb. The A. V. adds *so do*, the Revisers, *so do I now*. If, however, we take the first word, "accordingly", as an independent link with some previous consultation of Paul and Timothy, and render "entreat" by its alternative, "console", (as in Mt.2[18] 1 Thes.4[18] etc.), there is no need of supplying any verb. Furthermore, the clause "going into Macedonia that you may charge . . ." may be allowed its natural sense, which is, that *Timothy*, not Paul, is the one referred to. Then, connecting the infinitive with the verb to which it refers, we find that *Paul* is to remain in Ephesus. It was dangerous for Paul to go to Macedonia. Timothy entreats him to delay until he had gone first. So Paul dispatches him (Ac.19[22]), following himself later (Ac.20[1]). This letter combines Timothy's instructions and credentials.

4 The interminable genealogies and teaching of the law point directly to the Circumcision. The unbelieving Jews were not only the bitterest enemies Paul encountered, as the record in Acts reveals, but those who joined the believers were often unable to break away from their inborn traditions. It was just at this time that Paul announced the new creation, in which physical relationships are ignored (2 Cor.5[16]). The genealogies of Judaism have their place, but not in his evangel.

8 The law, too, had its place and mission. It was never given to the nations (Ro.2[14]). By it is the recognition of sin (Ro.3[20]). It was added, long after the promise was given, to involve Israel in transgression, until the Seed came to Whom the promises were made (Gal.3[19]). He redeems them from it and gives them the place of sons (Gal.4[5]). Christ is the law's consummation to everyone who believes (Ro.10[4]). Against the believer there is no law (Gal.5[23]). We are not under law, but under grace (Ro.6[14]).

11 "Happy" seems to be the only word we have which enables us to distinguish between this term and "blessed".

PAUL, an apostle of Christ Jesus,
according to the injunction of
God our Saviour, and the Lord
Jesus Christ, our Expectation,
2 to Timothy, a genuine child in
faith:

Grace, mercy, peace, from God,
our Father, and Christ Jesus,
our Lord.

3 ACCORDINGLY, I console you by re-
maining in Ephesus, that you,
while going into Macedonia, should
be charging some not to be teach-
4 ing differently, nor to be heeding
myths and interminable geneal-
ogies, which are affording exac-
tions, rather than God's steward-
ship which is in faith.
5 Now the consummation of the
charge is love out of a clean heart,
and a good conscience, and un-
6 feigned faith, from which some,
swerving, were turned aside into
7 vain prating, wanting to be teach-
ers of the law, neither apprehend-
ing what they are saying, nor that
concerning which they are insist-
8 ing. Now we are aware that the
law is ideal if anyone is using it
9 lawfully, being aware of this, that
law is not laid down for the just,
but for the lawless and insubordi-
nate, the irreverent and sinners, the
malign and profane, parricides and
10 matricides, homicides, paramours,
sodomites, kidnapers, liars, per-
jurers, and if there is any other
11 thing opposing sound teaching, in
accord with the evangel of the
glory of the happy God, with
which *I* was entrusted.
12 *I* am grateful to Him Who in-
vigorates me, Christ Jesus, our
Lord, seeing that He deems me
faithful, assigning me a dispen-
13 sation, who formerly was a cal-

Ab OF-JESUS ANOINTED
ΠΑΥΛΟCΑΠΟCΤΟΛΟCΧΡΙCΤ
PAUL commissioner OF-ANOINTED
s promise ΕΠΑΓΓΕΛΙΑΝ
ΟΥΙΗCΟΥΚΑΤΕΠΙΤΑΓΗΝΘΕ
JESUS according-to injunction OF-God
A *omits* Master
ΟΥCΩΤΗΡΟCΗΜΩΝΚΑΙΚΥΡΙ
saviour OF-US AND Master
A ANOINTED JESUS
ΟΥΙΗCΟΥΧΡΙCΤΟΥΤΗCΕΛΠ
JESUS ANOINTED THE EXPECT-
ΙΔΟCΗΜΩΝΤΙΜΟΘΕΩΓΝΗCΙ
2 ATION OF-US to-Timothy genuine
s o.
ΩΤΕΚΝΩΕΝΠΙCΤΕΙΧΑΡΙCΕ
offspring IN BELIEF grace MER-
s o.
ΛΕΟCΕΙΡΗΝΗΑΠΟΘΕΟΥΠΑΤ
CY PEACE FROM God FATHER
As1 *omit* OF-US
ΡΟCΗΜΩΝΚΑΙΧΡΙCΤΟΥΙΗC
OF-US AND ANOINTED JESUS
ΟΥΤΟΥΚΥΡΙΟΥΗΜΩΝΚΑΘΩC
3 THE Master OF-US according-as
ΠΑΡΕΚΑΛΕCΑCΕΠΡΟCΜΕΙΝ
I-BESIDE-CALL YOU TO-TOWARD-REMAIN
ΑΙΕΝΕΦΕCΩΠΟΡΕΥΟΜΕΝΟC
IN EPHESUS GOING
b Ε *for* ΑΙ
ΕΙCΜΑΚΑΙΔΟΝΙΑΝΙΝΑΠΑΡ
INTO MACEDONIA THAT YOU-SH'D-
s o. *b o.*
ΑΓΓΕΙΛΗCΤΙCΙΝΜΗΕΤΕΡΟ
BE-charging ANY NO TO-BE-DIFFER-
s o.
ΔΙΔΑCΚΑΛΕΙΝΜΗΔΕΠΡΟCΕ
4 ENTLY-TEACHING NO-YET TO-BE-heeding
ΧΕΙΝΜΥΘΟΙCΚΑΙΓΕΝΕΑΛΟ
myths AND generate-sayings
A *inserts* Ε
ΓΙΑΙCΑΠΕΡΑΝΤΟΙCΑΙΤΙΝ
UN-OTHER-SIDE WHICH-ANY
b omits OUT-
ΕCΕΚΖΗΤΗCΕΙCΠΑΡΕΧΟΥC
OUT-SEEKings ARE-tendering
bs o. *b* HOME-BUILDing Δ
ΙΝΜΑΛΛΟΝΗΟΙΚΟΝΟΜΙΑΝΘ
RATHER OR stewardship OF-
ΕΟΥΤΗΝΕΝΠΙCΤΕΙΤΟΔΕΤΕ
5 God THE IN BELIEF THE YET FINISH
A *inserts* Ε
ΛΟCΤΗCΠΑΡΑΓΓΕΛΙΑCΕCΤ
OF-THE charge IS
ΙΝΑΓΑΠΗΕΚΚΑΘΑΡΑCΚΑΡΔ
LOVE OUT OF-clean HEART
ΙΑCΚΑΙCΥΝΕΙΔΗCΕΩCΑΓΑ
AND conscience GOOD
ΘΗCΚΑΙΠΙCΤΕΩCΑΝΥΠΟΚΡ
AND BELIEF UN-hypocritical
ΙΤΟΥΩΝΤΙΝΕCΑCΤΟΧΗCΑΝ
6 OF-WHICH ANY deviating
ΤΕCΕΞΕΤΡΑΠΗCΑΝΕΙCΜΑΤ
WERE-OUT-REVERTed INTO VAIN-

ΑΙΟΛΟΓΙΑΝΘΕΛΟΝΤΕCΕΙΝ
7 saying WILLING TO-BE-
ΑΙΝΟΜΟΔΙΔΑCΚΑΛΟΙΜΗΝΟ
LAW-TEACHers NO MIND-
b o.
ΟΥΝΤΕCΜΗΤΕΑΛΕΓΟΥCΙΝΜ
ING NO-BESIDES WHICH THEY-ARE-saying NO-
ΗΤΕΠΕΡΙΤΙΝΩΝΔΙΑΒΕΒΑΙ
BESIDES ABOUT ANY THEY-ARE-THRU-
ΟΥΝΤΑΙΟΙΔΑΜΕΝΔΕΟΤΙΚΑ
8 confirming WE-HAVE-PERCEIVED YET that IDEAL
ΛΟCΟΝΟΜΟCΕΑΝΤΙCΑΥΤΩΝ
THE LAW IF-EVER ANY it LAW-
A *inserts* CΗ he-SHOULD-BE-USING
ΟΜΙΜΩCΧΡΗΤΑΙΕΙΔΩCΤΟΥ
9 ly IS-USING HAVING-PERCEIVED this
s o.
ΤΟΟΤΙΔΙΚΑΙΩΝΟΜΟCΟΥΚΕ
that to-JUST LAW NOT IS-
ΙΤΑΙΑΝΟΜΟΙCΔΕΚΑΙΑΝΥΠ
LYING to-UN-LAWed YET AND to-UN-UNDER-
ΟΤΑΚΤΟΙCΑCΕΒΕCΙΚΑΙΑΜ
SETters to-UN-REVERers AND to-
ΑΡΤΩΛΟΙCΑΝΟCΙΟΙCΚΑΙΒ
missers to-UN-BENIGN AND to-
ΕΒΗΛΟΙCΠΑΤΡΟΛΩΑΙCΚΑΙ
profane to-FATHER-THRESHers AND
ΜΗΤΡΟΛΩΑΙCΑΝΔΡΟΦΟΝΟΙ
to-MOTHER-THRESHers to-MAN-MURDERERS
CΠΟΡΝΟΙCΑΡCΕΝΟΚΟΙΤΑΙ
10 to-paramours to-sodomites
CΑΝΔΡΑΠΟΔΙCΤΑΙCΨΕΥCΤ
to-kidnapers to-FALSIfiers
ΑΙCΕΠΙΟΡΚΟΙCΚΑΙΕΙΤΙΕ
to-ON-OATHers AND IF ANY DIF-
ΤΕΡΟΝΤΗΥΓΙΑΙΝΟΥCΗΔΙΔ
FERENT to-THE being-SOUND TEACH-
A *inserts* Ε IS-opposing *omitted by* A
ΑCΚΑΛΙΑΑΝΤΙΚΕΙΤΑΙΚΑΤ
11 ing IS-opposing according-
ΑΤΟΕΥΑΓΓΕΛΙΟΝΤΗCΔΟΞΗ
to THE WELL-MESSAGE OF-THE esteem
CΤΟΥΜΑΚΑΡΙΟΥΘΕΟΥΟΕΠΙ
OF-THE HAPPY God WHICH WAS-
b adds AND ΚΑΙ
CΤΕΥΘΗΝΕΓΩΧΑΡΙΝΕΧΩΤΩ
12 BELIEVED I grace AM-HAVING to-
*s*1 IN-ABLING ΜΟΥΝΤΙ *s*1 *omits* ME
ΕΝΔΥΝΑΜΩCΑΝΤΙΜΕΧΡΙCΤ
THE-*One* IN-ABL*ing* ME ANOINTED
ΩΙΗCΟΥΤΩΚΥΡΙΩΗΜΩΝΟΤΙ
JESUS THE Master OF-US that
ΠΙCΤΟΝΜΕΗΓΗCΑΤΟΘΕΜΕΝ
BELIEVing ME He-deems BEING-PLACED
b adds Ν
ΟCΕΙCΔΙΑΚΟΝΙΑΝΤΟΠΡΟΤ
13 INTO THRU-SERVice THE BEFORE-more

16 Paul's case is a pattern of God's present ways in grace. Instead of reforming and repenting and seeking to gain God's favor, he was madly endeavoring to do all in his power against Christ and His people (Ac.9[1-2]). He was the foremost sinner of his day, and deserved the direst doom. Instead, he receives the greatest grace. Once outside the land of Israel, where God's grace was unrestrained by the law and His dealings with the covenant people, God calls him and transforms him into His most brilliant exponent of grace. Corresponding to the gracious character of his call, he is assigned to the dispensation of God's grace among the nations, a ministry distinct and different from that of any of the twelve apostles. They had *mercy* for the nations as a result of Israel's blessing: he dispensed *grace* in spite of, and resulting from, Israel's failure.

17 The title "King of the eons" does not limit God to the eons in time, even as "the Lord of the earth" does not limit Him in space. It describes His sovereignty during the eons, for only in them is kingly government known (1 Cor.15[24]).

1 At the crisis in the apostle's career when this epistle was written, he first made known the secret of the evangel, the conciliation (Ro.5[11]). The scope of blessing has been gradually widening. The evangel of the kingdom, linked with the name of David, included only Israelites and proselytes. The evangel of God, associated with the name of Abraham, brought blessing to those among the nations who believed. The secret of the evangel (Ro.16[25]) set forth in the fifth of Romans, called the conciliation, refers us to Adam, and reaches the whole race, though it brings reconciliation only to those who receive it. Hence our sympathies and prayers should go out for all mankind.

4 God's will for all mankind will not be fulfilled until the consummation (1 Cor.15[24]). Only those who believe receive eonian salvation now. Those who acknowledge that God is greater than man, and that His will is more powerful than man's will, believe and exult in the final salvation of all mankind.

umniator and a persecutor and an
outrager: but I was shown mercy,
seeing that I did it ignorantly, in
14 unbelief. Yet the grace of our
Lord overwhelms, with faith and
15 love in Christ Jesus. Faithful is
the saying, and worthy of all welcome, that Christ Jesus came into
the world to save sinners, foremost
16 of whom am *I*. But because of
this was I shown mercy, that in
me, the foremost, Jesus Christ
should be displaying all patience,
for a pattern of those who are
about to be believing on Him for
eonian life.
17 Now to the King of the eons,
the incorruptible, invisible, only
wise God, be honor and glory for
the eons of the eons! *Amen!*
18 This charge I am committing
to you, child Timothy, according
to the preceding prophecies about
you, that in them you may
be warring the ideal warfare,
19 having faith and a good conscience, which some thrusting
away, have made shipwreck as con-
20 cerns the faith; of whom are Hymeneus and Alexander, whom I
give up to Satan, that they may be
trained not to blaspheme.
2 I am entreating, then, first of
all, that petitions, prayers, pleadings, thanksgiving be made for all
2 mankind, for kings and all those
in a superior station, that we may
be leading a mild and quiet life
3 in all devoutness and gravity, for
this is ideal and welcome before
4 God our Saviour, Who wills all
mankind to be saved and to come
into a realization of the truth.

bs omit ΜΕ
ΕΡΟΝΟΝΤΑΜΕΒΛΑϹΦΗΜΟΝΚ
BEING ME HARM-AVERer AND

ΑΙΔΙΩΚΤΗΝΚΑΙΥΒΡΙϹΤΗΝ
CHASer AND OUTRAGer

ΑΛΛΑΗΛΕΗΘΗΝΟΤΙΑΓΝΟΩΝ
but I-WAS-MERCIED that UN-KNOWING

A *inserts* Ε
ΕΠΟΙΗϹΑΕΝΑΠΙϹΤΙΑΥΠΕΡ
14 I-DO IN UN-BELIEF OVER-MORE-

b o.
ΕΠΛΕΟΝΑϹΕΝΔΕΗΧΑΡΙϹΤΟ
izes YET THE grace OF-THE

ΥΚΥΡΙΟΥΗΜΩΝΜΕΤΑΠΙϹΤΕ
Master OF-US WITH BELIEF

ΩϹΚΑΙΑΓΑΠΗϹΤΗϹΕΝΧΡΙϹ
AND LOVE OF-THE IN ANOINTED

ΤΩΙΗϹΟΥΠΙϹΤΟϹΟΛΟΓΟϹΚ
15 JESUS BELIEVing THE saying AND

ΑΙΠΑϹΗϹΑΠΟΔΟΧΗϹΑΞΙΟϹ
OF-EVERY welcome WORTHY

ΟΤΙΧΡΙϹΤΟϹΙΗϹΟΥϹΗΛΘΕ
that ANOINTED JESUS CAME

s omits THE
ΝΕΙϹΤΟΝΚΟϹΜΟΝΑΜΑΡΤΩΛ
INTO THE SYSTEM missers

ΟΥϹϹΩϹΑΙΩΝΠΡΩΤΟϹΕΙΜΙ
TO-SAVE OF-WHOM BEFORE-most AM

ΕΓΩΑΛΛΑΔΙΑΤΟΥΤΟΗΛΕΗΘ
16 I but THRU this I-WAS-MERCIED

s o.
ΗΝΙΝΑΕΝΕΜΟΙΠΡΩΤΩΕΝΔΕ
THAT IN ME BEFORE-most SHOULD-BE-

A ANOINTED JESUS Ο THE *added by b*
ΙΞΗΤΑΙΙΗϹΟΥϹΧΡΙϹΤΟϹΤ
IN-SHOWING JESUS ANOINTED THE

b o.
ΗΝΑΠΑϹΑΝΜΑΚΡΟΘΥΜΙΑΝΠ
EVERY (*emphatic*) FAR-FEELing TO-

ΡΟϹΥΠΟΤΥΠΩϹΙΝΤΩΝΜΕΛΛ
WARD pattern OF-THE *ones*-beING-

s' adds ΑΓΑΘΩΝ OF-GOOD-*ones*
ΟΝΤΩΝΠΙϹΤΕΥΕΙΝΕΠΑΥΤΩ
ABOUT TO-BE-BELIEVING ON Him

ΕΙϹΖΩΗΝΑΙΩΝΙΟΝΤΩΔΕΒΑ
17 INTO LIFE eonian to-THE YET KING

ϹΙΛΕΙΤΩΝΑΙΩΝΩΝΑΦΘΑΡΤ
OF-THE eons UN-CORRUPTible

A Ω *As¹ omit* WISE
ΩΑΟΡΑΤΩΜΟΝΩϹΟΦΩΘΕΩΤΙ
UN-SEEN ONLY WISE God VAL-

b omits AND
ΜΗΚΑΙΔΟΞΑΕΙϹΤΟΥϹΑΙΩΝ
UE AND esteem INTO THE eons

ΑϹΤΩΝΑΙΩΝΩΝΑΜΗΝΤΑΥΤΗ
18 OF-THE eons AMEN this

A *inserts* Ε
ΝΤΗΝΠΑΡΑΓΓΕΛΙΑΝΠΑΡΑΤ
THE charge I-AM-BESIDE-

A Ε *o.*
ΙΘΕΜΑΙϹΟΙΤΕΚΝΟΝΤΙΜΟΘ
PLACING to-YOU offspring Timothy

ΕΚΑΤΑΤΑϹΠΡΟΑΓΟΥϹΑϹΕ
according-to THE BEFORE-LEADING ON

ΠΙϹΕΠΡΟΦΗΤΕΙΑϹΙΝΑϹΤΡ
YOU BEFORE-AVERments THAT YOU-MAY-

s¹ inserts C
ΑΤΕΥΗΕΝΑΥΤΑΙϹΤΗΝΚΑΛΗ
BE-WARRING IN them THE IDEAL

ΝϹΤΡΑΤΕΙΑΝΕΧΩΝΠΙϹΤΙΝ
19 WAR HAVING BELIEF

s o.
ΚΑΙΑΓΑΘΗΝϹΥΝΕΙΔΗϹΙΝΗ
AND GOOD conscience WHICH

ΝΤΙΝΕϹΑΠΩϹΑΜΕΝΟΙΠΕΡΙ
ANY FROM-THRUSTing ABOUT

A *inserts* Γ
ΤΗΝΠΙϹΤΙΝΕΝΑΥΑΓΗϹΑΝΩ
20 THE BELIEF THEY-NAUTICAL-WRECK OF-

b ΑΙ *for* Ε
ΝΕϹΤΙΝΥΜΕΝΕΟϹΚΑΙΑΛΕΞ
WHOM IS Hymeneus AND ALEXANDER

ΑΝΔΡΟϹΟΥϹΠΑΡΕΔΩΚΑΤΩϹ
WHOM I-BESIDE-GIVE to-THE

s o.
ΑΤΑΝΑΙΝΑΠΑΙΔΕΥΘΩϹΙΝΜ
SATAN(adversary) THAT THEY-MAY-BE-BEING-disciplinED

s o.
ΗΒΛΑϹΦΗΜΕΙΝΠΑΡΑΚΑΛΩ
2 NO TO-BE-HARM-AVERRING I-AM-BESIDE-CALLING THEN

ΟΥΝΠΡΩΤΟΝΠΑΝΤΩΝΠΟΙΕΙϹ
BEFORE-most OF-ALL TO-*be*-DONE

ΘΑΙΔΕΗϹΕΙϹΠΡΟϹΕΥΧΑϹΕ
petitions prayers plead-

A *inserts* Ε
ΝΤΕΥΞΕΙϹΕΥΧΑΡΙϹΤΙΑϹΥ
ings thankings OVER

ΠΕΡΠΑΝΤΩΝΑΝΘΡΩΠΩΝΥΠΕ
2 ALL humans OVER

ΡΒΑϹΙΛΕΩΝΚΑΙΠΑΝΤΩΝΤΩ
KINGS AND ALL OF-THE

ΝΕΝΥΠΕΡΟΧΗΟΝΤΩΝΙΝΑΗΡ
IN superiority BEING THAT MILD

ΕΜΟΝΚΑΙΗϹΥΧΙΟΝΒΙΟΝΔΙ
AND QUIET livelihood WE-

s o.
ΑΓΩΜΕΝΕΝΠΑϹΗΕΥϹΕΒΕΙΑ
MAY-BE-THRU-LEADING IN EVERY devoutness

As¹ omit for
ΚΑΙϹΕΜΝΟΤΗΤΙΤΟΥΤΟΓΑΡ
3 AND GRAVity this for

ΚΑΛΟΝΚΑΙΑΠΟΔΕΚΤΟΝΕΝΩ
IDEAL AND welcome IN-VIEW

ΠΙΟΝΤΟΥϹΩΤΗΡΟϹΗΜΩΝΘΕ
OF-THE SAVIour OF-US God

ΟΥΟϹΠΑΝΤΑϹΑΝΘΡΩΠΟΥϹΘ
4 WHO ALL humans IS-

ΕΛΕΙϹΩΘΗΝΑΙΚΑΙΕΙϹΕΠΙ
WILLING TO-BE-SAVED AND INTO ON-

s o.
ΓΝΩϹΙΝΑΛΗΘΕΙΑϹΕΛΘΕΙΝ
KNOWledge OF-TRUTH TO-BE-COMING

5 For there is *one* God, and *one*
Mediator of God and mankind, a
6 Man, Christ Jesus, the One giving
Himself a correspondent Ransom
for all (the testimony in its own
7 eras), for which *I* was appointed a
herald and an apostle (I am telling
the truth, I am not lying), a teach-
er of the nations in knowledge and
truth.

8 I am intending, then, that men
pray in every place, lifting up be-
nign hands, apart from anger and
9 reasonings. Similarly, the women
also are to be adorning themselves
in decorous raiment, with modesty
and sanity, not with braids and
gold, or pearls or costly vesture,
10 but (what is becoming to women
professing a reverence for God)
11 with good works. Let a woman
be learning in quietness with all
12 subjection. Now I am not per-
mitting a woman to be teaching,
neither to be domineering over a
13 man, but to be quiet (for Adam
was first molded, thereafter Eve,
14 and Adam was not seduced, but the
woman, being deluded, has come
15 to be in the transgression). Yet
she shall be saved through the
bearing of children, should they
be remaining in faith and love and
holiness with sanity.

3 Faithful is the saying: "If
anyone is craving the supervision,
he is desiring an ideal work".
2 The supervisor, then, must be ir-
reprehensible, the husband of one
wife, sober, sane, decorous, hos-
3 pitable, apt to teach, no toper, not
quarrelsome, but lenient, pacific,
4 not fond of money, controlling his
own household ideally, having his
children in subjection with all
5 gravity—now if anyone is not

5 This passage is primarily intended to break down the bounds in which salvation had hitherto been confined. The testimony of past eras is no basis on which to build in this era. The testimony to the nations, committed to the apostle Paul (which he deems it necessary to solemnly affirm) is to the effect that Christ was not only the Son of David, to confirm the kingdom to Israel, or the Son of Abraham, to bring blessing to the faithful, but He is Adam's greater Son, a Man, and as such, is the Mediator for the whole human race. Nor is Israel's God limited to them: for there is only one God for all mankind. The Man Christ Jesus is giving Himself as a Ransom for all. Only a few, comparatively, are vitally affected by this fact at present, but, in due time, the offense of Adam will be much more than offset by the just award of the Man, Christ Jesus (Ro.5:18). Paul was assigned this testimony for the present era. No other apostle presents it, for it is foreign to their ministry. Christ gave His *soul* a ransom for *many* (Mt.20:28), but gives *Himself* a ransom for *all*. Redemption is for the saints, during the eons. Ransom is for all when the eons end.

9 The dancing women of the East, who are, perhaps, the only class who appear in public, braid their hair with strands strung with gold and pearls, and their vesture is most elaborate, to attract the attention of the men, who form their audience. How much better, for those whose reputation is bound up with the glory of God, to be adorned with acts which reflect His love and grace!

14 The part played by Adam in the temptation receives much light from this passage. While Eve was utterly deluded, Adam was not, and probably partook so as to involve himself in the same plight as Eve. In this light, his defense, "the woman that thou gavest to be with me, she gave me of the tree, and I did eat" (Gen.3:12) has more of truth than is usually conceded. Perhaps it is especially in this sense—as deliberately involving himself in Eve's transgression—that we are to consider him as a type of Christ.

s inserts Є
ЄΙCΓΑΡΘЄΟCЄΙCΚΑΙΜЄCΙ
5 ONE for God ONE AND Mediator

ΤΗCΘЄΟΥΚΑΙΑΝΘΡΩΠΩΝΑΝ
OF-God AND OF-humans Hu-

ΘΡΩΠΟCΧΡΙCΤΟCΙΗCΟΥCΟ
6 man ANOINTED JESUS THE

ΔΟΥCЄΑΥΤΟΝΑΝΤΙΛΥΤΡΟΝ
One-GIVING Self INSTEAD-LOOSENER
s1 AND ΚΑΙ A *omits* THE witness
ΥΠЄΡΠΑΝΤΩΝΤΟΜΑΡΤΥΡΙΟ
OVER ALL THE witness
A *omits* INTO A ЄΠΙ-
ΝΚΑΙΡΟΙCΙΔΙΟΙCЄΙCΟЄΤ
7 to-SEASONS OWN INTO WHICH WAS-
CΤ÷ΥΘΗΝ WAS-BELIEVED
ЄΘΗΝЄΓΩΚΗΡΥΞΚΑΙΑΠΟCΤ
PLACED I PROCLAIMer AND commissioner
bs1 *add* IN ANOINTED ЄΝΧΡΙCΤΩ
ΟΛΟCΑΛΗΘЄΙΑΝΛЄΓΩΟΥΨЄ
TRUTH I-AM-saying NOT I-AM-

ΥΔΟΜΑΙΔΙΔΑCΚΑΛΟCЄΘΝΩ
FALSifying TEACHer OF-NATIONS
A spirit ΠΝЄΥΜ(s o.)ΑΤΙ *and* b ΠΙCΤЄΙ BELIEF
ΝЄΝΓΝΩCЄΙΚΑΙΑΛΗΘЄΙΑΒ
8 IN KNOWLEDGE AND TRUTH I-

ΟΥΛΟΜΑΙΟΥΝΠΡΟCЄΥΧЄCΘ
AM-intending THEN TO-BE-praying

ΑΙΤΟΥCΑΝΔΡΑCЄΝΠΑΝΤΙΤ
THE MEN IN EVERY PLACE

ΟΠΩЄΠΑΙΡΟΝΤΑCΟCΙΟΥCΧ
ON-LIFTING BENIGN HANDS
s o. A *inserts* Є
ЄΙΡΑCΧΩΡΙCΟΡΓΗCΚΑΙΔΙ
apart-from INDIGNATION AND THRU-
s2 *plural* ΩΝ As1 *omit* AND b THE ΤΑC
ΑΛΟΓΙCΜΟΥΩCΑΥΤΩCΚΑΙΓ
9 accounts AS-SAMEly AND WO-

ΥΝΑΙΚΑCЄΝΚΑΤΑCΤΟΛΗΚΟ
MEN IN raiment SYS-
Ahs1 o.
CΜΙΩCΜЄΤΑΑΙΔΟΥCΚΑΙCΩ
TEMly WITH MODESTY AND sanity
s o.
ΦΡΟCΥΝΗCΚΟCΜЄΙΝЄΑΥΤΑ
TO-BE-SYSTEMING selves
A *prefixes* DOWN- ΚΑΤΑ b Η THE
CΜΗЄΝΠΛЄΓΜΑCΙΝΚΑΙΧΡΥ
NO IN BRAIDS AND GOLD
I *inserted by* A
CΩΗΜΑΡΓΑΡΙΤΑΙCΗΙΜΑΤΙ
OR PEARLS OR GARMENTing

CΜΩΠΟΛΥΤЄΛЄΙΑΛΛΟΠΡЄΠ
10 MUCH-FINISHED but WHICH IS-BE-

ЄΙΓΥΝΑΙΞΙΝЄΠΑΓΓЄΛΛΟΜ
HOOVING to-WOMEN promising

ЄΝΑΙCΘЄΟCЄΒЄΙΑΝΔΙЄΡΓ
God-REVERence THRU ACTS

ΩΝΑΓΑΘΩΝΓΥΝΗЄΝΗCΥΧΙΑ
11 GOOD WOMAN IN QUIETness

ΜΑΝΘΑΝЄΤΩЄΝΠΑCΗΥΠΟΤΑ
LET-BE-UP-LEARNING IN EVERY UNDER-SETTing

b to-WOMAN YET (s o.)TO-BE-TEACHING
ΓΗΔΙΔΑCΚЄΙΝΔЄΓΥΝΑΙΚΙ
12 TO-BE-TEACHING YET to-WOMAN

ΟΥΚЄΠΙΤΡЄΠΩΟΥΔЄΑΥΘЄΝ
NOT I-AM-permitting NOT-YET TO-BE-domineer-
A *adds* Δ
ΤЄΙΝΑΝΔΡΟCΑΛΛЄΙΝΑΙЄΝ
ING OF-MAN but TO-BE IN

ΗCΥΧΙΑΑΔΑΜΓΑΡΠΡΩΤΟCЄ
13 QUIETness ADAM for BEFORE-most WAS-

ΠΛΑCΘΗЄΙΤΑЄΥΑΚΑΙΑΔΑΜ
14 MOLDED THEREAFTER EVE AND ADAM

ΟΥΚΗΠΑΤΗΘΗΗΔЄΓΥΝΗ
NOT WAS-SEDUCED THE YET WOMAN
s2b *omit* -OUT-
ЄΞΑΠΑΤΗΘЄΙCΑЄΝΠΑΡΑΒΑ
BEING-OUT-SEDUCED IN BESIDE-STEPPing
b o.
CЄΙΓЄΓΟΝЄΝCΩΘΗCЄΤΑΙΔ
15 HAS-BECOME she-WILL-BE-BEING-SAVED YET
A *inserts* Є
ЄΔΙΑΤΗCΤЄΚΝΟΓΟΝΙΑCЄΑ
THRU THE offspring-parenting IF-EVER
s o. s o.
ΝΜЄΙΝΩCΙΝЄΝΠΙCΤЄΙΚΑΙ
THEY-SH'D-BE-REMAINING IN BELIEF AND

ΑΓΑΠΗΚΑΙΑΓΙΑCΜΩΜЄΤΑC
LOVE AND HOLYing WITH san-

ΩΦΡΟCΥΝΗCΠΙCΤΟCΟΛΟΓΟ
3 ity BELIEVing THE saying

CЄΙΤΙCЄΠΙCΚΟΠΗCΟΡЄΓЄ
IF ANY ON-NOTing IS-craving

ΤΑΙΚΑΛΟΥЄΡΓΟΥЄΠΙΘΥΜЄ
IDEAL work he-IS-ON-FEELING
s o.
ΙΔЄΙΟΥΝΤΟΝЄΠΙCΚΟΠΟΝΑ
2 it-IS-BINDING THEN THE ON-NOTer ir-
b o.
ΝЄΠΙΛΗΜΠΤΟΝЄΙΝΑΙΜΙΑC
reprehensible TO-BE OF-ONE
b *for* ΑΙ *has* Є As1 o.
ΓΥΝΑΙΚΟCΑΝΔΡΑΝΗΦΑΛΛΙ
WOMAN MAN sober

ΟΝCΩΦΡΟΝΑΚΟCΜΙΟΝΦΙΛΟ
sane SYSTEMed FOND-

ΞЄΝΟΝΔΙΔΑΚΤΙΚΟΝΜΗΠΑΡ
3 LODGers TEACH-ic NO BESIDE-
b *omits* Δ *in* but b *adds* NO VILE-GAINER ΜΗΑΙCΧΡΟΚ
ΟΙΝΟΝΜΗΠΛΗΚΤΗΝΑΛΛΑЄΠ
WINEr NO BLOWER but len-
ЄΡΔΗ
ΙЄΙΚΗΑΜΑΧΟΝΑΦΙΛΑΡΓΥΡ
ient UN-FIGHTer UN-FOND-of-SILVER
b IDEALly HOME
ΟΝΤΟΥΙΔΙΟΥΟΙΚΟΥΚΑΛΩC
4 OF-THE OWN HOME IDEALly
Ab o. o.s Ο
ΠΡΟΙCΤΑΝΑΜЄΝΟΝΤЄΚΝΑЄ
controlling offsprings HAV-

ΧΟΝΤΑЄΝΥΠΟΤΑΓΗΜЄΤΑΠΑ
ING IN UNDER-SETTing WITH EVERY

CΗCCЄΜΝΟΤΗΤΟCЄΙΔЄΤΙC
5 GRAVity IF YET ANY

1 Each ecclesia in Paul's day seems to have had two distinct classes of officers, if we may so term them. There were the supervisors (sometimes called overseers or bishops), and the servants (or deacons). The supervisors seem to have had a general oversight of the ecclesia and its members, while the servants took a subordinate place, rendering such service as the ecclesia stood in need of. The qualifications for these positions are here given. Young and untested men were not welcome to these responsibilities. Indeed, it seems taken for granted that the supervisor is an elder (Compare Tit.1^{5} and 1^{7}). Both supervisors and servants must show their fitness by controlling their own households.

15 In this epistle the ecclesia is the public exponent of the truth. It is called "God's house." Like a pillar in the temple it upheld and manifested the truth of God. In Paul's second letter to Timothy, written after the apostasy had set in, he calls the ecclesia a "great house" in which are utensils both honorable and otherwise. Such is the case today. The church is no longer "the pillar and base of the truth."

16 Not only is the manuscript evidence against the reading "*God* manifest in flesh", but other considerations force us to the same conclusion. In the typical teaching of the tabernacle the *curtain* represented His flesh (Heb. 10^{20}). Now the veil did not *reveal*, but rather *hid* the Divine presence. It could not be said to *manifest* it. The phrase "justified in spirit" is also inept when applied to Christ. The proclamation among the nations is out of place, as no such ministry was attempted until long after He had been "taken up in glory."

The whole passage is concerned with *conduct*. The secret of devout conduct is traced in its various manifestations in those who are its subjects. It should be manifested in flesh by the ideal acts which it produces, it enjoys justification in spirit, is the subject of angelic inspection (Eph.3^{10}), is proclaimed among the nations, and will be removed from the world before the Lord appears in judgment.

aware how to preside over his own
household, how will he care for the
6 ecclesia of God?—no novice, lest,
being conceited, he should be falling
into the judgment of the Slanderer.
7 Yet he must have an ideal testimony also from those outside, that
he should not be falling into the reproach and trap of the Slanderer.
8 Servants, similarly, are to be
grave, not double-tongued, not addicted to much wine, not avari-
9 cious, having the secret of the faith
10 in a clear conscience. Now let
these also first be tested: afterward
let them be serving, being unim-
11 peachable. The wives, similarly,
are to be grave, no slanderers,
12 sober, faithful in all things. Let
servants be husbands of one wife,
presiding over children and their
13 own households ideally, for those
who serve ideally are procuring for
themselves an ideal rank and much
boldness in the faith which is in
Christ Jesus.
14 These things I am writing to you,
expecting to come to you speedily,
15 yet, should I be tardy, that you
may be perceiving how one must
conduct one's self in God's house,
which is the ecclesia of the living
God, the pillar and base of the
16 truth. And avowedly great is the
secret of devoutness, which was
manifested in flesh, justified in
spirit, viewed by messengers, proclaimed among the nations, believed in the world, taken up in
glory.

4 Now the spirit is saying explicitly, that in subsequent eras some
will be withdrawing from the
faith, giving heed to deceiving
spirits and the teaching of demons,

ΤΟΥΙΔΙΟΥΟΙΚΟΥΠΡΟCΤΗΝ
OF-THE OWN HOME TO-BEFORE-STAND
b o.
ΑΙΟΥΚΟΙΔΕΝΠΩCΕΚΚΛΗCΙ
NOT HAS-PERCEIVED how OF-OUT-CALLED
ΑCΘΕΟΥΕΠΙΜΕΛΗCΕΤΑΙΜΗ
6 OF-God he-WILL-BE-ON-CARING NO
ΝΕΟΦΥΤΟΝΙΝΑΜΗΤΥΦΩΘΕΙ
YOUNG-plant THAT NO BEING-conceited
CΕΙCΚΡΙΜΑΕΜΠΕCΗΤΟΥΔΙ
INTO JUDGment he-SH'D-BE-IN-FALLING OF-THE
b adds him ΑΥΤΟΝ
ΑΒΟΛΟΥΔΕΙΔΕΚΑΙΜΑΡΤΥΡ
7 THRU-CASTer it-IS-BINDING YET AND witness
s o.
ΙΑΝΚΑΛΗΝΕΧΕΙΝΑΠΟΤΩΝΕ
IDEAL TO-BE-HAVING FROM THE-one OUT-
sA o.
ΞΩΘΕΝΙΝΑΜΗΕΙCΟΝΕΙΔΙC
PLACE THAT NO INTO REPROACH
A N
ΜΟΝΕΜΠΕCΗΚΑΙΠΑΓΙΔΑΤΟ
he-SH'D-BE-IN-FALLING AND FASTENer OF-THE
ΥΔΙΑΒΟΛΟΥΔΙΑΚΟΝΟΥCΩC
8 THRU-CASTer THRU-SERVitors AS-
s¹ omits GRAVE
ΑΥΤΩCCΕΜΝΟΥCΜΗΔΙΛΟΓΟ
SAMEly GRAVE NO TWO-saying
ΥCΜΗΟΙΝΩΠΟΛΛΩΠΡΟCΕΧΟ
NO to-WINE much heedING
ΝΤΑCΜΗΑΙCΧΡΟΚΕΡΔΕΙCΕ
9 NO VILE-GAINers HAV-
ΧΟΝΤΑCΤΟΜΥCΤΗΡΙΟΝΤΗC
ING THE CLOSE-KEEP OF-THE
s¹ AND ΚΑΙ for ΕΝ (s²) s inserts C
ΠΙCΤΕΩCΕΝΚΑΘΑΡΑCΥ
BELIEF IN clean con-
A o. ΑΙ s¹ ΩC for Ι
ΝΕΙΔΗCΕΙΚΑΙΟΥΤΟΙΔΕΔΟ
10 science AND these YET LET-
s Ε inserts
ΚΙΜΑΖΕCΘΩCΑΝΠΡΩΤΟΝΕΙ
BE-being-tested BEFORE-most THERE-
s o.
ΤΑΔΙΑΚΟΝΕΙΤΩCΑΝΑΝΕΓΚ
AFTER LET-THEM-BE-THRU-SERVING UNindictable
ΛΗΤΟΙΟΝΤΕCΓΥΝΑΙΚΑCΩC
11 BEING WOMEN AS-
A ΟΥ for Α
ΑΥΤΩCCΕΜΝΑCΜΗΔΙΑΒΟΛΟ
SAMEly GRAVE NO THRU-CASTers
b Ε
ΥCΝΗΦΑΛΙΟΥCΠΙCΤΑCΕΝΠ
sober BELIEVing IN ALL
b o.
ΑCΙΝΔΙΑΚΟΝΟΙΕCΤΩCΑΝΜ
12 THRU-SERVitors LET-BE OF-
ΙΑCΓΥΝΑΙΚΟCΑΝΔΡΕCΤΕΚ
ONE WOMAN MEN offsprings
ΝΩΝΚΑΛΩCΠΡΟΙCΤΑΜΕΝΟΙ
IDEALly BEFORE-STANDING
ΚΑΙΤΩΝΙΔΙΩΝΟΙΚΩΝΟΙΓΑ
13 AND OF-THE OWN HOMES THE-ones for

ΡΚΑΛΩCΔΙΑΚΟΝΗCΑΝΤΕCΒ
IDEALly THRU-SERVing STEP
ΑΘΜΟΝΕΑΥΤΟΙCΚΑΛΟΝΠΕΡ
to-selves IDEAL ARE-
ΙΠΟΙΟΥΝΤΑΙΚΑΙΠΟΛΛΗΝΠ
procurING AND much bold-
s o.
ΑΡΡΗCΙΑΝΕΝΠΙCΤΕΙΤΗΕΝ
ness IN BELIEF THE IN
ΧΡΙCΤΩΙΗCΟΥΤΑΥΤΑCΟΙΓ
14 ANOINTED JESUS these to-YOU I-
s o.
ΡΑΦΩΕΛΠΙΖΩΝΕΛΘΕΙΝΠΡΟ
AM-WRITING EXPECTING TO-BE-COMING TOWARD
A adds IN ΕΝ A ΕΙ o. SWIFTness
CCΕΤΑΧΙΟΝΕΑΝΔΕΒΡΑΔΥΝ
15 YOU SWIFTer-ly IF-EVER YET I-MAY-BE-TARDY-
ΩΙΝΑΕΙΔΗCΠΩCΔΕΙΕΝΟΙΚ
ING THAT YOU-MAY-BE-PERCEIVING how it-IS-BINDING IN
ΩΘΕΟΥΑΝΑCΤΡΕΦΕCΘΑΙΗΤ
HOME OF-God TO-BE-UP-TURNING (behaving) WHICH-
ΙCΕCΤΙΝΕΚΚΛΗCΙΑΘΕΟΥΖ
ANY IS OUT-CALLED OF-God LIV-
ΩΝΤΟCCΤΥΛΟCΚΑΙΕΔΡΑΙΩ
ING COLUMN AND SETTLE
s o.
ΜΑΤΗCΑΛΗΘΕΙΑCΚΑΙΟΜΟΛ
16 OF-THE TRUTH AND avowedly
b o.
ΟΓΟΥΜΕΝΩCΜΕΓΑΕCΤΙΝΤΟ
GREAT IS THE
ΤΗCΕΥCΕΒΕΙΑCΜΥCΤΗΡΙΟ
OF-THE devoutness CLOSE-KEEP
Θ See note in introduction
ΝΟCΕΦΑΝΕΡΩΘΗΕΝCΑΡΚΙΕ
WHO WAS-made-APPEAR IN FLESH WAS-
ΔΙΚΑΙΩΘΗΕΝΠΝΕΥΜΑΤΙΩΦ
JUSTIFIED IN spirit WAS-
ΘΗΑΓΓΕΛΟΙCΕΚΗΡΥΧΘΗΕΝ
VIEWED to-MESSENGERS WAS-PROCLAIMED IN
ΕΘΝΕCΙΝΕΠΙCΤΕΥΘΗΕΝΚΟ
NATIONS WAS-BELIEVED IN SYS-
b o.
CΜΩΑΝΕΛΗΜΦΘΗΕΝΔΟΞΗΤΟ
TEM WAS-UP-GOTTEN IN esteem THE
ΔΕΠΝΕΥΜΑΡΗΤΩCΛΕΓΕΙΟΤ
4 YET spirit declarely IS-SAYING that
ΙΕΝΥCΤΕΡΟΙCΚΑΙΡΟΙCΑΠ
IN subsequent SEASONS WILL-
ΟCΤΗCΟΝΤΑΙΤΙΝΕCΤΗCΠΙ
BE-FROM-STANDING ANY OF-THE BE-
CΤΕΩCΠΡΟCΕΧΟΝΤΕCΠΝΕΥ
LIEF heedING to-spirits
ΜΑCΙΠΛΑΝΟΙCΚΑΙΔΙΔΑCΚ
STRAYED AND TEACHings
As+Ε s¹ o.
ΑΛΙΑΙCΔΑΙΜΟΝΙΩΝΕΝΥΠΟ
2 OF-demons IN hypocrisy

1 The signs of the last days are all present with us now. The teaching of deceiving spirits and demons has become one of the great and popular cults of the day. Their deception seems chiefly to take the form of pretended communication with the dead, whom they personate. Their teaching, so far, has been fragmentary and contradictory, but an effort is being made to collect and publish their vague presentations. The following is a condensed epitome of their creed:

1. The Fatherhood of God.
2. The Brotherhood of Man.
3. Continuous Conscious Existence.
4. The Communion of Spirits.
5. Personal Responsibility.
6. Compensation and Retribution in the Hereafter.
7. Endless Progression.

That most of these are held for truth in Christendom proves this passage to be true. We should thoroughly purge ourselves of these doctrines of demons.

3 The prohibition of marriage, for a limited class, has long defied this scripture, but now the sentiment against it is growing in many quarters which hitherto have not opposed it. Abstinence from certain foods, especially meat or flesh food, has become a recognized feature of some creeds.

7 Physical gymnastics has largely replaced spiritual exercise in many religious institutions.

9 There are three "faithful sayings" in this epistle (1[15]3[1]4[9]). These should be especially heeded and enforced. There is a logical relation between this one and the first. If Christ Jesus came into the world to save sinners, and has saved the foremost, it follows that, since all men are sinners, He is the Saviour of all mankind. At present this takes effect only in those who believe: the rest are not saved until the consummation. Worthy of all welcome as this faithful saying is, it led Paul into reproach. Nevertheless, he charged Timothy: *These things be charging and teaching.*

15 How expressive is the phrase "be in them"! Such meditation makes these things a part of our very being and so molds our motives that our progress will appear in all our actions.

2 in the hypocrisy of false expres-
sions, their own conscience having
3 been cauterized, forbidding to
marry, abstaining from foods,
which God creates to be partaken of
with thanksgiving by those who be-
4 lieve and realize the truth, seeing
that every creature of God is ideal
and nothing is to be cast away, be-
5 ing taken with thanksgiving, for
it is hallowed through the word of
6 God and pleading. By suggest-
ing these things to the brethren,
you will be an ideal servant of
Christ Jesus, fostering with the
words of faith and the ideal teach-
ing which you have fully followed.
7 Yet be refusing profane and old
womanish myths, but be exercising
8 yourself in devoutness, for bodily
exercise is beneficial for a few
things, but devoutness is beneficial
for all, having promise for the life
which now is, and that which is
future.
9 Faithful is the saying and
10 worthy of all welcome (for for this
are we toiling and being re-
proached), that we rely on the
living God, Who is the Saviour of
all mankind, especially of those
11 who believe. These things be
12 charging and teaching. Let no
one be despising your youth, but
become a model of those who are
believing, in word, in behavior,
13 in love, in faith, in purity. Till I
come, give heed to reading, to en-
14 treaty, to teaching. Neglect not
the gracious gift which is in you,
which was given to you through
prophecy with the imposition of
15 the hands of the eldership. Be
meditating on these things: be in
them: that your progress may be
16 apparent to all. Be attending to

ΚΡΙϹΕΙΨΕΥΔΟΛΟΓΩΝΚΕΚΑ
OF-FALSE-sayings HAVING-

ΥϹΤΗΡΙΑϹΜΕΝΩΝΤΗΝΙΔΙΑ
been-BURNERIZED THE OWN

s o.
ΝϹΥΝΕΙΔΗϹΙΝΚΩΛΥΟΝΤΩΝ
3 conscience FORBIDDING

ΓΑΜΕΙΝΑΠΕΧΕϹΘΑΙΒΡΩΜΑ
TO-BE-MARRYING TO-BE-FROM-HAVING OF-FOODS

A *inserts* Є
ΤΩΝΑΟΘΕΟϹΕΚΤΙϹΕΝΕΙϹΜ
WHICH THE God CREATES INTO par-

b o.
ΕΤΑΛΗΜΨΙΝΜΕΤΑΕΥΧΑΡΙϹ
taking WITH thanking

Є *inserted by* A
ΤΙΑϹΤΟΙϹΠΙϹΤΟΙϹΚΑΙΕΠ
to-THE *ones*-BELIEVing AND HAVING-

bs o. *s o.*
ΕΓΝΩΚΟϹΙΝΤΗΝΑΛΗΘΕΙΑΝ
ON-KNOWN THE TRUTH

ΟΤΙΠΑΝΚΤΙϹΜΑΘΕΟΥΚΑΛΟ
4 that EVERY CREATURE OF-God IDEAL

ΝΚΑΙΟΥΔΕΝΑΠΟΒΛΗΤΟΝΜΕ
AND NOT-YET-ONE FROM-CAST WITH

A *inserts* Є
ΤΑΕΥΧΑΡΙϹΤΙΑϹΛΑΜΒΑΝΟ
thanking *be*ING-UP-GOTTEN

A Є
ΜΕΝΟΝΑΓΙΑΖΕΤΑΙΓΑΡΔΙΑ
5 it-IS-*be*ING-HOLYIZED for THRU

ΛΟΓΟΥΘΕΟΥΚΑΙΕΝΤΕΥΞΕΩ
saying OF-God AND pleading

ϹΤΑΥΤΑΥΠΟΤΙΘΕΜΕΝΟϹΤΟ
6 these *be*ING-UNDER-PLACED to-

ΙϹΑΔΕΛΦΟΙϹΚΑΛΟϹΕϹΗΔΙ
THE brothers IDEAL YOU'LL-BE THRU-

b JESUS ANOINTED
ΑΚΟΝΟϹΧΡΙϹΤΟΥΙΗϹΟΥΕΝ
SERVitor OF-ANOINTED JESUS IN-

ΤΡΕΦΟΜΕΝΟϹΤΟΙϹΛΟΓΟΙϹ
NURTURING to-THE sayings

ΤΗϹΠΙϹΤΕΩϹΚΑΙΤΗϹΚΑΛΗ
OF-THE BELIEF AND OF-THE IDEAL

A *inserts* Є A ΗϹ OF-WHICH
ϹΔΙΔΑϹΚΑΛΙΑϹΗΠΑΡΗΚΟΛ
TEACHing WHICH YOU-HAVE-BESIDE-

ΟΥΘΗΚΑϹΤΟΥϹΔΕΒΕΒΗΛΟΥ
7 followED THE YET profane

ϹΚΑΙΓΡΑΩΔΕΙϹΜΥΘΟΥϹΠΑ
AND CRONES myths BE-

ΡΑΙΤΟΥΓΥΜΝΑΖΕΔΕϹΕΑΥΤ
refusING BE-exercisING YET YOURself

s o.
ΟΝΠΡΟϹΕΥϹΕΒΕΙΑΝΗΓΑΡϹ
8 TOWARD devoutness THE for BODY-

s[1] *omits* TOWARD
ΩΜΑΤΙΚΗΓΥΜΝΑϹΙΑΠΡΟϹΟ
ic exercise TOWARD FEW

ΛΙΓΟΝΕϹΤΙΝΩΦΕΛΙΜΟϹΗΔ
IS beneficial THE YET

b adds Ϲ
ΕΕΥϹΕΒΕΙΑΠΡΟϹΠΑΝΤΑΩΦ
devoutness TOWARD ALL benefi-

Є *inserted by* A A *inserts* Є
ΕΛΙΜΟϹΕϹΤΙΝΕΠΑΓΓΕΛΙΑ
cial IS promise

ΝΕΧΟΥϹΑΖΩΗϹΤΗϹΝΥΝΚΑΙ
HAVING OF-LIFE THE NOW AND

ΤΗϹΜΕΛΛΟΥϹΗϹΠΙϹΤΟϹΟΛ
9 OF-THE *be*ING-ABOUT BELIEVing THE say-

s[1] *omits* OF-EVERY
ΟΓΟϹΚΑΙΠΑϹΗϹΑΠΟΔΟΧΗϹ
ing AND OF-EVERY welcome

b adds AND ΚΑΙ
ΑΞΙΟϹΕΙϹΤΟΥΤΟΓΑΡΚΟΠΙ
10 WORTHY INTO this for WE-ARE-

A*s*[1]WE-ARE-CONTENDING Α (*s*[2] *o.*) ΓΩΝΙΖΟΜΕΘΑ
ΩΜΕΝΚΑΙΟΝΕΙΔΙΖΟΜΕΘΑΟ
toilING AND ARE-*be*ING-REPROACHED that

ΤΙΗΛΠΙΚΑΜΕΝΕΠΙΘΕΩΖΩΝ
WE-HAVE-EXPECTED ON God LIVING

b o.
ΤΙΟϹΕϹΤΙΝϹΩΤΗΡΠΑΝΤΩΝ
WHO IS SAviour OF-ALL

ΑΝΘΡΩΠΩΝΜΑΛΙϹΤΑΠΙϹΤΩ
humans RATHERest OF-*ones*-BELIEVing

ΝΠΑΡΑΓΓΕΛΛΕΤΑΥΤΑΚΑΙΔ
11 YOU-BE-chargING these AND YOU-

s o.
ΙΔΑϹΚΕΜΗΔΕΙϹϹΟΥΤΗϹΝΕ
12 BE-TEACHING NO-YET-ONE OF-YOU THE YOUTH

s o.
ΟΤΗΤΟϹΚΑΤΑΦΡΟΝΕΙΤΩΑΛ
LET-BE-despisING but

ΛΑΤΥΠΟϹΓΙΝΟΥΤΩΝΠΙϹΤΩ
type YOU-BE-BECOMING OF-THE *ones*-BELIEV-

ΝΕΝΛΟΓΩΕΝΑΝΑϹΤΡΟΦΗΕΝ
ing IN saying IN UP-TURNING (behavior) IN

b adds IN spirit ΕΝΠΝΕΥΜ(*s o.*) ΑΤΙ *b inserts* Є
ΑΓΑΠΗΕΝΠΙϹΤΕΙΕΝΑΓΝΙΑ
LOVE IN BELIEF IN PURity

ΕΩϹΕΡΧΟΜΑΙΠΡΟϹΕΧΕΤΗΑ
13 TILL I-AM-COMING YOU-BE-heedING to-THE read-

ΝΑΓΝΩϹΕΙΤΗΠΑΡΑΚΛΗϹΕΙ
ing to-THE BESIDE-CALLing

A *inserts* Є
ΤΗΔΙΔΑϹΚΑΛΙΑΜΗΑΜΕΛΕΙ
14 to-THE TEACHing NO YOU-BE-UN-CARING

ΤΟΥΕΝϹΟΙΧΑΡΙϹΜΑΤΟϹΟΕ
OF-THE IN YOU grace-*effect* WHICH

ΔΟΘΗϹΟΙΔΙΑΠΡΟΦΗΤΕΙΑϹ
WAS-GIVEN to-YOU THRU BEFORE-AVERment

ΜΕΤΑΕΠΙΘΕϹΕΩϹΤΩΝΧΕΙΡ
WITH ON-PLACing OF-THE HANDS

s[1] *o.*
ΩΝΤΟΥΠΡΕϹΒΥΤΕΡΙΟΥΤΑΥ
15 OF-THE SENIORship these

A Η
ΤΑΜΕΛΕΤΑΕΝΤΟΥΤΟΙϹΙϹΘ
YOU-BE-meditatING IN these YOU-BE

ΙΙΝΑϹΟΥΗΠΡΟΚΟΠΗΦΑΝΕΡ
THAT OF-YOU THE progress apparent

[1] Much love and consideration should characterize the acts of one who, like Timothy, has temporary oversight of an ecclesia. This applies especially to his dealings with the older men, some of whom, when he is absent, supervise its affairs. Widows presented a special problem, and they were the wards of the ecclesia under some circumstances. Young widows, or those having a claim on relatives, were not to become dependent on the ecclesia. The younger ones are charged to marry; those having children are expected to be supported by them.

[3-16] It is supposed that a list of church widows was kept, which probably included all widows of sixty years and over, whether self-supporting or not. Those who were entered on this list undertook certain duties and promised to give themselves to the work. The younger widows were not to be put on this list lest they should tire of their promise and break faith ([13]). They might grow restive, and so fall into judgment. As the whole passage refers to widows, this is supplied in verse fourteen, after "younger".

[5] The widows seem to have been a special charge even in the pentecostal era (Ac.6[1]).

[17] The highest place in an ecclesia seems to be accorded to an elder who makes it his task to teach. Indeed, the passages quoted seem to suggest that such a one should receive support. In the East grain was threshed by driving cows over it to separate the grain from the stalk. It was a law (Deut.25[4]) that such animals should not be muzzled, but allowed to eat as much as they needed. The apostle claims this privilege for all who minister the word (1 Cor.9[9]). The Lord has prescribed that those who proclaim the evangel should live of the evangel (1 Cor.9[14]). The Lord Himself said to the seventy He sent forth, "The worker is worthy of his wages." (Lu.10[7]).

yourself and to the teaching. Be
persisting in them, for doing this
will save both yourself and those
who are hearing you.
5 You should not be upbraiding
an elder but be entreating him as a
father, the younger men as breth-
2 ren, the elder women as mothers,
the younger as sisters, in all
3 purity. Be honoring widows who
4 are really widows. Now if any
widow has children or descendants,
let them learn to be devoted to
their own household first and recip-
rocate by paying their progenitors,
for this is welcome before God.
5 Now one really a widow, and
alone, relies on God and is con-
tinuing in petitions and prayers
6 night and day. Yet she who is
7 living as a prodigal is dead. And
these things be charging, that they
8 may be irreprehensible. Now if
anyone is not providing for his
own, and especially his family, he
has disowned the faith, and is
9 worse than an unbeliever. Let no
widow be listed of less than sixty
years, having been the wife of one
10 man, having the testimony of ideal
acts: if she nourishes offspring,
if she is hospitable, if she washes
the saints' feet, if she relieves the
afflicted, if she follows up every
11 good work. Yet be refusing
younger widows, for whenever they
should be restive against Christ,
12 they are wanting to marry, having
judgment, seeing that they repudi-
13 ate their first faith. Yet they are
learning at the same time to be idle
also, wandering about the homes.
Yet not only are they idle, but
gossips also, and meddlers, speak-
14 ing what they must not. I am
intending, then, for younger

b adds ЄN IN
ΑΗΠΑϹΙΝΕΠΕΧΕϹΕΑΥΤΩΚΑ
16 MAY-BE to-ALL YOU-BE-ON-HAVING to-YOURself AND

A inserts Є
ΙΤΗΔΙΔΑϹΚΑΛΙΑΕΠΙΜΕΝΕ
to-THE TEACHING YOU-BE-ON-REMAINING

Є *added by b*
ΑΥΤΟΙϹΤΟΥΤΟΓΑΡΠΟΙΩΝΚ
to-them this for DOING AND

ΑΙϹΕΑΥΤΟΝϹΩϹΕΙϹΚΑΙΤΟ
YOURself YOU-WILL-BE-SAVING AND THE

s¹ omits OF-YOU
ΥϹΑΚΟΥΟΝΤΑϹϹΟΥΠΡΕϹΒΥ
ones-HEARING OF-YOU to-SENIOR

5
ΤΕΡΩΜΗΕΠΙΠΛΗΞΗϹΑΛΛΑΠ
NO YOU-SHOULD-BE-upbraiding but BE-

s¹ omits AS FATHER
ΑΡΑΚΑΛΕΙΩϹΠΑΤΕΡΑΝΕΩΤ
BESIDE-CALLING AS FATHER YOUNGER

ΕΡΟΥϹΩϹΑΔΕΛΦΟΥϹΠΡΕϹΒ
2 AS brothers SENIORS *fem.*

ΥΤΕΡΑϹΩϹΜΗΤΕΡΑϹΝΕΩΤΕ
AS MOTHERS YOUNGER

ΡΑϹΩϹΑΔΕΛΦΑϹΕΝΠΑϹΗΑΓ
AS sisters IN EVERY PUR-

Є *inserted by b*
ΝΙΑΧΗΡΑϹΤΙΜΑΤΑϹΟΝΤΩϹ
3 ity WIDOWS BE-VALUING THE BEINGly

ΧΗΡΑϹΕΙΔΕΤΙϹΧΗΡΑΤΕΚΝ
4 WIDOWS IF YET ANY WIDOW offsprings

b Γ
ΑΗΕΚΓΟΝΑΕΧΕΙΜΑΝΘΑΝΕΤ
OR OUT-parents IS-HAVING LET-THEM-BE-UP-LEARN-

ΩϹΑΝΠΡΩΤΟΝΤΟΝΙΔΙΟΝΟΙ
ING BEFORE-most THE OWN HOME

s o.
ΚΟΝΕΥϹΕΒΕΙΝΚΑΙΑΜΟΙΒΑ
TO-BE-devout AND RECIPROCAtion

ϹΑΠΟΔΙΔΟΝΑΙΤΟΙϹΠΡΟΓΟ
TO-BE-FROM-GIVING to-THE BEFORE-parents

b o. ΚΑΛΟΝ
ΝΟΙϹΤΟΥΤΟΓΑΡΕϹΤΙΝΑΠΟ
this for IS welcome

ΚΑΙ IDEAL AND *added by b*
ΔΕΚΤΟΝΕΝΩΠΙΟΝΤΟΥΘΕΟΥ
IN-VIEW OF-THE God

ΗΔΕΟΝΤΩϹΧΗΡΑΚΑΙΜΕΜΟΝ
5 THE YET BEINGly WIDOW AND HAVING-*been*-

s¹ for THE God ΚΥΡΙΟΝ Master
ΩΜΕΝΗΗΛΠΙΚΕΝΕΠΙΤΟΝΘΕ
ONLY-ED she-HAS-EXPECTED ON THE God

ΟΝΚΑΙΠΡΟϹΜΕΝΕΙΤΑΙϹΔΕ
AND IS-TOWARD-REMAINING to-THE peti-

b o.
ΗϹΕϹΙΝΚΑΙΤΑΙϹΠΡΟϹΕΥΧ
tions AND to-THE prayers

ΑΙϹΝΥΚΤΟϹΚΑΙΗΜΕΡΑϹΗΔ
6 OF-NIGHT AND OF-DAY THE YET

ΕϹΠΑΤΑΛΩϹΑΖΩϹΑΤΕΘΝΗΚ
one-SQUANDERING LIVING HAS-DIED

b o. AND *omitted by s²*
ΕΝΚΑΙΤΑΥΤΑΠΑΡΑΓΓΕΛΛΕ
7 AND these YOU-BE-charging

b o.
ΙΝΑΑΝΕΠΙΛΗΜΠΤΟΙΩϹΙΝΕ
8 THAT irreprehensible THEY-MAY-BE IF

ΙΔΕΤΙϹΤΩΝΙΔΙΩΝΚΑΙΜΑΛ
YET ANY OF-THE OWN AND RATHER-

b adds OF-THE ΤΩΝ *s o.* *s¹ adds* ΤΑΙ
ΙϹΤΑΟΙΚΕΙΩΝΟΥΠΡΟΝΟΕΙ
est HOME-be-ers NOT IS-BEFORE-MINDING

ΤΗΝΠΙϹΤΙΝΗΡΝΗΤΑΙΚΑΙΕ
THE BELIEF HAS-disowned AND IS

ϹΤΙΝΑΠΙϹΤΟΥΧΕΙΡΩΝΧΗΡ
9 OF-UNBELIEVING-*one* WORSE WIDOW

ΑΚΑΤΑΛΕΓΕϹΘΩΜΗΕΛΑΤΤΟ
LET-BE-*be*ING-DOWN-said NO INFERIOR

ΝΕΤΩΝΕΞΗΚΟΝΤΑΓΕΓΟΝΥΙ
OF-YEARS SIXTY HAVING-BECOME

ΑΕΝΟϹΑΝΔΡΟϹΓΥΝΗΕΝΕΡΓ
10 OF-ONE MAN WOMAN IN ACTS

ΟΙϹΚΑΛΟΙϹΜΑΡΤΥΡΟΥΜΕΝ
IDEAL *be*ING-witnessED

ΗΕΙΕΤΕΚΝΟΤΡΟΦΗϹΕΝΕΙΕ
IF she-offspring-NOURISHES IF she-

ΞΕΝΟΔΟΧΗϹΕΝΕΙΑΓΙΩΝΠΟ
LODGer-RECEIVES IF OF-HOLY-*ones* FEET

ΔΑϹΕΝΙΨΕΝΕΙΘΛΙΒΟΜΕΝΟ
she-WASHES IF *ones*-*be*ING-CONSTRICTED

ΙϹΕΠΗΡΚΕϹΕΝΕΙΠΑΝΤΙΕΡ
she-ON-SUFFICES IF to-EVERY ACT

b o.
ΓΩΑΓΑΘΩΕΠΗΚΟΛΟΥΘΗϹΕΝ
GOOD she-ON-follows

ΝΕΩΤΕΡΑϹΔΕΧΗΡΑϹΠΑΡΑΙ
11 YOUNGER YET WIDOWS BE-refusing

A -WILL-BE-
ΤΟΥΟΤΑΝΓΑΡΚΑΤΑϹΤΡΗΝΙ
when-EVER for THEY-SHOULD-BE-DOWN-

A ΟΥ *b o.* *s o.*
ΑϹΩϹΙΝΤΟΥΧΡΙϹΤΟΥΓΑΜΕ
indulging OF-THE ANOINTED TO-BE-MARRY-

ΙΝΘΕΛΟΥϹΙΝΕΧΟΥϹΑΙΚΡΙ
12 ING THEY-ARE-WILLING HAVING JUDG-

ΜΑΟΤΙΤΗΝΠΡΩΤΗΝΠΙϹΤΙΝ
ment that THE BEFORE-most BELIEF

ΗΘΕΤΗϹΑΝΑΜΑΔΕΚΑΙΑΡΓΑ
13 THEY-UN-PLACE SIMULTANEOUSLY YET AND UN-ACT-

b ΑΙ
ΙΜΑΝΘΑΝΟΥϹΙΝΠΕΡΙΕΡΧΟ
ive THEY-ARE-UP-LEARNING ABOUT-COMING

ΜΕΝΑΙΤΑϹΟΙΚΙΑϹΟΥΜΟΝΟ
THE HOMES NOT ONLY

ΝΔΕΑΡΓΑΙΑΛΛΑΚΑΙΦΛΥΑΡ
YET UN-ACTive but AND babblers

ΟΙΚΑΙΠΕΡΙΕΡΓΟΙΛΑΛΟΥϹ
AND ABOUT-ACTers TALKING

ΑΙΤΑΜΗΔΕΟΝΤΑΒΟΥΛΟΜΑΙ
14 THE NO BINDING I-AM-intending

19 Unless sufficient evidence to establish his guilt is produced, no charge against an elder is to be entertained. A single witness may be mistaken, or biased: he must be corroborated by one or more others. When, however, an elder's guilt is clearly established, his sin is to be made public. Such a punishment will deter others from similar offenses.

21 Prejudice and partiality should have no place in the judicial acts of an ecclesia. Natural inclination should be laid aside and all done in view of the Invisible.

22 The imposition of hands for the impartation of some grace (2 Tim.1[6]) was to be done deliberately, without haste, so that only those who would honor the gift might receive it.

23 At this juncture in the apostle's ministry we begin to note the decline of physical blessings. His own thorn in the flesh was not removed (2 Cor. 12[7]), Timothy, his nearest and dearest friend, is afflicted with frequent infirmities. Instead of healing him, or recommending such a course, he suggests a remedy.

Paul's ministry was divided into four periods separated by three crises. The first crisis occurred in Antioch when he was severed from the rest (Ac.13[2]). The second crisis occurred while Paul is at Ephesus, and is brought before us in the words "As these things were fulfilled" (Ac.19[21]). The third was at Rome, when the Jews finally refused the kingdom (Ac.28[25-28]). We have found that this letter was written at the second, central crisis in his career. Then it was that he no longer knew anyone according to the flesh. Except in the lingering testimony to the kingdom, all physical blessing vanishes. Otherwise he surely would have cured Timothy and Epaphroditus (Phil.2[26]). When once the progress of Paul's ministries is recognized, from glory to glory (2Co.3[18]), away from the earthly and physical to the celestial and spiritual, healing and other gifts will be seen to be among those things which belong to immaturity.

[widows] to be marrying, bearing
children, managing the household,
giving an opposer not the least
15 incentive to revile: for some al-
16 ready turn aside after Satan. If
anyone who is believing has
widows let him be relieving them
and let not the ecclesia be burdened, that it should be relieving
those who are really widows.
17 Let elders who have presided
ideally be counted worthy of double
honor, especially those who are toil-
18 ing in word and teaching, for the
scripture is saying: "You shall not
be muzzling the threshing ox" and
"The worker is worthy of his
19 wages". Be assenting to no accusation against an elder outside
and except with two or three
20 witnesses. Those who are sinning
be exposing before all, that the
21 rest also may have fear. I am
conjuring, before God and Christ
Jesus and the chosen messengers,
that you should guard these
things, apart from prejudice, do-
22 ing nothing from bias. Impose
hands hastily on no one, neither
be participating in the sins of
others. Be keeping yourself pure.
23 By no means still be drinking
water, but be using a sip of wine
for your stomach and your frequent
24 infirmities. Some persons' sins
are taken for granted, preced-
ing them into judgment, yet some
25 are following up also. Similarly
the ideal acts also are taken for
granted, and those which are otherwise cannot be hid.

6 Let as many as are slaves under
the yoke deem their own owners
worthy of all honor, lest the name
of God and the teaching may be
2 blasphemed. Yet let those having

s o.
ΟΥΝΝΕΩΤΕΡΑΣΓΑΜΕΙΝΤΕΚ
THEN YOUNGER (*feminine*) TO-BE-MARRYING TO-BE-
s o.
ΝΟΓΟΝΕΙΝΟΙΚΟΔΕΣΠΟΤΕΙ
offspring-parentING TO-BE-HOME-OWNING
ΝΜΗΔΕΜΙΑΝΑΦΟΡΜΗΝΔΙΔΟ
NO-YET-ONE FROM-RUSH TO-BE-GIV-
ΝΑΙΤΩΑΝΤΙΚΕΙΜΕΝΩΛΟΙΔ
ING to-THE *one*-opposING OF-say-
A WERE-OUT-REVERTED ANY
ΟΡΙΑΣΧΑΡΙΝΗΔΗΓΑΡΤΙΝΕ
15 SPEAKing grace ALREADY for ANY
ΣΕΞΕΤΡΑΠΗΣΑΝΟΠΙΣΩΤΟΥ
WERE-OUT-REVERTed BEHIND THE
b inserts fem. OR BELIEVing ΟΣΗΠΙΣΤΗ
ΣΑΤΑΝΑΕΙΤΙΣΠΙΣΤΗΕΧΕΙ
16 SATAN(adversary) IF ANY BELIEVing-*one* IS-HAVING
b Τ *for* ΣΘ
ΧΗΡΑΣΕΠΑΡΚΕΙΣΘΩΑΥΤΑΙ
WIDOWS LET-him-BE-ON-SUFFICING to-them
ΣΚΑΙΜΗΒΑΡΕΙΣΘΩΗΕΚΚΛΗ
AND NO LET-BE-*be*ING-HEAVIED THE OUT-CALLED
ΣΙΑΙΝΑΤΑΙΣΟΝΤΩΣΧΗΡΑΙ
THAT to-THE BEINGly WIDOWS
ΣΕΠΑΡΚΕΣΗΟΙΚΑΛΩΣΠΡΟΕ
17 it-SHOULD-BE-ON-SUFFICING THE IDEALly HAVING-
ΣΤΩΤΕΣΠΡΕΣΒΥΤΕΡΟΙΔΙΠ
BEFORE-STOOD SENIORS OF-
ΛΗΣΤΙΜΗΣΑΞΙΟΥΣΘΩΣΑΝΜ
double VALUE LET-BE-*be*ING-countED-WORTHY RA-
ΑΛΙΣΤΑΟΙΚΟΠΙΩΝΤΕΣΕΝΛ
THErest THE *ones*-toilING IN say-
A *inserts* Ε
ΟΓΩΚΑΙΔΙΔΑΣΚΑΛΙΑΛΕΓΕ
18 ing AND TEACHing IS-sayING
s1+P A NOT YOU-WILL-BE-MUZZLING
ΙΓΑΡΗΓΡΑΦΗΒΟΥΝΑΛΟΩΝΤ
for THE WRITing OX THRESHING
OX THRESHING
ΑΟΥΦΙΜΩΣΕΙΣΚΑΙΑΞΙΟΣΟ
NOT YOU-WILL-BE-MUZZLING AND WORTHY THE
s1 *probably* ΤΡΟΦΗΣ OF-NURTURE *first*
ΕΡΓΑΤΗΣΤΟΥΜΙΣΘΟΥΑΥΤΟ
ACTer OF-THE HIRE OF-him
ΥΚΑΤΑΠΡΕΣΒΥΤΕΡΟΥΚΑΤΗ
19 DOWN OF-SENIOR accusation
ΓΟΡΙΑΝΜΗΠΑΡΑΔΕΧΟΥΕΚΤ
NO BE-BESIDE-RECEIVING OUTside
ΟΣΕΙΜΗΕΠΙΔΥΟΗΤΡΙΩΝΜΑ
IF NO ON TWO OR THREE wit-
A *adds* YET ΔΕ
ΡΤΥΡΩΝΤΟΥΣΑΜΑΡΤΑΝΟΝΤ
20 nesses THE *ones*-missING
ΑΣΕΝΩΠΙΟΝΠΑΝΤΩΝΕΛΕΓΧ
IN-VIEW OF-ALL BE-EXPOSING
ΕΙΝΑΚΑΙΟΙΛΟΙΠΟΙΦΟΒΟΝ
THAT AND THE rest FEAR
b o.
ΕΧΩΣΙΝΔΙΑΜΑΡΤΥΡΟΜΑΙΕ
21 MAY-BE-HAVING I-AM-THRU-witnessING IN-

b Master ΚΥΡΙΟΥ
ΝΩΠΙΟΝΤΟΥΘΕΟΥΚΑΙΧΡΙΣ
VIEW OF-THE God AND ANOINTED
JESUS ANOINTED
ΤΟΥΙΗΣΟΥΚΑΙΤΩΝΕΚΛΕΚΤ
JESUS AND OF-THE chosen
ΩΝΑΓΓΕΛΩΝΙΝΑΤΑΥΤΑΦΥΛ
MESSENGERS THAT these YOU-SH'D-
A *inserts* Ε
ΑΞΗΣΧΩΡΙΣΠΡΟΚΡΙΜΑΤΟΣ
BE-GUARDING apart-from BEFORE-JUDGing
ΜΗΔΕΝΠΟΙΩΝΚΑΤΑΠΡΟΣΚΛ
NO-YET-ONE DOING according-to TOWARD-CLINING
Ab Η *for* Ι
ΙΣΙΝΧΕΙΡΑΣΤΑΧΕΩΣΜΗΔΕ
22 HANDS SWIFTly to-NO-YET-ONE
ΝΙΕΠΙΤΙΘΕΙΜΗΔΕΚΟΙΝΩΝ
BE-ON-PLACING NO-YET BE-communionING
ΕΙΑΜΑΡΤΙΑΙΣΑΛΛΟΤΡΙΑΙ
to-misses other-placed-*ones*
ΣΣΕΑΥΤΟΝΑΓΝΟΝΤΗΡΕΙΜΗ
23 yourself PURE BE-KEEPING NO-NOT-
b o.
ΚΕΤΙΥΔΡΟΠΟΤΕΙΑΛΛΑΟΙΝ
STILL BE-water-DRINKING but WINE
A *o.*
ΩΟΛΙΓΩΧΡΩΔΙΑΤΟΝΣΤΟΜΑ
FEW BE-USING THRU THE stomach
b adds ΣΟΥ OF-YOU
ΧΟΝΚΑΙΤΑΣΠΥΚΝΑΣΣΟΥΑΣ
AND THE FREQUENT OF-YOU UN-
ΘΕΝΕΙΑΣΤΙΝΩΝΑΝΘΡΩΠΩΝ
24 FIRMnesses OF-ANY humans
ΑΙΑΜΑΡΤΙΑΙΠΡΟΔΗΛΟΙΕΙ
THE misses BEFORE-EVIDENT ARE
b o.
ΣΙΝΠΡΟΑΓΟΥΣΑΙΕΙΣΚΡΙΣ
BEFORE-LEADING INTO JUDGing
b o.
ΙΝΤΙΣΙΝΔΕΚΑΙΕΠΑΚΟΛΟΥ
to-ANY YET AND THEY-ARE-ON-following
A *adds* YET ΔΕ *b* IDEAL
ΘΟΥΣΙΝΩΣΑΥΤΩΣΚΑΙΤΑΕΡ
25 AS-SAMEly AND THE ACTS
ACTS *b omits* THE *b adds* ΕΣΤΙ IS
ΓΑΤΑΚΑΛΑΠΡΟΔΗΛΑΚΑΙΤΑ
THE IDEAL BEFORE-EVIDENT AND THE
ΑΛΛΩΣΕΧΟΝΤΑΚΡΥΒΗΝΑΙΟ
otherwise HAVING TO-BE-HID NOT
s o.
ΥΔΥΝΑΝΤΑΙΟΣΟΙΕΙΣΙΝΥΠ
6 ARE-ABLE as-many-as ARE UNDER
s1 *inserts* Π
ΟΖΥΓΟΝΔΟΥΛΟΙΤΟΥΣΙΔΙΟ
YOKE SLAVES THE OWN
ΥΣΔΕΣΠΟΤΑΣΠΑΣΗΣΤΙΜΗΣ
OWNers OF-EVERY VALUE
Ε *inserted by* A
ΑΞΙΟΥΣΗΓΕΙΣΘΩΣΑΝΙΝΑΜ
WORTHY LET-THEM-BE-deemING THAT NO
ΗΤΟΟΝΟΜΑΤΟΥΘΕΟΥΚΑΙΗΔ
THE NAME OF-THE God AND THE
A *inserts* Ε
ΙΔΑΣΚΑΛΙΑΒΛΑΣΦΗΜΗΤΑΙ
TEACHing MAY-BE-*be*ING-HARM-AVERRED

1 A slave with a believing owner was sometimes above his master in faith, and would be tempted to forget his subordinate position. They are exhorted to take their true place as slaves, in the flesh, even though they are brethren in spirit.

5 The tendency to make capital out of religion has greatly increased since the apostle's day. Devoutness as a means to material gain is one of the most insidious of sins, which finds its followers everywhere. From the "rice Christians" of China to the very highest ecclesiastical dignitaries, its baneful influence has paralyzed God's testimony. One of the great benefits of persecution is to purge the saints of this sin.

6 Material gain, beyond what is needed for sustenance and shelter, is not true capital. It cannot give contentment in the present, and is a total loss in the future. True capital is contentment, which gives happiness now, and devoutness, which insures a reward in the life to come. These, indeed, are great capital—far greater than the billions which men amass, but which they cannot use, and which they are sure to lose. The really rich man is he who, having provided for shelter from the elements, a house and clothing and sustenance in the form of food and drink, banks the balance in such a way that it will follow him into the future.

9 Those who refuse this course will find that they lose in every way. Riches do not give contentment, but breed foolish and harmful longings, the gratification of which is destructive to happiness and lead away from the faith. Money getting and the hoarding of means not needed for our own welfare, not only is a prolific source of evil, but robs the rich of happiness now, and only increases our loss in the life to come.

13 To make alive or vivify does not refer to the giving of life in creation, but is always used of the impartation of immortality and incorruption when used of mankind (Ro.4[17] 1 Co.15[36]).

believing owners not be despising
them, seeing that they are brethren,
but rather let them slave for them,
seeing that they are believing and
beloved, being supported by the
benefaction.

These things teach and entreat.
3 If anyone is teaching differently
and is not approaching with sound
words, even those of our Lord
Jesus Christ, and the teaching in
4 accord with devoutness, he is conceited,
versed in nothing, but
morbid concerning questionings and
controversies, out of which is coming
envy, strife, calumnies, wick-
5 ed suspicions, altercations of men
of a decadent mind and deprived of
the truth, who infer that devout-
6 ness is capital. Now devoutness
with contentment is great capital;
7 for it is evident that we carry nothing
into the world, neither can we
8 carry anything out. Now, having
sustenance and shelter, with these
9 we shall be sufficed. Now those intending
to be rich are falling into
a trial and a trap and many foolish
and harmful desires, which are submerging
men in extermination and
10 destruction. For fondness for
money is a root of all that is evil,
which some, craving, were led
astray from the faith and probe
themselves on all sides with much
pain.

11 Now you, O man of God, be
fleeing from these things: yet be
pursuing righteousness, devout-
ness, faith, love, endurance, suf-
12 fering with meekness. Be con-
tending the ideal contest of the

A Δ
ΟΙΔΕΠΙϹΤΟΥϹΕΧΟΝΤΕϹΔΕ
2 THE YET ones-BELIEVING HAVING OWN-

s A o.
ϹΠΟΤΑϹΜΗΚΑΤΑΦΡΟΝΕΙΤΩ
ers NO LET-THEM-BE-despising

s¹ omits that brothers THEY-ARE
ϹΑΝΟΤΙΑΔΕΛΦΟΙΕΙϹΙΝΑΛ
that brothers THEY-ARE but

ΛΑΜΑΛΛΟΝΔΟΥΛΕΥΕΤΩϹΑΝ
RATHER LET-THEM-BE-SLAVING

b o.
ΟΤΙΠΙϹΤΟΙΕΙϹΙΝΚΑΙΑΓΑ
that BELIEVING THEY-ARE AND BELOVED

ΠΗΤΟΙΟΙΤΗϹΕΥΕΡΓΕϹΙΑϹ
THE OF-THE WELL-ACTION

ΑΝΤΙΛΑΜΒΑΝΟΜΕΝΟΙΤΑΥΤ
being-supported these

ΑΔΙΔΑϹΚΕΚΑΙΠΑΡΑΚΑΛΕΙ
YOU-BE-TEACHING AND BE-BESIDE-CALLING

ΕΙΤΙϹΕΤΕΡΟΔΙΔΑϹΚΑΛΕΙ
3 IF ANY IS-DIFFERENT-TEACHING

s¹ o. s Ε for ΑΙ
ΚΑΙΜΗΠΡΟϹΕΡΧΕΤΑΙΥΓΙΑ
AND NO IS-TOWARD-COMING to-being-

ΙΝΟΥϹΙΛΟΓΟΙϹΤΟΙϹΤΟΥΚ
SOUND sayings to-THE OF-THE Mas-

ΥΡΙΟΥΗΜΩΝΙΗϹΟΥΧΡΙϹΤΟ
ter OF-US JESUS ANOINTED

s o.
ΥΚΑΙΤΗΚΑΤΕΥϹΕΒΕΙΑΝΔΙ
AND to-THE according-to devoutness TEACH-

ΔΑϹΚΑΛΙΑΤΕΤΥΦΩΤΑΙΜΗΔ
4 ing he-HAS-been-SMOULDERED NO-YET-

ΕΝΕΠΙϹΤΑΜΕΝΟϹΑΛΛΑΝΟϹ
ONE adepting but being-

ΩΝΠΕΡΙΖΗΤΗϹΕΙϹΚΑΙΛΟΓ
DISEASED ABOUT seekings AND say-

A inserts Ε A inserts Ε
ΟΜΑΧΙΑϹΕΞΩΝΓΙΝΕΤΑΙΦΘ
FIGHTING OUT OF-WHICH IS-BECOMING ENVY

A inserts Ε
ΟΝΟϹΕΡΙϹΒΛΑϹΦΗΜΙΑΙΥΠ
STRIFE HARM-AVERMENTS UNDER-

ΟΝΟΙΑΙΠΟΝΗΡΑΙΔΙΑΠΑΡΑ
5 MINDS wicked THRU-BESIDE-WEAR-

ΤΡΙΒΑΙΔΙΕΦΘΑΡΜΕΝΩΝΑΝ
ings HAVING-been-THRU-CORRUPTED OF-hu-

ΘΡΩΠΩΝΤΟΝΝΟΥΝΚΑΙΑΠΕϹ
mans THE MIND AND HAVING-been-

ΤΕΡΗΜΕΝΩΝΤΗϹΑΛΗΘΕΙΑϹ
deprived OF-THE TRUTH

ΝΟΜΙΖΟΝΤΩΝΠΟΡΙϹΜΟΝΕΙ
inferring capital TO-

b adds FROM-STAND FROM TH(s o.)E such ΑΦΙϹΤ(b o.)
ΝΑΙΤΗΝΕΥϹΕΒΕΙΑΝΕϹΤΙΝ
6 BE THE devoutness it-is

ΑϹΟΑΠΟΤΩΝΤΟΙΟΥΤΩΝ
ΔΕΠΟΡΙϹΜΟϹΜΕΓΑϹΗΕΥϹΕ
YET capital GREAT THE devoutness

A o.
ΒΕΙΑΜΕΤΑΑΥΤΑΡΚΕΙΑϹΟΥ
7 WITH SAME-SUFFICIENCY NOT-

ΔΕΝΓΑΡΕΙϹΗΝΕΓΚΑΜΕΝΕΙ
YET-ONE for WE-INTO-CARRY INTO

As¹ omit EVIDENT
ϹΤΟΝΚΟϹΜΟΝΔΗΛΟΝΟΤΙΟΥ
THE SYSTEM EVIDENT that NOT-

ΔΕΕΞΕΝΕΓΚΕΙΝΤΙΔΥΝΑΜΕ
YET TO-BE-OUT-CARRYING ANY WE-ARE-ABLE

ΘΑΕΧΟΝΤΕϹΔΕΔΙΑΤΡΟΦΑϹ
8 HAVING YET THRU-NURTURE

ΚΑΙϹΚΕΠΑϹΜΑΤΑΤΟΥΤΟΙϹ
AND SHELTERS to-these

ΑΡΚΕϹΘΗϹΟΜΕΘΑΟΙΔΕΒΟΥ
9 WE-SHALL-BE-BEING-SUFFICED THE YET ones-in-

s o.
ΛΟΜΕΝΟΙΠΛΟΥΤΕΙΝΕΜΠΙΠ
tending TO-BE-being-RICH ARE-IN-FALLING

s o.
ΤΟΥϹΙΝΕΙϹΠΕΙΡΑϹΜΟΝΚΑ
INTO trial AND

ΙΠΑΓΙΔΑΚΑΙΕΠΙΘΥΜΙΑϹΠ
FASTENER AND ON-FEELINGS MANY

ΟΛΛΑϹΑΝΟΗΤΟΥϹΚΑΙΒΛΑΒ
UN-MINDING AND HARMFUL

A adds -Ν
ΕΡΑϹΑΙΤΙΝΕϹΒΥΘΙΖΟΥϹΙ
WHICH-ANY ARE-SUBMERGING

ΤΟΥϹΑΝΘΡΩΠΟΥϹΕΙϹΟΛΕΘ
THE humans INTO WHOLE-

s o.
ΡΟΝΚΑΙΑΠΩΛΕΙΑΝΡΙΖΑΓΑ
10 RUIN AND destruction ROOT for

ΡΠΑΝΤΩΝΤΩΝΚΑΚΩΝΕϹΤΙΝ
OF-ALL OF-THE EVILS IS

ΗΦΙΛΑΡΓΥΡΙΑΗϹΤΙΝΕϹΟΡ
THE FONDNESS-OF-SILVER OF-WHICH ANY crav-

ΕΓΟΜΕΝΟΙΑΠΕΠΛΑΝΗΘΗϹΑ
ING WERE-FROM-STRAYED

ΝΑΠΟΤΗϹΠΙϹΤΕΩϹΚΑΙΕΑΥ
FROM THE BELIEF AND selves

ΤΟΥϹΠΕΡΙΕΠΕΙΡΑΝΟΔΥΝΑ
ABOUT-PROBE to-PAINS

s¹ ΠΟΙΚΙΛΑΙϹ VARIOUS
ΙϹΠΟΛΛΑΙϹϹΥΔΕΩΑΝΘΡΩΠ
11 MANY YOU YET O! human!

OF-THE omitted by As¹
ΕΤΟΥΘΕΟΥΤΑΥΤΑΦΕΥΓΕΔΙ
OF-THE God these BE-FLEEING BE-

A ΑΙ s¹ omits devoutness
ΩΚΕΔΕΔΙΚΑΙΟϹΥΝΗΝΕΥϹΕ
CHASING YET JUSTICE devoutness

s² o.
ΒΕΙΑΝΠΙϹΤΙΝΑΓΑΠΗΝΥΠΟ
BELIEF LOVE UNDER-

bs² omit -EMOTION ΤΗΤΑ As¹o. b has Ο for Υ
ΜΟΝΗΝΠΡΑΥΠΑΘΕΙΑΝΑΓΩΝ
12 REMAINING MEEK-EMOTION YOU-BE-CON-

ΙΖΟΥΤΟΝΚΑΛΟΝΑΓΩΝΑΤΗϹ
TENDING THE IDEAL CONTEST OF-THE

It is distinguished from resurrection (Jn.5[21]) in that it refers to spiritual life (Ro.8[11] 2Co.3[6]). *Resurrection* refers primarily to the *body, rousing* to the *soul,* and *vivification* to the *spirit.* Elsewhere we are told that all mankind will be vivified (1Co.15[22]). Here the whole universe is included in God's mighty purpose to defeat death.

[16] Christ Jesus is the only One Who has been vivified. No one else has life beyond the reach of death. Immortality is His exclusive possession. The glory of deathlessness shines-forth in Him with an intensity beyond the possibility of human perception. The apostle himself came as near to this as anyone, but the brilliance blinded him. He *saw* Him (1Cor.9[1]), but He appeared as a Light, which his eyes could not bear. At His advent, they shall be like Him, since they shall view Him as He is (1 Jn.3[2]).

[17] Those who *are* rich, in contrast to those already considered, who are fond of money with the *intention* of becoming wealthy, are exhorted not to place their dependence on their possessions, which may desert them at any moment, but to rely on God, Who alone can make their enjoyment possible. Their most profitable course lies in the employment of their wealth for the benefit of others. This brings them present happiness (for it is blessed to give), and, at the same time deposits their wealth in the divine treasury where it will appear to their account in that day. In this way they will assure for themselves real life, both now and for the eons.

[20] All knowledge or "science" which is not in line with God's revelation has been found false in the past and will be so in the future. There is no conflict between true science and the Scriptures.

faith. Get hold of eonian life,
for which you were called, and you
avow an ideal avowal before many
witnesses.
13 I am charging you before God,
Who is vivifying all, and Jesus
Christ, Who witnesses an ideal
14 avowal before Pontius Pilate, that
you keep this precept unspotted,
irreprehensible, unto the advent of
15 our Lord, Christ Jesus, which will
be showing, to its own eras, the
happy and only Potentate, the
King of kings and Lord of lords,
16 Who alone has immortality, making His home in light inaccessible,
Whom not one of mankind perceived or can be perceiving, to
Whom be honor and might eonian!
Amen!
17 Be charging those who are rich
in the current eon not to be
haughty, nor to rely on the
dubiousness of riches, but on God,
Who is tendering us all things
18 richly for our enjoyment; to be
doing good acts, to be rich in ideal
acts, to be liberal contributors,
19 treasuring up for themselves an
ideal foundation for the future,
that they may get hold of real life.
20 O Timothy! Guard that which
is committed to you! Turn aside
from the profane prattlings and
antipathies of falsely named
21 "knowledge", which some are professing. They swerve from the
faith.

Grace be with you! *Amen!*

ΠΙϹΤΕωϹΕΠΙΛΑΒΟΥΤΗϹΑΙ
BELIEF BE-ON-GETTING OF-THE eon-
b adds ΚΑΙ AND
ωΝΙΟΥΖωΗϹΕΙϹΗΝΕΚΛΗΘΗ
ian LIFE INTO WHICH YOU-WERE-CALLED

ϹΚΑΙωΜΟΛΟΓΗϹΑϹΤΗΝΚΑΛ
AND YOU-avow THE IDEAL

ΗΝΟΜΟΛΟΓΙΑΝΕΝωΠΙΟΝΠΟ
avowal IN-VIEW OF-

ΛΛωΝΜΑΡΤΥΡωΝΠΑΡΑΓΓΕΛ
13 MANY witnesses I-AM-charging
s1 omits to-YOU s omits OF-THE
ΛωϹΟΙΕΝωΠΙΟΝΤΟΥΘΕΟΥΤ
to-YOU IN-VIEW OF-THE God THE
A -parentING ΓΟΝ
ΟΥΖωΟΠΟΙΟΥΝΤΟϹΤΑΠΑΝΤ
One-LIVE-making THE ALL
Ab ANOINTED JESUS
ΑΚΑΙΙΗϹΟΥΧΡΙϹΤΟΥΤΟΥΜ
AND JESUS ANOINTED THE One-

ΑΡΤΥΡΗϹΑΝΤΟϹΕΠΙΠΟΝΤΙ
witnessing ON Pontius
sb o.
ΟΥΠΕΙΛΑΤΟΥΤΗΝΚΑΛΗΝΟΜ
PILATE THE IDEAL avowal

ΟΛΟΓΙΑΝΤΗΡΗϹΑΙϹΕΤΗΝΕ
14 TO-KEEP YOU THE di-

ΝΤΟΛΗΝΑϹΠΙΛΟΝΑΝΕΠΙΛΗ
rection UN-SPOTTED irreprehensible
b o.
ΜΠΤΟΝΜΕΧΡΙΤΗϹΕΠΙΦΑΝΕ
UNTO THE ON-APPEARance
Ab JESUS
ΙΑϹΤΟΥΚΥΡΙΟΥΗΜωΝΧΡΙϹ
OF-THE Master OF-US ANOINTED
ANOINTED
ΤΟΥΙΗϹΟΥΗΝΚΑΙΡΟΙϹΙΔΙ
15 JESUS WHOM to-SEASONS OWN
As o.
ΟΙϹΔΕΙΞΕΙΟΜΑΚΑΡΙΟϹΚΑ
WILL-BE-SHOWING THE HAPPY AND

ΙΜΟΝΟϹΔΥΝΑϹΤΗϹΟΒΑϹΙΛ
ONLY ABLER THE KING

ΕΥϹΤωΝΒΑϹΙΛΕΥΟΝΤωΝΚΑ
OF-THE ones-reignING AND

ΙΚΥΡΙΟϹΤωΝΚΥΡΙΕΥΟΝΤω
Master OF-THE ones-masterING

ΝΟΜΟΝΟϹΕΧωΝΑΘΑΝΑϹΙΑΝ
16 THE ONLY One-HAVING UN-DEATH
A o.
ΦωϹΟΙΚωΝΑΠΡΟϹΙΤΟΝΟΝΕ
LIGHT HOMING UN-TOWARD WHOM PER-

ΙΔΕΝΟΥΔΕΙϹΑΝΘΡωΠωΝΟΥ
CEIVED NOT-YET-ONE OF-humans NOT-

ΔΕΙΔΕΙΝΔΥΝΑΤΑΙωΤΙΜΗΚ
YET TO-BE-PERCEIVING IS-ABLE to-WHOM VALUE AND

THE omitted by Ab
ΑΙΤΟΚΡΑΤΟϹΑΙωΝΙΟΝΑΜΗ
THE HOLDing eonian AMEN

ΝΤΟΙϹΠΛΟΥϹΙΟΙϹΕΝΤωΝΥ
17 to-THE RICH-ones IN THE NOW
s1 ΚΑΙΡω SEASON
ΝΑΙωΝΙΠΑΡΑΓΓΕΛΛΕΜΗΥΨ
eon YOU-BE-charging NO TO-BE-
s Α s o.
ΗΛΟΦΡΟΝΕΙΝΜΗΔΕΗΛΠΙΚΕ
beING-HIGH-DISPOSed NO-YET TO-HAVE-EXPECT-

ΝΑΙΕΠΙΠΛΟΥΤΟΥΑΔΗΛΟΤΗ
ED ON RICHES UN-EVIDENT
b IN ΕΝ Ab Τω THE add b ΖωΝΤΙΤω LIVING
ΤΙΑΛΛΕΠΙΘΕωΤωΠΑΡΕΧΟΝ
but ON God THE One-tenderING
THE A adds ΤΑ THE
ΤΙΗΜΙΝΠΑΝΤΑΠΛΟΥϹΙωϹΕ
to-US ALL RICHly IN-

ΙϹΑΠΟΛΑΥϹΙΝΑΓΑΘΟΕΡΓΕ
18 TO FROM-ENJOYment TO-BE-GOOD-ACTING
s o.
ΙΝΠΛΟΥΤΕΙΝΕΝΕΡΓΟΙϹΚΑ
TO-BE-beING-RICH IN ACTS IDEAL

ΛΟΙϹΕΥΜΕΤΑΔΟΤΟΥϹΕΙΝΑ
WELL-WITH-GIVers TO-BE

ΙΚΟΙΝωΝΙΚΟΥϹΑΠΟΘΗϹΑΥ
19 communioners FROM-PLACING-INTO-

ΡΙΖΟΝΤΑϹΕΑΥΤΟΙϹΘΕΜΕΛ
MORROW to-selves foundation

ΙΟΝΚΑΛΟΝΕΙϹΤΟΜΕΛΛΟΝΙ
IDEAL INTO THE being-ABOUT
b eonian ΑΙωΝΙΟΥ
ΝΑΕΠΙΛΑΒωΝΤΑΙΤΗϹΟΝΤω
THAT THEY-MAY-BE-ON-GETTING OF-THE BEINGly

ϹΖωΗϹωΤΙΜΟΘΕΕΤΗΝΠΑΡΑ
20 LIFE o! Timothy! THE BESIDE-
ΚΑΤΑ DOWN inserted by b
ΘΗΚΗΝΦΥΛΑΞΟΝΕΚΤΡΕΠΟΜ
PLACED GUARD OUT-REVERTING

ΕΝΟϹΤΑϹΒΕΒΗΛΟΥϹΚΕΝΟΦ
THE profane EMPTY-SOUNDS

ωΝΙΑϹΚΑΙΑΝΤΙΘΕϹΕΙϹΤΗ
AND INSTEAD-PLACings OF-THE

ϹΨΕΥΔωΝΥΜΟΥΓΝωϹΕωϹΗΝ
21 FALSE-NAMED KNOWledge WHICH

ΤΙΝΕϹΕΠΑΓΓΕΛΛΟΜΕΝΟΙΠ
ANY promisING A-

ΕΡΙΤΗΝΠΙϹΤΙΝΗϹΤΟΧΗϹΑ
BOUT THE BELIEF THEY-deviate
b WITH YOU ΜΕΤΑϹΟΥ As1 omit AMEN
ΝΗΧΑΡΙϹΜΕΘΥΜωΝΑΜΗΝ
THE grace WITH YOUp AMEN

II TIMOTHY

PAUL'S second epistle to Timothy is, perhaps, the last letter from his pen. In all his other epistles he looks forward to further service. Now he tells Timothy that he had finished his career (4^{7}). The period of his dissolution was imminent (4^{6}). The whole epistle takes character from this fact.

The first epistle was probably written at that great crisis in the apostle's ministry when he first formed his purpose to go to Rome (Ac.19^{21}). Its subject is service. Its object was the organization of the ecclesias to uphold God's truth. The subject of the second epistle is suffering (2^{3}). The ecclesias themselves have become filled with evil. Separation from the evil becomes the duty of all who wish to please God.

This letter should be especially prized by the Lord's slaves in these last days, for the apostasy which began even in Paul's time has become worse with each succeeding century. The practical question, How shall we serve in the midst of present day departure? is fully answered in this, Paul's latest letter.

The remedy for the present distress is clearly shown in the literary framework. The epistle proper begins with an exhortation to have the pattern of sound words (1^{13}). It closes with the charge to proclaim the word (4^{2}). Its central subject contains the command to "correctly partition" the word of truth (2^{15}). The Sacred Scriptures are the one great need for these degenerate days (3^{16}). It is the aim of the CONCORDANT VERSION to furnish a pattern of sound words, without which the truth has eluded us. It is the aim of the notes to "correctly partition" the truth, assigning each truth its proper place out of which it becomes dangerous error.

FRAMEWORK OF II TIMOTHY

Complex Reversion with Alternation

DOCTRINE / DEPORTMENT

- INTRODUCTION 1^{1}
  - Timothy's Grace: Rekindle 1^{6}
    - Paul's Commission 1^{11}
      - That Day
    - The Pattern of Sound Words 1^{13}
      - Apostasy 1^{15}
        - Onesiphorus 1^{16}
          - Paul's Instructions 2^{1}
            - Exhortation: Endure 2^{3}
              - God's Faithfulness 2^{11}
                - Upsetting 2^{14}
                  - Worker 2^{15}
                    - Gangrene 2^{17}
                      - Subvert 2^{18}
                      - Stand 2^{19}
                    - Great House, 2^{20}
                  - Slave 2^{24}
                - Antagonizing 2^{25}
        - The Last Days: 3^{1}
          - Paul's Example 3^{10}
            - Exhortation: Remain 3^{14}
              - The Sacred Scriptures 3^{15}
    - Proclaim the Word 4^{1}
      - Apostasy 4^{3}
  - Timothy's Dispensation: Discharge 4^{5}
    - Paul's Career 4^{6}
      - That Day
- CONCLUSION 4^{9}

2 Timothy had been with the apostle in Rome, whence he was probably sent to Philippi (Phil.2[19]). The most loving and intimate relations existed between them, and Paul continually refers to him as his own child in the faith. His father was a Greek, but his mother was a Jewess (Ac.16[1]). His grandmother Lois and his mother were believers and he seems to have inherited their faith. He was constantly associated with the apostle in his labors, often being sent on some mission which Paul himself could not fulfill. His name is joined with Paul's in the salutation of six of his epistles (2Cor.1[1], Phil.1[1], Col.1[1], 1Thess.1[1], 2 Thess.1[1],Philemon[1]). He seems to have suffered imprisonment for a time but was set at liberty (Heb.13[23]). Paul gives him the highest possible praise, so that he himself is given as an example of true service and the letters sent to him are most important to all who wish to engage in a like service.

6 The apostle's prolonged imprisonment, and the growing evils which were creeping into the ecclesias, seem to have had the effect of dampening and discouraging Timothy. To counteract this tendency the apostle reminds him that God's calling is not dependent on men's acts but on His own purpose and grace, and this cannot be disturbed or hindered by the flood of evil, for it was given us in Christ Jesus before eonian times. The eons are the times of evil. Before the times of the eons there was no evil, neither will there be any after they have run their course. As a result, God's purpose is before and above evil, and we should not be unduly moved by its presence. Death is sin's ultimate. The crucifixion of Christ is the furthest limit to which sin can go. The vivification of Christ is the first step in the abolition of death. He can die no more. At His coming advent the saints will triumph over death and receive eonian life. Its final abolition, however, is at the end of the eons, called the consummation.

10 The abolition of death is put in the indefinite or *aorist* tense, as He has done it in His own case and will do it for all in the future.

PAUL, an apostle of Christ Jesus,
through the will of God, in ac-
cord with the promise of life
2 which is in Christ Jesus, to
Timothy, a child beloved:

Grace, mercy, peace, from God,
the Father, and Christ Jesus,
our Lord.

3 GRATEFUL am I to God, to Whom I
am offering divine service from my
ancestors with a clear conscience,
as I have an unintermittent re-
membrance of you in my petitions,
4 night and day, longing to see you,
remembering your tears, that I
5 may be filled with joy, getting a
reminder of the unfeigned faith
which is in you, which first makes
its home in your grandmother
Lois, and in your mother Eunice,
and I am persuaded that it is in
you also.
6 For which cause I am remind-
ing you to be rekindling the gra-
cious gift of God which is in you
through the imposition of my
7 hands, for God gives us, not a
spirit of timidity, but of power
8 and of love and of sanity. Then you
should not be ashamed of the tes-
timony of our Lord, or of me, His
prisoner, but suffer evil with me
in the evangel in accord with the
9 power of God, Who saves us and
calls us with a holy calling, not
in accord with our acts, but in ac-
cord with His own purpose and
the grace which is given to us in
Christ Jesus before eonian times,
10 yet now is manifested through the
advent of our Saviour, Christ
Jesus, Who, indeed, abolishes
death, yet illuminates life and in-
11 corruption through the evangel of
which *I* was appointed a herald
and an apostle and a teacher of
12 the nations. For which cause I

A OF-JESUS
ΠΑΥΛΟϹΑΠΟϹΤΟΛΟϹΧΡΙϹΤ
PAUL commissioner OF-ANOINTED
ANOINTED
ΟΥΙΗϹΟΥΔΙΑΘΕΛΗΜΑΤΟϹΘ
JESUS THRU WILL OF-
A *inserts* Ε s C
ΕΟΥΚΑΤΕΠΑΓΓΕΛΙΑΝΖΩΗϹ
God according-to promise OF-LIFE
ΤΗϹΕΝΧΡΙϹΤΩΙΗϹΟΥΤΙΜΟ
2 THE IN ANOINTED JESUS to-Timothy
ΘΕΩΑΓΑΠΗΤΩΤΕΚΝΩΧΑΡΙϹ
beLOVED offspring grace
s o.
ΕΛΕΟϹΕΙΡΗΝΗΑΠΟΘΕΟΥΠΑ
MERCY PEACE FROM God FA-
s¹ Master JESUS ANOINTED *for* ANOINTED JESUS
ΤΡΟϹΚΑΙΧΡΙϹΤΟΥΙΗϹΟΥΤ
THER AND ANOINTED JESUS THE
ΟΥΚΥΡΙΟΥΗΜΩΝΧΑΡΙΝΕΧΩ
3 Master OF-US grace I-AM-HAVING
ΤΩΘΕΩΩΛΑΤΡΕΥΩΑΠΟΠΡΟΓ
to-THE God to-WHOM I-AM-offerING-DIVINE-SERVICE FROM
s o.
ΟΝΩΝΕΝΚΑΘΑΡΑϹΥΝΕΙΔΗϹ
BEFORE-parents IN clean conscience
s o.
ΕΙΩϹΑΔΙΑΛΕΙΠΤΟΝΕΧΩΤΗ
AS UN-intermittent I-AM-HAVING THE
s o.
ΝΠΕΡΙϹΟΥΜΝΕΙΑΝΕΝΤΑΙϹ
ABOUT YOU REMINDER IN THE
ΔΕΗϹΕϹΙΝΜΟΥΝΥΚΤΟϹΚΑΙ
petitions OF-ME OF-NIGHT AND
ΗΜΕΡΑϹΕΠΙΠΟΘΩΝϹΕΙΔΕΙ
4 OF-DAY ON-LONGING YOU TO-BE-PER-
ΝΜΕΜΝΗΜΕΝΟϹϹΟΥΤΩΝΔΑΚ
CEIVING HAVING-*been*-REMINDED OF-YOU THE TEARS
ΡΥΩΝΙΝΑΧΑΡΑϹΠΛΗΡΩΘΩΥ
5 THAT OF-JOY I-MAY-BE-BEING-FILLED
s¹A o. o. o.
ΠΟΜΝΗϹΙΝΛΑΜΒΑΝΩΝΤΗϹΕ
UNDER-REMINDer GETTING-UP OF-THE IN
ΝϹΟΙΑΝΥΠΟΚΡΙΤΟΥΠΙϹΤΕ
YOU UN-hypocritical BELIEF
b o.
ΩϹΗΤΙϹΕΝΩΚΗϹΕΝΠΡΩΤΟΝ
WHICH-ANY IN-HOMES BEFORE-most
ΕΝΤΗΜΑΜΜΗϹΟΥΛΩΙΔΙΚΑΙ
IN THE GRANDMOTHER OF-YOU LOIS AND
s o.
ΤΗΜΗΤΡΙϹΟΥΕΥΝΙΚΗΠΕΠΕ
THE MOTHER OF-YOU Eunice I-HAVE-*been*-
ΙϹΜΑΙΔΕΟΤΙΚΑΙΕΝϹΟΙΔΙ
6 PERSUADED YET that AND IN YOU THRU
ΗΝΑΙΤΙΑΝΑΝΑΜΙΜΝΗϹΚΩϹ
WHICH cause I-AM-UP-REMINDING YOU
s¹ WILL ΘΕΛΗΜΑ
ΕΑΝΑΖΩΠΥΡΕΙΝΤΟΧΑΡΙϹΜ
TO-BE-UP-LIVE-FIRING THE grace-*effect*
A ANOINTED ΧΡΙϹΤΟΥ
ΑΤΟΥΘΕΟΥΟΕϹΤΙΝΕΝϹΟΙΔ
OF-THE God WHICH IS IN YOU THRU

s o.
ΙΑΤΗϹΕΠΙΘΕϹΕΩϹΤΩΝΧΕΙ
THE ON-PLACing OF-THE HANDS
ΡΩΝΜΟΥΟΥΓΑΡΕΔΩΚΕΝΗΜΙ
7 OF-ME NOT for GIVES to-US
A o. A Ε *inserts*
ΝΟΘΕΟϹΠΝΕΥΜΑΔΕΙΛΙΑϹΑ
THE God spirit OF-DREAD but
ΛΛΑΔΥΝΑΜΕΩϹΚΑΙΑΓΑΠΗϹ
OF-ABILITY AND OF-LOVE
ΚΑΙϹΩΦΡΟΝΙϹΜΟΥΜΗΟΥΝΕ
8 AND OF-sanity NO THEN MAY-
s Ε *for* ΑΙ
ΠΑΙϹΧΥΝΘΗϹΤΟΜΑΡΤΥΡΙΟ
YOU-BE-BEING-ON-VILED THE witness
s OF-US *above the line, very small*
ΝΤΟΥΚΥΡΙΟΥΗΜΩΝΜΗΔΕΕΜ
OF-THE Master OF-US NO-YET ME
ΕΤΟΝΔΕϹΜΙΟΝΑΥΤΟΥΑΛΛΑ
THE BOUND-*one* OF-Him but
b Γ
ϹΥΝΚΑΚΟΠΑΘΗϹΟΝΤΩΕΥΑΓ
YOU-TOGETHER-EVIL-EMOTION to-THE WELL-
ΓΕΛΙΩΚΑΤΑΔΥΝΑΜΙΝΘΕΟΥ
MESSAGE according-to ABILITY OF-God
ΤΟΥϹΩϹΑΝΤΟϹΗΜΑϹΚΑΙΚΑ
9 THE *One*-SAVING US AND CALL-
ΛΕϹΑΝΤΟϹΚΛΗϹΕΙΑΓΙΑΟΥ
ing to-CALLing HOLY NOT
ΚΑΤΑΤΑΕΡΓΑΗΜΩΝΑΛΛΑΚΑ
according-to THE ACTS OF-US but accord-
b o.
ΤΑΙΔΙΑΝΠΡΟΘΕϹΙΝΚΑΙΧΑ
ing-to OWN BEFORE-PLACING AND grace
s o.
ΡΙΝΤΗΝΔΟΘΕΙϹΑΝΗΜΙΝΕΝ
THE BEING-GIVEN to-US IN
ΧΡΙϹΤΩΙΗϹΟΥΠΡΟΧΡΟΝΩΝ
ANOINTED JESUS BEFORE TIMES
s¹ Α *for* Ω
ΑΙΩΝΙΩΝΦΑΝΕΡΩΘΕΙϹΑΝΔ
10 eonian BEING-made-APPEAR YET
ΕΝΥΝΔΙΑΤΗϹΕΠΙΦΑΝΕΙΑϹ
NOW THRU THE ON-APPEARance
s²b JESUS ANOINTED
ΤΟΥϹΩΤΗΡΟϹΗΜΩΝΧΡΙϹΤΟ
OF-THE saviour OF-US ANOINTED
ΥΙΗϹΟΥΚΑΤΑΡΓΗϹΑΝΤΟϹΜ
JESUS DOWN-UN-ACT*ing* IN-
ΕΝΤΟΝΘΑΝΑΤΟΝΦΩΤΙϹΑΝΤ
DEED THE DEATH enLIGHTen*ing*
ΟϹΔΕΖΩΗΝΚΑΙΑΦΘΑΡϹΙΑΝ
YET LIFE AND UN-CORRUPTion
ΔΙΑΤΟΥΕΥΑΓΓΕΛΙΟΥΕΙϹΟ
11 THRU THE WELL-MESSAGE INTO WHICH
ΕΤΕΘΗΝΕΓΩΚΗΡΥΞΚΑΙΑΠΟ
WAS-PLACED I PROCLAIMer AND com-
s¹A *omit* OF-
ϹΤΟΛΟϹΚΑΙΔΙΔΑϹΚΑΛΟϹΕ
missioner AND TEACHer OF-

12 The transcendent truths committed to the apostle Paul always meet with opposition and bring suffering on their exponents. But God Himself guards them and revives them from time to time even though the vast majority of His saints hardly know of their existence.

13 The pattern of sound words is one of the most serious needs for the student of the Scriptures. If it was necessary for Timothy to cling to the particular Greek expressions used by the apostle, how much greater is the need for some definite pattern on which to model the words of a version? How can the English reader hope to fulfill this exhortation when the translations which he uses publicly proclaim their avoidance of any uniformity or pattern in their production? The constant and consistent use of correct terms is one of the greatest possible aids in assimilating and teaching truth. The greatest hindrance is the inconsistent use of inexact terms which have their force nullified by use in incorrect contexts.

1 "The grace which is in Christ Jesus" is a most comprehensive expression including all the infinite favor associated with a present acknowledgment of Christ's exaltation in the heavens. Salvation, justification, reconciliation and every spiritual blessedness among the celestials is surely enough to invigorate all who appreciate their possession even in a feeble measure.

3 To *inflict* evil is the object of the world's soldiers. All their training is to this end. To *suffer* evil is the duty of the ideal soldier in the ranks of faith.

5 A most important principle, almost unheeded. Effort and endeavor is of no avail in God's service unless it be in strict conformity to the rules. Hence it is of prime importance to acquaint ourselves first of all with God's instructions and adhere to them closely. Otherwise the most pretentious effort, which seems to meet with most success, may be utterly rejected at the judge's stand. Do not attempt to work for God until you know the will of God.

am suffering these things also, but
I am not ashamed, for I am aware
Whom I have believed, and I am
persuaded that He is able to
guard what is committed to me,
for that day.
13 Have a pattern of sound words,
which you hear from me, in faith
and love which are in Christ Jesus.
14 Guard that ideal thing committed
to you, through the holy spirit
which is making its home in us.
15 Of this you are aware, that all
those in the [province of] Asia
turned from me, of whom are Phygellus and Hermogenes.
16 May the Lord grant mercy to
the household of Onesiphorus, seeing that he often refreshes me and
17 was not ashamed of my chain, but
coming to be in Rome, he seeks
18 me diligently and found me. May
the Lord grant to him to be finding mercy from the Lord in that
day! And how much he serves in
Ephesus you know quite well.

2 *You,* then, child of mine, be invigorated by the grace which is in
2 Christ Jesus. And what things
you hear from me through many
witnesses, these commit to faithful
men, who shall be competent to
teach others also.
3 Suffer evil with me as an ideal
4 soldier of Christ Jesus. Now no
one who is warring is involved in
the business of a livelihood, that he
should be pleasing the One enlist-
5 ing him. Now if anyone should be
competing also, he is not given a
wreath if he should not be compet-
6 ing lawfully. The farmer who is
toiling must be first to partake of
7 the fruits. Apprehend what I say,
for the Lord will be giving you
understanding in it all.
8 Remember, Jesus Christ, Who has
been roused from among the dead,

NATIONS s¹ *omits* AND
ΘΝΩΝΔΙΗΝΑΙΤΙΑΝΚΑΙΤΑΥ
12 NATIONS THRU which cause AND these

ΤΑΠΑCΧΩΑΛΛΟΥΚΕΠΑΙCΧΥ
I-AM-EMOTIONING but NOT I-AM-*be*ING-ON-VILED

ΝΟΜΑΙΟΙΔΑΓΑΡΩΠΕΠΙCΤΕ
I-HAVE-PERCEIVED for to-WHOM I-HAVE-BE-

s o.
ΥΚΑΚΑΙΠΕΠΕΙCΜΑΙΟΤΙΔΥ
LIEVED AND I-HAVE-*been*-PERSUADED that ABLE

B *inserts* -DOWN- ΚΑΤΑ
ΝΑΤΟCΕCΤΙΝΤΗΝΠΑΡΑΘΗΚ
He-IS THE BESIDE-PLACED

s o.
ΗΝΜΟΥΦΥΛΑΞΑΙΕΙCΕΚΕΙΝ
OF-ME TO-GUARD INTO that

ΗΝΤΗΝΗΜΕΡΑΝΥΠΟΤΥΠΩCΙ
13 THE DAY pattern

ΝΕΧΕΥΓΙΑΙΝΟΝΤΩΝΛΟΓΩΝ
BE-HAVING OF-*be*ING-SOUND sayings

ΩΝΠΑΡΕΜΟΥΗΚΟΥCΑCΕΝΠΙ
OF-WHICH BESIDE ME YOU-HEAR IN BE-

CΤΕΙΚΑΙΑΓΑΠΗΤΗΕΝΧΡΙC
LIEF AND LOVE THE IN ANOINTED

ΤΩΙΗCΟΥΤΗΝΚΑΛΗΝΠΑΡΑΘ
14 JESUS THE IDEAL BESIDE-PLACED

ΗΚΗΝΦΥΛΑΞΟΝΔΙΑΠΝΕΥΜΑ
YOU-GUARD THRU spirit

ΤΟCΑΓΙΟΥΤΟΥΕΝΟΙΚΟΥΝΤ
HOLY THE *one*-IN-HOMING

ΟCΕΝΗΜΙΝΟΙΔΑCΤΟΥΤΟΟΤ
15 IN US YOU-HAVE-PERCEIVED this that

ΙΑΠΕCΤΡΑΦΗCΑΝΜΕΠΑΝΤΕ
FROM-TURNed ME ALL

b o.
CΟΙΕΝΤΗΑCΙΑΩΝΕCΤΙΝΦΥ
THE-*ones* IN THE ASIA OF-WHOM IS PHY-

Ab *insert* Λ
ΓΕΛΟCΚΑΙΕΡΜΟΓΕΝΗCΔΩΗ
16 GELLUS AND Hermogenes MAY-BE-GIV-

Α Ι
ΕΛΕΟCΟΚΥΡΙΟCΤΩΟΝΗCΙΦ
ING MERCY THE Master to-THE PROFIT-CARRYING

A *inserts* Ε
ΟΡΟΥΟΙΚΩΟΤΙΠΟΛΛΑΚΙCΜ
(Onesiphorus) HOME that MANY-times ME

b o.
ΕΑΝΕΨΥΞΕΝΚΑΙΤΗΝΑΛΥCΙ
he-UP-COOLS AND THE UN-LOOSE

bs¹ Η *for* ΑΙ
ΝΜΟΥΟΥΚΕΠΑΙCΧΥΝΘΗΑΛΛ
17 OF-ME NOT WAS-ON-VILED but

Ab *insert* more-
ΑΓΕΝΟΜΕΝΟCΕΝΡΩΜΗCΠΟΥ
BECOMING IN ROME DILIGENTLY

ΟΤΕΡ b ΟΝ *for* ΩC b o.
ΔΑΙΩCΕΖΗΤΗCΕΝΜΕΚΑΙΕΥ
he-SEEKS ME AND FOUND

b o.
ΡΕΝΔΩΗΑΥΤΩΟΚΥΡΙΟCΕΥΡ
18 MAY-BE-GIVING to-him THE Master TO-BE-

ΕΙΝΕΛΕΟCΠΑΡΑΚΥΡΙΟΥΕΝ
FINDING MERCY BESIDE Master IN

ΕΚΕΙΝΗΤΗΗΜΕΡΑΚΑΙΟCΑΕ
that THE DAY AND as-many-as IN

b o.
ΝΕΦΕCΩΔΙΗΚΟΝΗCΕΝΒΕΛΤ
EPHESUS he-THRU-SERVES more-CAST-

ΙΟΝCΥΓΙΝΩCΚΕΙCCΥΟΥΝΤ
2 ing YOU ARE-KNOWING YOU THEN off-

ΕΚΝΟΝΜΟΥΕΝΔΥΝΑΜΟΥΕΝΤ
spring OF-ME BE-*be*ING-IN-ABLED IN THE

ΗΧΑΡΙΤΙΤΗΕΝΧΡΙCΤΩΙΗC
grace THE IN ANOINTED JESUS

ΟΥΚΑΙΑΗΚΟΥCΑCΠΑΡΕΜΟΥ
2 AND WHICH YOU-HEAR BESIDE ME

ΔΙΑΠΟΛΛΩΝΜΑΡΤΥΡΩΝΤΑΥ
THRU MANY witnesses these

ΤΑΠΑΡΑΘΟΥΠΙCΤΟΙCΑΝΘΡ
YOU-BE-BESIDE-PLACING to-BELIEVING humans

ΩΠΟΙCΟΙΤΙΝΕCΙΚΑΝΟΙΕC
WHO-ANY enough WILL-

ΟΝΤΑΙΚΑΙΕΤΕΡΟΥCΔΙΔΑΞ
BE AND DIFFERENT-*ones* TO-TEACH

s Γ b CΥΟΥΝ YOU THEN *for* -TOGETHER-
ΑΙCΥΝΚΑΚΟΠΑΘΗCΟΝΩCΚΑ
3 YOU-TOGETHER-EVIL-EMOTION AS IDEAL

b OF-JESUS
ΛΟCCΤΡΑΤΙΩΤΗCΧΡΙCΤΟΥ
WARRIOR OF-ANOINTED

ANOINTED
ΙΗCΟΥΟΥΔΕΙCCΤΡΑΤΕΥΟΜ
4 JESUS NOT-YET-ONE WARRING

ΑΝ As Ε *for* ΑΙ
ΕΝΟCΕΜΠΛΕΚΕΤΑΙΤΑΙCΤΟ
IS-*be*ING-IN-BRAIDED to-THE OF-THE

b *inserts* Ε
ΥΒΙΟΥΠΡΑΓΜΑΤΙΑΙCΙΝΑΤ
livelihood PRACTISES THAT to-THE

ΩCΤΡΑΤΟΛΟΓΗCΑΝΤΙΑΡΕC
One-WAR-saying he-SH'D-BE-

A *omits* YET
ΗΕΑΝΔΕΚΑΙΑΘΛΗΤΙCΟΥCΤ
5 PLEASING IF-EVER YET AND MAY-BE-COMPETING ANY NOT

ΕΦΑΝΟΥΤΑΙΕΑΝΜΗΝΟΜΙΜΩ
IS-*be*ING-WREATHED IF-EVER NO LAWfully

CΑΘΛΗCΗΤΟΝΚΟΠΙΩΝΤΑΓΕ
6 he-SHOULD-BE-COMPETING THE toiling LAND-

s¹ ΠΡΩΤΟΤΕΡΟΝ *then* ΠΡΟΤ-
ΩΡΓΟΝΔΕΙΠΡΩΤΟΝΤΩΝΚΑΡ
ACTER IS-BINDING BEFORE-most OF-THE FRUITS

ΕΡΟΝ s o. A o.
ΠΩΝΜΕΤΑΛΑΜΒΑΝΕΙΝΝΟΕΙ
7 TO-BE-WITH-GETTING BE-MINDING

As Ο b MAY-BE-GIVING Η
ΑΛΕΓΩΔΩCΕΙΓΑΡCΟΙΟΚΥΡ
WHICH I-AM-saying WILL-BE-GIVING for to-YOU THE Mas-

b o.
ΙΟCCΥΝΕCΙΝΕΝΠΑCΙΝΜΝΗ
8 ter understanding IN ALL YOU-BE-

ΜΟΝΕΥΕΙΗCΟΥΝΧΡΙCΤΟΝΕ
remembering JESUS ANOINTED HAV-

ΓΗΓΕΡΜΕΝΟΝΕΚΝΕΚΡΩΝΕΚ
ING-*been*-ROUSED OUT OF-DEAD OUT

8 The literal resurrection of Christ as the Seed of David seems to be the apostle's answer to the theory of a spiritual resurrection. The Seed of David can be nothing less than a literal Man.

10 "The salvation which is in Christ Jesus with eonian glory" is a most apt description of the grace shown to us.

11 This faithful saying shows that our life and all that comes to us by His grace is immutable—it depends on His faithfulness. *Service*, however, has two sides, reward and loss. Endurance will be recognized by a place of authority in His celestial realm. If we disown Him we cannot expect Him to give us a public place of power in the future. This does not infringe in the least degree on our salvation or life or anything which is ours by His grace.

15 Translators have found great difficulty in rendering the phrase "correctly partitioning". Desiring to improve on the common rendering "rightly dividing", the Revisers have translated it very loosely "handling aright". This is very vague. The meaning is clear from the illustration which follows. Hymeneus and Philetus did not deny the resurrection, like the Corinthians (1 Cor.15[12]), but they misplaced it. They made it *past*, when it was *future*. So all truth has its appropriate place, out of which truth itself becomes the most insidious error, because it *seems* to have the support of scripture. We must not transfer the truth of one eon into another, nor of one economy into another. We should leave truth concerning Israel to them and that for us should not be mixed with it. In no other way can we really have the truth.

19 God's solid foundation still stands. The "pillar of the truth" (1 Tim.3[15]) has fallen under the flood of false teaching, which is found in the Bible, but through misplacement has become distorted into error. But the foundation is fixed. The Lord Himself is never at a loss to recognize His own. We, on our part, may demand that those who take His name upon them should act accordingly.

is of the seed of David, according
9 to my evangel, in which I am
suffering evil unto bonds as a
malefactor—but the word of God
10 has not been bound. Therefore
I am enduring all because of
those who are chosen, that *they* also
may happen upon the salvation
which is in Christ Jesus with eonian glory.

11 Faithful is the saying: "For if
we died together, we shall be living
12 together also; if we are enduring,
we shall be reigning together also;
if we are disowning, *He* also will
13 be disowning us; if we are unfaithful, *He* is remaining faithful—He
cannot disown Himself."

14 Remind them of these things,
conjuring them before the Lord
not to engage in controversy for
nothing useful, to the upsetting of
those who are hearing.

15 Endeavor to present yourself to
God, qualified, an unashamed
worker, correctly partitioning the
16 word of truth. Yet stand aloof
from profane prattlings, for they
will be progressing to more ir-
17 reverence, and their word will
spread as gangrene, of whom are
18 Hymeneus and Philetus, who
swerve from the truth, saying that
the resurrection has already occurred, and are subverting the
faith of some.

19 Howbeit, God's solid foundation stands, having this seal: "The
Lord knew those who are His"
and "Let everyone naming the
name of the Lord withdraw from
injustice."

20 Now in a great house there are
not only gold and silver utensils,
but wooden and earthenware also,
some indeed for honor, yet some
21 for dishonor. If, then, anyone
should be purging himself from

b B *for* ΥЄ
ϹΠЄΡΜΑΤΟϹΔΑΥЄΙΔΚΑΤΑΤ
OF-seed *of*-DAVID according-to THE
ΟЄΥΑΓΓЄΛΙΟΝΜΟΥЄΝѠΚΑΚ
9 WELL-MESSAGE OF-ME IN WHICH I-AM-
ΟΠΑΘѠΜЄΧΡΙΔЄϹΜѠΝѠϹΚΑ
EVIL-EMOTIONING UNTO BONDS AS EVIL-
b o.
ΚΟΥΡΓΟϹΑΛΛΑΟΛΟΓΟϹΤΟΥ
ACTer but THE saying OF-THE
s¹ *omits* NOT
ΘЄΟΥΟΥΔЄΔЄΤΑΙΔΙΑΤΟΥΤ
10 God NOT HAS-*been*-BOUND THRU this
ΟΠΑΝΤΑΥΠΟΜЄΝѠΔΙΑΤΟΥϹ
ALL I-AM-UNDER-REMAINING THRU THE
ЄΚΛЄΚΤΟΥϹΙΝΑΚΑΙΑΥΤΟΙ
chosen-*ones* THAT AND they
b o.
ϹѠΤΗΡΙΑϹΤΥΧѠϹΙΝΤΗϹЄΝ
saving MAY-BE-HAPPENING OF-THE IN
ΧΡΙϹΤѠΙΗϹΟΥΜЄΤΑΔΟΞΗϹ
ANOINTED JESUS WITH esteem
ΑΙѠΝΙΟΥΠΙϹΤΟϹΟΛΟΓΟϹЄ
11 eonian BELIEVing THE saying IF
ΙΓΑΡϹΥΝΑΠЄΘΑΝΟΜЄΝΚΑΙ
for WE-TOGETHER-FROM-DIED AND
b o.
ϹΥΝΖΗϹΟΜЄΝЄΙΥΠΟΜЄΝΟΜ
12 WE-SHALL-BE-TOGETHER-LIVING IF WE-ARE-UNDER-REMAIN-
b Μ A -MAY- Ѡ
ЄΝΚΑΙϹΥΝΒΑϹΙΛЄΥϹΟΜЄΝ
ING AND WE-SHALL-BE-TOGETHER-reigning
s¹A -SHALL-BE- ΗϹΟ *for* ΟΥ
ЄΙΑΡΝΟΥΜЄΘΑΚΑΚЄΙΝΟϹ
IF WE-ARE-disowning AND-that-*One*
ΑΡΝΗϹЄΤΑΙΗΜΑϹЄΙΑΠΙϹΤ
13 WILL-BE-disowning US IF WE-ARE-UN-
s o.
ΟΥΜЄΝЄΚЄΙΝΟϹΠΙϹΤΟϹΜЄ
BELIEVING that-*One* BELIEVing IS-RE-
A Є ΓΑΡ for *added by* s¹
ΝЄΙΑΡΝΗϹΑϹΘΑΙЄΑΥΤΟΝΟ
MAINING TO-disown Self NOT
ΥΔΥΝΑΤΑΙΤΑΥΤΑΥΠΟΜΙΜΝ
14 He-IS-ABLE these BE-UNDER-REMINDING
ΗϹΚЄΔΙΑΜΑΡΤΥΡΟΜЄΝΟϹЄ
THRU-witnessing IN-
s God ΘЄΟΥ
ΝѠΠΙΟΝΤΟΥΚΥΡΙΟΥΜΗΛΟΓ
VIEW OF-THE Master NO TO-BE-say-
A o. As¹ ЄΠ ON *for* INTO
ΟΜΑΧЄΙΝЄΙϹΟΥΔЄΝΧΡΗϹΙ
FIGHTING INTO NOT-YET-ONE useful
ΜΟΝЄΠΙΚΑΤΑϹΤΡΟΦΗΤѠΝΑ
ON DOWN-TURNing OF-THE *ones*-
b o.
ΚΟΥΟΝΤѠΝϹΠΟΥΔΑϹΟΝϹЄΑ
15 HEARING YOU-BE-DILIGENT YOUR-
ΥΤΟΝΔΟΚΙΜΟΝΠΑΡΑϹΤΗϹΑ
self tested TO-BESIDE-STAND
A ΧΡΙϹΤѠ ANOINTED s Є *for* ΑΙ
ΙΤѠΘЄѠЄΡΓΑΤΗΝΑΝЄΠΑΙϹ
to-THE God ACTer UN-ON-VILED

ΧΥΝΤΟΝΟΡΘΟΤΟΜΟΥΝΤΑΤΟ
ERECT-CUTTING THE
ΝΛΟΓΟΝΤΗϹΑΛΗΘЄΙΑϹΤΑϹ
16 saying OF-THE TRUTH THE
ΔЄΒЄΒΗΛΟΥϹΚЄΝΟΦѠΝΙΑϹ
YET profane EMPTY-SOUNDS
ΠЄΡΙΙϹΤΑϹΟЄΠΙΠΛЄΙΟΝΓ
YOU-*be*-ABOUT-STANDING ON MORE for
ΑΡΠΡΟΚΟΨΟΥϹΙΝΑϹЄΒЄΙΑ
THEY-WILL-BE-progressing UN-REVERence
ϹΚΑΙΟΛΟΓΟϹΑΥΤѠΝѠϹΓΑΓ
17 AND THE saying OF-them AS GANGRENE
b Μ s o.
ΓΡΑΙΝΑΝΟΜΗΝЄΞЄΙѠΝЄϹΤ
pasture WILL-BE-HAVING OF-WHOM IS
A Є *for* ΑΙ
ΙΝΥΜЄΝΑΙΟϹΚΑΙΦΙΛΗΤΟϹ
HYMENEUS AND FOND (Philetus)
s o.
ΟΙΤΙΝЄϹΠЄΡΙΤΗΝΑΛΗΘЄΙ
18 WHO-ANY ABOUT THE TRUTH
s *omits* THE
ΑΝΗϹΤΟΧΗϹΑΝΛЄΓΟΝΤЄϹΤ
deviate saying THE
ΗΝΑΝΑϹΤΑϹΙΝΗΔΗΓЄΓΟΝЄ
UP-STANDing ALREADY TO-HAVE-BECOME
ΝΑΙΚΑΙΑΝΑΤΡЄΠΟΥϹΙΝΤΗ
AND ARE-UP-REVERTING THE
s¹ BELIEF THE OF-ANY
ΝΤΙΝѠΝΠΙϹΤΙΝΟΜЄΝΤΟΙϹ
19 OF-ANY BELIEF THE howbeit SOL-
s¹ Master ΚΥΡΙΟΥ
ΤЄΡЄΟϹΘЄΜЄΛΙΟϹΤΟΥΘЄΟ
ID foundation OF-THE God
ΥЄϹΤΗΚЄΝЄΧѠΝΤΗΝϹΦΡΑΓ
HAS-STOOD HAVING THE SEAL
s¹ *adds* ALL ΠΑ
ΙΔΑΤΑΥΤΗΝЄΓΝѠΚΥΡΙΟϹΤ
this KNEW Master THE
ΝΤΑϹ
ΟΥϹΟΝΤΑϹΑΥΤΟΥΚΑΙΑΠΟϹ
ones-BEING OF-Him AND LET-BE-FROM-
ΤΗΤѠΑΠΟΑΔΙΚΙΑϹΠΑϹΟΟΝ
STANDING FROM UN-JUSTness EVERY THE *one*-
ΟΜΑΖѠΝΤΟΟΝΟΜΑΚΥΡΙΟΥЄ
20 NAMING THE NAME OF-Master IN
ΝΜЄΓΑΛΗΔЄΟΙΚΙΑΟΥΚЄϹΤ
GREAT YET HOME NOT IS
b o.
ΙΝΜΟΝΟΝϹΚЄΥΗΧΡΥϹΑΚΑΙ
ONLY INSTRUMENTS GOLDen AND
ΑΡΓΥΡΑΑΛΛΑΚΑΙΞΥΛΙΝΑΚ
SILVER but AND WOODEN AND
ΑΙΟϹΤΡΑΚΙΝΑΚΑΙΑΜЄΝЄΙ
EARTHENWARE AND WHICH INDEED INTO
ϹΤΙΜΗΝΑΔЄЄΙϹΑΤΙΜΙΑΝЄ
21 VALUE WHICH YET INTO UN-VALUE IF-
A Є
ΑΝΟΥΝΤΙϹЄΚΚΑΘΑΡΗЄΑΥΤ
EVER THEN ANY SH'D-BE-OUT-cleaning self

21 The figure of a "great house" is most appropriate in the present day. The struggling, persecuted, unrecognized ecclesia of the early days has become great, but with its greatness it has lost its primitive purity and power. Like the utensils needed in the service of a mansion, it harbors two classes. Some, like gold and silver plate, are fit for honorable uses: others, like the pots and buckets of the scullery, are for degraded service. The method of transforming ones self into holy and desirable utensils, fit for honorable uses, is very simple. We are to purge *ourselves* from the unclean utensils. It is personal, individual heart cleansing that is needed rather than outward reforms.

22 On the positive side, we are to confine our fellowship to those who call upon the Lord out of a clean heart. This is the true basis of fellowship in the midst of the failure in which we find ourselves. It is not doctrine, however desirable it is that we should agree. It is not church government. It is not the knowledge of the truth, but the motive which underlies it. We should not exclude from our fellowship anyone who calls on the Lord out of a clean heart, however much his person or his doctrine may repel us. Every creed, man-made, is crude and full of error. No one should subscribe to aught but the Word of God.

24 The Lord's slave must not fight, for his object is not destruction, but salvation. He does not aim to wound or disable, but to capture his antagonists alive and subject them to God's will.

1 We, who are living in these last days, will bear witness to the truth of the Scriptures, for no one today could give a more accurate indictment of the times than is given in this passage. The whole list from selfishness to self-gratification is characteristic, yet nothing more so than the form of devoutness which is devoid of its vital power. We are not asked to correct this condition, but to shun those who are involved in it.

6 The diminutive, "little women", expresses contempt.

these, he will be a utensil for
honor, hallowed, and useful to the
Owner, ready for every good act.
22 Now youthful desires flee: yet
pursue righteousness, faith, love,
peace, with all who are invoking
the Lord out of a clean heart.
23 Now stupid and crude question-
ings refuse, being aware that they
24 are generating fightings. Now
the Lord's slave must not be
fighting, but be gentle to all, apt
25 to teach, bearing with evil, in
meekness training those who are
antagonizing, if perchance in time
God may give them repentance to
come into a realization of the truth,
26 and they should be sobering up
out of the Slanderer's trap, hav-
ing been caught alive by him for
that one's will.

3 Now know this, that in the last
days perilous periods will be pres-
2 ent, for men will be selfish, fond
of money, ostentatious, proud, ca-
lumniators, stubborn to parents,
3 ungrateful, malign, without na-
tural affection, implacable, slan-
derers, uncontrollable, fierce, averse
4 to the good, traitors, rash, conceit-
ed, fond of their own gratification
5 rather than fond of God, having a
form of devotion, yet denying its
6 power. These, also, shun. For of
these are they who are slipping in-
to homes and are leading into cap-
tivity little women, heaped with sins,
being led by various lusts and grat-
7 ifications, always learning and yet
not at any time able to come into a
8 realization of the truth. Now, by the

s¹ omits he-WILL-BE INSTRUMENT
ΟΝΑΠΟΤΟΥΤΩΝΕϹΤΑΙϹΚΕΥ
FROM these he-WILL-BE INSTRUMENT

ΟϹΕΙϹΤΙΜΗΝΗΓΙΑϹΜΕΝΟΝ
INTO VALUE HAVING-*been*-HOLYIZED

AND *omitted by* As¹
ΚΑΙΕΥΧΡΗϹΤΟΝΤΩΔΕϹΠΟΤ
AND WELL-USEful to-THE OWNER

ΗΕΙϹΠΑΝΕΡΓΟΝΑΓΑΘΟΝΗΤ
INTO EVERY ACT GOOD HAVING-

ΟΙΜΑϹΜΕΝΟΝΤΑϹΔΕΝΕΩΤΕ
22 *been*-made-READY THE YET YOUNGER-ic

ΡΙΚΑϹΕΠΙΘΥΜΙΑϹΦΕΥΓΕΔ
ON-FEELings BE-FLEEING BE-

A ΔΙ
ΙΩΚΕΔΕΔΙΚΑΙΟϹΥΝΗΝΠΙϹ
CHASING YET JUSTice BELIEF

ΤΙΝΑΓΑΠΗΝΕΙΡΗΝΗΝΜΕΤΑ
LOVE PEACE WITH

ALL *omitted by sb* A ΑΓΑΠΩΝΤΩΝ LOVING
ΠΑΝΤΩΝΤΩΝΕΠΙΚΑΛΟΥΜΕΝ
ALL OF-THE *ones*-ON-CALLING

ΩΝΤΟΝΚΥΡΙΟΝΕΚΚΑΘΑΡΑϹ
THE Master OUT OF-clean

ΚΑΡΔΙΑϹΤΑϹΔΕΜΩΡΑϹΚΑΙ
23 HEART THE YET INSIPID AND

s Ε *for* ΔΙ *s o.*
ΑΠΑΙΔΕΥΤΟΥϹΖΗΤΗϹΕΙϹΠ
UN-disciplined SEEKings BE-

ΑΡΑΙΤΟΥΕΙΔΩϹΟΤΙΓΕΝΝΩ
refusING HAVING-PERCEIVED that THEY-ARE-gen-

ϹΙΜΑΧΑϹΔΟΥΛΟΝΔΕΚΥΡΙΟ
24 eratING FIGHTings SLAVE YET OF-Master

b o.
ΥΟΥΔΕΙΜΑΧΕϹΘΑΙΑΛΛΑΗΠ
NOT it-IS-BINDING TO-BE-FIGHTING but GENTLE

ΙΟΝΕΙΝΑΙΠΡΟϹΠΑΝΤΑϹΔΙ
TO-BE TOWARD ALL TEACH-

ΔΑΚΤΙΚΟΝΑΝΕΞΙΚΑΚΟΝΕΝ
25 ic UN-OUT-EVILed IN

b Ο *s* Ε *for* ΔΙ *b adds* Ϲ
ΠΡΑΥΤΗΤΙΠΑΙΔΕΥΟΝΤΑΤΟ
MEEKness disciplinING THE

ΥϹΑΝΤΙΔΙΑΤΙΘΕΜΕΝΟΥϹΜ
ones-antagonizING NO-

s²b o. *s¹ omits* after-MIND
ΗΠΟΤΕΔΩΗΑΥΤΟΙϹΟΘΕΟϹΜ
?-when MAY-BE-GIVING to-them THE God after-

ΕΤΑΝΟΙΑΝΕΙϹΕΠΙΓΝΩϹΙΝ
MIND INTO ON-KNOWledge

sb omit TO-BE-COMING
ΑΛΗΘΕΙΑϹΕΛΘΕΙΝΚΑΙΑΝΑ
26 OF-TRUTH TO-BE-COMING AND THEY-SHOULD

ΝΗΨΩϹΙΝΕΚΤΗϹΤΟΥΔΙΑΒΟ
BE-UP-not-DRINKING OUT OF-THE OF-THE THRU-CASTer

ΛΟΥΠΑΓΙΔΟϹΕΖΩΓΡΗΜΕΝΟ
FASTENer HAVING-*been*-LIVE-CAUGHT

ΙΥΠΑΥΤΟΥΕΙϹΤΟΕΚΕΙΝΟΥ
UNDER him INTO THE OF-that

A *inserts* Ε
ΘΕΛΗΜΑΤΟΥΤΟΔΕΓΙΝΩϹΚΕ
3 WILL this YET BE-KNOWING

ΤΕ BESIDES *added by* A
ΟΤΙΕΝΕϹΧΑΤΑΙϹΗΜΕΡΑΙϹ
that IN LAST DAYS

ΕΝϹΤΗϹΟΝΤΑΙΚΑΙΡΟΙΧΑΛ
WILL-BE-IN-STANDING SEASONS FEROCIOUS

s omits THE
ΕΠΟΙΕϹΟΝΤΑΙΓΑΡΟΙΑΝΘΡ
2 WILL-BE for THE humans

ΩΠΟΙΦΙΛΑΥΤΟΙΦΙΛΑΡΓΥΡ
FOND-*of*-selves FOND-*of*-SILVER

ΟΙΑΛΑΖΟΝΕϹΥΠΕΡΗΦΑΝΟΙ
OSTENTATIOUS OVER-APPEARing

sA o.
ΒΛΑϹΦΗΜΟΙΓΟΝΕΥϹΙΝΑΠΕ
HARM-AVERers to-parents UN-PER-

ΙΘΕΙϹΑΧΑΡΙϹΤΟΙΑΝΟϹΙΟ
suADable UN-grateful UN-BENIGN

UN-NATURAL-AFFECTION *omitted by s*
ΙΑϹΤΟΡΓΟΙΑϹΠΟΝΔΟΙΔΙΑ
3 UN-NATURAL-AFFECTION UN-LIBATIONers THRU-

ΒΟΛΟΙΑΚΡΑΤΕΙϹΑΝΗΜΕΡΟ
CASTers UN-controllable UN-MILD

A *o.*
ΙΑΦΙΛΑΓΑΘΟΙΠΡΟΔΟΤΑΙΠ
4 UN-FOND-*of*-GOOD BEFORE-GIVers BE-

ΡΟΠΕΤΕΙϹΤΕΤΥΦΩΜΕΝΟΙΦ
FORE-FALLing HAVING-*been*-SMOULDERED FOND-

ΙΛΗΔΟΝΟΙΜΑΛΛΟΝΗΦΙΛΟΘ
of-GRATIFICation RATHER OR FOND-*of*-God

ΕΟΙΕΧΟΝΤΕϹΜΟΡΦΩϹΙΝΕΥ
5 HAVING FORMing OF-

s o.
ϹΕΒΕΙΑϹΤΗΝΔΕΔΥΝΑΜΙΝΑ
devoutness THE YET ABILITY OF-

ΥΤΗϹΗΡΝΗΜΕΝΟΙΚΑΙΤΟΥΤ
SAME HAVING-disowned AND these

ΟΥϹΑΠΟΤΡΕΠΟΥΕΚΤΟΥΤΩΝ
6 BE-FROM-REVERTING OUT OF-these

A *o.*
ΓΑΡΕΙϹΙΝΟΙΕΝΔΥΝΟΝΤΕϹ
for ARE THE *ones*-IN-SLIPPING

ΕΙϹΤΑϹΟΙΚΙΑϹΚΑΙΑΙΧΜΑ
INTO THE HOMES AND capturizING

ΛΩΤΙΖΟΝΤΕϹΓΥΝΑΙΚΑΡΙΑ
little-WOMEN

ϹΕϹΩΡΕΥΜΕΝΑΑΜΑΡΤΙΑΙϹ
HAVING-*been*-HEAPED to-misses

sb omit AND
ΑΓΟΜΕΝΑΕΠΙΘΥΜΙΑΙϹΚΑΙ
beING-LED to-ON-FEELings AND

GRATIFICations
ΗΔΟΝΑΙϹΠΟΙΚΙΛΑΙϹΠΑΝΤ
7 GRATIFICations VARIOUS always

ΟΤΕΜΑΝΘΑΝΟΝΤΑΚΑΙΜΗΔΕ
LEARNING-UP AND NO-YET-

ΠΟΤΕΕΙϹΕΠΙΓΝΩϹΙΝΑΛΗΘ
?-when INTO ON-KNOWledge OF-TRUTH

12 This is a crucial test of our true state. Are we suffering persecution? If not, are we in earnest in our will to live devoutly in Christ Jesus? All who tread this path will be persecuted. Paul himself delighted in persecutions for Christ's sake (2Cor.12[10]). His bold stand for the evangel invited them at every turn. At Lystra they stoned him and left him for dead (Ac. 14[19]). Nor are we to look for any improvement in the course of time, for wicked men and swindlers will wax worse and worse, not only deceiving others but being themselves deceived.

14 Again and again the apostle returns to the Sacred Scriptures as the one sufficient recourse. What Timothy had heard from Paul has since been incorporated in them, being recorded in the epistles he has penned, both in his personal letters and in his epistles to the seven ecclesias.

16 The inspired Scriptures are the sole and sufficient equipment for the man of God in these trying times. All else has failed and fallen into ruin. It has become an imperative and absolute necessity that the sacred writings should be recovered in something like their pristine purity, for they alone are the last resort of the saints. Their inspiration is confined to the original text. Whatever promises the closest contact with the inspired records, and the safest index of their contents is the best equipment possible for the man of God. The accompanying version, with its consistent sublinear and its concordance, will, we trust, be used by God to meet the one prime necessity of the times.

2 *Proclaim the word!* This is the greatest need in the last days. There is no lack of preaching or of proclaiming, but the word of God has entirely too little place in them. The next need is to stand by it, whether it seems opportune or not.

method by which Jannes and Jambres withstand Moses, thus these
also are withstanding the truth,
men of a depraved mind, disquali-
9 fied for the faith. But they shall be
progressing no more, for their folly
shall be obvious to all, even as
theirs became.
10 Now *you* fully follow my teaching, motive, purpose, faith,
11 patience, love, endurance, persecutions, sufferings, such as occurred to me in Antioch, in
Iconium, in Lystra: which persecutions I undergo, and out of them
12 all the Lord rescues me. And all
also who want to live devoutly in
Christ Jesus shall be persecuted.
13 Yet wicked men and swindlers shall
wax worse and worse, deceiving
and being deceived.
14 Now *you* be remaining in what
you learned and were entrusted
with, being aware from whom you
15 learned it and that from a babe
you are acquainted with the sacred
scriptures which are able to make
you wise for salvation through
faith in Christ Jesus.
16 All scripture is inspired by God,
and is beneficial for teaching, for
exposure, for correction, for discip-
17 line in righteousness, that the man
of God may be equipped, fitted
out for every good act.
4 I am conjuring you before God
and Christ Jesus, Who is about to
be judging the living and the dead,
in accord with His advent and His
2 kingdom: Proclaim the word,
stand by it, opportunely, inoppor-

s o.
ΕΙΑϹΕΛΘΕΙΝΔΥΝΑΜΕΝΑΟΝ
8 TO-BE-COMING beING-ABLE WHICH

ΤΡΟΠΟΝΔΕΙΑΝΝΗϹΚΑΙΙΑΜ
manner YET JANNES AND JAMBRES

A o. b Η o.
ΒΡΗϹΑΝΤΕϹΤΗϹΑΝΜΩΥϹΕΙ
withSTAND MOSES

b o.
ΟΥΤΩϹΚΑΙΟΥΤΟΙΑΝΘΙϹΤΑ
thus AND these ARE-withSTANDING

ΝΤΑΙΤΗΑΛΗΘΕΙΑΑΝΘΡΩΠΟ
THE TRUTH humans

ΙΚΑΤΕΦΘΑΡΜΕΝΟΙΤΟΝΝΟΥ
beING-DOWN-CORRUPTED THE MIND

ΝΑΔΟΚΙΜΟΙΠΕΡΙΤΗΝΠΙϹΤ
UN-tested ABOUT THE BELIEF

ΙΝΑΛΛΟΥΠΡΟΚΟΨΟΥϹΙΝΕΠ
9 but NOT THEY-WILL-BE-progressING ON

A o. A *prefixes* THRU ΔΙ
ΙΠΛΕΙΟΝΗΓΑΡΑΝΟΙΑΑΥΤΩ
MORE THE for UN-MIND OF-them

ΝΕΚΔΗΛΟϹΕϹΤΑΙΠΑϹΙΝΩϹ
OUT-EVIDENT WILL-BE to-ALL AS

s o.
ΚΑΙΗΕΚΕΙΝΩΝΕΓΕΝΕΤΟϹΥ
10 AND THE OF-those BECAME YOU

b HAVE-BESIDE-followED Κ
ΔΕΠΑΡΗΚΟΛΟΥΘΗϹΑϹΜΟΥΤ
YET BESIDE-follow OF-ME THE

A *inserts* Ε
ΗΔΙΔΑϹΚΑΛΙΑΤΗΑΓΩΓΗΤΗ
TEACHing THE LEADing THE

s o.
ΠΡΟΘΕϹΕΙΤΗΠΙϹΤΕΙΤΗΜΑ
BEFORE-PLACing THE BELIEF THE FAR-

A *omits* THE LOVE
ΚΡΟΘΥΜΙΑΤΗΑΓΑΠΗΤΗΥΠΟ
FEELing THE LOVE THE UNDER-

ΜΟΝΗΤΟΙϹΔΙΩΓΜΟΙϹΤΟΙϹ
11 REMAINing THE CHASE-ings THE

A *for* Ε *plural* ΟΝ
ΠΑΘΗΜΑϹΙΝΟΙΑΜΟΙΕΓΕΝΕ
EMOTIONings THE WHICH to-ME BECAME

b *inserts* Ε s Ε *prefixes*
ΤΟΕΝΑΝΤΙΟΧΙΑΕΝΙΚΟΝΙΩ
IN ANTIOCH IN ICONIUM

ΕΝΛΥϹΤΡΟΙϹΟΙΟΥϹΔΙΩΓΜ
IN LYSTRA THE-WHICH CHASE-ings

ΟΥϹΥΠΗΝΕΓΚΑΚΑΙΕΚΠΑΝΤ
I-UNDER-CARRY AND OUT OF-ALL

A o.
ΩΝΜΕΕΡΡΥϹΑΤΟΟΚΥΡΙΟϹΚ
12 ME rescuES THE Master AND

ΑΙΠΑΝΤΕϹΔΕΟΙΘΕΛΟΝΤΕϹ
ALL YET THE *ones*-WILLING

b devoutly TO-BE-LIVING
ΖΗΝΕΥϹΕΒΩϹΕΝΧΡΙϹΤΩΙΗ
TO-BE-LIVING devoutly IN ANOINTED JE-

ϹΟΥΔΙΩΧΘΗϹΟΝΤΑΙΠΟΝΗΡ
13 SUS WILL-BE-BEING-CHASED wicked

ΟΙΔΕΑΝΘΡΩΠΟΙΚΑΙΓΟΗΤΕ
YET humans AND swindlers

ϹΠΡΟΚΟΨΟΥϹΙΝΕΠΙΤΟΧΕΙ
WILL-BE-progressING ON THE WORSE

ΡΟΝΠΛΑΝΩΝΤΕϹΚΑΙΠΛΑΝΩ
STRAYING AND beING-STRAYED

ΜΕΝΟΙϹΥΔΕΜΕΝΕΕΝΟΙϹΕΜ
14 YOU YET BE-REMAINING IN WHICH YOU-

ΑΘΕϹΚΑΙΕΠΙϹΤΩΘΗϹΕΙΔΩ
LEARNED AND YOU-WERE-BELIEVED HAVING-PER-

b *singular* ΟϹ
ϹΠΑΡΑΤΙΝΩΝΕΜΑΘΕϹΚΑΙΟ
15 CEIVED BESIDE ANY YOU-LEARNED AND that

s *omits* THE
ΤΙΑΠΟΒΡΕΦΟΥϹΤΑΙΕΡΑΓΡ
FROM BABE THE SACRED WRIT-

ΑΜΜΑΤΑΟΙΔΑϹΤΑΔΥΝΑΜΕΝ
ings YOU-HAVE-PERCEIVED THE beING-ABLE

ΑϹΕϹΟΦΙϹΑΙΕΙϹϹΩΤΗΡΙΑ
YOU TO-make-WISE INTO SAVing

ΝΔΙΑΠΙϹΤΕΩϹΤΗϹΕΝΧΡΙϹ
THRU BELIEF THE IN ANOINTED

ΤΩΙΗϹΟΥΠΑϹΑΓΡΑΦΗΘΕΟΠ
16 JESUS EVERY WRITing God-spirited

A *inserts* Ε
ΝΕΥϹΤΟϹΚΑΙΩΦΕΛΙΜΟϹΠΡ
AND beneficial TO-

A *inserts* Ε
ΟϹΔΙΔΑϹΚΑΛΙΑΝΠΡΟϹΕΛΕ
WARD TEACHing TOWARD EXPOSing

b Χ
ΓΜΟΝΠΡΟϹΕΠΑΝΟΡΘΩϹΙΝΠ
TOWARD ON-UP-ERECTing TO-

sA o.
ΡΟϹΠΑΙΔΕΙΑΝΤΗΝΕΝΔΙΚΑ
WARD discipline THE IN JUSTice

ΙΟϹΥΝΗΙΝΑΑΡΤΙΟϹΗΟΤΟΥ
17 THAT EQUIPPED MAY-BE THE OF-THE

ΘΕΟΥΑΝΘΡΩΠΟϹΠΡΟϹΠΑΝΕ
God human TOWARD EVERY ACT

ΡΓΟΝΑΓΑΘΟΝΕΞΗΡΤΙϹΜΕΝ
GOOD HAVING-*been*-OUT-EQUIPPED

b *adds* THEN I ΟΥΝΕΓΩ
ΟϹΔΙΑΜΑΡΤΥΡΟΜΑΙΕΝΩΠΙ
4 I-AM-THRU-witnessING IN-VIEW

b *adds* THE Master ΤΟΥΚΥΡΙΟΥ
ΟΝΤΟΥΘΕΟΥΚΑΙΧΡΙϹΤΟΥΙ
OF-THE God AND ANOINTED JE-

b JESUS ANOINTED
ΗϹΟΥΤΟΥΜΕΛΛΟΝΤΟϹΚΡΙΝ
SUS THE *One*-beING-ABOUT TO-BE-JUDG-

s o. s¹A AND
ΕΙΝΖΩΝΤΑϹΚΑΙΝΕΚΡΟΥϹΚ
ING LIVING AND DEAD ac-

Ι
ΑΤΑΤΗΝΕΠΙΦΑΝΕΙΑΝΑΥΤΟ
cording-to THE ON-APPEARance OF-Him

b *omits* AND *to* Him
ΥΚΑΙΤΗΝΒΑϹΙΛΕΙΑΝΑΥΤΟ
AND THE KINGdom OF-Him

ΥΚΗΡΥΞΟΝΤΟΝΛΟΓΟΝΕΠΙϹ
2 YOU-PROCLAIM THE saying BE-ON-STAND-

ΤΗΘΙΕΥΚΑΙΡΩϹΑΚΑΙΡΩϹΕ
ING WELL-SEASONly UN-SEASONly EX-

6 The pathos of this passage appears when we recall the many plans of the apostle which it repeals. He intended to go into Spain (Ro.15[24]), he wished to winter in Nicopolis (Titus 3[12]) and he hoped to be granted to the Colossians (Philemon [22]). There is no record that any of these wishes were fulfilled. Now he faces death with an exultant cry of triumph. His contest is over, his career is ended, the faith is kept, the reward remains. Hitherto the advent filled his heart and his horizon. Now that he realizes the imminence of his dissolution, he passes on that blessed expectation. The wreath of righteousness is promised to all who love His advent. This alone should be a sufficient incentive for us not only to love but to proclaim that blessed expectation. There is no evidence *in the scriptures* that Paul was released and later imprisoned a second time. Even if it was a fact, the *truth* demands the entire removal of everything physical from the scene.

9 "Loving the present eon" is in direct contrast to loving His advent. If the present evil eon appeals to us, and engages our affections, we will have no desire for the glorious grace which His advent will reveal.

11 How touching is this commendation of Mark! He had proven unfaithful (Ac.13[13]) and Paul had refused his services, notwithstanding it cost him the companionship of Barnabas (Ac. 15[38]). Yet God's grace operates in him so as to win this commendation from Paul and he is inspired to write the account of the Faithful Servant, for that is the character of our Lord in Mark's evangel.

16 There was a custom in Rome that, when a man was tried for any crime, his friends attended him in court to countenance and assist him. Roman law recognized the legality of such assistance and even the emperors did not shun their friends under such circumstances. The early believers were derided because they availed themselves of this privilege. How majestic stands the solitary figure of the apostle! His friends in Asia had abandoned him (1[15]). Demas abandoned him (4[10]). And now *all* aban-

tunely, expose, rebuke, entreat,
with all patience and teaching.
3 For the era will be when they will
not tolerate sound teaching, but,
their hearing being tickled, they
will heap up for themselves teach-
ers in accord with their own de-
4 sires, and, indeed, they will be
turning their hearing away from
the truth and will be turned aside
to myths.

5 Yet *you* be sober in all things,
suffer evil as an ideal soldier of
Christ Jesus, do the work of an
evangelist, fully discharge your
6 service. For *I* am already a liba-
tion, and the period of my dis-
7 solution is imminent. I have con-
tended the ideal contest, I have
finished my career, I have kept the
8 faith. Furthermore, there is re-
served for me the wreath of right-
eousness, which the Lord, the just
Judge, will be paying to me in that
day; yet not to me only, but also
to all who have loved His advent.
9 Endeavor to come to me quickly,
10 for Demas, loving the current eon,
abandoned me, and is gone to
Thessalonica, Crescens to Galatia,
11 Titus to Dalmatia. Only Luke is
with me. Taking Mark, lead him
back with you, for he is useful to
12 me for service. Now Tychicus I
13 dispatch to Ephesus. When you
come, bring the valise which I left
in Troas with Carpus, and the
scrolls, especially the vellums.
14 Alexander the coppersmith dis-
played to me much evil: the Lord
will be paying him in accord with

s¹ BESIDE-CALL rebuke
ΛΕΓΞΟΝΕΠΙΤΙΜΗCΟΝΠΑΡΑ
POSE rebuke BESIDE-CALL
s M by error
ΚΑΛΕCΟΝΕΝΠΑCΗΜΑΚΡΟΘΥ
IN EVERY FAR-FEELing
ΜΙΑΚΑΙΔΙΔΑΧΗΕCΤΑΙΓΑΡ
3 AND TEACHing WILL-BE for
ΚΑΙΡΟCΟΤΕΤΗCΥΓΙΑΙΝΟΥ
SEASON when THE being-SOUND
A inserts Є
CΗCΔΙΔΑCΚΑΛΙΑCΟΥΚΑΝΕ
TEACHing NOT THEY-WILL-
ΞΟΝΤΑΙΑΛΛΑΚΑΤΑΤΑCΙΔΙ
BE-toleratING but according-to THE OWN
b ON-FEELings TAC THE OWN b Υ
ΑCΕΠΙΘΥΜΙΑCΕΑΥΤΟΙCΕΠ
ON-FEELings to-selves THEY-
b o.
ΙCΩΡΕΥCΟΥCΙΝΔΙΔΑCΚΑΛ
WILL-BE-ON-HEAPING TEACHers
ΟΥCΚΝΗΘΟΜΕΝΟΙΤΗΝΑΚΟΗ
beING-TICKLED THE HEARing
s o.
ΝΚΑΙΑΠΟΜΕΝΤΗCΑΛΗΘΕΙΑ
4 AND FROM INDEED THE TRUTH
CΤΗΝΑΚΟΗΝΑΠΟCΤΡΕΨΟΥC
THE HEARing THEY-WILL-BE-FROM-TURNING
ΙΝΕΠΙΔΕΤΟΥCΜΥΘΟΥCΕΚΤ
ON YET THE myths THEY-WILL-
ΡΑΠΗCΟΝΤΑΙCΥΔΕΝΗΦΕΕΝ
5 BE-being-OUT-REVERTED YOU YET BE-being-sober IN
b o. s¹ omits EVIL-EMOTION sb omit AS to JESUS
ΠΑCΙΝΚΑΚΟΠΑΘΗCΟΝΩCΚΑ
ALL EVIL-EMOTION AS IDEAL
ΛΟCCΤΡΑΤΙΩΤΗCΧΡΙCΤΟΥ
WARrior OF-ANOINTED
ΙΗCΟΥΕΡΓΟΝΠΟΙΗCΟΝΕΥΑ
JESUS work DO OF-WELL-
ΓΓΕΛΙCΤΟΥΤΗΝΔΙΑΚΟΝΙΑ
MESSENGER THE THRU-service
ΝCΟΥΠΛΗΡΟΦΟΡΗCΟΝΕΓΩΓ
6 OF-YOU FULL-wear I for
ΑΡΗΔΗCΠΕΝΔΟΜΑΙΚΑΙΟΚΑ
ALREADY AM-being-LIBATIONED AND THE SEA-
b adds OF-ME fem. ЄΜΗC b omits OF-ME
ΙΡΟCΤΗCΑΝΑΛΥCΕΩCΜΟΥΕ
SON OF-THE UP-LOOSing OF-ME HAS-
b o. b CONTEST TON THE IDEAL
ΦΕCΤΗΚΕΝΤΟΝΚΑΛΟΝΑΓΩΝ
7 ON-STOOD THE IDEAL CONTEST
ΑΗΓΩΝΙCΜΑΙΤΟΝΔΡΟΜΟΝΤ
I-HAVE-CONTENDED THE RUNning I-
ΕΤΕΛΕΚΑΤΗΝΠΙCΤΙΝΤΕΤΗ
HAVE-FINISHED THE BELIEF I-HAVE-
ΡΗΚΑΛΟΙΠΟΝΑΠΟΚΕΙΤΑΙΜ
8 KEPT rest IS-beING-reserved to-
ΟΙΟΤΗCΔΙΚΑΙΟCΥΝΗCCΤΕ
ME THE OF-THE JUSTice WREATH

ΦΑΝΟCΟΝΑΠΟΔΩCΕΙΜΟΙΟΚ
WHICH WILL-BE-FROM-GIVING to-ME THE
s o.
ΥΡΙΟCΕΝΕΚΕΙΝΗΤΗΗΜΕΡΑ
Master IN that THE DAY
ΟΔΙΚΑΙΟCΚΡΙΤΗCΟΥΜΟΝΟ
THE JUST JUDGer NOT ONLY
s¹b o.
ΝΔΕΕΜΟΙΑΛΛΑΚΑΙΠΑCΙΝΤ
YET to-ME but AND to-ALL THE
s¹ omits ones-HAVING-LOVED b o.
ΟΙCΗΓΑΠΗΚΟCΙΝΤΗΝΕΠΙΦ
ones-HAVING-LOVED THE ON-APPEAR-
ΑΝΕΙΑΝΑΥΤΟΥCΠΟΥΔΑCΟΝ
9 ance OF-Him BE-DILIGENT
s o.
ΕΛΘΕΙΝΠΡΟCΜΕΤΑΧΕΩCΔΗ
10 TO-BE-COMING TOWARD ME SWIFTly DE-
A inserts Є
ΜΑCΓΑΡΜΕΕΓΚΑΤΕΛΙΠΕΝΑ
MAS for ME abandonED LOV-
ΓΑΠΗCΑCΤΟΝΝΥΝΑΙΩΝΑΚΑ
ing THE NOW eon AND
ΙΕΠΟΡΕΥΘΗΕΙCΘΕCCΑΛΟΝ
WAS-GONE INTO THESSALONICA
b Ι s GALLIA ΓΑΛΛΙΑΝ
ΙΚΗΝΚΡΗCΚΗCΕΙCΓΑΛΑΤΙ
CRESCENS INTO GALATIA
A DERMATIA ΔЄΡ
ΑΝΤΙΤΟCΕΙCΔΑΛΜΑΤΙΑΝΛ
11 TITUS INTO DALMATIA LUKE
b o.
ΟΥΚΑCΕCΤΙΝΜΟΝΟCΜΕΤΕΜ
IS ONLY WITH ME
Ab prefix ΑΓ
ΟΥΜΑΡΚΟΝΑΝΑΛΑΒΩΝΑΓΕΜ
MARK UP-GETTING BE-LEADING
b o.
ΕΤΑCΕΑΥΤΟΥΕCΤΙΝΓΑΡΜΟ
WITH YOURself IS for to-ME
ΙΕΥΧΡΗCΤΟCΕΙCΔΙΑΚΟΝΙ
WELL-USEful INTO THRU-SERVICE
s o.
ΑΝΤΥΧΙΚΟΝΔΕΑΠΕCΤΕΙΛΑ
12 Tychicus YET I-commission
b ΑΙ for Є
ΕΙCΕΦΕCΟΝΤΟΝΦΕΛΟΝΗΝΟ
13 INTO EPHESUS THE BARK (overcoat?) WHICH
A inserts Є
ΝΑΠΕΛΙΠΟΝΕΝΤΡΩΑΔΙΠΑΡ
I-FROM-LACKED IN TROAS BESIDE
ΑΚΑΡΠΩΕΡΧΟΜΕΝΟCΦΕΡΕΚ
Carpus COMING YOU-BE-CARRYING
ΑΙΤΑΒΙΒΛΙΑΜΑΛΙCΤΑΤΑC
AND THE SCROLLets RATHERest THE
ΜΕΜΒΡΑΝΑCΑΛΕΞΑΝΔΡΟCΟ
14 PARCHMENTS ALEXANDER THE
ΧΑΛΚΕΥCΠΟΛΛΑΜΟΙΚΑΚΑΕ
COPPERsmith MANY to-ME EVILS IN-
s o. b Η o.
ΝΕΔΕΙΞΑΤΟΑΠΟΔΩCΕΙΑΥΤ
SHOWS WILL-BE-FROM-GIVING to-him
s¹ omits OF-him
ΩΟΚΥΡΙΟCΚΑΤΑΤΑΕΡΓΑΑΥ
THE Master according-to THE ACTS OF-

doned him to his fate. He stands before his accusers unfriended and alone, except for his faithful Lord. Nor did this embitter him. Like his Lord, he prays, "May it not be counted against them!" This is our last glimpse of the apostle of the nations. To the last he stands as God's herald, welcoming death itself if it only gives him an opportunity to proclaim the evangel to all the nations.

18 Paul realizes, at length, that his work on earth is finished and he now looks forward to the celestial kingdom, of which he, and all who accepted his message, were participants.

20 Trophimus is a picture of the place the nations occupied before Paul's final ministry. His name means "nourished". The nations were nourished at Israel's board. As their apostasy increased the nations received less and less spiritual food from them. If it had not been for Paul's last letters from Rome they, too, like Trophimus, would have pined away. His case is significant, too, of the fact that all blessing is now *spiritual*, else Paul could easily have healed him. But neither he nor Timothy nor Paul himself is healed. God's grace becomes their sufficiency, in the midst of physical weakness.

15 his acts—whom *you* also guard
against, for very much has he with-
16 stood words of ours. At my first
defense no one came along with
me, but all abandoned me. May
it not be counted against them!
17 Yet the Lord stood beside me, and
He invigorates me, that through
me the proclamation may be fully
discharged, and all the nations
should hear, and I am rescued out
18 of the mouth of the lion. The
Lord will be rescuing me from
every wicked work and will be
saving me for His celestial king-
dom: to Whom be glory for the
eons of the eons. *Amen!*
19 Greet Prisca and Aquila and
the household of Onesiphorus.
20 Erastus remains in Corinth, yet
Trophimus I left in Miletus in
21 feeble health. Endeavor to come
before winter. Eubulus and
Pudens and Linus and Claudia
and all the brethren are greeting
you.

22 The Lord Jesus Christ be with
your spirit! Grace be with you!
Amen!

ΤΟΥΟΝΚΑΙϹΥΦΥΛΑϹϹΟΥΛΙ
15 him WHOM AND YOU BE-GUARDING VERY
As[1] he-withstood ΑΝΤΕϹΤΗ *b o.*
ΑΝΓΑΡΑΝΘΕϹΤΗΚΕΝΤΟΙϹΗ
for he-HAS-withSTOOD THE OUR-

ΜΕΤΕΡΟΙϹΛΟΓΟΙϹΕΝΤΗΠΡ
16 more sayings IN THE BE-

ΩΤΗΜΟΥΑΠΟΛΟΓΙΑΟΥΔΕΙϹ
FORE-most OF-ME FROM-saying NOT-YET-ONE
As[1] *omit* TO-(*b* Μ) GETHER-
ΜΟΙϹΥΝΠΑΡΕΓΕΝΕΤΟΑΛΛΑ
to-ME TOGETHER-BESIDE-BECAME but
s Ν A *inserts* Ε
ΠΑΝΤΕϹΜΕΕΓΚΑΤΕΛΙΠΟΝΜ
ALL ME abandoned NO
s o.
ΗΑΥΤΟΙϹΛΟΓΙϹΘΕΙΗΟΔΕΚ
17 to-them MAY-it-BE-BEING-accounted THE YET
A *omits* to-ME
ΥΡΙΟϹΜΟΙΠΑΡΕϹΤΗΚΑΙΕΝ
Master to-ME BESIDE-STOOD AND IN-
b Ι *b o.*
ΕΔΥΝΑΜΩϹΕΝΜΕΙΝΑΔΙΕΜΟ
ABLES ME THAT THRU ME

ΥΤΟΚΗΡΥΓΜΑΠΛΗΡΟΦΟΡΗΘ
THE PROCLAMATION MAY-BE-BEING-FULL-worn
b Η
ΗΚΑΙΑΚΟΥϹΩϹΙΝΠΑΝΤΑΤΑ
AND SHOULD-BE-HEARING ALL THE
b inserts Ρ
ΕΘΝΗΚΑΙΕΡΥϹΘΗΝΕΚϹΤΟΜ
NATIONS AND I-AM-rescued OUT OF-MOUTH
b adds AND ΚΑΙ *s* Ε *o.*
ΑΤΟϹΛΕΟΝΤΟϹΡΥϹΕΤΑΙΜΕ
18 OF-LION WILL-BE-rescuing ME

ΟΚΥΡΙΟϹΑΠΟΠΑΝΤΟϹΕΡΓΟ
THE Master FROM EVERY ACT

ΥΠΟΝΗΡΟΥΚΑΙϹΩϹΕΙΕΙϹΤ
wicked AND He-WILL-BE-SAVING INTO

ΗΝΒΑϹΙΛΕΙΑΝΑΥΤΟΥΤΗΝΕ
THE KINGdom OF-Him THE ON-

A to-Him ΑΥΤΩ
ΠΟΥΡΑΝΙΟΝΩΗΔΟΞΑΕΙϹΤΟ
heavenly to-WHOM THE esteem INTO THE

ΥϹΑΙΩΝΑϹΤΩΝΑΙΩΝΩΝΑΜΗ
eons OF-THE eons AMEN

ΝΑϹΠΑϹΑΙΠΡΙϹΚΑΝΚΑΙΑΚ
19 greet PRISCA AND A-

ΥΛΑΝΚΑΙΤΟΝΟΝΗϹΙΦΟΡΟΥ
QUILA AND THE OF-Onesiphorus
s o.
ΟΙΚΟΝΕΡΑϹΤΟϹΕΜΕΙΝΕΝΕ
20 HOME ERASTUS REMAINS IN

ΝΚΟΡΙΝΘΩΤΡΟΦΙΜΟΝΔΕΑΠ
CORINTH Trophimus YET I-FROM-
A Η Ω
ΕΛΙΠΟΝΕΝΜΙΛΗΤΩΑϹΘΕΝΟ
LACKED IN MILETUS being-UN-FIRM

ΥΝΤΑϹΠΟΥΔΑϹΟΝΠΡΟΧΕΙΜ
21 BE-DILIGENT BEFORE WINTER
As Ε *for* ΔΙ
ΩΝΟϹΕΛΘΕΙΝΑϹΠΑΖΕΤΑΙϹ
TO-BE-COMING IS-greeting YOU

ΕΕΥΒΟΥΛΟϹΚΑΙΠΟΥΔΗϹΚΑ
WELL-COUNSEL (Eubulus) AND PUDENS AND

ΙΛΙΝΟϹΚΑΙΚΛΑΥΔΙΑΚΑΙΟ
LINUS AND CLAUDIA AND THE
s[1] *omits* ALL
ΙΑΔΕΛΦΟΙΠΑΝΤΕϹΟΚΥΡΙΟ
22 brothers ALL THE Master
s[1] *omits* JESUS As[1] *omit* ANOINTED
ϹΙΗϹΟΥϹΧΡΙϹΤΟϹΜΕΤΑΤΟ
JESUS ANOINTED WITH THE

ΥΠΝΕΥΜΑΤΟϹϹΟΥΗΧΑΡΙϹΜ
spirit OF-YOU THE grace WITH
As[1] *omit* AMEN
ΕΘΥΜΩΝΑΜΗΝ
YOU*p* AMEN

TITUS

The only recorded visit of the apostle Paul to Crete was when his ship was detained there some time on his journey to Rome (Ac.27^{7-12}). The writer of the Acts was with the apostle, and doubtless others, as Demas and Crescens, accompanied him, including, it would seem, Titus, as far as Crete. Paul's direction that he should leave the island and meet him in Nicopolis (3^{12}) seems to confirm this, for, later, Paul writes to Timothy that Titus had gone to Dalmatia (2 Tim.4^{10}). There was a Nicopolis on the Adriatic near the boundary of Macedonia and Dalmatia. Hence this letter was probably written from Rome not long after his arrival. His early intention to visit Spain (Rom.15^{24}), and his decision to winter in Nicopolis (3^{12}), seems to have failed of fruition, for he is still in Rome when he informs Timothy of his imminent dissolution (2Tim.4^{6}).

The evident purport of the epistle is hortatory. It deals with the practical duties of life. No doctrine is developed. As shown by the literary framework, the chief subjects are the appointment of elders who are to serve as supervisors, and the conduct of those who are slaves. The paragraph dealing with elders is logically followed by one describing their duties and difficulties due to the insubjection of some. The section on slaves is fittingly followed by one on subjection, for even those who are not in physical bondage owe subjection to the government and to their fellow men.

The central subject sets forth the ideal character of men and women, old and young.

FRAMEWORK OF TITUS

Reversion

- Introduction 1^1
  - Character of Elders 1^5
    - Insubjection 1^{10}
      - Old Men 2^2
        - Old Women 2^3
        - Young Women 2^4
      - Young Men 2^6
  - Conduct of Slaves 2^9
    - Subjection 3^1
- Conclusion 3^{12}

1 Paul writes this letter in the character of a slave. This shows that the epistle deals with service. He adds the title apostle, to give weight to his injunctions.

2 Eonian life, usually called "everlasting" life, is here put, as is usual in Paul's epistles, as a future expectation. God promised it before the times of the "evers" or eons and it will last until the eons come to an end (Heb.9[26]).

4 Titus is not mentioned in the narrative of the Acts, doubtless because his case and ministry were not at all in line with the subject of that treatise. Only that aspect of Paul's work is there touched upon which was in subjection to the Circumcision and connected with the proclamation of the kingdom to Israel. Titus was a Greek whom Paul refused to circumcise, so that he might be a standing reminder of the fact that circumcision was not a part of his evangel for the nations (Gal.2[1-5]).

5 The island of Crete is now named Candia. It is the most fertile island in the Mediterranean.

6 The elder and supervisor seem to be different aspects of the same office. The name elder was given in recognition of their age and dignity. The term supervisor describes the character of their service. His relations with the world and his own family must be such as will not compromise the ecclesia which he serves. His name in the world must be above reproach, his domestic relations must be ideal. Men with many wives were not eligible.

10 It was very natural for the Circumcisionists to arrogate to themselves the supervision of the ecclesias to which they belonged, but they were often unfit for the office.

11 In the very early days impostors set themselves to use devious means for securing their own advantage and getting dishonest gain. This is a most destructive plague in teachers, for, as soon as they make wealth their

Paul, a slave of God, yet an
apostle of Jesus Christ, in accord with the faith of God's
chosen ones and a realization of
the truth which accords with de-
2 voutness, in expectation of eonian
life, which God, Who does not
lie, promises before eonian times,
3 yet manifests His word in its
own eras by a proclamation with
which *I* was entrusted, according
to the injunction of God, our
4 Savour; to Titus, a genuine
child according to the common
faith:

Grace and peace from God, the Father, and Christ Jesus, our Saviour.

5 On this behalf I left you in Crete,
that you should be amending what
is lacking and constitute elders to
suit each city, as *I* prescribe to
6 you. If anyone is unimpeachable,
the husband of one wife, having
believing children not accused of
7 profligacy or insubordinate—for a
supervisor must be unimpeachable
as a steward of God, not given to
self gratification, not irritable, no
toper, not quarrelsome, not avari-
8 cious; but hospitable, fond of that
which is good, sane, just, benign,
9 self-controlled; upholding the
faithful word according to the
teaching, that he may be able to
entreat also with sound teaching
and to expose those who contradict.
10 For many are insubordinate,
praters and impostors, especially
11 those of the Circumcision, who
must be gagged, who are subverting whole households, teaching
what they must not, for sordid
gain.
12 One of them, their own prophet,
said: "Cretans are ever liars, evil
13 wild beasts, idle bellies." This

ΠΑΥΛΟCΔΟΥΛΟCΘΕΟΥΑΠΟC
PAUL SLAVE OF-God commis-
A OF-ANOINTED JESUS
ΤΟΛΟCΔΕΙΗCΟΥΧΡΙCΤΟΥΚ
sioner YET OF-JESUS ANOINTED accord-

ΑΤΑΠΙCΤΙΝΕΚΛΕΚΤΩΝΘΕΟ
ing-to BELIEF OF-chosen-*ones* OF-God

ΥΚΑΙΕΠΙΓΝΩCΙΝΑΛΗΘΕΙΑ
AND ON-KNOWledge OF-TRUTH

CΤΗCΚΑΤΕΥCΕΒΕΙΑΝΕΠΕΛ
2 THE according-to devoutness ON EXPECT-

ΠΙΔΙΖΩΗCΑΙΩΝΙΟΥΗΝΕΠΗ
ATION OF-LIFE eonian which promises

ΓΓΕΙΛΑΤΟΟΑΨΕΥΔΗCΘΕΟC
THE UN-FALSE God

ΠΡΟΧΡΟΝΩΝΑΙΩΝΙΩΝΕΦΑΝ
3 BEFORE TIMES eonian He-makes-
b o.
ΕΡΩCΕΝΔΕΚΑΙΡΟΙCΙΔΙΟΙ
APPEAR YET to-SEASONS OWN

CΤΟΝΛΟΓΟΝΑΥΤΟΥΕΝΚΗΡΥ
THE saying OF-Him IN PROCLAM-

ΓΜΑΤΙΟΕΠΙCΤΕΥΘΗΝΕΓΩΚ
ation WHICH WAS-BELIEVED I ac-

ΑΤΕΠΙΤΑΓΗΝΤΟΥCΩΤΗΡΟC
cording-to injunction OF-THE SAviour

ΗΜΩΝΘΕΟΥΤΙΤΩΓΝΗCΙΩΤΕ
4 OF-US God to-TITUS genuine off-

ΚΝΩΚΑΤΑΚΟΙΝΗΝΠΙCΤΙΝΧ
spring according-to COMMON BELIEF grace
Ab ΕΛΕΟC MERCY *for* AND
ΑΡΙCΚΑΙΕΙΡΗΝΗΑΠΟΘΕΟΥ
AND PEACE FROM God
b Master JESUS ANOINTED
ΠΑΤΡΟCΚΑΙΧΡΙCΤΟΥΙΗCΟ
FATHER AND ANOINTED JESUS

ΥΤΟΥCΩΤΗΡΟCΗΜΩΝΤΟΥΤΟ
5 THE SAviour OF-US OF-this
s¹A -FROM- ΑΠ o. Є *inserted by* A
ΥΧΑΡΙΝΚΑΤΕΛΙΠΟΝCΕΕΝΚ
grace I-left YOU IN CRETE
As o.
ΡΗΤΗΙΝΑΤΑΛΕΙΠΟΝΤΑΕΠΙ
THAT THE LACKING YOU-SHOULD
A *inserts* C
ΔΙΟΡΘΩCΗΚΑΙΚΑΤΑCΤΗCΗ
BE-ON-THRU-ERECTING AND SHOULD-BE-DOWN-STANDING

CΚΑΤΑΠΟΛΙΝΠΡΕCΒΥΤΕΡΟ
according-to city SENIORS

ΥCΩCΕΓΩCΟΙΔΙΕΤΑΞΑΜΗΝ
AS I to-YOU prescribe
s¹ *had an* Η *inserted here*
ΕΙΤΙCΕCΤΙΝΑΝΕΓΚΛΗΤΟC
6 IF ANY IS UN-indictable

ΜΙΑCΓΥΝΑΙΚΟCΑΝΗΡΤΕΚΝ
OF-ONE WOMAN MAN offsprings

ΑΕΧΩΝΠΙCΤΑΜΗΕΝΚΑΤΗΓΟ
HAVING BELIEVing NO IN accusation

ΡΙΑΑCΩΤΙΑCΗΑΝΥΠΟΤΑΚΤ
OF-UN-SAVing OR UN-UNDER-SET

ΑΔΕΙΓΑΡΤΟΝΕΠΙCΚΟΠΟΝΑ
7 IS-BINDING for THE ON-NOTEr UN-

ΝΕΓΚΛΗΤΟΝΕΙΝΑΙΩCΘΕΟΥ
indictable TO-BE AS OF-God

ΟΙΚΟΝΟΜΟΝΜΗΑΥΘΑΔΗΜΗΟ
steward NO self-GRATIFYing NO IN-

ΡΓΙΛΟΝΜΗΠΑΡΟΙΝΟΝΜΗΠΛ
DIGNANTer NO BESIDE-WINEr NO BLOW-

ΗΚΤΗΝΜΗΑΙCΧΡΟΚΕΡΔΗΑΛ
8 er NO VILE-GAINer but

ΛΑΦΙΛΟΞΕΝΟΝΦΙΛΑΓΑΘΟΝ
FOND-LODGEr FOND-*of*-GOOD

CΩΦΡΟΝΑΔΙΚΑΙΟΝΟCΙΟΝΕ
sane JUST BENIGN IN-
A N
ΓΚΡΑΤΗΑΝΤΕΧΟΜΕΝΟΝΤΟΥ
9 HELD upholding OF-THE

ΚΑΤΑΤΗΝΔΙΔΑΧΗΝΠΙCΤΟΥ
according-to THE TEACHing OF-BELIEVing

ΛΟΓΟΥΙΝΑΔΥΝΑΤΟCΗΚΑΙΠ
saying THAT ABLE he-MAY-BE AND
A *omits* IN *to*-SOUND *inserts* ΤΟΥCΕΝΠΑCΗΘΛΙΨΕΙ
ΑΡΑΚΑΛΕΙΝΕΝΤΗΔΙΔΑCΚΑ
TO-BE-BESIDE-CALLING IN THE TEACHing
THE IN EVERY CONSTRICTION
ΛΙΑΤΗΥΓΙΑΙΝΟΥCΗΚΑΙΤΟ
THE being-SOUND AND THE
s o.
ΥCΑΝΤΙΛΕΓΟΝΤΑCΕΛΕΓΧΕ
ones-contradictING TO-BE-EXPOSING
b o.
ΙΝΕΙCΙΝΓΑΡΠΟΛΛΟΙΑΝΥΠ
10 ARE for MANY UN-UNDER-

ΟΤΑΚΤΟΙΜΑΤΑΙΟΛΟΓΟΙΚΑ
SET VAIN-sayers AN

ΙΦΡΕΝΑΠΑΤΑΙΜΑΛΙCΤΑΟΙ
impostors RATHERest THE
OF-THE *omitted by* Ab
ΕΚΤΗCΠΕΡΙΤΟΜΗCΟΥCΔΕΙ
11 OUT OF-THE ABOUT-CUTTing WHOM it-IS-BINDING

ΕΠΙCΤΟΜΙΖΕΙΝΟΙΤΙΝΕCΟ
TO-BE-ON-MOUTHizing WHO-ANY

ΛΟΥCΟΙΚΟΥCΑΝΑΤΡΕΠΟΥC
WHOLE HOMES ARE-UP-REVERTING
b o. s o.
ΙΝΔΙΔΑCΚΟΝΤΕCΑΜΗΔΕΙΑ
TEACHING WHICH NO IS-BINDING

ΙCΧΡΟΥΚΕΡΔΟΥCΧΑΡΙΝΕΙ
12 OF-VILE GAIN grace said
b o. ΔΕ YET *added by* s1 b *omits* OWN OF-them
ΠΕΝΤΙCΕΞΑΥΤΩΝΙΔΙΟCΑΥ
ANY OUT OF-them OWN OF-

ΤΩΝΠΡΟΦΗΤΗCΚΡΗΤΕCΑΕΙ
them BEFORE-AVERer CRETANS ever

ΨΕΥCΤΑΙΚΑΚΑΘΗΡΙΑΓΑCΤ
FALSifiers EVIL WILD-BEASTS BELLIES

object of pursuit, they necessarily endeavor to be popular and obtain the favor and support of the people. This is almost sure to be followed by corruption in teaching.

12 It is supposed that this is a quotation from Epimenides, a poet and philosopher who lived about six hundred years before Christ. It was common to give the Cretans a bad name, for to "Cretanize" was the equivalent of lying and deception. Paul adds his confirmation in order to aid them in guarding against these grave defects in the national character.

14 The Jewish doctors have so covered the law with their myths and traditions that little, if any, of the law is left. Ceremonial uncleanness is a constant menace to the orthodox Hebrew. So much is unclean that their consciences and minds are contaminated. This is entirely out of tune with the grace which has come to those who are themselves ceremonially unclean, yet have been subjects of God's cleansing grace. A true knowledge of God's grace acknowledges, as Peter did, that what God has cleansed is not to be called unclean (Ac.10[14]).

15 True cleanliness is an inward condition which views all without from its own standpoint. A defiled mind and conscience will defile even that which is, in itself, clean.

1 The apostle segregates the ecclesia into young and old, men and women, and gives to each the appropriate exhortation. All are entreated to be sane ([2,5,6]). The usage of this word in the Greek corresponds very closely with its English equivalent. In Mk. 5[15] and Lu.8[35] it is used of those who had been insane. Here and elsewhere it is used of mental soundness and good judgment. The term "slanderers" is the term usually applied to the "Devil". This passage is the key to its meaning. (The word "devils" is a different word, which we transliterate *demons*). The sphere of the young women is in the home.

9 Slaves are given the privilege of adorning the teaching, by their good behaviour.

11 The saving grace of God, properly appreciated, has no equal as a means for training God's saints to live ac-

testimony is true. For which
cause be exposing them severely,
that they may be sound in the
14 faith, not heeding Jewish myths
and precepts of men who are turn-
15 ing from the truth. All, indeed,
is clean to the clean, yet to the de-
filed and unbelieving nothing is
clean, but their mind as well as
16 conscience has been defiled. They
are avowing an acquaintance with
God, yet by acts are denying it,
being abominable and stubborn, and
disqualified for every good act.

2 Now *you* be speaking what is
2 becoming to sound teaching. The
aged men are to be sober, grave,
sane, sound in the faith, in love,
3 in endurance; the aged women,
similarly, in demeanor as becomes
the sacred, not slanderers, nor en-
slaved by much wine, teachers of
4 the ideal, that they may bring the
young wives to a sense of their
duty to be fond of their husbands,
5 fond of their children, sane, chaste,
domestic, good, subject to their own
husbands, that the word of God
6 may not be blasphemed. The
younger men, similarly, be en-
7 treating to be sane, in all things
tendering yourself a model of
ideal acts, in teaching, uncorrupt-
8 ness, gravity, sound, uncensurable
speech, that those of the contrary
part may be abashed, having noth-
ing bad to say concerning us.

9 Slaves are to be subject to their
own owners, to be pleasing them
well in all things, not contradict-
10 ing; not emblezzling, but display-
ing all good fidelity, that they may

13 ΕΡΕCΑΡΓΑΙΗΜΑΡΤΥΡΙΑΑΥ
UN-ACTive THE witness this

ΤΗΕCΤΙΝΑΛΗΘΗCΔΙΗΝΑΙΤ
IS TRUE THRU which cause

ΙΑΝΕΛΕΓΧΕΑΥΤΟΥCΑΠΟΤΟ
BE-EXPOSING them FROM-CUTly

s¹ omits IN
ΜωCΙΝΑΥΓΙΑΙΝωCΙΝΕΝΤΗ
THAT THEY-MAY-BE-being-SOUND IN THE

s o.
14 ΠΙCΤΕΙΜΗΠΡΟCΕΧΟΝΤΕCΙ
BELIEF NO heedING to-

ΟΥΔΑΙΚΟΙCΜΥΘΟΙCΚΑΙΕΝ
JUDAic myths AND direc-

ΤΟΛΑΙCΑΝΘΡωΠωΝΑΠΟCΤΡ
tions OF-humans FROM-TURNING

s o.
15 ΕΦΟΜΕΝωΝΤΗΝΑΛΗΘΕΙΑΝΠ
THE TRUTH ALL

As¹ omit INDEED
ΑΝΤΑΜΕΝΚΑΘΑΡΑΤΟΙCΚΑΘ
INDEED clean to-THE clean

b (probably s²) C
ΑΡΟΙCΤΟΙCΔΕΜΕΜΙΑΜΜΕΝ
to-THE YET HAVING-been-DEFILED

ΟΙCΚΑΙΑΠΙCΤΟΙCΟΥΔΕΝΚ
AND UN-BELIEVing NOT-YET-ONE clean

ΑΘΑΡΟΝΑΛΛΑΜΕΜΙΑΝΤΑΙΑ
but HAS-been-DEFILED OF-

s o.
ΥΤωΝΚΑΙΟΝΟΥCΚΑΙΗCΥΝΕ
them AND THE MIND AND THE conscience

A inserts Є
16 ΙΔΗCΙCΘΕΟΝΟΜΟΛΟΓΟΥCΙ
God THEY-ARE-avowing

ΝΕΙΔΕΝΑΙΤΟΙCΔΕΕΡΓΟΙC
TO-PERCEIVE to-THE YET ACTS

ΑΡΝΟΥΝΤΑΙΒΔΕΛΥΚΤΟΙΟΝ
THEY-ARE-disowning ABOMINABLE BEING

sA o. s¹ omits AND
ΤΕCΚΑΙΑΠΕΙΘΕΙCΚΑΙΠΡΟ
AND UN-PERSUADable AND TOWARD

s¹ omits GOOD A inserts Є
CΠΑΝΕΡΓΟΝΑΓΑΘΟΝΑΔΟΚΙ
EVERY ACT GOOD UN-tested

s inserts Δ by error s o.
ΜΟΙCΥΔΕΛΑΛΕΙΑΠΡΕΠΕΙΤ
2 YOU YET BE-TALKING what IS-BEHOOVING to-

A inserts Є
ΗΥΓΙΑΙΝΟΥCΗΔΙΔΑCΚΑΛΙ
THE being-SOUND TEACHing

b Є
2 ΑΠΡΕCΒΥΤΑCΝΗΦΑΛΙΟΥCΕ
SENIORS sober TO-

ΙΝΑΙCΕΜΝΟΥCCωΦΡΟΝΑCΥ
BE GRAVE sane be-

s o.
ΓΙΑΙΝΟΝΤΑCΤΗΠΙCΤΕΙΤΗ
ING-SOUND to-THE BELIEF to-THE

3 ΑΓΑΠΗΤΗΥΠΟΜΟΝΗΠΡΕCΒΥ
LOVE to-THE UNDER-REMAINING SENIORESSES

ΤΙΔΑCωCΑΥΤωCΕΝΚΑΤΑCΤ
AS-SAMELY IN demeanor

s o.
ΗΜΑΤΙΙΕΡΟΠΡΕΠΕΙCΜΗΔΙ
SACRED-BEHOOVES NO THRU-

As¹ add YET ΔΕ
ΑΒΟΛΟΥCΜΗΟΙΝωΠΟΛΛω
CASTERS NO to-WINE much

ΔΕΔΟΥΛωΜΕΝΑCΚΑΛΟΔΙΔΑ
HAVING-been-ENSLAVED IDEAL-TEACHers

s¹A -WILL- CY
4 CΚΑΛΟΥCΙΝΑCωΦΡΟΝΙΖωC
THAT THEY-MAY-BE-saneing

sl. o.
ΙΝΤΑCΝΕΑCΦΙΛΑΝΔΡΟΥCΕ
THE fem. YOUNG FOND-of-MEN TO-

5 ΙΝΑΙΦΙΛΟΤΕΚΝΟΥCCωΦΡΟ
BE FOND-of-offsprings sane.

As¹ insert Γ=HOME-ACTers
ΝΑCΑΓΝΑCΟΙΚΟΥΡΟΥCΑΓ
PURE HOME-SEE-ers GOOD

ΑΘΑCΥΠΟΤΑCCΟΜΕΝΑCΤΟΙ
being-UNDER-SET to-THE

CΙΔΙΟΙCΑΝΔΡΑCΙΝΙΝΑΜΗ
OWN MEN THAT NO

ΟΛΟΓΟCΤΟΥΘΕΟΥΒΛΑCΦΗΜ
THE saying OF-THE God MAY-BE-being-HARM-

6 ΗΤΑΙΤΟΥCΝΕωΤΕΡΟΥCωCΑ
AVERRED THE YOUNGER AS-SAMELY

ΥΤωCΠΑΡΑΚΑΛΕΙCωΦΡΟΝΕ
BE-BESIDE-CALLING TO-BE-being-sane

s¹ type tenderING
7 ΙΝΠΕΡΙΠΑΝΤΑCΕΑΥΤΟΝΠΑ
ABOUT ALL YOURself tender-

ΡΕΧΟΜΕΝΟCΤΥΠΟΝΚΑΛωΝΕ
ING type OF-IDEAL ACTS

A inserts Є THRU-
ΡΓωΝΕΝΤΗΔΙΔΑCΚΑΛΙΑΑΔ
IN THE TEACHing UN-THRU-

omitted by As¹ b adds UNCORRUPTion ΑΦ
8 ΙΑΦΘΟΡΙΑΝCΕΜΝΟΤΗΤΑΛΟ
CORRUPTion GRAVITY saying

ΘΑΡCΙΑΝ
ΓΟΝΥΓΙΗΑΚΑΤΑΓΝωCΤΟΝΙ
SOUND UN-censurable THAT

ΝΑΟΕΞΕΝΑΝΤΙΑCΕΝΤΡΑΠΗ
THE OUT IN-INSTEAD MAY-BE-being-abashed

b ABOUT US TO-BE-saying A YOUP Y
ΜΗΔΕΝΕΧωΝΛΕΓΕΙΝΠΕΡΙΗ
NO-YET-ONE HAVING TO-BE-saying ABOUT US

A to-owners OWN
9 ΜωΝΦΑΥΛΟΝΔΟΥΛΟΥCΙΔΙΟ
BAD SLAVES to-OWN

ΙCΔΕCΠΟΤΑΙCΥΠΟΤΑCCΕC
owners TO-BE-being-UNDER-SET

ΘΑΙΕΝΠΑCΙΝΕΥΑΡΕCΤΟΥC
IN ALL WELL-PLEASing

10 ΕΙΝΑΙΜΗΑΝΤΙΛΕΓΟΝΤΑCΜ
TO-BE NO contradictING NO

b BELIEF EVERY
ΗΝΟCΦΙΖΟΜΕΝΟΥCΑΛΛΑΠΑ
EMBEZZLING but EVERY

s¹ omits BELIEF As o. A Γ
CΑΝΠΙCΤΙΝΕΝΔΕΙΚΝΥΜΕΝ
BELIEF IN-SHOWING

ceptably in His sight even in the midst of the abounding evil of this eon. It softens the heart, and attracts the will, and provides the power for putting its precepts into practise. The law was not so. Its demands withered the arm that would fulfill it. In some measure God's grace enables us to anticipate the overwhelming bliss which will be brought to us at His glorious advent, which will mark the end of sin and suffering for His saints.

14 The ransom of Christ has a present power. Lawlessness is that basic conception of sin in which it is viewed as a departure from the normal and natural course of things. The ransom of Christ will eventually restore us into that ideal condition which conformity to the laws of the universe produces. At present this takes the form of zeal for good deeds.

1 The place of the believer is one of subjection in this eon. It is not our time to reign (1 Cor.4[8]). That will come in the next eon. The path of the saints is not at all aggressive. It is not for them to redress wrongs, but to yield to injustice, not to speak evil of others even if they justly deserve it, not to stir up trouble, but to be pacific, making allowance for the failure of others, meekly enduring what would naturally inflame our indignation.

3 The emphatic *we*, repeated in the fifth verse, suggests that the apostle is now referring to himself as one of the Circumcision—those who, indeed, *ought* to have kept the law and who *thought* that their salvation depended on their righteousness, but who needed to be regenerated and renewed by the holy spirit, as the Lord taught Nicodemus (Jn.3[5]), according to His mercy.

5 The Septuagint uses this word *loutron* twice for a *bath* in the Song of Solomon (4[2]6[6]), but renders *laver* by another form, *loutêr*, in all of its occurrences. Hence it is evident that here it is not the instrument which contained the water, but the element itself which is a figure of renascence. Though literally *regeneration*, the word is always used in a much looser sense of any renewal, much like our word *renascence*.

be adorning the teaching of God,
our Saviour, in all things.
11 For the saving grace of God
made its advent to all humanity,
12 training us that, disowning irreverence and worldly desires, we
should live sanely and justly
and devoutly in the current eon,
13 anticipating the happy expectation and glorious advent of our
great God and Saviour, Jesus
14 Christ, Who gives Himself for us,
that He should be redeeming us
from all lawlessness and be cleansing for Himself a special people
15 zealous of ideal acts. Be speaking
of these things and be entreating
and exposing with every injunction. Let no one be slighting you.
3 Remind them to be subject to
sovereignties, to authorities;, to be
yielding, and to be ready for every
2 good work, not to be calumniating
anyone, to be pacific, lenient, displaying all meekness toward all
3 mankind. For *we* also were once
foolish, stubborn, deceived, slaves
of various desires and gratifications, led on by malice and envy,
detestable, hating one another.
4 Yet when God our Saviour's kindness and fondness for humanity
5 made its advent, He saves us, not
for works of righteousness which
we do, but according to His mercy,
through the bath of renascence
6 and renewal of holy spirit, which
He pours out on us richly through
7 Jesus Christ, our Saviour, that, be-

ΟΥCΑΓΑΘΗΝΙΝΑΤΗΝΔΙΔΑC
GOOD THAT THE TEACHing

A *inserts* Є THE *omitted by b*
ΚΑΛΙΑΝΤΗΝΤΟΥCΩΤΗΡΟCΗ
THE OF-THE saviour OF-

ΜΩΝΘΕΟΥΚΟCΜΩCΙΝΕΝΠΑC
US God THEY-MAY-BE-SYSTEM-ING IN ALL

ΙΝΕΠΕΦΑΝΗΓΑΡΗΧΑΡΙCΤΟ
11 ON-APPEARED for THE grace OF-THE

b adds Η *s¹ o.*
ΥΘΕΟΥCΩΤΗΡΙΟCΠΑCΙΝΑΝ
God SAVING to-ALL hu-

s Є *for* ΑΙ
ΘΡΩΠΟΙCΠΑΙΔΕΥΟΥCΑΗΜΑ
12 mans disciplining US

CΙΝΑΑΡΝΗCΑΜΕΝΟΙΤΗΝΑC
THAT disowning THE UN-

ΕΒΕΙΑΝΚΑΙΤΑCΚΟCΜΙΚΑC
REVERence AND THE SYSTEMIC

ΕΠΙΘΥΜΙΑCCΩΦΡΟΝΩCΚΑΙ
ON-FEELings sanely AND

ΔΙΚΑΙΩCΚΑΙΕΥCΕΒΩCΖΗC
JUSTly AND devoutly WE-SHOULD-

ΩΜΕΝΕΝΤΩΝΥΝΑΙΩΝΙΠΡΟC
13 BE-LIVING IN THE NOW eon TOWARD-

ΔΕΧΟΜΕΝΟΙΤΗΝΜΑΚΑΡΙΑΝ
RECEIVING THE HAPPY

ΕΛΠΙΔΑΚΑΙΕΠΙΦΑΝΕΙΑΝΤ
EXPECTATION AND ON-APPEARance OF-

ΗCΔΟΞΗCΤΟΥΜΕΓΑΛΟΥΘΕΟ
THE esteem OF-THE GREAT God

s¹ ANOINTED
ΥΚΑΙCΩΤΗΡΟCΗΜΩΝΙΗCΟΥ
AND saviour OF-US JESUS

JESUS *s o.*=Him
ΧΡΙCΤΟΥΟCΕΔΩΚΕΝΕΑΥΤΟ
14 ANOINTED WHO GIVES Self

ΝΥΠΕΡΗΜΩΝΙΝΑΛΥΤΡΩCΗΤ
OVER US THAT He-SHOULD-BE-LOOSENING

ΑΙΗΜΑCΑΠΟΠΑCΗCΑΝΟΜΙΑ
US FROM EVERY UN-LAWness

CΚΑΙΚΑΘΑΡΙCΗΕΑΥΤΩΛΑΟ
AND SHOULD-BE-cleansing to-Self PEOPLE

ΝΠΕΡΙΟΥCΙΟΝΖΗΛΩΤΗΝΚΑ
ABOUT-BEING BOILer OF-

A BE-TEACHING ΔΙΔΑCΚΕ
ΛΩΝΕΡΓΩΝΤΑΥΤΑΛΑΛΕΙΚΑ
15 IDEAL ACTS these BE-TALKING AND

ΙΠΑΡΑΚΑΛΕΙΚΑΙΕΛΕΓΧΕΜ
BE-BESIDE-CALLING AND BE-EXPOSING WITH

s o.
ΕΤΑΠΑCΗCΕΠΙΤΑΓΗCΜΗΔΕ
EVERY injunction NO-YET-ONE

ΙCCΟΥΠΕΡΙΦΡΟΝΕΙΤΩΥΠΟ
YOU LET-BE-slighting BE-UNDER-

3
A *adds* YET ΔΕ *b adds* AND ΚΑΙ
ΜΙΜΝΗCΚΕΑΥΤΟΥCΑΡΧΑΙC
REMINDING them to-ORIGINals

ΕΞΟΥCΙΑΙCΥΠΟΤΑCCΕCΘΑ
to-authorities TO-BE-being-UNDER-SET

s o. *s o.* AND *omitted by sb*
ΙΠΕΙΘΑΡΧΕΙΝΚΑΙΠΡΟCΠΑ
TO-BE-yielding AND TOWARD EVERY

s¹ plural ΟΥC
ΝΕΡΓΟΝΑΓΑΘΟΝΕΤΟΙΜΟΥC
ACT GOOD READY

s o.
ΕΙΝΑΙΜΗΔΕΝΑΒΛΑCΦΗΜΕΙ
2 TO-BE NO-YET-ONE TO-BE-HARM-AVERRING

ΝΑΜΑΧΟΥCΕΙΝΑΙΕΠΙΕΙΚΕ
UN-FIGHTers TO-BE lenient

sA o. A Γ *s¹* ΥCΘΑΙ *inf. mid.*
ΙCΠΑCΑΝΕΝΔΕΙΚΝΥΜΕΝΟΥ
EVERY IN-SHOWING

s¹ CΠΟ (*sb* Ο)ΥΔΗΝ DILIGENCE
CΠΡΑΥΤΗΤΑΠΡΟCΠΑΝΤΑCΑ
MEEKness TOWARD ALL hu-

ΝΘΡΩΠΟΥCΗΜΕΝΓΑΡΠΟΤΕΚ
3 mans WE-WERE for ?-when AND

As o.
ΑΙΗΜΕΙCΑΝΟΗΤΟΙΑΠΕΙΘΕ
WE UN-MINDing UN-PERSUADable

ΙCΠΛΑΝΩΜΕΝΟΙΔΟΥΛΕΥΟΝ
beING-STRAYED SLAVING

s¹ adds ΕΝ IN
ΤΕCΕΠΙΘΥΜΙΑΙCΚΑΙΗΔΟΝ
to-ON-FEELings AND GRATIFICa-

ΑΙCΠΟΙΚΙΛΑΙCΕΝΚΑΚΙΑΚ
tions VARIOUS IN EVIL AND

ΑΙΦΘΟΝΩΔΙΑΓΟΝΤΕCCΤΥΓ
ENVY THRU-LEADING DETEST-

s¹ Α Є *inserted by sA*
ΗΤΟΙΜΙCΟΥΝΤΕCΑΛΛΗΛΟΥ
able HATING one-another

CΟΤΕΔΕΗΧΡΗCΤΟΤΗCΚΑΙΗ
4 when YET THE kindness AND THE

ΦΙΛΑΝΘΡΩΠΙΑΕΠΕΦΑΝΗΤΟ
FONDness-*of*-humanity ON-APPEARED OF-THE

ΥCΩΤΗΡΟCΗΜΩΝΘΕΟΥΟΥΚΕ
5 saviour OF-US God NOT OUT

ΞΕΡΓΩΝΤΩΝΕΝΔΙΚΑΙΟCΥΝ
OF-ACTS THE IN JUSTice

b ΩΝ OF-WHICH
ΗΑΕΠΟΙΗCΑΜΕΝΗΜΕΙCΑΛΛ
WHICH DO WE but

b adds Ν *b* Ν
ΑΚΑΤΑΤΟΑΥΤΟΥΕΛΕΟCCΕCΩ
according-to THE OF-Him MERCY He-SAVES

sb omit THE
CΕΝΗΜΑCΔΙΑΤΟΥΛΟΥΤΡΟΥ
US THRU THE BATH

b Γ
ΠΑΛΙΝΓΕΝΕCΙΑCΚΑΙΑΝΑΚ
OF-AGAIN-generation AND UP-NEWing

ΑΙΝΩCΕΩCΠΝΕΥΜΑΤΟCΑΓΙ
OF-spirit HOLY

ΟΥΟΥΕΞΕΧΕΕΝΕΦΗΜΑCΠΛΟ
6 OF-WHICH He-OUT-POURS ON US RICHly

ΥCΙΩCΔΙΑΙΗCΟΥΧΡΙCΤΟΥ
THRU JESUS ANOINTED

[9] It would seem that by far the largest share of the difficulties of the early ecclesias was introduced by the Circumcision—the very ones who ought to have been a help instead of a hindrance. The record of the book of Acts is full of their opposition to the evangel and they were directly responsible for Paul's imprisonment in Rome. Even those who believed were the source of continual turmoil. They could not clear themselves of the trammels of Judaism. They could not rise to the new revelation vouchsafed to Paul. With their genealogies, and circumcision, and contentions about the law, they were continually drawing the saints from the ground of grace and faith down to law and works. Finally the apostle put a stop to the discussion of these subjects.

[10] Though this is the Greek *hairetikon*, it does not refer to a heretic, but one who belongs to a *sect*. It is applied to the Sadducees (Ac.5[17]), the Pharisees (Ac.15[5]26[5]), and the Nazarenes (Ac.24[5]). These could not all be called heretics. Sectarianism is essentially *preferring* to associate with a class or clique. The Circumcision would readily prefer their kind.

[12] Tychicus was later sent to Ephesus (2 Tim.4[12]). As he delivered the letter to the Ephesians (Eph.6[21]), it appears that this letter to Titus was written some time before the Perfection epistles. Titus seems to have gone to Nicopolis, but Paul remained in Rome.

ing justified by that grace, we
should be becoming enjoyers, in ex-
pectation, of the allotment of eon-
ian life.
8 Faithful is the saying, and I am
intending you to be insistent con-
cerning these things, that those
who have believed God may be con-
cerned to preside for ideal acts.
These things are ideal and bene-
9 ficial for humanity. Yet stand
aloof from stupid questionings
and genealogies and strifes and
fightings about law, for they are
10 without benefit and vain. A sec-
tarian man, after one and a
11 second admonition, refuse, being
aware that such a one has turned
himself out, and is sinning, being
self-condemned.
12 Whenever I shall be sending
Artemas to you, or Tychicus, en-
deavor to come to me in Nicopolis,
for I have decided to winter there.
13 Forward Zenas, the lawyer, and
Apollos diligently, that nothing
14 may be lacking to them. Now let
those who are *ours* also be learning
to preside for ideal acts for neces-
sary needs, that they may not be
unfruitful.
15 All those with me are greeting
you. Greet our friends in faith.
Grace be with you all. *Amen!*

ΤΟΥCΩΤΗΡΟCΗΜΩΝΙΝΑΔΙΚ
7 THE saviour OF-US THAT BEING-
s O
ΑΙΩΘΕΝΤΕCΤΗΕΚΕΙΝΟΥΧΑ
JUSTIFIED to-THE OF-that grace
s² WE-MAY-BE-being-B. Ω and b WE-ARE- ΟΜΕΘΑ
ΡΙΤΙΚΛΗΡΟΝΟΜΟΙΓΕΝΗΘΩ
tenants WE-MAY-BE-BEING-BE-

ΜΕΝΚΑΤΕΛΠΙΔΑΖΩΗCΑΙΩΝ
COME according-to EXPECTATION OF-LIFE eonian

ΙΟΥΠΙCΤΟCΟΛΟΓΟCΚΑΙΠΕ
8 BELIEVing THE saying AND ABOUT

ΡΙΤΟΥΤΩΝΒΟΥΛΟΜΑΙCΕΔΙ
these I-AM-intendING YOU TO-BE-
s Ε for ΑΙ A Ε for ΑΙ
ΑΒΕΒΑΙΟΥCΘΑΙΙΝΑΦΡΟΝΤ
THRU-confirmING THAT MAY-BE-being-
b o.
ΙΖΩCΙΝΚΑΛΩΝΕΡΓΩΝΠΡΟΙ
DISPOSized OF-IDEAL ACTS TO-BEFORE-

CΤΑCΘΑΙΟΙΠΕΠΙCΤΕΥΚΟΤ
STAND THE *ones*-HAVING-BELIEVED
b adds ΤΩ TO-THE *b o.* ΤΑ THE *in-*
ΕCΘΕΩΤΑΥΤΑΕCΤΙΝΚΑΛΑΚ
to-God these IS IDEAL AND
serted by b
ΑΙΩΦΕΛΙΜΑΤΟΙCΑΝΘΡΩΠΟ
beneficial to-THE humans
s o.
ΙCΜΩΡΑCΔΕΖΗΤΗCΕΙCΚΑΙ
9 INSIPID YET SEEKings AND
s o. s¹ Ν
ΓΕΝΕΑΛΟΓΙΑCΚΑΙΕΡΕΙCΚ
generate-sayings AND STRIFES AND

ΑΙΜΑΧΑCΝΟΜΙΚΑCΠΕΡΙΙC
FIGHTings LAWic (LAWer) YOU-*be*-ABOUT-
b o. s o.
ΤΑCΘΕΙCΙΝΓΑΡΑΝΩΦΕΛΕΙ
STANDING THEY-ARE for UN-beneficial

CΚΑΙΜΑΤΑΙΟΙΑΙΡΕΤΙΚΟΝ
10 AND VAIN preferer

ΑΝΘΡΩΠΟΝΜΕΤΑΜΙΑΝΚΑΙΔ
human WITH ONE AND second

ΕΥΤΕΡΑΝΝΟΥΘΕCΙΑΝΠΑΡΑ
admonition BE-refusING
A Ε
ΙΤΟΥΕΙΔΩCΟΤΙΕΞΕCΤΡΑΠ
11 HAVING-PERCEIVED that HAS-*been*-OUT-TURNED

ΤΑΙΟΤΟΙΟΥΤΟCΚΑΙΑΜΑΡΤ
THE such AND IS-missing

ΑΝΕΙΩΝΑΥΤΟΚΑΤΑΚΡΙΤΟC
BEING self-DOWN-JUDGed

ΟΤΑΝΠΕΜΨΩΑΡΤΕΜΑΝΠΡΟC
12 when-EVER I'LL-BE-SENDING ARTEMAS TOWARD

CΕΗΤΥΧΙΚΟΝCΠΟΥΔΑCΟΝΕ
YOU OR Tychicus BE-DILIGENT TO-
s inserts Ε
ΛΘΕΙΝΠΡΟCΜΕΕΙCΝΙΚΟΠΟ
BE-COMING TOWARD ME INTO CONQUER-city

ΛΙΝΕΚΕΙΓΑΡΚΕΚΡΙΚΑΠΑΡ
(Nicopolis) there for I-HAVE-JUDGED TO-BESIDE-
s o.
ΑΧΕΙΜΑCΑΙΖΗΝΑΝΤΟΝΝΟΜ
13 WINTER ZENAS THE LAWyer
s affixes Ν
ΙΚΟΝΚΑΙΑΠΟΛΛΩCΠΟΥΔΑΙ
AND APOLLOS DILIGENTly

ΩCΠΡΟΠΕΜΨΟΝΙΝΑΜΗΔΕΝΑ
BEFORE-SEND THAT NO-YET-ONE to-
s o.
ΥΤΟΙCΛΕΙΠΗΜΑΝΘΑΝΕΤΩC
14 them MAY-BE-LACKING LET-THEM-BE-LEARNING-UP

ΑΝΔΕΚΑΙΟΙΗΜΕΤΕΡΟΙΚΑΛ
YET AND THE OUR-more OF-IDEAL
A Ε
ΩΝΕΡΓΩΝΠΡΟΙCΤΑCΘΑΙΕΙ
ACTS TO-BEFORE-STAND INTO
s o.
CΤΑCΑΝΑΓΚΑΙΑCΧΡΕΙΑCΙ
THE necessary needs THAT

ΝΑΜΗΩCΙΝΑΚΑΡΠΟΙΑCΠΑΖ
15 NO THEY-MAY-BE UN-FRUITful ARE-greetING

ΟΝΤΑΙCΕΟΙΜΕΤΕΜΟΥΠΑΝΤ
YOU THE WITH ME ALL
A YE- ΑCΘΕ *for* ΑΙ
ΕCΑCΠΑCΑΙΤΟΥCΦΙΛΟΥΝΤ
YOU-greet THE *ones*-beING-FOND
s o.
ΑCΗΜΑCΕΝΠΙCΤΕΙΗΧΑΡΙC
US IN BELIEF THE grace
As¹ *omit* AMEN
ΜΕΤΑΠΑΝΤΩΝΥΜΩΝΑΜΗΝ
WITH ALL OF-YOU AMEN

PHILEMON

This, the only private, personal letter from the pen of the apostle Paul, is a perfect specimen of its kind. Its powerful yet pathetic appeal is the ripe fruitage of that overwhelming grace which Paul dispensed from his Roman prison. Himself a prisoner, he captures the runaway slave and gives him the freedom of Christ, yet sends him back to the master from whom he had escaped.

This note was doubtless written at the same time as the epistles to the Colossians and Ephesians. Onesimus accompanied Tychicus (Eph.6[21]) to Ephesus and Colosse (Col.4[7-9]). From the fact that Onesimus is spoken of as "one of you" (Col.4[9]), we may infer that Philemon belonged to the ecclesia at Colosse, and that he was given the message to masters in that epistle at the same time (Col.4[1]). But this precious little letter goes far beyond what is "just and equal" so far as Onesimus is concerned. No picture of God's grace can better this. Not only a slave, but subject to torture and death for stealing from his master, he is first reconciled to God through Paul's preaching, and then is reconciled to his master through Paul's pleading. He is caught upon the very crest of the great tidal wave of grace which was just then ready to overflow the whole world. The transcendent grace of Paul's perfection epistles was doubtless his precious possession even before it was delivered to Philemon. Can we realize what this must have meant to him? To be taken from the deepest depths of social degradation and to be seated with Christ in the celestial realms, by faith, almost exhausts the possibilities of grace. And now upon all this, he is given this precious passport to his master's heart! Is it not a lovely little letter?

In literary form, too, it is a perfect example of a simple reversion. Every topic is repeated in reverse order, as set forth in detail in the following literary analysis.

FRAMEWORK OF PHILEMON

Reversion

Introduction 1-8
- Prayer—Paul for Philemon 4-7
  - Paul's Authority 8
    - Paul Beseeches 9-10
      - Paul's child Onesimus 10
        - Onesimus' Wrong 11-12
          - Paul and Philemon 13-14
            - Onesimus' Departure 15
            - Onesimus' Reception 15
          - Paul and Philemon 16
        - Onesimus' Wrong 18
      - Philemon a convert of Paul's 19
    - Paul Pleads 20
  - Paul's Confidence 21
- Prayer—Philemon for Paul 22

Conclusion 23-25

4 The name Philemon means "fond". He seems to have been a most exemplary character, whose reputation had reached Paul's ears, and had given him joy in the midst of the sorrows and dangers of his situation in Rome. But Paul is not thinking of himself but of the service Philemon renders to the saints.

8 Paul's apostolic authority gives him the right to dictate to Philemon regarding Onesimus. It would have been perfectly proper to have held the runaway slave for his own comfort and service without consulting his master in the matter. Yet grace does not demand its rights, or stand upon its privileges, but, led by love, entreats. What a glorious sunset to such a life as Paul's! The rare graces of the gospel glow in the aged apostle and prisoner with greater splendor than ever before. Age has not soured but rather mellowed him.

11 There is a pleasing play upon the name "Onesimus", which means *profitable.* Paul uses it as a verb in verse twenty. He may be regarded as a picture of those of the nations who had strayed away from God, who are the fruit of Paul's bonds as Onesimus was, and who now return to God to become His "profitable" slaves. He is also a marvelous example of God's method of tranforming evil into good. No one would condone the act of Onesimus in running away from his master, yet God made it a blessing not only to Onesimus, but to his master and to Paul. All were enriched by it. In this way He is able to make all evil subserve His purpose. It is the background of His grace and will become the means of drawing His creatures infinitely closer to Himself and His affections than would be possible if sin had never invaded the universe.

15 The short period of Onesimus' absence was not worth reckoning compared with the fact that, as a brother in Christ, Philemon would have him for all the eons. So the short term of sin (which seems to us so long) is not worth reckoning compared with the eonian and everlasting tenure of the bliss which follows it.

PAUL, a prisoner of Christ Jesus,
and brother Timothy, to
Philemon, the beloved, and our
2 fellow worker, and to Apphia,
our sister, and to Archippus, our
fellow soldier, and to the ecclesia at your house:

3 Grace to you and peace, from
God, our Father, and the Lord
Jesus Christ.

4 I AM THANKING my God always,
making mention of you in my
5 prayers, hearing of your love and
the faith which you have toward
the Lord Jesus and for all the
6 saints, so that the fellowship of
your faith may be becoming operative in the realization of every good
7 thing which is in us for Christ
Jesus. For I have had much joy
and consolation in your love, seeing that the compassions of the
saints are soothed through you,
brother.

8 Wherefore, having much boldness in Christ to be enjoining you
9 as to what is proper, through love
I am rather entreating, being such
a one as Paul the aged, and now
a prisoner also of Christ Jesus.
10 I am entreating you concerning
my child, whom I beget in my
11 bonds, Onesimus [Profitable], once
use*less* to you, yet now use*ful* to
12 you as well as to me, whom I send
back to you. Him—this means my
compassions—take to yourself,
13 whom *I* intended to be retaining
for myself that, for your sake, he
may be serving me in the bonds of
14 the evangel. Yet apart from your
opinion I will do nothing, that your
good may not be as of compulsion
15 but voluntary. For perhaps he is
separated for an hour because of

b OF-JESUS ANOINTED
ΠΑΥΛΟϹΔΕϹΜΙΟϹΧΡΙϹΤΟΥ
PAUL BOUND-*one* OF-ANOINTED

ΙΗϹΟΥΚΑΙΤΙΜΟΘΕΟϹΟΑΔΕ
JESUS AND Timothy THE brother

ΛΦΟϹΦΙΛΗΜΟΝΙΤΩΑΓΑΠΗΤ
to-FOND (Philemon) THE beLOVED

ΩΚΑΙϹΥΝΕΡΓΩΗΜΩΝΚΑΙΑΠ
2 AND TOGETHER-ACTer OF-US AND to-
b beLOVED ΑΓΑΠΗΤΗ

ΦΙΑΤΗΑΔΕΛΦΗΚΑΙΑΡΧΙΠΠ
APPHIA THE sister AND to-Archippus
b o.

ΩΤΩϹΥΝϹΤΡΑΤΙΩΤΗΗΜΩΝΚ
THE TOGETHER-WARrior OF-US AND

ΑΙΤΗΚΑΤΟΙΚΟΝϹΟΥΕΚΚΛΗ
to-THE according-to HOME OF-YOU OUT-CALLED

3 ϹΙΑΧΑΡΙϹΥΜΙΝΚΑΙΕΙΡΗΝ
grace to-YOU*p* AND PEACE
s1 omits OF-US

ΗΑΠΟΘΕΟΥΠΑΤΡΟϹΗΜΩΝΚΑ
FROM God FATHER OF-US AND

ΙΚΥΡΙΟΥΙΗϹΟΥΧΡΙϹΤΟΥΕ
4 Master JESUS ANOINTED I-AM-

ΥΧΑΡΙϹΤΩΤΩΘΕΩΜΟΥΠΑΝΤ
thankING to-THE God OF-ME always
s o.

ΟΤΕΜΝΕΙΑΝϹΟΥΠΟΙΟΥΜΕΝ
REMINDer OF-YOU makING

ΟϹΕΠΙΤΩΝΠΡΟϹΕΥΧΩΝΜΟΥ
ON THE prayers OF-ME

ΑΚΟΥΩΝϹΟΥΤΗΝΑΓΑΠΗΝΚΑ
5 HEARING OF-YOU THE LOVE AND
A INTO ΕΙϹ

ΙΤΗΝΠΙϹΤΙΝΗΝΕΧΕΙϹΠΡΟ
THE BELIEF which YOU-ARE-HAVING TOWARD

ϹΤΟΝΚΥΡΙΟΝΙΗϹΟΥΝΚΑΙΕ
THE Master JESUS AND IN-

ΙϹΠΑΝΤΑϹΤΟΥϹΑΓΙΟΥϹΟΠ
6 TO ALL THE HOLY-*ones* WHICH-
s2 service ΔΙΑΚΟΝΙΑ

ΩϹΗΚΟΙΝΩΝΙΑΤΗϹΠΙϹΤΕΩ
how THE communion OF-THE BELIEF

ϹϹΟΥΕΝΕΡΓΗϹΓΕΝΗΤΑΙΕΝ
OF-YOU IN-ACTing MAY-BE-BECOMING IN
s o.

ΕΠΙΓΝΩϹΕΙΠΑΝΤΟϹΑΓΑΘΟ
ON-KNOWledge OF-EVERY GOOD
A *omits* THE s YOU*p* Υ

ΥΤΟΥΕΝΗΜΙΝΕΙϹΧΡΙϹΤΟΝ
THE IN US INTO ANOINTED
As1 *omit* JESUS b Ι b ΕΧϹΜΕΝ WE-ARE-HAVING

ΙΗϹΟΥΝΧΑΡΑΝΓΑΡΠΟΛΛΗΝ
7 JESUS JOY for much
b *omits* I-have-HAD s *omits* AND BESIDE-CALLing

ΕϹΧΟΝΚΑΙΠΑΡΑΚΛΗϹΙΝΕΠ
I-have-HAD AND BESIDE-CALLing ON

ΙΤΗΑΓΑΠΗϹΟΥΟΤΙΤΑϹΠΛΑ
THE LOVE OF-YOU that THE compassions

ΓΧΝΑΤΩΝΑΓΙΩΝΑΝΑΠΕΠΑΥ
OF-THE HOLY-*ones* HAS-*been*-UP-CEASED

ΤΑΙΔΙΑϹΟΥΑΔΕΛΦΕΔΙΟΠΟ
8 THRU YOU brother THRU-WHICH much

ΛΛΗΝΕΝΧΡΙϹΤΩΠΑΡΡΗϹΙΑ
IN ANOINTED boldness
s o.

ΝΕΧΩΝΕΠΙΤΑϹϹΕΙΝϹΟΙΤΟ
HAVING TO-BE-enjoinING YOU THE
A necessity ΑΝΑΓΚΗΝ

ΑΝΗΚΟΝΔΙΑΤΗΝΑΓΑΠΗΝΜΑ
9 proper THRU THE LOVE RA-

ΛΛΟΝΠΑΡΑΚΑΛΩΤΟΙΟΥΤΟϹ
THER I-AM-BESIDE-CALLING such

ΩΝΩϹΠΑΥΛΟϹΠΡΕϹΒΥΤΗϹΝ
BEING AS PAUL SENIOR NOW
A o. b OF-JESUS-ANOINTED

ΥΝΙΔΕΚΑΙΔΕϹΜΙΟϹΧΡΙϹΤ
YET AND BOUND-*one* OF-ANOINTED

ΟΥΙΗϹΟΥΠΑΡΑΚΑΛΩϹΕΠΕΡ
10 JESUS I-AM-BESIDE-CALLING YOU ABOUT
A *adds* I ΕΓΩ

ΙΤΟΥΕΜΟΥΤΕΚΝΟΥΟΝΕΓΕΝ
THE OF-ME offspring WHOM I-generate
As1 *omit* OF-ME

ΝΗϹΑΕΝΤΟΙϹΔΕϹΜΟΙϹΜΟΥ
IN THE BONDS OF-ME

ΟΝΗϹΙΜΟΝΤΟΝΠΟΤΕϹΟΙΑΧ
11 PROFITable (Onesimus) THE ?-when to-YOU UN-
s *omits* NOW Abs2 *omit* AND

ΡΗϹΤΟΝΝΥΝΙΔΕΚΑΙϹΟΙΚΑ
USE NOW YET AND to-YOU AND

ΙΕΜΟΙΕΥΧΡΗϹΤΟΝΟΝΑΝΕΠ
12 to-ME WELL-USE WHOM I-UP-SEND
bs2 YOU YET ϹΥΔΕ

ΕΜΨΑϹΟΙΑΥΤΟΝΤΟΥΤΕϹΤΙ
to-YOU him this IS
b o. As1 *omit* YOU-BE-TOWARDS-GETTING

ΝΤΑΕΜΑϹΠΛΑΓΧΝΑΠΡΟϹΛΑ
THE MY compassions YOU-BE-TOWARD-
s Η

ΒΟΥΟΝΕΓΩΕΒΟΥΛΟΜΗΝΠΡΟ
13 GETTING WHOM I intended TOWARD
s o.

ϹΕΜΑΥΤΟΝΚΑΤΕΧΕΙΝΙΝΑΥ
MYself TO-BE-DOWN-HAVING THAT OVER
b *adds* to-ME ΜΟΙ

ΠΕΡϹΟΥΜΟΙΔΙΑΚΟΝΗΕΝΤΟ
YOU to-ME he-MAY-BE-THRU-SERVING IN THE

ΙϹΔΕϹΜΟΙϹΤΟΥΕΥΑΓΓΕΛΙ
BONDS OF-THE WELL-MESSAGE
A *inserts* Ε

ΟΥΧΩΡΙϹΔΕΤΗϹϹΗϹΓΝΩΜΗ
14 apart-from YET THE YOUR opinion
b *omits* -ONE

ϹΟΥΔΕΝΗΘΕΛΗϹΑΠΟΙΗϹΑΙ
NOT-YET-ONE I-WILL TO-DO

ΙΝΑΜΗΩϹΚΑΤΑΑΝΑΓΚΗΝΤΟ
THAT NO AS according-to necessity THE

ΑΓΑΘΟΝϹΟΥΗΑΛΛΑΚΑΤΑΕΚ
GOOD OF-YOU MAY-BE but according-to vol-

ΟΥϹΙΟΝΤΑΧΑΓΑΡΔΙΑΤΟΥΤ
15 untary SWIFT for THRU this

ΟΕΧΩΡΙϹΘΗΠΡΟϹΩΡΑΝΙΝΑ
he-IS-SPACEIZED TOWARD HOUR THAT

15 *Have as a liquidation*, FROM-HAVE, is a special term used in the papyri for *receiving in full* for any debt or obligation. The noun means a receipt in full. Thus the Lord, in the sixth of Matthew, said concerning those whose deeds were done before men, that "they have their wages in full"—there is no more due them from God.

18 Philemon was evidently called under Paul's preaching, so that he owed all he had in grace to his ministry. With all this to his credit, Paul may well assume all of Onesimus' debts to his master.

20 There is a play on the name Onesimus, or Profitable. If he should be sent back to Paul, to serve him in the evangel, he would indeed be "Profitable" to Paul, both in name and in fact.

22 At this time Paul still hoped to be released and return to his itinerant ministry. But the very spiritual character of his latest ministry did not demand his physical presence. It was more in keeping to convey it by epistles. We have no evidence to show that he ever went to Colosse.

23 Later, all except Luke left him (2Ti.4[11]). Demas abandoned him. And to this very day his inspired epistles, by means of which he still speaks, and which are the only source of the truth for this economy of God's grace, are unheeded, neglected, abandoned, forsaken.

this: that you may have him as an
eonian liquidation, no longer as a
16 slave, but more than a slave, a
brother beloved, especially to me,
yet how much rather to you, both
17 in the flesh and in the Lord! If,
then, you have me for a mate, take
18 him to yourself as me. Now if in
anything he injures you, or is owing
aught, be charging this to my
19 account. *I*, Paul (I write with my
own hand), *I* will refund it. (Not
that I may tell you that you are
20 owing me even yourself!) Yea,
brother, may *I* be "profiting"
from you in the Lord! Soothe my
compassions in Christ!

21 Being confident of your obedience, I write to you, seeing that
I perceive that you will do even
22 more than I say. Now, at the same
time, make ready also a lodging
for me, for I am expecting that,
through your prayers, I shall be
graciously granted to you.

23 Epaphras, my fellow captive in
24 Christ Jesus, Mark, Aristarchus,
Demas, Luke, my fellow workers,
are greeting you.

25 The grace of our Lord Jesus
Christ be with your spirit! *Amen!*

ΑΙΩΝΙΟΝΑΥΤΟΝΑΠΕΧΗCΟΥ
16 eonian him YOU-MAY-BE-FROM-HAVING

A b *o.* ΩC AS b *adds*
ΚΕΤΙΩCΔΟΥΛΟΝΑΛΛΑΥΠΕΡ
NOT-STILL AS SLAVE but OVER

s¹ *omits* brother
ΔΟΥΛΟΝΑΔΕΛΦΟΝΑΓΑΠΗΤΟ
SLAVE brother BELOVED

b *omits* YET
ΝΜΑΛΙCΤΑΕΜΟΙΠΟCΩΔΕΜΑ
RATHEREST to-ME how-much YET RA-

ΛΛΟΝCΟΙΚΑΙΕΝCΑΡΚΙΚΑΙ
THER to-YOU AND IN FLESH AND

b INDEED *adds* Ν
ΕΝΚΥΡΙΩΕΙΟΥΝΜΕΕΧΕΙCΚ
17 IN Master IF THEN ME YOU-ARE-HAVING

ΟΙΝΩΝΟΝΠΡΟCΛΑΒΟΥΑΥΤΟ
communioner BE-TOWARD-GETTING him

b *o.*
ΝΩCΕΜΕΕΙΔΕΤΙΗΔΙΚΗCΕΝ
18 AS ME IF YET ANY he-injures

A s *o.*
CΕΗΟΦΕΙΛΕΙΤΟΥΤΟΕΜΟΙΕ
YOU OR IS-OWING this to-ME YOU-

b -ARE- ΕΙ
ΛΛΟΓΑΕΓΩΠΑΥΛΟCΕΓΡΑΨΑ
19 BE-imputING I PAUL WRITE

ΤΗΕΜΗΧΕΙΡΙΕΓΩΑΠΟΤΙCΩ
to-THE MY HAND I 'LL-BE-FROM-VALUING

ΙΝΑΜΗΛΕΓΩCΟΙΟΤΙΚΑΙCΕ
THAT NO I-MAY-BE-saying to-YOU that AND YOUR-

A s *o.*
ΑΥΤΟΝΜΟΙΠΡΟCΟΦΕΙΛΕΙC
self to-ME ARE-TOWARD-OWING

ΝΑΙΑΔΕΛΦΕΕΓΩCΟΥΟΝΑΙΜ
20 YEA brother I OF-YOU MAY-BE-PROFIT-

ΗΝΕΝΚΥΡΙΩΑΝΑΠΑΥCΟΝΜΟ
ING IN Master YOU-UP-CEASE OF-ME

b Master ΚΥΡΙΩ
ΥΤΑCΠΛΑΓΧΝΑΕΝΧΡΙCΤΩΠ
21 THE compassions IN ANOINTED HAV-

ΕΠΟΙΘΩCΤΗΥΠΑΚΟΗCΟΥΕΓ
ING-confidence to-THE obedience OF-YOU I-WRITE

ΡΑΨΑCΟΙΕΙΔΩCΟΤΙΚΑΙΥΠ
to-YOU HAVING-PERCEIVED that AND OVER

ΕΡΑΛΕΓΩΠΟΙΗCΕΙCΑΜΑΔΕ
22 WHICH I-AM-saying YOU'LL-BE-DOING SIMULTANEOUSLY

ΚΑΙΕΤΟΙΜΑΖΕΜΟΙΞΕΝΙΑΝ
YET AND BE-READYizING to-ME LODGing ,

b *adds* AND ΚΑΙ
ΕΛΠΙΖΩΓΑΡΟΤΙΔΙΑΤΩΝΠΡ
I-AM-EXPECTING for that THRU THE pray-

ΟCΕΥΧΩΝΥΜΩΝΧΑΡΙCΘΗCΟ
ers OF-YOU*p* I-SHALL-BE-BEING-graced

b ARE- ΟΝ *for* Ε
ΜΑΙΥΜΙΝΑCΠΑΖΕΤΑΙCΕΕΠ
23 to-YOU*p* IS-greetING YOU EPAPH-

ΑΦΡΑCΟCΥΝΑΙΧΜΑΛΩΤΟCΜ
RAS THE TOGETHER-captive OF-

ΟΥΕΝΧΡΙCΤΩΙΗCΟΥΜΑΡΚΟ
24 ME IN ANOINTED JESUS Mark

CΑΡΙCΤΑΡΧΟCΔΗΜΑCΛΟΥΚ
Aristarchus DEMAS LUKE

ΑCΟΙCΥΝΕΡΓΟΙΜΟΥΗΧΑΡΙ
25 THE TOGETHER-ACTers OF-ME THE grace

s *omits* OF-US
CΤΟΥΚΥΡΙΟΥΗΜΩΝΙΗCΟΥΧ
OF-THE Master OF-US JESUS AN-

ΡΙCΤΟΥΜΕΤΑΤΟΥΠΝΕΥΜΑΤ
OINTED WITH THE spirit

A *omits* AMEN
ΟCΥΜΩΝΑΜΗΝ
OF-YOU*p* AMEN

THE CIRCUMCISION EPISTLES

At the notable conference in Jerusalem when Paul submitted his evangel to those of repute, they submitted nothing to him, but perceived that he had been entrusted with the evangel of the Uncircumcision as Peter had been with that of the Circumcision (Ga. 2 6-9). James, Cephas and John gave him the right hand of fellowship. He was to be for the nations, they for the Circumcision. The decision of this conference is reflected in the epistles written by those who were present. The epistles written by James, Peter, John, and Jude, the brother of James, form the greater part of the following collection, hence we term them

The Circumcision Epistles.

Nothing will contribute more to the understanding of these writings than the clear cut apprehension that, in every detail, they differ from Paul's epistles, and do not apply at all to the present interval of God's gracious dealings with the nations, during Israel's temporary defection. Not a single truth is discussed in these writings which cannot be duplicated on a higher plane in the writings for the Uncircumcision.

The vital difference is this: In these epistles all blessing comes to or through faithful Israel: in the present economy of grace all blessing overflows notwithstanding that Israel's apostasy choked the channel of blessing. We are blessed in spite of Israel's failure. They will be blessed, and the nations will be blessed through them, in the coming day to which these epistles apply, on the ground of their return to God.

The final sphere of blessing in Paul's epistles was transferred to heaven (Eph.1 3). No such note is struck in the Circumcision epistles. They are all concerned with Israel on the earth, not with an election from the nations having a celestial destiny. They are all based on a physical relationship to Messiah, and lay great stress on His flesh, while Paul came to the point where he eliminated this from his ministry entirely (2 Co.5 16).

They deal with Christ as He was on earth and as He will return to earth. Paul commences at His ascension and reveals a prior return of Christ, not to the earth, but to the air, to call His saints to Him there.

As Paul's name implies, he deals with an interval, a parenthesis in God's program. Hence we should read from the book of Acts right on to Hebrews and through to Jude (omitting Paul's parenthetic epistles) to get the true connection between the proclamation of the kingdom in the book of Acts, and the epistles dealing with the temporary consequences of its rejection.

Paul's ministries changed with fresh revelations, so that his career in the book of Acts is only premonitory to his written revelation, especially that given at its close. Not so with the other apostles. Nothing new is revealed in their epistles; they are but the modification of their former ministry due to the conditions consequent on the temporary rejection of the kingdom.

The perplexities of those Pentecostal believers who remained faithful to the end are answered in Hebrews. The difficulties of those who will suffer when the kingdom is once more on the divine program are met by Peter, who enters the kingdom through suffering and death. The course of those who will be guided through the time of trouble and enter the time of blessing alive is prefigured and provided for by John (See Jn.21 18-23). James deals especially with the rebellious and the rich.

None of these writings can be "applied" to the saints today without incalculable confusion and loss. As it is of more present importance to distinguish this line of truth from our own than to fully understand its message for the Circumcision, special attention will be given to its contrast with the grace which is ours in Christ Jesus.

These epistles do not treat of such themes as the body of Christ, the church as a spiritual organism, the believers' identification with Christ before God, crucifixion with Christ, exemption from law, righteousness by faith, the conciliation, and the heavenly destiny. Failure or refusal to discern that Paul brought a distinct revelation accounts for the prevailing confusion as to what the gospel for the present administration really is.

Much has been written concerning the authorship of Hebrews, but nothing is so helpful as the fact that the writer did not reveal himself. Anyone who has imbibed the spirit of his epistles will agree that Paul not only *did* not but *could* not write such an exhortation. It is impossible for him to associate himself with a company of people from which he had been separated by the holy spirit, whose destiny is utterly different from his. In contrast with this, the epistles of James, Peter, John, and Jude are to be interpreted in the light of their characters and careers. James links us with the last and lowest period, in the book of Acts, for the nation will be in an even more serious spiritual state when God begins to recall them to Himself. Peter was destined to suffer. Hence he writes with reference to the sufferings which are still in store for the apostate nation. John was to tarry to His coming. Consequently he writes for those who will live through the day of indignation, and will enter the kingdom without dying.

The main point to perceive is that all of these men belong to the Circumcision, and write for the Circumcision, not for the nations. Their ministry and message is in abeyance so long as the present administration of celestial favor, apart from the mediacy of Israel, will continue. Paul alone writes for us. He, with a few Hellenists, are granted a grace which far transcends anything in the Circumcision epistles. And, as it is pure grace, those among the nations who believe are associated with them on equal exalted terms.

THE EPISTLE TO THE HEBREWS

HEBREWS resumes the subject of the book of Acts. Paul's epistles are a parenthesis in God's administrations. In Acts the kingdom is proclaimed, and rejected by the nation of Israel as a whole. Yet there was a remnant who believed. Of these the Hellenists followed the revelations given to Paul and found a new and a celestial destiny. But the Hebrews, associated with the twelve apostles and James, whose destiny is the kingdom as promised by the prophets, are left in a distressing situation due to the national defection of Israel. What is to become of them during the time that the nation stumbles? The kingdom cannot come until after the fulness of the nations has come in. That could hardly be during their lifetime. The book of Hebrews deals with the problem of these Pentecostal believers and takes them back to the same position as was occupied by the patriarchs and prophets of old, as explained in the eleventh chapter. They died in faith, not having received the promises.

An important distinction between Hebrews and Hellenists will help in understanding this epistle. Both were Jews, of the stock of Israel as to the flesh. Both are brought before us in the sixth of Acts, where the widows of the Hellenists were distinguished from the widows of the Hebrews. Both spoke Greek. But the culture and training of the Hebrews was essentially Eastern and according to the traditions of their ancestors. The Hellenists, who were composed mostly of those who had lived in foreign lands, were Greek in culture and customs. So distinct were they that they had special synagogues in Jerusalem. The Hebrews were strong for ritual and the religion of their fathers. They are the special subject of this epistle, as is manifest from the opening strain.

As the faith of the Pentecostal believers rested on signs and wonders and miracles in anticipation of the powers of the kingdom, some fell away when these manifestations ceased and the promised kingdom failed to appear. Their apostasy is dealt with in the sixth and tenth chapters—passages which can have no application in the present administration of grace, but which have hung as a cloud over the heads of those who imagine themselves in a similar position. Saints in Israel were conditionally pardoned. Its continuance depended upon their extension of this pardon to the other nations, as in the parable of the ten thousand talent debtor. The pardon could be and was withdrawn. It is not in force now. We have the infinitely higher favor of justification.

Hebrews is the antitype of the wilderness journey of Israel from Egypt to the promised land. It brings Christ before us as the true Mediator, greater than Moses, the true Saviour, greater than Joshua, the true Chief Priest, greater than Aaron. It holds forth better promises concerning the land and the kingdom. Its type is the tabernacle and its ministry, before Israel entered the land.

1 Though the title, "Hebrews" is not inspired, the opening strain shows that this epistle is addressed to Israelites "whose are the fathers" (Ro. 9[5]), and who alone had the oracles of God. No author is given. This is an inspired omission. It is a grave mistake to seek to supply one. It is fatal to put Paul's name here, for his ministries are distinct from and above all that this epistle has for the Hebrews.

2 The Son is the Speaker to Whom the Hebrews are directed. His glories, as they relate to the kingdom and their blessing, is the great theme of the epistle. Beginning with a brilliant cluster, showing His relationship to God, He is given a place superior to angels, and to all the great figures in Hebrew history.

2 "Tenant" seems the nearest word in English for one who has the possession and enjoyment of a thing, yet is not the owner. But it should also include the distribution by lot. So we have used the phrase "enjoyer of the allotment". The whole universe was created for the Son (Col.1[16]). He is Elohim, the God of Space. He is Jehovah, the God of Time, for He also made the eons. Thus the Hebrews are informed that the Son is the God of their ancient oracles.

3 We speak of seeing the sun, but it is hid behind its brilliant beams. So the Son is the Effulgence of the invisible God. The shekinah glory, which filled the temple, was a token of His presence. God condescends to assume certain characters in relation to His creatures in order to reveal Himself to them. Even as Father, He cannot be known except through the Son (Jn. 14 [9,10]). It is only through His Emblem that God reveals Himself. Not only the creation, but the operation of the universe is in His hands. The entrance and presence of sin in the universe is all accounted for by one word —He has made a cleansing of sins. It is evident that, in His grand concerns, sins are considered only as a temporary stain on His escutcheon, already disposed of in truth, as they will be eventually in fact. The right hand of the divine Majesty is the true place of the One Who wields all the power of God, and Who, for creatures such as we, is the only One in Whom we can apprehend and approach the Deity.

BY many portions and many
modes, of old, speaking to the fa-
2 thers in the prophets, God, in the
last of these days, speaks to us in a
Son, Whom He appoints enjoyer
of the allotment of the universe,
through Whom He makes the eons
3 also; Who, being the Effulgence of
His glory and Emblem of His as-
sumption, as well as carrying on
the universe by His powerful dec-
laration, making a cleansing of sins,
is seated at the right hand of the
4 Majesty in the heights; becoming
so much better than messengers as
He has enjoyed the allotment of a
more excellent name than they.
5 For when said He to any of the
messengers,

"*Thou* art My Son,
Today have *I* begotten Thee"?

And again,

"*I* shall be to Him for a Father
And *He* shall be to Me for a Son"?

6 Now, whenever He may again
be leading the Firstborn into the
inhabited earth, He is saying,

"And let all the messengers of God
worship Him."

7 And, indeed, to the messengers
He is saying,

"Who is making His messengers
blasts,
And His ministers a flame of fire."

8 Yet to the Son:

"Thy throne, O God, is for the eon
of the eon,
And a scepter of rectitude is the
scepter of Thy kingdom.
9 Thou lovest righteousness and
hatest injustice,
Therefore God, Thy God, anoints
Thee with the oil of exultation
beyond Thy partners."

10 And

"*Thou*, Lord, in accord with sovereignties, dost found the earth,
And the heavens are the works of
Thy hands.
11 *They* shall be destroyed, yet *Thou*
art continuing,
And they all shall age as a cloak,

ΠΟΛΥΜΕΡѠϹΚΑΙΠΟΛΥΤΡΟΠ
MANY-PARTly AND MANY-mannerly

ѠϹΠΑΛΑΙΟΘΕΟϹΛΑΛΗϹΑϹΤ
of-OLD THE God TALKing to-

ΟΙϹΠΑΤΡΑϹΙΝΕΝΤΟΙϹΠΡΟ
THE FATHERS IN THE BEFORE-

ΦΗΤΑΙϹΕΠΕϹΧΑΤΟΥΤѠΝΗΜ
2 AVERrers ON LAST-*one* OF-THE DAYS

ΕΡѠΝΤΟΥΤѠΝΕΛΑΛΗϹΕΝΗΜ
these TALKS to-US

ΙΝΕΝΥΙѠΟΝΕΘΗΚΕΝΚΛΗΡΟ
IN SON WHOM He-PLACES tenant

ΝΟΜΟΝΠΑΝΤѠΝΔΙΟΥΚΑΙΕΠ
OF-ALL THRU WHOM AND He-

ΟΙΗϹΕΝΤΟΥϹΑΙѠΝΑϹΟϹѠΝ
3 makes THE eons WHO BEING

ΑΠΑΥΓΑϹΜΑΤΗϹΔΟΞΗϹΚΑΙ
FROM-RADIANCE OF-THE esteem AND

ΧΑΡΑΚΤΗΡΤΗϹΥΠΟϹΤΑϹΕѠ
CARVing OF-THE UNDER-STANDing

B+-ΑΝ- =makING-APPEAR
ϹΑΥΤΟΥΦΕΡѠΝΤΕΤΑΠΑΝΤΑ
OF-Him CARRYING BESIDES THE ALL

ΤѠΡΗΜΑΤΙΤΗϹΔΥΝΑΜΕѠϹΑ
to-THE declaration OF-THE ABILITY OF-

ΥΤΟΥΚΑΘΑΡΙϹΜΟΝΤѠΝΑΜΑ
Him cleansing OF-THE misses

s³ adds ΗΜѠΝ OF-US A+Є
ΡΤΙѠΝΠΟΙΗϹΑΜΕΝΟϹΕΚΑΘ
making is-seated

ΙϹΕΝΕΝΔΕΞΙΑΤΗϹΜΕΓΑΛѠ
IN RIGHT OF-THE GREAT-TOGETHERness

ϹΥΝΗϹΕΝΥΨΗΛΟΙϹΤΟϹΟΥΤ
4 IN HIGHS to-so-much

sA o. B *omits* OF-THE
ѠΚΡΕΙΤΤѠΝΓΕΝΟΜΕΝΟϹΤѠ
better BECOMING OF-THE

ΝΑΓΓΕΛѠΝΟϹѠΔΙΑΦΟΡѠΤΕ
MESSENGERS to-as-much-as more-excelling

ΡΟΝΠΑΡΑΥΤΟΥϹΚΕΚΛΗΡΟΝ
BESIDE them He-HAS-tenantED

ΟΜΗΚΕΝΟΝΟΜΑΤΙΝΙΓΑΡΕΙ
5 NAME to-ANY for He-

ΠΕΝΠΟΤΕΤѠΝΑΓΓΕΛѠΝΥΙΟ
said ?-when OF-THE MESSENGERS SON

ϹΜΟΥΕΙϹΥΕΓѠϹΗΜΕΡΟΝΓΕ
OF-ME ARE YOU I TODAY HAVE-

ΓΕΝΝΗΚΑϹΕΚΑΙΠΑΛΙΝΕΓѠ
generatED YOU AND AGAIN I

to-Him *by s* very small*
ΕϹΟΜΑΙΑΥΤѠΕΙϹΠΑΤΕΡΑΚ
SHALL-BE to-Him INTO FATHER AND

ΑΙΑΥΤΟϹΕϹΤΑΙΜΟΙΕΙϹΥΙ
He WILL-BE to-ME INTO SON

ΟΝΟΤΑΝΔΕΠΑΛΙΝΕΙϹΑΓΑΓ
6 wheneVER YET AGAIN He-MAY-BE-INTO-LEAD-

ΗΤΟΝΠΡѠΤΟΤΟΚΟΝΕΙϹΤΗΝ
ING THE BEFORE-most-BROUGHT-FORTH INTO THE

ΟΙΚΟΥΜΕΝΗΝΛΕΓΕΙΚΑΙΠΡ
beING-HOMED He-IS-sayING AND LET-

ΟϹΚΥΝΗϹΑΤѠϹΑΝΑΥΤѠΠΑΝ
worship to-Him ALL

ΤΕϹΑΓΓΕΛΟΙΘΕΟΥΚΑΙΠΡΟ
7 MESSENGERS OF-God AND TOWARD

ϹΜΕΝΤΟΥϹΑΓΓΕΛΟΥϹΛΕΓΕ
INDEED THE MESSENGERS He-IS-sayING

ΙΟΠΟΙѠΝΤΟΥϹΑΓΓΕΛΟΥϹΑ
THE *One*-makING THE MESSENGERS OF-

ΥΤΟΥΠΝΕΥΜΑΤΑΚΑΙΤΟΥϹΛ
Him spirits AND THE of-

sB¹ o.
ΕΙΤΟΥΡΓΟΥϹΑΥΤΟΥΠΥΡΟϹ
ficials OF-Him OF-FIRE

ΦΛΟΓΑΠΡΟϹΔΕΤΟΝΥΙΟΝΟΘ
8 BLAZE TOWARD YET THE SON THE TH-

ΡΟΝΟϹϹΟΥΟΘΕΟϹΕΙϹΤΟΝΑ
RONE OF-YOU THE God INTO THE eon

B *omits* OF-THE eon
ΙѠΝΑΤΟΥΑΙѠΝΟϹΚΑΙΗΡΑΒ
OF-THE eon AND THE ROD

OF-THE straightness ROD *by s**
ΔΟϹΤΗϹΕΥΘΥΤΗΤΟϹΡΑΒΔΟ
OF-THE straightness ROD

Bs ΑΥΤΟΥ OF-Him
ϹΤΗϹΒΑϹΙΛΕΙΑϹϹΟΥΗΓΑΠ
9 OF-THE KINGdom OF-YOU YOU-LOVE

B+Є
ΗϹΑϹΔΙΚΑΙΟϹΥΝΗΝΚΑΙΕΜ
JUSTICE AND YOU-

B ΝΟΜ =UN-LAWness
ΙϹΗϹΑϹΑΔΙΚΙΑΝΔΙΑΤΟΥΤ
HATE UN-JUSTice THRU this

s o.
ΟΕΧΡΙϹΕΝϹΕΟΘΕΟϹΟΘΕΟ
ANOINTS YOU THE God THE God

B¹ Є *o.*
ϹϹΟΥΕΛΑΙΟΝΑΓΑΛΛΙΑϹΕѠ
OF-YOU OLIVE-oil OF-exulting

ϹΠΑΡΑΤΟΥϹΜΕΤΟΧΟΥϹϹΟΥ
BESIDE THE WITH-HAVers OF-YOU

ΚΑΙϹΥΚΑΤΑΡΧΑϹΚΥΡΙΕΤΗ
10 AND YOU according-to ORIGINals Master! THE

ΝΓΗΝΕΘΕΜΕΛΙѠϹΑϹΚΑΙΕΡ
LAND found AND works

ΓΑΤѠΝΧΕΙΡѠΝϹΟΥΕΙϹΙΝΟ
OF-THE HANDS OF-YOU ARE THE

ΙΟΥΡΑΝΟΙΑΥΤΟΙΑΠΟΛΟΥΝ
11 heavens they WILL-BE-*be*ING-destroyED

ΤΑΙϹΥΔΕΔΙΑΜΕΝΕΙϹΚΑΙΠ
YOU YET ARE-THRU-REMAINING AND ALL

ΑΝΤΕϹѠϹΙΜΑΤΙΟΝΠΑΛΑΙѠ
AS cloak WILL-BE-BEING-OLDED

4 The term "messengers", often rendered "angels", does not denote nature but office. They may be men. Many in the Hebrew Scriptures, as well as John the Baptist (Mt.10[11]), his disciples (Lu.7[24]), the Lord's disciples (Lu.9[52]) are called by this appellation. Applied to celestial beings it denotes those who are God's couriers, who have the power of moving about freely in the universe, and thus perform the duties of messengers. Our Lord Himself is God's Chief Messenger (1 Thes.4[16]). The Hebrew oracles had come through messengers. The law was prescribed thus (Gal.3[19]). Now all further revelations will flow through the only begotten Son.

5 God has had many "sons". When earth's corner stone was laid, all the sons of God shouted for joy (Job 38[7]). Adam was a son of God (Lu.3[38]). The sixth of Genesis speaks of the sons of God. Hosea foretells the time when all Israel shall be called the sons of God (Hos.1[10]). So that the particular point in this passage is the introduction of His Son, not by creation, but by begettal. He is His only begotten Son (Ps.2(1)[7];Mt.1[23];Lu1[32,33];Jn.1[14]). As such He is infinitely better fitted to communicate the heart of God to man.

5 This, in its first application, was said of Solomon (2 Sam.7[14]) the type of David's greater Son.

6 See Ps.97[7] and Deut.32[43].

7 The messengers are like the forces of nature, mere instruments to carry out His will (Ps.104[4]).

8 As Christ, He reigns over the next eon, including the thousand years. After that, in the new earth, He reigns as Son. This is called "the eon of the eon", because it is the fruit of His reign during the preceding eon. When the Son has reigned to such purpose that there is no further need of His rule, He abdicates, turning over the kingdom to God the Father (1 Co.15[28]; see also Ps.45[6,7]).

10 The Greek word here used means "beginning" in the singular, referring to time. But in the plural, as here, it often denotes sovereignties (Eph.3[10]; Col.1[16];Tit.3[1]). These were associated with Him in the foundation of the earth, much as the saints in Israel will be in the administration of the kingdom. It corresponds to "hands" in the parallelism.

12 And, as if clothing, Thou wilt be
rolling them up as a cloak,
And they shall be changed.
Yet *Thou* art the same,
And Thy years shall not be defaulting."

13 Now when has He declared to any of the messengers

"Be sitting at My right hand till I
should be placing Thine enemies
for a footstool for Thy feet"?

14 Are they not all ministering spirits commissioned for service because of those who are about to be enjoying the allotment of salvation?

2 Therefore we must more exceed-
ingly be heeding what is being
heard, lest at any time we may be
2 drifting by. For if the word spok-
en through messengers came to be
confirmed, and every transgression
and disobedience obtained a fair re-
3 ward, how shall *we* be escaping
when neglecting a prodigious salva-
tion, which, obtaining a beginning
through the speaking of the Lord,
was confirmed to us by those who
4 hear Him, God corroborating, by
signs as well as miracles and various
powers and partings of holy spirit,
according to His will?

5 For not to messengers does He
subject the future inhabited earth
concerning which we are speaking.
6 Yet someone somewhere certifies,
saying,

"What is man, that Thou art mindful of him?
Or a son of man, that Thou art
visiting him?
7 Thou makest him some whit inferior to the messengers,
Thou wreathest him with glory
and honor,
And dost place him over the
works of Thy hands.
8 Thou dost subject all underneath
his feet."

For in the subjection of all to him, He leaves nothing unsubject

ΘΗCΟΝΤΑΙΚΑΙΩCΕΙΠΕΡΙΒ
12 AND AS-IF ABOUT-CAST
A ϵ o. s²+| s¹* ΑΛΛΑ- *for* ϵ ΑΙ-
ΟΛΑΙΟΝΕΛΙΞΕΙCΑΥΤΟΥCΩ
YOU-WILL-BE-WHIRLING them AS

CΙΜΑΤΙΟΝΚΑΙΑΛΛΑΓΗCΟΝ
cloak AND THEY-WILL-BE-*be*ING-CHANGED
s¹ *had* + ΚΑΙ AND
ΤΑΙCΥΔΕΟΑΥΤΟCΕΙΚΑΙΤΑ
YOU YET THE SAME ARE AND THE
sB¹ o.
ΕΤΗCΟΥΟΥΚΕΚΛΕΙΨΟΥCΙΝ
YEARS OF-YOU NOT WILL-BE-OUT-LACKING

ΠΡΟCΤΙΝΑΔΕΤΩΝΑΓΓΕΛΩΝ
13 TOWARD ANY YET OF-THE MESSENGERS

ΕΙΡΗΚΕΝΠΟΤΕΚΑΘΟΥΕΚΔΕ
He-HAS-declarED ?-when YOU-BE-sittING OUT OF-

ΞΙΩΝΜΟΥΕΩCΑΝΘΩΤΟΥCΕΧ
RIGHT OF-ME TILL EVER I-MAY-BE-PLACING THE en-

ΘΡΟΥCCΟΥΥΠΟΠΟΔΙΟΝΤΩΝ
emies OF-YOU UNDER-FOOT OF-THE

ΠΟΔΩΝCΟΥΟΥΧΙΠΑΝΤΕCΕΙ
14 FEET OF-YOU NOT ALL THEY-
B o. s o.
CΙΝΛΕΙΤΟΥΡΓΙΚΑΠΝΕΥΜΑ
ARE official spirits
B C
ΤΑΕΙCΔΙΑΚΟΝΙΑΝΑΠΟCΤΕ
INTO THRU-SERvice *be*ING-commissionED

ΛΛΟΜΕΝΑΔΙΑΤΟΥCΜΕΛΛΟΝ
THRU THE *ones*-beING-ABOUT

ΤΑCΚΛΗΡΟΝΟΜΕΙΝCΩΤΗΡΙ
TO-BE-tenantING SAving
s more-exceedingly it-IS-BINDING
ΑΝΔΙΑΤΟΥΤΟΔΕΙΠΕΡΙCCΟ
2 THRU this it-IS-BINDING more-exceedingly
s o.
ΤΕΡΩCΠΡΟCΕΧΕΙΝΗΜΑCΤΟ
TO-BE-heedING US to-THE
s o. s¹* o.
ΙCΑΚΟΥCΘΕΙCΙΝΜΗΠΟΤΕΠ
BEING-HEARD NO ?-when WE-

ΑΡΑΡΥΩΜΕΝΕΙΓΑΡΟΔΙΑΓΓ
2 MAY-BE-BESIDE-GUSHING IF for THE THRU MES-

ΕΛΩΝΛΑΛΗΘΕΙCΛΟΓΟCΕΓΕ
SENGERS BEING-TALKED saying BECAME

ΝΕΤΟΒΕΒΑΙΟCΚΑΙΠΑCΑΠΑ
confirmed AND EVERY BESIDE-
A+ϵ
ΡΑΒΑCΙCΚΑΙΠΑΡΑΚΟΗΕΛΑ
STEPPing AND disobedience GOT

ΒΕΝΕΝΔΙΚΟΝΜΙCΘΑΠΟΔΟC
IN-JUST HIRE-FROM-GIVing

ΙΑΝΠΩCΗΜΕΙCΕΚΦΕΥΞΟΜΕ
3 how WE SHALL-BE-OUT-FLEEING

ΘΑΤΗΛΙΚΑΥΤΗCΑΜΕΛΗCΑΝ
OF-THE-PRIME-SAME UN-CAR*ing*

ΤΕCCΩΤΗΡΙΑCΗΤΙCΑΡΧΗΝ
OF-SAVing WHICH-ANY ORIGINal

s o. A ϵ o.
ΛΑΒΟΥCΑΛΑΛΕΙCΘΑΙΔΙΑΤ
GETTING TO-BE-*be*ING-TALKED THRU THE

ΟΥΚΥΡΙΟΥΥΠΟΤΩΝΑΚΟΥCΑ
Master by THE *ones*-HEAR*ing*

ΝΤΩΝΕΙCΗΜΑCΕΒΕΒΑΙΩΘΗ
INTO US WAS-confirmED
B² M B o. o. o.
CΥΝΕΠΙΜΑΡΤΥΡΟΥΝΤΟCΤΟ
4 OF-TOGETHER-ON-witnessING OF-THE
s o.
ΥΘΕΟΥCΗΜΕΙΟΙCΤΕΚΑΙΤΕ
God to-SIGNS BESIDES AND to-
s o.
ΡΑCΙΝΚΑΙΠΟΙΚΙΛΑΙCΔΥΝ
MIRACLES AND to-VARIOUS ABILITIES

ΑΜΕCΙΝΚΑΙΠΝΕΥΜΑΤΟCΑΓ
AND OF-spirit HOLY
s¹ ϵ
ΙΟΥΜΕΡΙCΜΟΙCΚΑΤΑΤΗΝΑ
to-PARTS according-to THE OF-

ΥΤΟΥΘΕΛΗCΙΝΟΥΓΑΡΑΓΓΕ
5 Him WILLing NOT for to-MESSENGERS

ΛΟΙCΥΠΕΤΑΞΕΝΤΗΝΟΙΚΟΥ
He-UNDER-SETS THE *be*ING-HOMED

ΜΕΝΗΝΤΗΝΜΕΛΛΟΥCΑΝΠΕΡ
THE beING-ABOUT ABOUT

ΙΗCΛΑΛΟΥΜΕΝΔΙΕΜΑΡΤΥΡ
6 WHICH WE-ARE-TALKING THRU-witnesses

ΑΤΟΔΕΠΟΥΤΙCΛΕΓΩΝΤΙΕC
YET ?-where ANY SAYING ANY IS
A H
ΤΙΝΑΝΘΡΩΠΟCΟΤΙΜΙΜΝΗC
human that YOU-ARE-*be*ING-RE-

ΚΗΑΥΤΟΥΗΥΙΟCΑΝΘΡΩΠΟΥ
MINDED OF-him OR SON OF-human

ΟΤΙΕΠΙCΚΕΠΤΗΑΥΤΟΝΗΛΑ
7 that YOU-ARE-ON-NOTING him YOU-make-

ΤΤΩCΑCΑΥΤΟΝΒΡΑΧΥΤΙΠΑ
INFERIOR him BIT ANY BESIDE
B+ϵ
ΡΑΓΓΕΛΟΥCΔΟΞΗΚΑΙΤΙΜΗ
MESSENGERS to-esteem AND to-VALUE

ΕCΤΕΦΑΝΩCΑCΑΥΤΟΝΚΑΙΚ
YOU-WREATHE him AND YOU-
B *omits* AND YOU-DOWN-STAND him ON THE ACTS OF-THE
ΑΤΕCΤΗCΑCΑΥΤΟΝΕΠΙΤΑΕ
DOWN-STAND him ON THE ACTS
HANDS OF-YOU
ΡΓΑΤΩΝΧΕΙΡΩΝCΟΥΠΑΝΤΑ
8 OF-THE HANDS OF-YOU ALL

ΥΠΕΤΑΞΑCΥΠΟΚΑΤΩΤΩΝΠΟ
YOU-UNDER-SET UNDER-DOWN OF-THE FEET
A for THE
ΔΩΝΑΥΤΟΥΕΝΤΩΓΑΡΥΠΟΤΑ
OF-him IN THE for TO-UNDER-SET
B *omits* to-him
ΞΑΙΑΥΤΩΤΑΠΑΝΤΑΟΥΔΕΝΑ
to-him THE ALL NOT-YET-ONE He-

ΦΗΚΕΝΑΥΤΩΑΝΥΠΟΤΑΚΤΟΝ
FROM-LETS to-him UN-UNDER-SET

11 The destruction of the earth and the heavens is but a crisis in their change (12), for they are not to be made non-existent, but created anew. All things are in a state of flux until the consummation. Only the Son remains the same, and through Him all else attains permanence and perfection.

13 David's Son and David's Lord will, like him, subdue all His enemies (1 Chron.22[18];Ps.110[1]). It is the very essence of His glory that this is only "till". When the last enemy has been abolished, the Son subordinates Himself. All enmity being banished, His sovereignty ceases.

14 Nothing is said here of the great part which angels play in judgment, for judgment, in its last analysis, is but a prelude to salvation. Paul says nothing of angelic ministry now, because our nearness to God precludes the necessity of any intermediaries. The higher the revelation, the nearer we approach the consummation, the more intimate is the creatures' fellowship with God and the less need there is of any link until finally all these vanish when God becomes All in all.

1-4 Here the teaching of Hebrews is definitely linked to that of the Lord in the gospels and those who heard him, in the Acts. Paul's ministries are thus carefully excluded. The fact that these ministries had failed to eventuate in the kingdom, is the ground for this exhortation, for, doubtless many paid no further heed to the promises, now that they seem to have failed of fruition. That the kingdom is in view is shown in the next paragraph. A study of the contexts of the above quotations reveals the fact that they all deal with "the future inhabited earth whereof we speak".

5 Nowhere are messengers or angels accorded a place of rule. In the future, in the heavens, we shall judge them. On the earth the Circumcision saints will have dominion. Even now the sovereignties and authorities in the heavens are distinguished from the messengers (Un.5[8-12]).

6 Man's inferiority to angels is only temporary. In the resurrection they will no longer be greater in strength and power (2 Pe.2[11]). Even in the heavens the saints of this economy will be above them. This is only hint-

to him. Yet now we are not as yet
9 seeing all subjected to him. Yet
we are observing Jesus, having
been made some whit inferior to
messengers (because of the suffering
of death, wreathed with glory and
honor), so that He should, by the
grace of God, be tasting death for
10 the sake of all. For it behooved
Him, because of Whom all is, and
through Whom all is, in leading
many sons into glory, to perfect
the Inaugurator of their salvation
11 through sufferings. For He Who
is hallowing as well as those who
are being hallowed are all of One,
for which cause He is not ashamed
12 to be calling them brethren, saying,

"I shall be reporting Thy name to
My brethren,
In the midst of the ecclesia shall
I be singing hymns to Thee."

13 And again,

"*I* shall have confidence in Him."

And again,

"*Lo!* I and the little children whom
God gives Me!"

14 Since, then, the little children
have participated in blood and
flesh, *He* also was very nigh in par-
taking of the same, that, through
death, He should be abolishing him
who has the control of death, that
15 is, the Slanderer, and should be
clearing those whoever, in fear of
death, were through their entire life
16 liable to slavery. For assuredly it
is not taking hold of messengers,
but it is taking hold of the seed of
17 Abraham. Whence He must in all
things be made like the brethren,
that He may be becoming a mer-
ciful and faithful Chief Priest in
that which is toward God, to make
18 propitiation for the sins of the
people. For in that *He* has suf-
fered, being tried, He is able to
help those who are being tried.

ΝΥΝΔΕΟΥΠΩΟΡΩΜΕΝΑΥΤΩΤ
NOW YET NOT-as-yet WE-ARE-SEEING to-him THE
ΑΠΑΝΤΑΥΠΟΤΕΤΑΓΜΕΝΑΤΟ
9 ALL HAVING-*been*-UNDER-SET THE
ΝΔΕΒΡΑΧΥΤΙΠΑΡΑΓΓΕΛΟΥ
YET BIT ANY BESIDE MESSENGERS
CΗΛΑΤΤΩΜΕΝΟΝΒΛΕΠΟΜΕΝ
HAVING-*been*-made-INFERIOR WE-ARE-looking
ΙΗCΟΥΝΔΙΑΤΟΠΑΘΗΜΑΤΟΥ
JESUS THRU THE EMOTION OF-THE
B +Є
ΘΑΝΑΤΟΥΔΟΞΗΚΑΙΤΙΜΗΕC
DEATH to-esteem AND to-VALUE HAVING-
ΤΕΦΑΝΩΜΕΝΟΝΟΠΩCΧΑΡΙΤ
been-WREATHED WHICH-how to-grace
ΙΘΕΟΥΥΠΕΡΠΑΝΤΟCΓΕΥCΗ
OF-God OVER EVERY He-SHOULD-BE-
ΤΑΙΘΑΝΑΤΟΥΕΠΡΕΠΕΝΓΑΡ
10 TASTING OF-DEATH it-BEHOOVED for
ΑΥΤΩΔΙΟΝΤΑΠΑΝΤΑΚΑΙΔΙ
to-Him THRU WHOM THE ALL AND THRU
ΟΥΤΑΠΑΝΤΑΠΟΛΛΟΥCΥΙΟΥ
WHOM THE ALL MANY SONS
CΕΙCΔΟΞΑΝΑΓΑΓΟΝΤΑΤΟΝ
INTO esteem LEADING THE
ΑΡΧΗΓΟΝΤΗCCΩΤΗΡΙΑCΑΥ
ORIGIN-LEADER OF-THE saving OF-
s o.
ΤΩΝΔΙΑΠΑΘΗΜΑΤΩΝΤΕΛΕΙ
them THRU EMOTIONS TO-mature
ΩCΑΙΟΤΕΓΑΡΑΓΙΑΖΩΝΚΑΙ
11 THE BESIDES for *One*-HOLYizING AND
ΟΙΑΓΙΑΖΟΜΕΝΟΙΕΞΕΝΟCΠ
THE *ones-be*ING-HOLYizED OUT OF-ONE ALL
A ΑΙΠ
ΑΝΤΕCΔΙΗΝΑΙΤΙΑΝΟΥΚΕΠ
THRU WHICH cause NOT He-IS-
ΑΙCΧΥΝΕΤΑΙΑΔΕΛΦΟΥCΑΥ
*be*ING-ON-VILED brothers them
ΤΟΥCΚΑΛΕΙΝΛΕΓΩΝΑΠΑΓΓ
12 TO-BE-CALLING saying I-'LL-BE-FROM-
ΕΛΩΤΟΟΝΟΜΑCΟΥΤΟΙCΑΔΕ
MESSAGING THE NAME OF-YOU to-THE brothers
A M
ΛΦΟΙCΜΟΥΕΝΜΕCΩΕΚΚΛΗC
OF-ME IN MIDst OF-OUT-CALLED
ΙΑCΥΜΝΗCΩCΕΚΑΙΠΑΛΙΝΕ
13 I'LL-BE-HYMNING YOU AND AGAIN I
ΓΩΕCΟΜΑΙΠΕΠΟΙΘΩCΕΠΑΥ
SHALL-BE HAVING-confidence ON Him
ΤΩΚΑΙΠΑΛΙΝΙΔΟΥΕΓΩΚΑΙ
AND AGAIN BE-PERCEIVING I AND
ΤΑΠΑΙΔΙΑΜΟΙΕΔΩΚΕΝΟΘ
THE little-boys-girls WHICH to-ME GIVES THE God

ΕΟCΕΠΕΙΟΥΝΤΑΠΑΙΔΙΑΚΕ
14 since THEN THE little-boys-girls HAS-
ΚΟΙΝΩΝΗΚΕΝΑΙΜΑΤΟCΚΑΙ
communionED OF-BLOOD AND
CΑΡΚΟCΚΑΙΑΥΤΟCΠΑΡΑΠΛ
OF-FLESH AND He BESIDE-NIGHly
ΗCΙΩCΜΕΤΕCΧΕΝΤΩΝΑΥΤΩ
has-WITH-HAD OF-THE SAME
ΝΙΝΑΔΙΑΤΟΥΘΑΝΑΤΟΥΚΑΤ
THAT THRU THE DEATH He-SHOULD-
ΑΡΓΗCΗΤΟΝΤΟΚΡΑΤΟCΕΧΟ
BE-DOWN-UN-ACTING THE-*one* THE HOLDing HAVING
ΝΤΑΤΟΥΘΑΝΑΤΟΥΤΟΥΤΕCΤ
OF-THE DEATH this IS
B *o.* A SHOULD-FROM-DOWN-CHANGE +ΟΚΑΤ
ΙΝΤΟΝΔΙΑΒΟΛΟΝΚΑΙΑΠΑΛ
15 THE THRU-CASTER AND SH'D-BE-FROM-
ΛΑΞΗΤΟΥΤΟΥCΟCΟΙΦΟΒΩΘ
CHANGING these as-much-as to-FEAR OF-
ΑΝΑΤΟΥΔΙΑΠΑΝΤΟCΤΟΥΖΗ
DEATH THRU EVERY THE TO-BE-
s o.
ΝΕΝΟΧΟΙΗCΑΝΔΟΥΛΕΙΑCΟ
16 LIVING liable WERE OF-SLAVERY NOT
ΥΓΑΡΔΗΠΟΥΑΓΓΕΛΩΝΕΠΙΛ
for BIND-?-where OF-MESSENGERS it-IS-ON-
A Є *o.*
ΑΜΒΑΝΕΤΑΙΑΛΛΑCΠΕΡΜΑΤ
GETTING-UP but OF-seed
ΟCΑΒΡΑΑΜΕΠΙΛΑΜΒΑΝΕΤΑ
of-ABRAHAM it-IS-ON-GETTING-UP
p o.
ΙΟΘΕΝΩΦΕΙΛΕΝΚΑΤΑΠΑΝΤ
17 WHICH-PLACE He-OWED according-to ALL
A Ω
ΑΤΟΙCΑΔΕΛΦΟΙCΟΜΟΙΩΘΗ
to-THE brothers TO-BE-LIKENED
ΝΑΙΙΝΑΕΛΕΗΜΩΝΓΕΝΗΤΑΙ
THAT MERCIful He-MAY-BE-BECOMING
ΚΑΙΠΙCΤΟCΑΡΧΙΕΡΕΥCΤΑ
AND BELIEVing chief-SACRED-*one* THE
s o.
ΠΡΟCΤΟΝΘΕΟΝΕΙCΤΟΕΙΛΑ
TOWARD THE God INTO THE TO-BE-PROPI-
A Є *o.* A +I misses A +I
CΚΕCΘΑΙΤΑCΑΜΑΡΤΙΑCΤΟ
TIATING THE misses OF-THE
ΥΛΑΟΥΕΝΩΓΑΡΠΕΠΟΝΘΕΝΑ
18 PEOPLE IN WHICH for HAS-EMOTIONED He
ps^2 *o.* s^2 *o.* s^{1*} *omit* BEING-tried
ΥΤΟCΠΕΙΡΑCΘΕΙCΔΥΝΑΤΑ
BEING-tried He-IS-ABLE
sp o.
ΙΤΟΙCΠΕΙΡΑΖΟΜΕΝΟΙCΒΟ
to-THE *ones-be*ING-tried TO-
ΗΘΗCΑΙΟΘΕΝΑΔΕΛΦΟΙΑΓΙ
3 help WHICH-PLACE brothers HOLY
ΟΙΚΛΗCΕΩCΕΠΟΥΡΑΝΙΟΥΜ
OF-CALLing ON-heavenly WITH-

ed in Hebrews. The immediate "all" refers only to the earth (Ps.8).

8 The resurrection and exaltation of the suffering Saviour is the promise and pledge that He will elevate all who are His during the eons into the place of dominion over the universe. Only the One Who has been lowest can claim the place supreme.

9 The words "by the grace of God" may, originally, have been "apart from God". This reading is supported by several early fathers and versions, as well as by the context.

1 It is not easy, in English, to distinguish between the celestial calling, here referred to, and the "calling above" (Phil.3^{14}) of Paul's latest revelation. That which is celestial as to location is often spoken of in Ephesians, as our blessing among the celestials (1^{3}), His seat (1^{20}), our seat (2^{6}), the sovereignties and authorities (3^{16}), our conflict (6^{12}). This is in the dative case, which gives us the place in which anything is found. It occurs once in Hebrews (12^{22}). The genitive denotes source or character. The shadow of the divine service of the celestials (Heb.8^{5}) was on earth. So the city sought by the faithful (Heb.11^{16}) will descend to earth (Un. 21^{10}), and the celestial calling is from the ascended Christ, not to heaven, but from heaven. We are called to heaven, the Hebrews are addressed from heaven. They have no part in the calling above. Their blessings, though celestial in character, are on earth.

Our calling is gracious (Ro.11^{29}), for God's glory (1 Co.1^{26}), fraught with the highest expectations (Eph.1^{18}), not in accord with our acts, but in accord with His own purpose and the grace which was given us in Christ Jesus before eonian times (2 Tim.1^{9}), but this calling is conditional ($3^{6\text{-}14}$) as in Peter, who exhorts his readers to confirm their calling through ideal acts (2 Pet.1^{10}).

The spiritual in Israel are God's house (1 Pet.2^{5}). Just as, at the exodus, Moses was over the nation, so now, God's Son is their Mediator. And as Moses combined the office of apostle with that of priest, so Christ is commissioned by God to the people and stands before God for the people.

7 The Pentecostal period is the anti-

3 Whence, holy brethren, part-
ners of a celestial calling, consider
the Apostle and Chief Priest of our
2 avowal, Jesus, Who is faithful to
Him Who makes Him, as Moses also
3 was in His whole house. For this
One is worthy of more glory than
Moses by as much as He Who con-
structs it has more honor than the
4 house. For every house is being
constructed by some one, yet He
5 Who constructs all is God. And
Moses, indeed, was faithful in His
whole house as an attendant, for
a testimony of that which shall
6 be spoken. Yet Christ, as a Son
over His house—whose house *we*
are, that is, if we should be retain-
ing the boldness and glorying of
the expectation confirmed unto the
consummation.

7 Wherefore, according as the holy
spirit is saying,

"Today, if you should be hearing
His voice,
8 You should not be hardening your
hearts
As in the embitterment of the day
of trial in the wilderness,
9 Where your fathers try Me in the
testing
And were acquainted with My acts
forty years.
10 Wherefore I am disgusted with
this generation, and said,
'Ever are they straying in heart;
Yet *they* know not My ways,'
11 As I swear in My indignation,
'If they shall be entering into My
stopping—!'"

12 Beware, brethren, lest at some
time there shall be in any of you a
wicked heart of unbelief, in with-
13 drawing from the living God. But
be entreating yourselves, each
day, until what is called "today",
lest any of you may be hardened
14 by the seduction of sin. For we
have become partners of Christ,

ΕΤΟΧΟΙΚΑΤΑΝΟΗΣΑΤΕΤΟΝ
HAVERS DOWN-MIND-YE THE

ΑΠΟΣΤΟΛΟΝΚΑΙΑΡΧΙΕΡΕΑ
commissioner AND chief-SACRED-*One*

Α+Ε
ΤΗΣΟΜΟΛΟΓΙΑΣΗΜΩΝΙΗΣΟ
OF-THE avowal OF-US JESUS

ΥΝΠΙΣΤΟΝΟΝΤΑΤΩΠΟΙΗΣΑ
2 BELIEVING BEING to-THE *One*-making

p Ε o. ABs o.
ΝΤΙΑΥΤΟΝΩΣΚΑΙΜΩΥΣΗΣΕ
Him AS AND MOSES IN

Bp *omit* WHOLE
ΝΟΛΩΤΩΟΙΚΩΑΥΤΟΥΠΛΕΙΟ
3 WHOLE THE HOME OF-him OF-MORE

p esteem this-*One*
ΝΟΣΓΑΡΟΥΤΟΣΔΟΞΗΣΠΑΡΑ
for this-*One* esteem BESIDE

A o.
ΜΩΥΣΗΝΗΞΙΩΤΑΙΚΑΘΟΣΟΝ
MOSES He's-*been*-WORTHY according-to as-much-

B+Ε
ΠΛΕΙΟΝΑΤΙΜΗΝΕΧΕΙΤΟΥΟ
as MORE VALUE IS-HAVING OF-THE HOME

ΙΚΟΥΟΚΑΤΑΣΚΕΥΑΣΑΣΑΥΤ
THE *One*-constructing it

ΟΝΠΑΣΓΑΡΟΙΚΟΣΚΑΤΑΣΚΕ
4 EVERY for HOME IS-*being*-constructed

Α Ε o.
ΥΑΖΕΤΑΙΥΠΟΤΙΝΟΣΟΔΕΠΑ
by ANY THE-*One* YET ALL

ΝΤΑΚΑΤΑΣΚΕΥΑΣΑΣΘΕΟΣΚ
5 constructing God AND

AB o.
ΑΙΜΩΥΣΗΣΜΕΝΠΙΣΤΟΣΕΝΟ
MOSES INDEED BELIEVING IN WHOLE

ΛΩΤΩΟΙΚΩΑΥΤΟΥΩΣΘΕΡΑΠ
THE HOME OF-him AS retainer

ΩΝΕΙΣΜΑΡΤΥΡΙΟΝΤΩΝΛΑΛ
INTO witness OF-THE SHALL-BE-

ΗΘΗΣΟΜΕΝΩΝΧΡΙΣΤΟΣΔΕΩ
6 BEING-TALKED ANOINTED YET AS

ΣΥΙΟΣΕΠΙΤΟΝΟΙΚΟΝΑΥΤΟ
SON ON THE HOME OF-Him

s1 *had* Κ
ΥΟΥΟΙΚΟΣΕΣΜΕΝΗΜΕΙΣΕΑ
OF-WHOM HOME ARE WE IF-EVER

Bs1* *omit* EVEN
ΝΠΕΡΤΗΝΠΑΡΡΗΣΙΑΝΚΑΙΤ
EVEN THE boldness AND THE

ΟΚΑΥΧΗΜΑΤΗΣΕΛΠΙΔΟΣΜΕ
BOAST OF-THE EXPECTATION UNTO

Bp *omit* UNTO FINISH confirmed
ΧΡΙΤΕΛΟΥΣΒΕΒΑΙΑΝΚΑΤΑ
FINISH confirmed WE-SHOULD-BE-

ΣΧΩΜΕΝΔΙΟΚΑΘΩΣΛΕΓΕΙΤ
7 DOWN-HAVING THRU-WHICH according-as IS-saying THE

ΟΠΝΕΥΜΑΤΟΑΓΙΟΝΣΗΜΕΡΟ
spirit THE HOLY TODAY

ΝΕΑΝΤΗΣΦΩΝΗΣΑΥΤΟΥΑΚΟ
IF-EVER OF-THE SOUND OF-Him YE-SHOULD-

ΥΣΗΤΕΜΗΣΚΛΗΡΥΝΗΤΕΤΑΣ
8 BE-HEARING NO YE-SHOULD-BE-HARDENING THE

s *omits* BESIDE-
ΚΑΡΔΙΑΣΥΜΩΝΩΣΕΝΤΩΠΑΡ
HEARTS OF-YOU*p* AS IN THE BESIDE-

s o.
ΑΠΙΚΡΑΣΜΩΚΑΤΑΤΗΝΗΜΕΡ
BITTERing according-to THE DAY

sp o.
ΑΝΤΟΥΠΕΙΡΑΣΜΟΥΕΝΤΗΕΡ
OF-THE trial IN THE DES-

sp o. pABs1* *omit* ME
ΗΜΩΟΥΕΠΕΙΡΑΣΑΝΜΕΟΙΠΑ
9 OLATE where try ME THE FATHERS

A Η=OF-US s2 o. s2 ΑΝΜΕ
ΤΕΡΕΣΥΜΩΝΕΝΔΟΚΙΜΑΣΙΑ
OF-YOU*p* IN testing

A o.
ΚΑΙΕΙΔΟΝΤΑΕΡΓΑΜΟΥΤΕΣ
AND THEY-PERCEIVED THE ACTS OF-ME FOUR-TY

B2 Α
ΣΕΡΑΚΟΝΤΑΕΤΗΔΙΟΠΡΟΣΩ
10 YEARS THRU-WHICH I-TOWARD-

pΚ pAΕ+
ΧΘΙΣΑΤΗΓΕΝΕΑΤΑΥΤΗΚΑΙ
DISGUST to-THE generation this AND

A Α o. p *adds* ΕΝ IN
ΕΙΠΟΝΑΕΙΠΛΑΝΩΝΤΑΙΤΗΚ
I-said ever THEY-ARE-*be*ING-STRAYED to-THE HEART

p ΩΝ ΔΙΟ OF-them THRU-WHICH
ΑΡΔΙΑΑΥΤΟΙΔΕΟΥΚΕΓΝΩΣ
they YET NOT KNOW

ΑΝΤΑΣΟΔΟΥΣΜΟΥΩΣΩΜΟΣΑ
11 THE WAYS OF-ME AS I-SWEAR

ΕΝΤΗΟΡΓΗΜΟΥΕΙΕΙΣΕΛΕΥ
IN THE INDIGNATION OF-ME IF THEY-WILL-BE-INTO-

ΣΟΝΤΑΙΕΙΣΤΗΝΚΑΤΑΠΑΥΣ
COMING INTO THE DOWN-CEASING

p -ΑΙ
ΙΝΜΟΥΒΛΕΠΕΤΕΑΔΕΛΦΟΙΜ
12 OF-ME BE-YE-LOOKING brothers NO

sp Ε o.
ΗΠΟΤΕΕΣΤΑΙΕΝΤΙΝΙΥΜΩΝ
?-when WILL-BE IN ANY OF-YOU*p*

Α+Ε
ΚΑΡΔΙΑΠΟΝΗΡΑΑΠΙΣΤΙΑΣ
HEART wicked OF-UN-BELIEF

ΕΝΤΩΑΠΟΣΤΗΝΑΙΑΠΟΘΕΟΥ
IN THE TO-FROM-STAND FROM God

p -ΣΑΤΕ
ΖΩΝΤΟΣΑΛΛΑΠΑΡΑΚΑΛΕΙΤ
13 LIVING but BE-YE-BESIDE-CALLING

ΕΕΑΥΤΟΥΣΚΑΘΕΚΑΣΤΗΝΗΜ
selves according-to EACH DAY

p o.
ΕΡΑΝΑΧΡΙΣΟΥΤΟΣΗΜΕΡΟΝ
UNTIL WHICH THE today

A Ε o.
ΚΑΛΕΙΤΑΙΙΝΑΜΗΣΚΛΗΡΥΝ
IS-*be*ING-CALLED THAT NO MAY-BE-BEING-HARD-

B OUT OF-YOU*p* ANY
ΘΗΤΙΣΕΞΥΜΩΝΑΠΑΤΗΤΗΣΑ
ENED ANY OUT OF-YOU*p* to-SEDUCTION OF-THE miss-

p ΡΜΑ
ΜΑΡΤΙΑΣΜΕΤΟΧΟΙΓΑΡΤΟΥ
14 ing WITH-HAVERS for OF-THE

ΧΡΙΣΤΟΥΓΕΓΟΝΑΜΕΝΕΑΝΠ
ANOINTED WE-HAVE-BECOME IF-EVER EVEN

type of the wilderness experiences. As Israel wandered forty years in the desert, so now they wander a like period in the wastes of unbelief. The kingdom does not come.

7 The Hebrew of Ps.95[7-11] reads "as at Meribah" and "the day of Massah", and the passage refers to the twentieth of Numbers. The quotation substitutes their meanings. Meribah is "contention," or "bitterness," Massah is "trial." Thus he brings before us the two great occasions which exhibited the unbelief of the people. They followed the report of the ten spies, and refused to go into the land (Nu. 13, 14). Jehovah proposed to wipe them out and make a greater nation of Moses. But He relented, yet doomed them all, but Caleb and Joshua, to die in the wilderness. At Meribah or Massah the people had no water and they murmured against Moses and Jehovah (Ex.17[1-7];Nu.20[1-13]). All those in the wilderness had been redeemed out of Egypt, yet they failed to enter the land because of unbelief. The Pentecostal believers who are addressed here find themselves in precisely the same predicament. The Lord had come, offering the kingdom, but they had refused to enter in. Now again the kingdom had been proclaimed, and now those who had been redeemed murmur because the kingdom is not set up. This epistle is meant for those at Meribah.

This quotation is the keynote of the warnings of this epistle. Despite them the bulk of the nation drew back, and we witness its wanderings to this day. Abraham was not an Israelite, nor a Jew, but his descendants who imitated his faith in obedience to the exhortations of this epistle are Hebrews indeed.

3 That the entrance into the land was only a typical suggestion of the reality is evident when the psalmist speaks of a future entrance. The word "rest" is not a correct rendering of the Hebrew "sabbath" or the Greek word here used. God was not tired when He first instituted the sabbath (Gen.2[2]). He stopped, not rested. So the unbeliever is not asked to rest from his works, to gather strength to resume them, but to stop because God has finished His work.

that is, if we should be retaining
the beginning of the assumption
confirmed unto the consummation,
15 while it is being said

"'Today', if you should be hearing
His voice,
You should not be hardening your
hearts
As in the embitterment."

16 For some, hearing, embitter
Him; but not all who come out of
17 Egypt through Moses. Now with
whom is He disgusted forty years?
Was it not with those who sin, whose
carcases fall in the wilderness?
18 Now to whom does He swear, not to
be entering into His stopping, except to those who are stubborn?
19 And we are observing that they
could not enter because of unbelief.

4 We may be fearing then, lest,
when a promise is being left of entering into His stopping, some one
of you may be seeming to have been
2 deficient. For we also have been
evangelized, even as they. But the
word heard does not benefit them,
not having been blended with faith
3 in those who hear. Then we who
believe are entering into the stopping, according as He has declared,

"As I swear in My indignation,
'If they shall be entering into My
stopping—!'"

although the works occur from the
4 disruption of the world. For He
has declared somewhere concerning the seventh thus: "And God
stops on the seventh day from all
5 His works." And in this again,

"If they shall be entering into My
stopping—!"

6 Since, then, it is left for some to
be entering into it, and those to
whom the evangel was formerly
preached did not enter because of
7 stubbornness, He is again specify-

ΕΡΤΗΝΑΡΧΗΝΤΗϹΥΠΟϹΤΑϹ
THE ORIGINAL OF-THE UNDER-STANDing
A adds ΑΥΤΟΥ OF-Him
ΕΩϹΜΕΧΡΙΤΕΛΟΥϹΒΕΒΑΙΑ
UNTO FINISH confirmed
ΝΚΑΤΑϹΧΩΜΕΝΕΝΤΩΛΕΓΕϹ
15 WE-SHOULD-BE-DOWN-HAVING IN THE TO-BE-beING-said
A Є o.
ΘΑΙϹΗΜΕΡΟΝΕΑΝΤΗϹΦΩΝΗ
today IF-EVER OF-THE SOUND
ϹΑΥΤΟΥΑΚΟΥϹΗΤΕΜΗϹΚΛΗ
OF-Him YE-SHOULD-BE-HEARING NO YE-SHOULD-BE-
p+Є
ΡΥΝΗΤΕΤΑϹΚΑΡΔΙΑϹΥΜΩΝ
HARDENING THE HEARTS OF-YOUp
ΩϹΕΝΤΩΠΑΡΑΠΙΚΡΑϹΜΩΤΙ
16 AS IN THE BESIDE-BITTERing ANY
ΝΕϹΓΑΡΑΚΟΥϹΑΝΤΕϹΠΑΡΕ
for HEARing THEY-BESIDE-
ΠΙΚΡΑΝΑΝΑΛΛΟΥΠΑΝΤΕϹΟ
BITTER but NOT ALL THE
s Є o.
ΙΕΞΕΛΘΟΝΤΕϹΕΞΑΙΓΥΠΤΟ
ones-OUT-COMING OUT OF-EGYPT
A o. A adds AND ΚΑΙ
ΥΔΙΑΜΩΥϹΕΩϹΤΙϹΙΝΔΕΠΡ
17 THRU MOSES to-ANY YET He-
A+Є B² Δ
ΟϹΩΧΘΙϹΕΝΤΕϹϹΕΡΑΚΟΝΤ
TOWARD-DISGUSTS FOUR-TY
A -UN-PERSUADing ΠΕΙΘ
ΑΕΤΗΟΥΧΙΤΟΙϹΑΜΑΡΤΗϹΑ
YEARS NOT to-THE ones-missing
ϹΙΝΩΝΤΑΚΩΛΑΕΠΕϹΕΝΕΝΤ
OF-WHOM THE CARCASES FALLS IN THE
ΗΕΡΗΜΩΤΙϹΙΝΔΕΩΜΟϹΕΝΜ
18 DESOLATE to-ANY YET He-SWEARS NO
ΗΕΙϹΕΛΕΥϹΕϹΘΑΙΕΙϹΤΗΝ
TO-BE-INTO-COMING (*future*) INTO THE
ΚΑΤΑΠΑΥϹΙΝΑΥΤΟΥΕΙΜΗΤ
DOWN-CEASing OF-Him IF NO to-
sp o. p+Є
ΟΙϹΑΠΕΙΘΗϹΑϹΙΝΚΑΙΒΛΕ
19 THE ones-UN-PERSUADing AND WE-ARE-
ΠΟΜΕΝΟΤΙΟΥΚΗΔΥΝΗΘΗϹΑ
looking that NOT THEY-WERE-enABLED
s o. p+Є
ΝΕΙϹΕΛΘΕΙΝΔΙΑΠΙϹΤΙΑΝ
TO-BE-INTO-COMING THRU UN-BELIEF
ΦΟΒΗΘΩΜΕΝΟΥΝΜΗΠΟΤΕΚΑ
4 WE-MAY-BE-BEING-afraid THEN NO ?-when OF-
sp o. A+Є
ΤΑΛΕΙΠΟΜΕΝΗϹΕΠΑΓΓΕΛΙ
beING-left promise
s o.
ΑϹΕΙϹΕΛΘΕΙΝΕΙϹΤΗΝΚΑΤ
TO-BE-INTO-COMING INTO THE DOWN-
ΑΠΑΥϹΙΝΑΥΤΟΥΔΟΚΗΤΙϹΕ
CEASing OF-Him MAY-BE-SEEMING ANY OUT
ΞΥΜΩΝΥϹΤΕΡΗΚΕΝΑΙΚΑΙΓ
2 OF-YOUp TO-HAVE-WANTED AND for

ΑΡΕϹΜΕΝΕΥΗΓΓΕΛΙϹΜΕΝΟ
WE-ARE HAVING-been-WELL-MESSAGIZED
ΙΚΑΘΑΠΕΡΚΑΚΕΙΝΟΙΑΛΛΟ
DOWN-EVEN AND-those but NOT
ΥΚΩΦΕΛΗϹΕΝΟΛΟΓΟϹΤΗϹΑ
benefits THE saying OF-THE HEAR-
B² Γ
ΚΟΗϹΕΚΕΙΝΟΥϹΜΗϹΥΝΚΕΚ
ing those NO HAVING-been-
s o. sp o.
ΕΡΑϹΜΕΝΟΥϹΤΗΠΙϹΤΕΙΤΟ
TOGETHER-blended to-THE BELIEF to-THE
A WE-MAY-BE- Ω
ΙϹΑΚΟΥϹΑϹΙΝΕΙϹΕΡΧΟΜΕ
3 ones-HEARing WE-ARE-INTO-COMING
B ΓΑΡ for pB omit THE
ΘΑΟΥΝΕΙϹΤΗΝΚΑΤΑΠΑΥϹΙ
THEN INTO THE DOWN-CEASing
ΝΟΙΠΙϹΤΕΥϹΑΝΤΕϹΚΑΘΩϹ
THE ones-BELIEVing according-AS
ΕΙΡΗΚΕΝΩϹΩΜΟϹΑΕΝΤΗΟΡ
He-HAS-declared AS I-SWEAR IN THE INDIG-
A omits IF p omits -INTO- p Є o.
ΓΗΜΟΥΕΙΕΙϹΕΛΕΥϹΟΝΤΑΙ
NATION OF-ME IF THEY-WILL-BE-INTO-COMING
ΕΙϹΤΗΝΚΑΤΑΠΑΥϹΙΝΜΟΥΚ
INTO THE DOWN-CEASing OF-ME AND-
ΑΙΤΟΙΤΩΝΕΡΓΩΝΑΠΟΚΑΤΑ
to-THE OF-THE ACTS FROM DOWN-CAST-
ΒΟΛΗϹΚΟϹΜΟΥΓΕΝΗΘΕΝΤΩ
ing OF-SYSTEM BEING-BECOME
p omits for
ΝΕΙΡΗΚΕΝΓΑΡΠΟΥΠΕΡΙΤΗ
4 He-HAS-declared for ?-where ABOUT THE
ϹΕΒΔΟΜΗϹΟΥΤΩϹΚΑΙΚΑΤΕ
SEVENth thus AND DOWN-
p C A omits IN THE DAY THE SEVENth
ΠΑΥϹΕΝΟΘΕΟϹΕΝΤΗΗΜΕΡΑ
CEASES THE God IN THE DAY
ΤΗΕΒΔΟΜΗΑΠΟΠΑΝΤΩΝΤΩΝ
THE SEVENth FROM ALL OF-THE
ΕΡΓΩΝΑΥΤΟΥΚΑΙΕΝΤΟΥΤΩ
5 ACTS OF-Him AND IN this
p omits IF
ΠΑΛΙΝΕΙΕΙϹΕΛΕΥϹΟΝΤΑΙ
AGAIN IF THEY-WILL-BE-INTO-COMING
ΕΙϹΤΗΝΚΑΤΑΠΑΥϹΙΝΜΟΥΕ
6 INTO THE DOWN-CEASing OF-ME since
p o. p o. Ap Є o.
ΠΕΙΟΥΝΑΠΟΛΕΙΠΕΤΑΙΤΙΝ
THEN it-IS-beING-FROM-LACKED ANY
ΑϹΕΙϹΕΛΘΕΙΝΕΙϹΑΥΤΗΝΚ
TO-BE-INTO-COMING INTO her AND
ΑΙΟΙΠΡΟΤΕΡΟΝΕΥΑΓΓΕΛΙ
THE BEFORE-more ones-BEING-WELL-
ϹΘΕΝΤΕϹΟΥΚΕΙϹΗΛΘΟΝΔΙ
MESSAGIZED NOT INTO-CAME THRU
Bs o. Aps o. s¹* C T sp omit the Є s¹ IS-defining ANY
ΑΑΠΕΙΘΕΙΑΝΠΑΛΙΝΤΙΝΑΟ
7 UN-PERSUADableness AGAIN ANY IS-

8 Joshua (in Greek the same as Jesus) signifies Jehovah the Saviour. He brought them into the land. Hence, while Moses and Aaron are discussed at length, their ministry being in the wilderness, Joshua is barely mentioned. This shows how consistently this epistle clings to the wilderness experiences of Israel. It is not concerned with the entrance into the promises.

9 The sabbatism which remains for Israel is the millennial kingdom. Those who, like Caleb and Joshua, spy out the land, and have confidence that God will fulfill His promise, enjoy the sabbatism by faith. All the rest are strewn along the wilderness.

12 The soul has to do with the physical senses. It is usually confused with the spirit. The nation in the wilderness was soulish. They sighed for the flesh pots of Egypt. They were sensual. So too with the people in our Lord's day, who responded to the loaves and fishes, but could not digest His words. And this is the danger with these Hebrew believers.. They sighed for the physical blessings of the kingdom. But when the signs which accompanied its proclamation in the Pentecostal era withdrew, they fell away. Only the word of God is able to judge whether an action is spiritual or soulish.

13 "Him to Whom we are accountable" is an impressive and suggestive description of God whose Word makes apparent every thought of the heart.

14 Priesthood is a standing symbol of distance and alienation. There was no priest in Eden. There is no temple in the new creation (Un.21[22]). In the present economy of grace each one has unhindered access, by one spirit, to the Father (Eph.2[18]). The Aaronic priesthood arose out of Moses' inability to perform all the functions of a mediator. As Christ has no such disabilities He exercises all the duties pertaining to mediatorship, and thus becomes a Priest of a different order. From the time when no priest was needed, through Melchisedec, who was both priest and king, down to Aaron was a descent. The ascent is through Christ, Who is both Priest and King, to the last eon, when priesthood vanishes in reconciliation.

ing a certain day, "Today"—saying in David after so much time, according as has been declared before,

> "Today, if you should be hearing His voice,
> You should not be hardening your hearts."

8 For if Joshua causes them to stop,
He would not have spoken concerning another after these days.
9 Consequently a sabbatism is left
10 for the people of God. For he who
is entering into His stopping, *he*
also stops from his works even as
God from His own.
11 We should be endeavoring, then,
to be entering into that stopping,
lest some should be falling into the
12 same example of stubbornness. For
the word of God is living and active, and keener than any two-edged sword, and penetrating up to
the parting of soul and spirit, as
well as the articulations and marrow, and is a judge of the sentiments and thoughts of the heart.
13 And there is not a creature which
is not apparent before it. Now all
is naked and bared to the eyes of
Him to Whom we are accountable.
14 Having, then, a great Chief
Priest, Who has come through the
heavens, Jesus, the Son of God, we
may be holding to the avowal.
15 For we have not a Chief Priest not
able to sympathize with our infirmities, but One Who has been tried
in all respects alike, apart from
16 sin. With boldness, then, we may
be approaching the throne of grace,
that we may be obtaining mercy
and finding grace for opportune
help.

5 For every chief priest obtained
from among men is constituted for

ΡΙΖΕΙΗΜΕΡΑΝCΗΜΕΡΟΝΕΝ
defining DAY today IN

ΔΑΥΕΙΔΛΕΓΩΝΜΕΤΑΤΟCΟΥ
DAVID saying after so-much

ΤΟΝΧΡΟΝΟΝΚΑΘΩCΠΡΟΕΙΡ
TIME according-AS HAS-*been*-BEFORE-

B ΚΕΝ
ΗΤΑΙCΗΜΕΡΟΝΕΑΝΤΗCΦΩΝ
declared TODAY IF-EVER OF-THE SOUND

ΗCΑΥΤΟΥΑΚΟΥCΗΤΕΜΗCΚΛ
OF-Him YE-SHOULD-BE-HEARING NO YE-SHOULD-

s ΑΙ
ΗΡΥΝΗΤΕΤΑCΚΑΡΔΙΑCΥΜΩ
BE-HARDENING THE HEARTS OF-YOU*p*

ΝΕΙΓΑΡΑΥΤΟΥCΙΗCΟΥCΚΑ
8 IF for them JESUS DOWN-

B ΑΡΑ CONSEQUENTLY
ΤΕΠΑΥCΕΝΟΥΚΑΝΠΕΡΙΑΛΛ
CEASES NOT EVER ABOUT other

p o.
ΗCΕΛΑΛΕΙΜΕΤΑΤΑΥΤΑΗΜΕ
He-TALKED after these DAYS

s[1] *omits* CON. IS-*b*.-F.-L. *sp o.* B *o. o.* A Ε *o.*
ΡΑCΑΡΑΑΠΟΛΕΙΠΕΤΑΙCΑΒ
9 CONSEQUENTLY IS-*be*ING-FROM-LACKED SABBATH-

s[1] *omits* SABBATHism to-THE PEOPLE OF-THE God
ΒΑΤΙCΜΟCΤΩΛΑΩΤΟΥΘΕΟΥ
ism to-THE PEOPLE OF-THE God

ΟΓΑΡΕΙCΕΛΘΩΝΕΙCΤΗΝΚΑ
10 THE for *one*-INTO-COMING INTO THE DOWN-

ΤΑΠΑΥCΙΝΑΥΤΟΥΚΑΙΑΥΤΟ
CEASing OF-Him AND he

s[2]+ΠΑ *but erased*
CΚΑΤΕΠΑΥCΕΝΑΠΟΤΩΝΕΡΓ
DOWN-CEASES FROM THE ACTS

ΩΝΑΥΤΟΥΩCΠΕΡΑΠΟΤΩΝΙΔ
OF-him AS-EVEN FROM THE OWN

ΙΩΝΟΘΕΟCCΠΟΥΔΑCΩΜΕΝΟ
11 THE God WE-SHOULD-BE-being-DILIGENT THEN

ΥΝΕΙCΕΛΘΕΙΝΕΙCΕΚΕΙΝΗ
TO-BE-INTO-COMING INTO that

s+Ε
ΝΤΗΝΚΑΤΑΠΑΥCΙΝΙΝΑΜΗΕ
THE DOWN-CEASing THAT NO IN

s[1*] *omits* ANY A*sp o.*
ΝΤΩΑΥΤΩΤΙCΥΠΟΔΕΙΓΜΑΤ
THE SAME ANY UNDER-SHOW

A*sp o.* *sp o.*
ΙΠΕCΗΤΗCΑΠΕΙΘΕΙΑCΖΩΝ
12 SH'D-BE-FALLING OF-THE UN-PERSUADableness LIVING

ΓΑΡΟΛΟΓΟCΤΟΥΘΕΟΥΚΑΙΕ
for THE saying OF-THE God AND IN-

B Δ
ΝΕΡΓΗCΚΑΙΤΟΜΩΤΕΡΟCΥΠ
ACTING AND CUT-more OVER

ΕΡΠΑCΑΝΜΑΧΑΙΡΑΝΔΙCΤΟ
EVERY SWORD TWO-MOUTHED

ΜΟΝΚΑΙΔΙΙΚΝΟΥΜΕΝΟCΑΧ
AND THRU-REACHING UNTIL

p+Ε
ΡΙΜΕΡΙCΜΟΥΨΥΧΗCΚΑΙΠΝ
PARTing OF-soul AND OF-

ΕΥΜΑΤΟCΑΡΜΩΝΤΕΚΑΙΜΥΕ
spirit OF-CONNECTions BESIDES AND OF-MARROWS

ΛΩΝΚΑΙΚΡΙΤΙΚΟCΕΝΘΥΜΗ
(spinal) AND JUDGE OF-IN-FEELings

p Υ *o.* *p*+Ε
CΕΩΝΚΑΙΕΝΝΟΙΩΝΚΑΡΔΙΑ
AND OF-IN-MINDS OF-HEART

A+Ε
CΚΑΙΟΥΚΕCΤΙΝΚΤΙCΙCΑΦ
13 AND NOT IS CREATION UN-

ΑΝΗCΕΝΩΠΙΟΝΑΥΤΟΥΠΑΝΤ
APPEARING IN-VIEW OF-it ALL

A Ι
ΑΔΕΓΥΜΝΑΚΑΙΤΕΤΡΑΧΗΛΙ
YET NAKED AND HAVING-*been*-NECKIZED

CΜΕΝΑΤΟΙCΟΦΘΑΛΜΟΙCΑΥ
to-THE VIEWERS OF-

ΤΟΥΠΡΟCΟΝΗΜΙΝΟΛΟΓΟCΕ
14 Him TOWARD WHOM to-US THE saying HAV-

ΧΟΝΤΕCΟΥΝΑΡΧΙΕΡΕΑΜΕΓ
ING THEN chief-SACRED-*One* GREAT

A *o.* *s o. o.*
ΑΝΔΙΕΛΗΛΥΘΟΤΑΤΟΥCΟΥΡ
HAVING-THRU-COME THE heavens

ΑΝΟΥCΙΗCΟΥΝΤΟΝΥΙΟΝΤΟ
JESUS THE SON OF-THE

ΥΘΕΟΥΚΡΑΤΩΜΕΝΤΗCΟΜΟΛ
God WE-MAY-BE-HOLDING OF-THE avowal

ΟΓΙΑCΟΥΓΑΡΕΧΟΜΕΝΑΡΧΙ
15 NOT for WE-ARE-HAVING chief-

B[2] Μ
ΕΡΕΑΜΗΔΥΝΑΜΕΝΟΝCΥΝΠΑ
SACRED-*One* NO *be*ING-ABLE TO-TOGETHER-

s o.
ΘΗCΑΙΤΑΙCΑCΘΕΝΕΙΑΙCΗ
EMOTION to-THE UN-FIRMnesses OF-

s o.
ΜΩΝΠΕΠΕΙΡΑCΜΕΝΟΝΔΕΚΑ
US *one*-HAVING-*been*-tried YET accord-

ΤΑΠΑΝΤΑΚΑΘΟΜΟΙΟΤΗΤΑΧ
ing-to ALL according-to LIKEness a-

A+Ε
ΩΡΙCΑΜΑΡΤΙΑCΠΡΟCΕΡΧΩ
16 part-from missing WE-MAY-BE-TOWARD-

ΜΕΘΑΟΥΝΜΕΤΑΠΑΡΡΗCΙΑC
COMING THEN WITH boldness

ΤΩΘΡΟΝΩΤΗCΧΑΡΙΤΟCΙΝΑ
to-THE THRONE OF-THE grace THAT

ΛΑΒΩΜΕΝΕΛΕΟCΚΑΙΧΑΡΙΝ
WE-MAY-BE-GETTING MERCY AND grace

B *omits* MAY-BE-FINDING
ΕΥΡΩΜΕΝΕΙCΕΥΚΑΙΡΟΝΒΟ
MAY-BE-FINDING INTO WELL-SEASONED help

ΗΘΕΙΑΝΠΑCΓΑΡΑΡΧΙΕΡΕΥ
5 EVERY for chief-SACRED-*one*

CΕΞΑΝΘΡΩΠΩΝΛΑΜΒΑΝΟΜΕ
OUT OF-humans *be*ING-GOTTEN-UP

ΝΟCΥΠΕΡΑΝΘΡΩΠΩΝΚΑΘΙC
OVER humans IS-*be*ING-DOWN-

1 The chief priest in Israel was able to sympathize with the human frailties of the people because he himself had the same, and sinned, like the rest. But Christ's sufferings, unspeakably more trying than any priest's, never led Him into sin. The priest could offer a sacrifice for himself. Christ could not, for He was the Sacrifice, which must be without blemish. Yet, though He had no sin and did no sin, His close contact with sin and its sufferings enables Him to enter into perfect sympathy with those thus placed.

4 The honors of the priesthood have been coveted or usurped only at awful cost. Korah, Dathan and Abiram claimed the priesthood and were swallowed up by the earth (Nu.16). The censers of those with them were made into broad plates to cover the altar as a memorial that no stranger, not of the seed of Aaron, may come near to offer incense before the Lord (Nu. 16[40]). King Uzziah also transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense. In consequence, the leprosy rose up in his forehead before the priests, and he was thrust out, and was a leper to the day of his death (2 Chron.26[16-21]). Hence it would appear a most serious matter for anyone outside the line of Aaron to set himself up as a priest. Only one called by God dare aspire to the honor. It is necessary, therefore that Christ Himself, Who was not of the tribe of Levi, much less a son of Aaron, should have a definite call. Not by personal ambition, but by the call of God which involved such suffering as is most repugnant to flesh and blood, did Christ obtain His priesthood. God did save Him out of death, but not from the "cup".

11 The Jews were blind to the failures and disabilities connected with the Aaronic priesthood, hence could not appreciate the necessity of a new order for the Messiah. This made the whole subject a difficult one to unfold to them. The principal lessons are drawn from the inspired omissions in the record, which require a measure of spiritual apprehension which they did not possess.

men in that which is toward God,
that he may be offering oblations
2 as well as sacrifices for sins, able to
be moderate with the ignorant and
straying, since *he* also is encom-
3 passed with infirmity, and because
of it, he ought, according as for the
people, thus for himself also, be
offering concerning sins.

4 And no one is getting the honor
himself, but on being called by
God, according as even Aaron, also.
5 Thus Christ also does not glorify
Himself by becoming a chief priest,
but He Who speaks to Him,

"*Thou* art My Son,
Today have *I* begotten Thee,"

6 according as in a different place
also He is saying,

"Thou art a priest for the eon
According to the order of Melchisedec,"

7 Who, in the days of His flesh,
offering petitions as well as suppli-
cations with strong clamor and tears
to Him Who is able to save Him out
of death, was hearkened to also for
8 His piety. And even He, being a
Son, learned obedience from that
9 which He suffered. And, being per-
fected, He became the cause of eo-
nian salvation to all who are obey-
10 ing Him, being accosted by God "a
Chief Priest according to the order
11 of Melchisedec," concerning whom
there are words, many and abstruse,
for us to say, since you have become
dull of hearing.

12 For when also, because of the
time, you ought to be teachers, you
have need again of one to teach you
what are the rudimentary elements
of the oracles of God, and you have
come to have need of milk, and not
13 of solid nurture. For every one

ΤΑΤΑΙΤΑΠΡΟϹΤΟΝΘΕΟΝΙΝ
STOOD THE TOWARD THE God THAT
Bp *omit* BESIDES
ΑΠΡΟϹΦΕΡΗΔΩΡΑΤΕΚΑΙΘΥ
he-MAY-BE-TOWARD-CARRYING oblations BESIDES AND SAC-
ϹΙΑϹΥΠΕΡΑΜΑΡΤΙΩΝΜΕΤΡ
2 RIFICES OVER misses TO-BE-MEAS-
ΙΟΠΑΘΕΙΝΔΥΝΑΜΕΝΟϹΤΟΙ
URE-EMOTIONING *be*ING-ABLE to-THE
s o.
ϹΑΓΝΟΟΥϹΙΝΚΑΙΠΛΑΝΩΜΕ
UN-KNOWING AND to-*ones-be*ING-STRAYED
ΝΟΙϹΕΠΕΙΚΑΙΑΥΤΟϹΠΕΡΙ
since AND he IS-*be*ING-
s o.
ΚΕΙΤΑΙΑϹΘΕΝΕΙΑΝΚΑΙΔΙ
3 ABOUT-LAID UN-FIRMness AND THRU
ApB[1] *o.*
ΑΥΤΗΝΟΦΕΙΛΕΙΚΑΘΩϹΠΕΡ
her he-IS-OWING according-AS ABOUT
ΙΤΟΥΛΑΟΥΟΥΤΩϹΚΑΙΠΕΡΙ
THE PEOPLE thus AND ABOUT
B *o.*=him
ΕΑΥΤΟΥΠΡΟϹΦΕΡΕΙΝΠΕΡΙ
self TO-BE-TOWARD-CARRYING ABOUT
B[1] *omits* ANY
ΑΜΑΡΤΙΩΝΚΑΙΟΥΧΕΑΥΤΩΤ
4 misses AND NOT to-self ANY
B+Ε
ΙϹΛΑΜΒΑΝΕΙΤΗΝΤΙΜΗΝΑΛ
IS-GETTING-UP THE VALUE but
ΛΑΚΑΛΟΥΜΕΝΟϹΥΠΟΤΟΥΘΕ
*one-be*ING-CALLED by THE God
s[2] Α *o.* p *apparently omits* D.-AS-E. AND A.
ΟΥΚΑΘΩϹΠΕΡΚΑΙΑΑΡΩΝΟΥ
5 DOWN-AS-EVEN AND AARON thus
ΤΩϹΚΑΙΟΧΡΙϹΤΟϹΟΥΧΕΑΥ
AND THE ANOINTED NOT self
Α Ε Ϲ Θ *o.*
ΤΟΝΕΔΟΞΑϹΕΝΓΕΝΗΘΗΝΑΙ
esteemizes TO-BE-BECOME
ΑΡΧΙΕΡΕΑΑΛΛΟΛΑΛΗϹΑϹΠ
chief-SACRED-*One* but THE *One*-TALK*ing* TO-
ΡΟϹΑΥΤΟΝΥΙΟϹΜΟΥΕΙϹΥΕ
WARD Him SON OF-ME ARE YOU I
ΓΩϹΗΜΕΡΟΝΓΕΓΕΝΝΗΚΑϹΕ
TODAY HAVE-generatED YOU
ΚΑΘΩϹΚΑΙΕΝΕΤΕΡΩΛΕΓΕΙ
6 according-AS AND IN DIFFERENT He-IS-sayING
ϹΥΙΕΡΕΥϹΕΙϹΤΟΝΑΙΩΝΑΚ
YOU SACRED-*One* INTO THE eon ac-
ΑΤΑΤΗΝΤΑΞΙΝΜΕΛΧΙϹΕΔΕ
cording-to THE order MELCHISEDEK
A Χ
ΚΟϹΕΝΤΑΙϹΗΜΕΡΑΙϹΤΗϹϹ
7 WHO IN THE DAYS OF-THE FLESH
B[1] *o.*
ΑΡΚΟϹΑΥΤΟΥΔΕΗϹΕΙϹΤΕΚ
OF-Him petitions BESIDES AND
ΑΙΙΚΕΤΗΡΙΑϹΠΡΟϹΤΟΝΔΥ
supplications TOWARD THE *One*-

ΝΑΜΕΝΟΝϹΩΖΕΙΝΑΥΤΟΝΕΚ
*be*ING-ABLE TO-BE-SAVING Him OUT
ΘΑΝΑΤΟΥΜΕΤΑΚΡΑΥΓΗϹΙϹ
OF-DEATH WITH clamor STRONG
ΧΥΡΑϹΚΑΙΔΑΚΡΥΩΝΠΡΟϹΕ
AND TEARS TOWARD-CARRY-
ΝΕΓΚΑϹΚΑΙΕΙϹΑΚΟΥϹΘΕΙ
ing AND BEING-INTO-HEARD
ϹΑΠΟΤΗϹΕΥΛΑΒΕΙΑϹΚΑΙΠ
8 FROM THE piety AND-EVEN
B[1] Π
ΕΡΩΝΥΙΟϹΕΜΑΘΕΝΑΦΩΝΕΠ
BEING SON He-LEARNED FROM WHICH He-
ΑΘΕΝΤΗΝΥΠΑΚΟΗΝΚΑΙΤΕ
9 EMOTIONED THE obedience AND BEING-
ΛΕΙΩΘΕΙϹΕΓΕΝΕΤΟΠΑϹΙΝ
maturED He-BECAME to-ALL
ΤΟΙϹΥΠΑΚΟΥΟΥϹΙΝΑΥΤΩΑ
THE *ones*-obeyING to-Him cause
ΙΤΙΟϹϹΩΤΗΡΙΑϹΑΙΩΝΙΟΥ
OF-SAVing eonian
ΠΡΟϹΑΓΟΡΕΥΘΕΙϹΥΠΟΤΟΥ
10 BEING-accostED by THE
ΘΕΟΥΑΡΧΙΕΡΕΥϹΚΑΤΑΤΗΝ
God chief-SACRED-*One* according-to THE
ΤΑΞΙΝΜΕΛΧΙϹΕΔΕΚΠΕΡΙΟ
11 order OF-MELCHISEDEK ABOUT WHOM
ΥΠΟΛΥϹΗΜΙΝΟΛΟΓΟϹΚΑΙΔ
MANY to-US THE saying AND ILL-
ΥϹΕΡΜΗΝΕΥΤΟϹΛΕΓΕΙΝΕΠ
TRANSLATED TO-BE-saying since
ΕΙΝΩΘΡΟΙΓΕΓΟΝΑΤΕΤΑΙϹ
DULL YE-HAVE-BECOME to-THE
ΑΚΟΑΙϹΚΑΙΓΑΡΟΦΕΙΛΟΝΤ
12 HEARing AND for OWING
ΕϹΕΙΝΑΙΔΙΔΑϹΚΑΛΟΙΔΙΑ
TO-BE TEACHers THRU
s o.
ΤΟΝΧΡΟΝΟΝΠΑΛΙΝΧΡΕΙΑΝ
THE TIME AGAIN need
ΕΧΕΤΕΤΟΥΔΙΔΑϹΚΕΙΝΥΜΑ
YE-ARE-HAVING OF-THE TO-BE-TEACHING YOU*p*
s o.
ϹΤΙΝΑΤΑϹΤΟΙΧΕΙΑΤΗϹΑΡ
ANY THE elements OF-THE ORIGIN-
ΧΗϹΤΩΝΛΟΓΙΩΝΤΟΥΘΕΟΥΚ
al OF-THE oracles OF-THE God AND
A ΑΙ
ΑΙΓΕΓΟΝΑΤΕΧΡΕΙΑΝΕΧΟΝ
YE-HAVE-BECOME need HAVING
B *dots and* s[1*] *omits* AND
ΤΕϹΓΑΛΑΚΤΟϹΚΑΙΟΥϹΤΕΡ
OF-MILK AND NOT OF-SOLID
ΕΑϹΤΡΟΦΗϹΠΑϹΓΑΡΟΜΕΤΕ
13 NURTURE EVERY for THE *one*-WITH-

1 The six rudiments which form the foundation which the Hebrews are exhorted to leave for more mature teaching are closely connected with the proclamation of the kingdom, and are not the substructure of present truth. Repentance and baptism are the keys to the kingdom, and are not for the body of Christ. Peter, at Pentecost, proclaims repentance and baptism to the Jews—perhaps to some who later received this epistle. Faith is the basis on which the present administration of grace is built. The Jews were zealous religionists. Their ritual was the dead works of which they repented when they turned to Messiah.

"Faith on God" is probably the equivalent of our "belief in God", that is believing that He is, rather than what He has said. Believing God, as in Abraham's case, leads to justification, a grace entirely absent from this list.

2 Paul did not put baptism in the foundation of his evangel. He insisted that Christ had not sent him to baptize, but to evangelize (1 Co.1[17]). *Now* there is only one baptism—that in spirit, which unites us into one body (Eph.4[5]). In the kingdom proclamation, however, baptism in water was essential.

The imposition of hands for the conveyance of spiritual benefits especially through the apostles is also a characteristic of the kingdom economy.

There seems to be no reference here to the "resurrection from among the dead", but rather to resurrection in general, apart from which the kingdom cannot be set up. At that time will the saints in Israel awake and possess the kingdom promised to them in the prophets.

Eonian judgment characterizes the inception and progress of Messiah's reign. It begins with the severest judgments this earth has known.

These are the six foundation stones cast down by those who fell away among the Hebrews. They should have left them for maturity. Instead, they forsake them for apostasy. Instead of going back to Judaism, they would crucify again for themselves the Son of God.

4 This description applies only to those who participated in the Pente-

who is partaking of milk is untried
in the word of righteousness, for he
14 is a minor. Now solid nurture is
for the mature, who, because of
habit, have faculties exercised to
discriminate between the ideal and
the evil.

6 Wherefore, leaving the rudiments of the word of Christ, we
should be brought on to maturity,
not disrupting again a foundation of repentance from dead
2 works, and faith on God, of the
teaching of baptizings, besides the
imposition of hands as well as the
resurrection of the dead, and
3 eonian judgment. And this will
we be doing, that is, if God should
be permitting.

4 For it is impossible for those
who were once enlightened, besides
tasting the celestial gratuity,
and becoming partakers of holy
5 spirit, and tasting the ideal
declaration of God, as well as the
6 powers of the future eon, and are
falling aside, to be renewing them
again to repentance while crucifying for themselves the Son of God
again and holding Him up to in-
7 famy. For land which is drinking
the shower coming often upon it,
and bringing forth herbage fit for
those because of whom it is farmed
also, is partaking of blessing from
8 God, yet, bringing forth thorns and
star thistles, it is disqualified, and
near a curse, whose consummation
is burning.

9 Now we are persuaded better
things concerning you, beloved, and
those which have salvation, even if
10 we are speaking thus. For God is
not unjust, to be forgetting your
work and the love which you display for His name, when you serve
11 the saints, and are serving. Now

ΧΩΝΓΑΛΑΚΤΟΣΑΠΕΙΡΟΣΛΟ
HAVING OF-MILK UN-tried OF-say-

ΓΟΥΔΙΚΑΙΟΣΥΝΗΣΝΗΠΙΟΣ
ing OF-JUSTice minor

ΓΑΡΕΣΤΙΝΤΕΛΕΙΩΝΔΕΕΣΤ
14 for he-IS OF-mature YET IS

ΙΝΗΣΤΕΡΕΑΤΡΟΦΗΤΩΝΔΙΑ
THE SOLID NURTURE OF-THE-*ones* THRU

A ΔΙ *for* Ε AB[1] Ε *o.*
ΤΗΝΕΞΙΝΤΑΑΙΣΘΗΤΗΡΙΑΓ
THE habit THE SENSE-KEEPERS HAV-

ΕΓΥΜΝΑΣΜΕΝΑΕΧΟΝΤΩΝΠΡ
ING-*been*-exercised HAVING TOWARD

ΟΣΔΙΑΚΡΙΣΙΝΚΑΛΟΥΤΕΚΑ
THRU-JUDGing OF-IDEAL BESIDES AND

ΙΚΑΚΟΥΔΙΟΑΦΕΝΤΕΣΤΟΝΤ
6 OF-EVIL THRU-WHICH FROM-LETTING THE OF-

ΗΣΑΡΧΗΣΤΟΥΧΡΙΣΤΟΥΛΟΓ
THE ORIGINal OF-THE ANOINTED saying

ΟΝΕΠΙΤΗΝΤΕΛΕΙΟΤΗΤΑΦΕ
ON THE maturity WE-SH'D-

ΡΩΜΕΘΑΜΗΠΑΛΙΝΘΕΜΕΛΙΟ
BE-*be*ING-CARRIED NO AGAIN foundation

ΝΚΑΤΑΒΑΛΛΟΜΕΝΟΙΜΕΤΑΝ
DOWN-CASTING OF-after-MIND

ΟΙΑΣΑΠΟΝΕΚΡΩΝΕΡΓΩΝΚΑ
FROM DEAD ACTS AND

ΙΠΙΣΤΕΩΣΕΠΙΘΕΟΝΒΑΠΤΙ
2 OF-BELIEF ON God OF-DIPPings

B Ν
ΣΜΩΝΔΙΔΑΧΗΣΕΠΙΘΕΣΕΩΣ
TEACHing OF-ON-PLACing

B *omits* BESIDES
ΤΕΧΕΙΡΩΝΑΝΑΣΤΑΣΕΩΣΤΕ
BESIDES OF-HANDS OF-UP-STANDing BESIDES

ΝΕΚΡΩΝΚΑΙΚΡΙΜΑΤΟΣΑΙΩ
OF-DEAD-*ones* AND OF-JUDGment eonian

A Ω
ΝΙΟΥΚΑΙΤΟΥΤΟΠΟΙΗΣΟΜΕ
3 AND this WE-WILL-BE-DOING

ΝΕΑΝΠΕΡΕΠΙΤΡΕΠΗΟΘΕΟΣ
IF-EVER-EVEN MAY-BE-permitting THE God

ΑΔΥΝΑΤΟΝΓΑΡΤΟΥΣΑΠΑΞΦ
4 UN-ABLE for THE-*ones* ONCE BE-

ΩΤΙΣΘΕΝΤΑΣΓΕΥΣΑΜΕΝΟΥ
ING-enLIGHTenED TASTing

ΣΤΕΤΗΣΔΩΡΕΑΣΤΗΣΕΠΟΥΡ
BESIDES THE gratuity OF-THE ON-heavenly

A+Ν
ΑΝΙΟΥΚΑΙΜΕΤΟΧΟΥΣΓΕΝΗ
AND WITH-HAVers BEING-BECOME

ΘΕΝΤΑΣΠΝΕΥΜΑΤΟΣΑΓΙΟΥ
OF-spirit HOLY

ΚΑΙΚΑΛΟΝΓΕΥΣΑΜΕΝΟΥΣΘ
5 AND IDEAL TASTing OF-

ΕΟΥΡΗΜΑΔΥΝΑΜΕΙΣΤΕΜΕΛ
God declaration ABILITIES BESIDES OF-be-

ΛΟΝΤΟΣΑΙΩΝΟΣΚΑΙΠΑΡΑΠ
6 ING-ABOUT eon AND BESIDE-FALLING

ΕΣΟΝΤΑΣΠΑΛΙΝΑΝΑΚΑΙΝΙ
AGAIN TO-BE-UP-NEWizING

ΖΕΙΝΕΙΣΜΕΤΑΝΟΙΑΝΑΝΑΣ
INTO after-MIND UP-impalING

ΤΑΥΡΟΥΝΤΑΣΕΑΥΤΟΙΣΤΟΝ
to-selves THE

As *o.*
ΥΙΟΝΤΟΥΘΕΟΥΚΑΙΠΑΡΑΔΕ
SON OF-THE God AND BESIDE-SHOWizING

ΙΓΜΑΤΙΖΟΝΤΑΣΓΗΓΑΡΗΠΙ
7 LAND for THE DRINK-

B[2] Ν
ΟΥΣΑΤΟΝΕΠΑΥΤΗΣΕΡΧΟΜΕ
ING THE ON her COMING

A MANY-times COMING A+Ε
ΝΟΝΠΟΛΛΑΚΙΣΥΕΤΟΝΚΑΙΤ
MANY-times shower AND BRING-

ΙΚΤΟΥΣΑΒΟΤΑΝΗΝΕΥΘΕΤΟ
ING-FORTH HERBage WELL-PLACED

ΝΕΚΕΙΝΟΙΣΔΙΟΥΣΚΑΙΓΕΩ
to-those THRU WHOM AND it-IS-*be*ING-

ΡΓΕΙΤΑΙΜΕΤΑΛΑΜΒΑΝΕΙΕ
LAND-workED IS-WITH-GETTING OF-

ΥΛΟΓΙΑΣΑΠΟΤΟΥΘΕΟΥΕΚΦ
8 blessedness FROM THE God OUT-

ΕΡΟΥΣΑΔΕΑΚΑΝΘΑΣΚΑΙΤΡ
CARRYING YET POINT-FLOWERS AND THREE-

ΙΒΟΛΟΥΣΑΔΟΚΙΜΟΣΚΑΙΚΑ
CASTS UN-tested AND OF-im-

ΤΑΡΑΣΕΓΓΥΣΗΣΤΟΤΕΛΟΣΕ
precation NEAR OF-WHOM THE FINISH IN-

ΙΣΚΑΥΣΙΝΠΕΠΕΙΣΜΕΘΑΔΕ
9 TO BURNing WE-HAVE-*been*-PERSUADED YET

ℵ[1]* ΔΕΛΦ *o.*=brothers
ΠΕΡΙΥΜΩΝΑΓΑΠΗΤΟΙΤΑΚΡ
ABOUT YOUp beLOVED THE better

ℵ *o.*
ΕΙΣΣΟΝΑΚΑΙΕΧΟΜΕΝΑΣΩΤ
AND HAVING OF-SAVing

ΗΡΙΑΣΕΙΚΑΙΟΥΤΩΣΛΑΛΟΥ
IF AND thus WE-ARE-TALKING

ΜΕΝΟΥΓΑΡΑΔΙΚΟΣΟΘΕΟΣΕ
10 NOT for UN-JUST THE God TO-

ΠΙΛΑΘΕΣΘΑΙΤΟΥΕΡΓΟΥΥΜ
BE-forgettING OF-THE work OF-

B[2] Ν
ΩΝΚΑΙΤΗΣΑΓΑΠΗΣΗΣΕΝΕΔ
YOUp AND OF-THE LOVE OF-WHICH YE-IN-

As ΔΙ
ΕΙΞΑΣΘΕΕΙΣΤΟΟΝΟΜΑΑΥΤ
SHOW INTO THE NAME OF-Him

ΟΥΔΙΑΚΟΝΗΣΑΝΤΕΣΤΟΙΣΑ
THRU-SERVing to-THE HOLY-

costal blessings. They were enlightened, they tasted the celestial gratuity, they became partakers of holy spirit, and God's declaration, and they only experienced the powers of the kingdom eon, and many of them fell aside. These blessings were based on their repentance, or change of mind, which was induced largely by the miracles which they saw. When the kingdom failed to appear, and its powers vanished, their repentance went also. Hence the impossibility of renewing it, for the means which produced it were no longer in evidence. Such a course is not possible in a day of grace, such as we live in. In place of repentance and pardon, we have faith and justification, which know no falling away, being entirely of grace, from first to last.

11 Brotherly kindness manifested in the service of the saints is several times commended in this epistle (10[34],13[1]), and will be rewarded in accord with the promise of Mt.10[40-42].

12 "Through faith and patience" the promises may be enjoyed even by those who are actually strangers and expatriates on the earth.

13 That all are not to apostatize is evident from God's oath to Abraham. This truth is offered as an incentive to those who still remain faithful, to persevere to the consummation. It is only thus that the salvation of the Pentecostal saint was assured. The general fulfilment of God's oath to Abraham was beyond question, for God swore by the highest possible power to fulfil it, yet the special blessing of each one of his physical descendants depends, in some degree, not merely on their faith, but their faithfulness. This is the great distinguishing feature, which sinks it far below the grace which is lavished on us, sinners of the nations. We do not need this anchor of the soul, hence it is extended only to those who belong to Abraham by ties of flesh.

1 Melchisedec is notable chiefly for what is not recorded of him. There is no reason to believe that he was, personally, the mystical and miraculous character which is his as a picture of the priesthood of Christ. He doubtless was a man like other men, for God had some among the nations who

we are yearning for each of you to
be displaying the same diligence
toward the assurance of the expec-
12 tation until the consummation, that
you may not be becoming dull.
Now be imitators of those who
through faith and patience are en-
joying the promises of the allot-
ment.
13 For God, promising Abraham,
since He had no one greater to
14 swear by, swears by Himself, say-
ing, "In sooth, if it is blessing, I
shall be blessing you, and multi-
plying, I shall be multiplying
15 you!" And thus, being patient, he
happened on the promise.
16 For men are swearing by a
greater, and to them an oath for
confirmation is an end of all con-
17 tradiction, in which God, intending
more superabundantly to exhibit to
the enjoyers of the allotment of the
promise the immutability of His
counsel, interposes with an oath,
18 that by two immutable matters, in
which it is impossible for God to
lie, we may have a strong consola-
tion, who are fleeing for refuge to
lay hold of the expectation lying
19 before us, which we have as an
anchor of the soul, both secure and
confirmed, and entering into the in-
20 terior beyond the curtain, where
the Forerunner, Jesus, entered for
our sakes, becoming Chief Priest
according to the order of Melchis-
edec for the eon.
7 For this Melchisedec, king of Sa-
lem, priest of God Most High, who
meets with Abraham returning
from the combat with the kings
2 and blesses him, to whom Abraham
parts a tithe, also, from all, being

ΓΙΟΙϹΚΑΙΔΙΑΚΟΝΟΥΝΤΕϹ 20
ones AND THRU-SERVING

ΕΠΙΘΥΜΟΥΜΕΝΔΕΕΚΑϹΤΟΝ 40
11 WE-ARE-ON-FEELING YET EACH

Α Ι Γ o.
ΥΜΩΝΤΗΝΑΥΤΗΝΕΝΔΕΙΚΝΥ 60
OF-YOUp THE SAME TO-BE-IN-SHOWING

ϹΘΑΙϹΠΟΥΔΗΝΠΡΟϹΤΗΝΠΛ 80
DILIGENCE TOWARD THE assur-

ΗΡΟΦΟΡΙΑΝΤΗϹΕΛΠΙΔΟϹΑ 100
ance OF-THE EXPECTATION UN-

ΧΡΙΤΕΛΟΥϹΙΝΑΜΗΝΩΘΡΟΙ 20
12 TIL FINISH THAT NO DULL

Bs+Ε
ΓΕΝΗϹΘΕΜΙΜΗΤΑΙΔΕΤΩΝΔ 40
YE-MAY-BE-BECOMING IMITATORS YET OF-THE THRU

ΙΑΠΙϹΤΕΩϹΚΑΙΜΑΚΡΟΘΥΜ 60
BELIEF AND FAR-FEELing

ΙΑϹΚΛΗΡΟΝΟΜΟΥΝΤΩΝΤΑϹ 80
OF-tenantING THE

Α+Ε
ΕΠΑΓΓΕΛΙΑϹΤΩΓΑΡΑΒΡΑΑ 200
13 promises to-THE for ABRAHAM

s o.
ΜΕΠΑΓΓΕΙΛΑΜΕΝΟϹΟΘΕΟϹ 20
promising THE God

ΕΠΕΙΚΑΤΟΥΔΕΝΟϹΕΙΧΕΝΜ 40
since according-to OF-NOT-YET-ONE He-HAD OF-

ΕΙΖΟΝΟϹΟΜΟϹΑΙΩΜΟϹΕΝΚ 60
GREATER TO-SWEAR He-SWEARS ac-

ΑΘΕΑΥΤΟΥΛΕΓΩΝΕΙΜΗΝΕΥ 80
14 cording-to Self sayING IF IN-SOOTH bless-

ΛΟΓΩΝΕΥΛΟΓΗϹΩϹΕΚΑΙΠΛ 300
ING I'LL-BE-blessING YOU AND multi-

ΗΘΥΝΩΝΠΛΗΘΥΝΩϹΕΚΑΙΟΥ 20
15 plyING I'LL-BE-multiplyING YOU AND thus

ΤΩϹΜΑΚΡΟΘΥΜΗϹΑϹΕΠΕΤΥ 40
FAR-FEELing he-ON-HAPPENED

Α+Ε
ΧΕΝΤΗϹΕΠΑΓΓΕΛΙΑϹΑΝΘΡ 60
16 OF-THE promise humans

ΩΠΟΙΓΑΡΚΑΤΑΤΟΥΜΕΙΖΟΝ 80
for according-to THE GREATER

ΟϹΟΜΝΥΟΥϹΙΝΚΑΙΠΑϹΗϹΑ 400
ARE-SWEARING AND OF-EVERY to-

ΥΤΟΙϹΑΝΤΙΛΟΓΙΑϹΠΕΡΑϹ 20
them contradiction end

ΕΙϹΒΕΒΑΙΩϹΙΝΟΟΡΚΟϹΕΝ 40
17 INTO confirmation THE OATH IN

A more-exceeding Ο Ν
ΩΠΕΡΙϹϹΟΤΕΡΩϹΒΟΥΛΟΜΕ 60
WHICH more-exceedingly intendING

Α+ΑϹΘ
ΝΟϹΟΘΕΟϹΕΠΙΔΕΙΞΑΙΤΟΙ 80
THE God TO-ON-SHOW to-THE

ϹΚΛΗΡΟΝΟΜΟΙϹΤΗϹΕΠΑΓΓ 500
tenants OF-THE promise

Α+Ε
ΕΛΙΑϹΤΟΑΜΕΤΑΘΕΤΟΝΤΗϹ 20
THE UN-after-PLACED OF-THE

Β+Ε
ΒΟΥΛΗϹΑΥΤΟΥΕΜΕϹΙΤΕΥϹ 40
COUNSEL OF-Him mediates

ΕΝΟΡΚΩΙΝΑΔΙΑΔΥΟΠΡΑΓΜ 60
18 to-OATH THAT THRU TWO PRACTISES

ΑΤΩΝΑΜΕΤΑΘΕΤΩΝΕΝΟΙϹΑ 80
UN-after-PLACED IN WHICH UN-

Α Ε o. ΤΟΝ THE+As1*
ΔΥΝΑΤΟΝΨΕΥϹΑϹΘΑΙΘΕΟΝ 600
ABLE TO-FALSIFY God

ΙϹΧΥΡΑΝΠΑΡΑΚΛΗϹΙΝΕΧΩ 20
STRONG BESIDE-CALLing WE-MAY-BE-

ΜΕΝΟΙΚΑΤΑΦΥΓΟΝΤΕϹΚΡΑ 40
HAVING THE ones-DOWN-FLEEING TO-HOLD

s o.
ΤΗϹΑΙΤΗϹΠΡΟΚΕΙΜΕΝΗϹΕ 60
OF-THE BEFORE-LYING EX-

ΛΠΙΔΟϹΗΝΩϹΑΓΚΥΡΑΝΕΧΟ 80
19 PECTATION WHICH AS ANCHOR WE-ARE-

Α+Ν
ΜΕΝΤΗϹΨΥΧΗϹΑϹΦΑΛΗΤΕΚ 700
HAVING OF-THE soul UN-TOTTERED BESIDES AND

ΑΙΒΕΒΑΙΑΝΚΑΙΕΙϹΕΡΧΟΜ 20
confirmed AND beING-INTO-COME

ΕΝΗΝΕΙϹΤΟΕϹΩΤΕΡΟΝΤΟΥ 40
INTO THE INTO-more OF-THE

ΚΑΤΑΠΕΤΑϹΜΑΤΟϹΟΠΟΥΠΡ 60
20 DOWN-EXPANDER THE-?-where BE-

ΟΔΡΟΜΟϹΥΠΕΡΗΜΩΝΕΙϹΗΛ 80
FORE-RUNner OVER US INTO-CAME

ΘΕΝΙΗϹΟΥϹΚΑΤΑΤΗΝΤΑΞΙ 800
JESUS according-to THE order

s+Ε
ΝΜΕΛΧΙϹΕΔΕΚΑΡΧΙΕΡΕΥϹ 20
MELCHISEDEK chief-SACRED-one

ΓΕΝΟΜΕΝΟϹΕΙϹΤΟΝΑΙΩΝΑ 40
BECOMING INTO THE eon

Bs+Ε Α Χ
ΟΥΤΟϹΓΑΡΟΜΕΛΧΙϹΕΔΕΚΒ 60
7 this for THE MELCHISEDEK KING

ΑϹΙΛΕΥϹϹΑΛΗΜΙΕΡΕΥϹΤΟ 80
of-SALEM SACRED-one OF-THE

ΥΘΕΟΥΤΟΥΥΨΙϹΤΟΥΟϹϹΥΝ 900
God THE HIGHEST WHO TOGETHER-

ΑΝΤΗϹΑϹΑΒΡΑΑΜΥΠΟϹΤΡΕ 20
meeting ABRAHAM to-reTURNING

ΦΟΝΤΙΑΠΟΤΗϹΚΟΠΗϹΤΩΝΒ 40
FROM THE STRIKE OF-THE KINGS

ΑϹΙΛΕΩΝΚΑΙΕΥΛΟΓΗϹΑϹΑ 60
AND blessing him

s PARTS FROM ALL B EVERY
ΥΤΟΝΩΚΑΙΔΕΚΑΤΗΝΑΠΟΠΑ 80
2 to-WHOM AND TENTH FROM ALL

B ΟϹ
ΝΤΩΝΕΜΕΡΙϹΕΝΑΒΡΑΑΜΠΡ 9000
PARTS ABRAHAM BEFORE-

had been brought to a close acquaintance with their Creator.

The Melchisedec priesthood should be studied in its contrasts with the Aaronic priesthood. Its greatest difference lies in the fact that it combines the office of king with that of priest. This is the ideal way. It was only because of the failure of Moses that Aaron was given a share in his mediatorial office. It is God's purpose that the nation of Israel shall be a kingdom of priests (Ex.19[6]), a royal priesthood (1 Pet.2[8]). They will rule the nations for God and bring the nations' offerings to God. So it behooves their Head to be both Priest and King.

The other great point of dissimilarity lies in the matter of succession. The continuance of the Aaronic priesthood was made a matter of descent, and nothing was so vital to a priest as his genealogy. He must be able to tell his father and his mother and trace his lineage clear back to Aaron or he could not even be a priest. And he must provide for this succession by marrying within the priestly caste. In notable contrast to this we have no recorded genealogy of Melchisedec whatever, no mention of father or mother, and no succession, for his death is carefully excluded from the fleeting glimpse we get of him on the pages of inspiration. These omissions are intentional, for only thus can his priesthood picture the priesthood of Christ, Who does not require a genealogy or a successor.

2 The writer fixes our attention on the significance and sequence of these titles. Righteousness must underlie peace in Christ's priestly work as elsewhere (Psa.72[3] 85[10] Isa.32[17] 9[4]). So also justification is the ground of the infinitely greater favor of peace (Ro.5[1]).

3 The Aaronic priesthood was a treadmill which never accomplished its object. The Melchisedec priesthood of Christ lasts during the millennium, and accomplishes its purpose, for no priest is found necessary in the new creation (Un.22[22]), when God dwells with mankind (Un.21[3]).

4 As further evidence of the superiority of the Melchisedec priesthood, our attention is directed to the tithe,

first, indeed, translated "king of
righteousness", yet thereupon king
of Salem also, which is "king of
3 Peace", fatherless, motherless,
without a genealogy, nor having a
beginning of days or consummation
of life, yet picturing the Son of
God, is remaining a priest to a
finality.
4 Now you are beholding how eminent this one is to whom the patriarch Abraham gives a tithe also of
5 the best of the booty. And, indeed,
those of the sons of Levi who obtain the priestly office have directions to take tithes from the people
according to the law, that is, their
brethren, though they have come
6 out of the loins of Abraham. Yet he
who is not in their genealogy has
tithed Abraham, and has blessed
him who has the promises.
7 Now, beyond all contradiction,
the inferior is blessed by the better.
8 And here, indeed, dying men are
obtaining tithes, yet there one of
whom it is testified that he is living.
9 And, so to speak, through Abraham,
Levi also, who is obtaining tithes,
10 has been tithed, for he was still in
the loins of his father when Melchisedec meets with him.
11 Indeed, then, if perfection were
through the Levitical priesthood
(for the people have been placed
under law by it) what need is there
still for a different priest to arise
according to the order of Melchisedec, and not be accounted according
12 ing to the order of Aaron? For,
the priesthood being transferred,
of necessity there is coming to be a
13 transference of law also, for He of
Whom these things are said has
partaken of a different tribe, from
which no one has given heed to the
14 altar. For it is taken for granted
that our Lord has risen out of Ju-

ΩΤΟΝΜΕΝΕΡΜΗΝΕΥΟΜΕΝΟϹ
most INDEED being-TRANSLATED

ΒΑϹΙΛΕΥϹΔΙΚΑΙΟϹΥΝΗϹΕ
KING OF-JUSTICE ON-

ΠΕΙΤΑΔΕΚΑΙΒΑϹΙΛΕΥϹϹΑ
THEREAFTER YET AND KING SALEM

ΛΗΜΟΕϹΤΙΝΒΑϹΙΛΕΥϹΕΙΡ
WHICH IS KING OF-PEACE

ΗΝΗϹΑΠΑΤΩΡΑΜΗΤΩΡΑΓΕΝ
3 UN-FATHERED UN-MOTHERED UN-generate-

ΕΑΛΟΓΗΤΟϹΜΗΤΕΑΡΧΗΝΗΜ
said NO-BESIDES ORIGINAL OF-

ΕΡΩΝΜΗΤΕΖΩΗϹΤΕΛΟϹΕΧΩ
DAYS NO-BESIDES OF-LIFE FINISH HAVING

ΝΑΦΩΜΟΙΩΜΕΝΟϹΔΕΤΩΥΙΩ
FROM-LIKENING YET to-THE SON

ΤΟΥΘΕΟΥΜΕΝΕΙΙΕΡΕΥϹΕΙ
OF-THE God IS-REMAINING SACRED-one INTO

ϹΤΟΔΙΗΝΕΚΕϹΘΕΩΡΕΙΤΕΔ
4 THE THRU-CARRY YE-ARE-beholding YET

B *omits* AND
ΕΠΗΛΙΚΟϹΟΥΤΟϹΩΚΑΙΔΕΚ
PRIME this to-WHOM AND TENTH

A GIVES ABRAHAM
ΑΤΗΝΑΒΡΑΑΜΕΔΩΚΕΝΕΚΤΩ
ABRAHAM GIVES OUT OF-THE

A Η B Ε+
ΝΑΚΡΟΘΙΝΙΩΝΟΠΑΤΡΙΑΡΧ
EXTREMITY-PILES THE patriarch

ΗϹΚΑΙΟΙΜΕΝΕΚΤΩΝΥΙΩΝΛ
5 AND THE-ones INDEED OUT OF-THE SONS OF-

A o. A𝔰 o.
ΕΥΕΙΤΗΝΙΕΡΑΤΕΙΑΝΛΑΜΒ
LEVI THE SACREDing GETTING-UP

ΑΝΟΝΤΕϹΕΝΤΟΛΗΝΕΧΟΥϹΙ
direction ARE-HAVING

A𝔰 Υ
ΝΑΠΟΔΕΚΑΤΟΙΝΤΟΝΛΑΟΝΚ
TO-BE-FROM-TENTHING THE PEOPLE ac-

this IS *supplied by* B² *in margin*
ΑΤΑΤΟΝΝΟΜΟΝΤΟΥΤΕϹΤΙΝ
cording-to THE LAW this IS

ΤΟΥϹΑΔΕΛΦΟΥϹΑΥΤΩΝΚΑΙ
THE brothers OF-them AND-

ΠΕΡΕΞΕΛΗΛΥΘΟΤΑϹΕΚΤΗϹ
EVEN *ones*-HAVING-OUT-COME OUT OF-THE

ΟϹΦΥΟϹΑΒΡΑΑΜΟΔΕΜΗΓΕΝ
6 LOIN *of*-ABRAHAM THE YET NO *one-be*ING-

ΕΑΛΟΓΟΥΜΕΝΟϹΕΞΑΥΤΩΝΔ
generate-said OUT OF-them HAS-

B𝔰¹* *omit* THE
ΕΔΕΚΑΤΩΚΕΝΤΟΝΑΒΡΑΑΜΚ
TENTHED THE ABRAHAM AND

ΑΙΤΟΝΕΧΟΝΤΑΤΑϹΕΠΑΓΓΕ
THE *one*-HAVING THE promises

A Η A Ϲ A+Ε
ΛΙΑϹΕΥΛΟΓΗΚΕΝΧΩΡΙϹΔΕ
7 he-HAS-blessed apart-from YET

ΠΑϹΗϹΑΝΤΙΛΟΓΙΑϹΤΟΕΛΑ
EVERY contradiction THE INFERIOR

A𝔰 o.
ΤΤΟΝΥΠΟΤΟΥΚΡΕΙΤΤΟΝΟϹ
by THE better

ΕΥΛΟΓΕΙΤΑΙΚΑΙΩΔΕΜΕΝΔ
8 IS-*be*ING-blessed AND here INDEED TENTHS

ΕΚΑΤΑϹΑΠΟΘΝΗϹΚΟΝΤΕϹΑ
FROM-DYING hu-

ΝΘΡΩΠΟΙΛΑΜΒΑΝΟΥϹΙΝΕΚ
mans ARE-GETTING-UP there

ΕΙΔΕΜΑΡΤΥΡΟΥΜΕΝΟϹΟΤΙ
YET *one-be*ING-witnessED that

B𝔰 o.
ΖΗΚΑΙΩϹΕΠΟϹΕΙΠΕΙΝΔΙΑ
9 he-IS-LIVING AND AS say TO-BE-saying THRU

A o. 𝔰¹* o.
ΑΒΡΑΑΜΚΑΙΛΕΥΕΙϹΟΔΕΚΑ
ABRAHAM AND LEVI THE TENTHS

ΤΑϹΛΑΜΒΑΝΩΝΔΕΔΕΚΑΤΩΤ
one-GETTING-UP HAS-*been*-TENTHED

ΑΙΕΤΙΓΑΡΕΝΤΗΟϹΦΥΙΤΟΥ
10 STILL for IN THE LOIN OF-THE

ΠΑΤΡΟϹΗΝΟΤΕϹΥΝΗΝΤΗϹΕ
FATHER he-WAS when TOGETHER-meets

A+Ο THE
ΝΑΥΤΩΜΕΛΧΙϹΕΔΕΚΕΙΜΕΝ
11 to-him MELCHISEDEK IF INDEED

B¹ o. A+Ε
ΟΥΝΤΕΛΕΙΩϹΙϹΔΙΑΤΗϹΛΕ
THEN maturing THRU THE LE-

A o. B *omits* WAS
ΥΕΙΤΙΚΗϹΙΕΡΩϹΥΝΗϹΗΝΟ
VITIC SACREDhood WAS THE

ΛΑΟϹΓΑΡΕΠΑΥΤΗϹΝΕΝΟΜΟ
PEOPLE for ON her HAS-*been*-LAW-

Χ *probably made out of a* Τ *by* B
ΘΕΤΗΤΑΙΤΙϹΕΤΙΧΡΕΙΑΚΑ
PLACED ANY STILL need accord-

ΤΑΤΗΝΤΑΞΙΝΜΕΛΧΙϹΕΔΕΚ
ing-to THE order *of*-MELCHISEDEK

ΕΤΕΡΟΝΑΝΙϹΤΑϹΘΑΙΙΕΡΕ
DIFFERENT TO-STAND-UP SACRED-*one*

ΑΚΑΙΟΥΚΑΤΑΤΗΝΤΑΞΙΝΑΑ
AND NOT according-to THE order *of*-

ΡΩΝΛΕΓΕϹΘΑΙΜΕΤΑΤΙΘΕΜ
12 AARON TO-BE-*be*ING-said OF-*be*ING-after-PLACED

ΕΝΗϹΓΑΡΤΗϹΙΕΡΩϹΥΝΗϹΕ
for THE SACREDhood OUT

B *omits* AND OF-LAW
ΞΑΝΑΓΚΗϹΚΑΙΝΟΜΟΥΜΕΤΑ
OF-necessity AND OF-LAW after-PLACING

A+Ε B+Ε
ΘΕϹΙϹΓΙΝΕΤΑΙΕΦΟΝΓΑΡΑ
13 IS-BECOMING ON WHOM for IS-

ΕΓΕΤΑΙΤΑΥΤΑΦΥΛΗϹΕΤΕΡ
*be*ING-said these OF-tribe DIFFERENT

ΑϹΜΕΤΕϹΧΗΚΕΝΑΦΗϹΟΥΔΕ
HAS-WITH-HAD FROM WHOM NOT-YET-

which, in Israel, was the special portion of the Levites. Abraham, himself, the progenitor of the nation, actually paid tithes to this priest, and in him, the whole Levitical priesthood paid tithes to another and higher order. Nor is this all, for Melchisedec blessed Abraham, and so bestowed his benediction on the Levitic succession. This alone shows that his order is distinctly superior to that of Aaron.

11 It would be very difficult for the Hebrews to acknowledge the failure of the Aaronic priesthood. Yet this is distinctly involved in the announcement of a priest after a different order. Had our Lord come of the family of Aaron, He would have been associated with an order which began in failure and which will never effect the reconciliation between God and His creatures which priesthood is intended to bring about: Hence His genealogy proclaims Him Israel's King, but He ignores all genealogies in His priestly place. Instead, He has the much higher honor of being qualified for office by the divine oath, including an assurance that, unlike the Aaronic priesthood, there will be no regrets for the failure and insufficiency of His ministry.

23 If the Melchisedec priesthood should last forever (instead of for the eon) then it too, would come under the condemnation of never bringing anything to perfection or finality. Then there would be a temple and priesthood on the new earth; indeed, it would continue beyond the consummation, and form an insurmountable barrier between God and some of His creatures. Priesthood is a sign of estrangement; it vanishes when God is at peace with His people. Hence, though the Lord's life is indissoluble (7^{16}) and the priesthood inviolate (7^{24}), unbroken by death, it is always limited to one eon, beyond which there can be no priesthood, because there is no estrangement.

26 The glories of this Chief Priest refer to His relation to God, to men, to the law. He is knit to God by loving devotion. He is innocent of any tinge of malice toward men, and He is undefiled by a spot of moral defilement. He is separate from sinners because of His exaltation to His office.

dah, to which tribe Moses speaks
15 nothing concerning priests. And
it is still more superabundantly
sure, if a different priest is aris-
ing according to the likeness of Mel-
16 chisedec, Who has not come to be
according to the law of a fleshy
precept, but according to the power
17 of an indissoluble life. For He is
testifying that

"Thou art a priest for the eon
According to the order of Melchisedec."

18 For, indeed, there is coming to
be a repudiation of the preceding
precept, because it is weak and
19 without benefit, for the law per-
fects nothing, yet is the superin-
duction of a better expectation,
through which we are drawing near
to God.
20 And, inasmuch as it was not
apart from the swearing of an oath
(for they, indeed, are priests, hav-
ing become so apart from the
21 swearing of an oath, yet He with
the swearing of an oath by Him
Who is saying to Him,

"The Lord swears and will not be regretting it,
'Thou art a priest for the eon
According to the order of Melchisedec,'")

22 by so much also has Jesus become
the sponsor of a better covenant.
23 And they, indeed, are more
[than one], having become priests
because death prevents them from
24 abiding, yet He, because He is re-
maining for the eon, has an invio-
25 late priesthood. Whence, also, He
is able to save to the uttermost
those approaching God through
Him, always being alive to be
pleading for their sakes.
26 For such a Chief Priest became
us, benign, innocent, undefiled, sep-
arated from sinners, and coming to

A *o.* *o.*
ΙϹΠΡΟϹЄϹΧΗΚЄΝΤΩΘΥϹΙΑ 20
ONE HAS-heeded to-the SACRIFICE-

ϹΤΗΡΙΩΠΡΟΔΗΛΟΝΓΑΡΟΤΙ 40
14 place BEFORE-EVIDENT for that

ЄΞΙΟΥΔΑΑΝΑΤЄΤΑΛΚЄΝΟΚ 60
OUT OF-JUDA HAS-risen THE Mas-

ΥΡΙΟϹΗΜΩΝЄΙϹΗΝΦΥΛΗΝΠ 80
ter OF-US INTO WHICH tribe A-

s1* MOSES NOT-YET-ONE A *o.*
ЄΡΙΙЄΡЄΩΝΟΥΔЄΝΜΩΥϹΗϹ 100
BOUT SACRED-*ones* NOT-YET-ONE MOSES

A ΝΟΜΟΝ LAW *dim*
ЄΛΑΛΗϹЄΝΚΑΙΠЄΡΙϹϹΟΤЄ 20
15 TALKS AND more-excessive

ΡΟΝЄΤΙΚΑΤΑΔΗΛΟΝЄϹΤΙΝ 40
STILL DOWN-EVIDENT it-IS

B *omits* THE
ЄΙΚΑΤΑΤΗΝΟΜΟΙΟΤΗΤΑΜЄ 60
IF according-to THE LIKEness *of*-MEL-

s+Є
ΛΧΙϹЄΔЄΚΑΝΙϹΤΑΤΑΙΙЄΡ 80
CHISEDEK IS-UP-STANDING SACRED-

ЄΥϹЄΤЄΡΟϹΟϹΟΥΚΑΤΑΝΟΜ 200
16 *one* DIFFERENT WHO NOT according-to LAW

B1 *o.*
ΟΝЄΝΤΟΛΗϹϹΑΡΚΙΝΗϹΓЄΓ 20
OF-direction FLESH-y HAS-

ΟΝЄΝΑΛΛΑΚΑΤΑΔΥΝΑΜΙΝΖ 40
BECOME but according-to ABILITY OF-

ΩΗϹΑΚΑΤΑΛΥΤΟΥΜΑΡΤΥΡЄ 60
17 LIFE UN-DOWN-LOOSED He-is-witnessING

As Є *o.*
ΙΤΑΙΓΑΡΟΤΙϹΥΙЄΡЄΥϹЄΙ 80
for that YOU SACRED-*One* INTO

ϹΤΟΝΑΙΩΝΑΚΑΤΑΤΗΝΤΑΞΙ 300
THE eon according-to THE order

B+Є
ΝΜЄΛΧΙϹЄΔЄΚΑΘЄΤΗϹΙϹΜ 20
18 *of*-MELCHISEDEK UN-PLACing IN-

AB+Є
ЄΝΓΑΡΓΙΝЄΤΑΙΠΡΟΑΓΟΥϹ 40
DEED for IS-BECOMING OF-BEFORE-LEADING

ΗϹЄΝΤΟΛΗϹΔΙΑΤΟΑΥΤΗϹΑ 60
direction THRU THE OF-her UN-

ϹΘЄΝЄϹΚΑΙΑΝΩΦЄΛЄϹΟΥΔ 80
19 FIRMness AND UN-beneficialness NOT-YET-

ЄΝΓΑΡЄΤЄΛЄΙΩϹЄΝΟΝΟΜΟ 400
ONE for matures THE LAW

As *o.*
ϹЄΠЄΙϹΑΓΩΓΗΔЄΚΡЄΙΤΤΟ 20
ON-INTO-LEADing YET OF-better

A WE-MAY-BE-N. Ω
ΝΟϹЄΛΠΙΔΟϹΔΙΗϹЄΓΓΙΖΟ 40
EXPECTATION THRU WHICH WE-ARE-NEARING

ΜЄΝΤΩΘЄΩΚΑΙΚΑΘΟϹΟΝΟΥ 60
20 to-THE God AND according-to as-much-as NOT

A+Є
ΧΩΡΙϹΟΡΚΩΜΟϹΙΑϹΟΙΜЄΝ 80
apart-from OATH-SWEARing THE INDEED

A+Є
ΓΑΡΧΩΡΙϹΟΡΚΩΜΟϹΙΑϹЄΙ 500
for apart-from OATH-SWEARing ARE

B2 |
ϹΙΝΙЄΡЄΙϹΓЄΓΟΝΟΤЄϹΟΔ 20
21 SACRED-*ones* HAVING-BECOME THE YET

sB1 ΤΑΩ (s1* *spells* WITH ΜЄΤΑ)
ЄΜЄΘΟΡΚΩΜΟϹΙΑϹΔΙΑΤΟΥ 40
WITH OATH-SWEARing THRU THE

ΛЄΓΟΝΤΟϹΠΡΟϹΑΥΤΟΝΩΜΟ 60
sayING TOWARD Him SWEARS

ϹЄΝΚΥΡΙΟϹΚΑΙΟΥΜЄΤΑΜЄ 80
Master AND NOT WILL-BE-BEING-

s1* *omits* INTO THE eon
ΛΗΘΗϹЄΤΑΙϹΥΙЄΡЄΥϹЄΙϹ 600
after-CARED YOU SACRED-*one* INTO

Bs1* *omit* according-to THE order *of*-MELCHISEDEK
ΤΟΝΑΙΩΝΑΚΑΤΑΤΗΝΤΑΞΙΝ 20
THE eon according-to THE order

s2+*from* INTO *to* MELCHI. *at side, and in full at foot of column*
ΜЄΛΧΙϹЄΔЄΚΚΑΤΑΤΟϹΟΥΤ 40
22 *of*-MELCHISEDEK according-to so-much

s2+Ν As2*omit* AND *so.*
ΟΚΑΙΚΡЄΙΤΤΟΝΟϹΔΙΑΘΗΚ 60
AND better covenant

ΗϹΓЄΓΟΝЄΝЄΓΓΥΟϹΙΗϹΟΥ 80
HAS-BECOME SPONSOR JESUS

ϹΚΑΙΟΙΜЄΝΠΛЄΙΟΝЄϹЄΙϹ 700
23 AND THE-*ones* INDEED MORE ARE

A SACRED-*ones* HAVING-BECOME
ΙΝΓЄΓΟΝΟΤЄϹΙЄΡЄΙϹΔΙΑ 20
HAVING-BECOME SACRED-*ones* THRU

ΤΟΘΑΝΑΤΩΚΩΛΥЄϹΘΑΙΠΑΡ 40
THE to-DEATH TO-BE-*be*ING-FORBIDDEN TO-BE-

ΑΜЄΝЄΙΝΟΔЄΔΙΑΤΟΜЄΝЄΙ 60
24 BESIDE-REMAINING THE YET THRU THE TO-BE-REMAIN-

ΝΑΥΤΟΝЄΙϹΤΟΝΑΙΩΝΑΑΠΑ 80
ING him INTO THE eon UN-BESIDE-

ΡΑΒΑΤΟΝЄΧЄΙΤΗΝΙЄΡΩϹΥ 800
STEPPED IS-HAVING THE SACRED-hood

ΝΗΝΟΘЄΝΚΑΙϹΩΖЄΙΝЄΙϹΤ 20
25 WHICH-PLACE AND TO-BE-SAVING INTO THE

ΟΠΑΝΤЄΛЄϹΔΥΝΑΤΑΙΤΟΥϹ 40
EVERY-FINISH IS-ABLE THE-*ones*

ΠΡΟϹЄΡΧΟΜЄΝΟΥϹΔΙΑΥΤΟ 60
TOWARD-COMING THRU Him

ΥΤΩΘЄΩΠΑΝΤΟΤЄΖΩΝЄΙϹΤ 80
to-THE God always LIVING INTO THE

ΟЄΝΤΥΓΧΑΝЄΙΝΥΠЄΡΑΥΤΩ 900
TO-BE-pleadING OVER them

s *omits* AND
ΝΤΟΙΟΥΤΟϹΓΑΡΗΜΙΝΚΑΙЄ 20
26 such for to-US AND BE-

ΠΡЄΠЄΝΑΡΧΙЄΡЄΥϹΟϹΙΟϹ 40
HOOVED chief-SACRED-*one* BENIGN

A *adds* ΚΑΙ AND
ΑΚΑΚΟϹΑΜΙΑΝΤΟϹΚЄΧΩΡΙ 60
UN-EVIL UN-DEFILED HAVING-*been*-SPACE-

ϹΜЄΝΟϹΑΠΟΤΩΝΑΜΑΡΤΩΛΩ 80
izED FROM THE missers

ΝΚΑΙΥΨΗΛΟΤЄΡΟϹΤΩΝΟΥΡ 11000
AND HIGHER OF-THE heavens

27 The fact that the sacrificial system under the law demanded sacrifices for the sins of the priests as well as for the people, shows that it was a weak and imperfect and temporary expedient. Add to this the fact that these sacrifices continued to be offered daily, and never brought any permanent relief, and we see clearly that it was never intended to do more than suggest the true Sacrifice, which the Son offered once, which needs no repetition. It is evident, therefore, that He could not have associated Himself with the Aaronic order without degrading His great sacrifice. They served among the shadows of the heavenly tabernacle. He entered the true.

1 The tabernacle and temple furniture did not include a seat. The high priest's work was never completed, hence, he never sat down in the holy places. In striking contrast, the Chief Priest of the new order has finished His work, and sits at the right hand of the Majesty in the heavens.

The "sum" is that the sanctuary is heaven itself: the Chief Priest is the Son of God. His priestly work began after His ascension (v. 4). Aaronic priesthood was instituted at Sinai (Ex.24) after Israel had been redeemed, for the purpose of maintaining the people in the blessedness of redemption.

5 The tabernacle and its service were patterned after a heavenly original. It was not an exact copy, however, but an adumbration or shadow, merely giving the main outlines. The heavenly offerings seem to be mainly oblations or gifts, and probably had no sacrificial victims other than the great sacrifice of Christ. The earthly copy was given to teach the great lessons of God's righteousness and holiness, and man's unfitness and distance from Him, as well as the way of approach which is acceptable to Him until the true Sacrifice pours out His soul and makes an end of sins.

6 The heavenly tabernacle is not associated with the covenant and promises which came from Sinai along with the earthly model. Everything connected with the new Mediator is better. This is especially true of the new covenant which He will make when the kingdom commences.

27 be higher than the heavens, Who
has no necessity daily, even as the
chief priests, to be offering up sac-
rifices previously for their own sins,
thereupon for those of the people,
for this He does once, when of-
28 fering up Himself. For the law is
constituting men chief priests who
have infirmity, yet the word sworn
in the oath which is after the law,
the Son, perfected for the eon.

8 Now this is the sum of what is be-
ing said: We have such a Chief
Priest, Who is seated at the right
of the throne of the Majesty in the
2 heavens, a Minister of the holy
places and of the true tabernacle,
which the Lord pitches, and not
man.

3 For every chief priest is consti-
tuted to offer oblations as well as
sacrifices. Whence it is necessary
for This One also to have something
4 which He may offer. Indeed, then,
if He were on earth He would not
even be a priest, there being those
who offer oblations according to the
5 law, who are offering an example
and shadow of the divine service of
the celestials, according as Moses
has been apprized when about to
complete the tabernacle, "For be
seeing," He is averring, "that you
shall be doing all in accord with the
model shown you in the mountain."

6 Yet now He has happened upon
a more excellent ministry, inasmuch
as He is the Mediator, also, of a bet-
ter covenant, which has been insti-
7 tuted on better promises. For if
that first one were unblamable, no
place would have been sought for a
8 second. For, blaming them, He is
saying,

"'*Lo!* the days are coming', the Lord is saying,
'And I shall be concluding with the house of Israel and with the

ΑΝΩΝΓΕΝΟΜΕΝΟϹΟϹΟΥΚΕΧ
27 BECOMING WHO NOT IS-HAV-

ΕΙΚΑΘΗΜΕΡΑΝΑΝΑΓΚΗΝΩϹ
ING according-to DAY necessity AS-

ΠΕΡΟΙΑΡΧΙΕΡΕΙϹΠΡΟΤΕΡ
EVEN THE chief-SACRED-*ones* BEFORE-more

ΟΝΥΠΕΡΤΩΝΙΔΙΩΝΑΜΑΡΤΙ
OVER THE OWN misses

ΩΝΘΥϹΙΑϹΑΝΑΦΕΡΕΙΝΕΠΕ
SACRIFICES TO-BE-UP-CARRYING ON-THERE-

ΙΤΑΤΩΝΤΟΥΛΑΟΥΤΟΥΤΟΓΑ
AFTER OF-THE-*ones* OF-THE PEOPLE this for

ΡΕΠΟΙΗϹΕΝΕΦΑΠΑΞΕΑΥΤΟ
He-DOES ON-ONCE self

As ΠΡΟϹ -TOWARD- *for* ΑΝ UP-
ΝΑΝΕΝΕΓΚΑϹΟΝΟΜΟϹΓΑΡΑ
28 UP-CARRY*ing* THE LAW for hu-

ΝΘΡΩΠΟΥϹΚΑΘΙϹΤΗϹΙΝΑΡ
mans IS-DOWN-STANDING chief-

ΧΙΕΡΕΙϹΕΧΟΝΤΑϹΑϹΘΕΝΕ
SACRED-*ones* HAVING UN-FIRMness

ΙΑΝΟΛΟΓΟϹΔΕΤΗϹΟΡΚΩΜΟ
THE saying YET OF-THE OATH-SWEARing

ϹΙΑϹΤΗϹΜΕΤΑΤΟΝΝΟΜΟΝΥ
THE after THE LAW SON

ΙΟΝΕΙϹΤΟΝΑΙΩΝΑΤΕΤΕΛΕ
INTO THE eon HAVING-*been*-matur-

A *in* N
ΙΩΜΕΝΟΝΚΕΦΑΛΑΙΟΝΔΕΕΠ
8 ED HEAD (sum) YET ON

o. A
ΙΤΟΙϹΛΕΓΟΜΕΝΟΙϹΤΟΙΟΥ
THE *be*ING-said such

ΤΟΝΕΧΟΜΕΝΑΡΧΙΕΡΕΑΟϹΕ
WE-ARE-HAVING chief-SACRED-*One* WHO is-

A+Ε
ΚΑΘΙϹΕΝΕΝΔΕΞΙΑΤΟΥΘΡΟ
seated IN RIGHT OF-THE THRONE

ΝΟΥΤΗϹΜΕΓΑΛΩϹΥΝΗϹΕΝΤ
OF-THE GREAT-TOGETHERness IN THE

ΟΙϹΟΥΡΑΝΟΙϹΤΩΝΑΓΙΩΝΛ
2 heavens OF-THE HOLIES offi-

*s*B¹*o.*
ΕΙΤΟΥΡΓΟϹΚΑΙΤΗϹϹΚΗΝΗ
cial AND OF-THE BOOTH

ϹΤΗϹΑΛΗΘΙΝΗϹΗΝΕΠΗΞΕΝ
THE TRUE WHICH FASTENS

B*s*¹* *omit* AND
ΟΚΥΡΙΟϹΚΑΙΟΥΚΑΝΘΡΩΠΟ
THE Master AND NOT human

ϹΠΑϹΓΑΡΑΡΧΙΕΡΕΥϹΕΙϹΤ
3 EVERY for chief-SACRED-*one* INTO THE

ΟΠΡΟϹΦΕΡΕΙΝΔΩΡΑΤΕΚΑΙ
TO-BE-TOWARD-CARRYING oblations BESIDES AND

ΘΥϹΙΑϹΚΑΘΙϹΤΑΤΑΙΟΘΕΝ
SACRIFICES IS-*be*ING-DOWN-STOOD WHICH-PLACE

*s*¹ *later adds this* AND
ΑΝΑΓΚΑΙΟΝΕΧΕΙΝΤΙΚΑΙΤ
necessary TO-BE-HAVING ANY AND this-

ΟΥΤΟΝΟΠΡΟϹΕΝΕΓΚΗΕΙΜΕ
4 *One* WHICH He-MAY-TOWARD-CARRY IF INDEED

ΝΟΥΝΗΝΕΠΙΓΗϹΟΥΔΑΝΗΝΙ
THEN He-WAS ON LAND NOT-YET EVER He-WAS SA-

ΕΡΕΥϹΟΝΤΩΝΤΩΝΠΡΟϹΦΕΡ
CRED-*one* OF-BEING THE *ones*-TOWARD-CARRY-

AB*s*¹* *omit* THE
ΟΝΤΩΝΚΑΤΑΤΟΝΝΟΜΟΝΤΑΔ
ING according-to THE LAW THE ob-

A*s* *o.*
ΩΡΑΟΙΤΙΝΕϹΥΠΟΔΕΙΓΜΑΤ
5 lations WHO-ANY to-UNDER-SHOW

ΙΚΑΙϹΚΙΑΛΑΤΡΕΥΟΥϹΙΝΤ
AND SHADE ARE-offerING-DIVINE-SERVICE OF-

ΩΝΕΠΟΥΡΑΝΙΩΝΚΑΘΩϹΚΕΧ
THE ON-heavenlies according-AS HAS-*been*-

A *o.*
ΡΗΜΑΤΙϹΤΑΙΜΩΥϹΗϹΜΕΛΛ
apprized MOSES beING-ABOUT

ΩΝΕΠΙΤΕΛΕΙΝΤΗΝϹΚΗΝΗΝ
TO-BE-ON-FINISHING THE BOOTH

s *o.*
ΟΡΑΓΑΡΦΗϹΙΝΠΟΙΗϹΕΙϹΠ
BE-SEEING for He-IS-AVERRING YOU'LL-BE-DOING ALL

ΑΝΤΑΚΑΤΑΤΟΝΤΥΠΟΝΤΟΝΔ
according-to THE type THE *one*-

ΕΙΧΘΕΝΤΑϹΟΙΕΝΤΩΟΡΕΙΝ
6 BEING-SHOWN to-YOU IN THE mountain NOW

B *o.*
ΥΝΙΔΕΔΙΑΦΟΡΩΤΕΡΑϹΤΕΤ
YET OF-more-excelling He-HAS-

o. A*s*¹* *s* *o.* *s*B¹*o.* A+Ε
ΕΥΧΕΝΛΕΙΤΟΥΡΓΙΑϹΟϹΩΚ
HAPPENED officiation to-as-much-as

A *o.* *s* covenant IS
ΑΙΚΡΕΙΤΤΟΝΟϹΕϹΤΙΝΔΙΑ
AND better IS covenant

*s*¹ *omits* IS *to* better B*s*+Ε
ΘΗΚΗϹΜΕϹΙΤΗϹΗΤΙϹΕΠΙΚ
MIDER WHICH-ANY ON bet-

A*s* *o.* ϹΙΝ *was not omitted by s*¹
ΡΕΙΤΤΟϹΙΝΕΠΑΓΓΕΛΙΑΙϹ
ter promises

ΝΕΝΟΜΟΘΕΤΗΤΑΙΕΙΓΑΡΗΠ
7 HAS-*been*-LAW-PLACED IF for THE BE-

ΡΩΤΗΕΚΕΙΝΗΗΝΑΜΕΜΠΤΟϹ
FORE-most that WAS UN-BLAMAble

B¹ *o.* *o.*=-DIFFERENT
ΟΥΚΑΝΔΕΥΤΕΡΑϹΕΖΗΤΕΙΤ
NOT EVER OF-second *was*-SOUGHT

ΟΤΟΠΟϹΜΕΜΦΟΜΕΝΟϹΓΑΡΑ
8 PLACE BLAMING for to-

A*s*¹* Υ
ΥΤΟΙϹΛΕΓΕΙΙΔΟΥΗΜΕΡΑΙ
them He-IS-sayING BE-PERCEIVING DAYS

ΕΡΧΟΝΤΑΙΛΕΓΕΙΚΥΡΙΟϹΚ
ARE-COMING IS-sayING Master AND

ΑΙϹΥΝΤΕΛΕϹΩΕΠΙΤΟΝΟΙΚ
I-SHALL-BE-concludING ON THE HOME

[8] Few phrases are so unfortunately confusing as "the New Testament". The Greek word for "testament" and its Hebrew equivalent never carry the ordinary meaning of a will, or legal instrument for the disposal of property after death. They are close equivalents of our "covenant" or "contract". To speak of the Greek Scriptures as "the New Testament", and the Hebrew as "the Old Testament" is most misleading, because, as a matter of fact the new covenant is found in the "Old Testament". Jeremiah gives it in full (Jer.31[31-34]). It has never been in force yet, and "New Testament times" will not come until after the time of great affliction when Jehovah calls Israel and Judah back to Himself. In truth, the new covenant is not for the nations at all, though, of course, a large section of the "New Testament" is especially for the nations.

The "old covenant" is not the Hebrew scriptures, but the compact made with Israel at Mount Sinai. It was two-sided. The people proposed to do their part and Jehovah engaged to do His. They promised to obey Him, but dismally failed to do so, consequently He could not fulfill His promises to bless them.

The new covenant which He will make with them after they have been restored to their land, and have received their Messiah, is radically different from the old. The people have no active part in it whatever. All depends on Jehovah. Hence it will not be a failure. The law that was written on stones will be written on their hearts. Instead of demanding a penalty for every infraction, He will be propitious. Instead of recalling their sins and lawlessnesses, He will blot them out. Instead of an "atonement" or shelter for sin made by the blood of he-goats and calves, the blood of Christ will put them completely away. At present we have the infinitely higher privilege of confidence in God Himself, not His promises or His covenants. The law is not inscribed on our hearts, but we were caused to die to the law through the body of Christ. We are not a regeneration but a new creation.

house of Judah a new covenant,
9 Not in accord with the covenant
which I make with their fathers
In the day of My taking hold of
their hand to be leading them
out of the land of Egypt,
Seeing that *they* do not remain in
My covenant,
And *I* neglect them', the Lord is
saying,
10 'Seeing that this is the covenant
which I shall be covenanting
with the house of Israel after
those days,' the Lord is saying:
'Imparting My laws to their comprehension,
Even on their hearts shall I be
inscribing them,
And I shall be to them for a God,
and *they* shall be to Me for a
people.
11 And by no means should each be
teaching his [fellow] citizen,
And each his brother, saying,
"Know the Lord!"
Seeing that all will be acquainted
with Me, from their little to
their great,
12 Seeing that I shall be propitious
to their injustices,
And of their sins and their lawlessnesses should I under no circumstances be still reminded'."

13 In saying "new" He has made
the former old. Now that which
is aging and decrepit is near its disappearance.
9 The former also, indeed then, had
just statutes of divine service, be-
2 sides a worldly holy place. For a
tabernacle is constructed, in the
front of which is the lampstand as
well as the table and the showbread,
which is termed the holy place.
3 Now after the second curtain is
the tabernacle which is termed the
4 holy of holies, having the golden
censer and the ark of the covenant
covered about everywhence with
gold, in which was the golden
urn having the manna, and Aaron's
staff which germinates, and the

s1* o.
ΟΝΙϹΡΑΗΛΚΑΙΕΠΙΤΟΝΟΙΚ
of-ISRAEL AND ON THE HOME

s1* o. o.
ΟΝΙΟΥΔΑΔΙΑΘΗΚΗΝΚΑΙΝΗ
of-JUDA covenant NEW

ΝΟΥΚΑΤΑΤΗΝΔΙΑΘΗΚΗΝΗΝ
9 NOT according-to THE covenant WHICH

ΕΠΟΙΗϹΑΤΟΙϹΠΑΤΡΑϹΙΝΑ
I-make to-THE FATHERS OF-

B DAYS +IC
ΥΤΩΝΕΝΗΜΕΡΑΕΠΙΛΑΒΟΜΕ
them IN DAY OF-ON-GETTING

ΝΟΥΜΟΥΤΗϹΧΕΙΡΟϹΑΥΤΩΝ
OF-ME THE HAND OF-them

ΕΞΑΓΑΓΕΙΝΑΥΤΟΥϹΕΚΓΗϹ
TO-BE-OUT-LEADING them OUT OF-LAND

ΑΙΓΥΠΤΟΥΟΤΙΑΥΤΟΙΟΥΚΕ
OF-EGYPT that they NOT IN-

s o.
ΝΕΜΕΙΝΑΝΕΝΤΗΔΙΑΘΗΚΗΜ
REMAIN IN THE covenant OF-

ΟΥΚΑΓΩΗΜΕΛΗϹΑΑΥΤΩΝΛΕ
ME AND-I UN-CARE OF-them IS-say-

ΓΕΙΚΥΡΙΟϹΟΤΙΑΥΤΗΗΔΙΑ
10 ING Master that this THE covenant

A adds ΜΟΥ OF-ME
ΘΗΚΗΗΝΔΙΑΘΗϹΟΜΑΙΤΩΟΙ
WHICH I-SHALL-BE-covenantING to-THE HOME

ΚΩΙϹΡΑΗΛΜΕΤΑΤΑϹΗΜΕΡΑ
of-ISRAEL after THE DAYS

s o.
ϹΕΚΕΙΝΑϹΛΕΓΕΙΚΥΡΙΟϹΔ
those IS-sayING Master GIV-

ΙΔΟΥϹΝΟΜΟΥϹΜΟΥΕΙϹΤΗΝ
ING LAWS OF-ME INTO THE

ΔΙΑΝΟΙΑΝΑΥΤΩΝΚΑΙΕΠΙΚ
THRU-MIND OF-them AND ON HEARTS

s1* Ν (B has Є. It (B o. o. o.) may have been Ϲ)
ΑΡΔΙΑϹΑΥΤΩΝΕΠΙΓΡΑΨΩΑ
OF-them I-SHALL-BE-ON-WRITING them

ΥΤΟΥϹΚΑΙΕϹΟΜΑΙΑΥΤΟΙϹ
AND I-SHALL-BE to-them

ΕΙϹΘΕΟΝΚΑΙΑΥΤΟΙΕϹΟΝΤ
INTO God AND they WILL-BE

s had Υ
ΑΙΜΟΙΕΙϹΛΑΟΝΚΑΙΟΥΜΗΔ
11 to-ME INTO PEOPLE AND NOT NO THEY-

ΙΔΑΞΩϹΙΝΕΚΑϹΤΟϹΤΟΝΠΟ
SHOULD-BE-TEACHING EACH THE citizen

B+Є
ΛΙΤΗΝΑΥΤΟΥΚΑΙΕΚΑϹΤΟϹ
OF-him AND EACH

ΤΟΝΑΔΕΛΦΟΝΑΥΤΟΥΛΕΓΩΝ
THE brother OF-him sayING

ΓΝΩΘΙΤΟΝΚΥΡΙΟΝΟΤΙΠΑΝ
BE-KNOWING THE Master that ALL

B1 o. o. B+Є
ΤΕϹΕΙΔΗϹΟΥϹΙΝΜΕΑΠΟΜΙ
WILL-BE-PERCEIVING ME FROM LITTLE

ΚΡΟΥΕΩϹΜΕΓΑΛΟΥΑΥΤΩΝΟ
12 TILL OF-GREAT OF-them that

AB+Є
ΤΙΙΛΕΩϹΕϹΟΜΑΙΤΑΙϹΑΔΙ
PROPITIOUS I-SHALL-BE to-THE UN-JUST-

B+Є
ΚΙΑΙϹΑΥΤΩΝΚΑΙΤΩΝΑΜΑΡ
nesses OF-them AND OF-THE misses

Bs1* omit AND OF-THE UN-LAWness OF-them
ΤΙΩΝΑΥΤΩΝΚΑΙΤΩΝΑΝΟΜΙ
OF-them AND OF-THE UN-LAWness

ΩΝΑΥΤΩΝΟΥΜΗΜΝΗϹΘΩΕΤΙ
OF-them NOT NO I-SH'D-BE-BEING-REMINDED STILL

s Є o.
ΕΝΤΩΛΕΓΕΙΝΚΑΙΝΗΝΠΕΠΑ
13 IN THE TO-BE-sayING NEW He-HAS-

s o.
ΛΑΙΩΚΕΝΤΗΝΠΡΩΤΗΝΤΟΔΕ
OLDED THE BEFORE-most THE YET

ΠΑΛΑΙΟΥΜΕΝΟΝΚΑΙΓΗΡΑϹ
beING-OLDED AND VETERANING

ΚΟΝΕΓΓΥϹΑΦΑΝΙϹΜΟΥΕΙΧ
9 NEAR OF-UN-APPEARing HAD

Bs o. B omits AND
ΕΝΜΕΝΟΥΝΚΑΙΗΠΡΩΤΗΔΙΚ
INDEED THEN AND THE BEFORE-most JUST-

s o.
ΑΙΩΜΑΤΑΛΑΤΡΕΙΑϹΤΟΤΕΑ
effects OF-DIVINE-SERVICE THE BESIDES HO-

ΓΙΟΝΚΟϹΜΙΚΟΝϹΚΗΝΗΓΑΡ
2 LY SYSTEMIC BOOTH for

ΚΑΤΕϹΚΕΥΑϹΘΗΗΠΡΩΤΗΕΝ
IS-constructED THE BEFORE-most IN

ΗΗΤΕΛΥΧΝΙΑΚΑΙΗΤΡΑΠΕΖ
WHICH THE BESIDES LAMPSTAND AND THE table

A+Є s. BREADS
ΑΚΑΙΗΠΡΟΘΕϹΙϹΤΩΝΑΡΤΩ
AND THE BEFORE-PLACing OF-THE BREAD

B+AND THE GOLDEN censer As omit THE A adds ΑΓΙΩΝ
ΝΗΤΙϹΛΕΓΕΤΑΙΤΑΑΓΙΑΜΕ
3 WHICH-ANY IS-beING-said THE HOLY after

B above 802 adds ΚΑΙΤΟΧΡΥϹΟΥΝΘΥΜΙΑΤΗΡΙΟΝ
ΤΑΔΕΤΟΔΕΥΤΕΡΟΝΚΑΤΑΠΕ
YET THE second DOWN-EXPANDer

A omits THE s1* o.
ΤΑϹΜΑϹΚΗΝΗΗΛΕΓΟΜΕΝΗΤ
BOOTH THE one-beING-said THE

As1* omit OF-THE B omits GOLDEN
ΑΓΙΑΤΩΝΑΓΙΩΝΧΡΥϹΟΥΝ
4 HOLY OF-THE HOLIES GOLDEN

B1 o. B omits incense-instrument AND
ΕΧΟΥϹΑΘΥΜΙΑΤΗΡΙΟΝΚΑΙ
HAVING incense-instrument AND

ΤΗΝΚΙΒΩΤΟΝΤΗϹΔΙΑΘΗΚΗ
THE ARK OF-THE covenant

ϹΠΕΡΙΚΕΚΑΛΥΜΜΕΝΗΝΠΑΝ
HAVING-been-ABOUT-COVERED EVERY-

ΤΟΘΕΝΧΡΥϹΙΩΕΝΗϹΤΑΜΝΟ
WHICH-PLACE to-GOLD (dim.) IN WHICH urn

ϹΧΡΥϹΗΕΧΟΥϹΑΤΟΜΑΝΝΑΚ
GOLDEN HAVING THE MANNA AND

B omits THE
ΑΙΗΡΑΒΔΟϹΑΑΡΩΝΗΒΛΑϹΤ
THE ROD of-AARON THE one-GERMINATing

2 In the holy place of the tabernacle, just before the curtain which separated it from the holy of holies, were two pieces of furniture, the table with the bread on the north, the lampstand on the south (Ex.26^{35};40^{22-25}). These typified the great truths of communion and testimony. No sunlight could enter the holy places. All light was supplied by the holy oil, which typified the holy spirit, thus indicating that all real knowledge of God must come, not through the light of nature, but through divine revelation. The bread is typical of Christ, the Bread which is God's delight and man's sustenance. Communion with God is possible only through Him.

The holy place speaks of man's need in approaching God. The holy of holies exhibits the higher truth of God's desire for worship. Sweet incense floated up to Him from the golden altar. His Presence abode above the ark of the covenant between the cherubim. The stone tablets of the covenant were securely hid from sight beneath the lid of the ark, which was the propitiatory or mercy seat. Here it is that Jehovah met the mediator of His people.

The word rendered "censer" is sometimes translated "golden altar". But it is used twice in the LXX of a "censer in his hand" (2 Chron.26^{19}; Ezek.8^{11}), and never of the golden altar. This was before the curtain, not in the holy of holies. Worship is not in view, so the altar is not mentioned.

6 The chief lesson of the tabernacle structure (as well as that of the temple) never seems to have entered the minds and hearts in Israel. A God Who hid Himself behind thick curtains, and Who forbade access into His presence except on rare occasions, Who divided the holy places into two compartments and dwelt alone in the furthest one, out of reach of all except the high priest once a year, makes it evident that the way to Him is far from open. And, as a consequence, the services based on these barriers must be impotent to clear the way, and were temporary measures, lasting only until Christ would crush all barriers by His surpassing sacrifices, and open the way of access to His presence.

5 tablets of the covenant. Now up
over it were the cherubim of glory
overshadowing the propitiatory,
concerning which there is nothing
in particular to be said now.
6 Now these having been constructed thus, the priests, indeed, pass
continually into the front tabernacle performing the divine service,
7 yet into the second, the chief priest
only, once a year, not apart from
blood, which he is offering for him-
8 self and the errors of the people, by
this the holy spirit making it evident that the way of the holy places
has not as yet been manifested
while the front tabernacle still has
9 a standing: which is a parable for
the present period, according to
which oblations as well as sacrifices
are being offered which cannot make
the one offering divine service per-
10 fect as to the conscience, only (in
foods and drinks and baptizings excelling, and just statutes for the
flesh) lying on them until the period of reformation.
11 Now Christ, coming along a
Chief Priest of that future good,
through the greater and more perfect tabernacle, not made by
hands, that is, not of this creation,
12 entered once into the holy places,
not through the blood of he-goats
and calves, but through His own
blood, finding eonian redemption.
13 For if the blood of he-goats and
of bulls and the ashes of a heifer,
sprinkling the contaminated, is hal-
lowing to the cleanness of the flesh,
14 how much rather shall the blood of
Christ, Who, through the eonian
spirit offers Himself flawless to

ΗϹΑϹΑΚΑΙΑΙΠΛΑΚΕϹΤΗϹΔ
AND THE tablets OF-THE cov-

ΙΑΘΗΚΗϹΥΠΕΡΑΝΩΔΕΑΥΤΗ
5 enant OVER-UP YET OF-her

s o. A Μ
ϹΧΕΡΟΥΒΕΙΝΔΟΞΗϹΚΑΤΑϹ
CHERUBIM OF-esteem DOWN-SHADING

A *o. o.* B+Ε
ΚΙΑΖΟΝΤΑΤΟΙΛΑϹΤΗΡΙΟΝ
THE PROPITIATORY

s adds but erases ΕΝ B *o.*
ΠΕΡΙΩΝΟΥΚΕϹΤΙΝΝΥΝΛΕΓ
ABOUT WHICH NOT it-is NOW TO-BE-

ΕΙΝΚΑΤΑΜΕΡΟϹΤΟΥΤΩΝΔΕ
6 saying according-to PART OF-these YET

ΟΥΤΩϹΚΑΤΕϹΚΕΥΑϹΜΕΝΩΝ
thus HAVING-*been*-constructed

ΕΙϹΜΕΝΤΗΝΠΡΩΤΗΝϹΚΗΝΗ
INTO INDEED THE BEFORE-most BOOTH

ΝΔΙΑΠΑΝΤΟϹΕΙϹΙΑϹΙΝΟΙ
THRU EVERY INTO-ARE THE

ΙΕΡΕΙϹΤΑϹΛΑΤΡΕΙΑϹΕΠΙ
SACRED-*ones* THE DIVINE-SERVICE ON-

ΤΕΛΟΥΝΤΕϹΕΙϹΔΕΤΗΝΔΕΥ
7 FINISHING INTO YET THE second

ΤΕΡΑΝΑΠΑΞΤΟΥΕΝΙΑΥΤΟΥ
ONCE OF-THE year

A[1] *omits* THE A+Ε
ΜΟΝΟϹΟΑΡΧΙΕΡΕΥϹΟΥΧΩΡ
ONLY THE chief-SACRED-*one* NOT apart-from

ΙϹΑΙΜΑΤΟϹΟΠΡΟϹΦΕΡΕΙΥ
BLOOD WHICH he-IS-TOWARD-CARRYING O-

ΠΕΡΕΑΥΤΟΥΚΑΙΤΩΝΤΟΥΛΑ
VER self AND THE OF-THE PEOPLE

ΟΥΑΓΝΟΗΜΑΤΩΝΤΟΥΤΟΔΗΛ
8 UN-KNOW-*effects* this OF-mak-

ΟΥΝΤΟϹΤΟΥΠΝΕΥΜΑΤΟϹΤΟ
ING-EVIDENT THE spirit THE

ΥΑΓΙΟΥΜΗΠΩΠΕΦΑΝΕΡΩϹΘ
HOLY NO-as-yet TO-HAVE-*been*-made-APPEAR

ΑΙΤΗΝΤΩΝΑΓΙΩΝΟΔΟΝΕΤΙ
THE OF-THE HOLIES WAY STILL

ΤΗϹΠΡΩΤΗϹϹΚΗΝΗϹΕΧΟΥϹ
OF-THE BEFORE-most BOOTH HAVING

ΗϹϹΤΑϹΙΝΗΤΙϹΠΑΡΑΒΟΛΗ
9 STANDing WHICH-ANY BESIDE-CAST

ΕΙϹΤΟΝΚΑΙΡΟΝΤΟΝΕΝΕϹΤ
INTO THE SEASON THE HAVING-IN-STOOD

ΗΚΟΤΑΚΑΘΗΝΔΩΡΑΤΕΚΑΙΘ
according-to WHICH oblations BESIDES AND

ΥϹΙΑΙΠΡΟϹΦΕΡΟΝΤΑΙΜΗΔ
SACRIFICES ARE-*be*ING-TOWARD-CARRIED NO *be-*

A*s o.*
ΥΝΑΜΕΝΑΙΚΑΤΑϹΥΝΕΙΔΗϹ
ING-ABLE according-to conscience

s o.
ΙΝΤΕΛΕΙΩϹΑΙΤΟΝΛΑΤΡΕΥ
TO-mature THE *one*-offerING-DIVINE-

A *o.*
ΟΝΤΑΜΟΝΟΝΕΠΙΒΡΩΜΑϹΙΝ
10 SERVICE ONLY ON FOODS

A *o.*
ΚΑΙΠΟΜΑϹΙΝΚΑΙΔΙΑΦΟΡΟ
AND DRINKS AND to-excelling

A*s*[1]* *omit* AND
ΙϹΒΑΠΤΙϹΜΟΙϹΚΑΙΔΙΚΑΙ
DIPPings AND JUST-*effects*

ΩΜΑΤΑϹΑΡΚΟϹΜΕΧΡΙΚΑΙΡ
OF-FLESH UNTO SEASON

ΟΥΔΙΟΡΘΩϹΕΩϹΕΠΙΚΕΙΜΕ
OF-THRU-ERECTing ON-LYING

ΝΑΧΡΙϹΤΟϹΔΕΠΑΡΑΓΕΝΟΜ
11 ANOINTED YET BESIDE-BECOMING

B OF-BECOMINGS ΓΕΝΟΜΕ
ΕΝΟϹΑΡΧΙΕΡΕΥϹΤΩΝΜΕΛΛ
chief-SACRED-*one* OF-THE beING-ABOUT

ΝΩΝ
ΟΝΤΩΝΑΓΑΘΩΝΔΙΑΤΗϹΜΕΙ
GOOD*p* THRU THE GREATER

A Ω
ΖΟΝΟϹΚΑΙΤΕΛΕΙΟΤΕΡΑϹϹ
AND more-mature BOOTH

ΚΗΝΗϹΟΥΧΕΙΡΟΠΟΙΗΤΟΥΤ
NOT HAND-made this

ΟΥΤΕϹΤΙΝΟΥΤΑΥΤΗϹΤΗϹΚ
IS NOT OF-this THE CRE-

ΤΙϹΕΩϹΟΥΔΕΔΙΑΙΜΑΤΟϹΤ
12 ATION NOT-YET THRU BLOOD OF-

ΡΑΓΩΝΚΑΙΜΟϹΧΩΝΔΙΑΔΕΤ
HE-GOATS AND OF-CATTLE THRU YET OF-

ΟΥΙΔΙΟΥΑΙΜΑΤΟϹΕΙϹΗΛΘ
THE OWN BLOOD He-INTO-CAME

s[1] *adds* ΕΙϹΤΑΑΓΙΑ INTO THE HOLIES
ΕΝΕΦΑΠΑΞΕΙϹΤΑΑΓΙΑΑΙΩ
ON-ONCE INTO THE HOLIES eonian

ΝΙΑΝΛΥΤΡΩϹΙΝΕΥΡΑΜΕΝΟ
LOOSENING FINDI*ng*

ϹΕΙΓΑΡΤΟΑΙΜΑΤΡΑΓΩΝΚΑ
13 IF for THE BLOOD OF-HE-GOATS AND

ΙΤΑΥΡΩΝΚΑΙϹΠΟΔΟϹΔΑΜΑ
OF-BULLS AND ASHES OF-HEIFER

ΛΕΩϹΡΑΝΤΙΖΟΥϹΑΤΟΥϹΚΕ
SPRINKLING THE *ones-*

ΚΟΙΝΩΜΕΝΟΥϹΑΓΙΑΖΕΙΠΡ
HAVING-*been*-COMMONED IS-HOLYIZING TOWARD

ΟϹΤΗΝΤΗϹϹΑΡΚΟϹΚΑΘΑΡΟ
THE OF-THE FLESH cleanness

ΤΗΤΑΠΟϹΩΜΑΛΛΟΝΤΟΑΙΜΑ
14 to-how-much RATHER THE BLOOD

ΤΟΥΧΡΙϹΤΟΥΟϹΔΙΑΠΝΕΥΜ
OF-THE ANOINTED WHO THRU spirit

s[2] *has* ΑΓΙΟΥ HOLY *in margin*
ΑΤΟϹΑΙΩΝΙΟΥΕΑΥΤΟΝΠΡΟ
eonian Self TOWARD-

[13] This refers to the two great sin-offerings of Lev. 16 and Num. 19. The victim was burned, the ashes preserved, and water that flowed over them availed to purify. This ordinance fills an important place in Israel's future as well as its past (Ezek. 36[25]).

[15] This new covenant is for Israel and Judah only. The nations have no part in it at all. They never had the law and never will have it. They never had a divine service or a tabernacle, neither were the promises made to them. All of this is for the Hebrews only.

[16] Covenants, in ancient times, were ratified by means of sacrifices. When Jehovah wished to confirm His covenant with Abram, five different animals were divided into halves, which were laid over against one another so that the contracting parties could pass in between them, thus indicating that they ratified the covenant (Gen.15[8-21]). As this covenant was one of pure grace on God's part, Abram was not allowed to pass between the pieces. The symbols of Jehovah's presence passed through alone, thus confirming the covenant without conditions on the part of Abram. Until the victims have been slain no covenant was considered binding.

[16] The rendering "testament" and "testator" has no concord whatever with the context. It is true that a testament is of no force while the testator is living, but that has no possible application here. If the covenant with Abram were a testament made by God, then, according to the reasoning, it has no force so long as God lives! The old covenant was confirmed by death—not the death of either party to the covenant, but by the sacrifices which the young men offered (Ex.24[5-8]). The blood of these victims was sprinkled on the scroll of the covenant and on the people.

[18] The old covenant, under which the people rashly contracted to do all that the law demanded, was dedicated with the blood of calves and he-goats. The new is inaugurated with the blood of Christ, which has power to fend all failure, and refuses all human help.

God, be cleansing your conscience
from dead works to be offering
divine service to the living and
true God?
15 And, therefore, He is the Medi-
ator of a new covenant, so that,
a death occurring for the de-
liverance of the transgressions of
those under the first covenant, they
who have been called may be ob-
taining the promise of an eonian en-
16 joyment of the allotment. For,
where there is a covenant, it is nec-
essary to bring in the death of the
17 covenant [victim], for a covenant
is confirmed over the dead, since it
is availing at no time when the
covenant [victim] is living.
18 Whence neither the first has
been dedicated apart from blood.
19 For, every precept being spoken by
Moses to the entire people accord-
ing to the law, taking the blood of
calves and of he-goats, with water
and scarlet wool and hyssop, he
sprinkles the scroll itself as well as
20 the entire people, saying, "This is
the blood of the covenant which God
21 directs with you." Now the taber-
nacle also, and all the vessels of the
ministry he likewise sprinkles with
22 blood. And almost all is being
cleansed in blood according to the
law, and apart from bloodshedding
is coming no pardon.
23 It is necessary, then, for the ex-
amples, indeed, of what is in the
heavens to be cleansed by these, yet
the celestial things themselves by
24 better sacrifices than these. For
Christ entered not into holy places
made by hands, representations
of the true, but into heaven itself,
now to be disclosed before the face
25 of God for our sakes. Nor is it
that He may be offering Himself

ϹΗΝΕΓΚΕΝΑΜΩΜΟΝΤΩΘΕΩΚ
CARRIES UN-FLAWed to-THE God WILL-
| B *is missing beyond this point*
ΑΘΑΡΙΕΙΤΗΝϹΥΝΕΙΔΗϹΙΝ
BE-cleansING THE conscience
A Η=-US
ΥΜΩΝΑΠΟΝΕΚΡΩΝΕΡΓΩΝΕΙ
OF-YOU*p* FROM DEAD ACTS INTO

ϹΤΟΛΑΤΡΕΥΕΙΝΘΕΩΖΩΝΤΙ
THE TO-BE-offerING-DIVINE-SERVICE to-God LIVING
s omits AND TRUE
ΚΑΙΑΛΗΘΕΙΝΩΚΑΙΔΙΑΤΟΥ
15 AND TRUE AND THRU this

ΤΟΔΙΑΘΗΚΗϹΚΑΙΝΗϹΜΕϹΙ
covenant NEW MIDer

ΤΗϹΕϹΤΙΝΟΠΩϹΘΑΝΑΤΟΥΓ
He-IS WHICH-how OF-DEATH BE-

ΕΝΟΜΕΝΟΥΕΙϹΑΠΟΛΥΤΡΩϹ
COMING INTO FROM-LOOSening

ΙΝΤΩΝΕΠΙΤΗΠΡΩΤΗΔΙΑΘΗ
OF-THE ON THE BEFORE-most covenant

ΚΗΠΑΡΑΒΑϹΕΩΝΤΗΝΕΠΑΓΓ
BESIDE-STEPS THE promise
A+Є
ΕΛΙΑΝΛΑΒΩϹΙΝΟΙΚΕΚΛΗΜ
MAY-BE-GETTING THE *ones*-HAVING-*been*-

ΕΝΟΙΤΗϹΑΙΩΝΙΟΥΚΛΗΡΟΝ
CALLED OF-THE eonian tenancy

ΟΜΙΑϹΟΠΟΥΓΑΡΔΙΑΘΗΚΗΘ
16 THE-?-where for covenant DEATH
A Є o.
ΑΝΑΤΟΝΑΝΑΓΚΗΦΕΡΕϹΘΑΙ
necessity TO-BE-*be*ING-CARRIED

ΤΟΥΔΙΑΘΕΜΕΝΟΥΔΙΑΘΗΚΗ
17 OF-THE *one-be*ING-covenantED covenant

ΓΑΡΕΠΙΝΕΚΡΟΙϹΒΕΒΑΙΑΕ
for ON DEAD-*ones* confirmed since
s1* T s+Є As o.
ΠΕΙΜΗΠΟΤΕΙϹΧΥΕΙΟΤΕΖΗ
NO ?-when IS-beING-STRONG when IS-LIVING
s o.
ΟΔΙΑΘΕΜΕΝΟϹΟΘΕΝΟΥΔΕΗ
18 THE *one-be*ING-covenanted WHICH-PLACE NOT-YET THE
A+Є
ΠΡΩΤΗΧΩΡΙϹΑΙΜΑΤΟϹΕΝΚ
BEFORE-most apart-from BLOOD HAS-*been*-
As Є o.
ΕΚΑΙΝΙϹΤΑΙΛΑΛΗΘΕΙϹΗϹ
19 IN-NEWED OF-BEING-TALKED
s1* *omits* THE
ΓΑΡΠΑϹΗϹΕΝΤΟΛΗϹΚΑΤΑΤ
for EVERY direction according-to THE
A o.
ΟΝΝΟΜΟΝΥΠΟΜΩΥϹΕΩϹΠΑΝ
LAW UNDER MOSES to-EVERY

ΤΙΤΩΛΑΩΛΑΒΩΝΤΟΑΙΜΑΤΩ
THE PEOPLE GETTING THE BLOOD OF-THE
s3 *cancels and brackets* AND OF-THE HE-GOATS
ΝΜΟϹΧΩΝΚΑΙΤΩΝΤΡΑΓΩΝΜ
CATTLE AND OF-THE HE-GOATS WITH

ΕΤΑΥΔΑΤΟϹΚΑΙΕΡΙΟΥΚΟΚ
water AND WOOL scarlet

ΚΙΝΟΥΚΑΙΥϹϹΩΠΟΥΑΥΤΟΤ
AND HYSSOP it BESIDES

ΕΤΟΒΙΒΛΙΟΝΚΑΙΠΑΝΤΑΤΟ
THE SCROLLet AND EVERY THE

ΝΛΑΟΝΕΡΑΝΤΙϹΕΝΛΕΓΩΝΤ
20 PEOPLE he-SPRINKLES sayING this

ΟΥΤΟΤΟΑΙΜΑΤΗϹΔΙΑΘΗΚΗ
THE BLOOD OF-THE covenant
s o.
ϹΗϹΕΝΕΤΕΙΛΑΤΟΠΡΟϹΥΜΑ
OF-WHICH directs TOWARD YOU*p*

ϹΟΘΕΟϹΚΑΙΤΗΝϹΚΗΝΗΝΔΕ
21 THE God AND THE BOOTH YET
s o.
ΚΑΙΠΑΝΤΑΤΑϹΚΕΥΗΤΗϹΛΕ
AND ALL THE INSTRUMENTS OF-THE offici-
A+Є
ΙΤΟΥΡΓΙΑϹΤΩΑΙΜΑΤΙΟΜΟ
ation to-THE BLOOD LIKE-AS

ΙΩϹΕΡΑΝΤΙϹΕΝΚΑΙϹΧΕΔΟ
22 he-SPRINKLES AND ALMOST

ΝΕΝΑΙΜΑΤΙΠΑΝΤΑΚΑΘΑΡΙ
IN BLOOD ALL IS-*be*ING-cleansED
A Є o.
ΖΕΤΑΙΚΑΤΑΤΟΝΝΟΜΟΝΚΑΙ
according-to THE LAW AND
A+Є
ΧΩΡΙϹΑΙΜΑΤΕΚΧΥϹΙΑϹΟΥ
apart-from BLOOD-OUT-POURing NOT
A+Є A+Є
ΓΙΝΕΤΑΙΑΦΕϹΙϹΑΝΑΓΚΗΟ
23 IS-BECOMING FROM-LETting necessity THEN
As o.
ΥΝΤΑΜΕΝΥΠΟΔΕΙΓΜΑΤΑΤΩ
THE INDEED UNDER-SHOWS OF-THE

ΝΕΝΤΟΙϹΟΥΡΑΝΟΙϹΤΟΥΤΟ
IN THE heavens these

ΙϹΚΑΘΑΡΙΖΕϹΘΑΙΑΥΤΑΔΕ
TO-BE-*be*ING-cleansED they YET
As o.
ΤΑΕΠΟΥΡΑΝΙΑΚΡΕΙΤΤΟϹΙ
THE ON-heavenlies to-better
s o.
ΝΘΥϹΙΑΙϹΠΑΡΑΤΑΥΤΑϹΟΥ
24 SACRIFICES BESIDE these NOT
s o.
ΓΑΡΕΙϹΧΕΙΡΟΠΟΙΗΤΑΕΙϹ
for INTO HAND-made INTO-

ΗΛΘΕΝΑΓΙΑΧΡΙϹΤΟϹΑΝΤΙ
CAME HOLIES ANOINTED INSTEAD-
A+Є
ΤΥΠΑΤΩΝΑΛΗΘΙΝΩΝΑΛΛΕΙ
types OF-THE TRUE but INTO

ϹΑΥΤΟΝΤΟΝΟΥΡΑΝΟΝΝΥΝΕ
SAME THE heaven NOW TO-
A N
ΜΦΑΝΙϹΘΗΝΑΙΤΩΠΡΟϹΩΠΩ
BE-IN-APPEARIZED to-THE face

ΤΟΥΘΕΟΥΥΠΕΡΗΜΩΝΟΥΔΙΝ
25 OF-THE God OVER US NOT-YET THAT
A+Є
ΑΠΟΛΛΑΚΙϹΠΡΟϹΦΕΡΗΕΑΥ
MANY-times He-MAY-BE-TOWARD-CARRYING self

26 It is evident that Christ did not appear at "the end of the world", nor, indeed, at the conclusion of the eons. Neither has sin been completely eliminated. Such, however, is the efficacy of His sacrifice, that we know that sin must eventually be banished from the universe. And we know also that this will be at the conclusion of the eons. Hence this somewhat complicated sentence has been rendered to this effect.

27 This is not a general statement concerning all men, but the men who have been in view continually, that is, the Levitical priests. The word judgment has no reference to the judgment of mankind for sin, but the setting to rights of those cases in Israel which continued until the death of the high priest. The innocent man-slayer lived in the city of refuge until the death of the great priest (Nu.35[22-29]). Then he might return to his patrimony. This was his "judgment". The parallel demands that this judgment correspond with the salvation which will come to those who are awaiting Christ. He, the great Chief Priest, has died, and in due time Israel, the man-slayer, shall return to the land of his possession.

28 This appearance of Christ refers to His return to Israel. He will bring salvation to all, whether they watch or are drowsy (1 Thess.5[10]) when He comes for us. But to Israel He brings salvation to those awaiting Him. Just as the high priest entered the holy of holies on the great day of atonement and came out to bless the waiting throng, so Christ has entered the heavenly sanctuary and will bring a benediction when He comes.

1 The sacrifices under the law were but dim figures of the great Sacrifice. They made atonement, that is, a shelter for sin. The offering up of Christ made a real propitiation, for it put away the sins which had been covered by the blood of bulls and goats. Atonement covered sin, pardon put it away, but justification, which we enjoy, goes far beyond both. The Hebrews were not justified.

5 The unbeliever's objection that the God of Israel was a terrible God Who delighted in the blood of slain beasts, is here directly denied. The whole sacrificial system, not only as an

often, even as the chief priest is
entering into the holies of holies
26 yearly by the blood of others, since
then He must often be suffering
from the disruption of the world,
yet now, once, has He been manifested through His sacrifice, for the
repudiation of sin at the conclusion
of the eons.
27 And, inasmuch as it is reserved
to the men to be dying once, yet
28 after this a judging, thus Christ
also, being offered once for the bearing of the sins of many, will be seen
a second [time], by those awaiting
Him, apart from sin, for salvation,
through faith.

10 For the law, having a shadow of
future good, not the very image of
the matters, they with their same
sacrifices which they are offering
yearly are never finally able to per-
2 fect those approaching. Else should
they not cease being offered, because
those offering divine service, having
been once cleansed, have no longer a
3 conscience as to sins? But in them
there is a recollection of sins
4 yearly, for it is impossible for the
blood of bulls and of he-goats to be
eliminating sins.
5 Wherefore, entering into the
world, He is saying,

"Sacrifice and offering
Thou wilt not,
Yet a body dost Thou adapt to Me.
6 In holocausts and those concerning sin
Thou dost not delight.
7 Then said I,
'*Lo! I* am arriving (in the summary of the scroll it is written concerning Me)
To do Thy will, O God.'"
8 Further, when saying that "Sacrifice and offering and holocausts

Mk.12.33.

ΤΟΝΩΣΠΕΡΟΑΡΧΙΕΡΕΥΣΕΙ
AS-EVEN THE chief-SACRED-one IS-
Aſ1* *omit* OF-THE HOLIES
ΣΕΡΧΕΤΑΙΕΙΣΤΑΑΓΙΑΤΩΝ
INTO-COMING INTO THE HOLIES OF-THE
ΑΓΙΩΝΚΑΤΕΝΙΑΥΤΟΝΕΝΑΙ
HOLIES according-to year IN BLOOD
ΜΑΤΙΑΛΛΟΤΡΙΩΕΠΕΙΕΔΕΙ
26 other-placed since it-WAS-BINDING
A+Ε
ΑΥΤΟΝΠΟΛΛΑΚΙΣΠΑΘΕΙΝΑ
Him MANY-times TO-BE-EMOTIONING FROM
ΠΟΚΑΤΑΒΟΛΗΣΚΟΣΜΟΥΝΥΝ
DOWN-CASTING OF-SYSTEM NOW
ΙΔΕΑΠΑΞΕΠΙΣΥΝΤΕΛΕΙΑΤ
YET ONCE ON TOGETHER-FINISH OF-
ΩΝΑΙΩΝΩΝΕΙΣΑΘΕΤΗΣΙΝΤ
THE eons INTO UN-PLACing OF-
ΗΣΑΜΑΡΤΙΑΣΔΙΑΤΗΣΘΥΣΙ
THE missing THRU THE SACRIFICE
ΑΣΑΥΤΟΥΠΕΦΑΝΕΡΩΤΑΙΚΑ
27 OF-Him He-HAS-*been*-made-APPEAR AND
ΙΚΑΘΟΣΟΝΑΠΟΚΕΙΤΑΙΤΟΙ
according-to as-much-as it-IS-*be*ING-reserved to-THE
ΣΑΝΘΡΩΠΟΙΣΑΠΑΞΑΠΟΘΑΝ
humans ONCE TO-BE-FROM-DYING
A+Ε
ΕΙΝΜΕΤΑΔΕΤΟΥΤΟΚΡΙΣΙΣ
after YET this JUDGing
ΟΥΤΩΣΚΑΙΟΧΡΙΣΤΟΣΑΠΑΞ
28 thus AND THE ANOINTED ONCE
ΠΡΟΣΕΝΕΧΘΕΙΣΕΙΣΤΟΠΟΛ
BEING-TOWARD-CARRIED INTO THE OF-MANY
ΛΩΝΑΝΕΝΕΓΚΕΙΝΑΜΑΡΤΙΑ
TO-BE-UP-CARRYING misses
A+Ε
ΣΕΚΔΕΥΤΕΡΟΥΧΩΡΙΣΑΜΑΡ
OUT OF-second apart-from missing
ΤΙΑΣΟΦΘΗΣΕΤΑΙΤΟΙΣΑΥΤ
WILL-BE-BEING-VIEWED to-THE-*ones* Him
ΟΝΑΠΕΚΔΕΧΟΜΕΝΟΙΣΕΙΣΣ
FROM-OUT-RECEIVING INTO SAV-
ſ *omits* THRU BELIEF
ΩΤΗΡΙΑΝΔΙΑΠΙΣΤΕΩΣΣΚΙ
10 ing THRU BELIEF SHADE
ΑΝΓΑΡΕΧΩΝΟΝΟΜΟΣΤΩΝΜΕ
for HAVING THE LAW OF-THE being-
ΛΛΟΝΤΩΝΑΓΑΘΩΝΟΥΚΑΥΤΗ
ABOUT GOOD*p* NOT SAME
ΝΤΗΝΕΙΚΟΝΑΤΩΝΠΡΑΓΜΑΤ
THE image OF-THE PRACTISES
ΩΝΚΑΤΕΝΙΑΥΤΟΝΤΑΙΣΑΥΤ
according-to year to-THE SAME
A *omits* OF-them WHICH
ΑΙΣΘΥΣΙΑΙΣΑΥΤΩΝΑΣΠΡΟ
SACRIFICES OF-them WHICH THEY-ARE-

ΣΦΕΡΟΥΣΙΝΕΙΣΤΟΔΙΗΝΕΚ
TOWARD-CARRYING INTO THE THRU-CARRY
A *adds* ΑΙ A Ε *o.*
ΕΣΟΥΔΕΠΟΤΕΔΥΝΑΝΤΑΙΤΟ
NOT-YET-?-when THEY-ARE-ABLE THE-*ones*
ſ *o.*
ΥΣΠΡΟΣΕΡΧΟΜΕΝΟΥΣΤΕΛΕ
ones-TOWARD-COMING TO-mature
ΙΩΣΑΙΕΠΕΙΟΥΚΑΝΕΠΑΥΣΑ
2 since NOT EVER THEY-CEASE
ΝΤΟΠΡΟΣΦΕΡΟΜΕΝΑΙΔΙΑΤ
*be*ING-TOWARD-CARRIED THRU THE
ſ *o.*
ΟΜΗΔΕΜΙΑΝΕΧΕΙΝΕΤΙΣΥΝ
NO-YET-ONE TO-BE-HAVING STILL con-
ſ *o.*
ΕΙΔΗΣΙΝΑΜΑΡΤΙΩΝΤΟΥΣΛ
science OF-misses THE *ones*-
A Ε
ΑΤΡΕΥΟΝΤΑΣΑΠΑΞΚΕΚΑΘΑ
offerING-DIVINE-SERVICE ONCE HAVING-*been*-
ΡΙΣΜΕΝΟΥΣΑΛΛΕΝΑΥΤΑΙΣ
3 cleansed but IN them
ΑΝΑΜΝΗΣΙΣΑΜΑΡΤΙΩΝΚΑΤ
UP-REMINDing OF-misses according-to
ΕΝΙΑΥΤΟΝΑΔΥΝΑΤΟΝΓΑΡΑ
4 year UN-ABLE for BLOOD
ſ OF-HE-GOATS AND OF-BULLS
ΙΜΑΤΑΥΡΩΝΚΑΙΤΡΑΓΩΝΑΦ
OF-BULLS AND OF-HE-GOATS TO-BE-
AſΕ *o.* ſ *o.*
ΑΙΡΕΙΝΑΜΑΡΤΙΑΣΔΙΟΕΙΣ
5 FROM-LIFTING misses THRU-WHICH INTO-
ΕΡΧΟΜΕΝΟΣΕΙΣΤΟΝΚΟΣΜΟ
COMING INTO THE SYSTEM
ΝΛΕΓΕΙΘΥΣΙΑΝΚΑΙΠΡΟΣΦ
He-IS-sayING SACRIFICE AND TOWARD-CARRY
ΟΡΑΝΟΥΚΗΘΕΛΗΣΑΣΣΩΜΑΔ
NOT YOU-WILL BODY YET
ΕΚΑΤΗΡΤΙΣΩΜΟΙΟΛΟΚΑΥΤ
6 YOU-DOWN-EQUIP to-ME WHOLE-BURNS
ΩΜΑΤΑΚΑΙΠΕΡΙΑΜΑΡΤΙΑΣ
AND ABOUT missing
ſ Ε
ΟΥΚΗΥΔΟΚΗΣΑΣΤΟΤΕΕΙΠΟ
7 NOT YOU-WELL-SEEM then I-said
ſ1 *omits* I-AM-ARRIVING
ΝΙΔΟΥΗΚΩΕΝΚΕΦΑΛΙΔΙΒΙ
BE-PERCEIVING I-AM-ARRIVING IN HEADing OF-
ΒΛΙΟΥΓΕΓΡΑΠΤΑΙΠΕΡΙΕΜ
SCROLLet it-HAS-*been*-WRITTEN ABOUT ME
ΟΥΤΟΥΠΟΙΗΣΑΙΟΘΕΟΣΤΟΘ
OF-THE TO-DO THE God THE WILL
ΕΛΗΜΑΣΟΥΑΝΩΤΕΡΟΝΛΕΓΩ
8 OF-YOU UPPer sayING
Aſ1* Σ
ΝΟΤΙΘΥΣΙΑΝΚΑΙΠΡΟΣΦΟΡ
that SACRIFICE AND TOWARD-CARRY
Aſ1* Σ
ΑΝΚΑΙΟΛΟΚΑΥΤΩΜΑΤΑΚΑΙ
AND WHOLE-BURNS AND

atonement for sin, but also as a means of worship by whole burnt offerings, gave Him no pleasure in itself, but only as it was typical of the true. The physical perfection of an animal was nothing to Him except as a reminder of the moral and spiritual perfection of the One Who came to do His will. The blood of beasts could cover sins, but had no power to put them away, yet it foretold the true Sacrifice, and the sufferings which suffice to offset all sins—covered or uncovered—and eventually to justify all who have committed them as well as to vindicate God for the presence of sin in the world. These grander results are not, of course, in view in this epistle.

7 So Christ "offers Himself flawless to God", not at the cross, but on coming into the world, as the Israelite presented his sacrifice at the door of the tabernacle (Lev.1[1-5]).

11 The great difference between the Levitical sacrifices and that of their Antitype is graphically brought before us in the action of the chief priests and the inaction of Christ. Indeed, had the sacrifices of the law been really efficacious, like that of Christ, there never would have been a priesthood and a sacrificial system. Moses would have offered one sacrifice, such as that at the inauguration of the covenant (Ex.24[5]), and, there being no further necessity for sacrifice, there would have been no need for a priesthood. The Aaronic priesthood is built on its own inadequacy. Its continuous round of unavailing ritual knew no goal, brooked no cessation, and gave no rest. No priest was allowed to sit in the holy places, for his work was never final. In these things the type is in contrast with the antitype, for Christ is seated in the holy of holies so far as His priesthood is concerned.

15 Under the new covenant, when Judah and Israel are restored to their land, the sin offering will be offered again (Eze.43[22]), but it is evident that it will not be for those who have been pardoned.

19 The "recently slain way" is a reference to the path into the temple. On either side were the bodies of the sacrifices which had just been slain, and offered to Jehovah. It, however, was a dead way, and no one but a priest

and those concerning sin Thou
wilt not, neither dost Thou de-
light'' (which are being offered
9 according to law) then He has
declared, ''*Lo!* I am arriving
to do Thy will, O God!'' He is des-
patching the first, that He should
10 be establishing the second. By
which will we are hallowed through
the offering of the body of Jesus
Christ once.
11 And every chief priest, indeed,
stands ministering daily and offer-
ing often the same sacrifices, which
never can take sins from about us.
12 Yet This One, when offering one
sacrifice for sins, is seated to a fi-
nality at the right hand of God,
13 waiting furthermore till His ene-
mies may be placed as a footstool
14 for His feet. For by one offering
He has made those who are hal-
lowed perfect to a finality.
15 Now the holy spirit also is testi-
fying to us, for after having de-
16 clared, '' 'This is the covenant
which I shall be covenanting with
them after those days', the Lord is
saying, 'imparting My laws to their
hearts, I shall be inscribing them
17 on their comprehension also, and
of their sins and their lawlessnesses
shall I under no circumstances be
18 still reminded.' '' Now where there
is a pardon of these, there is no
longer offering concerned with sin.
19 Having, then, brethren, boldness
for the entrance of the holy places
20 by the blood of Jesus, by a recent-
ly slain and living way which He
dedicates for us, through the cur-
21 tain, that is, His flesh, and a great
22 Priest over the house of God, we
may be approaching with a true

ΠΕΡΙΑΜΑΡΤΙΑCΟΥΚΗΘΕΛΗ 20
ABOUT missing NOT YOU-WILL

s Ε
CΑCΟΥΔΕΗΥΔΟΚΗCΑCΑΙΤΙ 40
NOT-YET YOU-WELL-SEEM WHICH-ANY

ΝΕCΚΑΤΑΝΟΜΟΝΠΡΟCΦΕΡΟ 60
according-to LAW ARE-*be*ING-TOWARD-

ΝΤΑΙΤΟΤΕΕΙΡΗΚΕΝΙΔΟΥΗ 80
9 CARRIED then He-HAS-declarED BE-PERCEIVING I-

As1* *omit* THE God
ΚΩΤΟΥΠΟΙΗCΑΙΟΘΕΟCΤΟΘ 100
AM-ARRIVING OF-THE TO-DO THE God THE WILL

ΕΛΗΜΑCΟΥΑΝΑΙΡΕΙΤΟΠΡΩ 20
OF-YOU He-IS-UP-LIFTING THE BEFORE-most

ΤΟΝΙΝΑΤΟΔΕΥΤΕΡΟΝCΤΗC 40
THAT THE second He-SHOULD-BE-

ΗΕΝΩΘΕΛΗΜΑΤΙΗΓΙΑCΜΕΝ 60
10 STANDING IN WHICH WILL HAVING-*been*-HOLYIZED

ΟΙΕCΜΕΝΔΙΑΤΗCΠΡΟCΦΟΡ 80
WE-ARE THRU THE TOWARD-CARRY

ΑCΤΟΥCΩΜΑΤΟCΙΗCΟΥΧΡΙ 200
OF-THE BODY OF-JESUS ANOINTED

s *omits* chief-
CΤΟΥΕΦΑΠΑΞΚΑΙΠΑCΜΕΝΑ 20
11 ON-ONCE AND EVERY INDEED chief-

s1* officiatING according-to DAY
ΡΧΙΕΡΕΥCΕCΤΗΚΕΝΚΑΘΗΜ 40
SACRED-*one* HAS-STOOD according-to DAY

sp1 *o.*
ΕΡΑΝΛΕΙΤΟΥΡΓΩΝΚΑΙΤΑC 60
officiatING AND THE

A+Ε
ΑΥΤΑCΠΟΛΛΑΚΙCΠΡΟCΦΕΡ 80
SAME MANY-times TOWARD-CARRYING

ΩΝΘΥCΙΑCΑΙΤΙΝΕCΟΥΔΕΠ 300
SACRIFICES WHICH-ANY NOT-YET-?-when

A ΑΙ *for* Ε
ΟΤΕΔΥΝΑΝΤΑΙΠΕΡΙΕΛΕΙΝ 20
ARE-ABLE TO-BE-ABOUT-LIFTING

p Ν
ΑΜΑΡΤΙΑCΟΥΤΟCΔΕΜΙΑΝΥ 40
12 misses this-*One* YET ONE O-

p Ν
ΠΕΡΑΜΑΡΤΙΩΝΠΡΟCΕΝΕΓΚ 60
VER misses TOWARD-CARRY*ing*

ΑCΘΥCΙΑΝΕΙCΤΟΔΙΗΝΕΚΕ 80
SACRIFICE INTO THE THRU-CARRY

A+Ε As1* Κ=OUT A ΩΝ *for* Α
CΕΚΑΘΙCΕΝΕΝΔΕΞΙΑΤΟΥΘ 400
is-seated IN RIGHT OF-THE God

ΕΟΥΤΟΛΟΙΠΟΝΕΚΔΕΧΟΜΕΝ 20
13 THE rest OUT-RECEIVING

ΟCΕΩCΤΕΘΩCΙΝΟΙΕΧΘΡΟΙ 40
TILL MAY-BE-BEING-PLACED THE enemies

p *omits* OF-Him
ΑΥΤΟΥΥΠΟΠΟΔΙΟΝΤΩΝΠΟΔ 60
OF-Him UNDER-FOOT OF-THE FEET

ΩΝΑΥΤΟΥΜΙΑΓΑΡΠΡΟCΦΟΡ 80
14 OF-Him to-ONE for TOWARD-CARRY

s *o.*
ΑΤΕΤΕΛΕΙΩΚΕΝΕΙCΤΟΔΙΗ 500
He-HAS-maturED INTO THE THRU-

ΝΕΚΕCΤΟΥCΑΓΙΑΖΟΜΕΝΟΥ 20
CARRY THE *ones-be*ING-HOLYIZED

p+Ε
CΜΑΡΤΥΡΕΙΔΕΗΜΙΝΚΑΙΤΟ 40
15 IS-witnessING YET to-US AND THE

ΠΝΕΥΜΑΤΟΑΓΙΟΝΜΕΤΑΓΑΡ 60
spirit THE HOLY after for

p *adds* ΔΕ YET
ΤΟΕΙΡΗΚΕΝΑΙΑΥΤΗΗΔΙΑΘ 80
16 THE TO-HAVE-declarED this THE covenant

ΗΚΗΗΝΔΙΑΘΗCΟΜΑΙΠΡΟCΑ 600
WHICH I'LL-BE-covenantING TOWARD them

ΥΤΟΥCΜΕΤΑΤΑCΗΜΕΡΑCΕΚ 20
after THE DAYS those

p *o.*
ΕΙΝΑCΛΕΓΕΙΚΥΡΙΟCΔΙΔΟ 40
IS-sayING Master GIVING

ΥCΝΟΜΟΥCΜΟΥΕΠΙΚΑΡΔΙΑ 60
LAWS OF-ME ON HEARTS

CΑΥΤΩΝΚΑΙΕΠΙΤΗΝΔΙΑΝΟ 80
OF-them AND ON THE THRU-MIND

ΙΑΝΑΥΤΩΝΕΠΙΓΡΑΨΩΑΥΤΟ 700
OF-them I'LL-BE-ON-WRITING them

p *omits* OF-them
ΥCΚΑΙΤΩΝΑΜΑΡΤΙΩΝΑΥΤΩ 20
17 AND OF-THE misses OF-them

ΝΚΑΙΤΩΝΑΝΟΜΙΩΝΑΥΤΩΝΟ 40
AND OF-THE UN-LAWnesses OF-them NOT

p Ι s2 Ω
ΥΜΗΜΝΗCΘΗCΟΜΑΙΕΤΙΟΠΟ 60
18 NO I-SHALL-BE-BEING-REMINDED STILL THE-?-where

s1* *o.* s1* *omits* OF-these
ΥΔΕΑΦΕCΙCΤΟΥΤΩΝΟΥΚΕΤ 80
YET FROM-LETTING OF-these NOT-STILL

p misses +Ι
ΙΠΡΟCΦΟΡΑΠΕΡΙΑΜΑΡΤΙΑ 800
TOWARD-CARRY ABOUT missing

CΕΧΟΝΤΕCΟΥΝΑΔΕΛΦΟΙΠΑ 20
19 HAVING THEN brothers bold-

ΡΡΗCΙΑΝΕΙCΤΗΝΕΙCΟΔΟΝ 40
ness INTO THE INTO-WAY

ΤΩΝΑΓΙΩΝΕΝΤΩΑΙΜΑΤΙΙΗ 60
OF-THE HOLIES IN THE BLOOD OF-

Ap Ε *o.*
CΟΥΗΝΕΝΕΚΑΙΝΙCΕΝΗΜΙΝ 80
20 JESUS WHICH He-IN-NEWS to-US

ΟΔΟΝΠΡΟCΦΑΤΟΝΚΑΙΖΩCΑ 900
WAY TOWARD-SLAIN AND LIVING

ΝΔΙΑΤΟΥΚΑΤΑΠΕΤΑCΜΑΤΟ 20
THRU THE DOWN-EXPANDer

CΤΟΥΤΕCΤΙΝΤΗCCΑΡΚΟCΑ 40
this IS OF-THE FLESH OF-

ΥΤΟΥΚΑΙΙΕΡΕΑΜΕΓΑΝΕΠΙ 60
21 Him AND SACRED-*one* GREAT ON

ΤΟΝΟΙΚΟΝΤΟΥΘΕΟΥΠΡΟCΕ 80
22 THE HOME OF-THE God WE-MAY-BE-

A+Ε
ΡΧΩΜΕΘΑΜΕΤΑΑΛΗΘΙΝΗCΚ 17000
TOWARD-COMING WITH TRUE HEART

dared enter upon it. The way now lies through the death and resurrection of Christ, hence is a living way, though recently slain. Then even the priest dares not venture through the curtain, behind which the Shekinah glory dwelt. Now, however, the Hebrews of every tribe have access, not only into the outer court of the priests, but into the holy place and into the holy of holies, where the high priest went but once a year. He went with fear and trembling, but they are invited to enter with assurance, because of the efficacy of this sprinkled blood and the cleanliness which comes through His word (Jn.15[3]). It is as worshipers they are to approach. This epistle speaks of Christ's priesthood, and not of that of His people.

27 Under the law, one who sinned "presumptuously" (Nu.15[30]), or, as the Hebrew has it, "with a high hand", was to be cut off from among his people, because he had despised the word of Jehovah and broken His commandment. The man who gathered sticks on the sabbath day was stoned to death (Nu.15[32-36]). The voluntary sin here referred to is doubtless the repudiation of the truth and apostasy from the faith. The faith of the Hebrews, having been founded on the powers and signs which were given as a token of the near approach of the kingdom, was sorely tried when these signs ceased and the kingdom did not come. But those who drew back could not do so without reproaching God and trampling on the Son of God and inviting the fiery jealousy of Jehovah. For such there is no sin offering, since they refuse the only Sacrifice that is of any avail. They are calling down the vengeance of God.

How great is the contrast between these Hebrews and those who came under the ministry of Paul! Their faith did not fail for lack of evidence, because it was never founded on it (2 Co.5[7]). They come so completely under the dominion of grace, that persistence in sin would only increase the outflowing of favor (Ro.6[1]). We are beyond the sphere of condemnation (Ro.8[1]). The Hebrews were never introduced into such grace as this, for their destiny is the kingdom.

heart, in the assurance of faith,
with hearts sprinkled from a wick-
ed conscience, and a body bathed
in clean water.
23 We may be retaining the avowal
of the expectation without waver-
ing, for faithful is He Who prom-
24 ises. And we may be considering
one another to incite to love and
25 ideal acts, not abandoning the
assembling of ourselves together,
according as the custom of some is,
but entreating, and so much rather
as you are observing the day draw-
ing near.
26 For our sinning voluntarily after
obtaining the recognition of the
truth is no longer leaving a sacri-
27 fice concerned with sins, yet there is
a certain fearful waiting for judg-
ment and fiery jealousy, about to be
28 eating the hostile. Anyone repudi-
ating Moses' law is dying without
pity on [the testimony of] two or
29 three witnesses. Of how much worse
punishment, do you suppose, will he
be counted worthy who tramples on
the Son of God, and deems the
blood of the covenant by which he is
hallowed common, and outrages the
30 spirit of grace? For we are ac-
quainted with Him Who is saying,
"'Vengeance is mine, *I* shall retali-
ate!' the Lord is saying," and
again, "The Lord will be judging
31 His people." It is fearful to be
falling into the hands of the living
God!
32 Now be recollecting the former
days in which, being enlightened,
you endure a vast competition of
33 sufferings, in this, indeed, being
a gazing stock of reproaches as well
as afflictions, yet in this, becom-
ing participants of those behaving

ΑΡΔΙΑϹΕΝΠΛΗΡΟΦΟΡΙΑΠΙ
IN assurance OF-

s² Ε Ρ
ϹΤΕωϹΡΕΡΑΝΤΙϹΜΕΝΟΙΤΑ
BELIEF HAVING-*been*-SPRINKLED THE

s o.
ϹΚΑΡΔΙΑϹΑΠΟϹΥΝΕΙΔΗϹΕ
HEARTS FROM conscience

A o.
ωϹΠΟΝΗΡΑϹΚΑΙΛΕΛΟΥϹΜΕ
wicked AND HAVING-*been*-BATHED

ΝΟΙΤΟϹωΜΑΥΔΑΤΙΚΑΘΑΡω
THE BODY to-water clean

A+Ε
ΚΑΤΕΧωΜΕΝΤΗΝΟΜΟΛΟΓΙΑ
23 WE-MAY-BE-DOWN-HAVING THE avowal

s¹* *adds* US Η(Α+Ε)ΜωΝ
ΝΤΗϹΕΛΠΙΔΟϹΑΚΛΙΝΗΠΙϹ
OF-THE EXPECTATION UN-CLINE BELIEV-

ΤΟϹΓΑΡΟΕΠΑΓΓΕΙΛΑΜΕΝΟ
ing for THE *One*-promis*ing*

ϹΚΑΙΚΑΤΑΝΟωΜΕΝΑΛΛΗΛΟ
24 AND WE-MAY-BE-DOWN-MINDING one-another

ΥϹΕΙϹΠΑΡΟΞΥϹΜΟΝΑΓΑΠΗ
INTO BESIDE-SHARPENing OF-LOVE

ϹΚΑΙΚΑΛωΝΕΡΓωΝΜΗΕΓΚΑ
25 AND OF-IDEAL ACTS NO abandonING

s o.
ΤΑΛΕΙΠΟΝΤΕϹΤΗΝΕΠΙϹΥΝ
THE ON-TOGETHER-

s¹* o.
ΑΓωΓΗΝΕΑΥΤωΝΚΑΘωϹΕΘΟ
LEADing OF-selves according-AS CUSTOM

ϹΤΙϹΙΝΑΛΛΑΠΑΡΑΚΑΛΟΥΝ
to-ANY but BESIDE-CALLING

ΤΕϹΚΑΙΤΟϹΟΥΤωΜΑΛΛΟΝΟ
AND to-so-much RATHER as-

s¹*-ON
ϹωΒΛΕΠΕΤΕΕΓΓΙΖΟΥϹΑΝΤ
much-as YE-ARE-looking NEARING THE

ΗΝΗΜΕΡΑΝΕΚΟΥϹΙωϹΓΑΡΑ
26 DAY voluntarily for OF-

ΜΑΡΤΑΝΟΝΤωΝΗΜωΝΜΕΤΑΤ
missing OF-US after THE

s¹* C s¹+Α
ΟΛΑΒΕΙΝΤΗΝΕΠΙΓΝωϹΙΝΤ
TO-BE-GETTING THE ON-KNOWledge OF-

ΗϹΑΛΗΘΕΙΑϹΟΥΚΕΤΙΠΕΡΙ
THE TRUTH NOT-STILL ABOUT

s o. A Ε o.
ΑΜΑΡΤΙωΝΑΠΟΛΕΙΠΕΤΑΙΘ
misses IS-*be*ING-FROM-LACKED SAC-

ΥϹΙΑΦΟΒΕΡΑΔΕΤΙϹΕΚΔΟΧ
27 RIFICE FEARful YET ANY OUT-RECEPTION

ΗΚΡΙϹΕωϹΚΑΙΠΥΡΟϹΖΗΛΟ
OF-JUDGing AND OF-FIRE BOILing

ϹΕϹΘΙΕΙΝΜΕΛΛΟΝΤΟϹΤΟΥ
TO-BE-EATING OF-being-ABOUT THE

ϹΥΠΕΝΑΝΤΙΟΥϹΑΘΕΤΗϹΑϹ
28 hostiles UN-PLAC*ing*

A o. A+Ε
ΤΙϹΝΟΜΟΝΜωΥϹΕωϹΧωΡΙϹ
ANY LAW OF-MOSES apart-from

A+Ε
ΟΙΚΤΙΡΜωΝΕΠΙΔΥϹΙΝΗΤΡ
PITY ON TWO OR THREE

ΙϹΙΝΜΑΡΤΥϹΙΝΑΠΟΘΝΗϹΚ
witnesses IS-FROM-DYING

A ΑΙ *for* Ε
ΕΙΠΟϹωΔΟΚΕΙΤΕΧΕΙΡΟΝΟ
29 to-how-much YE-ARE-SEEMING OF-WORSE

ϹΑΞΙωΘΗϹΕΤΑΙΤΙΜωΡΙΑϹ
WILL-BE-BEING-countED-WORTHY OF-punishment

ΟΤΟΝΥΙΟΝΤΟΥΘΕΟΥΚΑΤΑΠ
THE-*one* THE SON OF-THE God DOWN-TREAD*ing*

ΑΤΗϹΑϹΚΑΙΤΟΑΙΜΑΤΗϹΔΙ
AND THE BLOOD OF-THE COV-

ΑΘΗΚΗϹΚΟΙΝΟΝΗΓΗϹΑΜΕΝ
enant COMMON deem*ing*

A *omits* IN WHICH he-IS-HOLYIZED
ΟϹΕΝωΗΓΙΑϹΘΗΚΑΙΤΟΠΝΕ
IN WHICH he-IS-HOLYIZED AND THE spirit

ΥΜΑΤΗϹΧΑΡΙΤΟϹΕΝΥΒΡΙϹ
OF-THE grace IN-OUTRAG*ing*

ΑϹΟΙΔΑΜΕΝΓΑΡΤΟΝΕΙΠΟΝ
30 WE-HAVE-PERCEIVED for THE *One*-sayING

As+Ε
ΤΑΕΜΟΙΕΚΔΙΚΗϹΙϹΕΓωΑΝ
to-ME OUT-JUSTing I SHALL-

s¹* *omits* IS-sayING Master s² o.
ΤΑΠΟΔωϹωΛΕΓΕΙΚΥΡΙΟϹΚ
BE-repayING IS-sayING Master AND

s² Master WILL-BE-JUDGING
ΑΙΠΑΛΙΝΚΡΙΝΕΙΚΥΡΙΟϹΤ
AGAIN WILL-BE-JUDGING Master THE

ΟΝΛΑΟΝΑΥΤΟΥΦΟΒΕΡΟΝΤΟ
31 PEOPLE OF-Him FEARful THE

s o. s o.
ΕΜΠΕϹΕΙΝΕΙϹΧΕΙΡΑϹΘΕΟ
TO-BE-IN-FALLING INTO HANDS OF-God

ΥΖωΝΤΟϹΑΝΑΜΙΜΝΗϹΚΕϹΘ
32 LIVING TO-BE-UP-REMINDING

s¹*Ε o. *s originally was* ΑΜΑΡΤΙΑϹ
ΑΙΔΕΤΑϹΠΡΟΤΕΡΟΝΗΜΕΡΑ
YET THE BEFORE-more DAYS

ΥΜωΝ miss OF-YOU*p for* DAYS
ϹΕΝΑΙϹΦωΤΙϹΘΕΝΤΕϹΠΟΛ
IN WHICH BEING-enLIGHTenED MANY

ΛΗΝΑΘΛΗϹΙΝΥΠΕΜΕΙΝΑΤΕ
COMPETition YE-UNDER-REMAIN

s o.
ΠΑΘΗΜΑΤωΝΤΟΥΤΟΜΕΝΟΝΕ
33 OF-EMOTIONS this INDEED to-RE-

ΙΔΙϹΜΟΙϹΤΕΚΑΙΘΛΙΨΕϹΙ
PROACHES BESIDES AND to-CONSTRICTIONS

ΝΘΕΑΤΡΙΖΟΜΕΝΟΙΤΟΥΤΟΔ
*be*ING-gaze-izED this YET

ΕΚΟΙΝωΝΟΙΤωΝΟΥΤωϹΑΝΑ
communioners OF-THE thus *ones*-UP-

ϹΤΡΕΦΟΜΕΝωΝΓΕΝΗΘΕΝΤΕ
TURNING (behavING) BEING-BECOME

1 Faith is neither "substance" nor "evidence", as is the usual rendering of this passage. The word "substance" is changed to "confidence" in most later translations, as this word seems to agree with its context in 2 Co.9[4];11[17]. But "confidence" is not at all suitable in He.1[3], where the A. V. has "person". The Revisers change this to "substance"—the very rendering they refuse in this passage! But faith is intangible, the very opposite of substance. It assumes that to be truth which it expects to become fact in the future. The word "assumption" fits every passage in which this word occurs and opens up a marvelous vista of truth, as when we are told that the Son is the Emblem of the divine assumptions. God assumes various characters during His administration of the eons. He is Creator, Saviour, Judge, and Reconciler. In every assumption He is represented by His Son, Who, as His Emblem, is also the Creator, Saviour, Judge, and Reconciler. In his second epistle to the Corinthians, Paul assumes the attitude of boasting. Faith cannot become "substance" without being transmuted into sight.

3 That the worlds were framed is not pertinent to this passage. It deals with the change in God's administration of the eons as a result of the refusal of the kingdom proclamation. God has come in afresh, and, through the revelations made to the apostle Paul, has readjusted the eons to suit the conditions brought about by the apostasy of Israel. Those associated with this new grace find that, in spirit, not the kingdom, but the new creation has come (2 Co.5[17]), and not only so, but the very consummation has arrived (1 Co.10[11]). This does not preclude the actual kingdom in the future for which the Hebrews hope. They died in faith, like the elders, not having received the promises. The faith of the Pentecostal Hebrews was largely founded on miracles and signs. Our sheer faith has no foundation but God's declaration. Therefore, in spirit, we soar far ahead of the Hebrews, beyond the Regeneration, into the New Creation.

4 Cain is a type of natural religion, which offers a bloodless sacrifice,

34 thus. For you sympathize with my
prisoners also, and anticipate the
pillage of your possessions with joy,
knowing you yourselves have better
and permanent property in the
heavens.
35 You should not, then, be casting
away your boldness, which is hav-
36 ing a great reward, for you have
need of endurance, that, doing the
will of God, you should be requited
37 with the promise. For still how
very little, "He Who is coming
will be arriving and not delay-
38 ing." "Yet My just one shall be
living by faith," and "If he should
be shrinking, My soul is not delight-
39 ing in him." Yet *we* are not of
those shrinking back to destruction,
but of faith for the procuring of
the soul.

11 Now faith is an assumption of
what is being expected, a conviction
concerning matters which are not
2 being observed; for in this testi-
3 mony was borne to the elders. By
faith we are apprehending the eons
to have been readjusted to a declar-
ation of God, so that what is being
observed has not come out of what
is apparent.
4 By faith Abel offers to God more
of a sacrifice than Cain, through
which it was testified that he was
just, having God's testimony to his
oblations, and through this, dying,
he is still speaking.
5 By faith Enoch was transferred,
so as not to perceive death, and
was not found, because God trans-
fers him. For before his trans-
ference he has the testimony of
having been well pleasing to God.
6 Now apart from faith it is impos-
sible to be well pleasing, for he who
is approaching God must believe
that He is, and is becoming a Re-

s o. A *omits* OF-ME
ΣΚΑΙΓΑΡΤΟΙΣΔΕΣΜΙΟΙΣΜ
34 AND for to-THE BOUND-*ones* OF-
ΟΥΣΥΝΕΠΑΘΗΣΑΤΕΚΑΙΤΗΝ
ME YE-TOGETHER-EMOTION AND THE
ΑΡΠΑΓΗΝΤΩΝΥΠΑΡΧΟΝΤΩΝ
SNATCHing OF-THE belongINGS
ΥΜΩΝΜΕΤΑΧΑΡΑΣΠΡΟΣΕΔΕ
OF-YOU*p* WITH JOY YE-TOWARD-RECEIVE
A+Ε s o. o. o. p o.
ΞΑΣΘΕΓΙΝΩΣΚΟΝΤΕΣΕΧΕΙ
KNOWING TO-BE-HAVING
sp o. p Ω
ΝΕΑΥΤΟΥΣΚΡΕΙΣΣΟΝΑΥΠΑ
selves better belonging
As[1]* *omit* IN heavens
ΡΞΙΝΕΝΟΥΡΑΝΟΙΣΚΑΙΜΕΝ
IN heavens AND REMAINING
ΟΥΣΑΝΜΗΑΠΟΒΑΛΗΤΕΟΥΝΤ
35 NO YE-SH'D-BE-FROM-CASTING THEN THE
ΗΝΠΑΡΡΗΣΙΑΝΥΜΩΝΗΤΙΣΕ
boldness OF-YOU*p* WHICH-ANY IS-
ΧΕΙΜΕΓΑΛΗΝΜΙΣΘΑΠΟΔΟΣ
HAVING GREAT HIRE-FROM-GIVing
s[1]* need YE-ARE-HAVING p ΔΙ
ΙΑΝΥΠΟΜΟΝΗΣΓΑΡΕΧΕΤΕΧ
36 OF-UNDER-REMAINING for YE-ARE-HAVING need
s o.
ΡΕΙΑΝΙΝΑΤΟΘΕΛΗΜΑΤΟΥΘ
THAT THE WILL OF-THE God
s Δ
ΕΟΥΠΟΙΗΣΑΝΤΕΣΚΟΜΙΣΗΣ
DO*ing* YE-SHOULD-BE-*be*ING-
s ΔΙ Ap+Ε p *omits* for
ΘΕΤΗΝΕΠΑΓΓΕΛΙΑΝΕΤΙΓΑ
37 requitED THE promise STILL for
ΡΜΙΚΡΟΝΟΣΟΝΟΣΟΝΟΕΡΧΟ
LITTLE as-much-as as-much-as THE *One*-COMING
s[1]*+C
ΜΕΝΟΣΗΞΕΙΚΑΙΟΥΧΡΟΝΙΕ
WILL-BE-ARRIVING AND NOT WILL-BE-delaying
p *omits* OF-ME
ΙΟΔΕΔΙΚΑΙΟΣΜΟΥΕΚΠΙΣΤ
38 THE YET JUST-*one* OF-ME OUT OF-BELIEF
ΕΩΣΖΗΣΕΤΑΙΚΑΙΕΑΝΥΠΟΣ
WILL-BE-LIVING AND IF-EVER he-SHOULD-BE-
s o. p OF-ME THE soul
ΤΕΙΛΗΤΑΙΟΥΚΕΥΔΟΚΕΙΗΨ
UNDER-PUTTING NOT IS-WELL-SEEMING THE soul
p o.
ΥΧΗΜΟΥΕΝΑΥΤΩΗΜΕΙΣΔΕΟ
39 OF-ME IN him WE YET NOT
ΥΚΕΣΜΕΝΥΠΟΣΤΟΛΗΣΕΙΣΑ
ARE OF-UNDER-PUTTing INTO de-
s o. s[1] C
ΠΩΛΕΙΑΝΑΛΛΑΠΙΣΤΕΩΣΕΙ
struction but OF-BELIEF INTO
ΣΠΕΡΙΠΟΙΗΣΙΝΨΥΧΗΣΕΣΤ
11 procuring OF-soul IS
p o.
ΙΝΔΕΠΙΣΤΙΣΕΛΠΙΖΟΜΕΝΩ
YET BELIEF OF-*be*ING-EXPECTED
p Δ p OF-PRACTISES UNDER-STANDing
ΝΥΠΟΣΤΑΣΙΣΠΡΑΓΜΑΤΩΝΕ
UNDER-STANDing OF-PRACTISES EX-

p Ν A Ο Υ Λ
ΛΕΓΧΟΣΟΥΒΛΕΠΟΜΕΝΩΝΕΝ
2 POsing NOT *be*ING-looked IN
p o.
ΤΑΥΤΗΓΑΡΕΜΑΡΤΥΡΗΘΗΣΑ
this for WERE-witnessED
sp o.
ΝΟΙΠΡΕΣΒΥΤΕΡΟΙΠΙΣΤΕΙ
3 THE SENIORS to-BELIEF
p+Ε A Ε o.
ΝΟΟΥΜΕΝΚΑΤΗΡΤΙΣΘΑΙΤΟ
WE-ARE-MINDING TO-HAVING-*been*-DOWN-EQUIPPED THE
ΥΣΑΙΩΝΑΣΡΗΜΑΤΙΘΕΟΥΕΙ
eons to-declaration OF-God INTO
s[1] o. o. o. o. o. o.
ΣΤΟΜΗΕΚΦΑΙΝΟΜΕΝΩΝΤΟΒ
THE NO OUT OF-APPEARING THE *be*-
p+Ε
ΛΕΠΟΜΕΝΟΝΓΕΓΟΝΕΝΑΙΠΙ
4 ING-looked TO-HAVE-BECOME to-
s o.
ΣΤΕΙΠΛΕΙΟΝΑΘΥΣΙΑΝΑΒΕ
BELIEF MORE SACRIFICE ABEL
p+Ε p Ν'
ΛΠΑΡΑΚΑΙΝΠΡΟΣΗΝΕΓΚΕΝ
BESIDE CAIN TOWARD-CARRIES
p *omits* to-THE God
ΤΩΘΕΩΔΙΗΣΕΜΑΡΤΥΡΗΘΗΕ
to-THE God THRU WHICH he-WAS-witnessED TO-
ΙΝΑΙΔΙΚΑΙΟΣΜΑΡΤΥΡΟΥΝ
BE JUST OF-witnessING
p to- -Ω
ΤΟΣΕΠΙΤΟΙΣΔΩΡΟΙΣΑΥΤΟ
ON THE oblations OF-him
As[1]* to- Ω o. Ω o.
ΥΤΟΥΘΕΟΥΚΑΙΔΙΑΥΤΗΣΑΠ
THE God AND THRU her FROM-
ΟΘΑΝΩΝΕΤΙΛΑΛΕΙΠΙΣΤΕΙ
5 DYING STILL he-IS-TALKING to-BELIEF
ΕΝΩΧΜΕΤΕΤΕΘΗΤΟΥΜΗΙΔΕ
ENOCH WAS-after-PLACED OF-THE NO TO-BE-PER-
p Ε
ΙΝΘΑΝΑΤΟΝΚΑΙΟΥΧΗΥΡΙΣ
CEIVING DEATH AND NOT *was*-FOUND
s[1] *omits* THRU- s[1]+ΤΕ
ΚΕΤΟΔΙΟΤΙΜΕΤΕΘΗΚΕΝΑΥ
THRU-that after-PLACES him
ΤΟΝΟΘΕΟΣΠΡΟΓΑΡΤΗΣΜΕΤ
THE God BEFORE for OF-THE after-
A o. o. As[1]* *omit* OF-him
ΑΘΕΣΕΩΣΑΥΤΟΥΜΕΜΑΡΤΥΡ
PLACing OF-him he-HAS-*been*-witnessED
A Δ
ΗΤΑΙΕΥΗΡΕΣΤΗΚΕΝΑΙΤΩΘ
TO-HAVE-WELL-PLEASED to-THE God
A+Ε
ΕΩΧΩΡΙΣΔΕΠΙΣΤΕΩΣΑΔΥΝ
6 apart-from YET BELIEF UN-ABLE
ΑΤΟΝΕΥΑΡΕΣΤΗΣΑΙΠΙΣΤΕ
TO-WELL-PLEASE TO-BELIEVE
ΥΣΑΙΓΑΡΔΕΙΤΟΝΠΡΟΣΕΡΧ
for IS-BINDING THE *one*-TOWARD-COMING
ps[1]* *omit* to-THE
ΟΜΕΝΟΝΤΩΘΕΩΟΤΙΕΣΤΙΝΚ
to-THE God that He-IS AND
p *omits* -OUT-
ΑΙΤΟΙΣΕΚΖΗΤΟΥΣΙΝΑΥΤΟ
to-THE *one*-OUT-SEEKING Him

which it has "acquired" from the cursed ground. Abel, "vanity", recognizing sin, was the first man whose blood was shed. Cain would not shed the blood of an animal, but does not shrink from shedding his brother's.

5 Enoch, in order to believe God, had a special revelation. Jude quotes from this early prophecy (Ju.[14,15]). Though he walked with God, he evidently walked in the midst of a most ungodly generation, which, indeed, prepared the earth for the deluge. He registered his faith in the approaching judgment by naming his firstborn son Methuselah, which has been interpreted as "when he is dead it shall be sent". The deluge came in the year of his death. His longevity speaks of God's longsuffering.

7 As Enoch's faith kept him out of the impending judgment to which he testified, so Noah's faith led him safely through it. One was called upon to warn, the other to work. The building of the ark must have been a tremendous task to undertake in the face of the derision and opposition of the whole world. It was a continual reminder of the threatened doom, and condemned them by its very presence.

8 In this account God takes no notice of the failures of faith. Abraham, indeed, obeyed, when called out of Ur. Yet it was a partial obedience, and tardy, for he did not leave his father's house, but tarried in Haran until his father's death. Neither is there any hint here of his sojourn in Egypt (Gen. 12[10]), of his effort to fulfil God's promise by taking Hagar, or, at the very height of his faith, requiring a covenant to confirm Jehovah's promise (Gen.15[8]). Such lapses as these are not in line with this catalogue of the faithful, but, in Abraham's case especially, it helps us to see that even he failed in his highest excellence.

13 Here we have the key to this notable chapter. The Hebrews did not desire faith; they wanted fulfilment. They wanted no more promises, but performances. They wanted the kingdom to come. But the time had not yet arrived. The nation is apostate. God had begun a work among the nations, through the apostle Paul, which must be finished first. What then, is left for the Hebrews? They are ex-

warder of those who are seeking
Him out.
7 By faith Noah, being apprized of
that which is not as yet being observed, being pious, constructs an ark for the salvation of his house, through which he condemns the world, and became an enjoyer of the allotment of the righteousness which is in accord with faith.
8 By faith Abraham, being called,
obeys, coming out into the place which he was about to obtain to enjoy as an allotment, and came out,
not versed in where he is coming.
9 By faith he sojourns in the land of
promise as an alien, dwelling in tabernacles with Isaac and Jacob,
the joint tenants of the same prom-
10 ise. For he waited for the city
having the foundations, whose Artisan and Architect is God.
11 By faith Sarah herself also ob-
tained power for the disruption of seed, and brought forth beyond the
period of her prime, since she deems
12 the Promiser faithful. Wherefore
also were begotten by one, and these of one made dead, according as the constellations of heaven in multitude, and as the sand beside the sea shore innumerable.
13 These all died in faith, not being
requited with the promises, but, perceiving them at a distance, salute them also, and avow that they
are strangers and expatriates on the
14 earth. For they who are saying
such things are disclosing that they
are seeking for a country of their
15 own. And, if, indeed, they had re-
membered that from which they
came out they might have had occa-
16 sion to go back again. Yet now
they are craving a better, that is, a

ΝΜΙϹΘΑΠΟΔΟΤΗϹΓΕΙΝΕΤΑ
HIRE-FROM-GIver IS-BECOMING

ΙΠΙϹΤΕΙΧΡΗΜΑΤΙϹΘΕΙϹΝ
7 to-BELIEF . BEING-apprized NOAH

ΩΕΠΕΡΙΤΩΝΜΗΔΕΠΩΒΛΕΠΟ
ABOUT THE NO-YET-as-yet *be*ING-looked

ΜΕΝΩΝΕΥΛΑΒΗΘΕΙϹΚΑΤΕϹ
BEING-pious constructs

ΚΕΥΑϹΕΝΚΙΒΩΤΟΝΕΙϹϹΩΤ
ARK INTO SAving

ΗΡΙΑΝΤΟΥΟΙΚΟΥΑΥΤΟΥΔΙ
OF-THE HOME OF-him THRU

s o.
ΗϹΚΑΤΕΚΡΙΝΕΝΤΟΝΚΟϹΜΟ
WHICH he-DOWN-JUDGES THE SYSTEM

ΝΚΑΙΤΗϹΚΑΤΑΠΙϹΤΙΝΔΙΚ
AND OF-THE according-to BELIEF JUSTice

ΑΙΟϹΥΝΗϹΕΓΕΝΕΤΟΚΛΗΡΟ
BECAME tenant

s o. A O+
ΝΟΜΟϹΠΙϹΤΕΙΚΑΛΟΥΜΕΝΟ
8 to-BELIEF *be*ING-CALLED

ϹΑΒΡΑΑΜΥΠΗΚΟΥϹΕΝΕΞΕΛ
ABRAHAM obeys TO-BE-OUT-

Aṡ1* *omit* THE
ΘΕΙΝΕΙϹΤΟΝΤΟΠΟΝΟΝΗΜΕ
COMING INTO THE PLACE WHICH he-WAS-

ṡ1* INTO tenancy TO-BE-G.-UP *s o.*
ΛΛΕΝΛΑΜΒΑΝΕΙΝΕΙϹΚΛΗΡ
ABOUT TO-BE-GETTING-UP INTO tenancy

ΟΝΟΜΙΑΝΚΑΙΕΞΗΛΘΕΝΜΗΕ
AND OUT-CAME NO *be-*

ΠΙϹΤΑΜΕΝΟϹΠΟΥΕΡΧΕΤΑΙ
ING-adept ?-where he-IS-COMING

s o.
ΠΙϹΤΕΙΠΑΡΩΚΗϹΕΝΕΙϹΓΗ
9 to-BELIEF he-BESIDE-HOMES INTO LAND

A+Є
ΝΤΗϹΕΠΑΓΓΕΛΙΑϹΩϹΑΛΛΟ
OF-THE promise AS other-

ΤΡΙΑΝΕΝϹΚΗΝΑΙϹΚΑΤΟΙΚ
placed *f.* IN BOOTHS DOWN-HOM*ing*

p .. p o.
ΗϹΑϹΜΕΤΑΙϹΑΑΚΚΑΙΙΑΚΩ
WITH ISAAC AND JACOB

ΒΤΩΝϹΥΝΚΛΗΡΟΝΟΜΩΝΤΗϹ
THE TOGETHER-tenants OF-THE

A+Є ṡ1* *omits* OF-THE ṡ* SAME promise
ΕΠΑΓΓΕΛΙΑϹΤΗϹΑΥΤΗϹΕΞ
10 promise THE SAME OUT-

ΕΔΕΧΕΤΟΓΑΡΤΗΝΤΟΥϹΘΕΜ
RECEIVED for THE THE founda-

ΕΛΙΟΥϹΕΧΟΥϹΑΝΠΟΛΙΝΗϹ
tions HAVING city OF-WHICH

ΤΕΧΝΙΤΗϹΚΑΙΔΗΜΙΟΥΡΓΟ
ARTisan AND PUBLIC-ACTer

s o.
ϹΟΘΕΟϹΠΙϹΤΕΙΚΑΙΑΥΤΗϹ
11 THE God to-BELIEF AND she SARAH

ΑΡΡΑΔΥΝΑΜΙΝΕΙϹΚΑΤΑΒΟ
ABILITY INTO DOWN-CASTing

ΛΗΝϹΠΕΡΜΑΤΟϹΕΛΑΒΕΝΚΑ
OF-seed GOT AND

Aṡ1* *omit* BROUGHT-FORTH
ΙΠΑΡΑΚΑΙΡΟΝΗΛΙΚΙΑϹΕΤ
BESIDE SEASON OF-PRIME BROUGHT-

ΕΚΕΝΕΠΕΙΠΙϹΤΟΝΗΓΗϹΑΤ
FORTH since BELIEVing she-deems

ΟΤΟΝΕΠΑΓΓΕΙΛΑΜΕΝΟΝΔΙ
12 THE *One*-promis*ing* THRU-

A *o.*
ΟΚΑΙΑΦΕΝΟϹΕΓΕΝΝΗΘΗϹΑ
WHICH AND FROM ONE WERE-generated

ΝΚΑΙΤΑΥΤΑΝΕΝΕΚΡΩΜΕΝΟ
AND these OF-HAVING-*been*-made-DEAD

ΥΚΑΘΩϹΤΑΑϹΤΡΑΤΟΥΟΥΡΑ
according-AS THE GLEAMers OF-THE heaven

ΝΟΥΤΩΠΛΗΘΕΙΚΑΙΩϹΗΑΜΜ
to-THE multitude AND AS THE SAND

s o.
ΟϹΗΠΑΡΑΤΟΧΕΙΛΟϹΤΗϹΘΑ
THE BESIDE THE LIP OF-THE SEA

ΛΑϹϹΗϹΗΑΝΑΡΙΘΜΗΤΟϹΚΑ
13 THE UN-NUMBERED accord-

ΤΑΠΙϹΤΙΝΑΠΕΘΑΝΟΝΟΥΤΟ
ing-to BELIEF FROM-DIED these

A TOWARD-RECEIV*ing* ΠΡΟϹΔΕΞΑΜ *and s² has*
ΙΠΑΝΤΕϹΜΗΚΟΜΙϹΑΜΕΝΟΙ
ALL NO *being*-requitED

ΛΑΒΟΝΤΕϹ *margin* AΡЄ+
ΤΑϹΕΠΑΓΓΕΛΙΑϹΑΛΛΑΠΟΡ
THE promises but forward-

ΡΩΘΕΝΑΥΤΑϹΙΔΟΝΤΕϹΚΑΙ
PLACE them PERCEIVING AND

ΑϹΠΑϹΑΜΕΝΟΙΚΑΙΟΜΟΛΟΓ
greet*ing* AND avow*ing*

ΗϹΑΝΤΕϹΟΤΙΞΕΝΟΙΚΑΙΠΑ
. that LODGers AND expa-

ΡΕΠΙΔΗΜΟΙΕΙϹΙΝΕΠΙΤΗϹ
triates THEY-ARE ON THE

ΓΗϹΟΙΓΑΡΤΟΙΑΥΤΑΛΕΓΟΝ
14 LAND THE-*ones* for such sayING

ΤΕϹΕΜΦΑΝΙΖΟΥϹΙΝΟΤΙΠΑ
ARE-IN-APPEARizing that FATHER

ΤΡΙΔΑΕΠΙΖΗΤΟΥϹΙΝΚΑΙΕ
15 [-place] THEY-ARE-ON-SEEKING AND IF

ṡ1* *o.*= -ARE-rememberING
ΙΜΕΝΕΚΕΙΝΗϹΕΜΝΗΜΟΝΕΥ
INDEED OF-that THEY-rememberED

-ΥϹΙΝ Aṡ1* ЄΒΗϹΑΝ -STEPped
ΟΝΑΦΗϹΕΞΗΛΘΟΝΕΙΧΟΝΑΝ
FROM WHICH THEY-OUT-CAME THEY-HAD EVER

ΚΑΙΡΟΝΑΝΑΚΑΜΨΑΙΝΥΝΔΕ
16 SEASON TO-UP-BOW NOW YET

s o.
ΚΡΕΙΤΤΟΝΟϹΟΡΕΓΟΝΤΑΙΤ
better THEY-ARE-craving this

horted to take the same ground as the faithful of old, who died in faith, not having received the promised blessings. Only in resurrection would they find the fulfilment which they longed for. Abraham never really enjoyed the land which was given to him. In the resurrection he and his seed will not only possess the land, during the day of the Lord, but they will have the still higher and better portion of the holy city, new Jerusalem, in the new creation.

17 That all this is in resurrection is further enforced by the offering of Isaac. Abraham had such confidence in God, that he was ready to slay his son, believing that God would rouse him from the dead in order to fulfil His promise. This is the faith that pleases God and which will count in the kingdom. Though Isaac was not killed on this occasion, his very birth had been like life from the dead, and his sacrifice was practically accomplished, so far as Abraham's faith was concerned.

20 Isaac was the depository of the promises, and it was his faith that led him to pass on the blessing. Nothing is said here of his failure to perceive that Jacob, not Esau, the firstborn of the flesh, was in the line of promise. See Gen. 27.

21 Jacob had learned one lesson of faith, doubtless from his own case. The firstborn of the flesh are not necessarily the first in the purpose of God. So Jacob had received the blessing Isaac intended for Esau. And now, when blessing Joseph's sons, he guided his hands deliberately so as to give the greater blessing to the younger son, even though Joseph had purposely placed them so that the firstborn should be at his right hand (Gen. 48[8-20]). And so Ephraim was preferred to Manasseh, though Joseph would have desired to have it otherwise.

22 Joseph believed the word that God had spoken to Abraham, saying that his people should sojourn in Egypt and be afflicted, and afterward should come out (Gen.15[13,14]). Therefore he told them before his death, "God will notably note you, and you shall bring up my bones from this place" (Gen.50[25]).

celestial, wherefore God is not
ashamed of them, to be invoked as
their God, for He makes ready for
them a city.
17 By faith Abraham, being tried,
has offered Isaac, and he who
receives the promises offered the
18 only begotten; he to whom it was
spoken that "In Isaac shall your
19 seed be called," reckons that God
is able to be rousing him from
among the dead also, whence he re-
covers him in a parable also.
20 By faith Isaac blesses Jacob and
Esau concerning the future also.
21 By faith Jacob, when dying,
blesses each of the sons of Joseph,
and worships on the top of his staff.
22 By faith Joseph, at his decease,
remembers concerning the exodus
of the sons of Israel, and gives
directions concerning his bones.
23 By faith Moses, being born, was
hid three months by his fathers, be-
cause they perceived that the little
boy was handsome, and they were
not afraid of the mandate of the
king.
24 By faith Moses, becoming great,
disowns the term "son of Phar-
25 aoh's daughter", preferring rather
to have evil with the people of God
than to have a temporary enjoy-
26 ment of sin, deeming the reproach
of Christ greater riches than the
treasures of Egypt, for he looked
27 away to the reward. By faith he
left Egypt, not being afraid of
the fury of the king, for he is
staunch as seeing the Invisible.
28 By faith he has the passover
made and the pouring of blood, lest

ΟΥΤΕϹΤΙΝΕΠΟΥΡΑΝΙΟΥΔΙ
IS OF-ON-heavenly THRU-

s Є o.
ΟΟΥΚΕΠΑΙϹΧΥΝΕΤΑΙΑΥΤΟ
WHICH NOT IS-beING-ON-VILED them

ΥϹΟΘΕΟϹΘΕΟϹΕΠΙΚΑΛΕΙϹ
THE God God TO-BE-beING-ON-CALLED

A Є o.
ΘΑΙΑΥΤΩΝΗΤΟΙΜΑϹΕΝΓΑΡ
OF-them He-makes-READY for

s+Є s o.
ΑΥΤΟΙϹΠΟΛΙΝΠΙϹΤΕΙΠΡΟ
17 to-them city to-BELIEF HAS-TO-

ϹΕΝΗΝΟΧΕΝΑΒΡΑΑΜΤΟΝΙϹ
WARD-CARRIED ABRAHAM THE ISAAC

s o. s o.
ΑΑΚΠΕΙΡΑΖΟΜΕΝΟϹΚΑΙΤΟ
beING-triED AND THE

ΝΜΟΝΟΓΕΝΗΠΡΟϹΕΦΕΡΕΝΟ
ONLY-generated TOWARD-CARRIED THE-one

A+Є
ΤΑϹΕΠΑΓΓΕΛΙΑϹΑΝΑΔΕΞΑ
THE promises UP-RECEIVing

ΜΕΝΟϹΠΡΟϹΟΝΕΛΑΛΗΘΗΟΤ
18 TOWARD WHOM it-WAS-TALKED that

s o.
ΙΕΝΙϹΑΑΚΚΛΗΘΗϹΕΤΑΙϹΟ
IN ISAAC WILL-BE-BEING-CALLED to-YOU

ΙϹΠΕΡΜΑΛΟΓΙϹΑΜΕΝΟϹΟΤ
19 seed accounting that

s o. A o. o.
ΙΚΑΙΕΚΝΕΚΡΩΝΕΓΕΙΡΕΙΝ
AND OUT OF-DEAD-ones TO-BE-ROUSING

A IS-ABLE ΔΙ
ΔΥΝΑΤΟϹΟΘΕΟϹΟΘΕΝΑΥΤΟ
ABLE THE God WHICH-PLACE him

ΝΚΑΙΕΝΠΑΡΑΒΟΛΗΕΚΟΜΙϹ
AND IN BESIDE-CAST he-is-requitED

s+Є s o. AND omitted by s
ΑΤΟΠΙϹΤΕΙΚΑΙΠΕΡΙΜΕΛΛ
20 to-BELIEF AND ABOUT beING-ABOUT

A Η s1 omits ISAAC s* o.
ΟΝΤΩΝΕΥΛΟΓΗϹΕΝΙϹΑΑΚΤ
blesses ISAAC THE

ΟΝΙΑΚΩΒΚΑΙΤΟΝΗϹΑΥΠΙϹ
21 JACOB AND THE ESAU to-BELIEF

s o.
ΤΕΙΙΑΚΩΒΑΠΟΘΝΗϹΚΩΝΕΚ
JACOB FROM-DYING EACH

A Η
ΑϹΤΟΝΤΩΝΥΙΩΝΙΩϹΗΦΕΥΛ
OF-THE SONS of-JOSEPH blesses

ΟΓΗϹΕΝΚΑΙΠΡΟϹΕΚΥΝΗϹΕ
AND worships

ΝΕΠΙΤΟΑΚΡΟΝΤΗϹΡΑΒΔΟΥ
ON THE EXTREMITY OF-THE ROD

s o.
ΑΥΤΟΥΠΙϹΤΕΙΙΩϹΗΦΤΕΛΕ
22 OF-him to-BELIEF JOSEPH deceasING

A Ζ
ΥΤΩΝΠΕΡΙΤΗϹΕΞΟΔΟΥΤΩΝ
ABOUT THE OUT-WAY OF-THE

ΥΙΩΝΙϹΡΑΗΛΕΜΝΗΜΟΝΕΥϹ
SONS of-ISRAEL remembers

ΕΝΚΑΙΠΕΡΙΤΩΝΟϹΤΕΩΝΑΥ
AND ABOUT THE BONES OF-

s o. s o.
ΤΟΥΕΝΕΤΕΙΛΑΤΟΠΙϹΤΕΙΜ
23 him directs to-BELIEF MO-

A o. A o.
ΩΥϹΗϹΓΕΝΝΗΘΕΙϹΕΚΡΥΒΗ
SES BEING-generatED WAS-HID

ΤΡΙΜΗΝΟΝΥΠΟΤΩΝΠΑΤΕΡΩ
THREE-MONTH by THE FATHERS

A o. AS o.
ΝΑΥΤΟΥΔΙΟΤΙΕΙΔΟΝΑϹΤΕ
OF-him THRU-that THEY-PERCEIVED URBANE

ΙΟΝΤΟΠΑΙΔΙΟΝΚΑΙΟΥΚΕΦ
THE little-boy AND NOT THEY-

ΟΒΗΘΗϹΑΝΤΟΔΙΑΤΑΓΜΑΤΟ
WERE-afraid-of THE prescription OF-THE

s o. A o.
ΥΒΑϹΙΛΕΩϹΠΙϹΤΕΙΜΩΥϹΗ
24 KING to-BELIEF MOSES

ϹΜΕΓΑϹΓΕΝΟΜΕΝΟϹΗΡΝΗϹ
GREAT BECOMING disowns

ΑΤΟΛΕΓΕϹΘΑΙΥΙΟϹΘΥΓΑΤ
TO-BE-beING-said SON OF-DAUGHTER

ΡΟϹΦΑΡΑΩΜΑΛΛΟΝΕΛΟΜΕΝ
25 of-PHARAOH RATHER preferrING

s o.
ΟϹϹΥΝΚΑΚΟΥΧΕΙϹΘΑΙΤΩΛ
TO-BE-TOGETHER-EVIL-HAVING to-THE PEO-

ΑΩΤΟΥΘΕΟΥΗΠΡΟϹΚΑΙΡΟΝ
PLE OF-THE God OR TOWARD-SEASON

ΕΧΕΙΝΑΜΑΡΤΙΑϹΑΠΟΛΑΥϹ
TO-BE-HAVING OF-missing FROM-ENJOYING

s o.
ΙΝΜΕΙΖΟΝΑΠΛΟΥΤΟΝΗΓΗϹ
26 GREATER RICHES deeming

A adds ΕΝ IN
ΑΜΕΝΟϹΤΩΝΑΙΓΥΠΤΟΥΘΗϹ
OF-THE OF-EGYPT PLACED-

A o.
ΑΥΡΩΝΤΟΝΟΝΕΙΔΙϹΜΟΝΤΟ
INTO-MORROW THE REPROACH OF-THE

ΥΧΡΙϹΤΟΥΑΠΕΒΛΕΠΕΝΓΑΡ
ANOINTED He-FROM-looked for

ΕΙϹΤΗΝΜΙϹΘΑΠΟΔΟϹΙΑΝΠ
27 INTO THE HIRE-FROM-GIving to-

A+Є
ΙϹΤΕΙΚΑΤΕΛΙΠΕΝΑΙΓΥΠΤ
BELIEF he-left EGYPT

ΟΝΜΗΦΟΒΗΘΕΙϹΤΟΝΘΥΜΟΝ
NO BEING-afraid-of THE fury

A Ω
ΤΟΥΒΑϹΙΛΕΩϹΤΟΝΓΑΡΑΟΡ
OF-THE KING THE for UN-SEEN

ΑΤΟΝΩϹΟΡΩΝΕΚΑΡΤΕΡΗϹΕ
AS SEEING he-HOLDS

s o.
ΝΠΙϹΤΕΙΠΕΠΟΙΗΚΕΝΤΟΠΑ
28 to-BELIEF he-HAS-made THE PASS-

ϹΧΑΚΑΙΤΗΝΠΡΟϹΧΥϹΙΝΤΟ
OVER AND THE TOWARD-POURing OF-THE

23 Moses' fathers also believed what God had spoken to Abram, and looked for Him to judge Egypt and deliver His people. No mandate of Pharaoh could thwart God's purpose or hinder the fulfilment of the promise. They were confident that the mandate would not be carried out. It is quite evident that it was not, or there would not have been a man in Israel, at the exodus, under forty years of age. On the contrary, this astute method of curbing Israel's power was used by God to place Moses in the family of Pharaoh, so that the brilliant king himself might provide the very instrument to defeat his own purpose.

24 Moses is a marvelous example of the power of faith to wean from the world and its allurements. With the brightest prospects possible, he deliberately turns his back on the treasures of Egypt, and possibly the throne itself, in order to share in the eonian reward of the faithful. Had he enjoyed the temporary pleasures of Egypt, his name would probably have been forgotten long ago, yet now his fame and memory are enshrined in the heart of the human race. What will be his reward in the resurrection!

27 Moses feared when he found that his attempt to help his brethren became known (Ex.2[14]). And we would naturally suppose that it was fear that drove him to the back side of the desert, but we are assured that he did not fear, though he fled. Far greater still must have been the faith that stood firm before Pharaoh, that prepared the passover, that led the people out of the land in defiance of the forces of Egypt, and brought the people into the wilderness through the Red Sea.

30 The wilderness seems to be almost devoid of faith, for the enumeration of faith's victories passes from Egypt to the land. Indeed, with faith there would not have been the wanderings in the wilderness. And this is the inspired type of which the Pentecostal era is the antitype! Had the nation believed, the kingdom would have come. Now the few faithful who are left are pointed to the worthies who, like themselves, have nothing but God's bare word, yet believed it, and anticipated its fulfilment, seldom receiving the benefits which it promised.

the exterminator of the firstborn
should come into contact with them.
29 By faith they crossed the Red
Sea as through dry land, which at-
tempting, the Egyptians were swal-
lowed up.
30 By faith the walls of Jericho fall,
being surrounded on seven days.
31 By faith Rahab the prostitute
perished not with the stubborn, re-
ceiving the spies with peace.
32 And what may I still be saying?
For time will be lacking for me to
relate concerning Gideon, Barak,
Samson, Jephtha, David, as well as
33 Samuel and the prophets, who,
through faith, subdue kingdoms,
work righteousness, happened on
promises, bar the mouths of lions,
34 quench the power of fire, fled from
the edge of the sword, were invigor-
ated from infirmity, became strong
in battle, rout the camps of aliens,
35 women obtained their dead by res-
urrection, yet others are bastina-
doed, not anticipating deliverance,
that they may be happening upon a
better resurrection.
36 Now others got a trial of scof-
fings and scourgings, yet still fur-
37 ther of bonds and jail. They are
stoned, they are sawn, they are
tried, they died, murdered by the
sword, they wandered about in
sheep skins, in goat skins, in want,
38 afflicted, maltreated (of whom the
world was not worthy), straying in
wildernesses and mountains and
caves and the holes of the earth.
39 And these all, having testimony
through faith, are not requited with

Λ Є
ΥΑΙΜΑΤΟCΙΝΑΜΗΟΟΛΟΘΡЄ
BLOOD THAT NO THE *one*-WHOLE-RUIN-

ΥΩΝΤΑΠΡΩΤΟΤΟΚΑΘΙΓΗΑΥ
ING THE BEFORE-most-BROUGHT-FORTH MAY-BE-IMPING-

s o.
ΤΩΝΠΙCΤЄΙΔΙЄΒΗCΑΝΤΗΝ
29 ING OF-them to-BELIEF THEY-THRU-STEPPED THE

ЄΡΥΘΡΑΝΘΑΛΑCCΑΝΩCΔΙΑ
RED SEA AS THRU

ΞΗΡΑCΓΗCΗCΠЄΙΡΑΝΛΑΒΟ
DRY LAND OF-WHICH trial GETTING

ΝΤЄCΟΙΑΙΓΥΠΤΙΟΙΚΑΤЄΠ
THE EGYPTIANS WERE-DOWN-

s o. p o.
ΟΘΗCΑΝΠΙCΤЄΙΤΑΤЄΙΧΗΙ
30 DRUNK to-BELIEF THE WALLS *of*-

s+Є s² Є *faint*
ЄΡΙΧΩЄΠЄCΑΝΚΥΚΛΩΘЄΝΤ
JERICHO FALL BEING-surROUNDED

s o.
ΑЄΠΙЄΠΤΑΗΜЄΡΑCΠΙCΤЄΙ
31 ON SEVEN DAYS to-BELIEF

s1* *adds* ЄΠΙΛЄΓΟΜЄΝΗ ON-saying
ΡΑΑΒΗΠΟΡΝΗΟΥCΥΝΑΠΩΛЄ
RAHAB THE PROSTITUTE NOT *was*-TOGETHER-destroyED

sp o.
ΤΟΤΟΙCΑΠЄΙΘΗCΑCΙΝΔЄΞ
to-THE *ones*-UN-PERSUADing RECEIVing

ΑΜЄΝΗΤΟΥCΚΑΤΑCΚΟΠΟΥC
THE DOWN-NOTers

ΜЄΤЄΙΡΗΝΗCΚΑΙΤΙЄΤΙΛЄ
32 WITH PEACE AND ANY STILL I-MAY-

Ap o. s o. p for ME
ΓΩЄΠΙΛЄΙΨЄΙΜЄΓΑΡΔΙΗΓ
BE-saying WILL-BE-ON-LACKING ME for relating

ΟΥΜЄΝΟΝΟΧΡΟΝΟCΠЄΡΙΓЄ
THE TIME ABOUT GIDEON

p o.
ΔЄΩΝΒΑΡΑΚCΑΜΨΩΝΙЄΦΘΑ
BARAK SAMSON JEPHTHA

ЄΔΑΥЄΙΔΤЄΚΑΙCΑΜΟΥΗΛΚ
DAVID BESIDES AND SAMUEL AND

ΑΙΤΩΝΠΡΟΦΗΤΩΝΟΙΔΙΑΠΙ
33 THE BEFORE-AVERrers WHO THRU BELIEF

CΤЄΩCΚΑΤΗΓΩΝΙCΑΝΤΟΒΑ
DOWN-CONTEND KING-

s1* Η o.
CΙΛЄΙΑCЄΙΡΓΑCΑΝΤΟΔΙΚΑΙ
doms work JUSTice

ΟCΥΝΗΝЄΠЄΤΥΧΟΝЄΠΑΓΓЄ
ON-HAPPENED OF-promises

ΛΙΩΝЄΦΡΑΞΑΝCΤΟΜΑΤΑΛЄ
BAR MOUTHS OF-

ΟΝΤΩΝЄCΒЄCΑΝΔΥΝΑΜΙΝΠ
34 LIONS EXTINGUISH ABILITY OF-

ΥΡΟCЄΦΥΓΟΝCΤΟΜΑΤΑΜΑΧ
FIRE FLED MOUTHS OF-SWORD

Aps1* *omit* IN
ΑΙΡΗCЄΝЄΔΥΝΑΜΩΘΗCΑΝΑ
WERE-made-IN-ABLE FROM

ΠΟΑCΘЄΝЄΙΑCЄΓЄΝΗΘΗCΑ
UN-FIRMness WERE-BECOME

p M
ΝΙCΧΥΡΟΙЄΝΠΟΛЄΜΩΠΑΡЄ
STRONG IN BATTLE camps

p+Є
ΜΒΟΛΑCЄΚΛΙΝΑΝΑΛΛΟΤΡΙ
decLINE OF-other-placed-*ones*

p Є o. Λ pAs1*
ΩΝЄΛΑΒΟΝΓΥΝΑΙΚЄCЄΞΑΝ
35 GOT WOMEN OUT OF-UP-

ΑCΤΑCЄΩCΤΟΥCΝЄΚΡΟΥCΑ
STANDing THE DEAD-*ones* OF-

p OI *for* Y
ΥΤΩΝΑΛΛΟΙΔЄЄΤΥΜΠΑΝΙC
them others YET ARE-BEATEN

ΘΗCΑΝΟΥΠΡΟCΔЄΞΑΜЄΝΟΙ
NOT TOWARD-RECEIVing

s o.
ΤΗΝΑΠΟΛΥΤΡΩCΙΝΙΝΑΚΡЄ
THE FROM-LOOsening THAT OF-better

ΙΤΤΟΝΟCΑΝΑCΤΑCЄΩCΤΥΧ
UP-STANDing THEY-MAY-

s N ps Є o.
ΩCΙΝЄΤЄΡΟΙΔЄЄΜΠΑΙΓΜΩ
36 BE-HAPPENING DIFFERENT YET OF-IN-sportings

p+Є s o.
ΝΚΑΙΜΑCΤΙΓΩΝΠЄΙΡΑΝЄΛ
AND OF-scourgings trial GOT

ΑΒΟΝЄΤΙΔЄΔЄCΜΩΝΚΑΙΦΥ
STILL YET OF-BONDS AND OF-

ΛΑΚΗCЄΛΙΘΑCΘΗCΑΝЄΠΡΙ
37 GUARD-house THEY-ARE-STONED THEY-ARE-

s ARE-tried ARE-SAWN ps o.
CΘΗCΑΝЄΠЄΙΡΑCΘΗCΑΝЄΝ
SAWN THEY-ARE-tried IN

p Λ
ΦΟΝΩΜΑΧΑΙΡΗCΑΠЄΘΑΝΟΝ
MURDER OF-SWORD THEY-FROM-DIED

ΠЄΡΙΗΛΘΟΝЄΝΜΗΛΩΤΑΙCЄ
THEY-ABOUT-CAME IN SHEEP-SKINS IN

p Є o.Aps o.
ΝΑΙΓЄΙΟΙCΔЄΡΜΑCΙΝΥCΤ
GOATS SKINS WANTING

p+Є
ЄΡΟΥΜЄΝΟΙΘΛΙΒΟΜЄΝΟΙΚ
beING-CONSTRICTED E-

ΑΚΟΥΧΟΥΜЄΝΟΙΩΝΟΥΚΗΝΑ
38 VIL-HAVING OF-WHOM NOT WAS WOR-

p+Є
ΞΙΟCΟΚΟCΜΟCЄΠΙЄΡΗΜΙΑ
THY THE SYSTEM ON DESOLATES

ΙCΠΛΑΝΩΜЄΝΟΙΚΑΙΟΡЄCΙ
beING-STRAYED AND to-mountains

s o. p Є o.
ΝΚΑΙCΠΗΛΑΙΟΙCΚΑΙΤΑΙC
AND to-CAVES AND to-THE

ΟΠΑΙCΤΗCΓΗCΚΑΙΟΥΤΟΙΠ
39 holes OF-THE LAND AND these ALL

ΑΝΤЄCΜΑΡΤΥΡΗΘЄΝΤЄCΔΙ
BEING-witnessED THRU

ΑΤΗCΠΙCΤЄΩCΟΥΚЄΚΟΜΙC
THE BELIEF NOT THEY-*are*-requitED

1 This cloud of "witnesses" consists of those just enumerated, who witness to the life of faith. It has no reference to any who are watching the Hebrews. A witness is one who testifies, and it is the testimony of all the faithful, from Abel down, which constituted the moral atmosphere in which the Hebrews lived. Nevertheless, their popular sin was unbelief. Even as their fathers had witnessed the faith of Moses and saw the signs, yet were strewn along the wilderness for their lack of faith in God, so the Hebrews were prone to question the promises and to turn from the trials that lay along the path of faith.

2 All the other examples of faith pale before the supreme Example. Even Abraham, the father of the faithful, failed once and again in the very virtue for which he is distinguished. But the Saviour, as a man, never faltered in His implicit confidence in God. He did always those things which pleased God without regard to the consequences to Himself. When His message was rejected, He acquiesced. Even though His God forsook Him in the hour of deepest need and sorest suffering, it did not shake His faith, for, at the very last, He committed His spirit into the Father's hands. And He alone, of all the faithful, has risen and received some reward for His faithfulness, for He has ascended to the right hand of God's throne. Such an example as this should be the most powerful of all incentives for the Hebrews to endure the trials of the way, and persevere to the end.

7 God's discipline is too often mistaken for His indignation. The presence of trials and distresses are not a proof of sin and God's anger, but may be the tokens of His love. Job's friends tried to convince him that his calamities came as the penalty of his own misdeeds. Job himself thought that God was his enemy and had conspired against him. All were wrong, for the blessed result of a closer knowledge of his Maker fully vindicated God for all the afflictions He had brought upon him. Job had heard of Him, but after his trial he could say that he had seen Him—a more intimate acquaintance.

40 God's promise concerning us, look-
ing forward to something better,
that, apart from us, they may not
be perfected.

12 Surely, in consequence, then, we
also, having a cloud of so many wit-
nesses encompassing us, putting off
every impediment and the popu-
lar sin, may be racing with endur-
ance the contest lying before us,
2 looking off to the Inaugurator and
Perfecter of faith, Jesus, Who, in-
stead of the joy lying before Him,
endures a cross, despising the
shame, besides has been seated at
the right hand of the throne of God.
3 For take into account One Who
has endured such contradiction by
sinners among them, lest you should
be faltering, fainting in your souls.
4 You did not as yet repulse unto
5 blood, contending against sin. And
you have been oblivious of the en-
treaty which is arguing with you
as sons,

"My son, do not disdain the discipline of the Lord,
Nor faint when convicted by Him.
6 For whom the Lord is loving He is disciplining,
Yet He is scourging every son to whom He is assenting."

7 You are enduring for discipline;
God is bringing it to you as to sons,
for what son is there whom the fa-
8 ther is not disciplining? Now if
you are without discipline, of
which all have become partakers,
consequently you are bastards and
9 not sons. Thereafter, indeed, we
had discipliners—the fathers of our
flesh—and we respected them. Yet
shall we not much rather be sub-
ject to the Father of spirits and
be living?
10 For they, indeed, disciplined for

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ΑΝΤΟΤΗΝΕΠΑΓΓΕΛΙΑΝΤΟΥ
40 THE promise OF-THE

Asp o.
ΘΕΟΥΠΕΡΙΗΜΩΝΚΡΕΙΤΤΟΝ
God ABOUT US better

ΤΙΠΡΟΒΛΕΨΑΜΕΝΟΥΙΝΑΜΗ
ANY OF-BEFORE-looking THAT NO

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ΧΩΡΙCΗΜΩΝΤΕΛΕΙΩΘΩCΙΝ
apart-from US THEY-MAY-BE-BEING-matured

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ΤΟΙΓΑΡΟΥΝΚΑΙΗΜΕΙCΤΟC
12 to-THE-for-THEN AND WE so-much

p o.
ΟΥΤΟΝΕΧΟΝΤΕCΠΕΡΙΚΕΙΜ
HAVING ABOUT-LYING

ΕΝΟΝΗΜΙΝΝΕΦΟCΜΑΡΤΥΡΩ
to-US CLOUD OF-witnesses

ΝΟΓΚΟΝΑΠΟΘΕΜΕΝΟΙΠΑΝΤ
BULK FROM-PLACING EVERY

ΑΚΑΙΤΗΝΕΥΠΕΡΙCΤΑΤΟΝΑ
AND THE WELL-ABOUT-STANDing miss

p+Є
ΜΑΡΤΙΑΝΔΙΥΠΟΜΟΝΗCΤΡΕ
THRU UNDER-REMAINing WE-MAY-

ΧΩΜΕΝΤΟΝΠΡΟΚΕΙΜΕΝΟΝΗ
BE-RACING THE BEFORE-LYING to-

p+Є
ΜΙΝΑΓΩΝΑΑΦΟΡΩΝΤΕCΕΙC
2 US CONTEST FROM-SEEING INTO

ΤΟΝΤΗCΠΙCΤΕΩCΑΡΧΗΓΟΝ
THE OF-THE BELIEF ORIGIN-LEADer

ΚΑΙΤΕΛΕΙΩΤΗΝΙΗCΟΥΝΟC
AND Maturer JESUS WHO

ΑΝΤΙΤΗCΠΡΟΚΕΙΜΕΝΗCΑΥ
INSTEAD OF-THE BEFORE-LYING to-Him

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ΤΩΧΑΡΑCΥΠΕΜΕΙΝΕΝCΤΑΥ
OF-JOY UNDER-REMAINS pale

ΡΟΝΑΙCΧΥΝΗCΚΑΤΑΦΡΟΝΗ
OF-VILEness despising

CΑCΕΝΔΕΞΙΑΤΕΤΟΥΘΡΟΝΟ
IN RIGHT BESIDES OF-THE THRONE

s omits OF-THE God A+Є
ΥΤΟΥΘΕΟΥΚΕΚΑΘΙΚΕΝΑΝΑ
3 OF-THE God HAS-been-seated UP-

Ap ΑΙ p omits THE
ΛΟΓΙCΑCΘΕΓΑΡΤΟΝΤΟΙΑΥ
account for THE such

ΤΗΝΥΠΟΜΕΜΕΝΗΚΟΤΑΥΠΟΤ
HAVING-UNDER-REMAINED by THE

As1*+Є AN o.
ΩΝΑΜΑΡΤΩΛΩΝΕΙCΑΥΤΟΥC
missers INTO them

ΑΝΤΙΛΟΓΙΑΝΙΝΑΜΗΚΑΜΗΤ
contradiction THAT NO YE-MAY-BE-FAL-

p omits OF-YOUp p+ΛΕ o.
ΕΤΑΙCΨΥΧΑΙCΥΜΩΝΕΚΛΥΟ
TERING to-THE souls OF-YOUp OUT-LOOSING

p o.
ΜΕΝΟΙΟΥΠΩΜΕΧΡΙCΑΙΜΑΤ
4 NOT-as-yet UNTO BLOOD

ΟCΑΝΤΙΚΑΤΕCΤΗΤΕΠΡΟCΤ
YE-INSTEAD-DOWN-STOOD TOWARD THE

p omits INSTEAD-
ΗΝΑΜΑΡΤΙΑΝΑΝΤΑΓΩΝΙΖΟ
missing INSTEAD-CONTENDING

sp ΑΙ
ΜΕΝΟΙΚΑΙΕΚΛΕΛΗCΘΕΤΗC
5 AND YE-HAVE-been-OUT-OBLIVIOUS OF-THE

p+Є
ΠΑΡΑΚΛΗCΕΩCΗΤΙCΥΜΙΝΩ
BESIDE-CALLing WHICH-ANY to-YOUp AS

A Є o.
CΥΙΟΙCΔΙΑΛΕΓΕΤΑΙΥΙΕΜ
to-SONS IS-THRU-sayING SON! OF-

As o.
ΟΥΜΗΟΛΙΓΩΡΕΙΠΑΙΔΕΙΑC
ME NO BE-FEW-SEEING discipline

p adds AND ΚΑΙ p omits YET
ΚΥΡΙΟΥΜΗΔΕΕΚΛΥΟΥΥΠΑΥ
OF-Master NO YET BE-OUT-LOOSED by Him

ΤΟΥΕΛΕΓΧΟΜΕΝΟCΟΝΓΑΡΑ
6 beING-EXPOSED WHOM for IS-

p Є o.
ΓΑΠΑΚΥΡΙΟCΠΑΙΔΕΥΕΙΜΑ
LOVING Master He-IS-disciplinING He-IS-

p+Є
CΤΙΓΟΙΔΕΠΑΝΤΑΥΙΟΝΟΝΠ
scourgING YET EVERY SON WHOM He-

A Є o. As o.
ΑΡΑΔΕΧΕΤΑΙΕΙCΠΑΙΔΕΙΑ
7 IS-BESIDE-RECEIVING INTO discipline

Ap ΑΙ p+Є
ΝΥΠΟΜΕΝΕΤΕΩCΥΙΟΙCΥΜΙ
YE-ARE-UNDER-REMAINING AS to-SONS to-YOUp

ΝΠΡΟCΦΕΡΕΤΑΙΟΘΕΟCΤΙC
IS-TOWARD-CARRYING THE God ANY

IS omitted by pAs1* p Є o.
ΓΑΡΕCΤΙΝΥΙΟCΟΝΟΥΠΑΙΔ
for IS SON WHOM NOT IS-disciplin-

A+Є
ΕΥΕΙΠΑΤΗΡΕΙΔΕΧΩΡΙCΕC
8 ING FATHER IF YET apart-from YE-ARE

p ΑΙ As o.
ΤΕΠΑΙΔΕΙΑCΗCΜΕΤΟΧΟΙΓ
OF-discipline OF-WHICH WITH-HAvers HAVE-

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ΕΓΟΝΑCΙΠΑΝΤΕCΑΡΑΝΟΘΟ
BECOME ALL CONSEQUENTLY bastards

p Κ A-ΑΙ
ΙΚΑΙΟΥΧΥΙΟΙΕCΤΕΕΙΤΑΤ
9 AND NOT SONS YE-ARE THEREAFTER THE

ΟΥCΜΕΝΤΗCCΑΡΚΟCΗΜΩΝΠ
INDEED OF-THE FLESH OF-US FA-

ΑΤΕΡΑCΕΙΧΟΜΕΝΠΑΙΔΕΥΤ
THERS WE-HAD discipliners

ΑCΚΑΙΕΝΕΤΡΕΠΟΜΕΘΑΟΥΠ
AND WE-were-abashED NOT much

As1* omit YET
ΟΛΥΔΕΜΑΛΛΟΝΥΠΟΤΑΓΗCΟ
YET RATHER WE-WILL-BE-BEING-UNDER-

ΜΕΘΑΤΩΠΑΤΡΙΤΩΝΠΝΕΥΜΑ
SET to-THE FATHER OF-THE spirits

s1* o.
ΤΩΝΚΑΙΖΗCΟΜΕΝΟΙΜΕΝΓΑ
10 AND WE'LL-BE-LIVING THE-ones INDEED for

ΡΠΡΟCΟΛΙΓΑCΗΜΕΡΑCΚΑΤ
TOWARD FEW DAYS according-

10 Human discipline is too often without a definite object, or lacks entirely the corrective element which should always be present. Punishment as a mere deterrent, or as a penalty, is of little use in forming character. The ideal chastening is that which fits the offense in such a way that it forms and strengthens those elements in character which are weak and which led to the evil doing. God is the only Father Who has the requisite wisdom to choose such chastening for His children. However heavy His hand may seem we may be sure that it is held by a heart that sympathizes with our passing distress, and helps us to bear fruit for our own profit and His glory.

12 Flaccid hands and paralyzed knees are a realistic picture of utter discouragement on the part of those who fail to see the presence of God's hand in their disheartening circumstances, or that these are but part of the process by which He is bringing them into the larger and nearer place He has prepared for them.

16 The example of Esau should have made a powerful appeal to the Hebrews, in their perplexity and distress. They, too, could ease their souls and enjoy the pleasures of the world by rejecting their birthright, for they were the firstborn of the kingdom. If they should barter their birthright for a brief respite then they, too, would be rejected, however much they might regret it later on.

17 Esau was not seeking forgiveness nor salvation, but to undo the effect of a former state of mind with regard to the birthright. But his bargain was irrevocable. These Hebrews were in danger of forfeiting their birthright.

18 The nation in the wilderness, at Mount Sinai, came to the terrible spectacle which inaugurated the law (Ex. 19:12-20). The whole scene was prophetic of the relation they would sustain to Jehovah under the legal covenant. He forbade a near approach under pain of death. It brought no peace or assurance, but fear and terror. This is the function of the law. It came, not to bring them near to God, but to convict them of their inability and unworthiness.

a few days as it seemed [best] to
them, yet He for our expedience,
for us to be partaking of His holi-
11 ness. Now all discipline, indeed,
at present is not seeming to be a
joy, but a sorrow, yet subsequently
it is rendering the peaceable fruit
of righteousness to those exercised
12 through it. Wherefore stiffen the
flaccid hands and the paralyzed
13 knees, and make upright tracks
for your feet, that the lame may
not turn aside, yet rather may be
healed.
14 Be pursuing peace with all, and
holiness, apart from which no one
15 shall see the Lord; supervising,
that no one be wanting of the grace
of God, nor any root of bitterness,
sprouting up, may be annoying
you, and through this the majority
16 may be defiled, nor any paramour, or profane person, as Esau,
who, for one feeding, gave up his
17 own birthright. For you are
aware that afterwards also, wanting to enjoy the allotment blessedness, he is rejected, for he did not
find a place of repentance, though
seeking it carefully with tears.
18 For you have not approached
that which is tangible and burning
with fire, and murkiness, and gloom,
19 and tornado, and the blare of a
trumpet, and the voice of declarations, which they who hear refuse,
20 that no word be added to them, for
they did not carry out that which
was cautioned, "And if a wild
beast should come in contact with
the mountain, it shall be pelted with
21 stones," and, so fearful was the
spectacle, Moses said, "I am terri-
22 fied and in a tremor;" but you have
approached mount Zion, and the
city of the living God, the celestial

s Є o.
ΑΤΟΔΟΚΟΥΝΑΥΤΟΙϹЄΠΑΙΔ
to THE SEEMING to-them disciplinED

A Ѡ
ЄΥΟΝΟΔЄЄΠΙΤΟϹΥΜΦЄΡΟΝ
THE YET ON THE beING-expedient

s1* omits INTO THE
ЄΙϹΤΟΜЄΤΑΛΑΒЄΙΝΤΗϹΑΓ
INTO THE TO-BE-WITH-GETTING OF-THE HOLI-

p A H s1* MЄN INDEED
ΙΟΤΗΤΟϹΑΥΤΟΥΠΑϹΑΔЄΠΑ
11 ness OF-Him EVERY YET disci-

s o.
ΙΔЄΙΑΠΡΟϹΜЄΝΤΟΠΑΡΟΝΟ
pline TOWARD INDEED THE BESIDE-BEING NOT

ΥΔΟΚЄΙΧΑΡΑϹЄΙΝΑΙΑΛΛΑ
IS-SEEMING OF-JOY TO-BE but

ΛΥΠΗϹΥϹΤЄΡΟΝΔЄΚΑΡΠΟΝ
OF-SORROW subsequently YET FRUIT

s o.
ЄΙΡΗΝΙΚΟΝΤΟΙϹΔΙΑΥΤΗϹ
PEACEable to-THE-*ones* THRU her

ΓЄΓΥΜΝΑϹΜЄΝΟΙϹΑΠΟΔΙΔ
HAVING-*been*-exercisED IS-FROM-GIVING

ѠϹΙΝΔΙΚΑΙΟϹΥΝΗϹΔΙΟΤΑ
12 OF-JUSTICE THRU-WHICH THE

s o.
ϹΠΑΡЄΙΜЄΝΑϹΧЄΙΡΑϹΚΑΙ
BESIDE-LETTING HANDS AND

ΤΑΠΑΡΑΛЄΛΥΜЄΝΑΓΟΝΑΤΑ
THE HAVING-*been*-paralyzED KNEES

ΑΝΟΡΘѠϹΑΤЄΚΑΙΤΡΟΧΙΑϹ
13 UP-ERECT-YE AND tracks

s1* BE-YE-makING Є I o.
ΟΡΘΑϹΠΟΙΗϹΑΤЄΤΟΙϹΠΟϹ
ERECT make-YE to-THE FEET

ΙΝΥΜѠΝΙΝΑΜΗΤΟΧѠΛΟΝЄΚ
OF-YOU*p* THAT NO THE LAME MAY-BE-

ΤΡΑΠΗΙΑΘΗΔЄΜΑΛΛΟΝЄΙΡ
14 OUT-REVERTING MAY-BE-BEING-HEALED YET RATHER PEACE

A - Δ
ΗΝΗΝΔΙѠΚЄΤЄΜЄΤΑΠΑΝΤѠ
BE-YE-CHASING WITH ALL

A+Є
ΝΚΑΙΤΟΝΑΓΙΑϹΜΟΝΟΥΧѠΡ
AND THE HOLYing OF-WHICH apart-

s o.
ΙϹΟΥΔЄΙϹΟΨЄΤΑΙΤΟΝΚΥΡ
from NOT-YET-ONE WILL-BE-VIEWING THE Master

ΙΟΝЄΠΙϹΚΟΠΟΥΝΤЄϹΜΗΤΙ
15 ON-NOTING NO ANY

ϹΥϹΤЄΡѠΝΑΠΟΤΗϹΧΑΡΙΤΟ
WANTING FROM THE grace

ϹΤΟΥΘЄΟΥΜΗΤΙϹΡΙΖΑΠΙΚ
OF-THE God NO ANY ROOT OF-BIT-

ΡΙΑϹΑΝѠΦΥΟΥϹΑЄΝΟΧΛΗΚ
TERness UP SPROUTING MAY-BE-annoying AND

Ap o. o.
ΑΙΔΙΑΤΑΥΤΗϹΜΙΑΝΘѠϹΙΝ
THRU this MAY-BE-BEING-DEFILED

ΟΙΠΟΛΛΟΙΜΗΤΙϹΠΟΡΝΟϹΗ
16 THE MANY NO ANY paramour OR

ΒЄΒΗΛΟϹѠϹΗϹΑΥΟϹΑΝΤΙΒ
profane AS ESAU WHO INSTEAD OF-

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ΡѠϹЄѠϹΜΙΑϹΑΠЄΔΟΤΟΤΑΠ
FEEDing ONE FROM-GAVE THE BE-

A+Є s2 o.=-him
ΡѠΤΟΤΟΚΙΑЄΑΥΤΟΥΙϹΤЄΓ
17 FORE-BROUGHT-FORTH OF-self YE'RE-PERCEIVING

ΑΡΟΤΙΚΑΙΜЄΤЄΠЄΙΤΑΘЄΛ
for THAT AND after-ON-THEREAFTER WILLING

ѠΝΚΛΗΡΟΝΟΜΗϹΑΙΤΗΝЄΥΛ
TO-tenant THE blessedness

ΟΓΙΑΝΑΠЄΔΟΚΙΜΑϹΘΗΜЄΤ
he-IS-FROM-testED OF-after-

ΑΝΟΙΑϹΓΑΡΤΟΠΟΝΟΥΧЄΥΡ
MIND for PLACE NOT he-FOUND

ЄΝΚΑΙΠЄΡΜЄΤΑΔΑΚΡΥѠΝЄ
AND EVEN WITH TEARS OUT-

ΚΖΗΤΗϹΑϹΑΥΤΗΝΟΥΓΑΡΠΡ
18 SEEK*ing* her NOT for YE-

ΟϹЄΛΗΛΥΘΑΤЄΨΗΛΑΦѠΜЄΝ
HAVE-TOWARD-COME to-*be*ING-STROKE-TOUCHED

ѠΚΑΙΚЄΚΑΥΜЄΝѠΠΥΡΙΚΑΙ
AND to-HAVING-*been*-BURNED to-FIRE AND

s2 ϹΚΟΤѠ -DARKness
ΓΝΟΦѠΚΑΙΖΟΦѠΚΑΙΘΥЄΛΛ
MURKINESS AND to-GLOOM AND to-FEEL-WHIRL

ΗΚΑΙϹΑΛΠΙΓΓΟϹΗΧѠΚΑΙΦ
19 AND OF-TRUMPET to-RESOUND AND to-

ѠΝΗΡΗΜΑΤѠΝΗϹΟΙΑΚΟΥϹΑ
SOUND OF-declarations WHICH THE *ones*-HEAR*ing*

s1* *omits* NO
ΝΤЄϹΠΑΡΗΤΗϹΑΝΤΟΜΗΠΡΟ
refuse NO TO-BE-

A o. o. ЄΙ *for* Η
ϹΤЄΘΗΝΑΙΑΥΤΟΙϹΛΟΓΟΝΟ
20 addED to-them saying NOT

ΥΚЄΦЄΡΟΝΓΑΡΤΟΔΙΑϹΤЄΛ
THEY-CARRIED for THE THRU-PUTTING

ΛΟΜЄΝΟΝΚΑΝΘΗΡΙΟΝΘΙΓΗ
AND-[IF-]EVER WILD-BEAST MAY-BE-IMPIN-

ΤΟΥΟΡΟΥϹΛΙΘΟΒΟΛΗΘΗϹЄ
GING OF-THE mountain it-WILL-BE-BEING-STONE-CAST

As1* o. s1* o.
ΤΑΙΚΑΙΟΥΤѠϹΦΟΒЄΡΟΝΗΝ
21 AND thus FEARful WAS

A o.
ΤΟΦΑΝΤΑΖΟΜЄΝΟΝΜѠΥϹΗϹ
THE APPEARizING MOSES

I-AM *by* s2 s OUT-
ЄΙΠЄΝЄΚΦΟΒΟϹЄΙΜΙΚΑΙЄ
said OUT-FEARED I-AM AND IN-

s K A ΟΥΓΑΡ NOT for *for* but
ΝΤΡΟΜΟϹΑΛΛΑΠΡΟϹЄΛΗΛΥ
22 TREMBLE but YE-HAVE-TOWARD-COME

ΘΑΤЄϹΙѠΝΟΡЄΙΚΑΙΠΟΛЄΙ
SION to-mountain AND to-city

ΘЄΟΥΖѠΝΤΟϹΙЄΡΟΥϹΑΛΗΜ
OF-God LIVING JERUSALEM

[22] There is a studied contrast here between the scene presented to the physical eye at Mount Sinai and the prospect of faith in connection with the new covenant. Mount Sinai itself is suggestive of another mountain which is the ultimate home of Israel in the new earth. The Lord is present, as He was in the wilderness, but here He is the Light, rather than the Lightning. Instead of being warned away for fear of death, the saints dwell near Him and enjoy the fruits of the tree of life and the draught of the river of life (Un.21, 22).

The law was given by the mandate of messengers (Ac.7^{53}). Now they are ministering spirits commissioned for service because of those who are about to be enjoying the allotment of salvation (Heb. 1^{14}).

The universal convocation here referred to is probably that which is convoked at the opening of the day of the Lord when the representatives of the whole creation are summoned together before the judgments which usher in the kingdom are visited on the earth (Un.4, 5).

[23] The ecclesia of the firstborn recalls the passover, when the firstborn in Egypt were saved by the blood (Ex. 12^{15}). As a consequence Jehovah claimed all the firstborn for Himself (Ex.13^{2};34^{19}). Later the Lord took the Levites in exchange for the firstborn (Nu.3^{12-13}). Thus those ransomed by blood were the "ecclesia of the firstborn" in the wilderness. These Jehovah claimed for His own and these He brought near to Him in the Levites. So that the "church of the firstborn" comprises those under the shelter of the blood before the kingdom is set up. In the wilderness they were numbered on earth (Nu.3^{42}), here they are registered in heaven.

God as Judge is especially appropriate to those who were waiting for Him to arise and judge His own people and the whole earth, as a preparation for the establishment of the kingdom. Not so do we know God.

[24] Under the law the spirits of the just never reached perfection, for its rites brought nothing to a finality. Perfection comes only through the Antitype of the ritual of the law.

Jerusalem, and ten thousands of
messengers, a universal convoca-
23 tion, and the ecclesia of the first-
born registered in the heavens, and
to God the Judge of all, and to the
24 spirits of the just perfected, and to
Jesus, the Mediator of a fresh
covenant, and to the blood of
sprinkling which is speaking better
than Abel.·

25 *Beware!* You should not be re-
fusing Him Who is speaking! For
if those escaped not, refusing the
One apprizing on earth, much rath-
er we, who are turning from Him
26 from the heavens, Whose voice then
shakes the earth! Yet now He has
promised, saying, "Still once more
shall *I* be quaking, not only the
27 earth, but heaven also." Now the
"Still once more" is making evi-
dent the transference of that which
is being shaken, as of that having
been made, that what is not being
shaken should be remaining.

28 Wherefore, accepting an unshak-
able kingdom, we may be having
grace through which we may be of-
fering divine service in a way well
pleasing to God with piety and
29 dread, for our God is also a con-
suming fire.

13 Let brotherly affection be re-
2 maining. Be not forgetting hospi-
tality, for through this some were
3 oblivious when lodging messengers.
Be mindful of those bound, as
bound together; of those mal-
treated, as being yourselves also in
4 the body. Matrimony is honorable
in all, and the bed undefiled, for
God will be judging prostitutes
and adulterers.

5 In manner not fond of money,
being sufficed with what is present,
for *He* has declared,

"Under no circumstances may I
be lax,

A+N *dim, partly erased*
ΕΠΟΥΡΑΝΙΩΚΑΙΜΥΡΙΑϹΙΝ
ON-heavenly AND to-MYRIADS (10,000)

ΑΓΓΕΛΩΝΠΑΝΗΓΥΡΕΙΚΑΙΕ
23 OF-MESSENGERS to-ALL-CONVOCATION AND to-

ΚΚΛΗϹΙΑΠΡΩΤΟΤΟΚΩΝΑΠΟ
OUT-CALLED OF-*ones*-BEFORE-most-BROUGHT-FORTH HAV-

ΓΕΓΡΑΜΜΕΝΩΝΕΝΟΥΡΑΝΟΙ
ING-*been*-FROM-WRITTEN IN heavens

ϹΚΑΙΚΡΙΤΗΘΕΩΠΑΝΤΩΝΚΑ
AND to-JUDGER God OF-ALL AND

s²+Ns¹*ΤΕ ΛΙΩΝΔΕΔΙΚΑΙΩ
ΙΠΝΕΥΜΑϹΙΔΙΚΑΙΩΝΤΕΤΕ
to-spirits OF-JUST-*ones* HAVING-

(*s o.*) ΜΕΝΟΙϹ OF-mature-*ones* HAVING-*been*-JUSTIFIED
ΛΕΙΩΜΕΝΩΝΚΑΙΔΙΑΘΗΚΗϹ
24 *been*-maturED AND OF-covenant

ΝΕΑϹΜΕϹΙΤΗΙΗϹΟΥΚΑΙΑΙ
YOUNG to-MIDER JESUS AND to-

A*s o.*
ΜΑΤΙΡΑΝΤΙϹΜΟΥΚΡΕΙΤΤΟ
BLOOD OF-SPRINKLing better

ΝΛΑΛΟΥΝΤΙΠΑΡΑΤΟΝΑΒΕΛ
TALKING BESIDE THE ABEL

ΒΛΕΠΕΤΕΜΗΠΑΡΑΙΤΗϹΗϹΘ
25 BE-YE-lookING NO YE-SHOULD-BE-refusING

ΕΤΟΝΛΑΛΟΥΝΤΑΕΙΓΑΡΕΚΕ
THE *One*-TALKING IF for those

s² omits OUT- *s² adds* ΤΟΝ THE
ΙΝΟΙΟΥΚΕΞΕΦΥΓΟΝΕΠΙΓΗ
NOT OUT-FLED ON LAND

s² omits THE
ϹΠΑΡΑΙΤΗϹΑΜΕΝΟΙΤΟΝΧΡ
refus*ing* THE *One*-

ΗΜΑΤΙΖΟΝΤΑΠΟΛΥΜΑΛΛΟΝ
apprizING much RATHER

ΗΜΕΙϹΟΙΤΟΝΑΠΟΥΡΑΝΩΝΑ
WE THE-*ones* THE FROM heavens FROM-

ΠΟϹΤΡΕΦΟΜΕΝΟΙΟΥΗΦΩΝΗ
26 TURNING WHOSE THE SOUND

ΤΗΝΓΗΝΕϹΑΛΕΥϹΕΝΤΟΤΕΝ
THE LAND SHAKES then NOW

ΥΝΔΕΕΠΗΓΓΕΛΤΑΙΛΕΓΩΝΕ
YET He-HAS-promisED sayING STILL

s o.
ΤΙΑΠΑΞΕΓΩϹΕΙϹΩΟΥΜΟΝΟ
ONCE I SHALL-BE-QUAKING NOT ONLY

ΝΤΗΝΓΗΝΑΛΛΑΚΑΙΤΟΝΟΥΡ
THE LAND but AND THE heaven

ΑΝΟΝΤΟΔΕΕΤΙΑΠΑΞΔΗΛΟΙ
27 THE YET STILL ONCE IS-makING-EVI-

A*s¹* omit* THE
ΤΗΝΤΩΝϹΑΛΕΥΟΜΕΝΩΝΤΗΝ
DENT THE OF-THE *be*ING-SHAKEN THE

ΜΕΤΑΘΕϹΙΝΩϹΠΕΠΟΙΗΜΕΝ
after-placing AS OF-HAVING-*been*-made

s o. A *omits from* THAT *to be*ING-SHAKEN
ΩΝΙΝΑΜΕΙΝΗΤΑΜΗϹΑΛΕΥΟ
THAT SHOULD-BE-REMAINING THE NO *be*ING-SHAKEN

ΜΕΝΑΔΙΟΒΑϹΙΛΕΙΑΝΑϹΑΛ
28 THRU-WHICH KINGdom UN-SHAKE-

ΕΥΤΟΝΠΑΡΑΛΑΜΒΑΝΟΝΤΕϹ
able BESIDE-GETTING

s Ο=WE-ARE-
ΕΧΩΜΕΝΧΑΡΙΝΔΙΗϹΛΑΤΡΕ
WE-MAY-BE-HAVING grace THRU WHICH WE-MAY-BE-

s Ο=WE-ARE-
ΥΩΜΕΝΕΥΑΡΕϹΤΩϹΤΩΘΕΩΜ
offerING-DIVINE-SERVICE WELL-PLEASEDly to-THE God WITH

s o. *s²*+ΑΙ *o. but reverts*
ΕΤΑΕΥΛΑΒΕΙΑϹΚΑΙΔΕΟΥϹ
piety AND DREAD

ΚΑΙΓΑΡΟΘΕΟϹΗΜΩΝΠΥΡΚΑ
29 AND for THE God OF-US FIRE DOWN-

ΤΑΝΑΛΙϹΚΟΝΗΦΙΛΑΔΕΛΦΙ
13 UP-CONSUMING THE FOND-brother-ness

*s¹** Ν *s¹** Ν
ΑΜΕΝΕΤΩΤΗϹΦΙΛΟΞΕΝΙΑϹ
2 LET-BE-REMAINING OF-THE FOND-LODGing

A ΔΙ
ΜΗΕΠΙΛΑΝΘΑΝΕϹΘΕΔΙΑΤΑ
NO BE-forgettING-UP THRU this

ΥΤΗϹΓΑΡΕΛΑΘΟΝΤΙΝΕϹΞΕ
for were-OBLIVIOUS ANY LODG-

ΝΙϹΑΝΤΕϹΑΓΓΕΛΟΥϹΜΙΜΝ
3 iz*ing* MESSENGERS BE-YE-RE-

s ΑΙ
ΗϹΚΕϹΘΕΤΩΝΔΕϹΜΙΩΝΩϹϹ
MINDED OF-THE BOUND-*ones* AS HAV-

ΥΝΔΕΔΕΜΕΝΟΙΤΩΝΚΑΚΟΥΧ
ING-*been*-TOGETHER-BOUND OF-THE *ones*-EVIL-HAVING

ΟΥΜΕΝΩΝΩϹΚΑΙΑΥΤΟΙΟΝΤ
AS AND SAME BEING

ΕϹΕΝϹΩΜΑΤΙΤΙΜΙΟϹΟΓΑΜ
4 IN BODY VALUable THE MARRIAGE

ΟϹΕΝΠΑϹΙΝΚΑΙΗΚΟΙΤΗΑΜ
IN ALL AND THE LIEing UN-

ΙΑΝΤΟϹΠΟΡΝΟΥϹΓΑΡΚΑΙΜ
DEFILED paramours for AND A-

s o.
ΟΙΧΟΥϹΚΡΙΝΕΙΟΘΕΟϹΑΦΙ
5 DULTERers WILL-BE-JUDGING THE God UN-FOND-

ΛΑΡΓΥΡΟϹΟΤΡΟΠΟϹΑΡΚΟΥ
of-SILVER THE manner *be*ING-SUFFICED

ΜΕΝΟΙΤΟΙϹΠΑΡΟΥϹΙΝΑΥΤ
to-THE BESIDE-BEING He

ΟϹΓΑΡΕΙΡΗΚΕΝΟΥΜΗϹΕΑΝ
for HAS-declarED NOT NO YOU I-MAY-BE-

A*s*+Ε
ΩΟΥΔΟΥΜΗϹΕΕΓΚΑΤΑΛΙΠΩ
UP-LETTING NOT-YET NOT NO YOU I-MAY-BE-abandonING

ΩϹΤΕΘΑΡΡΟΥΝΤΑϹΗΜΑϹΛΕ
6 AS-BESIDES havING-COURAGE US TO-BE-

ΓΕΙΝΚΥΡΙΟϹΕΜΟΙΒΟΗΘΟϹ
sayING Master to-ME helper

AND *omitted by s¹**
ΚΑΙΟΥΦΟΒΗΘΗϹΟΜΑΙΤΙΠΟ
AND NOT I-SHALL-BE-BEING-afraid ANY WILL-

24 Moses was the mediator of the old covenant, but now One Who is more than Moses inaugurates a fresh covenant which cannot fail as the former, because it is founded on God's faithfulness alone.

25 The judgments which will usher in the kingdom will be far more terrible and widespread than those at Mount Sinai. Under the sixth seal, the great cataclysm includes the sun, moon, and stars (Un.$6^{12,13}$).

7 The leaders were not official rulers, but men who were guides in ministry of the word and exemplary conduct.

8 It should be remembered that "the same" is a pronoun, and has reference to His personality, not to His administrations or assumptions. The same One pours out grace upon us and indignation on the nations in the Lord's day. The same One Who was weary at Sychar's well is now all-powerful. He Who was once lowly is now exalted, Who healed hundreds when on earth, refused to remove Paul's thorn in the flesh, Who hung on Calvary's cross and lay lifeless in the tomb is now alive and has ascended to God's right hand. His person, service, and dispensations change to accord with God's purpose, but He Himself remains the same.

9 It is evident that the strange teachings here referred to do not tend toward grace but physical gratification.
9 Foods and drinks, which were a part of the ritual of the first tabernacle, (9^{9-10}) cannot confirm the heart in grace. In connection with Christ's sacrifice there is no sacrificial meal. The carcase of the sin offering was not eaten either by priests or people, but was burned.

11 The camp can refer to nothing else than the established ritual of Judaism. The great Sin Offering suffered outside the city of Jerusalem. So it behooved His followers to forsake the city and the system of religion which cast Him out, and follow Him outside of it all. Jerusalem was not the permanent abode of God's saints. It was to be utterly destroyed. This was done not long after this epistle was written. The eye of faith looked forward to the heavenly Jerusalem on the earth.

Neither may I be abandoning you
by any means."
6 So that we have courage to say,
"The Lord is my helper,
And I shall not be afraid of what
man shall be doing to me!"
7 Be remembering your leaders,
who speak the word of God to you,
contemplating the sequel of their
behavior, whose faith be imita-
8 ting: Jesus Christ, yesterday and
today; the same for the eons also.
9 Be not carried aside by varied
and strange teachings, for it is
ideal to confirm the heart by grace,
not by foods, by which those who
walk were not benefited.
10 We have an altar from which
they have no right to be eating, who
offer divine service in the taber-
11 nacle. For the animals whose
blood is carried into the holy places
by the chief priest for sin, the
bodies of these are burned up out-
side the camp.
12 Wherefore Jesus also, that He
should be hallowing the people
through His own blood, suffered
13 outside the gate. Now, then, we
may be coming out to Him outside
the camp, carrying His reproach.
14 For here we are not having a per-
manent city, but we are seeking for
15 the future one. Through Him, then,
we may be offering up the sacrifice
of praise to God continually, that
is, the fruit of the lips, avowing
His name.
16 Now be not forgetful of well
doing and contributing, for with
such sacrifices God is well pleased.
17 Be persuaded by your leaders, and
be deferring to them, for *they* are
vigilant for the sake of your souls,
as having to render an account, that
they may be doing this with joy,
and not with groaning, for this is
disadvantageous for you.

ΙΗϹΕΙΜΟΙΑΝΘΡΩΠΟϹΜΝΗΜ
7 BE-DOING to-ME human BE-YE-remem-

ΟΝΕΥΕΤΕΤΩΝΗΓΟΥΜΕΝΩΝΥ
berING OF-THE *ones*-LEADING OF-

ΜΩΝΟΙΤΙΝΕϹΕΛΑΛΗϹΑΝΥΜ
YOUp WHO-ANY TALK to-

ΙΝΤΟΝΛΟΓΟΝΤΟΥΘΕΟΥΩΝΑ
YOUp THE saying OF-THE God OF-WHOM UP-

ΝΑΘΕΩΡΟΥΝΤΕϹΤΗΝΕΚΒΑϹ
beholdING THE OUT-STEP

ΙΝΤΗϹΑΝΑϹΤΡΟΦΗϹΜΙΜΕΙ
OF-THE UP-TURNing (behaviour) BE-YE-IMITAT-

As ΑΙ
ϹΘΕΤΗΝΠΙϹΤΙΝΙΗϹΟΥϹΧΡ
8 ING THE BELIEF JESUS AN-

ΙϹΤΟϹΕΧΘΕϹΚΑΙϹΗΜΕΡΟΝ
OINTED YESTERDAY AND today

ΟΑΥΤΟϹΚΑΙΕΙϹΤΟΥϹΑΙΩΝ
THE SAME AND INTO THE eons

ΑϹΔΙΔΑΧΑΙϹΠΟΙΚΙΛΑΙϹΚ
9 to-TEACHINGS VARIOUS AND

ΑΙΞΕΝΑΙϹΜΗΠΑΡΑΦΕΡΕϹΘ
to-LODGers NO BE-*be*ING-BESIDE-CARRIED

A ΑΙ
ΕΚΑΛΟΝΓΑΡΧΑΡΙΤΙΒΕΒΑΙ
IDEAL for to-grace TO-BE-confirm-

s Ε *o.*
ΟΥϹΘΑΙΤΗΝΚΑΡΔΙΑΝΟΥΒΡ
ING THE HEART NOT to-

ΩΜΑϹΙΝΕΝΟΙϹΟΥΚΩΦΕΛΗΘ
FOODS IN WHICH NOT WERE-benefited

As[1*] ΟΥ *o.*=-ING
ΗϹΑΝΟΙΠΕΡΙΠΑΤΗϹΑΝΤΕϹ
THE *ones*-ABOUT-TREAD*ing*

ΕΧΟΜΕΝΘΥϹΙΑϹΤΗΡΙΟΝΕΞ
10 WE-ARE-HAVING SACRIFICE-place OUT

ΟΥΦΑΓΕΙΝΟΥΚΕΧΟΥϹΙΝΕΞ
OF-WHICH TO-BE-EATING NOT ARE-HAVING author-

ΟΥϹΙΑΝΟΙΤΗϹΚΗΝΗΛΑΤΡΕ
ity THE-*ones* to-THE BOOTH offerING-DIVINE-

ΥΟΝΤΕϹΩΝΓΑΡΕΙϹΦΕΡΕΤΑ
11 SERVICE OF-WHICH for IS-*be*ING-INTO-CARRIED

A *omits* ABOUT missing
ΙΖΩΩΝΤΟΑΙΜΑΠΕΡΙΑΜΑΡΤ
LIving-*ones* THE BLOOD ABOUT missing

ΙΑϹΕΙϹΤΑΑΓΙΑΔΙΑΤΟΥΑΡ
INTO THE HOLIES THRU THE chief-

ΧΙΕΡΕΩϹΤΟΥΤΩΝΤΑϹΩΜΑΤ
SACRED-*one* OF-these THE BODIES

A Ε *o.*
ΑΚΑΤΑΚΑΙΕΤΑΙΕΞΩΤΗϹΠΑ
IS-*be*ING-DOWN-BURNED OUT OF-THE camp

ΡΕΜΒΟΛΗϹΔΙΟΚΑΙΙΗϹΟΥϹ
12 THRU-WHICH AND JESUS

ΙΝΑΑΓΙΑϹΗΔΙΑΤΟΥΙΔΙΟΥ
THAT He-SHOULD-BE-HOLYizING THRU THE OWN

ΑΙΜΑΤΟϹΤΟΝΛΑΟΝΕΞΩΤΗϹ
BLOOD THE PEOPLE OUT OF-THE

s[1*] *omits* EMOTIONED
ΠΥΛΗϹΕΠΑΘΕΝΤΟΙΝΥΝΕΞΕ
13 GATE EMOTIONED to-THE-NOW WE-MAY-

ΡΧΩΜΕΘΑΠΡΟϹΑΥΤΟΝΕΞΩΤ
BE-OUT-COMING TOWARD Him OUT OF-

ΗϹΠΑΡΕΜΒΟΛΗϹΤΟΝΟΝΕΙΔ
THE camp THE REPROACH

ΙϹΜΟΝΑΥΤΟΥΦΕΡΟΝΤΕϹΟΥ
14 OF-Him CARRYING NOT

ΓΑΡΕΧΟΜΕΝΩΔΕΜΕΝΟΥϹΑΝ
for WE-ARE-HAVING here REMAINING

ΠΟΛΙΝΑΛΛΑΤΗΝΜΕΛΛΟΥϹΑ
city but THE *one*-beING-ABOUT

s[1*] *omits* THEN
ΝΕΠΙΖΗΤΟΥΜΕΝΔΙΑΥΤΟΥΟ
15 WE-ARE-ON-SEEKING THRU Him THEN

ΥΝΑΝΑΦΕΡΩΜΕΝΘΥϹΙΑΝΑΙ
WE-MAY-BE-UP-CARRYING SACRIFICE OF-

ΝΕϹΕΩϹΔΙΑΠΑΝΤΟϹΤΩΘΕΩ
PRAISing THRU EVERY to-THE God

ΤΟΥΤΕϹΤΙΝΚΑΡΠΟΝΧΕΙΛΕ
this IS FRUIT OF-LIPS

ΩΝΟΜΟΛΟΓΟΥΝΤΩΝΤΩΟΝΟΜ
OF-AVOWING to-THE NAME

A+Ε
ΑΤΙΑΥΤΟΥΤΗϹΔΕΕΥΠΟΙΙΑ
16 OF-Him OF-THE YET WELL-Doing

ϹΚΑΙΚΟΙΝΩΝΙΑϹΜΗΕΠΙΛΑ
AND communionING NO BE-YE-forget-

A ΑΙ
ΝΘΑΝΕϹΘΕΤΟΙΑΥΤΑΙϹΓΑΡ
tING-UP to-such for

As *o.*
ΘΥϹΙΑΙϹΕΥΑΡΕϹΤΕΙΤΑΙΟ
SACRIFICES IS-*be*ING-WELL-PLEASED THE

ΘΕΟϹΠΕΙΘΕϹΘΕΤΟΙϹΗΓΟΥ
17 God BE-YE-*be*ING-PERSUADED to-THE *ones*-LEADING

ΜΕΝΟΙϹΥΜΩΝΚΑΙΥΠΕΙΚΕΤ
OF-YOU*p* AND BE-YE-UNDER-SIMULAT-

As[1*] *omit* to-them
ΕΑΥΤΟΙϹΑΥΤΟΙΓΑΡΑΓΡΥΠ
ING to-them they for ARE-being-

A *has* OVER THE souls OF-YOU*p* *after* FROM-GIVING
ΝΟΥϹΙΝΥΠΕΡΤΩΝΨΥΧΩΝΥΜ
vigilant OVER THE souls OF-YOU*p*

ΩΝΩϹΛΟΓΟΝΑΠΟΔΩϹΟΝΤΕϹ
AS saying FROM-GIVING *fut.*

ΙΝΑΜΕΤΑΧΑΡΑϹΤΟΥΤΟΠΟΙ
THAT WITH JOY this THEY-MAY-

ΩϹΙΝΚΑΙΜΗϹΤΕΝΑΖΟΝΤΕϹ
BE-DOING AND NO groanING

ΑΛΥϹΙΤΕΛΕϹΓΑΡΥΜΙΝΤΟΥ
UN-LOOSE-tribute for to-YOU*p* this

ΤΟΠΡΟϹΕΥΧΕϹΘΕΠΕΡΙΗΜΩ
18 BE-YE-prayING ABOUT US

13 This is the climax of the epistle. The choice is between faith and apostasy. The reference is to the ritual of the golden calf (Ex.33). It would have been apostasy to go outside the camp had there not been apostasy in the camp. Israel had again ceased to be "the congregation of the Lord", and they must either take sides with Messiah who suffered outside the gate or apostatize. An apostate recognizes truth and refuses to obey it.

20 The God of peace—what an anchor for the turbulent souls of the Hebrews in the tumult of the times in which they lived! Josephus could write a whole book on the subject of the Jewish War which kept Palestine in continual turmoil up to the destruction of Jerusalem under Titus. How fitting to close the epistle with this title! In the coming kingdom Christ will be King of Salem (or peace) as well as King of righteousness. In perfect keeping with this is the pastoral picture of the great Shepherd. As the good Shepherd He gave His soul for the sheep. Now, as the great Shepherd, in resurrection, He still cares for and protects His own. Beautiful as this picture is, it finds its place on earth, and may be applied only to Israel, the nation of His choice. The church is not a sheepfold. Israel is not "one fold", as in A. V., but "one flock" (Jn.10:16). Within the fold sheep do not need the Shepherd's care, but when they are led out to pasture he guides and defends them. These Hebrews were far from the fold.

18 Be praying concerning us, for
we are persuaded that we have an
ideal conscience, in all wanting to
19 behave ideally. Now I am entreat-
ing you more exceedingly to do
this, that I may be restored to you
more speedily.

20 Now may the God of peace, Who
is leading up our Lord Jesus, the
great Shepherd of the sheep, from
among the dead by the blood of the
21 eonian covenant, adapt you to
every good work, to do His will, do-
ing in us what is well pleasing be-
fore Him, through Jesus Christ, to
Whom be glory for the eons of the
eons. *Amen!*

22 Now I am entreating you, breth-
ren, bear with the word of entreaty,
for I dispatch the letter to you by
23 bits. Know that our brother Tim-
othy has been released, with whom,
if he should be coming more speed-
ily, I shall be seeing you.

24 Greet all your leaders, and all
the saints. They from Italy are
greeting you.

25 Grace be with you all. *Amen!*

s² ΠΕΠΟΙΘΑΜΕΝ -HAVE *and* s¹*ΟΤΙΚΑΛΗΝΘΑ
ΝΠΕΙΘΟΜΕΘΑΓΑΡΟΤΙΚΑΛΗ
WE-ARE-*be*ING-PERSUADED for that IDEAL
s o.
ΝϹΥΝΕΙΔΗϹΙΝΕΧΟΜΕΝΕΝΠ
conscience WE-ARE-HAVING IN ALL
ΑϹΙΝΚΑΛΩϹΘΕΛΟΝΤΕϹΑΝΑ
IDEALly WILLING TO-BE-UP-
Α Є *o.*
ϹΤΡΕΦΕϹΘΑΙΠΕΡΙϹϹΟΤΕΡ
19 TURNING (behaving) more-exceedingly
ΩϹΔΕΠΑΡΑΚΑΛΩΤΟΥΤΟΠΟΙ
YET I-AM-BESIDE-CALLING this TO-DO
As+Є
ΗϹΑΙΙΝΑΤΑΧΙΟΝΑΠΟΚΑΤΑ
THAT SWIFTerly I-MAY-BE-BEING-
ϹΤΑΘΩΥΜΙΝΟΔΕΘΕΟϹΤΗϹΕ
20 restored to-YOU*p* THE YET God OF-THE PEACE
ΙΡΗΝΗϹΟΑΝΑΓΑΓΩΝΕΚΝΕΚ
THE *One*-UP-LEADING OUT OF-DEAD-
ΡΩΝΤΟΝΠΟΙΜΕΝΑΤΩΝΠΡΟΒ
ones THE SHEPHERD OF-THE sheep
ΑΤΩΝΤΟΝΜΕΓΑΝΕΝΑΙΜΑΤΙ
THE GREAT IN BLOOD
ΔΙΑΘΗΚΗϹΑΙΩΝΙΟΥΤΟΝΚΥ
OF-covenant eonian THE Master
ΡΙΟΝΗΜΩΝΙΗϹΟΥΝΚΑΤΑΡΤ
21 OF-US JESUS MAY-He-DOWN-
s omits ACT A+ΚΑΙΑ
ΙϹΑΙΥΜΑϹΕΝΠΑΝΤΙΕΡΓΩΑ
EQUIP YOU*p* IN EVERY ACT GOOD
ΟΓΩ AND saying
ΓΑΘΩΕΙϹΤΟΠΟΙΗϹΑΙΤΟΘΕ
INTO THE TO-DO THE WILL
As¹ add* ΑΥΤΩ to Him
ΛΗΜΑΑΥΤΟΥΠΟΙΩΝΕΝΗΜΙΝ
OF-Him DOING IN US
ΤΟΕΥΑΡΕϹΤΟΝΕΝΩΠΙΟΝΑΥ
THE WELL-PLEASing IN-VIEW OF-

ΤΟΥΔΙΑΙΗϹΟΥΧΡΙϹΤΟΥΩΗ
Him THRU JESUS ANOINTED to-WHOM THE
ΔΟΞΑΕΙϹΤΟΥϹΑΙΩΝΑϹΤΩΝ
esteem INTO THE eons OF-THE
ΑΙΩΝΩΝΑΜΗΝΠΑΡΑΚΑΛΩΔΕ
22 eons AMEN I-AM-BESIDE-CALLING YET
ΥΜΑϹΑΔΕΛΦΟΙΑΝΕΧΕϹΘΕΤ
YOU*p* brothers BE-YE-toleratING OF-
ΟΥΛΟΓΟΥΤΗϹΠΑΡΑΚΛΗϹΕΩ
THE saying OF-THE BESIDE-CALLING
s¹ omits* for
ϹΚΑΙΓΑΡΔΙΑΒΡΑΧΕΩΝΕΠΕ
AND for THRU BITS I-letter
s o. *s*+Є
ϹΤΕΙΛΑΥΜΙΝΓΙΝΩϹΚΕΤΕΤ
23 to-YOU*p* BE-KNOWING THE
s² cancels OF-US
ΟΝΑΔΕΛΦΟΝΗΜΩΝΤΙΜΟΘΕΟ
brother OF-US Timothy
ΝΑΠΟΛΕΛΥΜΕΝΟΝΜΕΘΟΥΕΑ
HAVING-*been*-FROM-LOOSED WITH WHOM IF-EV-
Α+Є *s¹* had* ϹΘЄ
ΝΤΑΧΙΟΝΕΡΧΗΤΑΙΟΨΟΜΑΙ
ER SWIFTerly he-MAY-BE-COMING I'LL-BE-VIEWING
s ΑΙ
ΥΜΑϹΑϹΠΑϹΑϹΘΕΠΑΝΤΑϹΤ
24 YOU*p* greet ALL THE
ΟΥϹΗΓΟΥΜΕΝΟΥϹΥΜΩΝΚΑΙ
ones-LEADING OF-YOU*p* AND
ΠΑΝΤΑϹΤΟΥϹΑΓΙΟΥϹΑϹΠΑ
ALL THE HOLY-*ones* ARE-greetING
ΖΟΝΤΑΙΥΜΑϹΟΙΑΠΟΤΗϹΙΤ
YOU*p* THE-*ones* FROM THE ITALY
ΑΛΙΑϹΗΧΑΡΙϹΜΕΤΑΠΑΝΤΩ
25 THE grace WITH ALL
s¹ omits* AMEN
ΝΥΜΩΝΑΜΗΝ
OF-YOU*p* AMEN

JAMES TO THE TWELVE TRIBES

None of the Circumcision epistles so clearly indicates the class to whom it is written as the letter of James to the twelve tribes in the dispersion. Its conflict with Paul's epistles is so pronounced that Luther rejected its authority, and endless attempts have been made to find a means of reconciliation, without coming to any satisfactory solution. Once it is apprehended that this epistle is for a different people and a distinct administration, all need of reconciliation vanishes and we are not tempted to tone down Paul or drag up James to a common level.

The contrast between the ministry of James and that of Paul is graphically illustrated in their lives: Paul was born at a distance from the land of Israel, and had no relations with the Lord until after His ascension into heaven. James, on the contrary, was born of the same mother as the Lord, and lived in the land all his life. In Paul the spiritual comes to the fore, in James, the physical.

The very name of James is suggestive. It is practically the same as Jacob, or Supplanter, who, in his career, exemplified the energy of the flesh, and whose name was changed to Israel when the flesh was subdued. The name was also applied to the nation when their crooked ways called for it rather than for the name Israel. Hence it may be taken to indicate the low spiritual state of those to whom this epistle is addressed.

In the early part of Acts Peter has his rightful place at the head of the apostles, but, even as early as Paul's first visit to Jerusalem, James had a prominent place, though he was not an apostle (Gal.1:19). Fourteen years later he had risen to be one of the pillars in Jerusalem and was named before Peter and John (Gal.2:9). Peter was afraid of some who came from James (Gal.2:12).

At the council in Jerusalem to consider the question of circumcising the nations and putting them under the law, James had the decisive word and formulated the decrees, which were hostile to the nations (Col.2:14), and which were nullified when the present secret administration was inaugurated (Eph.2:15).

At Paul's last visit to Jerusalem James was apparently the only one worth mentioning in authority in the city. The Lord's chosen apostles have disappeared and in their position the people have placed one whose chief claim was his physical relation to our Lord. James rises in proportion to the depth of the nation's apostasy.

So that, at the close of Acts we have two men who embody the two divergent lines, the downward trend of Israel and the upward trend of the nations. Paul repudiates all physical relationship to Messiah and enters the realm of spiritual blessedness among the celestials (2 Co.5:16). James emphasizes his physical kinship with Christ and drags the nation down into the sphere of flesh, thus preparing the way for their repudiation by God.

In this light we are able to understand the unusually low plane of truth in this epistle. It begins with physical limitations and closes with physical healing. It teaches justification by works and law keeping. All these had their place in that failing economy, but let us beware that we do not adulterate the precious truth for the present with such unspiritual doctrines.

There are three Jameses mentioned in the Greek Scriptures, James, the son of Zebedee, the first martyr among the Twelve (Acts 12:2); James the Less, the son of Alpheus (Mat.10:3); and the writer of this epistle.

1 James is never called an apostle and does not write this epistle in that character. Rather, he puts himself in the place of a slave. Hence the epistle is not concerned with authoritative teaching so much as with service.

1 Nothing can be plainer than the fact that this letter is addressed to a special class. It is not for the tribes in the land. It is absolutely impossible to apply it indiscriminately to the nations without causing the utmost confusion. It is solely and exclusively for the sons of Israel outside the land, in the dispersion.

2 The tumultuous times, the provocation and persecution of the Romans, the fanatical commotions of the Jews, the repeated insurrections and revolts in the land, all contributed to bring many trials upon those of the dispersion who espoused the cause of Christ. At one time Claudius commanded all Jews to depart from Rome (Ac.18[2]), and those of the Circumcision who believed never ceased considering themselves Jews. The "Christians" were understood to be a Jewish sect.

3 It has been pointed out that the papyri sometimes use the word "testing" as an adjective, the equivalent of "tested" or "genuine", as it is in this passage and especially in 1 Pe.1[7], the only other occurrence. But it was not their faith which was producing endurance, but the testing of their faith. Hence the word has its usual grammatical force here. In Peter also, the Greek idiom, which we have tried to carry over into English, accounts for the difficulty, and allows us to translate the word uniformly. The papyri were mostly written in upper Egypt, far from the land of Israel and the countries to which the scriptures were first sent. Not only are they tinged with local idiom, but were written loosely, as we write English in our every day transactions, with little regard for the correctness and accuracy which characterize a divine revelation. They are no criteria as to the meaning of words which occur several times in the scriptures, or are found in the Septuagint.

5 This letter records more of our Lord's teaching as recorded in the gospels than any other epistle.

JAMES, a slave of God and of the
Lord Jesus Christ, to the twelve
tribes in the dispersion, Rejoice!

2 ALL joy deem it, my brethren,
whenever you should be falling into
3 various trials, knowing that the
testing of your faith is producing
4 endurance. Now let endurance
have its perfect work, that you may
be perfect and unimpaired, lacking in nothing.

5 Now if any of you is lacking wis-
dom let him be requesting it from
God, Who is giving to all generous-
ly, and is not reproaching, and it
6 shall be given to him. Yet let him
be requesting in faith, doubting
nothing, for he who is doubting sim-
ulates a surge of the sea driven by
7 the wind and tossed. For let not
that man be surmising that he shall
be obtaining anything from the
8 Lord: a man double-souled, tur-
bulent in all his ways.

9 Now let the humble brother be
10 glorying in his exaltation, yet the
rich in his humiliation, seeing that,
as the flower of grass, he shall pass
11 by. For the sun rises, together
with a scorching wind, and withers
the grass, and its flower falls off,
and the comeliness of its aspect was
destroyed. Thus the rich also in
his goings shall fade.

12 Happy is the man who is endur-
ing trial, seeing that, becoming
qualified, he will be obtaining the
wreath of life, which He promises
13 to those loving Him. Now let no
one, being tried, be saying that "I
am being tried by God", for God
is not tried by evil, yet *He* is trying
no one.

ΙΑΚΩΒΟCΘΕΟΥΚΑΙΚΥΡΙΟΥ
JACOBUS OF-God AND Master

ΙΗCΟΥΧΡΙCΤΟΥΔΟΥΛΟCΤΑ
JESUS ANOINTED SLAVE to-THE

ΙCΔΩΔΕΚΑΦΥΛΑΙCΤΑΙCΕΝ
TWO-TEN tribes THE-*ones* IN

ΤΗΔΙΑCΠΟΡΑΧΑΙΡΕΙΝΠΑC
2 THE THRU-sowing TO-BE-JOYING EVERY

s ΔΙ
ΑΝΧΑΡΑΝΗΓΗCΑCΘΕΑΔΕΛΦ
JOY deem-YE brothers

s o.
ΟΙΜΟΥΟΤΑΝΠΕΙΡΑCΜΟΙCΠ
OF-ME when-EVER to-trials YE-

s ΔΙ A Υ *o.* B+Є
ΕΡΙΠΕCΗΤΕΠΟΙΚΙΛΟΙCΓΙ
3 SHOULD-BE-ABOUT-FALLING VARIOUS KNOW-

s+Є
ΝΩCΚΟΝΤΕCΟΤΙΤΟΔΟΚΙΜΙ
ING that THE testing

B² *brackets and does not ink over* THE BELIEF
ΟΝΥΜΩΝΤΗCΠΙCΤΕΩCΚΑΤΕ
OF-YOU*p* THE BELIEF IS-DOWN-

A Є *o.*
ΡΓΑΖΕΤΑΙΥΠΟΜΟΝΗΝΗΔΕΥ
4 ACTING UNDER-REMAINing THE YET UN-

s o.
ΠΟΜΟΝΗΕΡΓΟΝΤΕΛΕΙΟΝΕΧ
DER-REMAINing work mature LET-BE-

s o.
ΕΤΩΙΝΑΗΤΕΤΕΛΕΙΟΙΚΑΙΟ
HAVING THAT YE-MAY-BE FINISHed AND WHOLE-

ΛΟΚΛΗΡΟΙΕΝΜΗΔΕΝΙΛΕΙΠ
LOTTed IN NO-YET-ONE LACKING

ΟΜΕΝΟΙΕΙΔΕΤΙCΥΜΩΝΛΕΙ
5 IF YET ANY OF-YOU*p* IS-LACK-

AЄ *o.* *s o.*
ΠΕΤΑΙCΟΦΙΑCΑΙΤΕΙΤΩΠΑ
ING WISDOM LET-him-BE-REQUESTING BE-

A THE God THE *One*-GIVING *adding* ΤΟΥ
ΡΑΤΟΥΔΙΔΟΝΤΟCΘΕΟΥΠΑC
SIDE THE *One*-GIVING God to-ALL

A*s o.*
ΙΝΑΠΛΩCΚΑΙΜΗΟΝΕΙΔΙΖΟ
singly AND NO REPROACHING

ΝΤΟCΚΑΙΔΟΘΗCΕΤΑΙΑΥΤΩ
AND it-WILL-BE-BEING-GIVEN to-him

s o.
ΑΙΤΕΙΤΩΔΕΕΝΠΙCΤΕΙΜΗΔ
6 LET-him-BE-REQUESTING YET IN BELIEF NO-YET-

B+Є
ΕΝΔΙΑΚΡΙΝΟΜΕΝΟCΟΓΑΡΔ
ONE THRU-JUDGING THE for *one-*

B+Є B *o.*
ΙΑΚΡΙΝΟΜΕΝΟCΕΟΙΚΕΝΚΛ
THRU-JUDGING SIMULATES to-

ΥΔΩΝΙΘΑΛΑCCΗCΑΝΕΜΙΖΟ
SURGE OF-SEA to-*be*ING-WINDIZED

B+Є
ΜΕΝΩΚΑΙΡΙΠΙΖΟΜΕΝΩΜΗΓ
7 AND to-*be*ING-TOSSIZED NO for

ΑΡΟΙΕCΘΩΟΑΝΘΡΩΠΟCΕΚΕ
LET-BE-surmising THE human that

s Є *o.* *s omits* ANY
ΙΝΟCΟΤΙΛΗΜΨΕΤΑΙΤΙΠΑΡ
that he-WILL-BE-GETTING ANY BESIDE

ΑΤΟΥΚΥΡΙΟΥΑΝΗΡΔΙΨΥΧΟ
8 THE Master MAN double-souled

CΑΚΑΤΑCΤΑΤΟCΕΝΠΑCΑΙC
UN-DOWN-STANDing IN ALL

ΤΑΙCΟΔΟΙCΑΥΤΟΥΚΑΥΧΑC
9 THE WAYS OF-him LET-BE-BOASTING

B *omits* THE *s o.*
ΘΩΔΕΟΑΔΕΛΦΟCΟΤΑΠΕΙΝΟ
YET THE brother THE LOW

Oxyrhynchus Papyrus No. 1229 has verses 10-12, 15-18
CΕΝΤΩΥΨΕΙΑΥΤΟΥΟΔΕΠΛΟ
10 IN THE HIGH OF-him THE YET RICH

s o. pB¹ *o.*
ΥCΙΟCΕΝΤΗΤΑΠΕΙΝΩCΕΙΑ
IN THE LOWness OF-

ΥΤΟΥΟΤΙΩCΑΝΘΟCΧΟΡΤΟΥ
him that AS FLOWER OF-FODDER

s o.
ΠΑΡΕΛΕΥCΕΤΑΙΑΝΕΤΕΙΛΕ
11 he-WILL-BE-BESIDE-COMING rises

ΝΓΑΡΟΗΛΙΟCCΥΝΤΩΚΑΥCΩ
for THE SUN TOGETHER to-THE BURNing

p+Є B *o.*
ΝΙΚΑΙΕΞΗΡΑΝΕΝΤΟΝΧΟΡΤ
AND DRIES THE FODDER

ΟΝΚΑΙΤΟΑΝΘΟCΑΥΤΟΥΕΞΕ
AND THE FLOWER OF-it OUT-FALLS

s o.
ΠΕCΕΝΚΑΙΗΕΥΠΡΕΠΕΙΑΤΟ
AND THE WELL-BEHOOVE OF-THE

B *omits* OF-it
ΥΠΡΟCΩΠΟΥΑΥΤΟΥΑΠΩΛΕΤ
face OF-it *was*-destroyED

ΟΟΥΤΩCΚΑΙΟΠΛΟΥCΙΟCΕΝ
thus AND THE RICH IN

A*s o.*
ΤΑΙCΠΟΡΕΙΑΙCΑΥΤΟΥΜΑΡ
THE goings OF-him WILL-BE-

A human ΑΝΘΡ
ΑΝΘΗCΕΤΑΙΜΑΚΑΡΙΟCΑΝΗ
12 BEING-FADED HAPPY MAN

ΩΠΟC *s o.*
ΡΟCΥΠΟΜΕΝΕΙΠΕΙΡΑCΜΟΝ
WHO IS-UNDER-REMAINING trial

ΟΤΙΔΟΚΙΜΟCΓΕΝΟΜΕΝΟCΛ
that tested BECOMING he-

ΗΜΨΕΤΑΙΤΟΝCΤΕΦΑΝΟΝΤΗ
WILL-BE-GETTING THE WREATH OF-THE

s o.
CΖΩΗCΟΝΕΠΗΓΓΕΙΛΑΤΟΤΟ
LIFE WHICH He-promisES to-THE

s o.
ΙCΑΓΑΠΩCΙΝΑΥΤΟΝΜΗΔΕΙ
13 *ones*-LOVING Him NO-YET-ONE

s o.
CΠΕΙΡΑΖΟΜΕΝΟCΛΕΓΕΤΩΟ
*be*ING-tried LET-BE-sayING that

s Υ=UNDER
ΤΙΑΠΟΘΕΟΥΠΕΙΡΑΖΟΜΑΙΟ
FROM God I-AM-*be*ING-tried THE

ΓΑΡΘΕΟCΑΠΕΙΡΑCΤΟCΕCΤ
for God UN-tried IS

ΙΝΚΑΚΩΝΠΕΙΡΑΖΕΙΔΕΑΥΤ
OF-EVIL IS-tryING YET He

5 Even faith is different in quality in James from that found in Paul's writings. There faith is the necessary channel of grace, because it has no merit in itself. Here faith is more in the nature of a meritorious act, apart from which no blessing can be expected.

9 James doubtless has a very special application to Israel in the time of the end. At that time (we seem to be on the verge of it even now) there will be many wealthy men among the Jews, so that their combined riches will enable them to have "a kingdom over the kings of the earth". They will form a plutocracy such as the earth has never seen. Yet they will be destroyed in the fall of Babylon (Un.18). Some of God's people will be in the city (Un.18[4]). James' warning seems to be most apt in the case of these. Should they lose their wealth in the destruction of the city, they would have nothing but their own allotment in the land. Even if not involved in Babylon's overthrow, it is impossible for a rich man to enter the kingdom with his riches (Mk.10[23]); for the readjustments of that day will take his wealth from him.

12 Life, in James, is the result of endurance to the consummation. Hence it is figured by the victor's wreath. We cannot boast of our life in Christ, but, in the kingdom, life comes to those who overcome.

17 It is a fact that all physical blessing may be traced to the sun as its source. All life that teems on the earth is directly or indirectly dependent on it. Hence God is compared to the sun in His beneficence. All spiritual good comes down from Him just as all natural good descends from the sun. The moon, however, is not a source of light, but a mere reflection. It is inconstant, now full orbed and now a faint streak in the sky. The earth, too, in its turning, changes from light to darkness.

21 The salvation of the soul has to do with the feelings and experience, not, as is usually supposed, with ultimate destiny. The soul is the seat of sensations. If these are pleasant and agreeable, if there is comfort and joy, the soul is saved. To lose the soul is to part with the power of enjoyment.

14 Now each one is being tried, be-
ing drawn away and lured by his
15 own desire. Thereafter, the desire,
conceiving, is bringing forth sin.
Now sin, fully consummated, is
teeming forth death.

16 Be not deceived, my beloved
17 brethren. All good giving and
every perfect gratuity is from
above, descending from the Father
of lights, in Whom there is no
mutation or shadow from its revo-
18 lution. By intention, He teems
forth us by the word of truth, for us
to be some first-fruit of His own
creatures.

19 Now be aware, my beloved breth-
ren! Yet let every man be swift
to hear, tardy to talk, tardy to an-
20 ger, for the anger of man is not
working the righteousness of God.
21 Wherefore, putting off all filthi-
ness and superabundance of evil,
receive with meekness the implant-
ed word, which is able to save your
souls.

22 Now become doers of the word,
and not only listeners, beguiling
23 yourselves, seeing that, if anyone
is a listener to the word and not
a doer, this one simulates a man
considering the face he inherited in
24 a mirror, for he considers himself
and has come away, and immediate-
25 ly forgot what kind he was. Now
he who peers into the perfect law
of freedom and abides, not be-
coming a forgetful listener, but a
doer of the work, this one will be
happy in his doing.

26 If anyone is seeming to be a
ritualist, not bridling his tongue,

s o.
ΟϹΟΥΔΕΝΑΕΚΑϹΤΟϹΔΕΠΕΙ
14 NOT-YET-ONE EACH YET IS-*be*ING-
s Є o.
ΡΑΖΕΤΑΙΥΠΟΤΗϹΙΔΙΑϹΕΠ
triED by THE OWN ON-
ΙΘΥΜΙΑϹΕΞΕΛΚΟΜΕΝΟϹΚΑ
FEELing *be*ING-OUT-DRAWN AND
ΙΔΕΛΕΑΖΟΜΕΝΟϹΕΙΤΑΗΕΠ
15 *be*ING-LURED THEREAFTER THE ON-
ΙΘΥΜΙΑϹΥΛΛΑΒΟΥϹΑΤΙΚΤ
FEELing TOGETHER-GETTING IS-BRINGING-
ΕΙΑΜΑΡΤΙΑΝΗΔΕΑΜΑΡΤΙΑ
FORTH missing THE YET missing
s o.
ΑΠΟΤΕΛΕϹΘΕΙϹΑΑΠΟΚΥΕΙ
BEING-FROM-FINISHED IS-FROM-TEEMING
ps ΑΙ
ΘΑΝΑΤΟΝΜΗΠΛΑΝΑϹΘΕΑΔΕ
16 DEATH NO BE-YE-*be*ING-STRAYED brothers
ΛΦΟΙΜΟΥΑΓΑΠΗΤΟΙΠΑϹΑΔ
17 OF-ME beLOVED EVERY GIV-
ΟϹΙϹΑΓΑΘΗΚΑΙΠΑΝΔΩΡΗΜ
ing GOOD AND EVERY gratuity
ΑΤΕΛΕΙΟΝΑΝΩΘΕΝΕϹΤΙΝΚ
mature UP-PLACE IS DOWN-
s Є o. A Ω
ΑΤΑΒΑΙΝΟΝΑΠΟΤΟΥΠΑΤΡΟ
STEPPING FROM THE FATHER
s IS ЄϹΤΙΝ
ϹΤΩΝΦΩΤΩΝΠΑΡΩΟΥΚΕΝΙΠ
OF-THE LIGHTS BESIDE WHOM NOT IN-IS mu-
p1229B+C (B *very small and faint*)
ΑΡΑΛΛΑΓΗΗΤΡΟΠΗϹΑΠΟϹΚ
tation OR OF-REVERTING FROM-SHADE
p1229Bs1*+-ΤΟϹ s o.
ΙΑϹΜΑΒΟΥΛΗΘΕΙϹΑΠΕΚΥΗ
18 BEING-COUNSELED He-FROM-TEEMS
s o.
ϹΕΝΗΜΑϹΛΟΓΩΑΛΗΘΕΙΑϹΕ
US to-saying OF-TRUTH IN-
ΙϹΤΟΕΙΝΑΙΗΜΑϹΑΠΑΡΧΗΝ
TO THE TO-BE US first-fruit
Bs1* o.=OF-Him
ΤΙΝΑΤΩΝΕΑΥΤΟΥΚΤΙϹΜΑΤ
ANY OF-THE OF-Self CREATURES
s1* Ω Bs *omit* YET
ΩΝΙϹΤΕΔΕΑΔΕΛΦΟΙΜΟΥΑΓ
19 BE-PERCEIVING YET brothers OF-ME be-
A *adds* ΚΑΙ AND A *omits* YET
ΑΠΗΤΟΙΕϹΤΩΔΕΠΑϹΑΝΘΡΩ
LOVED LET-BE YET EVERY human
ΠΟϹΤΑΧΥϹΕΙϹΤΟΑΚΟΥϹΑΙ
SWIFT INTO THE TO-HEAR
ΒΡΑΔΥϹΕΙϹΤΟΛΑΛΗϹΑΙΒΡ
TARDY INTO THE TO-TALK TARDY
ΑΔΥϹΕΙϹΟΡΓΗΝΟΡΓΗΓΑΡΑ
20 INTO INDIGNATION INDIGNATION for OF-
ΝΔΡΟϹΔΙΚΑΙΟϹΥΝΗΝΘΕΟΥ
MAN JUSTice OF-God
A Є o.
ΟΥΚΕΡΓΑΖΕΤΑΙΔΙΟΑΠΟΘΕ
21 NOT IS-workING THRU-WHICH FROM-PLAC-

ΜΕΝΟΙΠΑϹΑΝΡΥΠΑΡΙΑΝΚΑ
ING EVERY FILTHiness AND
s o.AΥΜΑ excess-*effect* s Μ
ΙΠΕΡΙϹϹΕΙΑΝΚΑΚΙΑϹΕΝΠ
excess OF-EVIL IN MEEK-
As -ΑΙ A Ν
ΡΑΥΤΗΤΙΔΕΞΑϹΘΕΤΟΝΕΜΦ
ness RECEIVE-YE THE IN-planted
ΥΤΟΝΛΟΓΟΝΤΟΝΔΥΝΑΜΕΝΟ
saying THE *one-be*ING-ABLE
Bs+Є
ΝϹΩϹΑΙΤΑϹΨΥΧΑϹΥΜΩΝΓ
22 TO-SAVE THE souls OF-YOU*p* BE-
As ΑΙ
ΙΝΕϹΘΕΔΕΠΟΙΗΤΑΙΛΟΓΟΥ
YE-BECOMING YET DOers OF-saying
B LISTENERS ONLY
ΚΑΙΜΗΜΟΝΟΝΑΚΡΟΑΤΑΙΠΑ
AND NO ONLY LISTENERS BESIDE-
ΡΑΛΟΓΙΖΟΜΕΝΟΙΕΑΥΤΟΥϹ
accountING selves
A *omits* that IF Η WHICH *added by* A
ΟΤΙΕΙΤΙϹΑΚΡΟΑΤΗϹΛΟΓΟ
23 that IF ANY LISTENER OF-saying
ΥΕϹΤΙΝΚΑΙΟΥΠΟΙΗΤΗϹΟΥ
IS AND NOT DOer this
ΤΟϹΕΟΙΚΕΝΑΝΔΡΙΚΑΤΑΝΟ
SIMULATES to-MAN DOWN-MINDING
s2+Є s *had* ЄϹ *for* Ι
ΟΥΝΤΙΤΟΠΡΟϹΩΠΟΝΤΗϹΓΕ
THE face OF-THE gener-
ΝΕϹΕΩϹΑΥΤΟΥΕΝΕϹΟΠΤΡΩ
ating OF-him IN INTO-VIEW
ΚΑΤΕΝΟΗϹΕΝΓΑΡΕΑΥΤΟΝΚ
24 he-DOWN-MINDS for self AND
ΑΙΑΠΕΛΗΛΥΘΕΝΚΑΙΕΥΘΕΩ
HAS-FROM-COME AND immediately
ϹΕΠΕΛΑΘΕΤΟΟΠΟΙΟϹΗΝΟΔ
25 he-forgot what-kind he-WAS THE YET
ΕΠΑΡΑΚΥΨΑϹΕΙϹΝΟΜΟΝΤΕ
BESIDE-BEND*ing* INTO LAW ma-
ΛΕΙΟΝΤΟΝΤΗϹΕΛΕΥΘΕΡΙΑ
ture THE OF-THE FREEdom
s o.
ϹΚΑΙΠΑΡΑΜΕΙΝΑϹΟΥΚΑΚΡ
AND BESIDE-REMAIN*ing* NOT LISTENer
ΟΑΤΗϹΕΠΙΛΗϹΜΟΝΗϹΓΕΝΟ
OF-ON-OBLIVION BECOMING
ΜΕΝΟϹΑΛΛΑΠΟΙΗΤΗϹΕΡΓΟ
but DOer OF-work
ΥΟΥΤΟϹΜΑΚΑΡΙΟϹΕΝΤΗΠΟ
this-*one* HAPPY IN THE Doing
ΙΗϹΕΙΑΥΤΟΥΕϹΤΑΙΕΙΤΙϹ
26 OF-him WILL-BE IF ANY
ΔΟΚΕΙΘΡΗϹΚΟϹΕΙΝΑΙΜΗΧ
IS-SEEMING RITUAList TO-BE NO BIT-
B o. o. o. o.=*omits* -LEAD- B+Є=OF-self
ΑΛΙΝΑΓΩΓΩΝΓΛΩϹϹΑΝΑΥΤ
LEADING TONGUE OF-him

26 The outward form of divine service, the rites and ceremonies of the sacerdotal system of Moses, was but the exterior shell of truth. It was the letter: truth was the spirit. The ritual was full of precious meaning. But most ritualists feed on the husks and throw away the kernel. It should have its counterpart in a righteous and beneficent life. With us, who serve God in spirit, and have no confidence in flesh, ritual is a relapse into the shadows, when we have the substance in Christ. We are warned against it in the epistle to the Colossians. "Now let no one be arbitrating against you willfully, by a humble disposition and the ritual of messengers, parading what is seen, affectedly inflated by his fleshly mind, and not holding the Head . . ." (Col.2[18]).

2 The word "synagogue" is translated "assembly" in the A. V. As it occurs over fifty times and is always (except once "congregation", Acts 13[43]) rendered "synagogue" elsewhere, there is no real reason for rendering it otherwise here. It is significant of the fact that we have here, not an ecclesia, or called-out company, but a gathering based on physical relationship. For the synagogue was the gathering center of Jews, and Paul invariably separated his converts from it.

2 The scene here depicted could hardly be imagined outside the traditional synagogue of that early day, for the ecclesias or "churches" had not yet become as like the synagogues as those we know today. One of the signs of present apostasy is this spirit of toadying to the rich and despising the poor. It can have no place where our position in Christ is appreciated. A rich man who enjoys God's grace is pained by such partiality.

8 James writes to those under the law. Showing partiality to the rich and offending the poor is an infraction of the precept to be loving your associate as yourself. But the law is not only intersocial. It has a divine side. A single transgression, no matter what it is, brings in a breach between the One Who gave the law and the culprit. The breaker of one commandment is not "guilty" of all, but enters into the same condemnation as those who commit all the other crimes in its category.

but seducing his heart, the ritual of
27 this one is vain, for clean ritual
and undefiled with God, even the
Father, is this, to be visiting the
bereaved and widows in their afflic-
tion, to be keeping oneself unspot-
ted from the world.

2 My brethren, be having no par-
tialities in the faith of our Lord
2 Jesus Christ of glory. For if there
should be entering into your syna-
gogue a man with a gold ring, in
splendid attire, yet there should be
entering a poor man also in filthy
3 attire, and you should be looking
on the one wearing the splendid at-
tire and be saying, "*You* be sitting
here in this fine seat," and to the
poor be saying, "*You* be standing
there", or "Be sitting here under
4 my footstool," were you not dis-
criminating among yourselves and
did you not become judges with
wicked reasonings?

5 Hear, my beloved brethren!
Does not God choose the poor in
the world, rich in faith and enjoy-
ers of the allotment of the kingdom
which He promises to those who are
6 loving Him? Yet *you* dishonor the
poor one. Are not the rich tyran-
nizing over you? And *they* are
7 drawing you to tribunals. Are not
they blaspheming the ideal name
which is being invoked over you?

8 Howbeit, if you are discharging
the royal law, according to the
scripture, "You shall be loving
your associate as yourself", you
9 are doing ideally. Now if you are
showing partiality, you are work-
ing sin, being convicted by the law
10 as transgressors. For anyone who
should be keeping the whole law, yet
be tripping in one thing, has be-

B OF-self +Є
ΟΥΑΛΛΑΑΠΑΤΩΝΚΑΡΔΙΑΝΑ
but SEDUCING HEART OF-
s1* OF-THE o. o. o.
ΥΤΟΥΤΟΥΤΟΥΜΑΤΑΙΟCΗΘΡ
him OF-this-*one* VAIN THE RIT-
s o. s o. Bs *omit* for
ΗCΚΕΙΑΘΡΗCΚΕΙΑΓΑΡΚΑΘ
27 UAL RITUAL for clean
B o. s1* *omit* THE
ΑΡΑΚΑΙΑΜΙΑΝΤΟCΠΑΡΑΤΩ
AND UN-DEFILED BESIDE THE
A *adds* ΤΩ THE
ΘΕΩΚΑΙΠΑΤΡΙΑΥΤΗΕCΤΙΝ
God AND FATHER this IS
s Є o.
ΕΠΙCΚΕΠΤΕCΘΑΙΟΡΦΑΝΟΥ
TO-BE-ON-NOTING BEREAVED
B+Є
CΚΑΙΧΗΡΑCΕΝΤΗΘΛΙΨΕΙΑ
AND WIDOWS IN THE CONSTRICTION OF-
A+Є A+C
ΥΤΩΝΑCΠΙΛΟΝΕΑΥΤΟΝΤΗΡ
them UN-SPOTTED self TO-BE-
s o.
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2 KEEPING FROM THE SYSTEM brothers
ΟΙΜΟΥΜΗΕΝΠΡΟCΩΠΟΛΗΜΨ
OF-ME NO IN partialities
ΙΑΙCΕΧΕΤΕΤΗΝΠΙCΤΙΝΤΟ
BE-YE-HAVING THE BELIEF OF-THE
ΥΚΥΡΙΟΥΗΜΩΝΙΗCΟΥΧΡΙC
Master OF-US JESUS ANOINTED
ΤΟΥΤΗCΔΟΞΗCΕΑΝΓΑΡΕΙC
2 OF-THE esteem IF-EVER for MAY-BE-
Bs1* *omit* THE
ΕΛΘΗΕΙCΤΗΝCΥΝΑΓΩΓΗΝΥ
INTO-COMING INTO THE TOGETHER-LEAD OF-
ΜΩΝΑΝΗΡΧΡΥCΟΔΑΚΤΥΛΙΟ
YOUP MAN GOLD-FINGERed
As ΑΙ *for* Є
CΕΝΕCΘΗΤΙΛΑΜΠΡΑΕΙCΕΛ
IN GARMENT SHINing MAY-BE-INTO-
ΘΗΔΕΚΑΙΠΤΩΧΟCΕΝΡΥΠΑΡ
COMING YET AND POOR IN FILTHY
As ΑΙ *for* Є B *omits* AND s ΑΙ
ΑΕCΘΗΤΙΚΑΙΕΠΙΒΛΕΨΗΤΕ
3 GARMENT AND YE-SHOULD-BE-ON-looking
ΔΕ YET *added by* B
ΕΠΙΤΟΝΦΟΡΟΥΝΤΑΤΗΝΕCΘ
ON THE *one*-wearing THE GARMENT
ΗΤΑΤΗΝΛΑΜΠΡΑΝΚΑΙΕΙΠΗ
THE SHINing AND YE-MAY-BE-say-
ΤΕCΥΚΑΘΟΥΩΔΕΚΑΛΩCΚΑΙ
ING YOU BE-sitting here IDEALly AND
ΤΩΠΤΩΧΩΕΙΠΗΤΕCΥCΤΗΘΙ
to-THE POOR YE-MAY-BE-saying YOU BE-STANDING
B OR BE-sitting there AB *omit* here B² Є I =ON
ΕΚΕΙΗΚΑΘΟΥΩΔΕΥΠΟΤΟΥΠ
there OR BE-sitting here UNDER THE UNDER-
NOT *very small in* B ΑΤΩΝΠΟΔΩΝCΟΥ THE FEET OF-YOU
ΟΠΟΔΙΟΝΜΟΥΟΥΔΙΕΚΡΙΘΗ
4 FOOT OF-ME NOT YE-WERE-THRU-JUDGED
s ΑΙ
ΤΕΕΝΕΑΥΤΟΙCΚΑΙΕΓΕΝΕC
IN selves AND BECAME

As ΑΙ
ΘΕΚΡΙΤΑΙΔΙΑΛΟΓΙCΜΩΝΠ
JUDGers OF-THRU-accounts wick-
A ΑΙ
ΟΝΗΡΩΝΑΚΟΥCΑΤΕΑΔΕΛΦΟ
5 ed HEAR-YE brothers
s Κ
ΙΜΟΥΑΓΑΠΗΤΟΙΟΥΧΟΘΕΟC
OF-ME beLOVED NOT THE God
ΕΞΕΛΕΞΑΤΟΤΟΥCΠΤΩΧΟΥC
chooses THE POOR
A ΟΥ OF-THE ΟΥ
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to-THE SYSTEM RICH IN BE-
s o.
CΤΕΙΚΑΙΚΛΗΡΟΝΟΜΟΥCΤΗ
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As1* ΕΠΑΓΓ(s o.)ΕΛΕΙΑC s1* *omitting last* Є
CΒΑCΙΛΕΙΑCΗCΕΠΗΓΓΕΙΛ
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ΑΤΟΤΟΙCΑΓΑΠΩCΙΝΑΥΤΟΝ
to-THE *ones*-LOVING Him
B+Є
ΥΜΕΙCΔΕΗΤΙΜΑCΑΤΕΤΟΝΠ
6 YE YET UN-VALUE THE POOR
A+I
ΤΩΧΟΝΟΥΧΟΙΠΛΟΥCΙΟΙΚΑ
NOT THE RICH ARE-
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ΤΑΔΥΝΑCΤΕΥΟΥCΙΝΥΜΩΝΚ
DOWN-ABLING OF-YOUP AND
ΑΙΑΥΤΟΙΕΛΚΟΥCΙΝΥΜΑCΕ
they ARE-DRAWING YOUP IN-
A Η A ΚΑΙ AND
ΙCΚΡΙΤΗΡΙΑΟΥΚΑΥΤΟΙΒΛ
7 TO JUDGE-instruments NOT they ARE-
ΑCΦΗΜΟΥCΙΝΤΟΚΑΛΟΝΟΝΟ
HARM-AVERRING THE IDEAL NAME
ΜΑΤΟΕΠΙΚΛΗΘΕΝΕΦΥΜΑCΕ
8 THE *one*-BEING-ON-CALLED ON YOUP IF
s o. s ΑΙ
ΙΜΕΝΤΟΙΝΟΜΟΝΤΕΛΕΙΤΕΒ
howbeit LAW YE-ARE-FINISHING KING-
A+Є
ΑCΙΛΙΚΟΝΚΑΤΑΤΗΝΓΡΑΦΗ
ic according-to THE WRITing
ΝΑΓΑΠΗCΕΙCΤΟΝΠΛΗCΙΟΝ
YOU-WILL-BE-LOVING THE NIGH-*one*
B o.
CΟΥΩCCΕΑΥΤΟΝΚΑΛΩCΠΟΙ
OF-YOU AS YOURself IDEALly YE-ARE-
s ΑΙ
ΕΙΤΕΕΙΔΕΠΡΟCΩΠΟΛΗΜΠΤ
9 DOING IF YET YE-ARE-being-partial
s o. s ΑΙ
ΕΙΤΕΑΜΑΡΤΙΑΝΕΡΓΑΖΕCΘ
missing YE-ARE-workING
s ΑΙ
ΕΕΛΕΓΧΟΜΕΝΟΙΥΠΟΤΟΥΝΟ
beING-EXPOSED by THE LAW
ΜΟΥΩCΠΑΡΑΒΑΤΑΙΟCΤΙCΓ
10 AS BESIDE-steppers WHO-ANY for
A WILL-BE-FILLING ΠΛΗΡΩCΕΙ
ΑΡΟΛΟΝΤΟΝΝΟΜΟΝΤΗΡΗCΗ
WHOLE THE LAW SHOULD-BE-KEEPING
ΠΤΑΙCΗΔΕΕΝΕΝΙΓΕΓΟΝΕΝ
SHOULD-BE-TRIPPING YET IN ONE HAS-BECOME

[14] James looks at faith entirely from the human side, Paul from the divine. What a man says he has, if he has it not, cannot, of course, save him. But James is not speaking of a pretended faith. He boldly says that faith cannot save. He insists that faith apart from works is dead. Yet Paul is affirming that righteousness is through faith, that it may accord with grace (Ro.4[16]). And he insists that if it is grace, it is no longer out of works, else grace comes to be no longer grace (Ro.11[6]). The salvation to which James refers does not include justification, hence there is not the necessity for grace. Paul speaks of grace continually, and refers to it over a hundred times in his epistles. James only mentions it twice in one passage (4[6]). James is dealing with a nation in covenant relationship with God, and an administration in which faith and works are mingled, whereas Paul is connected with the dispensation of unadulterated grace to those who have no claim on God whatever.

Such a combination as James insists on would do away entirely with all the blessings which have come to the nations on the ground of grace, for it is impossible for grace to operate except through sheer, unaided faith. It will not do to say that such faith is vital and must manifest itself in works. This is true, yet such works are in no sense the root of righteousness. They are the fruit. To add works to a dead faith would not vivify it.

Briefly, the differences between Paul and James are not to be explained away. They are irreconcilable contradictions if we take them to refer to the same divine administration and the same people. Left to their own time and place, there is no reason why they should agree. God is continually changing His methods, to conform to the various objects He has in view.

[18] The solid foundation stands with this seal: "The Lord knew those who are His" (2 Ti. 2[19]). Suppose we do not know? That does not affect their salvation. God knows the heart and does not need any demonstration. Not so with men. Before we accept a man's faith we demand that he depart

11 come liable for all. For He Who is
saying, "You should not be committing adultery" said also "You
should not be murdering." Now if
you are not committing adultery,
yet are murdering, you have be-
12 come a transgressor of law. Thus
be speaking and thus be doing, as
those about to be judged by means
13 of the law of freedom. For the
judgment is merciless to him who
exercises no mercy. Mercy is vaunting against judgment.
14 What is the benefit, my brethren,
if anyone should be saying he has
faith, yet may have no works? The
15 faith cannot save him. If a brother
or sister should be naked and lack-
16 ing nurture for the day, yet any of
you may be saying to them, "Go
away in peace, be warmed and satisfied", yet you should not be giv-
ing them what is requisite for the
17 body, what is the benefit? Thus,
also, is faith, if you should not
have works: it is dead by itself.
18 But someone will be declaring,
"*You* have faith and *I* have
works." Show me your faith apart
from the works and *I* shall be show-
ing you my faith by my works.
19 *You* are believing that God is one.
You are doing ideally. The demons
also are believing and shuddering.
20 Now are you wanting to know,
O empty man, that faith apart
21 from works is dead? Was not
Abraham, our father, justified by
works, offering up his son Isaac
22 on the altar? You are observing
that faith worked together with his
works, and by works was faith
23 perfected. And the scripture was
fulfilled which is saying, "Now
Abraham believes God, and it is
reckoned to him for righteous-

A ΑC
ΠΑΝΤΩΝΕΝΟΧΟϹΟΓΑΡΕΙΠΩ
11 OF-ALL liable THE-*one* for sayING
s I
ΝΜΗΜΟΙΧΕΥϹΗϹΕΙΠΕΝΚΑΙ
NO YOU-SHOULD-BE-ADULTERING said AND
ΜΗΦΟΝΕΥϹΗϹΕΙΔΕΟΥΜΟΙΧ
NO YOU-SH'LD-BE-MURDERING IF YET NOT YOU-ARE-
A ΕΓΕΝΟΥ
ΕΥΕΙϹΦΟΝΕΥΕΙϹΔΕΓΕΓΟΝ
ADULTERING YOU-ARE-MURDERING YET YOU-HAVE-BE-
A ΑΠΟϹΤΑΤΗϹ=BECAME FROM-STANDER
ΑϹΠΑΡΑΒΑΤΗϹΝΟΜΟΥΟΥΤΩ
12 COME BESIDE-STEPPER OF-LAW thus
s o.
ϹΛΑΛΕΙΤΕΚΑΙΟΥΤΩϹΠΟΙΕ
BE-YE-TALKING AND thus BE-YE-DOING
ΙΤΕΩϹΔΙΑΝΟΜΟΥΕΛΕΥΘΕΡ
AS THRU LAW OF-FREEdom
B+Ε
ΙΑϹΜΕΛΛΟΝΤΕϹΚΡΙΝΕϹΘΑ
beING-ABOUT TO-BE-*be*ING-JUDGED
A ΑΙ *for* Ε
ΙΗΓΑΡΚΡΙϹΙϹΑΝΕΛΕΟϹΤΩ
13 THE for JUDGing UN-MERCY-ed to-THE
ΜΗΠΟΙΗϹΑΝΤΙΕΛΕΟϹΚΑΤΑ
NO DO*ing* MERCY IS-DOWN-
A ϹΕΩ *for* ΤΑΙΒΕ o. ΔΕ YET *inserted by As² but erased by s²*
ΚΑΥΧΑΤΑΙΕΛΕΟϹΚΡΙϹΕΩϹ
BOASTING MERCY OF-JUDGing
B *omits* THE
ΤΙΤΟΟΦΕΛΟϹΑΔΕΛΦΟΙΜΟΥ
14 ANY THE benefit brothers OF-ME
A ANY MAY-BE-saying
ΕΑΝΠΙϹΤΙΝΛΕΓΗΤΙϹΕΧΕΙ
IF-EVER BELIEF MAY-BE-sayING ANY TO-BE-HAVING
A+Ρ
ΝΕΡΓΑΔΕΜΗΕΧΗΜΗΔΥΝΑΤΑ
ACTS YET NO MAY-BE-HAVING NO IS-ABLE
ΙΗΠΙϹΤΙϹϹΩϹΑΙΑΥΤΟΝΕΑ
15 THE BELIEF TO-SAVE him IF-EVER
A+ΔΕ YET
ΝΑΔΕΛΦΟϹΗΑΔΕΛΦΗΓΥΜΝΟ
brother OR sister NAKED
A Η OR
ΙΥΠΑΡΧΩϹΙΝΚΑΙΛΕΙΠΟΜΕ
MAY-BE-belongING AND LACKING
A *adds* ΩϹΙΝ THEY-MAY-BE
ΝΟΙΤΗϹΕΦΗΜΕΡΟΥΤΡΟΦΗϹ
OF-THE ON-DAY NURTURE
A+ΚΑΙs¹*-ΕΙΑ—YETs¹*o.
ΕΙΠΗΔΕΤΙϹΑΥΤΟΙϹΕΞΥΜΩ
16 MAY-BE-sayING YET ANY to-them OUT OF-YOU*p*
s ΑΙ s o.
ΝΥΠΑΓΕΤΕΕΝΕΙΡΗΝΗΘΕΡΜ
BE-YE-UNDER-LEADING IN PEACE BE-YE-*be*ING-
A Ε o. s ΑΙ s ΑΙ
ΑΙΝΕϹΘΕΚΑΙΧΟΡΤΑΖΕϹΘΕ
WARMED AND BE-YE-*be*ING-satisfied
ΜΗΔΩΤΕΔΕΑΥΤΟΙϹΤΑΕΠΙΤ
NO YE-MAY-BE-GIVING YET to-them THE ON-THE-
AsB¹ o. B *omits* THE
ΗΔΕΙΑΤΟΥϹΩΜΑΤΟϹΤΙΤΟΟ
BIND OF-THE BODY ANY THE ben-
ΦΕΛΟϹΟΥΤΩϹΚΑΙΗΠΙϹΤΙϹ
17 efit thus AND THE BELIEF
ΕΑΝΜΗΕΧΗΕΡΓΑΝΕΚΡΑΕϹΤ
IF-EVER NO it-MAY-BE-HAVING ACTS DEAD it-IS

Bs o. s o.
ΙΝΚΑΘΕΑΥΤΗΝΑΛΛΑΕΡΕΙΤ
18 according-to self but WILL-BE-declar-
A C
ΙϹϹΥΠΙϹΤΙΝΕΧΕΙϹΚΑΓΩΕ
ING ANY YOU BELIEF ARE-HAVING AND-I ACTS
s o.
ΡΓΑΕΧΩΔΕΙΞΟΝΜΟΙΤΗΝΠΙ
AM-HAVING SHOW to-ME THE BE-
A+Ε
ϹΤΙΝϹΟΥΧΩΡΙϹΤΩΝΕΡΓΩΝ
LIEF OF-YOU apart-from THE ACTS
A SHALL-BE-SHOWING to-YOU
ΚΑΓΩϹΟΙΔΕΙΞΩΕΚΤΩΝΕΡΓ
AND-I to-YOU SHALL-BE-SHOWING OUT OF-THE ACTS
Bs *omit* OF-ME
ΩΝΜΟΥΤΗΝΠΙϹΤΙΝΜΟΥϹΥΠ
19 OF-ME THE BELIEF OF-ME YOU ARE-
B God IS *omits* THE
ΙϹΤΕΥΕΙϹΟΤΙΕΙϹΕϹΤΙΝΟ
BELIEVING that ONE IS THE
ΘΕΟϹΚΑΛΩϹΠΟΙΕΙϹΚΑΙΤΑ
God IDEALly YOU-ARE-DOING AND THE
ΔΑΙΜΟΝΙΑΠΙϹΤΕΥΟΥϹΙΝΚ
demons ARE-BELIEVING AND
ΑΙΦΡΙϹϹΟΥϹΙΝΘΕΛΕΙϹΔΕ
20 ARE-SHUDDERING YOU-ARE-WILLING YET
s Ε o. As ΑΙ *for* Ε
ΓΝΩΝΑΙΩΑΝΘΡΩΠΕΚΕΝΕΟΤ
TO-KNOW o! human! EMPTY! that
A+Ε
ΙΗΠΙϹΤΙϹΧΩΡΙϹΤΩΝΕΡΓΩ
THE BELIEF apart-from THE ACTS
B ΑΡΓΗ UN-ACtive
ΝΝΕΚΡΑΕϹΤΙΝΑΒΡΑΑΜΟΠΑ
21 DEAD IS ABRAHAM THE FA-
ΤΗΡΗΜΩΝΟΥΚΕΞΕΡΓΩΝΕΔΙ
THER OF-US NOT OUT OF-ACTS WAS-
ΚΑΙΩΘΗΑΝΕΝΕΓΚΑϹΙϹΑΑΚ
JUSTIFIED UP-CARRY*ing* ISAAC
ΤΟΝΥΙΟΝΑΥΤΟΥΕΠΙΤΟΘΥϹ
THE SON OF-him ON THE SACRIFICE-
ΙΑϹΤΗΡΙΟΝΒΛΕΠΕΙϹΟΤΙΗ
22 place YOU-ARE-lookING that THE
As¹* Ε
ΠΙϹΤΙϹϹΥΝΗΡΓΕΙΤΟΙϹΕΡ
BELIEF TOGETHER-ACTED to-THE ACTS
ΓΟΙϹΑΥΤΟΥΚΑΙΕΚΤΩΝΕΡΓ
OF-him AND OUT OF-THE ACTS
A o.
ΩΝΗΠΙϹΤΙϹΕΤΕΛΕΙΩΘΗΚΑ
23 THE BELIEF WAS-maturED AND
ΙΕΠΛΗΡΩΘΗΗΓΡΑΦΗΗΛΕΓΟ
WAS-FILLED THE WRITing THE *one*-sayING
ΥϹΑΕΠΙϹΤΕΥϹΕΝΔΕΑΒΡΑΑ
BELIEVES YET ABRAHAM
ΜΤΩΘΕΩΚΑΙΕΛΟΓΙϹΘΗΑΥΤ
to-THE God AND it-IS-accountED to-him
ΩΕΙϹΔΙΚΑΙΟϹΥΝΗΝΚΑΙΦΙ
INTO JUSrice AND FOND-
AB¹ ΑΙ *for* Ε
ΛΟϹΘΕΟΥΕΚΛΗΘΗΟΡΑΤΕΟΤ
24 *one* OF-God he-WAS-CALLED YE-ARE-SEEING that

from iniquity. This is the ground of James. It is not what appears to the Lord, but to men.

20 The case of Abraham is most helpful in further defining the distinct viewpoints of Paul and James. The former refers us to the fifteenth chapter of Genesis, the latter to the twenty-second. In the fifteenth chapter Abram's spiritual seed alone is in view, for Abram is taken outside his tent and shown the stars of heaven. And the Lord said to him, "So shall your seed be." And he believed the Lord; and He counted it to him for righteousness. This was followed by the unconditional covenant.

The twenty-second chapter is a trial of the faith which he had, in that the seed through whom his promised posterity should come was to be sacrificed and slain. Here we have the perfecting of his faith and the fulfillment of the previous passage.

The fifteenth chapter deals with Abram before circumcision, and his spiritual seed, and their justification. The twenty-second chapter deals with Abraham after his circumcision, and his physical seed (some of whom would be spiritual also), and their blessing, as well as their becoming a channel of blessing to the other nations. Paul cannot take the latter passage because he speaks of faith righteousness to the uncircumcised in an era when no blessing flows through Abraham's physical seed. James naturally and rightly takes it because it is the one which refers especially to the twelve tribes to whom he is writing. It was Abraham's faith combined with his obedience which was the basis of their blessing, and it is their faith combined with works which saves them. The works of Abraham were meritorious only as an *evidence* of faith.

Let us leave this to those who belong to the Circumcision, who are Abraham's seed according to the flesh, and who live under the kingdom administration. We have an immeasurably better and higher place than can be accorded those who mix their own efforts with God's beneficence. His undiluted grace brings blessings which are possible only when God is left to carry out the dictates of His heart unhindered by human help.

ness", and he was called "the
24 friend of God". You see that a
man is being justified by works, and
not by faith only.

25 Now likewise, was not Rahab the
prostitute also justified by works
when entertaining the messengers
and ejecting them by a different
26 way? For even as the body apart
from the spirit is dead, thus also
faith apart from works is dead.

3 Do not become many teachers,
my brethren, being aware that we
shall be getting greater judgment.
2 For we all are tripping much. If
anyone is not tripping in word,
this one is a perfect man, able to
3 bridle the whole body also. Now if
we are putting the horses' bits into
their mouths so that they are yielding to us, we are steering their
4 whole body also with it. *Lo!* the
ships also, being prodigious, and
driven by the hard winds, are being
steered by the least rudder, where
the impulse of the helmsman is
5 intending. Thus the tongue, also,
is a little member and is grandiloquent.

Lo! A stupendous fire is kindling a stupendous amount of ma-
6 terial. And the tongue is a fire, a
world of injustice. The tongue is
constituted among our members
that which is spotting the whole
body, and setting the wheel of our
lineage aflame, and is set aflame by
Gehenna.

7 For every nature, of wild beasts
as well as flying creatures, reptiles
as well as of the salt sea, is being
tamed and has been tamed by hu-
8 man nature. Yet the tongue can no
man tame, a turbulent evil, distended-
9 ed with death-dealing venom. With
it we are blessing the Lord and Father, and with it we are cursing

ΙΕΞΕΡΓΩΝΔΙΚΑΙΟΥΤΑΙΑΝ
OUT OF-ACTS IS-*be*ING-JUSTIFIED human

ΘΡΩΠΟΣΚΑΙΟΥΚΕΚΠΙΣΤΕΩ
AND NOT OUT OF-BELIEF

ΣΜΟΝΟΝΟΜΟΙΩΣΔΕΚΑΙΡΑΑ
25 ONLY LIKE-AS YET AND RAHAB

ΒΗΠΟΡΝΗΟΥΚΕΞΕΡΓΩΝΕΔΙ
THE PROSTITUTE NOT OUT OF-ACTS WAS-

ΚΑΙΩΘΗΥΠΟΔΕΞΑΜΕΝΗΤΟΥ
JUSTIFIED UNDER-RECEIV*ing* THE

ΣΑΓΓΕΛΟΥΣΚΑΙΕΤΕΡΑΟΔΩ
MESSENGERS AND to-DIFFERENT WAY

B *omits* for
ΕΚΒΑΛΟΥΣΑΩΣΠΕΡΓΑΡΤΟΣ
26 OUT-CASTING AS-EVEN for THE BODY

A+Ε
ΩΜΑΧΩΡΙΣΠΝΕΥΜΑΤΟΣΝΕΚ
apart-from spirit DEAD

ΡΟΝΕΣΤΙΝΟΥΤΩΣΚΑΙΗΠΙΣ
IS thus AND THE BELIEF

A+Ε A ΤΩΝ *adds*
ΤΙΣΧΩΡΙΣΕΡΓΩΝΝΕΚΡΑΕΣ
apart-from ACTS DEAD IS

ΤΙΝΜΗΠΟΛΛΟΙΔΙΔΑΣΚΑΛΟ
NO MANY TEACHers

3 B+Ε
ΙΓΙΝΕΣΘΕΑΔΕΛΦΟΙΜΟΥΕΙ
BE-YE-BECOMING brothers OF-ME HAVING-

ΔΟΤΕΣΟΤΙΜΕΙΖΟΝΚΡΙΜΑΛΑ
PERCEIVED that GREATER JUDGment WE-

ΗΜΨΟΜΕΘΑΠΟΛΛΑΓΑΡΠΤΑΙ
2 SHALL-BE-GETTING much for WE-ARE-

ΟΜΕΝΑΠΑΝΤΕΣΕΙΤΙΣΕΝΛΟ
TRIPPING ALL *emph.* IF ANY IN saying

ΓΩΟΥΠΤΑΙΕΙΟΥΤΟΣΤΕΛΕΙ
NOT IS-TRIPPING this mature

s ΜΕΝ *for* Τ
ΟΣΑΝΗΡΔΥΝΑΤΟΣΧΑΛΙΝΑΓ
MAN ABLE TO-BIT-LEAD

ΩΓΗΣΑΙΚΑΙΟΛΟΝΤΟΣΩΜΑΕ
3 AND WHOLE THE BODY IF

*s*1* *has*+ΓΑΡ for
ΙΔΕΤΩΝΙΠΠΩΝΤΟΥΣΧΑΛΙΝ
YET OF-THE HORSES THE BITS

A Ο A *o. o.*
ΟΥΣΕΙΣΤΑΣΤΟΜΑΤΑΒΑΛΛΟ
INTO THE MOUTHS WE-ARE-CASTING

A TOWARD ΠΡΟΣ *s o.* A to-us them
ΜΕΝΕΙΣΤΟΠΕΙΘΕΣΘΑΙΑΥΤ
INTO THE TO-BE-*be*ING-PERSUADED them

ΟΥΣΗΜΙΝΚΑΙΟΛΟΝΤΟΣΩΜΑ
to-us AND WHOLE THE BODY

A WE-ARE-WITH-LEADING OF-them
ΑΥΤΩΝΜΕΤΑΓΟΜΕΝΙΔΟΥΚΑ
4 OF-them WE-ARE-WITH-LEADING BE-PERCEIVING AND

B *adds* ΤΑ THE
ΙΤΑΠΛΟΙΑΤΗΛΙΚΑΥΤΑΟΝΤ
THE FLOATers THE-PRIME-SAME BEING

A HARD WINDS
ΑΚΑΙΥΠΟΑΝΕΜΩΝΣΚΛΗΡΩΝ
AND by WINDS HARD

ΕΛΑΥΝΟΜΕΝΑΜΕΤΑΓΕΤΑΙΥ
*be*ING-DRIVEN IS-*be*ING-WITH-LED by

ΠΟΕΛΑΧΙΣΤΟΥΠΗΔΑΛΙΟΥΟ
INFERIOR-most rudder THE-

A *adds* ΑΝ EVER
ΠΟΥΗΟΡΜΗΤΟΥΕΥΘΥΝΟΝΤΟ
?-where THE RUSH OF-THE *one*-straightenING

A Η A ΩΣΑ *for* Ο=AS-SAMEly
ΣΒΟΥΛΕΤΑΙΟΥΤΩΣΚΑΙΗΓΛ
5 IS-intendING thus AND THE TONGUE

B+Ε
ΩΣΣΑΜΙΚΡΟΝΜΕΛΟΣΕΣΤΙΝ
LITTLE MEMBER IS

s o.
ΚΑΙΜΕΓΑΛΑΑΥΧΕΙΙΔΟΥΗΛ
AND GREAT IS-NAPE-ING BE-PERCEIVING PRIME

ΙΚΟΝΠΥΡΗΛΙΚΗΝΥΛΗΝΑΝΑ
FIRE PRIME MATERIAL IS-UP-

s o. AND *omitted by s*1*
ΠΤΕΙΚΑΙΗΓΛΩΣΣΑΠΥΡΟΚΟ
6 TOUCHING AND THE TONGUE FIRE THE SYS-

A+Ε *s*2+ΗΥ *then erased*
ΣΜΟΣΤΗΣΑΔΙΚΙΑΣΗΓΛΩΣΣ
TEM OF-THE UN-JUSTness THE TONGUE

B1 *o. o.*
ΑΚΑΘΙΣΤΑΤΑΙΕΝΤΟΙΣΜΕΛ
IS-*be*ING-DOWN-STOOD IN THE MEMBERS

*s*1* ΚΑΙ AND
ΕΣΙΝΗΜΩΝΗΣΠΙΛΟΥΣΑ
OF-US THE SPOTTING

ΟΛΟΝΤΟΣΩΜΑΚΑΙΦΛΟΓΙΖ
WHOLE THE BODY AND BLAZIZING

ΟΥΣΑΤΟΝΤΡΟΧΟΝΤΗΣΓΕΝΕ
THE wheel OF-THE generating

AB *omit* OF-US
ΣΕΩΣΗΜΩΝΚΑΙΦΛΟΓΙΖΟΜΕ
OF-US AND *be*ING-BLAZIZED

ΝΗΥΠΟΤΗΣΓΕΕΝΝΗΣΠΑΣΑΓ
7 by THE GEHENNA EVERY for

ΑΡΦΥΣΙΣΘΗΡΙΩΝΤΕΚΑΙΠΕ
nature OF-WILD-BEASTS BESIDES AND OF-

AS *o.* A *omits* BESIDES
ΤΕΙΝΩΝΕΡΠΕΤΩΝΤΕΚΑΙΕΝ
flyers OF-REPTILES BESIDES AND OF-IN-

A Ε *o.*
ΑΛΙΩΝΔΑΜΑΖΕΤΑΙΚΑΙΔΕΔ
SALTS IS-*be*ING-TAMED AND HAS-*been*-

A *o.*
ΑΜΑΣΤΑΙΤΗΦΥΣΕΙΤΗΑΝΘΡ
TAMED to-THE nature THE human

B+Ε A+Ν
ΩΠΙΝΗΤΗΝΔΕΓΛΩΣΣΑΝΟΥΔ
8 THE YET TONGUE NOT-YET-

B TO-TAME IS-ABLE
ΕΙΣΔΥΝΑΤΑΙΔΑΜΑΣΑΙΑΝΘ
ONE IS-ABLE TO-TAME OF-humans

ΡΩΠΩΝΑΚΑΤΑΣΤΑΤΟΝΚΑΚΟ
UN-DOWN-STANDing EVIL

ΝΜΕΣΤΗΙΟΥΘΑΝΑΤΗΦΟΡΟΥ
DISTENDED OF-VENOM DEATH-CARRYing

ΕΝΑΥΤΗΕΥΛΟΓΟΥΜΕΝΤΟΝΚ
9 IN her WE-ARE-blessING THE Mas-

ΥΡΙΟΝΚΑΙΠΑΤΕΡΑΚΑΙΕΝΑ
ter AND Father AND IN her

It seems almost incredible to find such a low moral standard in this epistle, especially as works are demanded for salvation. The untamable tongue, cursing, jealousy, strife, battles and fighting are all spoken of as common amongst the twelve tribes. They are charged as being friends of the world, sinners, impure of heart and double souled. What a contrast is this with such epistles as Philippians and Thessalonians, even though these are written to those who, but a short time before, were steeped in heathenism and idolatry! The pure grace of God, unaided by legal precepts or other inducements, is far more potent in producing conduct which is pleasing to God than all the efforts prompted by the desire for salvation or controlled by the terrors of the law.

9 Our conduct should accord with God's attitude. Now that grace reigns, we are told to bless and not to curse (Ro.12[14]). But James seems to have no such precept in his royal law. The law curses all who break its commandments, and did not forbid cursing, so we should not be surprised when James includes the saints, "*we* are cursing men."

12 The fig, the olive, and the vine, are all symbols of Israel. The fig speaks of national righteousness. When our Lord saw a fig tree on the road He sought some figs, but finding none, He cursed the tree and it withered away. So He came seeking national righteousness. As there was none the nation has withered away. The olive, being the source of the illuminating oil in the holy places, is a symbol of the light of God's revelation, which comes through Israel. The olive tree is Israel, the nations are simply temporary grafts, while Israel is apostate. God's word is confided to our keeping only until Israel is restored. Israel was an empty vine. They did not cheer the heart of God or man. Christ came as the real Vine. In the kingdom, as in Cana of Galilee, there will be spiritual joy and gladness from the vine Jehovah planted.

4 There can be little doubt that the adultery here referred to is defined in the next statement. In the Hebrew scriptures, an alliance with the world

men who have come to be in accord
with God's likeness.
10 Out of the same mouth is coming
forth blessing and cursing. There
is no need, my brethren, for this to
11 become thus. Is any spring vent-
ing out of the same hole the sweet
12 and the bitter? Can a fig tree, my
brethren, produce olives, or a grape
vine figs? Thus neither does sweet
water produce brine.
13 Who is wise and an adept among
you? Let him show his works by
an ideal behavior in meekness of
14 wisdom. Now if you are having
bitter jealousy and strife in your
heart, are you not vaunting against
15 and falsifying the truth? This is
not the wisdom coming down from
above, but terrestrial, soulish, de-
16 moniacal. For where jealousy and
strife are, there is turbulence also,
and every foul practise.
17 Now the wisdom from above is
first, indeed, pure, thereupon
peaceable, lenient, compliant, bul-
ging with mercy and good fruits,
18 undiscriminating, unfeigned. Now
the fruit of righteousness is being
sown in peace, by peacemakers.
4 Whence are the battles and
whence the fightings among you?
Are they not hence: from your
gratifications warring in your
2 members? You are coveting and
have not. You are murdering and
are jealous, and you cannot encoun-
ter it. You are fighting and bat-
tling, and you have not because you
3 are not requesting. You are re-
questing and not obtaining because
you are requesting evilly that you
should be spending on your gratifi-
cations.
4 Adulterers and adulteresses!

ΥΤΗΚΑΤΑΡΩΜΕΘΑΤΟΥCΑΝΘ
WE-ARE-DOWN-EXECRATING THE humans

ΡΩΠΟΥCΤΟΥCΚΑΘΟΜΟΙΩCΙ
THE-*ones* according-to LIKening
A ΓΕΓΕΝΗΜΕΝΟΥC HAVING-*been*-B.
ΝΘΕΟΥΓΕΓΟΝΟΤΑCΕΚΤΟΥΑ
10 OF-God HAVING-BECOME OUT OF-THE SAME

ΥΤΟΥCΤΟΜΑΤΟCΕΞΕΡΧΕΤΑ
MOUTH IS-OUT-COMING

ΙΕΥΛΟΓΙΑΚΑΙΚΑΤΑΡΑΟΥΧ
blessedness AND DOWN-EXECRATION NOT need

ΡΗΑΔΕΛΦΟΙΜΟΥΤΑΥΤΑΟΥΤ
brothers OF-ME these thus
B+Ε A *o.* *o.*
ΩCΓΙΝΕCΘΑΙΜΗΤΙΗΠΗΓΗΕ
11 TO-BE-BECOMING NO-ANY THE SPRING OUT

ΚΤΗCΑΥΤΗCΟΠΗCΒΡΥΕΙΤΟ
OF-THE SAME hole IS-VENTING THE

ΓΛΥΚΥΚΑΙΤΟΠΙΚΡΟΝΜΗΔΥ
12 SWEET AND THE BITTER NO IS-ABLE

ΝΑΤΑΙΑΔΕΛΦΟΙΜΟΥCΥΚΗΕ
brothers OF-ME FIG-tree OLIVES
s Ε *o.*
ΛΑΙΑCΠΟΙΗCΑΙΗΑΜΠΕΛΟC
TO-make OR GRAPE-VINE
AB *omit* thus *s* Δ=-YET
CΥΚΑΟΥΤΩCΟΥΤΕΑΛΥΚΟΝΓ
FIGS thus NOT-BESIDES SALTY SWEET

ΛΥΚΥΠΟΙΗCΑΙΥΔΩΡΤΙCCΟ
13 TO-make WATER ANY WISE

ΦΟCΚΑΙΕΠΙCΤΗΜΩΝΕΝΥΜΙ
AND adept IN YOU*p*
A *o.*
ΝΔΕΙΞΑΤΩΕΚΤΗCΚΑΛΗCΑΝ
LET-him-SHOW OUT OF-THE IDEAL UP-

ΑCΤΡΟΦΗCΤΑΕΡΓΑΑΥΤΟΥΕ
TURNing (behaviour) THE ACTS OF-him IN
A *adds* ΑΡΑ
ΝΠΡΑΥΤΗΤΙCΟΦΙΑCΕΙΔΕΖ
14 MEEKness OF-WISDOM IF YET BOIL-
AB+Ε
ΗΛΟΝΠΙΚΡΟΝΕΧΕΤΕΚΑΙΕΡ
ing BITTER YE-ARE-HAVING AND STRIFE
*s*B[1] *o.* *s* -ΑΙC THE HEARTS +ΙC
ΙΘΕΙΑΝΕΝΤΗΚΑΡΔΙΑΥΜΩΝ
IN THE HEART OF-YOU*p*
A *omits* -DOWN- *s* ΑΙ
ΜΗΚΑΤΑΚΑΥΧΑCΘΕΚΑΙΨΕΥ
NO YE-ARE-DOWN-BOASTING AND YE-ARE-
s ΑΙ DOWN *by* *s*[2] *s* *o.* *s* AND
ΔΕCΘΕΚΑΤΑΤΗCΑΛΗΘΕΙΑC
FALSIFYING DOWN OF-THE TRUTH
YE-ARE-FALSIFYING *after* TRUTH
ΟΥΚΕCΤΙΝΑΥΤΗΗCΟΦΙΑΑΝ
15 NOT IS this THE WISDOM UP-
s[1*] Ο A *o.*
ΩΘΕΝΚΑΤΕΡΧΟΜΕΝΗΑΛΛΑΕ
PLACE DOWN-COMING but ON-
AB *o.*
ΠΙΓΕΙΟCΨΥΧΙΚΗΔΑΙΜΟΝΙ
LAND soulish demoniacal

ΩΔΗCΟΠΟΥΓΑΡΖΗΛΟCΚΑΙΕ
16 THE-?-where for BOILing AND STRIFE

B+Ε *s* *o.* B *omits* AND
ΡΙΘΕΙΑΕΚΕΙΚΑΙΑΚΑΤΑCΤ
there AND UN-DOWN-STANDing

ΑCΙΑΚΑΙΠΑΝΦΑΥΛΟΝΠΡΑΓ
AND EVERY FOUL PRACTISE

ΜΑΗΔΕΑΝΩΘΕΝCΟΦΙΑΠΡΩΤ
17 THE YET UP-PLACE WISDOM BEFORE-most

ΟΝΜΕΝΑΓΝΗΕCΤΙΝΕΠΕΙΤΑ
INDEED PURE IS ON-THEREAFTER
s *o.* A+Ε A *o.*
ΕΙΡΗΝΙΚΗΕΠΙΕΙΚΗCΕΥΠΕ
PEACEable lenient WELL-PER-

ΙΘΗCΜΕCΤΗΕΛΕΟΥCΚΑΙΚΑ
SUADED DISTENDED OF-MERCY AND OF-

ΡΠΩΝΑΓΑΘΩΝΑΔΙΑΚΡΙΤΟC
FRUITS GOOD UN-THRU-JUDGing
s[1] *had but erased* +Ο
ΑΝΥΠΟΚΡΙΤΟCΚΑΡΠΟCΔΕΔ
18 UN-hypocritical FRUIT YET OF-

ΙΚΑΙΟCΥΝΗCΕΝΕΙΡΗΝΗCΠ
JUSTice IN PEACE IS-*being*-
s *o.* A Ε *o.*
ΕΙΡΕΤΑΙΤΟΙCΠΟΙΟΥCΙΝΕ
SOWN to-THE *ones*-makING PEACE

ΙΡΗΝΗΝΠΟΘΕΝΠΟΛΕΜΟΙΚΑ
?-WHICH-PLACE BATTLES AND

4
A IN YOU*p* AND ?-WHICH-PLACE FIGHTings
ΙΠΟΘΕΝΜΑΧΑΙΕΝΥΜΙΝΟΥΚ
?-WHICH-PLACE FIGHTings IN YOU*p* NOT

ΕΝΤΕΥΘΕΝΕΚΤΩΝΗΔΟΝΩΝΥ
hence OUT OF-THE GRATIFICations OF-

ΜΩΝΤΩΝCΤΡΑΤΕΥΟΜΕΝΩΝΕ
YOU*p* OF-THE WARRING IN

ΝΤΟΙCΜΕΛΕCΙΝΥΜΩΝΕΠΙΘ
2 THE MEMBERS OF-YOU*p* YE-ARE-ON-
A ΑΙ
ΥΜΕΙΤΕΚΑΙΟΥΚΕΧΕΤΕΦΟΝ
FEELING AND NOT YE-ARE-HAVING YE-ARE-

ΕΥΕΤΕΚΑΙΖΗΛΟΥΤΕΚΑΙΟΥ
MURDERING AND ARE-BOILING AND NOT
s ΑΙ
ΔΥΝΑCΘΕΕΠΙΤΥΧΕΙΝΜΑΧΕ
YE-ARE-ABLE TO-BE-ON-HAPPENING YE-ARE-FIGHT-
AB *omit* AND
CΘΕΚΑΙΠΟΛΕΜΕΙΤΕΚΑΙΟΥ
ING AND YE-ARE-BATTLING AND NOT
s *o.*
ΚΕΧΕΤΕΔΙΑΤΟΜΗΑΙΤΕΙCΘ
YE-ARE-HAVING THRU THE NO TO-BE-REQUESTING
A Ε *o.* *s* *o.*
ΑΙΥΜΑCΑΙΤΕΙΤΕΚΑΙΟΥΛΑ
3 YOU*p* YOU-ARE-REQUESTING AND NOT YE-ARE-

ΜΒΑΝΕΤΕΔΙΟΤΙΚΑΚΩCΑΙΤ
GETTING-UP THRU-that EVILly YE-ARE-
s *o.* *s* ΑΙ
ΕΙCΘΕΙΝΑΕΝΤΑΙCΗΔΟΝΑΙ
REQUESTING THAT IN THE GRATIFICations
s[1*] *adds* ΚΑΤΑ B Ε AB*s*[1*] *omit* ADUL-
CΥΜΩΝΔΑΠΑΝΗCΗΤΕΜΟΙΧΟ
4 OF-YOU*p* YE-SHOULD-BE-SPENDING ADULTERERS
TERERS AND *s*+Ε
ΙΚΑΙΜΟΙΧΑΛΙΔΕCΟΥΚΟΙΔ
AND ADULTEResses NOT YE'VE-PERCEIVED

was often spoken of in this way. Its fullest and most fitting application will be in the time of the end. Israel, as a nation, was to be separate and holy to the Lord. Now that they are scattered among the nations they are not only in the world but of it. Their chief object is to get as much of this world's goods as possible, and they are ready to make any alliance to accomplish this end. There will be a strong temptation for the believers among them in that day to fall in with this prevailing apostasy. Some of them will be found in great Babylon when it is destroyed.

5 This passage has puzzled the commentators, and there are many and various explanations offered to solve what seems to be one of the most difficult passages in the scriptures. A simple explanation, which allows a literal translation, is that the natural spirit of the Jew is to be envious. They are jealous of others' possessions or welfare. God uses this trait of their character in bringing them back to Himself. He provokes them to jealousy by dealing out grace to the nations. It is this envying of others' good which tempts them to make friends with the world, so that they may possess themselves of what seems so desirable in others. The attainment of this longing produces pride.

6 The preceding verses contain one of the strongest possible indictments. In this there breathes a different spirit from that usually found in the epistle. Grace follows severity. Though God's love is outraged he does not readily spurn the faithless. He offers a grace conditioned on obedience and humility.

8 When we are still sinners, Christ died for us (Ro.5[8]). The whole tenor of Paul's epistles is against the application of this term to the believer in Christ Jesus. The exhortation to cleanse their hands cannot but suggest that they have been employed in defiling pursuits.

15 The abbreviation D. V., from the Latin *Deo volente*, God being willing, probably had its origin in this passage. It is one of the most characteristically Jewish pictures in the whole epistle. Who are like them in going from city to city, trafficking and getting gain?

Are you not aware that the friend-
ship of this world is enmity with
God? Whoever, then, should in-
tend to be a friend of the world is
5 constituted an enemy of God. Or
are you supposing that the scrip-
ture is saying for naught, the
spirit which dwells in us is longing
6 to envy? Yet He is giving great-
er grace. Wherefore He is saying,
"God is resisting the proud, yet is
giving grace to the humble."
7 Be subject, then, to God, yet
withstand the Slanderer and he
8 will be fleeing from you. Draw
near to God and He will be draw-
ing near to you. Cleanse your
hands, sinners, and purify your
9 hearts, double souled! Be wretch-
ed and mourn and lament. Let
your laughter be converted into
mourning, and joy into dejection.
10 Be humbled, then, before the Lord
and He shall be exalting you.
11 Do not be speaking against one
another, brethren. He who is
speaking against a brother, or
judging his brother, is speaking
against law and is judging law.
Now if you are judging law, you
are not a doer of law, but a judge.
12 There is One Lawgiver and Judge,
Who is able to save and to destroy.
Now who are *you* who are judging
an associate?
13 Come now, you who are saying,
"Today or tomorrow we will be
going into some city and should be
spending a year there, and we will
be trafficking and getting gain"
14 —who are not versed in that which
is the morrow's, for what is your
life? For you are an exhalation,
appearing briefly and thereupon
15 disappearing—instead of your say-
ing "Should the Lord be willing,
and we shall be living, we also will

ΑΤΕΟΤΙΗΦΙΛΙΑΤΟΥΚΟΣΜΟ
that THE FONDness OF-THE SYSTEM
AB *omit* this s IS to-THE God Ω *o.* Ω *o.*
ΥΤΟΥΤΟΥΕΧΘΡΑΤΟΥΘΕΟΥΕ
this enmity OF-THE God IS
s1* *omits* WHO As2 *o.* s2 *adds and erases* C
ΣΤΙΝΟΣΕΑΝΟΥΝΒΟΥΛΗΘΗΦ
WHO IF-EVER THEN MAY-BE-BEING-COUNSELED

ΙΛΟΣΕΙΝΑΙΤΟΥΚΟΣΜΟΥΕΧ
FOND TO-BE OF-THE SYSTEM enemy
s1* Δ *o.*
ΘΡΟΣΤΟΥΘΕΟΥΚΑΘΙΣΤΑΤΑ
OF-THE God IS-*being*-DOWN-STOOD
s ΑΙ A ΑΙ *for* Ε
ΙΗΔΟΚΕΙΤΕΟΤΙΚΕΝΩΣΗΓΡ
5 OR YE-ARE-SEEMING that EMPTY-ly THE WRIT-

ΑΦΗΛΕΓΕΙΠΡΟΣΦΘΟΝΟΝΕΠ
ing IS-sayING TOWARD ENVY IS-ON-
A+Ε
ΙΠΟΘΕΙΤΟΠΝΕΥΜΑΟΚΑΤΩΚ
LONGING THE spirit WHICH DOWN-HOMizes
s *o.*
ΙΣΕΝΕΝΗΜΙΝΜΕΙΖΟΝΑΔΕΔ
6 IN US GREATer YET He-

ΙΔΩΣΙΝΧΑΡΙΝΔΙΟΛΕΓΕΙΟ
IS-GIVING grace THRU-WHICH He-IS-sayING THE

ΘΕΟΣΥΠΕΡΗΦΑΝΟΙΣΑΝΤΙΤ
God to-OVER-APPEARing-*ones* IS-INSTEAD-
B2 Ε s *o.*
ΑΣΣΕΤΑΙΤΑΠΕΙΝΟΙΣΔΕΔΙ
SETTING to-LOW-*ones* YET He-IS-

ΔΩΣΙΝΧΑΡΙΝΥΠΟΤΑΓΗΤΕΟ
7 GIVING grace YE-MAY-BE-BEING-UNDER-SET THEN

ΥΝΤΩΘΕΩΑΝΤΙΣΤΗΤΕΔΕΤΩ
to-THE God withSTAND-YE YET to-THE
sB1 Ε *o.*
ΔΙΑΒΟΛΩΚΑΙΦΕΥΞΕΤΑΙΑΦ
THRU-CASTer AND he-WILL-BE-FLEEING FROM
A+Ε
ΥΜΩΝΕΓΓΙΣΑΤΕΤΩΘΕΩΚΑΙ
8 YOUp NEAR-YE to-THE God AND
As *o.* B+Ε
ΕΓΓΙΣΕΙΥΜΙΝΚΑΘΑΡΙΣΑΤΕ
He'LL-BE-NEARING to-YOUp cleanse-YE

ΧΕΙΡΑΣΑΜΑΡΤΩΛΟΙΚΑΙΑΓ
HANDS missers AND PURIFY-

ΝΙΣΑΤΕΚΑΡΔΙΑΣΔΙΨΥΧΟΙ
YE HEARTS double-souled

ΤΑΛΑΙΠΩΡΗΣΑΤΕΚΑΙΠΕΝΘ
9 WEIGHT-CALLOUS-YE AND MOURN-YE
As *omit* AND
ΗΣΑΤΕΚΑΙΚΛΑΥΣΑΤΕΟΓΕΛ
AND LAMENT-YE THE LAUGH-
B *o.*
ΩΣΥΜΩΝΕΙΣΠΕΝΘΟΣΜΕΤΑΣ
ter OF-YOUp INTO MOURNing LET-BE-BEING-
B Π
ΤΡΑΦΗΤΩΚΑΙΗΧΑΡΑΕΙΣΚΑ
after-TURNED AND THE JOY INTO DOWN-
s *o.* As *o.* AB *omit* THEN
ΤΗΦΕΙΑΝΤΑΠΕΙΝΩΘΗΤΕΟΥ
10 APPEARance BE-YE-BEING-made-LOW THEN

ΝΕΝΩΠΙΟΝΚΥΡΙΟΥΚΑΙΥΨΩ
IN-VIEW OF-Master AND He'LL-BE-

s ΑΙ
ΣΕΙΥΜΑΣΜΗΚΑΤΑΛΑΛΕΙΤΕ
11 HEIGHTenING YOUp NO BE-YE-DOWN-TALKING
A brothers OF-ME OF-one-another +ΜΟΥ
ΑΛΛΗΛΩΝΑΔΕΛΦΟΙΟΚΑΤΑΛ
OF-one-another brothers THE *one*-DOWN-
B+Ε
ΑΛΩΝΑΔΕΛΦΟΥΗΚΡΙΝΩΝΤΟ
TALKING OF-brother OR JUDGING THE

ΝΑΔΕΛΦΟΝΑΥΤΟΥΚΑΤΑΛΑΛ
brother OF-him IS-DOWN-TALKING
B+Ε s *o.*
ΕΙΝΟΜΟΥΚΑΙΚΡΙΝΕΙΝΟΜΟ
OF-LAW AND IS-JUDGING LAW
A Η *o.*=OR B+Ε s *o.*
ΝΕΙΔΕΝΟΜΟΝΚΡΙΝΕΙΣΟΥΚ
IF YET LAW YOU-ARE-JUDGING NOT

ΕΙΠΟΙΗΤΗΣΝΟΜΟΥΑΛΛΑΚΡ
YOU-ARE DOer OF-LAW but JUDG-
B *omits* THE
ΙΤΗΣΕΙΣΕΣΤΙΝΟΝΟΜΟΘΕΤ
12 er ONE IS THE LAW-PLACer
A *omits* THE
ΗΣΚΑΙΚΡΙΤΗΣΟΔΥΝΑΜΕΝΟ
AND JUDGer THE *One-being*-ABLE

ΣΣΩΣΑΙΚΑΙΑΠΟΛΕΣΑΙΣΥΔ
TO-SAVE AND TO-destroy YOU YET
B+Ε
ΕΤΙΣΕΙΟΚΡΙΝΩΝΤΟΝΠΛΗΣ
ANY ARE THE *one*-JUDGING THE NIGH-*one*

ΙΟΝΑΓΕΝΥΝΟΙΛΕΓΟΝΤΕΣΣ
13 BE-LEADING NOW THE *ones*-saying to-
A ΚΑΙ AND A1 Ω
ΗΜΕΡΟΝΗΑΥΡΙΟΝΠΟΡΕΥΣΟ
DAY OR MORROW WE'LL-BE-GOING

ΜΕΘΑΕΙΣΤΗΝΔΕΤΗΝΠΟΛΙΝ
INTO THE YET THE city
B -SHALL- Ο A *omits* there
ΚΑΙΠΟΙΗΣΩΜΕΝΕΚΕΙΕΝΙΑ
AND WE-SHOULD-BE-DOING there year
A *adds* ΕΝΑ ONE
ΥΤΟΝΚΑΙΕΜΠΟΡΕΥΣΟΜΕΘΑ
AND WE'LL-BE-IN-GOING
A+Ε
ΚΑΙΚΕΡΔΗΣΟΜΕΝΟΙΤΙΝΕΣ
14 AND WE'LL-BE-GAINING WHO-ANY
B *omits* THE A Δ
ΟΥΚΕΠΙΣΤΑΣΘΕΤΟΤΗΣΑΥΡ
NOT ARE-adeptING THE OF-THE MORROW
Bs1* *omit* for B *omits* THE s *omits* E. for YE-ARE
ΙΟΝΠΟΙΑΓΑΡΗΖΩΗΥΜΩΝΑΤ
?-THE-WHICH for THE LIFE OF-YOUp EX-
B+Ε A *omits* for A ΑΙ B *omits* THE
ΜΙΣΓΑΡΕΣΤΕΗΠΡΟΣΟΛΙΓΟ
HALATION for YE-ARE THE TOWARD FEW

ΝΦΑΙΝΟΜΕΝΗΕΠΕΙΤΑΚΑΙΑ
APPEARING ON-THEREAFTER AND UN-

ΦΑΝΙΖΟΜΕΝΗΑΝΤΙΤΟΥΛΕΓ
15 APPEARizING INSTEAD OF-THE TO-BE-say-
s *o.*
ΕΙΝΥΜΑΣΕΑΝΟΚΥΡΙΟΣΘΕΛ
ING YOUp IF-EVER THE Master SHOULD-
B *o.* *o.*
ΗΣΗΚΑΙΖΗΣΟΜΕΝΚΑΙΠΟΙΗ
BE-WILLING AND WE'LL-BE-LIVING AND WE'LL-BE-
A *o.* s *o.*
ΣΟΜΕΝΤΟΥΤΟΗΕΚΕΙΝΟΝΥΝ
16 DOING this OR that NOW

1 This is a most unpopular passage, for the church, in its spiritual poverty, caters to the rich, and does not desire to offend them by pressing this denunciation. And, indeed, it is evident that it cannot be applied universally without great injustice to some. But if we apply it to the last days, and to the sons of Israel in the coming era of Jacob's affliction, its full force is readily seen, and its just condemnation can be easily conceded. The immense accumulations of the Jews are being continually augmented by pandering to the lowest passions of the gentile peoples. Almost all forms of diversion and amusement are in their hands. No wonder such riches are rotted! Their income from interest alone equals the world's production of gold, so that they receive, without any effort on their part, all the gold that is mined. Their grasping for gain has become a proverb. No other people, as a class, is as shrewd and unscrupulous in making money. This condition of affairs is continually growing, so that, at the time of the end, it will be the most prominent feature of Judaism. Hence, if James' epistle is especially designed for that day, as we believe, it is a striking confirmation to find this strong denunciation of the rich Israelites as a part of its message.

7 The "presence" of the Lord is specially applied to that period of time, at the opening of the day of the Lord, when He begins His work of judgment up to His open manifestation. Then will be the judgment of the rich men, and its close will witness the reward of those who patiently plod on for the prize. In that era He will act as Judge (9), for it is in this character that He purges His people. How much better is our expectation! We are awaiting a Saviour (Phil.3[20]), not a Judge. Rich or poor, for us there is no condemnation.

11 The supreme exhortation to the Circumcision is *endure*. Salvation itself depends on enduring until the consummation. This is the natural accomplishment of the gospel of the kingdom in which faith and works are both essential. In fact faith and works combine to produce endurance. Without faith there would be no in-

16 be doing this or that." Yet now
you are vaunting in your ostenta-
tions. Every such boast is wicked.
17 Then to one perceiving to be doing
the ideal and not doing it, to him
it is sin.
5 Come now, rich ones, lament,
howling for your wretchedness
2 which is coming on you. Your
riches have rotted and your gar-
ments have become food for moths.
3 Your gold and silver have corroded
and their venom will be a witness
to you, and the venom will be eat-
ing your flesh as fire. You hoard
4 in the last days. *Lo!* the wages of
the workers who are mowing your
country places, of which you have
cheated them, are crying, and the
imploring of those who reap has en-
tered into the ears of the Lord Sa-
5 baoth. You luxuriate on the earth,
and squander. You nurture your
6 hearts as in a day of slaughter. You
convict, you murder the just. He
is not resisting you.
7 Be patient, then, brethren, till
the presence of the Lord. *Lo!* the
farmer is awaiting the precious
fruit of the land, being patient
about it till he should be getting the
8 first and late fruit. *You*, also, then,
be patient, establish your hearts,
seeing that the presence of the Lord
has drawn near.
9 Be not groaning, brethren,
against one another, lest you may
be judged. *Lo!* the Judge stands
before the doors.
10 Be taking, my brethren, the ex-
ample of suffering evil and pa-
tience you have—the prophets who
11 speak in the name of the Lord. *Lo!*

AB *omit* -DOWN-
ΔΕΚΑΤΑΚΑΥΧΑϹΘΕΕΝΤΑΙϹ
YET YE-ARE-DOWN-BOASTING IN THE

AsB¹ *o.* s+Δ
ΑΛΑΖΟΝΕΙΑΙϹΥΜΩΝΠΑϹΑΚ
OSTENTATIONS OF-YOUp EVERY BOAST-

As+Ε
ΑΥΧΗϹΙϹΤΟΙΑΥΤΗΠΟΝΗΡΑ
ing such wicked

ΕϹΤΙΝΕΙΔΟΤΙΟΥΝΚΑΛΟΝΠ
17 IS to-*one*-HAVING-PERCEIVED THEN IDEAL TO-

ΟΙΕΙΝΚΑΙΜΗΠΟΙΟΥΝΤΙΑΜ
BE-DOING AND NO to-DOING miss

ΑΡΤΙΑΑΥΤΩΕϹΤΙΝΑΓΕΝΥΝ
5 to-him it-IS BE-LEADING NOW

ΟΙΠΛΟΥϹΙΟΙΚΛΑΥϹΑΤΕΟΛ
THE RICH-*ones* LAMENT-YE HOWL-

ΟΛΥΖΟΝΤΕϹΕΠΙΤΑΙϹΤΑΛΑ
ING ON THE WEIGHT-

s¹* Ε *o.*
ΙΠΩΡΙΑΙϹΥΜΩΝΤΑΙϹΕΠΕΡ
CALLOUSness OF-YOUp THE *ones*-ON-

AB *omit* to-YOUp
ΧΟΜΕΝΑΙϹΥΜΙΝΟΠΛΟΥΤΟϹ
2 COMING to-YOUp THE RICHES

ΥΜΩΝϹΕϹΗΠΕΝΚΑΙΤΑΙΜΑΤ
OF-YOUp HAS-ROTTED AND THE GARMENTS

ΙΑΥΜΩΝϹΗΤΟΒΡΩΤΑΓΕΓΟΝ
OF-YOUp MOTH-FEED HAS-BECOME

A HAS-*been*-DOWN-VENOMED AND THE SILVER
ΕΝΟΧΡΥϹΟϹΥΜΩΝΚΑΙΟΑΡΓ
3 THE GOLD OF-YOUp AND THE SILVER

B+Ε
ΥΡΟϹΚΑΤΙΩΤΑΙΚΑΙΟΙΟϹΑ
HAS-*been*-DOWN-VENOMED AND THE VENOM OF-

ΥΤΩΝΕΙϹΜΑΡΤΥΡΙΟΝΥΜΙΝ
them INTO witness to-YOUp

s Ε *o.* s¹* *for* Γ *has* ΙΝ s Ε *o.*
ΕϹΤΑΙΚΑΙΦΑΓΕΤΑΙΤΑϹϹΑ
WILL-BE AND WILL-BE-EATING THE FLESH

Bs¹* *omit* THE VENOM B¹ *o.*
ΡΚΑϹΥΜΩΝΟΙΟϹΩϹΠΥΡΕΘΗ
OF-YOUp THE VENOM AS FIRE YE-PLACE-

B¹ *o.* A DAYS LAST
ϹΑΥΡΙϹΑΤΕΕΝΕϹΧΑΤΑΙϹΗ
INTO-MORROW IN LAST DAYS

ΜΕΡΑΙϹΙΔΟΥΟΜΙϹΘΟϹΤΩΝ
4 BE-PERCEIVING THE HIRE OF-THE

ΕΡΓΑΤΩΝΤΩΝΑΜΗϹΑΝΤΩΝΤ
ACTers THE *ones*-MOWing THE

sB¹ ΦΥ
ΑϹΧΩΡΑϹΥΜΩΝΟΑΠΕϹΤΕΡΗ
SPACES OF-YOUp THE *one*-HAVING-*been*-

ΜΕΝΟϹΑΦΥΜΩΝΚΡΑΖΕΙΚΑΙ
deprived FROM YOUp IS-CRYING AND

ΑΙΒΟΑΙΤΩΝΘΕΡΙϹΑΝΤΩΝΕ
THE IMPLORings OF-THE *ones*-reaping IN-

ΙϹΤΑΩΤΑΚΥΡΙΟΥϹΑΒΑΩΘΕ
TO THE EARS OF-Master Sabaoth HAVE-

A Εs-ϹΙΝ
ΙϹΕΛΗΛΥΘΑΝΕΤΡΥΦΗϹΑΤΕ
5 INTO-COME YE-ENERVATE

A *omits* AND
ΕΠΙΤΗϹΓΗϹΚΑΙΕϹΠΑΤΑΛΗ
ON THE LAND AND YE-SQUANDER

ϹΑΤΕΕΘΡΕΨΑΤΕΤΑϹΚΑΡΔΙ
YE-NURTURE THE HEARTS

ABs¹* *omit* AS A DAYS +ΙϹ
ΑϹΥΜΩΝΩϹΕΝΗΜΕΡΑϹΦΑΓΗ
OF-YOUp AS IN DAY OF-SLAYing

ϹΚΑΤΕΔΙΚΑϹΑΤΕΕΦΟΝΕΥϹ
6 YE-convict YE-MURDER

ΑΤΕΤΟΝΔΙΚΑΙΟΝΟΥΚΑΝΤΙ
THE JUST NOT He-IS-

ΤΑϹϹΕΤΑΙΥΜΙΝΜΑΚΡΟΘΥΜ
7 INSTEAD-SETTING to-YOUp FAR-FEEL-YE

ΗϹΑΤΕΟΥΝΑΔΕΛΦΟΙΕΩϹΤΗ
THEN brothers TILL OF-THE

ϹΠΑΡΟΥϹΙΑϹΤΟΥΚΥΡΙΟΥΙ
BESIDE-BEING OF-THE Master BE-

B¹ Ε *o.*
ΔΟΥΟΓΕΩΡΓΟϹΕΚΔΕΧΕΤΑΙ
PERCEIVING THE LAND-ACTer IS-OUT-RECEIVING

B+Ε
ΤΟΝΤΙΜΙΟΝΚΑΡΠΟΝΤΗϹΓΗ
THE VALUable FRUIT OF-THE LAND

ϹΜΑΚΡΟΘΥΜΩΝΕΠΑΥΤΩΕΩϹ
FAR-FEELING ON it TILL

AB *omit* EVER A *adds* ΥΕ (s¹* *also*) ΤΟΝ B² Ω AB *omit* FRUIT
ΑΝΛΑΒΗΚΑΡΠΟΝΠΡΟΙΜΟΝΚ
EVER he-MAY-BE-GETTING FRUIT BEFORE AND

ΑΙΟΨΙΜΟΝΜΑΚΡΟΘΥΜΗϹΑΤ
8 late FAR-FEEL

AB *omit* THEN s *o.*
ΕΟΥΝΚΑΙΥΜΕΙϹϹΤΗΡΙΞΑΤ
THEN AND YE STAND-fast

ΕΤΑϹΚΑΡΔΙΑϹΥΜΩΝΟΤΙΗΠ
THE HEARTS OF-YOUp that THE BE-

A+Ε
ΑΡΟΥϹΙΑΤΟΥΚΥΡΙΟΥΗΓΓΙ
SIDE-BEING OF-THE Master HAS-NEARED

ΚΕΝΜΗϹΤΕΝΑΖΕΤΕΑΔΕΛΦΟ
9 NO BE-YE-GROANING brothers

A+ΜΟΥ AB *o.* s DOWN OF-one-another brothers
ΙΚΑΤΑΛΛΗΛΩΝΙΝΑΜΗΚΡΙ
DOWN OF-one-another THAT NO YE-MAY-

ΘΗΤΕΙΔΟΥΟΚΡΙΤΗϹΠΡΟΤΩ
BE-BEING-JUDGED BE-PERCEIVING THE JUDGer BEFORE THE

s *o.*
ΝΘΥΡΩΝΕϹΤΗΚΕΝΥΠΟΔΕΙΓ
10 DOORS HAS-STOOD UNDER-SHOW

A *omits* BE-YE-GETTING AB *omit* OF-ME
ΜΑΛΑΒΕΤΕΑΔΕΛΦΟΙΜΟΥΤΗ
BE-YE-GETTING brothers OF-ME OF-THE

s Λ ΚΑΓ(sB¹ *o*) *for* Π
ϹΚΑΚΟΠΑΘΕΙΑϹΚΑΙΤΗϹΜΑ
EVIL-EMOTION AND OF-THE FAR-

Bs¹* *omit* YE-ARE-HAVING A Ε *o.*
ΚΡΟΘΥΜΙΑϹΕΧΕΤΑΙΤΟΥϹΠ
FEELing YE-ARE-HAVING THE BE-

A *omits* IN s *omits* THE
ΡΟΦΗΤΑϹΟΙΕΛΑΛΗϹΑΝΕΝΤ
FORE-AVERers WHO TALK IN THE

ΩΟΝΟΜΑΤΙΚΥΡΙΟΥΙΔΟΥΜΑ
11 NAME OF-Master BE-PERCEIVING WE-

centive to continue, and those who are striving would lose heart. With us the emphasis is on *believe*. Faith in God is the ground of grace which allows of no admixture of works, so far as salvation is concerned.

12 This prohibition is essentially the same as that given by our Lord (Mt. 5[34]).

15 "The prayer of faith will save the sick" is a very loose rendering of this passage. The word which they translate "prayer" thirty-seven times is not here. In its place is one of its elements, which the A. V. itself renders "vow" on the only other occasions on which it occurs (Ac.18[15];21[23]). In neither context can it possibly mean prayer. So we are sure that a vow, not a prayer, is intended here.

So, also, with the word "falter". In Heb12[3], the only other occurrence, they rendered it "wearied", because it is evidently a synonym of "faint". But they were not willing to say "shall save the wearied". It may be that the confession of sins to one another here inculcated, as a condition for healing, is the text which originally led to the confessional. It has no appeal for those who realize their completeness in Christ and the exclusively spiritual character of God's transcendent grace in this economy.

17 Elijah *prayed* in his prayer. He did not apportion praise and blame to men, or seek to flatter men and dictate to God.

18 This epistle, in a vague way, seems to be a literary reversal, that is, each subject is considered once in the first half, and referred to again in the second half, but in reverse order. We have the request for wisdom in the beginning (1[5]) and the prayer for healing near the end (5[13-16]). But the correspondences are not sufficiently close or consecutive to create a real skeleton of the epistle.

19-20 The peril of straying will be specially great in the last days (Un. 2[20];12[9];13[14]). The ministry of restoration will be necessary. A deceived is in a worse plight than a sick man. The elders may help the latter, anyone may help the former. The ministry is its own reward. It does not mean that one can cover his own sins by trying to correct other people—a too common practise, we fear.

we are counting those happy who
endure. You hear of the endurance
of Job, and you perceived the
Lord's consummation, seeing that
the Lord is very compassionate and
pitiful.
12 Now before all, my brethren, do
not be swearing, either by heaven,
or by earth, or any other oath.
Now let your "yes" be "yes",
and "no" be "no", lest you should
be falling under judgment.
13 Is anyone suffering evil among
you? Let him be praying. Is any-
one cheerful? Let him be playing
14 [music]. Is anyone infirm among
you? Let him call the elders of the
ecclesia, and let them pray over
him, rubbing him with olive oil in
15 the name of the Lord. And the
vow of faith will be saving the fal-
tering and the Lord will be rousing
him up, and, should he have done
sins, they will be forgiven him.
16 Then be confessing sins to one an-
other and be praying over one an-
other, so that you may be healed.
The active petition of the just is
17 availing much. Elijah was a man
of like emotions with us, and he
prays in prayer for it not to rain,
and it does not rain on the earth
18 three years and six months. And
again he prays, and heaven gives a
shower and the earth germinates
her fruit.
19 My brethren, if anyone among
you should be led astray from the
way of the truth, and some one
20 should be turning him back, let him
know that he who turns back a sin-
ner out of the deception of his way
will be saving his soul from death
and covering a multitude of sins.

s o.
ΚΑΡΙΖΟΜΕΝΤΟΥCΥΠΟΜΕΙΝ
ARE-HAPPYizing THE ones-UNDER-REMAIN-

ΑΝΤΑCΤΗΝΥΠΟΜΟΝΗΝΙΩΒΗ
ing THE UNDER-REMAINing of-JOB YE-

A ΑΙ
ΚΟΥCΑΤΕΚΑΙΤΟΤΕΛΟCΚΥΡ
HEAR AND THE FINISH OF-Mas-

A o.
ΙΟΥΕΙΔΕΤΕΟΤΙΠΟΛΥCΠΛΑ
ter YE-PERCEIVED that much-compassioned

B o. B omits THE
ΓΧΝΟCΕCΤΙΝΟΚΥΡΙΟCΚΑΙ
IS THE Master AND

s1* THEN ΟΥΝ
ΟΙΚΤΕΙΡΜΩΝΠΡΟΠΑΝΤΩΝΔ
12 PITIFUL BEFORE ALL YET

ΕΑΔΕΛΦΟΙΜΟΥΜΗΟΜΝΥΕΤΕ
brothers OF-ME NO YE-BE-SWEARING

ΜΗΤΕΤΟΝΟΥΡΑΝΟΝΜΗΤΕΤΗ
NO-BESIDES THE heaven NO-BESIDES THE

A OATH ANY
ΝΓΗΝΜΗΤΕΑΛΛΟΝΤΙΝΑΟΡΚ
LAND NO-BESIDES other ANY OATH

s1* adds Ο ΛΟΓΟC THE saying
ΟΝΗΤΩΔΕΥΜΩΝΤΟΝΑΙΝΑΙΚ
LET-BE YET OF-YOUp THE YEA YEA AND

ΑΙΤΟΟΥΟΥΙΝΑΜΗΥΠΟΚΡΙC
THE NOT NOT THAT NO UNDER JUDGing

ΙΝΠΕCΗΤΕΚΑΚΟΠΑΘΕΙΤΙC
13 YE-SHOULD-BE-FALLING IS-EVIL-EMOTIONING ANY

ΕΝΥΜΙΝΠΡΟCΕΥΧΕCΘΩΕΥΘ
IN YOUp LET-him-BE-praying IS-WELL-

s o. s o.
ΥΜΕΙΤΙCΨΑΛΛΕΤΩΑCΘΕΝΕ
14 FEELING ANY LET-him-BE-STROKING IS-being-UN-FIRM

s1 +ΑC but cancels
ΙΤΙCΕΝΥΜΙΝΠΡΟCΚΑΛΕCΑ
ANY IN YOUp LET-him-TOWARD-CALL

CΘΩΤΟΥCΠΡΕCΒΥΤΕΡΟΥCΤ
THE SENIORS OF-

ΗCΕΚΚΛΗCΙΑCΚΑΙΠΡΟCΕΥ
THE OUT-CALLED AND LET-THEM-pray

s1* -ΥC A s o.
ΞΑCΘΩCΑΝΕΠΑΥΤΟΝΑΛΕΙΨ
ON him RUBBing

B omits him
ΑΝΤΕCΑΥΤΟΝΕΛΑΙΩΕΝΤΩΟ
him to-OLIVE-oil IN THE NAME

AB omit OF-THE B omits Master
ΝΟΜΑΤΙΤΟΥΚΥΡΙΟΥΚΑΙΗΕ
15 OF-THE Master AND THE VOW

ΥΧΗΤΗCΠΙCΤΕΩCCΩCΕΙΤΟ
OF-THE BELIEF WILL-BE-SAVING THE

s o.
ΝΚΑΜΝΟΝΤΑΚΑΙΕΓΕΡΕΙΑΥ
FALTERING AND WILL-BE-ROUSING him

ΤΟΝΟΚΥΡΙΟCΚΑΝΑΜΑΡΤΙΑ
THE Master AND-[IF-]EVER misses

CΗΠΕΠΟΙΗΚΩCΑΦΕΘΗCΕΤΑ
he-MAY-BE HAVING-DONE it-WILL-BE-BEING-FROM-LET

s o. sB1 ΑΙ
ΙΑΥΤΩΕΞΟΜΟΛΟΓΕΙCΘΕΟΥ
16 to-him YE-BE-OUT-AVOWING THEN

ΝΑΛΛΗΛΟΙCΤΑCΑΜΑΡΤΙΑC
to-one-another THE misses

s wishing o. o. o. o. sAB1 ΑΙ
ΚΑΙΠΡΟCΕΥΧΕCΘΕΥΠΕΡΑΛ
AND BE-YE-praying OVER one-

ΛΗΛΩΝΟΠΩCΙΑΘΗΤΕΠΟΛΥΙ
another WHICH-how YE-MAY-BE-BEING-HEALED much

A o. A+Ε
CΧΥΕΙΔΕΗCΙCΔΙΚΑΙΟΥΕΝ
IS-beING-STRONG petition OF-JUST-one IN-

B+Ε
ΕΡΓΟΥΜΕΝΗΗΛΙΑCΑΝΘΡΩΠ
17 ACTING ELIAS human

ΟCΗΝΟΜΟΙΟΠΑΘΗCΗΜΙΝΚΑ
WAS LIKE-EMOTIONED to-US AND

ΙΠΡΟCΕΥΧΗΠΡΟCΗΥΞΑΤΟΤ
to-prayer he-prays OF-

ΟΥΜΗΒΡΕΞΑΙΚΑΙΟΥΚΕΒΡΕ
THE NO TO-RAIN AND NOT it-RAINS

ΞΕΝΕΠΙΤΗCΓΗCΕΝΙΑΥΤΟΥ
ON THE LAND years

s o.
CΤΡΕΙCΚΑΙΜΗΝΑCΕΞΚΑΙΠ
18 THREE AND MONTHS SIX AND A-

ΑΛΙΝΠΡΟCΗΥΞΑΤΟΚΑΙΟΟΥ
GAIN he-prays AND THE hea-

B WETness GIVES s adds ΤΟΝ THE
ΡΑΝΟCΕΔΩΚΕΝΥΕΤΟΝΚΑΙΗ
ven GIVES WETness AND THE

ΓΗΕΒΛΑCΤΗCΕΝΤΟΝΚΑΡΠΟ
LAND GERMINATES THE FRUIT

ΝΑΥΤΗCΑΔΕΛΦΟΙΜΟΥΕΑΝΤ
19 OF-her brothers OF-ME IF-EVER ANY

ΙCΕΝΥΜΙΝΠΛΑΝΗΘΗΑΠΟΤΗ
IN YOUp MAY-BE-BEING-STRAYED FROM THE

AB omit WAY OF-THE s o.
CΟΔΟΥΤΗCΑΛΗΘΕΙΑCΚΑΙΕ
WAY OF-THE TRUTH AND SH'D-

B+Εs Γ+
ΠΙCΤΡΕΨΗΤΙCΑΥΤΟΝΓΙΝΩ
20 BE-ON-TURNING ANY him LET-BE-

B Ε
CΚΕΤΩΟΤΙΟΕΠΙCΤΡΕΨΑCΑ
KNOWING that THE one-ON-TURNing miss-

ΜΑΡΤΩΛΟΝΕΚΠΛΑΝΗCΟΔΟΥ
er OUT OF-STRAYing OF-WAY

Bs omit THE
ΑΥΤΟΥCΩCΕΙΤΗΝΨΥΧΗΝΑΥ
OF-him WILL-BE-SAVING THE soul OF-

B OUT OF-DEATH OF-him
ΤΟΥΕΚΘΑΝΑΤΟΥΚΑΙΚΑΛΥΨ
him OUT OF-DEATH AND WILL-BE-COVER-

ΕΙΠΛΗΘΟCΑΜΑΡΤΙΩΝ
ING multitude OF-misses

PETER TO THE DISPERSION

PETER'S EPISTLES correspond with Peter's personal experiences. In contrast with Paul, he was a devout Israelite who accepted the Messiah at the beginning of His ministry, not a fierce persecutor after His ascension. His name was changed from Simon (Hearing), the son of John, to Peter (Rock), the son of Jonah (Dove). As such he becomes the foundation on which the Circumcision ecclesia is founded. He was the chief of the twelve apostles, yet was superseded by the Lord's brother, James, who was no apostle, when the Pentecostal ecclesia became apostate. He was given the keys to the kingdom—repentance and baptism—and he used them in opening its proclamation. He was chosen to open it to proselytes, as Cornelius, but obeyed only after receiving a special vision. His course was much criticised by the Jerusalem ecclesia.

If it were not for his epistles we would be much puzzled as to "what had become of Peter", for he (as well as the rest of the twelve apostles) vanishes from the history in the book of Acts soon after Paul becomes prominent.

The character of Peter's epistles is indicated by the personal commission given him by the Lord after His resurrection (Jn.20:15-19). They are based on his special fondness for his Lord. In these he carries out the command to graze the lambs and tend the sheep of His flock. And in these he reflects the sufferings with which he himself was about to glorify His Lord. These epistles are especially suited to the believing remnant in Israel who suffer and die in the terrible persecutions which precede the inauguration of the kingdom. They are in contrast with John's epistles, in that he and his writings are especially in point for those who (like himself, in spirit) live through the time of trial and enter the kingdom without dying.

The special occasion of Peter's writing seems to have been the great persecution of the Christians under Nero, because of the false charge that they had burned Rome. Not only were they put to terrible torture in the imperial city but the persecution spread to the provinces throughout the sphere of Roman rule.

Peter wrote to the expatriates of the dispersion in the upper provinces of what is now called Asia Minor. This conclusively confines it to the Circumcision, for the gentiles were never scattered there from their own land. This cannot, however, refer to the general dispersion of the Jews, for few of them were of the faith. It doubtless refers to the fact that, from the dispersion at the stoning of Stephen, continuous persecutions in the land had driven many Jewish Christians into exile. After seeking an asylum from their fierce fellow countrymen among the idolators, they now find that these, too, turn persecutors because of Nero's edict.

While these epistles can have no present interpretation, they doubtless will find their fullest application to the sons of Israel after the present economy of God's grace has passed by, and God deals once more with the Circumcision at the opening of the day of the Lord. Then judgment will begin at the house of God, and they will be beset with trials, such as these epistles foretell and provide for. Only in such an atmosphere and at such a time will the message Peter brings be fully appreciated and really understood. Just as it was difficult for him to apprehend the epistles of Paul (2 Pt.3:16), so it is only by an earnest effort to place ourselves in the position of those to whom these epistles are sent, that we shall be able to partially apprehend their message.

Peter received his commission to write these epistles from the Lord, after His ascension. On the shores of the sea of Tiberius, after the miraculous draught of fishes, he is charged to graze His lambkins and to tend His sheep (Jn.21:15,16,17). This is the ministry which he fulfills in these two pastoral epistles.

The people addressed, unlike "the church which is his body", are "a chosen *race*, a royal *priesthood*, a holy *nation*".

1 Note the contrast between Peter, an apostle of Jesus Christ, and Paul, an apostle of Christ Jesus. Peter proceeds on the ground of His present rejection on earth, Paul on His exaltation in heaven.

1 The expatriates were those Jews who had left their homes in the land of their fathers, probably as a result of persecution. Since then the Jews have been scattered all over the earth. Peter's epistles will have a special appeal for those of them who, at the time of the end, after the Lord once more begins to deal with His people Israel, are chosen among the nations, and suffer for their faith.

4 The allotment of the Circumcision is heavenly in character and source, but will be enjoyed on earth. A concrete example is the heavenly Jerusalem, which comes down out of heaven, all prepared for their dwelling on the new earth. The kingdom is called the kingdom of the heavens, not that it will be in heaven, but because the heavens will rule.

5 There are two distinct salvations brought before us in this passage, neither of which refers to what is usually intended by the term. The first one is the salvation which the faithful of Israel have long desired, that deliverance which comes to them at the advent of their Messiah. It is not salvation from sin, but from the nations and from Satan, and from the judgments of the time of the end. It ushers in the millennium. It was not a present possession, but is to be revealed at the unveiling of Jesus Christ.

9 The other salvation was a present experience. We seldom read of the salvation of the soul in Scripture. The soul is the sentient part of man, that which feels, that which suffers and enjoys. Ultimately all salvation will result in satisfying and delicious sensations. In the time of trial to which Peter refers, there seems to be little place for such a salvation, yet it is found in the joy and exultation of faith.

10 The prophets foretold the salvation proclaimed by Peter; the grace which has come to us was hid from them (Eph.3:8,9).

Peter, an apostle of Jesus Christ,
to the chosen expatriates of the
dispersion of Pontus, Galatia,
Cappadocia, [the province of]
2 Asia, and Bithynia, according to
the foreknowledge of God the Father, in hallowing of the spirit,
for obedience and sprinkling of
the blood of Jesus Christ:

May grace and peace be multiplied
to you!

3 Blessed be the God and Father of
our Lord Jesus Christ, Who, according to His vast mercy, regenerates
us into a living expectation,
through the resurrection of Jesus
4 Christ from among the dead, for
the enjoyment of an allotment incorruptible and undefiled and unfading, having been kept in the
5 heavens for you, who are garrisoned by the power of God,
through faith, for salvation ready
6 to be revealed in the last era, in
which you are exulting: briefly, at
present, if it must be, being sorrow-
7 ed by various trials, that the testing
of your faith, much more precious
than gold which is perishing, yet,
being tested by means of fire, may
be found for applause and glory
and honor at the unveiling of Jesus
8 Christ, Whom, not perceiving, you
are loving, in Whom, not seeing at
present, yet believing, you are exulting with joy unspeakable and
9 glorious, being requited with the
consummation of your faith, the
salvation of your souls. Heb 10:39
10 Concerning which salvation the
prophets seek out and search out,
who prophesy concerning the grace
11 which is for you, searching into
what or what manner of era
the spirit of Christ in them made
evident, when testifying beforehand
to the sufferings pertaining to

ΠΕΤΡΟϹΑΠΟϹΤΟΛΟϹΙΗϹΟΥ
Peter commissioner OF-JESUS
s had +ΚΑΙ AND
ΧΡΙϹΤΟΥΕΚΛΕΚΤΟΙϹΠΑΡΕ
ANOINTED to-chosen expatriates
ΠΙΔΗΜΟΙϹΔΙΑϹΠΟΡΑϹΠΟΝ
OF-THRU-sowing OF-MARINE
s+Ε *s*+Ε
ΤΟΥΓΑΛΑΤΙΑϹΚΑΠΠΑΔΟΚΙ
(Pontus) GALATIA CAPPADOCIA
ASIA *by s*[2] AND BITHYNIA *supplied in margin of* B
ΑϹΑϹΙΑϹΚΑΙΒΙΘΥΝΙΑϹΚΑ
2 ASIA AND BITHYNIA accord-
ΤΑΠΡΟΓΝΩϹΙΝΘΕΟΥΠΑΤΡΟ
ing-to BEFORE-KNOWledge OF-God FATHER
ϹΕΝΑΓΙΑϹΜΩΠΝΕΥΜΑΤΟϹΕ
IN HOLYing OF-spirit IN-
ΙϹΥΠΑΚΟΗΝΚΑΙΡΑΝΤΙϹΜΟ
TO obedience AND SPRINKLing
ΝΑΙΜΑΤΟϹΙΗϹΟΥΧΡΙϹΤΟΥ
OF-BLOOD OF-JESUS ANOINTED
ΧΑΡΙϹΥΜΙΝΚΑΙΕΙΡΗΝΗΠΛ
grace to-YOU*p* AND PEACE MAY-BE-
s o.
ΗΘΥΝΘΕΙΗΕΥΛΟΓΗΤΟϹΟΘΕ
3 multiplied blessed THE God
ΟϹΚΑΙΠΑΤΗΡΤΟΥΚΥΡΙΟΥΗ
AND FATHER OF-THE Master OF-
ΜΩΝΙΗϹΟΥΧΡΙϹΤΟΥΟΚΑΤΑ
US JESUS ANOINTED THE according-to
ΤΟΠΟΛΥΑΥΤΟΥΕΛΕΟϹΑΝΑΓ
THE much OF-Him MERCY UP-generat*ing*
ΕΝΝΗϹΑϹΗΜΑϹΕΙϹΕΛΠΙΔΑ
US INTO EXPECTATION
AB *o.*
ΖΩϹΑΝΔΙΑΝΑϹΤΑϹΕΩϹΙΗ
LIVING THRU UP-STANDing OF-
ϹΟΥΧΡΙϹΤΟΥΕΚΝΕΚΡΩΝΕΙ
4 JESUS ANOINTED OUT OF-DEAD-*ones* INTO
ϹΚΛΗΡΟΝΟΜΙΑΝΑΦΘΑΡΤΟΝ
tenancy UN-CORRUPTible
s UNFADing AND UNDEFILED
ΚΑΙΑΜΙΑΝΤΟΝΚΑΙΑΜΑΡΑΝ
AND UN-DEFILED AND UNFADing
s[1]* Ο *s* heaven
ΤΟΝΤΕΤΗΡΗΜΕΝΗΝΕΝΟΥΡΑ
HAVING-*been*-KEPT IN heavens
s Ω *o. o.*
ΝΟΙϹΕΙϹΥΜΑϹΤΟΥϹΕΝΔΥΝ
5 INTO YOU*p* THE-*ones* IN ABILITY
s o.
ΑΜΕΙΘΕΟΥΦΡΟΥΡΟΥΜΕΝΟΥ
OF-God *be*ING-GARRISONED
ϹΔΙΑΠΙϹΤΕΩϹΕΙϹϹΩΤΗΡΙ
THRU BELIEF INTO saving
s[1]* READily ΩϹ
ΑΝΕΤΟΙΜΗΝΑΠΟΚΑΛΥΦΘΗΝ
READY TO-BE-FROM-COVERED
ΑΙΕΝΚΑΙΡΩΕϹΧΑΤΩΕΝΩΑΓ
6 IN SEASON LAST IN WHICH YOU-

ΑΛΛΙΑϹΘΕΟΛΙΓΟΝΑΡΤΙΕΙ
ARE-*be*ING-exultED FEW at-PRESENT IF
B*s*[1]* *omit* IS *s*[1]* Δ
ΔΕΟΝΕϹΤΙΝΛΥΠΗΘΕΝΤΕϹΕ
BINDING IS BEING-SORROWED IN
s o.
ΝΠΟΙΚΙΛΟΙϹΠΕΙΡΑϹΜΟΙϹ
VARIOUS trials
ΙΝΑΤΟΔΟΚΙΜΙΟΝΥΜΩΝΤΗϹ
7 THAT THE testing OF-YOU*p* THE
B+Ε
ΠΙϹΤΕΩϹΠΟΛΥΤΙΜΟΤΕΡΟΝ
BELIEF much-more-VALUable
B *o.*
ΧΡΥϹΙΟΥΤΟΥΑΠΟΛΛΥΜΕΝΟ
OF-GOLD (*dim.*) THE *be*ING-destroyED
ΥΔΙΑΠΥΡΟϹΔΕΔΟΚΙΜΑΖΟΜ
THRU FIRE YET OF-*be*ING-tested
s Ε *o.*
ΕΝΟΥΕΥΡΕΘΗΕΙϹΕΠΑΙΝΟΝ
MAY-BE-BEING-FOUND INTO ON-PRAISE
B+Ε
ΚΑΙΔΟΞΑΝΚΑΙΤΙΜΗΝΕΝΑΠ
AND esteem AND VALUE IN FROM-
ΟΚΑΛΥΨΕΙΙΗϹΟΥΧΡΙϹΤΟΥ
COVERing OF-JESUS ANOINTED
B[1] Χ *for* Κ A+Ε A *o.*
ΟΝΟΥΚΙΔΟΝΤΕϹΑΓΑΠΑΤΕΕ
8 WHOM NOT PERCEIVING YE-ARE-LOVING INTO
ΙϹΟΝΑΡΤΙΜΗΟΡΩΝΤΕϹΠΙϹ
WHOM at-PRESENT NO SEEING BELIEVING
B Τ *o.s*-ΑΙ
ΤΕΥΟΝΤΕϹΔΕΑΓΑΛΛΙΑϹΘΕ
YET YOU-ARE-*be*ING-exultED
ΧΑΡΑΑΝΕΚΛΑΛΗΤΩΚΑΙΔΕΔ
to-JOY UN-OUT-TALKED AND HAVING-
ΟΞΑϹΜΕΝΗΚΟΜΙΖΟΜΕΝΟΙΤ
9 *been*-esteemED *be*ING-requitED THE
B *omits* OF-YOU*p*
ΟΤΕΛΟϹΤΗϹΠΙϹΤΕΩϹΥΜΩΝ
FINISH OF-THE BELIEF OF-YOU*p*
ϹΩΤΗΡΙΑΝΨΥΧΩΝΠΕΡΙΗϹϹ
10 saving OF-souls ABOUT WHICH SAV-
ΩΤΗΡΙΑϹΕΞΕΖΗΤΗϹΑΝΚΑΙ
ing OUT-SEEK AND
ΕΞΗΡΑΥΝΗϹΑΝΠΡΟΦΗΤΑΙΟ
OUT-SEARCH BEFORE-AVERrers THE
ΙΠΕΡΙΤΗϹΕΙϹΥΜΑϹΧΑΡΙΤ
ABOUT THE INTO YOU*p* grace
A Ε
ΟϹΠΡΟΦΗΤΕΥϹΑΝΤΕϹΕΡΑΥ
11 BEFORE-AVERR*ing* SEARCHING
ΝΩΝΤΕϹΕΙϹΤΙΝΑΗΠΟΙΟΝΚ
INTO ANY OR ?-THE-WHICH SEA-
ΑΙΡΟΝΕΔΗΛΟΥΤΟΕΝΑΥΤΟΙ
SON made-EVIDENT THE IN them
B *omits* OF-ANOINTED
ϹΠΝΕΥΜΑΧΡΙϹΤΟΥΠΡΟΜΑΡ
spirit OF-ANOINTED BEFORE-witnessING
A+Υ B *spells* ANOINTED *in full*+Ε
ΤΥΡΟΜΕΝΟΝΤΑΕΙϹΧΡΙϹΤΟ
THE INTO ANOINTED

[11] The sufferings pertaining to Christ were clearly foretold in the Hebrew Scriptures, especially in such types as Joseph and Moses, David and Hezekiah. His earthly glories were also revealed, including His exaltation as the Son of Man and the Son of David. He receives the place supreme on earth, but there is no hint of heavenly headship. These are the traceable riches of Christ. The prophets knew nothing of "the untraceable riches". These consist in His heavenly exaltation, and were revealed to Peter and Paul. Peter tells us that He has "gone into the heavens, messengers and authorities and powers being made subject to Him" (3[22]). Paul gives Him the place of universal supremacy, and tells of a time when all in the heavens as well as on the earth will be headed up in Him (Eph.1[10]). Of this the prophets are silent. It was a secret or "mystery" unrevealed until the heavenly destiny of the ecclesia which is Christ's body was made known.

[13] The grace which is for us comes before the unveiling of Jesus Christ, at His presence in the air, previous to the apocalyptic judgments which accompany His manifestation. Not so with those to whom Peter writes. It is only after His unveiling that the blessings which they expect will become theirs. The unveiling itself is God's means of bringing in the kingdom and all its accompanying benefits.

[20] The fact that Christ's sacrifice was foreknown even before the disruption throws a marvelous light upon God's plan and purpose. It shows that sacrifice is not an afterthought intended to repair an unforeseen disaster, but that it precedes sin, and that sin was introduced to give it occasion. Speaking as a man, there never would have been sin unless God had previously prepared a Sacrifice, and neither should be considered by itself, but as one of the necessary factors in God's great purpose to reveal the deep recesses of His love and the boundless expanse of His affection.

[23] Regeneration is a requisite for entrance into the kingdom (Jn.3[3]). In spirit, we skip the kingdom and enter the new creation (2 Co.5[17]), which

Christ and the glories after these.
12 To whom it was revealed that, not
to themselves, yet to you they dis-
pensed them, of which you are now
informed through those who are
preaching the evangel to you by
holy spirit dispatched from heaven:
into which messengers are yearning
to peer.
13 Wherefore, girding up the loins
of your comprehension, being so-
ber, expect perfectly the grace
which is being brought to you in the
14 unveiling of Jesus Christ. As obe-
dient children, not configuring to
the former desires, in your ignor-
15 ance, but, according as He Who
calls you is holy, *you* also become
16 holy in all behavior, because it is
written that "You shall be holy,
seeing that I am holy."
17 And if you are invoking the
Father, Who is judging impartial-
ly according to each one's work,
you may behave, for the time of
18 your sojourn, with fear, being aware
that you were ransomed from your
vain behavior, handed down by
tradition from the fathers, not with
19 corruptible silver or gold, but with
the precious blood of Christ, as of
20 a flawless and unspotted lamb, fore-
known, indeed, before the disrup-
tion of the world, yet manifested in
21 the last times because of you, who
through Him are believing in God
Who rouses Him from among the
dead and is giving Him glory, so
that your faith and expectation is
to be in God.
22 Having purified your souls, by
the obedience of truth, for un-
feigned fondness for the brethren,
love one another earnestly, out of a
23 true heart, having been regener-
ated, not of corruptible seed, but of
incorruptible, through the word of

ΝΠΑΘΗΜΑΤΑΚΑΙΤΑCΜΕΤΑΤ
EMOTIONS AND THE after these

ΑΥΤΑΔΟΞΑCΟΙCΑΠΕΚΑΛΥΦ
12 esteems to-WHOM it-WAS-FROM-COVERED

ΘΗΟΤΙΟΥΧΕΑΥΤΟΙCΥΜΙΝΔ
that NOT to-selves to-YOUp YET

ΕΔΙΗΚΟΝΟΥΝΑΥΤΑΑΝΥΝΑΝ
THEY-THRU-SERVED them WHICH NOW WAS-

ΗΓΓΕΛΗΥΜΙΝΔΙΑΤΩΝΕΥΑΓ
UP-MESSAGED to-YOUp THRU THE-ones WELL-MES-
s adds ΕΝ IN

ΓΕΛΙCΑΜΕΝΩΝΥΜΑCΠΝΕΥΜ
SAGIZING YOUp to-spirit

ΑΤΙΑΓΙΩΑΠΟCΤΑΛΕΝΤΙΑΠ
HOLY BEING-commissionED FROM

ΟΥΡΑΝΟΥΕΙCΑΕΠΙΘΥΜΟΥC
heaven INTO WHICH ARE-ON-FEELING

ΙΝΑΓΓΕΛΟΙΠΑΡΑΚΥΨΑΙΔΙ
13 MESSENGERS TO-BESIDE-BEND THRU-

ΟΑΝΑΖΩCΑΜΕΝΟΙΤΑCΟCΦΥ
WHICH *being*-UP-GIRDED THE LOINS
B1 Ε

ΑCΤΗCΔΙΑΝΟΙΑCΥΜΩΝΝΗΦ
OF-THE THRU-MIND OF-YOUp BEING-
s o.

ΟΝΤΕCΤΕΛΕΙΩCΕΛΠΙCΑΤΕ
sober maturely EXPECT

ΕΠΙΤΗΝΦΕΡΟΜΕΝΗΝΥΜΙΝΧ
ON THE beING-CARRIED to-YOUp grace

ΑΡΙΝΕΝΑΠΟΚΑΛΥΨΕΙΙΗCΟ
IN FROM-COVERing OF-JESUS

ΥΧΡΙCΤΟΥΩCΤΕΚΝΑΥΠΑΚΟ
14 ANOINTED AS offsprings OF-obedience
B Α

ΗCΜΗCΥCΧΗΜΑΤΙΖΟΜΕΝΟΙ
NO TOGETHER-FIGURING

ΤΑΙCΠΡΟΤΕΡΟΝΕΝΤΗΑΓΝΟ
to-THE BEFORE-more IN THE UN-KNOWledge

ΙΑΥΜΩΝΕΠΙΘΥΜΙΑΙCΑΛΛΑ
15 OF-YOUp ON-FEELings but

ΚΑΤΑΤΟΝΚΑΛΕCΑΝΤΑΥΜΑC
according-to THE *One*-CALL*ing* YOUp

ΑΓΙΟΝΚΑΙΑΥΤΟΙΑΓΙΟΙΕΝ
HOLY AND SAME HOLY-*ones* IN

ΠΑCΗΑΝΑCΤΡΟΦΗΓΕΝΗΘΗΤ
EVERY UP-TURNING (behavior) YE-BE-BEING-BECOME
s o. o.=THRU-WHICH *As omit* that

ΕΔΙΟΤΙΓΕΓΡΑΠΤΑΙΟΤΙΑΓ
16 THRU-that it-HAS-*been*-WRITTEN that HOLY-
As Δ|*s* Δ|+THRU-

ΙΟΙΕCΕCΘΕΟΤΙΕΓΩΑΓΙΟC
ones YE-WILL-BE that I HOLY
ΕΙΜΙ I-AM *added by A*

ΚΑΙΕΙΠΑΤΕΡΑΕΠΙΚΑΛΕΙC
17 AND IF FATHER YE-ARE-ON-CALLING
s ΔΙ

ΘΕΤΟΝΑΠΡΟCΩΠΟΛΗΜΠΤΩC
THE-*One* UN-TOWARD-VIEW-GET-ly

ΚΡΙΝΟΝΤΑΚΑΤΑΤΟΕΚΑCΤΟ
JUDGING according-to THE OF-EACH

ΥΕΡΓΟΝΕΝΦΟΒΩΤΟΝΤΗCΠΑ
work IN FEAR THE OF-THE BESIDE-

ΡΟΙΚΙΑCΥΜΩΝΧΡΟΝΟΝΑΝΑ
HOMEing OF-YOUp TIME YE-MAY-BE-
*s1** -ΕΦΟΜΕΝΟΙ

CΤΡΑΦΗΤΕΕΙΔΟΤΕCΟΤΙΟΥ
18 UP-TURNING (behaving) HAVING-PERCEIVED that NOT
*s1** Υ *o.* *s1** -ΟΥ

ΦΘΑΡΤΟΙCΑΡΓΥΡΙΩΗΧΡΥC
to-CORRUPTible SILVER OR GOLD (*dim.*)
*s1** +Ω

ΙΩΕΛΥΤΡΩΘΗΤΕΕΚΤΗCΜΑΤ
YE-WERE-LOOSENED OUT OF-THE VAIN

ΑΙΑCΥΜΩΝΑΝΑCΤΡΟΦΗCΠΑ
OF-YOUp UP-TURNING (behavior) OF-

ΤΡΟΠΑΡΑΔΟΤΟΥΑΛΛΑΤΙΜΙ
19 FATHER-tradition but to-VALU-

ΩΑΙΜΑΤΙΩCΑΜΝΟΥΑΜΩΜΟΥ
able BLOOD AS LAMB OF-UN-FLAWS
*s1** -UP- ΑΝ *o.*

ΚΑΙΑCΠΙΛΟΥΧΡΙCΤΟΥΠΡΟ
20 AND OF-UN-SPOTted ANOINTED OF-BEFORE-

ΕΓΝΩCΜΕΝΟΥΜΕΝΠΡΟΚΑΤΑ
HAVING-*been*-KNOWN INDEED BEFORE DOWN-

ΒΟΛΗCΚΟCΜΟΥΦΑΝΕΡΩΘΕΝ
CASTing OF-SYSTEM BEING-made-APPEAR
*s1** Ο Υ *singular*

ΤΟCΔΕΕΠΕCΧΑΤΟΥΤΩΝΧΡΟ
YET ON LAST OF-THE TIMES
*s1** Ο Υ A Η=US

ΝΩΝΔΙΥΜΑCΤΟΥCΔΙΑΥΤΟΥ
21 THRU YOUp THE-*ones* THRU Him
s -ΕΥΟΝΤΑC -ING

ΠΙCΤΟΥCΕΙCΘΕΟΝΤΟΝΕΓΕ
BELIEVING INTO God THE *One*-
*s1** Ο

ΙΡΑΝΤΑΑΥΤΟΝΕΚΝΕΚΡΩΝΚ
ROUS*ing* Him OUT OF-DEAD-*ones* AND

ΑΙΔΟΞΑΝΑΥΤΩΔΟΝΤΑΩCΤΕ
esteem to-Him GIVING AS-BESIDES

ΤΗΝΠΙCΤΙΝΥΜΩΝΚΑΙΕΛΠΙ
THE BELIEF OF-YOUp AND EXPECTATION

ΔΑΕΙΝΑΙΕΙCΘΕΟΝΤΑCΨΥΧ
22 TO-BE INTO God THE souls

ΑCΥΜΩΝΗΓΝΙΚΟΤΕCΕΝΤΗΥ
OF-YOUp HAVING-PURIFIED IN THE obe-
s o.

ΠΑΚΟΗΤΗCΑΛΗΘΕΙΑCΕΙCΦ
dience OF-THE TRUTH INTO FOND

ΙΛΑΔΕΛΦΙΑΝΑΝΥΠΟΚΡΙΤΟ
brotherness UN-hypocritical
s1 adds* ΚΑΘΑΡΑC clean *ABs1* omit* TRUE

ΝΕΚΚΑΡΔΙΑCΑΛΗΘΙΝΗCΑΛ
OUT OF-HEART TRUE one-

ΛΗΛΟΥCΑΓΑΠΗCΑΤΕΕΚΤΕΝ
another LOVE-YE OUT-STRETCHly

ΩCΑΝΑΓΕΓΕΝΝΗΜΕΝΟΙΟΥΚ
23 HAVING-*been*-UP-generatED NOT

will not become a physical reality until after the thousand years. There is a vast difference between the two. Paul does not proclaim the new birth. That is not nearly sufficient to describe the great change necessary for fitting us for our celestial destiny. In the resurrection we shall not only be renewed but changed (1 Co.15[52]). As at present constituted we could not enter into our celestial allotment. Hence we are the subjects of a radical recreation. The Circumcision in the kingdom on the earth will need no such great change to adapt them to conditions as they will be in that day, so the figure used of them is that of regeneration. The Lord spoke of the kingdom as "the regeneration" (Mt. 19[28]), during which the *old* creation will be *re*newed, the curse removed, the law observed, by a people who have a "change of heart" (Jer.31[36]), and the old earth will enjoy its sabbath. So regeneration is not the creation of a new man but the regeneration of the old.

24 Isa.40[6-8].

4 Our Lord, speaking to the chief priests and elders, told them that the kingdom of God would be taken from them and given to a nation bringing forth its fruits, in proof of which He also quotes Ps.118[22-23]. The parable of the vineyard was spoken to them on this occasion (Mt.21[33-46]). They fulfilled this parable in rejecting Him, and He takes the kingdom from them and gives it to those who receive Him, and who form the nucleus of the believing nation of that day.

6 Isa.28[16].

7 Peter himself, soon after the day of Pentecost, before the chief priests, charged them with rejecting the Stone which was to be the head of the corner (Ac.4[11]).

9 When Jehovah brought His people to Himself on eagles' wings, He purposed that they should be His peculiar treasure above all peoples, and that they should be a kingdom of priests and a holy nation (Ex.19[4-6]). Hitherto, through unbelief, they have not realized this ideal, but those who receive Christ shall fulfill it in the coming kingdom. As kings they will then rule the nations for God and as priests bring the nations to God.

24 God, living and permanent. Because
"All flesh is grass,
And all its glory is as the flower of grass.
The grass is withered
And the flower falls off,
25 Yet the declaration of the Lord is remaining for the eon."
Now this is the declaration preached to you in the evangel.

2 Putting off, then, all malice and
all guile and hypocrisies and envies
2 and all vilifications, as recently
born babes long for the logical, unadulterated milk, that by it you
3 may be growing for salvation, if
so be that you taste that the Lord
4 is kind: Whom approaching, a living Stone, having been rejected indeed by men, yet chosen by God,
5 held in honor, *you*, also, as living
stones, are being built a spiritual
house, into a holy priesthood, to
offer up spiritual sacrifices, most
acceptable to God through Jesus
Christ.
6 Wherefore it is included in the
scripture,
"*Lo!* I am laying in Zion a corner capstone, chosen, held in honor;
And he who is believing on it may by no means be disgraced."
7 To you, then, who are believing
is the honor, yet to the unbelieving
"The Stone which the builders reject,
This came to be for the head of the corner,"
8 And
"A stumbling block and a snare rock;"
who also are stumbling at the word,
being stubborn, to which also they
were appointed.
9 Yet *you* are "A chosen race, a
royal priesthood, a holy nation, a
procured people" that you should
be recounting the virtues of Him
Who calls you out of darkness into

AS Φ Θ=CORRUPTion
ΕΚCΠΟΡΑCΦΘΑΡΤΗCΑΛΛΑΑ
OUT OF-seed CORRUPTible but OF-

ΦΘΑΡΤΟΥΔΙΑΛΟΓΟΥΖΩΝΤΟ
UN-CORRUPTible THRU saying LIVING

CΘΕΟΥΚΑΙΜΕΝΟΝΤΟCΔΙΟΤ
24 OF-God AND REMAINING THRU-that

B *adds* ΩC AS *and* s* ΩCI AS-IF s² *cancels*
ΙΠΑCΑCΑΡΞΧΟΡΤΟCΚΑΙΠΑ
EVERY FLESH FODDER AND EVERY

s1* *adds* Η THE s1* ΟΥ
CΑΔΟΞΑΑΥΤΗCΩCΑΝΘΟCΧΟ
esteem OF-her AS FLOWER OF-FODDER

ΡΤΟΥΕΞΗΡΑΝΘΗΟΧΟΡΤΟCΚ
IS-DRIED THE FODDER AND

ΑΙΤΟΑΝΘΟCΕΞΕΠΕCΕΝΤΟΔ
25 THE FLOWER OUT-FALLS THE YET

ΕΡΗΜΑΚΥΡΙΟΥΜΕΝΕΙΕΙCΤ
declaration OF-Master IS-REMAINING INTO THE

A *omits* THE
ΟΝΑΙΩΝΑΤΟΥΤΟΔΕΕCΤΙΝΤ
eon this YET IS THE

A *omits* declaration THE
ΟΡΗΜΑΤΟΕΥΑΓΓΕΛΙCΘΕΝΕ
declaration THE BEING-WELL-MESSAGIZED INTO

ΙCΥΜΑCΑΠΟΘΕΜΕΝΟΙΟΥΝΠ
2 YOUp FROM-PLACING THEN EV-

ΑCΑΝΚΑΚΙΑΝΚΑΙΠΑΝΤΑΔΟ
ERY EVIL AND EVERY FRAUD

AS+Ε AC s1* B o.
ΛΟΝΚΑΙΥΠΟΚΡΙCΙΝΚΑΙΦΘ
AND hypocrisies AND ENVIES

A *omits* ALL s1* N
ΟΝΟΥCΚΑΙΠΑCΑCΚΑΤΑΛΑΛ
AND ALL DOWN-TALKS

s1* N A o.
ΙΑCΩCΑΡΤΙΓΕΝΝΗΤΑΒΡΕΦ
2 AS at-PRESENT-generated BABES

ΗΤΟΛΟΓΙΚΟΝΑΔΟΛΟΝΓΑΛΑ
THE logical UN-FRAUDED MILK

ΕΠΙΠΟΘΗCΑΤΕΙΝΑΕΝΑΥΤΩ
ON-LONG-YE THAT IN it

s ΔΙ
ΑΥΞΗΘΗΤΕΕΙCCΩΤΗΡΙΑΝΕ
3 YE-MAY-BE-BEING-GROWN INTO SAVING IF

EVEN *omitted by* ABs1* s ΔΙ
ΙΠΕΡΕΓΕΥCΑCΘΕΟΤΙΧΡΗC
EVEN YE-TASTE that kind

ΤΟCΟΚΥΡΙΟCΠΡΟCΟΝΠΡΟC
4 THE Master TOWARD WHOM TOWARD-

ΕΡΧΟΜΕΝΟΙΛΙΘΟΝΖΩΝΤΑΥ
COMING STONE LIVING by

B o.
ΠΟΑΝΘΡΩΠΩΝΜΕΝΑΠΟΔΕΔΟ
humans INDEED HAVING-*been*-FROM-

ΚΙΜΑCΜΕΝΟΝΠΑΡΑΔΕΘΕΩΕ
testED BESIDE YET God cho-

B+Ε
ΚΛΕΚΤΟΝΕΝΤΙΜΟΝΚΑΙΑΥΤ
5 sen IN-VALUED AND SAME

s1* o. C O B *omits* -ON- A+Κ
ΟΙΩCΛΙΘΟΙΖΩΝΤΕCΕΠΟΙΚ
AS STONES LIVING YE-ARE-*being*-

s ΔΙ
ΟΔΟΜΕΙCΘΕΟΙΚΟCΠΝΕΥΜΑ
ON-HOME-BUILDED HOME spiritual

s1* o. o. s1* o.
ΤΙΚΟCΕΙCΙΕΡΑΤΕΥΜΑΑΓΙ
INTO SACRED-*effect* HOLY

s1* C s *omits* spiritual
ΟΝΑΝΕΝΕΓΚΑΙΠΝΕΥΜΑΤΙΚ
TO-UP-CARRY spiritual

ΑCΘΥCΙΑCΕΥΠΡΟCΔΕΚΤΟΥ
SACRIFICES WELL-TOWARD-RECEIVED

ABs1* *omit* to-THE
CΤΩΘΕΩΔΙΑΙΗCΟΥΧΡΙCΤΟ
to-THE God THRU JESUS ANOINTED

ΥΔΙΟΤΙΠΕΡΙΕΧΕΙΕΝΓΡΑΦ
6 THRU-that it-IS-ABOUT-HAVING IN WRITING

B+Ε
ΗΙΔΟΥΤΙΘΗΜΙΕΝCΙΩΝΛΙΘ
BE-PERCEIVING I-AM-PLACING IN SION STONE

B chosen capstone-CORNER
ΟΝΑΚΡΟΓΩΝΙΑΙΟΝΕΚΛΕΚΤ
capstone-CORNER chosen

B+Ε
ΟΝΕΝΤΙΜΟΝΚΑΙΟΠΙCΤΕΥΩ
IN-VALUED AND THE *one*-BELIEVING

s1* ON
ΝΕΠΑΥΤΩΟΥΜΗΚΑΤΑΙCΧΥΝ
ON it NOT NO MAY-BE-BEING-DOWN-VILED

s1* Η=-US B+Ε
ΘΗΥΜΙΝΟΥΝΗΤΙΜΗΤΟΙCΠΙ
7 to-YOUp THEN THE VALUE to-THE *ones*-

A Θ o.=-UN-PERSUADING
CΤΕΥΟΥCΙΝΑΠΙCΤΟΥCΙΝΔ
BELIEVING to-UN-BELIEVING-*ones* YET

s1* N
ΕΛΙΘΟCΟΝΑΠΕΔΟΚΙΜΑCΑΝ
STONE WHICH FROM-test

ΟΙΟΙΚΟΔΟΜΟΥΝΤΕCΟΥΤΟC
THE *ones*-HOME-BUILDING this

ΕΓΕΝΗΘΗΕΙCΚΕΦΑΛΗΝΓΩΝ
WAS-BECOME INTO HEAD OF-CORNER

ΙΑCΚΑΙΛΙΘΟCΠΡΟCΚΟΜΜΑ
8 AND STONE OF-TOWARD-STRIKE

s+N
ΤΟCΚΑΙΠΕΤΡΑCΚΑΝΔΑΛΟΥ
AND ROCK OF-SNARE

AND *omitted by* ABs1*
ΟΙΚΑΙΠΡΟCΚΟΠΤΟΥCΙΝΤΩ
WHO AND ARE-TOWARD-STRIKING to-THE

Bs o. B CT *for* Θ=UN-BELIEVING
ΛΟΓΩΑΠΕΙΘΟΥΝΤΕCΕΙCΟΚ
saying UN-PERSUADING INTO WHICH

ΑΙΕΤΕΘΗCΑΝΥΜΕΙCΔΕΓΕΝ
9 AND THEY-WERE-PLACED YE YET breed

s o.
ΟCΕΚΛΕΚΤΟΝΒΑCΙΛΕΙΟΝΙ
chosen KINGISH SA-

ΕΡΑΤΕΥΜΑΕΘΝΟCΑΓΙΟΝΛΑ
CRED-*effect* NATION HOLY PEOPLE

ΟCΕΙCΠΕΡΙΠΟΙΗCΙΝΟΠΩC
INTO procuring WHICH-how

s o. s ΔΙ
ΤΑCΑΡΕΤΑCΕΞΑΓΓΕΙΛΗΤΕ
THE VALOR YE-SHOULD-BE-OUT-MESSAGING

ΤΟΥΕΚCΚΟΤΟΥCΥΜΑCΚΑΛΕ
OF-THE OUT OF-DARKness YOUp CALL*ing*

10 The phrases "not a people" and who "have not been shown mercy" are usually referred to the gentile nations, in contrast with Israel. This passage is then adduced in favor of applying Peter's epistles indiscriminately to all men at all times, especially to the present ecclesia which is Christ's body. But a closer consideration will show that this passage proves the very opposite, for it quotes from the prophecy of Hosea, who speaks of the sons of Israel, and cannot possibly be interpreted of any other people. One passage reads as follows (Hos.1:9-11):

And He is saying:
"Call his name 'Lo Ammi' [Not My people],
For you are not my people
And *I* will not be yours.
And the number of the sons of Israel
Shall be as the sand of the sea
Which shall not be measured
And shall not be numbered.
And it shall occur, in the place where it is being said to them
'You are not My people,'
It shall be said to them
'Sons of the living Deity.'
And the sons of Judah and the sons of Israel
Shall be gathered together as one,
And shall place over them one head,
And ascend from the land,
For great is the day of Jezreel."

The companion passage is equally plain (Hos.2:23):

And I compassionate the uncompassioned,
And I say to Lo Ammi [Not My People],
'You are My people!'
And he shall say, 'My God!'"

By no means may these quotations refer to any people but the chosen nation.

12 "Your behaviour among the nations," or gentiles, confirms our conclusion that Peter is addressing those of his own nation outside the land.

13 The word "creation" here is the same word which is always so rendered in every other occurrence. Possibly the idea that creation is a prerogative of God led our translators to alter to "ordinance" here. Yet such contexts as this are the very ones which the English reader needs to correct his conception of this word, for according to this passage, man can create, and the word does not mean to bring into being that which heretofore had no existence.

10 His marvelous light, who once
were "not a people" yet now are
"the people of God", who "have
not been shown mercy", yet now
are "being shown mercy."
11 Beloved, I am entreating you,
as sojourners and expatriates, to be
abstaining from fleshly lusts, which
12 are warring against the soul, having your behavior among the nations ideal, that in that in which
they are talking against you as evil
doers, being spectators of ideal acts,
they should be glorifying God in
the day of visitation.
13 Be subject to every human creation because of the Lord, whether to
14 the king, as a superior, or governors, as being sent by Him for vengeance on evil doers, yet for the ap-
15 plause of doers of good, seeing that
thus it is the will of God, by doing
good to be muzzling the ignorance
16 of imprudent men; as free and not
as having freedom for a cover of
17 evil, but as slaves of God. Honor
all; be loving the brotherhood; be
fearing God; be honoring the king.
18 Domestics, be subject to your
owners, with all fear, not only to
the good and lenient, but to the
19 crooked also, for this is grace, if,
because of conscience toward God,
anyone is undergoing sorrows, suf-
20 fering unjustly. For what credit
is it if, sinning and being buffeted,
you shall be enduring it? But if,
doing good and suffering, you shall
be enduring, this is grace with God.
21 For for this were you called, seeing that Christ also suffered for
your sakes, leaving you a copy, that

CΑΝΤΟCΕΙCΤΟΘΑΥΜΑCΤΟΝ
INTO THE MARVELOUS
ΑΥΤΟΥΦΩCΟΙΠΟΤΕΟΥΛΑΟC
10 OF-him LIGHT THE ?-when NOT PEOPLE
ΝΥΝΔΕΛΑΟCΘΕΟΥΟΙΟΥΚΗΛ
NOW YET PEOPLE OF-God THE NOT HAVING-
ΕΗΜΕΝΟΙΝΥΝΔΕΕΛΕΗΘΕΝΤ
been-MERCIED NOW YET BEING-MERCIED
ΕCΑΓΑΠΗΤΟΙΠΑΡΑΚΑΛΩC
11 beLOVED I-AM-BESIDE-CALLING AS
ΠΑΡΟΙΚΟΥCΚΑΙΠΑΡΕΠΙΔΗ
BESIDE-HOMERS AND expatriates
A Ε o.
ΜΟΥCΑΠΕΧΕCΘΑΙΤΩΝCΑΡΚ
TO-BE-FROM-HAVING OF-THE FLESHic
A+Ε
ΙΚΩΝΕΠΙΘΥΜΙΩΝΑΙΤΙΝΕC
ON-FEELings WHICH-ANY
CΤΡΑΤΕΥΟΝΤΑΙΚΑΤΑΤΗCΨ
ARE-WARRING DOWN OF-THE soul
s to-YOU*p* |
ΥΧΗCΤΗΝΑΝΑCΤΡΟΦΗΝΥΜΩ
12 THE UP-TURNing (behavior) OF-YOU*p*
B *omits* HAVING
ΝΕΝΤΟΙCΕΘΝΕCΙΝΕΧΟΝΤΕ
IN THE NATIONS HAVING
CΚΑΛΗΝΙΝΑΕΝΩΚΑΤΑΛΑΛΟ
IDEAL THAT IN WHICH THEY-ARE-DOWN-
ΥCΙΝΥΜΩΝΩCΚΑΚΟΠΟΙΩΝΕ
TALKING OF-YOU*p* AS OF-EVIL-Doers OUT
ΚΤΩΝΚΑΛΩΝΕΡΓΩΝΕΠΟΠΤΕ
OF-THE IDEAL ACTS ON-VIEWING
A CΑ *for* Ο *s*1* *for* Ω *has* ΟΥΤ(AB *o.*)ΡΕΜΟΥ=
ΥΟΝΤΕCΔΟΞΑCΩCΙΝΤΟΝΘΕ
THEY-SHOULD-BE-esteemizING THE God
esteem OF-YOU THEY-ARE-TREMBLING
ΟΝΕΝΗΜΕΡΑΕΠΙCΚΟΠΗCΥΠ
13 IN DAY OF-ON-NOTing YE-MAY-
*s*1* *omit* human
ΟΤΑΓΗΤΕΠΑCΗΑΝΘΡΩΠΙΝΗ
BE-BEING-UNDER-SET to-EVERY human
ΚΤΙCΕΙΔΙΑΤΟΝΚΥΡΙΟΝΕΙ
CREATION THRU THE Master IF-BE-
ΤΕΒΑCΙΛΕΙΩCΥΠΕΡΕΧΟΝΤ
SIDES to-KING AS superior
ΙΕΙΤΕΗΓΕΜΟCΙΝΩCΔΙΑΥΤ
14 IF-BESIDES to-LEADers AS THRU him
ΟΥΠΕΜΠΟΜΕΝΟΙCΕΙCΕΚΔΙ
beING-SENT INTO OUT-JUST-
ΚΗCΙΝΚΑΚΟΠΟΙΩΝΕΠΑΙΝΟ
ing OF-EVIL-Doers ON-PRAISE
ΝΔΕΑΓΑΘΟΠΟΙΩΝΟΤΙΟΥΤΩ
15 YET OF-GOOD-Doers that thus
CΕCΤΙΝΤΟΘΕΛΗΜΑΤΟΥΘΕΟ
IS THE WILL OF-THE God
B+Ε *s*1* |
ΥΑΓΑΘΟΠΟΙΟΥΝΤΑCΦΙΜΟΥ
GOOD-DOING TO-BE-MUZZLING

ΝΤΗΝΤΩΝΑΦΡΟΝΩΝΑΝΘΡΩΠ
THE OF-THE UN-DISPOSED humans
ΩΝΑΓΝΩCΙΑΝΩCΕΛΕΥΘΕΡΟ
16 UN-KNOWledge AS FREE
ΙΚΑΙΜΗΩCΕΠΙΚΑΛΥΜΜΑΕΧ
AND NO AS ON-COVER-*effect* HAV-
ΟΝΤΕCΤΗCΚΑΚΙΑCΤΗΝΕΛΕ
ING OF-THE EVIL THE FREEdom
A SLAVES OF-God
ΥΘΕΡΙΑΝΑΛΛΩCΘΕΟΥΔΟΥΛ
but AS OF-God SLAVES
s Ε
ΟΙΠΑΝΤΑCΤΙΜΗCΑΤΕΤΗΝΑ
17 ALL VALUE-YE THE bro-
ΔΕΛΦΟΤΗΤΑΑΓΑΠΑΤΕΤΟΝΘ
therhood BE-YE-LOVING THE God
s ΑΙ
ΕΟΝΦΟΒΕΙCΘΕΤΟΝΒΑCΙΛΕ
BE-YE-FEARING THE KING
B+Ε
ΑΤΙΜΑΤΕΟΙΟΙΚΕΤΑΙΥΠΟΤ
18 BE-YE-VALUING THE domestics beING-UNDER-
s IN EVERY FEAR beING-UNDER-SET
ΑCCΟΜΕΝΟΙΕΝΠΑΝΤΙΦΟΒΩ
SET IN EVERY FEAR
AB *omit* OF-YOU
ΤΟΙCΔΕCΠΟΤΑΙCΥΜΩΝΟΥΜ
to-THE OWNers OF-YOU*p* NOT ON-
ΟΝΟΝΤΟΙCΑΓΑΘΟΙCΚΑΙΕΠ
LY to-THE GOOD AND lenient
B1 *o.*
ΙΕΙΚΕCΙΝΑΛΛΑΚΑΙΤΟΙCC
but AND to-THE CROOK-
ΚΟΛΙΟΙCΤΟΥΤΟΓΑΡΧΑΡΙC
19 ED this for grace
A *o.* *s*B1 *o.*
ΕΙΔΙΑCΥΝΕΙΔΗCΙΝΘΕΟΥΥ
IF THRU conscience OF-God IS-
ΠΟΦΕΡΕΙΤΙCΛΥΠΑCΠΑCΧΩ
UNDER-CARRYING ANY SORROWS EMOTIONING
ΝΑΔΙΚΩCΠΟΙΟΝΓΑΡΚΛΕΟC
20 UN-JUSTly ?-THE-WHICH for credit
ΕΙΑΜΑΡΤΑΝΟΝΤΕCΚΑΙΚΟΛ
IF missING AND beING-
*s*2 *o.* *o.* *omitting* -FROM *s*2 *o.*
ΑΦΙΖΟΜΕΝΟΙΥΠΟΜΕΝΕΙΤΕ
CHASTENED-FROM YE'LL-BE-UNDER-REMAINING
ΑΛΛΕΙΑΓΑΘΟΠΟΙΟΥΝΤΕCΚ
but IF GOOD-DOING AND
ΑΙΠΑCΧΟΝΤΕCΥΠΟΜΕΝΕΙΤ
EMOTIONING YE'LL-BE-UNDER-REMAINING
A *adds* ΓΑΡ for A *adds* ΤΩ to-THE
ΕΤΟΥΤΟΧΑΡΙCΠΑΡΑΘΕΩΕΙ
21 this grace BESIDE God INTO
CΤΟΥΤΟΓΑΡΕΚΛΗΘΗΤΕΟΤΙ
this for YE-WERE-CALLED that
A—AND *s*+Ο THE *s* ΑΠΕΘΑΝΕΝ ΑΠΕΡΙ
ΚΑΙΧΡΙCΤΟCΕΠΑΘΕΝΥΠΕΡ
AND ANOINTED EMOTIONED OVER
ΥΜΩΝΥΜΙΝΥΠΟΛΙΜΠΑΝΩΝΥ
YOU*p* to-YOU*p* leavING-UP UN-

21 Following in the footprints left by our Lord while He was on earth is often taken as the ideal of human deportment for believers in Christ. And so it is—for the Circumcision, to whom Peter writes. His path may be copied by them, for they find themselves in similar circumstances and under identical conditions. Not so with the nations in this economy of God's grace. In preparing Paul for his part as the channel through which the truth for today was to be revealed, God kept him from contact with Christ during our Lord's life on earth, both before and after His resurrection. It was only after His ascension into glory that He called Saul, and changed his name to Paul, and made him the medium for the special truth which is in force during the apostasy of Israel. Saul's call might have occurred long before, but it was deliberately deferred so as to conform to the truth with which he was entrusted. He, and we, know Christ only as ascended and glorified. If we were connected with His earthly life, then we, like the Syro-phenician woman (Mk. 7[26]) could get nothing more than a few crumbs from Israel's board. He does not act in glory as He acted on earth. Now He makes no distinction between Jew and gentile, but lavishes unutterably greater grace on both than was possible when He was the Servant of the Circumcision (Ro.15[8]). The key to conduct which pleases God is to copy His present attitude toward us in our relations with our fellow men. It is not reasonable to follow in His steps when He came only to the lost sheep of the house of Israel and kept Himself from contact with the outside nations. His walk in the land is no model for our conduct outside the land. Hence we are exhorted to be imitators of Paul, as he is of Christ (1 Co.11[1]), for he knew Christ ascended and glorified. And we are exhorted to be imitators of God, as beloved children (Eph.5[1]). Such a place we, sinners of the gentiles, did not have when Christ confined Himself to the favored nation.

1 The duties of the marital relationship are treated by Peter and Paul with characteristic difference. Paul (Eph.5[21]) enjoins submission and love in the light of the relation between

you should be following up in the
22 footprints of Him Who does no sin,
neither was guile found in His
23 mouth, Who, being reviled, reviled
not again, suffering, threatened
not, yet gave it over to Him Who
24 is judging justly, Who Himself
bears our sins in His body on
the tree, that, having come away
from sins, we should be living for
righteousness; by Whose welt you
25 may be healed. For you were as
straying sheep, but now you turned
back to the Shepherd and Supervisor of your souls.

3 Likewise wives are being subject
to their own husbands, that, if any
also are stubborn as to the word,
they will be gained without a
word, through the behavior of
2 their wives, being spectators of
3 your pure behavior in fear, whose
adornment, let it not be the outside, in braiding the hair and
decking with gold, or putting on of
4 garments, but the hidden human
of the heart, in the incorruptibility
of a meek and quiet spirit, which is
5 costly before God. For thus once
the holy women also, whose expectation was in God, adorned themselves, being subject to their own
6 husbands, as Sarah obeys Abraham,
calling him "lord", whose children
you became, doing good and fearing no dismay.

7 Husbands, likewise, are making
a home with them according to
knowledge, awarding honor to the
feminine as to the weaker vessel, as
to those who are also joint enjoyers

ΠΟΓΡΑΜΜΟΝΙΝΑΕΠΑΚΟΛΟΥ
DER-WRITING THAT YE-SHOULD-BE-ON-
B¹ ΑΙ
ΘΗCΗΤΕΤΟΙCΙΧΝΕCΙΝΑΥΤ
following to-THE TRACES OF-Him
ΟΥΟCΑΜΑΡΤΙΑΝΟΥΚΕΠΟΙΗ
22 WHO miss NOT DOES
s Η
CΕΝΟΥΔΕΕΥΡΕΘΗΔΟΛΟCΕΝ
NOT-YET WAS-FOUND FRAUD IN
ΤωCΤΟΜΑΤΙΑΥΤΟΥΟCΛΟΙΔ
23 THE MOUTH OF-Him WHO beING-say-
s¹* o. o. o.
ΟΡΟΥΜΕΝΟCΟΥΚΑΝΤΕΛΟΙΔ
SPEARED NOT INSTEAD-say-SPEARED
s Ι
ΟΡΕΙΠΑCΧωΝΟΥΚΗΠΗΛΕΙΠ
EMOTIONING NOT threatenED BE-
B+Ε
ΑΡΕΔΙΔΟΥΔΕΤωΚΡΙΝΟΝΤΙ
SIDE-GAVE YET to-THE *One*-JUDGING
ΔΙΚΑΙωCΟCΤΑCΑΜΑΡΤΙΑC
24 JUSTLY WHO THE misses
B Υ=-YOU*p* s¹* *omits* IN
ΗΜωΝΑΥΤΟCΑΝΗΝΕΓΚΕΝΕΝ
OF-US He UP-CARRIES IN
ΤωCωΜΑΤΙΑΥΤΟΥΕΠΙΤΟΞΥ
THE BODY OF-Him ON THE WOOD
A *adds* OF-US ΗΜ
ΛΟΝΙΝΑΤΑΙCΑΜΑΡΤΙΑΙCΑ
THAT to-THE misses FROM-
ωΝ
ΠΟΓΕΝΟΜΕΝΟΙΤΗΔΙΚΑΙΟC
BECOMING to-THE JUSTICE
A+Ε s¹*+
ΥΝΗΖΗCωΜΕΝΟΥΤωΜωΛωΠΙ
WE-SH'D-BE-LIVING OF-WHOM to-THE WELT
ΑΥΤΟΥ B¹ΑΙ B *omits* YE-WERE for
ΙΑΘΗΤΕΗΤΕΓΑΡωCΠΡΟΒΑΤ
25 YE-MAY-BE-BEING-HEALED YE-WERE for AS sheep
A*s* o. s Ι
ΑΠΛΑΝωΜΕΝΟΙΑΛΛΑΕΠΕCΤ
*be*ING-STRAYED but YE-ON-TURNed
ΡΑΦΗΤΕΝΥΝΕΠΙΤΟΝΠΟΙΜΕ
NOW ON THE SHEPHERD
ΝΑΚΑΙΕΠΙCΚΟΠΟΝΤωΝΨΥΧ
AND ON-NOTer OF-THE souls
ABs¹* *omit* THE
ωΝΥΜωΝΟΜΟΙωCΑΙΓΥΝΑΙΚ
3 OF-YOU*p* LIKE-AS THE WOMEN
ΕCΥΠΟΤΑCCΟΜΕΝΑΙΤΟΙCΙ
*be*ING-UNDER-SET to-THE OWN
B *omits* AND
ΔΙΟΙCΑΝΔΡΑCΙΝΙΝΑΚΑΙΕ
MEN THAT AND IF
s o.
ΙΤΙΝΕCΑΠΕΙΘΟΥCΙΝΤωΛΟ
ANY ARE-UN-PERSUADING to-THE say-
ΓωΔΙΑΤΗCΤωΝΓΥΝΑΙΚωΝΑ
ing THRU THE OF-THE WOMEN UP-
ΝΑCΤΡΟΦΗCΑΝΕΥΛΟΓΟΥΚΕ
TURNing (behavior) WITHOUT saying THEY-
s¹* Ο o.
ΡΔΗΘΗCΟΝΤΑΙΕΠΟΠΤΕΥCΑ
2 WILL-BE-BEING-GAINED ON-VIEW*ing*

ΝΤΕCΤΗΝΕΝΦΟΒωΑΓΝΗΝΑΝ
THE IN FEAR PURE UP-
ΑCΤΡΟΦΗΝΥΜωΝωΝΕCΤωΟΥ
3 TURNing (behavior) OF-YOU*p* OF-WHOM LET-BE NOT
s Κ
ΧΟΕΞωΘΕΝΕΜΠΛΟΚΗCΤΡΙΧ
THE OUT-PLACE OF-IN-BRAID OF-HAIR
ωΝΚΑΙΠΕΡΙΘΕCΕωCΧΡΥCΙ
AND OF-ABOUT-PLACING OF-GOLD (*dim.*)
ωΝΗΕΝΔΥCΕωCΙΜΑΤΙωΝΚΟ
OR OF-IN-SLIPPing OF-GARMENTS SYSTEM
CΜΟCΑΛΛΟΚΡΥΠΤΟCΤΗCΚΑ
4 but THE HIDden OF-THE HEART
s¹* *omits* THE A o.
ΡΔΙΑCΑΝΘΡωΠΟCΕΝΤωΑΦΘ
human IN THE UN-COR-
B QUIET AND MEEK A Ο s¹* *omits* AND
ΑΡΤωΤΟΥΠΡΑΕωCΚΑΙΗCΥΧ
RUPTible OF-THE MEEK AND QUIET
s+C
ΙΟΥΠΝΕΥΜΑΤΟCΟΕCΤΙΝΕΝ
spirit WHICH IS IN-
ωΠΙΟΝΤΟΥΘΕΟΥΠΟΛΥΤΕΛΕ
VIEW OF-THE God MUCH-FINISHing
CΟΥΤωCΓΑΡΠΟΤΕΚΑΙΑΙΑΓ
5 thus for ?-when AND THE HOLY
s SYSTEMED selves THE *ones*-EXPECTING ON THE God
ΙΑΙΓΥΝΑΙΚΕCΑΙΕΛΠΙΖΟΥ
WOMEN THE *ones*-EXPECTING
s ΠΙ ΤΟΝ ON THE G.
CΑΙΕΙCΘΕΟΝΕΚΟCΜΟΥΝΕΑ
INTO God SYSTEMED selves
ΥΤΑCΥΠΟΤΑCCΟΜΕΝΑΙΤΟΙ
*be*ING-UNDER-SET to-THE
CΙΔΙΟΙCΑΝΔΡΑCΙΝωCCΑΡ
6 OWN MEN AS SARAH
B o.=obeyED
ΡΑΥΠΗΚΟΥCΕΝΤωΑΒΡΑΑΜΚ
obeys to-THE ABRAHAM Mas-
ΥΡΙΟΝΑΥΤΟΝΚΑΛΟΥCΑΗCΕ
ter him CALLING OF-WHOM YE-
ΓΕΝΗΘΗΤΕΤΕΚΝΑΑΓΑΘΟΠΟ
WERE-BECOME offsprings GOOD-DOING
ΙΟΥCΑΙΚΑΙΜΗΦΟΒΟΥΜΕΝΑ
AND NO FEARING
B *omits* THE
ΙΜΗΔΕΜΙΑΝΠΤΟΗCΙΝΟΙΑΝ
7 NO-YET-ONE DISMAY THE MEN
s¹ ΜΙΛ *for* ΙΚ
ΔΡΕCΟΜΟΙωCCΥΝΟΙΚΟΥΝΤ
LIKE-AS TOGETHER-HOMING
s¹* *omits* according-to KNOWledge
ΕCΚΑΤΑΓΝωCΙΝωCΑCΘΕΝΕ
according-to KNOWledge AS to-more-UN-FIRM
s¹* Ε o. A o.
CΤΕΡωCΚΕΥΕΙΤωΓΥΝΑΙΚΕ
INSTRUMENT THE WOMANish
B+Ε
ΙωΑΠΟΝΕΜΟΝΤΕCΤΙΜΗΝωC
FROM-APPROPRIATING VALUE AS
B² Γ s¹* ΥA o. B *omits*
ΚΑΙCΥΝΚΛΗΡΟΝΟΜΟΙCΠΟΙ
AND joint-tenants OF-VARIOUS

Christ and the church; Peter points back to Sarah and Abraham.

9 Like our Lord in His sermon on the mount, the apostle sets a much higher mark than the law for the conduct of those who are candidates for the kingdom. Compare Mt.5[39], etc., and Lu.6[27], etc. An eye for an eye, or strict justice, gives place to a forgiving spirit. This is carried even further in connection with the present grace. We are to vanquish evil with good (Ro.12[21]), and to heap embers of fire on the heads of our enemies and to bless those who persecute us (Ro.12[14]). In a word, we are to be walking in love (Eph.5[2]).

10 This quotation from Ps.34[12-16], without any introductory phrase to show its relation to the subject in hand, clearly indicates that the Psalms as a whole are perfectly in accord with the administration to which Peter and the twelve belonged. Our experience should harmonize with them to a certain point, but should rise far above their highest conceptions of conduct. To "love life and see good days" is a much lower motive than is presented to us.

14-15 In view of the coming storm of persecution Peter quotes and varies a word from Isa.8[12-13] spoken in similar circumstances, but with the significant substitution of "the Lord Christ" for "Jehovah of Hosts". Remembering Jewish reverence for the letter of scripture and the intense dread of having any God but one, we see how firmly Peter is convinced that Christ is the Jehovah of the Hebrew Scriptures.

18 A grasp of the apostle's argument here will help us through this difficult passage. The subject is suffering for doing good. The Example is Christ and those sufferings which came to Him as they come to His disciples, because of the sin which surrounded Him. The argument is that He, though put to death, has now been exalted, even over the messengers and authorities and powers of the spirit realm ([22]), therefore those who suffer for doing good will also be exalted in due time.

With this in mind, it is evident that it is not the evangel which is proclaimed to the spirits in prison, for that would be entirely out of line with

of the varied grace of life, that
your prayers be not hindered.
8 Now the finish: Be all of a
like disposition, sympathetic, fond
of the brethren, tenderly compas-
9 sionate, of a humble disposition, not
rendering evil for evil, or reviling
for reviling—yet, on the contrary,
blessing, seeing that you were called
for this, that you should be enjoy-
ing the allotment of blessedness.

10 "For he who is wanting to love life
and be acquainted with good
days,
Let his tongue cease from evil
And his lips from speaking guile.
11 Now let him avoid evil and do
good.
Let him seek peace and pursue it,
12 Seeing that the eyes of the Lord
are on the just
And His ears are for their petition,
Yet the face of the Lord is on evil
doers."

13 And who will be ill-treating you, if
you should become zealous of good?
14 Yet if you suffer also because of
righteousness, happy are you. Now
you should not be afraid with their
15 fear, nor yet be disturbed, yet hal-
low the Lord Christ in your hearts,
ever ready with a defense for every-
one who is demanding from you an
account of the expectation in you,
16 but with meekness and fear, having
a good conscience, that, in what they
are talking against you as evil doers,
those traducing you may be morti-
fied by your good behavior in
Christ.
17 For it is better to be suffering for
doing good, if it be the will of God,
18 than for doing evil, seeing that
Christ also, for our sakes, once
died concerning sins, the just for
the sake of the unjust, that He may

OF-VARIOUS
ΚΙΛΗϹΧΑΡΙΤΟϹΖΩΗϹΕΙϹΤ
grace OF-LIFE INTO THE

s Ν Α Є o. As o.
ΟΜΗΕΓΚΟΠΤΕϹΘΑΙΤΑΙϹΠΡ
NO TO-BE-beING-hindered THE pray-

As o.=prayer
ΟϹΕΥΧΑΙϹΥΜΩΝΤΟΔΕΤΕΛΟϹ
8 ers OF-YOUp THE YET FINISH

ΠΑΝΤΕϹΟΜΟΦΡΟΝΕϹϹΥΜΠΑ
ALL LIKE-DISPOSED TOGETHER-

ΘΕΙϹΦΙΛΑΔΕΛΦΟΙΕΥϹΠΛΑ
EMOTIONED FOND-brothers WELL-compassioned

s o.
ΓΧΝΟΙΤΑΠΕΙΝΟΦΡΟΝΕϹΜΗ
9 LOW-DISPositioned NO

ΑΠΟΔΙΔΟΝΤΕϹΚΑΚΟΝΑΝΤΙ
FROM-GIVING EVIL INSTEAD

ΚΑΚΟΥΗΛΟΙΔΟΡΙΑΝΑΝΤΙΛ
OF-EVIL OR say-SPEARing INSTEAD OF-

ΟΙΔΟΡΙΑϹΤΟΥΝΑΝΤΙΟΝΔΕ
say-SPEARing THE-INSTEAD YET

ΕΥΛΟΓΟΥΝΤΕϹΟΤΙΕΙϹΤΟΥ
blessING that INTO this

ΤΟΕΚΛΗΘΗΤΕΙΝΑΕΥΛΟΓΙΑ
YE-WERE-CALLED THAT blessedness

ΝΚΛΗΡΟΝΟΜΗϹΗΤΕΟΓΑΡΘΕ
10 YE-SHOULD-BE-tenantING THE for one-

s o.
ΛΩΝΖΩΗΝΑΓΑΠΑΝΚΑΙΙΔΕΙ
WILLING LIFE TO-BE-LOVING AND TO-BE-PER-

ΝΗΜΕΡΑϹΑΓΑΘΑϹΠΑΥϹΑΤΩ
CEIVING DAYS GOOD LET-CEASE

AB *omit* OF-him
ΤΗΝΓΛΩϹϹΑΝΑΥΤΟΥΑΠΟΚΑ
THE TONGUE OF-him FROM EVIL

s o. LIPS *by s* very small and faint*
ΚΟΥΚΑΙΧΕΙΛΗΤΟΥΜΗΛΑΛΗ
AND LIPS OF-THE NO TO-TALK

B+Є *s omits* YET
ϹΑΙΔΟΛΟΝΕΚΚΛΙΝΑΤΩΔΕΑ
11 FRAUD LET-him-OUT-CLINE YET FROM

ΠΟΚΑΚΟΥΚΑΙΠΟΙΗϹΑΤΩΑΓ
EVIL AND LET-him-DO GOOD.

s o.
ΑΘΟΝΖΗΤΗϹΑΤΩΕΙΡΗΝΗΝΚ
LET-him-SEEK PEACE AND

ΑΙΔΙΩΞΑΤΩΑΥΤΗΝΟΤΙΟΦΘ
12 LET-him-CHASE her that VIEWERS

ΑΛΜΟΙΚΥΡΙΟΥΕΠΙΔΙΚΑΙΟ
OF-Master ON JUST

ΥϹΚΑΙΩΤΑΑΥΤΟΥΕΙϹΔΕΗϹ
AND EARS OF-Him INTO petition

ΙΝΑΥΤΩΝΠΡΟϹΩΠΟΝΔΕΚΥΡ
OF-them face YET OF-Master

ΙΟΥΕΠΙΠΟΙΟΥΝΤΑϹΚΑΚΑΚ
13 ON *ones*-DOING EVIL AND

B Ι o.=IF
ΑΙΤΙϹΟΚΑΚΩϹΩΝΥΜΑϹΕΑΝ
ANY THE *one*-EVIL-treatING *fut.* YOUp IF-EVER

for Η B *has* ΟΙ *and s** Є
ΤΟΥΑΓΑΘΟΥΖΗΛΩΤΑΙΓΕΝΗ
OF-THE GOOD BOILers YE MAY-BE-BE-

s -ΑΙ ΑΛΛ but Bs[1]* *to which s[1]* adds* Α
ϹΘΕΕΙΔΕΚΑΙΠΑϹΧΟΙΤΕΔΙ
14 COMING IF YET AND MAY-YE-BE-EMOTIONING THRU

ΑΔΙΚΑΙΟϹΥΝΗΝΜΑΚΑΡΙΟΙ
JUSTice HAPPY

he'LL-BE *omitted by* AB. (*It may* =ΕϹΤΕ YOU-ARE)
ΕϹΤΑΙΤΟΝΔΕΦΟΒΟΝΑΥΤΩΝ
he'LL-BE (?) THE YET FEAR OF-them

s ΔΙ B *omits* NO-YET YE-MAY-BE-B.-D.
ΜΗΦΟΒΗΘΗΤΕΜΗΔΕΤΑΡΑΧΘ
NO YE-MAY-BE-BEING-afraid NO-YET YE-MAY-BE-BEING-

ΗΤΕΚΥΡΙΟΝΔΕΤΟΝΧΡΙϹΤΟ
15 DISTURBED Master YET THE ANOINTED

ΝΑΓΙΑϹΑΤΕΕΝΤΑΙϹΚΑΡΔΙ
HOLYize IN THE HEARTS

ΑΙϹΥΜΩΝΕΤΟΙΜΟΙΑΕΙΠΡΟ
OF-YOUp READY ever TOWARD

Bs[1]* *omit* -FROM-
ϹΑΠΟΛΟΓΙΑΝΠΑΝΤΙΤΩΑΠΑ
FROM-saying to-EVERY THE *one*-FROM-

ΙΤΟΥΝΤΙΥΜΑϹΛΟΓΟΝΠΕΡΙ
REQUESTING YOUp saying ABOUT

ΤΗϹΕΝΥΜΙΝΕΛΠΙΔΟϹΑΛΛΑ
16 THE IN YOUp EXPECTATION but

ΜΕΤΑΠΡΑΥΤΗΤΟϹΚΑΙΦΟΒΟ
WITH MEEKness AND FEAR

s o.
ΥϹΥΝΕΙΔΗϹΙΝΕΧΟΝΤΕϹΑΓ
conscience HAVING GOOD

B Є Ι
ΑΘΗΝΙΝΑΕΝΩΚΑΤΑΛΑΛΟΥϹ
THAT IN WHICH THEY-ARE-DOWN-TALKING

B ΘΕ B *omits* OF-YOUp AS *ones*-EVIL-DOING
ΙΝΥΜΩΝΩϹΚΑΚΟΠΟΙΩΝΚΑΤ
OF-YOUp AS *ones*-EVIL-DOING THEY-MAY-

s Є o. Α Є
ΑΙϹΧΥΝΘΩϹΙΝΟΙΕΠΗΡΕΑΖ
BE-BEING-DOWN-VILED THE *ones*-traducING

s[1]* INTO ΕΙϹ
ΟΝΤΕϹΥΜΩΝΤΗΝΑΓΑΘΗΝΕΝ
OF-YOUp THE GOOD IN

s[1]* ΟΝ s o.
ΧΡΙϹΤΩΑΝΑϹΤΡΟΦΗΝΚΡΕΙ
17 ANOINTED UP-TURNing (behavior) better

ΤΤΟΝΓΑΡΑΓΑΘΟΠΟΙΟΥΝΤΑ
for GOOD-DOING

ϹΕΙΘΕΛΟΙΤΟΘΕΛΗΜΑΤΟΥΘ
IF MAY-BE-WILLING THE WILL OF-THE God

s[1]* ΕΙ
ΕΟΥΠΑϹΧΕΙΝΗΚΑΚΟΠΟΙΟΥ
TO-BE-EMOTIONING OR EVIL-DOING

s omits AND
ΝΤΑϹΟΤΙΚΑΙΧΡΙϹΤΟϹΑΠΑ
18 that AND ANOINTED ONCE

s[1]* *adds* ΤΩΝ OF-THE B *omits* OVER US ΑΥ=YOUp
ΞΠΕΡΙΑΜΑΡΤΙΩΝΥΠΕΡΗΜΩ
ABOUT misses OVER US

B Є Λ o. o.
ΝΑΠΕΘΑΝΕΝΔΙΚΑΙΟϹΥΠΕΡ
FROM-DIED JUST-*one* OVER

s[1]* *omit* US B Υ=YOUp
ΑΔΙΚΩΝΙΝΑΗΜΑϹΠΡΟϹΑΓΑ
UN-JUST-*ones* THAT US He-MAY-BE-TOWARD-

the argument. It would imply that, as a result of their sufferings, their enemies will be evangelized. Such grace is foreign to Peter's epistles. The word here used is not evangelize, but proclaim. It tells us, not that they were blessed, but that He was exalted. And what is more likely than that, after His ascension, He should be proclaimed the universal Suzerain to all creation, obedient or rebellious?

19 Who are these imprisoned spirits? Are they not the same that Peter mentions in his second epistle (2[4]) who were thrust down to the gloomy caverns of Tartarus, and the messengers of Jude's epistle (6), who kept not their own sovereignty and left their own habitation, and sinned in like manner as Sodom and Gomorrah? ~~This seems to identify them with the sons of God of the sixth of Genesis.~~ It seems that, to avoid a repetition of their crime, they are kept from further connection with humanity.

The fact that they are called spirits, assures us that they are not human. The proclamation was not made to them during our Lord's death, but after He had been made alive. It was a token of His exaltation.

21 Baptism, with repentance, are the two essentials for entrance into the kingdom (Ac.2[38]).

6 This difficult passage depends, for its interpretation, on the force of the interjected "indeed", which is usually omitted in translation. Even when present in the English, its force is not readily perceived. It must be evident to all that there is a turn in the argument, for the evangel is not the precursor of judgment from God, nor is it according to men. This judgment, then, is not God's but man's. Men judged them according to their own standards. They are judged, "indeed", but not in the judgment of the living and the dead just mentioned (5). The next statement, that they should be living according to God, makes it evident that the evangel was not preached to them after they had died. Men could not judge them, in flesh, nor could they live according to God, in spirit, after they had died. They are dead now, but the preaching and judging and living were all a part of their experience before they fell asleep.

be leading us to God; being put to
death, indeed, in flesh, yet vivified
19 in spirit, in which, being gone to
the spirits in the jail also, He
20 proclaims to those stubborn at one
time, when the patience of God
awaited in the days of Noah while
the ark was being constructed, in
which a few, that is eight souls were
21 conveyed safely through water, the
representation of which, baptism, is
now saving you also—not putting
off the filth of the flesh, but the inquiry of a good conscience to God,
through the resurrection of Jesus
22 Christ, Who is at God's right hand,
being gone into heaven, messengers
and authorities and powers being
made subject to Him.

4 Christ, then, having suffered for
our sakes in flesh, *you* also arm
yourselves with the same thought,
seeing that he who is suffering in
2 flesh has ceased his sins, by no
means still to spend the rest of his
time in the flesh in human desires,
3 but in the will of God. For sufficient is the time which has passed by
to have effected the intention of the
nations, having gone on in wantonnesses, lusts, debauches, revelries,
drinking bouts, and illicit idola-
4 tries, in which they are thinking it
strange of you not to race together
into the same puddle of profligacy,
5 calumniating you: who shall be
rendering an account to Him Who
is in readiness to judge the living
6 and the dead. For for this an
evangel is preached to the dead
also, that they may be judged, indeed, according to men in flesh, yet
should be living according to God,
in spirit.

7 Now the consummation of all has
drawn near. Then be sane and so-
8 ber for prayers, before all, having

B *omits* to-THE God
ΓΗΤΩΘΕΩΘΑΝΑΤΩΘΕΙCΜΕΝ
LEADING to-THE God BEING-(caused-to)-DIE INDEED

s+Є
CΑΡΚΙΖΩΟΠΟΙΗΘΕΙCΔΕΠΝ
to-FLESH BEING-made-LIVE YET to-

ΕΥΜΑΤΙΕΝΩΚΑΙΤΟΙCΕΝΦΥ
19 spirit IN WHICH AND to-THE IN GUARD-

ΛΑΚΗΠΝΕΥΜΑCΙΝΠΟΡΕΥΘΕ
house spirits BEING-GONE

s o.
ΙCΕΚΗΡΥΞΕΝΑΠΕΙΘΗCΑCΙ
20 He-PROCLAIMS to-UN-PERSUADing-ones

s ΤΗΝ
ΝΠΟΤΕΟΤΕΑΠΕΞΕΔΕΧΕΤΟΗ
?-when when FROM-OUT-RECEIVED THE

s+Ν
ΤΟΥΘΕΟΥΜΑΚΡΟΘΥΜΙΑΕΝΗ
OF-THE God FAR-FEELing IN DAYS

ΜΕΡΑΙCΝΩΕΚΑΤΑCΚΕΥΑΖΟ
NOAH OF-being-constructED

B+Є
ΜΕΝΗCΚΙΒΩΤΟΥΕΙCΗΝΟΛΙ
ARK INTO WHICH FEW

ΓΟΙΤΟΥΤΕCΤΙΝΟΚΤΩΨΥΧΑ
this IS EIGHT souls

s1* *omits* WHICH
ΙΔΙΕCΩΘΗCΑΝΔΙΥΔΑΤΟCΟ
21 WERE-THRU-SAVED THRU water WHICH

s NOW INSTEAD-type
ΚΑΙΥΜΑCΑΝΤΙΤΥΠΟΝΝΥΝC
AND YOUp INSTEAD-type NOW IS-

ΩΖΕΙΒΑΠΤΙCΜΑΟΥCΑΡΚΟC
SAVING DIPism NOT OF-FLESH

ΑΠΟΘΕCΙCΡΥΠΟΥΑΛΛΑCΥΝ
FROM-PLACing OF-FILTH but OF-

ΕΙΔΗCΕΩCΑΓΑΘΗCΕΠΕΡΩΤ
conscience GOOD inquiry

Bs o.
ΗΜΑΕΙCΘΕΟΝΔΙΑΝΑCΤΑC
INTO God THRU UP-STANDing

ΕΩCΙΗCΟΥΧΡΙCΤΟΥΟCΕCΤ
22 OF-JESUS ANOINTED WHO IS

Bs1* *omit* OF-THE
ΙΝΕΝΔΕΞΙΑΤΟΥΘΕΟΥΠΟΡΕ
IN RIGHT OF-THE God BEING-GONE

ΥΘΕΙCΕΙCΟΥΡΑΝΟΝΥΠΟΤΑ
INTO heaven OF-BEING-UNDER-

ΓΕΝΤΩΝΑΥΤΩΑΓΓΕΛΩΝΚΑΙ
SET to-Him MESSENGERS AND

ΕΞΟΥCΙΩΝΚΑΙΔΥΝΑΜΕΩΝΧ
authorities AND ABILITIES OF-

4 s1* FROM-DYING ΑΠΟΘΑΝΟΝΤΟC
ΡΙCΤΟΥΟΥΝΠΑΘΟΝΤΟCΥΠΕ
ANOINTED THEN EMOTIONING OVER

s1* Υ=YOUp B *omits* OVER US
ΡΗΜΩΝCΑΡΚΙΚΑΙΥΜΕΙCΤΗ
US to-FLESH AND YE THE

ΝΑΥΤΗΝΕΝΝΟΙΑΝΟΠΛΙCΑC
SAME IN-MIND *be*-IMPLEMENTED

ΘΕΟΤΙΟΠΑΘΩΝCΑΡΚΙΠΕΠΑ
that THE *one*-EMOTIONING to-FLESH HAS-CEASED

As1* miss o.
ΥΤΑΙΑΜΑΡΤΙΑΙCΕΙCΤΟΜΗ
2 misses INTO THE NO-NOT-

s1* Ο
ΚΕΤΙΑΝΘΡΩΠΩΝΕΠΙΘΥΜΙΑ
STILL OF-humans to-ON-FEELings

s1* OF-human ΑΝΘΡΩΠΟΥ
ΙCΑΛΛΑΘΕΛΗΜΑΤΙΘΕΟΥΤΟ
but to-WILL OF-God THE

ΝΕΠΙΛΟΙΠΟΝΕΝCΑΡΚΙΒΙΩ
ON-rest IN FLESH TO-liveli-

s1* *adds* to-YOUp ΥΜΙΝ
CΑΙΧΡΟΝΟΝΑΡΚΕΤΟCΓΑΡΟ
3 hood TIME SUFFICIent for THE

A Α Є s1* Ο
ΠΑΡΕΛΗΛΥΘΩCΧΡΟΝΟCΤΟΒ
HAVING-BESIDE-COME TIME THE COUN-

s o.
ΟΥΛΗΜΑΤΩΝΕΘΝΩΝΚΑΤΕΙΡ
SEL-*effect* OF-THE NATIONS TO-HAVE-DOWN-

s Є o. o. o.=GOING +Ο
ΓΑCΘΑΙΠΕΠΟΡΕΥΜΕΝΟΥCΕ
ACTED HAVING-*been*-GONE IN

As o.
ΝΑCΕΛΓΕΙΑΙCΕΠΙΘΥΜΙΑΙ
wantonnesses ON-FEELings

s1* Ρ B1 Ο
CΟΙΝΟΦΛΥΓΙΑΙCΚΩΜΟΙCΠ
WINE-BUBBLES REVELries DRINK-

ΟΤΟΙCΚΑΙΑΘΕΜΙΤΟΙCΕΙΔ
ING-bouts AND UN-PLACED idolatries

As o.
ΩΛΟΛΑΤΡΕΙΑΙCΕΝΩΞΕΝΙΖ
4 IN WHICH THEY-ARE-

ΟΝΤΑΙΜΗCΥΝΤΡΕΧΟΝΤΩΝΥ
LODGizING NO OF-TOGETHER-RACING YOUp

ΜΩΝΕΙCΤΗΝΑΥΤΗΝΤΗCΑCΩ
INTO THE SAME OF-THE UN-SAVing

s1* *adds* ΚΑΙ AND
ΤΙΑCΑΝΑΧΥCΙΝΒΛΑCΦΗΜΟ
UP-POURing HARM-AVERRING

s1*-CΙΝ B1 ΑΙ *for* Є s1* *omits* WHO W.-BE-F.-G. S. B o.
ΥΝΤΕCΟΙΑΠΟΔΩCΟΥCΙΝΛΟ
5 WHO WILL-BE-FROM-GIVING saying

s *had* ΟΤΕ when B *omits* HAVING B+Є
ΓΟΝΤΩΕΤΟΙΜΩCΕΧΟΝΤΙΚΡ
to-THE *One*-READY-ly HAVING TO-

B -ΟΝΤΙ=JUDGING
ΙΝΑΙΖΩΝΤΑCΚΑΙΝΕΚΡΟΥC
JUDGE LIVING AND DEAD

ΕΙCΤΟΥΤΟΓΑΡΚΑΙΝΕΚΡΟΙ
6 INTO this for AND to-DEAD-*ones*

CΕΥΗΓΓΕΛΙCΘΗΙΝΑΚΡΙΘΩ
IS-WELL-MESSAGIZED THAT THEY-MAY-BE-BE-

A+Ν
CΙΜΕΝΚΑΤΑΑΝΘΡΩΠΟΥCCΑ
ING-JUDGED INDEED according-to humans to-

ABs1* o. o.=MAY- *or* ARE-
ΡΚΙΖΗCΩCΙΔΕΚΑΤΑΘΕΟΝΠ
FLESH SHOULD-BE-LIVING YET according-to God to-

ΝΕΥΜΑΤΙΠΑΝΤΩΝΔΕΤΟΤΕΛ
7 spirit OF-ALL YET THE FINISH

A+Є
ΟCΗΓΓΙΚΕΝCΩΦΡΟΝΗCΑΤΕ
HAS-NEARED BE-sane

s1* *omits* AND
ΟΥΝΚΑΙΝΗΨΑΤΕΕΙCΠΡΟCΕ
THEN AND BE-sober INTO prayers

8 The human love that covers over the sins of those on whom it is placed is but an intimation of the divine love which is the source of all affection. But human love is limited, both in its ideals and its performances. There is a striking similarity, however, between the expression of divine love under the law, before the sacrifice of Christ, and the love here spoken of. In both cases sin was covered, not put away or pardoned, much less justified. As we hide the misdeeds of our loved ones, so the blood of slain animals served to cover over the sins of Israel. Propitiation is not for us. Paul refers to it but once, and then in reference to the sins of the past (Ro.3[25]). It is for the Circumcision and the nations in the day of the Lord (1Jn.2[2]).

9 All other graces flourish where love is found. It not only stimulates their growth but enhances their quality. To do what is loving is well: to do it in a loving way is better. The manner of hospitality means more than mere hospitality itself. Gracious giving glorifies the gift.

12 Peter is the representative of the suffering saints of the Circumcision, and his ministry is especially intended for such. The persecutions of the first century were foretastes of the terrible time which precedes the coming of the kingdom. Hence these exhortations fit both occasions equally well. Then judgment will begin from the house of God, as detailed in the second and third chapters of the Unveiling.

15 Paradoxical as it may seem, only Jews are Christians in the Scriptures. The term is never applied to the nations, but only to Jews or proselytes. Paul never uses the name in his epistles. It occurs only in Acts, which is concerned with the past rejection of the kingdom, and in Peter, which looked forward to its future realization. It is a notable example of the manner in which Scriptural terms have been utterly perverted from their original use.

2 The beautiful picture of a shepherd with his flock is peculiarly appropriate to God's earthly people. Even in ancient times they alone were the flock of His pasture. In the wilder-

earnest love among yourselves, seeing that love is covering a multi-
9 tude of sins. Be hospitable to one
10 another without murmuring. Each, according as he obtained the gracious gift, be dispensing it among yourselves, as ideal stewards of the
11 varied grace of God; if anyone is speaking, as the oracles of God; if anyone is dispensing, as out of the strength which God is furnishing, that God may be glorified in all, through Jesus Christ, to Whom is the glory and the might for the eons of the eons. *Amen!*

12 Beloved, do not think the conflagration among you, which is becoming a trial to you, strange, as something strange befalling you,
13 but be rejoicing, according as you are participating in the sufferings of Christ, that you may be rejoicing, exulting in the unveiling of
14 His glory also. If you are being reproached in the name of Christ, happy are you, seeing that the spirit of glory and power, and that of God has come to rest on you.

15 For let not any of you be suffering as a murderer, or a thief, or an evil-doer, or as an interferer in oth-
16 er's affairs, yet if as a Christian, let him not be ashamed, yet let him be
17 glorifying God in this name, seeing that it is the era for the judgment to begin from the house of God. Now if first from us, what is the consummation of those who are stubborn as
18 to God's evangel? And "If the just one is hardly being saved, where will the irreverent and sinner
19 appear?" So that, let those also who are suffering according to the will of God, commit their souls to a faithful Creator, in the doing of good.

A+ΔЄ YET (?)
ΥΧΑϹΠΡΟΠΑΝΤΩΝΤΗΝΕΙϹΕ
8 BEFORE ALL THE INTO selves

ΑΥΤΟΥϹΑΓΑΠΗΝΕΚΤΕΝΗΕΧ
LOVE OUT-STRETCHED HAVING

s WILL-BE- o. Ψ
ΟΝΤΕϹΟΤΙΑΓΑΠΗΚΑΛΥΠΤΕ
that LOVE IS-COVERING

ΙΠΛΗΘΟϹΑΜΑΡΤΙΩΝΦΙΛΟΞ
9 multitude OF-misses FOND-LODGERS

ΕΝΟΙΕΙϹΑΛΛΗΛΟΥϹΑΝΕΥΓ
INTO one-another WITHOUT OF-

ΟΓΓΥϹΜΟΥΕΚΑϹΤΟϹΚΑΘΩϹ
10 MURMURing EACH according-AS

ΕΛΑΒΕΝΧΑΡΙϹΜΑΕΙϹΕΑΥΤ
he-GOT grace-*effect* INTO selves

ΟΥϹΑΥΤΟΔΙΑΚΟΝΟΥΝΤΕϹΩ
it THRU-SERVING AS

ϹΚΑΛΟΙΟΙΚΟΝΟΜΟΙΠΟΙΚΙ
IDEAL stewards OF-VARIOUS

A Η OR
ΛΗϹΧΑΡΙΤΟϹΘΕΟΥΕΙΤΙϹΛ
11 grace OF-God IF ANY IS-

A Η OR
ΑΛΕΙΩϹΛΟΓΙΑΘΕΟΥΕΙΤΙϹ
TALKING AS oracles OF-God IF ANY

ΔΙΑΚΟΝΕΙΩϹΕΞΙϹΧΥΟϹΗϹ
IS-THRU-SERVING AS OUT OF-STRENGTH OF-WHICH

ΧΟΡΗΓΕΙΟΘΕΟϹΙΝΑΕΝΠΑϹ
is-furnishING THE God THAT IN ALL

s Є *o.*
ΙΝΑΔΟΞΑΖΗΤΑΙΟΘΕΟϹΔΙΑΙ
MAY-BE-*be*ING-esteemizED THE God THRU JE-

A *omits* IS
ΗϹΟΥΧΡΙϹΤΟΥΩΕϹΤΙΝΗΔΟ
SUS ANOINTED to-WHOM IS THE es-

ΞΑΚΑΙΤΟΚΡΑΤΟϹΕΙϹΤΟΥϹ
teem AND THE HOLDing INTO THE

ΑΙΩΝΑϹΤΩΝΑΙΩΝΩΝΑΜΗΝΑ
12 eons OF-THE eons AMEN be-

A ΔΙ
ΓΑΠΗΤΟΙΜΗΞΕΝΙΖΕϹΘΕΤΗ
LOVED NO BE-YE-LODGIZING to-THE

s o.
ΕΝΥΜΙΝΠΥΡΩϹΕΙΠΡΟϹΠΕΙ
IN YOU*p* FIRE-ing TOWARD trial

s o.
ΡΑϹΜΟΝΥΜΙΝΓΕΙΝΟΜΕΝΗΩ
to-YOU*p* BECOMING AS

ϹΞΕΝΟΥΥΜΙΝϹΥΜΒΑΙΝΟΝΤ
OF-LODGED to-YOU*p* befalling

ΟϹΑΛΛΑΚΑΘΟΚΟΙΝΩΝΕΙΤΕ
13 but according-to THE YE-ARE-communioning

ΤΟΙϹΤΟΥΧΡΙϹΤΟΥΠΑΘΗΜΑ
to-THE OF-THE ANOINTED EMOTIONS

ϹΙΝΧΑΙΡΕΤΕΙΝΑΚΑΙΕΝΤΗ
BE-JOYING THAT AND IN THE

ΑΠΟΚΑΛΥΨΕΙΤΗϹΔΟΞΗϹΑΥ
FROM-COVERing OF-THE esteem OF-

ΤΟΥΧΑΡΗΤΕΑΓΑΛΛΙΩΜΕΝΟ
Him YE-MAY-BE-JOYING *be*ING-exulted

A*s o.* *s* ΔΙ IN *omitted by s*[1*]
ΙΕΙΟΝΕΙΔΙΖΕϹΘΕΕΝΟΝΟΜ
14 IF YE-ARE-*be*ING-REPROACHED IN NAME

ΑΤΙΧΡΙϹΤΟΥΜΑΚΑΡΙΟΙΟΤ
OF-ANOINTED HAPPY that

B *omits* AND OF-THE ABILITY A *omits* OF-THE
ΙΤΟΤΗϹΔΟΞΗϹΚΑΙΤΗϹΔΥΝ
THE OF-THE esteem AND OF-THE ABILITY

s[1*] *adds* ΑΥΤΟΥ OF-Him
ΑΜΕΩϹΚΑΙΤΟΤΟΥΘΕΟΥΠΝΕ
AND THE OF-THE God spirit

A*s*[2] (*first*) *add* ЄΠ-ABs[1*]*o. o. added by s*[2] *last*
ΥΜΑΕΦΥΜΑϹΑΝΑΠΕΠΑΥΕΤΑ
ON YOU*p* HAS-*been*-UP-CEASED

ΙΜΗΓΑΡΤΙϹΥΜΩΝΠΑϹΧΕΤΩ
15 NO for ANY OF-YOU*p* LET-BE-EMOTIONING

ΩϹΦΟΝΕΥϹΗΚΛΕΠΤΗϹΗΚΑΚ
AS MURDERER OR thief OR EVIL-

A *inserts* ΟϹ
ΟΠΟΙΟϹΗΩϹΑΛΛΟΤΡΙΕΠΙϹ
DOER OR AS other-placed-ON-NOTER

B+Є *and s had* ΗϹ *for* ΙϹ
ΚΟΠΟϹΕΙΔΕΩϹΧΡΙϹΤΙΑΝΟ
16 IF YET AS ANOINTED-ian

s[1*] Є *o.*
ϹΜΗΑΙϹΧΥΝΕϹΘΩΔΟΞΑΖΕΤ
NO LET-him-BE-*be*ING-VILED LET-him-BE-esteemiz-

ΩΔΕΤΟΝΘΕΟΝΕΝΤΩΟΝΟΜΑΤ
ING YET THE God IN THE NAME

A*s omit* THE
ΙΤΟΥΤΩΟΤΙΟΚΑΙΡΟϹΤΟΥΑ
17 this that THE SEASON OF-THE TO-

A Є *o.*
ΡΞΑϹΘΑΙΤΟΚΡΙΜΑΑΠΟΤΟΥ
begin THE JUDGment FROM THE

ΟΙΚΟΥΤΟΥΘΕΟΥΕΙΔΕΠΡΩΤ
HOME OF-THE God IF YET BEFORE-most

A*s* Φ *o.*ΑΥ*s*[1*]=YOU*p*
ΟΝΑΠΟΗΜΩΝΤΙΤΟΤΕΛΟϹΤΩ
FROM US ANY THE FINISH OF-THE

s o. *s had* +ΛΟΓΩ
ΝΑΠΕΙΘΟΥΝΤΩΝΤΩΤΟΥΘΕΟ
UN-PERSUADING-*ones* to-THE OF-THE God

ΥΕΥΑΓΓΕΛΙΩΚΑΙΕΙΟΔΙΚΑ
18 WELL-MESSAGE AND IF THE JUST

B[1] *adds* ΔЄ YET
ΙΟϹΜΟΛΙϹϹΩΖΕΤΑΙΟΑϹΕΒ
HARDLY IS-*be*ING-SAVED THE UN-REVER-

B *omits* THE
ΗϹΚΑΙΟΑΜΑΡΤΩΛΟϹΠΟΥΦΑ
ent AND THE misser ?-where WILL-

s Є *o.*
ΝΕΙΤΑΙΩϹΤΕΚΑΙΟΙΠΑϹΧΟ
19 BE-APPEARING AS-BESIDES AND THE *ones*-EMOTIONING

ΝΤΕϹΚΑΤΑΤΟΘΕΛΗΜΑΤΟΥΘ
according-to THE WILL OF-THE God

ΕΟΥΠΙϹΤΩΚΤΙϹΤΗΠΑΡΑΤΙ
to-BELIEVing CREATOR LET-THEM-BE-

B *omits* OF-them
ΘΕϹΘΩϹΑΝΤΑϹΨΥΧΑϹΑΥΤΩ
BESIDE-PLACING THE souls OF-them

A+ЄA+ΙϹ
5 ΝΕΝΑΓΑΘΟΠΟΙΙΑΠΡΕϹΒΥΤ
IN GOOD-Doing SENIORS

ness He guided them like a flock (Ps. 78[52]). When the Lord came Israel was as a flock having no shepherd (Mt.9[36]). He is the Great Shepherd of the sheep (Heb.13[20];1 Pt.2[25]). As the Good Shepherd He laid down His soul for the sheep (Jn.10[11]). As the Chief Shepherd He will reward the under shepherds for their work when He comes again in the day of His manifestation (5[4]). It must be remembered that, in the East, a shepherd does not drive his flock, but leads them. He does not send a dog after them, but calls them each by name. His care and protection is symbolized by his crook and his club, the former for the sheep and the latter for their enemies. The nearest that Paul ever comes to including the nations in this figure is the single occurrence of the word "shepherd" or pastor (Eph.4[11]), but its context shows that it is there a faded metaphor and has lost its figurative meaning, just as its Latin equivalent "pastor", which once also meant a shepherd. A pastor is not now a literal shepherd.

5 The apron was a part of a slave's uniform which distinguished him as a slave and which he put on when he meant work. Humility serves (Jn.13[1-16]), and service tests humility.

7 The writer was loth to lose this precious promise when he began to see his place in Paul's epistles. How restful to toss all his worries on Him, and confide all to His care! But he soon found that he forfeited nothing by "losing" this passage, for the truth found in Paul's epistles eclipsed it and made it inoperative. Paul takes higher ground, and says, "Let nothing be worrying you, but in every prayer and petition let your requests be made known to God with thanksgiving, and the peace of God, being superior to every mental state, shall garrison your hearts and your apprehensions in Christ Jesus" (Phil.4[7]). If, then, I allow nothing to worry me, how can I toss all my worries on Him? This is a specimen of the constant differences between the ministries of Peter and Paul.

10 The grace of God is indicated by the short seasons of suffering and the long eons of glory to which they are the preparation and the prelude.

5 The elders then among you I
am entreating (who am a fellow
elder and a witness of the suffer-
ings of Christ, and a participant of
the glory about to be revealed),
2 shepherd the flocklet of God among
you, supervising, not of compul-
sion, but voluntarily, according to
God, nor yet avariciously, but
3 eagerly, nor yet as lording it over
the allotments, but becoming models
4 for the flocklet, and, when the Chief
Shepherd is manifested, you will
be requited with an unfading
wreath of glory.
5 Likewise, younger men, be sub-
ject to the elder, yet all wear the
servile apron of humility with one
another, seeing that God is resist-
ing the proud, yet is giving grace
6 to the humble. Be humbled, then,
under the mighty hand of God,
that He may be exalting you in
7 season, tossing your entire worry
on Him, seeing that He is caring
concerning you.
8 Be sober! Watch! seeing that
your plaintiff, the Slanderer, is
walking about as a roaring lion,
seeking some one to swallow up:
9 whom withstand, solid in the faith,
having perceived the same suffer-
ings completed in your brotherhood
in the world.
10 Now the God of all grace, Who
calls you into His eonian glory in
Christ, while briefly suffering, will
Himself be readjusting, establish-
11 ing, firming, founding you. To
Him be glory and might for the
eons of the eons. *Amen!*
12 Through Silvanus, a faithful
brother, as I am reckoning, I write
briefly to you, entreating and de-

s had Τ s adds ΤΟΥC THE
ΕΡΟΥCΟΥΝΕΝΥΜΙΝΠΑΡΑΚΑ
THEN IN YOUp I-AM-BESIDE-CALL-
B Μ
ΛΩΟCΥΝΠΡΕCΒΥΤΕΡΟCΚΑΙ
ING THE TOGETHER-SENIOR AND
ΜΑΡΤΥCΤΩΝΤΟΥΧΡΙCΤΟΥΠ
witness OF-THE OF-THE ANOINTED E-
ΑΘΗΜΑΤΩΝΟΚΑΙΤΗCΜΕΛΛΟ
MOTIONS THE AND OF-THE being-ABOUT
A esteem TO-BE-being-FROM-COVERED
ΥCΗCΑΠΟΚΑΛΥΠΤΕCΘΑΙΔΟ
TO-BE-beING-FROM-COVERED esteem
s ΔΙ
ΞΗCΚΟΙΝΩΝΟCΠΟΙΜΑΝΑΤΕ
2 communioner SHEPHERD
s1* o. o. o. o. o. o.
ΤΟΕΝΥΜΙΝΠΟΙΜΝΙΟΝΤΟΥΘ
THE IN YOUp SHEEP-HERD OF-THE God
s1* *omit* ON-NOTING
ΕΟΥΕΠΙCΚΟΠΟΥΝΤΕCΜΗΑΝ
ON-NOTING NO neces-
A o.
ΑΓΚΑCΤΩCΑΛΛΑΕΚΟΥCΙΩC
sarily but voluntarily
B *omits* according-to God A *omits* -YET
ΚΑΤΑΘΕΟΝΜΗΔΕΑΙCΧΡΟΚΕ
according-to God NO-YET VILE-GAINly
B *omits verse 3*, NO-YET *to* SHEEP-HERD
ΡΔΩCΑΛΛΑΠΡΟΘΥΜΩCΜΗΔΩ
3 but BEFORE-FEEL-ly NO-YET AS
CΚΑΤΑΚΥΡΙΕΥΟΝΤΕCΤΩΝΚ
DOWN-masterING OF-THE LOTS
ΛΗΡΩΝΑΛΛΑΤΥΠΟΙΓΙΝΟΜΕ
but types BECOMING
ΝΟΙΤΟΥΠΟΙΜΝΙΟΥΚΑΙΦΑΝ
4 OF-THE SHEEP-HERD AND OF-BEING-
ΕΡΩΘΕΝΤΟCΤΟΥΑΡΧΙΠΟΙΜ
made-APPEAR THE chief-SHEPHERD
s ΔΙ *for* Ε s ΔΙ
ΕΝΟCΚΟΜΙΕΙCΘΕΤΟΝΑΜΑΡ
YE'LL-BE-*being*-requitED THE UN-FADing
ΑΝΤΙΝΟΝΤΗCΔΟΞΗCCΤΕΦΑ
OF-THE esteem WREATH
s1* *adds* ΔΕ YET
ΝΟΝΟΜΟΙΩCΝΕΩΤΕΡΟΙΥΠΟ
5 LIKE-AS YOUNGer-*ones* YE-MAY-BE-
s *adds* ΤΟΙC to-THE
ΤΑΓΗΤΕΠΡΕCΒΥΤΕΡΟΙCΠΑ
BEING-UNDER-SET to-SENIORS ALL
ΝΤΕCΔΕΑΛΛΗΛΟΙCΤΗΝΤΑΠ
YET to-one-another THE humility
As o. s Ν
ΕΙΝΟΦΡΟCΥΝΗΝΕΓΚΟΜΒΩC
IN-KNOT
s ΔΙ B *omits* THE
ΑCΘΕΟΤΙΟΘΕΟCΥΠΕΡΗΦΑΝ
that THE God *ones*-OVER-APPEARing
s o.
ΟΙCΑΝΤΙΤΑCCΕΤΑΙΤΑΠΕΙ
IS-INSTEAD-SETTING to-LOW-*ones*
ΝΟΙCΔΕΔΙΔΩCΙΝΧΑΡΙΝΤΑ
6 YET IS-GIVING grace BE-YE-
s o.
ΠΕΙΝΩΘΗΤΕΟΥΝΥΠΟΤΗΝΚΡ
BEING-made-LOW THEN UNDER THE HOLDing

B o.
ΑΤΑΙΑΝΧΕΙΡΑΝΤΟΥΘΕΟΥΙ
HAND OF-THE God THAT-
A Ψ=HIGH s Ε o. A+ΕΠΙC
ΝΑΥΜΑCΥΨΩCΗΕΝΚΑΙΡΩΠΑ
7 YOUp He-SH'D-BE-HEIGHTenING IN SEASON EVERY
ΚΟΠΗC ON-NOTE-ing
CΑΝΤΗΝΜΕΡΙΜΝΑΝΥΜΩΝΕΠ
THE anxiety OF-YOUp ON-
B2+Ρ *and* B *inserts* Ε *before* Ι
ΙΡΙΨΑΝΤΕCΕΠΑΥΤΟΝΟΤΙΑ
TOSS*ing* ON Him that to-
s1* Η=US
ΥΤΩΜΕΛΕΙΠΕΡΙΥΜΩΝΝΗΨΑ
8 Him IS-CARING ABOUT YOUp BE-sober
AB s1* *omit* that
ΤΕΓΡΗΓΟΡΗCΑΤΕΟΤΙΟΑΝΤ
watch that THE INSTEAD-
ΙΔΙΚΟCΥΜΩΝΔΙΑΒΟΛΟCΩC
JUSTer OF-YOUp THRU-CASTER AS
ΛΕΩΝΩΡΥΟΜΕΝΟCΠΕΡΙΠΑΤ
LION ROARING IS-ABOUT-TREADING
s o. B *omits* ANY As1* o. o.AΗ
ΕΙΖΗΤΩΝΤΙΝΑΚΑΤΑΠΙΕΙΝ
SEEKING ANY TO-BE-DOWN-DRINKING .
ΩΑΝΤΙCΤΗΤΕCΤΕΡΕΟΙΤΗΠ
9 to-WHOM withSTAND-YE SOLID-*ones* to-THE BE-
s o.
ΙCΤΕΙΕΙΔΟΤΕCΤΑΑΥΤΑΤΩ
LIEF HAVING-PERCEIVED THE SAME OF-THE
s had +Ν A *omits* THE *faint in* s
ΝΠΑΘΗΜΑΤΩΝΤΗΕΝΤΩΚΟCΜ
EMOTIONS to-THE IN THE SYSTEM
ΩΥΜΩΝΑΔΕΛΦΟΤΗΤΙΕΠΙΤΕ
OF-YOUp brotherhood TO-BE-*being*-ON-
AsB1 Ε o.
ΛΕΙCΘΑΙΟΔΕΘΕΟCΠΑCΗCΧ
10 FINISHED THE YET God OF-EVERY grace
ΑΡΙΤΟCΟΚΑΛΕCΑCΥΜΑCΕΙ
THE *One*-CALL*ing* YOUp INTO
CΤΗΝΑΙΩΝΙΟΝΑΥΤΟΥΔΟΞΑ
THE eonian OF-Him esteem
As *omit* THE A *adds* ΙΥ=JESUS
ΝΕΝΤΩΧΡΙCΤΩΟΛΙΓΟΝΠΑΘ
IN THE ANOINTED FEW EMOTION-
ΟΝΤΑCΑΥΤΟCΚΑΤΑΡΤΙCΕΙ
ING He WILL-BE-DOWN-EQUIPPING
s o. AB *omit* W.-BE-f.
CΤΗΡΙΞΕΙCΘΕΝΩCΕΙΘΕΜΕ
WILL-BE-STANDING-fast WILL-BE-making-FIRM WILL-BE-
AB *omit* THE esteem AND
ΛΙΩCΕΙΑΥΤΩΗΔΟΞΑΚΑΙΤΟ
11 foundING to-Him THE esteem AND THE
ΚΡΑΤΟCΕΙCΤΟΥCΑΙΩΝΑCΤ
HOLDING INTO THE eons OF-
B *omits* OF-THE eons B Β o.
ΩΝΑΙΩΝΩΝΑΜΗΝΔΙΑCΙΛΟΥ
12 THE eons AMEN THRU SILVANUS
ΑΝΟΥΥΜΙΝΤΟΥΠΙCΤΟΥΑΔΕ
to-YOUp OF-THE BELIEVing brother
ΛΦΟΥΩCΛΟΓΙΖΟΜΑΙΔΙΟΛΙ
AS I-AM-accountING THRU FEW
ΓΩΝΕΓΡΑΨΑΠΑΡΑΚΑΛΩΝΚΑ
I-WRITE BESIDE-CALLING AND

posing that this is the true grace of
God. Stand therein.
13 The ecclesia in Babylon, chosen
together with you, is greeting you,
14 and Mark, my son. Greet one an-
other with a kiss of love. Peace
to you all who are in Christ.
Amen!

[13] Peter in Babylon is exceedingly suggestive of the apostasy of Israel. He should have been ruling in Jerusalem. Instead, we find him in the great world capital which has always been the enemy of God's people, yet which, at the time of the end, will be the center and stronghold of Israel in their final and most fearful stand against Jehovah.

s[1*] *adds* ΚΑΙ AND
ΙЄΠΙΜΑΡΤΥΡѠΝΤΑΥΤΗΝЄΙ
ON-witnessING this TO-
ΝΑΙΑΛΗΘΗΧΑΡΙΝΤΟΥΘЄΟΥ
BE TRUE grace OF-THE God
AS Є *o.*
ЄΙCΗΝCΤΗΤЄΑCΠΑΖЄΤΑΙΥ
13 INTO WHICH BE-YE-STANDING IS-greetING YOU*p*
AB *omit* OUT-CALLED
ΜΑCΗЄΝΒΑΒΥΛѠΝΙЄΚΚΛΗC
THE IN BABYLON OUT-CALLED
ΙΑCΥΝЄΚΛЄΚΤΗΚΑΙΜΑΡΚΟ
TOGETHER-CHOSen AND MARK

CΟΥΙΟCΜΟΥΑCΠΑCΑCΘЄΑΛ
14 THE SON OF-ME greet-YE one-
ΛΗΛΟΥCЄΝΦΙΛΗΜΑΤΙΑΓΑΠ
another IN FOND-*effect* OF-LOVE
s had +C B *o.*
ΗCЄΙΡΗΝΗΥΜΙΝΠΑCΙΝΤΟΙ
PEACE to-YOU*p* ALL THE-*ones*
s adds ΙΗCΟΥ JESUS AB *omit* AMEN
CЄΝΧΡΙCΤѠΑΜΗΝ
IN ANOINTED AMEN

1 The introduction of the name Simeon, before Peter, and slave in addition to apostle, gives us a clue to the character of this second epistle. The emphasis is laid on practise rather than precept. It is concerned with living rather than learning.

2 The recognition of God and of Jesus Christ, our Lord, is the source of grace and peace, as well as all that tends to life and devoutness. This is indicated by beginning the epistle proper by "So . . ." and by the repetition of the thought: "through the recognition of Him Who calls us to His own glory and virtue." The word "recognition" probably includes the wider range of realization and appreciation. It is a favorite word in this epistle, for it occurs again in verse 8, and again in 2[20]. Standing, as it does, at the threshold of an epistle devoted to conduct, it teaches the important lesson that knowledge is essential to good deportment. Those who refuse to recognize God are given over to a disqualified mind to commit the whole catalogue of crime (Ro.1[28]). The only salvation from these things is a vision of His glory and virtue, in this manner becoming a participant of the divine nature which flees from corruption. Consequently, the most powerfully practical course to pursue is to gain a grasp of God's glories and virtues, so that they may operate in us to produce their like.

5 The path of the saint is one of progress or apostasy. If he is not adding, he will probably be subtracting. Hence Simeon Peter exhorts his readers to advance, making each spiritual grace the container of another and a better, until they all unfold for the display of love, the highest and best of all.

5 Faith is the radical virtue. By it all others are possible. In the repeated groupings of graces found in the epistles, faith is invariably assigned the first place, being made to stand nearest the Source of every virtue.

10 Peter, like James, is apt to present the human side of redemption. Calling and choice are purely divine, yet their confirmation in the eyes of men depends on the evidence of ideal acts. The divine side is hidden to all but the one who is called. His conduct should

SIMEON PETER, a slave and an
apostle of Jesus Christ, to those
who are chancing upon equally
precious faith with us, in the
righteousness of our God and
Saviour, Jesus Christ:

2 May grace and peace be multiplied
to you in the recognition of God
and of Jesus Christ our Lord!

3 So His divine power has presented
to us all that tends to life and de-
voutness: through the recognition
of Him Who calls us to His own
4 glory and virtue: through which
have been presented to us the pre-
cious and greatest promises, that
through these you may become par-
ticipants of the divine nature, flee-
ing from the corruption which is in
the world by lust.

5 Now for this very thing also, em-
ploying all diligence, in your faith
supply virtue, yet in virtue knowl-
6 edge, yet in knowledge self control,
yet in self control endurance, yet
7 in endurance devoutness, yet in de-
voutness brotherly fondness, yet in
8 brotherly fondness love. For pos-
sessing these and increasing is con-
stituting you that you are neither
idle nor unfruitful in the recogni-
9 tion of our Lord Jesus Christ. For
he in whom these are not present
is blind, closing his eyes, getting
oblivious of the cleansing from the
penalty of his old sins.

10 Wherefore, rather, brethren, en-
deavor, through ideal acts, to con-
firm your calling and choice: for,
doing these things, you should un-
der no circumstances be tripping at
11 any time. For thus an entrance
into the eonian kingdom of our

B I o.
ϹΥΜΕΩΝΠΕΤΡΟϹΔΟΥΛΟϹΚΑ
SIMEON Peter SLAVE AND

ΙΑΠΟϹΤΟΛΟϹΙΗϹΟΥΧΡΙϹΤ
commissioner OF-JESUS ANOINTED

B+Є
ΟΥΤΟΙϹΙϹΟΤΙΜΟΝΗΜΙΝΛΑ
to-THE-*ones* EQUAL-VALUED to-US CHANC-

A o. A+Є s ЄΙϹ INTO
ΧΟΥϹΙΝΠΙϹΤΙΝΕΝΔΙΚΑΙΟ
ING-UPON BELIEF IN JUSTice

s+N s ΚΥΡΙΟΥ Master
ϹΥΝΗΤΟΥΘΕΟΥΗΜΩΝΚΑΙϹΩ
OF-THE God OF-US AND OF-SAV-

ΤΗΡΟϹΙΗϹΟΥΧΡΙϹΤΟΥΧΑΡ
2 iour JESUS ANOINTED grace

ΙϹΥΜΙΝΚΑΙΕΙΡΗΝΗΠΛΗΘΥ
to-YOU*p* AND PEACE MAY-BE-multi-

s o. s o.
ΝΘΕΙΗΕΝΕΠΙΓΝΩϹΕΙΤΟΥΘ
plied IN ON-KNOWledge OF-THE God

B *omits* ANOINTED
ΕΟΥΚΑΙΙΗϹΟΥΧΡΙϹΤΟΥΤΟ
AND JESUS ANOINTED THE

B *omits* THE
ΥΚΥΡΙΟΥΗΜΩΝΩϹΤΑΠΑΝΤΑ
3 Master OF-US AS THE ALL

s o.
ΗΜΙΝΤΗϹΘΕΙΑϹΔΥΝΑΜΕΩϹ
to-US OF-THE divine ABILITY

s1* *adds* THE God AND ΤΟΝΘΕΟΝΚΑΙ
ΑΥΤΟΥΤΑΠΡΟϹΖΩΗΝΚΑΙΕΥ
OF-Him THE TOWARD LIFE AND devout-

s o.
ϹΕΒΕΙΑΝΔΕΔΩΡΗΜΕΝΗϹΔΙ
ness OF-HAVING-*been*-GIVEN-gratuitously THRU

ΑΤΗϹΕΠΙΓΝΩϹΕΩϹΤΟΥΚΑΛ
THE ON-KNOWledge OF-THE *One*-

B o.=THRU B+C
ΕϹΑΝΤΟϹΗΜΑϹΙΔΙΑΔΟΞΗΚ
CALL*ing* US to-OWN esteem AND

B+C B+Є A Υ=-YOU*p*
ΑΙΑΡΕΤΗΔΙΩΝΤΑΤΙΜΙΑΗΜ
4 VALOR THRU WHICH THE VALUable to-US

A GREATest AND VALUable to-YOU*p* B AND GREATest to-US
ΙΝΚΑΙΜΕΓΙϹΤΑΕΠΑΓΓΕΛΜ
AND GREATest promise-*effects*

ΑΤΑΔΕΔΩΡΗΤΑΙΙΝΑΔΙΑΤΟ
HAS-*been*-GIVEN-gratuitously THAT THRU these

ΥΤΩΝΓΕΝΗϹΘΕΘΕΙΑϹΚΟΙΝ
YE-MAY-BE-BECOMING OF-divine commun-

s nature communioners
ΩΝΟΙΦΥϹΕΩϹΑΠΟΦΥΓΟΝΤΕ
ioners nature FROM-FLEEING

s *omits* IN
ϹΤΗϹΕΝΤΩΚΟϹΜΩΕΝΕΠΙΘΥ
OF-THE IN THE SYSTEM IN ON-FEELING

s+N A they +I *omits* this
ΜΙΑΦΘΟΡΑϹΚΑΙΑΥΤΟΤΟΥΤ
5 CORRUPTION AND SAME this

s YET this
ΟΔΕϹΠΟΥΔΗΝΠΑϹΑΝΠΑΡΕΙ
YET DILIGENCE EVERY BESIDE-INTO-

s1* o. o. o.
ϹΕΝΕΓΚΑΝΤΕϹΕΠΙΧΟΡΗΓΗ
CARRY*ing* supply-YE

s o.
ϹΑΤΕΕΝΤΗΠΙϹΤΕΙΥΜΩΝΤΗ
IN THE BELIEF OF-YOU*p* THE

ΝΑΡΕΤΗΝΕΝΔΕΤΗΑΡΕΤΗΤΗ
VALOR IN YET THE VALOR THE

s o.
ΝΓΝΩϹΙΝΕΝΔΕΤΗΓΝΩϹΕΙΤ
6 KNOWledge IN YET THE KNOWledge THE

s o.
ΗΝΕΓΚΡΑΤΕΙΑΝΕΝΔΕΤΗΕΓ
IN-HOLDing IN YET THE IN-

s o.
ΚΡΑΤΕΙΑΤΗΝΥΠΟΜΟΝΗΝΕΝ
HOLDing THE UNDER-REMAINing IN

ΔΕΤΗΥΠΟΜΟΝΗΤΗΝΕΥϹΕΒΕ
YET THE UNDER-REMAINing THE devoutness

s+N *uncorrected* s o.
ΙΑΝΕΝΔΕΤΗΕΥϹΕΒΕΙΑΤΗΝ
7 IN YET THE devoutness THE

ΦΙΛΑΔΕΛΦΙΑΝΕΝΔΕΤΗΦΙΛ
FOND-brotherness IN YET THE FOND-

ΑΔΕΛΦΙΑΤΗΝΑΓΑΠΗΝΤΑΥΤ
8 brotherness THE LOVE these

A o. o.=BESIDE-BEING
ΑΓΑΡΥΜΙΝΥΠΑΡΧΟΝΤΑΚΑΙ
for to-YOU*p* belongINGS AND

ΠΛΕΟΝΑΖΟΝΤΑΟΥΚΑΡΓΟΥϹ
MOREIZING NOT UN-ACTive

s *had* +ΟΥΔ NOT-YET
ΟΥΔΕΑΚΑΡΠΟΥϹΚΑΘΙϹΤΗϹ
NOT-YET UN-FRUITful IS-DOWN-STANDING

ΙΝΕΙϹΤΗΝΤΟΥΚΥΡΙΟΥΗΜΩ
INTO THE OF-THE Master OF-US

ΝΙΗϹΟΥΧΡΙϹΤΟΥΕΠΙΓΝΩϹ
JESUS ANOINTED ON-KNOWledge

ΙΝΩΓΑΡΜΗΠΑΡΕϹΤΙΝΤΑΥΤ
9 to-WHOM for NO IS-BESIDE-BEING these

B o.
ΑΤΥΦΛΟϹΕϹΤΙΝΜΥΩΠΑΖΩΝ
BLIND IS CLOSE-VIEWING

ΛΗΘΗΝΛΑΒΩΝΤΟΥΚΑΘΑΡΙϹ
OBLIVION GETTING OF-THE cleansing

ΜΟΥΤΩΝΠΑΛΑΙΑΥΤΟΥΑΜΑΡ
OF-THE OLD OF-him miss-*effects*

B I o. o. o. =misses
ΤΗΜΑΤΩΝΔΙΟΜΑΛΛΟΝΑΔΕΛ
10 THRU-WHICH RATHER brothers

B *omits* THAT THRU THE IDEAL ACTS
ΦΟΙϹΠΟΥΔΑϹΑΤΕΙΝΑΔΙΑΤ
BE-YE-DILIGENT THAT THRU THE

A *adds* ΥΜΩΝ OF-YOU*p*
ΩΝΚΑΛΩΝΕΡΓΩΝΒΕΒΑΙΑΝΥ
IDEAL ACTS confirmed OF-

A *adds* ΠΑΡΑ BESIDE
ΜΩΝΤΗΝΚΛΗϹΙΝΚΑΙΕΚΛΟΓ
YOU*p* THE CALLing AND choice

A Є o.
ΗΝΠΟΙΕΙϹΘΑΙΤΑΥΤΑΓΑΡΠ
TO-BE-*b*eING-made these for DO-

s Є o.
ΟΙΟΥΝΤΕϹΟΥΜΗΠΤΑΙϹΗΤΕ
ING NOT NO YE-SHOULD-BE-TRIPPING

?-when *omitted by* A
ΠΟΤΕΟΥΤΩϹΓΑΡΠΛΟΥϹΙΩϹ
11 ?-when thus for RICHLY

ΕΠΙΧΟΡΗΓΗΘΗϹΕΤΑΙΥΜΙΝ
WILL-BE-BEING-supplied to-YOU*p*

confirm his confession before the world.

14 In that marvelous resurrection scene in John's evangel, where our Lord commissions Peter for the ministry which he fulfills in writing these epistles, He also intimates the character of his death. Peter was to follow Him to the very end, and die like his Master, Who said, "Verily, verily, I am saying to you, when you were young you girded yourself and walked whither you would, yet, whenever you may be decrepit, you will stretch out your hands, and another shall be girding you and carrying you whither you would not" (Jn.21[18]). And it is immediately added, "Now this He said, signifying by what death he will be glorifying God."

16 Peter and James and John were especially chosen to accompany the Lord to the Mount of Transformation (commonly called the Transfiguration) to witness a foreglimpse of the coming kingdom and its power and magnificence. Thus they perceived undeniable evidence of its reality and glory. They heard the voice from heaven saying, "This is My beloved Son, in Whom I delight. Be hearing Him!" They saw the lowly Nazarene transformed so that His face shone as the sun, and His garments became white as light. They recognized Moses and Elijah talking with Him concerning His impending exodus (Mt.17[1-8], Mk.9[2-7],Lu.9[28-35]). Here were all the elements of the kingdom. Moses might well represent the dead in Israel awakened from their sleep. Elijah may typify those who are living at His advent. His own face and form assume the glory which belongs to them. The power and glory of the kingdom are anticipated in this scene. It is at once a sample and an assurance of the magnificence and splendor of His millennial reign. There were seven persons present, Peter, James, and John are types of those believers on earth who shall witness the coming of the Lord and enter the kingdom. This reference to Christ's Transformation by one of the eyewitnesses is one of the internal proofs of the Petrine authorship of this epistle.

19 The day star is the coming of the Lord. The lamp is prophecy. No one

Lord and Saviour Jesus Christ will
be richly supplied to you.
12 Wherefore I shall ever be about
to be reminding you concerning
these things, though you are aware
of them and have been established in
13 the present truth. Now I am deeming it just, as long as I am in this
tabernacle, to be rousing you by a
14 reminder, being aware that my
tabernacle is to be put off swiftly,
according as our Lord Jesus Christ
15 also makes evident to me. Now I
shall endeavor to have you, after
my exodus, to be reminded of these
things, ever and anon.
16 For we make known to you the
power and presence of our Lord Jesus Christ, not following out wisely made myths, but we became
spectators of His magnificence.
17 For, getting from God, the Father,
honor and glory, what a voice is being carried to Him by the Glory
Magnifical: "This is My beloved
18 Son, in Whom *I* delight!" And
this voice *we* hear being carried out
of heaven, being with Him in the
holy mountain.
19 And we are having the prophetic word more confirmed, which
you, doing ideally, are heeding (as
a lamp appearing in a dingy place,
till the day should be breaking and
the day-star should rise) in your
20 hearts, knowing this first, that *no*
prophecy of scripture is becoming
21 its own explanation. For prophecy
was not at any time carried on by
the will of man, but holy men of

THE *omitted by* s
ΗΕΙCΟΔΟCΕΙCΤΗΝΑΙΩΝΙΟ
THE INTO-WAY INTO THE eonian

s o.
ΝΒΑCΙΛΕΙΑΝΤΟΥΚΥΡΙΟΥΗ
KINGdom OF-THE Master OF-

A AND SAviour OF-US
ΜΩΝΚΑΙCΩΤΗΡΟCΙΗCΟΥΧΡ
US AND SAviour JESUS AN-

s² *supplies from* YOUp *to* YOUp 1210 A YOUp ever
ΙCΤΟΥΔΙΟΜΕΛΛΗCΩΑΕΙΥΜ
12 OINTED THRU-WHICH I'LL-BE-being-ABOUT ever YOUp

s ABOUT these TO-BE-U.-R. YOUp s o.
ΑCΥΠΟΜΙΜΝΗCΚΕΙΝΠΕΡΙΤ
TO-BE-UNDER-REMINDING ABOUT these

s o.
ΟΥΤΩΝΚΑΙΠΕΡΕΙΔΟΤΑCΚΑ
AND-EVEN HAVING-PERCEIVED AND

ΙΕCΤΗΡΙΓΜΕΝΟΥCΕΝΤΗΠΑ
HAVING-*been*-STOOD-fast IN THE BESIDE-

s o.
ΡΟΥCΗΑΛΗΘΕΙΑΔΙΚΑΙΟΝΔ
13 BEING TRUTH JUST YET

ΕΗΓΟΥΜΑΙΕΦΟCΟΝΕΙΜΙΕΝ
I-AM-deemING ON as-much-as I-AM IN

ΤΟΥΤΩΤΩCΚΗΝΩΜΑΤΙΔΙΕΓ
this THE BOOTH TO-BE-THRU-

As o. s o. B *omits* THE
ΕΙΡΕΙΝΥΜΑCΕΝΤΗΥΠΟΜΝΗ
ROUSING YOUp IN THE UNDER-REMINDing

As+Ε
CΕΙΕΙΔΩCΟΤΙΤΑΧΙΝΗΕCΤ
14 HAVING-PERCEIVED that SWIFT IS

A+Ε
ΙΝΗΑΠΟΘΕCΙCΤΟΥCΚΗΝΩΜ
THE FROM-PLACing OF-THE BOOTH

s *omits* according-AS AND THE Master OF-US
ΑΤΟCΜΟΥΚΑΘΩCΚΑΙΟΚΥΡΙ
OF-ME according-AS AND THE Master

ΟCΗΜΩΝΙΗCΟΥCΧΡΙCΤΟCΕ
OF-US JESUS ANOINTED makes-

s I-AM-being-D. Z
ΔΗΛΩCΕΝΜΟΙCΠΟΥΔΑCΩΔΕ
15 EVIDENT to-ME I-SHALL-BE-beING-DILIGENT YET

ΚΑΙΕΚΑCΤΟΤΕΕΧΕΙΝΥΜΑC
AND EACH-when TO-BE-HAVING YOUp

ΜΕΤΑΤΗΝΕΜΗΝΕΞΟΔΟΝΤΗΝ
after THE MY OUT-WAY THE

ΤΟΥΤΩΝΜΝΗΜΗΝΠΟΙΕΙCΘΑ
OF-these REMIND TO-BE-*being*-made

ΙΟΥΓΑΡCΕCΟΦΙCΜΕΝΟΙCΜ
16 NOT for to-HAVING-*been*-made-WISE myths

ΥΘΟΙCΕΞΑΚΟΛΟΥΘΗCΑΝΤΕ
OUT-follow*ing*

CΕΓΝΩΡΙCΑΜΕΝΥΜΙΝΤΗΝΤ
WE-KNOWize to-YOUp THE OF-

ΟΥΚΥΡΙΟΥΗΜΩΝΙΗCΟΥΧΡΙ
THE Master OF-US JESUS ANOINT-

CΤΟΥΔΥΝΑΜΙΝΚΑΙΠΑΡΟΥC
ED ABILITY AND BESIDE-BEING

ΙΑΝΑΛΛΕΠΟΠΤΑΙΓΕΝΗΘΕΝ
but ON-VIEWers BEING-BECOME

B¹ o.
ΤΕCΤΗCΕΚΕΙΝΟΥΜΕΓΑΛΕΙ
OF-THE that-*One's* magnificence

s *adds* OF-THE ΤΟΥ
ΟΤΗΤΟCΛΑΒΩΝΓΑΡΠΑΡΑΘΕ
17 GETTING for BESIDE God

B+Ε
ΟΥΠΑΤΡΟCΤΙΜΗΝΚΑΙΔΟΞΑ
FATHER VALUE AND esteem

s o.
ΝΦΩΝΗCΕΝΕΧΘΕΙCΗCΑΥΤΩ
OF-VOICE BEING-CARRIED to-Him

ΤΟΙΑCΔΕΥΠΟΤΗCΜΕΓΑΛΟΠ
to-THE-WHICH-YET by THE magnificent-BEHOOVE

ΡΕΠΟΥCΔΟΞΗCΟΥΤΟCΕCΤΙ
OF-esteem this IS

B THE SON OF-ME THE beLOVED OF-ME this IS, +ΜΟΥ
ΝΟΥΙΟCΜΟΥΟΑΓΑΠΗΤΟCΕΙ
THE SON OF-ME THE beLOVED INTO

A Η
CΟΝΕΓΩΕΥΔΟΚΗCΑΚΑΙΤΑΥ
18 WHOM I WELL-SEEM AND this

ΤΗΝΤΗΝΦΩΝΗΝΗΜΕΙCΗΚΟΥ
THE SOUND WE HEAR

B Ξ *omits* OF-THE
CΑΜΕΝΕΚΤΟΥΟΥΡΑΝΟΥΕΝΕ
OUT OF-THE heaven BEING-

ΧΘΕΙCΑΝCΥΝΑΥΤΩΟΝΤΕCΕ
CARRIED TOGETHER to-Him BEING IN

s o. B HOLY mountain, *omits* THE
ΝΤΩΟΡΕΙΤΩΑΓΙΩΚΑΙΕΧΟΜ
19 THE mountain THE HOLY AND WE-ARE-HAV-

A Ω
ΕΝΒΕΒΑΙΟΤΕΡΟΝΤΟΝΠΡΟΦ
ING more-confirmed THE BEFORE-

ΗΤΙΚΟΝΛΟΓΟΝΩΚΑΛΩCΠΟΙ
AVERic saying to-WHICH IDEALly YE-ARE-

s ΑΙ *for* Ε
ΕΙΤΕΠΡΟCΕΧΟΝΤΕCΩCΛΥΧ
DOING heedING AS to-LAMP

A o.
ΝΩΦΑΙΝΟΝΤΙΕΝΑΥΧΜΗΡΩΤ
APPEARING IN SQUALID PLACE

AB *omit* THE
ΟΠΩΕΩCΟΥΗΗΜΕΡΑΔΙΑΥΓΑ
TILL OF-WHICH THE DAY SHOULD-BE-THRU-

s o.
CΗΚΑΙΦΩCΦΟΡΟCΑΝΑΤΕΙΛ
RADIANTING AND LIGHT-BRINGER SHOULD-BE-rising

ΗΕΝΤΑΙCΚΑΡΔΙΑΙCΥΜΩΝΤ
20 IN THE HEARTS OF-YOUp this

B+Ε
ΟΥΤΟΠΡΩΤΟΝΓΙΝΩCΚΟΝΤΕ
BEFORE-most KNOWING

As o.
CΟΤΙΠΑCΑΠΡΟΦΗΤΕΙΑΓΡΑ
that EVERY BEFORE-AVERment OF-WRIT-

ΦΗCΙΔΙΑCΕΠΙΛΥCΕΩCΟΥΓ
ing OWN ON-LOOSing NOT IS-

s o.
ΕΙΝΕΤΑΙΟΥΓΑΡΘΕΛΗΜΑΤΙ
21 BECOMING NOT for to-WILL

B BEFORE-AVERment ?-when
ΑΝΘΡΩΠΟΥΗΝΕΧΘΗΠΟΤΕΠΡ
OF-human WAS-CARRIED ?-when BEFORE-

A o.
ΟΦΗΤΕΙΑΑΛΛΑΥΠΟΠΝΕΥΜΑ
AVERment but by spirit

can find his way in this world without the illumination of the prophetic word. All is dark without it. But prophecies often seem obscure. The prophets themselves did not always know the import of their predictions. Now, however, that the word of God is complete, and some has been fulfilled, and each intimation may be sorted and compared with all of like tenor, the whole outline of prophecy may be readily perceived. Prophecy is not an attempt by the prophet to explain the purposes of God in current or future events. It is not the result of his observation and experience, or his interpretation of God's ways. Not the human will but God's spirit produced the words of the writers of prophecy.

The program of prophecy has gradually become clearer with added revelation. The pre-exile prophets, Isaiah, Jeremiah, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, and Zephaniah know only one advent. In the post-exile prophets the second advent is distinguished from the first, and Israel's dispersion comes in between. Ezekiel, however, sees still further, and predicts an end to the Messianic kingdom. This is also the farthest range of Peter in his epistles and John in the Unveiling. But Paul goes far beyond, and sees a conclusion to the post-Messianic eon, when kingly government is brought to an end and the Son abdicates because all need for rule has disappeared. Then God becomes All in all. This is the climax of prophecy. It explains its purpose and solves its enigmas.

4 The "gloomy caverns" of Tartarus are distinct from the unseen, from gehenna, and from the lake of fire. They are the temporary dungeon of spirits.

4 Peter recounts the ancient judgments of God with a view to establishing the certainty of the impending judgments of the end time. That, too, will be a judgment on spirit beings, for Satan will be bound. It will be visited on a world which has reverted to the wickedness which drew down the deluge, and which is guilty of the sins of Sodom and Gomorrah. Then, too, the righteous shall be delivered, as Lot out of Sodom, and as Noah through the flood.

God speak, being carried on by
holy spirit.

2 Yet there came to be false proph-
ets also among the people, as among
you also there will be false teach-
ers, who will be smuggling in de-
structive sects, and disowning the
Owner Who buys them, bringing
on themselves swift destruction.
2 And many will be following out
their wantonness, through whom
the glory of the truth will be cal-
3 umniated, and in greediness, with
suave words, they will traffic in
you, whose judgment of old is not
idling, and their destruction is not
nodding.
4 For if God spares not sinning
messengers, but, thrusting them
into the gloomy caverns of Tartar-
us, gives them up to be kept for
5 chastening judgment, and spares
not the ancient world, but guards
Noah, an eighth, a herald of right-
eousness, bringing a deluge on the
6 world of the irreverent, and con-
demns the cities of Sodom and Go-
morrah, reducing them to cinders
by an overthrow, having placed
them for an example for those
7 about to be irreverent, and rescues
just Lot, harried by the wanton be-
8 havior of the dissolute (for the
just man dwelling among them, ob-
serving and hearing from day to
day, tormented his just soul by law-
9 less acts), the Lord is acquainted
with the rescue of the devout out
of trial, yet is keeping the unjust
for the chastening in the day of
10 judgment, yet specially those go-
ing after the flesh in defiling lust
and despising dominion.

ΤΟϹΑΓΙΟΥΦΕΡΟΜΕΝΟΙΕΛΑ
HOLY beING-CARRIED TALK

B FROM ΑΠΟ A+ΤΟΥ OF-THE
ΛΗϹΑΝΑΓΙΟΙΘΕΟΥΑΝΘΡΩΠ
HOLY OF-God humans

ΟΙΕΓΕΝΟΝΤΟΔΕΚΑΙΨΕΥΔΟ
2 BECAME YET AND FALSE-BEFORE-

s^2 *cancels* IN THE PEOPLE
ΠΡΟΦΗΤΑΙΕΝΤΩΛΑΩΩϹΚΑΙ
AVERrers IN THE PEOPLE AS AND

ΕΝΥΜΙΝΕϹΟΝΤΑΙΨΕΥΔΟΔΙ
IN YOU*p* WILL-BE FALSE-TEACHers

s o.
ΔΑϹΚΑΛΟΙΟΙΤΙΝΕϹΠΑΡΕΙ
WHO-ANY WILL-BE-BESIDE-

A *o.*
ϹΑΞΟΥϹΙΝΑΙΡΕϹΕΙϹΑΠΩΛ
INTO-LEADING preferences OF-destruction

s o.
ΕΙΑϹΚΑΙΤΟΝΑΓΟΡΑϹΑΝΤΑ
AND THE *One*-BUY*ing*

ΑΥΤΟΥϹΔΕϹΠΟΤΗΝΑΡΝΟΥΜ
them owner disowning

B^1 *o.*
ΕΝΟΙΕΠΑΓΟΝΤΕϹΕΑΥΤΟΙϹ
ON-LEADING to-selves

s o.
ΤΑΧΙΝΗΝΑΠΩΛΕΙΑΝΚΑΙΠΟ
2 SWIFT destruction AND MANY

ΛΛΟΙΕΞΑΚΟΛΟΥΘΗϹΟΥϹΙΝ
WILL-BE-OUT-following

A*s o.*
ΑΥΤΩΝΤΑΙϹΑϹΕΛΓΕΙΑΙϹΔΙ
OF-them to-THE wantonness THRU

Bs^{1*} ΟΔΟϹ WAY *s o.*
ΙΟΥϹΗΟΔΟΞΑΤΗϹΑΛΗΘΕΙΑϹ
WHOM THE esteem OF-THE TRUTH

ΒΛΑϹΦΗΜΗΘΗϹΕΤΑΙΚΑΙΕΝ
3 WILL-BE-BEING-HARM-AVERRED AND IN

ΠΛΕΟΝΕΞΙΑΠΛΑϹΤΟΙϹΛΟΓ
MORE-HAVING to-MOLDED sayings

s^2 Ν *but* s^{1*} Κ=-OUT-
ΟΙϹΥΜΑϹΕΜΠΟΡΕΥϹΟΝΤΑΙ
YOU*p* THEY-WILL-BE-IN-GOING

ΟΙϹΤΟΚΡΙΜΑΕΚΠΑΛΑΙΟΥΚ
to-WHOM THE JUDGment OUT-OLD NOT

ΑΡΓΕΙΚΑΙΗΑΠΩΛΕΙΑΑΥΤΩ
IS-UN-ACTING AND THE destruction OF-them

ΝΟΥΝΥϹΤΑΖΕΙΕΙΓΑΡΟΘΕΟ
4 NOT IS-NODDING IF for THE God

ϹΑΓΓΕΛΩΝΑΜΑΡΤΗϹΑΝΤΩΝ
OF-MESSENGERS miss*ing*

A*s o.* *s o.*
ΟΥΚΕΦΕΙϹΑΤΟΑΛΛΑϹΕΙΡΟ
NOT SPARES but to-CAVERNS

As^{1*} ΙϹ *for* Υ
ΙϹΖΟΦΟΥΤΑΡΤΑΡΩϹΑϹΠΑΡ
OF-GLOOM TARTARUS*ing* BESIDE-

B *omits* beING-CHASTENED
ΕΔΩΚΕΝΕΙϹΚΡΙϹΙΝΚΟΛΑΖ
GIVES INTO JUDGing beING-CHASTENED

s omits Ε B ΟΥΜΕΝΟΥϹ beING-KEPT
ΟΜΕΝΟΥϹΤΗΡΕΙΝΚΑΙΑΡΧΑ
5 TO-BE-KEEPING AND OF-ORIGINal

s o.
ΙΟΥΚΟϹΜΟΥΟΥΚΕΦΕΙϹΑΤΟ
SYSTEM NOT He-SPARES

ΑΛΛΑΟΓΔΟΟΝΝΩΕΔΙΚΑΙΟϹ
but EIGHTH NOAH OF-JUSTice

ΥΝΗϹΚΗΡΥΚΑΕΦΥΛΑΞΕΝΚΑ
PROCLAIMER GUARDS DOWN-

s^{1*} ΟΝ *for* Ω
ΤΑΚΛΥϹΜΟΝΚΟϹΜΩΑϹΕΒΩΝ
SURGE to-SYSTEM OF-UNREVERent

A*s o.*
ΕΠΑΞΑϹΚΑΙΠΟΛΕΙϹϹΟΔΟΜ
6 ON-LEAD*ing* AND cities OF-SODOM

ΩΝΚΑΙΓΟΜΟΡΡΑϹΤΕΦΡΩϹΑ
AND OF-GOMORRAH CINDER*ing*

B *omits* to-DOWN-TURNing B+Ε
ϹΚΑΤΑϹΤΡΟΦΗΚΑΤΕΚΡΙΝΕ
to-DOWN-TURNing DOWN-JUDGES

A*s o.*
ΝΥΠΟΔΕΙΓΜΑΜΕΛΛΟΝΤΩΝΑ
UNDER-SHOW beING-ABOUT TO-

B ϹΙ *s o.*
ϹΕΒΕΙΝΤΕΘΕΙΚΩϹΚΑΙΔΙΚ
7 BE-UN-REVERING HAVING-PLACED AND JUST

B^1 Θ
ΑΙΟΝΛΩΤΚΑΤΑΠΟΝΟΥΜΕΝΟ
LOT beING-DOWN-MISERIED

ΝΥΠΟΤΗϹΤΩΝΑΘΕϹΜΩΝΕΝΑ
by THE OF-THE UN-PLACED IN wan-

s o. A *o.* B^1 *o.*
ϹΕΛΓΕΙΑΑΝΑϹΤΡΟΦΗϹΕΡΡ
tonness OF-UP-TURNing (behavior) rescues

ΥϹΑΤΟΒΛΕΜΜΑΤΙΓΑΡΚΑΙΑ
8 to-looking for AND to-

B *omits* THE A Γ
ΚΟΗΟΔΙΚΑΙΟϹΕΝΚΑΤΟΙΚΩ
HEARing THE JUST-*one* IN-DOWN-HOMING

ΝΕΝΑΥΤΟΙϹΗΜΕΡΑΝΕΞΗΜΕ
IN them DAY OUT OF-DAY

ΡΑϹΨΥΧΗΝΔΙΚΑΙΑΝΑΝΟΜΟ
soul JUST to-UN-LAWed

ΙϹΕΡΓΟΙϹΕΒΑϹΑΝΙΖΕΝΟΙ
9 ACTS ORDEALIZED HAS-

ΔΕΝΚΥΡΙΟϹΕΥϹΕΒΕΙϹΕΚΠ
PERCEIVED Master devout OUT OF-

s o. s^{1*} *plural* ΩΝ
ΕΙΡΑϹΜΟΥΡΥΕϹΘΑΙΑΔΙΚΟ
trial TO-BE-rescuing UNJUST-*ones*

s^{1*} *adds* ΠΕΦΥ(*s o. o.*) ΛΑΚΙϹΜΕΝΟΥϹ HAV-
ΥϹΔΕΕΙϹΗΜΕΡΑΝΚΡΙϹΕΩϹ
YET INTO DAY OF-JUDGing

ING-*been*-GUARDED *s o.*
ΚΟΛΑΖΟΜΕΝΟΥϹΤΗΡΕΙΝΜΑ
10 beING-CHASTENED TO-BE-KEEPING RATH-

A+Ε
ΛΙϹΤΑΔΕΤΟΥϹΟΠΙϹΩϹΑΡΚ
ERest YET THE-*ones* BEHIND FLESH

s^{1*}+Ϲ
ΟϹΕΝΕΠΙΘΥΜΙΑΜΙΑϹΜΟΥΠ
IN ON-FEELing OF-DEFILing GO-

ΟΡΕΥΟΜΕΝΟΥϹΚΑΙΚΥΡΙΟΤ
ING AND OF-masterdom

A Ε
ΗΤΟϹΚΑΤΑΦΡΟΝΟΥΝΤΑϹΤΟ
despisING DARers

10 No one acquainted with the world as it is, and especially the tendency of the times, but will conclude that Peter's epistles will have a very special fulfillment in the dreadful days that are to come. Even now, the revolt against authority has overthrown vast empires, and undermines all established government. Millions "despise dominion", and are drifting toward a worse despotism than any the world has ever seen. But this is most evident in the sphere of religion. The sovereignty of God is unknown and unrecognized. Whole nations defy the Deity and seek to deny His existence. And this leads to the second great sin of the end time. Loosed from the restraints of even formal religion, the world is plunging into the defilements of the flesh. The marriage bond is slack or slighted altogether. Divorces are becoming more and more frequent. The world is rapidly ripening for the time when these sins will have the sanction of religion and the worship of the wild beast will be encouraged by the gratification of the lowest lusts of the flesh.

15 The story of Balaam (Num.22-25) shows the fearful lengths men will go for reward, even in the face of divine displeasure. They are lower than the brute beasts in their rejection of God's revealed will, if it leads to preferment or pecuniary advantage.

17 This paragraph brings before us some of the same characters which are found in the sixth and tenth chapters of Hebrews. There were and will be apostates among the Circumcision who will go great lengths in following the Messiah, even as Judas did, yet finally they fall away and repudiate their profession. Our Lord had many such followers who left Him.

Recognition of the truth concerning Christ may prevail with men for a time so as to compel separation from defilements that still allure. The apostle is not contemplating such as have become participants of the divine nature, and so flee the corruption that is in the world by lust; but those whose inner malady is not healed, who have *reformed* under the influence of truth, and who are still curs and swine.

Audacious, given to self gratifi-
cation, they are not trembling when
11 calumniating glories, where messen-
gers, being of greater strength and
ability, are not bringing against
them a calumniating judgment be-
12 fore the Lord. Now these, as irra-
tional animals, born naturally for
capture and corruption, calumnia-
ting in that in which they are ignor-
ant, shall be corrupted also in their
13 corruption, being requited with the
wages of injustice.

Deeming gratification by day a
luxury, they are spots and flaws,
luxuriating in their love feasts,
14 carousing together with you, having
the distended eyes of an adulteress,
and that do not stop from sin, lur-
ing unstable souls, having a heart
exercised in greediness, children
of a curse.

15 Leaving the straight path, they
were led astray, following out the
path of Balaam of Bosor, who loves
16 the wages of injustice, yet was ex-
posed for his own outlawry. A
voiceless donkey, uttering with a
human voice, forbids the insanity
of the prophet.

17 These are waterless springs, and
mists driven by a storm, for whom
the gloom of darkness has been
18 kept. For, uttering pompous van-
ity, they are luring by the lusts of
the flesh, in wantonness, those who
are scarcely fleeing from those who
19 are behaving with deception; prom-
ising them freedom, they belong
with slaves of corruption, for by
whom anyone is discomfited, to this
20 one he has been enslaved also. For
if, while fleeing from the defile-

s o.
ΑΜΗΤΑΙΑΥΘΑΔΕΙϹΔΟΞΑϹΟ
SAME-GRATIFIers esteems NOT

B² o.
ΥΤΡΕΜΟΥϹΙΝΒΛΑϹΦΗΜΟΥΝ
THEY-ARE-TREMBLING HARM-AVERRING

s+Ε
ΤΕϹΟΠΟΥΑΓΓΕΛΟΙΙϹΧΥΙΚ
11 THE-?-where MESSENGERS to-STRENGTH AND

s o. s o.
ΑΙΔΥΝΑΜΕΙΜΕΙΖΟΝΕϹΟΝΤ
to-ABILITY GREATer BEING

ΕϹΟΥΦΕΡΟΥϹΙΝΚΑΤΑΥΤΩΝ
NOT ARE-CARRYING DOWN OF-them

A *omits* BESIDE Master
ΠΑΡΑΚΥΡΙΩΒΛΑϹΦΗΜΟΝΚΡ
BESIDE Master HARM-AVERring JUDG-

s Α=they
ΙϹΙΝΟΥΤΟΙΔΕΩϹΑΛΟΓΑΖΩ
12 ing these YET AS UN-logical LIVING-

As o.
ΑΓΕΓΕΝΝΗΜΕΝΑΦΥϹΙΚΑΕΙ
ones HAVING-*been*-generated natural INTO

ϹΑΛΩϹΙΝΚΑΙΦΘΟΡΑΝΕΝΟΙ
CAPTURing AND CORRUPTion IN WHICH

s -ΝΤΕϹ s -ϹΙΝ
ϹΑΓΝΟΟΥϹΙΝΒΛΑϹΦΗΜΟΥΝ
THEY-ARE-UN-KNOWING HARM-AVERRING

s² according-to -ΤΑ
ΤΕϹΕΝΤΗΦΘΟΡΑΑΥΤΩΝΚΑΙ
IN THE CORRUPTion OF-them AND

Bs¹* injuring ΑΔΙΚΟΥΜΕΝΟΙ
ΦΘΑΡΗϹΟΝΤΑΙΚΟΜΙΟΥΜΕΝ
13 THEY'LL-BE-*be*ING-CORRUPTED *be*ING-requited

ΟΙΜΙϹΘΟΝΑΔΙΚΙΑϹΗΔΟΝΗ
HIRE OF-UNJUSTness GRATIFIcation

ΝΗΓΟΥΜΕΝΟΙΤΗΝΕΝΗΜΕΡΑ
deemING THE IN DAY

ΤΡΥΦΗΝϹΠΙΛΟΙΚΑΙΜΩΜΟΙ
ENERVation SPOTS AND FLAWS

ΕΝΤΡΥΦΩΝΤΕϹΕΝΤΑΙϹΑΓΑ
IN-ENERVATING IN THE LOVES

ΠΑΙϹΑΥΤΩΝϹΥΝΕΥΩΧΟΥΜΕ
OF-them TOGETHER-WELL-HAVING

ΝΟΙΥΜΙΝΟΦΘΑΛΜΟΥϹΕΧΟΝ
14 to-YOU*r* VIEWers HAVING

As Α o.
ΤΕϹΜΕϹΤΟΥϹΜΟΙΧΑΛΙΔΟϹ
DISTENDED OF-ADULTERess

AB o. s misses
ΚΑΙΑΚΑΤΑΠΑΥϹΤΟΥϹΑΜΑΡ
AND UN-DOWN-CEASE miss

s+Ι
ΤΙΑϹΔΕΛΕΑΖΟΝΤΕϹΨΥΧΑϹ
LURING souls

ΑϹΤΗΡΙΚΤΟΥϹΚΑΡΔΙΑΝΓΕ
UN-STOOD-fast HEART HAV-

ΓΥΜΝΑϹΜΕΝΗΝΠΛΕΟΝΕΞΙΑ
ING-*been*-exercisED OF-MORE-HAVING

ϹΕΧΟΝΤΕϹΚΑΤΑΡΑϹΤΕΚΝΑ
HAVING OF-EXECRATION offsprings

ΚΑΤΑΛΕΙΠΟΝΤΕϹΕΥΘΕΙΑΝ
15 leavING WELL-PLACED

ΟΔΟΝΕΠΛΑΝΗΘΗϹΑΝΕΞΑΚΟ
WAY THEY-WERE-STRAYED OUT-follow*ing*

ΛΟΥΘΗϹΑΝΤΕϹΤΗΟΔΩΤΟΥΒ
to-THE WAY OF-THE BA-

Bs¹* *omit* WHO B ΒΕΩΡ *and* s¹* ΒΕΩΟΡ
ΛΑΑΜΤΟΥΒΟϹΟΡΟϹΜΙϹΘΟ
LAAM OF-THE BOSOR WHO HIRE

A+Ε B Α B¹ Ν
ΝΑΔΙΚΙΑϹΗΓΑΠΗϹΕΝΕΛΕΓ
16 OF-UNJUSTness LOVES EXPOSing

s+Ε
ΞΙΝΔΕΕϹΧΕΝΙΔΙΑϹΠΑΡΑΝ
YET has-HAD OF-OWN BESIDE-LAWness

ΟΜΙΑϹΥΠΟΖΥΓΙΟΝΑΦΩΝΟΝ
UNDER-YOKE UN-SOUNDing

s¹* *omits* IN B -humans ΙϹ
ΕΝΑΝΘΡΩΠΟΥΦΩΝΗΦΘΕΓΞΑ
IN OF-human to-SOUND UTTER*ing*

ΜΕΝΟΝΕΚΩΛΥϹΕΝΤΗΝΤΟΥΠ
FORBIDS THE OF-THE BE-

ΡΟΦΗΤΟΥΠΑΡΑΦΡΟΝΙΑΝΟΥ
17 FORE-AVERer BESIDE-DISPOSition these

ΤΟΙΕΙϹΙΝΠΗΓΑΙΑΝΥΔΡΟΙ
ARE SPRINGS UN-WET

As Ε o.
ΚΑΙΟΜΙΧΛΑΙΥΠΟΛΑΙΛΑΠΟ
AND VAPORS by storm

ϹΕΛΑΥΝΟΜΕΝΑΙΟΙϹΟΖΟΦΟ
*be*ING-DRIVEN to-WHOM THE GLOOM

A *adds* INTO eon ΕΙϹΑΙΩΝΑ
ϹΤΟΥϹΚΟΤΟΥϹΤΕΤΗΡΗΤΑΙ
OF-THE DARKness HAS-*been*-KEPT

s *had* +ΘΗ
ΥΠΕΡΟΓΚΑΓΑΡΜΑΤΑΙΟΤΗΤ
18 OVER-BULKed for OF-VAIN-ity

B Η
ΟϹΦΘΕΓΓΟΜΕΝΟΙΔΕΛΕΑΖΟ
UTTERING THEY-ARE-LURING

ΥϹΙΝΕΝΕΠΙΘΥΜΙΑΙϹϹΑΡΚ
IN ON-FEELings OF-FLESH

s o. s¹* o. s¹* ΟΝΤΩϹ
ΟϹΑϹΕΛΓΕΙΑΙϹΤΟΥϹΟΛΙΓ
wantonness THE-*ones* FEWly

ΩϹΑΠΟΦΕΥΓΟΝΤΑϹΤΟΥϹΕΝ
FROM-FLEEING THE-*ones* IN

ΠΛΑΝΗΑΝΑϹΤΡΕΦΟΜΕΝΟΥϹ
STRAYing UP-TURNING (behavING)

s¹* *repeats* FREEdom
ΕΛΕΥΘΕΡΙΑΝΑΥΤΟΙϹΕΠΑΓ
19 FREEdom to-them promisING

ΓΕΛΛΟΜΕΝΟΙΑΥΤΟΙΔΟΥΛΟ
they to-SLAVES

A o. o. o. o. o.=BEING
ΙΥΠΑΡΧΟΝΤΕϹΤΗϹΦΘΟΡΑϹ
belongING OF-THE CORRUPtion

Bs¹* *omit* AND
ΩΓΑΡΤΙϹΗΤΤΗΤΑΙΤΟΥΤΩΚ
to-WHOM for ANY HAS-*been*-DIMINISHED to-this-*one* AND

ΑΙΔΕΔΟΥΛΩΤΑΙΕΙΓΑΡΑΠΟ
20 he-HAS-*been*-enSLAVED IF for FROM-

ΦΥΓΟΝΤΕϹΤΑΜΙΑϹΜΑΤΑΤΟ
FLEEING THE DEFILEments OF-THE

1 It is the special function of the Circumcision epistles to reaffirm and enforce the ancient prophetic scriptures and the words of our Lord before His death and ascension. This is notably lacking in Paul's epistles. Seldom is the life of our Lord referred to, or His teaching recalled. There is little of prophetic reference. When the prophets are quoted it is usually to show their harmony or agreement, rather than direct fulfillment. The quotations are introduced by such connectives as "as" or "according to". This is because Paul is detailing an administration outside of the range of the prophets and beyond the scope of our Lord's ministry. Not so Peter and the Circumcision. They are concerned with the fulfillment of the prophetic predictions and are engaged in the same ministry as our Lord when on earth, for He proclaimed the kingdom as well as they.

3 Not only scoffers, but many who believe the Bible, have fallen into the error of supposing that all things have continued without change from the beginning. The great disruption chronicled in the second verse of the first of Genesis—"the earth *becomes* waste and sterile" (for it was not created so, Isa.45[18])—has been well nigh forgotten. What system of biblical cosmogony accounts for an earth "cohering out of water and through water"? This is more in accord with some of the theories of science than theology. It seems evident from this passage, as well as the accounts in Genesis and Job, that the earth has gone through much the same processes which we observe in the present condition of other planets. It probably was swathed in vapors like Venus or Jupiter, and once had rings like Saturn. The Hebrew "heavens" is dual, meaning a pair of heavens. We know that, in the new earth, there will be no seas, as on the moon or Mars. It has been and is subject to vast geologic changes, effected, in the past, by water. It is stored with fire, which will be one of the means of its next great cataclysmic renovation. Fire in the heavens (perhaps a nebula) and in the earth will form the crucible for the new creation.

ments of the world by the recogni-
tion of our Lord and Saviour Jesus
Christ, yet, being again involved in
these, they are being discomfited,
their last state has become worse
21 than the first. For it were better
for them not to have recognized
the way of righteousness, than, rec-
ognizing it, to go back again to what
was behind, from the holy precept
22 given over to them. Now the true
proverb has befallen them: "A cur
turning back to its own vomit,"
and "A bathed swine to its wallow-
ing in the mire."

3 This is already, beloved, the sec-
ond epistle I am writing to you, in
which I am arousing your sincere
2 comprehension by a reminder to re-
mind you of the declarations de-
clared before by the holy prophets,
and the precept of your apostles
3 of the Lord and Saviour, knowing
this first, that, in the last days scof-
fers will be coming with scoffing,
going according to their own de-
4 sires, and saying, "Where is the
promise of His presence? For from
what time the fathers were put to
repose, all is continuing thus from
the beginning of creation."

5 For they want to be oblivious of
this, that there were heavens of old,
and an earth cohering out of water
and through water, by the word of
6 God; through which the then
world, being deluged by water, was
7 destroyed. Yet the heavens now,
and the earth, by the same word, are
stored with fire, being kept for the
day of the judgment and destruc-
tion of irreverent men.

ΥΚΟΣΜΟΥΕΝΕΠΙΓΝΩΣΕΙΤΟ
SYSTEM IN ON-KNOWledge OF-THE
B *omits* OF-US
ΥΚΥΡΙΟΥΗΜΩΝΚΑΙΣΩΤΗΡΟ
Master OF-US AND saviour
ΣΙΗΣΟΥΧΡΙΣΤΟΥΤΟΥΤΟΙΣ
JESUS ANOINTED to-these
A N
ΔΕΠΑΛΙΝΕΜΠΛΑΚΕΝΤΕΣΗΤ
YET AGAIN BEING-IN-BRAIDED THEY-
ΤΩΝΤΑΙΓΕΓΟΝΕΝΑΥΤΟΙΣΤ
ARE-*be*ING-DIMINISHED HAS-BECOME to-them THE
B o. o.
ΑΕΣΧΑΤΑΧΕΙΡΟΝΑΤΩΝΠΡΩ
LAST WORSE OF-THE BEFORE-most
s o.As ΣΣ A to-them it-WAS
ΤΩΝΚΡΕΙΤΤΟΝΓΑΡΗΝΑΥΤΟ
21 better for it-WAS to-them
ΙΣΜΗΕΠΕΓΝΩΚΕΝΑΙΤΗΝΟΔ
NO TO-HAVE-ON-KNOWN THE WAY
ΟΝΤΗΣΔΙΚΑΙΟΣΥΝΗΣΗΕΠΙ
OF-THE JUSTice OR ON-
B ΥΠΟΣΤΡΕΨΑΙΕΚ to-reTURN
ΓΝΟΥΣΙΝΕΙΣΤΑΟΠΙΣΩΑΝΑ
KNOWING INTO THE BEHIND TO-UP-
OUT *for* INTO THE BEHIND TO UP-BOW FROM *s* o.
ΚΑΜΨΑΙΑΠΟΤΗΣΠΑΡΑΔΟΘΕ
BOW FROM THE BEING-BESIDE-GIVEN
ΙΣΗΣΑΥΤΟΙΣΑΓΙΑΣΕΝΤΟΛ
to-them HOLY direction
AB*s*[1]* *omit* YET
ΗΣΣΥΜΒΕΒΗΚΕΝΔΕΑΥΤΟΙΣ
22 HAS-befallEN YET to-them
ΤΟΤΗΣΑΛΗΘΟΥΣΠΑΡΟΙΜΙΑ
THE OF-THE TRUE proverb
ΣΚΥΩΝΕΠΙΣΤΡΕΨΑΣΕΠΙΤΟ
dog ON-TURNing ON THE
ΙΔΙΟΝΕΞΕΡΑΜΑΚΑΙΥΣΛΟΥ
OWN OUT-GUSH AND SWINE *being-*
B ON *for* Λ
ΣΑΜΕΝΗΕΙΣΚΥΛΙΣΜΑΒΟΡΒ
BATHED INTO wallowing OF-MIRE
ΟΡΟΥΤΑΥΤΗΝΗΔΗΑΓΑΠΗΤΟ
3 this ALREADY beLOVED
ΙΔΕΥΤΕΡΑΝΥΜΙΝΓΡΑΦΩΕΠ
second to-YOU*p* I-AM-WRITING letter
ΙΣΤΟΛΗΝΕΝΑΙΣΔΙΕΓΕΙΡΩ
IN WHICH I-AM-THRU-ROUSING
s o. A o.
ΥΜΩΝΕΝΥΠΟΜΝΗΣΕΙΤΗΝΕΙ
OF-YOU*p* IN UNDER-REMINDing THE sin-
B+Є
ΛΙΚΡΙΝΗΔΙΑΝΟΙΑΝΜΝΗΣΘ
2 cere THRU-MIND TO-BE-REMINDED
ΗΝΑΙΤΩΝΠΡΟΕΙΡΗΜΕΝΩΝΡ
OF-THE HAVING-*been*-BEFORE-declarED dec-
ΗΜΑΤΩΝΥΠΟΤΩΝΑΓΙΩΝΠΡΟ
larations by THE HOLY BEFORE-
ΦΗΤΩΝΚΑΙΤΗΣΤΩΝΑΠΟΣΤΟ
AVERers AND OF-THE OF-THE commissioners

ΛΩΝΥΜΩΝΕΝΤΟΛΗΣΤΟΥΚΥΡ
OF-YOU*p* direction OF-THE Master
ΙΟΥΚΑΙΣΩΤΗΡΟΣΤΟΥΤΟΠΡ
3 AND saviour this BEFORE-
AB+Є*s*Γ+
ΩΤΟΝΓΙΝΩΣΚΟΝΤΕΣΟΤΙΕΛ
most KNOWING that WILL-
ΕΥΣΟΝΤΑΙΕΠΕΣΧΑΤΩΝΤΩΝ
BE-COMING ON LAST OF-THE
s Є o. A N
ΗΜΕΡΩΝΕΝΕΜΠΑΙΓΜΟΝΗΕΜ
DAYS IN IN-sporting IN-
As Є o.
ΠΑΙΚΤΑΙΚΑΤΑΤΑΣΙΔΙΑΣΑ
sporters according-to THE OWN OF-
B ON-FEELings OF-them
ΥΤΩΝΕΠΙΘΥΜΙΑΣΠΟΡΕΥΟΜ
them ON-FEELings GOING
ΕΝΟΙΚΑΙΛΕΓΟΝΤΕΣΠΟΥΕΣ
4 AND saying ?-where IS
A+Є
ΤΙΝΗΕΠΑΓΓΕΛΙΑΤΗΣΠΑΡΟ
THE promise OF-THE BESIDE-BEING
ΥΣΙΑΣΑΥΤΟΥΑΦΗΣΓΑΡΟΙΠ
OF-Him FROM WHICH for THE FA-
ΑΤΕΡΕΣΕΚΟΙΜΗΘΗΣΑΝΠΑΝ
THERS WERE-reposED ALL
s o.
ΤΑΟΥΤΩΣΔΙΑΜΕΝΕΙΑΠΑΡΧ
thus IS-THRU-REMAINING FROM ORIGINal
ΗΣΚΤΙΣΕΩΣΛΑΝΘΑΝΕΙΓΑΡ
5 OF-CREATION IS-being-OBLIVIOUS-UP for
ΑΥΤΟΥΣΤΟΥΤΟΘΕΛΟΝΤΑΣΟ
them this WILLING that
ΤΙΟΥΡΑΝΟΙΗΣΑΝΕΚΠΑΛΑΙ
heavens WERE OUT-OLD
AB o.
ΚΑΙΓΗΕΞΥΔΑΤΟΣΚΑΙΔΙΑΫ
AND LAND OUT OF-water AND THRU wa-
s[1]* ΤΒΗΣ *for* Λ
ΔΑΤΟΣΣΥΝΕΣΤΩΣΑΤΩΤΟΥΘ
ter HAVING-TOGETHER-STOOD to-THE OF-THE God
ΕΟΥΛΟΓΩΔΙΩΝΟΤΟΤΕΚΟΣΜ
6 saying THRU WHICH THE then SYSTEM
ΟΣΥΔΑΤΙΚΑΤΑΚΛΥΣΘΕΙΣΑ
to-water BEING-DOWN-SURGED *was-*
ΠΩΛΕΤΟΟΙΔΕΝΥΝΟΥΡΑΝΟΙ
7 destroyED THE YET NOW heavens
s ΟΥ *for* Ω
ΚΑΙΗΓΗΤΩΑΥΤΩΛΟΓΩΤΕΘΗ
AND THE LAND to-THE SAME saying HAVING-*been-*
ΣΑΥΡΙΣΜΕΝΟΙΕΙΣΙΝΠΥΡΙ
PLACED-INTO-MORROW ARE to-FIRE
ΤΗΡΟΥΜΕΝΟΙΕΙΣΗΜΕΡΑΝΚ
beING-KEPT INTO DAY OF-
A Σ Є B =UN-REVERent
ΡΙΣΕΩΣΚΑΙΑΠΩΛΕΙΑΣΤΩΝ
JUDGING AND OF-destruction OF-THE
s
ΑΣΕΒΩΝΑΝΘΡΩΠΩΝΕΝΔΕΤΟ
8 UN-REVERent humans ONE YET this

8 Time, with God, has none of the limitations which it has with us. The events of a day are vivid in our minds for a brief period, then they vanish and are forgotten. We know nothing of the future. But past and future are alike to God. As the psalmist says, "A thousand years in Thy sight are as yesterday when it is past" (Ps.90[4]). We can readily recall the record of the previous day. It seems but a brief space of time. So a thousand years seems to Him. Since Peter penned these words nearly two thousand years have passed and His promise to Israel is not yet fulfilled, but there are indications that the time is near.

10 The day of the Lord, though it lasts for more than a thousand years, is treated as though its arrival is to be immediately followed by its end, in harmony with the preceding paragraph. It will come as a thief (1 Thes. 5[2]). It will close with the great cataclysm (Un.20[11];21[1]) which ushers in the day of God, in the new creation. Two great convulsions divide the history of the heavens and the earth into three grand divisions. One is found at the forefront of revelation, this one is near its finish. The heavens and earth were destroyed by water (Gen. 1[2]). In the future this will be effected by fire. The past was a physical regeneration. The future will be a chemical recreation. Water, in the form of seas, is found only on the present earth. It was not on, but about, the previous one. It will be absent in the third earth (Un.21[1]). The changing character of the earth on which we live is due largely to the presence of water. It disintegrates the solid rocks. As glaciers, it grinds down the mountains. In streams, it washes the soil into the sea. This is undoubtedly a parable of the impermanent moral processes through which mankind is passing. The new earth will be unchanging, permanent. Having passed through the great crucible of the divine Alchemist, its stones will be precious gems, hard as flint, and indestructible. And this will also be a parable of the moral purity which has been purged by fire and abides. This chapter reveals the fact that the new creation will be the third earth and third heaven (2 Co. 12[2]).

8 Now of this one thing you are not
to be oblivious, beloved, that one
day with the Lord is as a thousand
years and a thousand years as one
9 day. The Lord is not tardy as to
the promise, as some are deeming
tardiness, but is patient because of
you, not intending any to be destroyed,
but all to make room for
repentance.
10 Now the day of the Lord will be
arriving as a thief, in which the
heavens shall be passing by with a
booming noise, yet the elements will
be dissolved by combustion, and the
earth and the works in it will be
11 found. All these, then, being
dissolved, what manner must you
belong to in holy behavior and
12 devoutness, hoping for and hurrying
the presence of the day of God,
because of which the heavens, being
on fire, will be dissolved, and
the elements are decomposed by
13 combustion! Yet we, according to
His promises, are hoping for new
heavens and a new earth, in which
righteousness is dwelling.
14 Wherefore, beloved, hoping for
these things, endeavor to be found
by Him in peace, unspotted and
15 flawless. And be deeming the patience
of our Lord salvation, according
as our beloved brother Paul
also writes to you, according to the
16 wisdom given to him, as also in all
the epistles, speaking in them concerning
these things, in which are
some things hard to apprehend,
which the unlearned and unstable
are twisting, as the rest of the scriptures
also, to their own destruction.
17 *You,* then, beloved, knowing this
before, be on your guard lest, being

ΥΤΟΜΗΛΑΝΘΑΝΕΤΩΥΜΑϹΑΓ 20
NO LET-BE-beING-OBLIVIOUS-UP YOUp be-

ΑΠΗΤΟΙΟΤΙΜΙΑΗΜΕΡΑΠΑΡ 40
LOVED that ONE DAY BESIDE

s OF-Master-ΟΥ AB+Ɛ s omits AND THOUSAND B+Ɛ
ΑΚΥΡΙΩΩϹΧΙΛΙΑΕΤΗΚΑΙΧ 60
Master AS THOUSAND YEARS AND THOU-

s omits YEARS
ΙΛΙΑΕΤΗΩϹΗΜΕΡΑΜΙΑΟΥΒ 80
9 SAND YEARS AS DAY ONE NOT IS-

ΡΑΔΥΝΕΙΚΥΡΙΟϹΤΗϹΕΠΑΓ 100
beING-TARDY Master OF-THE promise

A+Ɛ
ΓΕΛΙΑϹΩϹΤΙΝΕϹΒΡΑΔΥΤΗ 20
AS ANY TARDINess

ΤΑΗΓΟΥΝΤΑΙΑΛΛΑΜΑΚΡΟΘ 40
ARE-deemING but He-IS-FAR-FEELING

s o. B ƐΙϹ INTO
ΥΜΕΙΔΙΥΜΑϹΜΗΒΟΥΛΟΜΕΝ 60
THRU YOUp NO intendING

ΟϹΤΙΝΑϹΑΠΟΛΕϹΘΑΙΑΛΛΑ 80
ANY TO-BE-beING-destroyED but

s Ɛ
ΠΑΝΤΑϹΕΙϹΜΕΤΑΝΟΙΑΝΧΩ 200
ALL INTO after-MIND TO-SPACE

B omits THE
ΡΗϹΑΙΗΞΕΙΔΕΗΗΜΕΡΑΚΥΡ 20
10 WILL-BE-ARRIVING YET THE DAY OF-Mas-

s omits THE
ΙΟΥΩϹΚΛΕΠΤΗϹΕΝΗΟΙΟΥΡ 40
ter AS thief IN WHICH THE hea-

AS Υ o. s adds ΜƐΝ INDEED after heavens
ΑΝΟΙΡΟΙΖΗΔΟΝΠΑΡΕΛΕΥϹ 60
vens boomingly WILL-BE-BESIDE-COMING

ΟΝΤΑΙϹΤΟΙΧΕΙΑΔΕΚΑΥϹΟ 80
elements YET BURNING

A ΟΝ for Ɛ s omits AND
ΥΜΕΝΑΛΥΘΗϹΕΤΑΙΚΑΙΓΗΚ 300
WILL-BE-BEING-LOOSED AND LAND AND

A WILL-BE-beING-DOWN-BURNED ΚΑΤΑΚΑ-
ΑΙΤΑΕΝΑΥΤΗΕΡΓΑΕΥΡΕΘΗ 20
THE IN her ACTS WILL-BE-BEING-FOUND

B ΤΩϹ thus
ϹΕΤΑΙΤΟΥΤΩΝΟΥΝΠΑΝΤΩ 40
11 OF-these THEN ALL

ΝΛΥΟΜΕΝΩΝΠΟΤΑΠΟΥϹΔΕΙ 60
beING-LOOSED ?-where-FROM IS-BINDING

B omits YOUp s1*Η=US
ΥΠΑΡΧΕΙΝΥΜΑϹΕΝΑΓΙΑΙϹ 80
TO-BE-belongING YOUp IN HOLY

ΑΝΑϹΤΡΟΦΑΙϹΚΑΙΕΥϹΕΒΕ 400
UP-TURNings (behaviors) AND devoutness

s3 supplies AND beING-DILIGENT
ΙΑΙϹΠΡΟϹΔΟΚΩΝΤΑϹΚΑΙϹ 20
12 TOWARD-SEEMING AND being-

ΠΕΥΔΟΝΤΑϹΤΗΝΠΑΡΟΥϹΙΑ 40
DILIGENT THE BESIDE-BEING

ΝΤΗϹΤΟΥΘΕΟΥΗΜΕΡΑϹΔΙΗ 60
OF-THE OF-THE God DAY THRU WHICH

ΝΟΥΡΑΝΟΙΠΥΡΟΥΜΕΝΟΙΛΥ 80
heavens beING-FIRED WILL-

AS o.
ΘΗϹΟΝΤΑΙΚΑΙϹΤΟΙΧΕΙΑΚ 500
BE-BEING-LOOSED AND elements BURN-

ΑΥϹΟΥΜΕΝΑΤΗΚΕΤΑΙΚΑΙΝ 20
13 ING IS-beING-MELTED NEW

B LAND NEW AS Ɛ o.
ΟΥϹΔΕΟΥΡΑΝΟΥϹΚΑΙΚΑΙΝ 40
YET heavens AND NEW

A AND Ι o. B Ο B promise
ΗΝΓΗΝΚΑΤΑΤΑΕΠΑΓΓΕΛΜΑ 60
LAND according-to THE promise-effects

B o. o.
ΤΑΑΥΤΟΥΠΡΟϹΔΟΚΩΜΕΝΕΝ 80
OF-Him WE-ARE-TOWARD-SEEMING IN

A Ɛ Ν o. -IN-
ΟΙϹΔΙΚΑΙΟϹΥΝΗΚΑΤΟΙΚΕ 600
WHICH JUSTice IS-DOWN-HOMING

ΙΔΙΟΑΓΑΠΗΤΟΙΤΑΥΤΑΠΡΟ 20
14 THRU-WHICH beLOVED these TOWARD-

ϹΔΟΚΩΝΤΕϹϹΠΟΥΔΑϹΑΤΕΑ 40
SEEMING BE-YE-DILIGENT UN-

A o. o.
ϹΠΙΛΟΙΚΑΙΑΜΩΜΗΤΟΙΑΥΤ 60
SPOTTED AND UN-FLAWED to-Him

ΩΕΥΡΕΘΗΝΑΙΕΝΕΙΡΗΝΗΚΑ 80
15 TO-BE-FOUND IN PEACE AND

ΙΤΗΝΤΟΥΚΥΡΙΟΥΗΜΩΝΜΑΚ 700
THE OF-THE Master OF-US FAR-

s1* Δ
ΡΟΘΥΜΙΑΝϹΩΤΗΡΙΑΝΗΓΕΙ 20
FEELing SAVing BE-deemING

s ΑΙ
ϹΘΕΚΑΘΩϹΚΑΙΟΑΓΑΠΗΤΟϹ 40
according-AS AND THE beLOVED

ΗΜΩΝΑΔΕΛΦΟϹΠΑΥΛΟϹΚΑΤ 60
OF-US brother PAUL according-

s had o.
ΑΤΗΝΔΟΘΕΙϹΑΝΑΥΤΩϹΟΦΙ 80
to THE BEING-GIVEN to-him WISDOM

ΑΝΕΓΡΑΨΕΝΥΜΙΝΩϹΚΑΙΕΝ 800
16 WRITES to-YOUp AS AND IN

AB omit THE
ΠΑϹΑΙϹΤΑΙϹΕΠΙϹΤΟΛΑΙϹ 20
ALL THE letters

A Ο
ΛΑΛΩΝΕΝΑΥΤΑΙϹΠΕΡΙΤΟΥ 40
TALKING IN them ABOUT these

A Ι Ϲ
ΤΩΝΕΝΑΙϹΕϹΤΙΝΔΥϹΝΟΗΤ 60
IN WHICH IS ILL-MINDED

ΑΤΙΝΑΟΙΑΜΑΘΕΙϹΚΑΙΑϹ 80
ANY WHICH THE UNLEARNED AND UN-

ΤΗΡΙΚΤΟΙϹΤΡΕΒΛΟΥϹΙΝΩ 900
STOOD-fast ARE-twistING AS

ϹΚΑΙΤΑϹΛΟΙΠΑϹΓΡΑΦΑϹΠ 20
AND THE rest WRITings TO-

ΡΟϹΤΗΝΙΔΙΑΝΑΥΤΩΝΑΠΩΛ 40
WARD THE OWN OF-them destruction

ΕΙΑΝΥΜΕΙϹΟΥΝΑΓΑΠΗΤΟΙ 60
17 YE THEN beLOVED-ones

B+ƐAΓ+
ΠΡΟΓΙΝΩϹΚΟΝΤΕϹΦΥΛΑϹϹ 80
BEFORE-KNOWING BE-GUARDING

s ΑΙ
ΕϹΘΕΙΝΑΜΗΤΗΤΩΝΑΘΕϹΜΩ 6000
THAT NO to-THE OF-THE UN-PLACED

[15] It is evident that Peter, great apostle though he was, could not apprehend fully the ministry of Paul. He did see, however, that the seeming delay in the setting up of the kingdom was being used by God, through Paul, and that salvation was by no means dependent upon Israel's attitude. This subject, which is merely alluded to by Peter, is fully set forth by Paul in the eleventh chapter of his epistle to the Romans.

led off with the deception of the dis-
solute, you should be falling from
18 your own steadfastness. Yet be
growing in grace and the knowl-
edge of our Lord and Saviour Jesus
Christ.

To Him be glory even now, and for the day of the eon. *Amen!*

ΝΠΛΑΝΗCΥΝΑΠΑΧΘΕΝΤΕCΕ
to-STRAYing BEING-TOGETHER-FROM-LED YE-

ΚΠΕCΗΤΕΤΟΥΙΔΙΟΥCΤΗΡΙ
SH'D-BE-OUT-FALLING OF-THE OWN STAND-fastness

A Η
ΓΜΟΥΑΥΞΑΝΕΤΕΔΕΕΝΧΑΡΙ
18 YE-BE-GROWING-UP YET IN grace

ει θ.
ΤΙΚΑΙΓΝΩCΕΙΤΟΥΚΥΡΙΟΥ
AND KNOWledge OF-THE Master

ΗΜΩΝΚΑΙCΩΤΗΡΟCΙΗCΟΥΧ
OF-US AND SAviour JESUS AN-

ΡΙCΤΟΥΑΥΤΩΗΔΟΞΑΚΑΙΝΥ
OINTED to-Him THE esteem AND NOW

B *omits* AMEN
ΝΚΑΙΕΙCΗΜΕΡΑΝΑΙΩΝΟCΑ
AND INTO DAY OF-eon A-

ΜΗΝ
MEN

THE EPISTLES OF JOHN

PERHAPS no greater service can be rendered to students of the writings of John than to point out their inapplicability to the present secret economy. John, just as truly as Peter and James, ministered to the Circumcision, and referred to the nations as outside the sphere of fellowship (3 Jn. 7). Even when he widens the scope of blessing to include the whole world, he lays the heaviest stress on its relation to the favored nation. "He is the Propitiation concerning our sins (Israel's) yet not concerning *ours* only, but concerning the whole world also" (1 Jn.2:2).

Furthermore, while our present grace is based on the repudiation of all privilege which comes through the flesh (2 Co.5:16), since the nations have no physical connection with Christ, John commences his epistle by enforcing the physical evidence on which his ministry is founded. He knew Christ after the flesh for many years, and had rested in His bosom. This is the sphere into which he introduces us in his writings. In contrast to this, Paul never met Christ until He was glorified, and thus became the divine illustration of our relationship with Him.

The clue to the character and application of John's ministry, both personal and written, lies in the Lord's question to Peter (Jn.21:22) "If I should want him to be remaining till I am coming, what is it to you?" The Lord did not say that he actually would remain alive until His return, but we have little room to doubt that, *in spirit*, this is true. His writings have special application to those who enter the kingdom without dying, and provide the doctrinal basis of the kingdom itself. This is further confirmed by the fact that, in his apocalyptic visions, John enters the kingdom, in spirit.

And this is the reason why his writings have made such an appeal to the saints of today. During the kingdom eon blessing will flow through Israel to the nations. So in John we have God's love for the world (Jn.3:16) and Christ's propitiation is world-wide in its scope. But never is there any hint anywhere of blessing for the nations during Israel's apostasy, as is the case in the Pauline epistles.

It is a fact but little realized that John's writings were not penned until after the death of Paul and Peter and most of the saints who come before us in the Scriptures. They all preached and taught without having ever seen the gospel or the epistles of John. Paul's marvelous ministries were not only carried out without these writings, but he followed lines of truth decidedly distinct from that of John's record. They are ours to read and interpret in their true setting, but not to apply to a time for which they are neither fitted nor intended. John's gospel and epistles were written too late to be used by most of the Circumcision in the past, hence have their special sphere and application in the future. John has not yet come to his own, and will have to tarry for his fullest ministry till the Lord comes.

The subject of these epistles is life in the saints rather than life in Christ. This life manifests itself in conduct which must satisfy the severe tests applied for the exposure of a spurious spirituality. The professor is tested as to *where* he walks (1:6), his profession of sinlessness (1:8) and perfection (1:10), his knowledge of God (2:4), his remaining in Christ (2:6), his love of the brethren (2:9) and his love of God (4:20). John's "if we should say," is like James' test "If anyone should be saying." John sets God before the believer as Light, Love and Spirit, while Paul sets the believer before God in Christ.

John's teaching approximates that of Hebrews in many respects. It puts Jesus Christ as a Entreater between the Father and His children as Hebrews puts the Son of God as Priest between God and believing Israelites.

John says very little about himself. In his gospel there is only one John—the Baptist. He speaks of himself as one whom Jesus loved (Jn.13:23;21:20). A single page of Paul is more self-revealing than all John has written, and this picture of our pattern (1 Ti. 1:16) is given for our imitation.

1 The ministry of John is based upon his personal acquaintance with the Lord in the flesh. Indeed, this was the prime qualification of all the twelve apostles (Ac.1[21]). They were to bear witness to the evidence of their senses, both before and after His resurrection. They saw and handled Him, and heard His words of life. Paul, the one to whom the present secret administration of God's grace was revealed (Eph.3[9]), had no personal contact, and did not know Christ until after His ascension and glorification.

1 The first few verses are a condensed summary of John's account of our Lord's life. In it, as here, the Lord is presented under the figure of the divine Expression, or Word. In Paul's epistles He is set forth as the Image of God (2 Co.4[4];Col.1[15]). John appeals to our ears, Paul to our eyes. Job contrasts the two, when he says to God: "I heard of Thee by the hearing of the ear, yet now my eye sees Thee" (Job 42[5]). As in nature sight is a much higher sensation than sound, so we have a much loftier revelation of God through Christ as His Image than as His Expression. The Expression, or Word, became flesh (Jn.1[14]) in order to declare God.

3 Jesus Christ is the title of our Lord's humiliation, the time to which John refers. Christ Jesus is the title of His exaltation, which, as viewed in John's writings is still future, but which, for us is His present place. So that our fellowship is not with Jesus Christ but with Christ Jesus.

5 God is spirit. God is light. God is love. The first is a fact. The last two are figures, but they reveal His heart to our hearts.

6 The Circumcision evangel demands repentance, baptism (Ac.2[38]) and works (Ja.2[14]), and good conduct, and conferred a probational pardon, calling for continual cleansing. They knew nothing of the justification by faith which is ours in Christ Jesus (Ro.8[1]), in which all possibility of condemnation vanishes and leads to an experience altogether above that here set forth by the apostle. We have sinned, but are justified or vindicated, without reference to our own conduct, which is based upon this favor.

THAT which was from the begin-
ning, which we have heard, which
we have seen with our eyes, which
we gaze at, and which our hands
handle, is concerned with the word
2 of life. And the life was manifest-
ed, and we have seen and are testi-
fying and reporting to you the
eonian life which was toward the
Father and was manifested to us.
3 That which we have seen and
heard we are reporting to you, that
you also may be having fellowship
with us, and yet this fellowship of
ours is with the Father and with
4 His Son, Jesus Christ. And these
things *we* are writing that our joy
may be full.

5 And this is the message which we
have heard from Him, and are in-
forming you, that God is light, and
darkness in Him there is none.

6 If we should be saying that we
are having fellowship with Him
and should be walking in darkness,
we are lying and are not doing the
7 truth. Yet if we should be walking
in the light as *He* is in the light, we
are having fellowship with one an-
other, and the blood of Jesus, His
Son, is cleansing us from every sin.
8 If we should be saying that we
have no sin we are deceiving our-
selves, and the truth is not in us.
9 If we should be avowing our sins,
He is faithful and just that He may
be pardoning us our sins and should
be cleansing us from all injustice.
10 If we should be saying that we have
not sinned we are making Him a
liar, and His word is not in us.

2 My little children, I am writing
these things to you that you may

ΟΗΝΑΠΑΡΧΗCΟΑΚΗΚΟΑΜΕΝ
WHICH WAS FROM ORIGINAL WHICH WE-HAVE-HEARD
B¹ O
ΟΕΩΡΑΚΑΜΕΝΤΟΙCΟΦΘΑΛΜ
WHICH WE-HAVE-SEEN to-THE viewers
ΟΙCΗΜΩΝΟΕΘΕΑCΑΜΕΘΑΚΑ
OF-US WHICH WE-gaze AND
ΙΑΙΧΕΙΡΕCΗΜΩΝΕΨΗΛΑΦΗ
THE HANDS OF-US STROKE-TOUCH
CΑΝΠΕΡΙΤΟΥΛΟΓΟΥΤΗCΖΩ
ABOUT THE saying OF-THE LIFE
ΗCΚΑΙΗΖΩΗΕΦΑΝΕΡΩΘΗΚΑ
2 AND THE LIFE WAS-made-APPEAR AND
B+ΟΑB¹Ο
ΙΕΩΡΑΚΑΜΕΝΚΑΙΜΑΡΤΥΡΟ
WE-HAVE-SEEN AND WE-ARE-witnessING
ΥΜΕΝΚΑΙΑΠΑΓΓΕΛΛΟΜΕΝΥ
AND WE-ARE-FROM-MESSAGING to-
ΜΙΝΤΗΝΖΩΗΝΤΗΝΑΙΩΝΙΟΝ
YOUp THE LIFE THE eonian
ΗΤΙCΗΝΠΡΟCΤΟΝΠΑΤΕΡΑΚ
WHICH-ANY WAS TOWARD THE FATHER AND
B¹ O
ΑΙΕΦΑΝΕΡΩΘΗΗΜΙΝΟΕΩΡΑ
3 WAS-made-APPEAR to-US WHICH WE-HAVE-
s WE-HAVE-HEARD AND WE-HAVE-SEEN *s adds* ΚΑΙ AND
ΚΑΜΕΝΚΑΙΑΚΗΚΟΑΜΕΝΑΠΑ
SEEN AND WE-HAVE-HEARD WE-ARE-
s had +Ι
ΓΓΕΛΛΟΜΕΝΚΑΙΥΜΙΝΙΝΑΚ
FROM-MESSAGING AND to-YOUp THAT AND
s o.
ΑΙΥΜΕΙCΚΟΙΝΩΝΙΑΝΕΧΗΤ
YE communion MAY-BE-HAV-
s ΑΙ
ΕΜΕΘΗΜΩΝΚΑΙΗΚΟΙΝΩΝΙΑ
ING WITH US AND THE communion
s¹ adds* ΥΜΩΝ OF-YOUp
ΔΕΗΗΜΕΤΕΡΑΜΕΤΑΤΟΥΠΑΤ
YET THE OUR-more WITH THE FATHER
ΡΟCΚΑΙΜΕΤΑΤΟΥΥΙΟΥΑΥΤ
AND WITH THE SON OF-Him
ΟΥΙΗCΟΥΧΡΙCΤΟΥΚΑΙΤΑΥ
4 JESUS ANOINTED AND these
A ΥΜΙΝ to-YOUp
ΤΑΓΡΑΦΟΜΕΝΗΜΕΙCΙΝΑΗΧ
ARE-WRITING WE THAT THE JOY
A Υ=OF-YOUp
ΑΡΑΗΜΩΝΗΠΕΠΛΗΡΩΜΕΝΗΚ
5 OF-US MAY-BE HAVING-*been*-FILLED AND
A this IS *s¹ had* +ΑΠ- C
*and s** ΑΓΑΠΗΤΗCΕΠ- C
ΑΙΕCΤΙΝΑΥΤΗΗΑΓΓΕΛΙΑΗ
IS this THE MESSAGE WHICH
ΝΑΚΗΚΟΑΜΕΝΑΠΑΥΤΟΥΚΑΙ
WE-HAVE-HEARD FROM Him AND
ΑΝΑΓΓΕΛΛΟΜΕΝΥΜΙΝΟΤΙΟ
WE-ARE-UP-MESSAGING to-YOUp that THE
ΘΕΟCΦΩCΕCΤΙΝΚΑΙCΚΟΤΙ
God LIGHT IS AND DARKness
B NOT IS IN Him
ΑΕΝΑΥΤΩΟΥΚΕCΤΙΝΟΥΔΕΜ
IN Him NOT IS NOT-YET-ONE

A+ΓΑΡ for
ΙΑΕΑΝΕΙΠΩΜΕΝΟΤΙΚΟΙΝΩ
6 IF-EVER WE-MAY-BE-saying that communion
ΝΙΑΝΕΧΟΜΕΝΜΕΤΑΥΤΟΥΚΑ
WE-ARE-HAVING WITH Him AND
s o.
ΙΕΝΤΩCΚΟΤΕΙΠΕΡΙΠΑΤΩΜ
IN THE DARKness WE-MAY-BE-ABOUT-TREADING
A Ω
ΕΝΨΕΥΔΟΜΕΘΑΚΑΙΟΥΠΟΙΟ
WE-ARE-FALSifyING AND NOT WE-ARE-DOING
A o. *s* o.
ΥΜΕΝΤΗΝΑΛΗΘΕΙΑΝΕΑΝΔΕ
7 THE TRUTH IF-EVER YET
ΕΝΤΩΦΩΤΙΠΕΡΙΠΑΤΩΜΕΝΩ
IN THE LIGHT WE-MAY-BE-ABOUT-TREADING AS
CΑΥΤΟCΕCΤΙΝΕΝΤΩΦΩΤΙΚ
He IS IN THE LIGHT com-
ΟΙΝΩΝΙΑΝΕΧΟΜΕΝΜΕΤΑΛΛ
munion WE-ARE-HAVING WITH one-another
A *adds* ANOINTED ΧΥ
ΗΛΩΝΚΑΙΤΟΑΙΜΑΙΗCΟΥΤΟ
AND THE BLOOD OF-JESUS THE
ΥΥΙΟΥΑΥΤΟΥΚΑΘΑΡΙΖΕΙΗ
SON OF-Him IS-cleansING US
ΜΑCΑΠΟΠΑCΗCΑΜΑΡΤΙΑCΕ
8 FROM EVERY miss IF-
ΑΝΕΙΠΩΜΕΝΟΤΙΑΜΑΡΤΙΑΝ
EVER WE-MAY-BE-sayING that miss
ΟΥΚΕΧΟΜΕΝΕΑΥΤΟΥCΠΛΑΝ
NOT WE-ARE-HAVING selves WE-ARE-
A IN US NOT IS
ΩΜΕΝΚΑΙΗΑΛΗΘΕΙΑΟΥΚΕC
STRAYING AND THE TRUTH NOT IS
ΤΙΝΕΝΗΜΙΝΕΑΝΟΜΟΛΟΓΩΜ
9 IN US IF-EVER WE-MAY-BE-avowING
ΕΝΤΑCΑΜΑΡΤΙΑCΗΜΩΝΠΙC
THE misses OF-US BELIEVing
s¹ omits* He-IS
ΤΟCΕCΤΙΝΚΑΙΔΙΚΑΙΟCΙΝ
He-IS AND JUST THAT
AB *omit* OF-US
ΑΑΦΗΗΜΙΝΤΑCΑΜΑΡΤΙΑCΗ
He-MAY-BE-FROM-LETTING to-US THE misses OF-
A ΕΙ *for* Η
ΜΩΝΚΑΙΚΑΘΑΡΙCΗΗΜΑCΑΠ
US AND SHOULD-BE-cleansING US FROM
A+Ε
ΟΠΑCΗCΑΔΙΚΙΑCΕΑΝΕΙΠΩ
10 EVERY UN-JUSTness IF-EVER WE-MAY-BE-say-
s Κ
ΜΕΝΟΤΙΟΥΧΗΜΑΡΤΗΚΑΜΕΝ
ING that NOT WE-HAVE-missed
ΨΕΥCΤΗΝΠΟΙΟΥΜΕΝΑΥΤΟΝ
FALSifier WE-ARE-makING Him
ΚΑΙΟΛΟΓΟCΑΥΤΟΥΟΥΚΕCΤ
AND THE saying OF-Him NOT IS
ΙΝΕΝΗΜΙΝΤΕΚΝΙΑΜΟΥΤΑΥ
2 IN US little-offsprings OF-ME these
ΤΑΓΡΑΦΩΥΜΙΝΙΝΑΜΗΑΜΑΡ
I-AM-WRITING to-YOUp THAT NO YOU-MAY-BE-

8 Fellowship with God as the Light leads to the discovery of all that is of the darkness. Sin in the saint is made manifest by the light. Away from the light sin may not be detected; it may be unknown. The Circumcision have constant recourse to the pardoning and cleansing virtues of the blood. Under the present reign of grace sin is always submerged by God's favor, so that no pardon is required or possible. Some will say that this puts a premium on sin. This is the very objection which is discussed and refuted in the sixth chapter of the epistle to the Romans. But it works out the very opposite in practise. Man is a contradiction. When the law says "Thou shalt not" it awakens in him a desire to do the very thing that God prohibits. And it is a blessed fact that, when the sluice gates of grace are opened wide so that there is no condemnation no matter what he does, he loses the desire to sin and finds in the very grace which guarantees immunity a latent power which enables him to rise above it.

1 The rendering "Advocate", in the sense of an attorney before a judge, is not at all in keeping with the character God assumes here. An advocate does not practise before a Father. The Revisers recognized this, and put "Comforter", "Helper", and "Paraclete" in their margin as alternatives. It is rendered "Comforter" four times in John's evangel. The verb covers the territory which we assign to the two words "entreat" and "console". A paraclete is either an entreater or a consoler. The latter hardly seems possible in connection with sin. We have made it an Entreater in this passage and a Consoler in John's evangel.

2 The strong contrast indicated by the emphatic "ours" should be noted. It is between Israel, the favored nation, and the whole world. Under the law propitiation was confined to them, but in the great antitype it embraces all mankind.

15 John speaks of the world oftener than all other writers of the Greek scriptures put together. It means to him the prevailing system lying in the wicked one (5[19]) which knows not God, hates His children, and is filled with lust and vanity. Fellowship with

not be sinning. And if anyone
should be sinning, we have an En-
treater with the Father, Jesus
2 Christ the Just. And *He* is the pro-
pitiation, concerned with our sins,
yet not concerned with *ours* only,
but concerned with the whole world
also.
3 And in this are we knowing that
we know Him, if we should be keep-
4 ing His precepts. He who is say-
ing that "I know Him" and is not
keeping His precepts, is a liar, and
5 the truth of God is not in him. Yet
whoever may be keeping His word,
truly in him the love of God has
been perfected.
In this we are knowing that we
6 are in Him: he who is saying that
he is remaining in Him ought also
himself to be walking according as
7 *He* walks. Beloved, I am not writ-
ing a new precept to you, but an
old precept, which you had from
the beginning. The old precept is
the word which you hear.
8 Again, I am writing a new pre-
cept to you, which is true in Him
and in you, seeing that the dark-
ness is passing by, and the true
9 light already is appearing. He who
is saying that he is in the light and
is hating his brother is a liar and is
10 in darkness hitherto. He who is
loving his brother is remaining in
the light, and there is no snare in
11 him. Yet he who is hating his
brother is in darkness and is walk-
ing in darkness, and is not aware
whither he is going, seeing that the
darkness blinds his eyes.
12 I am writing to you, little chil-
dren, seeing that your sins have
been forgiven you through His
13 name. I am writing to you, fathers,
seeing that you know Him Who is
from the beginning. I am writing

ΤΗΤΕΚΑΙΕΑΝΤΙϹΑΜΑΡΤΗΠ
missing AND IF-EVER ANY MAY-BE-missing BE-
ΑΡΑΚΛΗΤΟΝΕΧΟΜΕΝΠΡΟϹΤ
SIDE-CALLer WE-ARE-HAVING TOWARD THE
ΟΝΠΑΤΕΡΑΙΗϹΟΥΝΧΡΙϹΤΟ
FATHER JESUS ANOINTED
B+Ε
ΝΔΙΚΑΙΟΝΚΑΙΑΥΤΟϹΙΛΑϹ
2 JUST AND He PROPITIA-
A IS PROPITIATION
ΜΟϹΕϹΤΙΝΠΕΡΙΤΩΝΑΜΑΡΤ
TION IS ABOUT THE misses
ΙΩΝΗΜΩΝΟΥΠΕΡΙΤΩΝΗΜΕΤ
OF-US NOT ABOUT THE OUR-more
B Ω
ΕΡΩΝΔΕΜΟΝΟΝΑΛΛΑΚΑΙΠΕ
YET ONLY but AND ABOUT
ΡΙΟΛΟΥΤΟΥΚΟϹΜΟΥΚΑΙΕΝ
3 WHOLE OF-THE SYSTEM AND IN
B+Ε A Ω
ΤΟΥΤΩΓΙΝΩϹΚΟΜΕΝΟΤΙΕΓ
this WE-ARE-KNOWING that WE-
ΝΩΚΑΜΕΝΑΥΤΟΝΕΑΝΤΑϹΕΝ
HAVE-KNOWN Him IF-EVER THE direc-
s1* WE-MAY-BE-GUARDING ΦΥΛΑΞΩΜΕΝ
ΤΟΛΑϹΑΥΤΟΥΤΗΡΩΜΕΝΟΛΕ
4 tions OF-Him WE-MAY-BE-KEEPING THE one-
ΓΩΝΟΤΙΕΓΝΩΚΑΑΥΤΟΝΚΑΙ
saying that I-HAVE-KNOWN Him AND
ΤΑϹΕΝΤΟΛΑϹΑΥΤΟΥΜΗΤΗΡ
THE directions OF-Him NO KEEPING
A *omits* AND s *omits* IN this-*one*
ΩΝΨΕΥϹΤΗϹΕϹΤΙΝΚΑΙΕΝΤ
FALsifier IS AND IN this-
s o. AB *omit* OF-THE God
ΟΥΤΩΗΑΛΗΘΕΙΑΤΟΥΘΕΟΥΟ
one THE TRUTH OF-THE God NOT
ΥΚΕϹΤΙΝΟϹΔΑΝΤΗΡΗΑΥΤΟ
5 IS WHO YET-EVER MAY-BE-KEEPING OF-Him
ΥΤΟΝΛΟΓΟΝΑΛΗΘΩϹΕΝΤΟΥ
THE saying TRUly IN this-*one*
ΤΩΗΑΓΑΠΗΤΟΥΘΕΟΥΤΕΤΕΛ
THE LOVE OF-THE God HAS-*been*-ma-
B+Ε
ΕΙΩΤΑΙΕΝΤΟΥΤΩΓΙΝΩϹΚΟ
turED IN this WE-ARE-KNOWING
ΜΕΝΟΤΙΕΝΑΥΤΩΕϹΜΕΝΟΛΕ
6 that IN Him WE-ARE THE *one*-
s o. AS o.
ΓΩΝΕΝΑΥΤΩΜΕΝΕΙΝΟΦΕΙΛ
saying IN Him TO-BE-REMAINING IS-OWING
ΕΙΚΑΘΩϹΕΚΕΙΝΟϹΠΕΡΙΕΠ
according-AS that-*One* ABOUT-TREADS
s *adds* ΟΥΤΩϹ thus
ΑΤΗϹΕΝΚΑΙΑΥΤΟϹΠΕΡΙΠΑ
AND He TO-BE-ABOUT-
ΤΕΙΝΑΓΑΠΗΤΟΙΟΥΚΕΝΤΟΛ
7 TREADING beLOVED NOT direction
ΗΝΚΑΙΝΗΝΓΡΑΦΩΥΜΙΝΑΛΛ
NEW I-AM-WRITING to-YOU*p* but

ΕΝΤΟΛΗΝΠΑΛΑΙΑΝΗΝΕΙΧΕ
direction OLD WHICH YE-HAD
ΤΕΑΠΑΡΧΗϹΗΕΝΤΟΛΗΗΠΑΛ
FROM ORIGINal THE direction THE OLD
ΑΙΑΕϹΤΙΝΟΛΟΓΟϹΟΝΗΚΟΥ
IS THE saying WHICH YE-HEAR
ϹΑΤΕΠΑΛΙΝΕΝΤΟΛΗΝΚΑΙΝ
8 AGAIN direction NEW
A IN Him TRUE
ΗΝΓΡΑΦΩΥΜΙΝΟΕϹΤΙΝΑΛΗ
I-AM-WRITING to-YOU*p* WHICH IS TRUE
s *adds* ΚΑΙ AND A Η=US
ΘΕϹΕΝΑΥΤΩΚΑΙΕΝΥΜΙΝΟΤ
IN Him AND IN YOU*p* that
A o. o.
ΙΗϹΚΟΤΙΑΠΑΡΑΓΕΤΑΙΚΑΙ
THE DARKness IS-*be*ING-BESIDE-LED AND
s1*+N AB+Ε
ΤΟΦΩϹΤΟΑΛΗΘΙΝΟΝΗΔΗΦΑ
THE LIGHT THE TRUE ALREADY IS-AP-
ΙΝΕΙΟΛΕΓΩΝΕΝΤΩΦΩΤΙΕΙ
9 PEARING THE *one*-saying IN THE LIGHT TO-BE
ΝΑΙΚΑΙΤΟΝΑΔΕΛΦΟΝΑΥΤΟ
AND THE brother OF-him
AB *omit* FALsifier IS AND
ΥΜΕΙϹΩΝΨΕΥϹΤΗϹΕϹΤΙΝΚ
HATING FALsifier IS AND
ΑΙΕΝΤΗϹΚΟΤΙΑΕϹΤΙΝΕΩϹ
IN THE DARKness IS TILL
ΑΡΤΙΟΑΓΑΠΩΝΤΟΝΑΔΕΛΦΟ
10 at-PRESENT THE *one*-LOVING THE brother
ΝΑΥΤΟΥΕΝΤΩΦΩΤΙΜΕΝΕΙΚ
OF-him IN THE LIGHT IS-REMAINING AND
B IN him NOT IS
ΑΙϹΚΑΝΔΑΛΟΝΟΥΚΕϹΤΙΝΕ
SNARE NOT IS IN
s o.
ΝΑΥΤΩΟΔΕΜΕΙϹΩΝΤΟΝΑΔΕ
11 him THE YET *one*-HATING THE brother
ΛΦΟΝΑΥΤΟΥΕΝΤΗϹΚΟΤΙΑΕ
OF-him IN THE DARKness IS
ϹΤΙΝΚΑΙΕΝΤΗϹΚΟΤΙΑΠΕΡ
AND IN THE DARKness IS-ABOUT-
B o.
ΙΠΑΤΕΙΚΑΙΟΥΚΟΙΔΕΝΠΟΥ
TREADING AND NOT HAS-PERCEIVED ?-where
ΥΠΑΓΕΙΟΤΙΗϹΚΟΤΙΑΕΤΥΦ
he-IS-UNDER-LEADING that THE DARKness BLINDS
ΛΩϹΕΝΤΟΥϹΟΦΘΑΛΜΟΥϹΑΥ
THE VIEWers OF-
ΤΟΥΓΡΑΦΩΥΜΙΝΤΕΚΝΙΑΟΤ
12 him I-AM-WRITING to-YOU*p* little-offsprings that
s1* Ο
ΙΑΦΕΩΝΤΑΙΥΜΙΝΑΙΑΜΑΡΤ
HAVE-*been*-FROM-LET to-YOU*p* THE misses
ΙΑΙΔΙΑΤΟΟΝΟΜΑΑΥΤΟΥΓΡ
13 THRU THE NAME OF-Him I-AM-
ΑΦΩΥΜΙΝΠΑΤΕΡΕϹΟΤΙΕΓΝ
WRITING to-YOU*p* FATHERS that YE-HAVE-

God is forfeited by attachment to it, and the proof of evil is that it comes into competition with the love of God. In spirit on Patmos he has seen this world pass away and give place to one which will be in harmony with God.

18 The term "antichrist" occurs only in John's epistles. The prefix "anti" now has the meaning of "against", and antichrist signifies one who is against Christ. But "anti" originally meant "instead of", and this is its significance in "antichrist". An antichrist is one who takes Christ's place, a substitute or counterfeit christ. John speaks of them as coming out from amongst the circle of the saints.

The indiscriminate use of this term for the coming prince of Daniel (Dan. 9[26]), the lawless one of Paul (2 Thes. 2[8]), and the first wild beast of the Unveiling (Un.13[1]) is to be deplored. No clear conceptions can come of confusing these titles. Antichrist, as a substitute for Christ, is probably to be identified with the second wild beast which had horns like a lambkin (Un. 13[11]). This one only has a likeness to Christ and deceives those dwelling on the earth.

The antichrists are probably identical with the false christs which were foretold by our Lord (Mt.24[24];Mk.13[22]) who would deceive, if it were possible, the very elect. The spirit of antichrist is already in the world and may be known by certain definite characteristics. One is the denial that Jesus is the Christ. The second is the disowning of the Father as well as the Son. The third is the disavowal of the flesh of Christ, that He has come in flesh in the past (1 Jn.4[3]) and that He is coming in flesh in the future (2 Jn. 7). Only those who definitely deny these things are in reality possessed of the spirit of antichrist. It should not be applied to all who oppose Christ, or who teach false doctrine, but rather to those who deceive by pretending to take the place of Christ. The term is never associated with open opposition but rather with secret deception. Whoever, and whatever, displaces Christ is imbued with the spirit of antichrist. It will culminate in the future manifestation of one who will be received by Israel as their long desired Messiah.

to you, youths, seeing that you have
14 conquered the wicked one. I write
to you, little children, seeing that
you know the Father. I write to
you, fathers, seeing that you know
Him Who is from the beginning. I
write to you, youths, seeing that
you are strong and the word of God
is remaining in you and you have
conquered the wicked one.
15 Be not loving the world, neither
what is in the world. If anyone
should be loving the world, the love
16 of the Father is not in him, seeing
that everything in the world, the
desire of the flesh, and the desire of
the eyes, and the ostentation of living,
is not of the Father, but is of
17 the world. And the world is passing
by, and its desire, yet he who
is doing the will of God is remaining
for the eon.
18 Little children, it is the last
hour, and, according as you hear
that the antichrist is coming, now
also there have come to be many
antichrists, whence we know that it
19 is the last hour. They come out
from us, but they were not of us,
for if they were of us, they would
have remained with us. But it was
that they may be manifested that
20 they are not all of us. And *you*
have an anointing from the Holy
One, and all are aware.
21 I write not to you seeing that
you are not acquainted with the
truth, but that you are acquainted
with it, and that no lie is of the
22 truth. Who is a liar, if not he who
is denying, [saying] that "Jesus
is not the Christ"? This one is the
antichrist, who is disowning the
23 Father and the Son. Every one
disowning the Son neither has
the Father. He who is avowing the
Son has the Father also.

ΩΚΑΤΕΤΟΝΑΠΑΡΧΗϹΓΡΑΦΩ
KNOWN THE-*One* FROM ORIGINAL I-AM-WRITING
B+Є
ΥΜΙΝΝΕΑΝΙϹΚΟΙΟΤΙΝΕΝΙ
to-YOU*p* YOUTHS that YE-HAVE-
A o. o. s o.
ΚΗΚΑΤΕΤΟΝΠΟΝΗΡΟΝΕΓΡΑ
14 CONQUERED THE wicked-*one* I-WRITE

ΨΑΥΜΙΝΠΑΙΔΙΑΟΤΙΕΓΝΩΚ
to-YOU*p* little-boys-and-girls that YE-HAVE-KNOWN

ΑΤΕΤΟΝΠΑΤΕΡΑΕΓΡΑΨΑΥΜ
THE FATHER I-WRITE to-YOU*p*

ΙΝΠΑΤΕΡΕϹΟΤΙΕΓΝΩΚΑΤΕ
FATHERS that YE-HAVE-KNOWN
B o.
ΤΟΝΑΠΑΡΧΗϹΕΓΡΑΨΑΥΜΙΝ
THE-*One* FROM ORIGINAL I-WRITE to-YOU*p*

ΝΕΑΝΙϹΚΟΙΟΤΙΙϹΧΥΡΟΙΕ
YOUTHS that STRONG-*ones* YE-
B *omits* OF-THE God
ϹΤΕΚΑΙΟΛΟΓΟϹΤΟΥΘΕΟΥΕ
ARE AND THE saying OF-THE God IN
B+Є
ΝΥΜΙΝΜΕΝΕΙΚΑΙΝΕΝΙΚΗΚ
YOU*p* IS-REMAINING AND YE-HAVE-CONQUERED

ΑΤΕΤΟΝΠΟΝΗΡΟΝΜΗΑΓΑΠΑ
15 THE wicked-*one* NO BE-YE-LOVING

ΤΕΤΟΝΚΟϹΜΟΝΜΗΔΕΤΑΕΝΤ
THE SYSTEM NO-YET THE IN THE

ΩΚΟϹΜΩΕΑΝΤΙϹΑΓΑΠΑΤΟΝ
SYSTEM IF-EVER ANY-*one* IS-LOVING THE

ΚΟϹΜΟΝΟΥΚΕϹΤΙΝΗΑΓΑΠΗ
SYSTEM NOT IS THE LOVE
A ΘΥ=God
ΤΟΥΠΑΤΡΟϹΕΝΑΥΤΩΟΤΙΠΑ
16 OF-THE FATHER IN him that EVERY

ΝΤΟΕΝΤΩΚΟϹΜΩΗΕΠΙΘΥΜΙ
THE IN THE SYSTEM THE ON-FEELing

ΑΤΗϹϹΑΡΚΟϹΚΑΙΗΕΠΙΘΥΜ
OF-THE FLESH AND THE ON-FEELing

ΙΑΤΩΝΟΦΘΑΛΜΩΝΚΑΙΗΑΛΑ
OF-THE VIEWers AND THE OSTEN-
AsB[1] o.
ΖΟΝΕΙΑΤΟΥΒΙΟΥΟΥΚΕϹΤΙ
TATION OF-THE livelihood NOT IS
As o.
ΝΕΚΤΟΥΠΑΤΡΟϹΑΛΛΑΕΚΤΟ
OUT OF-THE FATHER but OUT OF-THE

ΥΚΟϹΜΟΥΕϹΤΙΝΚΑΙΟΚΟϹΜ
17 SYSTEM IS AND THE SYSTEM

ΟϹΠΑΡΑΓΕΤΑΙΚΑΙΗΕΠΙΘΥ
IS-*be*ING-BESIDE-LED AND THE ON-FEELing
A *omits* OF-it
ΜΙΑΑΥΤΟΥΟΔΕΠΟΙΩΝΤΟΘΕ
OF-it THE YET *one*-DOING THE WILL

ΛΗΜΑΤΟΥΘΕΟΥΜΕΝΕΙΕΙϹΤ
OF-THE God IS-REMAINING INTO THE

ΟΝΑΙΩΝΑΠΑΙΔΙΑΕϹΧΑΤΗΩ
18 eon little-boys-and-girls LAST HOUR

ΡΑΕϹΤΙΝΚΑΙΚΑΘΩϹΗΚΟΥϹ
it-IS AND according-AS YE-HEAR
A *omits* that Bs[1]* *omit* THE B+Є
ΑΤΕΟΤΙΟΑΝΤΙΧΡΙϹΤΟϹΕΡ
that THE INSTEAD-ANOINTED IS-
B+Є
ΧΕΤΑΙΚΑΙΝΥΝΑΝΤΙΧΡΙϹΤ
COMING AND NOW INSTEAD-ANOINTEDS

ΟΙΠΟΛΛΟΙΓΕΓΟΝΑϹΙΝΟΘΕ
MANY HAVE-BECOME WHICH-PLACE
B+Є A Ω
ΝΓΙΝΩϹΚΟΜΕΝΟΤΙΕϹΧΑΤΗ
WE-ARE-KNOWING that LAST
s O
ΩΡΑΕϹΤΙΝΕΞΗΜΩΝΕΞΗΛΘΑ
19 HOUR it-IS OUT OF-US THEY-OUT-COME

ΝΑΛΛΟΥΚΗϹΑΝΕΞΗΜΩΝΕΙΓ
but NOT THEY-WERE OUT OF-US IF for
B OUT OF-US THEY-WERE s o.
ΑΡΗϹΑΝΕΞΗΜΩΝΜΕΜΕΝΗΚΕ
THEY-WERE OUT OF-US THEY-HAD-REMAINED

ΙϹΑΝΑΝΜΕΘΗΜΩΝΑΛΛΙΝΑΦ
EVER WITH US but THAT THEY-

ΑΝΕΡΩΘΩϹΙΝΟΤΙΟΥΚΕΙϹΙ
MAY-BE-BEING-made-APPEAR that NOT THEY-ARE
s o.
ΝΠΑΝΤΕϹΕΞΗΜΩΝΚΑΙΥΜΕΙ
20 ALL OUT OF-US AND YE
B+Є
ϹΧΡΙϹΜΑΕΧΕΤΕΑΠΟΤΟΥΑΓ
ANOINTment ARE-HAVING FROM THE HOLY-
B *omits* AND s ΔΙ *for* Є A Δ o.
ΙΟΥΚΑΙΟΙΔΑΤΕΠΑΝΤΕϹΟΥ
21 *one* AND YE'VE-PERCEIVED ALL NOT

ΚΕΓΡΑΨΑΥΜΙΝΟΤΙΟΥΚΟΙΔ
I-WRITE to-YOU*p* that NOT YE-HAVE-
s o.
ΑΤΕΤΗΝΑΛΗΘΕΙΑΝΑΛΛΟΤΙ
PERCEIVED THE TRUTH but that
s ΔΙ *for* Є
ΟΙΔΑΤΕΑΥΤΗΝΚΑΙΟΤΙΠΑΝ
YE'VE-PERCEIVED her AND that EVERY
s o.
ΨΕΥΔΟϹΕΚΤΗϹΑΛΗΘΕΙΑϹΟ
FALSEhood OUT OF-THE TRUTH NOT

ΥΚΕϹΤΙΝΤΙϹΕϹΤΙΝΟΨΕΥϹ
22 IS ANY IS THE FALSIfier

ΤΗϹΕΙΜΗΟΑΡΝΟΥΜΕΝΟϹΟΤ
IF NOT THE *one*-disowning that

ΙΙΗϹΟΥϹΟΥΚΕϹΤΙΝΟΧΡΙϹ
JESUS NOT IS THE ANOINTED
B+Є
ΤΟϹΟΥΤΟϹΕϹΤΙΝΟΑΝΤΙΧΡ
this-*one* IS THE INSTEAD-ANOINTED
s *had* +ΚΑΙ AND
ΙϹΤΟϹΟΑΡΝΟΥΜΕΝΟϹΤΟΝΠ
THE *one*-disowning THE FA-

ΑΤΕΡΑΚΑΙΤΟΝΥΙΟΝΠΑϹΟΑ
23 THER AND THE SON EVERY THE *one*-

ΡΝΟΥΜΕΝΟϹΤΟΝΥΙΟΝΟΥΔΕ
disowning THE SON NOT-YET

ΤΟΝΠΑΤΕΡΑΕΧΕΙΟΟΜΟΛΟΓ
THE FATHER IS-HAVING THE *one*-avowing

25 The life eonian is life for the course of the eons. It will last during the millennial kingdom and the following eon, up to the consummation, when death is abolished. It would be of little import to promise "eternal" life, for this will become the portion of all when there is no death. The special portion of the saints is life up to the consummation, during the eons, for it is only during the times of the eons that death has any place in God's universe. Moreover, this eonian life is not for this eon, but for the last two eons. It does not commence now, or God's saints would never die. It is impossible to speak of being in present possession of "eternal" or "everlasting" life without claiming immunity from death. None of the saints who have died had "everlasting" life, or they would not now be dead. All had eonian life, which will be enjoyed by them in the resurrection at the presence of Christ.

1 Relationship to God is expressed by various figures of speech. The Father has children by regeneration and sons by the new creation. Entrance into the kingdom on earth for the Circumcision is aptly figured by a new begettal. They will go through a process corresponding to a birth to fit them for the millennial kingdom (Jn.3[3]). Such a change would not be radical enough to fit us for the heavenly realms, so Paul speaks of a secret connected with the resurrection, by which we are to be changed from terrestrial to celestial creatures (1 Co. 15[51]). Hence we are not in the regeneration, but in a new creation in Christ (2Co.5[17]). As in John three sixteen, John stresses the *manner* of God's love. It is not *sons* here, but *children*. It is the affection of the family circle. God is known as *Father*.

2 Christ in resurrection, before His ascension, is an index of what glory awaits the Circumcision in the kingdom. They shall see Him and be like Him. Christ in glory, after His ascension, as Paul beheld Him on the Damascus road, shows what surpassing glory awaits us when we are transfigured into the body of His glory (Phil.3[21]).

24 Let that which *you* hear from the
beginning be remaining in you. If
that which you hear from the beginning should be remaining in
you, *you* also shall be remaining
25 in the Son and in the Father. And
this is the promise which *He* promises us: the life eonian.
26 These things I write to you concerning those who are deceiving
27 you. And the anointing which
you obtained from Him is remaining in you, and you have no need
that anyone should be teaching
you, but as His anointing is
teaching you concerning all, and is
true, and is no lie, according as it
teaches you also, be remaining in it.
28 And now, little children, be remaining in it, that, should He be
manifested, we should be having
boldness and not be put to shame
29 before Him in His presence. If you
should be perceiving that He is
just, you know that everyone also
who is doing righteousness has been
begotten of Him.

3 *Lo!* what manner of love the Father has given us, that we may
be called children of God! And
we are! Therefore the world is
not knowing us, seeing that it knew
2 Him not. Beloved, now are we
children of God, and it was not
as yet manifested what we shall be.
We are aware that, if He should be
manifested, we shall be like Him,
seeing that we shall see Him ac-
3 cording as He is. And every one
who has this expectation on Him is
purifying himself, according as *He*
is pure.
4 Every one who is doing sin is
doing lawlessness also, and sin is
5 lawlessness. And you are aware
that *He* was manifested that He
should be taking away our sins, and

ΩΝΤΟΝΥΙΟΝΚΑΙΤΟΝΠΑΤΕΡ
THE SON AND THE FATHER
s Α ΗΚΟ
ΑΕΧΕΙΥΜΕΙCΟΗΚΟΥCΑΤΕΑ
24 IS-HAVING YE WHICH YE-HEAR FROM

ΠΑΡΧΗCΕΝΥΜΙΝΜΕΝΕΤΩΕΑ
ORIGINAL IN YOU*p* LET-BE-REMAINING IF-EV-
*s*1* *omits* IN *s o.* *s adds* ΑΚΗΚΟΑΤΕ
ΝΕΝΥΜΙΝΜΕΙΝΗΟΑΠΑΡΧΗC
ER IN YOU*p* S'HD-BE-REMAINING WHICH FROM ORIGINAL
YE-HEAR *omitted by s*
ΗΚΟΥCΑΤΕΚΑΙΥΜΕΙCΕΝΤΩ
YE-HEAR AND YE IN THE
B *omits* IN *s* FATHER AND IN THE SON
ΥΙΩΚΑΙΕΝΤΩΠΑΤΡΙΜΕΝΕΙ
SON AND IN THE FATHER WILL-BE-REMAIN-

ΤΕΚΑΙΑΥΤΗΕCΤΙΝΗΕΠΑΓΓ
25 ING AND this IS THE promise
A+Ε *s o.*
ΕΛΙΑΗΝΑΥΤΟCΕΠΗΓΓΕΙΛΑ
WHICH He promises
B Υ=-YOU*p*
ΤΟΗΜΙΝΤΗΝΖΩΗΝΤΗΝΑΙΩΝ
to-US THE LIFE THE eonian
s adds ΔΕ YET
ΙΟΝΤΑΥΤΑΕΓΡΑΨΑΥΜΙΝΠΕ
26 these I-WRITE to-YOU*p* ABOUT
A ΟΥ *for* Ω
ΡΙΤΩΝΠΛΑΝΩΝΤΩΝΥΜΑCΚΑ
27 THE *ones*-STRAYING YOU*p* AND
s o. B *inserts* Α=grace-effect B1 Α
ΙΥΜΕΙCΤΟΧΡΙCΜΑΟΕΛΑΒΕ
YE THE ANOINTment WHICH YE-GOT

ΤΕΑΠΑΥΤΟΥΜΕΝΕΙΕΝΥΜΙΝ
FROM Him IS-REMAINING IN YOU*p*
A*s o.*
ΚΑΙΟΥΧΡΕΙΑΝΕΧΕΤΕΙΝΑΤ
AND NOT need YE-ARE-HAVING THAT ANY
A*s o.* B *omits* AS
ΙCΔΙΔΑCΚΗΥΜΑCΑΛΛΑΩCΤ
MAY-BE-TEACHING YOU*p* but AS THE
A *o.s*1*(+ΕB) ΠΝΕΥΜΑ spirit
ΟΑΥΤΟΥΧΡΙCΜΑΔΙΔΑCΚΕΙ
OF-Him ANOINTment IS-TEACHING

ΥΜΑCΠΕΡΙΠΑΝΤΩΝΚΑΙΑΛΗ
YOU*p* ABOUT ALL AND TRUE
s Η
ΘΕCΕCΤΙΝΚΑΙΟΥΚΕCΤΙΝΨ
IS AND NOT IS FALSE-
A *omits* AND
ΕΥΔΟCΚΑΙΚΑΘΩCΕΔΙΔΑΞΕ
hood AND according-AS it-TEACHES
s omits AND
ΝΥΜΑCΜΕΝΕΤΕΕΝΑΥΤΩΚΑΙ
28 YOU*p* YE-BE-REMAINING IN SAME AND
NOW little-offsprings YE-BE-REMAINING IN SAME
ΝΥΝΤΕΚΝΙΑΜΕΝΕΤΕΕΝΑΥΤ
NOW little-offsprings YE-BE-REMAINING IN SAME
*s*1* Ε
ΩΙΝΑΕΑΝΦΑΝΕΡΩΘΗCΧΩΜΕ
THAT IF-EVER HE-MAY-BE-BEING-made-APPEAR WE-

ΝΠΑΡΡΗCΙΑΝΚΑΙΜΗΑΙCΧΥ
SHOULD-BE-HAVING boldness AND NO WE-MAY-BE-
s IN THE-BESIDE-BEING OF-Him FROM Him
ΝΘΩΜΕΝΑΠΑΥΤΟΥΕΝΤΗΠΑΡ
BEING-VILED FROM Him IN THE BESIDE-
A *o.*
ΟΥCΙΑΑΥΤΟΥΕΑΝΕΙΔΗΤΕΟ
29 BEING OF-Him IF-EVER YE-MAY-BE-PERCEIVING

B+Ε
ΤΙΔΙΚΑΙΟCΕCΤΙΝΓΙΝΩCΚ
that JUST He-IS YE-ARE-KNOWING
B *omits* AND
ΕΤΕΟΤΙΚΑΙΠΑCΟΠΟΙΩΝΤΗ
that AND EVERY THE *one*-DOING THE

ΝΔΙΚΑΙΟCΥΝΗΝΕΞΑΥΤΟΥΓ
JUSTICE OUT OF-Him HAS-
s+Ε
ΕΓΕΝΝΗΤΑΙΙΔΕΤΕΠΟΤΑΠΗ
3 *been*-generated BE-PERCEIVING ?-where-FROM
A *o.* B Υ=-YOU*p*
ΝΑΓΑΠΗΝΔΕΔΩΚΕΝΗΜΙΝΟΠ
LOVE HAS-GIVEN to-US THE FA-

ΑΤΗΡΙΝΑΤΕΚΝΑΘΕΟΥΚΛΗΘ
THER THAT offspring OF-God WE-MAY-BE-BE-

ΩΜΕΝΚΑΙΕCΜΕΝΔΙΑΤΟΥΤΟ
ING-CALLED AND WE-ARE THRU this
B+Ε *s*1* Υ=YOU
ΟΚΟCΜΟCΟΥΓΙΝΩCΚΕΙΗΜΑ
THE SYSTEM NOT IS-KNOWING US

CΟΤΙΟΥΚΕΓΝΩΑΥΤΟΝΑΓΑΠ
2 that NOT it-KNEW Him beLOVED-*ones*

ΗΤΟΙΝΥΝΤΕΚΝΑΘΕΟΥΕCΜΕ
NOW offspring OF-God WE-ARE

ΝΚΑΙΟΥΠΩΕΦΑΝΕΡΩΘΗΤΙΕ
AND NOT-as-yet WAS-made-APPEAR ANY WE-

CΟΜΕΘΑΟΙΔΑΜΕΝΟΤΙΕΑΝΦ
SHALL-BE WE-HAVE-PERCEIVED that IF-EVER He-

ΑΝΕΡΩΘΗΟΜΟΙΟΙΑΥΤΩΕCΟ
MAY-BE-BEING-made-APPEAR LIKE to-Him WE-SHALL-

ΜΕΘΑΟΤΙΟΨΟΜΕΘΑΑΥΤΟΝΚ
BE that WE-SHALL-BE-VIEWING Him ac-

ΑΘΩCΕCΤΙΝΚΑΙΠΑCΟΕΧΩΝ
3 cording-AS He-IS AND EVERY THE *one*-HAVING

ΤΗΝΕΛΠΙΔΑΤΑΥΤΗΝΕΠΑΥΤ
THE EXPECTATION this ON Him
s o.
ΩΑΓΝΙΖΕΙΕΑΥΤΟΝΚΑΘΩCΕ
IS-PURIFYING self according-AS that-
s o.
ΚΕΙΝΟCΑΓΝΟCΕCΤΙΝΠΑCΟ
4 *One* PURE IS EVERY THE

ΠΟΙΩΝΤΗΝΑΜΑΡΤΙΑΝΚΑΙΤ
one-DOING THE missing AND THE

ΗΝΑΝΟΜΙΑΝΠΟΙΕΙΚΑΙΗΑΜ
UN-LAWness IS-DOING AND THE missing
s had+ΚΑΙ AND
ΑΡΤΙΑΕCΤΙΝΗΑΝΟΜΙΑΚΑΙ
5 IS THE UN-LAWness AND
s WE- -ΜΕΝ
ΟΙΔΑΤΕΟΤΙΕΚΕΙΝΟCΕΦΑΝ
YE-HAVE-PERCEIVED that that-*One* WAS-made-
AB *omit* OF-US
ΕΡΩΘΗΙΝΑΤΑCΑΜΑΡΤΙΑCΗ
APPEAR THAT THE misses OF-
s NOT IS IN Him
ΜΩΝΑΡΗΚΑΙΑΜΑΡΤΙΑΕΝΑΥ
US He-SHOULD-BE-LIFTING AND missing IN Him

ΤΩΟΥΚΕCΤΙΝΠΑCΟΕΝΑΥΤΩ
6 NOT IS EVERY THE-*one* IN Him

[8] The title "Slanderer" has far more aptness than is at first apparent. Satan is known to us only through his work. He never appears otherwise than as the evil creature indicated by his titles. From his very beginning his work has been to oppose and destroy. In Eden's garden he is seen as the Slanderer of God. He imputed a false motive to the commandment not to eat of the tree of the knowledge of good and evil. He aimed directly at the character of God and brought in the estrangement. On the other hand, he is also the Slanderer of the saints (1 Pt.5[8]). As such, he accused Job falsely (Job 2[5]).

Sin was introduced and is being perpetuated by his slanders. Wrong thoughts and mistaken notions concerning God are at the root of all lawlessness, and lawlessness is sin. God is misunderstood, misjudged and hated because of the Slanderer's lies. Hence the Son of God has come to annul his acts by making God known.

The work of the Slanderer is really one of the essential factors for a true knowledge of God. Sin is a necessary prelude to salvation, and estrangement precedes reconciliation, and it is only through these that God's heart could be bared and His affections shared by mankind. But the office of sin and estrangement is not effected until they are annulled and replaced by righteousness and peace.

The purpose for which the Son of God was manifested was to undo what the Slanderer had done. We do not see this purpose accomplished yet. It will have a partial fulfillment in the next eon, when the Slanderer will be bound. Its complete culmination will not be seen until the consummation when death, the Slanderer's crowning success, is abolished, and he himself, together with all creation, will be reconciled to God (Col.1[20]). Thus it is that the Son of God will completely annul the acts of the Slanderer.

[10] Two spiritual paternities are indicated by conduct, righteousness and love on the one side and unrighteousness and hate on the other. The latter tendency reaches its goal in murder ([12]) and the former in self-sacrifice ([16]).

6 in Him is no sin. Every one who is
remaining in Him is not sinning.
Every one who is sinning has not
seen Him, neither has known Him.
7 Little children, let no one be de-
ceiving you. He who is doing
righteousness is just, according as
8 *He* is just. Yet he who is doing
sin is of the Slanderer, seeing that
the Slanderer is sinning from the
beginning. For this was the Son of
God manifested, that He should be
annulling the acts of the Slanderer.
9 Every one who is begotten of God
is not doing sin, seeing that His
seed is remaining in him, and he
cannot sin, seeing that he has been
10 begotten of God. In this are ap-
parent the children of God and the
children of the Slanderer: every-
one who is not doing righteousness
and who is not loving his brother,
11 is not of God, seeing that this is the
message which you hear from the
beginning, that we may be loving
12 one another, not according as Cain
was of the wicked one and slays his
brother. And for what does he
slay him? Seeing that his acts
were wicked, yet his brother's just.
13 Marvel not, brethren, if the
14 world is hating you. *We* are aware
that we have proceeded out of
death into life, seeing that we are
loving our brethren. He who is not
loving is remaining in death.
15 Every one who is hating his brother
is a man-killer, and you are aware
that no man-killer has eonian life
remaining in him.
16 By this we know love, seeing
that *He* lays down His soul for
our sakes. *We* also ought to lay
down our souls for the sake of the
brethren.

s o.
ΜΕΝΩΝΟΥΧΑΜΑΡΤΑΝΕΙΠΑΣ
REMAINING NOT IS-missing EVERY

B¹ O
ΟΑΜΑΡΤΑΝΩΝΟΥΧΕΩΡΑΚΕΝ
THE *one*-missing NOT HAS-SEEN

ΑΥΤΟΝΟΥΔΕΕΓΝΩΚΕΝΑΥΤΟ
Him NOT-YET HAS-KNOWN Him

A ΠΑΙΔ T o. =little-boys-or-girls NO ANY
ΝΤΕΚΝΙΑΜΗΔΕΙΣΠΛΑΝΑΤΩ
7 little-offsprings NO-YET-ONE LET-BE-STRAYING

s¹* *omits* THE
ΥΜΑΣΟΠΟΙΩΝΤΗΝΔΙΚΑΙΟΣ
YOUp THE *one*-DOING THE JUSTice

ΥΝΗΝΔΙΚΑΙΟΣΕΣΤΙΝΚΑΘΩ
JUST IS according-AS

ΣΕΚΕΙΝΟΣΔΙΚΑΙΟΣΕΣΤΙΝ
that-*One* JUST IS

Bs *omit* YET
ΟΔΕΠΟΙΩΝΤΗΝΑΜΑΡΤΙΑΝΕ
8 THE YET *one*-DOING THE missing OUT

ΚΤΟΥΔΙΑΒΟΛΟΥΕΣΤΙΝΟΤΙ
OF-THE THRU-CASTer IS that

ΑΠΑΡΧΗΣΟΔΙΑΒΟΛΟΣΑΜΑΡ
FROM ORIGINal THE THRU-CASTer IS-missing

s o.
ΤΑΝΕΙΕΙΣΤΟΥΤΟΕΦΑΝΕΡΩ
INTO this WAS-made-APPEAR

ΘΗΟΥΙΟΣΤΟΥΘΕΟΥΙΝΑΛΥΣ
THE SON OF-THE God THAT He-SHOULD-

ΗΤΑΕΡΓΑΤΟΥΔΙΑΒΟΛΟΥΠΑ
9 BE-LOOSING THE ACTS OF-THE THRU-CASTer EVERY

ΣΟΓΕΓΕΝΝΗΜΕΝΟΣΕΚΤΟΥΘ
THE *one*-HAVING-*been*-generatED OUT OF-THE God

ΕΟΥΑΜΑΡΤΙΑΝΟΥΠΟΙΕΙΟΤ
missing NOT IS-DOING that

ΙΣΠΕΡΜΑΑΥΤΟΥΕΝΑΥΤΩΜΕ
seed OF-Him IN him IS-RE-

ΝΕΙΚΑΙΟΥΔΥΝΑΤΑΙΑΜΑΡΤ
MAINING AND NOT he-IS-ABLE TO-BE-missing

s o.
ΑΝΕΙΝΟΤΙΕΚΤΟΥΘΕΟΥΓΕΓ
that OUT OF-THE God he-HAS-

ΕΝΝΗΤΑΙΕΝΤΟΥΤΩΦΑΝΕΡΑ
10 *been*-generatED IN this apparent

ΕΣΤΙΝΤΑΤΕΚΝΑΤΟΥΘΕΟΥΚ
IS THE offsprings OF-THE God AND

ΑΙΤΑΤΕΚΝΑΤΟΥΔΙΑΒΟΛΟΥ
THE offsprings OF-THE THRU-CASTer

A *adds* THE ΤΗΝ s Ε o.
ΠΑΣΟΜΗΠΟΙΩΝΔΙΚΑΙΟΣΥΝ
EVERY THE-*one* NO DOING JUSTice

ΗΝΟΥΚΕΣΤΙΝΕΚΤΟΥΘΕΟΥΚ
NOT IS OUT OF-THE God AND

ΑΙΟΜΗΑΓΑΠΩΝΤΟΝΑΔΕΛΦΟ
THE-*one* NO LOVING THE brother

s promise+ON- ΕΠ-
ΝΑΥΤΟΥΟΤΙΑΥΤΗΕΣΤΙΝΗΑ
11 OF-him that this IS THE MES-

A+Ε s ΑΙ
ΓΓΕΛΙΑΗΝΗΚΟΥΣΑΤΕΑΠΑΡ
SAGE WHICH YE-HEAR FROM ORIGIN-

ΧΗΣΙΝΑΑΓΑΠΩΜΕΝΑΛΛΗΛΟ
al THAT WE-MAY-BE-LOVING one-another

ΥΣΟΥΚΑΘΩΣΚΑΙΝΕΚΤΟΥΠΟ
12 NOT according-AS CAIN OUT OF-THE wicked-

ΝΗΡΟΥΗΝΚΑΙΕΣΦΑΞΕΝΤΟΝ
one WAS AND SLAYS THE

ΑΔΕΛΦΟΝΑΥΤΟΥΚΑΙΧΑΡΙΝ
brother OF-him AND grace

s+Σ
ΤΙΝΟΣΕΣΦΑΞΕΝΑΥΤΟΝΟΤΙ
OF-ANY he-SLAYS him that

ΤΑΕΡΓΑΑΥΤΟΥΠΟΝΗΡΑΗΝΤ
THE ACTS OF-him wicked WAS THE

ΑΔΕΤΟΥΑΔΕΛΦΟΥΑΥΤΟΥΔΙ
YET OF-THE brother OF-him JUST

s+ΚΑΙ AND
ΚΑΙΑΜΗΘΑΥΜΑΖΕΤΕΑΔΕΛΦ
13 NO BE-YE-MARVELING brothers

B+Ε s o.
ΟΙΕΙΜΙΣΕΙΥΜΑΣΟΚΟΣΜΟΣ
IF IS-HATING YOUp THE SYSTEM

ΗΜΕΙΣΟΙΔΑΜΕΝΟΤΙΜΕΤΑΒ
14 WE HAVE-PERCEIVED that WE-HAVE-after-

s o. o.
ΕΒΗΚΑΜΕΝΕΚΤΟΥΘΑΝΑΤΟΥ
STEPPED OUT OF-THE DEATH

ΕΙΣΤΗΝΖΩΗΝΟΤΙΑΓΑΠΩΜΕ
INTO THE LIFE that WE-ARE-LOVING

AB *omit* OF-US
ΝΤΟΥΣΑΔΕΛΦΟΥΣΗΜΩΝΟΜΗ
THE brothers OF-US THE-*one* NO

ΑΓΑΠΩΝΜΕΝΕΙΕΝΤΩΘΑΝΑΤ
LOVING IS-REMAINING IN THE DEATH

B+Ε
ΩΠΑΣΟΜΙΣΩΝΤΟΝΑΔΕΛΦΟΝ
15 EVERY THE *one*-HATING THE brother

Ε=OF-se'f *prefixed by* B
ΑΥΤΟΥΑΝΘΡΩΠΟΚΤΟΝΟΣΕΣ
OF-him human-KILLER IS

ΤΙΝΚΑΙΟΙΔΑΤΕΟΤΙΠΑΣΑΝ
AND YE-HAVE-PERCEIVED that EVERY human-

ΘΡΩΠΟΚΤΟΝΟΣΟΥΚΕΧΕΙΖΩ
KILLER NOT IS-HAVING LIFE

As+Ε=self
ΗΝΑΙΩΝΙΟΝΕΝΑΥΤΩΜΕΝΟΥ
eonian IN him REMAINING

ΣΑΝΕΝΤΟΥΤΩΕΓΝΩΚΑΜΕΝΤ
16 IN this WE-HAVE-KNOWN THE

ΗΝΑΓΑΠΗΝΟΤΙΕΚΕΙΝΟΣΥΠ
LOVE that that-*One* OVER

ΕΡΗΜΩΝΤΗΝΨΥΧΗΝΑΥΤΟΥΕ
US THE soul OF-Him PLA-

s o.
ΘΗΚΕΝΚΑΙΗΜΕΙΣΟΦΕΙΛΟΜ
CES AND WE ARE-OWING

ΕΝΥΠΕΡΤΩΝΑΔΕΛΦΩΝΤΑΣΨ
OVER THE brothers THE souls

18 This is a warning against a danger of the so-called "social gospel". It makes mere philanthropic talk and social theory a substitute for personal deeds of compassion. True beneficence is the product of a regenerate and instructed heart, and not of ostentatious and superfluous organization that seeks to raise the masses while it neglects the heart needs of the individual.

23 This precept seems almost an anticlimax, for believing is usually put down as entirely outside the category of practical virtues. Yet believing is the most practical exercise in the world. All action is dependent on belief; all effort is qualified by it. Eve believed the serpent and opened the sluice gates of sin. Christ believed God and secured salvation. The fall resulted from lack of faith in God and every phase of the return to Him is founded on faith.

Take the practical precepts of the preceding paragraphs. One who heartily believes God has the most powerful incentive possible to please Him by relieving the distress of his needy brother, for his faith would find an impelling motive in the love which belief has engendered. True faith is not idle: it acts. But the important point is the fact that the quality of its acts meets the approval of God.

Furthermore, as is implied in the second part of the precept, true faith is the most fertile field of love. It is only as the love of God is realized that it is possible to display it to others. It is intensely practical to recognize this, for every effort to cultivate love apart from faith will be fruitless. If, then, more and greater love is needed, it is to be found in the fuller appreciation of God's love, not in the contemplation of our own.

1 The only true standard for testing spirits is the written revelation of God and its testimony to the living revelation, which became flesh and remains flesh. In this passage the reference is to His coming in the past. In John's second epistle he warns against the deceivers who are not avowing Jesus Christ coming in flesh—that is, in the future. In both cases those who make Him a spirit are associated with the spirit of antichrist (2 Jn.7).

17 Now whoever may be having the
world's living, and may be behold-
ing his brother in need, and should
be locking his compassions from
him—how is the love of God re-
18 maining in him? Little children,
we should not be loving in word,
neither in tongue, but in act and
truth.

19 And in this shall we be knowing
that we are of the truth and shall be
persuading our hearts in front of
20 Him, seeing that, if our heart should
be censuring us, God is greater
than our heart and is knowing all.
21 Beloved, if our heart should not be
censuring us, we have boldness to-
22 ward God, and whatever we should
be requesting, we are obtaining
from Him, seeing that we are keep-
ing His precepts and are doing
what is pleasing before Him.

23 And this is His precept, that we
should be believing in the name of
His Son, Jesus Christ, and may be
loving one another according as He
24 gives us a precept. And he who is
keeping His precepts is remaining
in Him, and He in him. And in
this we are knowing that He is re-
maining in us, by the spirit which
He gives us.

4 Beloved, be not believing every
spirit, but be testing the spirits, if
they are of God, seeing that many
false prophets have come out into
2 the world. In this you are know-
ing the spirit of God: every spirit
which is avowing Jesus Christ
3 having come in flesh is of God, and
every spirit which is not avowing
Jesus the Lord having come in flesh
is not of God. And this is of the

ΥΧΑϹΘΕΙΝΑΙΟϹΔΑΝΕΧΗΤΟ
17 TO-PLACE WHO YET-EVER MAY-BE-HAVING

ΝΒΙΟΝΤΟΥΚΟϹΜΟΥΚΑΙΘΕΩ
THE livelihood OF-THE SYSTEM AND MAY-BE-be-

AS o.
ΡΗΤΟΝΑΔΕΛΦΟΝΑΥΤΟΥΧΡΕ
holding THE brother OF-him need

s o.
ΙΑΝΕΧΟΝΤΑΚΑΙΚΛΕΙϹΗΤΑ
HAVING AND SHOULD-BE-LOCKING THE

ϹΠΛΑΓΧΝΑΑΥΤΟΥΑΠΑΥΤΟΥ
INTESTINES OF-him FROM him

ΠΩϹΗΑΓΑΠΗΤΟΥΘΕΟΥΜΕΝΕ
how THE LOVE OF-THE God IS-REMAINING

ΙΕΝΑΥΤΩΤΕΚΝΙΑΜΗΑΓΑΠΩ
18 IN him little-offsprings NO WE-MAY-BE-LOV-

s has ΚΑΙ AND for NO-YET to-THE
ΜΕΝΛΟΓΩΜΗΔΕΤΗΓΛΩϹϹΗΑ
ING to-saying NO-YET to-THE TONGUE but

B o. s o. AB omit AND
ΛΛΑΕΝΕΡΓΩΚΑΙΑΛΗΘΕΙΑΚ
19 IN ACT AND TRUTH AND

ΑΙΕΝΤΟΥΤΩΓΝΩϹΟΜΕΘΑΟΤ
IN this WE-SHALL-BE-KNOWING that

ΙΕΚΤΗϹΑΛΗΘΕΙΑϹΕϹΜΕΝΚ
OUT OF-THE TRUTH WE-ARE AND

s Κ=OUT- A o.
ΑΙΕΜΠΡΟϹΘΕΝΑΥΤΟΥΠΕΙϹ
IN-TOWARD-PLACE OF-Him WE'LL-BE-PER-

B accusative Η Ν Ν
ΟΜΕΝΤΑϹΚΑΡΔΙΑϹΗΜΩΝΟΤ
20 SUADING THE HEARTS OF-US that

A o. B+Ε s Γ+
ΙΕΑΝΚΑΤΑΓΙΝΩϹΚΗΗΜΩΝΗ
IF-EVER MAY-BE-DOWN-KNOWING OF-US THE

A omit that
ΚΑΡΔΙΑΟΤΙΜΕΙΖΩΝΕϹΤΙΝ
HEART that GREATER IS

ΟΘΕΟϹΤΗϹΚΑΡΔΙΑϹΗΜΩΝΚ
THE God OF-THE HEART OF-US AND

AB+Ε s o. s brothers ΑΔΕΛΦΟΙ
ΑΙΓΙΝΩϹΚΕΙΠΑΝΤΑΑΓΑΠΗ
21 He-IS-KNOWING ALL beLOVED-ones

A o. s adds OF-US ΗΜΩΝ B+Ε
ΤΟΙΕΑΝΗΚΑΡΔΙΑΜΗΚΑΤΑΓ
IF-EVER THE HEART NO MAY-BE-DOWN-

A -ΕΙ and s1*-Ω OF-US omitted by B he-is-
ΙΝΩϹΚΗΗΜΩΝΠΑΡΡΗϹΙΑΝΕ
KNOWING OF-US boldness WE-

B -ΕΙ
ΧΟΜΕΝΠΡΟϹΤΟΝΘΕΟΝΚΑΙΟ
22 ARE-HAVING TOWARD THE God AND WHICH

IF- omitted by B s ΘΑ for Ν A Ω
ΕΑΝΑΙΤΩΜΕΝΛΑΜΒΑΝΟΜΕΝ
IF-EVER WE-MAY-BE-REQUESTING WE-ARE-GETTING-UP

ΑΠΑΥΤΟΥΟΤΙΤΑϹΕΝΤΟΛΑϹ
FROM Him that THE directions

AS Ω o.=-MAY-BE-
ΑΥΤΟΥΤΗΡΟΥΜΕΝΚΑΙΤΑΑΡ
OF-Him WE-ARE-KEEPING AND THE PLEAS-

ΕϹΤΑΕΝΩΠΙΟΝΑΥΤΟΥΠΟΙΟ
ing IN-VIEW OF-Him WE-ARE-DO-

ΥΜΕΝΚΑΙΑΥΤΗΕϹΤΙΝΗΕΝΤ
23 ING AND this IS THE direction

AS WE-MAY-BE- o.
ΟΛΗΑΥΤΟΥΙΝΑΠΙϹΤΕΥϹΩΜ
OF-Him THAT WE-SHOULD-BE-BELIEVING

A omits OF-THE SON
ΕΝΤΩΟΝΟΜΑΤΙΤΟΥΥΙΟΥΑΥ
to-THE NAME OF-THE SON OF-Him

A Ω o.
ΤΟΥΙΗϹΟΥΧΡΙϹΤΟΥΚΑΙΑΓ
JESUS ANOINTED AND WE-MAY-

ΑΠΩΜΕΝΑΛΛΗΛΟΥϹΚΑΘΩϹΕ
BE-LOVING one-another according-AS He-

ΔΩΚΕΝΕΝΤΟΛΗΝΗΜΙΝΚΑΙΟ
24 GIVES direction to-US AND THE

ΤΗΡΩΝΤΑϹΕΝΤΟΛΑϹΑΥΤΟΥ
one-KEEPING THE directions OF-Him

ΕΝΑΥΤΩΜΕΝΕΙΚΑΙΑΥΤΟϹΕ
IN Him IS-REMAINING AND He IN

s1* omits AND B+Ε
ΝΑΥΤΩΚΑΙΕΝΤΟΥΤΩΓΙΝΩϹ
him AND IN this WE-ARE-KNOW-

ΚΟΜΕΝΟΤΙΜΕΝΕΙΕΝΗΜΙΝΕ
ING that He-IS-REMAINING IN US OUT

s He-GIVES to-US
ΚΤΟΥΠΝΕΥΜΑΤΟϹΟΥΗΜΙΝΕ
OF-THE spirit WHICH to-US He-

ΔΩΚΕΝΑΓΑΠΗΤΟΙΜΗΠΑΝΤΙ
4 GIVES beLOVED-*one* NO to-EVERY

ΠΝΕΥΜΑΤΙΠΙϹΤΕΥΕΤΕΑΛΛ
spirit BE-BELIEVING but

ΑΔΟΚΙΜΑΖΕΤΕΤΑΠΝΕΥΜΑΤ
BE-testING THE spirits

ΑΕΙΕΚΤΟΥΘΕΟΥΕϹΤΙΝΟΤΙ
IF OUT OF-THE God it-IS that

s1* Γ
ΠΟΛΛΟΙΨΕΥΔΟΠΡΟΦΗΤΑΙΕ
MANY FALSE-BEFORE-AVERers HAVE-

ΞΕΛΗΛΥΘΑϹΙΝΕΙϹΤΟΝΚΟϹ
OUT-COME INTO THE SYSTEM

B+Ε s1* WE- -ΟΜΕΝ
ΜΟΝΕΝΤΟΥΤΩΓΙΝΩϹΚΕΤΕΤ
2 IN this YE-ARE-KNOWING THE

ΟΠΝΕΥΜΑΤΟΥΘΕΟΥΠΑΝΠΝΕ
spirit OF-THE God EVERY spirit

ΥΜΑΟΟΜΟΛΟΓΕΙΙΗϹΟΥΝΧΡ
WHICH IS-AVOWING JESUS ANOINT-

B TO-HAVE-COME ΕΝΑΙ
ΙϹΤΟΝΕΝϹΑΡΚΙΕΛΗΛΥΘΟΤ
ED IN FLESH HAVING-COME

ΑΕΚΤΟΥΘΕΟΥΕϹΤΙΝΚΑΙΠΑ
3 OUT OF-THE God IS AND EVERY

s omits THE
ΝΠΝΕΥΜΑΟΜΗΟΜΟΛΟΓΕΙΤΟ
spirit WHICH NO IS-AVOWING THE

AB omit Master IN FLESH HAVING-COME
ΝΙΗϹΟΥΝΚΥΡΙΟΝΕΝϹΑΡΚΙ
JESUS Master IN FLESH

ΕΛΗΛΥΘΟΤΑΕΚΤΟΥΘΕΟΥΟΥ
HAVING-COME OUT OF-THE God NOT

ΚΕϹΤΙΝΚΑΙΤΟΥΤΟΕϹΤΙΝΤ
IS AND this IS THE

3 The spirit of antichrist is the spirit of the world. It does not want the Christ of the Scriptures, but prefers some substitute more suited to its taste. This spirit has come to pervade, not only the world, but the nominal church, which has become largely a religious world. In it rites and ceremonies are substituted for the salvation of Christ, the energy of the flesh takes the place of the power of the spirit, and the wisdom of men displaces the wisdom of God. The world is to be saved by social service and sanitation and reconciled by reform. Everywhere are signs that the majority of the churches have lost faith in God's Christ and are attempting to find some better means of carrying on God's work than through the power of His Son.

8 We are never told that God is justice, or God is power, or God is wisdom. These are His attributes, not His essence. The distinction is of vital import, in the conflicting maze of reasoning concerning God's ways and words. Justice and power and wisdom are relative, but love is absolute. He is never so just as when He justifies the unjust, for that is in line with love. He is never so strong as when His weakness overpowers human strength, for that links it to love. He is never so wise as when His foolishness confounds the wisdom of men, for that glorifies love. All His attributes appear and withdraw at the beck of love. All serve it, and never go counter to its commands. We cannot reason that God will do thus and so because He is just, or strong or wise. Love may not give leave. But we can safely lay our heads on the bosom of His love and there learn the great lesson that He IS love, and has both the power and wisdom to carry out the dictates of His affection. What clearer proof can be given that all that He has done and is doing is leading up to that grand ultimate when He will be All in all, and love will rest in being loved?

9-10 Consistently with the era for which John writes he does not mention grace. The design of the incarnation is the manifestation of God's love, which proves to be no idle display but a transforming energy.

antichrist, of which you have heard
that it is coming, and is now al-
4 ready in the world. *You* are of
God, little children, and you have
conquered them, seeing that great-
er is He Who is in you than he who
5 is in the world. *They* are of the
world, therefore they are speaking
of the world and the world is hear-
6 ing them. *We* are of God. He who
is knowing God is hearing us. He
who is not of God is not hearing
us. By this we are knowing the
spirit of truth and the spirit of de-
ception.

7 Beloved, we may be loving one
another, seeing that love is of God,
and everyone who is loving God
has been begotten of God, and is
8 knowing God. He who is not lov-
ing knew not God, seeing that God
9 is love. In this was manifested
the love of God among us, that God
has dispatched His only begotten
Son into the world that we should
10 be living through Him. In this is
love, not that *we* love God, but that
He loves us, and dispatches His
Son, a propitiation concerned with
our sins.

11 Beloved, if God loves us thus,
we also ought to be loving one an-
12 other. No one has ever gazed upon
God. If we should be loving one
another, God is remaining in us,
13 and His love is perfected in us. In
this we are knowing that we are
remaining in Him, and He in us,
seeing that He has given us of His
14 spirit. And *we* have gazed [upon
Him], and are testifying that the
Father has dispatched the Son, the

B+Є s+TI=that
ΟΤΟΥ ΑΝΤΙΧΡΙϹΤΟΥ Ο ΑΚΗΚ
OF-THE INSTEAD-ANOINTED WHICH YE-HAVE-

s MЄN WE- *and* A ΑΙ *for* Є
ΟΑΤΕ ΟΤΙ ΕΡΧΕΤΑΙ ΚΑΙ ΝΥΝ
HEARD that it-IS-COMING AND NOW

ΕΝ ΤΩ ΚΟϹΜΩ ΕϹΤΙΝ ΗΔΗ ΥΜΕ
4 IN THE SYSTEM IS ALREADY YE

A ΑΙ *for* Є
ΙϹ ΕΚ ΤΟΥ ΘΕΟΥ ΕϹΤΕ ΤΕΚΝΙ
OUT OF-THE God ARE little-offsprings

Α ΚΑΙ ΝΕΝΙΚΗΚΑΤΕ ΑΥΤΟΥϹ
AND YE-HAVE-CONQUERED them

ΟΤΙ ΜΕΙΖΩΝ ΕϹΤΙΝ Ο ΕΝ ΥΜΙ
that GREATER IS THE-*One* IN YOU

Ν Η Ο ΕΝ ΤΩ ΚΟϹΜΩ ΑΥΤΟΙ ΕΚ Τ
5 OR THE-*one* IN THE SYSTEM they OUT OF-

ΟΥ ΚΟϹΜΟΥ ΕΙϹΙΝ ΔΙΑ ΤΟΥΤ
THE SYSTEM ARE THRU this

Ο ΕΚ ΤΟΥ ΚΟϹΜΟΥ ΛΑΛΟΥϹΙΝ
OUT OF-THE SYSTEM THEY-ARE-TALKING

ΚΑΙ Ο ΚΟϹΜΟϹ ΑΥΤΩΝ ΑΚΟΥΕ
AND THE SYSTEM OF-THEM IS-HEARING

s o.
Ι ΗΜΕΙϹ ΕΚ ΤΟΥ ΘΕΟΥ ΕϹΜΕΝ
6 WE OUT OF-THE God ARE

B+Є
Ο ΓΙΝΩϹΚΩΝ ΤΟΝ ΘΕΟΝ ΑΚΟΥ
THE *one*-KNOWING THE God IS-HEARING

A *omits* WHO NOT IS OUT OF-THE
ΕΙ ΗΜΩΝ ΟϹ ΟΥΚ ΕϹΤΙΝ ΕΚ ΤΟ
OF-US WHO NOT IS OUT OF-THE

God NOT IS-HEARING OF-US A IN Ν
Υ ΘΕΟΥ ΟΥΚ ΑΚΟΥΕΙ ΗΜΩΝ ΕΚ
God NOT IS-HEARING OF-US OUT

A Ω o. B Є+
ΤΟΥΤΟΥ ΓΙΝΩϹΚΟΜΕΝ ΤΟ ΠΝ
OF-this WE-ARE-KNOWING THE spirit

ΕΥΜΑ ΤΗϹ ΑΛΗΘΕΙΑϹ ΚΑΙ ΤΟ
OF-THE TRUTH AND THE

ΠΝΕΥΜΑ ΤΗϹ ΠΛΑΝΗϹ ΑΓΑΠΗ
7 spirit OF-THE STRAYING beLOVED-*ones*

ΤΟΙ ΑΓΑΠΩΜΕΝ ΑΛΛΗΛΟΥϹ Ο
WE-MAY-BE-LOVING one-another that

ΤΙ Η ΑΓΑΠΗ ΕΚ ΤΟΥ ΘΕΟΥ ΕϹΤ
THE LOVE OUT OF-THE God IS

Bs *omit* THE God
ΙΝ ΚΑΙ ΠΑϹ Ο ΑΓΑΠΩΝ ΤΟΝ ΘΕ
AND EVERY THE *one*-LOVING THE God

ΟΝ ΕΚ ΤΟΥ ΘΕΟΥ ΓΕΓΕΝΝΗΤΑ
OUT OF-THE God HAS-*been*-generated

B+ЄΓs+ s1* *omits* THE-*one* NO LOVING
Ι ΚΑΙ ΓΙΝΩϹΚΕΙ ΤΟΝ ΘΕΟΝ Ο
8 AND IS-KNOWING THE God THE-*one*

NOT KNEW THE God A ΓЄΙΝΩ(s2+ΚЄΝ)ϹΚЄΙ
ΜΗ ΑΓΑΠΩΝ ΟΥΚ ΕΓΝΩ ΤΟΝ ΘΕ
NO LOVING NOT KNEW THE God

ΟΝ ΟΤΙ Ο ΘΕΟϹ ΑΓΑΠΗ ΕϹΤΙΝ
that THE God LOVE IS

ΕΝ ΤΟΥΤΩ ΕΦΑΝΕΡΩΘΗ Η ΑΓΑ
9 IN this WAS-made-APPEAR THE LOVE

ΠΗ ΤΟΥ ΘΕΟΥ ΕΝ ΗΜΙΝ ΟΤΙ ΤΟ
OF-THE God IN US that THE

Ν ΥΙΟΝ ΑΥΤΟΥ ΤΟΝ ΜΟΝΟΓΕΝ
SON OF-Him THE ONLY-generated

Η ΑΠΕϹΤΑΛΚΕΝ Ο ΘΕΟϹ ΕΙϹ Τ
HAS-commissionED THE God INTO THE

s1* o. o.
ΟΝ ΚΟϹΜΟΝ ΙΝΑ ΖΗϹΩΜΕΝ ΔΙ
SYSTEM THAT WE-SHOULD-BE-LIVING THRU

ΑΥΤΟΥ ΕΝ ΤΟΥΤΩ ΕϹΤΙΝ Η ΑΓ
10 Him IN this IS THE LOVE

s *adds* ΤΟΥ ΘΕΟΥ OF- (s o.) THE God B Κ
ΑΠΗ ΟΥΧ ΟΤΙ ΗΜΕΙϹ ΗΓΑΠΗϹ
NOT that WE LOVE

s1* o. o. A that-*One* ЄΚЄΙΝ
ΑΜΕΝ ΤΟΝ ΘΕΟΝ ΑΛΛ ΟΤΙ ΑΥΤ
THE God but that He

ΟϹ ΗΓΑΠΗϹΕΝ ΗΜΑϹ ΚΑΙ ΑΠΕ
LOVES US AND commis-

s ΑΛΚ B+Є
ϹΤΕΙΛΕΝ ΤΟΝ ΥΙΟΝ ΑΥΤΟΥ Ι
sions THE SON OF-Him PRO-

ΛΑϹΜΟΝ ΠΕΡΙ ΤΩΝ ΑΜΑΡΤΙΩ
PITIATION ABOUT THE misses

Ν ΗΜΩΝ ΑΓΑΠΗΤΟΙ ΕΙ ΟΥΤΩϹ
11 OF-US beLOVED-*ones* IF thus

Ο ΘΕΟϹ ΗΓΑΠΗϹΕΝ ΗΜΑϹ ΚΑΙ
THE God LOVES US AND

s o. As o.
ΗΜΕΙϹ ΟΦΕΙΛΟΜΕΝ ΑΛΛΗΛΟ
WE ARE-OWING one-another

ΥϹ ΑΓΑΠΑΝ ΘΕΟΝ ΟΥΔΕΙϹ ΠΩ
12 TO-BE-LOVING God NOT-YET-ONE ?-AS-?-

ΠΟΤΕ ΤΕΘΕΑΤΑΙ ΕΑΝ ΑΓΑΠΩ
when HAS-gazED IF-EVER WE-MAY-BE-

ΜΕΝ ΑΛΛΗΛΟΥϹ Ο ΘΕΟϹ ΕΝ ΗΜ
LOVING one-another THE God IN US

ΙΝ ΜΕΝΕΙ ΚΑΙ Η ΑΓΑΠΗ ΑΥΤΟ
IS-REMAINING AND THE LOVE OF-Him

A IN US HAVING-*been*-maturED
Υ ΤΕΤΕΛΕΙΩΜΕΝΗ ΕΝ ΗΜΙΝ Ε
HAVING-*been*-maturED IN US IS

B+Є
ϹΤΙΝ ΕΝ ΤΟΥΤΩ ΓΙΝΩϹΚΟΜΕ
13 IN this WE-ARE-KNOWING

Ν ΟΤΙ ΕΝ ΑΥΤΩ ΜΕΝΟΜΕΝ ΚΑΙ
that IN Him WE-ARE-REMAINING AND

ΑΥΤΟϹ ΕΝ ΗΜΙΝ ΟΤΙ ΕΚ ΤΟΥ Π
He IN US that OUT OF-THE spirit

A o.=GIVES
ΝΕΥΜΑΤΟϹ ΑΥΤΟΥ ΔΕΔΩΚΕΝ
OF-Him He-HAS-GIVEN

A o. A+ϹΑ
ΗΜΙΝ ΚΑΙ ΗΜΕΙϹ ΤΕΘΕΑΜΕΘ
14 to-US AND WE HAVE-gazED

Α ΚΑΙ ΜΑΡΤΥΡΟΥΜΕΝ ΟΤΙ Ο Π
AND ARE-witnessING that THE FA-

ΑΤΗΡ ΑΠΕϹΤΑΛΚΕΝ ΤΟΝ ΥΙΟ
THER HAS-commissionED THE SON

17 The day of judgment here spoken of is not the so-called "general judgment", of which the Scriptures know nothing, but one of the many judgments which it makes known. It is difficult to imagine this judgment in some far-off future day. It is spoken of as a time when love will give boldness and cast out fear. As the believer of this present economy cannot by any means come into condemnation, and shall not enter any judgment, we shall do well to leave this experience with the Circumcision, to whom John wrote. They will enter the day of judgment which precedes the day of the Lord. They will pass through the terrible tribulations portrayed in the Unveiling. Heaven above will conspire with the earth beneath to pour out God's hoarded wrath upon the earth. The earth will reel, the stars will fall, the elements will be charged with death. In such a time there will be much meaning to the passage we are considering. Nothing but perfect love, that is, love in the maturity of its powers, will be able to stand unshakable in that day.

19 The inculcation of love to God is of little avail, unless first of all His love has been expounded and finds a place in our hearts. It should be the aim of the evangelist and teacher to elaborate God's love in the gift of His Son, in the salvation which He has provided, in the mercy or grace which attends it, and in the future bliss which it will provide, and the nearness to Himself which it involves. The power of such a presentation will produce a responsive love in all who believe, such as could by no means be provoked by exhortations or commands.

1 The new birth is confined to the Circumcision, nevertheless, as we also are members of God's family, it should be natural for us to love all who know Him as their Father. This should break through all barriers of church or creed, race or nationality, for spiritual kinship is stronger than any natural tie. Children of God are one by a permanent and indissoluble tie, and the renewed life is put under the stimulus and inspiration of the greatest of all relationships.

15 Saviour of the world. Whoever
should be avowing that Jesus is the
Son of God, God is remaining in
16 him and he in God. And *we* know
and have believed the love which
God is having in us. God is love,
and he who is remaining in love is
remaining in God, and God is remaining in him.

17 In this has love been perfected
with us, that we may have boldness
in the day of judgment, seeing that,
according as *He* is, so are *we* also
18 in this world. Fear is not in love,
but perfect love is casting out fear,
seeing that fear has chastening.
Now he who is fearing has not been
19 perfected in love. *We* are loving
God, seeing that *He* first loves us.
20 If anyone should be saying that "I
am loving God", and should be hating his brother, he is a liar, for he
who is not loving his brother whom
he has seen cannot be loving God
21 Whom he has not seen. And this
precept have we from Him, that he
who is loving God may be loving
his brother also.

5 Everyone who is believing that
Jesus is the Christ has been begotten of God. And everyone who is
loving Him Who begets is loving
him also who has been begotten by
2 Him. In this we are knowing that
we are loving the children of God,
whenever we may be loving God and
3 may be doing His precepts. For
this is the love of God, that we may
be keeping His precepts. And His
4 precepts are not heavy, seeing that
everyone begotten of God is conquering the world. And this is the

B+Ε=IF-
ΝϹΩΤΗΡΑΤΟΥΚΟϹΜΟΥΟϹΑΝ
15 SAVIOUR OF-THE SYSTEM WHO EVER
A o. o. B *adds* ANOINTED ΧΡΙϹ
ΟΜΟΛΟΓΗϹΗΟΤΙΙΗϹΟΥϹΕϹ
SHOULD-BE-AVOWING that JESUS IS
ΤΟϹ
ΤΙΝΟΥΙΟϹΤΟΥΘΕΟΥΟΘΕΟϹ
THE SON OF-THE God THE God
s o.
ΕΝΑΥΤΩΜΕΝΕΙΚΑΙΑΥΤΟϹΕ
IN him IS-REMAINING AND he IN
s o.
ΝΤΩΘΕΩΚΑΙΗΜΕΙϹΕΓΝΩΚΑ
16 THE God AND WE HAVE-KNOWN
A ARE-BELIEVING o. o. Ο o.
ΜΕΝΚΑΙΠΕΠΙϹΤΕΥΚΑΜΕΝΤ
AND HAVE-BELIEVED THE
ΗΝΑΓΑΠΗΝΗΝΕΧΕΙΟΘΕΟϹΕ
LOVE WHICH IS-HAVING THE God IN
ΝΗΜΙΝΟΘΕΟϹΑΓΑΠΗΕϹΤΙΝ
US THE God LOVE IS
ΚΑΙΟΜΕΝΩΝΕΝΤΗΑΓΑΠΗΕΝ
AND THE *one*-REMAINING IN THE LOVE IN
s o. s o.
ΤΩΘΕΩΜΕΝΕΙΚΑΙΟΘΕΟϹΕΝ
THE God IS-REMAINING AND THE God IN
A *omits* IS-REMAINING s o.
ΑΥΤΩΜΕΝΕΙΕΝΤΟΥΤΩΤΕΤΕ
17 him IS-REMAINING IN this HAS-*been*-
ΛΕΙΩΤΑΙΗΑΓΑΠΗΜΕΘΗΜΩΝ
matured THE LOVE WITH US
ΕΝΗΜΙΝ IN US *added by* s s Ο
ΙΝΑΠΑΡΡΗϹΙΑΝΕΧΩΜΕΝΕΝ
THAT boldness WE-MAY-BE-HAVING IN
s ΑΓΑΠΗ LOVE
ΤΗΗΜΕΡΑΤΗϹΚΡΙϹΕΩϹΟΤΙ
THE DAY OF-THE JUDGing that
ΚΑΘΩϹΕΚΕΙΝΟϹΕϹΤΙΝΚΑΙ
according-AS that-*One* IS AND
s -ΟΜΕΘΑ
ΗΜΕΙϹΕϹΜΕΝΕΝΤΩΚΟϹΜΩΤ
WE ARE IN THE SYSTEM this
ΟΥΤΩΦΟΒΟϹΟΥΚΕϹΤΙΝΕΝΤ
18 FEAR NOT IS IN THE
ΗΑΓΑΠΗΑΛΛΗΤΕΛΕΙΑΑΓΑΠ
LOVE but THE mature LOVE
ΗΕΞΩΒΑΛΛΕΙΤΟΝΦΟΒΟΝΟΤ
OUT IS-CASTING THE FEAR that
ΙΟΦΟΒΟϹΚΟΛΑϹΙΝΕΧΕΙΟΔ
THE FEAR CHASTENing IS-HAVING THE YET
ΕΦΟΒΟΥΜΕΝΟϹΟΥΤΕΤΕΛΕΙ
one-FEARING NOT HAS-*been*-matured
s o. A+ΟΥΝ
ΩΤΑΙΕΝΤΗΑΓΑΠΗΗΜΕΙϹΑΓ
19 IN THE LOVE WE ARE-
AB *omit* THE God A THE God ΟΘΕΟϹ
ΑΠΩΜΕΝΤΟΝΘΕΟΝΟΤΙΑΥΤΟ
LOVING THE God that He
ϹΠΡΩΤΟϹΗΓΑΠΗϹΕΝΗΜΑϹΕ
20 BEFORE-most LOVES US IF-
MAY-BE-saying *by* s* *very faint* s *omits* that
ΑΝΤΙϹΕΙΠΗΟΤΙΑΓΑΠΩΤΟΝ
EVER ANY MAY-BE-saying that I-AM-LOVING THE

ΘΕΟΝΚΑΙΤΟΝΑΔΕΛΦΟΝΑΥΤ
God AND THE brother OF-him
ΟΥΜΕΙϹΗΨΕΥϹΤΗϹΕϹΤΙΝΟ
MAY-BE-HATING FALsifier IS THE-*one*
ΓΑΡΜΗΑΓΑΠΩΝΤΟΝΑΔΕΛΦΟ
for NO LOVING THE brother
B¹ Ο
ΝΑΥΤΟΥΟΝΕΩΡΑΚΕΝΤΟΝΘΕ
OF-him WHOM he-HAS-SEEN THE God
B¹ Ο A ΠΩϹ how
ΟΝΟΝΟΥΧΕΩΡΑΚΕΝΟΥΔΥΝΑ
WHOM NOT he-HAS-SEEN NOT IS-ABLE
s Ε o.
ΤΑΙΑΓΑΠΑΝΚΑΙΤΑΥΤΗΝΤΗ
21 TO-BE-LOVING AND this THE
A THE God ΟΤΟΥΘΥ
ΝΕΝΤΟΛΗΝΕΧΟΜΕΝΑΠΑΥΤΟ
direction WE-ARE-HAVING FROM Him
B¹ *omits* THE God MAY-BE-LOVING AND
ΥΙΝΑΟΑΓΑΠΩΝΤΟΝΘΕΟΝΑΓ
THAT THE *one*-LOVING THE God MAY-
ΑΠΑΚΑΙΤΟΝΑΔΕΛΦΟΝΑΥΤΟ
BE-LOVING AND THE brother OF-him
ΥΠΑϹΟΠΙϹΤΕΥΩΝΟΤΙΙΗϹΟ
5 EVERY THE *one*-BELIEVING that JESUS
ΥϹΕϹΤΙΝΟΧΡΙϹΤΟϹΕΚΤΟΥ
IS THE ANOINTED OUT OF-THE
ΘΕΟΥΓΕΓΕΝΝΗΤΑΙΚΑΙΠΑϹ
God HAS-*been*-generated AND EVERY
ΟΑΓΑΠΩΝΤΟΝΓΕΝΝΗϹΑΝΤΑ
THE *one*-LOVING THE *One*-generating
B *omits* AND s o.
ΑΓΑΠΑΚΑΙΤΟΝΓΕΓΕΝΝΗΜΕ
IS-LOVING AND THE *one*-HAVING-*been*-generated
A o.
ΝΟΝΕΞΑΥΤΟΥΕΝΤΟΥΤΩΓΕΙ
2 OUT OF-him IN this WE-ARE-
ΝΩϹΚΟΜΕΝΟΤΙΑΓΑΠΩΜΕΝΤ
KNOWING that WE-ARE-LOVING THE
ΑΤΕΚΝΑΤΟΥΘΕΟΥΟΤΑΝΤΟΝ
offsprings OF-THE God wheneVER THE
ΘΕΟΝΑΓΑΠΩΜΕΝΚΑΙΤΑϹΕΝ
God WE-MAY-BE-LOVING AND THE direc-
As ΤΗΡ=-KEEPING
ΤΟΛΑϹΑΥΤΟΥΠΟΙΩΜΕΝΑΥΤ
3 tions OF-Him WE-MAY-BE-DOING this
A *omits* this for IS THE LOVE OF-THE God THAT THE di-
ΗΓΑΡΕϹΤΙΝΗΑΓΑΠΗΤΟΥΘΕ
for IS THE LOVE OF-THE God
rections OF-Him WE-MAY-BE-KEEPING
ΟΥΙΝΑΤΑϹΕΝΤΟΛΑϹΑΥΤΟΥ
THAT THE directions OF-Him
ΤΗΡΩΜΕΝΚΑΙΑΙΕΝΤΟΛΑΙΑ
WE-MAY-BE-KEEPING AND THE directions OF-
A o.
ΥΤΟΥΒΑΡΕΙΑΙΟΥΚΕΙϹΙΝΟ
4 Him HEAVY NOT ARE that
ΤΙΠΑΝΤΟΓΕΓΕΝΝΗΜΕΝΟΝΕ
EVERY THE *one*-HAVING-*been*-generated OUT
B+Ε
ΚΤΟΥΘΕΟΥΝΙΚΑΤΟΝΚΟϹΜΟ
OF-THE God IS-CONQUERING THE SYSTEM

6 It is a remarkable fact that the word *testify* is used concerning the Lord's baptism in water (Jn.1[34]), and concerning His crucifixion (Jn.19[35]), and here again of the spirit (6). This is confirmed by the statement of the seventh verse. Three are testifying, the spirit, and the water and the blood. First there was His baptism in water accompanied by the testimony of John the Baptist as well as the descending dove and the voice from heaven, saying, "This is My Son, the Beloved in Whom I delight" (Mt. 3[17]). At His crucifixion one of the soldiers punctures His side with a lance head, and immediately blood and water came out (Jn.19[34]). After His glorification, the spirit which He poured forth testified to His exaltation. So that we have testimony to His anointing, to His death, and to His exaltation. These three unite to prove that Jesus is the Son of God. This threefold testimony concerning God's Son is stronger than any mere human evidence. It was given at the very commencement of His ministry, and again at its close. Nothing in between these two points contradicts this testimony, but much that He did and said confirmed it. Only the Son of God could deal with the demons and eject them. He alone could command the elements. The quaking earth at His crucifixion convinced the centurion, who exclaimed "Truly this was the Son of God!"

11 John, the beloved disciple, is dead. How then could he insist so strongly that he had "everlasting" life, and that all who are not believing this have made God a liar? It is evident that he did not have what we would understand by "everlasting" life or he would still be living. The rendering "eonian" avoids this difficulty. This life does not commence until the resurrection and lasts until death is no longer in action, at the consummation at the close of the eonian times. It will be, in effect, without end, but it would be foolish to predicate life when there is no death.

13 As in his gospel (20[31]) so here John states his purpose in writing. The epistle aims to confirm the faith of believers, to deepen in their hearts a knowledge of security, and to establish that peace and confidence in God

conquest which conquers the world:
our faith.
5 Now who is he who is conquering
the world if not he who is believing
that Jesus is the Son of God?
6 This is He Who is coming through
water and blood and spirit—Jesus
Christ—not in the water only, but
in the water and in the blood. And
it is the spirit which is testifying,
seeing that the spirit is the truth,
7 seeing that there are three that are
8 testifying, the spirit, and the water,
and the blood, and the three are
for the one thing.
9 If we are obtaining the testimony of men, the testimony of God
is greater, seeing that this is the
testimony of God, that He has tes-
10 tified concerning His Son. He who
is believing into the Son of God has
the testimony in himself: he who
is not believing God has made
Him a liar, seeing that he has not
believed into the testimony which
God has testified concerning His
11 Son. And this is the testimony,
that God gives us eonian life, and
12 this life is in His Son. He who
has the Son has the life. He who
has not the Son of God has not
the life.
13 These things I write to you that
you who are believing into the name
of the Son of God may be perceiv-
14 ing that you have eonian life. And
this is the boldness which we have
toward Him, that if we should be
requesting anything according to
15 His will, He is hearing us. And
should we be aware that He is hearing us, whatever we may be requesting, we are aware that we
have the requests which we have requested from Him.

s1*+C B+Є B+Є
ΝΚΑΙΑΥΤΗЄCΤΙΝΗΝΙΚΗΗΝ
AND this IS THE CONQUEST THE *one-*

ΙΚΗCΑCΑΤΟΝΚΟCΜΟΝΗΠΙC
CONQUER*ing* THE SYSTEM THE BELIEF

B IS YET A *omits* YET s+Є
ΤΙCΗΜѠΝΤΙCΔЄЄCΤΙΝΟΝΙ
5 OF-US ANY YET IS THE *one-*

ΚѠΝΤΟΝΚΟCΜΟΝЄΙΜΗΟΠΙC
CONQUERING THE SYSTEM IF NO THE *one-*

ΤЄΥѠΝΟΤΙΙΗCΟΥCЄCΤΙΝΟ
BELIEVING that JESUS IS THE

ΥΙΟCΤΟΥΘЄΟΥΟΥΤΟCЄCΤΙ
6 SON OF-THE God this IS

AB *o.*
ΝΟЄΛΘѠΝΔΙΑΥΔΑΤΟCΚΑΙΑ
THE *One*-COMING THRU water AND BLOOD

B *omits* AND spirit
ΙΜΑΤΟCΚΑΙΠΝЄΥΜΑΤΟCΙΗ
AND spirit JESUS

COΥCΧΡΙCΤΟCΟΥΚЄΝΤѠΥΔ
ANOINTED NOT IN THE water

B Ѡ *o.* Bs *o.*
ΑΤΙΜΟΝΟΝΑΛΛΑЄΝΤѠΥΔΑΤ
ONLY but IN THE water

s *omits* IN A ΠΝΙ=spirit
ΙΚΑΙЄΝΤѠΑΙΜΑΤΙΚΑΙΤΟΠ
AND IN THE BLOOD AND THE spirit

B *may have* IS, *blurred*
ΝЄΥΜΑЄCΤΙΝΤΟΜΑΡΤΥΡΟΥ
IS THE *one*-witnessING

ΝΟΤΙΤΟΠΝЄΥΜΑЄCΤΙΝΗΑΛ
that THE spirit IS THE TRUTH

s+ΟΙ THE
ΗΘЄΙΑΟΤΙΤΡЄΙCЄΙCΙΝΟΙ
7 that THREE ARE THE

ΜΑΡΤΥΡΟΥΝΤЄCΤΟΠΝЄΥΜΑ
8 *ones*-witnessING THE spirit

ΚΑΙΤΟΥΔѠΡΚΑΙΤΟΑΙΜΑΚΑ
AND THE water AND THE BLOOD AND

ΙΟΙΤΡЄΙCЄΙCΤΟЄΝЄΙCΙΝ
THE THREE INTO THE ONE ARE

s1* OF-THE God ΤΟΥ ΘЄΟΥ
ЄΙΤΗΝΜΑΡΤΥΡΙΑΝΤѠΝΑΝΘ
9 IF THE witness OF-THE humans

ΡѠΠѠΝΛΑΜΒΑΝΟΜЄΝΗΜΑΡΤ
WE-ARE-GETTING-UP THE witness

A+Є
ΥΡΙΑΤΟΥΘЄΟΥΜЄΙΖѠΝЄCΤ
OF-THE God GREATER IS

ΙΝΟΤΙΑΥΤΗЄCΤΙΝΗΜΑΡΤΥ
that this IS THE witness

ΡΙΑΤΟΥΘЄΟΥΟΤΙΜЄΜΑΡΤΥ
OF-THE God that He-HAS-witnessED

ΡΗΚЄΝΠЄΡΙΤΟΥΥΙΟΥΑΥΤΟ
ABOUT THE SON OF-Him

ΥΟΠΙCΤЄΥѠΝЄΙCΤΟΝΥΙΟΝ
10 THE *one*-BELIEVING INTO THE SON

ΤΟΥΘЄΟΥЄΧЄΙΤΗΝΜΑΡΤΥΡ
OF-THE God IS-HAVING THE witness

A *adds* Τ(AB *o.*) ΟΥΘΥ OF-THE God
ΙΑΝЄΝЄΑΥΤѠΟΜΗΠΙCΤЄΥѠ
IN self THE-*one* NO BELIEVING

A ΥѠ=SON
ΝΤѠΘЄѠΨЄΥCΤΗΝΠЄΠΟΙΗΚ
to-THE God FALsifier HAS-made

B *o.* As *o.*=he-BELIEVES
ЄΝΑΥΤΟΝΟΤΙΟΥΚΠЄΠΙCΤЄ
Him that NOT he-HAS-BELIEVED

A C
ΥΚЄΝЄΙCΤΗΝΜΑΡΤΥΡΙΑΝΗ
INTO THE witness WHICH

s *o.*
ΝΜЄΜΑΡΤΥΡΗΚЄΝΟΘЄΟCΠЄ
HAS-witnessED THE God ABOUT

ΡΙΤΟΥΥΙΟΥΑΥΤΟΥΚΑΙΑΥΤ
11 THE SON OF-Him AND this

ΗЄCΤΙΝΗΜΑΡΤΥΡΙΑΟΤΙΖѠ
IS THE witness that LIFE

B THE God to-US
ΗΝΑΙѠΝΙΟΝЄΔѠΚЄΝΗΜΙΝΟ
eonian GIVES to-US THE

A IS THE LIFE IN THE SON OF-Him
ΘЄΟCΚΑΙΑΥΤΗΗΖѠΗЄΝΤѠΥ
God AND this THE LIFE IN THE SON

ΙѠΑΥΤΟΥЄCΤΙΝΟЄΧѠΝΤΟΝ
12 OF-Him IS THE *one*-HAVING THE

ΥΙΟΝЄΧЄΙΤΗΝΖѠΗΝΟΜΗЄΧ
SON IS-HAVING THE LIFE THE-*one* NO HAV-

ѠΝΤΟΝΥΙΟΝΤΟΥΘЄΟΥΤΗΝΖ
ING THE SON OF-THE God THE LIFE

A Χ
ѠΗΝΟΥΚЄΧЄΙΤΑΥΤΑЄΓΡΑΨ
13 NOT IS-HAVING these I-WRITE

ΑΥΜΙΝΙΝΑЄΙΔΗΤЄΟΤΙΖѠΗ
to-YOU*p* THAT YE-MAY-BE-PERCEIVING that LIFE

s eonian YE-ARE-HAVING Bs1*+Τ C
ΝЄΧЄΤЄΑΙѠΝΙΟΝΟΙΠΙCΤЄ
YE-ARE-HAVING eonian to-THE *ones*-BELIEV-

Bs1* -ΥCΙΝ
ΥΟΝΤЄCЄΙCΤΟΟΝΟΜΑΤΟΥΥ
ING INTO THE NAME OF-THE SON

ΙΟΥΤΟΥΘЄΟΥΚΑΙΑΥΤΗЄCΤ
14 OF-THE God AND this IS

A WE-MAY-BE-HAVING Ѡ
ΙΝΗΠΑΡΡΗCΙΑΗΝЄΧΟΜЄΝΠ
THE boldness WHICH WE-ARE-HAVING TO-

A *omits* IF- ANY
ΡΟCΑΥΤΟΝΟΤΙЄΑΝΤΙΑΙΤѠ
WARD Him that IF-EVER ANY WE-MAY-BE-

A ΟΝΟΜΑ NAME
ΜЄΘΑΚΑΤΑΤΟΘЄΛΗΜΑΑΥΤΟ
REQUESTING according-to THE WILL OF-Him

B *o.* s *o.*
ΥΑΚΟΥЄΙΗΜѠΝΚΑΙЄΑΝΟΙΔΑ
15 He-IS-HEARING OF-US AND IF-EVER WE-HAVE-

s Ѡ As1* *omit* AND *to* OF-US s *prefixes* Є=IF-
ΑΜЄΝΟΤΙΑΚΟΥЄΙΗΜѠΝΟΑΝ
PERCEIVED that He-IS-HEARING OF-US WHICH EVER

s1* *adds* IF-EVER ЄΑΝ
ΑΙΤѠΜЄΘΑΟΙΔΑΜЄΝΟΤΙЄΧ
WE-MAY-BE-REQUESTING WE'VE-PERCEIVED that WE-ARE-

s Ѡ—WE-MAY-BE-HAVING
ΟΜЄΝΤΑΑΙΤΗΜΑΤΑΑΗΤΗΚΑ
HAVING THE REQUEST-*effects* WHICH WE-HAVE-

A ΠΑΡ BESIDE
ΜЄΝΑΠΑΥΤΟΥЄΑΝΤΙCΙΔΗΤ
16 REQUESTED FROM Him IF-EVER ANY MAY-BE-PER-

which is essential to unselfish service. Such assurance belongs of right to all "who are believing in the name of the Son of God". Knowledge of God's gift translates itself into confidence toward God, which asks great things of God, so releasing his power and becoming the agent of his purposes.

16 The sin to death is probably the same as that of the sixth and tenth of Hebrews—apostasy from the faith of Christ, or, in view of the times for which this is written, the reception of the emblem of the wild beast (Un. 14[10]). That this is the setting in which this passage is to be interpreted is further suggested by the phrase in the nineteenth verse, "the whole world is lying in the wicked one". This will be especially true in the time of the end. Furthermore, we have the striking conclusion of the epistle, which can hardly be understood in any other light. "Little children, guard yourselves from idols." What idols? Does it not seem clear that the apostle, with prophetic eye, is anticipating that marvelous image, which all will be compelled to worship under pain of death? (Un.13[15]).

16 If anyone should be perceiving
his brother sinning a sin not to
death, he shall be requesting and
He will be giving life to him—to
those sinning not to death. There
is a sin to death: I am not saying
that he should be asking concern-
17 ing that. All injustice is sin, and
there is a sin not to death.
18 We are aware that everyone who
has been begotten of God is not sin-
ning, but he who is begotten of God
is keeping himself, and the wicked
19 one is not touching him. We are
aware that we are of God, and the
whole world is lying in the wicked
20 one. Yet we are aware that the
Son of God is arriving, and has
given us a comprehension, that we
are knowing the True One, and we
are in the True One, in His Son,
Jesus Christ. *He* is the true God
and eonian life.
21 Little children, guard your-
selves from idols!

ΟΝΑΔΕΛΦΟΝΑΥΤΟΥΑΜΑΡΤΑ
CEIVING THE brother OF-Him missing

ΝΟΝΤΑΑΜΑΡΤΙΑΝΜΗΠΡΟCΘ
miss NO TOWARD DEATH
s o. *s*1*C+
ΑΝΑΤΟΝΑΙΤΗCΕΙΚΑΙΔΩCΕ
he'LL-BE-REQUESTING AND He'LL-BE-GIV-
*s*1*C+ A+ΜΗ NO
ΙΑΥΤΩΖΩΗΝΤΟΙCΑΜΑΡΤΑΝ
ING to-him LIFE to-THE *ones*-missing
B *o.* A ΑΜΑΡΤΙΑΝ miss *adds*
ΟΥCΙΝΜΗΠΡΟCΘΑΝΑΤΟΝΕC
NO TOWARD DEATH IS

ΤΙΝΑΜΑΡΤΙΑΠΡΟCΘΑΝΑΤΟ
miss TOWARD DEATH

ΝΟΥΠΕΡΙΕΚΕΙΝΗCΛΕΓΩΙΝ
NOT ABOUT that I-AM-saying THAT
*s*2+C
ΑΕΡΩΤΗCΗΠΑCΑΑΔΙΚΙΑΑΜ
17 he-SHOULD-BE-asking EVERY UNJUSTness miss

ΑΡΤΙΑΕCΤΙΝΚΑΙΕCΤΙΝΑΜ
IS AND IS miss

ΑΡΤΙΑΟΥΠΡΟCΘΑΝΑΤΟΝΟΙ
18 NOT TOWARD DEATH WE'VE-

ΔΑΜΕΝΟΤΙΠΑCΟΓΕΓΕΝΝΗΜ
PERCEIVED that EVERY THE *one*-HAVING-*been*-gen-

ΕΝΟCΕΚΤΟΥΘΕΟΥΟΥΧΑΜΑΡ
erated OUT OF-THE God NOT IS-missing
s o. A*s* o.
ΤΑΝΕΙΑΛΛΑΟΓΕΝΝΗΘΕΙCΕ
but THE *one*-BEING-generated OUT
s o. BA1o.
ΚΤΟΥΘΕΟΥΤΗΡΕΙΕΑΥΤΟΝΚ
OF-THE God IS-KEEPING self AND

ΑΙΟΠΟΝΗΡΟCΟΥΧΑΠΤΕΤΑΙ
THE wicked-*one* NOT IS-TOUCHING

ΑΥΤΟΥΟΙΔΑΜΕΝΟΤΙΕΚΤΟΥ
19 OF-him WE'VE-PERCEIVED that OUT OF-THE

ΘΕΟΥΕCΜΕΝΚΑΙΟΚΟCΜΟCΟ
God WE-ARE AND THE SYSTEM WHOLE
A *adds* AND ΚΑΙ
ΛΟCΕΝΤΩΠΟΝΗΡΩΚΕΙΤΑΙΟ
20 IN THE wicked-*one* IS-LYING WE-
A *omits* YET
ΙΔΑΜΕΝΔΕΟΤΙΟΥΙΟCΤΟΥΘ
HAVE-PERCEIVED YET that THE SON OF-THE God
A o.
ΕΟΥΗΚΕΙΚΑΙΔΕΔΩΚΕΝΗΜΙ
IS-ARRIVING AND HAS-GIVEN to-US
s o. B2 Ω
ΝΔΙΑΝΟΙΑΝΙΝΑΓΕΙΝΩCΚΟ
THRU-MIND THAT WE-ARE-KNOWING
*s*1* o. A+Ε A *adds* ΘΝ=God
ΜΕΝΤΟΝΑΛΗΘΙΝΟΝΚΑΙΕCΜ
THE TRUE AND WE-ARE
A+Ε
ΕΝΕΝΤΩΑΛΗΘΙΝΩΕΝΤΩΥΙΩ
IN THE TRUE IN THE SON
A *omits* JESUS ANOINTED *s*1* ΟΥ
ΑΥΤΟΥΙΗCΟΥΧΡΙCΤΩΟΥΤΟ
OF-Him JESUS ANOINTED this-*One*
A+Ε
CΕCΤΙΝΟΑΛΗΘΙΝΟCΘΕΟCΚ
IS THE TRUE God AND

ΑΙΖΩΗΑΙΩΝΙΟCΤΕΚΝΙΑΦΥ
21 LIFE eonian little-offsprings GUARD
B*s*1* self A o. o.
ΛΑΞΑΤΕΕΑΥΤΟΥCΑΠΟΤΩΝΕ
selves FROM THE i-

ΙΔΩΛΩΝ
dols

1 It is a striking fact that John never appeals to his apostleship in his epistles. In this short note, as well as in the next one, he is simply an elder. This accords with the private character of this missive, yet it undoubtedly reflects the waning authority of the twelve apostles as the apostasy of the chosen nation developed. They are not given any place in Jerusalem in the latter part of the book of Acts.

4 The main characteristics of the Circumcision epistles reappear in this brief letter. There is the emphasis on conduct and the physical aspect of truth. The very brevity of the letter tells us that the elder much preferred to convey his message in person. Even if we should take the lady as a type of Israel, the tie which is recognized is a physical one. In all this there is a great contrast with the latest ministry of Paul.

6 The difference in viewpoint between John and Paul is seen in their attitude toward the law. In one case "he who is loving another has fulfilled law" (Ro.13[8]). In the other love is the motive that they may be walking according to His precepts. In one case there is emancipation from law. In the other there is ability to fulfill law. God will write the law on their hearts, under the new covenant (Heb. 8[10]). We are not under law, but under grace (Ro.6[15]). We were exempted from the law . . . so that it is for us to be slaving in newness of spirit and not in oldness of letter (Ro.7[6]).

7 The principal object of this letter seems to be a warning against those who spiritualize the coming of Christ, and deny His physical appearance in the future. In the first epistle it is "having come" (4[2]). Here the present participle is used—"coming"—and can refer only to His manifestation in the day of the Lord. (See Mt.16[28], 24[30], 26[64], Mk.13[26], 14[62], Lu.21[27].) This involves the great truth of His physical resurrection and ascension, and confirms the literal understanding of the prophecy that "And His feet stand in that day on the mount of Olives, which faces Jerusalem from the east" (Zech. 14[4]).

Truth is emphasized in this as love is emphasized in the third epistle. The many deceivers cause grave con-

THE ELDER to the chosen lady and
her children, whom *I* am loving
in truth, and not *I* only, but
all also, who have known the
2 truth, because of the truth which
is remaining in us, and shall be
with us for the eon.

3 With us will be grace, mercy,
peace from God, the Father, and
from the Lord Jesus Christ, the
Son of the Father, in truth and
love.

4 I WAS OVERJOYED that I have
found of your children walking in
truth, according as we obtained a
5 precept from the Father. And
now I am asking you, lady, not as
writing a new precept to you, but
the precept which we have from the
beginning, that we may be loving
6 one another. And this is love, that
we may be walking according to
His precepts. This is the precept,
according as you hear from the beginning,
that you may be walking
7 in it, seeing that many deceivers
came out into the world, who are
not avowing Jesus Christ coming
in flesh. This is the deceiver and
8 the antichrist. Be looking to yourselves,
lest you should be destroying
your work, but that you may
be getting full wages.

9 Everyone who is taking the lead
and not remaining in the teaching
of Christ has not God. He who is
remaining in the teaching, this one
has both the Father and the Son.
10 If anyone is coming to you and is
not bringing this teaching, be not
taking him into your home, and say
11 not to him "Rejoice!" For he who
is saying to him to be rejoicing is
participating in his wicked acts.

12 Having much to be writing you, I
resolved not to do it with paper and

ΟΠΡΕCΒΥΤΕΡΟCΕΚΛΕΚΤΗΚ
THE SENIOR to-chosen mis-

ΥΡΙΑΚΑΙΤΟΙCΤΕΚΝΟΙCΑΥ
tress AND to-THE offsprings OF-her

ΤΗCΟΥCΕΓΩΑΓΑΠΩΕΝΑΛΗΘ
WHOM I AM-LOVING IN TRUTH

s o. A+ΔΕ YET
ΕΙΑΚΑΙΟΥΚΕΓΩΜΟΝΟCΑΛΛ
AND NOT I ONLY but

ΑΚΑΙΠΑΝΤΕCΟΙΕΓΝΩΚΟΤΕ
AND ALL THE *ones*-HAVING-KNOWN

CΤΗΝΑΛΗΘΕΙΑΝΔΙΑΤΗΝΑΛ
2 THE TRUTH THRU THE TRUTH

A ΕΝΟΙΚΟΥCΑΝ IN-HOMING
ΗΘΕΙΑΝΤΗΝΜΕΝΟΥCΑΝΕΝΗ
THE REMAINING IN US

ΜΙΝΚΑΙΜΕΘΗΜΩΝΕCΤΑΙΕΙ
AND WITH US WILL-BE INTO

A *omits* WILL-BE WITH US
CΤΟΝΑΙΩΝΑΕCΤΑΙΜΕΘΗΜΩ
3 THE eon WILL-BE WITH US

*s1** FROM ΑΠΟ
ΝΧΑΡΙCΕΛΕΟCΕΙΡΗΝΗΠΑΡ
grace MERCY PEACE BESIDE

s1 omits* BESIDE Mas-
ΑΘΕΟΥΠΑΤΡΟCΚΑΙΠΑΡΑΚΥ
God FATHER AND BESIDE Mas-

ter *omitted by* AB
ΡΙΟΥΙΗCΟΥΧΡΙCΤΟΥΤΟΥΥ
ter JESUS ANOINTED THE SON

s1 adds* ΑΥΤΟΥ OF-Him
ΙΟΥΤΟΥΠΑΤΡΟCΕΝΑΛΗΘΕΙ
OF-THE FATHER IN TRUTH

B+Ε
ΑΚΑΙΑΓΑΠΗΕΧΑΡΗΝΛΙΑΝΟ
4 AND LOVE I-JOYED VERY that

ΤΙΕΥΡΗΚΑΕΚΤΩΝΤΕΚΝΩΝC
I-HAVE-FOUND OUT OF-THE offsprings OF-

ΟΥΠΕΡΙΠΑΤΟΥΝΤΑCΕΝΑΛΗ
YOU ABOUT-TREADING IN TRUTH

ΘΕΙΑΚΑΘΩCΕΝΤΟΛΗΝΕΛΑΒ
according-AS direction WE-GOT

s o. o. A ΑΠΟ FROM B *omits* THE
ΟΜΕΝΠΑΡΑΤΟΥΠΑΤΡΟCΚΑΙ
BESIDE THE FATHER AND

ΝΥΝΕΡΩΤΩCΕΚΥΡΙΑΟΥΧΩC
NOW I-AM-ASKING YOU mistress NOT AS

B WRITING to-YOU NEW
ΕΝΤΟΛΗΝΚΑΙΝΗΝΓΡΑΦΩΝC
direction NEW WRITING to-

A *o.* direction *omitted by* AB B Ο
ΟΙΑΛΛΑΕΝΤΟΛΗΝΗΝΕΙΧΑΜ
YOU but direction WHICH WE-HAVE

ΕΝΑΠΑΡΧΗCΙΝΑΑΓΑΠΩΜΕΝ
FROM ORIGINal THAT WE-MAY-BE-LOVING

ΑΛΛΗΛΟΥCΚΑΙΑΥΤΗΕCΤΙΝ
6 one-another AND this IS

ΗΑΓΑΠΗΙΝΑΠΕΡΙΠΑΤΩΜΕΝ
THE LOVE THAT WE-MAY-BE-ABOUT-TREADING

s had THAT according-AS ΙΝΑΚΑΘΩC *after* OF-Him
ΚΑΤΑΤΑCΕΝΤΟΛΑCΑΥΤΟΥΑ
according-to THE directions OF-Him this

s reads IS THE IN THE (*o. o.*) OF-Him *s*A+ΙΝΑ THAT
ΥΤΗΗΕΝΤΟΛΗΕCΤΙΝΚΑΘΩC
THE direction IS according-AS

Above s adds ΑΥΤΟΥ *after* ΤΟ, *reading as noted*
ΗΚΟΥCΑΤΕΑΠΑΡΧΗCΙΝΑΕΝ
YE-HEAR FROM ORIGINal THAT IN

s +-CH-
ΑΥΤΗΠΕΡΙΠΑΤΗΤΕΟΤΙΠΟΛ
7 SAME YOU-MAY-BE-ABOUT-TREADING that MANY

A Δ
ΛΟΙΠΛΑΝΟΙΕΞΗΛΘΟΝΕΙCΤ
STRAYers OUT-CAME INTO THE

ΟΝΚΟCΜΟΝΟΙΜΗΟΜΟΛΟΓΟΥ
SYSTEM THE NO *ones*-AVOWING

ΝΤΕCΙΗCΟΥΝΧΡΙCΤΟΝΕΡΧ
JESUS ANOINTED COMING

ΟΜΕΝΟΝΕΝCΑΡΚΙΟΥΤΟCΕC
IN FLESH this IS

s o. B+Ε
ΤΙΝΟΠΛΑΝΟCΚΑΙΟΑΝΤΙΧΡ
THE STRAYer AND THE INSTEAD-ANOINTED

ΙCΤΟCΒΛΕΠΕΤΕΕΑΥΤΟΥCΙ
8 YE-BE-lookING selves THAT

*s1** Η *o.* Θ B Η *o.*
ΝΑΜΗΑΠΟΛΕCΗΤΕΑΕΙΡΓΑC
NO YE-SHOULD-BE-destroyING WHICH YE-work

B ΑΜΕΘΑ *and s has* ΑΙ *for* Ε
ΑCΘΕΑΛΛΑΜΙCΘΟΝΠΛΗΡΗΑ
but HIRE FULL YE-

ΠΟΛΑΒΗΤΕΠΑCΟΠΡΟΑΓΩΝΚ
9 MAY-BE-FROM-GETTING EVERY THE *one*-BEFORE-LEADING AND

s had+ΚΑΙΜΗ AND NO
ΑΙΜΗΜΕΝΩΝΕΝΤΗΔΙΔΑΧΗΤ
NO REMAINING IN THE TEACHing OF-

ΟΥΧΡΙCΤΟΥΘΕΟΝΟΥΚΕΧΕΙ
THE ANOINTED God NOT IS-HAVING

ΟΜΕΝΩΝΕΝΤΗΔΙΔΑΧΗΟΥΤΟ
THE *one*-REMAINING IN THE TEACHing this-*one*

A SON AND THE FATHER B *adds an extra* Ι
CΚΑΙΤΟΝΠΑΤΕΡΑΚΑΙΤΟΝΥ
AND THE FATHER AND THE SON

A Ε *o.*
ΙΟΝΕΧΕΙΕΙΤΙCΕΡΧΕΤΑΙΠ
10 IS-HAVING IF ANY IS-COMING TO-

B *repeats* THE *s had*+ΕΝ
ΡΟCΥΜΑCΚΑΙΤΑΥΤΗΝΤΗΝΔ
WARD YOU*p* AND this THE TEACH-

s o.
ΙΔΑΧΗΝΟΥΦΕΡΕΙΜΗΛΑΜΒΑ
ing NOT IS-CARRYING NO BE-YE-GETTING-

ΝΕΤΕΑΥΤΟΝΕΙCΟΙΚΙΑΝΚΑ
UP him INTO HOME AND

ΙΧΑΙΡΕΙΝΑΥΤΩΜΗΛΕΓΕΤΕ
TO-BE-JOYING to-him NO YE-BE-saying

ΟΛΕΓΩΝΓΑΡΑΥΤΩΧΑΙΡΕΙΝ
11 THE *one*-saying for to-him TO-BE-JOYING

s o.
ΚΟΙΝΩΝΕΙΤΟΙCΕΡΓΟΙCΑΥ
IS-communionING to-THE ACTS OF-

ΤΟΥΤΟΙCΠΟΝΗΡΟΙCΠΟΛΛΑ
12 him THE wicked much

s1 o.* A TO-WRITE -ΨΑΙ
ΕΧΩΝΥΜΙΝΓΡΑΦΕΙΝΟΥΚΕΒ
HAVING to-YOU*p* TO-BE-WRITING NOT I-WAS-

cern. Truth is imperiled and is now to be made a test of fellowship and a condition of offering hospitality (10). It will not be a time of recovery of truth but of its perversion. The test of fellowship in the present is conduct and not doctrine.

ink, but I am expecting to be coming to you and to speak to you mouth to mouth, that your joy may be full.

13 The children of your chosen sister are greeting you.

ΟΥΛΗΘΗΗΝΔΙΑΧΑΡΤΟΥΚΑΙΜ 20
COUNSELED THRU PAPER AND ink

A *omits* but A *adds* ΓΑΡ for
ΕΛΑΝΟCΑΛΛΑΛΕΛΠΙΖΩΓΕΝΕ 40
but I-AM-EXPECTING TO-BE-

A Ϲ *o.* s[1*] + ΤΙ
CΘΑΙΠΡΟCΥΜΑCΚΑΙCΤΟΜΑ 60
BECOMING TOWARD YOU*p* AND MOUTH

B[1] *o.* = BEFORE
ΠΡΟCCΤΟΜΑΛΑΛΗCΑΙΙΝΑΗ 80
TOWARD MOUTH TO-TALK THAT THE

s Η -US A MAY-BE H.-*b*.-FILLED s + Ν
ΧΑΡΑΥΜΩΝΠΕΠΛΗΡΩΜΕΝΗΗ 100
JOY OF-YOU*p* HAVING-*been*-FILLED MAY-BE

s Ϲ *o.*
13 ΑCΠΑΖΕΤΑΙCΕΤΑΤΕΚΝΑΤΗ 20
IS-greetING YOU THE offspring OF-THE

CΑΔΕΛΦΗCCΟΥΤΗCΕΚΛΕΚΤ 40
sister OF-YOU THE chosen

ΗC

2 The prosperity of the soul must not be confounded with spiritual prosperity. Like the salvation of the soul (1 Pt.1[9]), it refers to that physical enjoyment and satisfaction which will be fully known in the coming kingdom. The Circumcision are promised all physical blessing on the earth; we are blessed with every spiritual blessing among the celestials (Eph.1[3]). Such a salvation as this is not at all suited to our calling above in Christ Jesus.

7 "Getting nothing from the nations" is positive proof of the Jewish character of this note. If this were literally obeyed by those who proclaim the truth today, they would have no support whatever. This statement is like a flash of light in a dark place. It shows us that, in early days, there were two entirely distinct churches, one connected with the kingdom proclamation and the hope of Israel, which has since passed away, and the other connected with the preaching of Paul to the nations.

Much of the confusion today is the result of mingling truth intended for one church into that which belongs to the other. The truth found in the Circumcision epistles will come into play again after the present administration of grace has come to an end.

9 It is significant that any man would dare to oppose an apostle. Diotrephes evidently did it in order to secure for himself the highest place in the ecclesia. There is no suggestion of any difference in doctrine. This spirit, which was severely condemned by our Lord, has been the cause of much harm to the saints. True servants of the Lord are taught by His example, and do not desire to exalt themselves, knowing well that He will abase such, and will Himself exalt all who truly deserve it in that day. Diotrephes exalted himself and, as a result, his name has been a by-word down the centuries since. Demetrius does not seem to have thought of himself yet his name is honored and his place a permanent one in the annals of the good.

Three typical characters, Gaius, Diotrephes, and Demetrius supply the topics of the letter. "The elder, Gaius", showed fidelity and hospitality. Pride

THE ELDER, to Gaius, the beloved,
whom *I* am loving in truth:

2 BELOVED, concerning all I am wish-
ing that you be prospered and
sound, according as your soul is
3 prospered. For I was overjoyed at
the coming of the brethren and your
testimony to the truth, according
4 as *you* are walking in truth. I am
having no greater joy than this,
that I am hearing of my children
walking in the truth.
5 Beloved, you are doing a faith-
ful thing whatever you should work
for the brethren, and strangers at
6 that, who testify of your love be-
fore the ecclesia, to whom you will
be doing ideally by sending them
7 forward worthily of God, for they
come forth for the sake of the
Name, getting nothing from the
8 nations. *We*, then, ought to be tak-
ing up with such, that we may be-
come fellow workers in the truth.
9 I write somewhat to the ecclesia,
but Diotrephes, who is fond of be-
ing foremost among them, is not re-
10 ceiving us. Therefore, if I should
be coming, I shall be reminding
him of his acts which he is doing,
babbling about us with wicked
words, and not being sufficed with
this, *he* is not receiving the breth-
ren besides, and is forbidding those
who are intending to, and is cast-
ing them out of the ecclesia.
11 Beloved, do not be imitating
the evil, but the good. He who
is doing good is of God. He
who is doing evil has not seen God.
12 Demetrius has been testified to by
all, and by the truth itself. Now
we also are testifying, and you are
aware that our testimony is true.
13 I had much to write to you, but
do not want to be writing to you
with ink and pen.

ΟΠΡΕϹΒΥΤΕΡΟϹΓΑΙΩΤΩΑΓ
THE SENIOR to-GAIUS THE be-

ΑΠΗΤΩΟΝΕΓΩΑΓΑΠΩΕΝΑΛΗ
LOVED WHOM I AM-LOVING IN TRUTH

s o.
2 ΘΕΙΑΑΓΑΠΗΤΕΠΕΡΙΠΑΝΤΩ
beLOVED ABOUT ALL

s Є o. s Є o.
ΝΕΥΧΟΜΑΙϹΕΕΥΟΔΟΥϹΘΑΙ
I-AM-wishING YOU TO-BE-beING-WELL-WAYED

ΚΑΙΥΓΙΑΙΝΕΙΝΚΑΘΩϹΕΥΟ
AND TO-BE-beING-SOUND according-AS IS-beING-

ΔΟΥΤΑΙϹΟΥΗΨΥΧΗΕΧΑΡΗΝ
3 WELL-WAYED OF-YOU THE soul I-JOYed

s omits for Є+B
ΓΑΡΛΙΑΝΕΡΧΟΜΕΝΩΝΑΔΕΛ
for VERY OF-COMING OF-brothers

B o. o. o.
ΦΩΝΚΑΙΜΑΡΤΥΡΟΥΝΤΩΝϹΟ
AND OF-witnessING OF-YOU

A omits YOU
ΥΤΗΑΛΗΘΕΙΑΚΑΘΩϹϹΥΕΝΑ
to-THE TRUTH according-AS YOU IN TRUTH

s o.
ΛΗΘΕΙΑΠΕΡΙΠΑΤΕΙϹΜΕΙΖ
4 ARE-ABOUT-TREADING GREATER-more

B¹+N
ΟΤΕΡΑΝΤΟΥΤΩΝΟΥΚΕΧΩΧΑ
OF-these NOT I'M-HAVING JOY

B I
ΡΑΝΙΝΑΑΚΟΥΩΤΑΕΜΑΤΕΚΝ
THAT I-AM-HEARING THE MY offsprings

THE *omitted by s*
ΑΕΝΤΗΑΛΗΘΕΙΑΠΕΡΙΠΑΤΟ
IN THE TRUTH ABOUT-TREADING

ΥΝΤΑΑΓΑΠΗΤΕΠΙϹΤΟΝΠΟΙ
5 beLOVED BELIEVing YOU-ARE-

A Z
ΕΙϹΟΕΑΝΕΡΓΑϹΗΕΙϹΤΟΥϹ
DOING WHICH IF-EVER YOU-SHOULD-BE-ACTING INTO THE

ΑΔΕΛΦΟΥϹΚΑΙΤΟΥΤΟΞΕΝΟ
brothers AND this LODGers

ΥϹΟΙΕΜΑΡΤΥΡΗϹΑΝϹΟΥΤΗ
6 WHO witness OF-YOU THE

ΑΓΑΠΗΕΝΩΠΙΟΝΕΚΚΛΗϹΙΑ
LOVE IN-VIEW OF-OUT-CALLED

B¹ o.
ϹΟΥϹΚΑΛΩϹΠΟΙΗϹΕΙϹΠΡΟ
WHOM IDEALly YOU-WILL-BE-DOING BEFORE-

ΠΕΜΨΑϹΑΞΙΩϹΤΟΥΘΕΟΥΥΠ
7 SENDing WORTHily OF-THE God OVER

for *repeated by s*
ΕΡΓΑΡΤΟΥΟΝΟΜΑΤΟϹΕΞΗΛ
for THE NAME THEY-OUT-

A O
ΘΑΝΜΗΔΕΝΛΑΜΒΑΝΟΝΤΕϹΑ
COME NO-YET-ONE GETTING-UP FROM

ΠΟΤΩΝΕΘΝΙΚΩΝΗΜΕΙϹΟΥΝ
8 THE NATIONICS WE THEN

As o. s o.
ΟΦΕΙΛΟΜΕΝΥΠΟΛΑΜΒΑΝΕΙ
ARE-OWING TO-BE-UNDER-GETTING

ΝΤΟΥϹΤΟΙΟΥΤΟΥϹΙΝΑϹΥΝ
THE such THAT TOGETHER-

s o. As¹* OUT-CALLED ЄΚΚΛΗϹΙΑ
ΕΡΓΟΙΓΕΙΝΩΜΕΘΑΤΗΑΛΗΘ
ACTers WE-MAY-BE-BECOMING to-THE TRUTH

s o. B+C s² has ΑΝ EVER *for* ANY
ΕΙΑΕΓΡΑΨΑΤΙΤΗΕΚΚΛΗϹΙ
9 I-WRITE ANY to-THE OUT-CALLED

ΑΛΛΑΟΦΙΛΟΠΡΩΤΕΥΩΝΑΥΤ
but THE FOND-BEFORE-most-being OF-them

ΩΝΔΙΟΤΡΕΦΗϹΟΥΚΕΠΙΔΕΧ
ZEUS-NOURISHED (Diotrephes) NOT IS-ON-RECEIVING

A *omits* IF-
ΕΤΑΙΗΜΑϹΔΙΑΤΟΥΤΟΕΑΝΕ
10 US THRU this IF-EVER I-MAY-

ΛΘΩΥΠΟΜΝΗϹΩΑΥΤΟΥΤΑΕΡ
BE-COMING I'LL-BE-UNDER-REMINDING OF-him THE ACTS

ΓΑΑΠΟΙΕΙΛΟΓΟΙϹΠΟΝΗΡΟ
WHICH he-IS-DOING to-sayings wicked

s ΟΙ *for* Υ
ΙϹΦΛΥΑΡΩΝΗΜΑϹΚΑΙΜΗΑΡ
BUBBLING US AND NO beING-

ΚΟΥΜΕΝΟϹΕΠΙΤΟΥΤΟΙϹΟΥ
SUFFICED ON these NOT-

As Є
ΤΕΑΥΤΟϹΕΠΙΔΕΧΕΤΑΙΤΟΥ
BESIDES he IS-ON-RECEIVING THE

ϹΑΔΕΛΦΟΥϹΚΑΙΤΟΥϹΒΟΥΛ
brothers AND THE *ones*-intend-

s *omits* OUT
ΟΜΕΝΟΥϹΚΩΛΥΕΙΚΑΙΕΚΤΗ
ING he-IS-FORBIDDING AND OUT OF-THE

ϹΕΚΚΛΗϹΙΑϹΕΚΒΑΛΛΕΙΑΓ
11 OUT-CALLED IS-OUT-CASTING be-

B+Є
ΑΠΗΤΕΜΗΜΙΜΟΥΤΟΚΑΚΟΝΑ
LOVED! NO BE-IMITATING THE EVIL but

ΛΛΑΤΟΑΓΑΘΟΝΟΑΓΑΘΟΠΟΙ
THE GOOD THE *one*-GOOD-DOING

ΩΝΕΚΤΟΥΘΕΟΥΕϹΤΙΝΟΚΑΚ
OUT OF-THE God IS THE *one*-EVIL-

B¹ O
ΟΠΟΙΩΝΟΥΧΕΩΡΑΚΕΝΤΟΝΘ
DOING NOT HAS-SEEN THE God

ΕΟΝΔΗΜΗΤΡΙΩΜΕΜΑΡΤΥΡΗ
12 to-DEMETRIUS HAS-*been*-witnessED

AB o.
ΤΑΙΥΠΟΠΑΝΤΩΝΚΑΙΥΠΟΑΥ
by ALL AND by SAME

As o.
ΤΗϹΤΗϹΑΛΗΘΕΙΑϹΚΑΙΗΜΕ
OF-THE TRUTH AND WE

ΙϹΔΕΜΑΡΤΥΡΟΥΜΕΝΚΑΙΟΙ
YET ARE-witnessING AND YOU-

ΔΑϹΟΤΙΗΜΑΡΤΥΡΙΑΗΜΩΝΑ
HAVE-PERCEIVED that THE witness OF-US TRUE

ΛΗΘΗϹΕϹΤΙΝΠΟΛΛΑΕΙΧΟΝ
13 IS much I-HAD

B+Α ΑΚΕΒΟΥΛΗΘΗΝ
ΓΡΑΨΑΙϹΟΙΑΛΛΟΥΘΕΛΩΔΙ
TO-WRITE TO-YOU but NOT I-AM-WILLING THRU

WAS-COUNSELED A TO-BE-WRITING to-YOU
ΑΜΕΛΑΝΟϹΚΑΙΚΑΛΑΜΟΥϹΟ
ink AND REED to-YOU

of place seems to be the sin of Diotrephes. He rails against John and refuses his message, excommunicating from the church those who receive the brethren. Demetrius receives a triple commendation. He is testified to by all, by the truth, and by John.

14 Yet I am expecting to see you immediately, and we will be talking mouth to mouth.

15 Peace be to you! The friends are greeting you. Greet the friends by name.

ΙΓΡΑΦΕΙΝΕΛΠΙΖΩΔΕΕΥΘΕ
14 TO-BE-WRITING I-AM-EXPECTING YET *immediately*
s TO-BE-PERCEIVING YOU B[1] BEFORE
ΩϹϹΕΙΔΕΙΝΚΑΙϹΤΟΜΑΠΡΟ
YOU TO-BE-PERCEIVING AND MOUTH TOWARD
B[1] *o.* *s had* Δ
ϹϹΤΟΜΑΛΑΛΗϹΟΜΕΝΕΙΡΗΝ
15 MOUTH WE'LL-BE-TALKING PEACE

A brothers ΑΔΕ
ΗϹΟΙΑϹΠΑΖΟΝΤΑΙϹΕΟΙΦΙ
to-YOU ARE-greeting YOU THE FOND-
ΛΦΟΙ *s* greet-YOU ϹΑΙ
ΛΟΙΑϹΠΑΖΟΥΤΟΥϹΦΙΛΟΥϹ
ones BE-greeting THE FOND-*ones*
ΚΑΤΟΝΟΜΑ
according-to NAME

THE EPISTLE OF JUDE

JUDE, the last of the epistles to the Circumcision, is the prelude to the apocalyptic judgments. Its framework reveals the fact that the central theme is the coming of the Lord in judgment upon the irreverent ([14,15]). Indeed, it seems to suggest that Enoch himself will prophesy, as one of the two witnesses (Un.11[3-12]), *to* (not *of*) these, in the Lord's day. As Peter's second epistle is especially concerned with this same judgment period, it contains many parallel passages. Compare Jude [3] with 2 Pe.1[5], [4] with 2[1], [6] with 2[4], [7] with 2[6-10], [8] with 2[10], [9] with 2[11], and [10] with 2[12], [11] with 2[15], [12-13] with 2[13-17], [16] with 2[18], [17-18] with 3[1-3].

As Jude speaks of the apostles ([17]), he is not the apostle of this name (Jn. 14[22]). Neither was James, his brother, an apostle, for James and John were the *two* sons of Zebedee (Mt.26[37]). The other James was not prominent enough to be referred to in this way. So Jude was evidently the brother of James, the Lord's brother, who occupied by far the most prominent place among the saints of the Circumcision, although he was not an apostle. This makes Jude himself a brother of the Lord.

This fact throws much light on the character of its teaching, its harmony with the other Circumcision epistles, and its strong contrast with the later teaching of the apostle Paul. Paul repudiates even the distant physical bond existing between him and the Lord, and bases all on a spiritual relationship in grace. Jude deals with the judgment of those who are closely united to Him in the flesh.

While the apostasy here set forth is not to be applied to the Uncircumcision during the present period of grace, its beginnings can be clearly seen among the Jews, as God is gathering them from the nations and restoring them to their own land. As in the exodus from Egypt, He will deal with the nation of Israel as a whole, yet destroy the apostates among them during the era of His indignation. With this in view, Jude addresses this epistle to the faithful, lest they, too, become involved in the apostasy.

Unlike those to whom Paul writes these will not have justification, but only a pardon of sins, which can be revoked. Hence even believers among the Circumcision may fall away, especially during the fearful afflictions of the time of the end.

The framework shows that the main theme, the judgment of apostasy, is presented, as usual, from the divine side first and then reviewed, in inverse order, from the human aspect.

From verse fifteen, as shown by the framework, we return over the same ground as we came, but from a different viewpoint. In the former division all was viewed in its Godward aspect: then we look on the manward side. First we have the mercy from God ([2]), lastly the mercy shown to man ([21-23]). And so with each subject.

The closing ascription is in close harmony with the epistle. Glory, majesty, might and authority belong to God when He is executing His strange work of judging the earth and inaugurating the reign of His Christ, as is set forth in detail in the book of His unveiling.

FRAMEWORK OF JUDE

GODWARD

Called and kept [1]
  Mercy from God [2]
    Contend for the faith [3]
      Barter, disown, before [4]
        Reminder—prophets [5-7]
          Dreamers [8-13]
            The Lord's Coming in Judgment [14,15]

MANWARD

          Murmurers [16]
        Reminder—apostles [17]
      Scoffers of the last time [18,19]
    Build selves in faith [20]
  Mercy on others [21-23]
Guarded and established [24,25]

1 Jude's stress on human relationships is very strong, especially as James, his brother, gained the ascendancy among the Circumcision because of his physical relationship to the Lord. Even Peter and John were eclipsed by James, in the latter part of Acts, though he was not even an apostle.

2 The absence of *grace* from this salutation is very striking. As it will have its prime fulfilment in an era of divine indignation, nothing higher than mercy is possible.

3 This faith, once given over to the saints, is the evangel of the Circumcision (Ga.2:7) which was entrusted to Peter and the twelve apostles. It is radically distinct from the evangel of the Uncircumcision, entrusted to Paul. The error of the present day, of mixing their mercy into the present grace, will have its counterpart when they seek to mingle our grace with their mercy. Then the usual objection to grace will be fulfilled, for, being out of place, it will degenerate into a license to do evil, and lead to insubordination. Now, the transcendent grace of God is the most powerful incentive to a godly life; then it will be an excuse for lax morals. Misplaced truth is mighty error.

5 The present day decadence of morals and contempt for government is but an index of the trend of the apostasy in Israel in the last days. As in the exodus, where all Israel was redeemed out of Egypt, yet nearly all bleached their bones in the wilderness, so it will be again. Only a remnant will enter the kingdom, for lack of faith and following the flesh.

6 The word "habitation" is used but once elsewhere, and then it refers to the glorified human body (2 Co.5:2). ~~By such means alone could the angels commit an unnatural act comparable to the sin of Sodom.~~

7 The destruction of Sodom and the surrounding cities is still apparent to all who visit the region. In this way these cities are experiencing the justice of eonian fire. The fire has long ceased but its effects will remain and testify to God's judgment until the close of this eon, after which Sodom shall return to her former estate (Ezek.16:53-56).

JUDAS, a slave of Jesus Christ, yet
a brother of James, to those who
are called, beloved in God the
Father, and kept by Jesus Christ.

2 May mercy and peace and love be
multiplied to you!

3 BELOVED, while giving all diligence
to be writing to you concerning our
common salvation and life, I have
had the necessity to write entreating
you to be contending for the
faith once given over to the saints.
4 For certain men slip in who long
ago have been written beforehand
for this judgment; irreverent, bartering
the grace of our God for
wantonness, and disowning our only
Owner and Lord, Jesus Christ.
5 Now I am intending to remind
you, you who once are aware of
all, that the Lord, when saving
the people out of the land of Egypt,
secondly destroys those who believe
6 not. Besides, the messengers who
keep not their own sovereignty,
but leave their own habitation,
He has kept in imperceptible bonds
under gloom for the judgment of
7 the great day. As Sodom and Gomorrah
(and the cities about them,
in like manner to these) committing
ultra-prostitution, and coming
away after other flesh, are lying
before us, a specimen, experiencing
the justice of eonian fire.
8 Howbeit, these dreamers also,
likewise are indeed defiling the
flesh, yet are repudiating dominion,
9 and calumniating glories. Now
when Michael, the chief messenger,
doubting the Slanderer, argued concerning
the body of Moses, he dares
not bring a calumniating judgment,

ΙΟΥΔΑCΙΗCΟΥΧΡΙCΤΟΥΔΟ
JUDAS OF-JESUS ANOINTED SLAVE

ΥΛΟCΑΔΕΛΦΟCΔΕΙΑΚΩΒΟΥ
brother YET OF-JACOBUS

ΤΟΙCΕΝΘΕΩΠΑΤΡΙΗΓΑΠΗΜ
to-THE IN God FATHER *ones*-HAVING-*been*-

ΕΝΟΙCΚΑΙΙΗCΟΥΧΡΙCΤΩΤ
LOVED AND JESUS ANOINTED HAV-

ΕΤΗΡΗΜΕΝΟΙCΚΛΗΤΟΙCΕΛ
2 ING-*been*-KEPT CALLED MERCY

ΕΟCΥΜΙΝΚΑΙΕΙΡΗΝΗΚΑΙΑ
to-YOU*p* AND PEACE AND LOVE

s o.
ΓΑΠΗΠΛΗΘΥΝΘΕΙΗΑΓΑΠΗΤ
3 MAY-BE-multiplied beLOVED

ΟΙΠΑCΑΝCΠΟΥΔΗΝΠΟΙΟΥΜ
EVERY DILIGENCE DOING

s adds ΤΟΥ OF-THE
ΕΝΟCΓΡΑΦΕΙΝΥΜΙΝΠΕΡΙΤ
TO-BE-WRITING to-YOU*p* ABOUT THE

ΗCΚΟΙΝΗCΗΜΩΝCΩΤΗΡΙΑC
COMMON OF-US saving

AND LIFE *omitted by* AB
ΚΑΙΖΩΗCΑΝΑΓΚΗΝΕCΧΟΝΓ
AND LIFE necessity I-have-HAD TO-

s ΦΙΝ
ΡΑΨΑΙΥΜΙΝΠΑΡΑΚΑΛΩΝΕΠ
WRITE to-YOU*p* BESIDE-CALLING TO-BE-

A Ε *o.*
ΑΓΩΝΙΖΕCΘΑΙΤΗΑΠΑΞΠΑΡ
ON-CONTENDING to-THE ONCE BEING-

ΑΔΟΘΕΙCΗΤΟΙCΑΓΙΟΙCΠΙ
BESIDE-GIVEN to-THE HOLY-*ones* BE-

s o. B+Η
CΤΕΙΠΑΡΕΙCΕΔΥCΑΝΓΑΡΤ
4 LIEF BESIDE-INTO-SLIP for ANY

s adds ΚΑΙ AND
ΙΝΕCΑΝΘΡΩΠΟΙΟΙΠΑΛΑΙΠ
humans THE OLD HAV-

ΡΟΓΕΓΡΑΜΜΕΝΟΙΕΙCΤΟΥΤ
ING-*been*-BEFORE-WRITTEN INTO this

ΟΤΟΚΡΙΜΑΑCΕΒΕΙCΤΗΝΤΟ
THE JUDGment UN-REVERent THE OF-THE

s Ν *o.*
ΥΘΕΟΥΗΜΩΝΧΑΡΙΤΑΜΕΤΑΤ
God OF-US grace after-PLACING

s o.
ΙΘΕΝΤΕCΕΙCΑCΕΛΓΕΙΑΝΚ
INTO wantonness AND

ΑΙΤΟΝΜΟΝΟΝΔΕCΠΟΤΗΝΚΑ
THE ONLY owner AND

ΙΚΥΡΙΟΝΗΜΩΝΙΗCΟΥΝΧΡΙ
Master OF-US JESUS ANOINTED

CΤΟΝΑΡΝΟΥΜΕΝΟΙΥΠΟΜΝΗ
5 disowning TO-UNDER-REMIND

CΑΙΔΕΥΜΑCΒΟΥΛΟΜΑΙΕΙΔ
YET YOU*p* I-AM-intending HAVING-

A *omits* YOU*p* *s* ALL that Master once
ΟΤΑCΥΜΑCΑΠΑΞΠΑΝΤΑΟΤΙ
PERCEIVED YOU*p* ONCE ALL that

AB ΙΗCΟΥC JESUS
ΚΥΡΙΟCΛΑΟΝΕΚΓΗCΑΙΓΥΠ
Master PEOPLE OUT OF-LAND OF-EGYPT

ΤΟΥCΩCΑCΤΟΔΕΥΤΕΡΟΝΤΟ
SAV*ing* THE second THE

ΥCΜΗΠΙCΤΕΥCΑΝΤΑCΑΠΩΛ
NO *ones*-BELIEV*ing* destroys

A Δ=YET
ΕCΕΝΑΓΓΕΛΟΥCΤΕΤΟΥCΜΗ
6 MESSENGERS BESIDES THE NO

ΤΗΡΗCΑΝΤΑCΤΗΝΕΑΥΤΩΝΑ
ones-KEEP*ing* THE OF-selves OR-

ΡΧΗΝΑΛΛΑΑΠΟΛΙΠΟΝΤΑCΤ
IGINal but FROM-LACKING THE

ΟΙΔΙΟΝΟΙΚΗΤΗΡΙΟΝΕΙCΚ
OWN HOME-place INTO JUDG-

ΡΙCΙΝΜΕΓΑΛΗCΗΜΕΡΑCΔΕ
ing OF-GREAT DAY to-

CΜΟΙCΑΙΔΙΟΙCΥΠΟΖΟΦΟΝ
BONDS UN-PERCEIVED UNDER GLOOM

ΤΕΤΗΡΗΚΕΝΩCCΟΔΟΜΑΚΑΙ
7 HAS-KEPT AS SODOM AND

ΓΟΜΟΡΡΑΚΑΙΑΙΠΕΡΙΑΥΤΑ
GOMORRAH AND THE ABOUT them

CΠΟΛΕΙCΤΟΝΟΜΟΙΟΝΤΡΟΠ
cities THE LIKE manner

ΟΝΤΟΥΤΟΙCΕΚΠΟΡΝΕΥCΑC
to-these OUT-PROSTITUT*ing*

ΑΙΚΑΙΑΠΕΛΘΟΥCΑΙΟΠΙCΩ
AND FROM-COMING BEHIND

s o.
CΑΡΚΟCΕΤΕΡΑCΠΡΟΚΕΙΝΤ
FLESH DIFFERENT THEY-ARE-BEFORE-LYING

A*s o.s* ΔΕ *adds* =YET
ΑΙΔΕΙΓΜΑΠΥΡΟCΑΙΩΝΙΟΥ
SHOW-*effect* OF-FIRE eonian

s1 had* NOT ΟΥΚΑΕΡ *adds* *s* ΙΝ A *o. o.*
ΔΙΚΗΝΥΠΕΧΟΥCΑΙΟΜΟΙΩC
8 JUSTICE UNDER-HAVING LIKE-AS

ΜΕΝΤΟΙΚΑΙΟΥΤΟΙΕΝΥΠΝΙ
howbeit AND these IN-SLEEPizING *ones*

ΑΖΟΜΕΝΟΙCΑΡΚΑΜΕΝΜΙΑΙ
FLESH INDEED ARE-DEFIL-

s+C
ΝΟΥCΙΝΚΥΡΙΟΤΗΤΑΔΕΑΘΕ
ING masterdom YET THEY-ARE-

ΤΟΥCΙΝΔΟΞΑCΔΕΒΛΑCΦΗΜ
UN-PLACING esteems YET THEY-ARE-HARM-

B BESIDES Τ B+Ε
ΟΥCΙΝΟΔΕΜΙΧΑΗΛΟΑΡΧΑΓ
9 AVERRING THE YET MICHAEL THE chief-

B+Τ=then
ΓΕΛΟCΟΤΕΤΩΔΙΑΒΟΛΩΔΙΑ
MESSENGER when to-THE THRU-caster *be*ING-

ΚΡΙΝΟΜΕΝΟCΔΙΕΛΕΓΕΤΟΠ
THRU-JUDGED THRU-said A-

A *o.*
ΕΡΙΤΟΥΜΩΥCΕΩCCΩΜΑΤΟC
BOUT THE MOSES BODY

11 The way of Cain is the bloodless religion which offers the fruit of its own cursed toil (Gen.4^{3};3^{17}), yet, for all its abhorrence of sacrifice, does not hesitate to shed fraternal blood. They will work for God's favor, but will not debase themselves so as to receive it as His gift, through the blood of His Anointed.

11 The temptation to profit by the priestly or prophetic office seems to be the ruling principle of all religions. Balak, when he wished Israel cursed (Nu.22^{17}), was told by Balaam that he would require great wages for the work. So the religion of the end time will be a popular vocation, affording a good opportunity for money making.

11 The lawless assumption of sacred functions on the part of those not qualified drew down God's judgment on Korah and his company in the wilderness (Nu.16). They were swallowed up alive by the earth for their presumption (Nu.16^{32}). The terrible time of Jacob's trouble will gather all these festering evils together in the day of His indignation.

14 The designation of Enoch as the seventh from Adam (Gen.5^{18}) is significant of the end of the first cycle of human history and corresponds with the seven earthly economies which precede the judgment. These are, Adam in Innocence, Seth with Conscience, Noah with human Government, Abraham with Promise, Moses with Law, the Incarnation (the Pentecostal, Transitional and Secret economies are parenthetic) and the day of Indignation. After this an entirely new cycle of human history commences under the reign of the Son of Mankind.

14 The statement that Enoch "prophesies" is indefinite as to time. It does not necessarily recognize the so-called "Book of Enoch" which has been found in an Ethiopic translation, and contains a passage substantially the same as the one given by Jude. The indefinite form of the verb allows the possibility that Enoch, as one of the two witnesses (Un.11^{3}) may yet deliver this prophecy to the irreverent in the great crisis at the time of the end.

but said, "May the Lord rebuke
10 you!" Yet these indeed are calum-
niating whatever they are not ac-
quainted with, yet in whatever they
are instinctively adept, as the ir-
rational animals, in these things
they are being corrupted.

11 Woe to them! seeing that they
were gone in the way of Cain, and
in the deception of Balaam's wages
they were poured out, and they
were destroyed in the contradiction
of Korah.

12 These are the reefs in your love
feasts, carousing together fearlessly,
shepherding themselves, waterless
clouds carried along by winds, sear,
unfruitful trees, twice dying, up-
13 rooted, wild billows of the sea
frothing forth their own shame,
straying stars, for whom the gloom
of darkness has been kept for an
14 eon. Now Enoch, the seventh from
Adam, prophesies to these also, say-
ing, "*Lo!* the Lord came among
15 tens of thousands of His saints, to
do judgment against all, and to ex-
pose all the irreverent concerning
all their irreverent acts in which
they are irreverent, and concerning
all the hard words which irreverent
16 sinners speak against Him." These
are murmurers, complainers, going
according to their desires, and their
mouth is talking pompous things,
marveling at the aspect of things on
behalf of benefit.

17 Yet *you*, beloved, remember the
declarations which have been de-
clared before by the apostles of our
18 Lord Jesus Christ, that they said to
you, "In the last time there will
come scoffers, going according to
their own irreverent desires."

ΟΥΚΕΤΟΛΜΗCΕΝΚΡΙCΙΝΕΠ
NOT DARES JUDGing TO-BE-
A+Ε
ΕΝΕΓΚΕΙΝΒΛΑCΦΗΜΙΑCΑΛ
ON-CARRYING HARM-AVERment but
s o. B+Ε s Ε o.
ΛΑΕΙΠΕΝΕΠΙΤΙΜΗCΑΙCΟΙ
said MAY-He-BE-rebukING to-YOU
s1* ΘΕΟC God
ΚΥΡΙΟCΟΥΤΟΙΔΕΟCΑΜΕΝΟ
10 Master these YET as-much-as INDEED NOT
ΥΚΟΙΔΑCΙΝΒΛΑCΦΗΜΟΥCΙ
THEY-HAVE-PERCEIVED THEY-ARE-HARM-AVERRING
ΝΟCΑΔΕΦΥCΙΚΩCΩCΤΑΑΛΟ
as-much-as YET naturally AS THE UN-logical
ΓΑΖΩΑΕΠΙCΤΑΝΤΑΙΕΝΤΟΥ
LIVing-ones ARE-adeptING IN these
ΤΟΙCΦΘΕΙΡΟΝΤΑΙΟΥΑΙΑΥ
11 THEY-ARE-beING-CORRUPTED WOE to-
ΤΟΙCΟΤΙΤΗΟΔΩΤΟΥΚΑΙΝΕ
them that to-THE WAY OF-THE CAIN THEY-
ΠΟΡΕΥΘΗCΑΝΚΑΙΤΗΠΛΑΝΗ
WERE-GONE AND to-THE STRAYing
ΤΟΥΒΑΛΑΑΜΜΙCΘΟΥΕΞΕΧΥ
OF-THE BALAAM OF-HIRE THEY-WERE-OUT-
ΘΗCΑΝΚΑΙΤΗΑΝΤΙΛΟΓΙΑΤ
POURED AND to-THE contradiction OF-
s1* adds from MURMURers to GOING of verse 16 after ARE
ΟΥΚΟΡΕΑΠΩΛΟΝΤΟΟΥΤΟΙΕ
12 THE KORE THEY-were-destroyED these ARE
s1* omits THE A SEDUCTIONS Π Τ Α
ΙCΙΝΟΙΕΝΤΑΙCΑΓΑΠΑΙCΥ
THE IN THE LOVES OF-
ΥΤΩΝ OF-them
ΜΩΝCΠΙΛΑΔΕCCΥΝΕΥΩΧΟΥ
YOUp SPOTS TOGETHER-WELL-HAVING
ΜΕΝΟΙΑΦΟΒΩCΕΑΥΤΟΥCΠΟ
UN-FEARly selves SHEP-
ΙΜΑΙΝΟΝΤΕCΝΕΦΕΛΑΙΑΝΥ
HERDING CLOUDS UN-WET
s ΠΑΝΤΙ to-EVERY s o.
ΔΡΟΙΥΠΟΑΝΕΜΩΝΠΑΡΑΦΕΡ
by WINDS beING-BESIDE-CARRIED
B Ο
ΟΜΕΝΑΙΔΕΝΔΡΑΦΘΙΝΟΠΩΡ
TREES WANE-JUICE-HOURED
s1* Κ
ΙΝΑΚΑΡΠΑΔΙCΑΠΟΘΑΝΟΝ
UN-FRUITful twice FROM-DYING
s FIELD BILLOWS
ΤΑΕΚΡΙΖΩΘΕΝΤΑΚΥΜΑΤΑΑ
13 BEING-OUT-ROOTED BILLOWS FIELD
ΓΡΙΑΘΑΛΑCCΗCΕΠΑΦΡΙΖΟ
OF-SEA ON-FROTHIZing
ΝΤΑΤΑCΕΑΥΤΩΝΑΙCΧΥΝΑC
THE OF-selves VILEnesses
B ends with-ΕC and A Ε o. B omits THE
ΑCΤΕΡΕCΠΛΑΝΗΤΑΙΟΙCΟΖ
GLEAMers STRAYS to-WHOM THE
B omits OF-THE
ΟΦΟCΤΟΥCΚΟΤΟΥCΕΙCΑΙΩ
GLOOM OF-THE DARKness INTO eon

s prefixes ΠΡΟ A begins ΠΡΟΕ-
ΝΑΤΕΤΗΡΗΤΑΙΕΠΡΟΦΗΤΕΥ
14 HAS-been-KEPT BEFORE-AVERS
A omits YET
CΕΝΔΕΚΑΙΤΟΥΤΟΙCΕΒΔΟΜ
YET AND to-these SEVENth
ΟCΑΠΟΑΔΑΜΕΝΩΧΛΕΓΩΝΙΔ
FROM ADAM ENOCH saying BE-PER-
s adds Ο THE s ΩΝ
ΟΥΗΛΘΕΝΚΥΡΙΟCΕΝΑΓΙΑΙ
CEIVING CAME Master IN HOLIES
s MYRIADS OF-HOLIES ΑΓΓΕΛΩΝ MESSENGERS
CΜΥΡΙΑCΙΝΑΥΤΟΥΠΟΙΗCΑ
15 MYRIADS OF-Him TO-DO
ΙΚΡΙCΙΝΚΑΤΑΠΑΝΤΩΝΚΑΙ
JUDGing DOWN OF-ALL AND
s EVERY soul ΠΑCΑΝΨΥΧΗΝ for ALL T. UN-R.
ΕΛΕΓΞΑΙΠΑΝΤΑCΤΟΥCΑCΕ
TO-EXPOSE ALL THE UN-REVER-
ΒΕΙCΠΕΡΙΠΑΝΤΩΝΤΩΝΕΡΓ
ent ABOUT ALL OF-THE ACTS
s omits OF-UN-REVERence OF-them
ΩΝΑCΕΒΕΙΑCΑΥΤΩΝΩΝΗCΕ
OF-UN-REVERence OF-them OF-WHICH THEY-
ΒΗCΑΝΚΑΙΠΕΡΙΠΑΝΤΩΝΤΩ
UN-REVERE AND ABOUT ALL OF-THE
AB omit sayings
ΝCΚΛΗΡΩΝΛΟΓΩΝΩΝΕΛΑΛΗ
HARD sayings WHICH TALK
CΑΝΚΑΤΑΥΤΟΥΑΜΑΡΤΩΛΟΙ
DOWN OF-Him missers
A o.
ΑCΕΒΕΙCΟΥΤΟΙΕΙCΙΝΓΟΓ
16 UN-REVERent these ARE MURMUR-
B ΟΙ for Υ
ΓΥCΤΑΙΜΕΜΨΙΜΥΡΟΙΚΑΤΑ
ers complainers according-to
ΤΑCΕΠΙΘΥΜΙΑCΑΥΤΩΝΠΟΡ
THE ON-FEELings OF-them GOING
ΕΥΟΜΕΝΟΙΚΑΙΤΟCΤΟΜΑΑΥ
AND THE MOUTH OF-
A o.
ΤΩΝΛΑΛΕΙΥΠΕΡΟΓΚΑΘΑΥΜ
them IS-TALKING OVER-BULKeds MARVELING
ΑΖΟΝΤΕCΠΡΟCΩΠΑΩΦΕΛΕΙ
faces OF-benefit
ΑCΧΑΡΙΝΥΜΕΙCΔΕΑΓΑΠΗΤ
17 grace YE YET beLOVED
A omits OF-THE A OF-THE o.-H.-b.-B.-d.
ΟΙΜΝΗCΘΗΤΕΤΩΝΡΗΜΑΤΩΝ
BE-BEING-REMINDED OF-THE declarations
declarations
ΤΩΝΠΡΟΕΙΡΗΜΕΝΩΝΥΠΟΤΩ
THE ones-HAVING-been-BEFORE-declarED by THE
ΝΑΠΟCΤΟΛΩΝΤΟΥΚΥΡΙΟΥΗ
commissioners OF-THE Master OF-
ΜΩΝΙΗCΟΥΧΡΙCΤΟΥΟΤΙΕΛ
18 US JESUS ANOINTED that THEY-
A adds ΟΤΙ that B omits OF-THE
ΕΓΟΝΥΜΙΝΕΠΕCΧΑΤΟΥΤΟΥ
said to-YOUp ON LAST OF-THE
Bs1* o. o. o.=WILL-BE As Ε
ΧΡΟΝΟΥΕΛΕΥCΟΝΤΑΙΕΜΠΑ
TIME WILL-BE-COMING IN-sporters

14 The following quotations from an English translation of the Book of Enoch are notable: "I, as the seventh, am born in the first heptad, while justice and judgment were delayed" (93:3). This is true of the period from Adam to Messiah. Another passage confirms this: "In the seventh heptad there shall arise an apostate generation" (60:8).

18 Peter (2 Pe.3[1-4]) tells us of the scoffers and their scoffing. It all culminates in the challenge, "Where is the promise of His presence?" Since Adam hid himself in the garden, man's chief desire seems to be to get rid of the divine presence.

20 This faith, as in the beginning of the epistle, is the evangel of the Circumcision. The very wording of the exhortation shows that it is not for those who know the depths and heights of grace revealed for us. "Building *yourselves* up" and "keep *yourselves* in the love of God" is foreign to the phraseology of unforced favor which is ours in Christ Jesus. We do not anticipate the "mercy" of Jesus Christ at His coming but the transcendent riches of glorious grace at His presence.

19 These are they who seclude themselves, soulish, not having the spirit.
20 Now *you,* beloved, building
yourselves up in your most holy
21 faith, praying in holy spirit, keep
yourselves in the love of God, anticipating the mercy of our Lord
22 Jesus Christ for eonian life. And
to some, indeed, who are doubting,
23 be merciful, yet others be saving,
snatching them out of the fire, yet to others be merciful with fear, hating even the tunic which has been spotted by the flesh.

24 Now to Him Who is able to
guard you from tripping and to
stand you flawless in sight of His
25 glory, in exultation, to the only
God, our Saviour, through Jesus Christ our Lord, be glory, majesty, might and authority before the entire eon, and now, and for all the eons. *Amen!*

A s o. s1* o. s ON-FEELINGS OF-s.
ΙΚΤΑΙΚΑΤΑΤΑϹΕ ΑΥΤΩΝ ΕΠ
according-to THE OF-selves ON-

ΙΘΥΜΙΑϹΠΟΡΕΥΟΜΕΝΟΙΤΩ
FEELings GOING OF-THE

ΝΑϹΕΒΕΙΩΝ ΟΥΤΟΙ ΕΙϹΙΝΟ
19 UN-REVERence these ARE THE

ΙΑΠΟΔΙΟΡΙΖΟΝΤΕϹΨΥΧΙΚ
ones-FROM-THRU-SEEizing soulish

ΟΙΠΝΕΥΜΑΜΗΕΧΟΝΤΕϹΥΜΕ
20 spirit NO HAVING YE

ΙϹΔΕΑΓΑΠΗΤΟΙΕΠΟΙΚΟΔΟ
YET beLOVED ON-HOME-BUILDING

A O
ΜΟΥΝΤΕϹΕΑΥΤΟΥϹΤΗΑΓΙΩ
selves to-THE HOLIEST

s o.
ΤΑΤΗΥΜΩΝΠΙϹΤΕΙΕΝΠΝΕΥ
OF-YOUp BELIEF IN spirit

ΜΑΤΙΑΓΙΩΠΡΟϹΕΥΧΟΜΕΝΟ
HOLY prayING

ΙΕΑΥΤΟΥϹΕΝΑΓΑΠΗΘΕΟΥΤ
21 selves IN LOVE OF-God KEEP

B -ΩΜΕΝ WE-SHOULD-BE-KEEPING
ΗΡΗϹΑΤΕΠΡΟϹΔΕΧΟΜΕΝΟΙ
TOWARD-RECEIVING

ΤΟΕΛΕΟϹΤΟΥΚΥΡΙΟΥΗΜΩΝ
THE MERCY OF-THE Master OF-US

ΙΗϹΟΥΧΡΙϹΤΟΥΕΙϹΖΩΗΝΑ
JESUS ANOINTED INTO LIFE eon-

A TO-EXPOSE *for* Α *has* ΓΧΕ
ΙΩΝΙΟΝΚΑΙΟΥϹΜΕΝΕΛΕΑΤ
22 ian AND WHOM INDEED BE-beING-MERCI-

A ΔΙ B+Ε B *omits* WHOM YET
ΕΔΙΑΚΡΙΝΟΜΕΝΟΥϹΟΥϹΔΕ
23 FUL-to *ones-be*ING-THRU-JUDGED WHOM YET

ϹΩΖΕΤΕΕΚΠΥΡΟϹΑΡΠΑΖΟΝ
BE-SAVING OUT OF-FIRE SNATCHING

A -ΔΙ
ΤΕϹΟΥϹΔΕΕΛΕΑΤΕΕΝΦΟΒΩ
WHOM YET BE-beING-MERCIFUL IN FEAR

Ε *inserted by* AB
ΜΙϹΟΥΝΤΕϹΚΑΙΤΟΝΑΠΟΤΗ
HATING AND THE FROM THE

ϹϹΑΡΚΟϹΕϹΠΙΛΩΜΕΝΟΝΧΙ
FLESH HAVING-*been*-SPOTTED TUNIC

ΤΩΝΑΤΩΔΕΔΥΝΑΜΕΝΩΦΥΛΑ
24 to-THE YET *One-be*ING-ABLE TO-GUARD

A Η=US s Ε o.
ΞΑΙΥΜΑϹΑΠΤΑΙϹΤΟΥϹΚΑΙ
YOUp UN-TRIPPED AND

ϹΤΗϹΑΙΚΑΤΕΝΩΠΙΟΝΤΗϹΔ
TO-STAND DOWN-IN-VIEW OF-THE es-

A ΑΜΕΜΠΤΟΥϹ UN-BLAMED
ΟΞΗϹΑΥΤΟΥΑΜΩΜΟΥϹΕΝΑΓ
teem OF-Him UN-FLAWed IN ex-

s o.
ΑΛΛΙΑϹΕΙΜΟΝΩΘΕΩϹΩΤΗΡ
25 ulting to-ONLY God saviour

ΙΗΜΩΝΔΙΑΙΗϹΟΥΧΡΙϹΤΟΥ
OF-US THRU JESUS ANOINTED

s1 *adds* Ω
ΤΟΥΚΥΡΙΟΥΗΜΩΝΔΟΞΑΜΕΓ
OF-THE Master OF-US esteem GREAT-

ΑΛΩϹΥΝΗΚΡΑΤΟϹΚΑΙΕΞΟΥ
TOGETHERNESS HOLDing AND authority

ϹΙΑΠΡΟΠΑΝΤΟϹΤΟΥΑΙΩΝΟ
BEFORE EVERY THE eon

s *omits* ALL
ϹΚΑΙΝΥΝΚΑΙΕΙϹΠΑΝΤΑϹΤ
AND NOW AND INTO ALL THE

ΟΥϹΑΙΩΝΑϹΑΜΗΝ
eons AMEN

THE UNVEILING OF JESUS CHRIST

COMMONLY CALLED

THE REVELATION

THE PURPOSE AND SCOPE OF THE UNVEILING

THE title of this scroll, "THE UNVEILING OF JESUS CHRIST," is an epitome of this whole prophecy. Hitherto Christ has hid Himself. Here He is about to throw off the covering and take His public place in the affairs of mankind. He must be unveiled. His name and title are the clue to the character of this unveiling.

Our Lord's personal name, JESUS, means Jehovah the Saviour. Jehovah is the God of Israel. Hence Christ is presented in this prophecy as the Saviour of the people of the covenant. The name Jehovah is emphasized by its translation into "Him Who is, and Who was, and Who is coming"(1^{4}).

Our Lord's official title, CHRIST (the Anointed), is the key to His unveiling, for it contains within itself the three characters in which He appears. Just as our realization of the beauties and blessings of light is greatly enhanced when we see it refracted into its three primary colors, yellow, red and blue, so the threefold elements of the title CHRIST are presented to us separately, yet mingled now and then, that we may get a clear and cordial appreciation of the blessings and beauties which will be seen when He rises as the Sun of Righteousness upon this dark and dismal world. Of old three classes were anointed: prophets, potentates and priests. Each of these received the holy anointing oil upon entering his office. Samuel the prophet, David the king, and Aaron the priest, were all "christs" by virtue of their anointing. JESUS CHRIST combines these three offices in Himself. In this prophecy He is first unveiled as *Prophet* to His people (1^{4}-3^{22}), then as *King* (4^{1}-11^{18}) and as *Priest* (11^{19}-20^{15}). After the climax is reached at the new creation (21^{1}) these titles are rehearsed in reverse order in the concluding division. The *Temple* (21^{1-27}) and the *Throne* (22^{1-5}) occupy us first and then the *Prophet* reappears with His closing message (22^{6-17}).

The literary structure divides this book into two grand divisions, one staged on this present earth and the other on the next. The first deals with the day of Jehovah, the second with the day of God.

The time occupied by this prophecy is called the eons of the eons—the two final eons or ages. The first division covers the first of these eons, the second is in the last, which is called the eon of the eons. The second division may last a long time, but is very briefly told; while the first division, if we except the thousand years, of which little is said, occupies the bulk of the book, though it is a very short period. This is the great judgment era which prepares the earth for the advent of Messiah.

The judgments of this book are for the purpose of enforcing the right of Christ to be its Potentate and Priest. Judgment must begin at God's house, hence He first presents His claims as Prophet among the synagogues of His own people Israel in the messages to the seven ecclesias.

Then heaven's throne is set and His regal rights are established. The world He ransomed as the Lamb will be redeemed by the Lion. The Throne Judgments are divided into three closely related yet distinct sections; the Seals, the Trumpets and the Thunders. The opening of the Seals gives us a general record of the whole period right up to the establishment of the kingdom. The judgments, especially the first four, are providential in character and affect saint and sinner alike. The fifth seal calls for vengeance on Israel's foes. The Trumpets are the answer to this cry. The intervening section makes provision for the protection of the saints during the sounding of the trumpets, the 144,000 being sealed and shielded from them. These judgments result in the kingdoms of this world coming under the sovereignty of our Lord's Anointed.

The Temple Judgments are twofold. First God's covenant with Israel is in view and Jerusalem is shielded from the wild beast. Then the law is exposed and its curses are poured out, especially upon those of the apostate nation who enjoy a false sovereignty over the earth in Babylon. This is followed by the marriage of the Lambkin, and the millennium. The section ends with the Great White Throne judgment, which winds up the affairs of this present earth.

In the last grand division God is reconciled to all mankind. Priesthood vanishes but rule continues to the consummation.

THE LITERARY FRAMEWORK OF THE UNVEILING OF JESUS CHRIST

Fourfold Reversion

INTRODUCTION (1^{1-3}) The Swift Unveiling of Jesus Christ.
Blessing on the Reader, Hearer and Keeper.

THE DAY OF JEHOVAH — Christ AS PROPHET, AS POTENTATE, AS PRIEST

MESSAGES TO THE ECCLESIAS (1^{4}-3^{22})
Reward according to *acts* (2^{23}, etc.)

THE THRONE (4^{1}-11^{18}) The *Political* Redemption of the Earth.
Preparatory Vision: The Throne, the Scroll and the Lambkin (4^{1}-5^{14}).
THE SEVEN SEALS restore Earth's Sovereignty to God.
The Four Horses (Providential):
Distant Conquest, War, Famine, Pestilence (6^{1-8}).
The Saints Slain. The Great Convulsion. (6^{9-17})
Preparatory Vision: The 144,000 and the Vast Crowd (7^{1-17}).
THE SEVEN TRUMPETS (an expansion of the Seventh Seal).
The First Four (Providential):
The Land, the Sea, the Waters, the Sun (8^{7-12}).
The Three Woe Trumpets, the Abyss, the Euphrates.
Preparatory Vision: The Messenger and the Open Scroll (10^{1-3}).
THE SEVEN THUNDERS (sealed up) (10^{4}).
The Little Scroll Eaten (10^{5-11}).
The Temple Measured. The Two Witnesses (11^{1-14}).
The Seventh Trumpet (11^{15-18}).

THE TEMPLE (11^{19}-20^{15}) The *Religious* Redemption of the Earth.
The Ark of of the Covenant in View (Faithful Israel Redeemed 11^{19}).
The Star-Crowned Woman and her Male Son ($12^{1-2,5-6,14-16}$).
The Dragon and his Messengers ($12^{3-4,7-12,17}$).
The Wild Beast and his Prophet (13).
The 144,000 and the Blessed Dead (14^{1-13}).
The Harvest, blessing (14^{14-16})
The Vintage, judgment (14^{17-20})
The Tabernacle of the Testimony in View (Apostate Israel Destroyed).
THE SEVEN BOWLS (15^{1}-16^{21})
The Unfaithful Woman(17^{1-6}).
The Scarlet Wild Beast (17^{7-11}).
The Ten Horns (17^{12-18}).
Great Babylon (18-19^{5}).
The Marriage of the Lambkin, blessing (19^{6-10}).
God's Great Dinner, judgment (19^{11-21}).
Satan Bound: The Millennium (20^{1-4}).
The Former Resurrection: Judgment of Saints (20^{5-6}).
Satan Loosed: The Brief Era of War (20^{7-10}).
The Latter Resurrection: Judgment of Sinners (20^{11-15}).

DAY OF GOD

THE TEMPLE (21^{1-27}) The Lord God Almighty and the Lambkin (21^{23}).
The Holy Jerusalem Descends from Heaven.

THE THRONE (22^{1-5})
The River of Life (not lightning and thunder) Issues out of the Throne bringing Blessing (not wrath).

MESSAGES TO THE ECCLESIAS (22^{6-17})
Pay according to *work* (22^{12}).

CONCLUSION (22^{18-21}) *Curse* on him who Adds or Subtracts from this Scroll.
The Swift Coming of the Lord Jesus.

THE TIME PERIODS OF THE UNVEILING

The chart is designed to give, at one glance, all the time periods mentioned or referred to, from the grand eons or ages down to the days of Daniel's visions. In order to accomplish this the short era of judgment at the inception of the Lord's Day is expanded, as indicated by the oblique lines. In this era most of the events in this scroll occur.

The Eons or Ages are five in number. This scroll is a prophecy covering the last two, which, as they spring out of the first three, are called "the eons of the eons" (1[6,18]4[9,10]5[13]7[12]10[6]11[15]14[11]15[7]19[3]20[10]22[5]).

The first of these two eons includes the day of the Lord, the second the Day of God. The present is Man's Day (1 Co.4[3]).

The Seventy Heptads, or "Weeks", are foretold in Daniel (9[24]). From the twentieth year of Artaxerxes (Neh.2[1,5]), to Christ's entry into Jerusalem (Lu.19[37,44]) was a period of exactly 173,880 days, or 69 heptads of years, counting 360 days to a year. The seventieth heptad is still future (Dan.9[26]). Daniel divides it in half by the breaking of a treaty when the sacrifice and gift offering are stopped (Dan. 9[27]). This leaves us the period often referred to in this scroll of 42 months (11[2] 13[5]), 1260 days (11[3]12[6]), and "season, seasons and half a season" (12[14]). These are principally in the last half of the heptad. The middle of the heptad is the beginning of most of the movements in this scroll and the end closes them.

This prophecy is not given in chronological order, but gives a general view under the Seals, expands the seventh seal under the Trumpets, and probably expands the seventh Trumpet under the Bowls. The end of the seventieth heptad is reached at least five times, and the narrative goes back again to fill in further details.

The days after Christ's epiphany are taken from Daniel's prophecy.

THE DAY OF JEHOVAH

The day of the Lord, or Jehovah (Isa. 13[9]), is a day of destruction, a cruel day with wrath and anger (Isa.13[13]Zeph.2[2,3]), in which the stars and constellations, and the sun and moon will be darkened (Joel 2[10,30,31]3[15]*cf.*Un.6[12]), in which He punishes the inhabitants of the world for their evil, in which Babylon will be overthrown (*cf.*Un.18), and when Jehovah sets His people Israel in their own land and gives them rest (Isa.14[1,3]). It is a day of battle (Eze.13[5]), a day of famine (Joel 1[16]*cf.*Un. 6[6]), and fire (Joel 1[19]*cf.*Un.8[7]), a day of thick darkness and subterranean horrors (Joel 2[2,4]*cf.*Un.9[17]), a great and terrible day (Joel 2[11]), when He roars out of Zion (Joel 3[16]), a day of woe (Amos 5[18,20]*cf.* Un.8[13]). It will judge the nations (Obad. [15,21]Eze.30[3]), and in it He will take the kingdom (Un.11[15]). It is a day of wrath (Zeph.1[14,15]*cf.*Un.6[17]), of trouble and distress (Zeph.1[15]*cf.*Un.7[14]). In that day Jerusalem will be besieged and taken by an army from all nations (Zech.14[2]*cf.*Un. 16[14]), and His feet shall once more stand upon the Mount of Olives (Zech.14[4]Ac. 1[10,12]). In it

"The haughtiness of human eyes is lowered,
And the height of men prostrated,
And Jehovah alone is an inaccessible retreat in that day" (Isa. 2[11,12]).

This is in contrast with the present, which is "man's day" (1 Co.4[3]), when men are haughty and high and self-sufficient.

The day of Jehovah will come as a thief in the night (1 Thes.5[2] 2 Pt.3[10]). It cannot come until after the apostasy (2 Thes.2[3]). It closes with the dissolution of the heavens and the earth (2 Pet. 3[10,13] *cf.*Un.20[11]) and the creation of a new heavens and a new earth (Isa.65[17] 2 Pt.3[13]*cf.*Un.21[1-5]).

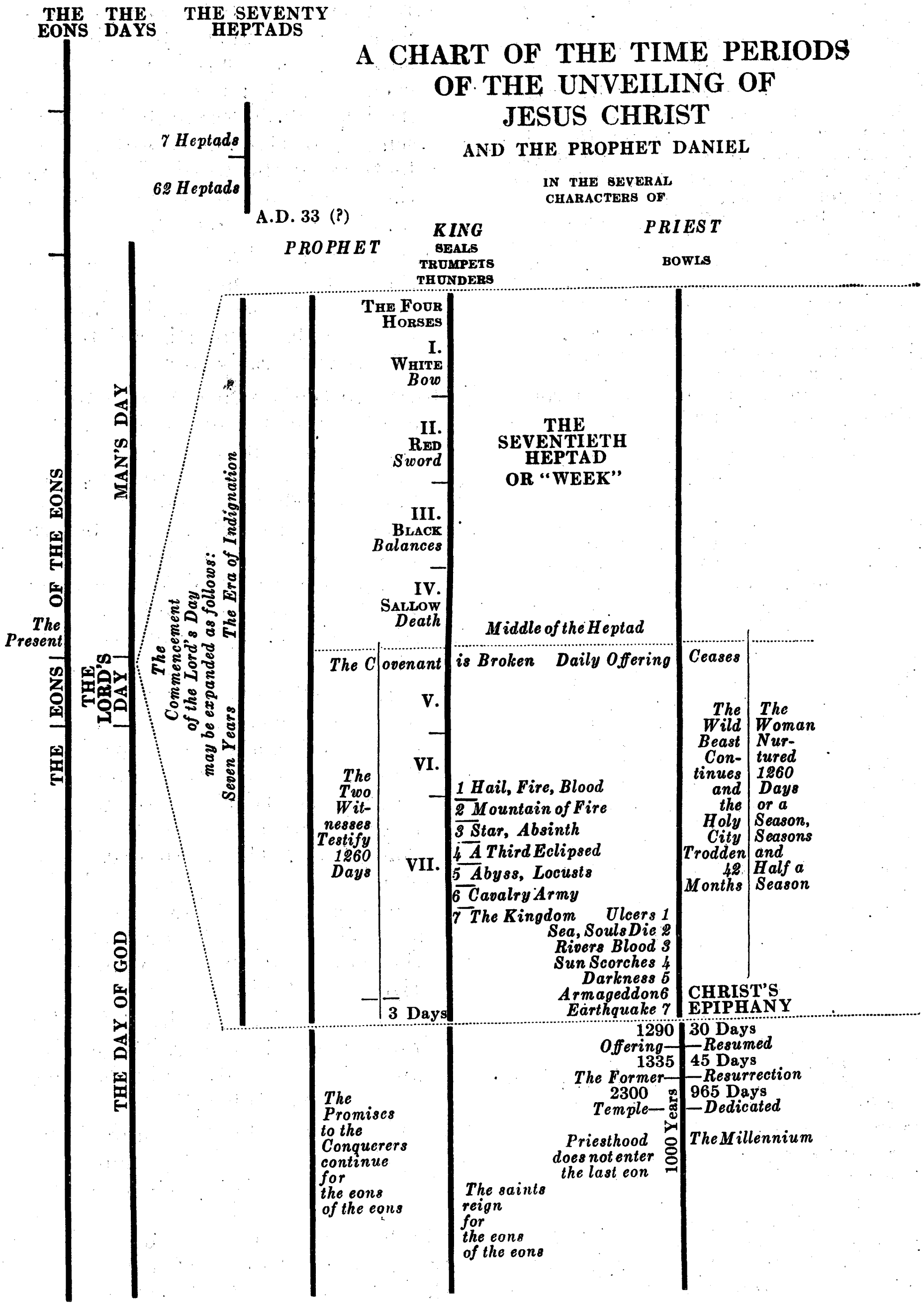
Those under Paul's preaching were promised deliverance from that day of wrath (1 Thes.1[10]5[1-11] 2 Thes.2[2]Ro.5[9]). Before it comes they will be assembled together to the Lord at His presence (2 Thes.2[1]).

At the end of Jehovah's day the heavens will be dissolved and the elements will melt with heat because of the presence of the day of God (2 Pt.3[12]). Then there will be a new heavens and a new earth (2 Pt.3[13]*cf.*Un.21[1]).

A CHART OF THE TIME PERIODS OF THE UNVEILING OF JESUS CHRIST

AND THE PROPHET DANIEL

IN THE SEVERAL CHARACTERS OF



1 This is the unveiling of a Person—Jesus Christ—not merely a prediction revealed through Him. God gives it to Him as a reward for His sufferings.

1 Swiftly—not *soon*, but with speed. On the morning of the resurrection John and Peter started *together*, but John ran more *swiftly* than Peter (Jn. 20[4]). If this prophecy started *soon* after John wrote, it has moved very slowly indeed. When it does commence, it will run with great rapidity. God lingers in dispensing grace but hastens in executing judgment. This calls for an entirely future fulfillment.

1 Signify—not necessarily by signs, but in the ordinary sense of this word in English, as, the Lord *signified* His death (Jn.12[33] 18[32]), and foretold Peter's (Jn.21[19]), and Festus *signified* Paul's crimes to Cæsar (Ac.25[27]). There are only three distinct signs in this scroll: the woman clothed with the sun (12[1]), the dragon (12[3]), and the seven messengers who have the seven calamities (15[1]). Besides this the false prophet (13[13],14[14]19[20]) and the spirits of demons do signs (16[14]). None of the rest is communicated by signs.

3 *Near* denotes a conditional proximity. The kingdom of the heavens was near during the early part of our Lord's ministry. It was postponed by His rejection. It was near again when proclaimed by the apostles but once more rejected by the nation of Israel. Peter writes "the consummation of all things is near" (1 Pt.4[7]), yet nearly twenty centuries have passed and the consummation or end is still future.

THE PROPHETIC SECTION

4 The Divine Name, JEHOVAH, is a union of the three tenses of TO BECOME.

יהו	יהוה	הו
HE-WILL-BECOME	BECOMING	HE-BECAME

The reverse arrangement of this is used once (4[8]) by the four animals. Here and in 1[8] the present tense is put first to emphasize the fact that He is now present:

Ο ΩΝ Ο ΗΝ Ο ΕΡΧΟΜΕΝΟϹ
THE BEING THE WAS THE COMING-*One*

In 11[17] and 16[5] the phrase "Who is coming" is omitted, because He is regarded as having come at that time. The Name is flexible and adapts itself to times and conditions.

THE UNVEILING OF JESUS CHRIST,
which God gives to Him, to
show to His slaves what must
occur swiftly: and He signifies
it, dispatching through His mes-
2 senger to His slave, John, who
testifies to the word of God and
the testimony of Jesus Christ,
whatever he perceived.

3 HAPPY is he who is reading and
they who are hearing the word
of the prophecy, and who are
keeping that which is written in
it, for the era is near.

4 JOHN, to the seven ecclesias which
are in the [province of] Asia:
Grace to you and peace from
Him Who is, and Who was, and
Who is coming, and from the
seven spirits which are before
5 His throne, and from Jesus
Christ, the Faithful Witness, the
Firstborn of the dead, and the
Suzerain of the kings of the
earth.

To Him Who is loving us and
looses us from our sins by His
6 blood and makes us a kingdom
and priests to His God and
Father, to Him be glory and
might for the eons of the eons!
7 *Amen! Lo!* He is coming with
clouds, and every eye will be
viewing Him—those, also, who
stab Him—and all the tribes of
the land will be grieving over
Him. *Yea! Amen!*

8 "*I* am the A and the Z", the
Lord God is saying, "Who is,
and Who was, and Who is com-
ing, the Almighty."

9 *I*, John, your brother and joint
participant in the affliction and
kingdom and endurance in Jesus
Christ, came to be in the island
which is called Patmos, because of
the word of God, and because of
the testimony of Jesus Christ.

ΑΠΟΚΑΛΥΨΙCΙΗCΟΥΧΡΙCΤ 20
FROM-COVERing OF-JESUS ANOINTED

ΟΥΗΝΕΔΩΚΕΝΑΥΤΩΟΘΕΟCΔ 40
WHICH GIVES to-Him THE God TO-
*s*1* ΑΓΙΟΙC HOLY-*ones*
ΕΙΞΑΙΤΟΙCΔΟΥΛΟΙCΑΥΤΟ 60
SHOW to-THE SLAVES OF-Him

ΥΑΔΕΙΓΕΝΕCΘΑΙΕΝΤΑΧΕΙ 80
what IS-BINDING TO-BE-BECOMING IN SWIFTness

ΚΑΙΕCΗΜΑΝΕΝΑΠΟCΤΕΙΛΑ 100
AND He-signifies commission*ing*

CΔΙΑΤΟΥΑΓΓΕΛΟΥΑΥΤΟΥΤ 20
THRU THE MESSENGER OF-Him to-
A ΟΥ OF-THE A ΟΥ OF-SLAVE *s*1* ЄΙ *for* Η
ΩΔΟΥΛΩΑΥΤΟΥΙΩΑΝΝΗCΟCΕ 40
2 THE SLAVE OF-Him JOHN WHO wit-

ΜΑΡΤΥΡΗCΕΝΤΟΝΛΟΓΟΝΤΟ 60
nesses THE saying OF-THE

ΥΘΕΟΥΚΑΙΤΗΝΜΑΡΤΥΡΙΑΝ 80
God AND THE witness

ΙΗCΟΥΧΡΙCΤΟΥΟCΑΙΔΕΝΜ 200
OF-JESUS ANOINTED as-much-as he-PERCEIVED

ΑΚΑΡΙΟCΟΑΝΑΓΙΝΩCΚΩΝΚ 20
∞ HAPPY THE *one*-readING AND
A ΥC *plural*
ΑΙΟΙΑΚΟΥΟΝΤΕCΤΟΝΛΟΓΟ 40
THE *ones*-HEARING THE saying
A ΥC sayings *s o.*
ΝΤΗCΠΡΟΦΗΤΕΙΑCΚΑΙΤΗΡ 60
OF-THE BEFORE-AVERment AND KEEPING

ΟΥΝΤΕCΤΑΕΝΑΥΤΗΓΕΓΡΑΜ 80
THE IN her HAVING-*been*-
Oxyrhynchus Papyrus No. 1079 (p19) has verses 4 to 7:
ΜΕΝΑΟΓΑΡΚΑΙΡΟCΕΓΓΥCΙ 300
WRITTEN THE for SEASON NEAR
s o.
ΩΑΝΝΗCΤΑΙCΕΠΤΑΕΚΚΛΗC 20
4 JOHN to-THE SEVEN OUT-CALLEDS

ΙΑΙCΤΑΙCΕΝΤΗΑCΙΑΧΑΡΙ 40
to-THE IN THE ASIA grace
p19+Є *b adds* God ΘΕΟΥ
CΥΜΙΝΚΑΙΕΙΡΗΝΗΑΠΟΟΩΝ 60
to-YOU*p* AND PEACE FROM THE BEING

ΚΑΙΟΗΝΚΑΙΟΕΡΧΟΜΕΝΟCΚ 80
AND THE WAS AND THE COMING AND

ΑΙΑΠΟΤΩΝΕΠΤΑΠΝΕΥΜΑΤΩ 400
FROM THE SEVEN spirits
*b*p19 Α WHICH
ΝΤΩΝΕΝΩΠΙΟΝΤΟΥΘΡΟΝΟΥ 20
THE IN-VIEW OF-THE THRONE
p19 ΙΗ ΧΡ
ΑΥΤΟΥΚΑΙΑΠΟΙΗCΟΥΧΡΙC 40
5 OF-Him AND FROM JESUS ANOINTED

ΤΟΥΟΜΑΡΤΥCΟΠΙCΤΟCΟΠΡ 60
THE Witness THE BELIEVing THE BE-

ΩΤΟΤΟΚΟCΤΩΝΝΕΚΡΩΝΚΑΙ 80
FORE-BROUGHT-FORTH OF-THE DEAD AND
*s*1 *inserts* Є *and* Ι *(erased)*
ΟΑΡΧΩΝΤΩΝΒΑCΙΛΕΩΝΤΗC 500
THE chief OF-THE KINGS OF-THE

*s*1* *omits* to-THE
ΓΗCΤΩΑΓΑΠΩΝΤΙΗΜΑCΚΑΙ 20
LAND to-THE *One*-LOVING US AND
b+Ο=BATH*ing* *s*1* *omits* US *b* ΑΠΟ FROM
ΛΥCΑΝΤΙΗΜΑCΕΚΤΩΝΑΜΑΡ 40
LOOS*ing* US OUT OF-THE misses
A *omits* OF-US
ΤΙΩΝΗΜΩΝΕΝΤΩΑΙΜΑΤΙΑΥ 60
OF-US IN THE BLOOD OF-Him
b making ΠΟΙΗCΑΝΤΙ p19A ΗΜΙΝ to-US
ΤΟΥΚΑΙΕΠΟΙΗCΕΝΗΜΑCΒΑ 80
6 AND makes US KING-
b Ο AND *omitted by* p19A*bs*1*
CΙΛΕΙΑΝΚΑΙΙΕΡΕΙCΤΩΘΕ 600
dom AND SACRED-*ones* to-THE God

ΩΚΑΙΠΑΤΡΙΑΥΤΟΥΑΥΤΩΗΔ 20
AND FATHER OF-Him to-Him THE es-
p19 THE HOLDing AND THE esteem *s*1* *singular* ΤΟΝ
ΟΞΑΚΑΙΤΟΚΡΑΤΟCΕΙCΤΟΥ 40
teem AND THE HOLDing INTO THE
*s*1* eon, *o.* OF THE eons *omitted by* Ap19
CΑΙΩΝΑCΤΩΝΑΙΩΝΩΝΑΜΗΝΙ 61
7 eons OF-THE eons AMEN BE-

ΔΟΥΕΡΧΕΤΑΙΜΕΤΑΤΩΝΝΕΦ 80
PERCEIVING He-IS-COMING WITH THE CLOUDS
s ΟΝ *for* Є THEY-W.-BE-V.
ΕΛΩΝΚΑΙΟΨΕΤΑΙΑΥΤΟΝΠΑ 700
AND WILL-BE-VIEWING Him EVERY
*s*1*Ρ *s*1* *omits* Him
CΟΦΘΑΛΜΟCΚΑΙΟΙΤΙΝΕCΑ 20
VIEWer AND WHO-ANY Him

ΥΤΟΝΕΞΕΚΕΝΤΗCΑΝΚΑΙΚΟ 40
THEY-OUT-PIERCE AND WILL-
*s*1* *omits* ON
ΨΟΝΤΑΙΕΠΑΥΤΟΝΠΑCΑΙΑΙ 60
BE-STRIKING-*(selves)* ON Him ALL THE

ΦΥΛΑΙΤΗCΓΗCΝΑΙΑΜΗΝΕΓ 80
8 tribes OF-THE LAND YEA AMEN I
*s*1* *adds* AND I ΚΑΙΕΓΩ *s*+ΑΡΧΗΚΑΙ
ΩΕΙΜΙΤΟΑΛΦΑΚΑΙΤΟΩΛΕΓ 800
AM THE ALPHA AND THE OMEGA IS-saying
ΤΕΛΟC ORIGIN AND FINISH *(cancelled but restored by s2)*
ΕΙΚΥΡΙΟCΟΘΕΟCΟΩΝΚΑΙΟ 20
Master THE God THE BEING AND THE
b omits THE
ΗΝΚΑΙΟΕΡΧΟΜΕΝΟCΟΠΑΝΤ 40
WAS AND THE COMING THE ALL-HOLDER
*s*1* *o.*
ΟΚΡΑΤΩΡΕΓΩΙΩΑΝΝΗCΟΑΔ 60
9 I JOHN THE brother
A*b* Γ
ΕΛΦΟCΥΜΩΝΚΑΙCΥΝΚΟΙΝΩ 80
OF-YOU*p* AND TOGETHER-communioner
s o.
ΝΟCΕΝΤΗΘΛΙΨΕΙΚΑΙΒΑCΙ 900
IN THE CONSTRICTION AND KINGdom
A *omits* JESUS *b* ANOINTED JESUS
ΛΕΙΑΚΑΙΥΠΟΜΟΝΗΕΝΙΗCΟ 20
AND UNDER-REMAINing IN JESUS
∞ *omits* ANOINTED *(by s3)*
ΥΧΡΙCΤΩΕΓΕΝΟΜΗΝΕΝΤΗΝ 40
ANOINTED I-BECAME IN THE IS-

ΗCΩΤΗΚΑΛΟΥΜΕΝΗΠΑΤΜΩΔ 60
LAND THE *one-be*ING-CALLED PATMOS THRU

ΙΑΤΟΝΛΟΓΟΝΤΟΥΘΕΟΥΚΑΙ 80
THE saying OF-THE God AND
THRU *omitted by* A
ΔΙΑΤΗΝΜΑΡΤΥΡΙΑΝΙΗCΟΥ 1000
THRU THE witness OF-JESUS

The Prophetic Section

10 In spirit, John is transported into the future day of Jehovah of which the prophets have often spoken. The Hebrew phrase "the day of the Lord" is changed to "the Lord's day" in order to shift the emphasis from the character of the day to the *time*, which is the important point in this passage. This is done in three ways, by changing the grammatical form, the rank, and the order of the words. The direction of the thought is altered by putting "Lord" in the dative instead of the genitive case, so that it *locates* rather than describes the day. Its force is further weakened by making it an adjective rather than a noun, and by shifting it from its prominent place at the end of the sentence and giving that striking location to "day".

13 Seven lampstands stand for a scattered Israel, as the one seven-branched lampstand in the tabernacle and temple stood for a united nation. These ecclesias are all in the "dispersion".

13 The description and acts here ascribed to Christ are not priestly, but accord with His *prophetic* office. The prophet's function was to point out God's method of procedure. At first this was done *privately*, by the seers; then officially by prophets. *Prophets are sent especially in apostasy.* Christ wears none of the priestly vestments except the girdle, and this is of gold, not of fine twined linen (Ex.39[29]). The scene is one of judgment, which the apostle tells us must begin at the house of God (1 Pet.4[17]). The sword indicates this (*cf.*Dan.10[5]).

16 Stars stand for those whose spirits are in touch with God (Dan.12[3], C. V.). Abraham's seed was to become as the stars of heaven. His physical progeny are like the sand upon the seashore.

17 First and Last (Isa.41[4]44[6]48[12]Un.2[8] 22[13]) is a title of Jehovah, the King of Israel, and his Redeemer.

19 The word "are" must be given the same sense here as in verse [20] "the seven stars *are*," and "the lampstands *are*." It is a metaphor.

20 There are three "mysteries" or secrets in this scroll. The seven stars and lampstands are in Christ's hands as Prophet. The secret of God (10[7]) is finished when Christ as King receives the sovereignty of the world. The secret of Babylon is in the Temple section (17[5],[7]).

10 I came to be, in spirit, in the Lord's
day, and I hear behind me a voice,
11 loud as a trumpet, saying: "*What
you are observing write in a scroll
and send to the seven ecclesias: to
Ephesus and to Smyrna and to Pergamos
and to Thyatira and to Sardis
and to Philadelphia and to Laodicea.*"

12 And I turn about to look for the
voice which talked with me. And,
turning about, I perceived seven
13 golden lampstands, and in the midst
of the seven lampstands One like a
son of mankind, dressed in a garment
reaching to the feet, and
girded about the breasts with a
14 golden girdle. Now His head and
hair are white as white wool—as
snow, and His eyes are as a flame
15 of fire; and His feet are like white
bronze, as fired in a furnace; and
His voice is as the sound of many
16 waters. And He has in His right
hand seven stars; and issuing out
of His mouth is a sharp two-edged
saber; and His countenance is as
the sun appearing in its power.

17 And when I perceived Him, I
fall at His feet as dead. And He
places His right hand on me, say-
18 ing, "Fear not! *I* am the First
and the Last, and the Living One:
and I became dead, and *lo!* I am
living for the eons of the eons.
(Amen!) And I have the keys of
19 death and of the unseen. Write,
then, what you perceived, and what
they are, and what is about to be
20 occurring after these things: the se-
cret of the seven stars which you

As¹ *omit* ANOINTED(s³)ЄΓΩ I *inserted by* A
ΧΡΙϹΤΟΥΕΓΕΝΟΜΗΝΕΝΠΝΕ
10 ANOINTED I-BECAME IN spirit

ΥΜΑΤΙΕΝΤΗΚΥΡΙΑΚΗΗΜΕΡ
IN THE Master (*adjective*) DAY

A *omits* BEHIND OF-ME *b* SOUND
ΑΚΑΙΗΚΟΥϹΑΟΠΙϹΩΜΟΥΦΩ
AND I-HEAR BEHIND OF-ME SOUND

BEHIND OF-ME A *inserts* ΟΠΙϹΘΕΝΜΟΥ BEHIND-
ΝΗΝΜΕΓΑΛΗΝΩϹϹΑΛΠΙΓΓΟ
GREAT AS OF-TRUMPET

PLACE OF-ME s³ ΑΝ *accusative* s² o. s¹* *omits* W.Y.-A.-I.
ϹΑΛΕΓΟΥϹΗϹΟΒΛΕΠΕΙϹΓΡΑ
11 saying WHICH YOU-ARE-looking WRITE

A*b* *omit* THE s¹* *omits* AND
ΨΟΝΕΙϹΤΟΒΙΒΛΙΟΝΚΑΙΠΕ
INTO THE SCROLLet AND SEND

ΜΨΟΝΤΑΙϹΕΠΤΑΕΚΚΛΗϹΙΑ
to-THE SEVEN OUT-CALLEDS

s Z A *omits* C
ΙϹΕΙϹΕΦΕϹΟΝΚΑΙΕΙϹϹΜΥ
INTO EPHESUS AND INTO MYRRH

s puts Smyrna *after* THYATIRA
ΡΝΑΝΚΑΙΕΙϹΠΕΡΓΑΜΟΝΚΑ
(Smyrna) AND INTO FORTRESS (Pergamos) AND

A *b* o.*b*H *s* o. s¹* *omits* AND INTO SAR
ΙΕΙϹΘΥΑΤΕΙΡΑΝΚΑΙΕΙϹϹ
INTO THYATIRA AND INTO SAR-

DIS s² o. s² *puts* SARDIS *after* Laodicea
ΑΡΔΕΙϹΚΑΙΕΙϹΦΙΛΑΔΕΛΦ
DIS AND INTO FOND-brother (Phila-

Є *inserted by b* *b inserts* Є
ΙΑΝΚΑΙΕΙϹΛΑΟΔΙΚΙΑΝΚΑ
12 delphia) AND INTO PEOPLE-JUST (Laodicea) AND

ЄΚЄΙ there *inserted by b* Є *by* s³
ΙΕΠΕϹΤΡΕΨΑΒΛΕΠΕΙΝΤΗΝ
I-ON-TURN TO-BE-looking THE

A *o.* = IS-TALKING
ΦΩΝΗΝΗΤΙϹΕΛΑΛΕΙΜΕΤΕΜ
SOUND WHO-ANY TALKED WITH ME

s¹ (*half erased by* s²) A *insert* Є
ΟΥΚΑΙΕΠΙϹΤΡΕΨΑϹΙΔΟΝΕ
AND ON-TURN*ing* I-PERCEIVED SEV-

s omits IN
ΠΤΑΛΥΧΝΙΑϹΧΡΥϹΑϹΚΑΙΕ
13 EN LAMPstands GOLDEN AND IN

A Μ *s* ΟΝ SEVEN *omitted by* A
ΝΜΕϹΩΤΩΝΕΠΤΑΛΥΧΝΙΩΝΟ
MIDst OF-THE SEVEN LAMPstands LIKE

A -ness ΩΜΑ Ω to-SON
ΜΟΙΟΝΥΙΟΝΑΝΘΡΩΠΟΥΕΝΔ
SON OF-human HAVING-

A *adds* Ν
ΕΔΥΜΕΝΟΝΠΟΔΗΡΗΚΑΙΠΕΡ
been-IN-SLIPPED FOOT-LIFTed AND HAVING-

ΙΕΖΩϹΜΕΝΟΝΠΡΟϹΤΟΙϹΜΑ
been-ABOUT-GIRDED TOWARD THE BREASTS

b T *and* A *has* Ζ *for* ϹΘ As¹* Α
ϹΘΟΙϹΖΩΝΗΝΧΡΥϹΗΝΗΔΕΚ
14 GIRDle GOLDEN THE YET HEAD

ΕΦΑΛΗΑΥΤΟΥΚΑΙΑΙΤΡΙΧΕ
OF-Him AND THE HAIRS

b inserts ΚΑΙ AND
ϹΛΕΥΚΑΙΩϹΕΡΙΟΝΛΕΥΚΟΝ
WHITE AS WOOL WHITE

ΩϹΧΙΩΝΚΑΙΟΙΟΦΘΑΛΜΟΙΑ
AS SNOW AND THE VIEWers OF-

ΥΤΟΥΩϹΦΛΟΞΠΥΡΟϹΚΑΙΟΙ
15 Him AS BLAZE OF-FIRE AND THE

ΠΟΔΕϹΑΥΤΟΥΟΜΟΙΟΙΧΑΛΚ
FEET OF-Him LIKE to-COPPER-

A OF-
ΟΛΙΒΑΝΩΩϹΕΝΚΑΜΙΝΩΠΕΠ
WHITE (*Hebrew*) AS IN BURNer HAVING-

A ΗϹ *and b* ΟΙ *plural*
ΥΡΩΜΕΝΩΚΑΙΗΦΩΝΗΑΥΤΟΥ
been-FIRED AND THE SOUND OF-Him

ΩϹΦΩΝΗΥΔΑΤΩΝΠΟΛΛΩΝΚΑ
16 AS SOUND OF-waters MANY AND

s¹*ЄΙΧЄΝ A *omits* HAVING *b* THE HAND OF-Him THE RIGHT
ΙΕΧΩΝΕΝΤΗΔΕΞΙΑΧΕΙΡΙΑΥ
HAVING IN THE RIGHT HAND OF-

A Є *b* Ζ *the Greek letter for* 7
ΤΟΥΑϹΤΕΡΑϹΕΠΤΑΚΑΙΕΚΤ
Him GLEAMERS SEVEN AND OUT OF-

ΟΥϹΤΟΜΑΤΟϹΑΥΤΟΥΡΟΜΦΑ
THE MOUTH OF-Him SABER

A *o.*
ΙΑΔΙϹΤΟΜΟϹΟΞΕΙΑΕΚΠΟΡ
TWO-MOUTHed SHARP OUT-GOING

ΕΥΟΜΕΝΗΚΑΙΗΟΨΙϹΑΥΤΟΥ
AND THE countenance OF-Him

s IS-APPEARING AS THE SUN A *o.*
ΩϹΟΗΛΙΟϹΦΑΙΝΕΙΕΝΤΗΔΥ
AS THE SUN IS-APPEARING IN THE ABILITY

b o.
ΝΑΜΕΙΑΥΤΟΥΚΑΙΟΤΕΕΙΔΟ
17 OF-it AND when I-PERCEIVED

s ЄΙϹ INTO
ΝΑΥΤΟΝΕΠΕϹΑΠΡΟϹΤΟΥϹΠ
Him I-FALL TOWARD THE FEET

s² *inserts* ЄΙ IF (s¹ *has the* Ι)
ΟΔΑϹΑΥΤΟΥΩϹΝΕΚΡΟϹΚΑΙ
OF-Him AS DEAD AND

s+ЄΠ ON-P. *b o.*
ΕΘΗΚΕΝΤΗΝΔΕΞΙΑΝΑΥΤΟΥ
He-PLACES THE RIGHT OF-Him

ΧЄΙΡΑ HAND *added by* s³ s¹* *omits* NO YOU BE-F.
ΕΠΕΜΕΛΕΓΩΝΜΗΦΟΒΟΥΕΓΩ
18 ON ME saying NO YOU-BE-FEARING I

A *inserts* -ΤΟΚΟ- -born
ΕΙΜΙΟΠΡΩΤΟϹΚΑΙΟΕϹΧΑΤ
AM THE BEFORE-most AND THE LAST

AND *omitted by* s¹*
ΟϹΚΑΙΟΖΩΝΚΑΙΕΓΕΝΟΜΗΝ
AND THE LIVING AND I-BECAME

ΝΕΚΡΟϹΚΑΙΙΔΟΥΖΩΝΕΙΜΙ
DEAD AND BE-PERCEIVING LIVING I-AM

ΕΙϹΤΟΥϹΑΙΩΝΑϹΤΩΝΑΙΩΝ
INTO THE eons OF-THE eons

As¹* *omit* AMEN A *o. b*-ΔΑϹ
ΩΝΑΜΗΝΚΑΙΕΧΩΤΑϹΚΛΕΙϹ
AMEN AND I-AM-HAVING THE LOCKers

ΤΟΥΘΑΝΑΤΟΥΚΑΙΤΟΥΑΔΟΥ
OF-THE DEATH AND OF-THE UN-PERCEIVED.

A*b o.*
ΓΡΑΨΟΝΟΥΝΑΕΙΔΕϹΚΑΙΑΕ
19 WRITE THEN what YOU-PERCEIVED AND what

s¹* *adds* IS-BINDING ΔЄΙ s¹* *adds* Ν *b*s¹* *o.*
ΙϹΙΝΚΑΙΑΜΕΛΛΕΙΓΕΙΝΕϹ
ARE AND what IS-ABOUT TO-BE-BECOMING

ΘΑΙΜΕΤΑΤΑΥΤΑΤΟΜΥϹΤΗΡ
20 after these THE CLOSE-KEEP

b ΩΝ OF-w.
ΙΟΝΤΩΝΕΠΤΑΑϹΤΕΡΩΝΟΥϹ
OF-THE SEVEN GLEAMERS which

The Prophetic Section

20 The vision is figurative. The explanation is *literal. It must not be further "explained"*. The seven stars are *seven messengers*. The seven lampstands are *seven ecclesias*. These will be found at the places indicated at the opening of the Lord's day. They are God's luminaries in the dense darkness of that judgment era.

THE SEVEN LETTERS

These letters fall into two groups. In the first three the injunction to hear precedes the promise. In the last four this order is reversed. In the former the wilderness experiences of Israel are recalled: their first love in Ephesus, their trials in Smyrna, Balaam in Pergamós. The latter recall their history in the land—two for Israel and two for Judah; Jezebel in Thyatira, Israel's blotting out in Sardis, the temple in Hezekiah's reign in Philadelphia, and the declining days of the Minor Prophets in Laodicea.

EPHESUS

4 Their "first love" is an allusion to Israel's espousals in the wilderness (Hos.11[1]Jer.2[2]Eze.16[8],[10]Ex.19[4],[6]).

6 The Nicolaitans (Conqueror People) are probably Israelitish votaries of the wild beast. Their name indicates their allegiance to the great world conqueror. First their *acts* are condemned and then their *doctrine* (2[15]). It was the same as Balaam's (Nu.25[2]).

7 The "tree" of life is, literally, the WOOD or *log* of life, for the wood is dead, and, in this phrase, always speaks of life out of death, or resurrection.

7 The promise reminds us of the tree of life in Eden and has its consummation in the new Jerusalem (22[2]). *Our* destiny is heaven (Eph.1[3]).

SMYRNA

8 In each message the Lord alludes to such particulars of the preceding vision as meet the case of the ecclesia. His resurrection life is a pledge of the wreath of life He promises to those who are faithful until death.

9 What force can there be to the claim to be Jews unless the Smyrna ecclesia was composed of Jews? Their allegiance to Satan's (or the Adversary's) synagogue would have no point if the Smyrnaites did not belong to God's synagogue.

perceived on My right hand, and
the seven golden lampstands. The
seven stars are messengers of the
seven ecclesias, and the seven lamp-
stands are seven ecclesias.
2 To the messenger of the ecclesia
in Ephesus write: 'Now this He is
saying Who is holding the seven
stars in His right hand, Who is
walking in the midst of the seven
golden lampstands.
2 "I am aware of your acts,
and your toil, and your endurance,
and that you can not bear evil, and
you try those saying that they
themselves are apostles, and are
3 not, and you found them false, and
you have endurance, and you bear
because of My name, and are not
4 wearied. But I have against you
that you desert your first love.
5 Be remembering, then, whence you
have fallen, and repent, and do the
former acts. Otherwise, I am com-
ing to you, and shall be moving
your lampstand out of its place, if
6 you should not be repenting. But
this you have, that you are hating
the acts of the Nicolaitans, which
I, also, am hating.
7 Who has an ear, let him hear
what the spirit is saying to the
ecclesias.
To the one who is conquering,
to him shall I be granting to be eat-
ing of the tree of life, which is in
the center of the paradise of God." '
8 And to the messenger of the
ecclesia in Smyrna write: 'Now
this He is saying Who is the First
and the Last, Who became dead,
and lives.
9 "I am aware of your acts and
affliction and poverty (but you are
rich) and the calumny of those pro-
fessing themselves to be Jews and
are not, but are a synagogue of
10 Satan. Be fearing naught of what

b o. A ЄN IN A o. A o.
ЄΙΔЄCЄΠΙΤΗCΔЄΞΙΑCΜΟΥ
YOU-PERCEIVED ON THE RIGHT OF-ME

ΚΑΙΤΑCЄΠΤΑΛΥΧΝΙΑCΤΑC
AND THE SEVEN LAMPstands THE

ΧΡΥCΑCΟΙЄΠΤΑΑCΤЄΡЄCΑ
GOLDEN THE SEVEN GLEAMERS MES-

ΓΓЄΛΟΙΤѠΝЄΠΤΑЄΚΚΛΗCΙ
SENGERS OF-THE SEVEN OUT-CALLEDS

s1* omits ARE s1* omits THE s SEVEN LAMPstands
ѠΝЄΙCΙΝΚΑΙΑΙΛΥΧΝΙΑΙΑ
ARE AND THE LAMPstands THE

ΙЄΠΤΑЄΠΤΑЄΚΚΛΗCΙΑΙЄΙ
SEVEN SEVEN OUT-CALLEDS ARE

A Ѡ to-THE
CΙΝΤѠΑΓΓЄΛѠΤΗCЄΝЄΦЄC
2 to-THE MESSENGER OF-THE IN EPHESUS

ѠЄΚΚΛΗCΙΑCΓΡΑΨΟΝΤΑΔЄ
OUT-CALLED WRITE THE-YET

ΛЄΓЄΙΟΚΡΑΤѠΝΤΟΥCЄΠΤΑ
IS-saying THE *One*-HOLDING THE SEVEN

ΑCΤЄΡΑCЄΝΤΗΔЄΞΙΑΑΥΤΟ
GLEAMERS IN THE RIGHT OF-Him

ΧЄΙΡΙ HAND *added by s1** A M
ΥΟΠЄΡΙΠΑΤѠΝЄΝΜЄCѠΤѠΝ
THE *One*-ABOUT-TREADING IN MIDst OF-THE

sb o.
ЄΠΤΑΛΥΧΝΙѠΝΤѠΝΧΡΥCЄѠ
SEVEN LAMPstands THE GOLDEN

ΝΟΙΔΑΤΑЄΡΓΑCΟΥΚΑΙΤΟΝ
2 I-HAVE-PERCEIVED THE ACTS OF-YOU AND THE

A *omits* OF-YOU
ΚΟΠΟΝCΟΥΚΑΙΤΗΝΥΠΟΜΟΝ
toil OF-YOU AND THE UNDER-REMAINing

A *omits* AND
ΗΝCΟΥΚΑΙΟΤΙΟΥΔΥΝΗΒΑC
OF-YOU AND that NOT YOU-ARE-ABLE TO-BEAR

sA o.
ΤΑCΑΙΚΑΚΟΥCΚΑΙЄΠЄΙΡΑ
EVILS AND YOU-try

CΑCΤΟΥCΛЄΓΟΝΤΑCЄΑΥΤΟ
THE *ones*-saying themselves

s3 adds A *omits* TO-BE
ΥCΑΠΟCΤΟΛΟΥCЄΙΝΑΙΚΑΙ
commissioners TO-BE AND

ΟΥΚЄΙCΙΝΚΑΙЄΥΡЄCΑΥΤΟ
NOT THEY-ARE AND YOU-FOUND them

ΥCΨЄΥΔЄΙCΚΑΙΥΠΟΜΟΝΗΝ
3 FALSE AND UNDER-REMAINing

*s o. s1** +ΚΑΙΘΛΙΨΙCΠΑCΑC AND CONSTRICTION
ЄΧЄΙCΚΑΙЄΒΑCΤΑCΑCΔΙΑ
YOU-ARE-HAVING AND YOU-BEAR THRU

ALL A YOU-HAVE-toiled
ΤΟΟΝΟΜΑΜΟΥΚΑΙΟΥΚЄΚΟΠ
THE NAME OF-ME AND NOT YOU-toil

A -ΚЄC *Ab o.*
ΙΑCΑCΑΛΛΑЄΧѠΚΑΤΑCΟΥΟ
4 but I-AM-HAVING DOWN OF-YOU that

A THE BEFORE OF-YOU LOVE
ΤΙΤΗΝΑΓΑΠΗΝCΟΥΤΗΝΠΡѠ
THE LOVE OF-YOU THE BEFORE-most

s1 Є *for* Α (*by s3*)
ΤΗΝΑΦΗΚΑCΜΝΗΜΟΝЄΥЄΟΥ
5 YOU-FROM-LET YOU-BE-remembering THEN

s Є •
ΝΠΟΘЄΝΠЄΠΤѠΚΑCΚΑΙΜЄΤ
?-WHICH-PLACE YOU-HAVE-FALLEN AND after-

ΑΝΟΗCΟΝΚΑΙΤΑΠΡѠΤΑЄΡΓ
MIND AND THE BEFORE-most ACTS

ΑΠΟΙΗCΟΝЄΙΔЄΜΗЄΡΧΟΜΑ
DO IF YET NO I-AM-COMING

b inserts ΤΑΧΥ SWIFTLY A ΚЄΙΝΗCѠ
ΙCΟΙΚΑΙΚΙΝΗCѠΤΗΝΛΥΧΝ
to-YOU AND SHALL-BE-STIRRING THE LAMPstand

ΙΑΝCΟΥЄΚΤΟΥΤΟΠΟΥΑΥΤΗ
OF-YOU OUT OF-THE PLACE OF-her

CЄΑΝΜΗΜЄΤΑΝΟΗCΗCΑΛΛΑ
6 IF-EVER NO YOU-SHOULD-BE-after-MINDING but

A Ο
ΤΟΥΤΟЄΧЄΙCΟΤΙΜΙCЄΙCΤ
this YOU'RE-HAVING that YOU'RE-HATING THE

A o.
ΑЄΡΓΑΤѠΝΝΙΚΟΛΑΙΤѠΝΑΚ
ACTS OF-THE CONQUER-PEOPLES WHICH

ΑΓѠΜΙCѠΟЄΧѠΝΟΥCΑΚΟΥC
7 AND-I AM-HATING THE *one*-HAVING EAR LET-him-HEAR

ΑΤѠΤΙΤΟΠΝЄΥΜΑΛЄΓЄΙΤΑ
ANY THE spirit IS-saying to-THE

A +ЄΠΤΑ SEVEN *s (now faint)* +Є A ΟΥ *for* Ѡ
ΙCЄΚΚΛΗCΙΑΙCΤѠΝΙΚѠΝΤ
OUT-CALLEDS to-THE *one*-CONQUERING

s omits to-him
ΙΔѠCѠΑΥΤѠΦΑΓЄΙΝЄΚΤΟΥ
I'LL-BE-GIVING to-him TO-BE-EATING OUT OF-THE

ΞΥΛΟΥΤΗCΖѠΗCΟЄCΤΙΝЄΝ
WOOD OF-THE LIFE WHICH IS IN

MIDst *omitted by Abs1 (s3)* *As o.*
ΜЄCѠΤѠΠΑΡΑΔЄΙCѠΤΟΥΘЄ
MIDst THE PARK OF-THE God

b adds ΜΟΥ MY A ΤѠ to-THE *s* Ζ
ΟΥΚΑΙΤѠΑΓΓЄΛѠΤΗCЄΝCΜ
8 AND to-THE MESSENGER OF-THE IN MYRRH

A *adds* C
ΥΡΝΗЄΚΚΛΗCΙΑCΓΡΑΨΟΝΤ
(Smyrna) OUT-CALLED WRITE THE-

A *adds* ΤΟΚΟ born
ΑΔЄΛЄΓЄΙΟΠΡѠΤΟCΚΑΙΟЄ
YET IS-saying THE BEFORE-most AND THE LAST

CΧΑΤΟCΟCЄΓЄΝЄΤΟΝЄΚΡΟ
WHO BECAME DEAD

A *omits* THE ACTS
CΚΑΙЄΖΗCЄΝΟΙΔΑCΟΥΤΑЄ
9 AND LIVES I'VE-PERCEIVED YOUR THE ACTS

AND
ΡΓΑΚΑΙΤΗΝΘΛΙΨΙΝΚΑΙΤΗ
AND THE CONSTRICTION AND THE

sA o.
ΝΠΤѠΧЄΙΑΝΑΛΛΑΠΛΟΥCΙΟ
POVERTY but RICH

Ab omit THE
CЄΙΚΑΙΤΗΝΒΛΑCΦΗΜΙΑΝΤ
YOU-ARE AND THE HARM-AVERment THE

ΗΝЄΚΤѠΝΛЄΓΟΝΤѠΝΙΟΥΔΑ
OUT OF-THE *ones*-saying JUDA-ans

*s1** ѠΝ *for* ΟΥC
ΙΟΥCЄΙΝΑΙЄΑΥΤΟΥCΚΑΙΟ
TO-BE selves AND NOT

ΥΚЄΙCΙΝΑΛΛΑCΥΝΑΓѠΓΗΤ
THEY-ARE but TOGETHER-LEAD OF-

The Prophetic Section

10 The ten days' affliction alludes to Israel's trial in the wilderness. That lasted forty years. This will be brief. Jews often suffer from anti-Semitic riots.

10 A wreath or garland, often of laurel, was awarded the successful contestant in the ancient games. This was the trophy of victory. It is not the symbol of rule, but the reward of faithful effort. The wreath of life will be worn by all who gain life as a reward of their deeds. It is given to the one who endures trial (Ja.1[12]). The life we have in Christ is a gratuitous gift, in no sense the reward of our efforts, so it cannot be figured by a wreath.

11 The allusion in this promise is to the entrance of death when Adam sinned. The fulfillment of the promise will wait until the great white throne judgment (20[11]). This promise cannot be applied now, for all in Christ are beyond judgment.

PERGAMOS

14 Balaam (Nu.25). The sorry scene at Shittim will be repeated in the day of Jehovah. In ancient times sacrifices to the gods were accompanied by ceremonial prostitution, which will also characterize the worship of the wild beast. Compare 2[20]9[20,21]14[4]21[8]22[15]Jude [15,16,23]. Balaam was killed with the sword (Nu.31[8]Josh.13[22]). The Nicolaitans are threatened with a similar fate. This is put in execution when the followers of the wild beast are "killed by the saber which is coming out of the mouth of Him Who is sitting on the horse" (19[21]).

17 Unless they worship the image of the wild beast they will not be able to obtain food, unless God gives it as He gave the manna. So the star-crowned woman will be nourished in the wilderness (12[14]). Then they will pray as He taught them: "Be giving us today our dole of bread" (Mt.6[11]), for every other source is cut off.

The white pebble was used in allotting the land. Each man's name was written on a pebble, and these were put into a bag. As each allotment is called, a pebble is withdrawn. The allotment is given to the man whose name is on it. Thus the white pebble will be an earnest of their allotment in the kingdom. This is for Israel, not for the body of Christ.

you are about to be suffering. *Lo!*
the Slanderer is about to be casting some of you into jail that you
may be tried, and you will be having affliction ten days. Become
faithful until death, and I shall be
giving you the wreath of life.
11 Who has an ear, let him hear
what the spirit is saying to the
ecclesias.
The one who is conquering may
under no circumstances be injured
by the second death.'' '
12 And to the messenger of the
ecclesia in Pergamos write: 'Now
this He is saying Who has the
sharp two-edged saber.
13 "I am aware where you are
dwelling—where Satan's throne is
—and you are holding My name,
and do not disown My faith in the
days in which Antipas, My faithful witness, was killed among you,
14 where Satan is dwelling. But I
have a few things against you, that
you have there those holding the
teaching of Balaam, who taught
Balak to cast a snare before the
sons of Israel, to be eating idol sacrifices, and to commit prostitution.
15 Thus *you,* also, have those holding
the teaching of the Nicolaitans,
16 likewise. Repent then! Otherwise,
I am coming to you swiftly and
shall be battling with them with
the saber of My mouth.
17 Who has an ear, let him hear
what the spirit is saying to the
ecclesias.
To the one who is conquering, to
him shall I be giving of the hidden
manna, and I shall be giving him a
white pebble and on the pebble a
new name written, which no one is
aware of except the one who is obtaining it.'' '
18 And to the messenger of the
ecclesia in Thyatira write: 'Now
this the Son of God is saying,

Abs1 omit ARE (*by s3*) *Ab omit* YET ONE
ΟΥCΑΤΑΝΑΕΙCΙΝΜΗΔΕΝΦΟ 20
10 THE SATAN (*Heb.* adversary) ARE NO-YET-ONE YOU-BE-
b Θ *for* CX
ΒΟΥΑΜΕΛΛΕΙCΠΑCΧΕΙΝΙΔ 40
FEARING what YOU-ARE-being-ABOUT TO-BE-EMOTIONING BE-
b adds ΔΗ by-all-means *b o. s1*adds* ΒΑΛΙΝ
ΟΥΜΕΛΛΕΙΒΑΛΛΕΙΝΕΞΥΜΩ 60
PERCEIVING IS-ABOUT TO-BE-CASTING OUT OF-YOU *p*
Ab THE THRU-CASTER OUT OF-YOU *p*
ΝΟΔΙΑΒΟΛΟCΕΙCΦΥΛΑΚΗΝ 80
THE THRU-CASTER INTO GUARD-house
s o. *s* ΑΙ *for* Ε Α Χ Η -MAY-
ΙΝΑΠΕΙΡΑCΘΗΤΕΚΑΙΕΞΕΤ 100
THAT YE-MAY-BE-BEING-tried AND YE-WILL-BE-
s ΑΙ *for* Ε *b*-Α C Ι DAYS 10 YOU-BE-
ΕΘΛΙΨΙΝΗΜΕΡΩΝΔΕΚΑΓΙΝ 20
HAVING CONSTRICTION OF-DAYS TEN YOU-BE-
BECOMING *by s2*
ΟΥΠΙCΤΟCΑΧΡΙΘΑΝΑΤΟΥΚ 40
BECOMING BELIEVING UNTIL DEATH AND

ΑΙΔΩCΩCΟΙΤΟΝCΤΕΦΑΝΟΝ 60
I-SHALL-BE-GIVING to-YOU THE WREATH

ΤΗCΖΩΗCΟΕΧΩΝΟΥCΑΚΟΥC 80
11 OF-THE LIFE THE *one*-HAVING EAR LET-him-HEAR

ΑΤΩΤΙΤΟΠΝΕΥΜΑΛΕΓΕΙΤΑ 200
ANY THE spirit IS-saying to-

ΙCΕΚΚΛΗCΙΑΙCΟΝΙΚΩΝΟΥ 20
THE OUT-CALLEDS THE *one*-CONQUERING NOT

ΜΗΑΔΙΚΗΘΗΕΚΤΟΥΘΑΝΑΤΟ 40
NO MAY-BE-BEING-injured OUT OF-THE DEATH

ΥΤΟΥΔΕΥΤΕΡΟΥΚΑΙΤΩΑΓΓ 60
12 THE second AND to-THE MESSEN-

ΕΛΩΤΗCΕΝΠΕΡΓΑΜΩΕΚΚΛΗ 80
GER OF-THE IN FORTRESS (Pergamos) OUT-CALLED

CΙΑCΓΡΑΨΟΝΤΑΔΕΛΕΓΕΙΟ 300
WRITE THE-YET IS-saying THE

ΕΧΩΝΤΗΝΡΟΜΦΑΙΑΝΤΗΝΔΙ 20
One-HAVING THE SABER THE TWO-
Α *o.* *Before* where *b in-*
CΤΟΜΟΝΤΗΝΟΞΕΙΑΝΟΙΔΑΠ 40
13 MOUTHED THE SHARP I'VE-PERCEIVED
serts ΤΑΕΡΓΑCΟΥΚΑΙ THE ACTS OF YOU AND
ΟΥΚΑΤΟΙΚΕΙCΟΠΟΥΟΘΡΟΝ 60
?-where YOU-ARE-DOWN-HOMING THE-?-where THE THRONE

ΟCΤΟΥCΑΤΑΝΑΚΑΙΚΡΑ 77
OF-THE SATAN(*Heb.* adversary) AND YOU-ARE-
s1 OF-YOU C (*by s3*)
ΤΕΙCΤΟΟΝΟΜΑΜΟΥΚΑΙΟΥΚ 400
HOLDING THE NAME OF-ME AND NOT
Α *adds* AND ΚΑΙ
ΗΡΝΗCΩΤΗΝΠΙCΤΙΝΜΟΥΕΝ 20
disown THE BELIEF OF-ME IN
Ab omit IN *s1**+Τ Α *omits* w. *bs1 o.* (*s3*)
ΤΑΙCΗΜΕΡΑΙCΕΝΑΙCΑΝΤΕ 40
THE DAYS IN WHICH ANTIPAS

ΙΠΑCΟΜΑΡΤΥCΜΟΥΟΠΙCΤΟ 60
THE witness OF-ME THE BELIEVING
ΜΟΥ OF-ME *added by* Α
CΟCΑΠΕΚΤΑΝΘΗΠΑΡΥΜΙΝΟ 80
WHO WAS-FROM-KILLED BESIDE YOU *p* THE-?-

ΠΟΥΟCΑΤΑΝΑCΚΑΤΟΙΚΕΙΑ 500
14 where THE SATAN(*Heb.* adversary) IS-DOWN-HOMING but

s Α *o.* *s1* omits* DOWN OF-YOU
ΑΛΛΕΧΩΚΑΤΑCΟΥΟΛΙΓΑΟΤ 20
I-AM-HAVING DOWN OF-YOU FEW that
Α he-is- *o.*
ΙΕΧΕΙCΕΚΕΙΚΡΑΤΟΥΝΤΑC 40
YOU-ARE-HAVING there *ones*-HOLDING

ΤΗΝΔΙΔΑΧΗΝΒΑΛΑΑΜΟCΕΔ 60
THE TEACHING *of*-BALAAM WHO TAUGHT
b ΞΕ*o.* *o.s2*ΤΟΝ *bs1*—t.-T. *s1**—Β. Α CΙΛΕΙ KING
ΙΔΑCΚΕΝΤΩΒΑΛΑΚΒΑΛΑΕΙ 80
to-THE BALAK TO-BE-CASTING
*and bs1** ΒΑΛΕΙΝ *future* *b* Π ON-
ΝCΚΑΝΔΑΛΟΝΕΝΩΠΙΟΝΤΩΝ 600
SNARE IN - VIEW OF-THE
b inserts ΚΑΙ AND
ΥΙΩΝΙCΡΑΗΛΦΑΓΕΙΝΕΙΔΩ 20
SONS *of*-ISRAEL TO-BE-EATING idol-SACRIFICES

ΛΟΘΥΤΑΚΑΙΠΟΡΝΕΥCΑΙΟΥ 40
15 AND TO-PROSTITUTE thus

ΤΩCΕΧΕΙCΚΑΙCΥΚΡΑΤΟΥΝ 60
YOU-ARE-HAVING AND YOU *ones*-HOLDING
Ab omit OF-THE
ΤΑCΤΗΝΔΙΔΑΧΗΝΤΩΝΝΙΚΟ 80
THE TEACHING OF-THE CONQUER-

ΛΑΙΤΩΝΟΜΟΙΩCΜΕΤΑΝΟΗC 700
16 PEOPLES LIKE - AS after-MIND
s omits THEN *s1** YOU Υ
ΟΝΟΥΝΕΙΔΕΜΗΕΡΧΟΜΑΙCΟ 20
THEN IF YET NO I-AM-COMING to-YOU
o.
ΙΤΑΧΥΚΑΙΠΟΛΕΜΗCΩΜΕΤΑ 40
SWIFTLY AND I-SHALL-BE-BATTLING WITH them

ΥΤΩΝΕΝΤΗΡΟΜΦΑΙΑΤΟΥCΤ 60
IN THE SABER OF-THE MOUTH

ΟΜΑΤΟCΜΟΥΟΕΧΩΝΟΥCΑΚΟ 80
17 OF-ME THE *one*-HAVING EAR LET-him-
s o.
ΥCΑΤΩΤΙΤΟΠΝΕΥΜΑΛΕΓΕΙ 800
HEAR ANY THE spirit IS-saying
Α ΟΥ
ΤΑΙCΕΚΚΛΗCΙΑΙCΤΩΝΙΚΩ 20
to-THE OUT-CALLEDS to-THE *one*-CONQUER-
s omits to-him *Ab omits* OUT *b o.*
ΝΤΙΔΩCΩΑΥΤΩΕΚΤΟΥΜΑΝΝ 40
ING I'LL-BE-GIVING to-him OUT OF-THE MANNA
s omits I'LL-BE-
ΑΤΟΥΚΕΚΡΥΜΜΕΝΟΥΚΑΙΔΩ 60
OF-THE HAVING-*been*-HIDDEN AND I'LL-BE-
GIVING to-him
CΩΑΥΤΩΨΗΦΟΝΛΕΥΚΗΝΚΑΙ 80
GIVING to-him PEBBLE WHITE AND

ΕΠΙΤΗΝΨΗΦΟΝΟΝΟΜΑΚΑΙΝ 900
ON THE PEBBLE NAME NEW
s1 omits* WHICH
ΟΝΓΕΓΡΑΜΜΕΝΟΝΟΟΥΔΕΙC 20
HAVING-*been*-WRITTEN WHICH NOT-YET-ONE

ΟΙΔΕΝΕΙΜΗΟΛΑΜΒΑΝΩΝΚΑ 40
18 HAS-PERCEIVED IF NO THE *one*-GETTING-UP AND
Α Ω to-THE *Ab o.b* Η
ΙΤΩΑΓΓΕΛΩΤΗCΕΝΘΥΑΤΕΙ 60
to-THE MESSENGER OF-THE IN THYATIRA
Ρ Η *o. o.* OUT-CALLED *omitted by* Α
ΡΟΙCΕΚΚΛΗCΙΑCΓΡΑΨΟΝΤ 80
OUT-CALLED WRITE THE-

ΑΔΕΛΕΓΕΙΟΥΙΟCΤΟΥΘΕΟΥ 4000
YET IS-saying THE SON OF-THE God

The Prophetic Section

THYATIRA

18 Tertullian and Epiphanius say that there was no ecclesia in Thyatira when John wrote these letters. On this ground many rejected this prophecy in early times. There is no difficulty in this if we recognize the fact that, in spirit, John was transported into the day of Jehovah. Then there will be an ecclesia in Thyatira which will correspond perfectly with the epistle addressed to it.

20 This is an allusion to the period of the Kings (1Ki.16[31]). The error of Balaam (2Pt.2[15] Jude [10,13]) becomes the state religion (*cf.*9[20,21]17[2,4]18[3]). The fact that Ephesus (2[6]) and Pergamos (2[14]) and Thyatira are all warned against this evil shows that the worship of the wild beast will revive the seductions of idolatry.

23 Plague — literally *death* (*cf.* black death). See 6[8].

23 "Kidneys and hearts" is a Hebrew phrase signifying purity of motive.

24 The depths of Satan are in contrast to the depths of God (1Co.2[10]). The latter are explored by the spirit and are unknown to the soulish man. Satan's depths are found in consecrating the most debased passions to religion. Every appeal to the senses, whether to the eye, in magnificent buildings and ritual, or to the ear by the mesmeric influence of music, or to the taste in suppers and banquets, or to the lower sensual appetites, is a descent into the depths of Satan. In the beginning he appealed to the woman through her senses (Gen.3[1,6]). His desire for worshipers leads him to offer them the strongest sensual inducements disguised under the sacred sanction of divine worship.

27 The shepherd's mace was a heavy club with a thong to hold it securely to his wrist, and a large head, bristling with spikes, at the end. He carried a crook for the sheep and a club for their enemies (12[5]19[15]). He will rule with rigor. Israel, not the body of Christ, will rule the millennial earth.

27 In the East pottery was crushed into bits to make a kind of cement.

28 The Morning Star is especially appropriated by the Son of David (22[16]). He is the Herald of approaching day. A place in the earliest phase of the kingdom is awarded the conqueror.

Who has His eyes as a flame of fire,
and Whose feet are like white
bronze.
19 "I am aware of your acts and
love and faith and service and
your endurance; and your last acts
are more than the former. But I
20 have much against you, seeing that
you pardon that woman of yours,
Jezebel, professing herself to be a
prophetess, and she is teaching and
enticing my slaves to commit pros-
titution and to be eating idol sacri-
21 fices. And I give her time that she
may be repenting, and she is not
willing to repent of her prostitu-
22 tion. *Lo!* I will be casting her into
a couch, and those committing
adultery with her into great afflic-
tion, if they should not be repent-
23 ing of her acts. And I shall be kill-
ing her children with the plague,
and all the ecclesias will know that
I am He Who is searching the kid-
neys and hearts. And I shall be
giving to each of you in accord
24 with your acts. Now to you I am
saying—to the rest in Thyatira, as
many as have not this teaching,
those who do not know 'the depths
of Satan,' as they are saying—I
will be casting on you no other bur-
25 den. Moreover, hold what you
have until I should be arriving.
26 And the one who is conquering
and keeping My acts until the con-
summation, to him shall I be giving
27 authority over the nations; and he
shall be shepherding them with an
iron club, as vessels of pottery are
being crushed, as *I* also have ob-
28 tained from My Father. And I
shall be giving him the morning
star.
29 Who has an ear, let him hear
what the spirit is saying to the
ecclesias.'"

A *omits* OF-Him
ΟΕΧΩΝΤΟΥϹΟΦΘΑΛΜΟΥϹΑΥ
THE *One*-HAVING THE VIEWers OF-Him
Ab ΓΑ *for* Ξ *accusative*
ΤΟΥϹΩϹΦΛΟΞΠΥΡΟϹΚΑΙΟΙΠ
AS BLAZE OF-FIRE AND THE FEET
ΟΔΕϹΑΥΤΟΥΟΜΟΙΟΙΧΑΛΚΟ
OF-him LIKE to-COPPER-
ΛΙΒΑΝΩΟΙΔΑϹΟΥΤΑΕΡΓΑΚ
19 WHITE(*Hebrew*) I'VE-PERCEIVED YOUR THE ACTS AND
ΑΙΤΗΝΑΓΑΠΗΝΚΑΙΤΗΝΠΙϹ
THE LOVE AND THE BELIEF
THE *by* s³ THRU-SERVice AND *by* s²
ΤΙΝΚΑΙΤΗΝΔΙΑΚΟΝΙΑΝΚΑ
AND THE THRU - SERVice AND
THE *omitted by* A s *omits* OF-YOU
ΙΤΗΝΥΠΟΜΟΝΗΝϹΟΥΚΑΙΤΑ
THE UNDER-REMAINing OF-YOU AND THE
s² *inserts* C *in error* A *o.*
ΕΡΓΑϹΟΥΤΑΕϹΧΑΤΑΠΛΕΙΟ
ACTS OF-YOU THE LAST MORE
s *o.*
ΝΑΤΩΝΠΡΩΤΩΝΑΛΛΑΕΧΩΚΑ
20 OF-THE BEFORE-most but I'M-HAVING DOWN
Ab *omit* MANY Abs¹* ARE-FROM-L. Є Ι C *o.*
ΤΑϹΟΥΠΟΛΥΟΤΙΑΦΗΚΑϹΤΗ
OF-YOU MANY that YOU-FROM-LET THE
s *omits* OF-YOU A *adds* THE ΤΗΝ(s¹* ΙΑΖ-) Η Abs¹*
ΝΓΥΝΑΙΚΑϹΟΥΙΕΖΑΒΕΛΤΗ
WOMAN OF-YOU JEZEBEL THE
b Є Ι s³+s¹ *o.* Є-=herself *inserted by* A
ΝΛΕΓΟΥϹΑΝΑΥΤΗΝΠΡΟΦΗΤ
saying her BEFORE-AVERESS
s¹* ЄΙΑΝ TO-BE *omitted by* Ab
ΙΝΕΙΝΑΙΚΑΙΔΙΔΑϹΚΕΙ
TO-BE AND she-IS-TEACHING
ΚΑΙΠΛΑΝΑΤΟΥϹΕΜΟΥϹΔΟΥ
AND IS-STRAYING THE MY SLAVES
ΛΟΥϹΠΟΡΝΕΥϹΑΙΚΑΙΦΑΓΕ
TO-PROSTITUTE AND TO-BE-EATING
ΙΝΕΙΔΩΛΟΘΥΤΑΚΑΙΕΔΩΚΑ
21 idol-SACRIFICES AND I-GIVE
ΑΥΤΗΧΡΟΝΟΝΙΝΑΜΕΤΑΝΟΗ
to-her TIME THAT she-SH'D-BE-after-MIND-
s¹* – AND *to* MIND A ΚΗΘΕΛΗϹΕΝ WILLS s²ΘΕΛΙ
ϹΗΚΑΙΟΥΘΕΛΕΙΜΕΤΑΝΟΗϹ
ING AND NOT she-IS-WILLING TO-after-MIND
s A *o.* s Τ- OF-this
ΑΙΕΚΤΗϹΠΟΡΝΕΙΑϹΑΥΤΗϹ
OUT OF-THE PROSTITUTION OF-her
s¹* Κ Λ *inserted by* Ab=I-AM-C. A ΦΥΛΑΚ
ΙΔΟΥΒΑΛΛΩΑΥΤΗΝΕΙϹΚΛΙΝ
22 BE-PERCEIVING I'LL-BE-CASTING her INTO couch
ΗΝ GUARDhouse
ΗΝΚΑΙΤΟΥϹΜΟΙΧΕΥΟΝΤΑϹ
AND THE *ones*-ADULTERING
ΜΕΤΑΥΤΗϹΕΙϹΘΛΙΨΙΝΜΕΓ
WITH her INTO CONSTRICTION GREAT
b -SHOULD- Ω *o.*
ΑΛΗΝΕΑΝΜΗΜΕΤΑΝΟΗϹΟΥϹ
IF-EVER NO THEY-WILL-BE-after-MINDING
A OF-them ΩΝ A *o.* AND
ΙΝΕΚΤΩΝΕΡΓΩΝΑΥΤΗϹΚΑΙ
23 OUT OF-THE ACTS OF-her AND
ΤΑΤΕΚΝΑΑΥΤΗϹΑΠΟΚΤΕΝΩ
THE offsprings OF-her I-SHALL-BE-FROM-KILLING

ΕΝΘΑΝΑΤΩΚΑΙΓΝΩϹΟΝΤΑΙ
IN DEATH AND WILL-BE-KNOWING
ΠΑϹΑΙΑΙΕΚΚΛΗϹΙΑΙΟΤΙΕ
ALL THE OUT-CALLEDS that I
A Δ
ΓΩΕΙΜΙΟΕΡΕΥΝΩΝΝΕΦΡΟΥ
AM THE *One*-SEARCHING kidneys
ϹΚΑΙΚΑΡΔΙΑϹΚΑΙΔΩϹΩΥΜ
AND HEARTS AND I'LL-BE-GIVING to-YOU*p*
s¹* *omits* OF-YOU*p* b ΑΥΤ
ΙΝΕΚΑϹΤΩΚΑΤΑΤΑΕΡΓΑΥΜ
EACH DOWN THE ACTS OF-YOU*p*
ΟΥ OF-him s¹* *inserts* ЄΝ IN
ΩΝΥΜΙΝΔΕΛΕΓΩΤΟΙϹΛΟΙΠ
24 to-YOU *p* YET I-AM-saying to-THE rest
Ab *o.*bΗ bΔ, s³ Ηs²*o.*
ΟΙϹΤΟΙϹΕΝΘΥΑΤΕΙΡΟΙϹΟ
to-THE IN THYATIRA as-
s²*o.* s¹* *omits* NOT (s³ *restores* ΟΙϹΟϹ, *above*)
ϹΟΙΟΥΚΕΧΟΥϹΙΝΤΗΝΔΙΔΑ
many-as NOT ARE-HAVING THE TEACHing
ΧΗΝΤΑΥΤΗΝΟΙΤΙΝΕϹΟΥΚΕ
this WHO-ANY NOT THEY-
s ΒΑΘΗ
ΓΝΩϹΑΝΤΑΒΑΘΕΑΤΟΥϹΑΤΑ
KNOW THE DEEPS OF-THE SATAN(*Heb.*ad-
A *inserts* Λ = -AM-
ΝΑΩϹΛΕΓΟΥϹΙΝΟΥΒΑΛΛΩΕΦ
versary) AS THEY-ARE-saying NOT I'LL-BE-CASTING ON
ΥΜΑϹΑΛΛΟΒΑΡΟϹΠΛΗΝΟΕΧ
25 YOU*p* other HEAVY MORElY WHICH YE-
s ΑΙ *for* Є s ΑΙ ΑЄΩϹ b C *inserts*
ΕΤΕΚΡΑΤΗϹΑΤΕΑΧΡΙΟΥΑΝ
ARE-HAVING HOLD-YE UNTIL WHICH EVER
b ΟΙΞΩ
ΗΞΩΚΑΙΟΝΙΚΩΝΚΑΙΟΤΗΡΩ
26 I-SH'D-BE-ARRIVING AND THE *one*-CONQUERING AND THE KEEP-
ΝΑΧΡΙΤΕΛΟΥϹΤΑΕΡΓΑΜΟΥ
ING UNTIL FINISH THE ACTS OF-ME
s¹* *omits* ON
ΔΩϹΩΑΥΤΩΕΞΟΥϹΙΑΝΕΠΙΤ
I'LL-BE-GIVING TO-him authority ON THE
s *o.*
ΩΝΕΘΝΩΝΚΑΙΠΟΙΜΑΝΕΙΑΥ
27 NATIONS AND he'LL-BE-SHEPHERDING them
b *omits* IN
ΤΟΥϹΕΝΡΑΒΔΩϹΙΔΗΡΑΩϹΤ
IN ROD IRON AS THE
ΑϹΚΕΥΗΤΑΚΕΡΑΜΙΚΑϹΥΝΤ
INSTRUMENTS THE pottery IS-*being*-
ΗϹ *inserted by* b
ΡΙΒΕΤΑΙΩϹΚΑΓΩΕΙΛΗΦΑΠ
crushED AS AND-I HAVE-GOTTEN BE-
ΑΡΑΤΟΥΠΑΤΡΟϹΜΟΥΚΑΙΔΩ
28 SIDE THE FATHER OF-ME AND I'LL-BE-
ϹΩΑΥΤΩΤΟΝΑϹΤΕΡΑΤΟΝΠΡ
GIVING to-him THE GLEAMER THE morn-
A Ο
ΩΙΝΟΝΟΕΧΩΝΟΥϹΑΚΟΥϹΑΤ
29 ing THE *one*-HAVING EAR LET-him-HEAR
s *o.*
ΩΤΙΤΟΠΝΕΥΜΑΛΕΓΕΙΤΑΙϹ
ANY THE spirit IS-saying to-THE
3 ΕΚΚΛΗϹΙΑΙϹΚΑΙΤΩΑΓΓΕΛ
OUT-CALLEDS AND to-THE MESSENGER

The Prophetic Section

SARDIS

1 The seven spirits of God are literal. They are seen under various figures, according to the connection. Before the *throne* they appear as torches of fire (4[5]). On the Lambkin they are seen as seven horns and seven eyes (5[6]). They are commissioned for the entire earth. The stars are limited to the ecclesias.

3 Christ's coming is presented under various figures. He comes as a thief in the day of the Lord (1 Th.5[2] 2 Pt.3[10] *cf.* 16[15]). The Lord warned His disciples of this aspect (Mt.24[42,44] Lu.12[39]). When they shall say "peace and security" then sudden destruction will come upon the unwatchful (1 Th.5[3]). But *we* are not in darkness that it should overtake *us* as a thief (1 Th.5[4,11]).

5 Any man, woman, family or tribe who turned from Jehovah to worship the gods of the nations was to be rubbed out (Deut.29[18,20]). David rubs out the names of some of his mighty men because they did not remain true to him (2 Sa.23[8,39]). Joab, once over all the host (2 Sa.20[23]), and Ahithophel were also erased. Here too, life and position depend on conduct. *Our* life is hid with Christ in God (Col.3[3]).

5 The scroll of life is referred to seven times in this book. It contains the names of those who do *not* worship the wild beast (13[8]17[8]). It is opened at the great white throne (20[12]) and any whose names were not found written in it were cast into the lake of fire (20[15]). Those enrolled in it may enter the new Jerusalem (21[27]). Those who take from the sayings of this prophecy will have their part taken from the scroll of life (22[19]).

PHILADELPHIA

7 David's key (Isa.22[15-25]) refers to the deposing of Shebna and the raising up of Eliakim to be the treasurer of the temple, or minister of the court (See Isa.36[22]). This letter moves in the temple, where the treasures are, where safety is found, and where worship is carried on.

9 It is impossible to escape the inference that the Philadelphian ecclesia is composed only of Jews and are members of God's synagogue. As every other consideration points in this direction we may conclude that all of these ecclesias are Jewish. Each will worship in a synagogue, which has a "messenger" who will read to them.

3 And to the messenger of the
ecclesia in Sardis write: 'Now this
He is saying Who has the seven
spirits of God and the seven stars.
"I am aware of your acts, that
you have a name that you are liv-
2 ing and are dead. Become watch-
ful, and establish the rest who were
about to be dying; for I have not
found your acts complete before
3 My God. Be remembering, then,
how you have obtained, and hear,
and be keeping and repent. If ever
then, you should not be watching,
I shall be arriving on you as a
thief, and under no circumstances
will you be knowing at what hour I
4 shall be arriving on you. But you
have a few names in Sardis which
do not pollute their garments, and
they shall walk with Me in white,
seeing that they are worthy.
5 The one who is conquering, *he*
shall be clothed in white garments,
and under no circumstances shall
I be erasing his name from the
scroll of life, and I shall be avow-
ing his name in front of My Father
and before His messengers.
6 Who has an ear, let him hear
what the spirit is saying to the
ecclesias." '
7 And to the messenger of the
ecclesia in Philadelphia write:
'Now this is saying the True, the
Holy One, Who has the key of
David, and Who is opening and no
one shall be locking, and locking
and no one shall be opening.
8 "I am aware of your acts. *Lo!*
Before you have I granted an open
door which no one is able to lock,
seeing that you have a little power,
and you keep My word and you do
9 not disown My name. *Lo!* I have
granted to those of the synagogue
of Satan, (who are professing
themselves to be Jews and are not,
but are lying)—*Lo!* I shall be mak-

b ω to-THE
ωΤΗCЄΝCΑΡΔЄCΙΝЄΚΚΛΗC
OF-THE IN SARDIS OUT-CALLED

ΙΑCΓΡΑΨΟΝΤΑΔЄΛЄΓЄΙΟЄ
WRITE THE-YET IS-saying THE
A *o. o.*
ΧωΝΤΑЄΠΤΑΠΝЄΥΜΑΤΑΤΟΥ
One-HAVING THE SEVEN spirits OF-THE

ΘЄΟΥΚΑΙΤΟΥCЄΠΤΑΑCΤЄΡ
God AND THE SEVEN GLEAMers

ΑCΟΙΔΑCΟΥΤΑЄΡΓΑΟΤΙΟΝ
I'VE-PERCEIVED YOUR THE ACTS that NAME
b ΚΑΙ AND
ΟΜΑЄΧЄΙCΟΤΙΖΗCΚΑΙΝЄΚ
YOU'RE-HAVING that YOU'RE-LIVING AND DEAD
s adds Є *past (scored and washed out)*
ΡΟCЄΙΓΙΝΟΥΓΡΗΓΟΡωΝΚΑ
2 YOU-ARE BE-BECOMING watching AND
A C *b* Η
ΙCΤΗΡΙΞΟΝΤΑΛΟΙΠΑΑЄΜЄ
STAND-fast THE rest WHO WERE-
b ЄC *b* CAST ΒΑΛΛ *s o.*
ΛΛΟΝΑΠΟΘΑΝЄΙΝΟΥΓΑΡЄΥ
ABOUT TO-BE-FROM-DYING NOT for I-HAVE
b adds Ν A *omits* THE
ΡΗΚΑCΟΥΤΑЄΡΓΑΠЄΠΛΗΡω
FOUND YOUR THE ACTS HAVING-*been*-FILLED

ΜЄΝΑЄΝωΠΙΟΝΤΟΥΘЄΟΥΜΟ
IN-VIEW OF-THE God OF-ME
s omits THEN
ΥΜΝΗΜΟΝЄΥЄΟΥΝΠωCЄΙΛΗ
3 BE-rememBERING THEN how YOU-HAVE-
b omits AND *to* BE-KEEPING
ΦΑCΚΑΙΗΚΟΥCΑCΚΑΙΤΗΡЄ
GOTTEN AND HEAR AND BE-KEEPING

ΙΚΑΙΜЄΤΑΝΟΗCΟΝЄΑΝΟΥΝ
AND after-MIND IF-EVER THEN
*s1** ΜЄΤΑΝΟΗCΗC -after-MINDING A *omits* ON YOU
ΜΗΓΡΗΓΟΡΗCΗCΗΞωЄΠΙCЄ
NO YOU-SHOULD-BE-watching I'LL-BE-ARRIVING ON YOU
b Π
ωCΚΛЄΠΤΗCΚΑΙΟΥΜΗΓΝωC
AS thief AND NOT NO YOU-WILL-BE-
A *o. s o.*
ΗΠΟΙΑΝωΡΑΝΗΞωЄΠΙCЄΑΛ
4 KNOWING ?-THE-WHICH HOUR I'LL-BE-ARRIVING ON YOU but
b o. s o. b FEW YOU'RE HAVING
ΛΑЄΧЄΙCΟΛΙΓΑΟΝΟΜΑΤΑЄ
YOU'RE-HAVING FEW NAMES IN

ΝCΑΡΔЄCΙΝΑΟΥΚЄΜΟΛΥΝΑ
SARDIS WHICH NOT POLLUTE

ΝΤΑΙΜΑΤΙΑΑΥΤωΝΚΑΙΠЄΡ
THE GARMENTS OF-them AND THEY-WILL-
A *o. o.*A*b o.*
ΙΠΑΤΗCΟΥCΙΝΜЄΤЄΜΟΥЄΝ
BE-ABOUT-TREADING WITH ME IN

ΛЄΥΚΟΙCΟΤΙΑΞΙΟΙЄΙCΙΝ
WHITE*p* that WORTHY THEY-ARE
A*s1** thus ω A YE-WILL-BE-ABOUT-CASTING
ΟΝΙΚωΝΟΥΤΟCΠЄΡΙΒΑΛЄΙ
5 THE *one*-CONQUERING this-*one* WILL-BE-*be*ING-ABOUT-CAST
A Є *o.*
ΤΑΙЄΝΙΜΑΤΙΟΙCΛЄΥΚΟΙC
IN GARMENTS WHITE
s o.
ΚΑΙΟΥΜΗЄΞΑΛЄΙΨωΤΟΟΝΟ
AND NOT NO I'LL-BE-OUT-RUBBING THE NAME

ΜΑΑΥΤΟΥЄΚΤΗCΒΙΒΛΟΥΤΗ
OF-him OUT OF-THE SCROLL OF-THE

CΖωΗCΚΑΙΟΜΟΛΟΓΗCωΤΟΟ
LIFE AND I'LL-BE-avowING THE NAME
A*b* ЄΝωΠΙΟΝ IN-VIEW
ΝΟΜΑΑΥΤΟΥЄΜΠΡΟCΘЄΝΤΟ
OF-him IN-TOWARD-PLACE OF-THE

ΥΠΑΤΡΟCΜΟΥΚΑΙЄΝωΠΙΟΝ
FATHER OF-ME AND IN-VIEW

ΤωΝΑΓΓЄΛωΝΑΥΤΟΥΟЄΧωΝ
6 OF-THE MESSENGERS OF-Him THE *one*-HAVING

ΟΥCΑΚΟΥCΑΤωΤΙΤΟΠΝЄΥΜ
EAR LET-him-HEAR ANY THE spirit

ΑΛЄΓЄΙΤΑΙCЄΚΚΛΗCΙΑΙC
IS-saying to-THE OUT-CALLEDS

ΚΑΙΤωΑΓΓЄΛωΤΗCЄΝΦΙΛΑ
7 AND to-THE MESSENGER OF-THE IN FOND-brother
b inserts Є *bs o. s inserts* Ι
ΔЄΛΦΙΑCЄΚΚΛΗCΙΑCΓΡΑΨ
(Philadelphia) OUT-CALLED WRITE
b THE HOLY THE TRUE
ΟΝΤΑΔЄΛЄΓЄΙΟΑΛΗΘΙΝΟC
THE-YET IS-saying THE TRUE
THE *by s2 s* A *o.* A *omits* OF-THE
ΟΑΓΙΟCΟЄΧωΝΤΗΝΚΛЄΙΝΤΟ
THE HOLY THE HAVING THE LOCKer OF-THE
b Β *o.* A*b omit* AND *s omits* THE *s* Υ *o.*
ΥΔΑΥЄΙΔΚΑΙΟΑΝΟΙΓωΝΚΑ
DAVID AND THE *One*-UP-OPENING AND
s o. s A *o.* A *omits* AND *b adds* ΑΥΤ
ΙΟΥΔЄΙCΚΛЄΙCЄΙΚΑΙΚΛЄ
NOT-YET-ONE WILL-BE-LOCKING AND LOCKING
ΗΝЄΙΜΗΟΑΝΟΙΓωΝ it IF NO THE *One*-OPENING
b ЄΙ *s o.* A IS- *s* Υ *o.*ΑΓ
ΙωΝΚΑΙΟΥΔЄΙCΑΝΟΙΞЄΙΟ
8 AND NOT-YET-ONE WILL-BE-UP-OPENING I'VE-
A*b* OF-YOU THE ACTS
ΙΔΑΤΑЄΡΓΑCΟΥΙΔΟΥΔЄΔω
PERCEIVED THE ACTS OF-YOU BE-PERCEIVING I'VE-GIVEN
A*b* Α
ΚΑЄΝωΠΙΟΝCΟΥΘΥΡΑΝΗΝЄ
IN-VIEW OF-YOU DOOR HAVING-
ωΓΜЄΝΗΝΗΝΟΥΔЄΙCΔΥΝΑΤ
been-UP-OPENED WHICH NOT-YET-ONE IS-ABLE
s omits her
ΑΙΚΛЄΙCΑΙΑΥΤΗΝΟΤΙΜΙΚ
TO-LOCK her that LITTLE

ΡΑΝЄΧЄΙCΔΥΝΑΜΙΝΚΑΙЄΤ
YOU'RE-HAVING ABILITY • AND YOU-

ΗΡΗCΑCΜΟΥΤΟΝΛΟΓΟΝΚΑΙ
KEEP OF-ME THE saying AND

ΟΥΚΗΡΝΗCωΤΟΟΝΟΜΑΜΟΥΙ
9 NOT YOU-disown THE NAME OF-ME BE-
A*b* ΔΙΔω I-AM-GIVING, *to which b adds* ΜΙ
ΔΟΥΔЄΔωΚΑЄΚΤΗCCΥΝΑΓω
PERCEIVING I-HAVE-GIVEN OUT OF-THE TOGETHER-LEAD

ΓΗCΤΟΥCΑΤΑΝΑΤωΝΛЄΓΟΝ
OF-THE SATAN(*Heb.* adversary) OF-THE *ones*-say-

ΤωΝЄΑΥΤΟΥCΙΟΥΔΑΙΟΥCЄ
ING selves JUDA-ans TO-

ΙΝΑΙΚΑΙΟΥΚЄΙCΙΝΑΛΛΑΨ
BE AND NOT THEY-ARE but THEY-

The Prophetic Section

10 *Endurance* will be a cardinal virtue in that day of stress and distress. Seven times are we reminded of it (1[9]2[2,3,19]3[10]13[10]14[12]). He that endures to the end shall be saved (Mt.10[22]24[13] Mk.13[13]). In the present economy salvation depends entirely on faith in Christ.

10 The English idiom *to keep out*, conveys a false impression to many. Here it does not mean to keep *from*, but to keep those who are in the trial so that they come *out* victoriously.

12 The conqueror with but little power who hides *in* the temple during the hour of trial will be openly acknowledged in the kingdom by giving him a place of prominence and power like the great pillars, Jachin and Boaz. It may be that they will have a special place of authority over the vast crowd who serve Him day and night in His temple (7[15]).

12 The 144,000 are sealed on their foreheads (7[3]) which exempts them from the judgment of the locusts (9[4]). This seal is probably the Father's name. In the new earth the slaves of the Lambkin are thus sealed (22[4]). On the other hand, the false prophet causes all to receive the emblem of the wild beast (13[16]), marking them for God's indignation (14[9]). Only those who refuse this symbol live and reign with Christ the thousand years (20[4]).

LAODICEA

14 God's creative Original. See Col.1[15] note. He is called the Origin or Beginning three times in this scroll in the phrase "Origin and Consummation" (21[6]22[13]).

16 To spew as the result of an emetic.

17 Naked in the sense of scantily clad, not necessarily nude.

21 The promises to the conquerors increase in proportion to the apostasy with which they contend. In Ephesus they are promised a place in the paradise of the new earth. This will doubtless be shared by all the other conquerors as well. In Laodicea, the nauseating ecclesia, the conqueror is promised a place with Christ on His millennial throne. This is the highest place to which an Israelite could aspire (Mt. 20[21]). This is fulfilled when the wages are paid (11[18]) and the saints reign with Him the thousand years (20[4]).

ing them that they will be arriving
and worshiping before your feet,
and they may know that *I* love you.
10 Seeing that you keep the word of
My endurance, *I*, also, shall be
keeping you out of the hour of trial
which is about to be coming on the
whole inhabited earth to try those
11 who are dwelling on the earth. I
am coming swiftly! Be holding to
that which you have, that no one
may be taking your wreath.
12 The one who is conquering, him
shall I be making a pillar in the
temple of My God, and he may be
coming out nevermore, and I shall
be writing on him the name of My
God, and the name of the city of
My God, the new Jerusalem,
which is descending out of heaven
from My God, and My new name.
13 Who has an ear, let him hear
what the spirit is saying to the
ecclesias." '
14 And to the messenger of the
ecclesia in Laodicea write: 'Now
this He is saying Who is the Amen,
the Faithful and True Witness,
and God's creative Original.
15 "I am aware of your acts, that
you are neither cool nor zealous.
You ought to be cool or zealous!
16 Thus, seeing that you are indiffer-
ent, and are neither cool nor zeal-
ous, I am about to spew you out of
17 My mouth. Seeing that you are
saying that 'I am rich!' and 'I
have become rich and have need
of nothing!' and you are not
aware that *you* are wretched and
forlorn and poor and blind and
18 naked, I am advising you to buy of
Me gold refined in the fire that you
should be rich, and white garments
that you should be clothed, and the
shame of your nakedness should
not be made manifest, and eyesalve

ΕΥΔΟΝΤΑΙΙΔΟΥΠΟΙΗϹΩΑΥ
ARE-FALSIFYING BE-PERCEIVING I'LL-BE-making them

b -SHOULD- Ω o. b o.
ΤΟΥϹΙΝΑΗΞΟΥϹΙΝΚΑΙΠΡΟ
THAT THEY'LL-BE-ARRIVING AND WILL-BE-

b Ω o. SHOULD-
ϹΚΥΝΗϹΟΥϹΙΝΕΝΩΠΙΟΝΤΩ
worshiping IN-VIEW OF-THE

s Η o. HE-SH'D-
ΝΠΟΔΩΝϹΟΥΚΑΙΓΝΩϹΙΝΟΤ
FEET OF-YOU AND THEY-MAY-BE-KNOWING

b omits Ι A ΚΑΙ AND
ΙΕΓΩΗΓΑΠΗϹΑϹΕΟΤΙΕΤΗΡ
10 that I LOVE YOU that YOU-KEEP

ΗϹΑϹΤΟΝΛΟΓΟΝΤΗϹΥΠΟΜΟ
THE saying OF-THE UNDER-REMAIN-

s omits SHALL-BE-KEEPING
ΝΗϹΜΟΥΚΑΓΩϹΕΤΗΡΗϹΩΕΚ
ing OF-ME AND-I YOU SHALL-BE-KEEPING OUT

s o.
ΤΗϹΩΡΑϹΤΟΥΠΕΙΡΑϹΜΟΥΤ
OF-THE HOUR OF-THE trial OF-

s Є for ΑΙ
ΗϹΜΕΛΛΟΥϹΗϹΕΡΧΕϹΘΑΙΕ
THE one-being-ABOUT TO-BE-COMING ON

ΠΙΤΗϹΟΙΚΟΥΜΕΝΗϹΟΛΗϹΠ
OF-THE being-HOMED WHOLE TO-

s o.
ΕΙΡΑϹΑΙΤΟΥϹΚΑΤΟΙΚΟΥΝ
try THE ones-DOWN-HOMING

ΤΑϹΕΠΙΤΗϹΓΗϹΕΡΧΟΜΑΙ
11 ON OF-THE LAND I-AM-COMING

s o. s o.
ΤΑΧΥΚΡΑΤΕΙΟΕΧΕΙϹΙΝΑΜ
SWIFTLY BE-HOLDING WHICH YOU'RE-HAVING THAT NO-

s o.
ΗΔΕΙϹΛΑΒΗΤΟΝϹΤΕΦΑΝΟΝ
YET-ONE MAY-BE-GETTING THE WREATH

s1* Ω o.
ϹΟΥΟΝΙΚΩΝΠΟΙΗϹΩΑΥΤΟΝ
12 OF-YOU THE one-CONQUERING I-SHALL-BE-making him

IN by s2
ϹΤΥΛΟΝΕΝΤΩΝΑΩΤΟΥΘΕΟΥ
COLUMN IN THE TEMPLE OF-THE God

s omits STILL
ΜΟΥΚΑΙΕΞΩΟΥΜΗΕΞΕΛΘΗΕ
OF-ME AND OUT NOT NO he-MAY-BE-OUT-COMING

b omits from THE
ΤΙΚΑΙΓΡΑΨΩΕΠΑΥΤΟΝΤΟΟ
STILL AND I'LL-BE-WRITING ON him THE NAME

to AND
ΝΟΜΑΤΟΥΘΕΟΥΜΟΥΚΑΙΤΟΟ
OF-THE God OF-ME AND THE NAME

ΝΟΜΑΤΗϹΠΟΛΕΩϹΤΟΥΘΕΟΥ
OF-THE city OF-THE God

s Є for ΑΙ
ΜΟΥΤΗϹΚΑΙΝΗϹΙΕΡΟΥϹΑΛ
OF-ME OF-THE NEW JERUSALEM

Abs1* Η THE b IS-DOWN-STEPPING Є Ι o. o. AAs1*
ΗΜΤΗϹΚΑΤΑΒΑΙΝΟΥϹΗϹΕΚ
OF-THE DOWN-STEPPING OUT

ΤΟΥΟΥΡΑΝΟΥΑΠΟΤΟΥΘΕΟΥ
OF-THE heaven FROM THE God

b omits OF-ME
ΜΟΥΚΑΙΤΟΟΝΟΜΑΜΟΥΤΟΚΑ
OF-ME AND THE NAME OF-ME THE NEW

ΙΝΟΝΟΕΧΩΝΟΥϹΑΚΟΥϹΑΤΩ
13 THE one-HAVING EAR LET-him-HEAR

s o.
ΤΙΤΟΠΝΕΥΜΑΛΕΓΕΙΤΑΙϹΕ
ANY THE spirit IS-saying to-THE OUT-

ΚΚΛΗϹΙΑΙϹΚΑΙΤΩΑΓΓΕΛΩ
14 CALLEDS AND to-THE MESSENGER

b inserts Є
ΤΗϹΕΝΛΑΟΔΙΚΙΑΕΚΚΛΗϹΙ
OF-THE IN PEOPLE-JUST (Laodicea) OUT-CALLED

ΑϹΓΡΑΨΟΝΤΑΔΕΛΕΓΕΙΟΑΜ
WRITE THE-YET IS-saying THE AMEN

s1* adds ΚΑΙ AND Ab omit THE
ΗΝΟΜΑΡΤΥϹΟΠΙϹΤΟϹΚΑΙΟ
THE Witness THE BELIEVING AND THE

A inserts Є Ab omit AND s1* OUT-CALLED ЄΚ
ΑΛΗΘΙΝΟϹΚΑΙΗΑΡΧΗΤΗϹΚ
TRUE AND THE ORIGINAL OF-THE CRE-

ΚΛΗϹΙΑϹ (ecclesia)
ΤΙϹΕΩϹΤΟΥΘΕΟΥΟΙΔΑϹΟΥ
15 ATION OF-THE God I'VE-PERCEIVED OF-YOU

YOU
ΤΑΕΡΓΑΟΤΙΟΥΤΕΨΥΧΡΟϹΕ
THE ACTS that NOT-BESIDES COOL YOU

ARE by s2 A omits OWE COOL YOU-WERE OR
ΙΟΥΤΕΖΕϹΤΟϹΟΦΕΛΟΝΨΥΧ
ARE NOT BESIDES BOILing OWE COOL

BOILING b ЄΙ YOU-ARE Ab thus that
ΡΟϹΗϹΗΖΕϹΤΟϹΟΤΙΟΥΤΩϹ
16 YOU-WERE OR BOILing that thus

A+ Є Єs1* s1* omits YOU-ARE A COOL NOT-BESIDES
ΧΛΙΑΡΟϹΕΙΚΑΙΟΥΤΕΖΕϹΤ
TEPID YOU-ARE AND NOT-BESIDES BOILing

Abs1 omit YOU-ARE (s3) s1 adds ЄΙ YOU-ARE (s3)
ΟϹΕΙΟΥΤΕΨΥΧΡΟϹΜΕΛΛΩϹ
YOU-ARE NOT-BESIDES COOL I-AM-being-ABOUT YOU

s2 Ι Ν o. o. s1* ΠΑΥϹΕ for I-AM-A. YOU TO-S. OUT
ΕΕΜΕϹΑΙΕΚΤΟΥϹΤΟΜΑΤΟϹ
TO-SPEW OUT OF-THE MOUTH

s1* C = OF-YOU bs omit that
ΜΟΥΟΤΙΛΕΓΕΙϹΟΤΙΠΛΟΥϹ
17 OF-ME that YOU-ARE-saying that RICH

ΙΟϹΕΙΜΙΚΑΙΠΕΠΛΟΥΤΗΚΑ
I-AM AND I-HAVE-become-RICH

A omits -OF- o. o. s o.
ΚΑΙΟΥΔΕΝΟϹΧΡΕΙΑΝΕΧΩΚ
AND OF-NOT-YET-ONE USE I'M-HAVING AND

YOU ARE THE by s2
ΑΙΟΥΚΟΙΔΑϹΟΤΙϹΥΕΙΟΤΑ
NOT YOU'VE-PERCEIVED that YOU ARE THE WEIGHT-

s1* adds YOU-ARE ЄΙ s omits THE A o.
ΛΑΙΠΩΡΟϹΚΑΙΟΕΛΕΕΙΝΟϹ
CALLOUSED AND THE MERCYable

ΚΑΙΠΤΩΧΟϹΚΑΙΤΥΦΛΟϹΚΑ
AND POOR AND BLIND AND

ΙΓΥΜΝΟϹϹΥΜΒΟΥΛΕΥΩϹΟΙ
18 NAKED I'M-TOGETHER-COUNSELLING to-YOU

b GOLD BESIDE OF-ME
ΑΓΟΡΑϹΑΙΠΑΡΕΜΟΥΧΡΥϹΙ
TO-BUY BESIDE OF-ME GOLD

b Α
ΟΝΠΕΠΥΡΩΜΕΝΟΝΕΚΠΥΡΟϹ
HAVING-been-FIRED OUT OF-FIRE

ΙΝΑΠΛΟΥΤΗϹΗϹΚΑΙΙΜΑΤΙ
THAT YOU-SHOULD-BE-being-RICH AND GARMENTS

ΛΕΥΚΑΙΝΑΠΕΡΙΒΑΛΗΚΑΙ
WHITE THAT YOU-MAY-BE-being-ABOUT-CAST AND

ΜΗΦΑΝΕΡΩΘΗΗΑΙϹΧΥΝΗΤΗ
NO MAY-BE-BEING-made-APPEAR THE VILEness OF-THE

The Prophetic Section

22 A low state of spirituality is denoted by the hearing ear. Job said "I *heard* of Thee by the hearing of the ear, but now my eye *sees* Thee (Job 42[5]).

THE THRONE SECTION

CHRIST AS KING

This section deals with the establishment of the kingdom of Christ and His saints (Dan.7[14,18]) over the whole earth, as the Temple Section (11[19]-20[15]) breaks down all opposition to the worship of Jehovah and the priesthood of Israel. There are three distinct divisions in this section: the Seals, the Trumpets, and the Thunders. Each of these is preceded by a preparatory vision, the Seals by the Throne, the Scroll and the Lambkin, the Trumpets by the 144,000 and the Vast Multitude, the Thunders by the Messenger and the Open Scroll.

1 The "openings" of this prophecy should be given careful consideration. They are like the rising curtain which reveals the next act in this great tragedy. There are four pairs of "openings", each of which should be studied together. They are as follows:

HEAVEN—A Door (4[1]) *Providential Judgments.*
Heaven (19[11]) *Public Judgments.*
THE EARTH—A Well (9[2]) *The Terrible Cavalry.*
Its Mouth (12[16]) *Swallows the Flood.*
THE SCROLLS—Seven Seals (5[2 3 4 5 9] 6[1 3 5 7 9 12] 8[1]).
TheScrolls(20[12]) *IndividualJudgment.*
THE TEMPLE—The Temple(11[19]) *Ark,Covenant.*
Tent of Testimony(15[5]) *LawExposed.*

3 The emerald rainbow assures us that God will remember His covenant with every living creature (Gen.9[9,17]). There shall not be another deluge. These days will be like the days of Noah in many other respects (Mt.24[37] Lu.17[26]).

4 *Elder*, or *senior* or *presbyter*, is a title of honor and respect implying authority rather than advanced age, as in our "alderman". These elders follow the living creatures in worshiping the Creator (4[10]). An elder assures John that the Lion will break the seals (5[5]) and when He takes the scroll they celebrate (5[8,11]). They fall and worship in unison with all creation (5[14]). They echo the worship of the vast crowd (7[11]) and one of them tells John who they are (7[14]).

to anoint your eyes, that you may
be observing.
19 As many as *I* should be fond of,
I am exposing and disciplining. Be
20 zealous, then, and repent! *Lo!* I
stand at the door and am knocking.
If ever any one should be hearing
My voice and be opening the door,
I shall also be coming in to him and
dining with him, and he with Me.
21 The one who is conquering, to
him shall I be granting to be seated
with Me on My throne as *I*, also,
conquer, and am seated with My
Father on His throne.
22 Who has an ear, let him hear
what the spirit is saying to the
ecclesias." ' "
4 After these things I perceived,
and *lo!* a door has been opened in
heaven, and *lo!* the first sound
which I hear, is as of a trumpet
talking with me, saying, "Ascend
here! and I shall be showing you
what must be occurring after these
things".
2 Now immediately I came to be in
spirit, and *lo!* a throne, located
3 in heaven, and on the throne One
sitting. And He who is sitting is,
to sight, like a jasper stone and a
carnelian. And a rainbow surrounding
the throne is, to sight,
like an emerald.
4 And surrounding the throne are
twenty-four thrones, and on the
twenty-four thrones elders are sitting,
clothed in white garments,
and on their heads are golden
wreaths.
5 And out of the throne are issuing
lightnings and voices and
thunders. And seven torches of
fire are burning before the throne,
which are the seven spirits of God.
6 And before the throne it is as a
glassy sea, like crystal.

b o.
CΓΥΜΝΟΤΗΤΟCCΟΥΚΑΙΚΟΛ
NAKEDness OF-YOU AND JOIN-GUSH
A O b inserts ΙΝΑ THAT b Η o. Ab ΕΓ for ΕΝ
ΛΥΡΙΟΝΕΝΧΡΙCΑΙΤΟΥCΟΦ
TO-IN-ANOINT THE VIEWers
ΘΑΛΜΟΥCCΟΥΙΝΑΒΛΕΠΗCΕ
19 OF-YOU THAT YOU-MAY-BE-looking I
s omits IF
ΓΩΟCΟΥCΕΑΝΦΙΛΩΕΛΕΓΧΩ
as-many-as IF-EVER I-MAY-BE-being-FOND I'M-EXPOS-
Oxyrhynchus Papyrus No.1080: ps ΩCΟΝ
ΚΑΙΠΑΙΔΕΥΩΖΗΛΕΥΕΟΥΝΚ
ING AND I-AM-disciplining BE-BOILING THEN AND
ΑΙΜΕΤΑΝΟΗCΟΝΙΔΟΥΕCΤΗ
20 after-MIND BE-PERCEIVING I-HAVE-
ΚΑΕΠΙΤΗΝΘΥΡΑΝΚΑΙΚΡΟΥ
STOOD ON THE DOOR AND I'M-KNOCKING
ΩΕΑΝΤΙCΑΚΟΥCΗΤΗCΦΩΝΗ
IF-EVER ANY SHOULD-BE-HEARING OF-THE SOUND
s I-SHOULD Ω
CΜΟΥΚΑΙΑΝΟΙΞΗΤΗΝΘΥΡΑ
OF-ME AND SHOULD-BE-UP-OPENING THE DOOR
AND A *omits*
ΝΚΑΙΕΙCΕΛΕΥCΟΜΑΙΠΡΟC
AND I-SHALL-BE-INTO-COMING TOWARD
sA o.
ΑΥΤΟΝΚΑΙΔΕΙΠΝΗCΩΜΕΤΑ
him AND I-SHALL-BE-DINING WITH him
ΥΤΟΥΚΑΙΑΥΤΟCΜΕΤΕΜΟΥΟ
21 AND he WITH ME THE
p+Ε pA *insert* Ε
ΝΙΚΩΝΔΩCΩΑΥΤΩΚΑΘΙCΑΙ
one-CONQUERING I'LL-BE-GIVING to-him TO-be-seated
ΜΕΤΕΜΟΥΕΝΤΩΘΡΟΝΩΜΟΥΩ
WITH ME IN THE THRONE OF-ME AS
p *inserts* Ε A *inserts* Ε
CΚΑΓΩΕΝΙΚΗCΑΚΑΙΕΚΑΘΙ
AND-I CONQUER AND am-seated
CΑΜΕΤΑΤΟΥΠΑΤΡΟCΜΟΥΕΝ
WITH THE FATHER OF-ME IN
ΤΩΘΡΟΝΩΑΥΤΟΥΟΕΧΩΝΟΥC
22 THE THRONE OF-Him THE *one*-HAVING EAR
ΑΚΟΥCΑΤΩΤΙΤΟΠΝΕΥΜΑΛΕ
LET-him-HEAR ANY THE spirit IS-say-
ΓΕΙΤΑΙCΕΚΚΛΗCΙΑΙCΜΕΤ
4 ING to-THE OUT-CALLEDS after
ΑΤΑΥΤΑΙΔΟΝΚΑΙΙΔΟΥΘΥΡ
these I-PERCEIVED AND BE-PERCEIVING DOOR
pb Δ
ΑΗΝΕΩΓΜΕΝΗΕΝΤΩΟΥΡΑΝΩ
HAVING-*been*-UP-OPENED IN THE heaven
pAb *omit* BE-PERCEIVING
ΚΑΙΙΔΟΥΗΦΩΝΗΗΠΡΩΤΗΗΝ
AND BE-PERCEIVING THE SOUND THE BEFORE-most WHICH
ΗΚΟΥCΑΩCCΑΛΠΙΓΓΟCΛΑΛ
I-HEAR AS OF-TRUMPET TALKING
s ΑΝ *accusative* pAbs1* ΩΝ o. o.
ΟΥCΗCΜΕΤΕΜΟΥΛΕΓΟΥCΑΛ
WITH ME saying UP-
A ΗΘΙ *for* Α s o. A as-much-as ΟCΑ
ΝΑΒΑΩΔΕΚΑΙΔΕΙΞΩCΟΙΑΔ
STEP here AND I'LL-BE-SHOWING to-YOU what

s o.
ΕΙΓΕΝΕCΘΑΙΜΕΤΑΤΑΥΤΑΕ
IS-BINDING TO-BE-BECOMING after these im-
pAbs1* *omit* YET
ΥΘΕΩCΔΕΕΓΕΝΟΜΗΝΕΝΠΝΕ
2 mediately YET I-BECAME IN spirit
ΥΜΑΤΙΚΑΙΙΔΟΥΘΡΟΝΟCΕΚ
AND BE-PERCEIVING THRONE LAID
s *adds a faint* Ο THE
ΕΙΤΟΕΝΤΩΟΥΡΑΝΩΚΑΙΕΠΙ
IN THE heaven AND ON
p Ν
ΤΟΝΘΡΟΝΟΝΚΑΘΗΜΕΝΟCΚΑ
3 THE THRONE *One*-sitting AND
ΙΟΚΑΘΗΜΕΝΟCΟΜΟΙΟCΟΡΑ
THE *One*-sitting LIKE to-seeing
end of p b+ΚΑΙCΜΑΡΑΓΔΩ AND EMERALD
CΕΙΛΙΘΩΙΑCΠΙΔΙΚΑΙCΑΡ
to-STONE JASPER AND CARNELIAN
sA priests ΙΕΡΕΙC *but* s2 *e*(b Ω)*rased the first* Ε
ΔΙΩΚΑΙΙΡΙCΚΥΚΛΟΘΕΝΤΟ
AND RAINBOW AROUND-PLACE OF-THE
LIKE to THRONE *by* s2 A Ο bs o. b C *adds*
ΥΘΡΟΝΟΥΟΜΟΙΩCΟΡΑCΕΙC
THRONE LIKE-AS to-seeing to-
b *adds* Ν *omits* AND b Ω
ΜΑΡΑΓΔΙΝΩΚΑΙΚΥΚΛΟΘΕΝ
4 EMERALD AND AROUND-PLACE
b *nominative* Ο Ι b ΚΔ 24
ΤΟΥΘΡΟΝΟΥΘΡΟΝΟΥCΕΙΚΟ
OF-THE THRONE THRONES TWENTY-
s *omits from* ON *to* THRONES
CΙΤΕCCΑΡΕCΚΑΙΕΠΙΤΟΥC
FOUR AND ON THE
b THRONES ΚΔ 24 A Α
ΕΙΚΟCΙΤΕCCΑΡΕCΘΡΟΝΟΥ
TWENTY-FOUR THRONES
CΠΡΕCΒΥΤΕΡΟΥCΚΑΘΗΜΕΝ
SENIORS sitting
A *omits* IN
ΟΥCΠΕΡΙΒΕΒΛΗΜΕΝΟΥCΕΝ
HAVING-*been*-ABOUT-CAST IN
GARMENTS *omitted by* s
ΙΜΑΤΙΟΙCΛΕΥΚΟΙCΚΑΙΕΠ
GARMENTS WHITE AND ON
ΙΤΑCΚΕΦΑΛΑCΑΥΤΩΝCΤΕΦ
THE HEADS OF-them WREATHS
s *inserts* Ε
ΑΝΟΥCΧΡΥCΟΥCΚΑΙΕΚΤΟΥ
5 GOLDEN AND OUT OF-THE
ΘΡΟΝΟΥΕΚΠΟΡΕΥΟΝΤΑΙΑC
THRONE ARE-OUT-GOING GLEAM-
ΤΡΑΠΑΙΚΑΙΦΩΝΑΙΚΑΙΒΡΟ
FLINGS AND SOUNDS AND THUNDERS.
ΝΤΑΙΚΑΙΕΠΤΑΛΑΜΠΑΔΕCΠ
AND SEVEN SHINERS OF-
ΥΡΟCΚΑΙΟΜΕΝΑΙΕΝΩΠΙΟΝ
FIRE BURNING IN-VIEW
b+ΑΥΤΟΥ *after* THRONE b+ΙΑC Τ IS b *omits* THE
ΤΟΥΘΡΟΝΟΥΑΕΙCΙΝΤΑΕΠΤ
OF-THE THRONE WHICH ARE THE SEVEN
from WHICH *above to* THRONE *below by* s2
ΑΠΝΕΥΜΑΤΑΤΟΥΘΕΟΥΚΑΙΕ
6 spirits OF-THE God AND IN-
ΝΩΠΙΟΝΤΟΥΘΡΟΝΟΥΩCΘΑΛ
VIEW OF-THE THRONE AS SEA

Throne Section—The Scroll

At the seventh trumpet they fall and worship, the tenor of their words showing that they are not included among His slaves the prophets or the saints (11[16]). They hear the song of the 144,000 (14[3]) and join the hallelujahs at the destruction of Babylon (19[4]). David patterned the twenty-four courses of the priesthood after them (1 Chr.24[3],[5]Heb.8[5]9[23]). They lead heaven's worship and combine the offices of prophet, priest and king, for they sit on thrones, present the worship of others, and speak for God. Their "crowns", however, are not regal, but wreaths of victory.

6 The throne attendants of the Divine Majesty vary according to the character and title which He assumes. Jehovah is attended by the Living Ones, or Cherubim. These are intensely animate and are incorporated into the very throne itself. All creation is represented in this august session. The heads of the heavenly hosts sit on thrones. The messengers attend. All of these are heavenly spirit beings.

The realm of earth is represented by the heads of the animal kingdom, including man. These are the divisions of creation (Gen.1) except fish and creeping things. With these only God established His covenant after the flood (Gen.9[9],[10]). They are living *souls*, rather than spirits. They conform to the scene about them. When we first see the cherubim, guarding the way to the tree of life (for this tree was a source of the life they represented) *no* wings are mentioned (Gen.3[24]). When they form part of the mercy seat, they seem to have had *two* wings (Ex.25[20]). When Ezekiel sees them they have *four* wings (Eze.1[6]). Here they have *six* wings each. Ezekiel tells us they looked like living coals of fire. Here they are full of eyes. Ezekiel calls them by the same name they are given here when he says: "It is the animal which I saw under the God of Israel at the stream Chebar: and I know that they are cherubim" (Eze.10[20]). According to these passages they do not seem to be confined to a set physical manifestation, but conform to their spiritual activity and environment. Isaiah calls them Seraphim or Burning Ones in connection with the title Adonai.

11 The elders worship the *Creator* rather than a Redeemer.

And centering in the throne and
around the throne are four ani-
mals replete with eyes in front and
7 behind. And the first animal is
like a lion, and the second animal
is like a calf, and the third ani-
mal has a face like as a human be-
ing, and the fourth animal is like a
8 flying vulture. And the four ani-
mals—each one of them has six
wings apiece. Around and inside
they are replete with eyes.

And they have no rest day and
night, saying,

"Holy! holy! holy!
Lord God Almighty,
Who wast and Who art
And Who art coming!"

9 And whenever the animals should
be giving glory and honor and
thanks to Him Who is sitting on
the throne, Who is living for the
10 eons of the eons *(Amen!)*, the
twenty-four elders, also, will be
falling before Him Who is sitting
on the throne and will be worship-
ing Him Who is living for the eons
of the eons *(Amen!)*, and they are
casting their wreaths before the
throne, saying,

11 "Worthy art Thou, O Lord, our
Lord and God,
To get glory and honor and
power;
For the universe Thou dost create,
And because of Thy will it is
created and was."

5 And I perceived on the right
hand of Him Who is sitting on the
throne a scroll, written in front
and on the back, and sealed up with
2 seven seals. And I perceived a
strong messenger proclaiming with
a loud voice: *"Who is worthy to
open the scroll, and to loose its*

ΑCCΑΥΑΛΙΝΗΟΜΟΙΑΚΡΥCΤ 20
GLASSY LIKE FREEZE-PUT
A M .
ΑΛΛωΚΑΙЄΝΜЄCωΤΟΥΘΡΟΝ 40
AND IN MIDst OF-THE THRONE

ΟΥΚΑΙΚΥΚΛωΤΟΥΘΡΟΝΟΥΤ 60
AND to-AROUND OF-THE THRONE FOUR
A Є
ЄCCΑΡΑΖωΑΓЄΜΟΝΤΑΟΦΘΑ 80
LIVING-ones BEING-REPLETE OF-VIEWers
sb N
ΛΜωΝЄΜΠΡΟCΘЄΝΚΑΙΟΠΙC 100
IN-TOWARD-PLACE AND BEHIND-

ΘЄΝΚΑΙΤΟΖωΟΝΤΟΠΡωΤΟΝ 20
7 PLACE AND THE LIVING-one THE BEFORE-most

ΟΜΟΙΟΝΛЄΟΝΤΙΚΑΙΤΟΔЄΥ 40
LIKE to-LION AND THE second

ΤЄΡΟΝΖωΟΝΟΜΟΙΟΝΜΟCΧω 60
LIVING-one LIKE to-CATTLE
A ω b omits THE
ΚΑΙΤΟΤΡΙΤΟΝΖωΟΝЄΧΟΝΤΟ 80
AND THE third LIVING-one HAVING THE
b omits AS Ab omit LIKE
ΠΡΟCωΠΟΝωCΟΜΟΙΟΝΑΝΘ 199
face AS LIKE to-human
Ab ΟΥ OF-human b omits LIVING-one
ΡωΠωΚΑΙΤΟΤЄΤΑΡΤΟΝΖωΟ 20
AND THE FOURth LIVING-one

ΝΟΜΟΙΟΝΑЄΤωΠЄΤΟΜЄΝωΚ 40
LIKE to-VULTURE flying AND
b omits THE b Α Ab ΚΑΘЄΝ ac-
ΑΙΤΑΤЄCCЄΡΑΖωΑЄΝЄΚΑC 60
8 THE FOUR LIVING-ones ONE EACH
cording-to ONE s inserts Ι A ω b omits OF-them
ΤΟΝΑΥΤωΝЄΧΟΝΑΝΑΠΤЄΡΥ 80
OF-them HAVING UP flyers
b ωΝ OF-FLYers b ω b adds ΚΑΙЄΞω(s1*Ο)ΘЄΝ
ΓΑCЄΞΚΥΚΛΟΘЄΝΚΑΙЄCωΘ 300
SIX ROUND-PLACE AND INTO-PLACE
AND OUT-PLACE
ЄΝΓЄΜΟΥCΙΝΟΦΘΑΛΜωΝΚΑ 20
THEY'RE-being-REPLETE OF-VIEWers AND
s1* ΟΥΧЄΞΟCΑΝ
ΙΑΝΑΠΑΥCΙΝΟΥΚЄΧΟΥCΙΝ 40
UP-CEAsing NOT THEY-ARE-HAVING

ΗΜЄΡΑCΚΑΙΝΥΚΤΟCΛЄΓΟΝ 60
OF-DAY AND OF-NIGHT saying
b repeats HOLY nine times, s1* eight
ΤЄCΑΓΙΟCΑΓΙΟCΑΓΙΟCΚΥ 80
HOLY HOLY HOLY Master
s1* omits THE s omits THE
ΡΙΟCΟΘЄΟCΟΠΑΝΤΟΚΡΑΤω 400
THE God THE ALL-HOLDer

ΡΟΗΝΚΑΙΟωΝΚΑΙΟЄΡΧΟΜЄ 20
THE WAS AND THE BEING AND THE COMING-One
A WILL- ΟΥ b o.
ΝΟCΚΑΙΟΤΑΝΔωCωCΙΝΤΑ 39
9 AND when-EVER SHOULD-BE-GIVING THE
esteem by s2
ΖωΑΔΟΞΑΝΚΑΙΤΙΜΗΝΚΑΙЄ 60
LIVING-ones esteem AND VALUE AND thank-
A ЄΙΑC JOYS
ΥΧΑΡΙCΤΙΑΝΤωΚΑΘΗΜЄΝω 80
ing to-THE One-sitting
b ΟΥ ΟΥ OF-THE THRONE
ЄΠΙΤωΘΡΟΝωΤωΖωΝΤΙЄΙC 500
ON THE THRONE to-THE One-LIVING INTO

Ab omit A-
ΤΟΥCΑΙωΝΑCΤωΝΑΙωΝωΝΑ 20
THE eons OF-THE eons A-
MEN AND b ΚΑ 24
ΜΗΝΚΑΙΠЄCΟΥΝΤΑΙΟΙЄΙΚ 40
10 MEN AND WILL-BE-FALLING THE TWENTY-

ΟCΙΤЄCCΑΡЄCΠΡЄCΒΥΤЄΡ 60
FOUR SENIORS

ΟΙЄΝωΠΙΟΝΤΟΥΚΑΘΗΜЄΝΟ 80
IN-VIEW . OF-THE One-sitting

ΥЄΠΙΤΟΥΘΡΟΝΟΥΚΑΙΠΡΟC 600
ON OF-THE THRONE AND THEY-WILL-BE-
b o.
ΚΥΝΗCΟΥCΙΝΤωΖωΝΤΙЄΙC 20
worshiping to-THE One-LIVING INTO
Ab omit A-
ΤΟΥCΑΙωΝΑCΤωΝΑΙωΝωΝΑ 40
THE eons OF-THE eons A-
MEN A o.=WILL-BE-CASTING
ΜΗΝΚΑΙΒΑΛΛΟΥCΙΝΤΟΥCCΤ 61
MEN AND THEY-ARE-CASTING THE WREATHS

ЄΦΑΝΟΥCΑΥΤωΝЄΝωΠΙΟΝΤ 80
OF-them IN-VIEW OF-
s1* ЄΝΤЄC
ΟΥΘΡΟΝΟΥΛЄΓΟΝΤЄCΑΞΙΟ 700
11 THE THRONE saying WORTHY
Ab omit Master s omits THE
CЄΙΚΥΡΙЄΟΚΥΡΙΟCΚΑΙΟΘ 20
YOU-ARE Master THE Master AND THE God
b inserts ΟΑΓΙΟC THE HOLY
ЄΟCΗΜωΝΛΑΒЄΙΝΤΗΝΔΟΞΑ 40
OF-US TO-BE-GETTING THE esteem
s omits THE A omits THE
ΝΚΑΙΤΗΝΤΙΜΗΝΚΑΙΤΗΝΔΥ 60
AND THE VALUE AND THE ABILITY
b omits THE
ΝΑΜΙΝΟΤΙCΥЄΚΤΙCΑCΤΑΠ 80
that YOU CREATE THE ALL
A omits THE A adds ΤΙ
ΑΝΤΑΚΑΙΔΙΑΤΟΘЄΛΗΜΑCΟ 800
AND THRU THE WILL OF-YOU
A omits AND ARE-CREATED
ΥΗCΑΝΚΑΙЄΚΤΙCΘΗCΑΝΚΑ 20
5 THEY-WERE AND ARE-CREATED AND
Ab o. s ΙΤ error
ΙЄΙΔΟΝЄΠΙΤΗΝΔЄΞΙΑΝΤΟ 40
I-PERCEIVED ON THE RIGHT OF-THE

ΥΚΑΘΗΜЄΝΟΥЄΠΙΤΟΥΘΡΟΝ 60
One-sitting ON OF-THE THRONE
SCROLLet HAVING-been-WRITTEN by s2
ΟΥΒΙΒΛΙΟΝΓЄΓΡΑΜΜЄΝΟΝ 80
SCROLLet HAVING-been-WRITTEN
ab ЄCωΘЄΝ INTO-PLACE b OUT-ЄΞωΘЄΝ Abs1*—AND
ЄΜΠΡΟCΘЄΝΚΑΙΟΠΙCΘЄΝΚ 900
IN-TOWARD-PLACE AND BEHIND-PLACE AND

ΑΙΚΑΤЄCΦΡΑΓΙCΜЄΝΟΝCΦ 20
HAVING-been-DOWN-SEALED to-SEALS
Ab o.
ΡΑΓΙCΙΝЄΠΤΑΚΑΙЄΙΔΟΝΑ 40
2 SEVEN AND I-PERCEIVED MES-
s PROCLAIMING STRONG
ΓΓЄΛΟΝΙCΧΥΡΟΝΚΗΡΥCCΟ 60
SENGER STRONG PROCLAIMING

ΝΤΑЄΝΦωΝΗΜЄΓΑΛΗΤΙCΑΞ 89
IN SOUND GREAT ANY WORTHY
b adds ЄCΤΙΝ IS s Є for ΑΙ
ΙΟCΑΝΟΙΞΑΙΤΟΒΙΒΛΙΟΝΚ 9000
TO-UP-OPEN THE SCROLLet AND

Throne Section—The Lambkin

1 The scroll is not a "book". It was applied to a legal document (Mt.19^{7} Mk.10^{4}). This is its probable meaning here, for it is endorsed on the back and sealed like a mortgage "acccording to the law and custom" which obtained in Israel in ancient times (Jer.32$^{8-14}$). What the breaking of the seals involves is clear from the new song of the animals and elders (5^{9}) when the Lambkin gets the scroll. The sovereignty of the earth, which is Israel's, has passed from them. It is held by alien powers which must be dispossessed. It is Jehovah's purpose that Israel shall reign over the whole earth. The redemption of their lost heritage is the subject of this section. Nothing could more aptly portray the process of this redemption than the gradual breaking of the seals of the scroll. When all are broken the incumbrance is removed—the sovereignty of the earth becomes our Lord's and His Messiah's for the eons of the eons (11^{15}).

6 *Lambkin,* the diminutive form, is used to distinguish it from the usual word lamb (Jn.1^{29,36}Ac.8^{32} 1Pt.1^{19}). It is used only once elsewhere (Jn.21^{15}), in contrast to a full grown sheep. This tender and delicate form adds much to the loving pathos of this prophecy. The utter weakness of a very young Lamb is in striking antithesis to His character as the Lion and to the mighty acts which He performs as a result of His suffering and death. It is in beautiful accord with the new name of His wife, who is now called the *bride.* Youth is renewed in resurrection.

8 The ancient "harp" was shaped like the lyre and was used in prophecy (1 Sa.10^{5}1 Chr.25^{1}) and thanks and praise (1 Chr.25^{3} Ps.92$^{1-3}$ 149^{3}), which are seen in this new song which they sing.

8 The prayers of the saints may be summed up in one word: "Thy kingdom come!" (Mt.6^{10}). How fit that these should find remembrance when He is about to fulfill their request!

9 The elders and animals are *bought,* not redeemed. They celebrate Israel's deliverance. The failure to note this distinction and the consequent attempt to reconcile the two parts of this song, has led to much confusion in the manuscripts.

3 *seals?"* And no one in heaven,
nor on earth, nor underneath the
earth, was able to open the scroll,
4 neither to look at it. And I
lamented much that no one was
found worthy to open the scroll,
5 neither to look at it. And one of
the elders is saying to me, "Do not
be lamenting! *Lo!* He conquers!
The Lion out of Judah's tribe, the
Root of David, is to open the scroll
and to loose its seven seals!"
6 And I perceived, in the center of
the throne and of the four animals
and in the center of the elders, a
Lambkin standing, as though slain,
having seven horns and seven eyes,
which are the seven spirits of God,
commissioned for the entire earth.
7 And It came and has taken it out
of the right hand of Him Who is
sitting on the throne.
8 And when It took the scroll, the
four animals and the twenty-four
elders fall before the Lambkin, each
having a lyre and golden bowls
brimming with incenses, which are
9 the prayers of the saints. And they
are singing a new song, saying,

"Worthy art Thou to be taking the
scroll and to open its seals,
For Thou wast slain and dost buy
us for God by Thy blood.
Out of every tribe and language
and people and nation
10 Thou dost also make them a kingdom and a priesthood for our
God,
And they will be reigning on the
earth."

11 And I perceived, and I hear a
sound as of many messengers around
the throne and the animals and the

ΛΙ ΛΥCΑΙ ΤΑC CΦΡΑΓΙΔΑC Α
TO-LOOSE THE SEALS OF-
s Є

ΥΤΟΥ ΚΑΙ ΟΥΔΕΙC ΗΔΥΝΑΤΟ
3 it AND NOT-YET-ONE was-ABLE
After heaven *b adds* ΑΝΩ UP *bs* Τ=-BESIDES

ΕΝ ΤΩ ΟΥΡΑΝΩ ΟΥΔΕ ΕΠΙ ΤΗC
IN THE heaven NOT-YET ON OF-THE
b NOT-BESIDES Τ *s omits from* NOT-YET *to* LAND

ΓΗC ΟΥΔΕ ΥΠΟΚΑΤΩ ΤΗC ΓΗC
LAND NOT-YET UNDER-DOWN OF-THE LAND
s Є *for* ΑΙ

ΑΝΟΙΞΑΙ ΤΟ ΒΙΒΛΙΟΝ ΟΥΤΕ
TO-UP-OPEN THE SCROLLet NOT-BESIDES
A *omits verse four* *b adds* ΙΕΓΩ *s²*Є *s1** Α *for*

ΒΛΕΠΕΙΝ ΑΥΤΟ ΚΑΙ ΕΚΛΑΙΟ
4 TO-BE-looking it AND I-LAMENTED
ΙΟ *b*+Ν

Ν ΠΟΛΥ ΟΤΙ ΟΥΔΕΙC ΑΞΙΟC Ε
MANY that NOT-YET-ONE WORTHY WAS-
s1 adds* CΕΤΑΙ =WILL-BE-BEING-FOUND

ΥΡΕΘΗ ΑΝΟΙΞΑΙ ΤΟ ΒΙΒΛΙΟ
FOUND TO-UP-OPEN THE SCROLLet

ΝΟΥΤΕ ΒΛΕΠΕΙΝ ΑΥΤΟ ΚΑΙ Ε
5 NOT-BESIDES TO-BE-looking it AND ONE

ΙC ΕΚ ΤΩΝ ΠΡΕCΒΥΤΕΡΩΝ ΛΕ
OUT OF-THE SENIORS IS-say-

ΓΕΙ ΜΟΙ ΜΗ ΚΛΑΙΕ ΙΔΟΥ ΕΝΙ
ING to-ME NO YOU-BE-LAMENTING BE-PERCEIVING
s omits THE

ΚΗCΕΝ Ο ΛΕΩΝ Ο ΕΚ ΤΗC ΦΥΛΗ
CONQUERS THE LION THE OUT OF-THE tribe
b Β *o. adds* Ο THE

C ΙΟΥΔΑ Η ΡΙΖΑ ΔΑΥΕΙΔ ΑΝΟ
OF-JUDA THE ROOT *of*-DAVID TO-UP-OPEN
b ΓΩΝ *b* ΚΑΙ *adds* A*b omit* TO-LOOSE

ΙΞΑΙ ΤΟ ΒΙΒΛΙΟΝ ΚΑΙ ΛΥCΑ
THE SCROLLet AND TO-LOOSE

Ι ΤΑC ΕΠΤΑ CΦΡΑΓΙΔΑC ΑΥΤ
THE SEVEN SEALS OF-it
b omits Є A ΙΔΟΥ ΚΑΙ ΕΜ BE-PERCEIVING AND IN

ΟΥ ΚΑΙ ΕΙΔΟΝ ΕΝ ΜΕCΩ ΤΟΥ Θ
6 AND I-PERCEIVED IN MIDst OF-THE THRONE

ΡΟΝΟΥ ΚΑΙ ΤΩΝ ΤΕCCΑΡΩΝ Ζ
AND OF-THE FOUR LIV-
A Μ

ΩΩΝ ΚΑΙ ΕΝ ΜΕCΩ ΤΩΝ ΠΡΕCΒ
ing-*ones* AND IN MIDst OF-THE SENIORS
A*b* Ο

ΥΤΕΡΩΝ ΑΡΝΙΟΝ ΕCΤΗΚΩC Ω
LAMBkin HAVING-STOOD AS
b Ο

C ΕCΦΑΓΜΕΝΟΝ ΕΧΩΝ ΚΕΡΑΤ
HAVING-*been*-SLAIN HAVING horns

Α ΕΠΤΑ ΚΑΙ ΟΦΘΑΛΜΟΥC ΕΠΤ
SEVEN AND VIEWers SEVEN
b Α A *omits* SEVEN

Α ΟΙ ΕΙCΙΝ ΤΑ ΕΠΤΑ ΠΝΕΥΜΑ
WHO ARE THE SEVEN spirits
b ΑΠΟCΤΕΛΛΟΜΕΝΑ *s* Α

ΤΑ ΤΟΥ ΘΕΟΥ ΑΠΕCΤΑΛΜΕΝΟ
OF-THE God HAVING-*been*-commissioned

Ι ΕΙC ΠΑCΑΝ ΤΗΝ ΓΗΝ ΚΑΙ ΗΛ
7 INTO EVERY THE LAND AND He-
b adds ΤΗΝ THE

ΘΕΝ ΚΑΙ ΕΙΛΗΦΕΝ ΕΚ ΤΗC ΔΕ
CAME AND HAS-GOTTEN OUT OF-THE RIGHT

*s1** ΤΗC *feminine*

ΞΙΑC ΤΟΥ ΚΑΘΗΜΕΝΟΥ ΕΠΙ Τ
OF-THE *One*-sitting ON OF-

ΟΥ ΘΡΟΝΟΥ ΚΑΙ ΟΤΕ ΕΛΑΒΕΝ
8 THE THRONE AND when He-GOT
b Α

ΤΟ ΒΙΒΛΙΟΝ ΤΑ ΤΕCCΕΡΑ ΖΩ
THE SCROLLet THE FOUR Living-
b ΚΔ 24

Α ΚΑΙ ΟΙ ΕΙΚΟCΙΤΕCCΑΡΕC
ones AND THE TWENTY-FOUR
b FELL Ο

ΠΡΕCΒΥΤΕΡΟΙ ΕΠΕCΑΝ ΕΝΩ
SENIORS FALL IN-VIEW
s EACH HAVING A Θ

ΠΙΟΝ ΤΟΥ ΑΡΝΙΟΥ ΕΧΟΝΤΕC
OF-THE LAMBkin HAVING

ΕΚΑCΤΟC ΚΙΘΑΡΑΝ ΚΑΙ ΦΙΑ
EACH LYRE AND BOWLS
s inserts Є

ΛΑC ΧΡΥCΑC ΓΕΜΟΥCΑC ΘΥΜ
GOLDEN BEING-REPLETE OF-incenses
bs o.=singular THE *by s²*

ΙΑΜΑΤΩΝ ΑΙ ΕΙCΙΝ ΑΙ ΠΡΟC
WHICH ARE THE prayers
A Ω

ΕΥΧΑΙ ΤΩΝ ΑΓΙΩΝ ΚΑΙ ΑΔΟΥ
9 OF-THE HOLY-*ones* AND THEY'RE-

CΙΝ ΩΔΗΝ ΚΑΙΝΗΝ ΛΕΓΟΝΤΕ
SINGING SONG NEW SAYING
s o.

C ΑΞΙΟC ΕΙ ΛΑΒΕΙΝ ΤΟ ΒΙΒΛ
WORTHY YOU-ARE TO-BE-GETTING THE SCROLLet

ΙΟΝ ΚΑΙ ΑΝΟΙΞΑΙ ΤΑC CΦΡΑ
AND TO-UP-OPEN THE SEALS

ΓΙΔΑC ΑΥΤΟΥ ΟΤΙ ΕCΦΑΓΗC
OF-it that YOU-WERE-SLAIN
A *omits* US

ΚΑΙ ΗΓΟΡΑCΑC ΤΩ ΘΕΩ ΗΜΑC
AND BUY to-THE God US

ΕΝ ΤΩ ΑΙΜΑΤΙ CΟΥ ΕΚ ΠΑCΗC
IN THE BLOOD OF-YOU OUT OF-EVERY

ΦΥΛΗC ΚΑΙ ΓΛΩCCΗC ΚΑΙ ΛΑ
tribe AND TONGUE AND PEOPLE

ΟΥ ΚΑΙ ΕΘΝΟΥC ΚΑΙ ΕΠΟΙΗC
10 AND NATION AND YOU-make
A *omits* to-THE God OF-US

ΑC ΑΥΤΟΥC ΤΩ ΘΕΩ ΗΜΩΝ ΒΑC
them to-THE God OF-US KINGdom
s o. b C *o.* A*b* Є Ι C *o. o. o.* SACRED-*ones*

ΙΛΕΙΑΝ ΚΑΙ ΙΕΡΑΤΕΙΑΝ ΚΑ
AND SACREDhood AND
A*b* THEY-ARE-reigning *o.*

Ι ΒΑCΙΛΕΥCΟΥCΙΝ ΕΠΙ ΤΗC
THEY-WILL-BE-reigning ON OF-THE
b o.

ΓΗC ΚΑΙ ΕΙΔΟΝ ΚΑΙ ΗΚΟΥCΑ
11 LAND AND I-PERCEIVED AND I-HEAR
AS *omitted by* A

ΩC ΦΩΝΗΝ ΑΓΓΕΛΩΝ ΠΟΛΛΩΝ
AS SOUND OF-MESSENGERS MANY

ΚΥΚΛΩ ΤΟΥ ΘΡΟΝΟΥ ΚΑΙ ΤΩΝ
to-AROUND OF-THE THRONE AND OF-THE

ΖΩΩΝ ΚΑΙ ΤΩΝ ΠΡΕCΒΥΤΕΡΩ
Living-*ones* AND OF-THE SENIORS

Throne Section—The Seals

13 It has been suggested that the Syriac version preserves the true reading here. After "bliss" it goes right on and gives every creature to the Lambkin, rather than getting praise from them, thus:

And every creature which is in heaven
And on earth and under the earth
And in the sea and all those in them.

And I hear Him Who sits on the throne, Who says,
"To the Lambkin be given blessing and honor and glory and might
For eons of eons!"

1 The seals fall into two groups. The first are "the beginning of travail" (Mt.24[8]). Then follows "the time of Jacob's trouble" such as has not been from the beginning of creation and never shall be again (Mt.24[21]Mk.13[19]).

1 The first four seals correspond with the opening words of our Lord's address on the Mount of Olives (Mt.24-25 Mk.13 Lu.21[5-36]).

2 Compare Mt.24[5]. The false messiah comes forth on a white horse after the manner of the real Messiah.

2 The horse is prepared against the "day of battle" (Prov.21[31] *cf.* Job.39[19-25]). Its absence denotes peace (Zech. 9[10]10[3]). They were not in common use in the land of Israel. The king was forbidden to multiply horses (Deut.17[16]). They were used chiefly as cavalry and for drawing chariots.

2 The bow is a symbol of distant warfare. It is probable that these four seals describe the time when the great western nondescript monster (Dan.7[7]) tramples upon and devours the three eastern beasts (*cf.*13[1]). This will provoke wars all over the earth.

3 Compare Mt.24[7]. Whole nations will rise against other nations. Universal conscription of man-power and all industries will make war a much more terrible experience than in the past.

5 Compare Mt.24[7], "There shall be famines."

The Greek word *zugon* was used of two different Hebrew words: *ol*, a yoke, and *maznim*, balances, scales (Lev.19[36] Job 31[6] Dan.5[27] Chaldee). It may mean either a yoke or a pair of balances, according to the context. Here it seems to stand for the weighing of food in time of famine. Thus Ezekiel was given ten ounces of food and a pint of water each day (Eze.4[9-12]).

elders, and their number was ten
thousands of ten thousands and
12 thousands of thousands, saying
with a loud voice,

"Worthy is the Lambkin which has been slain
To get power and riches and wisdom and strength
And honor and glory and bliss!"

13 And every creature which is in
heaven and on the earth and underneath the earth and on the sea, and
all those in them, I hear saying,

"To Him Who is sitting on the throne—
To the Lambkin—
Be bliss and honor and glory and might
For the eons of the eons!"

14 And the four animals said,
"*Amen!*" And the elders fall and
worship.

6 And I perceived when the Lambkin opens one of the seven seals;
and I hear one of the four animals
saying, as with a voice of thunder,
"*Come!*"
2 And I perceived, and *lo!* a white
horse, and he who is sitting on it
has a bow, and to him was given a
wreath. And he came forth conquering and that he should be conquering.
3 And when It opens the second
seal, I hear the second animal say-
4 ing, "*Come!*" And another horse,
fiery red, came forth, and it was
given to him who is sitting on it to
take peace out of the earth, and
that they should be slaying one another. And a huge sword was
given to him.
5 And when It opens the third
seal, I hear the third animal saying, "*Come!*" And I perceived
and *lo!* a black horse, and he who
is sitting on it has a pair of bal-
6 ances in his hand. And I hear as it
were a voice in the midst of the
four animals saying, "A chenix

ΝΚΑΙΗΝΟΑΡΙΘΜΟϹΑΥΤΩΝΜ
AND WAS THE NUMBER OF-them MY-
ΥΡΙΑΔΕϹΜΥΡΙΑΔΩΝΚΑΙΧΙ
RIADS OF-MYRIADS AND THOUS-
ΛΙΑΔΕϹΧΙΛΙΑΔΩΝΛΕΓΟΝΤ
12 ANDS OF-THOUSANDS saying
A Ϲ *masculine*
ΕϹΦΩΝΗΜΕΓΑΛΗΑΞΙΟΝΕϹΤ
to-SOUND GREAT WORTHY IS
ΙΝΤΟΑΡΝΙΟΝΤΟΕϹΦΑΓΜΕΝ
THE LAMBkin THE *One*-HAVING-*been*-SLAIN
s o.
ΟΝΛΑΒΕΙΝΤΗΝΔΥΝΑΜΙΝΚΑ
TO-BE-GETTING THE ABILITY AND
ΤΟΝ THE *added by b*
ΙΠΛΟΥΤΟΝΚΑΙϹΟΦΙΑΝΚΑΙ
RICHES AND WISDOM AND
ΙϹΧΥΝΚΑΙΤΙΜΗΝΚΑΙΔΟΞΑ
STRENGTH AND VALUE AND esteem
ΝΚΑΙΕΥΛΟΓΙΑΝΚΑΙΠΑΝΚΤ
13 AND blessedness AND EVERY CREAT-
Ab omit Τ=WHICH
ΙϹΜΑΤΟΕΝΤΩΟΥΡΑΝΩΚΑΙΕ
URE THE IN THE heaven AND ON
s omits AND UNDER-DOWN OF-THE
ΠΙΤΗϹΓΗϹΚΑΙΥΠΟΚΑΤΩΤΗ
OF-THE LAND AND UNDER-DOWN OF-THE
LAND *s reads* ΤΑΕΝΤΗ THE IN THE
ϹΓΗϹΚΑΙΕΠΙΤΗϹΘΑΛΑϹϹΗ
LAND AND ON OF-THE SEA
s o. s omits IS *and b inserts* Α WHICH
ϹΕϹΤΙΝΚΑΙΤΑΕΝΑΥΤΟΙϹΠ
IS AND THE IN them ALL
A omits AND *b adds* ΠΑΝΤΑϹ ALL
ΑΝΤΑΚΑΙΗΚΟΥϹΑΛΕΓΟΝΤΑ
AND I-HEAR saying
Ϲ *inserted by bs* *s* ΟΥ OF-THE THRONE
ΤΩΚΑΘΗΜΕΝΩΕΠΙΤΩΘΡΟΝ
to-THE *One*-sitting ON THE THRONE
*s*ΟΥ.ΚΑΙ *added by bs1** *bs1* read* AND to-THE LAMBkin
ΩΤΩΑΡΝΙΩΗΕΥΛΟΓΙΑΚΑΙΗ
to-THE LAMBkin THE blessedness AND THE
s1 for* AND THE HOLDING *has* ΠΑΝΤΟΚΡΑΤΟΡΟϹ
ΤΙΜΗΚΑΙΗΔΟΞΑΚΑΙΤΟΚΡΑ
VALUE AND THE esteem AND THE HOLDING
ALL-HOLDER
ΤΟϹΕΙϹΤΟΥϹΑΙΩΝΑϹΤΩΝΑ
INTO THE eons OF-THE eons
b adds ΑΜΗΝ AMEN *A* Ε
ΙΩΝΩΝΚΑΙΤΑΤΕϹϹΑΡΑΖΩΑ
14 AND THE FOUR LIVING-*ones*
b o. *b* Τ Α Τ Ο=saying THE
ΕΛΕΓΟΝΑΜΗΝΚΑΙΟΙΠΡΕϹΒ
said AMEN AND THE SENIORS
b Ο FELL
ΥΤΕΡΟΙΕΠΕϹΑΝΚΑΙΠΡΟϹΕ
FALL AND worship
For ΟΙ *s has* Υ
ΚΥΝΗϹΑΝΚΑΙΙΔΟΝΟΤΕΗΝΟ
6 AND I-PERCEIVED when UP-OPENS
ΙΞΕΝΤΟΑΡΝΙΟΝΜΙΑΝΕΚΤΩ
THE LAMBkin ONE OUT OF-THE
SEALS *by s2*
ΝΕΠΤΑϹΦΡΑΓΙΔΩΝΚΑΙΗΚΟ
SEVEN SEALS AND I-HEAR
s has OUT *above the line, small*
ΥϹΑΕΝΟϹΕΚΤΩΝΤΕϹϹΑΡΩΝ
ONE OUT OF-THE FOUR

s ΩΝ OF-saying *p* *s*+Ν *acc.*
ΖΩΩΝΛΕΓΟΝΤΟϹΩϹΦΩΝΗΒΡ
LIVING-*ones* saying AS SOUND OF-
A adds ΛΕΓΟΝΤΟϹ saying, *s* ΚΑΙΙΔΕ AND BE-PERCEIVING
b ΙΔΕ BE-PERCEIVING *A o.*
ΟΝΤΗϹΕΡΧΟΥΚΑΙΕΙΔΟΝΚΑ
2 THUNDER BE-COMING AND I-PERCEIVED AND
ΙΙΔΟΥΙΠΠΟϹΛΕΥΚΟϹΚΑΙΟ
BE-PERCEIVING HORSE WHITE AND THE
At end of line after it *s has a small faint* Ο *or* Ε
ΚΑΘΗΜΕΝΟϹΕΠΑΥΤΟΝΕΧΩΝ
one-sitting ON it HAVING
ΤΟΞΟΝΚΑΙΕΔΟΘΗΑΥΤΩϹΤΕ
SHOOTer AND WAS-GIVEN to-him WREATH
A adds Ο THE
ΦΑΝΟϹΚΑΙΕΞΗΛΘΕΝΝΙΚΩΝ
AND he-OUT-CAME CONQUERING
s ΕΝΙΚΗϹΕΝ he-CONQUERS *for* THAT he-SH'D-B.C.
ΚΑΙΙΝΑΝΙΚΗϹΗΚΑΙΟΤΕΗΝ
3 AND THAT he-SHOULD-BE-CONQUERING AND when He-
s Υ *o.* *b omits* THE *b* THE second SEAL
ΟΙΞΕΝΤΗΝϹΦΡΑΓΙΔΑΤΗΝΔ
UP-OPENS THE SEAL THE sec-
ΕΥΤΕΡΑΝΗΚΟΥϹΑΤΟΥΔΕΥΤ
ond I-HEAR OF-THE second
ΕΡΟΥΖΩΟΥΛΕΓΟΝΤΟϹΕΡΧΟ
LIVING-*one* saying BE-COMING
ΙΔΕΚΑΙΙΔΟΝΚΑΙΙΔΟΥ *added by s*
BE-PERCEIVING AND I-PERCEIVED AND BE-PERCEIVING
ΥΚΑΙΕΞΗΛΘΕΝΑΛΛΟϹΙΠΠΟ
4 AND OUT-CAME other HORSE
Ab o. *A adds* ΕΝ IN
ϹΠΥΡΡΟϹΚΑΙΤΩΚΑΘΗΜΕΝΩ
FIERY (red) AND to-THE *one*-sitting
bs1 add* ΑΥΤΩ to-him
ΕΠΑΥΤΟΝΕΔΟΘΗΛΑΒΕΙΝΤΗ
ON him WAS-GIVEN TO-BE-GETTING THE
A omits OUT *s2 omits* OUT OF-THE LAND *b*—AND *s*+Ε
ΝΕΙΡΗΝΗΝΕΚΤΗϹΓΗϹΚΑΙΙ
PEACE OUT OF-THE LAND AND THAT
A -WILL-ΟΥ-
ΝΑΑΛΛΗΛΟΥϹϹΦΑΞΩϹΙΝΚΑ
one-another THEY-SHOULD-BE-SLAYING AND
A GREAT sword
ΙΕΔΟΘΗΑΥΤΩΜΑΧΑΙΡΑΜΕΓ
WAS-GIVEN to-him sword GREAT
s Υ *o.* Ν *added by A*
ΑΛΗΚΑΙΟΤΕΗΝΟΙΞΕΤΗΝϹΦ
5 AND when He-UP-OPENS THE SEAL
ΡΑΓΙΔΑΤΗΝΤΡΙΤΗΝΗΚΟΥϹ
THE third I-HEAR
ΑΤΟΥΤΡΙΤΟΥΖΩΟΥΛΕΓΟΝΤ
OF-THE third LIVING-*one* saying
sAb read here as in 10531, *verse two*
ΟϹΕΡΧΟΥΚΑΙΕΙΔΟΝΚΑΙΙΔ
BE-COMING AND I-PERCEIVED AND BE-PER-
ΟΥΙΠΠΟϹΜΕΛΑϹΚΑΙΟΚΑΘΗ
CEIVING HORSE BLACK AND THE *one*-sitting
ΜΕΝΟϹΕΠΑΥΤΟΝΕΧΩΝΖΥΓΟ
ON it HAVING YOKE
s o.
ΝΕΝΤΗΧΕΙΡΙΑΥΤΟΥΚΑΙΗΚ
6 IN THE HAND OF-him AND I-HEAR
b omits AS *A* Μ
ΟΥϹΑΩϹΦΩΝΗΝΕΝΜΕϹΩΤΩΝ
AS SOUND IN MIDST OF-THE
ΤΕϹϹΑΡΩΝΖΩΩΝΛΕΓΟΥϹΑΝ
FOUR LIVING-*ones* saying

Throne Section—The Seals

6 A chenix is supposed to be the daily ration for one person. A denarius was the daily wage of a laborer (Mt.20[2-13]). Hence a day's labor will barely suffice to buy enough food to exist.

8 The fourth horse is the ghastly greenish tinge of young or sickly vegetation.

8 The Unseen is, literally, the *Unperceived*, or Imperceptible. It corresponds with the Hebrew *sheol (shaul)*, from *shal*, to ask. The unseen powers of evil which come before us in this scroll, the dragon and its messengers (12[3,4]), are called "the gates of the unseen" (Mt.16[18]) because the rulers of an eastern city sat in its gate.

8 *Plague* is, literally, *death*. This Greek word stands for two Hebrew words, one of which is *dbr*, plague. In the LXX famine and plague are joined nine times (1 Ki.8[37] 2 Chr.20[9] Jer.21[7,9]24[10]44[13]Eze.6[11]7[15,15]), in all of which they translate "plague" by "death". We also speak of the "black death".

9 The soul is the seat of sensation. As the spirit is associated with the breath and the body with the soil, so the soul (not the life) is in the blood (Gen.9[4,5]Lev.17[11,14,14]). Christ *poured out* His soul unto death. It represents the suffering and anguish which He endured. The blood of the sin offering was poured out at the foundation of the altar (Lev.4[7]). In Solomon's temple there was a vast pit under the altar to receive the blood of the sacrifices. Abel's blood cried from the ground, where it had been poured. So these martyrs are accounted by God as sacrifices on the altar. Their sensations of suffering called for vengeance on those who had sacrificed them because of their testimony. This event marks the middle of Daniel's seventieth heptad.

Compare Mt.24[9]. These martyrs are mentioned often (2[10]12[10,11]20[4]).

10 We *bless* those who persecute us (Ro.12[14]). In the days of the seals the "acceptable year" will have given place to "the day of vengeance" (Isa.61[2]Lu.4[18,19]). The parable of the importunate widow (Lu.18[1-8]) is applicable at this time.

"For He will avenge the blood of His servants,
And will return vengeance to His foes"
(Deut.32[43]).

[1½ pints] of wheat a denarius
[15.7¢, 7*d* 3*f*], and three chenix of
barley a denarius—and you should
not be injuring the olive oil and
the wine!"
7 And when It opens the fourth
seal, I hear the voice of the fourth
8 animal saying, "*Come!*" And I
perceived, and *lo!* a greenish
horse, and the name of him who
is sitting upon it is Death, and the
Unseen followed him, and jurisdiction
was given them over a fourth
of the earth to kill with the saber
and with famine and with the
plague and by the wild beasts of
the earth.
9 And when It opens the fifth seal,
I perceived underneath the altar
the souls of those who have been
slain because of the word of God
and because of the testimony which
10 they had. And they cry with a
loud voice, saying: "*Till when, O
Owner, holy and true, art Thou
not judging and avenging our
blood on those who are dwelling on
11 the earth?*" And to each of them
was given a white robe, and it was
declared to them that they should
be resting still a little time, till
their fellowslaves, also, and their
brethren, who are about to be killed
as they also were, should be completing
them.
12 And I perceived, when It opens
the sixth seal, and a great cataclysm
occurred, and the sun became
black as sackcloth of hair, and the
13 whole moon became as blood, and
the stars of heaven fall on the earth
as a fig tree is casting its shriveled
figs, quaking under a great wind.
14 And heaven recoils as a scroll being
rolled up, and every mountain
and island was moved out of its

s² dotted (cancelled) GRAIN, *then erased the dots*
ΧΟΙΝΙΞϹΙΤΟΥΔΗΝΑΡΙΟΥΚ
CHOENIX OF-GRAIN DENARIUS AND
s o. *b* OF-BARLEY ΗϹ
ΑΙΤΡЄΙϹΧΟΙΝΙΚЄϹΚΡΙΘѠ
THREE CHOENIX OF-BARLEYS
ΤΟΥ OF-THE *added by* A
ΝΔΗΝΑΡΙΟΥΚΑΙΤΟЄΛΑΙΟΝ
DENARIUS AND THE OLIVE-oil
ΚΑΙΤΟΝΟΙΝΟΝΜΗΑΔΙΚΗϹΗ
AND THE WINE NO YOU-SHOULD-BE-injur-
s Υ *o.* *b o.*
ϹΚΑΙΟΤЄΗΝΟΙΞЄΝΤΗΝϹΦΡ
7 ING AND when He-UP-OPENS THE SEAL
ΑΓΙΔΑΤΗΝΤЄΤΑΡΤΗΝΗΚΟΥ
THE FOURth I-HEAR
b omits SOUND
ϹΑΦѠΝΗΝΤΟΥΤЄΤΑΡΤΟΥΖѠ
SOUND OF-THE FOURth Living-
sAb read here as in 10531, *verse two* *s o.*
ΟΥΛЄΓΟΝΤΟϹЄΡΧΟΥΚΑΙЄΙ
8 *one* saying BE-COMING AND I-PER-
ΔΟΝΚΑΙΙΔΟΥΙΠΠΟϹΧΛѠΡΟ
CEIVED AND BE-PERCEIVING HORSE GREEN
ϹΚΑΙΟΚΑΘΗΜЄΝΟϹЄΠΑΝѠΑ
AND THE *one*-sitting ON-UP OF-
s o. Α UN-*prefixed by* A
ΥΤΟΥΟΝΟΜΑΑΥΤѠΟΘΑΝΑΤΟ
it NAME to-him THE DEATH
A *inserts* WITH (*sA o.*) ΜЄΤ
ϹΚΑΙΟΑΔΗϹΗΚΟΛΟΥΘЄΙΑΥ
AND THE UNPERCEIVED followed him
A Ο Υ OF-him *b* Ѡ *o.* to-him
ΤѠΚΑΙЄΔΟΘΗΑΥΤΟΙϹЄΞΟΥ
AND WAS-GIVEN to-them authority
ϹΙΑЄΠΙΤΟΤЄΤΑΡΤΟΝΤΗϹΓ
ON THE FOURth OF-THE LAND
ΗϹΑΠΟΚΤЄΙΝΑΙЄΝΡΟΜΦΑΙ
TO-FROM-KILL IN SABER
s omits IN *s omits* IN
ΑΚΑΙЄΝΛΙΜѠΚΑΙЄΝΘΑΝΑΤ
AND IN FAMINE AND IN DEATH
A ΤΟΤЄΤΑΡΤΟΝ THE FOURth *for* UNDER
ѠΚΑΙΥΠΟΤѠΝΘΗΡΙѠΝΤΗϹΓ
AND UNDER THE WILD-BEASTS OF-THE LAND
b o. *s² adds* Є 5
ΗϹΚΑΙΟΤЄΗΝΟΙΞЄΝΤΗΝΠЄ
9 AND when He-UP-OPENS THE FIFth
After SEAL *s¹ adds* THE ΝΤΗΝ *Ab o.*
ΜΠΤΗΝϹΦΡΑΓΙΔΑЄΙΔΟΝΥΠ
SEAL I-PERCEIVED UNDER-
ΟΚΑΤѠΤΟΥΘΥϹΙΑϹΤΗΡΙΟΥ
DOWN OF-THE SACRIFICE-place
s adds ΤѠΝΑΝΘΡѠΠѠΝ OF-THE-
ΤΑϹΨΥΧΑϹΤѠΝЄϹΦΑΓΜЄΝѠ
THE souls OF-THE *ones*-HAVING-*been*-SLAIN
humans *s¹* repeats* AND THRU THE witness
ΝΔΙΑΤΟΝΛΟΓΟΝΤΟΥΘЄΟΥΚ
THRU THE saying OF-THE God AND
A *omits* THRU. THE *is omitted by b* *b adds* ΤΟΥ ΑΡ
ΑΙΔΙΑΤΗΝΜΑΡΤΥΡΙΑΝΗΝЄ
THRU THE witness WHICH THEY-
(C*s¹**)ΝΙΟΥ OF-THE LAMBkin *b adds* Ν *acc.*
ΙΧΟΝΚΑΙЄΚΡΑΞΑΝΦѠΝΗΜЄ
10 HAD AND THEY-CRY to-SOUND GREAT
b adds Ν *accusative*
ΓΑΛΗΛЄΓΟΝΤЄϹЄѠϹΠΟΤЄΟ
saying TILL when THE

ΔЄϹΠΟΤΗϹΟΑΓΙΟϹΚΑΙΑΛΗ
OWNER THE HOLY AND TRUE
Є *inserted by* A
ΘΙΝΟϹΟΥΚΡΙΝЄΙϹΚΑΙЄΚΔ
NOT YOU-ARE-JUDGING AND ARE-JUST-
s ΗϹЄΙϹ WILL-BE avenging
ΙΚЄΙϹΤΟΑΙΜΑΗΜѠΝЄΚΤѠΝ
ING THE BLOOD OF-US OUT OF-THE
ΚΑΤΟΙΚΟΥΝΤѠΝЄΠΙΤΗϹΓΗ
ones-DOWN-HOMING ON THE LAND.
b omits to-EACH
ϹΚΑΙЄΔΟΘΗΑΥΤΟΙϹЄΚΑϹΤ
11 AND WAS-GIVEN to-them EACH
s o.
ѠϹΤΟΛΗΛЄΥΚΗΚΑΙЄΡΡЄΘΗ
robe WHITE AND it-WAS-declared
A THEY-WILL-BE- Ο
ΑΥΤΟΙϹΙΝΑΑΝΑΠΑΥϹѠΝΤΑ
to-them THAT THEY-SHOULD-BE-UP-CEASING
s ON Π *b repeats* STILL A TIME STILL *b omits* LITTLE
ΙЄΤΙΧΡΟΝΟΝΜΙΚΡΟΝЄѠϹΠ
STILL TIME LITTLE TILL SHOULD-
A BE-FILLED Θ *b omits* AND
ΛΗΡѠϹѠϹΙΝΚΑΙΟΙϹΥΝΔΟΥ
BE-FILLING AND THE TOGETHER-SLAVES
ΛΟΙΑΥΤѠΝΚΑΙΟΙΑΔЄΛΦΟΙ
OF-them AND THE brethren
b adds ΚΑΙ AND
ΑΥΤѠΝΟΙΜЄΛΛΟΝΤЄϹΑΠΟΚ
OF-them THE *ones*-being-ABOUT TO-BE-*being*-
b Ι *s¹* adds* ΥΠΟΑΥΤѠΝ UNDER THEM
ΤЄΝΝЄϹΘΑΙѠϹΚΑΙΑΥΤΟΙΚ
12 FROM-KILLED AS AND they AND
Ab o. *s¹** Є *s* Υ *o.*
ΑΙЄΙΔΟΝΟΤЄΗΝΟΙΞЄΝΤΗΝ
I-PERCEIVED when He-UP-OPENS THE
A *adds* BE-PERCEIVING ΙΔΟΥ
ϹΦΡΑΓΙΔΑΤΗΝЄΚΤΗΝΚΑΙϹ
SEAL THE sixth AND QUAK-
s A *o.* A *reads* BECAME GREAT
ЄΙϹΜΟϹΜЄΓΑϹЄΓЄΝЄΤΟΚΑ
ing GREAT BECAME AND
A BECAME BLACK
ΙΟΗΛΙΟϹΜЄΛΑϹЄΓЄΝЄΤΟѠ
THE SUN BLACK BECAME AS
ϹϹΑΚΚΟϹΤΡΙΧΙΝΟϹΚΑΙΗϹ
SACKCLOTH HAIRY AND THE MOON
ЄΛΗΝΗΟΛΗЄΓЄΝЄΤΟѠϹΑΙΜ
WHOLE BECAME AS BLOOD
A, *for* heaven, *reads* God ΘЄΟΥ
ΑΚΑΙΟΙΑϹΤЄΡЄϹΤΟΥΟΥΡΑ
13 AND THE GLEAMers OF-THE heaven
b FELL Ο *Ab* ЄΙϹ INTO
ΝΟΥЄΠЄϹΑΝЄΠΙΤΗΝΓΗΝѠϹ
FALL ON THE LAND AS
s ΟΥϹΑ=CASTING, *participle*
ϹΥΚΗΒΑΛΛЄΙΤΟΥϹΟΛΥΝΘΟ
FIG-tree IS-CASTING THE WHOLE-LOOSE
s ΑΠΟ FROM *s¹** ΜЄΙ
ΥϹΑΥΤΗϹΥΠΟΑΝЄΜΟΥΜЄΓΑ
OF-her UNDER WIND GREAT
s o. A ϹΑΛЄΥΟΜЄΝΗ-SHAKEN *for*-QUAKED
ΛΟΥϹЄΙΟΜЄΝΗΚΑΙΟΟΥΡΑΝ
14 *be*ING-QUAKED AND THE heaven
ΟϹΑΠЄΧѠΡΙϹΘΗѠϹΒΙΒΛΙΟ
IS-FROM-SPACIZED AS SCROLLet
s C
ΝЄΛΙϹϹΟΜЄΝΟΝΚΑΙΠΑΝΟΡ
*be*ING-WHIRLED AND EVERY moun-

Throne Section—The 144,000

12 Compare Mt.24[29].

12 This cataclysm affects heaven as well as earth. There will be many quakes at the time of the end (8[5]11[13,19] 16[18]). Compare Hag.2[6,7] and Heb.12[26]. See also Hag.2[21]Zech.14[4,5].

13 Figs which form in the winter are shaded so that they fail to mature and are easily shaken off in the spring. This is true also of figs without sufficient moisture or which are not fertilized. They wither and fall at the slightest shock. Figuratively the fig tree stands for government.

12 Before the great and terrible day of Jehovah comes manifestly "The sun shall be turned into darkness and the moon into blood" (Joel 2[31]Ac.2[20]). Compare Isa.2[10,11]13[6-13]24[20-23]34[4].

16 Our Lord quoted Hos.10[8] in referring to this time (Lu.23[30]). Compare Joel 2[10,11,30,31]3[15].

17 See Mt.24[30]. The Son of Mankind appears immediately after the great convulsion. This seal takes us up to His advent, the same point we will reach under the seventh trumpet (11 [15]). The following visions are a review of the period we have already traversed, filling in details and treating it from various viewpoints.

17 Two classes will be able to stand: the 144,000 and the vast multitude.

1 The four winds. Compare Mt.24[31] Dan.7[2]8[8]11[4]Jer.49[36].

3 The wild beast's followers have the symbol of its name on their foreheads (13[16]); so these have His Father's name on their foreheads (14[1]).

4 Twelve is the number of government and the kingdom. There were twelve patriarchs, twelve tribes, etc. The Lord chose twelve commissioners who will rule the twelve tribes. The twelve times twelve thousand sealed will administer the kingdom. Here they are seen as slaves. Later they are seen as worshipers. Just as Jehovah reserved seven thousand for Himself in Ahab's days (1 Ki.19[18]), so He keeps these for Himself during this judgment era. Just as 1000 were taken from each tribe to go against the Midianites and none were lacking at the close (Nu.31[49]), so with this chosen company. The full 144,000 will enter the kingdom unscathed.

15 place. And the kings of the earth,
and the magnates, and the captains,
and the rich, and the strong, and
every slave and freeman, hide them-
selves in the caves and in the rocks
16 of the mountains. And they are
saying to the mountains and to the
rocks, "Fall on us and hide us
from the face of Him Who is sitting
on the throne, and from the indig-
17 nation of the Lambkin, seeing that
the great day of Their indignation
came, and who is able to stand?"

7 And after this I perceived four
messengers standing at the four
corners of the earth, holding the
four winds of the earth that the
wind may not be blowing on the
land, nor on the sea, nor on any
tree.

2 And I perceived another mes-
senger ascending from the orient,
having the seal of the living God.
And he cries with a loud voice to
the four messengers to whom it was
given for them to injure the land
3 and the sea, saying, "*You shall not
be injuring the land, nor the sea,
nor the trees, until we should be
sealing the slaves of our God on
4 their foreheads.*" And I hear the
number of those who have been
sealed: a hundred forty-four
thousand who have been sealed out
of every tribe of the sons of Israel.
5 Out of the tribe of Judah twelve
thousand have been sealed; out of
the tribe of Reuben twelve thou-
sand; out of the tribe of Gad
twelve thousand; out of the tribe
6 of Asher twelve thousand; out of
the tribe of Nephthalim twelve

s ΒΟΥΝΟϹ HILL
ΟϹΚΑΙΝΗϹΟϹΕΚΤΩΝΤΟΠΩΝ 20
tain AND ISLAND OUT OF-THE PLACES
s—OF-them A ΑΠΕΚΕΙ(s1* o. o.)ΝΗϹΑΝ THEY-FROM-S.
ΑΥΤΩΝΕΚΙΝΗΘΗϹΑΝΚΑΙΟΙ 40
15 OF-them WERE-STIRRED AND THE
ΒΑϹΙΛΕΙϹΤΗϹΓΗϹΚΑΙΟΙΜ 60
KINGS OF-THE LAND AND THE GREAT-
A omits AND
ΕΓΙϹΤΑΝΕϹΚΑΙΟΙΧΙΛΙΑΡ 80
est AND THE THOUSAND-chiefs
s omits THE
ΧΟΙΚΑΙΟΙΠΛΟΥϹΙΟΙΚΑΙΟ 100
AND THE RICH AND THE
ΙΙϹΧΥΡΟΙΚΑΙΠΑϹΔΟΥΛΟϹ 20
STRONG AND EVERY SLAVE
s2 adds ΠΑϹ EVERY AND FREE-one by s2
ΚΑΙΕΛΕΥΘΕΡΟϹΕΚΡΥΨΑΝΕ 40
AND FREE-one HIDE selves
s Ε for ΑΙ
ΑΥΤΟΥϹΕΙϹΤΑϹΠΗΛΑΙΑΚΑ 60
INTO THE CAVES AND
ΙΕΙϹΤΑϹΠΕΤΡΑϹΤΩΝΟΡΕΩ 80
INTO THE ROCKS OF-THE mountains
b o.
ΝΚΑΙΛΕΓΟΥϹΙΝΤΟΙϹΟΡΕϹ 200
16 AND THEY-ARE-saying to-THE mountains
b o. A FALL-YE Α
ΙΝΚΑΙΤΑΙϹΠΕΤΡΑΙϹΠΕϹΕ 20
AND to-THE ROCKS BE-YE-FALLING
s ΑΙ for Ε s it-IS-HIDING ΕΤΑΙ
ΤΕΕΦΗΜΑϹΚΑΙΚΡΥΨΑΤΕΗΜ 40
ON US AND HIDE US
ΑϹΑΠΟΠΡΟϹΩΠΟΥΤΟΥΚΑΘΗ 60
FROM face OF-THE One-sitting
A OF-THE ΟΥ A OF-T. ΟΥ s1* ΕΠΙ ON
ΜΕΝΟΥΕΠΙΤΩΘΡΟΝΩΚΑΙΑΠ 80
ON THE THRONE AND FROM
ΟΤΗϹΟΡΓΗϹΤΟΥΑΡΝΙΟΥΟΤ 300
17 THE INDIGNATION OF-THE LAMBkin that
ΙΗΛΘΕΝΗΗΜΕΡΑΗΜΕΓΑΛΗΤ 20
CAME THE DAY THE GREAT OF-
Ab OF-Him ΟΥ
ΗϹΟΡΓΗϹΑΥΤΩΝΚΑΙΤΙϹΔΥ 40
THE INDIGNATION OF-Them AND ANY IS-
A omits AND
ΝΑΤΑΙϹΤΑΘΗΝΑΙΚΑΙΜΕΤΑ 60
7 ABLE TO-BE-STOOD AND after
s Δ̄ 4 A Ε
ΤΟΥΤΟΙΔΟΝΤΕϹϹΑΡΑϹΑΓ 79
this I-PERCEIVED FOUR MES-
ΓΕΛΟΥϹΕϹΤΩΤΑϹΕΠΙΤΑϹΤ 400
SENGERS HAVING-STOOD ON THE FOUR
ΕϹϹΑΡΑϹΓΩΝΙΑϹΤΗϹΓΗϹΚ 20
CORNERS OF-THE LAND HOLD-
A Ε
ΡΑΤΟΥΝΤΑϹΤΟΥϹΤΕϹϹΑΡΑ 40
ING THE FOUR
s SHOULD-
ϹΑΝΕΜΟΥϹΤΗϹΓΗϹΙΝΑΜΗΠ 60
WINDS OF-THE LAND THAT NO MAY-
BE-B. ΥϹΗ A omits ON OF-THE LAND
ΝΕΗΑΝΕΜΟϹΕΠΙΤΗϹΓΗϹΜΗ 80
BE-BLOWING WIND ON OF-THE LAND NO
A omits OF-THE
ΤΕΕΠΙΤΗϹΘΑΛΑϹϹΗϹΜΗΤΕ 500
BESIDES ON OF-THE SEA NO BESIDES

A—EV. b ΤΟ THE A OF-TREE Υ Ab o.
ΕΠΙΠΑΝΔΕΝΔΡΟΝΚΑΙΕΙΔΟ 20
2 ON EVERY TREE AND I-PERCEIVED
ΝΑΛΛΟΝΑΓΓΕΛΟΝΑΝΑΒΑΙΝ 40
other MESSENGER UP-STEPPING
A risings ΩΝ
ΟΝΤΑΑΠΟΑΝΑΤΟΛΗϹΗΛΙΟΥ 60
FROM rising OF-SUN
s1* o.
ΕΧΟΝΤΑϹΦΡΑΓΙΔΑΘΕΟΥΖΩ 80
HAVING SEAL OF-God LIVING
A Ζ b o.
ΝΤΟϹΚΑΙΕΚΡΑΞΕΝΦΩΝΗΜΕ 600
AND he-CRIES SOUND GREAT
s1* -ΕϹ
ΓΑΛΗΤΟΙϹΤΕϹϹΑΡϹΙΝΑΓΓ 20
to-THE FOUR MESSEN-
ΕΛΟΙϹΟΙϹΕΔΟΘΗΑΥΤΟΙϹΑ 40
GERS to-WHOM WAS-GIVEN to-them TO-
ΔΙΚΗϹΑΙΤΗΝΓΗΝΚΑΙΤΗΝΘ 60
injure THE LAND AND THE SEA
Ab -SHOULD-
ΑΛΑϹϹΑΝΛΕΓΩΝΜΗΑΔΙΚΗϹ 80
3 saying NO YE-WILL-BE-in-
Ab Η sA ΑΙ for Ε b Τ -BESIDES A AND for NO-YET
ΕΤΕΤΗΝΓΗΝΜΗΔΕΤΗΝΘΑΛΑ 700
juring THE LAND NO-YET THE SEA
Ab Τ -BESIDES
ϹϹΑΝΜΗΔΕΤΑΔΕΝΔΡΑΑΧΡΙ 20
NO-YET THE TREES UNTIL
A o. ΟΥ where added by b
ϹϹΦΡΑΓΙϹΩΜΕΝΤΟΥϹΔΟΥΛ 40
WE-SHOULD-BE-SEALING THE SLAVES
ΟΥϹΤΟΥΘΕΟΥΗΜΩΝΕΠΙΤΩΝ 60
OF-THE God OF-US ON OF-THE
A omits from AND to HUNDRED
ΜΕΤΩΠΩΝΑΥΤΩΝΚΑΙΗΚΟΥϹ 80
4 foreheads OF-them AND I-HEAR
Ν added by s=THEY-HEAR
ΑΤΟΝΑΡΙΘΜΟΝΤΩΝΕϹΦΡΑ 799
THE NUMBER OF-THE ones-HAVING-
b ΡΜΔ 144,000 A Δ
ΓΙϹΜΕΝΩΝΕΚΑΤΟΝΤΕϹϹΕΡ 20
been-SEALED HUNDRED FOUR-TY
s omits FOUR A has Δ̄ 4
ΑΚΟΝΤΑΤΕϹϹΑΡΕϹΧΙΛΙΑΔ 40
FOUR THOUSAND
b ΩΝ
ΕϹΕϹΦΡΑΓΙϹΜΕΝΟΙΕΚΠΑϹ 60
HAVING-been-SEALED OUT OF-EVERY
ΗϹΦΥΛΗϹΥΙΩΝΙϹΡΑΗΛΕΚΦ 80
5 tribe OF-SONS ISRAEL OUT OF-
b ΙΒ 12
ΥΛΗϹΙΟΥΔΑΔΩΔΕΚΑΧΙΛΙΑ 900
tribe JUDA TWO-TEN THOUSANDS
b Α
ΔΕϹΕϹΦΡΑΓΙϹΜΕΝΟΙΕΚΦΥ 20
HAVING-been-SEALED OUT OF-
b ΙΒ 12
ΛΗϹΡΟΥΒΗΝΔΩΔΕΚΑΧΙΛΙΑ 40
tribe REUBEN TWO-TEN THOUSANDS
s omits from OUT to THOUSANDS b ΙΒ 12
ΔΕϹΕΚΦΥΛΗϹΓΑΔΔΩΔΕΚΑΧ 60
OUT OF-tribe GAD TWO-TEN THOU-
b ΙΒ 12
ΙΛΙΑΔΕϹΕΚΦΥΛΗϹΑϹΗΡΔΩ 80
6 SANDS OUT OF-tribe ASER TWO-
ΔΕΚΑΧΙΛΙΑΔΕϹΕΚΦΥΛΗϹΝ 13000
TEN THOUSANDS OUT OF-tribe NEPH-

Throne Section—The Vast Multitude

7-8 Levi and Joseph appear here as tribes in place of Dan and Ephraim, who are "blotted out" because they introduced idolatry into Israel. Jehovah threatened to blot out the name of any *tribe* that served other gods and worshiped them (Deut.29^{18-26}). The accounts of their apostasy will be found in Judg.18, 1 Ki.12^{28-30}. Ephraim, later, was joined to his idols (Hos.4^{17}). They will, however, be restored to their allotment in the land (Eze.48) when the kingdom comes. But none of these are protected by God's seal during this time of affliction.

9 Palm branches were used in celebrating the feast of tabernacles (Lev. 23^{40}). It was a sign that they had come into the land. Here it is the assurance of entrance into the kingdom. The 144,000 are the first fruits (14^{4}). These correspond to the feast of ingathering after the full harvest (Lev. 23^{39}). The fact that they come out of every nation and all tribes and peoples and languages does not forbid their being Israelites, for Jews are scattered among all the peoples of the earth. The fact that they keep this feast is sufficient evidence that they, like the 144,000, are out of the sons of Israel. These are those of the dispersion who conquer through the blood of the Lambkin ($7^{14}12^{11}$) and do not love their souls until death. They are the martyrs needed to complete those slain before the great affliction (6^{11}) seen under the altar under the fifth seal.

14 Literal washing under the law was always in water, not in blood (Lev.11^{25} Nu.8^{21}). The literal sense of this passage is that they cleansed themselves by their behavior, and faith in the sufferings of the One Sacrifice fitted them for God's presence. Such mingling of deeds and faith can have no place in this day of *grace.* Grace refuses to be mixed with deeds without losing its essential character (Ro.$4^{4}11^{6}$). God will deal differently in the coming era of vengeance.

14 This great affliction was foretold by our Lord (Mt.24^{21}). It will be unexampled in the annals of the race. It will be shortened, or not even the elect would be saved. It is essentially an anti-Semitic outbreak on the part of the nations of the earth, in a last attempt to wipe out the name of Jehovah from the earth.

thousand; out of the tribe of Ma-
7 nasseh twelve thousand; out of the
tribe of Simeon twelve thousand:
out of the tribe of Levi twelve thou-
sand; out of the tribe of Issachar
8 twelve thousand; out of the tribe
of Zebulon twelve thousand; out of
the tribe of Joseph twelve thou-
sand; out of the tribe of Benjamin
twelve thousand have been sealed.
9 After these things I perceived,
and *lo!* a vast throng which no one
was able to number, out of all
nations and the tribes and peoples
and languages, standing before the
throne and before the Lambkin,
clothed in white robes and palms
10 in their hands. And they are
crying with a loud voice, saying,

"Salvation be our God's,
Who is sitting on the throne,
And of the Lambkin!"

11 And all the messengers stood
around the throne and the elders
and the four animals. And they
fall on their faces before the
12 throne, and worship God, saying:

"Amen!
The bliss and glory and wisdom and thanks
And honor and power and strength be our God's
For the eons of the eons.
Amen!"

13 And one of the elders answered,
saying to me, "These who are
clothed in white robes—who are
they, and whence came they?"
14 And I have declared to him: "My
lord, you are aware." And he said
to me, "These are they who are
coming out of the great affliction.
And they rinse their robes, and
they whiten them in the blood of

s o. b IB 12
ЄΦΘΑΛΙΜΔѠΔЄΚΑΧΙΛΙΑΔЄ
THALIM TWO-TEN THOUSANDS

A adds N b IB 12
ϹЄΚΦΥΛΗϹΜΑΝΑϹϹΗΔѠΔЄΚ
OUT OF-tribe MANASSA TWO-TEN

s omits from OUT to THOUSANDS
ΑΧΙΛΙΑΔЄϹЄΚΦΥΛΗϹϹΥΜЄ
7 THOUSANDS OUT OF-tribe SIMEON

b IB 12
ѠΝΔѠΔЄΚΑΧΙΛΙΑΔЄϹЄΚΦΥ
TWO-TEN THOUSANDS OUT OF-

s inserts Є b IB 12 s inserts Є
ΛΗϹΛЄΥΙΔѠΔЄΚΑΧΙΛΙΑΔЄ
tribe LEVI TWO-TEN THOUSANDS

b o. b IB' 12
ϹЄΚΦΥΛΗϹΙϹϹΑΧΑΡΔѠΔЄΚ
OUT OF-tribe ISSACHAR TWO-TEN

ΑΧΙΛΙΑΔЄϹЄΚΦΥΛΗϹΖΑΒΟ
8 THOUSANDS OUT OF-tribe ZABULON

b IB' 12
ΥΛѠΝΔѠΔЄΚΑΧΙΛΙΑΔЄϹЄΚ
TWO-TEN THOUSANDS OUT

s transposes JOSEPH and BENJAMIN b IB 12 s Є inserts
ΦΥΛΗϹΙѠϹΗΦΔѠΔЄΚΑΧΙΛΙ
OF-tribe JOSEPH TWO-TEN THOUSANDS

A inserts Є
ΑΔЄϹЄΚΦΥΛΗϹΒЄΝΙΑΜΙΝΔ
OUT OF-tribe BENJAMIN TWO-

b IB 12 s Є inserts
ѠΔЄΚΑΧΙΛΙΑΔЄϹЄϹΦΡΑΓΙ
TEN THOUSANDS HAVING-*been*-SEALED

b Α A *omits* AND
ϹΜЄΝΟΙΜЄΤΑΤΑΥΤΑΙΔΟΝΚ
9 after these I-PERCEIVED AND

BE-PERCEIVING A N NK(Cs1*)ΑΙ AND
ΑΙΙΔΟΥΟΧΛΟϹΠΟΛΥϹΟΝΑΡ
BE-PERCEIVING THRONG MANY WHOM TO-

b *omits* it s o.
ΙΘΜΗϹΑΙΑΥΤΟΝΟΥΔЄΙϹЄΔ
NUMBER it NOT-YET-ONE *was*-

ΥΝΑΤΟЄΚΠΑΝΤΟϹЄΘΝΟΥϹΚ
ABLE OUT OF-EVERY NATION AND

ΑΙΦΥΛѠΝΚΑΙΛΑѠΝΚΑΙΓΛѠ
tribes AND PEOPLES AND TONGUES

b *accusative* Δ A ЄΠΙ ON
ϹϹѠΝЄϹΤѠΤЄϹЄΝѠΠΙΟΝΤΟ
HAVING-STOOD IN-VIEW OF-THE

ΥΘΡΟΝΟΥΚΑΙЄΝѠΠΙΟΝΤΟΥ
THRONE AND IN-VIEW OF-THE

s2 *nominative* Ο Ι
ΑΡΝΙΟΥΠЄΡΙΒЄΒΛΗΜЄΝΟΥ
LAMBkin HAVING-*been*-ABOUT-CAST

o.
ϹϹΤΟΛΑϹΛЄΥΚΑϹΚΑΙΦΟΙΝ
robes WHITE AND PALMS

bs1* Α
ΙΚЄϹЄΝΤΑΙϹΧЄΡϹΙΝΑΥΤѠ
IN THE HANDS OF-them

Ab o.
ΝΚΑΙΚΡΑΖΟΥϹΙΝΦѠΝΗΜЄΓ
10 AND THEY-ARE-CRYING to-SOUND GREAT

A OF-
ΑΛΗΛЄΓΟΝΤЄϹΗϹѠΤΗΡΙΑΤ
saying THE saving to-

ΟΥ ΟΥ to-THE *One*-sitting *by* s2
ѠΘЄѠΗΜѠΝΤѠΚΑΘΗΜЄΝѠЄΠ
THE God OF-US to-THE *One*-sitting ON

As1*to-Ѡ o. Ѡ b *inserts* ЄΠΙ Abs1*ΤѠ *adds*
ΙΤΟΥΘΡΟΝΟΥΚΑΙΤΟΥΑΡΝΙ
OF-THE THRONE AND OF-THE LAMBkin

Ѡ o. s1* + INTO THE eons OF-THE eons AMEN s1* *omits* THE
ΟΥΚΑΙΠΑΝΤЄϹΟΙΑΓΓЄΛΟΙ
11 AND ALL THE MESSENGERS

sA o. s o. b o.
ЄΙϹΤΗΚЄΙϹΑΝΚΥΚΛѠΤΟΥΘ
HAD-STOOD to-AROUND OF-THE

ΡΟΝΟΥΚΑΙΤѠΝΠΡЄϹΒΥΤЄΡ
THRONE AND OF-THE SENIORS

ѠΝΚΑΙΤѠΝΤЄϹϹΑΡѠΝΖѠѠΝ
AND OF-THE FOUR LIVING-*ones*

b -FELL Ο
ΚΑΙЄΠЄϹΑΝЄΝѠΠΙΟΝΤΟΥΘ
AND THEY-FALL IN-VIEW OF-THE

b *adds* ΑΥΤΟΥ OF-him
ΡΟΝΟΥЄΠΙΤΑΠΡΟϹѠΠΑΑΥΤ
THRONE ON THE faces OF-them

ѠΝΚΑΙΠΡΟϹЄΚΥΝΗϹΑΝΤѠΘ
AND THEY-worship to THE God

ЄѠΛЄΓΟΝΤЄϹΑΜΗΝΗЄΥΛΟΓ
12 saying AMEN THE blessedness

A *omits* AND THE WISDOM
ΙΑΚΑΙΗΔΟΞΑΚΑΙΗϹΟΦΙΑΚ
AND THE esteem AND THE WISDOM AND

THE *by* s2 A *inserts* Є
ΑΙΗЄΥΧΑΡΙϹΤΙΑΚΑΙΗΤΙΜ
THE thanking AND THE VALUE

ΗΚΑΙΗΔΥΝΑΜΙϹΚΑΙΗΙϹΧΥ
AND THE ABILITY AND THE STRENGTH

ϹΤѠΘЄѠΗΜѠΝЄΙϹΤΟΥϹΑΙѠ
to-THE God OF-US INTO THE eons

ΝΑϹΤѠΝΑΙѠΝѠΝΑΜΗΝΚΑΙΑ
13 OF-THE eons AMEN AND an-

s *omits* OUT s1* *repeats* ONE OF-THE
ΠЄΚΡΙΘΗЄΙϹЄΚΤѠΝΠΡЄϹΒ
swerED ONE OUT OF-THE SENIORS

SENIORS saying to-ME
ΥΤЄΡѠΝΛЄΓѠΝΜΟΙΟΥΤΟΙΟ
saying to-ME these THE

ΙΠЄΡΙΒЄΒΛΗΜЄΝΟΙΤΑϹϹΤ
ones-HAVING-*been*-ABOUT-CAST THE robes

ΟΛΑϹΤΑϹΛЄΥΚΑϹΤΙΝЄϹЄΙ
THE WHITE ANY THEY-

b o.
ϹΙΝΚΑΙΠΟΘЄΝΗΛΘΟΝΚΑΙЄ
14 ARE AND ?-WHICH-PLACE THEY-CAME AND I-

b ΠΟΝ o. I-said A *omits* OF-ME
ΙΡΗΚΑΑΥΤѠΚΥΡΙЄΜΟΥϹΥΟ
HAVE-declared to-him master OF-ME YOU HAVE-

s *omits* TO-ME
ΙΔΑϹΚΑΙЄΙΠЄΝΜΟΙΟΥΤΟΙ
PERCEIVED AND he-said to-ME these

A *for* OUT OF-THE *has* ΑΠΟ FROM
ЄΙϹΙΝΟΙЄΡΧΟΜЄΝΟΙЄΚΤΗ
ARE THE *ones*-COMING OUT OF-THE

A *omits* THE
ϹΘΛΙΨЄѠϹΤΗϹΜЄΓΑΛΗϹΚΑ
CONSTRICTION THE GREAT AND

ΙЄΠΛΥΝΑΝΤΑϹϹΤΟΛΑϹΑΥΤ
THEY-PLUNGE THE robes OF-them

b *omits* them
ѠΝΚΑΙЄΛЄΥΚΑΝΑΝΑΥΤΑϹЄ
AND THEY-WHITEN them IN

ΝΤѠΑΙΜΑΤΙΤΟΥΑΡΝΙΟΥΔΙ
15 THE BLOOD OF-THE LAMBkin THRU

Throne Section—The Trumpets

15 The fact that they perform priestly functions shows that they are of the priest nation. No other nation will have access to the temple (Ex.19[6] 1 Pt. 2[9] Un.1[6]).

16 This description of millennial blessing is in accord with many passages in the prophets, notably the description of Jerusalem by Isaiah (4[5,6]).

1 The hush is occasioned by the intense expectation which accompanies this, the last seal, just as the crowd who clamored for Paul's death hushed when he was about to speak (Ac.21[40]). Hitherto there have been cries for vengeance and bursts of praise, but now the crisis has come and all hold their breath, as it were, to see the outcome. The delay shows that the inflictions are deliberate, not vindictive.

2 The trumpet was sounded in Israel in case of war (Nu.10[9]). This was done by Ehud (Jud.3[27]) and Gideon (Jud.6[34] 7[8,18]) and Saul (1 Sa.13[3]). Zephaniah (1[14-16]) calls the day of Jehovah a "day of *trumpet* and shouting". Joel says (2[1]) "Blow a trumpet . . . for the day of Jehovah comes". The trumpet judgments are the divine response to the prayers of the souls under the altar (6[9]).

2 The seven messengers may be identical with the seven who pour out the seven bowls (15[1]), and the seven spirits before the throne (1[4]), one of whom is Gabriel (Lu.1[19]).

3 The golden altar is distinct from the brazen altar of the fifth seal, which was in front of the temple and tabernacle. This altar was in the holy place, before the curtain, behind which was the ark and mercy seat, which was Jehovah's throne (Ex.30[6] 40[5,26]).

5 Compare the action of the messenger with the tenth of Ezekiel (10[5,8]), where fire is taken from between the Cherubim and strewn over Jerusalem in token of its doom.

7 Blood and fire are signs of the day of the Lord (Joel 2[30]). One of the plagues of Egypt was sounds and hail, and fire (Ex.9[23-25]). This will be repeated on a grander scale. Compare Joel 1[19]. We have no more reason to make the effects of the Trumpets figurative than the effect of Moses' rod in Egypt. A greater One than Moses is here.

15 the Lambkin. Therefore they are
before the throne of God and are
offering divine service to Him day
and night in His temple. And He
Who is sitting on the throne will be
16 tabernacling over them. They shall
be hungering no longer; nor shall
they be thirsting any longer; no,
nor should the sun be falling on
17 them, nor any heat, seeing that the
throne-centered Lambkin shall be
shepherding them, and shall be
guiding them to living springs of
water, and every tear shall God be
brushing away from their eyes."

8 And when It opens the seventh
seal, a hush occurred in heaven as
it were half an hour.

2 And I perceived the seven messengers who stand before God, and seven trumpets were given to them.

3 And another messenger came
and was standing at the altar, having a golden thurible. And much
incense was given him that he will
be imparting to the prayers of all
the saints, on the golden altar be-
4 fore the throne. And the fumes of
the incense with the prayers of the
saints ascended out of the messen-
5 ger's hand before God. And the
messenger has taken the thurible,
and he crams it with the fire of the
altar and casts it into the earth.
And thunders and voices and
lightnings and an earthquake
occurred.

6 And the seven messengers who have the seven trumpets make themselves ready that they should be trumpeting.

7 And the first trumpets. And
there came to be hail and fire mixed
with blood, and it was cast into the

ΑΤΟΥΤΟΕΙCΙΝΕΝΩΠΙΟΝΤΟ
this THEY-ARE IN-VIEW OF-

ΥΘΡΟΝΟΥΤΟΥΘΕΟΥΚΑΙΛΑΤ
THE THRONE OF-THE God AND THEY-ARE-

ΡΕΥΟΥCΙΝΑΥΤΩΗΜΕΡΑCΚΑ
offering-DIVINE-SERVICE to-Him OF-DAY AND

ΙΝΥΚΤΟCΕΝΤΩΝΑΩΑΥΤΟΥΚ
OF-NIGHT IN THE TEMPLE OF-Him AND

b to- Ω o.
ΑΙΟΚΑΘΗΜΕΝΟCΕΠΙΤΟΥΘΡ
THE One-sitting ON OF-THE THRONE

b Ω o. s¹ ΓΙΝΩCΚΕΙ IS-KNOWING (s³) *and omits* ON (s²)
ΟΝΟΥCΚΗΝΩCΕΙΕΠΑΥΤΟΥC
WILL-BE-BOOTHING ON them

sΑ o. s omits STILL
ΟΥΠΕΙΝΑCΟΥCΙΝΕΤΙΟΥΔΕ
16 NOT THEY-WILL-BE-HUNGERING STILL NOT-YET

ΜΗ NO *added by* Α s Α *for* Η b *has* ΟΥ *for* Є
ΔΙΨΗCΟΥCΙΝΕΤΙΟΥΔΕΜΗΠ
THEY-WILL-BE-THIRSTING STILL NOT-YET NO SH'D-

s *adds but cancels* ΕΤΙ STILL
ΕCΗΕΠΑΥΤΟΥCΟΗΛΙΟCΟΥΔ
BE-FALLING ON them THE SUN NOT-YET

ΕΠΑΝΚΑΥΜΑΟΤΙΤΟΑΡΝΙΟΝ
17 EVERY BURN-*effect* that THE LAMBkin

ΤΟΑΝΑΜΕCΟΝΤΟΥΘΡΟΝΟΥΠ
THE UP MIDST OF-THE THRONE WILL-

ΟΙΜΑΝΕΙΑΥΤΟΥCΚΑΙΟΔΗΓ
BE-SHEPHERDING them AND WILL-BE-WAY-

ΗCΕΙΑΥΤΟΥCΕΠΙΖΩΗCΠΗΓ
LEADING them ON OF-LIFE SPRINGS

sΑ o.
ΑCΥΔΑΤΩΝΚΑΙΕΞΑΛΕΙΨΕΙ
OF-waters AND WILL-BE-OUT-RUBBING

s¹* ΡΑΚ s ΑΠΟ FROM
ΟΘΕΟCΠΑΝΔΑΚΡΥΟΝΕΚΤΩΝ
THE God EVERY TEAR OUT OF-THE

Α when-EVER ΑΝ *for* Є
ΟΦΘΑΛΜΩΝΑΥΤΩΝΚΑΙΟΤΕΗ
8 VIEWERS OF-them AND when He-

b o.
ΝΟΙΞΕΝΤΗΝCΦΡΑΓΙΔΑΤΗΝ
UP-OPENS THE SEAL THE

ΕΒΔΟΜΗΝΕΓΕΝΕΤΟCΙΓΗΕΝ
SEVENth BECAME HUSH IN

b Η *for* ΕΙ Α o.
ΤΩΟΥΡΑΝΩΩCΕΙΜΙΩΡΙΟΝΚΑ
2 THE heaven AS HALF-HOUR AND

ΙΙΔΟΝΤΟΥCΕΠΤΑΑΓΓΕΛΟΥ
I-PERCEIVED THE SEVEN MESSENGERS

CΟΙΕΝΩΠΙΟΝΤΟΥΘΕΟΥΕCΤ
WHO IN - VIEW OF-THE God HAVE-

Α it-WAS-GIVEN o. o. o.
ΗΚΑCΙΝΚΑΙΕΔΟΘΗCΑΝΑΥΤ
STOOD AND WERE-GIVEN to-them

ΟΙCΕΠΤΑCΑΛΠΙΓΓΕCΚΑΙΑ
3 SEVEN TRUMPETS AND other

ΛΛΟCΑΓΓΕΛΟCΗΛΘΕΝΚΑΙΕ
MESSENGER CAME AND WAS-

Α o.=THE
CΤΑΘΗΕΠΙΤΟΥΘΥCΙΑCΤΗΡ
STOOD ON OF-THE SACRIFICE-place

Α Ν *nominative*
ΙΟΥΕΧΩΝΛΙΒΑΝΩΤΟΝΧΡΥC
HAVING frankincenser(*Heb.* WHITE) GOLDEN

ΟΥΝΚΑΙΕΔΟΘΗΑΥΤΩΘΥΜΙΑ
AND WAS-GIVEN to-him incenses

b he-SHOULD-Η
ΜΑΤΑΠΟΛΛΑΙΝΑΔΩCΕΙΤΑΙ
MANY THAT he'LL-BE-GIVING to-THE

CΠΡΟCΕΥΧΑΙCΤΩΝΑΓΙΩΝΠ
prayers OF-THE HOLY-*ones* ALL

ΑΝΤΩΝΕΠΙΤΟΘΥCΙΑCΤΗΡΙ
ON THE SACRIFICE-place

s *omits* THE
ΟΝΤΟΧΡΥCΟΥΝΤΟΕΝΩΠΙΟΝ
THE GOLDEN THE IN-VIEW

s¹* Α s¹* o.
ΤΟΥΘΡΟΝΟΥΚΑΙΑΝΕΒΗΟΚΑ
4 OF-THE THRONE AND UP-STEPPED THE smoke

ΠΝΟCΤΩΝΘΥΜΙΑΜΑΤΩΝΤΑΙ
OF-THE incenses to-THE

CΠΡΟCΕΥΧΑΙCΤΩΝΑΓΙΩΝΕ
prayers OF-THE HOLY-*ones* OUT

s o.
ΚΧΕΙΡΟCΤΟΥΑΓΓΕΛΟΥΕΝΩ
OF-HAND OF-THE MESSENGER IN-VIEW

ΠΙΟΝΤΟΥΘΕΟΥΚΑΙΕΙΛΗΦΕ
5 OF-THE God AND HAS-GOTTEN

ΝΟΑΓΓΕΛΟCΤΟΝΛΙΒΑΝΩΤΟ
THE MESSENGER THE frankincenser(*Heb.* WHITE)

ΝΚΑΙΕΓΕΜΙCΕΝΑΥΤΟΝΕΚΤ
AND REPLETIZES it OUT OF-

ΟΥΠΥΡΟCΤΟΥΘΥCΙΑCΤΗΡΙ
THE FIRE OF-THE SACRIFICE-place

Α ΕΛΑΒΟΝ I-GOT
ΟΥΚΑΙΕΒΑΛΕΝΕΙCΤΗΝΓΗΝ
AND he-CASTS INTO THE LAND

ΚΑΙΕΓΕΝΟΝΤΟΒΡΟΝΤΑΙΚΑ
AND BECAME THUNDERS AND

Α GLEAM-FLINGS AND SOUNDS
ΙΦΩΝΑΙΚΑΙΑCΤΡΑΠΑΙΚΑΙ
SOUNDS AND GLEAM-FLINGS AND

Α o.
CΕΙCΜΟCΚΑΙΟΙΕΠΤΑΑΓΓΕ
6 QUAKING AND THE SEVEN MESSENGERS

s *omits* THE
ΛΟΙΟΙΕΧΟΝΤΕCΤΑCΕΠΤΑC
THE *ones*-HAVING THE SEVEN TRUM-

Αs¹* *omit* Є
ΑΛΠΙΓΓΑCΗΤΟΙΜΑCΑΝΕΑΥ
PETS make-READY selves

ΤΟΥCΙΝΑCΑΛΠΙCΩCΙΝΚΑΙ
7 THAT THEY-SHOULD-BE-TRUMPETING AND

ΟΠΡΩΤΟCΕCΑΛΠΙCΕΝΚΑΙΕ
THE BEFORE-most TRUMPETS AND BE-

ΓΕΝΕΤΟΧΑΛΑΖΑΚΑΙΠΥΡΜΕ
CAME hail AND FIRE HAVING-

s ΟΝ *for* Α
ΜΙΓΜΕΝΑΕΝΑΙΜΑΤΙΚΑΙΕΒ
been-MIXED IN BLOOD AND it-WAS-

ΛΗΘΗΕΙCΤΗΝΓΗΝΚΑΙΤΟΤΡ
CAST INTO THE LAND AND THE third

Throne Section—The Trumpets

8 This burning mountain may be a volcano, for this time is characterized by seismic disturbances of unparalleled violence (Ex.7[20,21] Ps.78[44] 105[29] Hos.4[3] Isa.2[16]).

9 If we believe that the river of Egypt was turned into blood and the fish in the river died (Ex.7[20,21]) when Moses smote the waters, what reason is there why we should not look for a similar judgment in Jehovah's day? (Ps.78[44] 105[29]). But under no circumstances may these judgments be found in this day of grace.

10 The "star" seems to be a gaseous comet which will be readily absorbed by water. Absinthin, a yellow, crystalline compound, is the bitter principle of wormwood, which is highly poisonous when taken in large doses.

12 Signs in the sun, moon, and constellations precede the coming of the Son of Mankind (Lu.21[25]), though the usual reference is to the final cataclysm (6[12]). Compare Amos 8[9] Jer.4[23].

13 The vulture is noted for its swiftness (Deut.28[49] Jer.4[13] Hab.1[8]). Unlike the eagle, it goes in company, seldom alone. Hence the significance of *one* vulture. It feeds on the carcases of the dead, and is foraging for prey.

THE WOE TRUMPETS

The last three trumpets, because of the unexampled and terrible nature of their inflictions, are called the three woes.

1 The abyss is a vast waste of waters which were on the surface of the earth after the cataclysm of Gen.1[2], but which later subsided into its bowels, to emerge once more at the deluge (Gen. 7[11] 8[2]) and to recede again afterwards. It is called the abyss (depth) reclining under (Gen.49[25] Deut.33[13]). It is the subterranean source of springs (Deut.8[7] Prov.8[28]). In the beginning there was no abyss (Prov.8[24]). It occurs in Lu.8[31] Ro.10[7] Un.9[1,2,11] 11[7] 17[8] 20[1,3]. It plays a prominent part in this Unveiling, for the wild beast ascends out of the abyss (11[7] 17[8]) and Satan is imprisoned there during the thousand years.

1 The "well" is not a mere pit but is used of Jacob's well from which water is still drawn. This is in line with the meaning of abyss.

earth, and a third of the earth was
burned up, and a third of the
trees were burned up, and all the
green grass was burned up.
8 And the second messenger trum-
pets. And as it were a huge moun-
tain burning with fire was cast into
the sea, and a third of the sea be-
9 came blood, and a third of the
creatures which are in the sea,
which have a soul, died, and a
third of the ships decayed.
10 And the third messenger trum-
pets. And a large star falls out of
heaven, burning as a torch. And it
falls on a third of the rivers and
11 on the springs of water. And the
name of the star is said to be
Absinth. And a third of the waters
became absinth and many of man-
kind died of the waters, seeing that
they were made bitter.
12 And the fourth messenger trum-
pets. And a third of the sun and a
third of the moon, and a third of
the stars were eclipsed, that a third
of them may be darkened, and
day should not be appearing for a
third of it, and night likewise.
13 And I perceived, and I hear one
vulture flying in mid-heaven saying
with a loud voice: *"Woe! woe!
woe! to those dwelling on the earth
as a result of the rest of the sound-
ings of the trumpets of the three
messengers who are about to be
trumpeting!"*
9 And the fifth messenger trum-
pets. And I perceived a star fall-
en out of heaven into the earth.
And to him was given the key of
2 the well of the abyss. And he
opens the well of the abyss, and

ΙΤΟΝΤΗϹΓΗϹΚΑΤΕΚΑΗΚΑΙ
OF-THE LAND WAS-DOWN-BURNed AND

ΤΟΤΡΙΤΟΝΤΩΝΔΕΝΔΡΩΝΚΑ
THE third OF-THE TREES WAS-

ΤΕΚΑΗΚΑΙΠΑϹΧΟΡΤΟϹΧΛΩ
DOWN-BURNed AND EVERY FODDER GREEN

ΡΟϹΚΑΤΕΚΑΗΚΑΙΟΔΕΥΤΕΡ
8 WAS-DOWN-BURNed AND THE second

s omits MESSENGER
ΟϹΑΓΓΕΛΟϹΕϹΑΛΠΙϹΕΝΚΑ
MESSENGER TRUMPETS AND

b omits to-FIRE
ΙΩϹΟΡΟϹΜΕΓΑΠΥΡΙΚΑΙΟΜ
AS mountain GREAT to-FIRE BURNING

ΕΝΟΝΕΒΛΗΘΗΕΙϹΤΗΝΘΑΛΑ
WAS-CAST INTO THE SEA

s WAS-BECOME ΗΘΗ
ϹϹΑΝΚΑΙΕΓΕΝΕΤΟΤΟΤΡΙΤ
AND BECAME THE third

ΟΝΤΗϹΘΑΛΑϹϹΗϹΑΙΜΑΚΑΙ
9 OF-THE SEA BLOOD AND

A*b* Ν *o.* *s adds* ΜΕΡΟϹ PART
ΑΠΕΘΑΝΕΤΟΤΡΙΤΟΝΤΩΝΚΤ
FROM-DIED THE third OF-THE CREAT-

b omits OF-THE
ΙϹΜΑΤΩΝΤΩΝΕΝΤΗΘΑΛΑϹϹ
URES OF-THE IN THE SEA

b souls ΑϹ
ΗΤΑΕΧΟΝΤΑΨΥΧΗΝΚΑΙΤΟΤ
THE *ones*-HAVING soul AND THE third

ΡΙΤΟΝΤΩΝΠΛΟΙΩΝΔΙΕΦΘΑ
OF-THE FLOATERS WERE-THRU-COR-

b omits ϹΑΝ *probably by an oversight*
ΡΗϹΑΝΚΑΙΟΤΡΙΤΟϹΑΓΓΕΛ
10 RUPTed AND THE third MESSENGER

ΟϹΕϹΑΛΠΙϹΕΝΚΑΙΕΠΕϹΕΝ
TRUMPETS AND FALLS

ΕΚΤΟΥΟΥΡΑΝΟΥΑϹΤΗΡΜΕΓ
OUT OF-THE heaven GLEAMer GREAT

ΑϹΚΑΙΟΜΕΝΟϹΩϹΛΑΜΠΑϹΚ
BURNING AS SHINEr AND

ΑΙΕΠΕϹΕΝΕΠΙΤΟΤΡΙΤΟΝΤ
FALLS ON THE third OF-

A *omits* AND ON THE SPRINGS OF-THE
ΩΝΠΟΤΑΜΩΝΚΑΙΕΠΙΤΑϹΠΗ
THE rivers AND ON THE SPRINGS

waters
ΓΑϹΤΩΝΥΔΑΤΩΝΚΑΙΤΟΟΝΟ
11 OF-THE waters AND THE NAME

s omits THE
ΜΑΤΟΥΑϹΤΕΡΟϹΛΕΓΕΤΑΙΟ
OF-THE GLEAMer IS-*being*-said THE

*s*1* ΙΟΝ *adds* ΚΑΙ ΛΕΓΕΤΑΙ AND IS-*being*-said
ΑΨΙΝΘΟϹΚΑΙΕΓΕΝΕΤΟΤΟΤ
UN-DRINK AND BECAME THE third

ΡΙΤΟΝΤΩΝΥΔΑΤΩΝΕΙϹΑΨΙ
OF-THE waters INTO UN-DRINK

s+Ι *sb* Ν
ΝΘΟϹΚΑΙΠΟΛΛΟΙΤΩΝΑΝΘ
AND MANY OF-THE humans

A ΕΠΙ ON
ΡΩΠΩΝΑΠΕΘΑΝΟΝΕΚΤΩΝΥΔ
FROM-DIED OUT OF-THE waters

ΑΤΩΝΟΤΙΕΠΙΚΡΑΝΘΗϹΑΝΚ
12 that THEY-WERE-made-BITTER AND

ΑΙΟΤΕΤΑΡΤΟϹΑΓΓΕΛΟϹΕϹ
THE FOURth MESSENGER TRUM-

ΑΛΠΙϹΕΝΚΑΙΕΠΛΗΓΗΤΟΤΡ
PETS AND WAS-given-a-BLOW THE third

ΙΤΟΝΤΟΥΗΛΙΟΥΚΑΙΤΟΤΡΙ
OF-THE SUN AND THE third

ΤΟΝΤΗϹϹΕΛΗΝΗϹΚΑΙΤΟΤΡ
OF-THE MOON AND THE third

ΙΤΟΝΤΩΝΑϹΤΕΡΩΝΙΝΑϹΚΟ
OF-THE GLEAMers THAT MAY-BE-BE-

ΤΙϹΘΗΤΟΤΡΙΤΟΝΑΥΤΩΝΚΑ
ING-DARKENed THE third OF-them AND

b THE third OF-her NO MAY-BE-APPEARING THE DAY A ΤΕΤΑΡ
ΙΗΗΜΕΡΑΜΗΦΑΝΗΤΟΤΡΙΤΟ
THE DAY NO MAY-BE-APPEARING THE third

ΤΟΝ FOURth
ΝΑΥΤΗϹΚΑΙΗΝΥΞΟΜΟΙΩϹΚ
13 OF-her AND THE NIGHT LIKE-AS AND

A*b o.* *s omits* OF-ONE
ΑΙΕΙΔΟΝΚΑΙΗΚΟΥϹΑΕΝΟϹ
I-PERCEIVED AND I-HEAR OF-ONE

b Ω *s omits* IN
ΑΕΤΟΥΠΕΤΟΜΕΝΟΥΕΝΜΕϹΟ
VULTURE flying IN MID-

b Ι
ΥΡΑΝΗΜΑΤΙΛΕΓΟΝΤΟϹΦΩΝ
heaven sayING to-SOUND

A to-THE
ΗΜΕΓΑΛΗΟΥΑΙΟΥΑΙΟΥΑΙΤ
GREAT WOE WOE WOE THE

A Ι A THEY-ARE-DOWN-H. ϹΙΝ *o.*
ΟΥϹΚΑΤΟΙΚΟΥΝΤΑϹΕΠΙΤΗ
ones-DOWN-HOMING ON OF-THE

ϹΓΗϹΕΚΤΩΝΛΟΙΠΩΝΦΩΝΩΝ
LAND OUT OF-THE rest OF-SOUNDS

ΤΗϹϹΑΛΠΙΓΓΟϹΤΩΝΤΡΙΩΝ
OF-THE TRUMPET OF-THE THREE

ΑΓΓΕΛΩΝΤΩΝΜΕΛΛΟΝΤΩΝϹ
MESSENGERS OF-THE being-ABOUT TO-

ΑΛΠΙΖΕΙΝΚΑΙΟΠΕΜΠΤΟϹΑ
9 BE-TRUMPETING AND THE FIFTH MES-

A*b o.*
ΓΓΕΛΟϹΕϹΑΛΠΙϹΕΝΚΑΙΕΙ
SENGER TRUMPETS AND I-PER-

*s*1* *adds* Ϲ
ΔΟΝΑϹΤΕΡΑΕΚΤΟΥΟΥΡΑΝΟ
CEIVED GLEAMer OUT OF-THE heaven

*s*1* *adds* Ϲ
ΥΠΕΠΤΩΚΟΤΑΕΙϹΤΗΝΓΗΝΚ
HAVING-FALLEN INTO THE LAND AND

*s*A *o.*
ΑΙΕΔΟΘΗΑΥΤΩΚΛΕΙϹΤΟΥ
WAS-GIVEN to-him THE LOCKer OF-THE

sb omit AND
ΦΡΕΑΤΟϹΤΗϹΑΒΥϹϹΟΥΚΑΙ
2 WELL OF-THE abyss AND

he-UP-OPENS (*b o.*) THE WELL OF-THE abyss
ΗΝΟΙΞΕΝΤΟΦΡΕΑΡΤΗϹΑΒΥ
he-UP-OPENS THE WELL OF-THE abyss

*s*1* ON ΕΠΙ
ϹϹΟΥΚΑΙΑΝΕΒΗΚΑΠΝΟϹΕΚ
AND UP-STEPPed smoke OUT

Throne Section—The Locusts

3 The detailed description of these locusts forbids our taking them in any way but as literal creatures just as they are described. Their time limit is the same as natural locusts—five months—but they differ from them in many ways. Common locusts are harmless to mankind. They devour only the vegetation (Ex.10[12]). These are designed to torment mankind without killing them, yet do no damage to the grass or the herbs or the trees.

They are a fourfold combination of the horse, the lion, the scorpion and the human. They are swift as horses, terrible as lions, intelligent as human beings and malignant as scorpions. It will be a far more terrible scourge than anything which has preceded it. There is good reason for calling it a woe!

Locusts have no king over them (Prov.30[27]), but these are the subjects of the messenger of the abyss. His name is given in both Greek and Hebrew. Both Apollyon and Abaddon signify "Destroyer".

Defensively they are armed with iron cuirasses, an armor covering the entire trunk with both breast and back plates. Their offensive power lies in their tails, which are like scorpions. The sting of the scorpion is very painful, much more so than that of the hornet. Men have been known to die of its effects.

Just as Satan was licensed to torment Job, but forbidden to take his life, so these locusts are limited to their work of torment and cannot take life. Their sting is so terrible, however, that the votaries of the wild beast would be glad to die, if they could, to escape it.

All of this is in direct contrast and actual opposition to God's dealings in the present economy of grace. Hence it is worse than futile to seek any fulfillment in the history of the past. Such scenes as this can come only once in the history of the race and must necessarily be of brief duration. Those who have God's seal will escape.

The locusts in the introduction to Joel's prophecy represent the four Assyrian invasions which devastated the land in the four generations referred to. Two of these, involving Judah, are the immediate subjects of Joel's prophecy.

fumes ascended out of the well as
the smoke of a large furnace, and
the sun and the air are darkened
3 by the fumes of the well. And out
of the fumes came forth locusts in-
to the earth, and license was grant-
ed them as the scorpions of the
4 earth have license. And it was de-
clared to them that they should not
be injuring the grass of the earth,
nor any green thing, nor any tree,
except those of mankind who have
not the seal of God on their fore-
5 heads. And it was granted to them,
not that they may be killing them,
but that they shall be tormented
five months; and their torment is
as the torment of a scorpion, when-
ever it should be striking a man.
6 And in those days mankind will be
seeking death, and under no cir-
cumstances shall they be finding it.
And they will be yearning to die,
and death is fleeing from them.
7 And the likenesses of the locusts
are like horses made ready for bat-
tle, and on their heads are as it
were wreaths like gold, and their
faces are as it were human faces,
8 and they had hair as the hair of
women, and their teeth are as if
9 they were lions'. And they had
cuirasses, as it were iron cuirasses,
and the sound of their wings is as
the sound of many chariot horses
10 racing into battle. And they have
tails like scorpions, and stings, and
their license is to injure mankind
11 five months with their tails. They
have a king over them—the mes-

A omits AS s had ΜΙ for Π
ΤΟΥΦΡΕΑΤΟϹΩϹΚΑΠΝΟϹΚΑ
OF-THE WELL AS smoke OF-

b ΚΑΙΟΜΕΝΗϹ BURNING
ΜΙΝΟΥΜΕΓΑΛΗϹΚΑΙΕϹΚΟΤ
BURNer GREAT AND IS-DARKened

A Ω
ΙϹΘΗΟΗΛΙΟϹΚΑΙΟΑΗΡΕΚΤ
THE SUN AND THE AIR OUT OF-

s1* omits OF-THE WELL AND OUT-OF THE smoke
ΟΥΚΑΠΝΟΥΤΟΥΦΡΕΑΤΟϹΚΑ
3 THE smoke OF-THE WELL AND

ΙΕΚΤΟΥΚΑΠΝΟΥΕΞΗΛΘΟΝΑ
OUT OF-THE smoke OUT-CAME LO-

ΚΡΙΔΕϹΕΙϹΤΗΝΓΗΝΚΑΙΕΔ
CUSTS INTO THE LAND AND WAS-

A Δ
ΟΘΗΑΥΤΟΙϹΕΞΟΥϹΙΑΩϹΕΧ
GIVEN to-them authority AS ARE-

ΟΥϹΙΝΕΞΟΥϹΙΑΝΟΙϹΚΟΡΠΙ
HAVING authority THE SCATTER-VENOMS

ΟΙΤΗϹΓΗϹΚΑΙΕΡΡΕΘΗΑΥ
4 OF-THE LAND AND WAS-declared to-them

AbΔ A -WILL- ΟΥ b o.
ΤΟΙϹΙΝΑΜΗΑΔΙΚΗϹΩϹΙΝ
THAT NO THEY-SHOULD-BE-injuring

s omits NOT YET EVERY
ΤΟΝΧΟΡΤΟΝΤΗϹΓΗϹΟΥΔΕΠ
THE FODDER OF-THE LAND NOT YET EVERY

GREEN but s2 inserts ΧΛΩ
ΑΝΧΛΩΡΟΝΟΥΔΕΠΑΝΔΕΝΔΡ
GREEN NOT YET EVERY TREE

ΟΝΕΙΜΗΤΟΥϹΑΝΘΡΩΠΟΥϹΟ
IF NO THE humans WHO-

Ab o.
ΙΤΙΝΕϹΟΥΚΕΧΟΥϹΙΝΤΗΝϹ
ANY NOT ARE-HAVING THE SEAL

s2 Ν
ΦΡΑΓΙΔΑΤΟΥΘΕΟΥΕΠΙΤΩΝ
OF-THE God ON OF-THE

b adds ΑΥΤΩΝ of-them b Δ
ΜΕΤΩΠΩΝΚΑΙΕΔΟΘΗΑΥΤΟΙ
5 foreheads AND WAS-GIVEN to-them

s o.
ϹΙΝΑΜΗΑΠΟΚΤΕΙΝΩϹΙΝΑΥ
THAT NO THEY-MAY-BE-FROM-KILLING them

b THEY-MAY-BE-OR. Ω
ΤΟΥϹΑΛΛΙΝΑΒΑϹΑΝΙϹΘΗϹ
but THAT THEY-WILL-BE-BEING-ORDEAL-

I o. o. o. b Ε 5
ΟΝΤΑΙΜΗΝΑϹΠΕΝΤΕΚΑΙΟΒ
izED MONTHS FIVE AND THE OR-

ΑϹΑΝΙϹΜΟϹΑΥΤΩΝΩϹΒΑϹΑ
DEALing OF-them AS ORDEAL

As SHOULD-BE-FALLING ΠΕϹΗ
ΝΙϹΜΟϹϹΚΟΡΠΙΟΥΟΤΑΝΠΑ
OF-SCATTER-VENOM when-EVER it-SH'D-

ΙϹΗΑΝΘΡΩΠΟΝΚΑΙΕΝΤΑΙϹ
6 BE-HITTING human AND IN THE

ΗΜΕΡΑΙϹΕΚΕΙΝΑΙϹΖΗΤΗϹ
DAYS those WILL-BE-

ΟΥϹΙΝΟΙΑΝΘΡΩΠΟΙΤΟΝΘΑ
SEEKING THE humans THE DEATH

A -MAY- Ω I Ν o.
ΝΑΤΟΝΚΑΙΟΥΜΗΕΥΡΗϹΟΥϹ
AND NOT NO THEY-WILL-BE-FINDING

ΙΝΑΥΤΟΝΚΑΙΕΠΙΘΥΜΗϹΟΥ
it AND THEY-WILL-BE-ON-FEELING

s o. o. b Ξ s Η
ϹΙΝΑΠΟΘΑΝΕΙΝΚΑΙΦΕΥΓΕ
TO-BE-FROM-DYING AND IS-FLEEING

ΤΑΙ b b FROM them THE DEATH
ΙΟΘΑΝΑΤΟϹΑΠΑΥΤΩΝΚΑΙΤ
7 THE DEATH FROM them AND THE

ΑΟΜΟΙΩΜΑΤΑΤΩΝΑΚΡΙΔΩΝ
LIKEnesses OF-THE LOCUSTS

b Δ indef. and A ΩΜΑΤΑ LIKEnesses
ΟΜΟΙΟΙΙΠΠΟΙϹΗΤΟΙΜΑϹΜ
LIKE HORSES HAVING-been-made-READY

ΕΝΟΙϹΕΙϹΠΟΛΕΜΟΝΚΑΙΕΠ
INTO BATTLE AND ON

ΙΤΑϹΚΕΦΑΛΑϹΑΥΤΩΝΩϹϹΤ
THE HEADS OF-them AS WREATHS

b omits LIKE b ΟΙ
ΕΦΑΝΟΙΟΜΟΙΟΙΧΡΥϹΩΚΑΙ
LIKE GOLD AND

ΤΑΠΡΟϹΩΠΑΑΥΤΩΝΩϹΠΡΟϹ
THE faces OF-them AS faces

b Ο
ΩΠΑΑΝΘΡΩΠΩΝΚΑΙΕΙΧΑΝΤ
8 OF-humans AND THEY-HAD HAIRS

ΡΙΧΑϹΩϹΤΡΙΧΑϹΓΥΝΑΙΚΩ
AS HAIRS OF-WOMEN

ΝΚΑΙΟΙΟΔΟΝΤΕϹΑΥΤΩΝΩϹ
AND THE TEETH OF-them AS

ΛΕΟΝΤΩΝΗϹΑΝΚΑΙΕΙΧΟΝΘ
9 OF-LIONS WERE AND THEY-HAD CUIR-

ΩΡΑΚΑϹΩϹΘΩΡΑΚΑϹϹΙΔΗΡ
ASSES AS CUIRASSES IRON

ΟΥϹΚΑΙΗΦΩΝΗΤΩΝΠΤΕΡΥΓ
AND THE SOUND OF-THE flyers

ΩΝΑΥΤΩΝΩϹΦΩΝΗΑΡΜΑΤΩΝ
OF-them AS SOUND OF-chariots

ΙΠΠΩΝΠΟΛΛΩΝΤΡΕΧΟΝΤΩΝ
HORSES MANY RACING

ΕΙϹΠΟΛΕΜΟΝΚΑΙΕΧΟΥϹΙΝ
10 INTO BATTLE AND THEY-ARE-HAVING

b Δ o.
ΟΥΡΑϹΟΜΟΙΟΙϹϹΚΟΡΠΙΟΙ
TAILS LIKE SCATTER-VENOMS

ϹΚΑΙΚΕΝΤΡΑΚΑΙΕΝΤΑΙϹΟ
AND PIERCERS AND IN THE TAILS

b omits THE b ΝΕΧ-
ΥΡΑΙϹΑΥΤΩΝΗΕΞΟΥϹΙΑΑΥ
OF-them THE authority OF-

ΟΥϹΙΤΟΥ ARE-HAVING OF-THE for OF-them
ΤΩΝΑΔΙΚΗϹΑΙΤΟΥϹΑΝΘΡΩ
them TO-injure THE humans

b Ε 5 b Δ
ΠΟΥϹΜΗΝΑϹΠΕΝΤΕΕΧΟΥϹΙ
11 MONTHS FIVE THEY-ARE-HAVING

b KING ON OF-them MESSENGER
I s ΕΑΥΤΩΝΤΟΝ OF-themselves THE KING A ΑΡΧ-
ΝΕΠΑΥΤΩΝΒΑϹΙΛΕΑΤΟΝΑΓ
ON OF-them KING THE MES-

ΟΝΤΑ chief OF-THE abyss THE MES. s + Ω to-WHOM
ΓΕΛΟΝΤΗϹΑΒΥϹϹΟΥΟΝΟΜΑ
SENGER OF-THE abyss NAME

Throne Section—The Horses

THE SECOND WOE

The second woe is even more terrible than the first and, like it, cannot be understood otherwise than literally.

14 These are probably the messengers who were delivered into chains of darkness to be reserved for the judgment (2Pt.2[4]), or, as Jude says, reserved in imperceptible [everlasting] chains under darkness, for the judgment of the great day ([6]). Now that the specific hour and day and month and year has come, they are sent about their work of killing a third of mankind. The detailed description of these creatures is necessary because no one has ever seen such monsters. It is difficult to imagine two hundred million cavalry such as these, in which the horses themselves are provided with death-dealing mouths and tails. This is certainly one of the marvels "which are not created in all the earth, nor in all the nations" (Ex.34[10]).

None of men's instruments of destruction can compare with these. They combine the latest methods of warfare, flame projectors and poison gas, with the serpent's sting.

Preceding judgments may have reduced the population of the earth to about six hundred million. A third of this is two hundred million, which will allow every horse a human victim. None of man's armies can kill so effectively.

17 Amethystine, the ancient hyacinth, corresponds to our amethyst, a transparent, violet colored gem, or our sapphire, of purple hue. The context here suggests the amethyst.

17 Sulphur was much used as a purifier in the religious rites of the nations, hence its name in the Greek is "divine". Fire and sulphur were regarded as the divine lustrations or purifying agents.

20 That such a judgment should not change the minds of those who are spared seems incredible. Yet such is man. The most terrible trials but harden his heart instead of producing repentance. They continue as before in their idolatry and sin. We may learn from this that men do not change their minds from compulsion or fear, even in the proclamation of the kingdom. This will be accomplished by milder means.

senger of the abyss. His Hebrew
name is Abaddon, and in Greek he
has the name Apollyon.
12 One woe passed away. *Lo!* Two
woes still are coming after these
things.
13 And the sixth messenger trum-
pets. And I hear one voice out of
the horns of the golden altar which
14 is before God, saying to the sixth
messenger who has the trumpet:
"Loose the four messengers who
have been bound at the great Eu-
15 phrates river." And the four mes-
sengers were loosed, who have been
made ready for the hour and the
day and the month and the year,
that they may be killing a third of
16 mankind. And the number of the
troops of cavalry was two hundred
millions—I hear their number.
17 And thus I perceived the horses in
the vision, and those who are sit-
ting on them, having fiery and am-
ethystine and sulphurous cuirasses;
and the heads of the horses are as
the heads of lions, and out of
their mouths are issuing fire and
18 fumes and sulphur. By these three
calamities the third of mankind
were killed: by the fire, and the
fumes and the sulphur, which is
19 issuing out of their mouths. For
the license of the horses is in their
mouths and in their tails, for their
tails are like serpents, having
heads, and with them they are in-
20 juring. And the rest of mankind
who were not killed in these calam-
ities repent not of the acts of
their hands—that they will not be

b inserts Δ *b omits* AND
ΑΥΤΩΕΒΡΑΙCΤΙΑΒΑΔΔΩΝΚ
to-him to-HEBREW ABADDON AND
b adds ΔΕ YET *s* ΔΙ *s* he-IS-HAVING NAME
ΑΙΕΝΤΗΕΛΛΗΝΙΚΗΟΝΟΜΑΕ
IN THE GRECIAN NAME he-
s o. *s omits* THE *s1* omits* THE
ΧΕΙΑΠΟΛΛΥΩΝΗΟΥΑΙΗΜΙΑ
12 IS-HAVING FROM-WHOLE-LOOSER THE WOE THE ONE
*As1** IS-c. Ε *o.* *b1*Δ
ΑΠΗΛΘΕΝΙΔΟΥΕΡΧΟΝΤΑΙΕ
FROM-CAME BE-PERCEIVING ARE-COMING STILL
o. *b inserts* ΚΑΙ AND *sb omit* AND
ΤΙΔΥΟΟΥΑΙΜΕΤΑΤΑΥΤΑΚΑ
13 TWO WOES after these AND
ΙΟΕΚΤΟCΑΓΓΕΛΟCΕCΑΛΠΙ
THE sixth MESSENGER TRUMPETS
*s1*omits* ONE OUT OF-THE horns *s2* OF-SOUND C OF-ONE
CΕΝΚΑΙΗΚΟΥCΑΦΩΝΗΝΜΙΑ
AND I-HEAR SOUND ONE
C *b inserts* ΤΕCCΑΡΩΝ FOUR
ΝΕΚΤΩΝΚΕΡΑΤΩΝΤΟΥΘΥCΙ
OUT OF-THE horns OF-THE SACRIFICE-
ΑCΤΗΡΙΟΥΤΟΥΧΡΥCΟΥΤΟΥ
place THE GOLDEN OF-THE
*Abs1** Ν Τ
ΕΝΩΠΙΟΝΤΟΥΘΕΟΥΛΕΓΟΥC
14 IN-VIEW OF-THE God sayING
Α *o. but b has* Ο *for* Η Δ Α *omits* sixth
ΗCΤΩΕΚΤΩΑΓΓΕΛΩΟΕΧΩΝΤ
to-THE sixth MESSENGER THE *one*-HAVING
ΗΝCΑΛΠΙΓΓΑΛΥCΟΝΤΟΥCΤ
THE TRUMPET LOOSE THE FOUR
s Θ
ΕCCΑΡΑCΑΓΓΕΛΟΥCΤΟΥCΔ
MESSENGERS THE *ones*-
ΕΔΕΜΕΝΟΥCΕΠΙΤΩΠΟΤΑΜΩ
HAVING-*been*-BOUND ON THE river
b o.
ΤΩΜΕΓΑΛΩΕΥΦΡΑΤΗΚΑΙΕΛ
15 THE GREAT EUPHRATES AND WERE-
ΠΗ *inserted by* A=SORROWED *for* LOOSED
ΥΘΗCΑΝΟΙΤΕCCΑΡΕCΑΓΓΕ
LOOSED THE FOUR MESSENGERS
s omits THE
ΛΟΙΟΙΗΤΟΙΜΑCΜΕΝΟΙΕΙC
THE HAVING-*been*-made-READY INTO
b inserts INTO THE ΕΙCΤΗΝ *s omits* DAY AND
ΤΗΝΩΡΑΝΚΑΙΗΜΕΡΑΝΚΑΙΜ
THE HOUR AND DAY AND
s inserts ΜΗ NO
ΗΝΑΚΑΙΕΝΙΑΥΤΟΝΙΝΑΑΠΟ
MONTH AND year THAT THEY-MAY-
s o. *b o.*
ΚΤΕΙΝΩCΙΝΤΟΤΡΙΤΟΝΤΩΝ
BE-FROM-KILLING THE third OF-THE
ΑΝΘΡΩΠΩΝΚΑΙΟΑΡΙΘΜΟCΤ
16 humans AND THE NUMBER OF-
ΩΝCΤΡΑΤΕΥΜΑΤΩΝΤΟΥΙΠΠ
THE WAR-troops OF-THE HORSE-
b—twice *s* ΔΥΟ TWO OF-MYRIADS ΩΝ MYRIADS
ΙΚΟΥΔΙCΜΥΡΙΑΔΕCΜΥΡΙΑ
men twice-MYRIADS OF-MYRIADS
Α C
ΔΩΝΗΚΟΥCΑΤΟΝΑΡΙΘΜΟΝΑ
I-HEAR THE NUMBER OF-
Ab o.
ΥΤΩΝΚΑΙΟΥΤΩCΕΙΔΟΝΤΟΥ
17 them AND thus I-PERCEIVED THE

b inserts ΙΚ
CΙΠΠΟΥCΕΝΤΗΟΡΑCΕΙΚΑΙ
HORSES IN THE SEEing AND
s adds ΑΝΩ UP
ΤΟΥCΚΑΘΗΜΕΝΟΥCΕΠΑΥΤΩ
THE *ones*-sittING ON them
ΝΕΧΟΝΤΑCΘΩΡΑΚΑCΠΥΡΙΝ
HAVING CUIRASSES FIRE-y
ΟΥCΚΑΙΥΑΚΙΝΘΙΝΟΥCΚΑΙ
AND HYACINTHine AND
s Υ *o.*
ΘΕΙΩΔΕΙCΚΑΙΑΙΚΕΦΑΛΑΙ
sulphurous AND THE HEADS
ΤΩΝΙΠΠΩΝΩCΚΕΦΑΛΑΙΛΕΟ
OF-THE HORSES AS HEADS OF-LIONS
ΝΤΩΝΚΑΙΕΚΤΩΝCΤΟΜΑΤΩΝ
AND OUT OF-THE MOUTHS
ΑΥΤΩΝΕΚΠΟΡΕΥΕΤΑΙΠΥΡΚ
OF-them IS-OUT-GOING FIRE AND
sA o.
ΑΙΚΑΠΝΟCΚΑΙΘΕΙΟΝΑΠΟΤ
18 smoke AND sulphur FROM THE
s omits THREE
ΩΝΤΡΙΩΝΠΛΗΓΩΝΤΟΥΤΩΝΑ
THREE BLOWS these
ΠΕΚΤΑΝΘΗCΑΝΤΟΤΡΙΤΟΝΤ
WERE-FROM-KILLED THE third OF-
b ΑΠΟ FROM
ΩΝΑΝΘΡΩΠΩΝΕΚΤΟΥΠΥΡΟC
THE humans OUT OF-THE FIRE
Α *o.*
ΚΑΙΤΟΥΚΑΠΝΟΥΚΑΙΤΟΥΘΕ
AND OF-THE smoke AND OF-THE sulphur
ΙΟΥΤΟΥΕΚΠΟΡΕΥΟΜΕΝΟΥΕ
OF-THE OUT-GOING OUT
s3 ΤΟΥ *but cancels*
ΚΤΩΝCΤΟΜΑΤΩΝΑΥΤΩΝΗΓΑ
19 OF-THE MOUTHS OF-them THE for
Α ΤΟΠΩΝ PLACES
ΡΕΞΟΥCΙΑΤΩΝΙΠΠΩΝΕΝΤΩ
authority OF-THE HORSES IN THE
CΤΟΜΑΤΙΑΥΤΩΝΕCΤΙΝΚΑΙ
MOUTH OF-them IS AND
ΕΝΤΑΙCΟΥΡΑΙCΑΥΤΩΝΑΙΓ
IN THE TAILS OF-them THE for
ΑΡΟΥΡΑΙΑΥΤΩΝΟΜΟΙΑΙΟΦ
TAILS OF-them LIKE to-
b Ω *o.* *s1* o.* C=*dative, added by s*
ΕCΙΝΕΧΟΥCΑΙΚΕΦΑΛΑCΚΑ
serpents HAVING HEADS AND
ΙΕΝΑΥΤΑΙCΑΔΙΚΟΥCΙΝΚΑ
20 IN them THEY-ARE-injurING AND
ΙΟΙΛΟΙΠΟΙΤΩΝΑΝΘΡΩΠΩΝ
THE rest OF-THE humans
ΟΙΟΥΚΑΠΕΚΤΑΝΘΗCΑΝΕΝΤ
WHO NOT WERE-FROM-KILLED IN THE
s adds OF-them ΑΥΤΩΝ Α BESIDES Τ
ΑΙCΠΛΗΓΑΙCΤΑΥΤΑΙCΟΥΔ
BLOWS these NOT-YET
Ε *added by b*
ΕΜΕΤΕΝΟΗCΑΝΕΚΤΩΝΕΡΓΩ
THEY-after-MIND OUT OF-THE ACTS

Throne Section—The Seven Thunders

1 The symbol of the rainbow suggests the covenant of God with creation.

2 The planting of the messenger's feet on the sea and on the land is a token of possession. "Every place on which the soles of your feet shall tread shall be yours" (Deut.11[24]Josh. 1[3]).

The opened scroll shows that the incumbrance has been lifted, just as the sealed scroll was a sign of the bond which burdened it. Were it not for the fact that this opened scroll is, according to the best readings, always called a *little* scroll *(biblaridion)* while the closed scroll was the usual diminutive *(biblion)*, we would be tempted to identify these two scrolls. It seems best to take this as a still smaller scroll which deals with the deliverance of Israel as the larger scroll dealt with the whole earth. It is evident from the messenger's acts and his words that the earth and the sea are no longer under bond, and that there will be no further delay in ejecting the usurpers out of the sovereignty which is Christ's.

3 Bellowing—not roaring after its prey (1 Pt.5[8]), but the sound lions use when calling to one another. Applied to cattle this word is used for their lowing.

3 Besides the seven thunders here introduced, thunder is mentioned seven times, three before and four after these special seven. Thrice it describes the voice of one speaking: one of the four animals saying *Come!* (6[1]), the song of the 144,000 (14[2]), and the voices of God's slaves saying *"Hallelujah, for the Lord God, the Almighty reigns!"* Four times it is associated with voices and lightnings. They issue out of the throne (4[5]), follow the casting of the thurible into the earth (8[5]), the opening of the temple (11[19]), and the pouring out of the seventh bowl into the air (16[18]). As thunder is the audible effect of that which we see as lightning, and always follows it, the thunders probably record the effect of the seven final lightning strokes, or bowls. This brings us to the coming of the kingdom. The next vision is retrospective, going back to the middle of Daniel's seventieth heptad.

6 The delay commences under the fifth seal (6[11]).

worshiping demons and idols of
gold and silver and copper and
stone and wood, which are not able
to be observing nor to be hearing
21 nor to be walking—and they repent not of their murders, nor of
their enchantments, nor of their
prostitution, nor of their thefts.

10 And I perceived another strong
messenger descending out of heaven
clothed with a cloud, and the rainbow on his head, and his face as
the sun, and his feet as pillars of
2 fire, and having a tiny opened
scroll in his hand. And he places
his right foot on the sea, yet the
3 left on the land. And he cries
with a loud voice, even as a lion is
bellowing.

And when he cries, the seven
thunders speak with their own
4 voices. And when the seven
thunders speak, I was about to be
writing. And I hear a voice out of
heaven saying: "Seal what things
the seven thunders speak", and
"You should not be writing
them."

5 And the messenger whom I perceived standing on the sea and on
the land lifts his right hand to
6 heaven and swears by Him Who
is living for the eons of the eons,
Who creates heaven and that which
is in it, and the earth and that
which is in it, and the sea and
that which is in it, that there will
7 be no longer delay, but in the days
of the seventh messenger's voice,
whenever he may be about to be
trumpeting, the secret of God is

s o.
ΝΤΩΝΧΕΙΡΩΝΑΥΤΩΝΙΝΑΜΗ 20
OF-THE HANDS OF-them THAT NO
b -SHOULD- Ω o. b o.
ΠΡΟCΚΥΝΗCΟΥCΙΝΤΑΔΑΙΜ 40
THEY-WILL-BE-worshiping THE demons
s o.
ΟΝΙΑΚΑΙΤΑΕΙΔΩΛΑΤΑΧΡΥ 60
AND THE idols THE GOLDEN
ΑΙ inserted by s
CΑΚΑΙΤΑΑΡΓΥΡΑΚΑΙΤΑΧΑ 80
AND THE SILVER AND THE COPPER
Ε inserted by s s WOODEN AND THE STONE
ΛΚΑΚΑΙΤΑΛΙΘΙΝΑΚΑΙΤΑΞ 100
AND THE STONE AND THE WOOD-

ΥΛΙΝΑΑΟΥΤΕΒΛΕΠΕΙΝΔΥΝ 20
en WHICH NOT-BESIDES TO-BE-looking ARE-ABLE
b o.
ΑΝΤΑΙΟΥΤΕΑΚΟΥΕΙΝΟΥΤΕ 40
NOT-BESIDES TO-BE-HEARING NOT-BESIDES
A o.
ΠΕΡΙΠΑΤΕΙΝΚΑΙΟΥΜΕΤΕΝ 60
21 TO-BE-ABOUT-TREADING AND NOT THEY-after-MIND
s Ω *with a small* o *in it*
ΟΗCΑΝΕΚΤΩΝΦΟΝΩΝΑΥΤΩΝ 80
OUT OF-THE MURDERS OF-them
A s o.
ΟΥΤΕΕΚΤΩΝΦΑΡΜΑΚΕΙΩΝΑ 200
NOT-BESIDES OUT OF-THE DRUGS OF-
A s1 ΠΟΝΗΡΙΑC s2 o.
ΥΤΩΝΟΥΤΕΕΚΤΗCΠΟΡΝΕΙΑ 20
them NOT-BESIDES OUT OF-THE PROSTITUTION

CΑΥΤΩΝΟΥΤΕΕΚΤΩΝΚΛΕΜΜ 40
OF-them NOT-BESIDES OUT OF-THE thefts
A b o. b *omits* other
ΑΤΩΝΑΥΤΩΝΚΑΙΕΙΔΟΝΑΛΛ 60
10 OF-them AND I-PERCEIVED other

ΟΝΑΓΓΕΛΟΝΙCΧΥΡΟΝΚΑΤΑ 80
MESSENGER STRONG DOWN-

ΒΑΙΝΟΝΤΑΕΚΤΟΥΟΥΡΑΝΟΥ 300
STEPPING OUT OF-THE heaven

ΠΕΡΙΒΕΒΛΗΜΕΝΟΝΝΕΦΕΛΗ 20
HAVING-*been*-ABOUT-CAST CLOUD
A ΙΡΕΙC s1* ΘΡΙΞ HAIR A THE Ν *accusative*
ΝΚΑΙΗΙΡΙCΕΠΙΤΗCΚΕΦΑΛ 40
AND THE RAINBOW ON OF-THE HEAD
A Ν
ΗCΑΥΤΟΥΚΑΙΤΟΠΡΟCΩΠΟΝ 60
OF-him AND THE face

ΑΥΤΟΥΩCΟΗΛΙΟCΚΑΙΟΙΠΟ 80
OF-him AS THE SUN AND THE FEET

ΔΕCΑΥΤΟΥΩCCΤΥΛΟΙΠΥΡΟ 400
OF-him AS COLUMNS OF-FIRE

CΚΑΙΕΧΩΝΕΝΤΗΧΕΙΡΙΑΥΤ 20
2 AND HAVING IN THE HAND OF-him
b *omits* ΑΡΙΑ b Α A *omits* H.-*been*-UP-O.
ΟΥΒΙΒΛΑΡΙΔΙΟΝΗΝΕΩΓΜΕ 40
tiny-SCROLL HAVING-*been*-UP-OPENED

ΝΟΝΚΑΙΕΘΗΚΕΝΤΟΝΠΟΔΑΑ 60
AND he-PLACES THE FOOT OF-

ΥΤΟΥΤΟΝΔΕΞΙΟΝΕΠΙΤΗCΘ 80
him THE RIGHT ON OF-THE SEA

ΑΛΑCCΗCΤΟΝΔΕΕΥΩΝΥΜΟΝ 500
THE YET left

ΕΠΙΤΗCΓΗCΚΑΙΕΚΡΑΞΕΝΦ 20
3 ON OF-THE LAND AND he-CRIES to-

ΩΝΗΜΕΓΑΛΗΩCΠΕΡΛΕΩΝΜΥ 40
SOUND GREAT AS-EVEN LION IS-BEL-
s Ε o. s1* *adds* ΩC AS
ΚΑΤΑΙΚΑΙΟΤΕΕΚΡΑΞΕΝΕΛ 60
LOWING And when he-CRIES TALK
s1* *omits* THE s1* ΦΩΝΑΙ SOUNDS
ΑΛΗCΑΝΑΙΕΠΤΑΒΡΟΝΤΑΙΤ 80
THE SEVEN THUNDERS THE
Ι *inserted by* s s *inserts* Ι s as- ΟCΑ much-as
ΑCΕΑΥΤΩΝΦΩΝΑCΚΑΙΟΤΕΕ 600
4 OF-selves SOUNDS AND when TALK

ΛΑΛΗCΑΝΑΙΕΠΤΑΒΡΟΝΤΑΙ 20
THE SEVEN THUNDERS
s Ε
ΗΜΕΛΛΟΝΓΡΑΦΕΙΝΚΑΙΗΚΟ 40
I-WAS-ABOUT TO-BE-WRITING AND I-HEAR

ΥCΑΦΩΝΗΝΕΚΤΟΥΟΥΡΑΝΟΥ 60
SOUND OUT OF-THE heaven
s as-much-as ΟCΑ *for* Α
ΛΕΓΟΥCΑΝCΦΡΑΓΙCΟΝΑΕΛ 80
sayING SEAL what TALK

ΑΛΗCΑΝΑΙΕΠΤΑΒΡΟΝΤΑΙΚ 700
THE SEVEN THUNDERS AND

ΑΙΜΗΑΥΤΑΓΡΑΨΗCΚΑΙΟΑΓ 20
5 NO them YOU-SH'D-BE-WRITING AND THE MES-
A b o.
ΓΕΛΟCΟΝΕΙΔΟΝΕCΤΩΤΑΕΠ 40
SENGER WHOM I-PERCEIVED HAVING-STOOD ON

ΙΤΗCΘΑΛΑCCΗCΚΑΙΕΠΙΤΗ 60
OF-THE SEA AND ON OF-THE
A o.
CΓΗCΗΡΕΝΤΗΝΧΕΙΡΑΑΥΤΟ 80
LAND LIFTS THE HAND OF-him
A *omits* THE RIGHT
ΥΤΗΝΔΕΞΙΑΝΕΙCΤΟΝΟΥΡΑ 800
THE RIGHT INTO THE heaven
b o. o. o. IN *by* s3
ΝΟΝΚΑΙΩΜΟCΕΝΕΝΤΩΖΩΝΤ 20
6 AND SWEARS IN THE *One*-LIVING

ΙΕΙCΤΟΥCΑΙΩΝΑCΤΩΝΑΙΩ 40
INTO THE eons OF-THE eons
A *inserts* Ε
ΝΩΝΟCΕΚΤΙCΕΝΤΟΝΟΥΡΑΝ 60
WHO CREATES THE heaven
A *omits* AND THE LAND AND
ΟΝΚΑΙΤΑΕΝΑΥΤΩΚΑΙΤΗΝΓ 80
AND THE IN it AND THE LAND
THE IN her A s1* *omit* AND THE SEA
ΗΝΚΑΙΤΑΕΝΑΥΤΗΚΑΙΤΗΝΘ 900
AND THE IN her AND THE SEA
AND THE IN her
ΑΛΑCCΑΝΚΑΙΤΑΕΝΑΥΤΗΟΤ 20
AND THE IN her that
s1* IS Ι Ν
ΙΧΡΟΝΟCΟΥΚΕΤΙΕCΤΑΙΑΛ 40
7 TIME NOT STILL WILL-BE but

ΛΕΝΤΑΙCΗΜΕΡΑΙCΤΗCΦΩΝ 60
IN THE DAYS OF-THE SOUND
s OF-THE-MESSENGER THE SEVENth
ΗCΤΟΥΕΒΔΟΜΟΥΑΓΓΕΛΟΥΟ 80
OF-THE SEVENth MESSENGER when-

ΤΑΝΜΕΛΛΗCΑΛΠΙΖΕΙΝΚΑΙ 19000
EVER he-MAY-BE-ABOUT TO-BE-TRUMPETING AND

Throne Section—The Two Witnesses

7 Surely Adonai Jehovah will do nothing but He revealeth His secret unto His servants the prophets (Amos 3[7]).

9 Compare this action with Eze.2[9]3[3-14].

9 The eating of the scroll, corresponding to the digesting of its contents, was very sweet to John, for it assured the ejection of the usurpers and the establishment of the kingdom. But it also involved much more bitter judgment which he had not yet apprehended.

11 Concerning, literally *on* (Lu12[52-53]).

1 The rod or *mace* is the shepherd's means of defense against the sheep's enemies. The crook is for the sheep. It is the symbol of power and as such may be called a sceptre (Heb.1[8]). To shepherd with an iron club will be the reward of the conqueror in Thyatira (2[27]), the place of the male son (12[5]), and the White Horse Rider (19[15]). To measure with a mace is significant of the fact that Israel's Shepherd will maintain these measurements by force. The sheep will be safe within them.

1 The temple seems to be a sanctuary for the faithful. The period of forty-two months (measured by the moon, a symbol of the powers of darkness, 12[1]) measures the career of the "wild beast" (13[5]). The same length of time expressed in days (measured by the sun, a symbol of God's glory, 12[1]) marks the duration of the ministry of the two witnesses (11[3]) and the period during which the star-crowned woman is nourished in the wilderness (12[6]). The same period is called, after the Hebrew of Dan.12[7], "a season, seasons, and half a season" (12[14]). This period is probably the last half of Daniel's seventieth heptad (Dan.9[27]). The prince that shall come makes a treaty with the majority of the Jews, but breaks it after three and a half years, causing the sacrifice and gift offering to cease, leaving the period here spoken of, in which he insists that all worship must be directed to him.

It appears from this that the worship of Jehovah will be stamped out of the earth except in the temple in Jerusalem, which will be preserved with divine power, and in the wilderness, where the woman (the faithful inhabitants of Jerusalem) is sustained by miraculous means.

consummated also, as He evangelizes to His own slaves and the
prophets.
8 And the voice which I hear out
of heaven speaks again with me,
and is saying: "Go, get the tiny
scroll which is opened in the hand
of the messenger who stands on
9 the sea and on the land." And I
came away to the messenger, saying to him to give me the tiny scroll.
And he is saying to me, "Take it
and devour it; and it will be making your bowels bitter, but in your
mouth it will be sweet as honey."
10 And I took the tiny scroll out of
the messenger's hand, and devoured it. And in my mouth it
was sweet as honey. And when I
ate it, my bowels were made bitter.
11 And they are saying to me: "You
must prophesy again as to peoples
and nations and languages and
many kings."

11 And a reed like a rod was given
me, saying: "Rouse and measure
the temple of God and the altar and
2 those worshiping in it. And the
court outside of the temple cast
outside—and you should not be
measuring it, seeing that it was
given to the nations, and they will
be treading the holy city forty-two
3 months. And I will be endowing
My two witnesses and they will be
prophesying a thousand, two hundred sixty days, clothed in sack-
4 cloth. These are the two olive
trees, and the two lampstands
which stand before the Lord of the
5 earth. And if any one is wanting
to injure them, fire is issuing out of

b o.=SHOULD-BE-BEING-FINISHED
ΕΤΕΛΕϹΘΗΤΟΜΥϹΤΗΡΙΟΝΤ
IS-FINISHED THE CLOSE-KEEP OF

ΟΥΘΕΟΥΩϹΕΥΗΓΓΕΛΙϹΕΝΤ
THE God AS He-WELL-MESSAGES THE
b o. SLAVES OF-Him *Ab omit* AND
ΟΥϹΕΑΥΤΟΥΔΟΥΛΟΥϹΚΑΙΤ
OF-Self SLAVES AND THE

ΟΥϹΠΡΟΦΗΤΑϹΚΑΙΗΦΩΝΗΗ
8 BEFORE-AVERers AND THE SOUND WHICH

ΝΗΚΟΥϹΑΕΚΤΟΥΟΥΡΑΝΟΥΠ
I-HEAR OUT OF-THE heaven A-

ΑΛΙΝΛΑΛΟΥϹΑΝΜΕΤΕΜΟΥΚ
GAIN TALKING WITH ME AND

ΑΙΛΕΓΟΥϹΑΝΥΠΑΓΕΛΑΒΕΤ
saying BE-UNDER-LEADING BE-GETTING
A omits ΑΡΙΔ *and b spells* (*b* Δ) *it* ΙΔΑΡ
ΟΒΙΒΛΑΡΙΔΙΟΝΤΟΗΝΕΩΓΜ
THE tiny-SCROLL THE *one*-HAVING-*been*-UP-

ΕΝΟΝΕΝΤΗΧΕΙΡΙΤΟΥΑΓΓΕ
OPENED IN THE HAND OF-THE MESSENGER

ΛΟΥΤΟΥΕϹΤΩΤΟϹΕΠΙΤΗϹΘ
THE *one*-HAVING-STOOD ON OF-THE SEA
SEA AND ON OF-THE *by s*[2]
ΑΛΑϹϹΗϹΚΑΙΕΠΙΤΗϹΓΗϹΚ
9 AND ON OF-THE LAND AND
A I-FROM-COME Δ *o.*
ΑΙΑΠΗΛΘΟΝΠΡΟϹΤΟΝΑΓΓΕ
I-FROM-CAME TOWARD THE MESSENGER

ΛΟΝΛΕΓΩΝΑΥΤΩΔΟΥΝΑΙΜΟ
sayING to-him TO-GIVE to-ME
s omits ΑΡΙΔ, *b has* ΙΔΑΡ
ΙΤΟΒΙΒΛΑΡΙΔΙΟΝΚΑΙΛΕΓ
THE tiny-SCROLL AND he-IS-sayING
Ab omit it
ΕΙΜΟΙΛΑΒΕΑΥΤΟΚΑΙΚΑΤΑ
to-ME BE-GETTING it AND BE-DOWN-
it *by s*[2] *s o.*
ΦΑΓΕΑΥΤΟΚΑΙΠΙΚΡΑΝΕΙϹ
EATING it AND it-WILL-BE-BITTERING OF-
A ΚΑΡΔΙΑΝ HEART Δ *added by s*
ΟΥΤΗΝΚΟΙΛΙΑΝΑΛΛΕΝΤΩϹ
YOU THE CAVITY but IN THE

ΤΟΜΑΤΙϹΟΥΕϹΤΑΙΓΛΥΚΥΩ
MOUTH OF-YOU it-WILL-BE SWEET AS

ϹΜΕΛΙΚΑΙΕΛΑΒΟΝΤΟΒΙΒΛ
10 HONEY AND I-GOT THE tiny-SCROLL
ΑΡΙΔ *omitted by sb*
ΑΡΙΔΙΟΝΕΚΤΗϹΧΕΙΡΟϹΤΟ
OUT OF-THE HAND OF-THE

ΥΑΓΓΕΛΟΥΚΑΙΚΑΤΕΦΑΓΟΝ
MESSENGER AND I-DOWN-ATE

ΑΥΤΟΚΑΙΗΝΕΝΤΩϹΤΟΜΑΤΙ
it AND it-WAS IN THE MOUTH
Ab SWEET AS HONEY Є *inserted by s*
ΜΟΥΩϹΜΕΛΙΓΛΥΚΥΚΑΙΟΤΕ
OF-ME AS HONEY SWEET AND when
s IS-REPLETED ΕΓΕΜΙϹΘΗ
ΕΦΑΓΟΝΑΥΤΟΕΠΙΚΡΑΝΘΗΗ
I-ATE it WAS-BITTERED THE
s[3] *adds* ΠΙΚΡΙΑϹ BITTER *b o.*
ΚΟΙΛΙΑΜΟΥΚΑΙΛΕΓΟΥϹΙΝ
11 CAVITY OF-ME AND THEY-ARE-sayING

s o.
ΜΟΙΔΕΙϹΕΠΑΛΙΝΠΡΟΦΗΤΕ
to-ME IS-BINDING YOU AGAIN TO-BEFORE-AVER
b adds ΕΠΙ ON
ΥϹΑΙΕΠΙΛΑΟΙϹΚΑΙΕΘΝΕϹ
ON PEOPLES AND NATIONS
b o.
ΙΝΚΑΙΓΛΩϹϹΑΙϹΚΑΙΒΑϹΙ
AND TONGUES AND KINGS
b o.
ΛΕΥϹΙΝΠΟΛΛΟΙϹΚΑΙΕΔΟΘ
11 MANY AND WAS-GIVEN
bs[4] *add* AND HAD-STOOD THE MES-
ΗΜΟΙΚΑΛΑΜΟϹΟΜΟΙΟϹΡΑΒ
to-ME REED LIKE ROD
SENGER ΚΑΙ (*s*[1] IS-ΕΙ) ΙϹΤΗΚ (*b* ΑΙ *b*ΜΕΡΙϹΕ
ΔΩΛΕΓΩΝΕΓΕΙΡΕΚΑΙΜΕΤΡ
saying BE-ROUSING AND MEASURE
PART) ΕΙΟΑΓΓΕΛΟϹ *to which s*[4] *adds* ΛΕΓΩΝ sayING
ΗϹΟΝΤΟΝΝΑΟΝΤΟΥΘΕΟΥΚΑ
THE TEMPLE OF-THE God AND

ΙΤΟΘΥϹΙΑϹΤΗΡΙΟΝΚΑΙΤΟ
THE SACRIFICE-place AND THE

ΥϹΠΡΟϹΚΥΝΟΥΝΤΑϹΕΝΑΥΤ
ones-worshipING IN it
s[1]* OF-THE Ϲ OF-COURT Ϲ OF-T. Ϲ *s* Ϲ INTO-PLACE
ΩΚΑΙΤΗΝΑΥΛΗΝΤΗΝΕΞΩΘΕ
2 AND THE COURT THE OUT-PLACE
s inserts ΚΑΙ AND *s*[1] Ϲ *bs*[1]* *omit* PLACE
ΝΤΟΥΝΑΟΥΕΚΒΑΛΕΕΞΩΘΕΝ
OF-THE TEMPLE BE-OUT-CASTING OUT-PLACE

ΚΑΙΜΗΑΥΤΗΝΜΕΤΡΗϹΗϹΟΤ
AND NO her YOU-SH'D-BE-MEASURING that
s[1]* *adds* ΚΑΙ AND
ΙΕΔΟΘΗΤΟΙϹΕΘΝΕϹΙΝΚΑΙ
it-WAS-GIVEN to-THE NATIONS AND
A ΜΕΤΡΗ
ΤΗΝΠΟΛΙΝΤΗΝΑΓΙΑΝΠΑΤΗ
THE city THE HOLY THEY-WILL-
-MEASURING *b o.* *b* M̄ 40
ϹΟΥϹΙΝΜΗΝΑϹΤΕϹϹΕΡΑΚΟ
BE-TREADING MONTHS FOUR-TY
Ab add ΚΑΙ AND *b* B̄ 2 *for* TWO
ΝΤΑΔΥΟΚΑΙΔΩϹΩΤΟΙϹΔΥϹ
3 TWO AND I'LL-BE-GIVING to-THE TWO
b o. *b o.*
ΙΝΜΑΡΤΥϹΙΝΜΟΥΚΑΙΠΡΟΦ
witnesses OF-ME AND THEY'LL-BE-

ΗΤΕΥϹΟΥϹΙΝΗΜΕΡΑϹΧΙΛΙ
BEFORE-AVERRING DAYS THOUSAND
b Ξ̄ 60 *s*[4] *adds* FIVE ΠΕ
ΑϹΔΙΑΚΟϹΙΑϹΕΞΗΚΟΝΤΑΠ
two-hundred SIXTY HAV-
ΝΤϹ *s*[2] *nominative* Ο Ι *o.*
ΕΡΙΒΕΒΛΗΜΕΝΟΥϹϹΑΚΚΟΥ
ING-*been*-ABOUT-CAST SACKCLOTH
s[1]* Ο A ΔΥ *for* Є
ϹΟΥΤΟΙΕΙϹΙΝΑΙΔΥΟΕΛΑΙ
4 these ARE THE TWO OLIVES
THE *by s*[2] *s omits* THE
ΑΙΚΑΙΑΙΔΥΟΛΥΧΝΙΑΙΑΙΕ
AND THE TWO LAMPstands THE IN-
Ab omit OF-THE
ΝΩΠΙΟΝΤΟΥΚΥΡΙΟΥΤΗϹΓΗ
VIEW OF-THE Master OF-THE LAND
s[3] ϹΑΙ *s* IS-WILLING
ϹΕϹΤΩΤΕϹΚΑΙΕΙΤΙϹΑΥΤΟ
5 HAVING-STOOD AND IF ANY them
them
ΥϹΘΕΛΕΙΑΔΙΚΗϹΑΙΠΥΡΕΚ
IS-WILLING TO-injure FIRE IS-OUT-

Throne Section—The Two Witnesses

4 The two olive trees remind us of Joshua the high priest and Zerubbabel (Zech.3-4), who witnessed for Jehovah in a former apostasy.

The ministry of the two witnesses has much in common with the ministry of Elijah. Both cause a great drought for three and a half years (1 Ki.17[1]). Both kill their enemies by miraculous fire. The prophet Malachi predicts this ministry (4[5]): *"Lo! I* send you Elijah the prophet before the great and fearful day of Jehovah comes." John the baptist came in the spirit and power of Elijah, but they did not receive him (Mt.17[10-13]11[14]Lu. 1[17]), hence he is still to come as was foretold. As he did not die, but was taken up into heaven in a whirlwind (2 Ki.2[11]), and as he appeared with Moses on the Mount, speaking of the Lord's exodus which He was about to accomplish at Jerusalem (Lu.9[30,31]), he would make an excellent *witness* to the Lord's life and death. Some think that Moses, because his place of burial is unknown (*cf.* Jude [9]) and because he, too, appeared on the mount, is the other witness. Others prefer Enoch (Gen.5[24]).

6 These judgments are just and salutary, for men reject the testimony to the blood of Christ and the blessing that it brings. They are taught that their souls depend upon the abiding efficacy of His death.

7 Just as the two witnesses will be invulnerable until their testimony is complete, so it is with every slave who is doing God's will. Nothing in heaven or on earth can hinder the witness which has God back of it. And when it is finished the enemies of God will be confounded even in their death.

11 The short space of time—three and a half days—allowed for the news of the death of the two witnesses to travel over the earth, besides giving time for them to celebrate and send gifts, would seem to be a great difficulty to early students of this prophecy. It would take months and years to do this a century ago. Yet we have come to a time when this would be a matter of course. Everything will move with incredible swiftness when the judgments of God are in the earth. Let us not doubt God or judge His word by our own ignorance.

their mouth and is devouring their
enemies. And if any one should be
wanting to injure them, thus must
6 he be killed. These have authority
to lock heaven, that there may be no
showers of rain for the days of
their prophecy. And they have
authority over the waters to be
turning them into blood, and to
smite the earth with every calamity
7 whenever they will. And when-
ever they should be finishing their
testimony, the wild beast which is
ascending out of the abyss will be
doing battle with them and it will
be conquering them and killing
8 them. And their corpse will be at
the square of the great city, which,
spiritually, is being called Sodom
and Egypt, where their Lord, also,
9 was crucified. And those out of the
peoples and tribes and languages
and nations are observing their
corpse three days and a half, and
they are not letting their corpses
10 be placed in a tomb. And those
dwelling on the earth are rejoicing
over them and are making merry,
and will be sending oblations to one
another, seeing that these two
prophets torment those dwelling on
11 the earth. And after the three
days and a half the spirit of life
out of God entered into them and
they stand on their feet. And
great fear falls on those beholding
12 them. And they hear a loud voice
out of heaven saying to them:
"Ascend here!" And they ascend-
ed into heaven in a cloud, and

ΠΟΡΕΥΕΤΑΙΕΚΤΟΥCΤΟΜΑΤ
GOING OUT OF-THE MOUTH
ΟCΑΥΤΩΝΚΑΙΚΑΤΕCΘΙΕΙΤ
OF-them AND IS-DOWN-EATING THE
s1* Η o.
ΟΥCΕΧΘΡΟΥCΑΥΤΩΝΚΑΙΕΙ
enemies OF-them AND IF
b IS-WILLING Ε Ι o. s to-injure them
ΤΙCΘΕΛΗCΗΑΥΤΟΥCΑΔΙΚΗ
ANY SHOULD-BE-WILLING them TO-injure
A omits thus sA o.
CΑΙΟΥΤΩCΔΕΙΑΥΤΟΝΑΠΟΚ
thus IS-BINDING him TO-BE-FROM-
b o.
ΤΑΝΘΗΝΑΙΟΥΤΟΙΕΧΟΥCΙΝ
6 KILLED these ARE-HAVING
THE omitted by sb A o. b THE heaven
ΤΗΝΕΞΟΥCΙΑΝΚΛΕΙCΑΙΤΟ
THE authority TO-LOCK THE
authority TO-LOCK
ΝΟΥΡΑΝΟΝΙΝΑΜΗΥΕΤΟCΒΡ
heaven THAT NO WET MAY-BE-
ΕΧΗΤΑCΗΜΕΡΑCΤΗCΠΡΟΦΗ
RAINING THE DAYS OF THE BEFORE-AVER-
sA o.
ΤΕΙΑCΑΥΤΩΝΚΑΙΕΞΟΥCΙΑ
ment OF-them AND authority
ΝΕΧΟΥCΙΝΕΠΙΤΩΝΥΔΑΤΩΝ
THEY-ARE-HAVING ON OF-THE waters
AND by s2
CΤΡΕΦΕΙΝΑΥΤΑΕΙCΑΙΜΑΚ
TO-BE-TURNING them INTO BLOOD AND
b omits IN b as-many-
ΑΙΠΑΤΑΞΑΙΤΗΝΓΗΝΕΝΠΑC
TO-SMITE THE LAND IN EVERY
times IF-EVER THEY-SHOULD-BE-WILLING EVERY BLOW
ΗΠΛΗΓΗΟCΑΚΙCΕΑΝΘΕΛΗC
BLOW as-many-times IF-EVER THEY-SHOULD-BE-
s o.
ΩCΙΝΚΑΙΟΤΑΝΤΕΛΕCΩCΙΝ
7 WILLING AND when-EVER THEY-SHOULD-BE-FINISHING
ΤΗΝΜΑΡΤΥΡΙΑΝΑΥΤΩΝΤΟΘ
THE witness OF-them THE WILD-
A + THE FOURthT(s1*ΤΕ adds)ΟΤΕ(A Ω)ΤΑΡΤΟΝ
ΗΡΙΟΝΤΟΑΝΑΒΑΙΝΟΝΕΚΤΗ
BEAST THE one-UP-STEPPING OUT OF-THE
CΑΒΥCCΟΥΠΟΙΗCΕΙΜΕΤΑΥ
abyss WILL-BE-DOING WITH them
ΤΩΝΠΟΛΕΜΟΝΚΑΙΝΙΚΗCΕΙ
BATTLE AND WILL-BE-CONQUERING
ΑΥΤΟΥCΚΑΙΑΠΟΚΤΕΝΕΙΑΥ
them AND WILL-BE-FROM-KILLING them
s Α THE corpses + ΤΑ Abs1 omit WILL
ΤΟΥCΚΑΙΤΟΠΤΩΜΑΑΥΤΩΝΕ
8 AND THE corpse OF-them WILL
BE (by s4) s o.
CΤΑΙΕΠΙΤΗCΠΛΑΤΕΙΑCΤΗ
BE ON OF-THE BROAD OF-THE
CΠΟΛΕΩCΤΗCΜΕΓΑΛΗCΗΤΙ
city THE GREAT WHICH-
A Ε o.
CΚΑΛΕΙΤΑΙΠΝΕΥΜΑΤΙΚΩC
ANY IS-being-CALLED spiritually
s2 adds(top of page)ΚΑΙΕΓΓΥCΟΠΟΤΑΜΟC AND NEAR
CΟΔΟΜΑΚΑΙΑΙΓΥΠΤΟCΟΠΟ
SODOM AND EGYPT THE-?-where

THE river s2 dots AND OF-them by s2 s omits ΤΑΥ
ΥΚΑΙΟΚΥΡΙΟCΑΥΤΩΝΕCΤΑ
AND THE Master OF-them WAS-impaled
by abbreviation
ΥΡΩΘΗΚΑΙΒΛΕΠΟΥCΙΝΕΚΤ
9 AND ARE-looking OUT OF-
s tribes AND PEOPLES ΤΩΝ OF-THE added by b
ΩΝΛΑΩΝΚΑΙΦΥΛΩΝΚΑΙΓΛΩ
THE PEOPLES AND tribes AND TONGUES
CCΩΝΚΑΙΕΘΝΩΝΤΟΠΤΩΜΑΑ
AND NATIONS THE corpse OF-
A o. b omits AND
ΥΤΩΝΗΜΕΡΑCΤΡΕΙCΚΑΙΗΜ
them DAYS THREE AND HALF-
A Ο
ΙCΥΚΑΙΤΑΠΤΩΜΑΤΑΑΥΤΩΝ
EQUAL AND THE corpses OF-them
(s1 was) b ΗC for Ι b o.
ΟΥΚΑΦΙΟΥCΙΝΤΕΘΗΝΑΙΕΙ
NOT THEY-ARE-FROM-LETTING TO-BE-PLACED INTO
s2 adds ΤΑ=tombs
CΜΝΗΜΑΚΑΙΟΙΚΑΤΟΙΚΟΥΝ
10 memorial-tomb AND THE ones-DOWN-HOMING
ΤΕCΕΠΙΤΗCΓΗCΧΑΙΡΟΥCΙ
ON OF-THE LAND ARE-JOYING
b WILL-BE-BEING-g.ΦΡΑΝΘΗCΟ
ΝΕΠΑΥΤΟΙCΚΑΙΕΥΦΡΑΙΝΟ
ON them AND ARE-being-gladdened
ΝΤΑΙ s1*Π-ARE-s. for Ψ b ΔΩCΟΥCΙΝ-GIVING
ΝΤΑΙΚΑΙΔΩΡΑΠΕΜΨΟΥCΙΝ
AND oblations THEY-WILL-BE-SENDING
s THE-BEFORE-
ΑΛΛΗΛΟΙCΟΤΙΟΥΤΟΙΟΙΔΥ
to-one-another that these THE TWO
AVERers THE TWO
ΟΠΡΟΦΗΤΑΙΕΒΑCΑΝΙCΑΝΤ
BEFORE-AVERers ORDEALize THE
ΟΥCΚΑΤΟΙΚΟΥΝΤΑCΕΠΙΤΗ
ones-DOWN-HOMING ON OF-THE
s omits THE sA o.
CΓΗCΚΑΙΜΕΤΑΤΑCΤΡΕΙCΗ
11 LAND AND after THE THREE DAYS
sA insert Ο (s is partly erased)
ΜΕΡΑCΚΑΙΗΜΙCΥΠΝΕΥΜΑΖ
AND HALF-EQUAL spirit OF-
ΩΗCΕΚΤΟΥΘΕΟΥΕΙCΗΛΘΕΝ
LIFE OUT OF-THE God INTO-CAME
A ΕΝΑΥΤΟΙC IN them
ΕΙCΑΥΤΟΥCΚΑΙΕCΤΗCΑΝΕ
INTO them AND THEY-STAND ON
ΠΙΤΟΥCΠΟΔΑCΑΥΤΩΝΚΑΙΦ
OF-THE FEET OF-them AND FEAR
sb omit ΕΠ ON
ΟΒΟCΜΕΓΑCΕΠΕΠΕCΕΝΕΠΙ
GREAT ON-FALLS ON
s1* Ο
ΤΟΥCΘΕΩΡΟΥΝΤΑCΑΥΤΟΥC
THE ones-beholding them
b o. Ab Ν accusative
ΚΑΙΗΚΟΥCΑΝΦΩΝΗCΜΕΓΑΛ
12 AND THEY-HEAR OF-SOUND GREAT
Ab Ν
ΗCΕΚΤΟΥΟΥΡΑΝΟΥΛΕΓΟΥC
OUT OF-THE heaven saying
ΑΝ Ab A omits to-them b Η
ΗCΑΥΤΟΙCΑΝΑΒΑΤΕΩΔΕΚΑ
to-them UP-STEP here AND
ΙΑΝΕΒΗCΑΝΕΙCΤΟΝΟΥΡΑΝ
THEY-UP-STEPPED INTO THE heaven

Throne Section—The Kingdom Comes

13 This earthquake, coming so near the end of the judgment period, may be a precursor of the one under the seventh bowl (16[18]). It seems to affect Jerusalem principally—the city in which the two witnesses testify and where they will be killed.

15 The details of the events under the seventh trumpet are not given here, but in connection with the Temple Section. That there is some terrible infliction is certain, for it is the worst of the woes. We suggest that it includes the bowls (15[7]) and the battle of the great day when the armies of the entire earth are arrayed against Jerusalem and are slain by the Rider on the White Horse (19[11-17]). It certainly ends with His coming in glory and taking over the governments of earth.
15 This completes the Throne Section. *Christ is King! He reigns!* This brings us to the era of the resurrection and the thousand years, which is detailed in the early part of the twentieth chapter.

18 The "judgment of the dead" here refers to the former resurrection and the awards given to those who have lost their lives for His sake. It corresponds with the word "judgment is granted them" (20[4]).

THE TEMPLE SECTION

CHRIST AS PRIEST

The "opening" of the *temple* (4[1] note), giving a view of the *covenant*, is the key to the first division of the Temple Section (11[19]-15[4]). The covenant and the divine ritual are the exclusive prerogatives of one nation, Israel (Ro.9[4], etc.). Jehovah remembers His covenant with them, to fulfill it. In awful contrast with this is the opening of the second division of the Temple Section (15[5]). There the tabernacle of the testimony is opened and the *law* is exposed. The first division is filled with blessing for the faithful in Israel, the second with terrible judgments for those of them who apostatize. This division centers around the faithful city Jerusalem; the next division is much concerned with unfaithful Babylon.

This section gives us the religious aspect of judgment, as viewed from the standpoint of the temple. Just as the books of Kings and Chronicles present

13 their enemies behold them. And in
that hour occurred a great earth-
quake, and a tenth of the city falls,
and there were seven thousand
names of the men killed in the
earthquake. And the rest became
affrighted, and give glory to the
God of heaven.
14 The second woe passed away.
Lo! the third woe is coming
swiftly!
15 And the seventh messenger trum-
pets. And loud voices occurred in
heaven, saying: *"The world king-
dom became our Lord's and His
Christ's, and He shall be reigning
for the eons of the eons! Amen!"*
16 And the twenty-four elders who
are sitting on their thrones before
God fall on their faces and worship
17 God, saying, "We are thanking
Thee, Lord God Almighty, Who
art and Who wast, seeing that
Thou hast taken Thy great power
18 and dost reign. And the nations
are angered, and Thy indignation
came, and the era for the dead to
be judged, and to give wages to
Thy slaves the prophets, and to the
saints and to those who are fearing
Thy name, the small and the great,
and to blight those who are blight-
ing the earth."
19 And the temple of God which is
in heaven was opened, and the ark
of God's covenant was viewed in
His temple, and lightnings and
voices and thunders and an earth-
quake and a great hail occurred.

A Ο
ΟΝΕΝΤΗΝΕΦΕΛΗΚΑΙΕΘΕΩΡ
IN THE CLOUD AND behold

ΗϹΑΝΑΥΤΟΥϹΟΙΕΧΘΡΟΙΑΥ
them THE enemies OF-

b omits AND *s o.* *b* DAY ΗΜΕΡΑ
ΤΩΝΚΑΙΕΝΕΚΕΙΝΗΤΗΩΡΑΕ
13 them AND IN that THE HOUR BE-

*s*A *o.*
ΓΕΝΕΤΟϹΕΙϹΜΟϹΜΕΓΑϹΚΑ
CAME QUAKing GREAT AND

b Γ̄ 3
ΙΤΟΔΕΚΑΤΟΝΤΗϹΠΟΛΕΩϹΕ
THE TENth OF-THE city FALLS

ΠΕϹΕΝΚΑΙΑΠΕΚΤΑΝΘΗϹΑΝ
AND WERE-FROM-KILLED

*s*A *o.*
ΕΝΤΩϹΕΙϹΜΩΟΝΟΜΑΤΑΑΝΘ
IN THE QUAKing NAMES OF-humans

b Ζ̄ 7
ΡΩΠΩΝΧΙΛΙΑΔΕϹΕΠΤΑΚΑΙ
THOUSANDS SEVEN AND

s Ν *s* Ω *o. singular*
ΟΙΛΟΙΠΟΙΕΜΦΟΒΟΙΕΓΕΝΟ
THE rest IN-FEAR BECAME

ΝΤΟΚΑΙΕΔΩΚΑΝΔΟΞΑΝΤΩΘ
AND THEY-GIVE esteem to-THE

s2 omits THE
ΕΩΤΟΥΟΥΡΑΝΟΥΗΟΥΑΙΗΔΕ
14 God OF-THE heaven THE WOE THE second

s ΠΑΡ BESIDE-C. *b* BE-P. *after* third *s* IS-
ΥΤΕΡΑΑΠΗΛΘΕΝΙΔΟΥΗΟΥΑ
FROM-CAME BE-PERCEIVING THE WOE

COMING THE WOE
ΙΗΤΡΙΤΗΕΡΧΕΤΑΙΤΑΧΥΚΑ
15 THE third IS-COMING SWIFTLY AND

THE *omitted by* A
ΙΟΕΒΔΟΜΟϹΑΓΓΕΛΟϹΕϹΑΛ
THE SEVENth MESSENGER TRUMPETS

*s1** Ε *o.=singular*
ΠΙϹΕΝΚΑΙΕΓΕΝΟΝΤΟΦΩΝΑ
.AND BECAME SOUNDS

ΙΜΕΓΑΛΑΙΕΝΤΩΟΥΡΑΝΩΛΕ
GREAT IN THE heaven say-

A*b* ΟΝΤΕϹ *masculine* *s o.*
ΓΟΥϹΑΙΕΓΕΝΕΤΟΗΒΑϹΙΛΕ
ING BECAME THE KINGdom

ΙΑΤΟΥΚΟϹΜΟΥΤΟΥΚΥΡΙΟΥ
OF-THE SYSTEM OF-THE Master

ΗΜΩΝΚΑΙΤΟΥΧΡΙϹΤΟΥΑΥΤ
OF-US AND OF-THE ANOINTED OF-Him

ΟΥΚΑΙΒΑϹΙΛΕΥϹΕΙΕΙϹΤΟ
AND He-WILL-BE-reigning INTO THE

A*b omit* AMEN
ΥϹΑΙΩΝΑϹΤΩΝΑΙΩΝΩΝΑΜΗ
eons OF-THE eons AMEN

A*s1* omit* THE *b* ΚΔ̄ 24
ΝΚΑΙΟΙΕΙΚΟϹΙΤΕϹϹΑΡΕϹ
16 AND THE TWENTY - FOUR

A*b omit* WHO *b adds* OF-THE THRONE
ΠΡΕϹΒΥΤΕΡΟΙΟΙΕΝΩΠΙΟΝ
SENIORS WHO IN-VIEW

ΤΟΥΘΡΟΝΟΥ *bs1**ΟΙ *add* A ΜΕΝΟΙ *ones*-sitting
ΤΟΥΘΕΟΥΚΑΘΗΝΤΑΙΕΠΙΤΟ
OF-THE God ARE-sitting ON THE

A*b omit* AND
ΥϹΘΡΟΝΟΥϹΑΥΤΩΝΚΑΙΕΠΕ
THRONES OF-them AND THEY-FALL

b Ο
ϹΑΝΕΠΙΤΑΠΡΟϹΩΠΑΑΥΤΩΝ
ON THE faces OF-them

ΚΑΙΠΡΟϹΕΚΥΝΗϹΑΝΤΩΘΕΩ
AND THEY-worship to-THE God

ΛΕΓΟΝΤΕϹΕΥΧΑΡΙϹΤΟΥΜ
17 sayING WE-ARE-thankING

b ϹΕ YOU A*b* Ε *vocative* THE *by s2*
ΕΝϹΟΙΚΥΡΙΟϹΟΘΕΟϹΟΠΑΝ
to-YOU Master THE God THE ALL-

s1 adds s2 dots ΚΑΙ AND
ΤΟΚΡΑΤΩΡΟΩΝΚΑΙΟΗΝΟΤΙ
HOLDER THE BEING AND THE WAS that

ΕΙΛΗΦΑϹΤΗΝΔΥΝΑΜΙΝϹΟΥ
YOU-HAVE-GOTTEN THE ABILITY OF-YOU

ΤΗΝΜΕΓΑΛΗΝΚΑΙΕΒΑϹΙΛΕ
THE GREAT AND YOU-reign

ΥϹΑϹΚΑΙΤΑΕΘΝΗΩΡΓΙϹΘΗ
18 AND THE NATIONS ARE-INDIGNANT

ϹΑΝ *by s2*
ϹΑΝΚΑΙΗΛΘΕΝΗΟΡΓΗϹΟΥΚ
AND CAME THE INDIGNATION OF-YOU

ΑΙΟΚΑΙΡΟϹΤΩΝΝΕΚΡΩΝΚΡ
AND THE SEASON OF-THE DEAD TO-BE-

ΙΘΗΝΑΙΚΑΙΔΟΥΝΑΙΤΟΝΜΙ
JUDGED AND TO-GIVE THE HIRE

ϹΘΟΝΤΟΙϹΔΟΥΛΟΙϹϹΟΥΤΟ
to-THE SLAVES OF-YOU THE

b inserts OF-YOU ϹΟΥ A Υ *accusative*
ΙϹΠΡΟΦΗΤΑΙϹΚΑΙΤΟΙϹΑΓ
BEFORE-AVERers AND to-THE HOLY-

A Υ *s omits* to-THE A Υ
ΙΟΙϹΚΑΙΤΟΙϹΦΟΒΟΥΜΕΝΟ
ones AND to-THE *ones*-FEARING

AΥ A*s1*Υ *s3 corrects 4 times*
ΙϹΤΟΟΝΟΜΑϹΟΥΤΟΙϹΜΙΚΡ
THE NAME OF-YOU to-THE LITTLE

A*s1*Υ Υ Υ A *om.* AND
ΟΙϹΚΑΙΤΟΙϹΜΕΓΑΛΟΙϹΚΑ
AND to-THE GREAT AND

ΙΔΙΑΦΘΕΙΡΑΙΤΟΥϹΔΙΑΦΘ
TO-THRU-CORRUPT THE *ones*-THRU-

For ΟΙ *s has* Υ
ΕΙΡΟΝΤΑϹΤΗΝΓΗΝΚΑΙΗΝΟ
19 CORRUPTING THE LAND AND WAS-UP-

b ΧΘΗ *passive* *bs omit* THE
ΙΓΗΟΝΑΟϹΤΟΥΘΕΟΥΟΕΝΤΩ
OPENed THE TEMPLE OF-THE God THE IN THE

s1 adds ΑΝΩ *s2 cancels*
ΟΥΡΑΝΩΚΑΙΩΦΘΗΗΚΙΒΩΤΟ
heaven AND WAS-VIEWED THE ARK

A ΑΥΤΟΥ OF-Him *and*
ϹΤΗϹΔΙΑΘΗΚΗϹΤΟΥΘΕΟΥΕ
OF-THE covenant OF-THE God IN

b reads ΚΥΡΙΟΥ Master *for* OF-THE God *s1** Ε *o.*
ΝΤΩΝΑΩΑΥΤΟΥΚΑΙΕΓΕΝΟΝ
THE TEMPLE OF-Him AND BECAME

ΤΟΑϹΤΡΑΠΑΙΚΑΙΦΩΝΑΙΚΑ
GLEAM-FLINGS AND SOUNDS AND

b omits AND QUAKE A *o.*
ΙΒΡΟΝΤΑΙΚΑΙϹΕΙϹΜΟϹΚΑ
THUNDERS AND QUAKing AND

s o.
12 ΙΧΑΛΑΖΑΜΕΓΑΛΗΚΑΙϹΗΜΕ
hail GREAT AND SIGN

Temple Section—The Male Son

the same historical events from two sides, Kings from the human, Chronicles from the divine, so this section reviews the period which has already been presented in its relation to the throne. These two sections correspond to the two great missions of the chosen nation (Ex.19[6]). They were to be a royal priesthood (1 Pt.2[9]). The Throne Section gives them the sovereignty of the nations. This section recovers their priestly functions. In that they will rule the nations *for* Jehovah: in this they bring them *to* Jehovah. The theme is no longer the political redemption of the earth. The dragon, the wild beast and the false prophet demand *divine* honors. They want *worship*. This is refused by the faithful in Israel. The apostates, especially those in Babylon, with all the rest of mankind, join the great confederation to blot out the worship of Jehovah from the face of the earth.

1 This woman is in contrast with the false woman, the city of Babylon (18), hence is a sign of the faithful city of Jerusalem. Clothed with the sun indicates the possession of authority to rule in the day of Jehovah. The law, which reflects God's glory and controls her walk, is under her feet. The twelve stars signify the twelve apostles, who will administer the kingdom. Her condition is like that of the nation in Isa. 26[17]. Unparalleled persecution will be her portion. This is directed especially against a select company out of her, which seems to correspond to the 144,000 who were sealed in the previous section (7[3]). They seem to have a safe asylum in the temple (11[1]) on Mount Zion (14[1]) while the woman flies into the wilderness. They are celibates (14[4]), hence are called *male* sons.

3 The dragon is explained as Satan. It is a composite figure, like the Lambkin (5[6]), the seven heads and ten horns denoting subordinate powers which are a part of its organization. They are the real powers behind the great empire of the end, for, when the beast arises, it, too, has seven heads and ten horns, the counterpart of the dragon.

6 The times of God's saints are measured by the *sun*—twelve hundred sixty *days*. The same period, when concerned with the wild beast is measured by the *moon*—forty-two *months*.

12 And a great sign was viewed
in heaven: a woman clothed with
the sun, and the moon underneath
her feet, and on her head a wreath
2 of twelve stars. And, being pregnant, she is crying, travailing, and
being tormented to be bringing
forth.

3 And another sign was viewed in
heaven, and *lo!* a great fiery-red
dragon, having seven heads and
ten horns, and on its heads seven
4 diadems. And its tail is dragging
a third of the stars of heaven, and
cast them into the earth. And the
dragon stands before the woman
who is about to be bringing forth,
that it should be devouring her
child whenever she may be bring-
5 ing forth. And she brought forth
a son, a male, who is about to be
shepherding all the nations with
an iron club. And her child is
snatched away to God and to His
6 throne. And the woman fled into
the wilderness, there where she has
a place made ready by God, that
there they may be nurturing her
a thousand two hundred sixty
days.

7 And a battle occurred in heaven.
Michael and his messengers battle
with the dragon, and the dragon
8 battles, and its messengers. And
they are not strong enough for
him, neither was their place still
found in heaven.

9 And the great dragon was cast
down, who is the ancient serpent
called Slanderer and Satan, who
is deceiving the whole inhabited
earth. It was cast into the earth,
and its messengers were cast with
10 it. And I hear a loud voice in

ΙΟΝΜΕΓΑΩΦΘΗΕΝΤΩΟΥΡΑΝ 20
GREAT WAS-VIEWED IN THE heaven

A ΠΕΡΙΒΛΕΠΟΜΕ.. ABOUT-looking
ΩΓΥΝΗΠΕΡΙΒΕΒΛΗΜΕΝΗΤΟ 40
WOMAN HAVING-*been*-ABOUT-CAST THE

s1* ΤΗΝ *accusative*, +Ν
ΝΗΛΙΟΝΚΑΙΗCΕΛΗΝΗΥΠΟΚ 60
SUN AND THE MOON UNDER-DOWN

ΑΤΩΤΩΝΠΟΔΩΝΑΥΤΗCΚΑΙΕ 80
OF-THE FEET OF-her AND ON

ΠΙΤΗCΚΕΦΑΛΗCΑΥΤΗCCΤΕ 100
OF-THE HEAD OF-her WREATH

2 ΦΑΝΟCΑCΤΕΡΩΝΔΩΔΕΚΑΚΑ 20
OF-GLEAMers TWO-TEN AND

A b *omit* AND b ΕΚΡΑ
ΙΕΝΓΑCΤΡΙΕΧΟΥCΑΚΑΙΚΡ 40
IN BELLY HAVING AND she-IS-

ZEN A +ΚΑΙ AND
ΑΖΕΙΩΔΙΝΟΥCΑΚΑΙΒΑCΑΝ 60
CRYING PAINING AND *being*-OR-

ΙΖΟΜΕΝΗΤΕΚΕΙΝΚΑΙΩΦΘΗ 80
3 DEALizED TO-BE-BRINGING-FORTH AND WAS-VIEWED

s o.
ΑΛΛΟCΗΜΕΙΟΝΕΝΤΩΟΥΡΑΝ 200
other SIGN IN THE heaven

b o. A GREAT
ΩΚΑΙΙΔΟΥΔΡΑΚΩΝΠΥΡΡΟC 20
AND BE-PERCEIVING DRAGON FIERY-red

FIERY-red
ΜΕΓΑCΕΧΩΝΚΕΦΑΛΑCΕΠΤΑ 40
GREAT HAVING HEADS SEVEN

b Ι̅ 10
ΚΑΙΚΕΡΑΤΑΔΕΚΑΚΑΙΕΠΙΤ 60
AND horns TEN AND ON THE

A OF-them ΩΝ
ΑCΚΕΦΑΛΑCΑΥΤΟΥΕΠΤΑΔΙ 80
HEADS OF-it SEVEN fillets

ΑΔΗΜΑΤΑΚΑΙΗΟΥΡΑΑΥΤΟΥ 300
4 AND THE TAIL OF-it

s o. b Γ̅ 3
CΥΡΕΙΤΟΤΡΙΤΟΝΤΩΝΑCΤΕ 20
IS-DRAGGING THE third OF-THE GLEAMers

s1* *adds* ΤΟΤΡΙΤΟΝ THE third
ΡΩΝΤΟΥΟΥΡΑΝΟΥΚΑΙΕΒΑΛ 40
OF-THE heaven AND CAST

ΕΝΑΥΤΟΥCΕΙCΤΗΝΓΗΝΚΑΙ 60
them INTO THE LAND AND

ΟΔΡΑΚΩΝΕCΤΗΚΕΝΕΝΩΠΙΟ 80
THE DRAGON HAS-STOOD IN-VIEW

ΝΤΗCΓΥΝΑΙΚΟCΤΗCΜΕΛΛΟ 400
OF-THE WOMAN OF-THE being-ABOUT

ΥCΗCΤΕΚΕΙΝΙΝΑΟΤΑΝΤΕΚ 20
TO-BE-BRINGING-FORTH THAT when-EVER she-MAY-

ΗΤΟΤΕΚΝΟΝΑΥΤΗCΚΑΤΑΦΑ 40
BE-BRINGING-FORTH THE offspring OF-her it-MAY-BE-DOWN-

b *omits* Ρ *and* A ΑΡCΕΝ
ΓΗΚΑΙΕΤΕΚΕΝΥΙΟΝΑΡΡΕΝ 60
5 EATING AND she-BROUGHT-FORTH SON MALE

s ΠΟΙΜΕΝΙΝ
ΑΟCΜΕΛΛΕΙΠΟΙΜΑΙΝΕΙΝΠ 80
WHO IS-ABOUT TO-BE-SHEPHERDING ALL

ΑΝΤΑΤΑΕΘΝΗΕΝΡΑΒΔΩCΙΔ 500
THE NATIONS IN ROD IRON

s ΠΑΓΗ *and* b *has* Χ *for* C
ΗΡΑΚΑΙΗΡΠΑCΘΗΤΟΤΕΚΝΟ 20
AND IS-SNATCHED THE offspring

ΝΑΥΤΗCΠΡΟCΤΟΝΘΕΟΝΚΑΙ 40
OF-her TOWARD THE God AND

ΠΡΟCΤΟΝΘΡΟΝΟΝΑΥΤΟΥΚΑ 60
6 TOWARD THE THRONE OF-Him AND

ΙΗΓΥΝΗΕΦΥΓΕΝΕΙCΤΗΝΕΡ 80
THE WOMAN FLED INTO THE DES-

s o.
ΗΜΟΝΟΠΟΥΕΧΕΙΕΚΕΙΤΟΠΟ 600
OLATE THE-?-where she-IS-HAVING there PLACE

b ΥΠΟ UNDER
ΝΗΤΟΙΜΑCΜΕΝΟΝΑΠΟΤΟΥΘ 20
HAVING-*been*-made-READY FROM THE God

b *adds* ΕΚ OUT s ΟΥ
ΕΟΥΙΝΑΕΚΕΙΤΡΕΦΩCΙΝΑΥ 40
THAT there THEY-MAY-BE-NURTURING her

s1* Ο
ΤΗΝΗΜΕΡΑCΧΙΛΙΑCΔΙΑΚΟ 60
DAYS THOUSAND TWO hundred

b Ξ̅ 60 s4 *adds* ΠΕΝΤΕ FIVE *in margin*
CΙΑCΕΞΗΚΟΝΤΑΚΑΙΕΓΕΝΕ 80
7 SIXTY AND BECAME

ΤΟΠΟΛΕΜΟCΕΝΤΩΟΥΡΑΝΩΟ 700
BATTLE IN THE heaven THE

ΤΕ BESIDES *added by* A
ΜΙΧΑΗΛΚΑΙΟΙΑΓΓΕΛΟΙΑΥ 20
MICHAEL AND THE MESSENGERS OF-him

sb *omit* OF-THE
ΤΟΥΤΟΥΠΟΛΕΜΗCΑΙΜΕΤΑΤ 40
OF-THE TO-BATTLE WITH THE

ΟΥΔΡΑΚΟΝΤΟCΚΑΙΟΔΡΑΚΩ 60
DRAGON AND THE DRAGON

b o.
ΝΕΠΟΛΕΜΗCΕΝΚΑΙΟΙΑΓΓΕ 80
BATTLES AND THE MESSENGERS

b ΙCΧΥΟΝ A Ε
ΛΟΙΑΥΤΟΥΚΑΙΟΥΚΙCΧΥCΑ 800
8 OF-it AND NOT THEY-ARE-STRONG

A b *omit* TOWARD him s1 ΤΟΤΕ then (s3)
ΝΠΡΟCΑΥΤΟΝΟΥΔΕΤΟΠΟCΕ 20
TOWARD him NOT-YET PLACE WAS-

s3 *supplies* to-them ΤΟΙC *and dots* STILL
ΥΡΕΘΗΑΥΤΩΝΕΤΙΕΝΤΩΟΥΡ 40
FOUND OF-them STILL IN THE heaven

ΑΝΩΚΑΙΕΒΛΗΘΗΟΔΡΑΚΩΝΟ 60
9 AND WAS-CAST THE DRAGON THE

s *omits* THE
ΜΕΓΑCΟΟΦΙCΟΑΡΧΑΙΟCΟΚ 80
GREAT THE serpent THE ORIGINal THE *one*-

s *omits* AND
ΑΛΟΥΜΕΝΟCΔΙΑΒΟΛΟCΚΑΙ 900
being-CALLED THRU-CASTer AND

THE *omitted by* b
ΟCΑΤΑΝΑCΟΠΛΑΝΩΝΤΗΝΟΙ 20
THE SATAN THE *one*-STRAYING THE *one*-

ΚΟΥΜΕΝΗΝΟΛΗΝΕΒΛΗΘΗΕΙ 40
being-HOMED WHOLE WAS-CAST INTO

CΤΗΝΓΗΝΚΑΙΟΙΑΓΓΕΛΟΙΑ 60
THE LAND AND THE MESSENGERS OF-

ΥΤΟΥΜΕΤΑΥΤΟΥΕΒΛΗΘΗCΑ 80
it WITH him WERE-CAST

ΝΚΑΙΗΚΟΥCΑΦΩΝΗΝΜΕΓΑΛ 23000
10 AND I-HEAR SOUND GREAT

Temple Section—The Dragon and its Messengers

7 When the dragon attacks Jerusalem it comes into conflict with Michael, one of the chief princes (Dan.10[13]), who is Israel's prince (Dan.10[21]) in God's government. Prince Michael and his messengers eject the dragon and its messengers out of heaven.

9 Satan is now in heaven (Job 1[6]Eph. 6[12]) and will not be ejected until about the middle of Daniel's seventieth week.

9 Satan is Hebrew, meaning *adversary*. This is a common term applied to the angels of Jehovah (Nu.22[22,32]), David (1 Sa.29[4]), the sons of Zeruiah (2 Sa.19[22]), etc. Later, when used in its untranslated form in Greek, it always seems to refer to the personality whose appellations are gathered together in this passage.

10 Michael's victory over the dragon secures the final overthrow of its power, though it continues for a short period, concentrated on the earth. Those still on the earth are warned that the fury of the Slanderer will be bitter because brief.

13 Compare Mt.24[16]. Our Lord counsels them to flee into the mountains of Judea, which are a wilderness, when they see the abomination of desolation (Dan.9[27]) standing in the holy place. This fixes the time as the middle of the last heptad. The season and seasons and half a season (counted by harvests, as their sustenance is in question) corresponds to the last half of the seventieth heptad.

14 The great griffon vulture of Palestine has enormous strength and swiftness of wing. Unlike the eagle, it is bald (Mic.1[16]), and it congregates in flocks. It was held in highest esteem by the ancients. Assyria and Persia and Rome adopted it for their ensign. This has been followed by some modern nations.

The aptness of this figure lies in the fact that these vultures inhabit the inaccessible cliffs (Jer.49[16]) where no human hand can touch them. Thus the inhabitants of the city of Jerusalem will find an asylum in the impenetrable fastnesses which abound in the vast mountainous wilderness not many miles from the city. There they will be sheltered and sustained until their Messiah is manifested in power.

heaven saying: *"Now came the*
salvation and the power and the
kingdom of our God, and the au-
thority of His Christ, seeing that
the accuser of our brethren was
cast down, who was accusing them
11 *before our God day and night. And*
they conquer him through the
blood of the Lambkin, and because
of the word of their testimony, and
they love not their soul, unto death.
12 *Therefore, make merry, O heavens,*
and those who are tabernacling in
them! Woe to the land and the sea,
seeing that the Slanderer descend-
ed to you having great fury, being
aware that the season he has is
brief."

13 And when the dragon perceived
that it was cast into the earth, it
persecutes the woman who brought
14 forth the male. And the two wings
of a large vulture were given to
the woman that she may be flying
into the wilderness into her place
there, where she is nurtured a sea-
son and seasons and half a season
15 from the face of the serpent. And
the serpent cast water as a river
out of its mouth behind the woman
that she should be carried away by
16 its current. And the earth helps
the woman, and the earth opens
its mouth and swallowed the river
which the dragon cast out of its
17 mouth. And the dragon is angry
with the woman, and came away
to do battle with the rest of her
seed, who are keeping the precepts
of God and who have the testimony
of Jesus.

ΗΝΕΝΤΩΟΥΡΑΝΩΛΕΓΟΥϹΑΝ
IN THE heaven saying

ΑΡΤΙΕΓΕΝΕΤΟΗϹΩΤΗΡΙΑΚ
at-PRESENT BECAME THE saving AND

s o.
ΑΙΗΔΥΝΑΜΙϹΚΑΙΗΒΑϹΙΛΕ
THE ABILITY AND THE KINGdom

ΙΑΤΟΥΘΕΟΥΗΜΩΝΚΑΙΗΕΞΟ
OF-THE God OF-US AND THE author-

ΥϹΙΑΤΟΥΧΡΙϹΤΟΥΑΥΤΟΥΟ
ity OF-THE ANOINTED OF-Him that

A Ω o. o.
ΤΙΕΒΛΗΘΗΟΚΑΤΗΓΟΡΟϹΤΩ
WAS-CAST THE accuser OF-THE

ΝΑΔΕΛΦΩΝΗΜΩΝΟΚΑΤΗΓΟΡ
brothers OF-US THE *one*-accusING

A ΟΥϹ them
ΩΝΑΥΤΩΝΕΝΩΠΙΟΝΤΟΥΘΕΟ
OF-them IN-VIEW OF-THE God

ΥΗΜΩΝΗΜΕΡΑϹΚΑΙΝΥΚΤΟϹ
OF-US DAY AND NIGHT

s Ο these
ΚΑΙΑΥΤΟΙΕΝΙΚΗϹΑΝΑΥΤΟ
11 AND they CONQUER him

ΝΔΙΑΤΟΑΙΜΑΤΟΥΑΡΝΙΟΥΚ
THRU THE BLOOD OF-THE LAMBkin AND

ΑΙΔΙΑΤΟΝΛΟΓΟΝΤΗϹΜΑΡΤ
THRU THE saying OF-THE witness

A Χ
ΥΡΙΑϹΑΥΤΩΝΚΑΙΟΥΚΗΓΑΠ
OF-them AND NOT THEY-LOVE

*s*2 *inserts* Є=OF-selves
ΗϹΑΝΤΗΝΨΥΧΗΝΑΥΤΩΝΑΧΡ
THE soul OF-them UNTIL
A TO-BE-*be*ING-glad

ΙΘΑΝΑΤΟΥΔΙΑΤΟΥΤΟΕΥΦΡ
12 DEATH THRU this BE-*be*ING-glad

s Є o. A ΑΙ.ΟΙ THE *inserted by* Ab *s* DOWN-
ΑΙΝΕϹΘΕΟΥΡΑΝΟΙΚΑΙΟΙΕ
heavens AND THE IN

HOMING IN them ΚΑΤΟΙΚΟΥΝΤΕϹ
ΝΑΥΤΟΙϹϹΚΗΝΟΥΝΤΕϹΟΥΑ
them BOOTHING WOE

A*b omit* INTO *b* o. A ΑΓ(o.) ΑΠΗΝ *b* o.
ΙΕΙϹΤΗΝΓΗΝΚΑΙΤΗΝΘΑΛΑ
INTO THE LAND AND THE SEA

b Η o. *b* Π (?)
ϹϹΑΝΟΤΙΚΑΤΕΒΗΟΔΙΑΒΟΛ
that DOWN-STEPPED THE THRU-CASTER

s omits GREAT
ΟϹΠΡΟϹΥΜΑϹΕΧΩΝΘΥΜΟΝΜ
TOWARD YOU *p* HAVING fury GREAT

ΕΓΑΝΕΙΔΩϹΟΤΙΟΛΙΓΟΝΚΑ
HAVING-PERCEIVED that FEW SEASON

b o.
ΙΡΟΝΕΧΕΙΚΑΙΟΤΕΕΙΔΕΝΟ
13 he-IS-HAVING AND when PERCEIVED THE

*s*2 that WAS-CAST THE DRAGON
ΔΡΑΚΩΝΟΤΙΕΒΛΗΘΗΕΙϹΤΗ
DRAGON that it-WAS-CAST INTO THE

*s*2-OUT-c. +ΕΞ *s*1* o. *s*1* Κ *b* o. (*s*1 GIVES *for* CHASES)
ΝΓΗΝΕΔΙΩΞΕΝΤΗΝΓΥΝΑΙΚ
LAND it-CHASES THE WOMAN

b Ρ A *adds* Ν
ΑΗΤΙϹΕΤΕΚΕΝΤΟΝΑΡϹΕΝΑ
WHO-ANY BROUGHT-FORTH THE MALE

*s*2 it-WAS-GIVEN o. o. o.
ΚΑΙΕΔΟΘΗϹΑΝΤΗΓΥΝΑΙΚΙ
14 AND WERE-GIVEN to-THE WOMAN

THE *omitted by sb* *s omits* OF-THE
ΑΙΔΥΟΠΤΕΡΥΓΕϹΤΟΥΑΕΤΟ
THE TWO flyers OF-THE VULTURE

A Є
ΥΤΟΥΜΕΓΑΛΟΥΙΝΑΠΕΤΗΤΑ
THE GREAT THAT she-MAY-BE-flying

o. *s omits* THE
ΙΕΙϹΤΗΝΕΡΗΜΟΝΕΙϹΤΟΝΤ
INTO THE DESOLATE INTO THE PLACE

b -AS *for* where ΩϹ *b* Η
ΟΠΟΝΑΥΤΗϹΟΠΟΥΤΡΕΦΕΤΑ
OF-her THE-?-where she-IS-*be*ING-NUR-

*s*2 *inserts* ΚΑΙ AND (SEASON *by s*2) *s* Є o.
ΙΕΚΕΙΚΑΙΡΟΝΚΑΙΚΑΙΡΟΥ
TURED there SEASON AND SEASONS

*s*1* *inserts* Ο
ϹΚΑΙΗΜΙϹΥΚΑΙΡΟΥΑΠΟΠΡ
AND HALF-EQUAL SEASON FROM face

ΟϹΩΠΟΥΤΟΥΟΦΕΩϹΚΑΙΕΒΑ
15 OF-THE serpent AND CAST

ΛΕΝΟΟΦΙϹΕΚΤΟΥϹΤΟΜΑΤΟ
THE serpent OUT OF-THE MOUTH

ϹΑΥΤΟΥΟΠΙϹΩΤΗϹΓΥΝΑΙΚ
OF-it BEHIND OF-THE WOMAN

ΟϹΥΔΩΡΩϹΠΟΤΑΜΟΝΙΝΑΑΥ
water AS river THAT her

ΤΗΝΠΟΤΑΜΟΦΟΡΗΤΟΝΠΟΙΗ
river-CARRIED SHOULD-BE-

ϹΗΚΑΙΕΒΟΗΘΗϹΕΝΗΓΗΤΗΓ
16 DOING AND helps THE LAND THE WO-

ΥΝΑΙΚΙΚΑΙΗΝΟΙΞΕΝΗΓΗΤ
MAN AND UP-OPENS THE LAND THE

ΟϹΤΟΜΑΑΥΤΗϹΚΑΙΚΑΤΕΠΙ
MOUTH OF-her AND DOWN-DRANK

s o. A ΤΟΥ ΔΩΡ THE water A o. ΕΝ IN *added by b*
ΕΝΤΟΝΠΟΤΑΜΟΝΟΝΕΒΑΛΕΝ
THE river WHICH CAST

ΟΔΡΑΚΩΝΕΚΤΟΥϹΤΟΜΑΤΟϹ
THE DRAGON OUT OF-THE MOUTH

ΑΥΤΟΥΚΑΙΩΡΓΙϹΘΗΟΔΡΑΚ
17 OF-it AND IS-INDIGNANT THE DRAGON

ΩΝΕΠΙΤΗΓΥΝΑΙΚΙΚΑΙΑΠΗ
ON THE WOMAN AND FROM-CAME

s BATTLE TO-DO
ΛΘΕΝΠΟΙΗϹΑΙΠΟΛΕΜΟΝΜΕ
TO-DO BATTLE WITH

s adds ΕΠΙ ON-r. "still left"
ΤΑΤΩΝΛΟΙΠΩΝΤΟΥϹΠΕΡΜΑ
THE rest OF-THE SEED

ΤΟϹΑΥΤΗϹΤΩΝΤΗΡΟΥΝΤΩΝ
OF-her OF-THE *ones*-KEEPING

ΤΑϹΕΝΤΟΛΑϹΤΟΥΘΕΟΥΚΑΙ
THE directions OF-THE God AND

*bs*1* *add* OF-THE ΤΟΥ
ΕΧΟΝΤΩΝΤΗΝΜΑΡΤΥΡΙΑΝΙ
HAVING THE witness OF-

*s*1* ΘΥ God *for* JESUS *b adds* Ν
ΗϹΟΥΚΑΙΕϹΤΑΘΗΕΠΙΤΗΝΑ
18 JESUS AND it-WAS-STOOD ON THE SAND

Temple Section—The Wild Beast

18 The *dragon*, not John, was stationed so as to bring up the wild beast.

1 The beast from the sea (which is the equivalent of the abyss) has hitherto enacted the rôle of a deceiver and is known as the false christ (Mt.24[5] *cf.* Un.6[1,2]) and the white horse rider. That was in the *political* sphere. This is the *religious* section. Here the figure is a wild beast and corresponds to the antichrist.

The wild beast is a composite of the four beasts of the seventh of Daniel:

1. Lion	1	heads	0	horns
2. Bear	1	"	0	"
3. Leopard	4	"	0	"
4. Nondescript	1	"	10	"
The Wild Beast	7	"	10	"

Here we have the same wild beasts seen by Daniel after the nondescript has devoured the other three.

The Chaldee *k'd'm*, *before*, refers to *position*, not time (Dan.7[7,10]), and may have the sense of *east* as in Hebrew. In that case the ten-horned beast is a confederacy of western powers and the other three beasts are eastern powers.

It will be noted that *worship* rather than rule is the dominant note here. These beasts bring before us kingdoms and confederacies bound together by a common religion. The western beast will be confederate Christendom. The ten horns will be ten Christian military powers. There are, in the East, three great religions, Brahmanism in India, Buddhism in Japan and China, Islamism or Mohammedanism in Turkey and the adjacent countries. These will form three great eastern combinations which will be, in time, conquered by Christendom, and absorbed into the one great world religion which will worship the dragon and the wild beast. Thus a confederacy of the whole world's religious powers will be concentrated against the few Jews who remain faithful to Jehovah.

7 This world empire will not be limited to any ancient boundaries but will include *every* tribe and people and language and nation—*all who dwell on the earth*—not only the Roman empire.

10 As the beast is to conquer the saints during its period of forty-two months,

And it was standing on the sand
13 of the sea. And I perceived a
wild beast ascending out of the sea,
having ten horns and seven heads,
and on its horns ten diadems, and
on its heads blasphemous names.
2 And the wild beast which I perceived was like a leopard, and its
feet were as a bear's, and its
mouth as the mouth of a lion. And
the dragon gives it its power and
its throne and great authority.
3 And one of its heads was as it had
been slain to death, and its death
blow was cured, and the whole
earth marvels after the wild beast.
4 And they worship the dragon, seeing that it gives authority to the
wild beast, and they worship the
wild beast, saying, "Who is like
the wild beast?" and "Who is able
5 to battle with it?" And to it was
given a mouth speaking great
things and blasphemies. And to it
was given authority to do what it
6 wills forty-two months. And it
opens its mouth in blasphemies toward God, to blaspheme His name
and His tabernacle, and those tab-
7 ernacling in heaven. And to it was
given to do battle with the saints
and to conquer them. And authority was given to it over every tribe
and people and language and
8 nation. And all who are dwelling
on the earth will be worshiping
it, everyone whose name is not
written in the scroll of life of the
Lambkin Which has been slain
from the disruption of the world.

A b o.
ΜΜΟΝΤΗϹΘΑΛΑϹϹΗϹΚΑΙΕΙ
13 OF-THE SEA AND I-PER-

ΔΟΝΕΚΤΗϹΘΑΛΑϹϹΗϹΘΗΡΙ
CEIVED OUT OF-THE SEA WILD-BEAST

ΟΝΑΝΑΒΑΙΝΟΝΕΧΟΝΚΕΡΑΤ
UP-STEPPING HAVING horns

b Ι 10 b Ζ 7
ΑΔΕΚΑΚΑΙΚΕΦΑΛΑϹΕΠΤΑΚ
TEN AND HEADS SEVEN AND

s1* OF-them-ΩΝ
ΑΙΕΠΙΤΩΝΚΕΡΑΤΩΝΑΥΤΟΥ
ON OF-THE horns OF-it

s fillets TEN
ΔΕΚΑΔΙΑΔΗΜΑΤΑΚΑΙΕΠΙΤ
TEN fillets AND ON THE

s singular o.
ΑϹΚΕΦΑΛΑϹΑΥΤΟΥΟΝΟΜΑΤ
HEADS OF-it NAMES

o.
ΑΒΛΑϹΦΗΜΙΑϹΚΑΙΤΟΘΗΡΙ
2 OF-HARM-AVERment AND THE WILD-BEAST

A b o.
ΟΝΟΕΙΔΟΝΗΝΟΜΟΙΟΝΠΑΡΔ
WHICH I-PERCEIVED WAS LIKE LEOPARD

s A o.
ΑΛΕΙΚΑΙΟΙΠΟΔΕϹΑΥΤΟΥΩ
AND THE FEET OF-it AS

ϹΑΡΚΟΥΚΑΙΤΟϹΤΟΜΑΑΥΤΟ
OF-BEAR AND THE MOUTH OF-it

s OF-LIONS ΩΝ
ΥΩϹϹΤΟΜΑΛΕΟΝΤΟϹΚΑΙΕΔ
AS MOUTH OF-LION AND GIVES

THE by s2
ΩΚΕΝΑΥΤΩΟΔΡΑΚΩΝΤΗΝΔΥ
to-it THE DRAGON THE ABILITY

ΝΑΜΙΝΑΥΤΟΥΚΑΙΤΟΝΘΡΟΝ
OF-it AND THE THRONE

ΟΝΑΥΤΟΥΚΑΙΕΞΟΥϹΙΑΝΜΕ
OF-it AND authority GREAT

A2 adds ΕΔΩΚΕΝΑΥΤΩ GIVES to-him
ΓΑΛΗΝΚΑΙΜΙΑΝΕΚΤΩΝΚΕΦ
3 AND ONE OUT OF-THE HEADS

b inserts ΕΙ IF
ΑΛΩΝΑΥΤΟΥΩϹΕϹΦΑΓΜΕΝΗ
OF-it AS HAVING-been-SLAIN

ΝΕΙϹΘΑΝΑΤΟΝΚΑΙΗΠΛΗΓΗ
INTO DEATH AND THE BLOW

s1 repeats DEATH but alters it to OF-it
ΤΟΥΘΑΝΑΤΟΥΑΥΤΟΥΕΘΕΡΑ
OF-THE DEATH OF-it WAS-cured

(A ΘΗ ?)
ΠΕΥΘΗΚΑΙΕΘΑΥΜΑϹΕΝΟΛΗ
AND MARVELS WHOLE

ΗΓΗΟΠΙϹΩΤΟΥΘΗΡΙΟΥΚΑΙ
4 THE LAND BEHIND OF-THE WILD-BEAST AND

ΠΡΟϹΕΚΥΝΗϹΑΝΤΩΔΡΑΚΟΝ
THEY-worship to-THE DRAGON

b ΤΩΔΕΔΩΚΟΤΙ to-THE one-HAVING-GIVEN
ΤΙΟΤΙΕΔΩΚΕΝΤΗΝΕΞΟΥϹΙ
that it-GIVES THE authority

ΑΝΤΩΘΗΡΙΩΚΑΙΠΡΟϹΕΚΥΝ
to-THE WILD-BEAST AND THEY-worship

A Ο THE ΟΝ
ΗϹΑΝΤΩΘΗΡΙΩΛΕΓΟΝΤΕϹΤ
to-THE WILD-BEAST sayING ANY

ΙϹΟΜΟΙΟϹΤΩΘΗΡΙΩΚΑΙΤΙ
LIKE to-THE WILD-BEAST AND ANY

b ABILITY ΟϹ
ϹΔΥΝΑΤΑΙΠΟΛΕΜΗϹΑΙΜΕΤ
IS-ABLE TO-BATTLE WITH

ΑΥΤΟΥΚΑΙΕΔΟΘΗΑΥΤΩϹΤΟ
5 it AND WAS-GIVEN to-it MOUTH

ΜΑΛΑΛΟΥΝΜΕΓΑΛΑΚΑΙΒΛΑ
TALKING GREAT AND HARM-

A Δ o. b Ν s2 supplies authority
ϹΦΗΜΙΑϹΚΑΙΕΔΟΘΗΑΥΤΩΕ
AVERments AND WAS-GIVEN to-it au-

b adds BATTLE ΠΟΛΕΜΟΝ A b omit what it-IS-WILLING
ΞΟΥϹΙΑΠΟΙΗϹΑΙΟΘΕΛΕΙΜ
thority TO-DO what it-IS-WILLING

b ΜΒ 42 A inserts ΚΑΙ AND
ΗΝΑϹΤΕϹϹΕΡΑΚΟΝΤΑΔΥΟΚ
MONTHS FOUR-TY TWO AND

A adds Ν
ΑΙΗΝΟΙΞΕΤΟϹΤΟΜΑΑΥΤΟΥ
6 it-UP-OPENS THE MOUTH OF-it

b Ν
ΕΙϹΒΛΑϹΦΗΜΙΑϹΠΡΟϹΤΟΝ
INTO HARM-AVERments TOWARD THE

s2 supplies THE NAME
ΘΕΟΝΒΛΑϹΦΗΜΗϹΑΙΤΟΟΝΟ
God TO-HARM-AVER THE NAME

s1* Ν
ΜΑΑΥΤΟΥΚΑΙΤΗΝϹΚΗΝΗΝΑ
OF-Him AND THE BOOTH OF-

A s1* omit AND It is erased in b
ΥΤΟΥΚΑΙΤΟΥϹΕΝΤΩΟΥΡΑΝ
Him AND THE-ones IN THE heaven

s Ε nominative
ΩϹΚΗΝΟΥΝΤΑϹΚΑΙΕΔΟΘΗΑ
7 BOOTHING AND WAS-GIVEN to-

A omits from TO-DO to authority
ΥΤΩΠΟΙΗϹΑΙΠΟΛΕΜΟΝΜΕΤ
it TO-DO BATTLE WITH

ΑΤΩΝΑΓΙΩΝΚΑΙΝΙΚΗϹΑΙΑ
THE HOLY-ones AND TO-CONQUER them

ΥΤΟΥϹΚΑΙΕΔΟΘΗΑΥΤΩΕΞΟ
AND WAS-GIVEN to-it authority

s1* adds Ν
ΥϹΙΑΕΠΙΠΑϹΑΝΦΥΛΗΝΚΑΙ
ON EVERY tribe AND

ΛΑΟΝΚΑΙΓΛΩϹϹΑΝΚΑΙΕΘΝ
PEOPLE AND TONGUE AND NATION

ΟϹΚΑΙΠΡΟϹΚΥΝΗϹΟΥϹΙΝΑ
8 AND WILL-BE-worshipING it

s to-it Ω o.
ΥΤΟΝΠΑΝΤΕϹΟΙΚΑΤΟΙΚΟΥ
ALL THE ones-DOWN-HOMING

NOT by s2 A ΟΥΑΙ, b ΟΥΤΕ
ΝΤΕϹΕΠΙΤΗϹΓΗϹΩΝΟΥΓΕΓ
ON OF-THE LAND OF-WHOM NOT HAS-been-

s plural Δ (s1* OF-them) + ΤΔ b s2 — OF-him b ΠΙΟΝ
ΡΑΠΤΑΙΤΟΟΝΟΜΑΑΥΤΟΥΕΝ
WRITTEN THE NAME OF-him IN

THE by s2 s o.
ΤΩΒΙΒΛΙΩΤΗϹΖΩΗϹΤΟΥΑΡ
THE SCROLLet OF-THE LIFE OF-THE LAMB-

ΝΙΟΥΤΟΥΕϹΦΑΓΜΕΝΟΥΑΠΟ
kin OF-THE One-HAVING-been-SLAIN FROM

ΚΑΤΑΒΟΛΗϹΚΟϹΜΟΥΕΙΤΙϹ
9 DOWN-CASTING OF-SYSTEM IF ANY

Temple Section—The Second Wild Beast

the saints are warned not to commit any acts of violence during this period. They are exhorted to endure to the end.

11 The second wild beast emphasizes the religious character of the first. It is called a *prophet* (16:13), and makes every effort to get *worship* for the beast. The calling down of fire from heaven was the test of deity in Elijah's day: "the God Who answers by fire, He is God" (1Ki.18:24). Hence this will be a "strong delusion" (2 Th.2:11) like the giving of life to the image.

There is a marked similarity between the career of the first beast and Christ. As the Lord was crucified and raised again, so the wounded head descends into the abyss and is recalled to life by the dragon. Before that he will be a deceiver. The second beast is also patterned after Christ, for it points to the first, even as Christ points to the Father.

15 Spirit is the source of life. "The spirit is that which is vivifying" (Jn. 6:63). So that, giving spirit to the image results in its manifesting signs of life. This is man's poor imitation of Christ, Who is the Image of God (Col. 1:15). But God's Anointed was given God's spirit, not only to speak, as this image, but to give life. This image cannot give life, but causes all who do not bow to it to be killed. After centuries of civilization and culture and religion, mankind will actually descend to the worship of an image because it has miraculous powers!

16 The "mark" of the wild beast will be the emblem or flag or symbol of the world confederation. It must be worn, or be branded, in a most conspicuous place so that any one may be able to tell at a glance if any one is not a worshiper of the beast. Such a mark or badge has often been used to indicate political or religious affiliations, and usually consists of some appropriate and significant design expressive of the character or purpose of the unity which it represents. As all who belong to the body of Christ will be in heaven by this time, all the world will gladly receive this badge as the pledge of their allegiance to the world federation of religion, except the few Jews who will be faithful to Jehovah.

9 If any one has an ear, let him
10 hear. If any one is for captivity,
into captivity he is going. If
any one will be killing with the
sword, he must with the sword be
killed. Here is the endurance and
the faith of the saints.

11 And I perceived another wild
beast ascending out of the land,
and it had two horns like a lamb-
kin, and it talked as a dragon.
12 And it is exercising all the author-
ity of the first wild beast before it,
and making the earth and those
dwelling in it to be worshiping the
first wild beast whose death blow
was cured.

13 And it is doing great signs, that
it may be causing fire, also, to
descend out of heaven into the
14 earth before mankind. And it is
deceiving those dwelling on the
earth because of the signs which
were given it to do before the wild
beast, saying to those dwelling on
the earth to make an image to the
wild beast which has the blow of
15 the sword and lives. And it was
given to it to give spirit to the
image of the wild beast, that the
image of the wild beast should be
talking also, and should be causing
that whoever should not be wor-
shiping the image of the wild beast
may be killed.

16 And it is causing all, small and
great, and rich and poor, and free
and slaves, that an emblem may be
given them on their right hand, or
17 on their forehead, and that no one
may be able to buy or sell except
the one having the emblem of the
wild beast, or its name, or the
number of its name.

ΕΧΕΙΟΥCΑΚΟΥCΑΤΩΕΙΤΙC
10 IS-HAVING EAR LET-him-HEAR IF ANY
sb omit INTO captivity
ΕΙCΑΙΧΜΑΛΩCΙΑΝΕΙCΑΙΧ
INTO captivity INTO captivity
b he-MAY-BE-d. Η
ΜΑΛΩCΙΑΝΥΠΑΓΕΙΕΙΤΙCΕ
he-IS-UNDER-LEADING IF ANY IN
Α Η Α Τ (*b o.*) Α ΑΝΘΗΝΑΙ
ΝΜΑΧΑΙΡΑΑΠΟΚΤΕΙΝΕΙΔΕΙ
sword • WILL-BE-FROM-KILLING it-IS-BIND-
Α *omits* it-IS-BINDING Α Η
ΑΥΤΟΝΕΝΜΑΧΑΙΡΑΑΠΟΚΤΑ
ING him IN sword TO-BE-FROM-KILLED
ΝΘΗΝΑΙΩΔΕΕCΤΙΝΗΥΠΟΜΟ
here IS THE UNDER-REMAIN-
s¹ inserts Υ *after* AND, *then cancels it*
ΝΗΚΑΙΗΠΙCΤΙCΤΩΝΑΓΙΩΝ
ing AND THE BELIEF OF-THE HOLY-*ones*
Α*b o.*
ΚΑΙΕΙΔΟΝΑΛΛΟΘΗΡΙΟΝΑΝ
11 AND I-PERCEIVED other WILD-BEAST UP-
ΑΒΑΙΝΟΝΕΚΤΗCΓΗCΚΑΙΕΙ
STEPPING OUT OF-THE LAND AND it-HAD
ΧΕΝΚΕΡΑΤΑΔΥΟΟΜΟΙΑΑΡΝ
horns TWO LIKE LAMBkin
ΙΩΚΑΙΕΛΑΛΕΙΩCΔΡΑΚΩΝΚ
12 AND TALKED AS DRAGON AND
ΑΙΤΗΝΕΞΟΥCΙΑΝΤΟΥΠΡΩΤ
THE authority OF-THE BEFORE-most
ΟΥΘΗΡΙΟΥΠΑCΑΝΠΟΙΕΙΕΝ
WILD-BEAST EVERY it-IS-DOING IN-VIEW
b prefixes Ε
ΩΠΙΟΝΑΥΤΟΥΚΑΙΠΟΙΕΙΤΗ
OF-it AND IS-making THE
ΝΓΗΝΚΑΙΤΟΥCΕΝΑΥΤΗΚΑΤ
LAND AND THE-*ones* IN her DOWN-
s omits THAT Α THEY'LL-BE-W.(*s o.*)
ΟΙΚΟΥΝΤΑCΙΝΑΠΡΟCΚΥΝΕΙ
HOMING THAT TO-BE-worshipING
ΗCΟΥCΙΝ *and b* ΗCΩCΙ SHOULD-BE-W.
ΝΤΟΘΗΡΙΟΝΤΟΠΡΩΤΟΝΟΥ
THE WILD-BEAST THE BEFORE-most OF-WHICH
Α *omits* OF-THE DEATH
ΕΘΕΡΑΠΕΥΘΗΗΠΛΗΓΗΤΟΥΘ
WAS-cureD THE BLOW OF-THE DEATH
ΑΝΑΤΟΥΑΥΤΟΥΚΑΙΠΟΙΕΙC
13 OF-it AND IS-DOING SIGNS
s o. *b* AND FIRE THAT
ΗΜΕΙΑΜΕΓΑΛΑΙΝΑΚΑΙΠΥΡ
GREAT THAT AND FIRE
b omits MAY-BE-making *s* DOWN-STEPPING OUT OF-THE
ΠΟΙΗΕΚΤΟΥΟΥΡΑΝΟΥΚΑΤΑ
MAY-BE-making OUT OF-THE heaven TO-BE-DOWN-
heaven *b o. b* ΕΠΙ ON
ΒΑΙΝΕΙΝΕΙCΤΗΝΓΗΝΕΝΩΠ
STEPPING INTO THE LAND IN-VIEW
ΙΟΝΤΩΝΑΝΘΡΩΠΩΝΚΑΙΠΛΑ
14 OF-THE humans AND it-IS-STRAY-
ΝΑΤΟΥCΚΑΤΟΙΚΟΥΝΤΑCΕΠ
ING THE *ones*-DOWN-HOMING ON
s o.
ΙΤΗCΓΗCΔΙΑΤΑCΗΜΕΙΑΑΕ
OF-THE LAND THRU THE SIGNS WHICH

ΔΟΘΗΑΥΤΩΠΟΙΗCΑΙΕΝΩΠΙ
it-WAS-GIVEN to-it TO-DO IN-VIEW
ΟΝΤΟΥΘΗΡΙΟΥΛΕΓΩΝΤΟΙC
OF-THE WILD-BEAST saying to-THE
ΚΑΤΟΙΚΟΥCΙΝΕΠΙΤΗCΓΗC
ones-DOWN-HOMING ON OF-THE LAND
ΚΑΙ AND *inserted by s* Α *adds* Ν
ΠΟΙΗCΑΙΕΙΚΟΝΑΤΩΘΗΡΙΩ
TO-make image to-THE WILD-BEAST
sb o.b ΕΙΧΕΝ HAD *sb omit* THE *s*C OF-B. *b* AND
ΟCΕΧΕΙΤΗΝΠΛΗΓΗΝΤΗCΜΑ
WHICH IS-HAVING THE BLOW OF-THE sword
LIVES F(*b* Α)ROM THE sword *adds* ΑΠΟ
ΧΑΙΡΗCΚΑΙΕΖΗCΕΝΚΑΙΕΔ
15 AND LIVES AND it-WAS-
Α Η *b* spirit TO-GIVE
ΟΘΗΑΥΤΩΔΟΥΝΑΙΠΝΕΥΜΑΤ
GIVEN to-it TO-GIVE spirit to-
ΗΕΙΚΟΝΙΤΟΥΘΗΡΙΟΥΙΝΑΚ
THE image OF-THE WILD-BEAST THAT AND
ΑΙΛΑΛΗCΗΗΕΙΚΩΝΤΟΥΘΗΡ
SHOULD-BE-TALKING THE image OF-THE WILD-
Α *inserts* THAT(*s*ΕΙ)ΙΝΑ *s o.*
ΙΟΥΚΑΙΠΟΙΗCΗΟCΟΙΕΑΝΜ
BEAST AND SHOULD-BE-making as-many-as IF-EVER NO
s ΟΥ Α *adds* -Ν
ΗΠΡΟCΚΥΝΗCΩCΙΝΤΗΕΙΚΟ
SHOULD-BE-worshiping to-THE image
Α Α
ΝΙΤΟΥΘΗΡΙΟΥΑΠΟΚΤΑΝΘΩ
OF-THE WILD-BEAST THEY-MAY-BE-BEING-FROM-
s² WILL-BE-making+ΗC
CΙΝΚΑΙΠΟΙΕΙΠΑΝΤΑCΤΟΥ
16 KILLED AND it-IS-making ALL THE
s omits THE
CΜΙΚΡΟΥCΚΑΙΤΟΥCΜΕΓΑΛ
LITTLE AND THE GREAT
s POOR AND THE RICH
ΟΥCΚΑΙΤΟΥCΠΛΟΥCΙΟΥCΚ
AND THE RICH AND
ΑΙΤΟΥCΠΤΩΧΟΥCΚΑΙΤΟΥC
THE POOR AND THE
ΕΛΕΥΘΕΡΟΥCΚΑΙΤΟΥCΔΟΥ
FREE AND THE SLAVES
s² o. *s¹** Ω *o. o. singular*
ΛΟΥCΙΝΑΔΩCΙΝΑΥΤΟΙCΧΑ
THAT THEY-MAY-BE-GIVING to-them CARVE-
b inserts ΤΑ THE
ΡΑΓΜΑΕΠΙΤΗCΧΕΙΡΟCΑΥΤ
effect ON OF-THE HAND OF-them
b ΤΩΝ OF-THE fore-
ΩΝΤΗCΔΕΞΙΑCΗΕΠΙΤΟΜΕΤ
OF-THE RIGHT OR ON THE forehead
heads Ω AND *by s²*
ΩΠΟΝΑΥΤΩΝΚΑΙΙΝΑΜΗΤΙC
17 OF-them AND THAT NO ANY
ΔΥΝΗΤΑΙΑΓΟΡΑCΑΙΗΠΩΛΗ
MAY-BE-ABLE TO-BUY OR TO-SELL
CΑΙΕΙΜΗΟΕΧΩΝΤΟΧΑΡΑΓΜ
IF NO THE *one*-HAVING THE CARVE-*effect*
Α*b* THE NAME OF-THE WILD-BEAST *omit* OR *and* OF-it
ΑΤΟΥΘΗΡΙΟΥΗΤΟΟΝΟΜΑΑΥ
OF-THE WILD-BEAST OR THE NAME OF-it
b adds OR THE NUMBER OF-THE WILD-B. ΗΤΟΝΑΡΙΘΜ-
ΤΟΥΗΤΟΝΑΡΙΘΜΟΝΤΟΥΟΝΟ
OR THE NUMBER OF-THE NAME

Temple Section—The 144,000

18 All will be obliged to have one of three marks to indicate their worship of the wild beast: either its symbol, its name, or its number. The number, we are told, is the number of humanity. This has nothing to do with its name. The number seven, which is used throughout this scroll, is significant of sufficiency, completion. This is its meaning in Hebrew. The number six comes one short of this. It is significant of insufficiency. This entire era is marked by man's supreme attempt to attain perfection apart from God. All his achievements fall short of the divine standard. He accomplishes the federation of mankind—except a few Jews. He unites all the world under one religion—except a handful in Judea. He conquers all who oppose—except Christ. In everything humanity falls one step short of its goal. Hence its number is 666. This is the summit of all man's efforts.

1 This is the same company of 144,000 who are sealed in the Throne Section (7^{3-8}). There they are *slaves*, here they are *worshipers*, standing on Mount Zion, where the temple is. The seal on their foreheads (7^{3}), the names of the Father and the Lambkin, take the place of the name of the wild beast (13^{17}), which the unfaithful receive. This is the time of the harvest and these are the first fruits (Lev.23^{10}) before the full harvest, which is represented by the vast multitude (7^{9}). They will be, literally, celibates, whose worship is in marked contrast to the sensuous ritual which will characterize the worship of the wild beast.

6 The eonian evangel is not for this day. It is for the hours of judgment. In the midst of wrath He remembers mercy. But it does not call upon them to *believe*, as the gospel does today, for that is adapted to a time of undiluted grace (Ro.4^{16}). It is not even *repent*, for that is the door into the kingdom before the hour of judgment has struck (Ac.2^{38}). It is *fear*—fear for God in His most elemental character as the Creator. It is a demand that no one be worshiped but the One Who created the universe. This is His answer to the demands of the false prophet that all worship the wild beast and the dragon (*cf.* Ac.17^{24-31}).

8 This notation fixes the time of Babylon's overthrow, which is greatly

18 Here is wisdom. Let him who
has a mind calculate the number
of the wild beast, for it is the num-
ber of mankind, and its number is
six hundred sixty-six.

14 And I perceived, and *lo!* the
Lambkin standing on mount Zion,
and with It a hundred forty-four
thousand, having Its name and Its
Father's name written on their
2 foreheads. And I hear a sound out
of heaven as the sound of many
waters and as the sound of loud
thunder, and the sound which I
hear is as lyre singers playing on
3 their lyres. And they are singing
a new song before the throne and
before the four animals and before
the elders. And no one was able
to learn the song except the
hundred forty-four thousand, who
have been bought from the earth.
4 These are they who were not pol-
luted with women, for they are
celibates. These are they who are
following the Lambkin wherever It
may be going. These are bought
from mankind, a firstfruit to God
5 and the Lambkin. And in their
mouth falsehood was not found, for
they are flawless.

6 And I perceived another mes-
senger flying in mid-heaven, having
an eonian evangel to preach over
those situated on the earth, and over
every nation and tribe and lan-
guage and people, saying with a
7 loud voice, "*Fear ye God and be
giving glory to Him, seeing that the
hour of His judgment came; and*

ONTOYΘHPIOY
ΜΑΤΟCΑΥΤΟΥΩΔΕΗCΟΦΙΑΕ
18 OF-it here THE WISDOM IS
s1 OYC EAR *for* MIND s3
CTINOEXΩNNOYNΨHΦICAT
THE *one*-HAVING MIND LET-him-PEBBLE
ΩΤΟΝΑΡΙΘΜΟΝΤΟΥΘΗΡΙΟΥ
THE NUMBER OF-THE WILD-BEAST
ΑΡΙΘΜΟCΓΑΡΑΝΘΡΩΠΟΥΕC
NUMBER for OF-human it-IS
s omits AND THE NUMBER OF-it
TINKAIOAPIΘMOCAYTOYE
AND THE NUMBER OF-it SIX-
b XΞC 666 *s* A
ΞΑΚΟCΙΟΙΕΞΗΚΟΝΤΑΕΞΚΑ
14 hundred SIXTY SIX AND
o. Ab
ΙΕΙΔΟΝΚΑΙΙΔΟΥΤΟΑΡΝΙΟ
I-PERCEIVED AND BE-PERCEIVING THE LAMBkin
b ЄCTHKOC HAVING-STOOD
NECTOCEΠITOOPOCCIΩNK
HAVING-STOOD ON THE mountain SION AND
b APIΘMOC PMΔ NUMBER
AIMETAYTOYEKATONTECC
WITH it HUNDRED FOUR-TY
144,000
EPAKONTATECCAPECXIAI
FOUR THOUSANDS
s has this above the line: AY
ΑΔΕCΕΧΟΥCΑΙΤΟΟΝΟΜΑΑΥ
HAVING THE NAME OF-it
TOYKAITOONOMATOYΠATP
AND THE NAME OF-THE FATHER
A *adds* TO THE
OCAYTOYΓEΓPAMMENONEΠ
OF-it HAVING-*been*-WRITTEN ON
s1 o.*
ITΩNMETΩΠΩNAYTΩNKAIH
2 OF-THE foreheads OF-them AND I-
KOYCAΦΩNHNEKTOYOYPAN
HEAR SOUND OUT OF-THE heaven
ΟΥΩCΦΩΝΗΝΥΔΑΤΩΝΠΟΛΛΩ
AS SOUND OF-waters MANY
s2 supplies GREAT
NKAIΩCΦΩNHNBPONTHCME
AND AS SOUND OF-THUNDER GREAT
ΓΑΛΗCΚΑΙΗΦΩΝΗΗΝΗΚΟΥC
AND THE SOUND WHICH I-HEAR
ΑΩCΚΙΘΑΡΩΔΩΝΚΙΘΑΡΙΖΟ
AS OF-LYRE-SINGERS LYRE-playing
s has this A *small, above the line*
NTΩNENTAICKIΘAPAICAY
IN THE LYRES OF-them
A *adds* ΩC AS
TΩNKAIAΔOYCINΩΔHNKAI
3 AND THEY-ARE-SINGING SONG NEW
s adds KAI AND *and has* HN WAS *above it*
NHNENΩΠIONTOYΘPONOYK
IN-VIEW OF-THE THRONE AND
s adds TΩN OF-THE *in error*
AIENΩΠIONTΩNTECCAPΩN
IN-VIEW OF-THE FOUR
Ab omit IN-VIEW
ZΩΩNKAIENΩΠIONTΩNΠPE
LIVING-*ones* AND IN-VIEW OF-THE SENIORS
b inserts E *b* H
CBYTEPΩNKAIOYΔEICEΔY
AND NOT-YET-ONE *was*-ABLE

NATOMAΘEINTHNΩΔHNEIM
TO-BE-LEARNING THE SONG IF NO
s2 o. o. b PMΔ 144,000
HAIEKATONTECCEPAKONT
THE HUNDRED FOUR-TY
s1 MIAN ONE, *scored out by s2*
ATECCAPECXIΛIAΔECOIH
FOUR THOUSANDS THE *ones*-
A *omits* these
ΓΟΡΑCΜΕΝΟΙΑΠΟΤΗCΓΗCΟ
4 HAVING-*been*-BOUGHT FROM THE LAND these
ARE
YTOIEICINOIMETAΓYNAI
ARE WHO WITH WOMEN
ΚΩΝΟΥΚΕΜΟΛΥΝΘΗCΑΝΠΑΡ
NOT WERE-POLLUTED virgins
s omits THE *b adds* EICIN
ΘΕΝΟΙΓΑΡΕΙCΙΝΟΥΤΟΙΟΙ
for THEY-ARE these THE
THEY-ARE
AKOΛOYΘOYNTECTΩAPNIΩ
ones-following to-THE LAMBkin
b adds E IF- A -IS- EI *b adds* YΠO
OΠOYANYΠAΓHOYTOIHΓO
THE-?-where EVER It-MAY-BE-UNDER-LEADING these ARE-
IHCOY UNDER JESUS
PACΘHCANAΠOTΩNANΘPΩΠ
BOUGHT FROM THE humans
s adds C *s1* adds* IN EN *after* AND
ΩNAΠAPXHTΩΘEΩKAITΩAP
firstfruit to-THE God AND to-THE LAMB-
b NOT WAS-FOUND IN THE MOUTH OF-them
NIΩKAIENTΩCTOMATIAYT
5 kin AND IN THE MOUTH OF-them
ΩΝΟΥΧΕΥΡΕΘΗΨΕΥΔΟCΑΜΩ
NOT WAS-FOUND FALSEhood UN-FLAWED
A *omits* for *Ab o. bs1 omit* other *s3*
MOIΓAPEICINKAIEIΔONA
6 for THEY-ARE AND I-PERCEIVED other
s A *and b* Ω
ΛΛΟΝΑΓΓΕΛΟΝΠΕΤΟΜΕΝΟΝ
MESSENGER flying
s1 adds* Ω
ENMECOYPANHMATIEXONT
IN MID-heaven HAVING
AEYAΓΓEΛIONAIΩNIONEY
WELL-MESSAGE eonian TO-
Ab omit ACΘ *s* E *o.* ON *omitted by b* A K
AΓΓEΛICACΘAIEΠITOYCK
WELL-MESSAGize ON THE *ones*-
ATOIKOYNTAC DOWN-HOMING
AΘHMENOYCEΠITHCΓHCKA
sitting ON OF-THE LAND AND
IEΠIΠANEΘNOCKAIΦYΛHN
ON EVERY NATION AND tribe
s omits saying
KAIΓΛΩCCANKAIΛAONAEΓ
7 AND TONGUE AND PEOPLE saying
A *omits* IN
ΟΝΕΝΦΩΝΗΜΕΓΑΛΗΦΟΒΗΘΗ
IN SOUND GREAT BE-YE-BEING-afraid-
b KYPION Master
TETONΘEONKAIΔOTEAYTΩ
of THE God AND BE-GIVING to-Him
ΔΟΞΑΝΟΤΙΗΛΘΕΝΗΩΡΑΤΗC
esteem that CAME THE HOUR OF-THE
KPICEΩCAYTOYKAIΠPOCK
JUDGing OF-Him AND worship

expanded in the next division of this section, where God deals particularly with the apostates of the chosen nation. It falls just before the final judgments which usher in the priestly kingdom. This makes it clear that the Harvest and the Vintage *follow* Babylon's destruction and that, when we take up the next division of the Temple Section we must go back in time to a period prior to these announcements.

10 This so-called "cup of malediction" (Ps.$75^{8}60^{3}$Isa.$51^{17\text{-}23}$), was wine fortified with myrrh, frankincense or some other bitter drug. In this case it is not tempered with water (18^{6} *cf.* Mt.27^{34}Mk.15^{23}).

11 The torment spoken of in this prophecy is of various lengths and limited to specific classes. All of mankind who have not the seal of God on their foreheads will be tormented *five months* by the locusts, under the fifth trumpet (9^{5}). Satan and the wild beast and the false prophet will be tormented (20^{10}). The *fumes* of the torment of those here spoken of last for the eons of the eons. These are the supreme sinners from among mankind, hence suffer the severest doom. No others will share this fate with them.

13 "Happy are the dead who are dying in the Lord *henceforth*" can only be applied to this particular crisis. The reason is clear. No one, unless especially protected by God, can remain true to Him when they cannot buy or sell, or have any intercourse with their fellow men unless they have the emblem of the wild beast. It will mean certain death to accept the eonian evangel and worship the Creator.

THE HARVEST

14 The One *like* a son of mankind is, most probably, Christ Himself, hence the words "son of mankind" do not refer to Him directly but indirectly, for He is *like* him.

The harvest is the result of the eonian evangel. The darnel has been gathered into bundles; now the wheat is to be gathered into His barn (Mt. 13^{30}). This division of the Temple Section is based on the covenant with Israel, hence ends in the blessing of His people and the destruction of their enemies. These are accomplished in the Harvest and the Vintage.

worship the Maker of heaven and the land and the sea and springs of water."

8 And another, a second messenger,
follows, saying, *"It falls! It falls!*
—Babylon the great has made all
nations drink of the furious wine
of her prostitution!"

9 And another, a third messenger,
follows them, saying with a loud
voice, *"If any one is worshiping*
the wild beast and its image, and
is getting the emblem on his fore-
10 *head or on his hand, he, also, is*
drinking of the wine of God's fury,
which has been blended undiluted
in the cup of His indignation, and
he will be tormented in fire and sul-
phur before the holy messengers
11 *and before the Lambkin. And the*
fumes of their torment are ascend-
ing for the eons of the eons. And
they are having no rest day and
night—those worshiping the wild
beast and its image, and if any one
is getting the emblem of its name.
12 *Here is the endurance of the saints,*
who are keeping the precepts of
God and the faith of Jesus."

13 And I hear a voice out of heaven,
saying, "Write: 'Happy are the
dead who are dying in the Lord
henceforth! "Yea," the spirit is
saying, "that they will be resting
from their toil, for their acts are
accompanying them." ' "

14 And I perceived, and *lo!* a white
cloud, and on the cloud One sitting
like a son of mankind, having a
golden wreath on His head, and a

b Him THE *One*-ma. ΑΥΤΟΝΤΟΝΠΟΙΗCΑΝΤΑ
ΥΝΗCΑΤΕΤΩΠΟΙΗCΑΝΤΙΤΟ
to-THE *One*-making THE
s ΠΟΙ mak- (*above*) *was originally* ΠΡΙ FATHER
ΝΟΥΡΑΝΟΝΚΑΙΤΗΝΓΗΝΚΑΙ
heaven AND THE LAND AND
THE *omitted by* A
ΤΗΝΘΑΛΑCCΑΝΚΑΙΠΗΓΑCΥ
THE SEA AND SPRINGS OF-
s MESSENGER second
ΔΑΤΩΝΚΑΙΑΛΛΟCΔΕΥΤΕΡΟ
8 waters AND other second
MESSENGER *added by* s3 *in margin* s2 *supplies from*
CΑΓΓΕΛΟCΗΚΟΛΟΥΘΗCΕΝΑ
MESSENGER follows say-
saying *to* follows bs2 *omit* it-FALLS
ΕΓΩΝΕΠΕCΕΝΕΠΕCΕΝΒΑΒΥ
ING it-FALLS it-FALLS BABYLON
A *adds* Η THE
ΛΩΝΗΜΕΓΑΛΗΕΚΤΟΥΟΙΝΟΥ
THE GREAT OUT OF-THE WINE
s2 o. +bT=this
ΤΟΥΘΥΜΟΥΤΗCΠΟΡΝΕΙΑCΑ
OF-THE fury OF-THE PROSTITUTION OF-
s2 ΠΕΠΤΩΚΑΝ THEY-HAVE-FALLEN *and* b—Ν
ΥΤΗCΠΕΠΟΤΙΚΕΝΠΑΝΤΑΤΑ
her she-HAS-DRINKIZED ALL THE
s fol-
ΕΘΝΗΚΑΙΑΛΛΟCΑΓΓΕΛΟCΤ
9 NATIONS AND other MESSENGER third
lows third A it Ω
ΡΙΤΟCΗΚΟΛΟΥΘΗCΕΝΑΥΤΟ
follows to-them
o. o.
ΙCΛΕΓΩΝΕΝΦΩΝΗΜΕΓΑΛΗΕ
sayING IN SOUND GREAT IF
s o. A ΘΥCΙΑC
ΙΤΙCΠΡΟCΚΥΝΕΙΤΟΘΗΡΙΟ
ANY IS-worshipING THE WILD-BEAST
ΤΗΡΙΟΝ SACRIFICE—place
ΝΚΑΙΤΗΝΕΙΚΟΝΑΑΥΤΟΥΚΑ
AND THE image OF-it AND
s o. s to-
ΙΛΑΜΒΑΝΕΙΧΑΡΑΓΜΑΕΠΙΤ
IS-GETTING-UP CARVE-*effect* ON OF-
Ω o. Ω o.
ΟΥΜΕΤΩΠΟΥΑΥΤΟΥΗΕΠΙΤΗ
THE forehead OF-him OR ON THE
ΝΧΕΙΡΑΑΥΤΟΥΚΑΙΑΥΤΟCΠ
10 HAND OF-him AND he IS-
ΙΕΤΑΙΕΚΤΟΥΟΙΝΟΥΤΟΥΘΥ
DRINKING OUT OF-THE WINE OF-THE fury
ΜΟΥΤΟΥΘΕΟΥΤΟΥΚΕΚΕΡΑC
OF-THE God OF-THE HAVING-*been*-blended
A OUT OF- *for* IN ΕΚΤΟΥ
ΜΕΝΟΥΑΚΡΑΤΟΥΕΝΤΩΠΟΤΗ
UN-HELD IN THE DRINK-cup
ΟΥ A Ν A Ν *accusative* A they
ΡΙΩΤΗCΟΡΓΗCΑΥΤΟΥΚΑΙΒ
OF-THE INDIGNATION OF-Him AND he-
CΟΝΤΑΙ
ΑCΑΝΙCΘΗCΕΤΑΙΕΝΠΥΡΙΚ
WILL-BE-BEING-ORDEALIZED IN FIRE AND
Ab *add* OF-THE ΤΩΝ
ΑΙΘΕΙΩΕΝΩΠΙΟΝΑΓΓΕΛΩΝ
sulphur IN-VIEW OF-MESSENGERS
HOLY *omitted by* A b HOLY MESSENGERS
ΑΓΙΩΝΚΑΙΕΝΩΠΙΟΝΤΟΥΑΡ
HOLY AND IN-VIEW OF-THE LAMB-
ΝΙΟΥΚΑΙΟΚΑΠΝΟCΤΟΥΒΑC
11 kin AND THE smoke OF-THE ORDEALing

s1* Ε o.
ΑΝΙCΜΟΥΑΥΤΩΝΕΙCΑΙΩΝΑ
OF-them INTO eons
OF-THE *omitted by* Ab
CΤΩΝΑΙΩΝΩΝΑΝΑΒΑΙΝΕΙΚ
OF-THE eons IS-UP-STEPPING AND
ΑΙΟΥΚΕΧΟΥCΙΝΑΝΑΠΑΥCΙ
NOT THEY-ARE-HAVING UP-CEASing
ΝΗΜΕΡΑCΚΑΙΝΥΚΤΟCΟΙΠΡ
OF-DAY AND OF-NIGHT THE *ones*-
ΟCΚΥΝΟΥΝΤΕCΤΟΘΗΡΙΟΝΚ
worshipING THE WILD-BEAST AND
ΑΙΤΗΝΕΙΚΟΝΑΑΥΤΟΥΚΑΙΕ
THE image OF-it AND IF
ΙΤΙCΛΑΜΒΑΝΕΙΤΟΧΑΡΑΓΜ
ANY IS-GETTING-UP THE CARVE-*effect*
ΑΤΟΥΟΝΟΜΑΤΟCΑΥΤΟΥΩΔΕ
12 OF-THE NAME OF-it here
ΗΥΠΟΜΟΝΗΤΩΝΑΓΙΩΝΕCΤΙ
THE UNDER-REMAINING OF-THE HOLY-*ones* IS
Ab ΟΙΤΗΡΟΥΝΤΕC *nominative*
ΝΤΩΝΤΗΡΟΥΝΤΩΝΤΑCΕΝΤΟ
OF-THE *ones*-KEEPING THE directions
ΛΑCΤΟΥΘΕΟΥΚΑΙΤΗΝΠΙCΤ
OF-THE God AND THE BELIEF
ΙΝΙΗCΟΥΚΑΙΗΚΟΥCΑΦΩΝΗ
13 OF-JESUS AND I-HEAR SOUND
s sayING OUT OF-THE heaven
CΕΚΤΟΥΟΥΡΑΝΟΥΛΕΓΟΥCΗ
OUT OF-THE heaven sayING
CΓΡΑΨΟΝΜΑΚΑΡΙΟΙΟΙΝΕΚ
WRITE HAPPY THE DEAD
ΡΟΙΟΙΕΝΚΥΡΙΩΑΠΟΘΝΗCΚ
THE IN Master FROM-DYING
YEA *by* s2 b IS-sayING YEA
ΟΝΤΕCΑΠΑΡΤΙΝΑΙΛΕΓΕΙΤ
FROM at-PRESENT YEA IS-sayING THE
b -SHOULD-BE-UP-CEASING ΑΝΑΠΑΥCΩΝΤΑΙ
ΟΠΝΕΥΜΑΙΝΑΑΝΑΠΑΗCΟΝΤ
spirit THAT THEY-WILL-BE-UP-CEASING
b ΔΕ
ΑΙΕΚΤΩΝΚΟΠΩΝΑΥΤΩΝΤΑΓ
OUT OF-THE toils OF-them THE for
YET b MAY-BE-followING-Η s—Ε
ΑΡΕΡΓΑΑΥΤΩΝΑΚΟΛΟΥΘΕΙ
ACTS OF-them IS-followING
s *omits* AND I-PERCEIVED
ΜΕΤΑΥΤΩΝΚΑΙΙΔΟΝΚΑΙΙΔ
14 WITH them AND I-PERCEIVED AND BE-PER-
ΟΥΝΕΦΕΛΗΛΕΥΚΗΚΑΙΕΠΙΤ
CEIVING CLOUD WHITE AND ON THE
ΗΝΝΕΦΕΛΗΝΚΑΘΗΜΕΝΟΝΟΜ
CLOUD *One*-sitting LIKE
sΟs1*+ΤΑ
ΟΙΟΝΥΙΟΝΑΝΘΡΩΠΟΥΕΧΩΝ
SON OF-human HAVING
A Ν A Ν
ΕΠΙΤΗCΚΕΦΑΛΗCΑΥΤΟΥCΤ
ON OF-THE HEAD OF-Him WREATH
ΕΦΑΝΟΝΧΡΥCΟΥΝΚΑΙΕΝΤΗ
GOLDEN AND IN THE

Temple Section—Harvest—Vintage

THE VINTAGE

20 A stadium was 600 Greek feet, 625 Roman feet, or 125 paces, or one-eighth of a Roman mile. This is about 606¾ English feet. The race course at Olympia was this length. From this standard length, it became the usual name for a race course (1 Co.9[24]).

From Harmageddon down through the valley of Jehoshaphat (Joel 3[1,2,9-16]) to Bozrah (Isa.34[6-8]63[1-6]) is a line about this length. It is likened to an enormous trough for treading grapes such as was found in almost every vineyard in Palestine. The grapes were cast in and trodden with the feet, the juice running into the vat below.

The Vintage is referred to again in the next division, when the Rider on the white horse treads the wine trough of the furious indignation of God the Almighty (19[15]). Joel seems to fill in many details of this scene (Joel 3[9,16]). After a proclamation inviting the nations to battle in the valley of Jehoshaphat, the account proceeds:

> "Send forth the sickle, for the harvest is ripe:
> Come, descend, for the wine trough is full,
> The vats run over;
> For their evil is much.
> Throngs, throngs in the vale of decision!
> For the day of Jehovah is near in the vale of decision!"

It is called The Vale of *Decision*, for here the controversy between Jehovah and the nations is finally decided.

Compare also Zeph.3[8]Isa.34[1,8].

THE SEVEN BOWLS

Before the seven bowls are poured out we are given a vision which is the counterpart of the souls under the altar (6[9]). They are bidden to rest until their number is completed. Here we have all those who suffer on account of their loyalty to God standing on a glassy sea. This is the laver. Only the altar and the laver stood in the temple court. Instead of cleansing, the *glassy* sea speaks of their permanent purity for resisting the worship of the wild beast and its image, and refusing to wear its emblem.

15 sharp sickle in His hand. And
another messenger came out of the
temple crying with a loud voice to
Him Who is sitting on the cloud,
*"Thrust in Thy sickle and reap!
for the hour came to reap, for the
harvest of the earth is dried."*
16 And He Who is sitting on the cloud
cast His sickle on the earth and
the earth is reaped.
17 And another messenger came out
of the temple which is in heaven,
he, also, having a sharp sickle.
18 And another messenger came out
of the altar, having jurisdiction
over the fire, and he shouts with a
loud voice to him who has the sharp
sickle, saying: *"Thrust in your
sharp sickle and pick the clusters
of the earth's grapevine, for its*
19 *grapes are dead ripe."* And the
messenger cast his sickle into the
earth, and picks the grapevine of
the earth, and he casts them into
the great trough of the fury of God.
20 And the trough was trodden outside the city, and blood came out
of the trough to the horses' bits,
from a thousand six hundred
stadia [183.86 miles].

15 And I perceived another sign
in heaven, great and marvelous,
seven messengers having the last
seven calamities — seeing that in
them God's fury is consummated.
2 And I perceived as it were a glassy
sea, mixed with fire, and those
who come off conquerors from the
wild beast, and from its image, and
from the number of its name,
standing on the glassy sea, having
3 the lyres of the Lord God. And

ΧΕΙΡΙΑΥΤΟΥΔΡΕΠΑΝΟΝΟΞ 20
HAND OF-Him SICKLE SHARP

ΥΚΑΙΑΛΛΟϹΑΓΓΕΛΟϹΕΞΗΛ 40
15 AND other MESSENGER OUT-CAME
A CRYING OUT OF-THE TEMPLE *s adds* ΑΥΤΟΥ OF-Him
ΘΕΝΕΚΤΟΥΝΑΟΥΚΡΑΖΩΝΕΝ 60
OUT OF-THE TEMPLE CRYING IN

ΦΩΝΗΜΕΓΑΛΗΤΩΚΑΘΗΜΕΝΩ 80
SOUND GREAT to-THE *One*-sitting

ΕΠΙΤΗϹΝΕΦΕΛΗϹΠΕΜΨΟΝΤ 100
ON OF-THE CLOUD SEND THE

ΟΔΡΕΠΑΝΟΝϹΟΥΚΑΙΘΕΡΙϹ 20
SICKLE OF-YOU AND reap
s ΤΟΥΘΕΡΙϹ
ΟΝΟΤΙΗΛΘΕΝΗΩΡΑΘΕΡΙϹΑ 40
that CAME THE HOUR TO-reap
ΜΟΥ OF-THE harvest
ΙΟΤΙΕΞΗΡΑΝΘΗΟΘΕΡΙϹΜΟ 60
that IS-DRIED THE harvest

ϹΤΗϹΓΗϹΚΑΙΕΒΑΛΕΝΟΚΑΘ 80
16 OF-THE LAND AND CAST THE *One*-
b dative o. o.
ΗΜΕΝΟϹΕΠΙΤΗϹΝΕΦΕΛΗϹΤ 200
sitting ON OF-THE CLOUD THE

ΟΔΡΕΠΑΝΟΝΑΥΤΟΥΕΠΙΤΗΝ 20
SICKLE OF-Him ON THE

ΓΗΝΚΑΙΕΘΕΡΙϹΘΗΗΓΗΚΑΙ 40
LAND AND IS-reaped THE LAND AND
b omits OUT
ΑΛΛΟϹΑΓΓΕΛΟϹΕΞΗΛΘΕΝΕ 60
17 other MESSENGER OUT-CAME OUT

ΚΤΟΥΝΑΟΥΤΟΥΕΝΤΩΟΥΡΑΝ 80
OF-THE TEMPLE OF-THE IN THE heaven

ΩΕΧΩΝΚΑΙΑΥΤΟϹΔΡΕΠΑΝΟ 300
HAVING AND he SICKLE
A *omits* OUT-
ΝΟΞΥΚΑΙΑΛΛΟϹΑΓΓΕΛΟϹΕ 20
18 SHARP AND other MESSENGER OUT-
CAME
ΞΗΛΘΕΝΕΚΤΟΥΘΥϹΙΑϹΤΗΡ 40
CAME OUT OF-THE SACRIFICE-place
A *adds* Ο THE
ΙΟΥΕΧΩΝΕΞΟΥϹΙΑΝΕΠΙΤΟ 60
HAVING authority ON OF-THE

ΥΠΥΡΟϹΚΑΙΕΦΩΝΗϹΕΝΦΩΝ 80
FIRE AND he-SOUNDS SOUND

ΗΜΕΓΑΛΗΤΩΕΧΟΝΤΙΤΟΔΡΕ 400
GREAT to-THE *one*-HAVING THE SICKLE
Ν *by s2*
ΠΑΝΟΝΤΟΟΞΥΛΕΓΩΝΠΕΜΨΟ 20
THE SHARP sayING SEND
s THE SICKLE OF-YOU
ΝϹΟΥΤΟΔΡΕΠΑΝΟΝΤΟΟΞΥΚ 40
OF-YOU THE SICKLE THE SHARP AND

ΑΙΤΡΥΓΗϹΟΝΤΟΥϹΒΟΤΡΥΑ 60
CROP THE BUNCHES

ϹΤΗϹΑΜΠΕΛΟΥΤΗϹΓΗϹΟΤΙ 80
OF-THE GRAPE-VINE OF-THE LAND that
AΧ *b* it-POINTS Ε Η THE GRAPE Η ΤΗϹ
ΗΚΜΑϹΑΝΑΙϹΤΑΦΥΛΑΙΑΥΤ 500
POINT (of ripeness) THE GRAPES OF-her

ΓΗϹ OF-THE LAND
ΗϹΚΑΙΕΒΑΛΕΝΟΑΓΓΕΛΟϹΤ 20
19 AND CAST THE MESSENGER THE
s ΕΠΙΤΗϹΓΗϹ
ΟΔΡΕΠΑΝΟΝΑΥΤΟΥΕΙϹΤΗΝ 40
SICKLE OF-him INTO THE
ON OF-THE LAND
ΓΗΝΚΑΙΕΤΡΥΓΗϹΕΝΤΗΝΑΜ 60
LAND AND CROPS THE GRAPE-

ΠΕΛΟΝΤΗϹΓΗϹΚΑΙΕΒΑΛΕΝ 80
VINE OF-THE LAND AND CASTS
s originally was Ϲ
ΕΙϹΤΗΝΛΗΝΟΝΤΟΥΘΥΜΟΥΤ 600
INTO THE TROUGH OF-THE fury OF-
A*b* Ο *indef.* A*b o. o. o.*
ΟΥΘΕΟΥΤΗΝΜΕΓΑΛΗΝΚΑΙΕ 20
20 THE God THE GREAT AND WAS-
s omits PLACE
ΠΑΤΗΘΗΗΛΗΝΟϹΕΞΩΘΕΝΤΗ 40
TRODDEN THE TROUGH OUT-PLACE OF-THE

ϹΠΟΛΕΩϹΚΑΙΕΞΗΛΘΕΝΑΙΜ 60
city AND OUT-CAME BLOOD

ΑΕΚΤΗϹΛΗΝΟΥΑΧΡΙΤΩΝΧΑ 80
OUT OF-THE TROUGH UNTIL OF-THE BITS

ΛΙΝΩΝΤΩΝΙΠΠΩΝΑΠΟϹΤΑΔ 700
OF-THE HORSES FROM stadia (606.75
b ΑΧ 1600 *s1** Δ Ι TWO-
ΙΩΝΧΙΛΙΩΝΕΞΑΚΟϹΙΩΝΚΑ 20
15 feet) THOUSAND SIX-hundred AND
s o.
ΙΙΔΟΝΑΛΛΟϹΗΜΕΙΟΝΕΝΤ 39
I-PERCEIVED other SIGN IN THE

ΩΟΥΡΑΝΩΜΕΓΑΚΑΙΘΑΥΜΑϹ 60
heaven GREAT AND MARVELOUS
b Ζ 7
ΤΟΝΑΓΓΕΛΟΥϹΕΠΤΑΕΧΟΝΤ 80
MESSENGERS SEVEN HAVING
b Ζ 7
ΑϹΠΛΗΓΑϹΕΠΤΑΤΑϹΕϹΧΑΤ 800
BLOWS SEVEN THE LAST

ΑϹΟΤΙΕΝΑΥΤΑΙϹΕΤΕΛΕϹΘ 20
that IN them IS-FINISHED
A*b o.*
ΗΟΘΥΜΟϹΤΟΥΘΕΟΥΚΑΙΕΙΔ 40
2 THE fury OF-THE God AND I-PER-

ΟΝΩϹΘΑΛΑϹϹΑΝΥΑΛΙΝΗΝΜ 60
CEIVED AS SEA GLASSy HAV-

ΕΜΙΓΜΕΝΗΝΠΥΡΙΚΑΙΤΟΥϹ 80
ING-*been*-MIXED to-FIRE AND THE
b OF-THE image AND OUT OF-THE WILD-BEAST
ΝΙΚΩΝΤΑϹΕΚΤΟΥΘΗΡΙΟΥΚ 900
ones-CONQUERING OUT OF-THE WILD-BEAST AND
OUT *omitted by s*
ΑΙΕΚΤΗϹΕΙΚΟΝΟϹΑΥΤΟΥΚ 20
OUT OF-THE image OF-it AND

ΑΙΕΚΤΟΥΑΡΙΘΜΟΥΤΟΥΟΝΟ 40
OUT OF-THE NUMBER OF-THE NAME

ΜΑΤΟϹΑΥΤΟΥΕϹΤΩΤΑϹΕΠΙ 60
OF-it HAVING-STOOD ON

ΤΗΝΘΑΛΑϹϹΑΝΤΗΝΥΑΛΙΝΗ 80
THE SEA THE GLASSy
b adds THE ΤΑϹ A*b omit* OF-Master
ΝΕΧΟΝΤΑϹΚΙΘΑΡΑϹΚΥΡΙΟ 29000
HAVING LYRES OF-Master

Temple Section—The Bowls

3 That these are saints out of Israel is evident, for they sing the song of Moses (Deut.32^{1-43}), which rehearses God's dealings with Israel throughout their history, and forms the ground upon which the judgment of the bowls is based. The song testifies against them. It vindicates God in pouring out the judgments upon them. To this they add the song of the Lambkin, which anticipates the results of His just awards.

5 The temple of the tent of the *testimony* must be carefully distinguished from the temple of God with the *covenant* in view. The covenant calls upon God to fulfill His obligations, which He does in the judgments of the Harvest and the Vintage. These are directed against the confederation of the nations who oppose the worship of Jehovah and the priesthood of His people. In this section the *testimony* or *law* is in view. These judgments are specially directed against the apostates of the nation, especially the city of Babylon.

7 The bowls were shallow basins used in the service of the temple. Before they are poured out those who are faithful in Israel have been killed or are in refuge. While they follow the same general course as the trumpets, being poured out upon the land, the sea, the water and the sun, they differ from them in intensity and character, corresponding to the different objects to be attained. The trumpets are usually limited in their effects to a third; the bowls seem to have no such limitation. The trumpets are a political measure and close with the sovereignty of the earth in the hands of Christ. The bowls are distinctly *religious.* They are poured out on the *worshipers* of the wild beast and on those who shed the blood of the *saints* and His *prophets.* The seven messengers who trumpet "stand before God" (8^{2}). *Another* messenger is at the altar (8^{3}). The seven messengers who have the bowls *come out of the temple.* A voice out of the temple bids them perform their duty. No worship is possible while these judgments continue.

There is no reason why these inflictions should not be as literal as the plagues of Egypt, which they resemble (Isa.11^{16}).

2 Compare Ex.9^{8-11}Job 2^{7}Deut.28^{27}.

they are singing the song of Moses,
the slave of God, and the song of
the Lambkin, saying,

"Great and marvelous are Thy acts,
Lord, God Almighty!
Just and true are Thy ways,
King of the eons!
4 Who ne'er may fear Thee, Lord,
And glorify Thy name?
For Thou only art benign,
For all the nations will arrive
And worship before Thee,
For Thy just awards were made
manifest."

5 And after these things I perceived, and the temple of the tab-
ernacle of the testimony was
6 opened in heaven. And the seven
messengers, who have the seven ca-
lamities, came out of the temple,
dressed in clean, resplendent linen,
and girded about the chest with
7 golden girdles. And one of the four
animals gives to the seven mes-
sengers seven golden bowls brim-
ming with the fury of God, Who is
living for the eons of the eons.
8 *(Amen!)* And the temple is dense
with the fumes of the glory of God
and of His power. And no one
was able to enter into the temple
until the seven calamities of the
seven messengers should be consum-
16 mated. And I hear a loud voice
out of the temple, saying to the
seven messengers, *"Go and be
pouring out the seven bowls of
God's fury into the land."*
2 And the first came forth and
pours out his bowl into the land.
And an evil and malignant ulcer
came upon those of mankind hav-
ing the emblem of the wild beast,
and those worshiping its image.

s ΑΔΟΝΤΑϹ SINGING
ΥΤΟΥΘΕΟΥΚΑΙΑΔΟΥϹΙΝΤΗ
3 THE God AND THEY-ARE-SINGING THE
b omits THE
ΝΩΔΗΝΜΩΥϹΕΩϹΤΟΥΔΟΥΛΟ
SONG OF-MOSES THE SLAVE
ΥΤΟΥΘΕΟΥΚΑΙΤΗΝΩΔΗΝΤΟ
OF-THE God AND THE SONG OF-THE
ΥΑΡΝΙΟΥΛΕΓΟΝΤΕϹΜΕΓΑΛΑ
LAMBkin sayING GREAT
ΚΑΙΘΑΥΜΑϹΤΑΤΑΕΡΓΑϹΟ
AND MARVELOUS THE ACTS OF-YOU
ΥΚΥΡΙΕΟΘΕΟϹΟΠΑΝΤΟΚΡΑ
Master THE God THE ALL-HOLDER
A *inserts* Є
ΤΩΡΔΙΚΑΙΑΙΚΑΙΑΛΗΘΙΝΑ
JUST AND TRUE
s omits THE C *by s2*
ΙΑΙΟΔΟΙϹΟΥΟΒΑϹΙΛΕΥϹΤ
THE WAYS OF-YOU THE KING OF
(*s2*+)A*b*ЄΘΝΩΝ NATIONS A*b*—YOU NO *omitted by s*
ΩΝΑΙΩΝΩΝΤΙϹϹΕΟΥΜΗΦΟΒΗ
4 THE eons ANY YOU NOT NO MAY-BE-BEING-
A WILL-BE-e. ЄΙ
ΘΗΚΥΡΙΕΚΑΙΔΟΞΑϹΗΤΟΟΝ
afraid Master! AND SHOULD-BE-esteemizING THE
b ΑΓΙΟϹ HOLY
ΟΜΑϹΟΥΟΤΙΜΟΝΟϹΟϹΙΟϹΟ
NAME OF-YOU that ONLY BENIGN that
b masculine ЄϹ *for* Α *and omits* THE NATIONS *b o.*
ΤΙΠΑΝΤΑΤΑΕΘΝΗΗΞΟΥϹΙΝ
ALL THE NATIONS WILL-BE-ARRIVING
ΚΑΙΠΡΟϹΚΥΝΗϹΟΥϹΙΝΕΝΩ
AND THEY-WILL-BE-worshipING IN-VIEW
A *adds* ΚΥΡΙЄ Master! THE *omitted by s*
ΠΙΟΝϹΟΥΟΤΙΤΑΔΙΚΑΙΩΜΑ
OF-YOU that THE JUST-*effects*
s adds ЄΝΩΠΙΟΝ IN-VIEW
ΤΑϹΟΥΕΦΑΝΕΡΩΘΗϹΑΝΚΑΙ
5 OF-YOU WERE-made-APPEAR AND
A*b o.* *For* ΟΙ *s has* Υ
ΜΕΤΑΤΑΥΤΑΕΙΔΟΝΚΑΙΗΝΟ
after these I-PERCEIVED AND WAS-UP-
ΙΓΗΟΝΑΟϹΤΗϹϹΚΗΝΗϹΤΟΥ
OPENed THE TEMPLE OF-THE BOOTH OF-THE
ΜΑΡΤΥΡΙΟΥΕΝΤΩΟΥΡΑΝΩΚ
6 witness IN THE heaven AND
b Ζ̄ 7
ΑΙΕΞΗΛΘΟΝΟΙΕΠΤΑΑΓΓΕΛ
OUT-CAME THE SEVEN MESSENGERS
A *adds* ΟΙ THE *b* Ζ̄ 7
ΟΙΕΧΟΝΤΕϹΤΑϹΕΠΤΑΠΛΗΓ
HAVING THE SEVEN BLOWS
b ΟΙΗϹΑΝ WHO WERE *for* OUT OF-THE TEMPLE
ΑϹΕΚΤΟΥΝΑΟΥΕΝΔΕΔΥΜΕΝ
OUT OF-THE TEMPLE HAVING-*been*-IN-SLIPPED
A*b* FLAX(STONE) clean ΝA*o.* ΛΙΘΟΝ ST(*b* Ν)ONE
ΟΙΚΑΘΑΡΟΥϹΑΙΝΟΥϹΛΑΜΠ
clean FLAX SHINing
A*b* Ν
ΡΟΥϹΚΑΙΠΕΡΙΕΖΩϹΜΕΝΟΙ
AND HAVING-*been*-ABOUT-GIRDED
ΠΕΡΙΤΑϹΤΗΘΗΖΩΝΑϹΧΡΥϹ
ABOUT THE CHEST GIRDLES GOLDen
ONE *added by s2*
ΑϹΚΑΙΕΝΕΚΤΩΝΤΕϹϹΑΡΩΝ
7 AND ONE OUT OF-THE FOUR

b Ζ̄ 7
ΖΩΩΝΕΔΩΚΕΝΤΟΙϹΕΠΤΑΑΓ
LIVING-*ones* GIVES to-THE SEVEN MES-
s omits SEVEN
ΓΕΛΟΙϹΕΠΤΑΦΙΑΛΑϹΧΡΥϹ
SENGERS SEVEN BOWLS GOLDen
b omits OF-THE
ΑϹΓΕΜΟΥϹΑϹΤΟΥΘΥΜΟΥΤΟ
beING-REPLETE OF-THE fury OF-THE
God
ΥΘΕΟΥΤΟΥΖΩΝΤΟϹΕΙϹΤΟΥ
God THE *One*-LIVING INTO THE
A*b omit* AMEN
ϹΑΙΩΝΑϹΤΩΝΑΙΩΝΩΝΑΜΗΝ
eons OF-THE eons AMEN
b adds ЄΚΤΟΥ OUT-OF THE
ΚΑΙΕΓΕΜΙϹΘΗΟΝΑΟϹΚΑΠΝ
8 AND IS-REPLETED THE TEMPLE OF-smoke
ΟΥΕΚΤΗϹΔΟΞΗϹΤΟΥΘΕΟΥΚ
OUT OF-THE esteem OF-THE God AND
ΑΙΕΚΤΗϹΔΥΝΑΜΕΩϹΑΥΤΟΥ
OUT OF-THE ABILITY OF-Him
s o. A Є *s* INTO THE
ΚΑΙΟΥΔΕΙϹΗΔΥΝΑΤΟΕΙϹΕ
AND NOT-YET-ONE *was*-ABLE TO-BE-INTO-
TEMPLE TO-BE-INTO-COMING
ΛΘΕΙΝΕΙϹΤΟΝΝΑΟΝΑΧΡΙΤ
COMING INTO THE TEMPLE UNTIL SH'D-
ΕΛΕϹΘΩϹΙΝΑΙΕΠΤΑΠΛΗΓΑ
BE-BEING-FINISHED THE SEVEN BLOWS
b Ζ̄ 7
ΙΤΩΝΕΠΤΑΑΓΓΕΛΩΝΚΑΙΗΚ
16 OF-THE SEVEN MESSENGERS AND I-HEAR
s SOUND GREAT *b omits* OUT OF-THE
ΟΥϹΑΜΕΓΑΛΗϹΦΩΝΗϹΕΚΤΟ
GREAT SOUND OUT OF-THE
TEMPLE
ΥΝΑΟΥΛΕΓΟΥϹΗϹΤΟΙϹΕΠΤ
TEMPLE sayING to-THE SEVEN
s ΑΙ
ΑΑΓΓΕΛΟΙϹΥΠΑΓΕΤΕΚΑΙΕ
MESSENGERS BE-UNDER-LEADING AND BE-
b Α *s* ΑΙ *for* Є *b* Ζ̄ 7
ΚΧΕΕΤΕΤΑϹΕΠΤΑΦΙΑΛΑϹΤ
OUT-POURING THE SEVEN BOWLS OF-
ΟΥΘΥΜΟΥΤΟΥΘΕΟΥΕΙϹΤΗΝ
THE fury OF-THE God INTO THE
s2 supplies all from AND *to* LAND,
ΓΗΝΚΑΙΑΠΗΛΘΕΝΟΠΡΩΤΟϹ
2 LAND AND FROM-CAME THE BEFORE-most
ΚΑΙΕΞΕΧΕΕΝΤΗΝΦΙΑΛΗΝΑ
AND OUT-POURS THE BOWL OF-
ΥΤΟΥΕΙϹΤΗΝΓΗΝΚΑΙΕΓΕΝ
him INTO THE LAND AND BECAME
A *omits* EVIL *s1** Ν *s* wicked AND EVIL
ΕΤΟΕΛΚΟϹΚΑΚΟΝΚΑΙΠΟΝΗ
ulcer EVIL AND wicked
ΡΟΝΕΠΙΤΟΥϹΑΝΘΡΩΠΟΥϹΤ
ON THE humans THE
ΟΥϹΕΧΟΝΤΑϹΤΟΧΑΡΑΓΜΑΤ
ones-HAVING THE CARVE-*effect* OF-
ΟΥΘΗΡΙΟΥΚΑΙΤΟΥϹΠΡΟϹΚ
THE WILD-BEAST AND THE *ones*-worshipING
s THE Ν A*b* Ι
ΥΝΟΥΝΤΑϹΤΗΕΙΚΟΝΙΑΥΤΟ
to-THE image OF-it

Temple Section—The Bowls

3 This corresponds very closely with the second trumpet (8[8]). That was limited to a third and affected the ships. The blood here is "as of the dead".

4 The third trumpet (8[10]) affects a third of the rivers and springs in the same way as the third bowl. The first plague of Egypt (Ex.7[17-21]) is a limited sample of this very judgment.

5 "The messenger of the waters" gives us a glimpse into the divine economy. The various departments of nature seem to be under the guidance and control of special executives who are responsible for their operation. The messenger of the waters acquiesces in this infliction on the ground that the blood of God's witnesses whom they had slain demanded such a retribution. This is echoed by a voice from out of the altar, where the souls of the martyrs are waiting for this very action (6[9]). They call for vengeance on their enemies. This is right, in its place, but must not be imported into the present economy of God's grace. Our only recourse is to heap coals of fire on the heads of our enemies by returning good for their evil (Ro.12[20]).

8 The fourth bowl, like the fourth trumpet (8[12]) affects the sun, but in an opposite way. Then a third of the sun and the moon and the stars were eclipsed. Now the heat of the sun is greatly intensified. This is one of the signs in the sun foretold by our Lord (Lu.21[25]). This is the day that burns as an oven (Mal.4[1]) and its inhabitants are burned (Isa.24[6]42[25]). Yet they do not obey the evangel and repent (14[7]).

10 This infliction corresponds to the three days' plague of darkness in Egypt (Ex.10[21-23]). Our Lord predicted a total withdrawal of the light of the sun and moon (Mk.13[24]). Joel says that the sun should be turned into darkness (Joel 2[31]Ac.2[20]). Under the fifth trumpet the sun and air are darkened by the fumes out of the well of the abyss (9[2]).

12 In view of the reason given, the drying up of the Euphrates must be a literal event. Only so can it have any effect on the mobilization of the oriental armies. It is always best to interpret literally unless that is impossible. There is nothing contrary to fact here.

3 And the second pours out his
bowl into the sea. And it became
blood as if of the dead, and every
living soul died which is in the sea.
4 And the third pours out his bowl
into the rivers and the springs of
water. And they became blood.
5 And I hear the messenger of the
waters saying: "Just art Thou,
Who art, and Who wast, Benign
One, seeing that Thou judgest
6 these, seeing that they shed the
blood of saints and prophets and
Thou dost give them blood to drink
7 —*they deserve it!*" And I hear
one from the altar saying: "Yea,
Lord God, Almighty, true and just
are Thy judgments!"
8 And the fourth messenger pours
out his bowl on the sun. And it
was given to him to scorch man-
9 kind with fire. And men are
scorched with the great heat, and
they blaspheme the name of God,
Who has the jurisdiction over these
calamities, and they do not repent,
to give glory to Him.
10 And the fifth pours out his bowl
on the throne of the wild beast.
And its kingdom became dark; and
they gnawed their tongues for
11 misery and blaspheme the God of
heaven for their miseries and their
ulcers; and they do not repent of
their acts.
12 And the sixth pours out his bowl
on the great river Euphrates. And
its water is dried up in order that
the road of the kings of the orient
13 may be made ready. And I per-

A.T.S.O.-P. *by* s2 *for* s1 ЄΙϹ INTO *b*+ ΑΓΓΕΛΟϹ
ΥΚΑΙΟΔΕΥΤΕΡΟϹΕΞΕΧΕΕΝ 20
3 AND THE second OUT-POURS

ΤΗΝΦΙΑΛΗΝΑΥΤΟΥΕΙϹΤΗΝ 40
THE BOWL OF-him INTO THE

ΘΑΛΑϹϹΑΝΚΑΙΕΓΕΝΕΤΟΑΙ 60
SEA AND it-BECAME BLOOD
s o. IF *omitted by* A*b* A OF-
ΜΑΩϹΕΙΝΕΚΡΟΥΚΑΙΠΑϹΑΨ 80
AS IF OF-DEAD AND EVERY soul
soul C A HC OF-LIFE *sb omits* THE *s* ЄΠΙ ON
ΥΧΗΖΩϹΑΑΠΕΘΑΝΕΝΤΑΕΝΤ 100
LIVING FROM-DIED THE IN THE
IN THE *s adds* C
ΗΘΑΛΑϹϹΗΚΑΙΟΤΡΙΤΟϹΕ 19
4 SEA AND THE third OUT-

ΞΕΧΕΕΝΤΗΝΦΙΑΛΗΝΑΥΤΟΥ 40
POURS THE BOWL OF-him
s ЄΠΙ ON *b adds* INTO ЄΙϹ
ΕΙϹΤΟΥϹΠΟΤΑΜΟΥϹΚΑΙΤΑ 60
INTO THE rivers AND THE
A they-
ϹΠΗΓΑϹΤΩΝΥΔΑΤΩΝΚΑΙΕΓ 80
SPRINGS OF-THE waters AND it-BE-
ΟΝ *for* Є *s1 originally* ΤΩΝ
ΕΝΕΤΟΑΙΜΑΚΑΙΗΚΟΥϹΑΤΟ 200
5 CAME BLOOD AND I-HEAR OF-THE

ΥΑΓΓΕΛΟΥΤΩΝΥΔΑΤΩΝΛΕΓ 20
MESSENGER OF-THE waters sayING

ΟΝΤΟϹΔΙΚΑΙΟϹΕΙΟΩΝΚΑΙ 40
JUST YOU-ARE THE BEING AND
b+C THE *omitted by* A*b*
ΟΗΝΟΟϹΙΟϹΟΤΙΤΑΥΤΑΕΚΡ 60
6 THE WAS THE BENIGN-*One* that these YOU-JUDGE
A*b* BLOOD *o. o.*
ΙΝΑϹΟΤΙΑΙΜΑΤΑΑΓΙΩΝΚΑ 80
that BLOODS OF-HOLY-*ones* AND

ΙΠΡΟΦΗΤΩΝΕΞΕΧΕΑΝΚΑΙΑ 300
BEFORE-AVERers THEY-OUT-POUR AND BLOOD
A *prefixes* Δ=to-them YOU-HAVE-GIVEN A *o. b* to-t. Y.-G.
ΙΜΑΕΔΩΚΑϹΑΥΤΟΙϹΠΙΕΙΝ 20
YOU-GIVE to-them TO-BE-DRINKING
THE EVEN *omitted by* A*b*
ΟΠΕΡΑΞΙΟΙΕΙϹΙΝΚΑΙΗΚΟ 40
7 THE EVEN WORTHY THEY-ARE AND I-HEAR
b adds ЄΚ OUT-OF
ΥϹΑΤΟΥΘΥϹΙΑϹΤΗΡΙΟΥΛΕ 60
OF-THE SACRIFICE-place sayING

ΓΟΝΤΟϹΝΑΙΚΥΡΙΕΟΘΕΟϹΟ 80
YEA Master THE God THE
A *inserts* Є
ΠΑΝΤΟΚΡΑΤΩΡΑΛΗΘΙΝΑΙΚ 400
ALL-HOLDer TRUE AND
s A *o.*
ΑΙΔΙΚΑΙΑΙΑΙΚΡΙϹΕΙϹϹΟ 20
JUST THE JUDGings OF-YOU
A*b omit* MESSENGER
ΥΚΑΙΟΤΕΤΑΡΤΟϹΑΓΓΕΛΟϹ 40
8 AND THE FOURth MESSENGER

ΕΞΕΧΕΕΝΤΗΝΦΙΑΛΗΝΑΥΤΟ 60
OUT-POURS THE BOWL OF-him

ΥΕΠΙΤΟΝΗΛΙΟΝΚΑΙΕΔΟΘΗ 80
ON THE SUN AND WAS-GIVEN
b adds IN FIRE ЄΝΠΥΡΙ
ΑΥΤΩΚΑΥΜΑΤΙϹΑΙΤΟΥϹΑΝ 500
to-him TO-BURNize THE hu-

sb omit IN FIRE *omitted by b*
ΘΡΩΠΟΥϹΕΝΠΥΡΙΚΑΙΕΚΑΥ 20
9 mans IN FIRE AND ARE-BURN-

ΜΑΤΙϹΘΗϹΑΝΟΙΑΝΘΡΩΠΟΙ 40
izED THE humans

ΚΑΥΜΑΜΕΓΑΚΑΙΕΒΛΑϹΦΗΜ 60
BURN-*effect* GREAT AND THEY-HARM-AVER
b adds ΟΙ ΑΝΘΡΩΠΟΙ THE humans *but* A *has*
ΗϹΑΝΤΟΟΝΟΜΑΤΟΥΘΕΟΥΤΟ 80
THE NAME OF-THE God THE
ЄΝΩΠΙΟΝ IN-VIEW THE *omitted by b*
ΥΕΧΟΝΤΟϹΤΗΝΕΞΟΥϹΙΑΝΕ 600
One-HAVING THE authority ON

ΠΙΤΑϹΠΛΗΓΑϹΤΑΥΤΑϹΚΑΙ 20
THE BLOWS these AND

ΟΥΜΕΤΕΝΟΗϹΑΝΔΟΥΝΑΙΑΥ 40
NOT THEY-after-MIND TO-GIVE to-Him

ΤΩΔΟΞΑΝΚΑΙΟΠΕΜΠΤΟϹΕΞ 60
10 esteem AND THE FIFth OUT-
A ΑΙ *for* Є
ΕΧΕΕΝΤΗΝΦΙΑΛΗΝΑΥΤΟΥΕ 80
POURS THE BOWL OF-him ON

ΠΙΤΟΝΘΡΟΝΟΝΤΟΥΘΗΡΙΟΥ 700
THE THRONE OF-THE WILD-BEAST

ΚΑΙΕΓΕΝΕΤΟΗΒΑϹΙΛΕΙΑΑ 20
AND BECAME THE KINGdom OF-
A*s1* Ω (*s3*) *b inserts* C
ΥΤΟΥΕϹΚΟΤΙϹΜΕΝΗΚΑΙΕΜΑ 41
it HAVING-*been*-DARKEnED AND THEY-

ϹΩΝΤΟΤΑϹΓΛΩϹϹΑϹΑΥΤΩΝ 60
GNAWED THE TONGUES OF-them
s ΑΠΟ FROM
ΕΚΤΟΥΠΟΝΟΥΚΑΙΕΒΛΑϹΦΗ 80
11 OUT OF-THE MISERY AND THEY-HARM-AVER

ΜΗϹΑΝΤΟΝΘΕΟΝΤΟΥΟΥΡΑΝ 800
THE God OF-THE heaven

ΟΥΕΚΤΩΝΠΟΝΩΝΑΥΤΩΝΚΑΙ 20
OUT OF-THE MISERIES of-them AND
s omits OUT OF-THE ulcers OF-them AND
ΕΚΤΩΝΕΛΚΩΝΑΥΤΩΝΚΑΙΟΥ 40
OUT OF-THE ulcers OF-them AND NOT
s omits OUT OF-THE ACTS
ΜΕΤΕΝΟΗϹΑΝΕΚΤΩΝΕΡΓΩΝ 60
THEY-after-MIND OUT OF-THE ACTS
OF-them
ΑΥΤΩΝΚΑΙΟΕΚΤΟϹΕΞΕΧΕΕ 80
12 OF-them AND THE SIXth OUT-POURS
b OF-him THE BOWL
ΝΤΗΝΦΙΑΛΗΝΑΥΤΟΥΕΠΙΤΟ 900
THE BOWL OF-him ON THE
A *adds* ΤΟΝ THE
ΝΠΟΤΑΜΟΝΤΟΝΜΕΓΑΝΕΥΦΡ 20
river THE GREAT EUPHRATES
b ЄΦΡΑΤΗΝ
ΑΤΗΝΚΑΙΕΞΗΡΑΝΘΗΤΟΥΔΩ 40
AND IS-DRIED THE water

ΡΑΥΤΟΥΙΝΑΕΤΟΙΜΑϹΘΗΗΟ 60
OF-it THAT MAY-BE-BEING-made-READY THE

ΔΟϹΤΩΝΒΑϹΙΛΕΩΝΤΩΝΑΠΟ 80
WAY OF-THE KINGS OF-THE FROM
A *plural* Ω(Ν) *s* WAS-GIVEN ЄΔΟΘΗ
ΑΝΑΤΟΛΗϹΗΛΙΟΥΚΑΙΙΔΟΝ 31000
13 rising OF-SUN AND I-PERCEIVED

The Temple Section—Harmageddon

15 The best text reads "*I* am coming". The reference seems to be to the watchers in the temple at Jerusalem, in view of the great army coming against it. The inspector of the guard was wont to take away the cloak of any one found napping. Christ is *not* coming for us as a thief (1 Th.5[4]). He is coming with a shout (1 Th.4[16]).

16 Har Megiddon, the mountain district of Megiddo, overlooks the great plain of Esdraelon, about forty miles north of Jerusalem. Here Barak defeated the Canaanites (Jud.5[19]), Gideon the Midianites, and the Egyptians Josiah (2 Ki. 23[29]). There will be no *battle* of Armageddon. It is the place where the armies of the earth will *mobilize* for the battle with the Rider on the White Horse (19[19]). The battle line will extend from Esdraelon down to Bozrah, a distance of about 184 miles. The battle which follows is described later (19[11-21]) when the Rider on the White Horse mobilizes *His* heavenly army and fights them with the sword which issues out of His mouth. This battle is also referred to in the Vintage (14[17-20]), where the battle line is compared to a long winetrough and the blood to the juice of grapes.

18 Does not this imply that there *have* been such seismic disturbances before mankind was on the earth, thus confirming the facts of geology? And do not the very strata of the earth's surface prove the possibility of such upheavals? There have been violent local earthquakes during the tenancy of mankind, but this one will be far more destructive and terrible than any in the experience of the race hitherto.

19 This is the climax of all the climaxes in this scroll. It ends the seventh bowl which ends the seventh trumpet which ends the seventh seal. The great earthquake destroys all the cities of the earth except Jerusalem. This is divided into three parts. The destruction of Babylon is detailed in the following chapters.

21 This hail is like one of the plagues of Egypt (Ex.9[18-26]). The stones will weigh over eighty-five pounds each. The effect of the earthquake and the hail will be like the springing of a mine beneath and a bombardment from above. It will be terrific.

ceived, out of the mouth of the
dragon, and out of the mouth of
the wild beast, and out of the
14 mouth of the false prophet, three
unclean spirits, as if frogs (for
they are spirits of demons doing
signs), which are going out to the
kings of the whole inhabited earth,
to be mobilizing them for the battle
of the great day of God Almighty.
15 (*"Lo!* I am coming as a thief!
Happy is he who is watching and
keeping his garments, that he may
not be walking naked and they may
16 be observing his indecency!") And
they mobilized them at the place
called, in Hebrew, "Harmaged-
don".
17 And the seventh messenger pours
out his bowl on the air. And a loud
voice came out of the temple of
God, saying, *"It has occurred!"*
18 And lightnings and voices and
thunders occurred. And a great
earthquake occurred such as did
not occur since mankind came to
be on the earth, a quake prodig-
19 ious, it is so great. And the great
city came to be divided into three
parts; and the cities of the nations
fall. And Babylon the great is
brought to remembrance before
God, to give her the cup of the
wine of His furious indignation.
20 And every island fled, and the
21 mountains were not found. And
hail large as a talent weight is
descending out of heaven on men.
And men blaspheme God as a re-
sult of the calamity of hail, seeing
that great is its calamity—*tremen-
dous!*

s2 supplies OF-THE DRAGON AND
ΕΚΤΟΥϹΤΟΜΑΤΟϹΤΟΥΔΡΑΚ
OUT OF-THE MOUTH OF-THE DRAGON
OUT OF-THE MOUTH OF-THE WILD-BEAST AND OUT OF-THE
ΟΝΤΟϹΚΑΙΕΚΤΟΥϹΤΟΜΑΤΟ
AND OUT OF-THE MOUTH
MOUTH
ϹΤΟΥΘΗΡΙΟΥΚΑΙΕΚΤΟΥϹΤ
OF-THE WILD-BEAST AND OUT OF-THE MOUTH
ΟΜΑΤΟϹΤΟΥΨΕΥΔΟΠΡΟΦΗΤ
OF-THE FALSE - BEFORE-AVERer
b unclean THREE
ΟΥΠΝΕΥΜΑΤΑΤΡΙΑΑΚΑΘΑΡ
spirits THREE unclean
s adds ЄΙ *but dots* A*b omit* IF *s1** ΥϹ *for* Ι
ΤΑΩϹΕΙΒΑΤΡΑΧΟΙΕΙϹΙΝΓ
14 AS IF croakers THEY-ARE for
ΑΡΠΝΕΥΜΑΤΑΔΑΙΜΟΝΙΩΝΠ
spirits OF-demons DO-
s omits WHICH A IS-OUT-GOING
ΟΙΟΥΝΤΑϹΗΜΕΙΑΑΕΚΠΟΡΕ
ING SIGNS WHICH ARE-OUT-GOING
ЄΤ *s1**ЄϹЄΘ *for* ΟΝΤ *s* ЄΙϹ INTO *for* ON
ΥΟΝΤΑΙΕΠΙΤΟΥϹΒΑϹΙΛΕΙ
ON THE KINGS
ϹΤΗϹΟΙΚΟΥΜΕΝΗϹΟΛΗϹϹΥ
OF-THE being-HOMED OF-WHOLE TO-BE-
ΝΑΓΑΓΕΙΝΑΥΤΟΥϹΕΙϹΤΟΝ
TOGETHER-LEADING them INTO THE
A GREAT (*omits* OF-THE) DAY *b adds* ЄΚЄΙΝΗϹ
ΠΟΛΕΜΟΝΤΗϹΗΜΕΡΑϹΤΗϹΜ
BATTLE OF-THE DAY OF-THE GREAT
that
ΕΓΑΛΗϹΤΟΥΘΕΟΥΤΟΥΠΑΝΤ
OF-THE God THE ALL-holder
s had originally he-IS Є Τ
ΟΚΡΑΤΟΡΟϹΙΔΟΥΕΡΧΟΜΑΙ
15 BE-PERCEIVING I-AM-COMING
s1 had* ΟΤЄ *for* THE
ΩϹΚΛΕΠΤΗϹΜΑΚΑΡΙΟϹΟΓΡ
AS thief HAPPY THE *one-*
ΗΓΟΡΩΝΚΑΙΤΗΡΩΝΤΑΙΜΑΤ
watching AND KEEPING THE GARMENTS
ΙΑΑΥΤΟΥΙΝΑΜΗΓΥΜΝΟϹΠΕ
OF-him THAT NO NAKED he-MAY-
b o.
ΡΙΠΑΤΗΚΑΙΒΛΕΠΩϹΙΝΤΗΝ
BE-ABOUT-TREADING AND THEY-MAY-BE-looking THE
A*b* it-
ΑϹΧΗΜΟϹΥΝΗΝΑΥΤΟΥΚΑΙϹ
16 indecency OF-him AND THEY
Є *s omits* THE
ΥΝΗΓΑΓΟΝΑΥΤΟΥϹΕΙϹΤΟΝ
TOGETHER-LED them INTO THE
A ΠΟΤΑΜΟΝ river
ΤΟΠΟΝΤΟΝΚΑΛΟΥΜΕΝΟΝΕΒ
PLACE THE being-CALLED to-HE-
b o. o. s2 Є *del. b* + Δ *s1* ΟΤЄ *for* THE *s2* + Ζ 7
ΡΑΙϹΤΙΑΡΜΑΓΕΔΩΝΚΑΙΟΕ
17 BREW ARMAGEDDON AND THE
A*bs1* omit* MESSENGER
ΒΔΟΜΟϹΑΓΓΕΛΟϹΕΞΕΧΕΕΝ
SEVENTH MESSENGER OUT-POURS
ΤΗΝΦΙΑΛΗΝΑΥΤΟΥΕΠΙΤΟΝ
THE BOWL OF-him ON THE
A *omits* GREAT
ΑΕΡΑΚΑΙΕΞΗΛΘΕΝΦΩΝΗΜΕ
AIR AND OUT-CAME SOUND GREAT

b FROM ΑΠΟ A—OF-THE God *b* heaven ΟΥΡΑΝΟΥ
ΓΑΛΗΕΚΤΟΥΝΑΟΥΤΟΥΘΕΟΥ
OUT OF-THE TEMPLE OF-THE God
and A*b add* ΑΠΟΤΟΥΘΡΟΝΟΥ FROM THE THRONE
ΛΕΓΟΥϹΑΓΕΓΟΝΕΝΚΑΙΕΓΕ
18 saying it-HAS-BECOME AND BECAME
s1 TH. A. G.-F. A. S. A. TH. A. Q. *s3* TH. A. G.-F. A. S. A. A. Q.
ΝΟΝΤΟΑϹΤΡΑΠΑΙΚΑΙΦΩΝΑ
GLEAM-FLINGS AND SOUNDS
b omits AND THUNDERS *s*A *o.*
ΙΚΑΙΒΡΟΝΤΑΙΚΑΙϹΕΙϹΜΟ
AND THUNDERS AND QUAKING
BECAME *omitted by b* *s1* o.*
ϹΕΓΕΝΕΤΟΜΕΓΑϹΟΙΟϹΟΥΚ
BECAME GREAT THE-WHICH NOT
*s1** ΟΝ *for* Є A human ΟϹ
ΕΓΕΝΕΤΟΑΦΟΥΑΝΘΡΩΠΟΙΕ
BECAME FROM OF-WHICH humans BE-
A Є *o. singular*
ΓΕΝΟΝΤΟΕΠΙΤΗϹΓΗϹΤΗΛΙ
CAME ON OF-THE LAND THE-PRIME-
*s*A *o.*
ΚΟΥΤΟϹϹΕΙϹΜΟϹΟΥΤΩΜΕΓ
SAME QUAKING thus GREAT
ΑϹΚΑΙΕΓΕΝΕΤΟΗΠΟΛΙϹΗΜ
19 AND BECAME THE city THE
*s1** Η
ΕΓΑΛΗΕΙϹΤΡΙΑΜΕΡΗΚΑΙΑ
GREAT INTO THREE PARTS AND THE
s o. *s1** Є
ΙΠΟΛΕΙϹΤΩΝΕΘΝΩΝΕΠΕϹΑ
cities OF-THE NATIONS FALL
ΝΚΑΙΒΑΒΥΛΩΝΗΜΕΓΑΛΗΕΜ
AND BABYLON THE GREAT IS-RE-
s adds OF-THE ΤΟΥ
ΝΗϹΘΗΕΝΩΠΙΟΝΤΟΥΘΕΟΥΔ
MINDED IN-VIEW OF-THE God TO-
s omits THE *s omits* OF-
ΟΥΝΑΙΑΥΤΗΤΟΠΟΤΗΡΙΟΝΤ
GIVE to-her THE DRINK-cup OF-
THE
ΟΥΟΙΝΟΥΤΟΥΘΥΜΟΥΤΗϹΟΡ
THE WINE OF-THE fury OF-THE INDIG-
OF-Him *omitted by s*
ΓΗϹΑΥΤΟΥΚΑΙΠΑϹΑΝΗϹΟϹ
20 NATION OF-Him AND EVERY ISLAND
ΕΦΥΓΕΝΚΑΙΟΡΗΟΥΧΕΥΡΕΘ
FLED AND mountains NOT WERE-FOUND
ΗϹΑΝΚΑΙΧΑΛΑΖΑΜΕΓΑΛΗΩ
21 AND hail GREAT AS
ϹΤΑΛΑΝΤΙΑΙΑΚΑΤΑΒΑΙΝΕ
talent-WEIGHT IS DOWN-STEPPING
ΙΕΚΤΟΥΟΥΡΑΝΟΥΕΠΙΤΟΥϹ
OUT OF-THE heaven ON THE
ΑΝΘΡΩΠΟΥϹΚΑΙΕΒΛΑϹΦΗΜ
humans AND HARM-AVER
ΗϹΑΝΟΙΑΝΘΡΩΠΟΙΤΟΝΘΕΟ
THE humans THE God
ΝΕΚΤΗϹΠΛΗΓΗϹΤΗϹΧΑΛΑΖ
OUT OF-THE BLOW OF-THE hail
ΗϹΟΤΙΜΕΓΑΛΗΕϹΤΙΝΗΠΛΗ
that GREAT IS THE BLOW
b omits OF-her A OUT-CAME, *prefixes* ЄΞ
17 ΓΗΑΥΤΗϹϹΦΟΔΡΑΚΑΙΗΛΘΕ
OF-her VEHEMENT AND CAME

The Temple Section—The Scarlet Woman

1 The following chapters (17-19[5]) are a detailed expansion of the announcement of Babylon's fall in both the first and second divisions of the Temple Section (14[8] 16[19]). We know the fact and the time; now we are told the reason and the circumstances which lead up to it.

3 The false woman is in contrast with faithful Jerusalem (12[1]). The true woman is arrayed with heavenly splendor, ready to take her place in the kingdom of God. The false is decked with earthly ornaments and is supported by the wild beast (13[1]), which is a composite of all the false religious powers of the world, organized and energized by Satan.

The secret consists in the fact that the unfaithful woman—apostate Israel—attains to world supremacy and blessing altogether apart from Jehovah or His Christ. By their own efforts the Jews have amassed untold wealth. When their capital is combined they will be able to dictate to any government on earth. Covetousness is idolatry. They worship wealth, and all the world has bowed down at the same shrine. The love of money leads to every other form of evil. It has been a fruitful source of earth's ills.

5 Babylon is the only city which has been the capital of a world empire in the past. Here Nebuchadnezzar had his capital, Medo-Persia made it theirs, and Alexander of Greece made it his after conquering the world. No other city has ruled the whole earth. The decree of Cæsar Augustus, that the whole inhabited earth should be registered (Lu.2[1]) was a vain pretense. It could not be enforced in Babylon itself, for the Romans could not conquer it.

The present ecclesia is nowhere called the "bride of Christ", so present apostasy is not presented under the figure of marital unfaithfulness.

7 Babylon is supported in her ascendancy by the united religions of the earth. No wonder John marvels that, while God's saints are being slaughtered, the unfaithful should attain to almost millennial bliss!

8 This is a note of time. After the wild beast is recalled from the abyss by the dragon (13[1]) it no longer supports the woman.

17 And one from among the seven
messengers who have the seven
bowls came, and he talks with me,
saying: "*Hither!* I shall be showing you the sentence of the great
prostitute who is sitting on many
2 waters, with whom the kings of the
earth commit prostitution, and
those dwelling in the earth are
made drunk with the wine of her
3 prostitution." And he carries me
away, in spirit, into a wilderness.
And I perceived a woman sitting
on a scarlet wild beast, replete with
blasphemous names, having seven
4 heads and ten horns. And the
woman was clothed with purple
and scarlet, and gilded with gold
and precious stone[s] and pearls,
having a golden cup in her hand,
brimming with the abominations
and uncleannesses of the prostitu-
5 tion of her and the earth. And on
her forehead is written a name:

SECRET
BABYLON THE GREAT
THE MOTHER OF THE PROSTITUTES
AND THE ABOMINATIONS
OF THE EARTH

6 And I perceive the woman drunk
with the blood of the saints and
with the blood of the witnesses of
Jesus.

And perceiving her, I marvel at
7 the great marvel. And the messen-
ger said to me: "Why do you marvel? *I* shall be declaring to you
the secret of the woman and of the
wild beast which is bearing her,
which has the seven heads and the
8 ten horns. The wild beast which
you perceived was, and is not, and
is about to be ascending out of the
abyss, and to be going away into
destruction. And those dwelling on
the earth, whose names are not
written on the scroll of life from

s omits OUT
NEICEKTΩNEΠTAAΓΓEΛΩN
ONE OUT OF-THE SEVEN MESSENGERS

TΩNEXONTΩNTACEΠTAΦIA
OF-THE ones-HAVING THE SEVEN BOWLS

ΛACKAIEΛAΛHCENMETEMO
AND he-TALKS WITH ME

s o.
YΛEΓΩNΔEYPOΔEIΞΩCOIT
saying HITHER I'LL-BE-SHOWING to-YOU

OKPIMATHCΠOPNHCTHCME
THE JUDGment OF-THE PROSTITUTE THE GREAT

b adds
ΓAΛHCTHCKAΘHMENHCEΠI
THE one-sitting ON

TΩN OF-THE TΩN OF-THE s EΠOIH-
YΔATΩNΠOΛΛΩNMEΘHCEΠO
2 waters MANY WITH WHOM PROSTI-

CANΠOPNIAN DO PROSTITUTION
PNEYCANOIBACIΛEICTHC
TUTE THE KINGS OF-THE

ΓHCKAIEMEΘYCΘHCANOIK
LAND AND ARE-BEING-made-DRUNK THE ones-

ATOIKOYNTECTHNΓHNEKT
DOWN-HOMING THE LAND OUT OF-

s had K originally sA o.
OYOINOYTHCΠOPNEIACAY
THE WINE OF-THE PROSTITUTION OF-her

THCKAIAΠHNEΓKENMEEIC
3 AND he-FROM-CARRIES ME INTO

Ab o.
EPHMONENΠNEYMATIKAIE
DESOLATE IN spirit AND I-

A Δ
IΔONΓYNAIKAKAΘHMENHN
PERCEIVED WOMAN sitting

EΠIΘHPIONKOKKINONΓEM
ON WILD-BEAST scarlet being-

bs² o. o.
ONTAONOMATABΛACΦHMIA
REPLETE NAMES OF-HARM-AVERment

A Ω Ab o. o. b Z̄ 7
CEXONTAKEΦAΛACEΠTAKA
HAVING HEADS SEVEN AND

b Ī 10 b THE
IKEPATAΔEKAKAIHΓYNHH
4 horns TEN AND THE WOMAN WAS

o.
NΠEPIBEBΛHMENHΠOPΦYP
HAVING-been-ABOUT-CAST PURPLE

b omits AND
OYNKAIKOKKINONKAIKEX
AND scarlet AND HAVING-

s o.
PYCΩMENHXPYCIΩKAIΛIΘ
been-GOLDED to-GOLD AND STONE

ΩTIMIΩKAIMAPΓAPITAIC
VALUable AND PEARLS

s inserts O
EXOYCAΠOTHPIONXPYCOY
HAVING DRINK-cup GOLDen

s1* Ω
NENTHXEIPIAYTHCΓEMON
IN THE HAND OF-her being-REPLETE

BΔEΛYΓMATΩNKAITAAKAΘ
OF-ABOMINATIONS AND THE uncleannesses

s o. b omits OF-her AND
APTATHCΠOPNEIACAYTHC
OF-THE PROSTITUTION OF-her

A omits AND OF-THE LAND
KAITHCΓHCKAIEΠITOMET
5 AND OF-THE LAND AND ON THE forehead

ΩΠONAYTHCONOMAΓEΓPAM
OF-her NAME HAVING-been-

MENONMYCTHPIONBABYΛΩ
WRITTEN CLOSE-KEEP BABYLON

NHMEΓAΛHHMHTHPTΩNΠOP
THE GREAT THE MOTHER OF-THE PROSTI-

NΩNKAITΩNBΔEΛYΓMATΩN
TUTES AND OF-THE ABOMINATIONS

Ab o. b ON for Δ
THCΓHCKAIEIΔATHNΓYNA
6 OF-THE LAND AND I-PERCEIVE THE WOMAN

sb omit OUT s1* Ω o. to-THE
IKAMEΘYOYCANEKTOYAIM
being-DRUNK OUT OF-THE BLOOD

s1* I o. b omits AND
ATOCTΩNAΓIΩNKAIEKTOY
OF-THE HOLY-ones AND OUT OF-THE

A adds I
AIMATOCTΩNMAPTYPΩNIH
BLOOD OF-THE witnesses OF-

Ab o. s MARVEL
COYKAIEΘAYMACAEIΔΩNA
JESUS AND I-MARVEL PERCEIVING her

GREAT PERCEIVING her
YTHNΘAYMAMEΓAKAIEIΠE
7 MARVEL GREAT AND said

NMOIOAΓΓEΛOCΔIATIEΘA
to-ME THE MESSENGER THRU ANY YOU-MAR-

s to-YOU 'LL-BE-declaring
YMACACEΓΩEPΩCOITOMYC
VEL I 'LL-BE-declaring to-YOU THE

THPIONTHCΓYNAIKOCKAI
CLOSE-KEEP OF-THE WOMAN AND

TOYΘHPIOYTOYBACTAZON
OF-THE WILD-BEAST THE one-BEARING

TOCAYTHNTOYEXONTOCTA
her THE one-HAVING THE

b Z̄ 7 b Ī 10
CEΠTAKEΦAΛACKAITAΔEK
SEVEN HEADS AND THE TEN

b omits THE Ab o.
AKEPATATOΘHPIONOEIΔE
8 horns THE WILD-BEAST WHICH YOU-PER-

A o.
CHNKAIOYKECTINKAIMEΛ
CEIVED WAS AND NOT IS AND IS-ABOUT

s o.
ΛEIANABAINEINEKTHCAB
TO-BE-UP-STEPPING OUT OF-THE abyss

s o. A it-
YCCOYKAIEICAΠΩΛEIANY
AND INTO destruction TO-

IS-U.-L. o. A inserts ΘHC passive
ΠAΓEINKAIΘAYMACONTAI
BE-UNDER-LEADING AND WILL-BE-MARVELING

b omits ON b THE N
OIKATOIKOYNTECEΠITHC
THE ones-DOWN-HOMING ON OF-THE

b N A adds KE HAD-been-w. Ab O
ΓHCΩNOYΓEΓPAΠTAITAON
LAND OF-WHOM NOT HAS-been-WRITTEN THE NAMES

The Temple Section—The Wild Beast

8 When the wild beast emerges from the sea one of its heads was as though it had been slain (13[3]). This, it would seem, is the eighth head, which is also one of the seven. These kings must be taken literally, for they explain to us what the heads represent.

12 In Daniel's vision (7) the western wild beast had ten horns, hence the ten horns probably stand for ten western military powers in Christendom. In a federation of many governments it is easily seen how they could temporarily delegate their powers to the head of the world league. When the call goes forth for an international force to destroy the rebellious Jews in Jerusalem the federation of the West as well as the kings of the East will mobilize at Armageddon. There they will be slain by the Rider on the White Horse (19[19-21]). This is their end. But before this they are used in the destruction of Babylon.

15 The Jews in Babylon will be supported principally by the toil of the great masses in the western nations. The enormous interest on the national debts will make the people comparative slaves of those to whom the interest is paid. When it becomes known that the greater part of this money is used by the Jews in Babylon for their luxurious magnificence, it will arouse the hatred of the peoples and the governments who are under a perpetual tribute, as there is no possibility of paying off the principal. This hatred will lead to the unanimous opinion that Babylon must be destroyed. The wild beast upon which Babylon rests, after being obsessed by the dragon, becomes her implacable enemy. This is God's means of destroying the apostates in Israel.

17 By a bold figure of speech God is said to have an "opinion". The ten horns pride themselves in forming their own opinion and in carrying it out, when, as a matter of fact, they are obliged, by the purpose of God, to think and act as they do. Man is moved by ulterior motives. God provides these and men, conscious only of their own selfish aims, accomplish His end. God wants Babylon destroyed: they gladly do it for their own sakes, not for Him.

the disruption of the world, will be
marveling, observing the wild
beast, seeing that it was, and is not,
and will be present.
9 Here is the mind which has wis-
dom. The seven heads are seven
mountains where the woman is sit-
ting on them, and they are seven
10 kings. Five fall, one is, the other
came not as yet: and whenever he
may be coming, he must remain
11 briefly. And the wild beast which
was, and is not, *it* is the eighth,
also, and is from among the seven,
and is departing into destruction.
12 And the ten horns which you
perceived are ten kings—those who
obtained no kingdom as yet, but are
obtaining authority as kings at one
13 hour with the wild beast. These
have one opinion, and they are giv-
ing their power and authority to
14 the wild beast. These will be
battling with the Lambkin, and the
Lambkin will be conquering them,
seeing that He is Lord of lords and
King of kings, and those with Him
are called and chosen and faith-
ful."
15 And he is saying to me, "These
waters which you perceived, where
the prostitute is sitting, are peoples
and throngs and nations and lan-
16 guages. And the ten horns which
you perceived, and the wild beast,
these will be hating the prostitute,
and they will be making her deso-
late and naked, and they will be eat-
ing her flesh, and they will be burn-
17 ing her up with fire, for God
imparts to their hearts to form His
opinion, and to form one opinion,
and to give their kingdom to the
wild beast, until God's words will
be accomplished.

Ab NAME o. o. b OF-T. + Y Y
ΟΜΑΤΑΕΠΙΤΟΒΙΒΛΙΟΝΤΗC 20
ON THE SCROLLet OF-THE

ΖΩΗCΑΠΟΚΑΤΑΒΟΛΗCΚΟCΜ 40
LIFE FROM DOWN-CASTING OF-SYSTEM
b that it-WAS THE WILD-BEAST
ΟΥΒΛΕΠΟΝΤΩΝΤΟΘΗΡΙΟΝΟ 60
looking THE WILD-BEAST that
s1* inserts AGAIN ΠΑΛΙΝ
ΤΙΗΝΚΑΙΟΥΚΕCΤΙΝΚΑΙΠΑ 80
it-WAS AND NOT IS AND WILL-
s2 IS- ΙΝ but s1 had Є for ΑΙ b omits here
ΡΕCΤΑΙΩΔΕΟΝΟΥCΟΕΧΩΝC 100
9 BE-BESIDE here THE MIND THE one-HAVING

ΟΦΙΑΝΑΙΕΠΤΑΚΕΦΑΛΑΙΕΠ 20
WISDOM THE SEVEN HEADS SEVEN

ΤΑΟΡΗΕΙCΙΝΟΠΟΥΗΓΥΝΗΚ 40
mountains ARE THE-?-where THE WOMAN IS-
s SEVEN KINGS
ΑΘΗΤΑΙΕΠΑΥΤΩΝΚΑΙΒΑCΙ 60
10 sitting ON them AND KINGS
b ARE SEVEN. s1* o. b Є 5
ΛΕΙCΕΠΤΑΕΙCΙΝΟΙΠΕΝΤΕ 80
SEVEN ARE THE FIVE
b Η
ΕΠΕCΑΝΟΕΙCΕCΤΙΝΟΑΛΛΟ 200
FALL THE ONE IS THE other

CΟΥΠΩΗΛΘΕΝΚΑΙΟΤΑΝΕΛΘ 20
NOT-as-yet CAME AND when-EVER he-MAY-BE-
b it-IS-BINDING him s1* Ζ s TO-R.(o.)IS-B. Є
ΗΟΛΙΓΟΝΑΥΤΟΝΔΕΙΜΕΙΝΑ 40
COMING FEW him it-IS-BINDING TO-REMAIN

ΙΚΑΙΤΟΘΗΡΙΟΝΟΗΝΚΑΙΟΥ 60
11 AND THE WILD-BEAST WHICH WAS AND NOT
s omits AND s ΟΥΤΟCΟ this THE
ΚΕCΤΙΝΚΑΙΑΥΤΟCΟΓΔΟΟC 80
IS AND he EIGHTh

ΕCΤΙΝΚΑΙΕΚΤΩΝΕΠΤΑΕCΤ 300
IS AND OUT OF-THE SEVEN it-IS
s o.
ΙΝΚΑΙΕΙCΑΠΩΛΕΙΑΝΥΠΑΓ 20
AND INTO destruction it-IS-UNDER-
b Ι 10 s ΑΙ for Є b o.
ΕΙΚΑΙΤΑΔΕΚΑΚΕΡΑΤΑΑΕΙ 40
12 LEADING AND THE TEN horns WHICH YOU-

ΔΕCΔΕΚΑΒΑCΙΛΕΙCΕΙCΙΝ 60
PERCEIVED TEN KINGS ARE
Є inserted by A s o. A NOT ΟΥΚ s1*Τ
ΟΙΤΙΝΕCΒΑCΙΛΕΙΑΝΟΥΠΩ 80
WHO-ANY KINGdom NOT-as-yet
b o. s1* o.
ΕΛΑΒΟΝΑΛΛΑΕΞΟΥCΙΑΝΩC 400
GOT but authority AS
s1 repeats ΒΑ but cancels
ΒΑCΙΛΕΙCΜΙΑΝΩΡΑΝΛΑΜΒ 20
KINGS ONE HOUR THEY-ARE-
b o.
ΑΝΟΥCΙΝΜΕΤΑΤΟΥΘΗΡΙΟΥ 40
GETTING-UP WITH THE WILD-BEAST
b ARE-HAVING opinion
ΟΥΤΟΙΜΙΑΝΓΝΩΜΗΝΕΧΟΥC 60
13 these ONE opinion ARE-HAVING
b o. Ab omit THE
ΙΝΚΑΙΤΗΝΔΥΝΑΜΙΝΚΑΙΤΗ 80
AND THE ABILITY AND THE

ΝΕΞΟΥCΙΑΝΑΥΤΩΝΤΩΘΗΡΙ 500
authority OF-them to-THE WILD-BEAST

ΩΔΙΔΟΑCΙΝΟΥΤΟΙΜΕΤΑΤΟ 20
14 are-GIVING these WITH THE

ΥΑΡΝΙΟΥΠΟΛΕΜΗCΟΥCΙΝΚ 40
LAMBkin WILL-BE-BATTLING AND
s o.
ΑΙΤΟΑΡΝΙΟΝΝΙΚΗCΕΙΑΥΤ 60
THE LAMBkin WILL-BE-CONQUERING them

ΟΥCΟΤΙΚΥΡΙΟCΚΥΡΙΩΝΕC 80
that Master OF-masters He-is

ΤΙΝΚΑΙΒΑCΙΛΕΥCΒΑCΙΛΕ 600
AND KING OF-KINGS

ΩΝΚΑΙΟΙΜΕΤΑΥΤΟΥΚΛΗΤΟ 20
AND THE-ones WITH Him CALLED

ΙΚΑΙΕΚΛΕΚΤΟΙΚΑΙΠΙCΤΟ 40
AND chosen AND BELIEVING
A ΕΙΠΕΝ said Ab omit these s3 supplies THE
ΙΚΑΙΛΕΓΕΙΜΟΙΤΑΥΤΑΤΑΥ 60
15 AND he-IS-saying to-ME these THE wa-
waters b o. s1* o.
ΔΑΤΑΑΕΙΔΕCΟΥΗΠΟΡΝΗΚΑ 80
ters WHICH YOU-PERCEIVED where THE PROSTITUTE
s adds ΚΑΙ AND
ΘΗΤΑΙΛΑΟΙΚΑΙΟΧΛΟΙΕΙC 700
IS-sitting PEOPLES AND THRONGS ARE

ΙΝΚΑΙΕΘΝΗΚΑΙΓΛΩCCΑΙΚ 20
16 AND NATIONS AND TONGUES AND
b o.
ΑΙΤΑΔΕΚΑΚΕΡΑΤΑΑΕΙΔΕC 40
THE TEN horns WHICH YOU-PERCEIV-
A inserts Є
ΚΑΙΤΟΘΗΡΙΟΝΟΥΤΟΙΜΙCΗ 60
ED AND THE WILD-BEAST these WILL-BE-
Ab o.
CΟΥCΙΝΤΗΝΠΟΡΝΗΝΚΑΙΗΡ 80
HATING THE PROSTITUTE AND HAVING-

ΗΜΩΜΕΝΗΝΠΟΙΗCΟΥCΙΝΑΥ 800
been-DESOLATED THEY-WILL-BE-making her
b adds THEY-WILL-BE-making her ΠΟΙΗCΟΥCΙΝΑΥ
ΤΗΝΚΑΙΓΥΜΝΗΝΚΑΙΤΑCCΑ 20
AND NAKED AND THE FLESH
ΤΗΝ
ΡΚΑCΑΥΤΗCΦΑΓΟΝΤΑΙΚΑΙ 40
OF-her THEY-WILL-BE-EATING AND
b o. sb IN omit
ΑΥΤΗΝΚΑΤΑΚΑΥCΟΥCΙΝΕΝ 60
her THEY-WILL-BE-DOWN-BURNING IN

ΠΥΡΙΟΓΑΡΘΕΟCΕΔΩΚΕΝΕΙ 80
17 FIRE THE for God GIVES INTO
s1* Ο Υ OF-him
CΤΑCΚΑΡΔΙΑCΑΥΤΩΝΠΟΙΗ 900
THE HEARTS OF-them TO-DO
s2 OF-them ΩΝ As2 – AND
CΑΙΤΗΝΓΝΩΜΗΝΑΥΤΟΥΚΑΙ 20
THE opinion OF-Him AND
As2 – T-m. s1 Є o. A omits ONE opinion b opinion ONE
ΠΟΙΗCΑΙΜΙΑΝΓΝΩΜΗΝΚΑΙ 40
TO-make ONE opinion AND
s o.
ΔΟΥΝΑΙΤΗΝΒΑCΙΛΕΙΑΝΑΥ 60
TO-GIVE THE KINGdom OF-them
b Ο Υ OF-him, A has Ω to-him b SH'D-BE-BEING-F.
ΤΩΝΤΩΘΗΡΙΩΑΧΡΙΤΕΛΕCΘ 80
to-THE WILD-BEAST UNTIL WILL-BE-BEING-
Ω Ι o. o. o.
ΗCΟΝΤΑΙΟΙΛΟΓΟΙΤΟΥΘΕΟ 34000
FINISHED THE sayings OF-THE God

The Temple Section—Babylon's Fall

18 The basic law which underlies all figures of speech pleads with us to make this city a literal fact. No one presumes to make the woman literal. She *must* be figurative. The *city*, however, *explains* to us what the woman represents, and must be taken as a literal city. If not, there is no end to the "explanations" which may be offered, each of which may, in turn, be further explained.

18 The city is Babylon, on the Euphrates, which will be rebuilt in due time. But, instead of being a gentile city, as in time past, it will become a Jewish city, composed of the apostates of Judaism. When the Jews return to Palestine, many will find that place unsuited to their genius for trade and commerce, or for the beautiful city which they plan for themselves, so they move over to the plains of Shinar and build Babylon, making it the commercial and financial center of the world. At this time the vision of the Ephah (Zech.5$^{5-11}$) will have its fulfillment. The ephah was a measure used in commerce. This is a symbol of the Jews throughout the earth. They are merchants. A woman was cast into the ephah and swiftly borne to the land of Shinar, as Babylonia was called. There she will be established and take her toll of the traffic of the West with the East.

2 Babylon has never fallen as is predicted in the prophets (Isa.13,47,Jer.50-51). Its final overthrow will be *sudden* (Isa.47^{11}) and it will become a desolation without any inhabitants (Jer.51^{29}). No Arabian will pitch his tent there. Yet hitherto it has gone into gradual decay until, of recent years, it is being restored. Peter lived there (1 Pt. 5^{13}). To this day there has always been a considerable town in the center of its site. Moreover, its destruction is to be in the day of Jehovah (Isa.13 ^{6}), when there are signs in the heavens (Isa.13^{10}Un.6^{12}), and when the sons of Israel and Judah come and seek the Lord their God (Jer.50^{4}).

4 Some of God's true saints will be in the city before her destruction. These are warned to come out of her.

6 These sentiments are quite foreign to the present display of God's grace, for this is *not* a day of vengeance.

18 And the woman whom you perceived is the great city which has a kingdom over the kings of the earth."

18 After these things I perceived another messenger descending out of heaven, having great authority. And the earth is illuminated by his
2 glory. And he cries with a strong voice, saying, *"It falls! It falls! Babylon the great—and became the dwelling place of demons and a jail of every unclean spirit and a cage of every unclean and hateful*
3 *bird, seeing that all nations have fallen as a result of the furious wine of her prostitution. And the kings of the earth commit prostitution with her and the merchants of the earth are rich as a result of her ability to indulge."*
4 And I hear another voice out of heaven, saying, "Come out of her, My people, lest you should be participating in her sins, and lest you should be getting her calamities,
5 seeing that her sins are piled up to heaven, and God remembers her injuries.
6 Be paying as she also pays, and double the doubles, in accord with her acts. In her cup in which she blends, blend double for her.
7 As much as she glorifies herself and indulges, so much torment and mourning be giving her, seeing that she is saying in her heart, 'I am sitting a queen, and am no widow, and mourning I may never see.'
8 Therefore in one day her calamities will be arriving—death and mourning and famine—and she

Ab o.
ΥΚΑΙΗΓΥΝΗΗΝΕΙΔΕϹΕϹΤΙ 20
18 AND THE WOMAN WHOM YOU-PERCEIVED IS
s omits THE
ΝΗΠΟΛΙϹΗΜΕΓΑΛΗΗΕΧΟΥϹ 40
THE city THE GREAT THE one-HAVING
ΑΒΑϹΙΛΕΙΑΝΕΠΙΤΩΝΒΑϹΙ 60
KINGdom ON OF-THE KINGS
s + Ι ΕΠΙ ON added by b b o.
ΛΕΩΝΤΗϹΓΗϹΜΕΤΑΤΑΥΤΑΕ 80
18 OF-THE LAND after these I-
ΙΔΟΝΑΛΛΟΝΑΓΓΕΛΟΝΚΑΤΑ 100
PERCEIVED other MESSENGER DOWN-
ΒΑΙΝΟΝΤΑΕΚΤΟΥΟΥΡΑΝΟΥ 20
STEPPING OUT OF-THE heaven
ΕΧΟΝΤΑΕΞΟΥϹΙΑΝΜΕΓΑΛΗ 40
HAVING authority GREAT
ΝΚΑΙΗΓΗΕΦΩΤΙϹΘΗΕΚΤΗϹ 60
AND THE LAND IS-LIGHTened OUT OF-THE
A adds ΕΚ OUT
ΔΟΞΗϹΑΥΤΟΥΚΑΙΕΚΡΑΞΕΝ 80
2 esteem OF-him AND he-CRIES
IN omitted by sb
ΕΝΙϹΧΥΡΑΦΩΝΗΛΕΓΩΝΕΠΕ 200
IN STRONG SOUND saying FALLS
sb omit FALLS b adds Η THE
ϹΕΝΕΠΕϹΕΝΒΑΒΥΛΩΝΗΜΕΓ 20
FALLS BABYLON THE GREAT
ΑΛΗΚΑΙΕΓΕΝΕΤΟΚΑΤΟΙΚΗ 40
AND BECAME DOWN-HOME-place
ΤΗΡΙΟΝΔΑΙΜΟΝΙΩΝΚΑΙΦΥ 60
OF-demons AND GUARD-
A adds (after UNclean) AND
ΛΑΚΗΠΑΝΤΟϹΠΝΕΥΜΑΤΟϹΑ 80
house OF-EVERY spirit UN-
HAVING-been-HATED ΚΑΙΜΕΜΙϹΗΜΕΝΟΥ
ΚΑΘΑΡΤΟΥΚΑΙΦΥΛΑΚΗΠΑΝ 300
clean AND GUARD-house OF-EVERY
A ΘΗΡΙΟΥ WILD-BEAST
ΤΟϹΟΡΝΕΟΥΑΚΑΘΑΡΤΟΥΚΑ 20
BIRD UNclean AND
A inserts Ε A omits OF-THE
ΙΜΕΜΙϹΗΜΕΝΟΥΟΤΙΕΚΤΟΥ 40
3 HAVING-been-HATED that OUT OF-THE
WINE
ΟΙΝΟΥΤΟΥΘΥΜΟΥΤΗϹΠΟΡΝ 60
WINE OF-THE fury OF-THE PROSTITU-
s o. A Ν o. o.
ΕΙΑϹΑΥΤΗϹΠΕΠΤΩΚΑϹΙΝΠ 80
TION OF-her HAVE-FALLEN ALL
ΑΝΤΑΤΑΕΘΝΗΚΑΙΟΙΒΑϹΙΛ 400
THE NATIONS AND THE KINGS
ΕΙϹΤΗϹΓΗϹΜΕΤΑΥΤΗϹΕΠΟ 20
OF-THE LAND WITH her PROS-
ΡΝΕΥϹΑΝΚΑΙΟΙΕΜΠΟΡΟΙΤ 40
TITUTE AND THE merchants OF-
s repeats WITH her PROSTITUTE from 410 above then deletes
ΗϹΓΗϹΕΚΤΗϹΔΥΝΑΜΕΩϹΤΟ 60
THE LAND OUT OF-THE ABILITY OF-THE
then tries her PROSTITUTE, then brackets it all
ΥϹΤΡΗΝΟΥϹΑΥΤΗϹΕΠΛΟΥΤ 80
indulgence OF-her are-RICH
ΗϹΑΝΚΑΙΗΚΟΥϹΑΑΛΛΗΝΦΩ 500
4 AND I-HEAR other SOUND

ΝΗΝΕΚΤΟΥΟΥΡΑΝΟΥΛΕΓΟΥ 20
OUT OF-THE heaven saying
b o. o.s ΑΙ for Ε Ab OUT OF-her THE
ϹΑΝΕΞΕΛΘΑΤΕΟΛΑΟϹΜΟΥΕ 40
OUT-COME THE PEOPLE OF-ME OUT
PEOPLE OF-ME b Γ
ΞΑΥΤΗϹΙΝΑΜΗϹΥΝΚΟΙΝΩΝ 60
OF-her THAT NO YE-SHOULD-BE-TOGETHER-
ΑΤΑΙ
ΗϹΗΤΕΤΑΙϹΑΜΑΡΤΙΑΙϹΑΥ 80
communioning to-THE misses OF-her
ΤΗϹΚΑΙΕΚΤΩΝΠΛΗΓΩΝΑΥΤ 600
AND OUT OF-THE BLOWS OF-her
s ΑΙ for Ε
ΗϹΙΝΑΜΗΛΑΒΗΤΕΟΤΙΕΚΟΛ 20
5 THAT NO YE-MAY-BE-GETTING that WERE-
ΛΗΘΗϹΑΝΑΥΤΗϹΑΙΑΜΑΡΤΙ 40
JOINED OF-her THE misses
ΑΙΑΧΡΙΤΟΥΟΥΡΑΝΟΥΚΑΙΕ 60
UNTIL THE heaven AND re-
ΜΝΗΜΟΝΕΥϹΕΝΟΘΕΟϹΤΑΑΔ 80
members THE God THE in-
ΙΚΗΜΑΤΑΑΥΤΗϹΑΠΟΔΟΤΕΑ 700
6 juries OF-her BE-FROM-GIVING to-
b o.
ΥΤΗΩϹΚΑΙΑΥΤΗΑΠΕΔΩΚΕΝ 20
her AS AND she FROM-GIVES
AND omitted by s bA omit THE b adds ΩϹ
ΚΑΙΔΙΠΛΩϹΑΤΕΤΑΔΙΠΛΑΚ 40
AND double THE doubles accor-
ΚΑΙ ΑΥΤΗΚΑΙ AS AND to-her AND
ΑΤΑΤΑΕΡΓΑΑΥΤΗϹΕΝΤΩΠΟ 60
ding-to THE ACTS OF-her IN THE DRINK-
A omits OF-her
ΤΗΡΙΩΑΥΤΗϹΩΕΚΕΡΑϹΕΝΚ 80
cup OF-her WHICH she-blends blend-
s ΑΙ b adds Ν accusative
ΕΡΑϹΑΤΕΑΥΤΗΔΙΠΛΟΥΝΟϹ 800
7 YE to-her double as-much-
s3 adds Ε=herself
ΑΕΔΟΞΑϹΕΝΑΥΤΗΝΚΑΙΕϹΤ 20
as esteemizes her AND indulges
ΡΗΝΙΑϹΕΝΤΟϹΟΥΤΟΝΔΟΤΕ 40
so-much BE-GIVING
ΑΥΤΗΒΑϹΑΝΙϹΜΟΝΚΑΙΠΕΝ 60
to-her ORDEALing AND MOURN-
ΘΟϹΟΤΙΕΝΤΗΚΑΡΔΙΑΑΥΤΗ 80
ing that IN THE HEART OF-her
b for ΗΜΑΙ has ΙΩ s Ε for ΑΙ
ϹΛΕΓΕΙΟΤΙΚΑΘΗΜΑΙΒΑϹΙ 900
she-IS-saying that I-AM-sitting KINGess
ΛΙϹϹΑΚΑΙΧΗΡΑΟΥΚΕΙΜΙΚ 20
AND WIDOW NOT I-AM AND
Ab o.
ΑΙΠΕΝΘΟϹΟΥΜΗΕΙΔΩΔΙΑΤ 40
8 MOURNing NOT NO I-MAY-BE-PERCEIVING
ΟΥΤΟΕΝΜΙΑΗΜΕΡΑΗΞΟΥϹΙ 60
THRU this IN ONE DAY WILL-BE-ARRIVING
b OF-DEATH
ΝΑΙΠΛΗΓΑΙΑΥΤΗϹΘΑΝΑΤΟ 80
THE BLOWS OF-her DEATH
Υ b omits AND b OF-FAMINE Υ
ϹΚΑΙΠΕΝΘΟϹΚΑΙΛΙΜΟϹΚΑ 35000
AND MOURNing AND FAMINE AND

Temple Section—Burning of Babylon

11 Because of their enormous wealth the Jews in Babylon will import every luxury which their heart desires, so that it becomes the best market for the most valuable commodities of all kinds. This will employ ships and merchants who will make large profits. They will mourn and lament, not out of sympathy with the suffering city, but because their means of gain is gone.

Babylon is not on the sea coast, but the Euphrates can easily be made navigable for large ships as far up as the site of the ancient city. It is notable that most of the great ports of the world have been inland on a river or bay. London, Antwerp, Hamburg, and New York, are all some distance from the open sea. The greatest maritime centers are on sheltered inland waterways to an open roadstead on the coast. Engineers are already at work on vast irrigation enterprises, to control the waters of the rivers. When there is a market, the Euphrates can easily be dredged to Babylon.

12 This is a list of the luxuries and necessities of a large city. Any attempt to "spiritualize" these items cannot fail to impress us with the futility of any but a literal interpretation of this marvelous metropolis of the end time.

12 Citron wood *(callitris quadrivalvis)* is found in the Atlas mountains of North Africa, and belongs to the cypress family. It is like *lignum vitæ*, and is still used in Algeria for inlaying. It is dark brown, heavy, close grained and fragrant. It was used, as its Greek name implies, to burn incense.

13 Ginger, or amomum, is a genus of aromatic herbs from which the "grains of paradise" of commerce are obtained.

14 Fruition, literally the "juice hour", is an expressive term denoting the time when fruit is fully ripe. Figs are insipid and the white juice which exudes from them is poisonous but a few hours before it becomes sweet as honey. There is typical teaching in this. Israel is the true fig tree. Babylon seeks to take her place and establish the kingdom and thus realize the blessings promised by the prophets, which is suggested by the delicate sweetness of the fig's syrup. Instead they eat the bitter, unpalatable poison, but a little while before the true kingdom is established.

shall be burned up with fire, seeing that strong is the Lord God Who is judging her.

9 And the kings of the earth who commit prostitution and indulge with her will be lamenting and grieving over her whenever they may be observing the smoke of her
10 conflagration, standing afar off because of the fear of her torment, saying, "*Woe! Woe!* that great city! Babylon, the strong city! seeing that in one hour your judgment came."

11 And the merchants of the earth are lamenting and mourning over her, seeing that no one is buying
12 their cargo any more—a cargo of gold, and silver, and precious stone[s], and pearls, and cambric, and purple, and silk, and scarlet, and every kind of citron wood, and every ivory utensil, and every utensil of the most valuable wood, and of copper, and of iron, and
13 marble, and cinnamon, and ginger, and incense, and attar, and frankincense, and wine, and olive oil, and flour, and wheat, and beasts, and sheep, and horses, and coaches, and bodies, and human
14 souls. "And the fruition for which your soul yearned passed away from you, and all that is sumptuous and splendid perished from you, and they will be finding them
15 nevermore." The merchants of these things who are rich through her will be standing afar off because of the fear of her torment, la-
16 menting and mourning, saying, "*Woe! woe!* the great city which was clothed in cambric and purple

ΙΕΝΠΥΡΙΚΑΤΑΚΑΥΘΗϹΕΤΑ 20
IN FIRE she-WILL-BE-BEING-DOWN-BURNED
*s1** THE God THE Master A *omits* Master
ΙΟΤΙΙϹΧΥΡΟϹΚΥΡΙΟϹΟΘ 39·
that STRONG Master THE God
s2 ΩΝ JUDGING
ΕΟϹΟΚΡΙΝΑϹΑΥΤΗΝΚΑΙΚΛ 60
9 THE *One*-JUDGing her AND WILL-BE-
b active ΥϹΙΝ
ΑΥϹΟΝΤΑΙΚΑΙΚΟΨΟΝΤΑΙΕ 80
LAMENTING AND WILL-BE-STRIKING-*selves* ON
A to-her *o.*
ΠΑΥΤΗΝΟΙΒΑϹΙΛΕΙϹΤΗϹΓ 100
her THE KINGS OF-THE LAND

ΗϹΟΙΜΕΤΑΥΤΗϹΠΟΡΝΕΥϹΑ 20
THE WITH her PROSTITUTing
*s1*omits* AND ind. *s4*+ΚΑΙϹΤΕΝΑΞΩϹΙΝ *after* ind.
ΝΤΕϹΚΑΙϹΤΡΗΝΙΑϹΑΝΤΕϹ 40
AND indulging
s -PERCEIVING ΙΔΩϹΙΝ *b o.*
ΟΤΑΝΒΛΕΠΩϹΙΝΤΟΝΚΑΠΝΟ 60
when-EVER THEY-MAY-BE-looking THE smoke
*s1** Τ *o.*
ΝΤΗϹΠΥΡΩϹΕΩϹΑΥΤΗϹΑΠΟ 80
10 OF-THE FIRing OF-her FROM

ΜΑΚΡΟΘΕΝΕϹΤΗΚΟΤΕϹΔΙΑ 200
FAR-WHICH-PLACE HAVING-STOOD THRU

ΤΟΝΦΟΒΟΝΤΟΥΒΑϹΑΝΙϹΜΟ 20
THE FEAR OF-THE ORDEALing

ΥΑΥΤΗϹΛΕΓΟΝΤΕϹΟΥΑΙΟΥ 40
OF-her sayING WOE WOE

ΑΙΗΠΟΛΙϹΗΜΕΓΑΛΗΒΑΒΥΛ 60
THE city THE GREAT BABYLON

ΩΝΗΠΟΛΙϹΗΙϹΧΥΡΑΟΤΙΜΙ 80
THE city THE STRONG that to-ONE
A+Ν *accus.* Ν CAME *omitted by* A
ΑΩΡΑΗΛΘΕΝΗΚΡΙϹΙϹϹΟΥΚ 300
11 HOUR CAME THE JUDGing OF-YOU AND
s adds OF-YOU ϹΟΥ
ΑΙΟΙΕΜΠΟΡΟΙΤΗϹΓΗϹΚΛΑ 20
THE merchants OF-THE LAND ARE-LA-
*b*ΥϹ *for* Ι -WILL-BE- *b*+ΗϹ 'L-BE-M. A ΝIN
ΙΟΥϹΙΝΚΑΙΠΕΝΘΟΥϹΙΝΕΠ 40
MENTING AND ARE-MOURNING ON
ΑΥΤΗ her, *but b* ΑΥΤΟΥϹ them
ΑΥΤΗΝΟΤΙΤΟΝΓΟΜΟΝΑΥΤΩ 60
her that THE REPLETE OF-them

ΝΟΥΔΕΙϹΑΓΟΡΑΖΕΙΟΥΚΕΤ 80
NOT-YET-ONE IS-BUYING NOT-STILL

ΙΓΟΜΟΝΧΡΥϹΟΥΚΑΙΑΡΓΥΡ 400
12 REPLETE OF-GOLD AND OF-SILVER
A to-
ΟΥΚΑΙΛΙΘΟΥΤΙΜΙΟΥΚΑΙΜ 20
AND OF-STONE VALUable AND OF-
ΑΙϹ *but b* ΟΥ *s* OF-COTTONS ΩΝ
ΑΡΓΑΡΙΤΩΝΚΑΙΒΥϹϹΙΝΟΥ 40
PEARLS AND OF-COTTON
A *omits* AND OF-PURPLE *b*ΟΥ *b*Η
ΚΑΙΠΟΡΦΥΡΑϹΚΑΙϹΙΡΙΚΟ 60
AND OF-PURPLE AND OF-SILK
A INSTRUMENT ϹΚΕ
ΥΚΑΙΚΟΚΚΙΝΟΥΚΑΙΠΑΝΞΥ 80
AND OF-scarlet AND EVERY WOOD
ΥΟϹ¹
ΛΟΝΘΥΪΝΟΝΚΑΙΠΑΝϹΚΕΥΟ 500
CITRON AND EVERY INSTRUMENT

ϹΕΛΕΦΑΝΤΙΝΟΝΚΑΙΠΑΝϹΚ 20
ELEPHANTine AND EVERY INSTRU-
A ΛΙΘΟΥ OF-STONE
ΕΥΟϹΕΚΞΥΛΟΥΤΙΜΙΩΤΑΤΟ 40
MENT OUT OF-WOOD most-VALUable

ΥΚΑΙΧΑΛΚΟΥΚΑΙϹΙΔΗΡΟΥ 60
AND OF-COPPER AND OF-IRON
AND OF-MARBLE *omitted by s*
ΚΑΙΜΑΡΜΑΡΟΥΚΑΙΚΙΝΝΑΜ 80
13 AND OF-MARBLE AND CINNAMON
bs Υ AND AMOMUM *omitted by s2 and b*
ΩΜΟΝΚΑΙΑΜΩΜΟΝΚΑΙΘΥΜΙ 600
AND AMOMUM AND incenses
b ΟϹ *for* Α
ΑΜΑΤΑΚΑΙΜΥΡΟΝΚΑΙΛΙΒΑ 20
AND ATTAR AND frankincense
b omits AND WINE
ΝΟΝΚΑΙΟΙΝΟΝΚΑΙΕΛΑΙΟΝ 40
(*Heb.* WHITE) AND WINE AND OLIVE-oil

ΚΑΙϹΕΜΙΔΑΛΙΝΚΑΙϹΙΤΟΝ 60
AND FLOUR AND GRAIN
b AND sheep AND ACQUISITIONS
ΚΑΙΚΤΗΝΗΚΑΙΠΡΟΒΑΤΑΚΑ 80
AND ACQUISITIONS AND sheep AND
s2 Ο *for* Ω *and then erases*
ΙΠΠΩΝΚΑΙΡΕΔΩΝΚΑΙϹΩΜ 700
OF-HORSES AND OF-COACHES AND OF-BODIES

ΑΤΩΝΚΑΙΨΥΧΑϹΑΝΘΡΩΠΩΝ 20
AND souls OF-humans
b omits OF-YOU
ΚΑΙΗΟΠΩΡΑϹΟΥΤΗϹΕΠΙΘΥ 40
14 AND THE JUICE-HOUR OF-YOU OF-THE ON-FEELing
b adds ϹΟΥ OF-YOU
ΜΙΑϹΤΗϹΨΥΧΗϹΑΠΗΛΘΕΝΑ 60
OF-THE soul FROM-CAME FROM
*s1** Ρ
ΠΟϹΟΥΚΑΙΠΑΝΤΑΤΑΛΙΠΑΡ 80
YOU AND ALL THE SLEEK
s omits THE A*b was*-d. Ε *o.*
ΑΚΑΙΤΑΛΑΜΠΡΑΑΠΩΛΟΝΤΟ 800
AND THE SHININGS *were*-destroyED
b they NOT NO
ΑΠΟϹΟΥΚΑΙΟΥΚΕΤΙΟΥΜΗΑ 20
FROM YOU AND NOT-STILL NOT NO they
b omits ΟΥϹΙΝ
ΥΤΑΕΥΡΗϹΟΥϹΙΝΟΙΕΜΠΟΡ 40
15 WILL-BE-FINDING THE merchants

ΟΙΤΟΥΤΩΝΟΙΠΛΟΥΤΗϹΑΝΤ 60
OF-these THE *ones*-*being*-RICH

ΕϹΑΠΑΥΤΗϹΑΠΟΜΑΚΡΟΘΕΝ 80
FROM her FROM FAR-WHICH-PLACE

ϹΤΗϹΟΝΤΑΙΔΙΑΤΟΝΦΟΒΟΝ 900
WILL-BE-STANDING THRU THE FEAR
b adds AND ΚΑΙ
ΤΟΥΒΑϹΑΝΙϹΜΟΥΑΥΤΗϹΚΛ 20
OF-THE ORDEALing OF-her LA-

ΑΙΟΝΤΕϹΚΑΙΠΕΝΘΟΥΝΤΕϹ 40
MENTING AND MOURNING
b THEY-ARE-s. ΥϹΙΝ *b omits* WOE
ΛΕΓΟΝΤΕϹΟΥΑΙΟΥΑΙΗΠΟΛ 60
16 sayING WOE WOE THE city
A *omits* THE *s1** *omits* T. G. T. *o.*-H.-*b.*-A.-C.
ΙϹΗΜΕΓΑΛΗΗΠΕΡΙΒΕΒΛΗΜ 80
THE GREAT THE *one*-HAVING-*been*-ABOUT-
b o. o. A scarlet AND PURPLE AND
ΕΝΗΒΥϹϹΙΝΟΝΚΑΙΠΟΡΦΥΡ 36000
CAST COTTON AND PURPLE

Temple Section—Babylon's Destruction

16 "Gilded" seems to be a figure for all mere outward show, for it is with gold, and precious stones and pearls.

21 In the East the millstone is used to grind the meal for the daily bread.

22 The ancient harp was in the form of a lyre. It was used to accompany solo singing. "Entertainers" denoted those devoted to the arts of the muses, history, poetry, tragedy, astronomy, dancing and song. A flageolet is a flute blown from the end, as anciently.

23 Enchantment comes from the word *drug*, but is used in this sense in the LXX as the equivalent of *k'sh'ph*, usually rendered *sorceries* or *witchcraft* (Ex.7^{11-17} Deut.18^{10} 2 Ki.9^{22} Isa.47^{9} Jer.27^{9} Dan.2^{2} Mic.5^{12} Nahum 3^{4}).

23 The rapid rise of the power and influence of wealth has made it possible for riches to rule. Not only locally does the man of means control the government, but the policies of nations are determined by their financial obligations. In this way will the merchants of Babylon become the great men of the earth. Holding its weal in their hands, being the creditors of many nations, they will be able to dictate to them in any matters which affect their interests. By means of their capital they will conquer all nations. Kings will cringe before them, for they alone will be able to buy their bonds. Nations will slave for them, for they must pay the interest. The world will be theirs in spite of Jehovah's frown. He purposes to bless His people by making them a blessing to the nations. They obtain the desire of their souls by becoming a curse. They are the head of the new despotism—the autocracy of capital. Money rules the world far more really than emperors or kings or the public. The great confederacy which seems certain to arise out of the present world crisis, will have all political power, but will preside over a bankrupt world. Above them will be this woman—faithless, apostate Israel—and she will have dominion *over* the kings of the earth. No wonder they conspire to slay her rather than pay her the enormous tribute which her bonds demand!

24 Just as the Jews of our Lord's generation were held guilty of crimes committed long before (Mt.23^{35}), so Babylon is charged with all previous bloodshed.

and scarlet, and gilded with gold
17 and precious stone[s] and pearl,
seeing that in one hour so much
riches were desolated."
And every navigator, and every
one who is sailing to the place, and
mariners and as many as are work-
18 ing on the sea, stand afar off, and,
observing the smoke of her conflag-
ration, they cried, saying, "Is
there any like the great city?"
19 And they cast soil on their heads,
and cried, lamenting and mourn-
ing, saying, "*Woe! woe!* the great
city, by which all who have ships
on the sea are rich, as a result of
its preciousness, seeing that, in one
hour, it was desolated."
20 Make merry over her, O heaven,
and ye saints and apostles and
prophets, seeing that God passes
your sentence upon her.
21 And one strong messenger lifts
a stone, as large as a millstone, and
cast it into the sea, saying that
"Thus Babylon, the great city, will
be hurled down, and she may be
22 found in her nevermore. And the
sound of the lyre singers and enter-
tainers, and flutists and trumpet-
ers shall be heard in you never-
more; and every artisan of every
trade may be found in you never-
23 more; and the sound of a millstone
shall be heard in you nevermore;
and the light of a lamp may
be appearing in you nevermore;
and the voice of the bridegroom
and bride shall be heard in you
nevermore; seeing that your mer-
chants were the magnates of the
earth, seeing that by your enchant-
ment all nations were deceived."
24 And in her was found the blood
of prophets and of saints and of all

COTTON
ΟΥΝΚΑΙΚΟΚΚΙΝΟΝΚΑΙΚΕΧ
AND scarlet AND HAVING-
A b Η o. omit IN s o.
ΡΥϹΩΜΕΝΟΝΕΝΧΡΥϹΙΩΚΑΙ
been-GOLDED IN GOLD AND
b omits VALUable b PEARLS
ΛΙΘΩΤΙΜΙΩΚΑΙΜΑΡΓΑΡΙΤ
STONE VALUable AND PEARL
ΑΙϹ for Η
ΗΟΤΙΜΙΑΩΡΑΗΡΗΜΩΘΗΟΤΟ
17 that to-ONE HOUR WAS-DESOLATED THE SO-
ϹΟΥΤΟϹΠΛΟΥΤΟϹΚΑΙΠΑϹΚ
much RICHES AND EVERY STEER-
A omits THE
ΥΒΕΡΝΗΤΗϹΚΑΙΠΑϹΟΕΠΙΤ
er AND EVERY THE ON THE
ΟΝΤΟΠΟΝΠΛΕΩΝΚΑΙΝΑΥΤΑ
PLACE FLOATING AND NAUTICALS
ΙΚΑΙΟϹΟΙΤΗΝΘΑΛΑϹϹΑΝΕ
AND as-many-as THE SEA ARE-
ΡΓΑΖΟΝΤΑΙΑΠΟΜΑΚΡΟΘΕΝ
working FROM FAR-WHICH-PLACE
A -CRY Ƶ Δ o. s ΛΕΓΟΝ
ΕϹΤΗϹΑΝΚΑΙΕΚΡΑΖΟΝΒΛΕ
18 STAND AND THEY-CRIED lookING
sayING *altered to* lookING A ΤΟΠΟΝ PLACE
ΠΟΝΤΕϹΤΟΝΚΑΠΝΟΝΤΗϹΠΥ
THE smoke OF-THE FIRing
ΡΩϹΕΩϹΑΥΤΗϹΛΕΓΟΝΤΕϹΤ
OF-her sayING ANY
s o.
ΙϹΟΜΟΙΑΤΗΠΟΛΕΙΤΗΜΕΓΑ
LIKE to-THE city THE GREAT
A *prefixes* ΕΠ ON s OF-THE Η
ΛΗΚΑΙΕΒΑΛΟΝΧΟΥΝΕΠΙΤΑ
19 AND THEY-CAST SOIL ON THE
s OF-HEAD Η A -CRY
ϹΚΕΦΑΛΑϹΑΥΤΩΝΚΑΙΕΚΡΑ
HEADS OF-them AND THEY-CRIED
Ƶ Δ o. A *omits* LAMENTING AND MOURNING
ΖΟΝΚΛΑΙΟΝΤΕϹΚΑΙΠΕΝΘΟ
LAMENTING AND MOURNING
b *adds* ΚΑΙ AND s *omits* WOE
ΥΝΤΕϹΛΕΓΟΝΤΕϹΟΥΑΙΟΥΑ
sayING WOE WOE
ΙΗΠΟΛΙϹΗΜΕΓΑΛΗΕΝΗΕΠΛ
THE city THE GREAT IN WHICH are-
ΟΥΤΗϹΑΝΠΑΝΤΕϹΟΙΕΧΟΝΤ
RICH ALL THE *ones*-HAVING
ΕϹΤΑΠΛΟΙΑΕΝΤΗΘΑΛΑϹϹΗ
THE FLOATers IN THE SEA
ΕΚΤΗϹΤΙΜΙΟΤΗΤΟϹΑΥΤΗϹ
OUT OF-THE VALUableness OF-her
ΟΤΙΜΙΑΩΡΑΗΡΗΜΩΘΗΕΥΦΡ
20 that to-ONE HOUR she-WAS-DESOLATED BE-*being*-glad
s Ε o. A IN Ν b her +Ν s ΑΙ *for* Ε
ΑΙΝΟΥΕΠΑΥΤΗΟΥΡΑΝΕΚΑΙ
ON her heaven AND
ΟΙΑΓΙΟΙΚΑΙΟΙΑΠΟϹΤΟΛΟ
THE HOLY-*ones* AND THE commissioners
ΙΚΑΙΟΙΠΡΟΦΗΤΑΙΟΤΙΕΚΡ
AND THE BEFORE-AVERers that JUDGES

ΙΝΕΝΟΘΕΟϹΤΟΚΡΙΜΑΥΜΩΝ
THE God THE JUDGment OF-YOU*p*
ΕΞΑΥΤΗϹΚΑΙΗΡΕΝΕΙϹΑΓΓ
21 OUT OF-her AND LIFTS ONE MESSEN-
A *omits* STRONG s STONE STRONG s STONE ΛΙΘΟΝ
ΕΛΟϹΙϹΧΥΡΟϹΑΙΘΟΝΩϹΜΥ
SENGER STRONG STONE AS MILL-
b o. o.
ΑΙΝΟΝΜΕΓΑΝΚΑΙΕΒΑΛΕΝΕ
stone GREAT AND he-CAST INTO
A b *omit* that
ΙϹΤΗΝΘΑΛΑϹϹΑΝΛΕΓΩΝΟΤ
THE SEA sayING that
ΙΟΥΤΩϹΟΡΜΗΜΑΤΙΒΛΗΘΗϹ
thus RUSHing WILL-BE-BEING-CAST
ΕΤΑΙΒΑΒΥΛΩΝΗΜΕΓΑΛΗΠΟ
BABYLON THE GREAT city
A *omits* IN
ΛΙϹΚΑΙΟΥΜΗΕΥΡΕΘΗΕΤΙΕ
AND NOT NO MAY-BE-BEING-FOUND STILL IN
her s *omits* AND
ΝΑΥΤΗΚΑΙΦΩΝΗΚΙΘΑΡΩΔΩ
22 her AND SOUND OF-LYRE-SINGers
ΝΚΑΙΜΟΥϹΙΚΩΝΚΑΙΑΥΛΗΤ
AND OF-MUSES AND OF-FLAGEOLETers
s Γ Γ
ΩΝΚΑΙϹΑΛΠΙϹΤΩΝΟΥΜΗΑΚ
AND OF-TRUMPETERS NOT NO SHOULD-
ΟΥϹΘΗΕΝϹΟΙΕΤΙΚΑΙΠΑϹΤ
BE-BEING-HEARD IN YOU STILL AND EVERY ART-
s A *omit* OF-EVERY ART
ΕΧΝΙΤΗϹΠΑϹΗϹΤΕΧΝΗϹΟΥ
isan OF-EVERY ART NOT
s *omits* AND *to* STILL
ΜΗΕΥΡΕΘΗΕΝϹΟΙΕΤΙΚΑΙΦ
NO MAY-BE-BEING-FOUND IN YOU STILL AND SOUND
b MAY-BE-FOUND ΕΥΡΕΘΗ
ΩΝΗΜΥΛΟΥΟΥΜΗΑΚΟΥϹΘΗΕ
OF-MILL-stone NOT NO SHOULD-BE-BEING-HEARD
A b *omit* AND A *omits* LIGHT *to* STILL
ΝϹΟΙΕΤΙΚΑΙΦΩϹΛΥΧΝΟΥΟ
23 IN YOU STILL AND LIGHT OF-LAMP NOT
ΥΜΗΦΑΝΗΕΝϹΟΙΕΤΙΚΑΙΦΩ
NO MAY-BE-APPEARING IN YOU STILL AND SOUND
s1*+Ν
ΝΗΝΥΜΦΙΟΥΚΑΙΝΥΜΦΗϹΟΥ
OF-BRIDEgroom AND BRIDE NOT
ΜΗΑΚΟΥϹΘΗΕΝϹΟΙΕΤΙΟΤΙ
NO SHOULD-BE-BEING-HEARD IN YOU STILL that
A o. THE b Ν
ΟΙΕΜΠΟΡΟΙϹΟΥΗϹΑΝΟΙΜΕ
THE merchants OF-YOU WERE THE GREATest
ΓΙϹΤΑΝΕϹΤΗϹΓΗϹΟΤΙΕΝΤ
OF-THE LAND that IN THE
A s o.
ΗΦΑΡΜΑΚΕΙΑϹΟΥΕΠΛΑΝΗΘ
DRUGging OF-YOU WERE-STRAYED
ΗϹΑΝΠΑΝΤΑΤΑΕΘΝΗΚΑΙΕΝ
24 ALL THE NATIONS AND IN
ΑΥΤΗΑΙΜΑΠΡΟΦΗΤΩΝΚΑΙΑ
her BLOOD OF-BEFORE-AVERers AND OF-
ΓΙΩΝΕΥΡΕΘΗΚΑΙΠΑΝΤΩΝΤ
HOLY-*ones* WAS-FOUND AND OF-ALL OF-

Temple Section—Marriage of the Lambkin

1 Hallelujah, Greek *alleluia*, is the Hebrew *Hallelu Jah*, "praise ye Jah". This exclamation is used only in the "Hallelujah Psalms" (Ps.104[35]105[45]106[1,48] 111[1] 112[1] 113[1,9] 115[18] 116[19] 117[2] 135[1,3,21] 146[1,10] 147[1,20] 148[1,14] 149[1,9] 150[1,6]) *and always in response to the execution of judgment.* It occurs only in this passage (19[1,3,4,6]) in celebrating the destruction of Babylon. *It should never be used in rejoicing or worship in the present dispensation of God's grace.*

7 We are first introduced to the bride of the Lamb by John the baptist (Jn. 3[28-30]). She was composed of those in Israel who acknowledged Him to be Jehovah's Lamb for their sins. Just as the water blushed into wine at Cana of Galilee (Jn.2[1-11]), so He will transform the law into brimming cheer when this marriage comes. It was the custom for the festivities to last for seven days or a fortnight. The wedding of the Lambkin will last for a whole millennium.

Israel is often presented under the figure of the wife of Jehovah. At Sinai He became her Husband (Jer.31[32]). He puts His comeliness upon her (Eze. 16[8-14]). But she forsook Him to go after other lovers (Hos.2[6-13]). So He gave Israel a bill of divorce (Deut.24[1-4]). They were sent into captivity. According to the law they can never be His again. Nevertheless He invites her to return (Jer.3[1]). He promises to wait for her and to keep her for Himself until the latter days. "You shall not have a husband, moreover I also am for you" (Hos.3[3]). He will call them back. "'Return, sons of returnings,' avers Jehovah, 'for I own you,'" says Jeremiah (3[14]). When our Lord came He called them a wicked and *adulterous* generation, for they had forsaken Jehovah. But those who received Him became a part, not of the *wife* of Jehovah or the Lamb, but the *bride* of the *Lambkin.* Not a sad reunion in old age, but with youth renewed. The eastern bride was arrayed in the most gorgeous manner possible. Hence the prophet's question:

> "Shall a virgin forget her ornaments?
> A bride her ribbons?" (Jer.2[32])

8 The white apparel is symbolic of the rewards of their just acts.

who have been slain on the earth.
19 After these things I hear as it
were the loud voice of a vast throng
in heaven, saying, "*Hallelujah!
Salvation and glory and power is*
2 *of our God, for true and just are
His judgments, for He judges the
great prostitute who corrupts the
earth with her prostitution, and
avenges the blood of His slaves at*
3 *her hand.*" And a second time
have they declared, "*Hallelujah!*"
And her smoke is ascending for the
eons of the eons.
4 And the twenty-four elders and
the four animals fall and worship
God, Who is sitting on the throne,
5 saying, "*Amen! Hallelujah!*" And
a voice came out from the throne,
saying, "Be praising our God, all
His slaves, and those who are fearing Him, small and great."
6 And I hear as it were the voice
of a vast throng, and as it were the
sound of many waters, and as it
were the sound of strong thunders,
saying, "*Hallelujah! for the Lord*
7 *our God, the Almighty, reigns! We
may be rejoicing and exulting and
will be giving glory to Him, seeing
that the wedding of the Lambkin
came, and Its bride makes herself*
8 *ready.*" And to her it was granted
that she should be clothed in clean,
resplendent cambric, for the cambric is the just awards of the saints.
9 And he is saying to me, "Write,
'Happy are they who have been invited to the wedding dinner of the
Lambkin.' " And he is saying to
me, "These are the true sayings of
10 God." And I fall in front of his
feet to worship him. And he is say-

ΩΝΕϹΦΑΓΜΕΝΩΝΕΠΙΤΗϹΓΗ
THE *ones*-HAVING-*been*-SLAIN ON OF-THE LAND
ϹΜΕΤΑΤΑΥΤΑΗΚΟΥϹΑΩϹΦΩ
19 after these I-HEAR AS SOUND
ΝΗΝΜΕΓΑΛΗΝΟΧΛΟΥΠΟΛΛΟ
GREAT OF-THRONG MANY
ΥΕΝΤΩΟΥΡΑΝΩΛΕΓΟΝΤΩΝΑ
IN THE heaven saying AL-
ΛΛΗΛΟΥΙΑΗϹΩΤΗΡΙΑΚΑΙΗ
LELOUIA (*Hebrew*) THE SAVING AND THE
b ABILITY AND THE esteem *s2 supplies* esteem AND THE
ΔΟΞΑΚΑΙΗΔΥΝΑΜΙϹΤΟΥΘΕ
esteem AND THE ABILITY OF-THE God
A *inserts* Є
ΟΥΗΜΩΝΟΤΙΑΛΗΘΙΝΑΙΚΑΙ
2 OF-US that TRUE AND
ΔΙΚΑΙΑΙΑΙΚΡΙϹΕΙϹΑΥΤΟ
JUST THE JUDGings OF-Him
ΥΟΤΙΕΚΡΙΝΕΝΤΗΝΠΟΡΝΗΝ
that He-JUDGES THE PROSTITUTE
b prefixes THRU ΔΙ AЄKP(*s o.*)INЄN
ΤΗΝΜΕΓΑΛΗΝΗΤΙϹΕΦΘΕΙΡ
THE GREAT WHO-ANY CORRUPTS
JUDGES *sA o.*
ΕΝΤΗΝΓΗΝΕΝΤΗΠΟΡΝΕΙΑΑ
THE LAND IN THE PROSTITUTION OF-
ΥΤΗϹΚΑΙΕΞΕΔΙΚΗϹΕΝΤΟΑ
her AND OUT-JUSTS THE BLOOD
s1 feminine* ΗϹ
ΙΜΑΤΩΝΔΟΥΛΩΝΑΥΤΟΥΕΚΧ
OF-THE SLAVES OF-Him OUT OF-
s o.
ΕΙΡΟϹΑΥΤΗϹΚΑΙΔΕΥΤΕΡΟ
3 HAND OF-her AND second
b he-HAS-declared Є
ΝΕΙΡΗΚΑΝΑΛΛΗΛΟΥΙΑΚΑΙ
THEY-HAVE-declared ALLELOUIA (*Hebrew*) AND
ΟΚΑΠΝΟϹΑΥΤΗϹΑΝΑΒΑΙΝΕ
THE smoke OF-her IS-UP-STEPPING
ΙΕΙϹΤΟΥϹΑΙΩΝΑϹΤΩΝΑΙΩ
INTO THE eons OF-THE eons.
b ΚΔ 24
ΝΩΝΚΑΙΕΠΕϹΑΝΟΙΕΙΚΟϹΙ
4 AND FALL THE TWENTY-FOUR
s THE SENIORS THE TWENTY-FOUR
ΤΕϹϹΑΡΕϹΠΡΕϹΒΥΤΕΡΟ
SENIORS
b Δ 4 LIVING-*ones by s2*
ΙΚΑΙΤΑΤΕϹϹΕΡΑΖΩΑΚΑΙΠ
AND THE FOUR LIVING-*ones* AND THEY
ΡΟϹΕΚΥΝΗϹΑΝΤΩΘΕΩΤΩΚΑ
worship to-THE God THE *One*-
ΘΗΜΕΝΩΕΠΙΤΩΘΡΟΝΩΛΕΓΟ
sitting ON THE THRONE saying
Ab (*below*) OUT-CAME *before* saying
ΝΤΕϹΑΜΗΝΑΛΛΗΛΟΥΙΑΚΑΙ
5 AMEN ALLELOUIA (*Hebrew*) AND
*s1**SOUNDS ΑΙ *for* Η *s1** Ο *s* ЄΚ OUT *b* ΟΥΡΑ-
ΦΩΝΗΕΞΗΛΘΕΝΑΠΟΤΟΥΘΡΟ
SOUND OUT-CAME FROM THE THRONE
ΝΟΥ heaven *s1* adds* Ι *s* ΑΙ *for* Є
ΝΟΥΛΕΓΟΥϹΑΑΙΝΕΙΤΕΤΩ
saying BE-PRAISING to-THE

ΘΕΩΗΜΩΝΠΑΝΤΕϹΟΙΔΟΥΛΟ
God OF-US ALL THE SLAVES
s omits AND
ΙΑΥΤΟΥΚΑΙΟΙΦΟΒΟΥΜΕΝΟ
OF-Him AND THE *ones*-FEARING
ΙΑΥΤΟΝΟΙΜΙΚΡΟΙΚΑΙΟΙΜ
Him THE LITTLE AND THE GREAT
ΕΓΑΛΟΙΚΑΙΗΚΟΥϹΑΩϹΦΩΝ
6 AND I-HEAR AS SOUND
A *omits* AS
ΗΝΟΧΛΟΥΠΟΛΛΟΥΚΑΙΩϹΦΩ
OF-THRONG MANY AND AS SOUND
ΝΗΝΥΔΑΤΩΝΠΟΛΛΩΝΚΑΙΩϹ
OF-waters MANY AND AS
ΦΩΝΗΝΒΡΟΝΤΩΝΙϹΧΥΡΩΝΑ
SOUND OF-THUNDERS STRONG say-
s fem. ΥϹ *but b nominative* ЄϹ *for* ΩΝ
ΕΓΟΝΤΩΝΑΛΛΗΛΟΥΙΑΟΤΙΕ
ING ALLELOUIA (*Hebrew*) that reigns
*s1** THE God THE Master OF-US
ΒΑϹΙΛΕΥϹΕΝΚΥΡΙΟϹΟΘΕΟ
Master THE God
OF-US *omitted by* A
ϹΗΜΩΝΟΠΑΝΤΟΚΡΑΤΩΡΧΑΙ
7 OF-US THE ALL-HOLDER WE-MAY-
b middle voice ΘΑ *for* Ν
ΡΩΜΕΝΚΑΙΑΓΑΛΛΙΩΜΕΝΚΑ
BE-JOYING AND MAY-BE-exulting AND
MAY- ϹΟ *omitted by bs1** *s1** OF-them +Ν
ΙΔΩϹΟΜΕΝΤΗΝΔΟΞΑΝΑΥΤΩ
SHALL-BE-GIVING THE esteem to-Him
ΟΤΙΗΛΘΕΝΟΓΑΜΟϹΤΟΥΑΡΝ
that CAME THE MARRIAGE OF-THE LAMBkin
BRIDE *by s3 Abs1* ΓΥΝΗ WOMAN, wife
ΙΟΥΚΑΙΗΝΥΜΦΗΑΥΤΟΥΗΤΟ
AND THE BRIDE OF-it makes-
ΙΜΑϹΕΝΕΑΥΤΗΝΚΑΙΕΔΟΘΗ
8 READY herself AND WAS-GIVEN
A YE-MAY-BE-ABOUT-CASTING Є *o.*
ΑΥΤΗΙΝΑΠΕΡΙΒΑΛΗΤΑΙΒΥ
to-her THAT she-MAY-BE-*being*-ABOUT-CAST COT-
b adds ΚΑΙ AND
ϹϹΙΝΟΝΛΑΜΠΡΟΝΚΑΘΑΡΟΝ
TON SHINING clean
ΤΟΓΑΡΒΥϹϹΙΝΟΝΤΑΔΙΚΑΙ
THE for COTTON THE JUST-*effects*
ΩΜΑΤΑΤΩΝΑΓΙΩΝΕϹΤΙΝΚΑ
9 OF-THE HOLY-*ones* IS AND
A *o. o.s1**
ΙΛΕΓΕΙΜΟΙΓΡΑΨΟΝΜΑΚΑΡ
he-is-saying to-ME WRITE HAPPY
b adds Ν *also.*
ΙΟΙΟΙΕΙϹΤΟΔΕΙΠΝΟΝΤΟΥ
THE-*ones* INTO THE DInner OF-THE
OF-THE MARRIAGE *supplied by s2*
ΓΑΜΟΥΤΟΥΑΡΝΙΟΥΚΕΚΛΗΜ
MARRIAGE OF-THE LAMBkin HAVING-*been*-
AND he-is-s. to-ME *by s2 s o. after* sayings
ΕΝΟΙΚΑΙΛΕΓΕΙΜΟΙΟΥΤΟΙ
CALLED AND he-is-saying to-ME these
*s1**+ΜΟΥ *and* A+ΟΙ A+Є *s2* OF-THE God TRUE
ΟΙΛΟΓΟΙΑΛΗΘΙΝΟΙΤΟΥΘΕ
THE sayings TRUE OF-THE God
s1 OF-ME-T.-ARE-T.-G. *b* I-FELL IN-VIEW ΟΝЄΝΩΠΙΟΝ
ΟΥΕΙϹΙΝΚΑΙΕΠΕϹΑΕΜΠΡΟ
10 ARE AND I-FALL IN-TOWARD-

Temple Section—The Great Dinner

11 Contrast this scene with His entry into Jerusalem (Mt.21[1-9] etc.). There He presented Himself as their *King*, lowly, and mounted as any poor peasant would ride. Now He comes seated on a white horse. In the East it is a mark of dignity to ride on a white animal, especially a horse. This is allowed only to those of high rank. There is another contrast between this Rider and the false messiah under the first seal (6[2]), whose conquests were followed by war, famine and pestilence. This battle is followed by a thousand years of peace and plenty and prosperity. The pseudo-messiah will be unfaithful and false, this Rider is Faithful and True.

11 This opening is in contrast with the open door (4[1]) with which the Throne Section begins. Today there is no communication between heaven and earth. When the judgment begins it is still restricted, as is suggested by the figure of a door, but when this Rider comes forth, heaven itself is opened, showing that, at last, the barriers between heaven and earth are removed.

This is the glorious coming for which all His earthly people have longed, and concerning which the prophets have often spoken. Compare the passage in Isaiah (63[1-6]), which reminds us of the Vintage (14[17-20]), which seems to be another aspect of this same scene, for they are combined in the question:

> "Wherefore is Thy clothing red
> And Thy garments as the treader in the wine trough?"

14 The armies in heaven have already expelled the dragon out of heaven (12[7-9]). Now they are about to finish the judgment of the earth. This was foretold as early as the days of Enoch: "Behold, the Lord is coming with ten thousands of His holy ones to execute judgment upon all" (Jude [14,15]).

This is the full end of all man's misrule and the prelude to the reign of Christ and His saints. The so-called second psalm finds its fulfillment in this battle. He meets the vast international army which worships the beast and the dragon, and, by vanquishing it, establishes His own rule and the worship of Jehovah. Then He takes His true place at the head of all earthly sovereignty.

ing to me, "See! No! I am a fellow-slave of yours and of your brethren who have the testimony of Jesus. Worship God! for the testimony of Jesus is the spirit of prophecy."

11 And I perceived heaven opened,
and *lo!* a white horse. And He
Who is sitting on it is called
"Faithful and True," and in
righteousness is He judging and
12 battling. Now His eyes are a flame
of fire, and on His head are many
diadems, having names written of
which no one except Himself is
13 aware, and He is clothed in a cloak
dipped in blood, and His name is
14 called "The Word of God." And
the armies in heaven followed Him
on white horses, being dressed in
15 cambric, white and clean. And out
of His mouth a sharp saber is issuing, in order that with it He should
be smiting the nations. And *He*
will be shepherding them with an
iron club. And *He* is treading the
wine trough of the furious indigna-
16 tion of God, the Almighty. And on
His cloak and on His thigh He has
a name written: "King of kings
and Lord of lords."

17 And I perceived another messenger standing in the sun. And
he cries with a loud voice, saying
to all the birds which are flying in
mid-heaven, *"Hither! Be gathered
for God's great dinner, that you
18 may be eating the flesh of kings,
and the flesh of captains, and the*

ΘΕΝΤΩΝΠΟΔΩΝΑΥΤΟΥΠΡΟ
PLACE OF-THE FEET OF-him TO-wor-

b him ON
CKYNHCAIAYTΩKAIΛEΓEI
ship to-him AND he-IS-sayING

MOIOPAMHCYNΔOYΛOCCOY
to-ME BE-SEEING NO TOGETHER-SLAVE OF-YOU

s² supplies OF-YOU
EIMIKAITΩNAΔEΛΦΩNCOY
I-AM AND OF-THE brothers OF-YOU

TΩNEXONTΩNTHNMAPTYPI
OF-THE ones-HAVING THE witness

ANIHCOYTΩΘEΩΠPOCKYNH
OF-JESUS to-THE God worship

CONHΓAPMAPTYPIAIHCOY
THE for witness OF-JESUS

ECTINTOΠNEYMATHCΠPOΦ
IS THE spirit OF-THE BEFORE-

s o. Ab o.
HTEIACKAIEIΔONTONOYP
11 AVERment AND I-PERCEIVED THE heaven

b A
ANONHNEΩΓMENONKAIIΔO
HAVING-been-UP-OPENED AND BE-PER-

YIΠΠOCΛEYKOCKAIOKAΘH
CEIVING HORSE WHITE AND THE One-sitting

b beING-CALLED BELIEVing A omits being-
MENOCEΠAYTONΠICTOCKA
ON it BELIEVing being-

CALLED A inserts E
ΛOYMENOCKAIAΛHΘINOCK
CALLED AND TRUE AND

AIENΔIKAIOCYNHKPINEI
IN JUSTice He-IS-JUDGING

s o. s inserts OI THE
KAIΠOΛEMEIOIΔEOΦΘAΛM
12 AND IS-BATTLING THE YET VIEWers

A adds ΩC AS
OIAYTOYΦΛOΞΠYPOCKAIE
OF-Him BLAZE OF-FIRE AND ON

ΠITHNKEΦAΛHNAYTOYΔIA
THE HEAD OF-Him fillets

ones to ONE below by s² As1* NAME
ΔHMATAΠOΛΛAEXΩNONOMA
MANY HAVING NAMES

As1* o. o. A ONO for AA b+KAION(s²o.)OMAΓE
TAΓEΓPAMMENAOYΔEICO
ones-HAVING-been-WRITTEN WHICH NOT-YET-ONE HAS-

ΓPAMM(Hs1*)ENONO AND NAME HAVING-been-WRITTEN
IΔENEIMHAYTOCKAIΠEPI
13 PERCEIVED IF NO He AND HAVING-been-

THE s³ altered the first M to NTIC in s1 ΠEPIP
BEBΛHMENOCIMATIONBEB
ABOUT-CAST GARMENT HAVING-

EPAMMENON HAVING-been-ABOUT-SPRINKLED
AMMENONAIMATIKAIKEKA
been-DIPPED to-BLOOD AND HAS-been-

TAI by s²
HTAITOONOMAAYTOYOΛOΓ
CALLED THE NAME OF-Him THE Saying

OCTOYΘEOYKAITACTPATE
14 OF-THE God AND THE WAR-troops

YMATAENTΩOYPANΩHKOΛO
IN THE heaven followed

s o. b EΠI
YΘEIAYTΩEΦIΠΠOICΛEYK
to-Him ON HORSES WHITE

s adds and erases a small C A WHITE
OICENΔEΔYMENOIBYCCIN
HAVING-been-IN-SLIPPED COTTON

COTTON Ab omit AND
ONΛEYKONKAIKAΘAPONKA
15 WHITE AND clean AND

IEKTOYCTOMATOCAYTOYE
OUT OF-THE MOUTH OF-Him IS-

b adds TWO-MOUTHED ΔIC(Ao.)
KΠOPEYETAIPOMΦAIAOΞE
OUT-GOING SABER SHARP

TOMOC s He-WILL-BE-S. EI for H
IAINAENAYTHΠATAΞHTAE
THAT IN her He-SHOULD-BE-SMITING THE

ΘNHKAIAYTOCΠOIMANEIA
NATIONS AND He WILL-BE-SHEPHERDING

YTOYCENPABΔΩCIΔHPAKA
them IN ROD IRON AND

IAYTOCΠATEITHNΛHNONT
He IS-TREADING THE TROUGH OF-

s INDIGNATION OF-THE fury (OF-T.I. dotted but dots erased)
OYOINOYTOYΘYMOYTHCOP
THE WINE OF-THE fury OF-THE INDIG-

ΓHCTOYΘEOYTOYΠANTOKP
NATION OF-THE God THE ALL-HOLDER

A omits ON THE GARMENT
ATOPOCKAIEXEIEΠITOIM
16 AND He-IS-HAVING ON THE GAR-

AND s omits ON
ATIONKAIEΠITONMHPONA
MENT AND ON THE THIGH OF-

YTOYONOMAΓEΓPAMMENON
Him NAME HAVING-been-WRITTEN

BACIΛEYCBACIΛEΩNKAIK
KING OF-KINGS AND Mas-

Ab o. A ONE E
YPIOCKYPIΩNKAIEIΔONA
17 ter OF-masters AND I-PERCEIVED other

NA and b omits other
ΛΛONAΓΓEΛONECTΩTAENT
MESSENGER HAVING-STOOD IN THE

b Z IN omitted by A
ΩHΛIΩKAIEKPAΞENENΦΩN
SUN AND he-CRIES IN SOUND

Ab o.
HMEΓAΛHΛEΓΩNΠACINTOI
GREAT saying to-ALL THE

COPNEOICTOICΠETOMENO
BIRDS THE ones-flying

ICENMECOYPANHMATIΔEY
IN MID-heaven HITHER

s A o.
TECYNAXΘHTEEICTOΔEIΠ
BE-BEING-TOGETHER-LED INTO THE DInner

NONTOMEΓATOYΘEOYINAΦ
18 THE GREAT OF-THE God THAT YE-

s AI
AΓHTECAPKACBACIΛEΩNK
MAY-BE-EATING FLESH OF-KINGS AND

AICAPKACXIΛIAPXΩNKAI
FLESH OF-THOUSAND-chiefs AND

Temple Section—The Thousand Years

17 God's great dinner after the battle shows how terrible will be the slaughter. The battle referred to in Ezekiel (39^{17-22}) is probably after the thousand years (20^{9}).

19 The name "wild beast" is given both to the world empire and to its last head. This head and the false prophet are evidently superhuman—the "supermen" for whom the world is already looking. Their fate is in accord with their deeds. The fact that the wild beast was once slain but was recalled to life by the dragon, and the fact that the false prophet imparted life to the image, seem to indicate that they cannot be killed as the rest, hence suffer in the lake of fire during the thousand years. Their fate is unique, and must not be taken as the lot of all who die out of Christ.

21 This is like the destruction of Sennacherib's army on a grander scale (2 Ki.19^{35}).

2 Satan, the Hebrew for *Adversary*, is, as his name implies, the great adversary of Christ. Here he is given all his various appellations. In Eden he was seen under the guise of the serpent (Gen.3^{1-5}). In this scroll he is seen under the figure of a dragon (12^{3}). As the Slanderer (usually translated "devil" *cf.* 1 Ti.3^{11} 2 Ti.3^{3} Tit.2^{3}) he misrepresents God, as witness his attempts to seduce our Lord in the wilderness (Mt.4^{1-11}Lu.4^{2-13}).

4 Judgment here, as often, refers to *awards* rather than punishment. This "judgment" of the saints consists in granting to each one the place in the kingdom which he deserves. It is to be deplored that there is no good English word for judgment, which calls for the setting of matters *right*, whether the action be favorable or the reverse. God judges His saints as well as sinners—all get their due, whether their title to it is based on their own acts or on His promises.

From the usage of this word it is clear that even the condemnation of the unbeliever is no mere exhibition of aimless rage, but is carefully calculated to right the wrongs of all concerned. The claims of God and Christ, and of the sinner himself are all as conscientiously considered as in the first judgment in Eden (Gen.3^{14-19}), where the very curse put upon the ground was for man's sake.

flesh of the strong, and the flesh of
horses and of those who are sitting
on them, and the flesh of all free-
men as well as slaves, and of small
and great."
19 And I perceived the wild beast
and the kings of the earth and
their armies gathered to do battle
with Him Who is sitting on the
20 horse and with His army. And the
wild beast is arrested, and with it
the false prophet who does signs be-
fore it, by which he deceives those
getting the emblem of the wild
beast, and those worshiping its im-
age. Living, the two were cast into
the lake of fire burning with sul-
21 phur. And the rest were killed by
the saber which is coming out of
the mouth of Him Who is sitting
on the horse. And all the birds are
satiated with their flesh.

20 And I perceived a messenger
descending out of heaven, having
the key of the abyss and a large
2 chain in his hand. And he lays
hold of the dragon, the ancient
serpent, who is the Slanderer and
Satan, and binds him a thousand
3 years. And he casts him into the
abyss and locks it, and sets a seal
upon it (lest he should still be de-
ceiving the nations) until the thou-
sand years should be finished.
After these things he must be
loosed a little time.
4 And I perceived thrones, and
they are seated on them, and judg-
ment was granted them. And the
souls of those who have been ex-
ecuted because of the testimony of
Jesus and because of the word of

CAPKACICXYPΩNKAICAPK
FLESH OF-STRONG AND FLESH

ACIΠΠΩNKAITΩNKAΘHMEN
OF-HORSES AND OF-THE *ones*-sitting
s to-them | *but b* OF-them ΩN *for* OYC
ΩNEΠAYTOYCKAICAPKACΠ
ON them AND FLESH OF-
b omits BESIDES
ANTΩNEΛEYΘEPΩNTEKAIΔ
ALL FREE BESIDES AND
b omits AND *b adds* BESIDES TE *s* TΩN OF-
OYΛΩNKAIMIKPΩNKAIMEΓ
SLAVES AND OF-LITTLE AND OF-GREAT
THE
AΛΩNKAIIΔONTOΘHPIONK
19 AND I-PERCEIVED THE WILD-BEAST AND

AITOYCBACIΛEICTHCΓHC
THE KINGS OF-THE LAND
s1 o.* TA *added by s1** A OF-him OY
KAITACTPATEYMATAAYTΩ
AND THE WAR-troops OF-them
s2 crosses N *but adds the usual* N *stroke, making two words*
NCYNHΓMENAΠOIHCAITON
HAVING-*been*-TOGETHER-LED TO-DO THE

ΠOΛEMONMETATOYKAΘHME
BATTLE WITH THE *One*-sitting

NOYEΠITOYIΠΠOYKAIMET
ON OF-THE HORSE AND WITH

ATOYCTPATEYMATOCAYTO
THE WAR-troop OF-Him

YKAIEΠIACΘHTOΘHPIONK
20 AND IS-arrested THE WILD-BEAST AND
A *adds* OI THE *but b* O THE *omitted by b*
AIMETAYTOYOΨEYΔOΠPOΦ
WITH it THE FALSE-BEFORE-AVERer
s o.
HTHCOΠOIHCACTACHMEIA
THE *one*-DOing THE SIGNS

ENΩΠIONAYTOYENOICEΠΛ
IN-VIEW OF-it IN WHICH he-STRAYS

ANHCENTOYCΛABONTACTO
THE *ones*-GETTING THE

XAPAΓMATOYΘHPIOYKAIT
CARVE-*effect* OF-THE WILD-BEAST AND THE
b THE CARVing TOXAPA
OYCΠPOCKYNOYNTACTHEI
ones-worshipING to-THE im-
ΓMA *s1** A *for* I *and adds* N *to* THE, *above* (*accusative*)
KONIAYTOYZΩNTECEBΛHΘ
age OF-it LIVING WERE-CAST

HCANOIΔYOEICTHNΛIMNH
THE TWO INTO THE LAKE
b THE N *s* E *for* AI
NTOYΠYPOCTHCKAIOMENH
OF-THE FIRE OF-THE BURNING
b N *s o.*
CENΘEIΩKAIOIΛOIΠOIAΠ
21 IN sulphur AND THE rest WERE-

EKTANΘHCANENTHPOMΦAI
FROM-KILLED IN THE SABER

ATOYKAΘHMENOYEΠITOYI
OF-THE *One*-sitting ON OF-THE

ΠΠOYTHEΞEΛΘOYCHEKTOY
HORSE THE *one*-OUT-COMING OUT OF-THE

CTOMATOCAYTOYKAIΠANT
MOUTH OF-Him AND ALL

ATAOPNEAEXOPTACΘHCAN
THE BIRDS ARE-satisfied
A *b o.*
EKTΩNCAPKΩNAYTΩNKAIE
20 OUT OF-THE FLESH OF-them AND I-
s2 adds AΛΛON other *and* ΛON *in* MESSENGER
IΔONAΓΓEΛONKATABAINO
PERCEIVED MESSENGER DOWN-STEPPING
OUT OF-THE heaven *supplied by s2*
NTAEKTOYOYPANOYEXONT
OUT OF-THE heaven HAVING
As o.
ATHNKΛEINTHCABYCCOYK
THE LOCKer OF-THE abyss AND
s1 inserts* CE *s* IN *o.* N *o.*
AIAΛYCINMEΓAΛHNEΠITH
UN-LOOSE GREAT ON THE
s o. *s* I
NXEIPAAYTOYKAIEKPATH
2 HAND OF-him AND he-HOLDS
A *o.* *o.*
CENTONΔPAKONTATONOΦI
THE DRAGON THE serpent
C *o.* *o.* C *s o.* *s adds* O
NTONAPXAIONOCECTINΔ
THE ORIGINAL WHO IS THRU-
After SATAN *b adds* OΠΛANΩNTHNOIKOYME-
IABOΛOCKAIOCATANACKA
CASTER AND THE SATAN (Adversary) AND
NHNOΛHN THE *one*-STRAYING THE *one*-HOMING WHOLE
IEΔHCENAYTONXIΛIAETH
he-BINDS him THOUSAND YEARS
s omits THOUSAND YEARS AND he-CASTS him
KAIEBAΛENAYTONEICTHN
3 AND he-CASTS him INTO THE
s o.
ABYCCONKAIEKΛEICENKA
abyss AND LOCKS AND
A HAVING-IN-REMAINED him EMMENΩCAYTON
IECΦPAΓICENEΠANΩAYTO
SEALS ON-UP OF-it
b he-IS STRAYING A *s* EI *for* H WILL-BE-
YINAMHΠΛANHCHETITAEΘ
THAT NO he-SHOULD-BE-STRAYING STILL THE NA-

NHAXPITEΛECΘHTAXIΛIA
TIONS UNTIL SH'D-BE-BEING-FINISHED THE THOUSAND
s1 o.* *s* him
ETHMETATAYTAΔEIΛYΘHN
YEARS after these it-IS-BINDING TO-BE-
TO-BE-LOOSED
AIAYTONMIKPONXPONONK
4 LOOSED him LITTLE TIME AND
A *b o.*
AIEIΔONΘPONOYCKAIEKA
I-PERCEIVED THRONES AND THEY-are-
E *inserted by* A
ΘICANEΠAYTOYCKAIKPIM
seated ON them AND JUDGment

AEΔOΘHAYTOICKAITACΨY
WAS-GIVEN to-them AND THE souls
A -BATTLED ΠEΠOΛEMHMENΩN
XACTΩNΠEΠEΛEKICMENΩN
OF-THE *ones*-HAVING-*been*-HATCHETED

ΔIATHNMAPTYPIANIHCOY
THRU THE witness OF-JESUS

Temple Section—The Former Resurrection

4 Those who have suffered death for their loyalty during the great persecutions of the end time are especially included in the former resurrection. This is the time spoken of by Daniel (7[22]) when "the saints safeguard the kingdom". This is the resurrection of the just (Lu.14[14]) and the resurrection of life (Jn.5[29]), in contrast to the resurrection of judgment (20[12]). But those who suffer martyrdom or who endure to the end will have the added privilege of reigning with Him and will be His priests for the thousand years. Their trials have wrought an eonian weight of glory for them. They will be happy and holy indeed.

5 The statement that "the rest of the dead do not live until the thousand years may be finished" was omitted in the best manuscript. As the same codex also omits the tribes of Gad (7[5]) and Simeon (7[7]) from the hundred forty-four thousand, too much stress must not be laid on any such omission. These tribes must go in to make up the required number (144,000) in that manuscript. If we accept the insertion of the tribes we must also accept the insertion of this statement, for it rests on the same evidence. It could easily have been overlooked by a copyist, for the preceding sentence ends with the same words as this one does—"the thousand years" (see the Greek text). It is easy, in copying, to skip from the first "thousand years" to the next, and thus omit the intervening statement.

6 The thousand years limits their reign as *priests*. As kings they reign for the eons of the eons (22[5])—a much longer period.

7 The loosing of Satan finds mankind as a whole unregenerate after the thousand years of peace. They are ready as ever to follow the deceptions of Satan and oppose the Christ of God. But they are given short shrift, for fire descends from heaven and devours them. The lake of fire was prepared for the Slanderer and his messengers (Mt.25[41]). Now he receives his doom.

11 The Great White Throne judgment has no place for those who are Christ's, for they have all been made alive and have been enjoying eonian life for more than a millennium.

God, and those who do not worship
the wild beast or its image, and did
not get the emblem on their forehead
and on their hand—they also
live and reign with Christ a thou-
5 sand years. (The rest of the dead
live not until the thousand years
should be finished.) This is the
former resurrection.
6 Happy and holy is he who is
having a part in the former resurrection;
over these the second
death has no jurisdiction, but they
will be priests of God and of
Christ, and they will be reigning
with Him the thousand years.
7 And whenever the thousand
years should be finished, Satan will
8 be loosed out of his jail. And
he will be coming out to deceive all
the nations which are in the four
corners of the earth, Gog and Magog,
to be mobilizing them for
battle, their number being as the
9 sand of the sea. And they ascend-
ed over the breadth of the earth,
and surround the citadel of the
saints and the beloved city. And
fire descended from God out of
10 heaven and devoured them. And
the Slanderer who is deceiving
them was cast into the lake of fire
and sulphur, where the wild beast
and where the false prophet are
also. And they will be tormented
day and night for the eons of the
eons.
11 And I perceived a great white
throne, and Him Who is sitting
upon it, from Whose face earth
and heaven fled, and no place was
found for them.

ΚΑΙΔΙΑΤΟΝΛΟΓΟΝΤΟΥΘΕΟ
AND THRU THE saying OF-THE God
s ΕΙΤΙΝΕϹΟΥΝ IF-ANY THEN *s* NOT *is above the line*
ΥΚΑΙΟΙΤΙΝΕϹΟΥΠΡΟϹΕΚΥ
AND WHO-ANY NOT worship

ΝΗϹΑΝΤΟΘΗΡΙΟΝΟΥΔΕΤΗΝ
THE WILD-BEAST NOT-YET THE

ΕΙΚΟΝΑΑΥΤΟΥΚΑΙΟΥΚΕΛΑ
image OF-it AND NOT GOT

ΒΟΝΤΟΧΑΡΑΓΜΑΕΠΙΤΟΜΕΤ
THE CARVE-*effect* ON THE forehead

ΩΠΟΝΚΑΙΕΠΙΤΗΝΧΕΙΡΑΑΥ
AND ON THE HAND OF-

ΤΩΝΚΑΙΕΖΗϹΑΝΚΑΙΕΒΑϹΙ
them AND THEY-LIVE AND reign

ΛΕΥϹΑΝΜΕΤΑΤΟΥΧΡΙϹΤΟΥ
WITH THE ANOINTED
b +ΤΑ THE *b adds* AND ΚΑΙ *s omits* THE *to* YEARS *b* Α
ΧΙΛΙΑΕΤΗΟΙΛΟΙΠΟΙΤΩΝΝ
5 THOUSAND YEARS THE rest OF-THE DEAD
ΝΘΡΩΠΩΝ OF-humans
ΕΚΡΩΝΟΥΚΕΖΗϹΑΝΑΧΡΙΤΕ
NOT LIVE UNTIL SH'D-BE-

ΛΕϹΘΗΤΑΧΙΛΙΑΕΤΗΑΥΤΗΗ
BEING-FINISHED THE THOUSAND YEARS this THE

ΑΝΑϹΤΑϹΙϹΗΠΡΩΤΗΜΑΚΑΡ
6 UP-STANDing THE BEFORE-most HAPPY

ΙΟϹΚΑΙΑΓΙΟϹΟΕΧΩΝΜΕΡΟ
AND HOLY THE *one*-HAVING PART
s o.
ϹΕΝΤΗΑΝΑϹΤΑϹΕΙΤΗΠΡΩΤ
IN THE UP-STANDing THE BEFORE-most

ΗΕΠΙΤΟΥΤΩΝΟΔΕΥΤΕΡΟϹΘ
ON OF-these THE second DEATH

ΑΝΑΤΟϹΟΥΚΕΧΕΙΕΞΟΥϹΙΑ
NOT IS-HAVING authority
Ab o. *s adds* AND ΚΑΙ
ΝΑΛΛΑΕϹΟΝΤΑΙΙΕΡΕΙϹΤΟ
but THEY-WILL-BE SACRED-*ones* OF-

ΥΘΕΟΥΚΑΙΤΟΥΧΡΙϹΤΟΥΚΑ
THE God AND OF-THE ANOINTED AND
A THEY-ARE-reigning *o.* *b o.*
ΙΒΑϹΙΛΕΥϹΟΥϹΙΝΜΕΤΑΥΤ
THEY-WILL-BE-reigNING WITH Him
A *omits* THE *b* after ΜΕΤΑ *b omits*
ΟΥΤΑΧΙΛΙΑΕΤΗΚΑΙΟΤΑΝΤ
7 THE THOUSAND YEARS AND when-EVER SH'D-
S.-BE-B.-F. *s* ϹΕ *adds but dots*
ΕΛΕϹΘΗΤΑΧΙΛΙΑΕΤΗΑΥΘΗ
BE-BEING-FINISHED THE THOUSAND YEARS WILL-BE-BE-

ϹΕΤΑΙΟϹΑΤΑΝΑϹΕΚΤΗϹΦΥ
ING-LOOSED THE SATAN(Adversary) OUT OF-THE GUARD-

ΛΑΚΗϹΑΥΤΟΥΚΑΙΕΞΕΛΕΥϹ
8 house OF-him AND he-WILL-BE-OUT-COMING
Ab omit ALL
ΕΤΑΙΠΛΑΝΗϹΑΙΠΑΝΤΑΤΑΕ
TO-STRAY ALL THE NA-
s omits THE *s* ΤΕΤΡΑϹΙ
ΘΝΗΤΑΕΝΤΑΙϹΤΕϹϹΑΡϹΙΝ
TI NS THE IN THE FOUR

OF-THE LAND THE *supplied by s2*
ΓΩΝΙΑΙϹΤΗϹΓΗϹΤΟΝΓΩΓΚ
CORNERS OF-THE LAND THE GOG AND
As1 omit* THE *s was* Τ *s adds* ΚΑΙ AND
ΑΙΤΟΝΜΑΓΩΓϹΥΝΑΓΑΓΕΙΝ
THE MAGOG TO-BE-TOGETHER-LEADING

ΑΥΤΟΥϹΕΙϹΤΟΝΠΟΛΕΜΟΝΩ
them INTO THE BATTLE OF-

ΝΟΑΡΙΘΜΟϹΑΥΤΩΝΩϹΗΑΜΜ
WHICH THE NUMBER OF-them AS THE SAND

ΟϹΤΗϹΘΑΛΑϹϹΗϹΚΑΙΑΝΕΒ
9 OF-THE SEA AND THEY-UP-

ΗϹΑΝΕΠΙΤΟΠΛΑΤΟϹΤΗϹΓΗ
STEPPED ON THE BREADTH OF-THE LAND
s Ω *o.*
ϹΚΑΙΕΚΥΚΛΕΥϹΑΝΤΗΝΠΑΡ
AND THEY-surROUND THE camp

ΕΜΒΟΛΗΝΤΩΝΑΓΙΩΝΚΑΙΤΗ
OF-THE HOLY-*ones* AND THE

ΝΠΟΛΙΝΤΗΝΗΓΑΠΗΜΕΝΗΝΚ
city THE HAVING-*been*-LOVED AND
A *omits* FROM THE God *b* OUT OF-
ΑΙΚΑΤΕΒΗΠΥΡΑΠΟΤΟΥΘΕΟ
DOWN-STEPPED FIRE FROM THE God
THE heaven FROM THE God
ΥΕΚΤΟΥΟΥΡΑΝΟΥΚΑΙΚΑΤΕ
OUT OF-THE heaven AND it-DOWN-ATE
s2 (at foot of column) supplies from FIRE *to* LAKE
ΦΑΓΕΝΑΥΤΟΥϹΚΑΙΟΔΙΑΒΟ
10 them AND THE THRU-CASTER

ΛΟϹΟΠΛΑΝΩΝΑΥΤΟΥϹΕΒΛΗ
THE *one*-STRAYING them WAS-CAST

ΘΗΕΙϹΤΗΝΛΙΜΝΗΝΤΟΥΠΥΡ
INTO THE LAKE OF-THE FIRE
s +OF-THE ΤΟΥ (*sA o.*) OF-THE sulphur *s omits* AND
ΟϹΚΑΙΘΕΙΟΥΟΠΟΥΚΑΙΤΟΘ
AND sulphur THE-?-where AND THE WILD-
Ab omit THE-?-where
ΗΡΙΟΝΚΑΙΟΠΟΥΟΨΕΥΔΟΠΡ
BEAST AND THE-?-where THE FALSE-BEFORE-

ΟΦΗΤΗϹΚΑΙΒΑϹΑΝΙϹΘΗϹΟ
AVERer AND THEY-WILL-BE-BEING-ORDEALIZED

ΝΤΑΙΗΜΕΡΑϹΚΑΙΝΥΚΤΟϹΕ
OF-DAY AND OF-NIGHT IN-

ΙϹΤΟΥϹΑΙΩΝΑϹΤΩΝΑΙΩΝΩ
TO THE eons OF-THE eons
Ab o.
ΝΚΑΙΕΙΔΟΝΘΡΟΝΟΝΜΕΓΑΝ
11 AND I-PERCEIVED THRONE GREAT

ΛΕΥΚΟΝΚΑΙΤΟΝΚΑΘΗΜΕΝΟ
WHITE AND THE *One*-sitting
Ab omit UP *b* it Ν *b omits* THE
ΝΕΠΑΝΩΑΥΤΟΥΟΥΑΠΟΤΟΥΠ
ON UP OF-it OF-WHOM FROM THE face

ΡΟϹΩΠΟΥΕΦΥΓΕΝΗΓΗΚΑΙΟ
FLED THE LAND AND THE

ΟΥΡΑΝΟϹΚΑΙΤΟΠΟϹΟΥΧΕΥ
heaven AND PLACE NOT WAS-
Ab o.
ΡΕΘΗΑΥΤΟΙϹΚΑΙΕΙΔΟΝΤΟ
12 FOUND to-them AND I-PERCEIVED THE

Temple Section—Jerusalem

12 This is not a "general" judgment, though it approaches nearer to it than any other. Only the *dead* appear before this throne. Those who are Christ's will have been made alive at His presence more than a thousand years before (1 Co.15[23]). Those who are His will not die during the thousand years, nor can they be hurt by the second death. Hence only those who have not believed in Christ appear in this judgment. They will all receive their just deserts, according to their acts, during the period between their resurrection and second death. Hence they are condemned, for all fall short of God's standard. They are not vivified, or made alive, as the saints are, by a better resurrection, hence they die again.

13 Thus all evil is segregated in the lake of fire, where Satan and the wild beast and the false prophet already are (20[10]). "This is the second death" defines the lake of fire. Those who have been raised from death return to the same state in the second death. The only immunity from condemnation lies in having a place in the scroll of life.

SECOND TEMPLE SECTION

1 In this section we enter a new eon. Peter, in his second epistle (3[7]) tells us that the present heavens and earth are a storehouse of fire, and that they will pass away with a rushing noise and the elements be dissolved with fervent heat. The earth and the works in it shall be burned up by reason of the coming of the day of God. Isaiah (65[17]) has promised a new heaven and a new earth. Righteousness *rules* during the thousand years. It *dwells* in the new creation.

2 The new Jerusalem is heavenly as to *character*, but will be *located* on the earth. It comes down "*out of heaven*". The present heavens and earth are not the *first*. There was an earth before the present (2 Pt.3[5]). The world that then was perished by water (Gen. 1[2]). The present is the second earth. The one in this vision is the third.

3 That these are not final scenes is indicated by the temporary nature of God's habitation (Heb.11[9]). Though all are His peoples, and He comforts all, He does not as yet, *dwell* amongst His creatures.

12 And I perceived the dead, great
and small, standing before the
throne. And scrolls were opened,
and another scroll was opened,
which relates to life. And the dead
were judged by that which is writ-
ten in the scrolls, in accord with
their acts.
13 And the sea gives up the dead
in it, and death and the unseen
give up the dead in them. And
they were condemned, each in ac-
14 cord with their acts. And death and
the unseen were cast into the lake
of fire. This is the second death—
15 the lake of fire. And if any one
was not found written in the scroll
of life, he was cast into the lake
of fire.
21 And I perceived a new heaven
and a new earth, for the former
heaven and the former earth pass
away, and the sea is no more.
2 And I perceived the holy city,
new Jerusalem, descending out of
heaven from God, having been
made ready as a bride adorned for
3 her husband. And I hear a loud
voice out of the throne saying,
"*Lo! God's tabernacle is with man-*
kind, and He will be tabernacling
with them, and they will be His
peoples, and God Himself will be
4 *with them. And He will be brush-*
ing away every tear from their
eyes. And death will be no more,
nor mourning, nor clamor, nor mis-
ery: they will be no more, seeing
that the former things passed
away."
5 And He Who is sitting on the
throne said, "*Lo!* I am making all
new!" And He is saying, "Write,

THE *by s2 s1* adds* KAI AND *b* LITTLE AND THE
YCNEKPOYCTOYCMEΓAΛOY
DEAD THE GREAT
GREAT
CKAITOYCMIKPOYCECTΩT
AND THE LITTLE HAVING-STOOD
s adds ЄΠΙ ON IN-VIEW *supplied by s2*
ACENΩΠIONTOYΘPONOYKA
IN-VIEW OF-THE THRONE AND
A*b* O I CAN *almost oblit-*
IBIBΛIAHNEΩXΘHCANKAI
SCROLLets WERE-UP-OPENED AND
erated by s2 in supplying AND *to*(A O I)OPENED
AΛΛOBIBΛIONHNEΩXΘHOE
other SCROLLet WAS-UP-OPENED WHICH
CTINTHCZΩHCKAIEKPIΘH
IS OF-THE LIFE AND WERE-JUDGED
CANOINEKPOIEKTΩNΓEΓP
THE DEAD OUT OF-THE HAVING-*been*-
s A *s o.*
AMMENΩNENTOICBIBΛIOI
WRITTEN IN THE SCROLLets
CKATATAEPΓAAYTΩNKAIE
13 according-to THE ACTS OF-them AND GIVES
ΔΩKENHΘAΛACCATOYCNEK
THE SEA THE DEAD
s1 adds but dots TA
POYCTOYCENAYTHKAIOΘA
THE IN her AND THE DEATH
A GIVES Є
NATOCKAIOAΔHCEΔΩKANT
AND THE UNPERCEIVED GIVE THE
OYCNEKPOYCTOYCENAYTO
DEAD THE IN them
A*b omit* KAT -DOWN-
ICKAIKATEKPIΘHCANEKA
AND THEY-WERE-DOWN-JUDGED EACH
b singular O Y
CTOCKATATAEPΓAAYTΩNK
14 according-to THE ACTS OF-them AND
AIOΘANATOCKAIOAΔHCEB
THE DEATH AND THE UNPERCEIVED WERE-
ΛHΘHCANECITHNΛIMNHNT
CAST INTO THE LAKE OF-
s adds KAI AND *s* THE second DEATH
OYΠYPOCOYTOCOΘANATOC
THE FIRE this THE DEATH
OΔEYTEPOCECTINHΛIMNH
THE second IS THE LAKE
TOYΠYPOCKAIEITICOYXE
15 OF-THE FIRE AND IF ANY NOT WAS
s1 ends* ΘHCETAI *b* Ω *b*+I
YPEΘHENTHBIBΛΩTHCZΩH
FOUND IN THE SCROLL OF-THE LIFE
CΓEΓPAMMENOCEBΛHΘHEI
HAVING-*been*-WRITTEN he-WAS-CAST INTO
CTHNΛIMNHNTOYΠYPOCKA
21 THE LAKE OF-THE FIRE AND
o. A*b s* Є *o.*
IEIΔONOYPANONKAINONK
I-PERCEIVED heaven NEW AND
s Є *o.*
AIΓHNKAINHNOΓAPΠPΩT
LAND NEW THE for BEFORE-most

OCOYPANOCKAIHΠPΩTHΓH
heaven AND THE BEFORE LAND
b O A *acc.* THN THE N
AΠHΛΘANKAIHΘAΛACCAOY
FROM-COME AND THE SEA NOT
A IΔON I-PERCEIVED
KECTINETIKAITHNΠOΛIN
2 IS STILL AND THE city
s Є
THNAΓIANIEPOYCAΛHMKA
THE HOLY JERUSALEM NEW
o. A*b o.*
INHNEIΔONKATABAINOYC
I-PERCEIVED DOWN-STEPPING
ANEKTOYOYPANOYAΠOTOY
OUT OF-THE heaven FROM THE
ΘEOYHTOIMACMENHNΩCNY
God HAVING-*been*-made-READY AS BRIDE
MΦHNKEKOCMHMENHNTΩAN
HAVING-*been*-SYSTEMED to-THE MAN
I-HEAR *supplied by s2*
ΔPIAYTHCKAIHKOYCAΦΩN
3 OF-her AND I-HEAR SOUND
C *by s2 s2 supplies* C *b* heaven OYPANOY
HCMEΓAΛHCEKTOYΘPONOY
GREAT OUT OF-THE THRONE
*s1** Δ *o.*
ΛEΓOYCHCIΔOYHCKHNHTO
saying BE-PERCEIVING THE BOOTH OF-THE
YΘEOYMETATΩNANΘPΩΠΩN
God WITH THE humans
s1 adds* Є N
KAICKHNΩCEIMETAYTΩNK
AND He-WILL-BE-BOOTHING WITH them AND
AIAYTOIΛAOIAYTOYECON
they PEOPLES OF-Him WILL-BE
s omits AND *s* WILL-BE WITH
TAIKAIAYTOCOΘEOCMETA
AND He THE God WITH them
them A *adds* OF-them God AYTΩNΘE (A *so.*)OC
YTΩNECTAIKAIEΞAΛEIΨE
4 WILL-BE AND He-WILL-BE-OUT-RUBBING
b+AΠAYTΩN FROM them
A+OΘEOC *s1**PAK *b* AΠO FROM
IΠANΔAKPYONEKTΩNOΦΘA
EVERY TEAR OUT OF-THE VIEWers
s omits THE
ΛMΩNAYTΩNKAIOΘANATOC
OF-them AND THE DEATH
s transposes clamor *and*
OYKECTAIETIOYTEΠENΘO
NOT WILL-BE STILL NOT-BESIDES MOURNing
MOURNing *s omits* NOT-BESIDES MISERY
COYTEKPAYΓHOYTEΠONOC
NOT-BESIDES clamor NOT-BESIDES MISERY
s omits STILL *s was* Є A *omits* that *s1**OBA *for* Ω
OYKECTAIETIOTITAΠPΩT
NOT WILL-BE STILL that THE BEFORE-most
=sheep A Δ
AΛΠHΛΘENKAIEIΠENOKAΘ
5 FROM-CAME AND said THE *One*-sit-
A *adds* KAI AND
HMENOCEΠITΩΘPONΩIΔOY
ting ON THE THRONE BE-PERCEIVING
s Є *o.* *b* ALL NEW I-AM-making
KAINAΠOIΩΠANTAKAIΛEΓ
NEW I-AM-making ALL AND He-IS-say-
adds MOI to-ME
EIΓPAΨONOTIOYTOIOIΛO
ING WRITE that these THE say-

Second Temple Section—The Holy City

6 This is written from the standpoint of the time when John wrote, at Patmos, hence all is put in the future tense. *This is vital to a true understanding of this section.*

6 "The Origin and the Consummation" gives Him His true place in creation and redemption. God begins with Him and He brings all God's purposes to fruition.

10 This is the city for which Abraham looked (Heb.11^{10}). Since the capture of Zion by David (2 Sa.5), Jerusalem has been God's choice to rule over the nation and over the whole earth. The city descends out of heaven to the earth and seems to be shaped like an enormous mountain. Jerusalem and Zion are almost always described as a mountain. The contrast with Sinai (Ga.4$^{24-26}$He.12$^{18-22}$) implies as much, while Ezekiel's vision of a very high mountain (40^{2}43^{12}) may refer first of all to the millennial city, yet it is suggestive of the shape of the new Jerusalem.

No other shape could very well have its length and breadth and its height equal and be surrounded by a wall much lower than the city itself. The millennial city, as measured in Ezekiel, will be about twelve times as great as Jerusalem in the past, while the new Jerusalem of this vision will raise it to the seventh power. Ezekiel's city has twelve gates, named after the twelve tribes (48$^{31-34}$). There is a river, flowing from Jehovah's house, descending about three and a half feet per mile. If the throne be at the summit of this glorious city, such a river could wind about it with no greater descent than that in the millennial scene.

11 The word here used for luminosity, or light bearer, is applied to the sun and the moon (Gen.1^{14,16}). It is used figuratively of believers (Phil.2^{15}). But the sun and moon are not needed, for the glory of God illuminates the city (21^{23}22^{5}) and its Lamp is the Lambkin (21^{23}). Natural light was excluded from His habitations.

11 The jasper is probably the most valuable variety, called *plasma*, a translucent green stone. Like the gold of the city, its Luminosity will be crystalline in its translucent radiance. The Enthroned One looks like a jasper gem (4^{3}).

for these sayings are faithful and
6 true." And He said to me: "*I*
have become the A and the Z, the
Origin and the Consummation. To
him who is thirsting *I* shall be giv-
ing of the spring of the water of
7 life gratuitously. He who is con-
quering will be enjoying these
things and I shall be his God and
8 *he* will be a son of Mine. Yet the
timid, and unbelievers, and the
abominable, and murderers, and
paramours, and enchanters, and
idolaters, and all the false—their
part is in the lake burning with fire
and sulphur, which is the second
death."
9 And one of the seven messengers
who have the seven bowls brim-
ming with the last seven calamities
came and talks with me, saying,
"*Hither!* I shall be showing you
the bride, the wife of the Lamb-
10 kin." And he carries me away, in
spirit, on a mountain, huge and
high, and shows me the holy
city, Jerusalem, descending out of
heaven from God; having the glory
11 from God; her luminosity is like a
stone most precious, as a crystal-
line jasper gem; having a wall,
12 huge and high; having twelve por-
tals, and at the portals twelve mes-
sengers, and their names inscribed,
which are the names of the twelve
13 tribes of the sons of Israel. From
the east are three portals, and
from the north three portals, and
from the south three portals, and
14 from the west three portals. And
the wall of the city has twelve
foundations, and on them the
twelve names of the twelve apostles

A *inserts* -Є-
ΓΟΙΠΙCΤΟΙΚΑΙΑΛΗΘΙΝΟΙ
ings BELIEVing AND TRUE
b+ΤΟΥΘΕΟΥ *s* ΛΕΓΕΙ IS-saying A THEY-H.(*s2 dots*)
ΕΙCΙΝΚΑΙΕΙΠΕΝΜΟΙΓΕΓΟ
6 ARE AND He-said to-ME HAVE-BECOME
+Ν A+ΕΙΜΙ I-AM *b adds* ΚΑΙ AND
ΝΑΕΓΩΤΟΑΛΦΑΚΑΙΤΟΩΗΑΡ
I THE ALPHA AND THE OMEGA THE OR-
ΧΗΚΑΙΤΟΤΕΛΟCΕΓΩΤΩΔΙΨ
IGINal AND THE FINISH I to-THE *one*-
b adds to-him ΑΥΤΩ A *omits* OF-THE SPRING
ΩΝΤΙΔΩCΩΕΚΤΗCΠΗΓΗCΤΟ
THIRSTING SHALL-BE-GIVING OUT OF-THE SPRING OF-THE
*s1** C
ΥΔΑΤΟCΤΗCΖΩΗCΔΩΡΕΑΝ
water OF-THE LIFE gratuitously
b ΔΩCΩΑΥΤΩ I-SHALL(*s o.*)-BE-GIV-
ΟΝΙΚΩΝΚΛΗΡΟΝΟΜΗCΕΙΤΑ
7 THE *one*-CONQUERING WILL-BE-tenanting these
ING to-him A OF-them+Ν
ΥΤΑΚΑΙΕCΟΜΑΙΑΥΤΩΘΕΟC
AND I-SHALL-BE to-him God
A *omits* he *s* OF-ME Υ
ΚΑΙΑΥΤΟCΕCΤΑΙΜΟΙΥΙΟC
AND he WILL-BE to-ME SON
s1 adds,deletes AS ΩC *s o.*
ΤΟΙCΔΕΔΕΙΛΟΙCΚΑΙΑΠΙC
8 TO-THE YET DREADers AND to-*ones*-UN-
b adds ΚΑΙΑΜΑΡΤΩΛΟΙC AND missers
ΤΟΙCΚΑΙΕΒΔΕΛΥΓΜΕΝΟΙC
BELIEVing AND *ones*-HAVING-*been*-ABOMINATED
s+Π (*deletes*) *s*+Є
ΚΑΙΦΟΝΕΥCΙΚΑΙΠΟΡΝΟΙC
AND MURDERERS AND to-paramours
A*s o.*
ΚΑΙΦΑΡΜΑΚΟΙCΚΑΙΕΙΔΩΛ
AND to-DRUGgers AND to-idolaters
A*b o.*
ΟΛΑΤΡΑΙCΚΑΙΠΑCΙΝΤΟΙC
AND to-ALL THE
A ΨΕΥCΤΑΙC *b o.*
ΨΕΥΔΕCΙΝΤΟΜΕΡΟCΑΥΤΩΝ
FALSE THE PART OF-them
ΕΝΤΗΛΙΜΝΗΤΗΚΑΙΟΜΕΝΗΠ
IN THE LAKE THE *one*-BURNING to-
s o.
ΥΡΙΚΑΙΘΕΙΩΟΕCΤΙΝΟΘΑΝ
FIRE AND sulphur WHICH IS THE DEATH
ΑΤΟCΟΔΕΥΤΕΡΟCΚΑΙΗΛΘΕ
9 THE second AND CAME
b Ζ 7
ΝΕΙCΕΚΤΩΝΕΠΤΑΑΓΓΕΛΩΝ
ONE OUT OF-THE SEVEN MESSENGERS
ΤΩΝΕΧΟΝΤΩΝΤΑCΕΠΤΑΦΙΑ
OF-THE *ones*-HAVING THE SEVEN BOWLS
b omits OF-THE *bs2* ΥC *b*ΑC *b omits* OF-THE
ΛΑCΤΩΝΓΕΜΟΝΤΩΝΤΩΝΕΠΤ
OF-THE *ones*-being-REPLETE OF-THE SEVEN
ΑΠΛΗΓΩΝΤΩΝΕCΧΑΤΩΝΚΑΙ
BLOWS THE LAST AND
ΕΛΑΛΗCΕΝΜΕΤΕΜΟΥΛΕΓΩΝ
he-TALKS WITH ME saying
s o. *b* WOMAN
ΔΕΥΡΟΔΕΙΞΩCΟΙΤΗΝΝΥΜΦ
HITHER I'LL-BE-SHOWING to-YOU THE BRIDE
THE BRIDE
ΗΝΤΗΝΓΥΝΑΙΚΑΤΟΥΑΡΝΙΟ
THE WOMAN OF-THE LAMBkin

ΥΚΑΙΑΠΗΝΕΓΚΕΝΜΕΕΝΠΝΕ
10 AND he-FROM-CARRIES ME IN spirit
b o.
ΥΜΑΤΙΕΠΙΟΡΟCΜΕΓΑΚΑΙΥ
ON mountain GREAT AND HIGH
A*s o.*
ΨΗΛΟΝΚΑΙΕΔΕΙΞΕΝΜΟΙΤΗ
AND he-SHOWS to-ME THE
ΝΠΟΛΙΝΤΗΝΑΓΙΑΝΙΕΡΟΥC
city THE HOLY JERUSALEM
ΑΛΗΜΚΑΤΑΒΑΙΝΟΥCΑΝΕΚΤ
DOWN-STEPPING OUT OF-
b ΕΚ OUT OF- A *omits* HAV-
ΟΥΟΥΡΑΝΟΥΑΠΟΤΟΥΘΕΟΥΕ
11 THE heaven FROM THE God HAV-
ING *to* God *b omits* FROM
ΧΟΥCΑΝΤΗΝΔΟΞΑΝΑΠΟΤΟΥ
ING THE esteem FROM THE
ΘΕΟΥΟΦΩCΤΗΡΑΥΤΗCΟΜΟΙ
God THE LIGHTer OF-her LIKE
ΟCΛΙΘΩΤΙΜΙΩΤΑΤΩΩCΛΙΘ
STONE most-VALUable AS STONE
b o.
ΩΙΑCΠΙΔΙΚΡΥCΤΑΛΛΙΖΟΝ
JASPER FREEZE-PUTizING
s Ν Τ Ι A*s o.*
ΤΙΕΧΟΥCΑΤΕΙΧΟCΜΕΓΑΚΑ
HAVING WALL GREAT AND
*s1** ΝΤΑC
ΙΥΨΗΛΟΝΕΧΟΥCΑΠΥΛΩΝΑC
12 HIGH HAVING GATES
b ΙΒ 12 A *omits* AND *to* TWO-TEN *b* Ι = to-THE
ΔΩΔΕΚΑΚΑΙΕΠΙΤΟΥCΠΥΛΩ
TWO-TEN AND ON THE GATES
C Ι Ν *sb* ΙΒ 12
ΝΑCΑΓΓΕΛΟΥCΔΩΔΕΚΑΚΑΙ
MESSENGERS TWO-TEN AND
A*b omit* OF-them *s omits* ON
ΟΝΟΜΑΤΑΑΥΤΩΝΕΠΙΓΕΓΡΑ
NAMES OF-them HAVING-*been*-ON-
sb omit THE *s omits* NAMES
ΜΜΕΝΑΑΕCΤΙΝΤΑΟΝΟΜΑΤΑ
WRITTEN WHICH IS THE NAMES
sb ΙΒ 12
ΤΩΝΔΩΔΕΚΑΦΥΛΩΝΥΙΩΝΙC
OF-THE TWO-TEN tribes OF-SONS *of*-
b risings ΩΝ
ΡΑΗΛΑΠΟΑΝΑΤΟΛΗCΠΥΛΩΝ
13 ISRAEL FROM rising GATES
b Γ 3
ΕCΤΡΕΙCΚΑΙΑΠΟΒΟΡΡΑΠΥ
THREE AND FROM NORTH GATES
sb Γ 3 A WEST *s1**NORTH
ΛΩΝΕCΤΡΕΙCΚΑΙΑΠΟΝΟΤΟ
THREE AND FROM SOUTH
sb Γ 3 A SOUTH
ΥΠΥΛΩΝΕCΤΡΕΙCΚΑΙΑΠΟΔ
GATES THREE AND FROM west
*s1** SOUTH *b* Γ 3
ΥCΜΩΝΠΥΛΩΝΕCΤΡΕΙCΚΑΙ
14 GATES THREE AND
s o. *s2 supplies* HAVING A Ω
ΤΟΤΕΙΧΟCΤΗCΠΟΛΕΩCΕΧΩ
THE WALL OF-THE city HAVING
sb ΙΒ 12
ΝΘΕΜΕΛΙΟΥCΔΩΔΕΚΑΚΑΙΕΠ
foundations TWO-TEN AND ON
b ΙΒ 12
ΑΥΤΩΝΔΩΔΕΚΑΟΝΟΜΑΤΑΤΩ
OF-them TWO-TEN NAMES OF-THE

Second Temple Section—No Temple

18 Gold, if subjected to intense heat, may be made permanently transparent. When the city has passed through the fiery crucible which introduces the new earth (2 Pt.3[10]), the gold which now exists in considerable quantities in a diffused state, will be precipitated and refined and emerge with crystalline clarity.

17 A cubit was the length from the elbow to the tip of the middle finger.

18 Josephus applies the term "in-building" to a mole or breakwater.

19 Lapis lazuli, anciently called sapphire, is a mixture of minerals, ultramarine in color, with specks of iron which look like gold. Pliny (Nat. Hist. xxxii, 9) describes it as sky blue with golden spots.

19 Chalcedony is probably a waxy, translucent gem, from white to bluish grey in color (Plin.xxxvii,8).

20 Sardonyx (a variety of onyx, so-called from its resemblance to the substance of a finger nail or claw) consists of alternate layers of light-colored onyx between reddish layers of carnelian or "sard".

20 Carnelian, or sardius, is used for the Hebrew *ohdem*, red (Ex28[17] 39[10] Eze. 28[13]) and for the onyx (Ex.25[7]35[9]).

20 The gold stone, or chrysolite, of the ancient is our topaz, while their topaz is our peridot.

20 The best beryl is of a sea green color.

20 Chrysoprase is the palest of the green beryls of a golden cast.

20 Amethyst, the ancient hyacinth, resembles the flower of this name. It is a transparent gem of violet color (*cf.* 9[17]). The amethyst of the ancients is now called garnet (9[17]).

22 Six temples "made with hands" are indwelt by Jehovah in the eons. The first was the Tabernacle in the wilderness (Ex.25[8]). The second was erected by Solomon (2 Sa.7[13]). It was destroyed by Nebuchadnezzar (2 Ki.25[9]). The third was built by Ezra at the command of Cyrus (Ezra 6[3]). Herod's temple is the fourth. The fifth is called "the temple of God" (2 Th.2[4]) and is measured in this scroll (11[1]). The sixth is described by Ezekiel (40-43). It is intensely interesting to note the development of the truth in the first, second and sixth. Here we have the true Temple, God Himself, with the true Sacrifice, the Lambkin.

15 of the Lambkin. And he who is
talking with me had a golden
measuring reed, in order that he
should be measuring the city, and
16 its portals, and its wall. And the
city is lying four-square: and its
length is as much as the breadth.
And he measures the city with
the reed—twelve thousand stadia
[1378.97 miles]. Its length and
17 breadth and height are equal. And
he measures its wall, a hundred
forty-four cubits [about 200 feet]
of a man, which the messenger's
18 measure is. And the buttress of its
wall is jasper, and the city is clear
19 gold, like clear glass. The founda-
tions of the city's wall have been
adorned with every precious stone,
the first foundation with jasper, the
second lapis lazuli, the third chal-
20 cedony, the fourth emerald, the fifth
sardonyx, the sixth carnelian, the
seventh topaz, the eighth beryl, the
ninth peridot, the tenth chrys-
oprase, the eleventh amethyst, the
21 twelfth garnet. And the twelve
portals are twelve pearls. Each
one of the portals was respectively
of one pearl. And the city square
is gold, clear as translucent glass.
22 And I perceived no temple in it,
for the Lord God Almighty and the
23 Lambkin are its temple. And the
city has no need of the sun nor of
the moon that they should be ap-
pearing in it, for the glory of God
illuminates it, and its Lamp is the
Lambkin.

sb ΙΒ 12
ΝΔΩΔΕΚΑΑΠΟϹΤΟΛΩΝΤΟΥΑ
TWO-TEN commissioners OF-THE LAMB-

ΡΝΙΟΥΚΑΙΟΛΑΛΩΝΜΕΤΕΜΟ
15 kin AND THE *one*-TALKING WITH ME
*s*2 Υ
ΥΕΙΧΕΝΜΕΤΡΟΝΚΑΛΑΜΟΝΧ
HAD MEASURE REED GOLD-

ΡΥϹΟΥΝΙΝΑΜΕΤΡΗϹΗΤΗΝΠ
en THAT he-SHOULD-BE-MEASURING THE city

ΟΛΙΝΚΑΙΤΟΥϹΠΥΛΩΝΑϹΑΥ
AND THE GATES OF-
b omits AND THE WALL OF-her
ΤΗϹΚΑΙΤΟΤΕΙΧΟϹΑΥΤΗϹΚ
16 her AND THE WALL OF-her AND
s inserts ΑΥΤΗϹ OF-her
ΑΙΗΠΟΛΙϹΤΕΤΡΑΓΩΝΟϹΚΕ
THE city FOUR-CORNERED IS-
s omits OF-her
ΙΤΑΙΚΑΙΤΟΜΗΚΟϹΑΥΤΗϹΟ
LYING AND THE LENGTH OF-her as-
A *adds* ΚΑΙ AND
ϹΟΝΤΟΠΛΑΤΟϹΚΑΙΕΜΕΤΡΗ
much-as THE BREADTH AND he-MEASURES

ϹΕΝΤΗΝΠΟΛΙΝΤΩΚΑΛΑΜΩΕ
THE city to-THE REED ON
*s1** ΩΝ *s o.* *b* AND THOUSANDS ΙΒ 12
ΠΙϹΤΑΔΙΟΥϹΔΩΔΕΚΑΧΙΛΙ
stadia (606.75 feet) TWO-TEN THOUS-

ΑΔΩΝΤΟΜΗΚΟϹΚΑΙΤΟΠΛΑΤ
ANDS THE LENGTH AND THE BREADTH
s inserts Ε
ΟϹΚΑΙΤΟΥΨΟϹΑΥΤΗϹΙϹΑΕ
AND THE height OF-her EQUAL IS
b omits he-MEASURES *s* ΧΙΛ-
ϹΤΙΝΚΑΙΕΜΕΤΡΗϹΕΝΤΟΤΕ
17 AND he MEASURES THE WALL
ΟϹ A *inserts* ΔΚΑΙ 4 AND *b* ΡΜΔ 144
ΙΧΟϹΑΥΤΗϹΕΚΑΤΟΝΤΕϹϹΕ
OF-her HUNDRED FOUR-TY
s ΜΔ 44 *for* FOUR-TY FOUR *s inserts* Ε
ΡΑΚΟΝΤΑΤΕϹϹΑΡΩΝΠΗΧΩΝ
FOUR CUBITS

ΜΕΤΡΟΝΑΝΘΡΩΠΟΥΟΕϹΤΙΝ
MEASURE OF human WHICH IS
b inserts ΗΝ *s1**+Ν *b*Ο *s1**Α *s1* o.*
ΑΓΓΕΛΟΥΚΑΙΗΕΝΔΩΜΗϹΙϹ
18 OF-MESSENGER AND THE IN-BUILDing
s o. *s inserts* Ε
ΤΟΥΤΕΙΧΟΥϹΑΥΤΗϹΙΑϹΠΙ
OF-THE WALL OF-her JASPER

ϹΚΑΙΗΠΟΛΙϹΧΡΥϹΙΟΝΚΑΘ
AND THE city GOLD clean

ΑΡΟΝΟΜΟΙΟΝΥΑΛΩΚΑΘΑΡΩ
LIKE GLASS clean
ΚΑΙ AND *added by s1** *s o.*
ΟΙΘΕΜΕΛΙΟΙΤΟΥΤΕΙΧΟΥϹ
19 THE foundations OF-THE WALL

ΤΗϹΠΟΛΕΩϹΠΑΝΤΙΛΙΘΩΤΙ
OF-THE city to-EVERY STONE VAL-

ΜΙΩΚΕΚΟϹΜΗΜΕΝΟΙΟΘΕΜΕ
uable HAVING-*been*-SYSTEMED THE foundation
s ΕΙϹ ONE *s inserts* ΚΑΙ AND
ΛΙΟϹΟΠΡΩΤΟϹΙΑϹΠΙϹΟΔΕ
THE BEFORE-most JASPER THE sec-

s inserts AND ΚΑΙ *s* Γ 3
ΥΤΕΡΟϹϹΑΠΦΕΙΡΟϹΟΤΡΙΤ
ond SAPPHIRE THE third
s Δ 4
ΟϹΧΑΛΚΗΔΩΝΟΤΕΤΑΡΤΟϹϹ
CHALCEDONY THE FOURth EM-
s Ε 5 A *inserts* Ι
ΜΑΡΑΓΔΟϹΟΠΕΜΠΤΟϹϹΑΡΔ
20 ERALD THE FIFth CARNELIAN-
s Ϛ 6 *s* Ζ 7
ΟΝΥΞΟΕΚΤΟϹϹΑΡΔΙΟΝΟΕΒ
CLAW THE sixth CARNELIAN THE SEV-
s Η 8
ΔΟΜΟϹΧΡΥϹΟΛΙΘΟϹΟΟΓΔΟ
ENTH GOLD-STONE THE EIGHTH
A Ι *b*+Ι *s* Θ 9
ΟϹΒΗΡΥΛΛΟϹΟΕΝΑΤΟϹΤΟ
BERYL THE NINTH chrys-
*s1** Δ *s* Ι 10
ΠΑΖΙΟΝΟΔΕΚΑΤΟϹΧΡΥϹΟΠ
olite THE TENTH GOLD-LEEK
s2 inserts Ι ΑΝ *s* ΙΑ 11
ΡΑϹΟϹΟΕΝΔΕΚΑΤΟϹΥΑΚΙΝ
THE ONE-TENTH HYACINTH
s ΙΒ 12 *s2 o.*
ΘΟϹΟΔΩΔΕΚΑΤΟϹΑΜΕΘΥϹΤ
THE TWO-TENTH UN-DRUNK
*s1** Ι Ν *sb* ΙΒ 12
ΟϹΚΑΙΟΙΔΩΔΕΚΑΠΥΛΩΝΕϹ
21 AND THE TWO-TEN GATES
s2 ΙΒ 12 *s1 omits* TWO-TEN *s*+Ε A ΙΝΑ THAT
ΔΩΔΕΚΑΜΑΡΓΑΡΙΤΑΙΑΝΑΕ
TWO-TEN PEARLS UP ONE
s1 has another ΩΝ *after* GATES *but s2 dots*
ΙϹΕΚΑϹΤΟϹΤΩΝΠΥΛΩΝΩΝΗ
EACH OF-THE GATES WAS
b+ΩϹ AS
ΝΕΞΕΝΟϹΜΑΡΓΑΡΙΤΟΥΚΑΙ
OUT OF-ONE PEARL AND
s o.
ΗΠΛΑΤΕΙΑΤΗϹΠΟΛΕΩϹΧΡΥ
THE BROAD OF-THE city GOLD

ϹΙΟΝΚΑΘΑΡΟΝΩϹΥΑΛΟϹΔΙ
clean AS GLASS THRU-
s was Τ A*b o.*
ΑΥΓΗϹΚΑΙΝΑΟΝΟΥΚΕΙΔΟΝ
22 RADIANT AND TEMPLE NOT I-PERCEIVED
s1 for* THE for *has* ΟΤΙ that *s1* T. M. T. God *s2* T. M. God
ΕΝΑΥΤΗΟΓΑΡΚΥΡΙΟϹΟΘΕΟ
IN her THE for Master THE God
A *inserts* Ο THE
ϹΟΠΑΝΤΟΚΡΑΤΩΡΝΑΟϹΑΥΤ
THE ALL-HOLDer TEMPLE OF-her

ΗϹΕϹΤΙΝΚΑΙΤΟΑΡΝΙΟΝΚΑ
23 IS AND THE LAMBkin AND
*s*A *o.*
ΙΗΠΟΛΙϹΟΥΧΡΕΙΑΝΕΧΕΙΤ
THE city NOT USE IS-HAVING OF-

ΟΥΗΛΙΟΥΟΥΔΕΤΗϹϹΕΛΗΝΗ
THE SUN NOT-YET OF-THE MOON
A*bs1* omit* IN *b* for THE
ϹΙΝΑΦΑΙΝΩϹΙΝΕΝΑΥΤΗΗΓ
THAT THEY-SH'D-BE-APPEARING IN her THE for

ΑΡΔΟΞΑΤΟΥΘΕΟΥΕΦΩΤΙϹΕ
esteem OF-THE God LIGHTens

ΝΑΥΤΗΝΚΑΙΟΛΥΧΝΟϹΑΥΤΗ
her AND THE LAMP OF-her

ϹΤΟΑΡΝΙΟΝΚΑΙΠΕΡΙΠΑΤΗ
24 THE LAMBkin AND WILL-BE-ABOUT-TREADING

SECOND THRONE SECTION

24 The vision has ended. John now is back again in Patmos and tells what *will be* in the days of the vision. It is not that the common and abominable will be outside the city, unable to enter. Then all will be God's people and misery will be no more ($21^{3,4}$). But those who are false before—these have no hope of entering into the city. In Israel, this is a reward.

1 The river of living water can be traced from the laver of the tabernacle (Ex.30^{18}) through the ten lavers and the molten sea of Solomon's temple (2 Chr.4^{2-6}) and the waters which flowed from the threshold of Ezekiel's house (Eze.47) to the crystal stream here described.

2 Ezekiel describes the trees which line the millennial river ($47^{7,12}$).

2 The square, or common, or plaza, was a wide open space which had corners (Mt.6^{5}) and a center. The streets of eastern cities could not be denoted by this word, which means *wide, broad,* for they have always been exceedingly narrow, and were called by a distinct name (Mt.6^{2}Lu.14^{21}Ac.$9^{11}12^{10}$).

3 At this point the seer changes his viewpoint back to Patmos. What was present to his gaze is now put in the future. His slaves *will* minister; they *will* reign. Hence their reign is for the eons of the eons. This would present a difficulty if John spoke from the standpoint of the last eon, for only one eon will then remain in which they can reign (1 Co.15^{24}).

3 The "curse" is not yet gone or the leaves of the trees were useless. But there is no more anything devoted to God for destruction. His way with men has changed.

5 Though the temple and priesthood are gone, they continue to reign for the eons of the eons. This corresponds with the Hebrew scriptures, for the temple with its ritual lasts "for ever" (for the eon) but the kingdom continues "for ever *and* ever" (for the eons of the eons).

SECOND PROPHETIC SECTION

6 This section should not be referred to the far future which John has been describing. He reverts to the time when the prophecy was given to him. Hence the era is impending, the Lord is still to come, the sayings of the prophecy may still be kept.

24 And the nations will be walking
by means of its light, and the kings
of the earth are carrying their
25 glory into it. And its portals
should under no circumstances be
locked by day (for there will be no
26 night there). And they will be
carrying the glory and the honor
27 of the nations into it, and under no
circumstances may anything contaminating, or one who is making
an abomination and a lie be entering into it, except those having
been written in the Lambkin's
scroll of life.

22 And he shows me a river of water of life, resplendent as crystal,
issuing out of the throne of God
2 and the Lambkin. In the center of
its square, and on either side of the
river is the tree of life, producing
twelve fruits, rendering fruit appropriate to each month. And the
leaves of the tree are for the cure
3 of the nations. And there will
be no more any doom, and the
throne of God and the Lambkin
will be in it. And His slaves will
be offering divine service to Him.
4 And they will be viewing His face,
and His name will be on their fore-
5 heads. And night will be no more,
and they have no need for lamp
light and sun light, seeing that the
Lord God will be illuminating
them. And they will be reigning
for the eons of the eons.

6 And He said to me, "These sayings are faithful and true: and the
Lord, the God of the spirits of the
prophets, commissions His messenger to show to His slaves what must
7 occur swiftly. And *lo!* I am coming swiftly! Happy is he who is
keeping the sayings of the prophecy of this scroll."

b o. Δ added in s, deleted
COYCINTAEΘNHΔIATOYΦΩ
THE NATIONS THRU THE LIGHT
TOCAYTHCKAIOIBACIΛEI
OF-her AND THE KINGS
b to-her ΑΥΤΩ
CTHCΓHCΦEPOYCINTHNΔO
OF-THE LAND ARE-CARRYING THE esteem
b KAITIMHNTΩNEΘNΩN AND VALUE OF
ΞANAYTΩNEICAYTHNKAIO
25 OF-them INTO her AND THE
THE NATIONS for OF-them A o.
IΠYΛΩNECAYTHCOYMHKΛE
GATES OF-her NOT NO SH'D-BE-
C by s2
ICΘΩCINHMEPACNYΞΓAPO
BEING-LOCKED OF-DAY NIGHT for NOT
s Eo.
YKECTAIEKEIKAIOICOYC
26 WILL-BE there AND THEY'LL-BE-CARRY-
b o.
INTHNΔOΞANKAITHNTIMH
ING THE esteem AND THE VALUE
b adds THAT THEY-MAY-BE-INTO-COMING INA
NTΩNEΘNΩNEICAYTHNKAI
27 OF-THE NATIONS INTO her AND
EICEΛΘΩCIN s ΩCIN for H
OYMHEICEΛΘHEICAYTHNΠ
NOT NO MAY-BE-INTO-COMING INTO her EV-
s1* adds THE O b OY CEI for N s1*
ANKOINONKAIΠOIΩNBΔEΛ
ERY COMMON AND one-making ABOMINA-
YΓMAKAIΨEYΔOCEIMHOIΓ
TION AND FALSEhood IF NO THE ones-
EΓPAMMENOIENTΩBIBΛIΩ
HAVING-been-WRITTEN IN THE SCROLLet
s OYPANOY heaven
THCZΩHCTOYAPNIOYKAIE
22 OF-THE LIFE OF-THE LAMBkin AND he-
s o.
ΔEIΞENMOIΠOTAMONYΔAT
SHOWS to-ME river OF-water
OCZΩHCΛAMΠPONΩCKPYCT
OF-LIFE SHINING AS FREEZE-PUT
b o.
AΛΛONEKΠOPEYOMENONEK
OUT-GOING OUT
OF-THE omitted by s
TOYΘPONOYTOYΘEOYKAIT
OF-THE THRONE OF-THE God AND OF-
A M
OYAPNIOYENMECΩTHCΠΛA
2 THE LAMBkin IN MIDst OF-THE BROAD
s o.
TEIACAYTHCKAITOYΠOTA
OF-her AND OF-THE river
s1* – AND s ENΘEN IN-PLACE for hence and (s2) for thence
MOYENTEYΘENKAIEKEIΘE
hence AND thence
s omits WOOD OF LIFE s inserts KAI A Ω o.
NΞYΛONZΩHCΠOIOYNKAPΠ
WOOD OF-LIFE DOING FRUITS
s IB 12 A adds -N b to-EACH
OYCΔΩΔEKAKATAMHNAEKA
TWO-TEN according-to MONTH EACH
Ω o. b FROM-G. to-E. Ab N s YC for N plural
CTONAΠOΔIΔOYCTONKAPΠ
FROM-GIVING THE FRUIT
s YC for N plural s plural Ω N
ONAYTOYKAITAΦYΛΛATOY
OF-it AND THE leaves OF-THE

s Ω N s omits OF-THE
ΞYΛOYEICΘEPAΠEIANTΩN
WOOD INTO cure (WARM-FROM) OF-THE
s1* has Γ o.
EΘNΩNKAIΠANKATAΘEMAO
3 NATIONS AND EVERY DOWN-PLACE NOT
s2 supplies STILL s omits THE
YKECTAIETIKAIOΘPONOC
WILL-BE STILL AND THE THRONE
TOYΘEOYKAITOYAPNIOYE
OF-THE God AND OF-THE LAMBkin IN
NAYTHECTAIKAIOIΔOYΛO
her WILL-BE AND THE SLAVES
b o.
IAYTOYΛATPEYCOYCINAY
OF-Him WILL-BE-offering-DIVINE-SERVICE to-Him
TΩKAIOΨONTAITOΠPOCΩΠ
4 AND THEY-WILL-BE-VIEWING THE face
ONAYTOYKAITOONOMAAYT
OF-Him AND THE NAME OF-Him
s adds KAI AND
OYEΠITΩNMETΩΠΩNAYTΩN
ON OF-THE foreheads OF-them
b omits STILL
KAINYΞOYKECTAIETIKAI
5 AND NIGHT NOT WILL-BE STILL AND
b—KAX AΞ b—THEY-ARE-H. Ao. b—N OF-LIGHT
OYKEXOYCINXPEIANΦΩTO
NOT THEY-ARE-HAVING USE OF-LIGHT
A LIGHT C b omits OF-SUN
CAYXNOYKAIΦΩTOCHΛIOY
OF-LAMP AND OF-LIGHT OF-SUN
A inserts C
OTIKYPIOCOΘEOCΦΩTIEI
that Master THE God WILL-BE-LIGHTening
ON omitted by b
EΠAYTOYCKAIBACIΛEYCO
ON them AND THEY-WILL-BE-reigning
YCINEICTOYCAIΩNACTΩN
INTO THE eons OF-THE
b ΛEΓEI he-is-saying
AIΩNΩNKAIEIΠENMOIOYT
6 eons AND he-said to-ME these
OIOIΛOΓOIΠICTOIKAIAΛ
THE sayings BELIEVING AND TRUE
A+E b omits THE
HΘINOIKAIOKYPIOCOΘEO
AND THE Master THE God
CTΩNΠNEYMATΩNTΩNΠPOΦ
OF-THE spirits OF-THE BEFORE-
s o. ME ME added by s1*
HTΩNAΠECTEIΛENTONAΓΓ
AVERers commissions THE MESSEN-
s o.
EΛONAYTOYΔEIΞAITOICΔ
GER OF-Him TO-SHOW to-THE
s o.
OYΛOICAYTOYAΔEIΓENEC
SLAVES OF-Him what IS-BINDING TO-BE-BE-
s2 THEY-ARE-
ΘAIENTAXEIKAIIΔOYEPX
7 COMING IN SWIFTness AND BE-PERCEIVING I-AM-
NT for M
OMAITAXYMAKAPIOCOTHP
COMING SWIFTLY HAPPY THE one-
ΩNTOYCΛOΓOYCTHCΠPOΦH
KEEPING THE sayings OF-THE BEFORE-

Second Prophetic Section

10 It is God's will that this prophecy should be known by His slaves. Daniel was commanded to seal up his vision because much was to intervene before its fulfillment. As this era is impending—there is nothing between the present and this prophecy—it is time for it to be studied and understood.

Nothing (except a knowledge of the special epistles written for the present) will help us more in estimating the true trend of present day movements than a clear conception of their outcome in the great judgment period just ahead. All of the factors of the end time are rapidly taking on the form which they will have in that day. Israel is going back to the land. The nations are forming the great confederacy. The religions of the earth are uniting. In it all God is given no place.

12 As in the first chapter (1:8), the Lord Jesus suddenly intervenes and closes the prophecy with His own august declarations. The three-fold title, the A and the Z, the First and Last, and the Origin and the Consummation, are most appropriate after the revelation of the marvelous jeweled city and the glories of the new earth. At present He has only begun: then He will finish. The A and the Z suggests that He is the whole alphabet of God's revelation, the First and the Last, His place in the times in which it is accomplished, and the Origin and Consummation, His place in the purpose which underlies it.

16 The night is darkest just before the dawn. His earthly people will long for the Morning Star to herald the approach of day. Then He, from Whom David sprang and Who descended from David, will fulfill all the promises which God made to Him.

17 *Come!* All who know Him and His will cannot but obey this last request. The hearts of all saints should well up into one grand shout to urge His speedy return. There is no other help, no other hope. *Come! Lord Jesus!*

'Come, then, and, added to Thy many crowns,
Receive yet one, the crown of all the earth,
Thou Who alone art worthy! It was Thine
By ancient covenant, ere Nature's birth;
And Thou hast made it Thine by purchase since
And overpaid its value with Thy blood.
Thy saints proclaim Thee King; and in their hearts
Thy title is engraven with a pen
Dipped in the fountain of eternal love."

COWPER, in *The Task*

8 And *I*, John, am the hearer and
observer of these things. And
when I hear and observe, I fall to
worship in front of the feet of the
messenger who is showing me these
9 things. And he is saying to me:
"See! No! I am a fellowslave of
yours and of your brethren the
prophets, and of those who are
keeping the sayings of this scroll:
10 worship God!" And he is saying
to me, "You should not be sealing
the sayings of the prophecy of this
11 scroll, for the era is near. Let him
who is injuring, injure still; and
let the filthy be filthy still; and let
the just do righteousness still; and
let the holy be hallowed still."

12 "*Lo!* I am coming swiftly, and
My wage is with Me, to pay each
13 one as his work is. *I* am the A and
the Z, the First and the Last, the
Origin and the Consummation.
14 Happy are those who are rinsing
their robes, in order that it will be
their license to the tree of life, and
they may be entering the portals
15 into the city. Outside are curs, and
enchanters, and paramours, and
murderers, and idolaters, and
everyone fondling and fabricating
falsehood.

16 *I*, Jesus, send My messenger to
testify these things to you in the
ecclesias. *I* am the Root and the
race of David, the resplendent
17 Morning Star. And the spirit and
the bride are saying, '*Come!*' And
let him who is hearing say '*Come!*'
And let him who is thirsting be
coming. Let him who is wanting it
take the water of life gratuitously.

18 *I* am testifying to everyone who
is hearing the words of the prophecy

ΤΕΙΑCΤΟΥΒΙΒΛΙΟΥΤΟΥΤΟ
AVERment OF-THE SCROLLet this
s -looking AND
ΥΚΑΓΩΙΩΑΝΝΗCΟΑΚΟΥΩΝΚ
8 AND-I JOHN THE one-HEARING AND HEARING
ΑΙΒΛΕΠΩΝΤΑΥΤΑΚΑΙΟΤΕΗ
looking these AND when I-
b when I-PERCEIVED ΟΤΕΙΔΟΝ A ΠΟΝ for ΨΑ b-ΟΝ
ΚΟΥCΑΚΑΙΕΒΛΕΨΑΕΠΕCΑΠ
HEAR AND look I-FALL TO-FELL
A ΠΡΟ BEFORE A omits OF-
ΡΟCΚΥΝΗCΑΙΕΜΠΡΟCΘΕΝΤ
worship IN-TOWARD-PLACE OF-THE
ΩΝΠΟΔΩΝΤΟΥΑΓΓΕΛΟΥΤΟΥ
THE FEET OF-THE MESSENGER THE
A ΔΙΓΝΥΟΝΤΟC s ΔΙΚΝΥΝΤΟC
ΔΕΙΚΝΥΟΝΤΟCΜΟΙΤΑΥΤΑΚ
9 one-SHOWING to-ME these AND
ΑΙΛΕΓΕΙΜΟΙΟΡΑΜΗCΥΝΔΟ
he-IS-sayING to-ME BE-SEEING NO TOGETHER-SLAVE
ΥΛΟCCΟΥΕΙΜΙΚΑΙΤΩΝΑΔΕ
OF-YOU I-AM AND OF-THE brothers
ΛΦΩΝCΟΥΤΩΝΠΡΟΦΗΤΩΝΚΑ
OF-YOU THE BEFORE-AVERers AND
ΙΤΩΝΤΗΡΟΥΝΤΩΝΤΟΥCΛΟΓ
OF-THE ones-KEEPING THE sayings
ΟΥCΤΟΥΒΙΒΛΙΟΥΤΟΥΤΟΥΤ
OF-THE SCROLLet this to-
ΩΘΕΩΠΡΟCΚΥΝΗCΟΝΚΑΙΛΕ
10 THE God worship AND he-IS-
ΓΕΙΜΟΙΜΗCΦΡΑΓΙCΗCΤΟΥ
sayING to-ME NO YOU-SHOULD-BE-SEALING THE
s1 has ΤΟΥΤΟΥC these but dots
CΛΟΓΟΥCΤΗCΠΡΟΦΗΤΕΙΑC
sayings OF-THE BEFORE-AVERment
ΤΟΥΒΙΒΛΙΟΥΤΟΥΤΟΥΟΚΑΙ
OF-THE SCROLLet this THE SEASON
s Ν
ΡΟCΓΑΡΕΓΓΥCΕCΤΙΝΟΑΔΙ
11 for NEAR IS THE one-
A omits AND to STILL
ΚΩΝΑΔΙΚΗCΑΤΩΕΤΙΚΑΙΟΡ
injurING LET-him-injure STILL AND THE
b -ΡΕΥ- for -Ν-
ΥΠΑΡΟCΡΥΠΑΝΘΗΤΩΕΤΙΚΑ
FILTHy LET-him-BE-BEING-FILTHy STILL AND
ΙΟΔΙΚΑΙΟCΔΙΚΑΙΟCΥΝΗΝ
THE JUST JUSTice
ΠΟΙΗCΑΤΩΕΤΙΚΑΙΟΑΓΙΟC
LET-him-DO STILL AND THE HOLY
ΑΓΙΑCΘΗΤΩΕΤΙΙΔΟΥΕΡΧΟ
12 LET-him-BE-BEING-HOLYizED STILL BE-PERCEIVING I-AM-
ΜΑΙΤΑΧΥΚΑΙΟΜΙCΘΟCΜΟΥ
COMING SWIFTLY AND THE HIRE OF-ME
s1* ΘΗ for Υ
ΜΕΤΕΜΟΥΑΠΟΔΟΥΝΑΙΕΚΑC
WITH ME TO-FROM-GIVE to-EACH
b WILL-BE- ΑΙ
ΤΩΩCΤΟΕΡΓΟΝΕCΤΙΝΑΥΤΟ
AS THE ACT IS OF-him

b adds ΕΙΜΙ I-AM b Α for ΑΛΦΑ A omits THE
ΥΕΓΩΤΟΑΛΦΑΚΑΙΤΟΩΟΠΡΩ
13 I THE ALPHA AND THE OMEGA THE BEFORE-
A omits THE
ΤΟCΚΑΙΟΕCΧΑΤΟCΗΑΡΧΗΚ
most AND THE LAST THE ORIGINal AND
b DOING Π
ΑΙΤΟΤΕΛΟCΜΑΚΑΡΙΟΙΟΙΠ
14 THE FINISH HAPPY THE ones-
ΟΙΟΥΝΤΕC directions ΕΝΤΟΛΑCΑΥΤΟΥ
ΛΥΝΟΝΤΕCΤΑCCΤΟΛΑCΑΥΤ
PLUNGING THE robes OF-them OF-Him
ΩΝΙΝΑΕCΤΑΙΗΕΞΟΥCΙΑΑΥ
THAT it-WILL-BE THE authority OF-
s1* adds ΩCΔΕΗΕΞΟΥCΙΑ AS YET THE authority
ΤΩΝΕΠΙΤΟΞΥΛΟΝΤΗCΖΩΗC
them ON THE WOOD OF-THE LIFE
ΚΑΙΤΟΙCΠΥΛΩCΙΝΕΙCΕΛΘ
AND to-THE GATES THEY-MAY-BE-INTO-
ΩCΙΝΕΙCΤΗΝΠΟΛΙΝΕΞΩΟΙ
15 COMING INTO THE city OUT THE
ΚΥΝΕCΚΑΙΟΙΦΑΡΜΑΚΟΙΚΑ
dog AND THE DRUGgers AND
ΙΟΙΠΟΡΝΟΙΚΑΙΟΙΦΟΝΕΙC
THE paramours AND THE MURDERERS
s A o.
ΚΑΙΟΙΕΙΔΩΛΟΛΑΤΡΑΙΚΑΙ
AND THE idolaters AND
A one-beING-FOND AND DOING
ΠΑCΠΟΙΩΝΚΑΙΦΙΛΩΝΨΕΥΔ
EVERY one-DOING AND beING-FOND FALSEhood
ΟCΕΓΩΙΗCΟΥCΕΠΕΜΨΑΤΟΝ
16 I JESUS SEND THE
ΑΓΓΕΛΟΝΜΟΥΜΑΡΤΥΡΗCΑΙ
MESSENGER OF-ME TO-witness
A ΕΝ IN
ΥΜΙΝΤΑΥΤΑΕΠΙΤΑΙCΕΚΚΛ
to-YOU p these ON THE OUT-CALLEDS
ΗCΙΑΙCΕΓΩΕΙΜΙΗΡΙΖΑΚΑ
I AM THE ROOT AND
b ΔΑΒΙΔ (As ΔΑΔ abbreviated)
ΙΤΟΓΕΝΟCΔΑΥΕΙΔΟΑCΤΗΡ
THE breed of-DAVID THE GLEAMer
A adds AND ΚΑΙ s has (A O) Π blot after AND A o.
ΟΛΑΜΠΡΟCΟΠΡΩΙΝΟCΚΑΙΤ
17 THE SHINING THE morning AND THE
s omits THE s omits THE
ΟΠΝΕΥΜΑΚΑΙΗΝΥΜΦΗΛΕΓΟ
spirit AND THE BRIDE ARE-sayING
ΥCΙΝΕΡΧΟΥΚΑΙΟΑΚΟΥΩΝΕ
BE-COMING AND THE one-HEARING LET-
ΙΠΑΤΩΕΡΧΟΥΚΑΙΟΔΙΨΩΝΕ
him-say BE-COMING AND THE one-THIRSTING
ΡΧΕCΘΩΟΘΕΛΩΝΛΑΒΕΤΩΥΔ
LET-BE-COMING THE one-WILLING LET-him-BE-GETTING
s inserts Η
ΩΡΖΩΗCΔΩΡΕΑΝΜΑΡΤΥΡΩΕ
18 water OF-LIFE gratuitously AM-witnessING I
ΓΩΠΑΝΤΙΤΩΑΚΟΥΟΝΤΙΤΟΥ
to-EVERY THE one-HEARING THE
CΛΟΓΟΥCΤΗCΠΡΟΦΗΤΕΙΑC
sayings OF-THE BEFORE-AVERment

of this scroll: If ever any one may
be appending to them, God will be
appending to him the calamities
which have been written in this
19 scroll. And if ever any one should
be eliminating from the words of
the scroll of this prophecy, God
will be eliminating his part from
the tree of life, and out of the holy
city, which are written in this
scroll.
20 He Who is testifying these things
is saying: 'Yea, I am coming
swiftly'."

"Amen! Be coming, Lord Jesus!"

21 The grace of the Lord Jesus be
with all the saints! *Amen!*

Conclusion—Warning—His Coming

18 It is one of the saddest commentaries on the frailty of mankind to find that this warning has about seven variant readings in the three manuscripts we consult. Who would not suppose that these lines would be most anxiously and scrupulously copied by the scribe? Surely no transcriber would dare to add or subtract a single letter! Yet there is not only one transposition, but four additions and three omissions in a passage fearfully denouncing such a practise. May God forgive if we, unwittingly, have failed to restore or expunge these mutilations!

20 The desire for the coming and presence of the Lord is the truest test of spiritual condition. The saints long for Him, not merely for their own happiness but for the manifestation of His glories and the blessing of all creation.

ΤΟΥΒΙΒΛΙΟΥΤΟΥΤΟΥΕΑΝΤ[20]
OF-THE SCROLLet this IF-EVER ANY
s adds CEI ON t. WILL-BE-ON-P. *by s2 s o.*
ΙCΕΠΙΘΗΕΠΑΥΤΑΕΠΙΘΗCΕ[40]
MAY-BE-ON-PLACING ON them WILL-BE-ON-PLACING
s ON him THE God A *omits* ON him *b adds* ΕΠΤΑ
ΙΟΘΕΟCΕΠΑΥΤΟΝΤΑCΠΛΗΓ[60]
THE God ON him THE BLOWS
SEVEN
ΑCΤΑCΓΕΓΡΑΜΜΕΝΑCΕΝΤΩ[80]
THE *ones*-HAVING-*been*-WRITTEN IN THE
s omits Ε IF-
ΒΙΒΛΙΩΤΟΥΤΩΚΑΙΕΑΝΤΙC[100]
19 SCROLLet this AND IF-EVER ANY
b WILL-BE- ΕΙΤΑΙ *for* Η *beING-* *s adds* ΤΟΥΤΩΝ
ΑΦΕΛΗΑΠΟΤΩΝΛΟΓΩΝΤΟΥΒ[20]
SH'D-BE-FROM-LIFTING FROM THE sayings OF-THE
OF-these *s o.*
ΙΒΛΙΟΥΤΗCΠΡΟΦΗΤΕΙΑCΤ[40]
SCROLLet OF-THE BEFORE-AVERment
s o.
ΑΥΤΗCΑΦΕΛΕΙΟΘΕΟCΤΟΜΕ[60]
this WILL-BE-FROM-LIFTING THE God THE PART

ΡΟCΑΥΤΟΥΑΠΟΤΟΥΞΥΛΟΥΤ[80]
OF-him FROM THE WOOD OF-
A *omits* OUT
ΗCΖΩΗCΚΑΙΕΚΤΗCΠΟΛΕΩC[200]
THE LIFE AND OUT OF-THE city
ΤΗCΑΓΙΑCΤΩΝΓΕΓΡΑΜΜΕΝ[20]
THE HOLY OF-THE *ones*-HAVING-*been*-WRITTEN
ΩΝΕΝΤΩΒΙΒΛΙΩΤΟΥΤΩΛΕΓ[40]
20 IN THE SCROLLet this is-sayING
s o. *s1* adds* ΕΙΝΑΙ
ΕΙΟΜΑΡΤΥΡΩΝΤΑΥΤΑΝΑΙΕ[60]
THE *One*-witnessING these YEA I-AM-
s omits AMEN
ΡΧΟΜΑΙΤΑΧΥΑΜΗΝΕΡΧΟΥΚ[80]
COMING SWIFTLY AMEN BE-COMING Mas-
s2 adds ΧΕ *the contraction for* ANOINTED
ΥΡΙΕΙΗCΟΥΗΧΑΡΙCΤΟΥΚΥ[300]
21 ter JESUS THE grace OF-THE Master
b adds ANOINTED ΧΡΙCΤΟΥ *s omits* ALL A *omits*
ΡΙΟΥΙΗCΟΥΜΕΤΑΠΑΝΤΩΝΤ[20]
JESUS WITH ALL OF-
OF-THE A *omits* HOLY-*ones* AMEN
ΩΝΑΓΙΩΝΑΜΗΝ
THE HOLY-*ones* AMEN